

Karyakarta Nirman

By

V. S. Nathan

Dr. Mookerjee Smruti Nyas

PP-66, Subramanya Bharati Marg
New Delhi-110003

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Publisher

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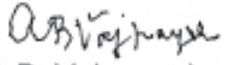
Atal Bihari Vajpayee

MESSAGE

I am glad to know that a book named **Karyakarta Nirman** containing 20 articles written by Shri Shanmuganathan is being brought out.

I extend my best wishes for his good endeavour as well as for the successful publication of the book.

May 16, 2008
New Delhi.


(A.B. Vajpayee)

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May 27, 2008

MESSAGE

I am pleased to see the book *Karyakarta Nirman* written by Shri V. Shanmuganathan, additional secretary in the parliamentary office of the Bharatiya Janata Party. The book provides useful self-improvement guidance to political activists. Although Shri Shanmuganathan has written it mainly for BJP workers, it can be read profitably by the activists of any political party since the ideas presented in it have a broader appeal.

As far as the BJP is concerned, karyakarta is the backbone of our party. We have a long and proud tradition of training and development of our party workers. In addition to strengthening their ideological commitment, they are also expected to be exemplary in their personal conduct – courteous and cooperative in dealing with the people, showing discipline and team spirit within the organization, displaying good skills in communication and execution of tasks, and exhibiting integrity of character. Shri Shanmuganathan has tried to highlight all these aspects of 'Karyakarta Nirman' or Cadre Building, in a simple but persuasive style and with appropriate parables.

I congratulate Shri Shanmuganathan for his commendable work.

(L.K. ADVANI)

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राजनाथ सिंह
संसद सदस्य
Rajnath Singh
Member of Parliament



अध्यक्ष
भारतीय जनता पार्टी
President
Bharatiya Janata Party

Foreword

In today's Indian politics, problems like the diminishing credibility of politicians, increasing economic disparity, growing clout of secessionist forces and the foreign influence on social structure are testing our mettle.

Only that party can save the country from this complex situation which has the following three qualities:

1. Indubitable ideology of nationalism
2. Effective nationwide organisation
3. Popular and honest leadership

Today only Bharatiya Janata Party has all these three qualities. It alone is purely Indian in origin, philosophy and conduct, and is undoubtedly the only symbol of nationalism in Indian politics.

Our objective is to make India a peaceful and prosperous country. Today the complexity of situation in the country emits a clear signal that a tough struggle awaits us in future.

Four essential qualities which we should imbibe as a karyakarta are as follows:

1. Restraint (Sanyam) required at an individual's level
2. Coordination (Samanvaya) necessary at the organizational level
3. Struggle (Sangharsh) required at the political level
4. Service (Seva) imperative at a social level

Thus, restraint (Sanyam), coordination (Samanvaya), struggle (Sangharsh) and service (Seva) are our ideals.

Karyakartas should keep themselves free from narrow, selfish feelings and strive as a devoted worker with an honest, clean image to establish the ideological distinctiveness of BJP among the people and vow not to rest till the work of emancipation of the marginal man in the society is complete.

This book penned by the Additional Secretary of the BJP Parliamentary Party Office Shri V. Shanmuganathan is an endeavour to bring out the character of a dedicated karyakarta in all of us. I would like to congratulate him for his efforts to write a book on this aspect of Bharatiya Janata Party organisation. I hope it would help readers in appreciating the picture of a true political and nationalist activist.

(Rajnath Singh)

B. P. APTE

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28 May 2008

Preface

Shri V. Shanmugathan is in active public life almost for four decades and I have known him for the last three decades as a social worker, as an RSS pracharak he has existed as a Karyakarta and an integral part of organisation. Today he is in the BJP and working on its administrative side, as Additional Secretary in the Parliamentary Party. However in an organisation an administrative activity also has a basic element of organisational principles. Shri V. Shanmugathan has given effective expression to these organisational principles in these articles.

The Karyakarta he visualises is a person who is competent and yet dedicated, can lead effectively and yet can be part of his team. Collectivity, mutuality and communication are the essential component of his being. His commitment, his integrity and his dedication arm him with competence and humility. His tribe is the backbone of organisation.

Shri V. Shanmugathan's articles highlight all this and much more. They can form a staple for the guidance of all activists. The publication of these is in the best interest of the party.

B. P. Apte

(B. P. APTE)

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Introduction

All human organisations are sets of like-minded individuals who engage themselves in programmes and activities in fulfilment of a common goal or purpose. Since their goals, purposes or aims in terms of time and space are stated in generic ways these articulations belong to the intellectual domain of thought and perception. The activities and programmes, on the other hand, are immediate, specific, concrete and interactional in nature. They fall in the domain of tangible work wherein the end results primarily reflect the quality of human investment. From the functional viewpoint, these organisations are organically structured in a hierarchical mode comprising leaders and workers. But, this 'lead' and 'follow' relationship is only contextual. It is particularly so in a political party where a 'leader' in a lower subset may be positioned as a mere worker in a higher subset.

In a democratic polity every constituent starts his or her journey as a worker and graduates to leadership roles as per his or her potential. Needless to stress, workers cannot be lifted off the shelves and are to be spotted, inspired, persuaded, groomed, engaged and promoted. This valuable building block, viz the worker forms the subject of Shri V Sanmughamnathan's book entitled 'The Karyakarta Nirman.' Since ages, many authors have written copiously with regard to leadership covering almost all its conceivable facets while not many have dared to place the worker in the spotlight in their writings. The author deserves kudos for placing the last person in the row, who is surging to be counted, on the centre stage.

The style of Mr. Shanmughamnathan's articulation is unique; pick up a seemingly cliché ridden topic, weave a dialogue-like discourse around it and deliver the desired message in the middle of nowhere. Some quotes and anecdotes have been thrown in for enhancing the effect. One finds the crisp, episodes of the work particularly refreshing in contrast to the oft-repeated heavy sermons delivered to a beholden readership.

The author has set some very high standards of excellence in matters like dedication, commitment to ideology, probity, self discipline and the like for an average karyakarta of today. So be it, say the Vedas:

अक्रन कर्म कर्मकृतः सह वाचा मयोभुवः

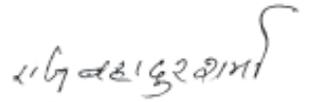
देवेभ्यः कर्म कृत्वास्वं प्रेत सचा भुवः ॥ ः t p n l 3 @ 4 7 ॥

*He who performs selfless action,
Accompanied by auspicious words
Full to truth, joy, and sweetness*

In the atmosphere of mutual cooperation Reaches the goal.

(Yajur Veda 3-47)

Only a score of thoughts are included in this booklet. Many more of such pearls of wisdom await their turn. Surely, Shri V. Shanmughamnathan and other writers of his ilk, who have worked among workers for their time, would bring forth more of such human resource development literature for the grass-root level party workers.


(Raj Bahadur Sharma)
Brigadier (Retd.)

NOIDA (UP)
May 25, 2008

Preparation for a Higher Call

The karyakartas of a political party do not come as ready made products off the shelf.

They blossom steadily and scale their glorious heights of competence step by step.

A political karyakarta is a person who feels that he has a higher duty towards the Nation and the Party of his choice. He prepares himself to respond to that higher calling in a systematic, co-ordinated and calibrated manner.

During the fifties and sixties, of the last century Shri Deendayal Ji was fully devoted in building our Party organisation in a grand manner. His main idea was that each karyakarta should develop into a leader who keeps himself in a constant touch with people at large to carry on a dialogue with them. Thus, a karyakarta, in a democratic polity is an important link between the electors and their representatives and he is the one who infuses life and in the working of his party.

In 1956, Deendayal Ji [Upadhyay, the founder General Secretary and latter the President of our Party (Popularly remembered as Deendayal ji)], wrote in the Organiser, about the contact potential of karyakartas with the common people . He wrote, "In the interest of our own Jan Sangh, we should keep the common man before us. The common man may appear to

be a simpleton but in fact, he is quite intelligent. He is more valorous than the valiant. I want Jan Sangh to be a party of such common men". Thus we have to energise the common people, the ultimate sovereigns on the basis of democratic discipline and nationalistic idealism. For this purpose, a large number of workers are needed in the political field who are dedicated to the Service of the people. They need to emerge from the grass-roots of a variety of sections and segments of the national fabric, given proper nurturing coupled with due recognition so as to shoulder responsibility in due course and at appropriate tune like the blossoming of a lotus flower in a body of nourishing and an encouraging sun shine.

Some Words to Remember :-

- ◆ **The most dangerous one letter word is 'I' avoid it.**
- ◆ **The most satisfying two letter word is 'We' use it.**
- ◆ **The most poisonous three letter word is 'Ego' - kill it.**
- ◆ **The most used four letter word is 'Love' value it.**
- ◆ **The most used five letter word is 'Smile' keep it.**
- ◆ **The fastest spreading six letter word is 'Rumour' - ignore it.**
- ◆ **The most enviable seven letter word is 'Success' - achieve it.**
- ◆ **The most nefarious eight letter word is 'Jealousy' - shed it.**
- ◆ **The most powerful nine letter word is 'Knowledge' - acquire it.**
- ◆ **The most essential ten letter word is 'Confidence' - gain it.**



Nationalism is the foundation of our Ideology

Do you know that the Founder President of our Party, Dr. Shyama Prasad Mookerjee, began his career as an educationist and rose to be the youngest Vice-Chancellor of the University of Calcutta at the age of 33. Dr. Mookerjee, by then had decided to join active politics so as to project the nationalist view point in the emerging Indian polity. His noble sentiments at the time of his joining active politics are reflected in his personal Diary dated January, 1st 1939. He, wrote...

"God,

Give me faith, courage, strength and peace of the mind.

Give me the will and the power to do good to others.

Give me your blessings that

I may think of you in times of prosperity and merge myself in your Boundless affection.

Forgive me for all the wrongs I have done

And lead me on to You and You alone."

Dr. Mookerjee lived his life according to these noble sentiments & aspirations till his last breath. An intense feeling of 'nationalism', permeated all his speeches. In his inaugural address on the

occasion of launching of the Bharatiya Jana Sangh in October 1951, as its founder President, he spoke, "Bharatiya Jana Sangh emerges today as an all India Political Party which will function as the principal party in opposition. While Bharat presents a unique diversity, the people must be united by a bond of fellowship and understanding, inspired by deep devotion and loyalty to the spirit of a common motherland". The emphasis on common heritage and loyalty to our motherland continues to inspire us in the BJP ever since.

A bond of fellowship and understanding always blossoms out of true love. Here is a beautiful anecdote extolling this spirit.

Two friends were walking through a desert. At some point of the journey they had an argument and one of them slapped the other one in the face. The one who got slapped was hurt, but without saying anything, wrote in the sand. "To day my best friend slapped me in the face". They kept walking until they found an oasis, where they decided to take a bath. The one who had been slapped got stuck in the quick-sand and started drowning, but the other friend saved him. After the former recovered his consciousness, he wrote on a stone : - "Today my best friend saved my life". The friend who had slapped and later saved his best friend asked him, " After I hurt you, you wrote in the sand and now, you write on a stone, why ? " The other friend replied, "When someone hurts us we should write it down in sand where winds of forgiveness can erase it away. But where someone does something good for us, we must engrave it in stone where no wind can ever erase it".



- 3 -

Karyakartas Form the Backbone of our Organisation

Deendayalji was determined to raise workers for Jan Sangh and build up the organisation on the basis of three important qualities.

1 An ideal Karyakarta should possess the quality of being able to function with malice towards none and be a friend and well wisher of all people. Deendayalji used to say, " Let the national outlook of Jan Sangh spread all around so that our opponent of today becomes our voter tomorrow, our voter of tomorrow should be our member the day after tomorrow and our member of the day after tomorrow becomes our active worker the next day".

2 A Karyakarta should possess a genuine feeling of affection for the poor and the downtrodden. A Karyakarta is expected to work for the betterment of the masses with complete dedication.

3 He should have a social commitment to bring unity among the people and awaken them to our true and integrated National Life.

Deendayalji was a leader who maintained personal contacts with thousands of party workers. His mind was always with the workers. It would be appropriate to describe him as a grass-root leader. Deendayalji wanted to achieve the "AIM" through workers

who were committed to the people, to the party, to principles and to the nation. He wanted them to be disciplined party workers and work for the party with single-minded devotion. He wanted to implement the welfare schemes through the efforts of Karyakartas and change the face of the nation. He wanted to expand the base of the party through out the length and breadth of Bharat, not only in towns and cities but in the far off villages, hamlets, hills and along the sea shores.

Here is an interesting reference of social commitment from Swami Vivekananda :-

Swamiji was addressing an audience consisting of young people. " First of all, our young men must be strong", he said. "You will be nearer to heaven through football than through the study of the Gita. You will understand the mighty genius and the mighty strength of Krishna better with strong muscles of you".

" First Bread, then Religion..... I do not believe in a religion which can not wipe the widow's tears or bring a piece of bread to the orphan's mouth".

I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once again are well educated, well fed and well cared for".

See, how even after 100 years of passing away of Swami Vivekananda, his words send a strong sensation throughout our body like an electric shock! A burning desire for idealism is needed to come up again and again as an inspiring motive to spearhead the resurgent spirit of a Rising Nation.



Discipline : The key to Success

From 1951 to 1968 Deendayal ji continued to guide the Karyakartas like a light house. His informal talks till late night were informative and inspiring. In this way, indeed the young activists imbibed political knowledge. Correct political education was imparted through these informal conversations, in the traditional Guru - Shishya way.

" Which Party is good ?" Starting conversation with such 'opinion' oriented questions he would gather information from young activists and then explained the subject as follows:-

"A Party is not merely a collection of people, rather, it should become a group of people who are activated not merely by the desire of acquiring power, but by the desire of achieving a specified goal. For the members of such Parties, political power is not an end but a means of achieving its goals, they are endowed with a strong sense of dedication." It is only such an understanding which brings discipline amongst them. Discipline does not consist of mere observance of certain rules imposed from outside. Discipline can be lasting only when it is self- imposed i.e. when it is self - desired.

Discipline has the same place in a political party which the Dharma occupies in a society. Democracy not only mean the holding of elections it requires a well organised people also. The

political Parties and leaders evolve 'Life Values' through their behaviour. The code of social conduct emerges from such values.

Deendayalji was the force behind the party. His personal life influenced everyone. He used to say, "The task of bringing out a total transformation in the attitudes and thought process and behaviour of the people demands a special focus and continuous attention. To build a resurgent and unified national life qualities such as a passionate devotion to the motherland, a feeling of fraternity, a sense of sharing in the national work, a deeply felt reverence for the nation's ideals, the spirit of sacrifice, discipline, heroism, manliness and other noble virtues are needed "

Sometimes a Karyakarta may feel that he lacks freedom of action as he has to approach the local leader to consult, discuss and take his opinion. A Karyakarta may find this process a bit exasperating. How long will he have to do this ?

The following anecdote may throw some light to resolve the dilemma.

A boy who was flying a kite along with his father asked the old man as to what kept the kite up. The father replied, "The string." The boy said, "Dad, it is the string that is holding the kite down." The father asked his son to watch as he snapped the string. Guess what happened to the kite! It came down. Isn't that true in life ? Sometimes the very things that we think are holding us down are the things that are helping us fly. That is what discipline is all about. Discipline helps us to go up in life. It indeed is the key to success.



Nation first, Always and Everytime

The birth day of Deendayalji falls on 25th September. He was born in the year 1916. He was fondly called Deena during his early years.

In 1937 Deendayalji passed the Intermediate Board examination with distinction in every subject, thus setting a new record. He was awarded the gold medal. In 1939, he acquired his B.A. degree and then passed M.A. with first class marks.

By that time, Deena's uncle, aunt, friends & relatives wanted him to go for a government job, get married and settle down in life. For Deena, a government job had no fascination. He wanted to dedicate himself completely to the mission of Nation Building. In spite, of the pressure from close relatives, he gave himself to the work of awakening the people with the spirit of patriotism.

What made him to so dedicate ? What were his intense feelings ?

He wrote a memorable letter to his uncle explaining his position. The contents reveal the essence of his decision to sacrifice himself for the motherland. Excerpts from that memorable letter to his uncle shows his inner most mind and heart. In that letter, he tells about his priorities in life as given below.

"For a Swayamsevak of Sangh, work for the samaj and the

country has the first priority, his personal affairs must stand aside."

Then he discusses about the individual greatness vis-à-vis the society's progress in the following words. **"Any individual may achieve a very high degree of progress, but that has no significance unless his samaj too, registers a corresponding progress. Everyone of us is engrossed in personal interests and is inclined to think about himself alone. If a man is sailing in a leaking boat he may carry his load as high above his head as possible, but it is bound to sink along with him. This is exactly the situation in which our society finds itself today. Hence, what good is it to the samaj if a certain individual happens to achieve greatness for himself ? It is good for the body as a whole to register all round growth, but if the legs alone were to grow fat while the rest of the body remained thin and lean it would lead to the disease called elephantiasis."**

Finally he says, "It is his duty to sacrifice the personal career for the benefit of the people."

We are now a days interested only in reaping the harvest and leave together for some one else when it is time to provide manure. There is thus the danger of our land becoming barren and unproductive. Can we not forgo a few worthless ambitions for the protection and benefit of the samaj and a faith for which Rama suffered exile, Krishna bore innumerable hardships. Rana Pratap knocked about from forest to forest, Shivaji staked his all and Guru Govind Singh allowed his little sons to be buried alive?"

That was the real spirit of his total dedication. His life serves as a beacon light for all Karyakartas of BJP, present and future.

IT IS WHAT IS INSIDE THAT COUNTS

There was a man, who made a living selling balloons at a fair. He had balloons, of all colours including red, yellow, blue and green. Whenever his business was low, he would

release a helium - filled balloon into the air and when the children saw it go up, they all wanted to buy one. They would come up to him, buy a balloon and thereby his sales would go up again. He continued this process all day.

One day he felt someone was tugging at his jacket. He turned around and saw a little boy who asked, " If you release a black balloon, would that also fly ?" Moved by the boy's concern, the man replied with empathy, " Son, it is not the colour of the balloon, it is what is inside that makes it go up" The same thing applies to our lives. It is what is inside that counts. The strength of our inner structure propels us to rise higher.



Aspire to Be a Winner

What is the difference between winning and being a winner? While winning denotes an event, being a winner denotes a spirit. The winners keep winning due to their perspective based on their value system in daily life. The day to day disciplined routine of life keeps up the spirit of success of a karyakarta.

The daily routine of a karyakarta is an important factor. As individuals we are accustomed to a certain way of life but on becoming karyakartas we have to change. Whatever is essential must be done. There must be willingness to perform well, a 'determined will' to do. "I will change thoroughly, if necessary. I can expand my heart as high as the sky and I can banish all negative effects which stood in the way." Repetition of this mantra many a times a day would do wonders.

What is the nature of work we have to do in our new role? What is the nature of our duty as workers? From where are we to begin? Like ourselves, every Indian has the same spark! Let us try to identify our oneness with an ever increasing circle of men, women, young and old.

Morning, noon and night, all the time our mind should meditate upon the pursuit of our ideology. We must be conscious not to waste time and energy. We should utilise every moment of life and every ounce of energy for the allotted work. The time and

energy available at our disposal will be thought of and utilised very carefully.

Rest is a must. The body, mind and the intellect have immense potentialities. The intellect is to be used as a servant and it shall not be allowed to be the master, because it can offer weighty arguments to support even our weaknesses. So, rest is necessary to keep the machine efficient. Also the time of rest can be utilised for day to day self introspection.

Whenever we move out, we shall keep a note book. We shall never miss an appointment. Others may be late, but we will be in time. We shall never forget or delay in replying to the letters we receive. Delay results in denial and that is harmful. Not to reply letters is like turning the back to the public. It is necessary for a Karyakarta, to think inward and do self correction daily. With a discerning intellect we must find out whether any unworthy act was done by us due to the befooling by our mind. If it is so, we should resolve to throw such thoughts out and become better persons from the next day.

A Karyakarta works with a long range vision, by cherishing every moment of life. He should have very wide contact with the people, from ordinary farmer or factory worker of the area to the highest level intellectuals. In this context the saying of a poet is wonderful to follow and practise.

"Where the vision is one for year, cultivate flowers.

Where the vision is for ten years, cultivate trees,

Where the vision is for eternity, cultivate people."



Be a Good Spotter

A Karyakarta must know the art of leading people by acquiring the power of moulding human relations. A Karyakarta has to be a fully inspired and convinced person. Only then does he become a magnet and a friend of everybody. He is the ambassador of his Party. His behaviour with the people should be such that everyone loves him as also the ideology he espouses.

A Karyakarta must place himself in such a position that people rush to him for some active work and intense participation. They should feel comfortable while talking to him and are open to consultation. He has to assign work to fellow karyakartas according to their capacities and aptitudes. Everybody must feel that he is contributing to the growth of the party and its great nationalistic cause. Our party need men, who are dedicated to the cause, leaving all their self interest aside. As more people with bright talents and higher values of life come together, the prospect of success becomes brighter and definitely possible.

Finding and developing right type of people has always been among the most important tasks and responsibilities in Karyakarta Nirman. Individuals, in this evaluation, act upon each other in infinite ways and degrees and over a long span of time. We have to study the human behaviour of the fellow worker, his interactions in society, and his individual potential while he is a part of the 'Organisation.'

To err is human. When some mistake or flaw happen, one

has to accept it, correct it very carefully and see that things are handled properly and the self-respect of every individual is maintained. In this huge task of Party building nobody is useless or unwanted. A karyakarta must have an all inclusive aptitude. The acts of individuals have to be coordinated and their efforts galvanised to accomplish the desired goal.

A karyakarta must have immense confidence in himself. It comes from the respect for and faith in the Party's ideology. Adversities are stepping stones to success for courageous people. Failure is not to be accepted, but should serve as a challenge. A Karyakarta must develop the right attitude towards work. A few years ago, a prominent English weekly devoted an entire issue to "Everyday Heroes." In the lead-in for the cover story, the editor-in-chief wrote that instead of devoting the cover to 'wars, crimes, and internal fights,' they decided to do one on 'some good news.' They began looking for ordinary people who helped others in their communities or performed some act of heroism. They found such people almost everywhere they went. They looked for the good - and they found the good. The editor went on to say, "...we discovered something very heartening: even in this so-called age of cynicism, ordinary people can make a huge difference." Note that the editor used the phrase "we discovered." The dictionary tells us that "discover" means "to obtain sight or knowledge of for the first time." In other words, the people of that weekly never realized before that there were good people out there doing good things day in and day out. Is it any wonder that we get so much bad news from the media? That's what they look for. That's what they find. That's what they report on day after day. That's what fills our heads. And that's what we talk about. In fact, if there is a strong will to spot good people, there will be a definite way to get them in large numbers.

◆□◆

Team Spirit is Essential

A Karyakarta is expected to influence the process of his party's activities in setting its goals and achieving them. In doing so, he has to take others along. He has to contact, meet, discuss, exchange ideas with, understand, win and handle many people who are working around him. In this endeavour mutual co-operation and cohesion is essential to have a good inter-personal relationship. Sometimes problems also arise during the process.

Adjustment with co-workers is the most important and difficult task. When people of different temperaments come and work together, mutual differences do crop up. It is a universal phenomenon. A cadre based political party is not just a group of people. It has a cause and an ideology that creates a bond, an affinity amongst its followers. It is the cementing factor, which unites and strengthens them. There is a blood relationship between brothers. Blood is always thicker than water, they say. But ideology is thicker than blood even. The inspiration that the karyakartas derive is not from any material gains, but from the fulfillment of higher ideals.

Assertions of individuality are natural, but the thought of oneness minimizes them. The machine requires some lubrication to avoid friction, or at least to minimize it. Every one should strive to take a charitable view of small incidents. Motives should not be imputed and misunderstanding must be removed then and there. If there is mutual understanding, two incompatible and diametrically opposite people can work together without friction. The collective will to live together and to work shoulder to shoulder will enable even short tempered workers to develop an understanding and to see things in the proper perspective.

For complete understanding, one should not use bad words. It spreads ill feeling. Passing verdicts on people is insane. One should not force one's view on others as a judgment. People are proud to call themselves frank and blunt. Actually, they lack the capacity to control themselves and it is a fact. We should be receptive to all shades of opinion. Exercising control on ourselves will pay rich dividends in the long run, so as to maintain good relationships with people.

Restraint acquires supreme importance. Restraint not only in gestures but also in words acts as a balm on the person standing before us. Expressing regret to the aggrieved person will have positive effect. To develop the habit of acting with restraint, one has to undergo a long practice of controlling one's own mind, suppressing the ego, sometimes even swallowing insults. Restraint helps to avoid an unpleasant situation, whereas acting on impulse usually brings repentance. Whenever there is a dispute over an issue, one should offer arguments based on such sound premises with which virtually every one could agree.

Setting standards by achieving the impossible

Edmund Hillary's feat of being the first person to scale the Mount Everest was given a wide media coverage. He became an instant celebrity, even though he had failed in his first effort and left five of his guides dead on the mountainside. The Government recognised his tremendous effort by awarding him a knighthood, the highest honour of British Empire. Years later, he was back in the headlines when his son climbed the Mount Everest and father and son also held a radiophone conversation. Today, a group of five or ten climbers reach the peak of Mount Everest. As a matter of fact, a one-day record of thirty-seven people reaching the summit of Mount Everest has been reported. Seven teams arrived collectively within half an hour period and created a climbers traffic jam.

Yes, yesterday's impossible often become tomorrow's achievements.



To lead people One must read people

There are people in the society ready to be propelled forward. Let the engine be there to tag the bogies along. It is essential that the bogies be on the right track. Only then the engine would move the bogies.

Karyakartas are out to move the society in the right direction. They are to lead the people. To lead people, they must be capable of reading the people. How to read a person like a book? Observation is the most important tool for doing this. By studying their movements, manners, actions and deeds, one can understand the potentialities of the targeted people. Now-a-days, scholars call it the 'body language'.

What is the body language ? It is a non-verbal expression of their bodies that conveys more about what they really mean than any words could. Non-verbal communication gives us the insight into the significance of gestures and other factors of ordinary experiences.

The gestures show the attitude in dealing with relationships involved in day-to-day life situations. A store house of information can be gathered by observing gestures. 'The eyes of men converse as much as their tongues could,' is known the world over. Sometimes, the unmoving lips speak volumes.

Facial expression is the most readily observed gesture. It

can express shock or great surprise. Conflict between individuals brings forth different expressions. The people preoccupied with a problem will often assume a meditative pose like walking head down, hands clasped behind their back. Smiles should not always be construed strictly with happy moments. When one wants to pretend as if he enjoys a joke or off-the-cuff remark, he draws the lips fully back and smiles. This is oblong smile.

A proud, erect stance is often seen in the man who has accomplished much, knows where he is going, it also is a clear indication of confidence. The process of communication will be enhanced by the understanding and analysis of such routine gestures. The television offers a fertile field for learning non-verbal communication, particularly during the interviews and discussion programmes.

Charles Darwin in his classic book, "The expression of emotion in Man and Animals" talks about "Whether the same expression and gestures, prevail with all the races of mankind". To ascertain this hypothesis he wrote questions to his correspondents scattered throughout the world. The following were a few of Darwin's questions : -

1. Is astonishment expressed by the eyes and by mouth being opened wide and eyebrows raised ?
2. Is laughter ever carried to such an extreme as to bring tears into the eyes?
3. When a man is indignant or defiant, does he frown, hold his body and head erect, square his shoulders and clutch his fists?

To these and other similar questions he received replies from thirty six different observers in various parts of the world. Their answers showed a great deal of similarity in communication through facial expressions.

To study a man, life is the true testing ground. In times of adversities and emergencies, the way a person conducts himself

shows his or her real nature. Men of caliber and character, even under stress remain undisturbed and work for the unity of men and glory of the ideology.

Once a realised soul earned his livelihood by stitching people's clothes. Realising his greatness, the king wanted to give him a costly gift - a pair of scissors made of gold. But the pious man refused to accept it. When the king insisted, the pious one requested the king to give him a needle. When asked for the reason, the pious man said that the scissors cut and divide but the needle stitches and unites.



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The Skill of Communication

Everything in the nature functions per some definite purpose

The Sun rises

The river flows

The trees grow and yields flower and fruits

An entire tree with its manifold potentialities is incorporated in a very small seed.

In the universe all existing things have a purpose to fulfill. In the same way, when a Karyakarta develops, there is a spark in his mind and a fire in his heart that propel him to progress in the right direction. Same is true about a group of people whether it be a small team or a national political party.

Communication is an essential concern of a Karyakarta. Any organised activity can take a proper shape only with shared information. Clear perception is the result of effective communication. Involvement of people is also the result of proper communication. So, the communication generates clearer understanding of our mission, and helps in developing good, means and methods to obtain desirable response from the people.

A Karyakarta has to communicate face to face frequently

with each member of his team. If the communication gap widens, it leads to misunderstandings. Informal talks are very effective. Such a process brings the people together psychologically and builds up rapport, consensus and agreement.

Greater knowledge obviously enhances the potential of what can be communicated. To improve the communication skill a karyakarta must have clarity of ideas before expressing them. He should have analysed the core point i.e. the true purpose of interaction. While beginning to talk, he should be very careful about the tone of his voice. He must be seen as helpful and kind. He must be open and ready to receive the feedback. A Karyakarta has to understand the underlying forces in a situation to devise an action plan that ultimately delivers superior performance.

A survey was conducted among common people some times back in which they were asked to indicate as to which option in each pair given below was the better one.

- | | |
|--|--|
| Complain | Express appreciation |
| Swear | Use clean language |
| Lie | Tell the truth |
| Tear people down | Build people up |
| Use rude words | Use polite words |
| Ignore people | Greet people |
| Gossip | No gossip |
| Take people for granted | Tell people they are valued |
| Laugh at someone | Laugh with someone |
| Blame someone | Accept responsibility |
| Talk about yourself | Ask about others |
| Point out things that are wrong | Celebrate things that are right |
| Discourage others | Encourage others |
| Demand things | Request for things |
| Use angry words and tone | Use gentle words and tone |

Be sarcastic

Talk while others are talking

Avoid eye contact

Be sincere

Listen while others are talking

Make eye contact

It won't surprise anyone that the choices made by majority of people were overwhelmingly from the right column. But making the choices on paper while in a controlled environment and actually doing so in our day-to-day lives are two different things. They were asked whether they had ever made any of the bad choices, such as lie, gossip etc. They all had. When asked whether there was anyone in the group who had never made any of the bad choices". There was none. The outcome is that we were not making choices while using words. We say too many things without thinking. We frequently make choices of words subconsciously. A sustained and long effort helps us in making the right choices in communication. A good communication skill is acquired and not simply picked up.



Sharp Focus on Ideology

If a Karyakarta has a laser like focus on our Ideology, with an effective Communication skill, he can be very successful in carrying out the mission of our party to the people by addressing them individually in one-to-one meets and collectively in large gatherings.

Communication is a two way process. There is a sender who sends the message and there is a receiver who receives the message. The communication is complete only if the receiver receives the message in the manner that the sender wanted to communicate.

Reading and writing are both forms of communication. So are speaking and listening. In fact those are the four basic types of communication. The ability to do them well is absolutely essential for an effective communication.

Many problems in human relationships are the result of a breakdown or failure in communication because of reluctance to be open hearted due to psychological blocks, which distort our expression and perception. Our mental view concept of the other person colours our message, but it is really our own concept or emotional bias that is doing the distorting and prejudiced understanding.

Some people may have problems in communicating with the people. This problem usually arises when a Karyakarta is an introvert by nature. This problem can be eliminated by developing self confidence. Look in the mirror and start liking what you see. Smile and tell yourself that you are great.

Cultivate the habit of reading about different subjects and be updated on current affairs.

Dress need not be modern. But it should be neat and simple. Take the initiative and introduce yourself to new people. Positive body language, a smile and offering 'Namaskar' with folded hands, will help you break the ice.

While communicating saying 'Yes' is always easy. But sometimes one has to say 'No' as well. It is difficult. A person who receives 'no' may misunderstand the situation. We often are tempted to placate him with a "Yes".

There is a better way to deal this situation. Limitations are not always ours alone. So many factors are there. Problems exist at every stage. Then, how to say "no". We have to make the other person to know the situation and should be made to participate in finding a solution. That will be his psychological preparation for accepting a 'no' without a rancour.

He Got Better, Not Bitter

One of America's finest communicators, is Neal Jeffrey. Neal, as a quarterback led the Baylor Bears football team to the Southwest Conference Championship in 1974. Today, he addresses many youth groups as well as adult business people. He is truly one of the most humorous, sincere, and capable speakers. The interesting thing is that Neal is a stutterer. However, he has chosen to make stuttering an asset, not a problem. Neal has accepted a negative and turned it into a positive. After speaking for a few minutes, he tells his audiences that in case they hadn't noticed, he stutters. Then, with a big smile, he says, "Sometimes I do

get hung up a little bit. But don't worry. I guarantee you something's coming!" The audience invariably responds enthusiastically. The obstacle has forced Neal to be more creative and to do more reading, research, and studying so that he can turn that liability into an asset most effectively . Result: He got better, not bitter. He is better not in spite of his stutter, but because of his stutter. All of us have liabilities that can hold us back or propel us forward. In most cases, the choice is ours. So, take your obstacles or liabilities, recognize and evaluate them, and then find a way to turn them into your assets. They will do you wonders.



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The Art of Listening

Receiving communication well is the art of being a good listener and observer by paying attention, being interested, clarifying the messages, and asking questions or making helpful messages so that the communicator knows how well the messages are getting through. This is called 'Active Listening.'

Communication is the most important skill for a karyakarta. We spend most of our time in communicating. We have spent years learning how to read and write, and for more years learning how to speak. But what about listening? What training have we had that enables us to listen so that we deeply understand another person from that individual's own frame of reference? By listening, we understand him and his unique situation and feelings. How can we care and appreciate him without understanding him ?

'Seek first to understand' involves a very deep shift in paradigm. We typically seek first to be understood. Most people do not listen with the intent to understand, but with the intent to reply. We are then speaking or preparing to speak. We are filtering everything through our own paradigms, reading our own autobiography into other people's lives. We are filled with our own rightness, our own autobiography. We want to be understood. Once conversations become collective menologies we never really understand what is going on inside.

When another person speaks, we are usually listening at one of the four levels; we may be 'ignoring' another person, not really listening at all, we may practise pretending, we may practise selective listening, hearing only certain parts of the conversations, but a few of us even practise the highest form of listening, viz. empathic listening.

What empathic listening actually means is listening with the intent to understand i.e. seeking first to understand, to really understand. Empathic (from empathy) listening gets inside another persons' frame of reference. Empathy is not sympathy. Sympathy is a form of agreement and response. The essence of empathic listening is not that we agree with someone. It is that we fully, deeply understand that person, emotionally as well as intellectually.

Communication experts estimate that only 10% of our communication is represented by the words. We say another 30% is represented by our sounds and 60% by our body language. In empathic listening we listen with our ears, but also and more importantly, listen with our eyes and with our heart. We listen for feeling, for meaning. We listen for behaviour.

There are times when transformations require no outside counsel. Often when people are really given the chance to open up, they unravel their problems and the solutions become clear to them in the process.

At other times, we really need additional perspective and help. The key is to genuinely seek the welfare of the individual, to listen with empathy, to let the person get to the problem and the solution at his own pace and time, layer upon layer it is like peeling an onion until you get to the soft inner core.

Seek First to Understand

A person went to an eye specialist for help. After briefly listening to the patient, the doctor takes off his own glasses and hands them to him. "Put these on" he says, "I have

worn this pair of glasses for many years and they have really helped me. I have an extra pair at home, you can wear these."

After wearing those glasses, the patient could not even see. Everything was blurring. The doctor told him to see positively. The patient replied that that was impossible since his eyes were paining.

The patient returned home losing all his confidence. He thought he would never go to that doctor because the doctor had not diagnosed properly before prescribing. Please think, during communication how often do we diagnose before prescribing. We have a tendency to rush in, to fix things up with good advice. But we often fail to take time to diagnose, to really and deeply understand the problem first. In short, 'seek first to understand, then to be understood.'

This principle is the key to effective inter-personal communication.



Resolute Self-Confidence Ensures Success

The collection of thoughts of Shri Dattopant Thengadiji titled "Karyakarta", not only guides but also inspires Karyakartas to work with greater enthusiasm and commitment. While giving guidance, Thengadiji provides suitable examples so as to reach directly to the hearts of Karyakartas. While building a Karyakarta, these examples act as a source of light and help for the Karyakartas to move forward on the path of ideology.

In the words of Shri Thengadiji, 'a Karyakarta must possess not only ability, efficiency and expertise, but also conviction and unselfish commitment. Through resolute confidence and unselfish commitment, a Karyakarta gains the sense of complete devotion. By this psyche of complete devotion, allegiance to ideology is assured. This devotion gives a mighty morale to a Karyakarta,. This morale is the will power that enables a physically feeble man to perform gigantic tasks and undoubtedly helps him to achieve his goal.'

Shri Thengadiji, by some of his examples, has proved that a single man could face tough challenges and yet succeed by dint of resolute self-confidence.

A few of such examples one given below :-

"Chanakya's resolute self-confidence"

In a scene of "Mudrarakshas", a play written by "Vishakhadatta", Chanakya is seen in his private chamber talking to spies and collecting intelligence on the situation in the Empire. The spies speak about unfavourable conditions, desertion by the allied kings of his empire, and generals who have sided with the enemy. Some more of the allies, the spies added were, to leave the Mauryan side and so on. So, as per their reporting, the situation was very vexatious.

Anyone in his place would have got perplexed and troubled. But Chanakya says

, dk d0yeFk7 k/ufo/kS l suk 'krH; kf/dk
uUnkdeyu n"Voh; 2fgek cf) Lrq ek xklleeA

It means, "Those who wanted to leave have left already. Any of those who want to leave can also leave. There is nothing to worry. If my intelligence, which is stronger than armies, does not desert me, I shall achieve my aim. The world also has already witnessed the power of my intelligence in the elimination of Nandas." Such was Chanakya's resolute self-confidence that guided him to reach his desired goal.

The Great Napoleon

On the eve of the battle of leipzig, Napoleon, the Emperor of the French assembled an army of 50,000 young soldiers. His Generals informed Napoleon about the size of European Coalition Army which was three times larger (1,50,000). Napoleon was not worried. He asked them not to worry since French army was also the same in number. The officers looked at one another. The lines of worry were visible on their forehead.

Napoleon assured "We have an army of 50,000 soldiers and my presence is equal to one lakh soldiers, so we are the same in numbers. The waning courage of officers was boosted up, and they went to the battle with confidence and won it. Such was the will power and self-confidence of Napoleon Bonaparte.

We always can draw inspiration from the words and deeds of great leaders. Courage is the first of human qualities because it guarantees all other things. There are always difficulties arising from many quarters. To map out a course of action and following it to the end requires a measure of the same courage that a soldier needs. Difficulties arise. But it takes brave men and women to win over them.



A calm and cool head makes one socially acceptable

In order to lay a solid foundation for the party from Panchayat level upwards the Karyakartas have to create a congenial atmosphere of goodwill among the people. One should be capable of generating a good pool of sympathisers, admirers and well wishers for the party. Their willingness to work for the party is essential. They must identify themselves with the work and programme of the party. Each one of them should be inspired to contribute time, energy and enthusiasm towards the party. Therefore one must be friendly with all and build cordial social relationships. Captivating the heart of competent people to work for the party honestly and enthusiastically is the "Basic Job" of a Karyakarta.

During the course of party work, one meets a host of persons and personalities, with different backgrounds, attitudes, emotions, complexes and qualities. Many a time things do not go as planned and one loses temper. It is a fact that every one feels angry at one time or the other. Anger is a strong feeling that hurts others as also one's own self. Anger may explode at the Karyalaya's home or even at public places. It is an emotion that is completely unpredictable and difficult to control.

Generally, anger is expressed through shouting or scolding. Sometimes, anger is shown even towards those who were unconnected to the incident. One is angry with a person at work place and it completely upsets him. Then he goes home and shouts at his wife or children for minor mistakes committed by them. Another way of expressing anger is by becoming sarcastic. Instead of openly talking about their feelings, one's unhappiness is expressed in a sarcastic manner that hurts the other person more without giving him a clear idea of the reason behind the anger.

The anger creates prejudices. Anger is viewed as uncivilized response prompted by frustration. Aggressive behaviour is associated with the verbal abuse. The important issue is that anger needs to be addressed appropriately. How do we handle anger effectively?

Anger may be due to over work resulting in tension. What upsets you? It should be found out. Identifying the source of anger will help in diffusing it there and then. When anger arises, the consequences must be thought over. One needs to ask oneself whether he is being angry for the right reason and with the right individual. Once the anger gets better of you repeatedly then gradually all meaningful relationships become sour.

If the person is unable to address the conflict immediately, he must move away from the scene for a while. He can thus give himself some time to calm down and choose the right time and situation for talking to the other person afresh and sort out the issues. The focus should be on stating facts and not on making wild accusations. Talking about feelings of others and stating the facts directly always helps. The other person then understands the situation.

An attitude to forget and forgive demonstrating willingness to face the other person's anger and grievances, and one's ability to wipe the slate clean always paves the way for maintaining smooth relationships. Being creative, such as thinking quickly,

using more wit, spontaneously coming up with fresh ideas and new viewpoints elevates relationships to greater heights.

We have come across a fine example of anger management in an incident from the life of Abraham Lincoln. He was the President of USA during the Civil War days. He was a lawyer by profession. His wife Mary was angry with him for his habit of coming home late. Once, when Lincoln was talking to his partymen, who happened to be his clients also, Mary in a fit of rage threw a flowerpot near him. The clients, who were actually not paying any money for his legal advice, were startled. But Lincoln told them that it was thundering and soon would be followed by rain. The partymen laughed at it and departed without any ill-feeling.



Humility Always Pays

The ability to influence, motivate and enable others for contributing towards the success of the party makes the Karyakartas grow further in stature and esteem. When he proceeds to instill passionate desire and provide to the fellow workers for obtaining better performance towards attainment of goals he needs to possess a good deal of understanding of psychology of the people around him.

The success at work enhances self esteem which by itself is a great morale booster. To be appreciated, to win acclaim for every personal attribute is the natural desire of every individual. Enthusiasm coupled with a heightened sense of self esteem are the core components which motivate a person towards great achievements.

Having reached a high position or having gained gratifications of desires, one begins to feel a sense of PRIDE. That is when one tends to get trapped in the web of ego.

A proud and status conscious person, demands exclusive treatment and such a person goes on throwing his weight around. He becomes egocentric which cause a variety of aberrations in his behaviour and character. It is under such conditions that the ego becomes a trait, which earns unfavourable views and is decried by others.

Unless we sacrifice our individual ego, it is difficult to work as a team. It is indeed very essential to be polite and considerate rather than to be rude and rough, as rudeness only builds enemies. It is as foolish as setting one's own house on fire. A sensible man will be always polite, as politeness makes people more acceptable. Avoidance of arrogance and not forgetting the proper manners are important factors in building an organisation. Rudeness is considered as negative reflection of strength.

If we want to achieve something solid, we must overcome our ego. Timely control over one's ego means availability of greater power and resources in future. It is important to build alliances and a network of friendships by getting along with others.

Socrates was an ancient Greek philosopher. He was a multifaceted genius. He was devoted to the education of the citizens of Athens. One day Socrates was sitting in his school with several of his students, when a rich and famous man of Athens entered the hall to meet him, Socrates did not notice his arrival and continued his discussion with his students. The man felt affronted but still decided to wait a while. But with every passing minute, his anger mounted. After some waiting, he suddenly shouted at Socrates, "You don't know, who am I?"

Socrates looked at the visitor and said, "let us decide that too." He called for a world map and asked the man to point out where Athens was on the map. After a careful scrutiny, the man pointed towards a little spot. Socrates then asked him to point out on the map where his estate was, where his palace was and so on. Realising those possessions that he was so proud of, were specks within a speck, in the larger scheme of things, the man was at a loss of wit and came to terms with his own insignificance.

The lesson was complete. Socrates folded the map and handed it over to the visitor as a reminder of his humble station in the world.

Self-esteem is to be directed to focus on the value and the quality of our regular work. Modification and sublimation of ego can become a source of strength. The sublimation of ego can help us to know about our own potentialities in a correct perspective.

Humility is a rare virtue. Where there is care, concern and compassion, there exists humility. Humility means living with a consciousness that we are all part of the creation.

As we recognise that all is inter - connected, we begin to act in a humble manner towards other. When we get rid of our ego, the pride and arrogance disappear. We no longer hurt anyone. When we develop humility of spirit, we no more suffer from pride of position or power. There descends complete equanimity.



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Celebrate The Success of a Colleague

The outstanding Karyakartas always display a high degree of faith in their own selves and in the attainment of vision and victory of our party. They communicate the message of the party in an inspiring manner using vivid stories anecdotes and quotations. They encourage other competent and sincere workers and delegate work in such a way that all grow faster and rise higher sharing the growth of the party.

But, life is not simple. More seriously, the life of a public worker is not an easy task. It tests them more intensely. Karyakartas with absolute confidence, determination and persistence come out successfully in spite of many tensions or hurdles. Problems come galore when we work in the field. People around us often compare us with others. Slowly, we also start feeling that what others have achieved, is more than what we have and start feeling jealous of them. When we are not able to bear others' excellence, we get jealous. Comparison is the seed of which jealousy is the fruit. Many times we feel inferior to someone convinced we are blessed with less intelligence or competence than him. Yet we get the heart-burns.

In reality, comparisons hardly evokes positive responses ever.

An object that has positive existence can be moved from one place to another. Let us have the example of darkness. Can darkness be moved from one room to another? No! Because it does not have a virtual existence. By bringing light into the room, it can be made to disappear. The same way, a feeling of jealousy generated by motivated comparison has darkness-like existence, it cannot be shooed away. But, its negativity can be overcome by bringing the light of understanding and awareness to our minds.

A comparison results in a low self-esteem or a high self-esteem. With low self-esteem we attack those persons who we are jealous of while we suppress our ourselves. With high self-esteem we try to suppress others if they do not support our active ego. This is the way seeds of enmity and rivalry are sown among us. Generally, we run our lives goaded by comparisons alone. In consequence, we pick up the attitude of rivalry and pull other people down. We try to stop their progress. It means we pick up desires from other people. We try to work out others' desires instead of living our own desires and trying to fulfill them.

People become insecure because of the successes of their colleagues. They start believing that their valued existence is being threatened by someone else. Then jealousy develops which prompts us to become resentful of the achievements of others. Thus we embark upon a hate trail against them only because they have achieved something recognisably more useful than we have. Jealousy is a negative and a counter productive trait. The thought of the other man's success so consumes the jealous that it affects his own ability to achieve. Instead of growing, he wastes his energies in retarding others, progress. His pre-occupation with the other man's success stunts his own growth. People affected by 'jealousy' float rumours, play down others achievements or create hurdles in their path. Then, where is the solution? What is the alternative?

Only a few men have the inner strength to honour a friend's

success without envy. They take inspiration from their colleagues, try to emulate the achievement of others, imbibe their positive values and improve themselves. This is a constructive attitude. It has been the driving force for most industrious and creative individuals who have been responsible for the advancements in any field of activity.

We need to realise that each one of us is unique in one's own way. In this world, every one has got a place, and a role to play. We must try to find that place and that role and blossom accordingly. There is a lot of space for everyone to grow. Seek always the blessings of your elders, to mapout your own path of progress.

Modesty is the Solution

A student and a teacher were witnessing a foot ball game. The student asked the teacher, "Sir the poor ball gets kicked so badly. Who is at fault, the players or the ball?"

The teacher answered, "The ball. If it were not so full of air it would never get kicked."

So 'modesty' is the mantra. Be modest, as modesty shall remove the jealous vibes.



The Sense of Timing

A good political Karyakarta develops through a never-ending process of self-study, education, experimentation and innovations that have immediate and long term successful results. For him, each new day brings with it an invaluable gift, the gift of time. Time is precious because it cannot be produced bought, accumulated or stored. The Karyakartas have numerous demands on this limited resource. Time is constant and irreversible. Once wasted, time can never be regained or retrieved. One needs, therefore, to manage and utilise time judiciously.

What most of us actually need to do is to analyse how we spend our time. Before utilising the time factor properly, we should understand as to how we are wasting it by just indulging in irrelevant thinking, worrying, putting off an action or by not involving in actual work. We don't prioritise our tasks or fail to delegate important tasks to our colleagues. On many occasions, we waste time in gossip, in sleep, in doing something without a purpose or without a contingency plan. Sleep is a rejuvenating factor. Even a machine has to be given rest. For the maintenance of this body-mind complex, rest is essential. Rest is a must indeed. However we have to decide, as to how much sleep is necessary for the body. One should spend only that much time in sleeping.

To get things done, a Karyakarta must keep the big picture of

what we have to achieve in sight. There is a proverb, 'If you want to get something done, give it to a busy person'. An updated calendar is also important for keeping track of our appointments and commitments. We must periodically review all our outstanding work and make sincere efforts to complete everything to date. If a particular work requires action - do it immediately or delegate it to be attended to soon by someone else. Avoidance of an action or postponement of a task may result in stress and a sense of guilt.

We have to prepare an action plan or make a single to-do-list, to be completed within a time frame. Deadlines are to be fixed.

A karyakarta has to prioritise the daily task, and assign them a specific serial like number; 'No.-1 for the highest priority', 'No.-2 for the second highest priority' etc. This would indicate the order of executing these tasks.

We should avoid getting stuck in a wasteful pattern and weed out inefficiencies to move forward in the direction that is truly required. The point to remember is, not to ignore urgent things, but to tackle important things without waiting for them to become urgent. Grievances are to be attended to immediately.

Sometime we have to move quickly when a problem shows up, not when it blows up. In politics, there is a time to move forward swiftly, a time to stand still like a rock, a time to act and a time to wait. One should be able to select the right moment and discover the demand of the times. The idea is to surf the tides of time rather than get rolled under them. The difference between success and failure is often a matter of timing.

What is the source of this sense of timing? Well, it springs forth partly from intuition and partly from disciplined reflection. While intuitive ability is more or less innate, disciplined fore thought can be cultivated through conscious effort and practice. Disciplined imagination means putting the past data and

information together to project the present and future scenarios while controlling the impulsive reactions. Through disciplined imagination, one can master the art of timing and acquiring patience. In the field of politics, we have to give time to the tides and winds to change in our favour.

In South India, there is a joke about the punctuality of train services. One day, a young man went to Chennai Central Railway Station exactly at 7:00AM to receive his father. The train reached the platform exactly at 7:00AM. He could not see his father near the compartment. He was searching for him here and there. Then he heard the announcement that the train for the previous day had arrived at 7:00 AM while the train for the day was late by 24 hours.

As far as my knowledge goes, P.P.Shri Guruji, the second Sarsanghchhalak of RSS, maintained punctuality in all his commitments, programmes and functions through out his life. Once, he came to Tamil Nadu during the late sixties to address a public function in a town called Kumbakonam at 6:00PM. When he was about to start at 5:15 PM, Swami Chinmayanand came in to meet him. Both talked for a few minutes and then Shri Guruji started for the function, taking permission from and informing the Swamiji that there was a railway crossing in the way to cater for and that he was to reach in time.

Swami Chinmayanandji used to tell about this incident to people highlighting Shri Guruji's particular emphasis on punctuality.



How to tackle Mistakes

The Karyakartas actively involve themselves in a variety of plans and programmes designed to strengthen the party from the grass root level upwards. While they do the basic work, many difficulties come their way and mistakes do happen. The leader must have a positive mindset to overcome such challenging situations. Our ability to deal with mistakes constructively is an essential skill. Should we make a mistake, it is important to accept that soon. It is only when a man refuses to accept his mistake that, it becomes extremely difficult for others to co-operate with him in future. That is why the quality of "intellectual honesty" is considered as the most respectable quality of a person.

The first mistake we make is when we fail to ask ourselves as to what mistakes have we made. Every day at night before going to bed we must recall all the activity of the day. Slowly and steadily we must recapture the various tasks handled, meetings attended, comments, observations and reactions that we made vis-à-vis others.

Naturally, many good things would have happened during the day. But, apart from that we must introspect and critically analyse our own conduct. What were the serious mistakes that we made during the whole day? We must make a mental list of all such errors and mistakes for taking remedial measures.

When we work with the cadre and deal with people constantly there is every possibility of making some mistakes un-intentionally. A few examples of the kind are listed below:

- 1. Passing unwarranted judgments, being too eager to rate others, and to impose our perceived standards on others are serious mistakes.**
- 2. Making negative comments that berate others and destroy their morale.**
- 3. Failing to give proper recognition, the inability to praise and reward our colleagues and juniors for their good work.**
- 4. Claiming credit that we don't deserve and overestimating our own contribution to a success.**
- 5. Refusing to express regret or not admitting that we were wrong at a particular point of time.**
- 6. Not listening to the views of our co-workers and refusing to give due weight to their view points.**
- 7. Failing to express gratitude is a form of bad manners.**
- 8. Forgetting to present ourselves properly in a social gathering.**
- 9. Spilling milk or tea at the dining or the work table.**
- 10. Forgetting to do something that we had promised.**
- 11. Being abusive to some one.**
- 12. Inability to control temper.**

After analysing all such things, if we realize that we had erred somewhere we must accept responsibility. Then think calmly and define the problem clearly. Suppose, there is a self defeating attitude in play like, "I am not competent" or "I am not good at anything" then it should be combated with full force. We must always learn something positive from every situation. Thomas

Alwa Edison tried over 9000 types of filaments before he found the one that worked in a light bulb.

After finding our mistake, we should not over-react or become too rigid. Mistakes are inevitable. All living beings make mistakes. But, even dark clouds have a silver lining. The biggest mistake is the one from which we learn nothing. We should be less defensive and more honest in understanding and reacting to the setbacks.

We must ask ourselves as to what had actually happened? Or what was the problem that needed to be solved? Write it down on a piece of paper. Then would we be able to understand better and it would be easier for us to find a solution. Try to analyse the causes for the problem and identify all possible solutions or ways of dealing with it. Almost every mistake we make contains a lesson. Find it out and use it in future to maximise the probability of success. Try to change the behaviour pattern so that mistakes are less likely to occur. We must be firm that old mistakes should not be repeated. More positive evaluation typically leads to new and more constructive behaviour.

Life is a continuous succession of problems and mistakes. But it is not what happens to us, but how we react to what happens to us that makes all the difference in our life. We have within us the ability to learn from every mistake. We have the intelligence to turn every stumbling block into a stepping-stone for higher achievement.

An interesting anecdote

A king went to a village, disguised as an ordinary person along with a minister to know more about his people. Nobody knew about their visit. Sitting underneath a mango tree the king was observing the passersby.

A girl, around 12 years of age, came and threw a stone to hit the mango fruit hanging from the tree. Unfortunately, the stone did not hit the mango but hit the king instead

who was sitting unseen. Blood oozed from the forehead of the king. It was painful. The furious king asked the girl why had she hurt him. She started weeping. She said that she was terribly hungry. There was no food in the house. Since she wanted to eat the mango, she threw the stone. The king was silent for a while and gave her a lot of money and asked her to come to the palace the next day, promising she would be given something more. The minister asked the king, why did he not punish the erring girl? The King told him that she believed that her hunger would be removed by the gift of mango offered by the tree. "Am I worse than the tree to deny her the fruit and punish her? No, I understand the reason for her mistake so I want to see that she suffers hunger no more."



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Public Money - A Trust That We Deal With

The admirers, well-wishers and members of the party make financial contributions in faith that the money would be used for strengthening the party and that it would be properly accounted for. This is so because of our commitment to the cause and the legacy built by our leaders. Therefore, it is necessary that whenever we deal with such money, the first and foremost attitude should be that we are dealing with the trust of the people and not merely with the money. We must develop this attitude to add sanctity to financial dealings.

The accounts should be maintained in such a manner that there is absolute transparency, accuracy and reliability. The money must be spent only for the particular cause for which, it was allocated. A loud caution. "Glass Handle with care" is a common sight. A similar caution, "Public Money Handle with Care" should be embossed on our hearts.

The money dealings or financial management should exhibit our determination to be simple and modest. It definitely is not for lavishness or luxurious display of money power. We assign a high value to integrity and adhere to the high standards of truthfulness both in words and actions.

In this regard, a rich tradition has been established by our ancestors and one such excellent example we find in the life of Chanakya. Once, Chandragupta Maurya, the king gave some woollen blankets to Chanakya for distribution of the poor people for protection from cold. Chanakya kept them in his house. Knowing this, some thieves came to his house at night for stealing them. To their utter dismay, they saw Chanakya sleeping on a mat shivering due to cold weather. They asked him why he was under going the trouble in spite of having a large quantity of woollen blankets lying next to him. They wanted to know the reason for not utilizing the woollen blankets. Chanakya replied that the woollen blankets were meant to be distributed to the needy and hence the same could only be utilized for the purpose for which they were meant and that he had no right to use them. This is an example of uprightness in character.

Dr. Hedgewar was keen that the financial transactions in public bodies should be meticulously clear and above board. And, so were the accounts of the Sangh kept. On one occasion in 1939, when Dr. Hedgewar went to Rao Sachale Datar, editor of All India Reporter to solicit funds, Datar was some what skeptical. He desired to see the accounts of the Sangh. Dr. Hedgewar immediately got the accounts books brought there itself. Dator closely scrutinised the accounts. Each and every single pie donated to the organisation had been taken into account. Dator was totally satisfied and made a handsome donation to the Sangh.

Shri Guruji Golwalkar used to narrate the following incident to drive home the point that low had the people began to bust the Sangh.

Once there was a question as to whose signatures were to the affixed on the appeal for fund collection for Dr. B.S. Moonje Birth Centenary Celebrations at Nagpur. Seven

Names were selected from different states among which one was of Shri C. Raja Gopalachari, the former Governor General of India. Rajaji said that he had decided never to affix his signature to any appeal for collection of funds as he had a very bitter experience in that regard. The Pranth SANGHACHALAK of Tamil Nadu Shri Ranga Swamy Thewar, gave the letter addressed by Shri Guruji to Rajaji. On seeing it, he remorkeel, "Oh ! If Golwalkar is there on the Committee, then I can have no objection. I have no doubt that the money will be utilised for the particular purpose only". He signed the appeal.

Shri Deendayal Upadhyaya was a personification of this great tradition. It is because such men had maintained an unimpeachable track record, people reposed faith on the organisation.

We must uphold this tradition.

It is said, "Watch your thoughts, for they become words.

Choose your words, for they become actions

Understand your actions, for they become habits.

Study your habits, for they become your character.

Develop your character, for it will become your. destiny.

Developing one's character is of utmost importance and in public life it is all the more important. Let us develop the unimpeachable character for

Ourselves, particularly with regard to handling of public money. And thus gaining respect and confidence of the people.

Good Conduct: The Only way to an enduring victory

On the battlefield of Kurukshetra, where war drums were beating, trumpets were blowing at a stunning pitch Arjuna, the generalissimo of the Pandava forces stood centrestage facing the Kaurav multitudes, all decked up to fight for a finish. Alas! though known for his bravery, courage and professional excellence, he was disspirited and confused about his path of duty. At that juncture, Shri Krishna gave him the inspiring message of selfless action for the cause of Dharma thereby spurring him to matchless valour and victory. It is only when a hero is inspired with the vision of an ideal that he puts forth the best of him. To succeed in his endeavour he needs to be clear in his mind about the values of life for which he has to pursue the path of struggle.

To turn a dream into a reality, a karyakarta knows that his words and actions must stay in tune with each other. Our thoughts alone mould our lives. They are the hidden architects of our path and the unseen pilots of our flight. If the thoughts are good, life automatically steers us towards pragmatism and progress. On the other hand, if our thoughts are poor and petty, our destiny would be no different. As thoughts are the seeds for our words, actions, behaviour and our character grows out of such a nursery. We must therefore entertain and nurture good

thoughts. If we could do so regularly, the rainbow of our life would not be too far away.

Spoken words are important. They influence our thoughts. In fact words are the currency of thoughts. We tend to speak the words that we use in our thinking. Therefore, one should use good words full of positive possibilities in ones discourse. The real art of conversation comprises not only saying the right thing at the right time, but also to leave unsaid the wrong thing at the tempting moment. Before we speak anything, we should ask ourselves a few questions, is it kind? is it necessary? is it true?, does it improve the situation? The real wisdom lies in knowing as to when to speak our mind and when to mind our speech.

As far as deeds are concerned, means are as important as the ends. Abandon wrong doing. Then one gets all round support and admiration of the people at large. It brings an unique happiness within us. We must cultivate the habit of doing good, even during difficult times. From pious behaviour comes a strong will-power, which frees a man from dangers. Good conduct enables us to climb the ladder of success. The path of goodness coupled with creativity and wisdom is the only way to an enduring victory.

A karyakarta will succeed in building an enduring basis for our party as sustained by real life examples.

One of the key components required for an enduring victory is goodness. What is this goodness? The goodness encompasses honesty, loyalty, kindness, empathy, gratitude and fairness. These attributes are necessary, to achieve success. Kindness works as a strong catalyst to bring about good will and reputation. Kindness itself is the fountainhead of many virtues. If we single-mindedly pursue kindness, several other virtues sprout out. If we are kind we will be fair, polite, generous, loving and sympathetic. Uncalled for harshness, arrogance and the inability to feel the impact of one's words on others are detrimental to the path of progress and development. Humility is equally important. Humble people get more opportunities than the arrogant. Humble

people are accepted, adored and respected more than the arrogant ones.

If success generates arrogance, failure will follow. If success brings dictatorial tendencies, mutiny will erupt. On the other hand, if success brings the feeling that you are a divine instrument to look after the welfare of those around you, more success will follow.

A mother was telling a moral story to her son. "There is a bad dog and a good dog in your mind, whenever you are at moral cross roads these two dogs starts fighting with each other."

"Then who will win?" - son asked the mother. "The one you feed the more. If the bad dog is fed with bad ideas, bad things will happens and vice versa."

"Then how to feed the good dog? And what food, do we have to provide it?" asked the son.

"Company of good people. Unshakable belief that good ultimately triumphs. Goodness lies dormant in everyone. A strong initiative can wake it up. If you feed the good dog within you, it is not only able to overpower the bad dog within you, but also the bad dogs around you." To achieve all this and more, one has to work hard. If our sailboat is parked at the shore, how will we benefit from favourable winds? If we have not practised well, how would we adjust the sails when the wind blows in our favour?

We have to strive hard day and night. The hard work is a powerful magnet to attract universal energy. When the clouds see us sweat, they are tempted to rain.

Hence, the person of integrity, goodness and hard work becomes a windmill powered by the energy of the universe. When we live with good values, brick by brick, we construct the temple of enduring victory for our ideology through our good conduct.



From our side

A karyakarta is the very strength and foundation of any organization -- social or political. It is, therefore, necessary that it should have the best of karyakartas with the best of talent, character, stamina, and strength possessing all the qualities that an ideal human being should have.

In the present times, it is necessary that every organization ventures to do all it can to inculcate in its karyakartas the best of human qualities so that the organization was able to give out its best to the society and realize its objectives. The success or failure of an organization depends upon the qualities of karyakartas it has.

Shri V. S. Nathan is a very senior pracharak of the RSS who has gone through the process of building karyakartas from the very beginning. From his education and experience gained during the last over 35 years, he is the best person to say what qualities a karyakarta should have, what traits he should acquire and what are the things he should shun.

Shri V. S. Nathan has written the booklet on Karyakarta Nirman from his own education and experience. It is a matter of pleasure for Dr. Mookerjee Smruti Nyas to publish it. We hope it will prove very useful both for the karyakartas and the organization they may be working.



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About the Author

A post-graduate and an M Phil in Political Science Shri V. S. Nathan received the then Madras University's prestigious Gold Medal from its well-known Vice Chancellor Shri T. P. Meenakshi Sundarnar. Presently, he is working for Ph D from Delhi University. He hails from Thanjavur in Tamil Nadu and is well-versed with the Tamil language and its rich literature.

Imbued with the spirit of patriotism and a desire to serve the motherland with a missionary zeal, he joined the Rashtriya Swayamsevak Sangh as a Swayamsevak in 1962 and became Pracharak in 1970 where he has served at various levels of responsibility including Prant Pracharak of Tamil Nadu. Later he became the Kashetriya Bauddhik Pramukh and the Prachar Pramukh. During the seventies, he worked heart and soul amongst the youth to sensitize them about the rich Indian heritage and more so to sanitize them against the separatist and narrow parochial tendencies then prevailing in the State. Later, he was instrumental in organizing activity-oriented forums like the Movement for National Unity and Integrity, Tamil Valarchi Mandram (to develop Tamil literature) and Bhakthar Peravai (devotees forum). Thus, his work covered a vast field spreading from development of literature, involvement in youth affairs to popularizing traditional religious practices like holding of regular poojas, yajnas and car-festivals. At the Bharatiya Janata Party national headquarters, he has been prabhari of the Defence and Research & Documentation Cells. Presently, he is assigned to the BJP Parliamentary Party Office as its Additional Secretary.

Shri V Shanmuganathan is a prolific writer. His two books covering a variety of subjects relating to culture and social aspects have been published in Tamil. Besides, he has contributed over 600 articles in the leading newspapers and magazines, both in Tamil and English.