



YUVA BHARATI

Voice of Youth

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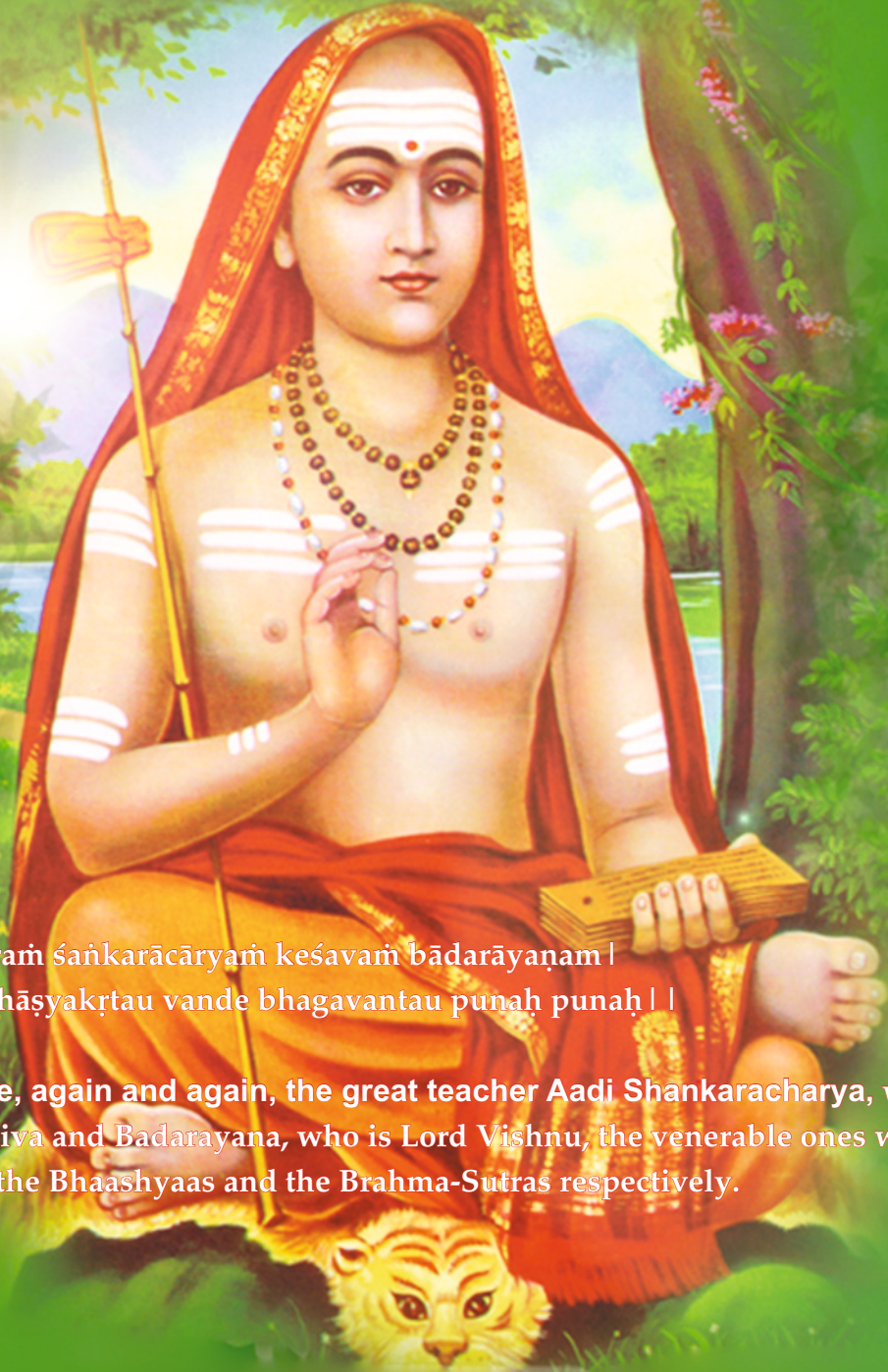
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Editor : P.Parameswaran.

Invocation



śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam |
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ | |

I salute, again and again, the great teacher Aadi Shankaracharya, who is Lord Siva and Badarayana, who is Lord Vishnu, the venerable ones who wrote the Bhaashyaas and the Brahma-Sutras respectively.

Youth Icon...



Throughout modern history youths have needed an icon. Once there were the Beatles; then there was John Lennon. For those youngsters who love martial arts there was Bruce Lee followed by Jackie Chan.

Now in the visible youth culture of today who is the youth icon? The honest answer is Che Guevara.

The cigar smoking good looking South American Marxist today looks at us from every T-shirt and stares from beyond his grave through facebook walls. Cult of Che Guevara is marketed in the every conceivable consumer item that a youth may use. And he has been a grand success.

What makes Che a youth icon?

He is perceived by a vast majority of youths as a rebel who fought for a just world and gave his everything for that cause. For a youth who wears Che in his T-shirt, it's a proclamation that he is a co-rebel in that cause. Forget that the youth in question may actually toil in the call center for US of A consumers. Forget that the youth in question may drink Coca Cola and burp fried chickens with Kentucky labels. Still with Che's stern eyes looking out of his clothing, he can consider himself a rebellious quintessential angry youth. It's the easy way out to be a rebel and at the same time lead a life confirming to all consumerist tendencies.

But the problem is not just a superficial statement of being a pseudo-rebel. Che is also a Trojan. Because in adoring Che, unknowingly certain thoughts get internalized and enter the general youth psyche like the worm malware tunneling into the computer. The youths begin to venerate the ideology that created Che and the violence that is inherent in it. In fact one important aspect of Che's life philosophy has been violence – cold blooded calculated violence. In the 'Message' he sent his comrades he wanted them to develop “hatred as an element of struggle”. He elaborated this further: “unbending hatred for the enemy, which pushes a human being beyond his natural limitations, making him into an effective, violent, selective, and cold-blooded killing machine.” The supreme irony is that the youth who wears Che on his clothing thinks that he is wearing an icon of universal love and making a statement of universal compassion!

And slowly the poison enters his system: the poison of hatred for the ideological enemy – the demonizing and dehumanizing of the other. Che made diary entries when he was leading his 'revolutionary' life. They reveal a pathological killer in love with murder. For example, in January 1957, Guevara had a problem. Che developed doubts about one of his comrades Eutimio Guerra – that Guerra might be a spy. In his own words let us hear how he solved the problem: “I ended the problem with a .32 caliber pistol, in the right side of his brain.... His belongings were now mine.” The pattern is repeated in diary entries – Che's solution seems

to be simple: when in doubt kill.

Even Che's martyrdom was a constructed myth. Far from being a socialist martyr fell by the despicable capitalist and imperialist forces, information about Che's movements in Bolivia which were passed on to the army, seemed to have originated from Cuba and reached CIA through Soviet hands. The ultimate betrayal of Che happened through his own personal weakness which was used by KGB to shadow him. And even in the end when he had actually an opportunity to become a martyr fighting the army, Che came out and surrendered to the authorities. He came out of his hiding with hands raised, pleading to spare his life as he was 'more valuable to them alive than dead'.

The peak of paradox is that the very capitalist forces which Che despised so completely were the ones who had converted his face into a youth icon. Marketing Che as the face of the rebel youth started in 1997 – coinciding with the spread of globalization. Copyrights to Che merchandise generated income for capitalists in the American continent. Che is the globalized face of Euro-centric Marxism – essentially a colonial statement rather than a genuine statement of revolution or love for all humanity. In short Che is the Coca cola of revolutionaries.

Nevertheless youths do need an icon. They need an icon, who can enthuse the consumed youths of this consumerist age, with ideals to live and grow by. The world needs an icon who can charge the youth to become harbingers of true reform not in little bits and pieces but “root-and-branch reform”.

We need an icon to galvanize the international youth into action by appealing to their innermost being and their most profound love. We need a personality who can assure the youth of today with conviction that Love and not brutal violence that shall bring the final victory. We need as our icon someone who will ask us straightly at our face, “Do you love your fellow men? Where should you go to seek for God -- are not all the poor, the miserable, the weak, Gods? Why not worship them first? Why go to dig a well on the shores of the Ganga? Believe in the omnipotent power of love. Who cares for these tinsel puffs of name?” We need a youth icon who can assure us that if we have love we are omnipotent; if we are perfectly unselfish then we are irresistible.

There is such a youth icon in Indian history already. With face radiant and with eyes that rival sun itself in brilliance, he stands on the rock surrounded by roaring waves. And he sends a clarion call to the youth – not appealing to their anger and hatred and not forging violence as the weapon- but appealing to the noblest elements vibrant in the youth of all ages. He calls us to work for a new world of oneness and peace and proclaims the heralding of that wonderful future with peace and benediction.

It's time we make **Swami Vivekananda** replace Che as the truly international youth icon – forever.

Aravindan Neelakandan

YB-ET

A Gigantic Plan

Nivedita Raghunath Bhide

The 'reformers' during British Raj, negated everything that was Indian, Hindu because they were the products of Macaulay education. The Macaulay education was meant to make us lose our originality, and to imitate the West. As Macaulay had written, "But it is impossible for us – with our limited means to educate all in English – We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons, Indian in blood and colour but English in tastes, in opinion, in morals and in intellect. (Page 99 'A student's history of Education in India' – By Syed Nurullah and J.P. Naik) Thus the educated did not represent India but was apologetic about India and about being Indian.

This was as intended by Macaulay. His intentions are plainly seen in his letter to his father dated 12-10-1836, 'our English schools are flourishing wonderfully, we find it difficult.....to provide instruction for all who want it. At the single town of Hoogly 1400 boys are learning English. The effect of this



education on the Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion..... It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respected classes in Bengal in 30 years hence. ...I heartily rejoice in the prospect.'

G.O. Trevelyan who wrote the 'Life of Lord Macaulay' underscores the impact of Macaulay's education when he says (Vol. I / P. 464), 'New India was born in 1835What Alexander, Ashoka and the western missionaries had failed to do was accomplished by Macaulay's Educational Minute, decreeing that India was to receive through English education, the school and the language of the west.....The very foundations of her ancient Civilization began to rock and sway. Pillar after pillar in the edifice came crashing down.....' This needs no commentary!

Swami Vivekananda – the root branch reformer had seen that it was the Macaulay education that was the root cause of all ills. Explaining what is real education he exhorted us to have both the secular and spiritual education in our hands.

"Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life - building, man - making, character - making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. "The ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood." If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods as far as practical. (Volume III page 302)

How could we take hold of the spiritual and

secular education of our country? The Hindu society would have to be strong to take the reign in its hands. It is only a strong and self-confident society can correct and rebuild all the systems of national life. For building a confident strong society, he told us first to realize religion as India's life-center and strengthen it. He said,

"I have seen a little of the world, traveling among the races of the east and the West; and everywhere I find among nations one great ideal which forms the backbone so to speak, of that race. With some it is politics, with others it is social culture; others again may have intellectual culture and so on for their national background. But this, our motherland, has religion and religion alone for its basis, for its backbone, for the bedrock upon which the whole building of its life has been based."

Religion – Sanatana Dharma is life center of India, without her Sanatana Dharma India would not be India. Swami Vivekananda was very clear that religion was not responsible for the state of India in those days as it was being told to us by reformers the products of Maculae education and media. He said,

"I claim that no destruction of religion is necessary to improve the Hindu society, and that this state of society exists not on account of religion, but because religion has not been applied as it should have been."

Swamiji cautioned us and made it very clear that what he meant by religion was its life giving and unifying principles and not as what he put it as 'Don't-touchism' that was practiced then. He was unsparing in his criticism on it. Secondly, what was needed was to rebuild a strong and vibrant society. For that he said,

"For our national welfare, we must first seek

out at the present day all the spiritual forces of the race, as was done in the days of yore and will be done in all times to come. National union in India must be a gathering up of its scattered spiritual forces whose hearts beat to the same spiritual tune”.

Thirdly, to the question that what was the way to gather these scattered spiritual forces, he unfolded his plan. Swami Vivekananda explained about it,

“Of course this is a very big scheme, a very big plan. I do not know whether it will ever work out. But we must begin the work. But how? Take Madras, for instance. We must have a temple, for with Hindus religion must come first. Then, you may say, all sects will quarrel about it. But we will make it a non - sectarian temple, having only "Om" as the symbol, the greatest symbol of any sect. If there is any sect here which believes that "Om" ought not to be the symbol, it has not right to call itself Hindu. All will have the right to interpret Hinduism, each one according to his own sect ideas, but we must have a common temple. You can have your own images and symbols in other places, but do not quarrel here with those who differ from you. Here should be taught the common grounds of our different sects, and at the same time the different sects should have perfect liberty to come and teach their doctrines, with only one restriction, that is, not to quarrel with other sects. Say what you have to say, the world wants it; but the world has no time to hear what you think about other people; you can keep that to yourselves.”

For building a strong society, people need to come together regularly in a surcharged atmosphere and share what was good in them without criticising others. But temple alone would not do. Unless persons dedicated to the

cause are there, big ideas remain ideas and thus he further said,

“ ...in connection with this temple there should be an institution to train teachers who must go about preaching religion and giving secular education to our people; they must carry both. As we have been already carrying religion from door to door, let us along with it carry secular education also. That can be easily done. Then the work will extend through these bands of teachers and preachers, and gradually we shall have similar temples in other places, until we have covered the whole of India. That is my plan. It may appear gigantic, but it is much needed. You may ask, where is the money. Money is not needed. Money is nothing. For the last twelve years of my life, I did not know where the next meal would come from; but money and everything else I want must come, because they are my slaves, and not I theirs; money and everything else must come. Must -- that is the word. Where are the men? That is the question”.

This grand plan was unfolded by Swami Vivekananda at Madras and thus he gave a clarion call during his speech, a call which forever has inspired the young men and women of our country. And it also will inspire the youth in the coming years, in 150th Birth Anniversary of Swami Vivekananda. The clarion call of Swamiji to the youth was and is,

“Young men of Madras, my hope is in you. Will you respond to the call of your nation? Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves, like the faith I had when I was a child, and which I am working out now. Have that faith, each one of you, in yourself -- that eternal power is lodged in every soul -- and you will revive the whole of India. Ay, we will

then go to every country under the sun, and our ideas will before long be a component of the many forces that are working to make up every nation in the world. We must enter into the life of every race in India and abroad; we shall have to work to bring this about. Now for that, I want young men. "It is the young, the strong, and healthy, of sharp intellect that will reach the Lord", say the Vedas. This is the time to decide your future -- while you possess the energy of youth, not when you are worn out and jaded, but in the freshness and vigour of youth. Work -- this is the time; for the freshest, the untouched and unsmelled flowers alone are to be laid at the feet of the Lord, and such He receives.

Rouse yourselves, therefore, for life is short. There are greater works to be done than aspiring to become lawyers and picking quarrels and such things. A far greater work is this sacrifice of yourselves for the benefit of your race, for the welfare of humanity. What is in this life? You are Hindus, and there is the instinctive belief in you that life is eternal. ...Life is short, but the soul is immortal and eternal, and one thing being certain, death, let us therefore take up a great ideal and give up our whole life to it. Let this be our determination, and may He, the Lord, who "comes again and again for the salvation of His own people", to quote from our scriptures -- may the great Krishna bless us and lead us all to the fulfillment of our aims!"

to be continued...



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Fashion Man ... Role in Freedom Struggle

Mukul Kanitkar

Swami Vivekananda's direct role in shaping the freedom struggle, especially in the beginning of the 20th century is yet to be fully unfolded. Enough research even in the easily available documents in the national archives is not yet done. It is well known that most of the freedom fighters in the "Anti Vanga- Bhanga" agitation following the partition of Bengal in 1905 were inspired by the literature of Swami Vivekananda. His disciple Bhagini Nivedita personally participated and motivated the movement. Incidentally this Anti Vanga Bhanga movement, in which Bankim's Vande Mataram became an immortal battle-cry, is the only movement in the freedom struggle which can be said to have achieved its objective and took the agitation to the logical conclusion. The British not only had to roll back their 1905 decision of partitioning Bengal in 1911 but were forced to shift their capital to Delhi from Kolkata owing to the growing revolutionary activities in Bengal. Swamiji's teachings about Bharatmata as deity and youth as its worthy Bhaktas were literally translated into action by the Vande Mataram singing youth of Bengal. Not much justice has been



done to this very important aspect of Swamiji's life.

It is understandable that during his life and immediately after his Samadhi it was not very prudent to directly invite the wrath of British government. Hence Swamiji himself was very careful in his public addresses. His message was full of the glory of motherland and the call to work for the upliftment of the masses. But he never made any political appeal. Sri

Ramakrishna Mission followed the same policy after Swamiji's leaving the mortal shell. Sister Nivedita was asked to maintain distance with the Math as she actively participated in political activities. She left the ashram even before the ambers of Swamiji's last pier were cooled. Though she kept in touch with all the Gurubhais of Swamiji and young monks of the mission but was officially dissociated from mission. This can be termed as prudence and worldly wisdom of a nascent organization basically devoted

to spiritual and social service activity. It was the reason how the organization could prosper and open branches in most part of the country and could inspire thousands of youth to take the holy oath of Sanyasa and serve the borthern even during the British Raj. But what stopped the historians and even the mission after independence to conduct a detailed and deep study of Swamiji's correspondence and other available sources to have an authentic account of his impact on both the camps of freedom struggle, moderate as well as revolutionary. Much of oral evidence available at that time in the form of surviving freedom fighters is now lost due to this major oversight.

Very important work in this connection was done by his younger brother, Bhupendranath Dutt in the first decade after independence. He wrote 2-3 books on Swamiji and his political and social ideas. He has chronicled many of his personal encounters with close associates of Swamiji both Indian and western. Through this we get an insight into this little known side of Swamiji's personality. In his book "Swami Vivekananda- Patriot Prophet" he gives many



Hemchandra Ghosh

instances of Swamiji's impact on Political movement in India at that time. It is not just an indirect effect in the form of inspiration or thought, there are instances of Swamiji directly influencing the personality of many a youth and motivate them to take up the valorous path of struggle for freedom of the Motherland. One such name whose life was fashioned by few days of conversation with Swamiji was Sri Hem Chandra Ghosh. In 1901, Swami Vivekananda went to Dhaka and there he met and inspired a number of youths.

Among them was Hemchandra Ghosh, an 18 years old boy who talked with Swamiji on 3rd and 4th April. On 4th April, Hemchandra and his friends (Srish Pal, Rajen Guha, Jogesh Dutta etc) decided to join the revolutionary movement (Biplabi Andolon). Bhupendra Nath Dutta when collecting data for his book on Swamiji asked Hemchandra Ghosh to write down his recollection and experience of these conversations with Swamiji in 1901. His statement written on 18-5-1954 is a great source of firsthand information on methods and words of inspiration applied by Swamiji's in his mission to Fashion Man.

Hemchandra Ghosh writes, "..... We were there to seek the seer's guidance and Ashirbad (blessings) at Mohini Babu's villa at Farashganj, Dacca, where Swamiji was staying at the time. We sought to know from him directly and in seclusion as to what he wanted us, young Bengal, to do in reality for Humanity and patriotism. Swamiji endearing drew us near and patted us with his pet phrase: Ye, Sons of immortal bliss! (Amritasya Putrah). The very touch and tone electrified us with enthusiasm

and spirit of surrender. Our veins quickened and our hearts throbbed. It was the majestic touch of baptism. The cyclonic monk was speaking before us!

"In the course of an intimate exchange of hearts, rather communion, so to say, Swamiji emphasized 'Virtue ever means close introspection, sincere enthusiasm and honest effort, masculinity that is valor, and self-high with a never-flagging zeal for a righteous cause. Virtue is its own reward. And this virtue is tenacity of purpose and moral stamina. That is real heroism- Paurushartha or viratva of the effulgent and efflorescent youth'. This he impressed on us.

"Swamiji held hopes before us. 'India had a glorious past, India will have a future certainly more majestic. Or else, the Lord of God in nature will lose all meaning. An extra dose of Rajas only will serve as the elixir of life to rejuvenate India; so the pressing need of the moment is to cultivate and pursue consciously the quality of Rajas that is dynamism. The soul-stirring, death-defying mantra Abhi-fearlessness- will help us to shake off our age-long vestiges of slave-mentality, superstition and inferiority-complex. In order to march boldly along with other materially advanced nations of the world, ye, Young Bengal, emulate the manly ways of Lakshmi Bai, the Rani of Jhansi, whose gallantry even the English commander recognized.

"Swamiji then exhorted us with a passion divine to take up the work of service to the poor and the down-trodden, the suppressed and the oppressed, the repressed masses of men that are mere apologies for men. All backwardness must vanish."

In Hemchandra Ghosh's reminiscences we find that Swamiji's Man making mission was

not meant to be just his own. He wanted it to be institutionalized, to take shape in the form of an organization. He was not just content with political movement seeking concessions and passing resolutions for the freedom.

Hemchandra writes, "He stressed on cadre-building for a noble cause. He was not happy with the ways of the then Indian National Congress. 'That is not the way to build up patriotism anywhere. Beggar's bowl has no place in banik's (merchant's) world of machine, mammon and merchandise. Everything has got to be controlled and directed by the invocation of human conscience that is Mahamaya's voice- the latent energy in man, the Mahapurusha asserted. 'First thing first', he went on, and body building and dare-devilry are the primary concerns before the buoyant Young Bengal (Shariram Adyam)! This urgency of physical fitness must take the topmost priority even over reading the Bhagavad Gita itself. And in the pursuit of dare-devilry-Paurusha- the spirit of chivalry, that is Vir-niti, must be observed in siding always with the weak and rescuing them. Honour womenfolk as the physical embodiment of Mahamaya herself and the Motherland itself in human form. Know ye not, Janani Janmabhumscha Swargadapi Gariyasi? (The mother and the motherland are more glorious than heaven) I must ask all of you to take to organizing social service- Sanghavada, Sevabrata- with humility and devotion. Side by side continue your study as the fulfillment of all education. And know that Jiva is Siva; this idea of ideas will rejuvenate the lowly and make them holy, the Daridra Narayanas, with throbbing pulsation of life and vigour, with infusion of confidence enough to build their own destiny.'He gave us a four-fold program of work:

Going-in among the masses, eradication of Don't-touchism, opening of gymnasiums and library movement.

"The patriot-saint blessed with a gentle look and said, 'Man-making is my mission in life. Hemchandra! You try with your comrades to translate this mission of mine into action and reality. Read Bankim Chandra again and again and emulate his Desha-Bhakthi and Sanatana Dharma. Your duty should be service to motherland. India should be freed politically first'. With reverence and awe we paid homage to the Hero. And the seer smiled on us in benediction. We begged leave of him. And we have ever remembered the words of the Great Master. Along with our hosts of friends and compatriots, we have tried in our humble way to carry out his behest to build up a Bengal in a happier India and a better New World to live in. With the books of Bankim Chandra and Vivekananda we set out our pilgrimage to the temple of Liberty with heart within and God overhead".

Sri Hemchandra Ghose became a well-known revolutionary leader and indefatigable worker for national cause with long records of imprisonment, hardship and sacrifice. Sri Srish Pal who was with him in these conversations,

at a later day dealt death-penalty to inspector Nandlal Banerjee for the arrest of the first martyr of Bengal in 1908. Another associate blessed with the inspiring teachings of Swamiji in Dhaka that time was Sri Jogendra Datta, the elder brother of Sri Haridas Datta of Rodda Arms Case in 1914.

There must be many more such instances of direct motivation by Swamiji to the freedom fighters. The records of British CID shows that most of the revolutionaries arrested at that time had Swamiji's books with them. The CID was intrigued with this recurrence. A special cell was setup to go into the works of Swami Vivekananda to find out if there was any evidence of anti government references in his literature, so that the same could be banned. But Swamiji's public addresses were completely on the spiritual and social subjects and no reference even remote to the British Raj was found in it. It was the reverence, love and devotion towards Motherland that he inspired by his fiery words that exhorted the youth to dedicate their life for the Country.

Swamiji's mission to Fashion man continued even after his Samadhi. We shall see few glorious examples of this transformation by intuition in the next issue.

SHIBIR CALENDER - 2012

NAME OF THE SHIBIR	DATES	AGE Years	CAMP DONATION
Spiritual Retreat (Eng)	07 - 13 Feb	18 to 70	Rs. 1500/-
Spiritual Retreat (Hindi)	07 - 13 Feb	18 to 70	Rs. 1500/-
Yoga Shiksha Shibir (Eng)	05 - 19 May	18 to 60	Rs. 2000/-
Yoga Shiksha Shibir (Hindi)	05 - 19 May	18 to 60	Rs. 2000/-
Spiritual Retreat (Eng)	07 - 13 Aug	18 to 70	Rs. 1500/-
Spiritual Retreat (Hindi)	07 - 13 Aug	18 to 70	Rs. 1500/-

For Mother India - Her "Ishta"

Anirban Ganguly

In trying to understand Nivedita's India we shall also see later how closely she was involved with the Indian revolution and how a number of young revolutionaries were attracted by her dynamism and spiritual presence.

It was during this foreign sojourn that she seemed to express some of her deepest thought on India and on her involvement of her work there. 'I want to do and do,' she wrote sometime later while referring to her deepest emotions regarding the Indian work, 'and never dream anymore. I made up my mind never to go back to India unless I was strong.' Yet she constantly felt the Holy Mother's pull and yearned to be in her divine presence, 'I cannot tell you how I long to be in Sarada Devi's home again – just doing humdrum things', she once confessed with childlike candour. It was during this period that she also began to clearly feel that there would gradually evolve another dimension to her work. In a letter written to Miss Macleod sometime in June 1901, she expressed frankly her determination and her perceptions for the new phase of the Indian work:



'Freedom means something to me. My life has come to include many elements that Swami would probably never have put there. They are all for him however. I trust in the end, and he will not hold me less his child than before...I belong to my work, to the women and the girls. And I belong to *Hinduism* more than I ever did. But I see the *political* need so clearly too! That is all I mean – and to that I must be true. I believe now that I have something to do for grown-up India and for Indian men. How I shall be allowed to do that something, is the Divine Mother's business, not mine...' (10th June, Lysoen Bergen, Norway)

She was gradually becoming convinced, as she expressed it, that '*India's hope is in INDIA – not in England*' (to Miss Macleod, November 1, 1900). It was this hope that Nivedita had to nurture and sustain in her own way. This Western tour was the beginning of that nurturing. Her work for Indian society through education and women empowerment remained but she also realised that a wider field of action was required in order to usher in a greater awakening that would have its impact felt for a much longer while.

In another long letter written to Miss Macleod from the pristine and purifying environs of Bergen she expressed some of her inmost thoughts on India – moving as well as forceful. Central to it was her debt to the Swami for making her assimilate India in the way she had done. Her tone and the content of the letter reminded one of the Swami's own forceful letter (30th October 1899) written to Mary Hale

on the oppressive conditions in India under colonial rule. Nivedita, even in her letters, at times powerfully exuded the presence of Vivekananda. In this letter, one perceives the actual role that Nivedita played in relaying and broadcasting the Swami's message for India and her people. Her disarmingly candid manner of expressing it makes it all the more interesting as well as moving:

'...it gives me endless courage to have heard in America and in Norway, and in some sense now from Japan that I had exactly expressed the national ideal. I must have got some real thing from Swami or this would not be. About India, do you think it too much if I say that I feel as if I had something now that *no one* ever had before. When I read Swami on Hinduism again, I am staggered at the vastness of it – then I recover and think perhaps the very weight of his acquirements interferes with the short sharp view and the clear ringing word that India needs most at this moment. Perhaps my very ignorance and want of depth is my best weapon. Not that I do not think Swami's is the master word and for all time. I do not that – but I see with terrible distinctness that it is *too* big for any one generation. It needs a point...' (19th July, 1901, Lysoen, Bergen)

And then came the torrent on England, she scornfully castigated her for being satisfied to be represented in India by a 'pack of public-school boys mad after gold-dust'! But her profoundest and most exacting feelings were reserved for her beloved spiritual land now in

throes of servitude, neglect and confusion. She saw the need for developing a greater sense of self-reliance:

'...I must tell you with the utmost intensity that I have no interest in anything done by Government for India. To my mind, what a people do not do for themselves is ill done, no matter how brilliant it seems. I keep on more and more seeing that what I once saw for an individual is true for Communities. You may employ artists to teach Baby painting and they may touch up her work so that it seems marvelous, but one little scrawl that is really her own is worth thousands of such pictures. And so with countries. What they grow to is good: What is done for them is a painted show.' (19th July, 1901, Lysoen, Bergen)

Her self-effacement for her soul's land is particularly touching, as is the realisation that during this phase of seclusion Nivedita had evolved a hundredfold in identifying with her ordained mission. Her expressions *vis-à-vis* the needed action to recover India's lost freedom becomes more and more direct:

'I am doing nothing FOR India. [sic] I am learning and galvanising. [sic] I am trying to see how the plant grows. When I have really understood that, I shall know that there is nothing to be done, except defence, I fancy. India was absorbed in study: a gang of robbers [colonial rulers] came upon her and destroyed her land. The mood is broken. Can the robbers teach her anything? No,

she has to turn them out, and go back to where she was before. Something like that, I fancy, is the true programme for India. And so I have nothing to do with Xtians or Government-agencies, as long as the government is Foreign. That which is Indian for India, I touch the feet of, however stupid and futile. Anything else will do a little good and much harm, and I have nothing to do with it. ...Oh! India! India! Who shall undo this awful doing of my nation to you? Who shall atone for one of the million bitter insults showered daily on the bravest and keenest, nerved and best of all your sons?

*How silly I think it now to do anything in England for India. I cannot tell you! What utter waste of time! Do you think ravening wolves can be made gentle as babes? Can be made polite and sweet as little girls? That is what *work in England for India* means. ...People must come to England, people like Swami – like Dr. Bose [Acharya Jagadish Chandra Bose (1858-1937) whom Nivedita supported immensely in his pioneering scientific researches] - like Mr. Dutt [R.C.Dutt] and must show in England what India is and can be. They must make friends and disciples and lovers by the millions. And so in 20 years from now, when the blow is struck (*I know [sic] that that will be*), there will suddenly be a body of men and women in England, who never thought of themselves in that light before, to rise up and say “Hands off! This people *shall be free!* [sic] [It is interesting to note that the non-cooperation movement which was the first mass movement to really shake up*

the British Empire in India did indeed begin after twenty years. Perhaps Nivedita had hoped to be able to herself witness such a shakeup.] ...In India now, we want, what do we not want? We want the very dust of the Earth to carry our message for us...Do not think I can be forgetful of the planting of trees, the training of children, the farming of land. But we want also the ringing cry, the passion of the multitude, the *longing* for death. And we cannot do without these. When I think of our needs, I am in despair – but when I remember that the time is ripe, and that MOTHER works, not we, I take courage again. All we have to do is to float with the tide, *anywhere* anywhere it may take us – to speak the whole word that comes to us – to strike the blow on the instant of heat...' (19th July, 1901, Lysoen, Bergen)

The letter also describes how the English lobby in England tried hard to downplay Acharya J.C.Bose's advanced scientific discoveries and is overjoyed every time an Englishmen claims that he had already come to similar conclusions much earlier! It shows her concern with the development of Indian science, a subject that perhaps needs a separate treatment. But the letter shows how deeply Nivedita thought over these matters and how far ahead of her times she really was. She wrote to Tagore to find out whether some Hindu prince could not support the talented Indian scientist's path breaking research, 'I have written to Mr. Tagore to ask, cannot some Hindu prince undertake the cost of him and his work? Would it not be heavenly, to have a *Native* Government take up scientific work which the British were not large-minded

enough to protect?' But perhaps she was at her vitriolic best against those she perceived to be traitors to India. Her harsh expressions simply prove the extent of her unconditional loyalty to her adopted land. She breathed fire and brimstone against those she perceived as working against India's interest and her future:

'...My task is to see and to make others see. The rest does itself. The vision is the great crisis.

Now do you see what I feel and why? To me now a missionary is as a snake to be crushed with my heel. The better he is doing, the worse he is – as far as I am concerned at least. I mean that I have no minute to spare in the judgment of such – and condemn sweepingly if I must give sentence.

The English official is a fool, playing amidst smoking ruins and crying on the highway that he builds well...

For these and for all other bought men, paid spies, mercenaries, India has no use and no time. Very different work must they be at, who would save her, or show her, rather, how to save herself...Swami is the only person I know of who goes to the root of the matter – national man making...' (19th July, 1901, Lysoen, Bergen)

On her return Nivedita would try and combine the Swami's vision of national man-making and national- awakening in order to bring about a national regeneration. But before that the Western sojourn was yet full of struggles, and in the worship of her '*Ishta*', and

while eulogizing her marvels, Nivedita had to face a barrage of resistance. It was similar to the Swami's struggle in the West during an earlier period. It would be interesting to see that struggle and study Nivedita's spirited riposte and absorb that magnificent and heroic defense of her chosen land quite in line with the efforts of her Master himself.

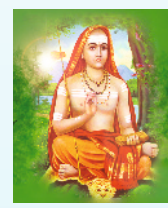
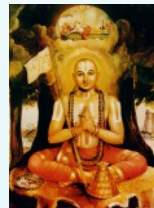
Her unconditional identification with the soul of India was seen and felt by many. While some remained silent or distanced themselves from her, not really understanding the new dimensions of her mission, others, though belonging to the opposite political pole, nevertheless clearly understood her bond with the country and the people that they all loved and had sacrificed for. One such leader, the arch-moderate of Bengal and one who had in the past electrified the youth with thoughts on nationalism, Surendranath Banerjee (1848-1925), did speak the unuttered words of an entire generation when he observed:

"Nivedita's every action, her every thought, all her emotions veered round India's hopes, aspirations and ideals.... It seemed as if the liberated soul of some Rishi of the olden days was reincarnated in her (western) body, so that vitalized by the life of the West, she might once again, amid familiar environments, serve the people of her ancient love. India's dream was Nivedita's dream, India's thinking found its expression in Nivedita.... Each and every letter of her writings display what a wonderful capacity of hers to accept and assimilate the Indian mind! ... Her love for India conferred on her the wonderful insight about India.'

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Our Cover Page and Invocation Pages cover the Pictures of Sri Ramanujacharya and Sri Adi Sankaracharya Jayantis are coming in this month on 27th and 26th respectively.



ANNA HAZARE

Jai Jawan to Jaikisan



Swami Krishnananda

The transformation of Baburao Hazare to Anna Hazare makes up a thrilling story. Anna Hazare was inspired by the eminent freedom fighter Achyutrao Patwardhan. Prominent Industrialist Navalbhai Firodia and social worker Balasaheb Bharde were his other guiding lights, since they had overcome 'lust, anger, greed, desire and egoism'.

Baburao Hazare was born in an ordinary family of farmers on 15th June 1938 at Bhingsar in Ahmednagar. After studying up to standard 7, he had to quit school and he started a flower shop.

As a youth he was a dare-devil fighter who thrashed goondas single handedly. He even whacked a corrupt policeman with his own baton. During the 1962 war with China, India

lost many soldiers and the Government appealed to the youths to join Armed Forces and defend the country. He applied and was selected for the Army Supply Corps (ASCMT). He got thorough training in handling of different types of guns and vehicles. His regiment moved from Aurangabad to Delhi on 1st January 1964. After a month, the regiment moved to Ambala, with new vehicles. There, he got training in driving vehicles in hilly areas like Nahan, Simla and Tapri up to an altitude of 15,000 feet. Then, they started carrying supplies to the Chinese border. He was about 25 years old at that stage.

Great Mental Crisis---Swami Vivekananda Inspired him:



Baburao Hazare started pondering about this wheel of life of sorrow, uncertainty and impermanence. He could not get a solution to this riddle of life. He discussed with several people,

but could not get a satisfactory answer. Ultimately, he decided to end his life. Providentially, he spotted a book by Swami Vivekananda at the Delhi railway station book stall. On reading it, he was inspired. He read many more books by Swamiji and it became crystal clear that "He has come in this world to serve others. He is the immortal atma, a divine spark. A life of service will lead him to eternal happiness and ultimate liberation'. The teachings of other saints like Sant Tukaram, Sant Jnaneswar, Sant Namdeo, Sadhu Vaswani etc. corroborated this teaching.

Indo-Pak War of 1965 (Lahore Sector):

On 11th December 1965, he was in a convoy of 25-30 vehicles, carrying ammunition, fuel and foodstuff to the Khemkaran border. Suddenly, 2 enemy sabre jets attacked them. Most of his comrades were killed. His vehicle was hit 25-30 times. Fortunately, he was unharmed, except for a small wound on his forehead. Swami Vivekananda's words inspired him. He resolved to dedicate his life for the betterment of society and remain a bachelor.

After 15 years of army service, in 1975, he took voluntary retirement and returned to his native village of Ralegaon Siddhi (Ahmednagar District, Maharashtra).



Pioneering Rural Development Work in Ralegaon Siddhi:

In 1975, Ralegaon Siddhi was a very poor, underdeveloped backward village. Its population was 1705; total area 2200 acres; cultivated area 1700 acres; fallow land 500 acres. It was a drought affected area. With an annual rainfall of about 400 to 500 mm, barely 125-150 acres area of Kharif crop could get sufficient water. Rabi crop used to wither away due to lack of water. Without bunds, tanks and proper water-shed development, the excess rain water flowed away, resulting in acute shortage of drinking water. Since no work was available in the village people went to other villages for jobs. Some people stewed country liquor to earn livelihood. Classes upto Std. IV were held in 2 rooms. There were no other educational facilities. About 100 to 125 litres of milk produced in the village was sold outside.

People of Ralegaon Siddhi, under the dynamic leadership of Anna Hazare became self-reliant

by combining government schemes, people's co-operation and bank loans.

WATERSHED DEVELOPMENT was the magic wand which transformed Ralegaon Siddhi into an 'EVER GREEN PARADISE'. This includes various measures like contour bunding, cement concrete bunds, gabion bunds, underground bunds, percolation tanks, staggered trenches and canal bunding. All the wells and tanks remain full of water throughout the year, and as a result 1500 acres of land can be irrigated for Kharif and Rabi crops. Farm produce has increased six to eight fold. Every year 200 to 250 truckloads of onion are exported to outside markets. 3000 litres of milk are sold every day (earning Rs 1 crore). Dairy business is run by youths who earn more than elsewhere. The per capita monthly income has risen from Rs. 200/- to Rs. 2000/-. Now there is a full-fledged Higher Secondary School (upto Std. XII). Many educated girls have become teachers. A Credit Society has been formed with Rs. 50 lakhs deposit. 17 women self-help groups have a deposit of Rs. 13 lakhs. The villagers provided voluntary labour and contributions to build a High School building worth Rs. 25 lakhs. A Students Hostel building was constructed with 6 months voluntary labour and Rs. 5 lakhs government grant. In 2001 another Rs. 28 lakhs Hostel building was constructed by voluntary labour. The Yadav Baba Mandir has been built by the painstaking efforts of villagers. CAPART helped in watershed development for building 16 gabion dams, 5 cement dams and staggered trenches in 200 acres area.

Watershed Development led to profitable farming and dairy business. Construction of

village temple and raising people's awareness about ill effects of liquor were important steps taken before enforcing 'prohibition'. 35 to 40 youths formed a consolidated group committed to village development. Then, the Gram Sabha decided to enforce 'prohibition'. Many liquor shops were closed down. Some clandestine liquor business continued. The youth groups located them and destroyed those units. The 'PROHIBITION' succeeded within a year. However a few drunkards continued drinking in nearby villages. They were counseled and made to swear in the village temple. If none of these measures worked, the drunkard was tied to a



pole in the village square. This instilled fear in the offenders. Ultimately prohibition succeeded in Ralegaon Siddhi.

Family Planning:

Due to 'Population Explosion' our country has now a frightening population of 110 crores. At this rate, we could cross 300 crores in the next 50 years. The staggering rural population has destroyed forests and depleted natural resources like water, food and land. First awareness was created in the villagers of Ralegaon Siddhi about Family Planning.

Then the Gram Sabhadecided that those who did not undergo Family Planning operations will have to forfeit government development schemes. This had the desired effect. Many people underwent operation. Birth rate has fallen and the standard of living has improved.

Education:

In the present system of education 'character building' aspect has been neglected. Children should get education in real 'moral values' in the family itself (rather than in training camps). In Ralegaon Siddhi 'Moral Value Based Education' is imparted. Children are taught that manual labour is noble and so they help their parents in farm work. Free labour is contributed by all villagers for constructing school and hostel buildings. As the children grow up and get educated they take full

interest in village development activities.

Health:

“Prevention of diseases is better than cure”. In Ralegaon Siddhi, clean bore-well water is used for drinking and cooking. Nobody uses the community well with steps for drinking. All the surroundings are kept clean and hygienic. Great importance is given to clean houses, clean water, personal hygiene, clean clothes and clean environment from a young age, resulting in general good health. Stagnant pools of water are not allowed to form by providing soak pits and proper drainage. Thus, mosquito breeding and malaria have been controlled.

to be continued...



The Role of Saints In Building And Rebuilding Bharat

N. Krishnamoorti

Sowmya: Guruji. We call Bharat - Arsha Bhoomi – the land of saints. What role have the saints played in our National identity and National Reconstruction?

Guruji: Truly Bharat has been called ARYAVARTA where “Sishtas” are born again and again. Swami Vivekananda says “The sages of India have been almost innumerable, for what has the Hindu Nation been doing for thousands of years except producing sages?” The greatest work of the saints has been to interpret the eternal message of Bharat, the Sanatana Dharma, in a language, in a method, suitable to each generation. We can proudly claim that every generation of Bharateeyas has been guided by sages who have seen God, have realized the oneness of the entire creation and, have proclaimed the futility of religious quarrels and have asserted the Divinity of MAN.

Sowmya: We speak of Arsha Samskriti? What is that?

Guruji: A society has to be culturally prepared

to receive the messages of Vedas, Puranas and Saints. Our Saints have gone from village to village, region to region, telling the common people, the art of right living – the life of the Individual, the life in the family, the community and Nation. They have taught our people how to respect Nature with its mountains and rivers, plants and animals and how to build a harmonious, loving, working relationship with them. For this propose our Saints have produced languages, literature and grammar, traditions, temples and statues, arts and music, religious traditions and sciences. The sum total of all these artistic, scientific, life-values is called Rishi Samskriti.

Sowmya: How did they build together a single Nation, out of different language groups, religious sects, geographical regions, climatic variations? It is a huge task.

Guruji: Our rishis did not build a Nation out of various groups and divisions. They simply realized that ONE TRUTH has become such varieties and they emphasized that basic

ONENESS–

**YADA BHUTAPRTHAGBHAVAM
EKASTHAMANUPASYATI/**

**TATA EVA CA VISTARAM
BRAHMA SAMPADYATE TADA//**

(GITA 13–30)

Following Shri Krishna, Bhartrihari says “you can understand the meaning of a word better, if you understand the whole sentence well.” This is called HOLISM.

Sowmya: Wonderful. Has Western Science accepted this vision of Life?

Guruji: They are slowly waking up to this reality. Swami Vivekananda also underscores Analytical wisdom as well as the integrative vision KAVI'S JNANA DRISHTI – the ability to see this oneness. But the west has a long way to go.

Sowmya: Yet it requires repeated human effort to reinforce this concept.

Guruji: Yes. Agastya came from the North via Vidarbha to Kanyakumari. Shankara, Ramanuja and Madhva went from the South upto the Himalayas. Chaitanya Mahaprabhu walked all over the land. Buddha, Mahavira, Gurunanak, Kabir, Mira and Namdeo went and met the people again and again addressing them on Divinity. They spoke in Samskrit; they spoke in the regional languages, created classical literature, created folk and rural literature and wove our people into the woof the warp of their culture.

Sowmya: What a tremendous amount of work has been done in taking the message of Vedas, the Puranas, and the Dharma Shastras to the nook and corner of the Nation!

Guruji: Yes. Our saints would come down from the Tapovans, Tapa-Kutirs of the Himalaya during the Magh Melas of Prayag, the Kumbha Melas of Prayag, Nashik, Hardwar and Ujjain, the Maha Makham of Kumbakonam and give away the fruits of their Tapasya to the common people who assemble there. The sages have ordained that the seven Mokshapuris, Ayodhya, Mathura, Dwaraka, Kashi, Hardvar, Kanchi and Ujjaini should be visited by our people seeking religious merit. They also talk about the Chardhams Badri, Puri, Rameshwaram, and Kashi. The Dharmashastras say that the children born anywhere in Bharat should go to GAYA atleast once to offer Pinda to their ancestors. In this manner, through, melas, festivals, tirthas and pilgrim centres our saints have arranged for the constant intermingling of our people, exchange of ideas between saints themselves, keeping the Nation well united and hassle free.

Sowmya: There is no wonder that saints like Swami Vivekananda and Shri Aurobindo worshipped Bharatmata as Divinity and Bankim Chandra sang the Mother's glory in Vande Mataram. But why do saints, themselves so pure and holy, have to attend these holy tirthas and take bath in them?

Guruji: Sri Ramakrishna has said that, while the common people go to Tirthas to wash off their sins, the saints go there to re-sanctify the tirthas polluted by the sins of the ordinary people!

Sowmya: How do saints communicate with people?

Guruji: Saints forge a special language to talk to people. What they talk appeals to fellow saints, scholars, women, children and the masses, at the same time. Saints create a special

diction, full of stories, legends, episodes and sometimes monumental epics like the Ramayana and the Mahabharata to convey to the people what they want to tell them! Swami Vivekananda says that Valmiki created a new metre – chandas – to record his message, not only to his contemporaries but also to all generations to come.

Sowmya: Naturally saints set standards for the whole society - the Vedic Rishis, Patanjali, Vyasa, Sri Krishna, Buddha, Tiruvalluvar, and Swami Vivekananda have told our people repeatedly about the basic values of human life. Yamaas/Niyamas.

Guruji: Yes. That is why, for thousands of years, Bharat has been following these values without any doubt or confusion - Sanchala or Samshaya. And the examples of the saints are brought to us through the Puranas. That is why Mahatma Gandhi adapted these values as the core, propelling forces of the freedom movement.

Sowmya: Did our saints participate in politics, Rajyakarya?

Guruji: If by politics you mean power, fame, affluence – seeking, our saints had nothing to do with them. But a Nation's values are shaped by the common people and their vision of life which even the rulers have to respect. Our saints shaped this vision, and made Bharat an ideal Nation. That did not mean that our saints shied away from the seats of power. They understood the importance of the King, the throne, the centre of power and the 'state' as it is called in modern times. In Valmiki Ramayana, Vasishta tells Bharata, what happens to a country without a ruler. Again, Shri Rama in Chitrakoot tells Bharata of the requirements of an ideal state. Bharadwaja

asks Bharata pointed questions about the state. The questions themselves contain the replies. In the Mahabharata, Vyasa tells a dejected Yudhishthira, the need for the King shouldering the responsibilities of the state. Bhishma's elaborate speech on the ideals of the Government is a well-known part of the Mahabharata. Yajnavalkya, the saint visits Janaka the ruler and instructs him. Sadananda son of Gautama and Ahalya was the Purohit of Janaka, guiding him in the day today affairs of the state. Chanakya provided saintly guidance to Chandragupta. Vidyaranya the scholar - saint paved the way for reestablishment Vijaya Nagar Empire, installing Harihara and Bukka as Kings. Swami Vivekananda showers lavish praise on that empire for producing courtiers of great wisdom, scholarship and wit. It is said that when the horoscope of a Vijaya Nagar King revealed inauspicious times for him, the saint with his indomitable spiritual detachment sat on the throne and protected the Kingdom. Saint Tirujnana Sambandhar saved the hunch - backed Pandya King from evil ways and brought him back to the Vedic Path. Of course the guidance provided by Samartha Ramdas to Shivaji is quite well - known. In recent times Swami Vivekananda, and the Kanchi Mahaswami have been telling our leaders as well as the common people, the real meaning of Dharmic life. In this manner, our saints have been showing the proper path to our rulers, without compromising their saintly qualities of Tyaga, Simplicity, Service and Detachment.

Sowmya: Our saints would have left behind them a lot of Sahitya?

Guruji: Yes. Not only our epics and puranas but also wonderful treatises on all aspects of life. Bhakti songs, Dharma Shastras and codes

of conduct for life are all recorded in Sant-sahitya.

Sowmya: Was there science in their Sahitya?

Guruji: There was no aspect of life which our saints did not touch. Ayurveda, Astronomy, Vriksha Ayurveda, science of Gems, Architecture, Town planning, Surgery and Warfare are some of the subjects, on which our saints have left their Writings.

Sowmya: How did they find time, leisure for all this labour, though a labour of love!

Guruji: You know our Shastras permit even a saint or a monk to stay in one place during the rainy days. The saints utilized their enforced holidays to build wonderful temples in Ajanta, Ellora, Chittannavasal and Kanchipuram. They left fine books on music, painting, aesthetics (RASA SHASTRA) Chemistry, Mathematics, the Cooking Art etc.

Sowmya: It could be expected that saints would have helped the human beings to refine their language.

Guruji: Yes. Panini, Agastya, Bhartrihari and Patanjali and Tolkappiar wrote masterly treatises on language and linguistics. The world is Waking up to their contribution. In the recent years four international conferences have been organised on Bhartrihari's linguistic philosophy, telling how it impacts all aspects of human life. There are philosophies which tell us that our whole perception of the objective world is shaped by our language. Without a refined language our view of the world may go wrong. Patanjali and Agastya gave us medical sciences, Yoga Vidya and Grammar! They both thought that these three sciences go together in our understanding of the Ultimate Truth!

Sowmya: In modern times what is the social

role of saints?

Guruji: Swami Vivekananda put forth wonderful arguments on the world stage, how and why Bharat should live for the Welfare of the whole world. Our freedom movement derived its spiritual content from Saints like Swami Vivekananda, Ramana Maharshi and many others. RaviShankar Maharaj in Gujarat and Panduranga Shastri Athavale of the Swadhyaya Movement have done exemplary economic, social and spiritual work. Shri Satya Sai Baba, has made remarkable contributions in taking medical services, water facilities and quality education to the common people, apart from his basic spiritual ministry. Mata Amritanandamayi does social and spiritual work. Of course saints are great institution-builders too. Adi Shankara, Ramanuja, Madhva and Swami Vivekananda have left great institutions behind them which keep alive the flames that they lit. The greatest work done by our saints was to go to the life-springs of our spiritual culture and bring back wisdom from the Experience of Truth, for all humanity. But for the work of these saints, our Sanatana Dharma would have become another Faith, another cult, another sect like others, without any capacity for self-renewal. Our saints have kept alive the flame of SPIRITUALITY, the Fountain head of all human wisdom.



Shri Guru Tegh
Bahadur's Jayanti
falls on 22nd of
April



Sangh Inspired by Swamiji

Dr.K.M.Rao, Ph.D

Dr. Hedgewar has not seen Swami Vivekananda in person, but he worked in Damodar river flood relief work organized by Ramakrishna Sevashram. He has absorbed in himself the essence of Vivekananda's teachings and message to Hindus at the highest intellectual level and silently transformed himself and started Rashtriya Swayam Sevak Sangh on the teachings enunciated by Vivekananda in his lectures.

The Hindu nation has opened its eyes by the clarion call of Vivekananda but did not awaken itself enough to follow an action-oriented path to liberate it self. The task of leading the youth of our nation on this ideal path of action and to organize them as a solid organization was taken up by Doctor Hedgewar.

Let us examine the following fundamental

teachings of Vivekananda on the lines of which he wanted to organize Hindus. Dr.Hedgewar has actualised these ideas of Vivekananda into Rashtriya Swayam Sevak Sangh.

1. We can attain God by playing football than by reciting Bhagavadgita.
2. Let us stop worshipping all other Gods and worship only Bharat mata for the coming three hundred years.
3. We should build a temple every where which is above all sects. Let the word "OM" be there as the unique symbol which represents all the different sects.
4. All Hindus should meet for 10 minutes daily and pray together. All our problems will be solved if Hindus can organize themselves through these daily meetings and pray together.

Sister Nivedita gave wide publicity to these four Cardinal principles of Vivekananda on which Hindus should be organized. Dr. Hedgewar being a very practical person in outlook has directly implemented these principles of Vivekananda into his basic concept of daily Sakha meetings of Rashtriya Swayam Sevak Sangh. Vivekananda's advice to the youth to play football actually conveys the idea of working for a common goal collectively by coordinating individual skills. The same principle is involved in Dr. Hedgewar's concept of daily Sakha meetings where individuals play games, develop physical fitness, imbibe self-discipline, sing songs in praise of Bharat mata. Vivekananda's advice of keeping "Om" as a common symbol for all Hindus has been transformed by Dr. Hedgewar into hoisting a saffron flag which is revered by all Hindus which symbolically represents Knowledge, sacrifice and service – the three ideals of Hindu Dharma. Vivekananda's advice for Hindus to meet daily for ten minutes at an appointed time and place has been changed to one hour by Doctor Hedgewar. Vivekananda's advice to Hindus that their daily meetings should be ended with a daily prayer which will instill the spirit of humility, service and sacrifice has been adopted by Dr. Hedgewar as it is.

Doctor Hedgewar did not write books or gave lectures. Through the medium of daily meetings (sakhas) he adopted the method of man to man contacts, house to house contacts, family to family, city by city, town by town, village by village, area by area covering the length and breadth of the country by personal contacts moulding the lives of thousands of people to adopt to the method of personally contacting people and build a strong and powerful organization which alone can solve

the problem of our country.

Like Vivekananda, he believed in man making organization in which man making education is imparted and man-making theories are conceived. He wanted us to give up things that make us weak physically, intellectually and spiritually; reject it as poison. There is no life in it. "An ideal strengthens you," he said.

Like Vivekananda his plan was to start Sangh Sakhas to train our young men. He felt:

"Men, men, these are wanted; every thing else will be ready, but strong, vigorous, believing young men, sincere to the backbone, are trained by him under his tutelage. He revolutionized the country silently by training a few hundreds of them.

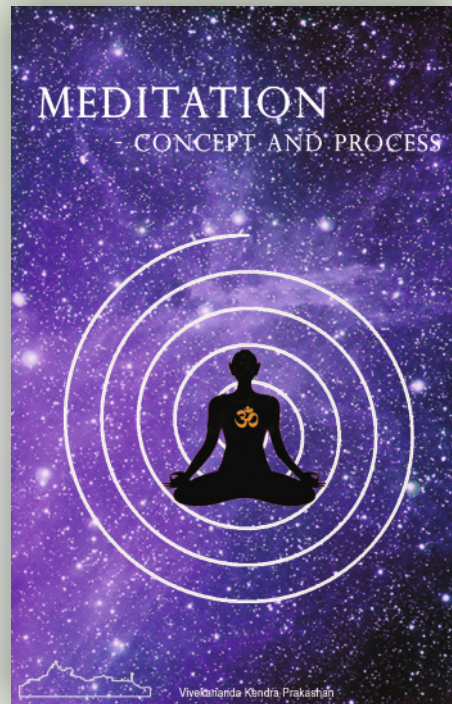
Like Vivekananda he felt that 'this is not the time with us to weep..... We have had weeping enough. No more is the time for us to become soft. This softness has been with us till we have become like masses of cotton..... what our country now wants are muscles of iron and nerves of steel, gigantic wills, which nothing can resist which will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. "That is what we want", Dr. Hedgewar felt, and that can only be created, established and strengthened, like Vivekananda by understanding and realizing the ideal of Hindu sanghatan. Let us have faith in our selves to accomplish this ideal and let us stand up firmly on that faith.

**Dr Hedgewar's Jayanti
falls on 1st April**

Much awaited handbook on Meditation has arrived.

One frequent visitor to US once commented, "A few decades back if you saw someone sitting in contemplation or Meditation in one of the yogic posture in park or by the riverbank in US they would exclaim, 'What's wrong with this man? Must have cracked up.' Now they have realized that if they do not meditate they will really crack up." Meditation has become a fashion all over the world. Every one wants to learn it. But there are very few teachers or organizations who teach scientific methods of meditation. It is very technical matter to understand, teach, practice and master mediation techniques.

Vivekananda Kendra, Kanyakumari is one of the very few organizations in Bharat who have developed multiple techniques of mediation keeping in view the needs of the modern man. There was a demand for a comprehensive guide book for the learners and trainers. Vivekananda Kendra Prakashan Trusts new publication "Meditation Concept and process" fulfills this demand. Authored by senior life worker of Kendra Shri Satish Chowkulkar, the book gives all the essential material on meditation in a very lucid narsation. He has quoted the original texts profusely to give the inner meaning and intent of taking up the venture of mediation. Flow charts and diagrams give a visual expression to some



very complex processes of the mind. These illustrations help the reader decipher the working of mind in a cogent way.

The book, after giving the conceptual basis of meditation, which includes a brief introduction to six Bharatiya schools of Philosophy and Patanjali Yoga Darshan, elaborately explain 4 techniques of mediation. Each person has his own unique nature. It is always easier to choose the method most suitable for ones own bent of mind. Those

more active and extrovert can choose Avarti Dhyana, Cyclic Meditation that involves 7 postures to be performed in a rhythmic slow movement to attain the state of Mediation. Sanjivani Dhayna is based on Pranic sensitivity and gives deeper awareness to the practitioner. Mantra Dhayna uses sound vibration and Omkar Dhayna is a complete package which helps the seeker to focus concentration at Audio, Visual as well as emotional level. The author has dealt with the process in details and the reader gets a clear picture of the techniques. It gives a ready reference to all those who have done the course and an insight, understanding and inspiration to the new readers to join the next course. It is always advisable to perform the yogic practices only under the guidance and instructions of a trained teacher. The book is an aid not a substitute to practical learning and regular practice.

A very elaborate definition of Yoga way of life as a prologue adds to the conceptual clarity of the reader. This is aimed at dismantling the common misconceptions about yoga that have spread along with the popularization of Yoga as a fashion. This puts the matter of the book in the proper perspective. The last chapter of the book – 'Whither Meditation?' makes the objective of meditation very focused. With the insight of Karma yoga it explains how meditation has most practical application in everyday life of the modern man. It is not only useful for the spiritual seekers and sadhkas for their divine aspiration but also effective for the common man to deal with the challenges faced by him in the Daily life.

On the whole, the book is a very practical handbook for the teachers and learners of the Meditation techniques. A must read for all those who value their life and are determined to explore and unfold their potentials.

Mukul Kanitkar

Facets of Freedom-Dimensions of freedom in the Modern context

Facets of Freedom-Dimensions of freedom in the Modern context – A Vedanta Kesari presentation Sri Ramakrishna Math, Mylapore, Chennai 600 004, pages vii+278 Price Rs.60/-

The December of issues of Vedanta Kesari focus on a topic of interest and usually come out in the book form later.

Swami Vivekananda trying to make his American literatures understand the correct of Mukti in Hindu Dharma, often talked about Freedom, a hard-earned political victory in America. Swamiji also has talked frequently on the atmosphere of freedom as a pre-requisite for creativity and spontaneity of human beings.

Freedom comes both as result of long period of systematic, orderly, disciplined effort, as well as an unpredictable spiritual outburst. Both types of advents of freedom are to be student.

In this collection of wonderful articles on freedom Swami Vivekananda's ideas of freedom are given in five bunches.

The additional talks about inner and outer freedom Swami Gautamanandaji article takes the Upanishads from Swami Vivekananda's stand point "BE FREE".

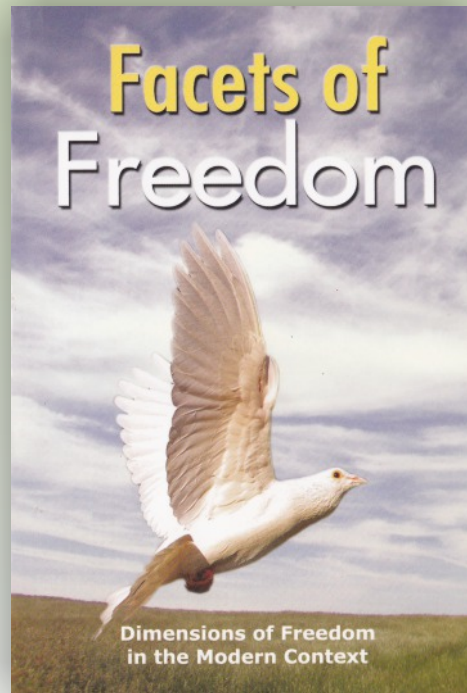
Sri Ramakrishna, the direct disafails and the Holy Mother have talked about in our freedom actin in freedom. These views are examined in a number of article, more than are article examines the INNER FREEDOM, because Vedanta consider that many of the hurdles to a freedom emanate from within himself.

Freedom is examined from the stand points of Hindustan, Bhagavad Gita, meditation and the four Yogas.

Freedom as an ideal is or unifying force of all human beings everywhere. This fact is also examine.

Freedom comes with responsibility in its value. These who shown responsibility are afraid of the persons of freedom. Some are said "I can understand children being afraid of darkness, but adults who are afraid of light disturbances"

Swamiji talks about the responsibilities that go with freedom and the alertness that is needed to preserve the freedom once it's won.



Winning freedom cells for a war like time-specific effort with a well-defined goal. Preserving freedom cells for much retire creative patient and disciplined work.

The bird soaring high on its wings is a charming symbol of the spirit of human freedom. That notify is fully exploited in the usuals of the book.

A comprehensive, multidimensional, mini-encyclopaedic approach to freedom. Caught and inscribed in the wars of thoughtful write both past and present, this book will adorn any library, any personal collection breathing fresh into the reader's minds.

N.Krishnamoorti

Vivekananda Kendra Samachar

Environmental friendly “Plastic Roads” in Vivekanandapuram

Vivekananda Kendra Kanyakumari has adopted the new environmentally friendly technology of “Plastic Roads”. Of over 3.5 km of roads of Vivekanandapuram campus – the Head-Quarter of Vivekananda Kendra at Kanyakumari - about 1 km is now “Plastic Road”. Plastic roads are constructed using the waste plastic in the conventional Tar Road. Plastic is environmentally hazardous because it is non-bio-degradable i.e. it cannot be broken down into its components such is the strength of its chemical bonding. This permanence is threat to nature.



Anovel initiative by Dr. R. Vasudevan of Thiagarajar College of Engineering, Madurai has shown a solution to this problem by using such plastic wastes in Road Construction. Experiments and experience has proved that it increases the durability of the roads by years and also helps in disposing the waste in a useful way. This technology is being accepted and adopted in different parts of India and world, albeit slowly. The details of the technology can be read on <http://pmgsy.nic.in/circulars/GPW.htm>.



Branch Patna

Swami Vivekananda's 149th Birth Anniversary was celebrated on the 15th January 2012 a Narendra prasad, Prant Sanyojak of Sardh Shati Samaroh was the chief guest. Mr. Shashi Bhushan Sharma, secretary Arbitration Tribunal, Bihar was the Keynote Speaker and Former Director of Bihar Rashtrabhasha Parishad Dr Shivvansh Pandey presided over the function. The theme of the programme was – Swami Vivekananda's call to the Youth.

Dr Narendra Prasad addressed the youth – "The purpose of Human life is to serve the humanity. Nation should be of prime importance to everyone. But today the society has become individualistic hence the national interest is being neglected. The need of the hour is to awaken the youth to do well to the country and the whole world."

Dr S S Pandey shade light on Swamiji's life. He said, "For Swamiji Dharma is the welfare of the masses and service of the humanity. Human is divine and hence to harass human being is a crime against divinity itself. Hence youth should dedicate a part of their life in the service of the poor and the downtrodden. This will give them immense will and make their character glorious."

The keynote speaker Mr. Shashibhushan Varma addressed the youth thus, "Swamiji laid emphasis on building charter of the youth so that the national character is built. He gave a clarion call to the power of Youth to be strong. He insisted that the nation today needs Youth with muscles of iron and nerves of steel and tremendous power of mind. Swamiji looked apron masses as divine and worked for the poor and needy.

Principals and Professors of different colleges graced the occasion with their presence. The programme started with lighting of lamp followed by Prayers, Patriotic Song, Kendra introduction and speeches by Deepak and Upendra on "Swami Vivekananda and future of India". Certificates were distributed to the participants of the second stage of – Viajy hi Vijay.



Branch Chennai

Vivekananda Kendra Prakashan Trust celebrated 'Swamiji's Jayanti' on February 9th. Vivekananda Kendra Patrika "Aryan Invasion – Fabrications and fallouts", Swamiji and Kerala by Prof. Radhakrishnan, Inspiring lives by Sri B.Govindaraju and Meditation- process practice by Sri Satish Chowkulkar, were released on this occasion. Sri T.Sathyamurthy, former Director, Archeological Survey of India, Kerala, who was the chief guest on the occasion spoke on the

fraudulent theory of Aryan Invasion and how the academia is hoodwinked. Susri Nivedita Bhide, Vice President, Vivekananda Kendra spoke how Swami Vivekananda repudiated the theory even during its early stages. Sri Aravindan Neelakantan, spoke how forces which are inimical to the safety of our Nation are joining hands to destabilise it. Sri M.Venkatesan, a young writer who in his first book exposed the Anti-national forces Parading under the Guise of Rationalists, and Ravi lochanan Iyengar, a young writer who has done immense research in linguistics were honored on that occasion. The programme was well attended.



1. V.K.P. on Aryan Invasion Theory- Fabrications & Fallouts released Sri T.Sathyamurthy, Sri Joe 'De' cruz eminent writer (Farleft) receives the first copy

2. Sri Ravi lochanan Ayyenger, being honored by Susri Nivedita didi.

3. Sri M.Venkatesan being honored by by Susri Nivedita didi.

NRL CONFERENCE HALL INAUGURATED AT THE VKIC, Guwahati

The Numaligarh Refinery Ltd. Conference Hall was inaugurated on 21 March, 2012, at the Vivekananda Kendra Institute of Culture premises in Uzan Bazar, Guwahati.

The Conference Hall, sponsored by the Numaligarh Refinery Ltd., is meant to facilitate small gatherings with a seating capacity of thirty. The Conference Hall was inaugurated by Shri Deepak Chakravarty, Managing Director, NRL, in the presence of Mananeeya Shri A. Balakrishnanji, Vice President, Vivekananda Kendra Kanyakumari and Shri Dipok Kr. Barthakur, Chairman, VKIC.

Shri Manish Tibrewal, MEP Consultant, Shri Avinash Chirania, Architect, and Shri Bijoy Sharma, Artist, were felicitated by Mananeeya Shri A. Balakrishnanji on the occasion for their contribution and painstaking efforts in giving shape to the Conference Hall. Speaking on the occasion Shri Balakrishnanji recalled the close relationship between Vivekananda Kendra and the NRL.

The latest VKIC Publication, The Main Ceremonies of the Khasi was also released on the occasion by Shri Dipak Chakravarty. The book was translated by Bijoya Sawian from the original Khasi written by K.S. Marbaniang, Sitimon Sawian and Wallamphang Roy.

Addressing the gathering, Sri Dipak Chakravarty said that for the NRL, corporate social responsibility is not something imposed; it is a duty discharged from the heart. The association with the Vivekananda Kendra dates back to 1997 when the NRL was being set up and the Management was keen that value-oriented service is needed not only in the township but in the environs especially in the field of health. The Kendra responded and the NRL appreciates the dedication and selflessness of the Vivekananda Kendra, he said. With the inauguration of the conference hall, he looked forward to the association with the VKIC, he said. Shri Dipak Chakravarty, MD, NRL speaking on the occasion of the inauguration of the NRL Conference Hall at the VKIC, Guwahati



Shri Dipak Chakravarty, MD, NRL, releasing the book MAIN CEREMONIES OF THE KHASI published by VKIC on the occasion of the inauguration of the NRL Conference Hall at the VKIC



Shri Dipak Chakravarty, MD, NRL inaugurating the NRL Conference Hall at the VKIC

Itanagar: 13th Feb. 5 days of Educational Career Guidance and Counselling workshops were conducted at different schools in the capital complex. The programme was organized by Vivekananda Kendra Arun Jyoti Itanagar in collaboration with a counselling team of Saraswati Thyagaraja College (STC) Coimbatore led by Sri S. Venkatesh, Secretary STC. The workshops were conducted at Green Mount, Aronadaya Hr sec School, Kendra Vidhyalaya No.1, V.K.V Balijan, Simple Beginning coaching institutes Naharlagun and V.K.V Chimpu. 782 students participated in the workshop

In Every Schools a very similar responds were seen in terms of student curiosity about the career counselling. It was observed that students of our state are really in need of such exposure. It is not just Medical and Engineering where one can shine. But there are numbers of other courses that one can choose. The speciality of the workshop was that students were guided on "HOW TO CHOOSE WHAT CAREER", In Order to Success in any course one need to indentify one's own APTITUDE, TYPE OF PERSONALITY, INTELLIGENT LEVEL AND FIELD OF INTEREST. Identifying these aspects makes the chosen subject very easy to grasp and understand thus resulting excellent output. According to Dr. Janatius Director, centre for counselling and Guidance (STC) people remain unemployed because of mismatch of their educational course with own Aptitude and interest. He further said, even if a person is successful in securing a high profile job but if it is not of his liking and aptitude his life would be in disaster. He won't be living satisfied and happy life; instead he would be wasting his real talent and abilities. Sri Sadiq Basha HOD of English STC, has guided the students about the availability of different courses with their institution in different parts India. The whole programme was coordinated by Sri Jahang Ajang an Educational Counsellor and karyakartas of Arun Jyoti.



VIVEKANANDA KENDRA VIDYALAYA MATRIC. HR. SEC. SCHOOL, VALLIOOR

Mothers' Day was celebrated in a grand way in our school on 18.02.2012. Smt. Gomathy, Managing Director of Mag Gas, Vallioor & Mrs. Tamilselvi, Lecturer (English Dept) in TDMNS college, Kallikulam were the chief guests for the function. Mrs. Tamilselvi highlighted in her address to the gathering, the greatness of the children as well as their duties towards bringing up the children as good citizens. Nearly 85 mothers participated in the celebrations. Different competitions were conducted for the mothers and winners were honoured.

