



YUVA BHARATI

Voice of Youth

Vol.40 No.9 Chaitra-Vaishakh 5114 April 2013 ₹.15/-

Everything dies; the angels die, men die, animals die, earths die, sun, moon, and stars, all die; everything undergoes constant change. The mountains of today were the oceans of yesterday and will be oceans tomorrow.

Everything is in a state of flux. The Whole universe is a mass of change. But there is One who never changes, and that is God, and the nearer we get to Him, the less will be the change for us, the less will nature be able to work on us; and when we reach Him, and stand with Him, We shall conquer nature, we shall be masters of phenomena of nature, and they will have no effect on us.

-Swami Vivekananda



1863-2013
Birth Anniversary of Swami Vivekananda



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150
1863-2013
150th Anniversary of the Birth of Swami Vivekananda

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Single Copy	₹.15/-
Annual	₹.160/-
For 3 Yrs	₹.460/-
Life (10 Yrs)	₹.1400/-

Foreign Subscription:

Annual	-	\$40 US Dollar
Life (10 years)	-	\$400US Dollar

(Plus Rs.50/- for Outstation Cheques)

Published and Printed by L.Madhavan on behalf of Vivekananda Kendra from 5, Singarachari Street, Triplicane, Chennai - 600 005. at M/s.RNR Printers and Publishers, 8, Thandavarayan Street, Triplicane, Chennai - 600 005.

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Invocation

Lord Rama Statue in Bali Island



"Aapathama paharthaaram thatharam sarvasampadaam
lokapiramam sriramam bhuyo bhuyo namamyaham

I bow again and again to Sri Rama who removes all obstacles and grants wealth and pleases all.

STRENGTHEN INDIA:

DO NOT WEAKEN HER



History is a harsh teacher. It teaches lessons after it has conducted the tests. And those who do not learn from history are bound to repeat the most tragic lessons they were taught by it. Sri Lanka is an example. Bangladesh is another example.

In Sri Lanka the colonial racial constructs of Aryan and Dravidian merged with linguistic categories of Sinhalese and Tamil respectively and then Buddhist and Saivaite religiously have led to sustained mutual hatred. Sinhalese Buddhist state has destroyed the Tamil secessionist movement LTTE in a bitter war that climaxed in 2009. Now the western media has started revealing that a lot of gruesome human rights violations have taken place against the Tamils which seem to suggest a cruel genocide or ethnic subjugation. These sensational media leaks in the West have created political seismic tremors in both Chennai and New Delhi. In the era of digital social networks a student agitation is spreading like a wildfire, three years after the tragic events in Sri Lanka. A noticeable trend in these student agitations is that there is a strong current of anti-Indian sentiment and pro-Tamil separatist voices regularly injected into the movement by forces which are hardcore Marxist and Maoist.

The divisive brain behind the agitations is visible in some of the demands like asking for a separate external ministry for Tamil Nadu state and the demand that there should be no Asian countries in the International enquiry commission the agitators are demanding. But these agitators conveniently forget the fact that the Maoist China has been supporting ruthlessly the Sri Lankan regime. China has a geo-strategic political interest in Sri Lanka as a potential military naval base for China in its plan of 'String of Pearls' in Indian Ocean. Pakistan too uses Sri Lanka as an effective base for its Jihad operations in South India. Myopic vision of most of the successive Indian governments and the fascist anti-democratic nature of LTTE which cut it from the changing international reality added to the problem. LTTE also destroyed all the alternative Tamil organizations the result of which was when LTTE was ultimately annihilated there was no effective organization to talk for Tamils in Sri Lanka. The pro-Tamil factions which fan the fires of LTTE support conveniently overlook this fact. Meanwhile even as British media is projecting itself as the media savior of the Tamil rights, British government is

selling arms and ammunition to Sri Lankan regime for more than two million British pounds according to the data gleaned from the database of UK Arms Export Licenses. Even as European Union (EU) condemns Sri Lankan regime, it does not stop the following EU nations from arming the Sri Lankan regime: Bulgaria, the Czech Republic, Slovakia, the UK, France, Italy, Lithuania, the Netherlands and Poland. It is in this context we have to view the demand of the agitating students of Loyola College that there should be no Asian countries in the International tribunal to study the war crimes and atrocities committed in Sri Lanka against the Tamils. Clearly the aim is to give a great deal of control of judiciary in the South Asian region to the European states even as the European States are as guilty as Marxist China, Islamic Iran and Ukraine in arming Sri Lanka.

Even as these dramas with international string pullers unfold in South India, in Bangladesh there has been a sustained campaign against the minority Hindus. When Bangladesh was East Pakistan it witnessed what can be considered the most efficiently executed genocide in the history of South Asia. Hamoodur Rahman Report commissioned by the then president of Pakistan, Zulfikar Ali Bhutto, regarding the conduct of Pakistani army in 1971 war, recorded that there was an order in writing to kill Hindus. The report revealed General Niazi asked his subordinates how many Hindus they had killed each day. Bangladesh liberated in 1971 by the blood of Indian Jawans soon descended into a spiral of communalism and Islamic supremacism. There has been a consistent campaign to ethnic cleanse the land of Hindus and Buddhist tribes. In 2001, the Hindu population in Bangladesh was 16.83 million. The natural growth would mean that this population would become 18.2 million in 2011. However the Hindu population in Bangladesh according to the latest statistics is 12.3 million. 5.9 million Hindus have simply disappeared or the Hindu population has simply been selectively restricted – through a combination of livelihood conditions, job opportunities, religious persecution and directed violence. In Pakistan the ethnic cleansing is even more direct and fast. Soon after partition, Hindus constituted over 15 per cent of Pakistan's population but now make up less than two per cent. The Asian Human Rights Commission reported 20-25 kidnappings and forced conversions of Hindu girls in Sind every month. Still Hindu influx into India from Pakistan is highly restricted by secular Indian government.

While a visibly confused India is today indulging in acts of appeasement to Sri Lanka to ward off the growing Chinese and Pakistani tilting of this strategic island nation, Sri Lankan regime is using this weakness of India to its hilt. Meanwhile Euro-centric forces in India are trying to revive the dead racial theory based division of Indian society – calling for liberation of Tamil Nadu from India. Each time India has displayed weakness

and confusion Hindus in every surrounding theocratic nation state in Indian region have suffered. Each time India has shown strength and decisiveness in its approach as during 1971 or 1998 Hindus in neighboring nation-states have lived in relative peace and also in honor. This is as true in Sri Lanka as it is true in Bangladesh. Those forces which want to weaken India, or question India's nation integrity by using the Tamil Eelam issue have to understand their basic fallacy: A weakened India will land our posterity in damned pitiable conditions which is what the western arms merchants and human rights meddlers seek.

Yes... those who committed atrocities against Tamil Hindus in Sri Lanka, Bangla Hindus in Bangladesh, Hindus of Sind in Pakistan, they all have to be brought to justice. It is true a weakened, confused polity which does not have the political spine to recognize the organic bonds India has to its cultural and spiritual Diaspora in the South Asian region has been responsible for this mess. The solution is then not to weaken India – the cultural base of all communities –Tamil or Bangla or Tibetan. We have to strengthen the feeling of Indian first and Indian last. The heartbeat of the age old Indian nation has to reverberate in each of us. Swami Vivekananda diagnosed this long ago when he said, “Everything that can weaken us as a race we have had for the last thousand years. It seems as if during that period the national life had this one end in view, viz how to make us weaker and weaker, till we have become real earthworms, crawling at the feet of everyone who dares to put his foot on us. Therefore my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength, and every time strength.”

Yes... that is what India needs today – a strong India with a strong leadership and a strong vision. That alone can stop human tragedies like 1971 and 2009 happening again in this region.

Aravindan Neelakandan
YB-ET

VIVEKANANDA IN THE GLOBAL MILLENNIUM

P.Parameshwaran

Sixty years after independence, India is still in the twilight zone of political turmoil, economic imbalance, social turbulence and ideological confusion. Though we claim to be the largest democracy in the world, more often than not our democracy in practice turns out to be a crimonious monocarcy. Economically, statistics are trotted out to prove



that we made enviable progress. But, in effect, the divide between the rich and the poor has increased enormously. Society is fast disintegrating into organized caste and communal groups reducing nationalism to a meaningless slogan. All the universities together along with various other specialized educational and training institutions have produced possibly the largest contingent of intelligentsia in the world but in terms of awareness and enlightenment about our country, its history its culture and its due role in the international arena, they are a confused

and directionless lot. Consequently, we as a nation have not been able to play our part in the national and international affairs despite our invaluable culture, enormous population and immense and diverse natural resources.

What is most unfortunate is that there has been a rapid decline in the moral and ethical values both at the individual and

collective levels. For a country whose unique strength is rooted in spirituality which is the basis of all values, this is a fatal lapse which undermines the very rationale of our existence. Before we could settle down as a stable and vibrant socio-economic and political power, globalization at a furious pace has engulfed us with its enormous demands and pressures. Our political leadership at the helm of affairs has proved unequal to the task of leading the nation into its rightful place among the comity of nations.

This is in sharp contrast with the unshakable confidence, the tremendous will power and the clarity of vision which were our assets during our freedom struggle. Unless this widening gulf is bridged and we regain the national self-confidence and the glorious sense of mission, the confusion cannot be cleared and the sense of direction retrieved. These unhappy if not gloomy thoughts stare us on the face with deep poignancy as we celebrate another birth anniversary of Swami Vivekananda, whose life and mission were the inspiration for almost all our stalwarts of the freedom movement. Every one of them has gratefully acknowledged in unmistakable terms their indebtedness to Swamiji for their commitment to the nation and its freedom. Mahatma Gandhi's tribute is brief but eloquent. "I have gone through his works very thoroughly, and after having gone through them, the love that I had for my country became a thousand fold". What greater encomium could be paid to the Swamiji by a person of Gandhi's stature?

Chakrabarthy Rajagopalachari, a man of razor sharp intelligence has defined Swamiji's contribution in a most befitting manner: - 'Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion and would not have gained our freedom. We therefore owe everything to Swami Vivekananda. May his faith, his courage and his wisdom ever inspire us so that we may keep safe the treasure we have received from him.'

But here one is naturally tempted to ask a question. If their commitment was genuine and if they had stuck to those great ideals, would the country have come to such a pass? We have to dispassionately analyze with due respect to all those stalwarts the real causes of

this divergence between the promise and that practice, between the commitment and the achievement. If we do so, we will definitely come to the conclusion that their commitment to Swamiji's ideals was not strong enough to stand the test of the challenges they faced. It was exactly sixty years before our independence - and the partition of India - that Swamiji gave the clarion call to his countrymen in an inspiring speech delivered at Chennai. For the next fifty years this alone shall be our key_note, - this our great Mother India. Let all other vain Gods disappear for that time from our minds. This is the only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears, He covers everything. All other Gods are sleeping. What vain_Gods shall we go after and yet cannot worship the God that we see all around us, the Virat? When we have worshiped this, we shall be able to worship all other Gods". Had our devotion to the Motherland been as intense as Swamiji wanted it to be, could it ever be imagined that our leadership would have surrendered to the bullying tactics of a section of our population and agreed to partition our country? Was it not the biggest folly which the leaders of our freedom movement committed with tragic consequences haunting us even to this date? Was it not a shameful climb down from the firm declaration that India will not be vivisected before they themselves were vivisected? Was it not a case of abdicating a solemn national commitment for the sake of immediate authority and power? It will not be far from truth to say that all the subsequent lapses and failures, clashes and conflicts, doubts and dilemmas are directly traceable to that one major failure to follow Swamiji's exhortation. In one stroke, the concept of Bharat as our Beloved Mother, the holy land,

was thrown to the winds! Dedication to the Motherland which is the sheet anchor of patriotism - the highest value which all our freedom fighters cherished, - was abandoned and along with that every other value became negotiable. Cheerful and robust optimism gave way to sterile cynicism. That continues even after sixty years.

During this period of six decades, new generations have come up. The world has changed a lot. India is no exception. New ideas and ideologies have swept across the country, most of them foreign. The stirring words and the glowing example of Swami Vivekananda, who can rightly be called the 'Mantra Drashta' of Modern India, have increasingly been marginalized from our mainstream thought currents while nothing else could even be thought of as a fairly viable substitute. A huge void remained which petty ideas and cheap slogans from outside tried to occupy. The result is all-around selfishness, corruption, power politics, communal conflicts, etc. No wonder, at one point of time, our leadership could not help thinking of restoring Swamiji to the center stage by declaring his birthday as 'National Youth Day'. But what can a mere governmental fiat achieve in the absence of enthusiastic social response inspired by credible role models with a genuine understanding and deep conviction of Swamiji and his ideals? Like every other government order, the celebration of Swamiji's birthday as the "National youth day" became a secular ritual devoid of its spiritual and patriotic content. With hindsight, it can be stated that it only made the prevailing confusion worse confounded. The response has been half-hearted and hazy.

Swamiji was a staunch nationalist. He spoke passionately about our nation and its

greatness. He imparted to us a profound vision of our role in forging a new world order. But with the present craze for globalization, our youth find it difficult even to accept the concept of Nation. National pride appears to them anachronistic, in the rapidly changing world situation. The vision of India's role is now confined to certain areas of technological innovations and professional expertise. There is no philosophy of patriotism to guide them and hence there is no depth in their approach. At present they are citizens of a world dominated by momentary 'Throw away every thing including inviolable family ties - culture'. India is the land with the largest and brightest population of promising youths. But how to equip and inspire them with a sense of mission, a true spirit of conviction and unreserved commitment for the sake of a noble ideal? How to clear the confusion that clouds their vision? It is precisely here that Swami Vivekananda becomes really relevant.

Swamiji has given us a perfectly tenable, logical and comprehensive answer to all the doubts and questions that the present situation has thrown up. Globalization or internationalism does not invalidate nationalism, says Swamiji. In fact without nationalism there can be no internationalism. Internationalism, ideally, is but the happy and peaceful co-existence of all the nations big or small. Nationalism is an essential stage of human evolution which cannot be abolished for any foreseeable future. It has to play a very vital role in the march of humanity towards its final goal of a Commonwealth of Nations. Nationalism in India is a positive concept unlike in the western countries. Swamiji made it clear that every nation is a living entity with a

soul, a distinct mission of its own. " Each nation has a destiny to fulfill, each nation has a message to deliver, each nation has a mission to accomplish. Therefore, from the very start, we must have to understand the mission of our own race, the destiny it has to fulfill, the place it has to occupy in the march of nations, the note which it has to contribute to the harmony of races". The fulfillment of that mission is the purpose of its existence. This is true of every nation and each one is naturally expected to cooperate and coordinate with other nations. All together constitute the harmonious human family. That was the ancient Hindu concept of 'Vasudhaiva Kutumbakam'. Coordination among and not domination over other nations is the ideal.

To the superficial observers, globalization is going to be the final word in man's civilization march. It is sometimes believed that the whole world and all countries and cultures are going to be steam rolled into one homogeneous totality. But history tells us that this cannot be. Human nature is so complex that it will not accept homogeneity as its ideal. All such attempts have failed and failed miserably. Imperialism, Communism, Socialism, etc have shared the same fate of temporary success and ultimate collapse. There was a time when it was claimed that the "sun will never set on the British Empire". Communism during its hey days proclaimed that it is going to bring the whole humanity under its red banner. So claimed Socialism also. But all these have proved false and history is still on the march. Swamiji's prediction that no social philosophy or social order however lofty or noble, can sustain itself unless it has the Vedantic philosophy of Advaita as its foundation. That is how socialism and Communism have collapsed, in spite of their objective of equality and social justice. Globalization is another

milestone which will also be over passed. It will leave its imprint, no doubt, but only like earlier civilization phases. One thing is clear. Whether it is Imperialism or Communism, Socialism or Globalism, none of these can overturn or nullify nationalism. That will remain the corner stone for the future human civilization. It will ensure human unity with cultural diversity which is nature's - or call it God's - Design!

What is India's role in all these? Swami Vivekananda stated unambiguously that India's soul lies in its spirituality and its world mission is to evolve spiritually and help humanity with its spiritual - Vedantic ideals. But Swamiji hastened to assure that spirituality does not mean either a cluster of rituals or mere other worldliness. Spirituality is a way of life here and now. It includes 'Sarnutkarsha and Nishreyasa' - material development and spiritual enlightenment. He envisaged future India as a spiritually enlightened nation, firmly standing as an economically prosperous, socially harmonious and technologically well-equipped, national foundation in total harmony with the rest of the world.

Swamiji believed that India has a dual role to play - imparting spirituality to the materially advanced countries of the West while learning from them the techniques of organization, mutual cooperation and technological advancement' in order to make India's development balanced and total. India should go to the West, he said, as a teacher, as a Guru and not as a supplicant with a begging bowl. That will bring us respect. Swamiji himself was a shining example. We must uncompromisingly adhere to our cultural way of life. We may accept and assimilate certain useful ideas from others, and still be ourselves

in all essentials. In his famous Chicago speech he proclaimed why the whole world needs India's unique teaching. There are lessons which the world needs which India alone can teach. They are more relevant today than they were at the time he delivered the historical message. Making a special reference to the Parliament of Religion he said:- The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world, of the wonderful doctrine preached in the Gita: Whosoever comes to Me, through whatever form, I reach him; all men are struggling through paths which in the end lead to Me.' Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization, and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death knell of all fanaticism, of all persecutions wither the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal". There is no room for religious conflicts or intolerance, much less for the haunting specter of terrorism. Swamiji's words were prophetic and its relevance continues with greater urgency.

He accepted all religions as valid and all scriptures as valuable up to a point. But he pointed out that man in his spiritual evolution has to go beyond sectarian religions and written or printed texts. He says 'We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Kuran; yet this has to be done by harmonizing the

Vedas, the Bible .and the Koran. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is Oneness, so that each may" choose the path that suits him best". Swami Vivekananda unhesitatingly asserted that Vedanta alone fits the role of a universal religion because it is beyond sectarianism and absolutely scientific and fully verifiable.

A great disservice has been done to Swami Vivekananda by the post independence intellectuals of India by creating the impression that to call oneself a Hindu is something to be ashamed about. There had been a systematic campaign at the highest levels to propagate that the Swamiji was not in favor of calling India a Hindu nation. The implication was that the Hindu was a narrow and communal nomenclature and as such the name is better kept out of vogue. Coming as it did from very high and respectable quarters this propaganda made deep impact. It was a very calculated and dishonest attempt to pit Swami Vivekananda against whatever was Hindu in name and content. There was an ideological underpinning to the vicious propaganda with a deep political motivation. It was the objective of the "leftist, secular and so called progressive" intelligentsia to destroy the genuine cultural nationalism of this country and to tear apart the fabric of our national unity. By this clever ploy, backed by the ruling elite, they succeeded to a large extent in weakening the pride in Hindu nationalism. In fact this was totally against Swamiji's perception. Swamiji was one of the first and fore most exponents of Hindu Nationalism. Even at that time there were people, among them some sections of Hindus, who considered Hindu a bad word having notorious connotation. Swamiji had openly declared that he was one

of the proudest of Hindus. Great savants like Mahayogi Sri Aurobindo, following the footsteps of Swami Vivekananda were fully convinced that ours is a Hindu nation and Sanatana Dharma was its very soul. Sanatana Dharma and Hindu Dharma had identical connotations, according to them. He had consistently used the term Hindu nationalism in his lectures and writings. Even his definition of nationalism that "National union in India must be a gathering up of its scattered spiritual forces. A Nation in India must be a union of those whose hearts beat to the same spiritual tune" makes it clear. Needless to say, it had nothing negative or reactionary about it. But unfortunately politically biased propaganda against the word has resulted in weakening the nation's pride in its history, culture, tradition and worldview. This has done immense harm to the noble cause which Swamiji held in high esteem and wakened our national integrity and identity. The modern educated intelligentsia began to internalize the demeaning idea that they are a rootless people who were never a nation and thus fell victims to the false propaganda that India is only a "Nation in the making". This is one of the major reasons for the moral and cultural decline in post-independence India. Swamiji's birthday is an occasion for the Hindus to initiate a legitimate self-assertion'.

Swami Vivekananda would have gladly welcomed the beneficial aspects of Globalization to the best advantage of India and the rest of the world, as it could provide India with abundant channels of communication to transmit the treasures of spiritual wisdom to the western world which is deeply engrossed in mindless materialism and vulgar consumerism. In many of his lectures he has reminded us as to how this has happened many a time in the past. Whenever

nations of the world have been brought closer together by imperial adventurers or religious missionaries or trading companies, Swamiji has pointed out, that India had made use of such occasions for pouring out her own quota of spiritual and cultural blessings to the world at large. Such an ideal situation has presented itself today. As a natural consequence, India's spiritual message is, no doubt, reaching out into all corners of the world, slowly but steadily, creating its firm and positive impact. But a more self-confident and assertive India could have contributed much more effectively and successfully and could have influenced the trend of global policies in a more specific manner. But it is an unfortunate fact that while the world is prepared and even eager to embrace India for her rich gift of spirituality and our spiritual leaders are making their appeal in their own way, the official India appears to be fighting shy of publicly owning up our innate spiritual and cultural identity. A totally misconceived concept of secular politics seems to be compelling them to adopt a hypocritical stand of distancing themselves from this unique legacy.

Globalisation has brought about another dimension in the East-West relationships. They represent two different kinds of civilisations. Swamiji had stated in one of his lectures that the West created a model of civilisation that measured its success in terms of how much a man can possess and how much one can enjoy. The Eastern civilisation-measured its success in terms of how little a man need to possess and still happily live. America represented the Western civilisation and India the Eastern. The Indian civilisation centered round the concept of "Aparigraha" or non-acquisition and renunciation, where as the Western had "Upabhoga"- consumerism as its fulcrum. [In puranic terminology, it would

be said that the East and West had the, 'Dadheechi' and 'Yayathi' syndromes respectively. In the globalised society, East and West have closely come together into a global village forget for the moment with the fiercely competitive global market, in which these two types come into conflict, yet have to coexist. It is clear that India has to play a vital role to impart its unique culture of 'Aparigraha' to temper the consumeristic mania of the West and enable the world to strike a healthy balance.

Another aspect which Swamiji has pointed out is that the Hindu civilisation has no problem with the modern science. He said 'the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught in iron forcible language, and with further light from the latest conclusions of science'. But it is not so easy for other religion to accept the findings of science and still be believers in the tenets of their religion. As Swami Ranganathananda puts it: "...But in the West the Christian theology never allowed science to proceed deeper and deeper. They tried to stop it and even killed a few scientists. So a few well_tested truths of science could demolish the whole dogmas of Christian religion in the modern West." Indian spirituality and modern

science will fulfill each other and lay down the foundation for the future civilisation of mankind.

We shall now conclude with a thought provoking statement by the world renowned historian A L Basham regarding Swamiji. "Even now, a hundred years after the birth of Narendranath Dutta, who later became Swami Vivekananda, it is very difficult to evaluate his importance in the scale of world's history. It is certainly far greater than any Western historian or most Indian historians would have suggested at the time of his death. The passing of years and the many stupendous and unexpected events which have occurred since then suggest that in centuries to come he will be remembered as one of the main moulders of the modern world".

As we celebrate the Birth anniversary of Swami Vivekananda , it is time for India to stand up and respond to the various challenges thrown up by a globalised world the way Swamiji wanted us to do.

(Courtesy : <http://vivekanandam150.com>)



All that man has to do is to take care of three things; good thought, good word, good deed.

Your own Karma has manufactured for you this body, and nobody did it for you.

SWAMI VIVEKANANDA ANSWERS OUR QUESTIONS~3

(Words in Italics are by the compiler)

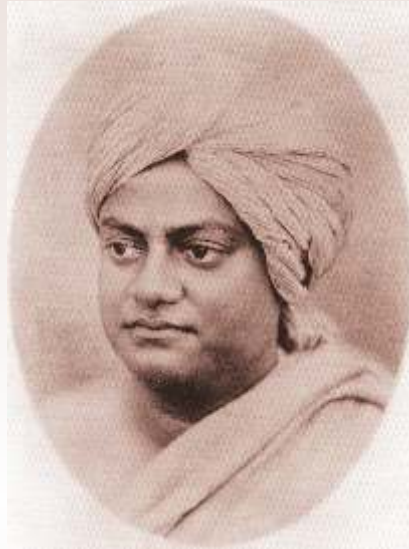
Compiled by
Nivedita Raghunath Bhide

Question 3: Many a times we do not want to do certain things as we know those are wrong and yet we end up doing it as if we are being forced from within. It seems our nature binds us. We cannot focus. What is the way out?

Answer: Meditation is the power which enables us to resist *this hold of nature on us. If we practice meditation then we need not dance to the tune of nature.* Nature may call us, "Look, there is a beautiful thing!" I do not look. Now she says, "There is a beautiful smell; smell it!" I say to my nose, "Do not smell it", and the nose doesn't. "Eyes, do not see!" Nature does such an awful thing -- kills one of my children, and says, "Now, rascal, sit down and weep! Go to the depths!" I say, "I don't have to." I jump up. I must be free. Try it sometimes. *Refuse to fall prey to the nature which comes from the pull of identification with the body.*

1. Try it for a moment everyday: Try it for a moment *and*, you can gradually change this nature. *Now, if you can hold that power in yourself, to resist the nature then is it not great? That is freedom.* That is the power of meditation.

2. The general principle: get hold of the mind:



How is it to be attained?
In a dozen different ways. Each temperament has its own way. But this is the general principle: get hold of the mind. The mind is like a lake, and every stone that drops into it raises waves. These waves do not let us see what we are. The full moon is reflected in the water of the lake, but the surface is so disturbed that we do not see the reflection clearly. Let it be

calm. Do not let nature raise the wave. Keep quiet, and then after a little while she will give you up. Then we know what we are. God is there already, but the mind is so agitated, always running after the senses. You close the senses and [yet] you whirl and whirl about. Just this moment I think I am all right and I will meditate upon God, and then my mind goes to London in one minute. And if I pull it away from there, it goes to New York to think about the things I have done there in the past. These [waves] are to be stopped by the power of meditation.

3. Slowly and gradually we are to train ourselves. It is no joke -- not a question of a day, or years, or maybe of births. Never mind! The

pull must go on. Knowingly, voluntarily, the pull must go on. Inch by inch we will gain ground. We will begin to feel and get real possessions, which no one can take away from us -- the wealth that no man can take, the wealth that nobody can destroy, the joy that no misery can hurt any more. . . .

4. Depend upon the unchangeable and not changeable: All these years we have depended upon others. If I have a little pleasure and that person goes away, my pleasure is gone. . . . See the folly of man: he depends for happiness upon men! All separations are misery. Naturally. Depending upon wealth for happiness? There is fluctuation of wealth. Depending upon health or upon anything except the unchangeable spirit must bring misery today or tomorrow. Excepting the infinite spirit, everything else is changing. There is the whirl of change. Permanence is nowhere except in yourself. There is the infinite joy, unchanging. Meditation is the gate that opens that to us.

5. Do the prayers, worships, fasts, ceremonials etc knowingly by focusing on the divine within: Prayers, ceremonials, and all the other forms of worship are simply kindergartens of meditation. You pray, you offer something. A

certain theory existed that everything raised one's spiritual power. The use of certain words, flowers, images, temples, ceremonials like the waving of lights brings the mind to that attitude, but that attitude is always in the human soul, nowhere else. (IV 248, 249) It is impossible to find God outside of ourselves. Our own souls contribute all of the divinity that is outside of us. We are the greatest temple. The objectification is only a faint imitation of what we see within ourselves. Concentration of the powers of the mind is our only instrument to help us see God. If you know one soul (your own), you know all souls, past, present, and to come. (Volume VII 59) People are all doing these *prayers, worships, fasts, ceremonials*; but what they do without knowing it, do knowingly. That is the power of meditation. All knowledge you have -- how did it come? From the power of meditation. The soul churned the knowledge out of its own depths. What knowledge was there ever outside of it? In the long run this power of meditation separates ourselves from the body, and then the soul knows itself as it is -- the unborn, the deathless, and birthless being. No more is there any misery, *no more helplessness, no more being slave to the nature-the body, no more births upon this earth, no more evolution.* [The soul knows itself as having] ever been perfect and free. (IV 248, 249)

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Compiled by
Nivedita Raghunath Bhide

Fill the heart with great thoughts, do not weep

Fill the brain, with high thoughts, highest ideals, place them day and night before you, and out of that will come great work. Talk not about impurity, but say that we are pure. We have hypnotised ourselves into this thought that we are little, that we are born, and that we are going to die, and into a constant state of fear.

There is a story about a lioness, who was big with young, going about in search of prey; and seeing a flock of sheep, she jumped upon them. She died in the effort; and a little baby lion was born, motherless. It was taken care of by the sheep and the sheep brought it up, and it grew up with them, ate grass, and bleated like the sheep. And although in time it became a big, full-grown lion, it thought it was a sheep.

One day another lion came in search of prey and was astonished to find that in the midst of this flock of sheep was a lion, fleeing like the sheep at the approach of danger. He tried to get near the sheep - lion, to tell it that it was not a sheep but a lion; but the poor animal fled at his approach. However, he watched his opportunity and one day found the sheep - lion sleeping. He approached it and said, "You are a lion."

"I am a sheep," cried the other lion and could not believe the contrary but bleated.

The lion dragged him towards a lake and said,

"Look here, here is my reflection and yours." Then came the comparison. It looked at the lion and then at its own reflection, and in a moment came the idea that it was a lion. The lion roared, the bleating was gone.

You are lions, you are souls, pure, infinite, and perfect. The might of the universe is within you. "Why weepest thou, my friend? There is neither birth nor death for thee. Why weepest thou? There is no disease nor misery for thee, but thou art like the infinite sky; clouds of various colours come over it, play for a moment, then vanish. But the sky is ever the same eternal blue." So with all knowledge. Do not talk of the wickedness of the world and all its sins. ...If you want to help the world, do not condemn it. Do not weaken it more. For what is sin and what is misery, and what are all these, but the results of weakness? The world is made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones. Say to your own minds, "I am He. I am He." Let it ring day and night in your minds like a song, and at the point of death

declare, "I am He." That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practise the

Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached. (Volume II 86-87)



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INDIA HAS TO BE REBUILT ON HER OWN FOUNDATIONS

Prof. P.Kanaga Sabapathy

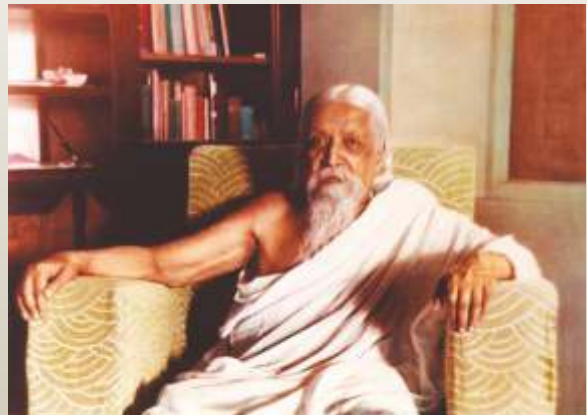
India has a long and unique history of superior performance, highest achievements and evolved systems. As a result she remained a pioneer and leader in the world. In the course of time, the nation had to face frequent invasions and attacks from outside. Subsequently different parts of India came under the domination of the alien forces for nearly one thousand years. The nation had to endure untold sufferings.

Maharishi Aurobindo notes : "This great and ancient nation was once the fountain of human life, the apex of human civilization, the exemplar of courage and humanity, the perfection of good government and settled society, the mother of all religions, the teacher of all wisdom and philosophy. It has suffered much at the hands of inferior civilizations and more savage peoples; it has gone down into the shadow of night and tasted often of the bitterness of death. Its pride has been trampled into the dust and its glory has departed. Hunger and misery and despair have become the masters of this fair soil, these noble hills, these ancient rivers, these cities whose life story goes back into pre-historic night."

The time tested native systems were subject to contempt and destruction during the alien rule. Foreign ideas and systems were thrust from above. With the result, the alien thoughts and practices

began to occupy the central place in Indian life. Ultimately India had to lose much of her original approaches.

Great souls were aware of the consequences and advocated the need for a shift towards Indian approaches, long before independence. Swami Vivekananda underlined: "We must grow according to our nature. Vain is it to attempt the lines of action that foreign societies have engrafted upon us; I do not condemn the institutions of other races; they are good for them, but not for us. This is the first lesson to learn. With other sciences, other institutions, and other traditions behind them, they have got their present system. We, with our traditions, with thousands years of Karma behind us, naturally can only follow our own bent, run in our grooves; and that we shall have to."



Aurobindo echoed similarly in 1909: "We have sought to regain life by following the law of another being than our own. We must return and seek the sources of life and strengthen within ourselves." But in spite of these sane warnings, changes in the required direction were not initiated after India became independent. The ruling classes continued to make India depend on the alien ideas and approaches.

This attitude pained the concerned citizens and prompted them to voice their opinions. The noted Gandhian Dharampal wrote: "Today, we feel encircled by hostility—much of it in fact generated by our own ineptitude and actions. From around 1947, we have treated ourselves as cousins of the West. Dominated by the West, it may be necessary at the moment to rely on Western knowledge and products. But this can be only be a short term proposal."

But unfortunately the reliance on western ideas still continues even after sixty five years of independence. We remain unaware of our past as well as the present, and fail to pose the fundamental questions that are critical to us. To quote Dharampal : "Since Independence in 1947, it is this question of reconstruction of self and society on the foundation of our priorities, values, tradition and culture that seems to have completely eluded us, particularly our scholars, administrators and politicians. We appear to have forgotten that we can look back and learn from our own past, and based on that experience, construct our own unique identity within the context of our own affairs as well as

that of the rest of the world. What do we as a nation—without leaning on others' ideological and material crutches—want? Do we have ingenuity or not? Can we make our own points—as against aligning with one sort or another? Do we have a point to make as Indians?"

Times are changing fast. India is fast emerging as a powerful nation at the international level. The Indian thoughts, approaches and systems

are getting increasingly recognized. Meanwhile, the west is facing serious difficulties at the economic, social and personal levels. The world is beginning to realize the unsuitability of the western models for other countries. No nation can make real progress on imported ideas.

It is time for us to understand that a

strong India can be built only on the Indian foundations. The contemporary events reaffirm that India is fully capable of achieving a lot, provided serious efforts are made in the required direction. For this purpose, it is necessary to understand India – her past and present - from true perspectives. Misconceptions about the country have to be removed and correct opinions have to be formed. Vivekananda says: "We all hear so much about degradation of India. There was a time when I also believed in it. But today standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions and above all, of the highly-



coloured pictures of other countries tone down to their proper shade and light by actual contact, I confess, in all humility, that I was wrong. Thou blessed land of Aryas, thou wast never degraded. Sceptres have been broken and thrown away, the ball of power has passed from hand to hand, but in India, courts and kings have always touched only a few; the vast mass of people, from the highest to the lowest, has been left to pursue its own its inevitable course, the current of national life flowing at times slow and half-conscious, at others, strong and awakened. I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps – my motherland – to fulfill her glorious destiny, which no power on earth or in heaven can check – the regeneration of man the brute into man the God.”

India can be rebuilt, as she has the fundamentals and the potential. She has the background and capacity to reach higher levels and guide the destiny of the other nations. It is the external thoughts and approaches that are hindering her from realizing the full potential. She has many problems and difficulties. But they can be solved if we decide to tackle them from the correct perspectives. For this purpose, let us recall the words of Swami Vivekananda: “This national ship, my countrymen, my friends, my children- this national ship has been ferrying

millions and millions of souls across the waters of life.... But today, perhaps through your own fault, this boat has become a little damaged, has sprung a leak; Is it fit that you stand up and pronounce malediction upon it, one that has done more work than any other thing in the world? If there are holes in this national ship, this society of ours, we are its children. Let us go and stop the holes.”

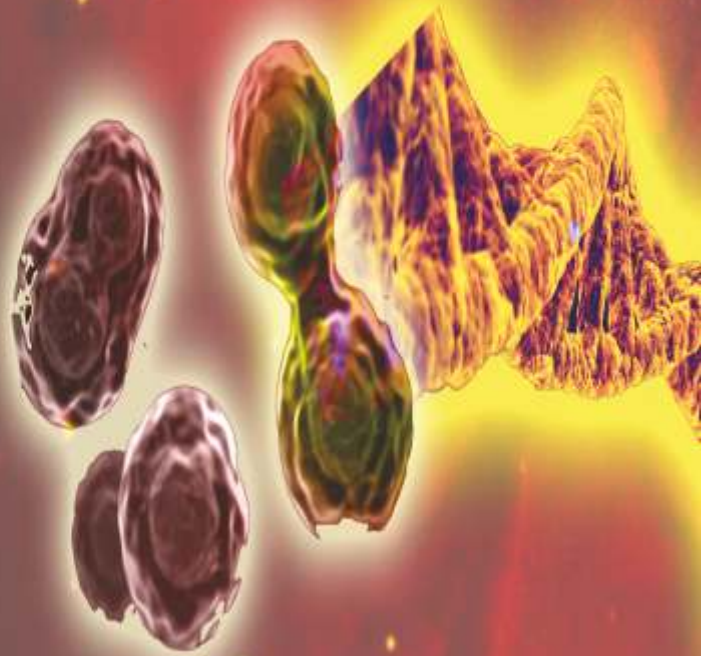
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World is in need of those whose life is one of burning love, selfless.

Reads have to be made before even thought can travel from one place to another.



**There is one living spirit, prevalent over this world,...
which assumes a multitude of forms according to
subordinate laws. — There is one thinking sensible
principle ... which is modified into endless forms...**

Charles Darwin

**.. So, taking that plant life as only one link
in the chain of life,
we may take the whole series as one life,
beginning in the protoplasm and
ending in the most perfect man.**

Swami Vivekananda



HINDU COSMOLOGY

A multiple universe perspective of Swami Vivekananda

The Cosmos – Macrocosm

Part - II

(Based on the lecture delivered in New York, 19th January 1896)

Compiled by Dr.K.M.Rao Ph.D.,



The flowers that we see all around us are beautiful, beautiful is the rising of the morning Sun, beautiful are the variegated hues of nature. The whole universe is beautiful, sublime and awe-inspiring are the mountains, the gigantic rushing rivers rolling towards the sea, the trackless deserts, the infinite ocean, the starry heavens- all these are awe-inspiring, sublime and beautiful. Our Vedas have first raised the question:

Whence is this?

When there was neither aught nor naught

And darkness was hidden in darkness,

Who projected this universe?

How? Who knows the secret?

Hymn X: 129 Rg veda speaks more realistically:

“who knows for certain? Who shall here declare it?

Whence was it born, whence came creation?

The gods are later than this world's formation;

Who then can know the origins of this world?

None knows whence creation arose?

And whether he has or has not made it

He who surveys it from the lofty skies,

Only he knows – or he knows not”.

Millions of attempts have been made to answer it, yet millions of times it will have to be answered again. It is not that each answer was a failure; every answer to this question contained a part of truth, and this truth gathers strength as time rolls on.

I will try to present before you an out line of Hindu Cosmology that I have gathered from our ancient philosophers in harmony with modern science.

In this oldest question a few questions had been already solved. The first is that there was a time when there was “neither aught nor naught”. When this world did not exist - the planets and luminaries, all this infinite variety of creation had no existence. Let us examine how this conclusion is arrived at. What do we see around us. Take a little plant.

We put a seed in the ground, and later, we find a plant peep out, lift itself slowly above the ground, and grow and grow, till it becomes a gigantic tree. Then it dies, leaving only the seed. It completes the cycle. Study the life of this little plant and we know the universe as it is. Every thing in nature begins, as it were, from certain seeds, certain rudiments, certain fine forms, and becomes grosser and grosser, and develops, going on that fine form, and subsides. We know that the huge mountains are being worked upon by glaciers and rivers, which are slowly but surely pounding them and pulverizing them into sand that drifts away into the ocean where it settles down on its bed, layer after layer, becoming hard as rocks, once more to be heaped up into mountains of a future generation. Again they will be pounded and pulverized, and thus the course goes on. From sand rise these mountains; unto sand they go.

The same method under which a small grain of sand is created, works in creating the gigantic Suns and Stars and all these universes. All these universes are built on exactly the same plan as the atom; the same law prevails throughout them. That is why it has been said in the Vedas, “knowing one lump of clay we know the nature of all the clay that is in the universe. As Bhagavatgita puts it:”

“ekamsena sthiti jagat...”

(I support this entire universe pervading it with a single fraction of myself)

Bhagavatgita Ch.10;42.

Take up a little plant and study its life and we know the universe as it is. If we know one grain of sand, we understand the secret of the whole universe. If we apply this course of reasoning the phenomena, we find that everything is almost similar at the beginning and the end. The universe with its stars and planets has come out of a nebulous state and must go back to it. We learn from this that the manifested or the grosser is the effect and the finer state the cause. Thousands of years back, it was demonstrated by Sage kapila, the great father of all philosophy that destruction means going back to the cause. Therefore, the effect is the same as the cause, not different. It is only in another form.

Thus the effect is never different from the cause. It is only that this effect is a reproduction of the cause in a grosser form. Next, we see that all these particular forms which we call plants, animals or men are being repeated 'ad infinitum', rising and falling, the cycle goes on. So, with all lives, so with all existence that we can see, feel, hear or imagine. Every thing that is within the bounds of our knowledge is proceeding in the same way, like breathing in and breathing out in the human body. Every thing in creation goes on in this form, one wave rising and another falling, rising again and falling again. Each wave has its hollow and each hollow has its wave. The same law must apply to the universes taken as a whole because of the uniformity. This

universe must be resolved into its causes; the Sun, the moon, stars and earth, the body and mind, and everything in this universe must return to their finer causes, disappear, be destroyed as it were. But they will live in the causes as fine forms. Out of these fine forms they emerge as new earths, Suns, Moons and stars.

One more fact we have to learn in this context is about this rising and falling of these universes. The seed that comes out of the tree does not become a tree immediately; it undergoes a period of inactivity or a period of very fine unmanifested action. The seed had to work for sometime beneath the soil. It breaks into pieces, degenerates and regeneration comes out of that degeneration. In the beginning all these universes have to work likewise for a period in that minute fine form, unseen and unmanifested which is called chaos and out of that comes a new projection which in Hindu cosmology is termed as "sristi". The whole period of one manifestation of this universe – its going down into finer form, remaining there for sometime, and coming out again – is called kalpa (a cycle) in Hindu cosmology.

The finer forms develop slowly and slowly, and gradually becomes grosser and grosser. The cause is the same as the effect and the effect is only the cause in another form. Therefore all these universes cannot be produced out of nothing comes without a cause, and the cause is the effect in another form.

Then how these universes are produced? Obviously from a preceding fine universes. Out of what has man been produced? The preceding fine form. So all these universes are being created out of fine universes existing in a minute form. They have been made manifest

now. They will go back to their minute form, and again will be made manifest. These fine forms slowly come out and become grosser and grosser fine form. So all these universes are being created out of fine universes existing in a minute form. They have been made manifest now. They will go back to their minute form, and again will be made manifest. These fine forms slowly come out and become grosser and grosser forms until they reach their limit they go back further and further becoming finer and finer again. All these universes are present in the cosmic fine universes.

So it is obvious now that nothing can be created out of nothing. Everything exists through eternity, and will exist through eternity. Only the movement is in succeeding waves and hollows, going back to fine forms and coming out into gross manifestations. This involution and evolution is going on through out all these universes. The whole series of evolution beginning with the lowest manifestation of life and reaching up to the highest, the most perfect man, must have been the involution of something else. Now the question arises regarding what is it that is involved in this process of involution. The apocalyptic answer is God, For evolutionists or the present day cosmologists the idea that it was God is wrong. Because God is intelligent, they argue, that intelligence developed much later on in the course of evolution. It is in man and the higher animals that we find intelligence, but millions of years have passed since this intelligence came. So their argument does not hold water as we apply the theory of Hindu cosmologists. The tree come out of the seed and goes back to the seed. The beginning

and the end are the same. The earth comes out of its cause and returns to it. We all know that if we can find the beginning, we can find the end. "E converse", if we find the end we can find the beginning. If that is so, this whole evolutionary series, from the protoplasm at the one end to the perfect man at the other, and this whole series is one life. In the end we find the perfect man, so in the beginning it must have been the same. So, the protoplasm was the involution of the highest intelligence. We may not see it but that involved intelligence is what is uncoiling and unfolding itself until it becomes manifested in the most perfect man.

If we apply the same reason to the whole of the universe, we find that "Intelligence" must be the "Lord of Creation", the cause. This is the most evolved notion that man has of this universe. It is intelligence, the adjustment of part to part, the display of intelligence of which the ancient 'design' theory was an attempt at expression. The beginning was, therefore, intelligence. At the beginning that intelligence becomes involved, and in the end that intelligence gets evolved. The sum total of the intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself. This universal intelligence is what we call God. Call it by any other name, it is absolutely certain that in the beginning there is that infinite cosmic

intelligence. This cosmic intelligence gets involved, and it manifests, evolves itself until it becomes the perfect man. Then it goes back to its own nature. That is why all the scriptures say, "In Him we live and move and have our being. They preach that we came from God and go back to God. This cosmic intelligence is what the theologians call God.

We have to use the word 'God' because all the hopes, aspirations and happiness of humanity have been centered in that word. The word God has been used by saints and the idea of cosmic intelligence and all that is holy is associated with it. All the various forms of cosmic energy, such as matter, thought, force, intelligence and so forth, are simply the manifestations of that cosmic intelligence or the supreme Lord. Every thing that we see, feel or hear, the whole universe is His creation or His projection. It is he who is shining as the Sun and stars, he is the mother earth. He is the ocean Himself. He comes as gentle showers, he is the gentle air that we breathe in and He it is who is working force in the body. He is the speech that is uttered. He is the light that enables us to see. He Himself is both the material and the efficient cause of this universe. This is the mystery of the universe.



It is struggle against nature and not confinity to nature that makes man what he is.

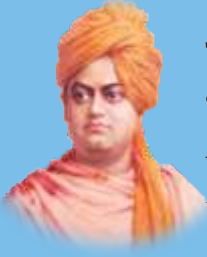
I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall.

Due to inadvertence we missed a portion of the article “Vivekananda On Cosmology” in the last issue. It appears in this issue. We regret for the confusion caused :

What are our present materialists trying to do, but to show that mind is as much a product of nature as the body? And so is thought, and, we shall find by and by intelligence also: all issue from that nature which is called 'Avyakta' the undifferentiated. The sankhyas define it as the 'equilibrium' of three forces, one of which is called sattva, another Rajas and the third tamas. Tamas, the lower force, is that of attraction: a little higher is rajas, that of repulsion: and the highest is the balance of these two sattva: so that when these two forces, attraction and repulsion are held in perfect control by the sattva there is no creation, on movement in the world. As soon as this equilibrium is lost, the balance is disturbed and one of these forces gets stronger than the other, motion sets in and creation begins. This state of things goes on cyclically, periodically. That is to say, there is a period of disturbance of the balance, when force begin to combine and recombine, and things project outwards. At the same time, everything has a tendency to go back to the primal state of equilibrium, and the time comes when the total annihilation of all manifestation is reached. Again, after a period, the whole thing is disturbed, projected outwards, and again it slowly goes down- like waves. Some of these philosophers hold that the whole universe Quiets down for a period. Others hold that this Quieting down applies only to systems; that is to say, that while our system here, this solar system, will Quiet down and go back into the undifferentiated state, millions of other systems will go the other way and will project outwards. I should rather favour the second opinion, that this Quieting down is not simultaneous all over the multiple universes, and that in different galaxies and nebulae different things go on endlessly. But the principle remains the same, that all we see- that is, nature herself- is progressing in successive rises and falls. The one stage, falling down, going back to balance, the perfect equilibrium is called pralaya, the end of a cycle. The projection and the pralaya of universes have been compared by theistical writers in India to the out breathing and inbreathing of God; God, as it were, breathes out the universe, and it comes into him again. When it Quiets down, what becomes of the universe? It exists, only in finer forms, in the form of cause, as it is called in the sankhya philosophy. It does not get rid of causation, time and space; they are there, only it comes to very fine and minute forms. Supposing that this whole universe begins to shrink, till every one of us becomes just a little molecule, we should not feel the change at all, because everything relating to us would be shrinking at the same time. The whole thing goes down and again projects out, the cause brings out the effect and so it goes on.

What we call matter in modern times was called by the ancient psychologists as Bhutas-the external elements. There is one element which, according to them, is eternal; every other element is produced out of this one. It is called Akasha. It is some what similar to the idea of ether of the moderns, though not exactly similar. Along with this element, there is the primal energy called Prana. Prana and akasha combine and recombine and form the elements out of them. Then at end of the kalpa everything subsides, and goes back to Akasha and prana. There is in the Rig-Veda, the oldest human writing in existence a beautiful passage describing creation, and it is most poetical-“when there was neither aught nor naught, when darkness was rolling over darkness, what existed?” and the answer is given, “it then existed without vibration”. This prana existed

then, but there was no motion into; Anidavatam means “existed without vibration”. Vibration had stopped. Then when the kalpa begins, after an immense interval, the Anidavatam (unvibrating atom) commences to vibrate, and blow after blow is given by prana to Akasha. The atoms become condensed and as they are condensed different elements are formed. We generally find these things are very curiously translated; people do not go the philosophers or the commentators for their translation, and have



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and that which tends to increase brutality in you is vice.**

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UNDERSTANDING MIND

Prof. P.T.Santha

Our mind is the Kurukshetra in which a never ending battle is waged between our good tendencies and the bad ones. The world is a projection of our own inner state of mind. Whatever we feel inwardly, we see outwardly also. So, if we want to bring peace in the outside world, we have to bring peace within first. This is the condition of Arjuna in the Bhagavad Gita. Sri Krishna teaches Arjuna how to free himself from inner contradictions and have a peaceful mind.

Mind is the thought flow in us. The quality, quantity and direction of the thoughts in an individual alone decide the worth, beauty and effectiveness of his personality. Exemplary performances producing happiness and joy are possible when the complete reservoir of energy is made available to the conscious mind. Every conscious thought stimulates many thought waves, each functioning with the consumption of energy. The rich, abundant inner energy gets locked in many the traps- set by our ignorance, attachment and ego. The mind has to be set free from these traps. Only a clear mind can find solutions to all problems.

Pleasure and pain are experiences of the mind.

The mind experiences sense pleasures through the sense organs. Whenever one sees, hears, smells, touches or tastes a fascinating and beautiful object, the mind begins to enjoy the sensation through the five sense organs. Each of these sense organs is so powerful that indulging in just one of them leads to destruction. For example, the moth attracted by light burns itself in the flame, the bee and the wasp, intoxicated by the smell of the lotus, are trapped in its soft petals when it closes itself at night; the fish is hooked by the fisherman because of its weakness for taste. The fast running deer is easily trapped by the musical sound of the hunters, even the mighty elephant is snared by its desire for the touch of the she-elephant. Such is the power of the senses. How do we escape these traps?

All objects in the world do not attract us. The mind creates desire which forces us into wrong channels because of its power of imagination. The ladder of fall has been beautifully illustrated in the geeta(2.62,63);

Sangatsanjayatenkamaha
kaamaatkrodhobhijayate

Krodhat bhavati
sammohahasammohatsmritivibhramaha
Smritibhramsaat
buddhinasobuddhinashatpranashyati

From continuous thinking of objects, attachment is formed; from attachment desire is born; from desire comes anger, from anger delusion, from delusion loss of memory; from loss of memory, destruction of discrimination; from ruin of discrimination, he perishes. For example, when you see the latest car, your mind starts imagining. I should drive it. The desire to possess comes. Obsession for wealth creates greed, preoccupation with sense objects creates lust. Imagination creates desire; if desire is not fulfilled, anger comes, leading to delusion, loss of memory, loss of discrimination. The individual perishes not knowing how to act.

Once the temptation has entered the mind, what is the solution? It is-pratipaksha bhavana-to look at the true worth of the attraction. For example, the diamonds-chemically a diamond is pure carbon, a purer form of charcoal! Is it worth the trouble to make husbands work so hard to put shining coal all over the face? Try to see the reality of all things. The car is in reality just a means of transport. Your bike or any car would do. Why do you need the Toyota? It is only tin, no doubt an attractive form of tin, but do you really need it? Contemplate with this attitude and form the habit of Right thinking . Apply the same logic to all attractions-from dress to building houses.

1. Kama-lust or desire Desire is born out of sankalpa or imagination. If the mind is allowed to brood on any object, it can lead to uncontrolled lust thus even a wall poster can

destroy a man! By keeping the mind busy, turning it towards something higher, one can prevent the mind from brooding over sense objects.

2. Krodha-anger 'to be angry is to revenge yourself for the faults of others',* anger is more harmful to you than anybody else. After a bout of anger, your whole body trembles and BP shoots up. Anger can be overcome by cultivating the habit of forgiveness 3. Lobha-greed All anger, frustration and greed arise because we think we are poor. A greedy person is always poor but one who has no avarice is a king of kings. Satisfaction lies not in the fulfilment of all desires but in the realisation of having plenty. Keeping ones needs to the minimum conquers greed and leads to happiness. Count your blessings-write down everyday five blessings you have felt that day. You will soon realise how much you already have. All complaint would stop when we are grateful for what we have. Satisfaction comes from gratitude.

4, Moha-delusion can be easily conquered by keeping the mind busy on duties, steady on the path of dharma-righteousness- as guided by the scriptures,

5. Ahamkara-pride can be overcome by acknowledging the contribution of so many people in your achievement- your success in any field is a result of gods gift, parents contribution, teachers, friends and so on. By acknowledging you feel grateful 6. matsarya-jealousy is a distortion of admiration. The gopis of brindavan did not feel jealous of Radha; they wondered about Radha's love instead of feeling jealous ;how much greater it must be that Krishna had abandoned them and taken her instead. So, if you think someone better, try to become like that person; don't pull him down.



SMALL INDIA DIE

DR. M. LAKSHMI KUMARI

In one of the lectures delivered by Swamiji at Chicago Parliament of Religions we come across an idea that all those cultures and civilizations which had an existence “like a frog in the well”, refusing to enlarge their vision of the expansive world outside have died a natural death. This idea he reiterated again and again through his famous utterance “Expansion is life and contraction is death”. We can see this idea again in his concern for India and her ever-living' spiritual traditions in the following famous quotation “Shall India Die?” Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities with money as its priest, fraud, force, competition as its ceremonies and the human soul its sacrifice. Such a thing can never be”.

To preserve Bharat in all her immortal pristine glory, raising her once again to the position of Universal Mother and Teacher, for the well being of the entire humanity is the onerous task that Swami Vivekananda has bequeathed to the youth of our country. From time immemorial, it is the youth, absorbing the eternal values of Satya and Dharma, allowing

them to throb through their life impulses and to percolate into the society that has preserved the Indian spiritual heritage. One can shirk that responsibility, only at one's own peril and at the risk of plunging the entire humanity into strife and chaos. It is this neglect and shirking of the responsibility that has led to the degradation of our nation.

When the world civilizations were in their infancy, just learning to take their first steps through the corridors of history, out Motherland was also very much a part of them. She was, however, endowed fortunately with a rare insight, far sight and foresight. She was ever ready to give her helping hands to all the sister cultures in this steep ascent to the pinnacle of everlasting Life. But unfortunately, almost all of them chose to let go her grip and at some point or other faltered and fell down to be crushed under the mighty wheels of time.

All along the steep pathway's to this pinnacle of glory our ancient seers had kept signposts and guidelines so that those who came behind would not suffer from the lack of clear vision. It is such clarion calls to the entire human race that lie scattered in the most ancient of world literature the Vedas and Upanishads.

'Uttishtata jagrata , prapya varaan nibodhata'

Kshurasya dhara nisitha niratyaaa.....

Isavasyamidam sarvam.....

Tena tyaktena bhunjeetha

Tameva veditwa ati mruthumeti

Nanya pantha vidyate ayanaya.....

So on and so forth. Each one of them is a call to the erring humanity to rectify their mistakes. Each is an exhortation to turn away from pursuing the self-destroying path of Preyas (purely materialistic pursuits) and to turn to Sreyas (the path of enlightenment). Unfortunately, addicted as their people were to material pleasures they did not heed the words of this wise old mother. And the result, almost all of them have disappeared from the world map of modern civilization.

In our own land too though the majority were enamoured of the glamour and lure of the material, armed with the ideal of Purusharthas which kept Dharma and Moksha at the beginning and end of Artha, Kama combination, a good number of discriminative youthful intellects made it their life's mission to follow these guidelines and helped to create an eternal monument to the glory of manhood-the Sanathana Dharma which remains to this day an ideal and a hope for the entire human race. These youth kept India rejuvenating herself through their own ideal lives. Their enrichments were in different fields of human activity, yet they all converged to one point, the Eternal Truth. It is this one Truth, which they all glorified through their multifarious activities and efforts. Some of them were ascetics as we see in the galaxy of Indian rishis, some were princes, some kings, and some of them very very common simple individuals. The list includes a good number of women as well.

Is there anyone comparable to a Nachiketa, Satyakama, Sri Rama, Bharata, Prahlada,

Dhruva, Janaka, Yudhishtira, Anjaneya, Gargi, Maitreyi, Sita, Urmila, Radha? Anywhere in the world literature?

From the legendary times we move on to Sankara, Chaitanya, Sri Ramakrishna, and Vivekananda in modern times and see it was the youth who always upheld the banner of Satya and Dharma and established them as the cardinal pillars of Indian heritage.

It is indeed strange that only in our country that even the ordinary conversations between a husband and wife or a king and his preceptor carried with it the quality of the dialogue between a teacher and disciple which in turn crystallized into an Upanishad of universal importance and application as they were all commentaries on human life on what is to be done or not to be done in the pursuit of excellence, in the pursuit of truth. The sum total of all these glorified the goal and purpose of human life, in essence, Dharma, a word even the meaning of which is difficult for an outsider to comprehend, leave alone to follow.

Following Swamiji, Sister Nivedita reiterates this message in her own inimitable style "India's youth has to add to the world knowledge through their lives based on Dharma and simultaneously enrich their mother culture..... Only the fully national can possibly contribute to the cosmo national - only the tree that is firmly rooted in its own soil can offer us a perfect crown of leaves and blossoms. And similarly, only the heart that responds perfectly to the claims of the immediate environment, only the character that fulfills to the utmost its strict civic duty, only this heart and mind is capable of talking its place in the ranks of the truly cosmopolitan."

"The indianising of India, the organizing of our national thoughts, the laying out of our

'line of march, all this is to be done by us, not by others on our behalf. Our task is translate ancient Indian knowledge into modern

equivalents. We have to cloth the old strength in a new form. New form without the old strength is nothing but a mockery.



Whatever retards the onward progress or helps the downward fall is vice; whichever helps in coming up and becoming harmonized is virtue.

The great task is to revive the whole man, as it were, in order to make him the complete master of himself.

The secret of religion lies not in theories but in practice. To be good and to do good ---that is the whole of religion.

Yoga Shiksha Shibir at Kashmir

Medium : Hindi Date : 15/07/2013 to 24/07/2013

Place : Vivekananda Kendra, Ramakrishana Mahasammelan Ashram, Nagdandi, Achabal, Anantnag, Kashmir- 192201 (J&K) Camp Contribution : Rs. 3000/-

Any Physically and Mentally fit person in the age group of 18-60 years. The participant should be able to perform various Yogasanas and exercises.

Enroll will be on first come first serve basis and Registration will end on reaching maximum intake number i.e.50.

For any further information Please contact :

Shri Ajey Kumar Muju : Mob:No:094191-88446 e-mail:panditajey@rediffmail.com

VARSHA PRATI PADA~ ITS HISTORICAL IMPORTANCE

*[11th April is the first day Yugabaddha-5115;
and Vikram samvat 2070]*

Rajesh Pathak

The new year of the Yugabaddha, Shalivahan and Vikram samvat, the Indian calendars in vogue since the ancient time, begins from Pratipada [the first day of Chaitra Shukla]. Where Yugabaddha samvat marks the day when Brahmaji created the Universe, then the Shalivahan and Vikram samvats are commemorative of those glorious moments of national history when the king Shalivahan gained the victory over Sakas; and, then, Vikramaditya expelled them[Sakas] out of the Bharat bhoomi for ever. It is because of this that saffron flags are hoisted on house to house on this day. Thus, besides spirituality, Varsha Pratipada symbolizes the national victory, either.

The first ever foreign invasion that India saw was in 372 B.C. by Alexander, the Greek king. It was the time when entire Europe was overrun by Greek warriors led by Alexander. After the conquest of Iran when Alexander marched forward to invade India he gained some success initially and extended his empire to some of the pockets of Sindha. But, later, the small Indian republics lying beyond it [Sindha] formed an alliance and gave tough fight to him; and, ultimately, Alexander, effete and dejected, gave up his expedition to India and retreated to go back to Babylon, his native place. And then, Salukas Nicator, the brave king to succeed Alexander, again mounted an

attack on India; but, owing to his defeat in the hands of Chandragupta Mourya, he thought it wise to come to peaceful accord with him. And, he established blood relationship with Chandragupta Mourya by marrying his daughter with him. Yet this peace couldn't last long. And, when Brahmadatta Mourya succeeded Ashoka to ascend the throne of Patliputra, another of Greek commanders Demetrius and, then, Menander[Milind] again attempted to invade India, taking the advantage of internal weakness of Mourya kingdom wrought by the over emulating of the much paraded principles of non-violence under erstwhile king Ashoka. But, Kharwel, the King of Kalinga, defeated Demetrius; and, Pushyamitra, who rose to kingship of Patliputra by dethroning imbecile Brahmadatta Mourya, defeated Menander and pushed the Greeks beyond the river Sindhu forever.

But, now when India just got relief from Greeks that another of barbaric nomadic race-Saka, living near China rose to haunt it. And, by the inception of Christian era, they had extended their empire in and around Baluchistan, Sindha, Gujrat and Ujjain. But, before they could spread their tentacles beyond it into the South India, the brave king of Andhrapradesh, Shalivahan, courageously stopped them from making inroads into it;

and, in commemoration of this remarkable success he started a new samvat after his name called Shalivahan samvat. At the same time, Chandragupta Vikramaditya was crowned as the king of Maghad. It was at his hands that Sakas' 100-150 years of dominance over India came to an end. Vikramaditya freed and merged the territories captured from them [Sakas] to his Indian empire, providing ultimately a much sought-after relief to the people from the torments of recurrent barbaric invasions of Sakas. And, it was in the memory of this glorious national victory that Vikramaditya consecrated Malwa Samvatsar, calendar already in vogue then, as the Vikram Samvatsar.

From 300 B.C. to 300 A.D. India continued to suffer the fury of invasion after invasion

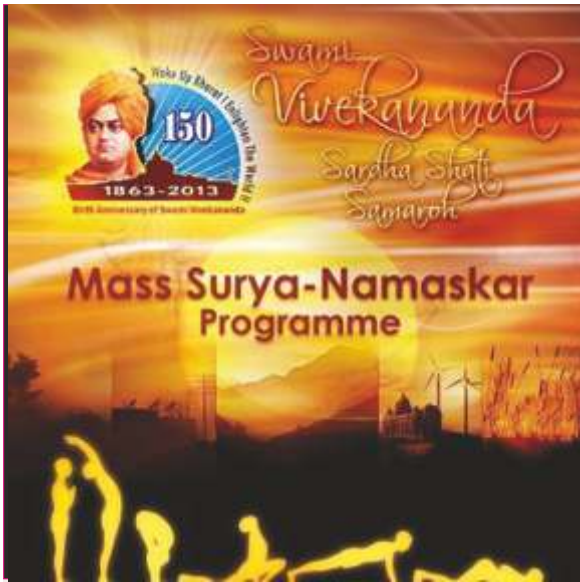
unleashed by the alien-powers in their utter whims and fancies; Sakas had even founded a vast empire, as we saw above. But, the blow dealt by Vikramaditya on Sakas was so lethal that for the next 700 years [barring the brief spell of Hunas' invasions] none of the alien invaders could dare to raise eyes yet again on our motherland. Thus, Varsha Pratipada reminds us of the valiant efforts made by our ancestors in the cause of winning back the enduring national freedom and honor. Notably, so also, coronation of Ramchandraji; beginning of Navratra from the day of birth of Rama; the birth of Bhagwan Jhulelal, Dayanand Saraswati and Dr.Hedgawar and such other events of national and religious importance are related with Varsha Pratipada.



When the life-blood is strong and pure, no disease germ can live in that body. Our life-blood is spirituality. If it flows clear, if it flows strong and pure and vigorous, everything is right; political, social, any other material defects, even the poverty of the land, will all be cured if that blood is pure.

Let New India arise..... Let her arise –out of the peasants' cottage, grasping the plough; out of the huts of the fisherman, the cobbler, and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts, and from the markets. Let her emerge from groves and forests, from hills and mountains.

One vision I see clear as life before me, that the ancient Mother has awakened once more, sitting on her throne –rejuvenated, more glorious than ever. Proclaim Her to all the world with the voice of peace and benediction.



VK SAMACHAR

Surya Namaskar for Nationwide Awakening

30 million people perform Surya Namaskar on Ratha Saptami Day:

A grand spectacle was witnessed across the country on the Ratha Saptami day (February 18) when nearly 30 million school and college students performed Surya Namaskar in connection with the 150th Birth Anniversary of Swami Vivekananda. The inspiring and mind boggling statistical details of the event are as follows:

- A total of 30 million students performed from nearly 80,000 venues. These include Metropolitan Cities like Delhi, Mumbai, and Chennai to very small villages too.

- In Delhi, 50 thousand students took part in the Ramlila grounds. Totally around 2 lakh students took part in Delhi.
- More than 10 thousand students took part in Jammu.
- Nearly 50 thousand students took part in Nagpur, which was conducted in Yashwant Stadium. The Mayor of Nagpur was the Chief Guest in this event.
- Nearly 1 Million students took part in

the Karnataka State.

- In Mumbai around 5 thousand people participated in the event conducted in the Shivaji Park.
- Nearly 2 million students participated in the states of Rajasthan and Gujarat. Nearly 50 thousand students took part in the event which was conducted on the banks of Sabarmati River.

ANNUAL DAY CELEBRATION (02-02-2013)

On the very fine evening of 02.02.2013 when the flock of birds were hurrying towards their nests, the bright sky started changing its hue, a large number of people assembled with a cheerful face to celebrate the 150th Janma Diwas of Swami Vivekananda, Annual day of Vivekananda Kendra Vidyalaya and National Youth day celebration.

The Stage was adorned by two eminent personalities Dr. S. Sivanesan, Registrar at Anna University, Chennai and Dr. Kaliraj, Vice Chancellor at Anna University, Chennai. Special guest shared his views on Swami Vivekananda and advised the students to choose their own goals and work hard to attain

a bright prosperous future. Chief guest Dr. P. Kaliraj asked the students to learn the lessons with full concentration and also develop their moral values. He wished the parents to play the role of a teacher for the betterment of their children.

The presidential address was delivered by Mann. Balakrishnanji, Vice President of VRM & VK and Shri. Hanumantharaoji, Treasurer of VRM & VK also shared his valuable thoughts and blessed everyone on that special occasion.



Anything that makes you weak physically, intellectually and spiritually, reject as poison.

A nation in India must be a union of those whose hearts beat to the same spiritual tune.

Every duty is holy and devotion to duty is the highest form of the worship of God.

Religion and religion alone is the life of India, and when that goes India will die.

Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words; but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles, a little stronger.

To succeed, you must have tremendous perseverance, tremendous will. 'I will drink the ocean,' says the persevering soul, 'at my will, mountains will crumble up.' Have that sort of energy, that sort of will, work hard, and you will reach the goal.

SHRADDHANJALI

Shri MuthuKrishnanji, a long time, whole time worker of the Kendra passed away on 11/10/2012. He was born on 09/10/1920 and was ailing for some time. He died in his sleep. To be able to shed the body in the Pitruapaksha that too on Ekadashi day is considered a blessing of the Lord.

An Ex- I.A.F Veteran, Professional photographer, Harmonium and violin player, Shri MuthuKrishnanji was a fine arts man through and through. His huge paintings of Gita Upadesha, Rama Pattabhisheka and Goddess Saraswati used to adorn the Kendra walls. He was one of the earliest artists of Tamil Nadu to learn the art of enamel painting on rings and pendants.

He was engaged in Kendra's **Arise Awake** exhibition manning the counter and receiving visitors.

He leaves behind three sons and two daughters and a host of co-workers and friends.

The body was cremated the same day (11/10/2012) in the presence of his relatives and Kendra workers with prayers.

May the Lord Guide the departed soul to His abode.

Kendra suffered a huge loss when Smt.Padmavathi, our Patron and the backbone of Thoothukudi Branch Centre, passed away at the ripe old age of 92. Apart from Kendra work, she was also running a residential school. Blessed by Swami Chidbavananda, she was oriented in Spiritual and Charitable activities.

Smt.Padmavathi Amma was instrumental in getting a precious Piece of Lord for Kendra in Sivanthakulam, Thoothukudi. Our rural development programme functions here.

Smt.Parvathi Amma emphasized Nama Japa and Likhita Japa all through her life and practiced them sincerely.

Kendra workers Pray for the peace of Amma's soul and pray to god that he may give strength to Amma's Sons, Daughters and family members to bear the loss.



Sri Mahendrajai Saxena, a Pillar of strength for Vivekananda Kendra is no more. An advocate, hailing from Agra Sri Saxenaji served Kendra as a Vanaprasthi Karyakartha from the year 2007. Sri Saxenaji was looking after the Hindi Magazine Kendra Bharati, from Vivekananda Kendra Hindi Prakashan Vibhag, Jodhpur. He was 76 years old.

Kendra Prays for his peaceful journey to the feet of lord.

With regret we record the passing away of Kendra's senior worker Shri Sukhendu Das (84) in New Delhi in the evening of 28/2/2013.

Shri Das Babuji, as he was affectionately called, joined the Kendra as a whole - timer in 1987. He was a part of the survey team for All India Parikrama of 1992 and joined the Parikrama yatra in the first leg.

Afterwards Shri. Das babuji was associated with Kendra's cancer centre Hospital at Tollygunge Kolkata. He then shifted base to New Delhi and did liaisoning work. He was in touch with almost all Kendra activity that required work to be done in the government. He was an official of the Central Power and Water ministry earlier.



A no non-sense man, Das babuji expected good standards and hard work from everyone. He himself was exemplary in those virtues.

On 7th November 2012 he had a stroke and was bed-ridden and hospitalized since then. The end came on 28/2/2013.

God would have given peace to Shri Das Babu's soul. Heartfelt prayers and Shraddhanjali from all Kendra workers.

Man-Making

Nation-Building

Vivekananda Kendra Calling !

(a Spiritually Oriented Service Mission)



“ A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion’s courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up, the gospel of equality.”

**Are you among those who Swamiji had in mind
for awakening our people to the mission of our Motherland ? -
The JAGADGURU BHARAT**

You can serve humanity through the Man-Making and Nation-Building projects in education, culture and sustainable development, and branches spread all over India.

Come, dedicate yourself for the service of the nation as a full-time worker.

It is a mission for the nation your basic needs like food, clothing & accommodation will be taken care of by the organization.

Contact on the following address with full bio-data:

General Secretary
Vivekananda Kendra, Vivekanandapuram,
Kanyakumari - 629 702.
Phone : 04652-247012, Fax 04652-247177
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