



# YUVA BHARATI

## Voice of Youth

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Sreeramachandrasritaparijataha samastakalyaanagunaabhiraamaha  
Seetaamukhaambhoruhachanchareeko nirantaram mangalamaanotu.

May Lord Sreeramachandra - who is the wish-yielding tree to the people who take refuge in him - who is endearing to all by the multitude of auspicious qualities - who is the bee hovering about the lotus in the form of the Goddess Seetaa, confer continuous prosperity on you.

- Raamakarnaamritam, III - 110

Editorial



### V K I AN ADDRESS FOR HUMANITY'S NEEDS

*Ever since man started 'civilizing' himself, the world has seen several changes. Varieties of Architectures, tuned to withstand as well as harness nature, are the only remnants we have today, as a mute witness to the hoary past of human civilization and culture as well the gory trail it suffered in the name of crusades and jihads. Of all the Countries in the world, there is only one place where an ancient culture is still alive and that is our motherland. All other countries have their masks, which was forced on them, as their permanent identity. But humans, being the zenith of evolution cannot continue to live in darkness shunting their spiritual growth. Many people around the globe have realized this hollowness in their present being and have started their journey backwards. A journey in search of their cultural roots, to rediscover their lost pride, to rejuvenate their future generations with fresh air allowing free thinking and spiritual evolvement and started raising their voice for redemption of their ancient culture. These voices, though around the globe and many, are not concerted. A wish will remain a craving if it is not expressed properly. It will get translated into reality with dutiful action. As the sole surviving member of the ancient cultures and civilizations, Bharat should take up this task of guiding those in the path of reinventing their culture. The western society sunk in debauchery also needs a pious hand to uplift it from the pit it has fallen. **Vivekananda Kendra International** is a move towards this direction. A redressal for the repressed. A voice for the unheard. A step to stop present day temples and sacred sites from becoming a relic in the future. A sure way to embolden the humanity to stand up against the crimes committed against it. Let us pray to the almighty to bless this ennobling venture which augments a great scope for the humanity in its quest for peace and perfection.*

**V.V.Balasubramanian**  
Yuva Bharati Editorial Team

**"EXPRESSIONS OF CHRISTIANITY: WITH A FOCUS ON INDIA" BOOK  
RELEASED BY SWAMI DAYANANDA SARASWATI AND SYMPOSIUM ON  
"CULTURE OF ACCEPTANCE"**

Swami Dayananda Saraswati, President of Hindu Dharma Acharya Sabha, released a publication of Vivekananda Kendra titled "Expressions of Christianity: with a focus on India" in a function held at the Nehru Museum and Library Auditorium on 16<sup>th</sup> March. He elaborated that in India culture is not different from religion. We inherit it by way of value cultivated by our elders. He said it is high time that the conflicting faiths understand each other. The book released is one step towards that. He sighted examples of his dialogues with Jews in India and in Jerusalem. How the misconceptions were sorted out and how the joint declaration took shape. He gave a call for widening this interfaith communication.

Earlier in the day, a Symposium was organized on the theme "Culture of Acceptance". Justice Rama Jois, the Former Chief Justice of Punjab and Haryana delivered a speech on Cultural nationalism. He emphasized the difference between the concept of Dharma as a code of life from that of religion. He coined "Dharma Unites and Religion divides" He explained that dharma is the eternal principle which are universal in application. In the broad umbrella of all the paths to God, religions can co-exist. He narrated his experiences in the Judiciary and quoted extensively from the constitutional debates. He proclaimed that we must understand we are son of one soil and have one culture that binds our nation.

The symposium was convened by Dr. J.S. Rajput, who gave the opening remarks expressing the dire need of deliberations on the topic as a relevant solution to the contemporary problem of intolerance. The idea is extremely relevant in these times of increasing cultural intolerance, regional narrowness and religious fanaticism, he said.

Shri Michel Danino, an eminent Indologist, spoke on "The sacred duty of remembrance" giving historical accounts of the genocides in the name of religion. He told the audience that the Germans teach their next generation the reality about the holocaust as a measure to avoid the same in future whereas we in India avoid the real history to be told. He claimed that we are doing injustice to the victims by forgetting their agony.

Nivedita didi, Vice-President of Vivekananda Kendra, spoke on "The Dilemma in Inclusive Culture", cited examples from the American history in which the original inhabitants of the inclusive culture faced the dilemma and lost their lives and land. "The same is the lesson to learn from our history", she said. We could never get into the mind set of the invaders and reply in the terms they understood. Result was self negation and interpretation of our culture from foreign viewpoint. She said this dilemma must be resolved soon. The ways suggested were revival of the teaching traditions and being ready to reject those who reject the wholeness.

The program was attended by a galaxy of intellectuals and academicians. Shri Aravindan Nilakandan introduced the Book and Shri A Balakrishnan, Vice Chairman of V K International, presented the vote of thanks.

## **GRIHAPRAVESHAM OF VIVEKANANDA KENDRA INTERNATIONAL**

"There has to be darkness before the dawn; the more prolonged the darkness, more brilliant will be the dawn", said Mananeeya P. Parameswaranji, the President of Vivekananda Kendra, correlating the present intellectual scene in India with a small interruption in power during Grihapravesham function of Vivekananda Kendra International held on 20<sup>th</sup> March. Mananeeya Parameswaranji said, "Vivekananda Kendra International is our third step. The first was Vivekananda Rock Memorial at Kanyakumari and the second was Vivekananda Kendra Movement which works on a national level. What we propose this center to be is that this should become a center for dialogue with various cultures, religions and civilizations all over the world. So that we can bring about a harmony of civilizations and harmony of cultures and religions. Now people speak of clash of civilizations but that is their point of view. But the Hindu concept is that there should be harmony among the cultures and not conflict. This is what Swami Vivekananda said at Chicago the Parliament of Religions as well"

The atmosphere was so charged that some of the participants expressed that they felt as if Swami Vivekananda has returned to the Chicago-World Parliament of Religions. Some of the distinguished persons who attended the event were former Lt. Governor of Delhi, Shri Vijai Kapur; former Lt. Governor of Andaman and Nicobar; Shri Ishwari Prasad Gupta and former Director of IB, Shri Ajit Doval. Many eminent personalities who attended the function were emotional while expressing that they have been waiting for this moment when such a grand Hindu organisation came up in the heart of the capital city. Housed in a 32,000 square feet area in the prestigious diplomatic enclave of Chanakyapuri, Vivekananda Kendra International will continue the work that Swami Vivekananda carried out in the World Parliament of Religions, 1893 at Chicago in the genre of Inter-Civilizational Dialogue.

As soon as the cheif purohit Shri Khandeswar of Saraswat tradition started the agni on the 19th evening for Sudarshana Homam, there were blessings from Varuna devata pleasing one and all present. The feeling that prevailed all around was that of strengthening the resolve of all Karyakartas on the mission of Vivekananda Kendra International. Vaastu Pooja and Grihapravesham were conducted on the 20th morning with vibrant mantras and interesting narratives.



# SHIVARATRI RUN

P. Priyamvada

**Rucinam vaicitryadrujukutilanana pathajusham  
Nrnameko gamyastvamasi payasamarnava iva**

**Sivamahimna Stotra - 7.**

“ As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee”.

This is the speciality of our Motherland. She gradually elevates an ordinary person to a person of great equanimity. Swami Vivekananda puts it beautifully: “What a land! Whosoever stands on this sacred land feels himself surrounded by the living thoughts of the earth's best and purest sons, who have been working to raise the animal to divine through centuries, whose beginning history fails to trace. The very air is full of the pulsations of spirituality.”

We felt this on 6<sup>th</sup> March 2008 when Shivaratri festival was celebrated. We had the privilege of visiting twelve ancient and famous Shiva temples situated in Kalkulam and Vilavancodu taluks of Kanyakumari district.

There are twelve Jyotirlingas consecrated in different parts of our Punya Bhumi attracting thousands of devotees round the year generally and specially on important days dear to Lord Shiva. As if to provide for the devotees who cannot visit all those places, twelve temples in small forms have been present in Kanyakumari from time immemorial.



There is a beautiful legend relating to these twelve temples dedicated to:

1. Mahadeva in Munchirai
2. Mahadeva in Thikkurichi
3. Mahadeva in Thiruparappu
4. Shiva in Thirunandikarai
5. Mahadeva in Ponmanai

6. Shiva in Thirupannipakam
7. Neelakanthaswami in Kalkulam
8. Shiva in Melankodu
9. Mahadeva in Thiruvidaikodu
10. Neelakanthaswami in Thiruvithankodu
11. Mahadeva in Thirupanrikodu
12. Shankaranarayana in Thirunattalam

There was a devotee performing a great Tapas to attain Shiva's grace but was so obstinate as not to believe that Vishnu was also the same ultimate reality. Sri Krishna wanted to change his bent of mind and realise the Truth.

He sent for Bhima and handing over twelve Rudrakshas said: There is a Shiva's devotee engaged in a fierce Tapas. You greet him with the words: 'Govinda, Gopala'. He will chase you away in anger. Whenever he is about to catch up with you, drop a Rudraksha on the ground and each of them will turn into a Sivalinga and he will stop for a while to worship. At the ultimate stop he will realise the oneness of both Shiva and Vishnu and the Truth.'

Bhima did accordingly and in each place he dropped a Rudraksha, a linga manifested and at the last place the Rudraksha turned in a Shankara- narayana shape. The devotee at last realised that both Siva and Vishnu were the same and worshipped Shankaranarayana without any hatred and attained the grace of the God.

Temples were raised in all these places where the Rudrakshas were dropped. To commemorate this incident, on Shivaratri Day, many devotees after observing strict disciplinary 'vrata', undertake a marathon

run (it is more a fast walk than run), touching all the twelve temples, starting at 4 p.m. at Munchirai Mahadeva temple and completing at Shankaranarayana temple at Thirunattalam the next day. While running, they chant 'Govinda, Gopala' with great gusto. They hold a palm-leaf fan in their hands and at each temple, they fan it to Shiva there, and go round a large decorated lit Kuthuvillakku, chanting now 'Om Nama Shivaya, Om Namo Narayanaya.' They drop their offerings of coins saved over the year for this purpose, tied in a small cloth-bag.

This 'Run' is not a devotional ritual of only those who undertake it. The people through whose villages the devotees pass eagerly look forward to this festival. True to the traditional practice of attending to the needs of the passing pilgrims, prevalent since ancient times, all the villagers as one, decorate their thresholds, welcome the participants with pious kindness, generously serve them freshly prepared food like Neivaidhyam usually sambar rice and curd rice - panakam, buttermilk, etc. The participants on their part rest a bit at different points accept their hospitality and

proceed ahead to the chant of 'Govinda Gopala.'

Those who are unable to undertake this journey by walk, do so by cycles and other vehicles. The devotees clad in saffron and the vehicles decorated with sandal paste and saffron flags present a pleasant sight to the onlookers. It matters not how they travel,



Thirunattalam Shankara Narayana Temple

they are all of one mind and have only the same chant of Govinda, Gopala on their tongues. It is a celestial sight to behold this Yatra and everyone should experience this once in their lifetime to know its impact on our society.

Our journey, though in a vehicle, opened our eyes to the fact that spirituality will never be extinct in our Punya Bhumi. We felt blessed by undertaking this Yatra.

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## BHARAT QUIZ

1. Who was the King, who chased Alexander away?
2. What does Itihaas mean?
3. Who was the wife of sage Vasishtha?
4. Sita was born from earth. Who came from fire?
5. Who was the author of Dharma Sastra?
6. "Give me sweat and blood, I will give you freedom" - Who said this?
7. Which University did Chanakya study?
8. Who was the Guru of Devas?
9. What was the name of Hiranyakashipu's sister who sat in the fire with Prahlad?
10. Who was the father of Parashurama?

### I NEVER KNEW THIS

*India has 2% of the world's land, 16% of the world's population and 68% of livestock population.*

1. Purushottama
2. It happened
3. Arundhati
4. Draupati
5. Manu
6. Netaji Subhash Chandra Bose
7. Takshashila
8. Bruhaspati
9. Holika
10. Jamadagni Rishi

Answers:

# SRI RAMANAVAMI

Swami Tejomayananda

On the supremely joyous occasion of Sri Ramanavami, we gather to celebrate the birth of Lord Rama. Sri Rama was the *maryadaa purushottama* the ideal man. The purpose of His avatara was to teach us how to live. However, on the same day, three other *mahapurushas* were born, who taught us how to love. These were the three brothers of Sri Rama. On the occasion of Ramanavami we must always remember to pray to these three great devotees also, because it is only through the grace of the bhakta that we discover bhakti in our hearts.

The relationship of each of the brothers with Sri Rama was different. Sri Goswami Tulasidas describes these in the Bala Kanda of

Sri Ramcharitmanas through the beautiful analogies given below.

Bharata's relationship to Bhagavan is described as the love of a bee for a flower. The relationship of the bee and the flower is such that

they are not always in physical proximity. Whether they are together or not, however, the bee is constantly enjoying the nectar the very essence of the flower. In the same way, Bharata was always absorbed in the divine essence of Sri Rama, even though he was not always with the Lord.

Lakshmana, on the other





*"When we interact with the world under the influence of such a volatile mind, we cause both good and bad reactions. And so any enemy in the external world is only a reflection of some inner imperfection in us."*

*"To serve anyone, it requires a modicum of humility and lack of false pride."*

hand, always followed Sri Rama everywhere. He is therefore described as the flagpole on which the flag of Sri Rama's glories is hoisted. Here we find that physical closeness is essential to the relationship. A flag that is folded and stored in the cupboard is never saluted, nor is a bare flagpole given a second thought. However, when the flag is hoisted on the pole, then people salute it and sing anthems in its praise. Yet, the flagpole is not given any special attention or praise, nor is any expected. Lakshmana always wanted Sri Rama's glories to be spread everywhere, never desiring any fame for himself.

And finally, there is Shatrughna. The very name Shatrughna means 'the killer of enemies'. At first glance this seems quite a misnomer, since the Ramayana never describes him slaying demons or showing any physical prowess or military might. What enemy then has he slain?

If we observe our life, we will find that the mind alone is the source of all enemies, within and outside us. Inside us, the enemies are desire, likes, dislikes, etc., which are the biggest obstacle to our peace and happiness. When we interact with the world under the influence of such a volatile mind, we cause both good and bad

reactions. And so any enemy in the external world is only a reflection of some inner imperfection in us. By conquering the mind, therefore, Shatrughna had destroyed all his inner demons, and had removed external enmity also at the very root.

Further, Shatrughna's relationship to Lord Rama was indirect. Both Bharata and Lakshmana directly served Bhagavan by helping Him in accomplishing His work, but Shatrughna served Sri Rama's devotee.

To serve anyone, it requires a modicum of humility and lack of false pride. But Shatrughna served Bharata, who was himself a servant of Sri Rama. To be the servant of a servant, one needs to have complete absence of egoism and an utterly humble nature.

Shatrughna's example is eminently suited for all of us. We may not be among the Bharatas and Lakshmanas of this world, who can directly interact with the Lord and work to accomplish His purpose. But we can serve His devotees, our Pujya Gurudev and other *Mahatmas*, who may appeal to our heart. We can dedicate our time and effort to the development of the Mission activities and the fulfilment of the vision of these great Masters.

*Courtesy: Tapovan Prasad*

# CRISIS OF DECLINING VALUES A NATIONAL PERSPECTIVE

--Swami Bhoomananda Tirtha

**W**ith my spiritual quest that began decades ago, I naturally developed love and admiration for our cultural values. It inevitably led to a concern for preserving the cultural heritage of our Nation. It grew into an urge, which became stronger and deeper, making my heart wonder as to how best can the lasting welfare of our Nation be ensured and its eternal values reinforced.

## **Our Value Heritage**

Is our India merely a geographical subcontinent, with natural bounties and mineral resources? Does not our country represent a distinct civilization that has lived gloriously for millennia, with not alone material prosperity but also an inestimable inner spiritual affluence, far excelling all worldly possessions?

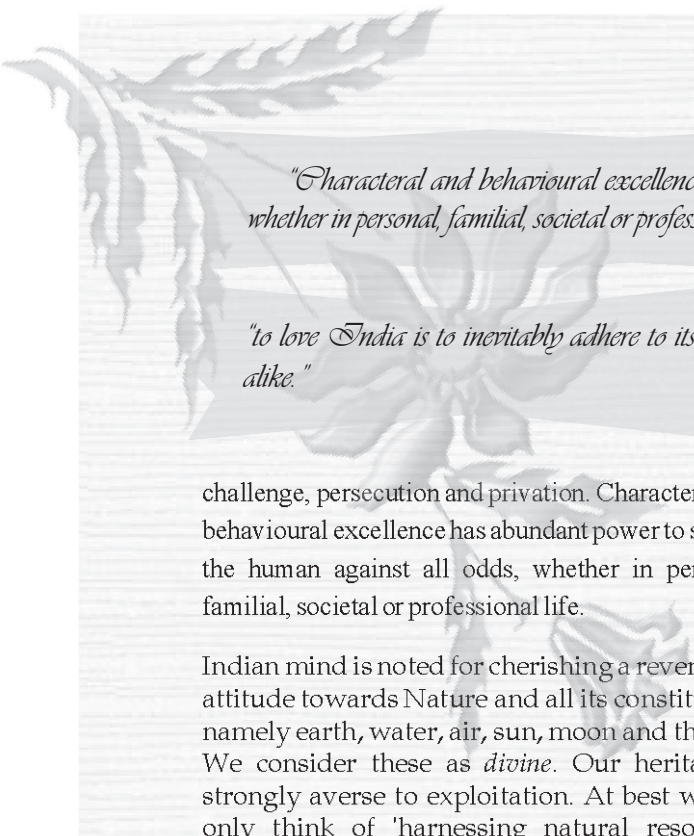
Anyone should wonder: Where lies the strength of such an ancient living civilization? What enabled the people here to withstand the severe vicissitudes, which Nature as well as humans brought forth from time to time?

For instance, in the epic instance of Kaikeyi's greed wrecking the famous Ayodhya palace by arresting the coronation of the crown-prince, how did Rama welcome the affront and leave for a 14-year forest-exile so readily? Did not the prince's characteral elegance and truthfulness outshine Kaikeyi's viciousness and deception! Rama ever since has been a shining model for assimilating the worst of life's misfortunes, with the mind's own merits and excellence.

The Pandavas offer another everlasting example for righteous tolerance and excellence that human mind can muster. The Duryodhana brothers, overpowered by sheer greed and jealousy, went on tormenting the Pandavas. But the Yudhishtira brothers persisted in their righteousness and laudable resolve, proving how inner values can sustain the mind against all external onslaughts of vengeance and brutality.

Other instances of such inner glory and magnificence of the Soul abound in the cultural ethos of our country.

Should not this deeper inner spiritual strength inspire our people in all fields of interaction? Each Indian is an esteemed heir to this impeccable legacy, and consequently gifted to triumph over the severest



*"Character and behavioural excellence has abundant power to sustain the human against all odds, whether in personal, familial, societal or professional life."*

*"to love India is to inevitably adhere to its cultural values and heritage, in thoughts, words and deeds alike."*

challenge, persecution and privation. Character and behavioural excellence has abundant power to sustain the human against all odds, whether in personal, familial, societal or professional life.

Indian mind is noted for cherishing a reverential attitude towards Nature and all its constituents, namely earth, water, air, sun, moon and the sky. We consider these as *divine*. Our heritage is strongly averse to exploitation. At best we can only think of 'harnessing natural resources' without damaging their abiding worth

Our culture emphasizes that greed and possessiveness erode one's inner being, and they should not be allowed to dominate us any time. To live is also to co-exist with others. Human life excels, when it is devoted to help and serve others heartily. 'Selfishness' is a curse, and 'selflessness' the greatest blessing.

### **Cause of Value Decline**

Our cultural evaluation holds ignorance to be the cause for all evils. To instil right knowledge is the *only means to redress* the plight. Dissemination of 'subject knowledge' thus becomes the indispensable mission for all times. Our administrators have to recognize this fact and act prudently in the matter.

What is this 'subject knowledge', the grandeur of which enables human life to attain its glory and fulfilment? Distinct from external, material, professional and technological knowledge, which comes under 'Object knowledge', the 'Subject knowledge' holds the potential to enrich

and empower the mind, intelligence and heart. *Character might, behavioural majesty and performancial excellence* are the unique gifts of 'Subject knowledge'.

### **Cultural Patriotism**

Bereft of value enrichment and the resultant strength, human life is bound to degenerate grievously. For this reason, our ancient thinkers devoted their whole life to a ceaseless value enunciation and enrichment. Vedic and epic writings were the outcome of their great dedication. They sought to make the individual as well as the social life harmonious, elegant and fulfilling.

In such a context, to be patriotic is to be allegiant to the Nation's values. Without imbibing these, any patriotism and nationalism would be hollow. Our eternal values and their all-fold relevance are the Nation's legacy for all.

Therefore, to love India is to inevitably adhere to its cultural values and heritage, in thoughts, words and deeds alike. To preserve these values and embody their strength and inspiration, is the only way to 'save our nation' from the impending abysmal fall.

### **The Need for a Rational Directive**

Political leaders, social thinkers and bureaucrats often display a blind secular bias against our eternal cultural values. But in reality, these eternal values were developed when the world had not seen anything like religion at all. Our cultural values do not give

*Like blood in the body, these cultural chords are present in the thoughts, feelings, emotions, knowledge and inspiration of our people.*

any room for religious divisions or affiliations a fact to be recognized widely. These eternal values are beyond the boundaries of any religion or race.

It is not that such a great heritage has come to us by mere hearsay. We have many ancient, pre-historic texts before us, which provide a rational enunciation of these, inspiring and guiding people of all times. It is worth mentioning that these immortal enunciations, which are so precious and prudent, are the best living memorial any society can hope to build. All others made of brick, stone and mortar are destined to perish sooner or later.

Every individual is a constituent of the society, like a cell in one's body. The health of each cell determines the composite health of the body. Likewise, any decline in values in an individual, like an infection in the cell, will be perilous to the society and the Nation. Thus, individual adherence to values and the resulting enrichment are indispensable.

### **Actualizing National Integration**

When the country became independent, the then leaders of the movement selected '*satyam eva jayate*' as the Nation's motto. This is a pronouncement from Mundakopanishad. It means: "Truth alone wins". It takes us to the culture and values revealed in the Vedic lore as well as the great epic, Mahabharatam, whose message is: "*Yato dharmah tato jayah* Where reigns righteousness, there ensues victory".

The adage links us directly to the cultural values adumbrated in our ancient literature, which discusses in a singular manner the character and behaviour of the human mind. The exposition does not allow any differentiation on the ground of religion or

creed. It is a rational enunciation, constituting the "composite heritage of the land and people", irrespective of any religious or non-secular linkages.

It is important to keep in mind that the prolonged Independence Struggle, which passed through awful phases, succeeded in arousing and involving the masses of all regions, unleashing a powerful national momentum, only when those like Balagangadhara Tilak, Mahatma Gandhi and others devoutly instilled into the people the spiritual eternal values of Bhagavad Gita, the unique war gospel. They also infused in our people the power of devotion, inspiring the whole nation with cultural patriotism. That is how the country got united and integrated.

Speaking various languages, differing equally in dress, food and customs, our people are inspired and led by an underlying national, cultural bond of unity. It is not spun and woven by any one individual leader or group. It is bestowed by the ineffable power of the most ancient Vedic and epic thoughts, values and ideals, which the forefathers of the people of this sub-continent have imbibed, embodied and disseminated, generation after generation. Like blood in the body, these cultural chords are present in the thoughts, feelings, emotions, knowledge and inspiration of our people.

### **Drawing Strength from Ancient Maxims**

The best way to inspire any people is to enlighten them about their own enriching and empowering past. If they feel that their ancestors were indomitable in their values, aspiration and ideal, then they too, as proud descendants, would irresistibly feel the confidence and strength to march forward. This is an undeniable psychological law.

The great tenets of our land have provided abundant inspiration, succour and strength to our people, in fulfilling their needs and achieving their goals. Many of these have been adopted by Educational and other Institutions as cherished mottos. It bespeaks how the land's cultural values have a continuing relevance and application.

- \* Indian Institute of Management, Bangalore: *Tejasvi naavadheetam astu* (May what we have learnt be brilliant).
- \* Indian Institute of Technology, Chennai: *Siddhir-bhavati karmajaa* (Siddhi, spiritual perfection, accrues from action).
- \* Indian Institute of Technology, Kharagpur & Management Development Institute, Gurgaon: *Yogah karmasu kaushalam* (Yoga, spiritual crowning, is dexterity in action).
- \* Central Board of Secondary Education, New Delhi: *Asato maa sat-gamaya* (Lead me from darkness to light).
- \* All India Institute of Medical Sciences, New Delhi: *Sareeram aadyam khalu dharma-sadhanam* (Body is the first means for dharma, righteousness).
- \* Armed Forces Medical College, Pune: *Sarve santu niraamayaah* (May all be free of diseases and ill-health).
- \* Birla Institute of Technology & Sciences, Pilani: *Jnanam param balam* (Knowledge is the supreme strength).
- \* Manipal Academy of Higher Education: *Prajnanam Brahma* (Absolute Knowledge is the Supreme Reality).

- \* Life Insurance Corporation of India: *Yogakshemam vahaamyaham* (I shall look after your welfare).

All these are pearls selected from Upanishads, Bhagavad Gita and allied texts, and must be viewed with as much reverence as the National Motto "*Satyam eva jayate*".

We have launched a number of space vehicles from ISRO. They all have names representing concepts and deities of cosmic powers illustrated in our epics and puranas, e.g. Agni, Akash etc. The significance of these analogies should not be lost.

### The Redress

All our cultural values are aimed at bestowing a three-fold inner enrichment characteral might, behavioural majesty and performancial excellence. By their very nature, these are ever applicable to one and all alike. To blend 'Subject values' with 'Object education' thus becomes the goal before us.

Individuals, groups, political and other leaders do speak about the acute crisis due to value decline. But no basic effort to evaluate the plight at the national level is being made. As food nourishes the body, 'Subject values' alone will provide inner nourishment to shape the necessary growth of the individual and society alike.

India has time-tested values, imbuing the individual with societal expanse and compulsions, enhancing the cohesive potential of the Nation. Our culture abhors *svārtha-nistha*, a common malady, by consistently instilling *parārtha-nistha*. *Sarvabhūta-hite ratah* is our goal. To be selfish, constricted, is the mind's wont. Value-enrichment alone can redress this

*As food nourishes the body, 'Subject values' alone will provide inner nourishment to shape the necessary growth of the individual and society alike.*

notoriety, and make the mind “national and universal”.

### **Administrative Responsibility**

The immediate step in this direction will be to have a broad perspective on value culture and its compliance in all branches of national life. Like adherence to the Constitution, value abidance must be a fundamental duty of all.

This 'value message' should be imparted to the people through the Nation's mass media and other communicational network, regarding it as a Fundamental Duty enjoined by the Constitution, a national obligation. The responsibility for this devolves with the Government. No matter which political group comes to power, this national commitment and dedication cannot brook any inattention or delay.

Indisputably there is an emergent need to evolve and establish an unalterable National perception on our National values. Equally so, there should be a clearly laid down National framework of education, which all States and people would be obliged to adhere to. The necessary insight and compulsion should be brought up in all the people and Administration.

### **Constitutional Dictate**

The following clauses from Part IVA on Fundamental Duty from our Constitution are relevant:

51A (b): To cherish and follow the noble ideals which inspired our

national struggle for freedom.  
51A (h): To develop the scientific temper, humanism and the spirit of inquiry and reform.  
51A (f): To value and preserve the rich heritage of our composite culture.

The Constitution enjoins the Fundamental Duty “to value and preserve the rich heritage of the composite culture” of India. But this is neither known adequately nor heeded faithfully.

A national effort to activate people to heed this Fundamental Duty is imperative.

### **A Call for the Nation**

Finally, the question to be asked is how are we to imbibe and inculcate these distinct values, without which the invincible integrity and strength of the country would not be there. How to educate, without any religious bias, the different sections of the people of the Nation, on these eternal values which are matchless, relevant and effective even today?

You have to find the answer, on which will rest the strength and sustenance of our country.

*Courtesy: Vicharasetu*



# SATYAMEVA JAYATE

**Dr. K.Subrahmanyam**

**S**ri Rama is a pious person of purity, a handsome man of modesty, a righteous character of truthfulness. Accompanied by brother Lakshmana, he is in the woods searching for his spouse Sita. Helpless he is, when he is lost in despair. Lakshmana is equally in distress. They need help to find out the whereabouts of Sita. It is but providential that Anjaneya offers himself to be of service at the appropriate time of need. Rama and Lakshmana have not resorted to any form or threatening ways to drag Anjaneya into their service. Their magnetic Satya and Dharma have drawn the stain-free Anjaneya into their fold and service. Where as, Ravana, to abduct Sita has sought somebody's help. He approaches Maricha and threatens to kill him, if he (Maricha) does not help him (Ravana) in the cruel play of separating Rama and Lakshmana from Sita. It is an unrighteous act that Ravana is desirous of performing. Nobody, including Nature, is willing to offer support to the vicious people. Nor does anyone approve of their cunning design. Maricha himself is a demon. Even he is not in favour of Ravana's evil intentions. Ravana therefore, has to resort to a frightening form and voice to drag Maricha into his suicidal net of unrighteousness. Both Rama and Ravana are in need of help; one to save and the other to seduce innocent purity in the form of Sita. Help, willingly and voluntarily, has come to Rama. And the same has to be, by force, ushered into by Ravana. While Maricha dies in the evil act, Hanuman rises high in the service of the virtuous. Hanuman, in the service of Rama the righteous man, has attained a state of deathlessness. Where as, Maricha by helping Ravana the unrighteous demon has died. Also, Sugreeva and his entire army are placed at the disposal of Rama. All the armies of Ravana have only been reduced to nothing, not only because of Rama's nobility, but because of Ravana's ignoble activities.

On the battle field, Sri Rama is without a chariot. He has no armour, nor does he have a pair of shoes. With but a bow and arrow, he stands bare footed and bare headed to counter Ravana's weapons. Ravana, on the contrary, is in his Pushpaka Vimana, well protected. His vehicle is well equipped and comfortable. It originally belonged to Kubera, the elder half-brother of Ravana. The aggressive demon Ravana grabbed it from Kubera. And the elder brother Kubera without resisting, parted with the Pushpaka Vimana, the wonderful aeroplane of mystic powers, in favour of the younger brother Ravana. Sri Rama has no chariot or car of any type. Virtue is without a vehicle. And vice is well armed in a vimana. Neither Nature nor divine grace can remain a mute witness to the scene of imbalance. Soon, from heavens above, there descends a divine chariot sent by Devendra for use by the virtuous Sri Rama. Matali, the divine charioteer brings it and keeps it at the disposal of the righteous Rama. Ravana's vehicle was forcibly and unlawfully acquired. Rama's was willingly and voluntarily offered. The former may be superior to the latter. But it is proved to be futile, unable to win victory to the occupant Ravana. The latter is occupied by the righteous Sri Rama and so is

crowned with success. Even the Pushpaka Vimana was grudgingly serving the demon till his death. When the Rakshasa, Ravana died, it had a sigh of relief and it later, happily served the virtuous Sri Rama for transporting him and his followers to Ayodhya. Even the inanimate objects will be unhappy to be of use to the ignoble and vicious persons. They only leap up with joy to be in the service of the noble and the virtuous.

The entire army and the officers in the army were all paid by Ravana. Most of them were mercenaries, working for salaries. Some of them were afraid of dire consequences, if they defied the demon Ravana. Even the close kith and kin were not able to appreciate Ravana's cunning cruelty. Vibhishana, Ravana's own brother could not but leave Ravana and join Rama. Kumbhakarna, however, fought for Ravana bound by the bond of blood relationship, though he did not approve of the foul deed of the lustful Ravana. Where as, the entire army consisting of vanaras and other forest dwellers served and fought for Rama's cause voluntarily because Rama was just and truthful, kind and virtuous. They were all bound by love. Ravana's ruthless dictatorship has faced defeat. Rama's righteous and kind hearted leadership is crowned with success.

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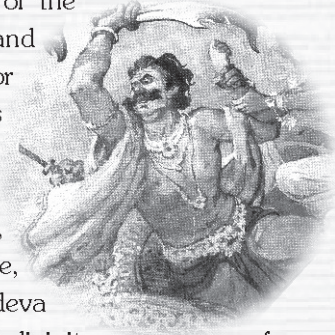
ous weapons in the evil hands will be of no avail. Even a blade of grass will be of enormous power in the hands of a

ressive evil of wildness will perish. Virtue of a p p a r e n t mildness and s u b m i s s i v e modesty will flourish.

Even the most

virtuous person. When Kakasura, the mischievous demon of lustful deeds attempts to misbehave with innocent girls of purity, Sri Rama takes but a blade of grass to chase him away and teach him a lesson for life. Where as, the most powerful weapons of Ravana are of no avail to kill the virtuous vanara warriors. They are all well protected by the armour of Rama's righteousness.

For several years, Ravana did tapas and observed rigorous penances to obtain the mighty sword, Chandrhasa, from Lord Siva. Ravana ought to have used the divine sword to protect the good and punish the wicked. Instead, he became haughty on account of the precious weapon and began to use it for strengthening his unrighteous deeds. It was contrary to the intentions of its giver, Lord Siva. Therefore, the great god Mahadeva withdrew the spirit of divinity



from the sword and the weapon is now but an object of mere brute force of evil. When Sri Rama of truthfulness and his followers of virtuous faithfulness are in front of him, Ravana's weapons have failed to work. Siva or godly auspiciousness cannot harm righteousness. Therefore, the very weapon given by Siva has been of no avail when used by Ravana against Rama. On the other hand, unasked, Siva sends his Pasupatastra voluntarily to Sri Rama to teach Ravana a lesson for life. Ravana had to strive for Siva's weapons which ultimately have proved to be a failure because of his (Ravana's) adharma and Rama's dharma. Where as, Rama is able to obtain Siva's weapons of unfailing success as a gift from god Siva because of his (Rama's) dharma and Ravana's adharma. Truth alone ultimately triumphs.



# PERSONALITY DEVELOPMENT - A YOGIC VIEW

Sumant Chandwadkar

## What is Yoga?

'*Yujiyate anena iti yogah*' says *Shashtra*. *Yoga* is that which unites. In traditional terminology it said that, yoga means union of *Jivatma* (Individual Self) with *Paramatma* (Universal Self). It may be difficult to understand *Jivatma* (Individual Self) and *Paramatma* (Universal Self). So let us make the meaning of yoga more comfortable. Small selfish 'I' of man expanding into bigger selfless 'I' is yoga. When mind unites with body, *samskar* unites with mind, *buddhi* unites with mind and *Sankalpa* unites with *buddhi* and produces a wonderful result for the expansion of self - that is called yoga. The process of union doesn't stop here; it comes out from individual life and spreads all over the cosmos. The individual unites with family; the family with the society, the society with the nation, the nation with the cosmos and ultimately everything with Dharma (way of life, that holds everything good for everybody) i.e. when the individual experiences '*Vasudhaiva Kutumbakam*', which means the whole universe is one family. Then it is said that she or he establishes in yoga.

*Yogi Aurobindo* says that yoga is an all-round personality development at physical, mental, emotional, intellectual and spiritual levels. He means by yoga, a methodical effort towards self perfection by development of self personality at five levels. It is a process by which the imperfections and limitations can be washed away and results in a superhuman race.

Swami Vivekananda puts yoga as a means of compressing one's evolution into a single life, or a few months or a few days or hours of bodily existence. In the universe there is a perpetual growth process due to the interaction with nature. Hence every *Jiva* (life) finally merges with the ultimate force called *Ishwara* by a natural process and it becomes free. But it may take thousands of years for the natural growth of a *Jiva*. Man endowed with power of discrimination, determination and well-developed control system (Freedom) can accelerate this process of growth. Yoga is that conscious process of growth.

## Yoga, that is useful for personality development:

In the science of yoga there is a two-way approach: the practice and the concept. Both are

essential for the development of personality. Concept helps man to follow the practice with *shraddha* (faith) and practical experience is useful to understand the concept in subtle ways. Let us see here four basic but very important concepts of yoga, which are useful to develop the internal personality of man.

#### **Concepts of yoga that help in personality development:**

*'Yogah Karmasu Kaushalam'* says the *Bhagavad Gita*. It means dexterity in action is yoga. Man cannot live without action for a moment, as breathing itself is an action. Man does actions through the physical body, the first visible personality of man. Using the physical body and a systematic approach in action man can reach a higher state of yoga. Dexterity involves three main points: **maximum possible perfection and beautiful action, relaxation in mind while doing the action and the third is the right approach behind the action.** This concept is useful for development of the personality at the physical level.

*'Yogah Chitta Vritti Nirodhah'* is a sutra in Patanjali Yoga Sutra. Gaining mastery over mind is *yoga*. As our physical body is continuously in action, so is the mind. The speed of mind is many times more than that of the physical body. Mind with its interest (*Vasana*) always creates desires and man helplessly keeps on fulfilling them, thinking that after fulfilling these desires he will be happy. But alas! That moment of happiness never comes. He simply gets dragged behind the mind like a slave. Using this concept, man can develop his mental body.

Mastery over mind involves **understanding the different desires that mind demands and as per the requirement and necessity attain them. The second is as per the urgency and importance to keep on postponing them till one is exhausted with the existing will power**

**and the third important point is to reduce the speed of mind by slowing down the speed of physical body activities at the outset.** All these three ways require willingness and proper awareness.

*'Samatvam Yoga Uchyate'*, this concept is from *Bhagavad Gita*. Equanimity in emotional body is yoga. Observe the emotions; they are never in a balanced state. Likes and dislikes, excitement and depression are four negative corners of the emotional personality. When man likes something, he feels attachment and if he dislikes, he hates it. The same way if he gets success, he is in an excited state and if he fails, he falls in depression. Day after day man is a victim of his nature. Why is equanimity necessary? It is because equanimity saves his energy and he can use it for a better purpose. One minute outburst at the emotional level takes the energy from the whole system of man by which he can run 10 km. Use the emotions for your better life and do not allow emotions to use you.

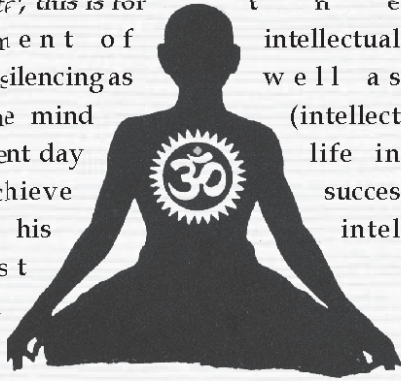
How to bring equanimity at emotional level? It may be a million dollar question. But with a systematic approach man can overcome his imbalances in the emotional body. **'Freedom'** is an important quality in man and it can be used for equanimity. **'However wrong the other person may be, however unfavourable the situation may be, man still has the choice to remain calm and not to get angry and thereby maintain equipoise.'** Use this freedom for equanimity.

The second dimension to achieve equanimity is, **'at the first place not to allow our emotions to create any kind of liking / disliking for anything and at the second slowly and steadily with a systematic approach to annihilate the liking / disliking which has already set in our personality'**. No liking or disliking is ever permanent; it's always changing, if man

understands this, it will be easy to achieve equanimity.

The third way to achieve equanimity is to understand that '**success and failure are the parts of life**'. No one will be successful all the time and no one will be unsuccessful. Treat both at an equal level. Show happiness on success as moderately as it can be possible and keep oneself steady in failures. The effort of oneself should be to learn from failures how to achieve success in future.

*'Manah prashamanopayah yoga ityabhidhiyat'*, this is for the development of body. Yoga is silencing as well as expanding the mind (intellect). In the present day order to achieve success, man uses his intellect most cleverly and puts a lot of pressure on it. A man is only hampering the functions of the nervous system by unnecessarily perusing and pressurising the intellect. Ultimately, the result is a sick life at the intellectual level. Everybody



wants happiness but no one is happy. Happiness is wrongly understood and is taken as pleasure, comfort or joy.

Every expansion is life and every contraction is death, says Swami Vivekananda. Expansion of life is possible only when man expands his intellect and this will be done by silencing the intellect. Both, the silencing the intellect and expansion of intellect go hand in hand. One should withdraw the intellect from small petty things and generate '**Let go**' attitude for it and this will help one to silence the intellect. **This will be easily possible when the intellect gets a higher goal in life.** A higher goal is always for the betterment of the family, society, nation and the universe.

For silencing and expanding the intellect **the value of 'acceptance' is very important.** One should not reject any thing at the first place. One should accept it, analyse it and understand it before one decides to follow it or to reject it. '**Right attitude**' is another wonderful tool. It simply means that through one's approach nobody should unnecessarily get any harm; its result must be beneficial to all.

(WILL GROW)

#### I NEVER KNEW THIS

*Geometry is a Sanskrit word, which means measuring the earth. Jya in Sanskrit means earth, miti means measurement. 'Jyamiti' or Geometry means measuring the earth. Kalpa Sastra, a part of Vedangas contain 'Sulba Sutras', which explains the techniques of constructing yagna vedicas (vedic sacrificial altars and platforms). From these verses, the branch of Geometry evolved.*

*A test of physical endurance and mental robustness, a task of effort and a Journey of exhilarating Spiritual experience beyond words.*

# THE NARMADA PARIKRAMA

K.K.VENKATRAMAN

## A. INTRODUCTION

**A**fter working continuously for 3 years without any break, I desperately felt the need of relaxation for the mind and wanted to recharge myself to resume the work with renewed vigour. It was not my intention to go on a holiday. I felt that a pilgrimage would be the best option. When I was discussing with my friends, I expressed my desire that the pilgrimage should involve some trekking also. A friend suggested that Narmada Parikrama (circumambulation of the River Narmada), which involves only walking, would be the ideal choice. On hearing this, I became curious to know more about this pilgrimage. My friend gave some vital information (1) People go round Narmada walking barefoot. (2) One should not carry any money and survive only on bhiksha (offered food). Having served in the Army, that too in the main fighting arm (Infantry), I enjoy walking long distances, of course wearing comfortable shoes. I had the experience of walking to Sabarimala\* through the traditional trekking route (barefoot) many times. The distance involved is about 40 kms., which is done in 2 days, whereas Narmada is about 1,300 kms. long (one full round will be about 2,600 kms.) and it would take not less than 4 months to complete the pilgrimage. While this physical endurance did not act as a deterrent, it was difficult to overcome the fear of surviving on bhiksha. However, I felt that it was worth giving it a trial.

## B. MYTHOLOGICAL STORY OF NARMADA RIVER

Narmada is the longest of west flowing rivers of India. In the midst of a large number of temples in the town of Amarkantak, there is a holy tank which is the origin of Narmada. The temple town of Amarkantak, 1,050 Metres above sea level, is located between the Mahadeo Hills of Maikal Ranges, in Shahdol District of Madhya Pradesh.

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\* Sabarimala is the mountain Shrine of Lord Iyappa also known as Hariharaputra, born of the Holy union of Hari (Vishnu), when he assumed the form of a woman and Hara (Shiva). Devotees in large numbers walk to the Shrine barefoot through the traditional hill route during Dec-Jan after observing austerities for about 6 weeks.

Rivers Sone and Mahanadi also originate from the same region. The former flows Northeast to join the Ganga and the latter Southeast to the Bay of Bengal. Narmada in her 1,310 km Westward journey flows first through Madhya Pradesh (1,070 km), next M.P. (North Bank) - Maharashtra (South Bank) border (35 km) and then Gujarat (North Bank) - Maharashtra (South Bank) border (40 km) and finally Gujarat (165 km) through the districts of Vadodara and Bharuch where after forming an estuary, joins the Arabian Sea.

The landscapes along the Narmada are thickly forested mountain slopes, rocky region with falls and cultivated lands. About 40 major and innumerable minor tributaries join the Narmada in her journey to the sea.

Narmada, one of the most beautiful rivers of India, has been the pivotal force of a culture known for its simplicity and religious strength. In fact, the story goes that Ganga clad as a black cow, visits Narmada every year, to return pure and white, suggesting a sacred place for the river in the minds of devout Hindus.

All along the river are major religious centres Amarkantak, Omkareshwar, Garudeshwar (to name a few) for Hindus, Mandav for Muslims and Barwani for Jains.

Deeply ingrained in the history of the valley and its pulsating culture are a multitude of myths. Narmada a maiden running to escape the male river Sone, was stopped by Kartavirya, with his 1000 hands, at the place which is today known as Sahasradhara. She nimbly slipped through Kartavirya's hands to flow to her destination.

In another story, the beautiful Narmada falls in love with Sone and asks Juhila a tributary of Sone (a woman of barber caste) to convey her love to Sone. Juhila entices him instead. In sorrow and disgust Narmada jumped off the western cliffs of Amarkantak. Later, when he discovered what he had lost, Sone too jumped down from the Northern rocks of Amarkantak. This story is the basis of belief that the Narmada retains her chastity all the way from the Mahadeo Hills to the Arabian Sea.

Believed to have originated from the body of Shiva, the Narmada is also known as Jata Shankari. The worship of Shiva is common in these areas. Many natives are staunch believers of Shiva and each stone or pebble on the Narmada-bed is considered a Shivaling. Many places along the Narmada are named after Shiva - Omkareshwar, Maheshwar, Koteswar, Hapeshwar, Shoolpaneshwar, Kumbheshwar, Vimalshwar, and Garudeshwar, to mention a few.

While a dip in the Ganga absolves one of all sins, mere gazing at the Narmada is believed to have the same effect. Local people revere Narmada as the Mother and Giver of peace.

Another interesting aspect of life in the valley is the Parikrama, the circumambulation of the river,

believed to have been started by the Sage Markandeya. Everyone in the valley is supposed to undertake the ritual at least once in his/her lifetime. The 2,600 km journey (from the Source to the Sea and back) is difficult because one has to do it barefoot through the rough terrain and survive only on bhiksha (offered food). One should observe a vow of chastity, sleep on the floor, should not shave or cut hair and walk only from sunrise to sunset. The Parikramavasi is the link between the native groups of the valley. Traditionally a Parikrama takes 3 years, 3 months and 13 days to complete one round. During the Chaumasa the 4 monsoon months the walk is suspended, as the tributaries would be in spate making it difficult to cross them and the path would be infested with snakes and other insects.

While Parikrama of Ganga is done only for a short stretch from Rishikesh to Haridwar and back, Narmada, perhaps is the only river of which Parikrama is done for the entire length, from the source to the point of union with the sea and back to the source. No wonder that Narmada is considered to be holier than the Ganga.

It is believed that when all the rivers were in the heavens, Lord Shiva, acceding to the request of the Sages, desired one of the rivers to go down to the earth to enable the people to wash away their sins. Immediately, Narmada without any hesitation volunteered. Immensely pleased with the attitude of sacrifice of Narmada, Lord Shiva blessed Narmada saying “Thy shall be the only river of whom Parikrama would be done and people can wash away their sins by merely gazing at you”.

Sage Markandeya is believed to be the first person to have started the Parikrama. There is a firm belief that all the Chiranjeevis (Immortals) - 1. Parasurama, 2. Hanuman, 3. Vibhishana, 4. Aswathama, 5. Mahabali, 6. Kripacharya and 7. Vyasa are continuously doing the Parikrama and protect the Parikramavasis.

### **C. PREPARATIONS FOR THE PARIKRAMA**

I wrote to Swami Atmanandaji Maharaj, who was then the Head of the Ramakrishna Ashram at Raipur (then in M.P.), presently the capital of Chattisgarh State. Revered Maharaj advised me to meet him at Raipur. I visited Raipur and Revered Maharaj directed me to the Ramakrishna Ashrama (Kutir) at Amarkantak, the origin of Narmada. Revered Maharaj advised me to spend a few days in the Ashram at Amarkantak and meet the persons who have completed the Parikrama, to get authentic and useful information, before starting the Parikrama and said that the monk in the ashram would provide all help.

From Raipur, I went to Bilaspur (both these cities are on the rail route Mumbai-Nagpur-Kolkata) and spent a day at the Ramakrishna Ashram there. From there left by train (Bilaspur-Katni route), travelled 100 kms., got down at Pendra Road, the nearest Railway Station, then travelled 40 kms., by bus and reached Amarkantak.

The monk at the Ramakrishna Kutir at Amarkantak extended all hospitality. I stayed there for a week and met some persons who had completed Narmada Parikrama. I was able to get very useful information. They told me, "Normally Parikramavasis go in a group of 4-5 persons. They carry cooking utensils with them and cook their food with the items cereals like rice and dhal, wheat flour, oil, chilly, salt, which are given as bhiksha by charitable organizations, villagers en-route."

When I told them that I would be going alone and that I did not know cooking, I was told that I could seek bhiksha of cooked food. All of them said with confidence that Mother does not let Her children remain hungry as the local people feed the Parikramavasis with reverence.

They apprised me of the general rules to be followed during the Parikrama.

### **DO's**

1. Narmada water should be collected at the source in a bottle and carried, morning and evening prayer should be offered to this water. While sailing from the south bank to the north bank at the point of Union with the Sea, water from the bottle should be poured into the water on which the boat is sailing and the bottle should be filled with that water. On completion of the Parikrama, some water from the bottle should be poured into the source and the bottle should be filled with the water at the source. This mixture of the water collected at the source, point of union with the sea, and again at the source should be offered to the Shivling at Omkareshwar Temple. The Parikrama is considered to have been completed only after this offering.
2. Walking from Sunrise to Sunset only.
3. Observance of celibacy.
4. Food alone should be sought.
5. To be in divine thought all the time.
6. To be kind to all including animals and plants.

### **DON'Ts**

1. No crossing of Narmada water except at the point of union with the sea.
2. No use of footwear.
3. No keeping of money.
4. No trimming or shaving of hair.
5. No use of oil and soap (both bathing and washing).
6. No losing of temper, no use of harsh words.
7. No indulgence in loose talk.

They also suggested that I should obtain a certificate of identity from a Government office and carry the same with me. Criminals to escape from the arms of the law had been caught doing the Parikrama. This certificate will help in establishing one's identity if questioned by the Law Enforcing Authorities.

I obtained the certificate from the Government Authorities at Amarkantak by submitting a letter of request along with a letter of introduction from the Ramakrishna Kutir.

During my stay of a week making preparations, a senior monk of the Ramakrishna Order came there to spend few days. He came to know about my intention to undertake the Parikrama. He said, "People do the Parikrama in a group. But, one should go alone on such pilgrimages, because, when there is no one to talk to, the mind will be fixed on divine thought and will not go astray. In the company of others, it is difficult for one to refrain from indulging in casual talk."

With this most valuable and timely advise, the little hesitation in going alone vanished from the mind.

I decided to carry only essential items on 2 shoulder bags.

On 26 Oct. 1987, after receiving the blessings of the monks at Ramakrishna Kutir and worshipping at the temples of Shiva and Narmada at the point of origin of Narmada, collected the water from the source in the bottle and started the Parikrama.

(To be continued)

#### I NEVER KNEW THIS

*Pandava kings, Nakula and Sahadeva were experts in cattle science. Nakula wrote a book called 'Ashva Chikitsa' (Treatment of Horses). Sahadeva had expert knowledge about cows.*



#### I NEVER KNEW THIS

*Salihotra, who lived in the eighth century B.C., is considered to be the father of Veterinary Science. He wrote a famous text called "Haya Ayurveda". It consists of 12,000 verses and had been divided into eight parts.*

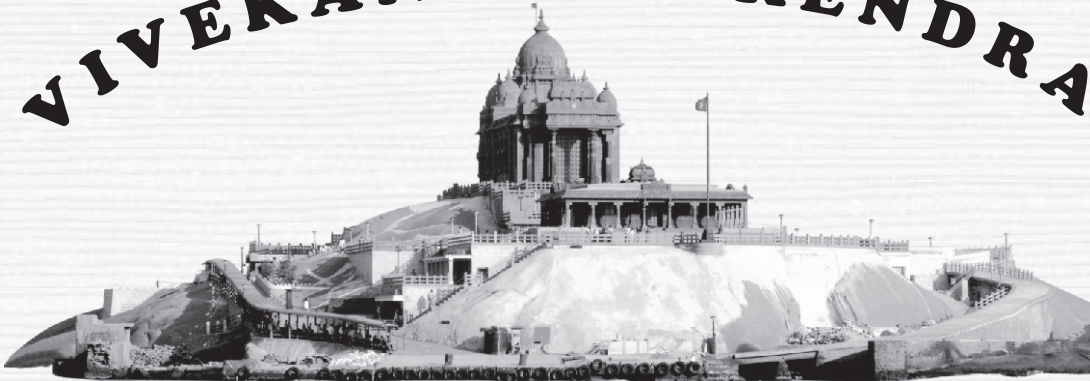
O u r  
Regular Features 'Our  
Heroes' and 'Stories for  
Introspection' are not  
appearing in this issue due to  
space constraint.

-Editor





# VIVEKANANDA KENDRA



## SAMACHAR

### BANGALORE

#### RT NAGAR

A Samukhik Shivapooja was organized on Shivaratri day in which 300 devotees attended the pooja. There were Bhajans, Vocal Karnatic music, Vachanas, Dance and other cultural programmes throughout the night.

A seven-day Sanjeevani Meditation and Pranayama class were organized from 18<sup>th</sup> February in which 19 people attended.

A one-day Youth awareness programme was organized at Police Training College in which 350 police Trainees and officials attended. Lecture sessions on Swami Vivekananda Message to the youth, LCD presentations, and games were part of the camp.

On 1<sup>st</sup> March, one-day PDC for the Rashtrothana Vidya Kendra students and teachers were conducted separately.

### KALLUBALU

On 21<sup>st</sup> February one-day Samskara varga Gadapramukhs Prashikshan Shibir was organized. 71 students from 16 Samskara vargas participated.

On 28<sup>th</sup> February on the occasion of World Science Day, an exhibition on Science, Maths and Crafts was organized in the School premises. Dr. Akash Sinha, Director, Irobotic Company, inaugurated the exhibition and Dr. Alex Hankey from USA and Smt. Jyothi Sinha were also present on the occasion. They distributed the prizes for the Chintana Science and Maths exams. A Mass Shiva pooja was performed on the Shivaratri day.

### BARIPADA

\* A two-day non-residential Yuva Prerana Shibir was held in January for 90 college students.

\* A Yoga Satra was conducted for 15 days in

#### I NEVER KNEW THIS

'Sakti Sutram' by Sage Agasthya, 'Saudhamini Kala' by Easwara, "Vayu Tatva Prakarana" by Sakataayana, "Dhuma Prakaranam" by Narada, "Varaayaana Tantra" by Saunaka, "Yantrakalpa and Yanabindu" by Vachaspati are some of the books on Vaimanika Sastra (Aeronautics).