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VIVEKANANDA KENDRA PRAKASHAN



यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानम् सृजाम्यहम् ॥

O Arjuna, whenever there is a decline in right living and an increase in wrong living everywhere, I bring Myself into being (assume a physical body).

## Editorial

Come August and we bow our heads again before the memory of Man.Eknathji. *Yuva Bharati* reproduces below the full text from one of his inspiring editorials published in the issue of November 1973.

-Editor

### VIVEKANANDA KENDRA CALLING

*Young India today is throbbing with life and activity. There is a ferment all round among the people, especially among the youth—the students. Even during the exciting phases of the freedom struggle against the British Government, such widespread commotion and unrest as is now prevailing was not witnessed. It is indeed a sign of our country returning to its normal health.*

*Unrest, like zest, is a sign of robust life and is a harbinger of progress. It generates energy and activity. Social unrest, even though it may sometimes bring in its wake violence and*

*consequent human suffering, is still preferable to social tranquility born out of the people's inertia. Social inertia indicates people's loss of power to react to any challenging situation confronting them and is, therefore, as dreadful as paralysis in a human body. A glaring example of that sort of social quietude was witnessed during the horrible man-made famine of Bengal in the year 1943. While multitudes of people were being denied food and were starving, the grain shops and restaurants, situated right in the midst of those hungry millions, were seen carrying on their business as usual without the least fear of being attacked*

or looted. This could happen, obviously, not because the people had reached a Paramahansa state or were too conscientious to take to avowedly criminal acts for a morsel of food or just for their physical survival; there were neither food riots nor did the people resort to looting for the simple reason that they had lost all power to react, resist or assert. Some western correspondents who were in Bengal, then, expressed great surprise over this phenomenon which they considered inconceivable in their own countries.

In fact, if we look back to our history of the past several centuries, our country had been under the spell of utter inertia (*Tamas*), except for brief periods of manly vigour and activity here and there. It is said that Bakhtiyar Khilji with a handful of horsemen rode all the way from Delhi to Bengal, traversing the vast plains of Uttar Pradesh and Bihar, but that none of the people on the way felt like challenging this band of armed foreigners. It is further said that these Turks managed to straightway enter the palace at Nadia, the then capital of Bengal, and massacred the inmates while the king, Lakshamana Sen, fled by the back-door. Even granting that there is a lot of exaggeration in this historical account as taught in schools, and that perhaps only a fraction of it may be true, the fact remains that the people had lost their vigour and the will to resist and were as inert as stocks and stones.

Even during Swami Vivekananda's times he had to face the same appalling insensateness of the people. His biographers report about an apparently queer piece of advice Swami Vivekananda felt like giving to a lazy and indolent youth, who had approached him with a desire to know from him what he should do to know God and how he was to get free. Swamiji who knew the questioner to be quite a do-nothing fellow asked him: "Can you tell a lie?" The boy replied, "No". Swamiji then said to him, "Then you must learn to do so. It is better to tell a lie than to be a brute, or a log of wood. You are inactive, you have not certainly reached the highest state which is beyond all action, calm and serene; you are too dull even to do something wicked." Of course, Swamiji said all this satirically and out of his exasperation over the vegetating young boy. But this shows amply that even in Swamiji's days the apathy of the people was one of the major problems before the country.

Today, however, the people in general, and the younger generation in particular are showing signs of an awakening from a long stupor of centuries. They have begun to feel, and react to situations favourably or unfavourably, according as they are palatable or unpalatable to them. Authorities, whether in charge of universities or industries or those at the helm of government administration, can no more take the people for

granted; nay, even the parents are not able to command submission from their youngsters.

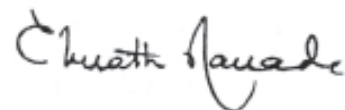
The question "Can you tell a lie?", put by Swami Vivekananda to a typically lazy and inactive student of those days, has no relevance today. Because, the student of today has ceased to be the passive and submissive creature that he was yesterday. Today, he is full of energy and his activity covers such novel spheres as Swami Vivekananda could not have even imagined then. Even an average student of today can truthfully say that he is capable of not only telling a lie, but can also pelt stones at passenger-buses and trains, and even remove fish-plates from the railway track just for the fun of it; he can as well set fire to buses, trains, buildings and even knife his teachers just to satisfy his curiosity to know how newspapers would report the incidents next day.

Similarly, the general mass of people and especially the younger generation have now totally got rid of their old passivity and submission. They have not only regained their normal capacity to feel and perceive but have also developed an ultra sensitiveness. Even the presence of an invigilator in the examination hall makes their blood boil—nay, the very system of examination irritates them. They are equally sensitive, and even allergic, to the sight of bus-conductors asking

bus-fares from their fraternity, railway inspectors detecting ticketless students, gate-keepers in cinema halls checking up tickets or even policemen obstructing stone-throwing.

In short, the country has, at long last, shed its torpidity and the people now are up and doing. As long as the entire nation was numb with inertia, nothing could be expected except a gradually increasing deterioration. But, by the grace of God, the country has turned the corner, and the people have become conscious of themselves and their capacity to do and undo, and to build and destroy.

One may take an alarmist view of the present trends in the younger generation. But, in fact, there is more reason to rejoice than to be frightened. Because it is not through the peace of the graveyard but only through the dynamism of action, whether good, bad or even wicked, that nations, sooner or later, light upon the right vision and adopt the course ordained for them. Out of the present exuberance of meaningless or destructive activity of the young, there is bound to emerge soon the next phase, the dawn of wisdom and discrimination (Vivek) which will make the country re-discover its mission and give a new creative direction to all its endeavours.



# SRI KRISHNA, THE CRISIS MANAGER

Dr.K.Subrahmanyam

Individuals, institutions, organizations and countries too cannot avoid one crisis or another in spite of the best of precautions. Crisis may be of varying intensity, nature and frequency. Extraordinary strength and resourcefulness are essential to face and manage a crisis. The experience gained in managing one crisis may not be sufficient to enable a person to face and manage a subsequent crisis of similar or different nature and magnitude. It ceases to be a crisis, if it is expected on time. Each crisis is unique. Psychic strength and intellectual strength should invariably be supported by spiritual strength to face and manage a crisis. Sri Krishna is a role model for crisis management. Right from his childhood he has faced crisis after crisis. Successfully and without losing his cool and smile, he has managed each crisis without ever being caught in it. He is ever free and serene.

It is a crisis when an insurmountable difficulty confronts us most unexpectedly. All the preventive steps and precautionary measures may not be of any avail when we are accosted by a crisis. It swallows all like a tsunami or cyclone, earthquake or an epidemic. Extraordinary tact, will and strength are needed to face and manage the unavoidable and unexpected danger or difficulties. Sri Krishna faces varied

problems at home, on the battlefield, in politics, in statecraft and in matters pertaining to spirituality.

S r i  
K r i s h n a ' s  
s i s t e r ,  
Subhadra was  
in love with  
Arjuna. But  
their eldest  
b r o t h e r  
B a l b h a d r a  
resolved to  
give her in  
marriage to  
Duryodhana.  
T r a d i t i o n



d e m a n d s  
obedience to elders and adherence to their decisions. There is now a crisis, a clash between the elder's will and the bride's wish. Subhadra's desire is to be fulfilled and Balbhadr's resolve also cannot be openly defied. Very tactfully Sri Krishna manages the crisis and satisfies all. A wonderful drama is worked out by Krishna, the exemplary crisis manager. Subhadra

and Arjuna are happily married with the blessings of all including Balbhadr who was initially not in favour of Pandavas for the matrimonial alliance. When Subhadra accompanied Arjuna to her in-law's house, there was already Draupadi, the wife of Pandavas. She was already her senior having married Arjuna earlier. Draupadi's looks were not very inviting, when Subhadra as a newly wedded bride was entering her husband's house. In simple words, Draupadi was jealous of Subhadra. Sri Krishna smelt the crisis. The treatment to Subhadra from Draupadi may not be good. The situation requires immediate attention and expert management. Sri Krishna, therefore tells Draupadi, "sister, I am handing over my dear Subhadra to you. She is no more my sister. She is yours. You have to look after her well and train her well. She does not know how to speak nicely. She may now and then feel jealous of you because you have won Arjuna's heart fully. Nobody is dearer to him than you. I was initially not in favour of giving my dear and tender aged Subhadra to Arjuna who was already wedded to you on account of your mutual and unparalleled love. As a loving brother, I would have opted for a person who is a virgin bridegroom. But then, I know that Draupadi is like a loving mother as well to our Subhadra. I am jealous; but Draupadi has been such an all absorbing ocean of love that there is no place for any shade of envy or ill-will in her. Arjuna's love may wax or wane, but Draupadi's love knows no decline. My sister is lucky to be guided by a loving mother-like Draupadi. Because of your overflowing love, my doubts about Arjuna's fidelity to Subhadra are all driven away. I am glad, my sister is

married not only to Arjuna but to Draupadi as well. You both love her. Arjuna is her husband. But you are her elder sister and mother as well". As Krishna was talking so, Draupadi's apprehensions of ill-will evaporated in no time. She wholeheartedly welcomed Subhadra.

On the battlefield, Arjuna, who has hitherto been highly enthusiastic about the war and victory, suddenly is overcome by despondency. He does not want to fight. He wants to withdraw from warfare and resolves to be a forest recluse. At the moment when everything is ready for a righteous war which is expected to establish Dharma, the most important pillar of the event has begun to totter. It is a crisis. Sri Krishna rises to the occasion; handles the situation very ably and manages the crisis. The entire Bhagavadgita is a science of crisis management. The man who wanted to "run away" from the *Kurukshetra*, rises to roar like a lion and fight a decisive war to vanquish the unrighteous. Mercy is a virtue. Misplaced mercy appears to be a virtue, but it promotes indiscipline and unrighteousness. It is a psychic crisis when the mind is under delusion and is unable to be of clear vision. It requires adept handling. Sri Krishna manages the crisis-ridden mind so skilfully, intelligently and gently than Arjuna at the end declares "*Nashto Mohaha, Smrithir labdhaha; Sthithosmi gatha sandehaha*". All my delusion is dispelled. I am established in clarity of vision and righteousness of action. The art of mind management, especially in a critical state of dilemma and delusion should be viewed and handled from various angles—emotional,

intellectual and spiritual as well. Lovingly and rationally, Sri Krishna handles Arjuna's plight from spiritual point of view too. What is initially considered to be a psychic weakness is ultimately transformed into spiritual fulfilment.

When Krishna was but a boy, there was many a crisis. There was hailstorm. All the cows, cowherds and the peasants were in difficulty. Sri Krishna made use of the firm aspect of nature to overcome the violent expression of nature. He, with the help of his brother and friends, uprooted a hillock and made it umbrella-like; and protected all the affected ones under its shade. Floods and cyclones, fast spreading diseases and accidents are to be very carefully handled. Men and natural material must be ushered in to handle the calamity efficiently and immediately. Split-second decision and lightning action are essential while managing a crisis wrought by nature.

When a powerful weapon was about to hit Arjuna's neck and face, Sri Krishna resourcefully and instantly averted the danger by pulling the reins. As the sudden brakes were applied, the chariot came to a screeching halt. The horses pulling the car fell on their knees lowering the entire vehicle. The shaft aimed at the neck, could not meet its mark on account of the sudden dip. Instead, it threw off Arjuna's helmet. Intelligently, thus, Krishna could avert a major disaster. While managing a crisis, colossal tragedy can be avoided. The loss or difficulty many be reduced to the barest minimum.

Drona at one point of time, in the war, is highly tempestuous killing all in front of him. If he is allowed to fight a few hours more, perhaps, there will be none among the opponents to stand erect on ground. Pandavas have rushed to seek Sri Krishna's intervention to manage the crisis. Readily the exemplary manager of any type of crisis asked the eldest of the Pandavas, Dharmaraja, to tell a lie to unnerve the veteran warrior Drona. It should be brought to his notice by a reliable person that Aswathama is dead. The tragic news of the son's demise would dishearten the father. Then the opportunity should be seized by Arjuna to slay Drona. Crisis management sometimes involves lies as well. Ambassadors "lie" abroad managing crisis after crisis for the safety of their motherland.

On the first day of the great Kurukshetra war, Arjuna's despondency was dispelled by Sri Krishna's Gita and the crisis was well managed to its diffusion. Absolute reality was often resorted to and highlighted to drive away Arjuna's delusion and the resultant crisis. But on the thirteenth day, when Abhimanyu, Arjuna's son was killed on the battlefield, once again there was a crisis similar to the first day's grief. A mere theoretical analysis of the mind and the cosmic truth were enough to manage the crisis on the first day. But a shock treatment had to be resorted to circumvent the second crisis. No amount of philosophy or persuasion could restore normalcy in the mind of Arjuna. The crisis was so intense and acute that Krishna had to play a practical role to make the spiritual truth tangible. In the night, Arjuna was taken by Krishna to the starry

regions where Abhimanyu was shown to the bereaved father. The “dead” son instead of displaying familiarity and affection, only expressed disgust to and ignorance of the visitor, Arjuna. He asked, “who is whose father? In what drama did you play the role of my father and when? When and where did I act as your son? You and I might have met on many an occasion, at many a place for many a purpose, in many a role in the past as but travellers or actors. I do not know who you are. It is unbecoming of you to drag the dream relationship or stage-role-play into reality. In the flood of infinite time, many a wooden piece floats. While floating the pieces may for a while hit, meet or separate. Is it not foolish to think that earthly relationships are true? They are as untrue and transient as the dream relationship. You go away from this place. Else, I may have to get you out forcibly”. Arjuna was shocked by the treatment meted out to him by the person whom he loved most as son. The delusion, as a result, was shattered. Normalcy was restored.

Crisis was well managed and overcome. Truth, absolute truth may have to be made tangible to manage and overcome a crisis effectively.

It may be easy when everything and everybody is in order functioning methodically as per the set track. The entire nature and the people with whom the managers have to work are not subservient machines or tools. Even they sometimes go out of control. Therefore crisis in one’s life is an unavoidable factor. To manage a crisis one should develop strength and skill to face problems and enough resourcefulness to solve them. Krishna is an exemplary manager of all types of crisis.

Problem facing capacity with strength and equanimity; problem solving capacity with skill and resourcefulness; and solving the problem for the benefit of all in the future as well with love and largeheartedness are the essential traits of a crisis manager.




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## 25 YEARS OF VK RDP



**Guest worshipping Anna Poorna Devi**



**Sister Priyamvada leading the prayers**



# THE GREAT HERO OF MARWAR: VEER DURGADAS

Kamal Singh Rathore

Durgadas Rathore is a famous personality in the annals of Marwar (Jodhpur). Veer Durgadas earned a secure niche for himself in the history of Marwar by his undaunting, selfless service to the State and credited with having single-handedly preserved the rule of the Rathore dynasty over Marwar. He fought for the independence of Jodhpur after the death of Maharaj Jaswant Singh-I and helped Kunwar Ajit Singh to ascend the throne against the wishes of Aurangzeb. Veer Durgadas demonstrated rare qualities of a statesman, general, diplomat and guardian. His fame and influence spread throughout and his valour, heroism and chivalry earned him recognition as a national patriot.

Durgadas was born on Aug. 13, 1638 a suryavanshi Rajput at Salva Kalan near Jodhpur, belonging to the Karnot branch of the Rathore clan. He was the son of Askaran Rathore, a Rajput general in the army of Maharaja Jaswant Singh and his mother was Net Kanwar Bhatiani, a brave lady.

When Durgadas was young, a camel herd, rearing the herds of the Maharaja, ventured into Durgadas's fields. Durgadas asked the camel herd to take his herd away and not destroy the field. The camel herd paid no heed. Durgadas unsheathed his

sword and killed him. Word of this reached Maharaja Jaswant Singh. He summoned Durgadas and asked him why he killed the camel herd. Durgadas told him that the royal herd of camels was giving Jaswant Singh a bad name by destroying the crops of ordinary people. The Maharaja was very impressed with Durgadas's uprightness and gave him an appointment in the army.



Maharaja Jaswant Singh, ruler of Marwar, died in 1679 at Jamrud, Afghanistan, without immediate male heirs. However, two of his wives were pregnant at the time of his death. These circumstances allowed the Mughal Emperor Aurangzeb to intervene; he appointed a Muslim to rule over Marwar, which upset the Rathore clan a great deal. One of Jaswant Singh's pregnant widows gave birth, in due course, to a male child, who was named Ajit Singh. After the birth of this rightful heir, prominent grandees of Marwar, including Durgadas, went to Delhi along with the infant Ajit Singh and asked Aurangzeb that the infant be confirmed in his late father's estates and

titles. Aurangzeb did not absolutely refuse, but suggested, supposedly for the infant's own safety, that Ajit grow up in his harem.

The nurturing of the head of the Rathore clan in Aurangzeb's staunchly muslim household was not acceptable to the clan. Durgadas and others of the delegation resolved upon smuggling Ajit Singh out of Delhi. Even as they approached the outskirts of the city, the Mughal guard fell in hot pursuit of them. Durgadas and his 300 men, notable among them Raghunandan Bhati, had to make their escape while fighting hand-to-hand with the much larger mughal guard. Every so often, some 15-20 Rajputs would fall behind to check the mughal pursuers, in the process getting them killed, thus allowing the forward party to create some distance between Ajit and the Mughals. This continued till the evening; Durgadas was left with just seven men out of the 300 he started with, but he managed to convey the infant Ajit Singh to safety in Jaipur. Later, the infant was removed to the safety of Sirohi, a remote town on the southern fringes of Marwar, and grew up in anonymity.

For 30 years after this event, Marwar remained under the direct rule of a Mughal governor. During this period, Durgadas carried out a relentless struggle against the occupying forces. Trade routes that passed through the region were plundered by the guerillas, who also looted various treasuries in present-day Rajasthan and Gujarat. These disorders adversely impacted the finances of the empire.

Durgadas done a wonderful great work for unification of Mewar-Marwar-Maratha and Dundar, for this purpose he went to meet Shambhaji at Raigarh and lived there for six years. He also met with Maharaja Sawai Jai Singh of Jaipur Maharana of Mewar (Udaipur) Raj Singh and his son Jai Singh, they also helped Durgadas in Nadol war against Mughals. Aurangzeb's son Akbar rebelled against his father. Naturally, Durgadas extended aid to him in the rebellion and gave him title "Bharateshwar". This venture came to an end, as Akbar died in exile at Iran; he left his children in the custody of Durgadas. Aurangzeb became extremely anxious to get his grandchildren back. He requested Durgadas, who agreed to send them to Aurangzeb. When the children arrived, Aurangzeb asked a Qazi to start teaching them the Quran. On hearing this, his little grand-daughter began reciting *ayats* from the holy book. Aurangzeb was left dumbfounded. On being asked, his grand-daughter told him that while she was in Durgadas's custody, a Qazi had been engaged to take care of their religious instruction. Aurangzeb although a staunch ruler had tears in his eyes on this incident and highly impressed by humanity of Durgadas.

Aurangzeb died in 1707; he was to prove the last of the great mughals. Durgadas took advantage of the disturbances following this death to seize Jodhpur and eventually evict the occupying mughal force. Ajit Singh was proclaimed Maharaja of Jodhpur. He rebuilt all the temples that had been desecrated by the occupying muslims.

Veer Durgadas left Jodhpur in his later age and settled at Ujjain for the worship of Lord Mahakal and here he laid his last breath on Nov. 22, 1718. His beautiful canopy of red stone is situated at Chakratirth, near Mahakal temple and on the east bank of Shipra. Veer Durgadas never rested peacefully, he always used to sleep, eat and riding on horse back throughout his life. Such a great person was Durgadas. Till today, people in Rajasthan pray:

***Mai ahada put jan jehda Durgadas***

(Mother, give birth to a son just like Durgadas).



The temptations held out to him were almost irresistible... Durga had, indeed, but to name his reward, but as the bard justly says, he was "Amol" beyond all price, "Anokha" unique. Not even revenge, so dear to the rajput, turned him aside from the dictates of true honour... but to conclude our eulogy in, the words of the bard, he was reaped the immortality destined for good deeds, his memory is cherished, his actions are the theme of constant praise, and his picture on his white horse, old yet in vigour, is familiar amongst the collections of portraits of Rajputana.



## **25 YEARS OF VK RDP**



**Srimat Swami Kamalatmanandaji,  
Chief Guest being felicitated by Sri N.  
Krishnamoorthy**



**Ma. A. Balakrishnanji releasing the  
Souvenir and offering a copy to Srimat  
Swami Kamalatmanandaji**

# SENAANINAMAHAMISKANDHAH.....

Satish Chowkulkar

While I was returning from Shimla, recently, I had a brief stop-over at New Delhi. My host took me to show the *Rashtrapati Bhavan*, which is more in news, now-a-days on account speculations of its prospective occupant. A well-maintained huge complex with its enumerable gates and security system is awesome. The aura of its previous and present occupant surrounds the complex. It should probably bring a moral pressure on its subsequent occupants that one should behave in-keeping with the dignity of the building atleast, if not the occupants' position of the Bharat's first citizen. While I was enjoying this, I saw a group of youth sitting on the lawn adjacent to one of the gates and listening to Shiv Swarupananda. I was naturally drawn there.

"What do you mean by the First citizen of Bharat?", a student asked. Shiva Swarupananda was replying to the inquisitive youth student.

"I will recall your attention to what Swami Vivekananda had said. He says each nation has a uniquely carved out task and it has a destiny to fulfill. It has a core-competance to work it out. This is pre-determined by its history and culture. According to Swamiji, in case of Bharat it is spirituality. *India has a message to deliver to the mankind.* Bharat's message is not for

political reforms, not for weaponry and warfare and definitely not circumscribed by trade and commerce. It is a message of benediction and peace. The message of Vedanta. Problem ridden world awaits for it. Many distinguished historians have repeatedly asserted that all problems, centuries old through will have to get solution in India's message from its spiritual wisdom.

Therefore it is incumbent on every knowledgeable citizen of Bharat to reflect this wisdom in their thought, speech and deed. First Citizen of Bharat, more so, should be the beacon of this disposition." Shiva Swarupananda stopped to gauge the effect.

"Is he not the political head of the state? quipped one student. "Well! he should have the acumanship of handling political affairs. But he should be above the political thinking. He should be able to settle the problems posed by the political athletes and their rat races apolitically. He has to ensure that the power-game of the politics is played without transgracing the constitution of Bharat. He is the custodian of the constitution. He is not answerable to any of the political bosses. Irony of fate is, he is elected by the politicians-a collegium fully dominated by politicians and the dynamics of their unholy alliances-quite a few times it smacks of

unscrupulous, shortsighted, narrow-minded bartering among themselves. Will of the citizens of Bharat at large have no control over this process? Many a times, political bosses wielding the power at center and in the states wish to set in a person, who will be amenable to them. They expect that the person sent to the 'Bhavan' by them should oblige them by not harming their political decisions.

"Do they then expect that the first citizen should be their puppet? Then who would like to be in that **position of power** for the name sake?" Asked a girl student. "Well! The *Rashtrapati* is armed by the constitution of Bharat. He is the commander-in-chief of the Bharat's Armed Forces. And checks and balances of the constitution provide him many creative ways to tackle the mis-adventures, if any, of the legislature and executives. For that, one in that position of power, should be very cool, intelligent and creative. And this exactly is the spiritual quality. He should reflect the wisdom of the Land that is Vedas and Upanishads. In our tradition it is said-among all the powers i.e., *Balam*, the *Balam* of the *Prajna* is the most exalted. In Mahabharat the dictum comes:

***yad Balaanam Balam Sresthham  
prajna Balam uchchatye.***

A general of the army, commander-in-chief, with this *Prajna Balam* is all powerful - the best. Sri Krishna therefore asserts in the Bhagawad Gita (Chap.10 Sloka 24) "Senaaninam Aham *Skanadhah*, *Sarasamsi sagar*. The skandhah, also known as *Kartikeya* and *Kumara* - a strong and wise son of *Shiva* and *Parvati*, has all these qualities. So he is

the best among the commandants, the commander-in chief of God's army.

Most of the *Rashtrapatis* in the past 50 years of our Republic's history have shown the exemplary qualities though there are some exceptionable Line-toers also. A person who has 'no skeleton in his cupboard', one 'who does not have own axe to grind' and the one 'who has nothing to loose' only can be fearless and afford to use his power independently as the merit demands. Any one else can be 'prompted to' or subjected to 'remote control' for becoming a 'rubber stamp'.

"Is it for this purpose it is said in the Roman parlance that *Caeser's wife should be beyond suspicion*". Asked a student with thick specs.

This time the response came from a person standing little farther. He was Naadpriyananda. "Yes! Let our way-ward thinkers and politicians learn from the West's wisdom. If I say Ramayana also tells this I will be branded as anti-woman or *Manu-wadi*. People in high places-not only they themselves but their close relatives should also be free from doubt of a blamish. Asking 'proof' is the height of shameless opportunism. *Sri Rama* abandoned *Sita* without asking the accuser of *Sita's* character to prove his charge for the same purpose. Let us not dismiss this as the morality of the past millennia. The most mundane country in the today's world and most vibrant working democracy - USA also expects that the candidate for the president's post should be clean. There, parties screen the candidates not on the basis of caste, political

clout, gender Linguistic background, financial capacity and any bartering, sophisticatedly known as consensus of the other political parties. Opinion of the people at large is sensed before affirming the candidature. Persons with shady background are sidelined. Onus is not on the accusers but on the prospective candidate to come clean. No one can blackmail or compel such first citizen into doing anything against interest of the Nation as, he is morally impeccable. Any dilution of these standards will be a mockery of the high post." Naadpriyananda stopped to see the response.

"Do you get any such presidents now-a-days?" asked a *statement of fact* youth student.

Naadpriyananda unfolded a newspaper he was holding and said "Read this". It was a copy of the Indian Express of 1<sup>st</sup> July 2007. He was pointing to the column of a columnist Sri Sudhendra Kulkarni. A student read out the contents for the benefit of all.

*"What kind of person should occupy the post of president?" reporters asked Dr.Kalam. He replied: "The president should be good human being. I believe any president who comes, he (pause) ...or she will bring core competence to enrich the office." The pause, and the words that followed, were pregnant with meaning.*

*What was the "core competence" that Dr.Kalam brought to bear on the office that he held for five years with great distinction and near-universal acclaim? In one word, it was integrity. He turned*

*Rashtrapati Bhavan into a source of hope for a new generation of Indians who are increasingly dismayed by the falling standards of probity in the political class. He could "ignite the minds" of all right-thinking Indians, irrespective of their age, region or religion with his lofty vision of India as a "developed nation". However, it must be noted that his vision had the power to inspire others only because of the integrity of his conduct and the simplicity of his personality.*

*Here is an example of how his deeds matched his words. Last year, some 60-odd relatives and friends of Dr.kalam from his native village in Tamil Nadu came to Delhi and stayed with him for above a week. Not a single car from Rashtrapati Bhavan's large fleet was used for taking them around the city. The president paid from his own account for the buses hired for the purpose. He also paid for their rent and food, right up to the last cup of tea served to them. Among the guests was Dr.Kalam's own 90-year-old elder brother, A.P.K.Muthu Marakkayar, who stayed with him in the president's private quarters.*

*When Dr.Kalam insisted on making the payment for his brother's stay, the astounded and emotion-choked staff of Rashtrapati Bhavan said, "Sir, please excuse us. We can't accept payment for this from you."*

All the assembled students were at loss when a student shared "As many as three central ministers, appointed by this President, have ridiculed him, probably

because he did not belong to their “class”. They have audacity to tell him”. Mr.Kalam you may have the SMSs (popular public opinion) but we have the NUMBER (of collegium)”

“Then! Now onwards we should be careful and vigilant while sending people to the collegium itself” A girl student shared her enlightenment

“Oh! That means electing people to Lok Sabha and state Assemblies!”

“But, then will it not tantamount to indulging in politics?”, “Can we not mind our own business instead of mixing up with politicians”?

Mixed responses were emerging from the gathered youth. Shiva Swarupananda smiled and took over.

“My young friends! It is our duty to run this nation. Minding ‘our own business’ does not limit to-our study, education, career, rearing families, earning name, fame and money, business, trading etc. we can and should do all this. But over and above these, we need to govern ourselves. We should ensure that clean, worthy, honest human beings should run the affairs of this Nation. Politics is an inevitable noble activity and not bad by itself. When good and worthy keep themselves out, the vacuum is filled by worthless and selfish people. If we don’t want to be in politics directly, it is our duty that we exercise our franchise judiciously. People from other countries have stealthily entered and enlisted themselves as voters of the country. They are now controlling the

affairs of the nation. In many states of the North East region, these foreigners are calling the Shots. Days are not far when *Rashtrapati* and *Pradhan Mantri* also will have to please these powerful foreigners. This country should be run by its cultural core-competence and not influenced by atheist, worldly, selfish and immoral elements within and outside the borders of Bharat.”

“Do you mean to say we have to spiritualize the politics?” asked a youth. “Well! We have to take The Dharma - the light of spirituality, to the every segment of Bharat’s spectrum. Dogmas doctrines, customs, rituals, language, region, gender, food habits all are negotiable for this spiritual unity. Then the *Skandha*’s power and wisdom will guide and protect us. We will be really fearless under the one who proclaims *Senaaninam Aham Skandha.*,” replied Shiva Swarupananda. “So! The first citizen of Bharat should be *Skandha* or *Kartikeya*”. “He should lead the nation to a height, from where all other nations of the world will receive the Bharat’s message of spirituality”. Responded a youth.

Naadpriyananda came in and said, “We have to set right some wrong equations”.

“wrong equations?” Few faces were wearing the question mark. Naadpriyananda continued. “Yes! Quite a few people in high places and the so-called opinion makers or celebrities are sporting and supporting these equations. For example, Hinduism means despicable tantric acts, Hinduism means talking and communicating to dead personalities,

Hinduism means ill-treatment to women, Hinduism means weapon wielding terrorizing Gods and Goddesses, Hindus' scriptures are antipoor and creators of poverty and caste conflicts. Many corrupted intelligentsias are either following it or confirming it or supporting it by not objecting to these equations."

Shiva Swarupananda said "Swami Vivekananda therefore insisted that Hinduism, as clearly reasoned out through Vedanta and Upanishads should be brought out from the monasteries and forests and caves, to the common man's reach. Leaders in the society the *Jyestha* and *Srestha* should practice and speak about it. They should be torchbearers of it. If these leaders themselves are mystic-mongers, obscurantists, ritual ridden, thinking of

Namby Pamby ideas, through them the society will go to the dogs. Such personalities, however popular they be should not be our Nation's *Skandha* - role models."

A senior student came forward and said boldly, "One need not be necessarily an occupant of this Rashtrapati Bhavan to be the *Senaani Skandha*". He continued "we all should imbibe and assimilate the core-competence of the Bharat and carry it forward. The battles against our culture are needed to be fought everywhere, every time and the attackers are disguised in different fatigues. Each one of us have to become part of the brigade. Then, one day, the *Senaani* will emerge from among us".

All of us rejoiced this confident response and we dispersed on the positive note.



# SRI AUROBINDO'S MESSAGE TO INDIA

Sri Aurobindo played a very important role in the struggle for India's freedom. Very significantly India attained her independence on the 15<sup>th</sup> of August 1947, the 75<sup>th</sup> Birth Anniversary of Sri Aurobindo. On this occasion All India Radio requested Sri Aurobindo to give a message to free India. In this message Sri Aurobindo spoke of his five dreams.

## Five Dreams

August 15<sup>th</sup>, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and act as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15<sup>th</sup> is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my life time, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free

India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement

which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be



seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form – the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilization. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an

imperfect initiation organized but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nation is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That

movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The final dream was a step in evolution which would raise man to a higher and large consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are

more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India.



## 25 YEARS OF VK RDP



**Vice-President B. Nivedita lighting the lamp**



**Srimat Swami Kamalatmanandaji, Chief Guest speaking**



**Shri S. Ayyappan, Secretary, VKRDP welcoming the guest**



**Ma. A. Balakrishnanji presenting the Souvenir copy to Shri. S. Kasinathanji, Supraja Foundation, Hongkong**

# 25 YEARS OF VKRDP

The Vivekananda Kendra Rural Development Programme – VKRDP was started in 1980 with 9 Balwadis, a mobile dispensary and a project of offering milk to young children. This was formalized in 1982 as VKRDP. In the last 25 years the VKRDP has grown like a banyan tree in the five Southern districts of Tamil Nadu. Working in the fields of Man Making and Nation Building, the VKRDP has been, engaged in spiritual, economic, service and awareness activities. The completion of 25 years of this work was celebrated at the Campus, Vivekananda Kendra, Kanyakumari on 04.07.07. From 29.06.07 to 03.07.07 the Balwadi Teachers had their refresher course.

On 02.07.07, more than 100 Kendra well-wishers and local workers from the five districts reached Vivekanandapuram. The Vice Presidents of the Kendra Ma. A. Balakrishnanji and Ma. B. Nivedita addressed these voluntary workers. Shri. N.Krishnamoortiji also spoke to them. All the well-wishers visited the Rock Memorial to draw inspiration from Swami Vivekananda. On 03.07.07 they witnessed the cultural programmes of the Balwadi teachers.

The fourth July is the day of Maha Samadhi of Swami Vivekananda. Every year, VKRDP observes the day as worker's day and

Anna Pooja day, worshipping Mother Anna poorna in the form of a heap of rice, collected from thousands of well-wishers.

This year, the workers gathered in the Vivekanandapuram Sabha Griham, tastefully decorated for the occasion. A huge heap of rice, contributed by a large number of people was topped with a mask of Annapoorna. The Kendra Vice President Ma. B. Nivedita lit the sacred lamp and inaugurated the function. Life Worker trainees chanted the invocation. The Secretary of VKRDP Shri S. Ayyappan described the kind of support extended by the entire society for the activities of VKRDP. He welcomed the special invitees.

Sister Priyamvada then led the group chanting Annapoorna Stotram, Vishwaroopadarsanam of the Bhagavad Gita in Tamil and in Sanskrit. Naivedhyam and Aarati were offered. Smt. Janaki Pushpam chanted the Shanti Mantra. Smt. Tamilarasi and Smt. Panneer Selvam Kendra well-wishers performed the Deeparadhana. Then the Thothukudi Nagara Sanchalika Smt. Subhadra Vetrivel offered a symbolic bagful of rice to the General Secretary Ma. D. Bhanudasji. The assembled people chanted a prayer saying, service of man is service of God, we shall pray and work for the well-being of our Nation, the

propagation of our culture, the glory of the world and for the survival of mankind.

Ma. A. Balakrishnanji then released the special Souvenir of VKRDP and offered the copies to Srimat Swami Kamalatmanandaji of Madurai Sri Ramakrishna Math, Shri S.Kasinathanji of Supraja Foundation, Hongkong, Shri V. Vivekanandan, President, Mahatma Gandhi Seva Trust, Shengottai, Shri Sankaran, Nagar Pramukh, Thoothukudi and Shri S.K. Subramaniam, Correspondent, VKV, Valliyoor.

Ma. A. Balakrishnananji in his comprehensive presidential address traced the evolution of the VKRDP and its impact and greeted workers on their mission. He also stressed on the importance of Rural Development work in Tamil Nadu.

Srimat Swami Kamalatmanandaji in his benedictory address, described how Swami Vivekananda considered service as spirituality. Swami Vivekananda was prepared to take a thousand births and forego his personal salvation for the privilege of removing the sorrow of one man. In his footsteps other saints followed.

Swami Nischalananda evolved into a great spiritual personality through service to mankind.

Shri N. Krishnamoortiji, in his felicitation, said that the VKRDP workers have established lasting relationship with the people, institutions, donors and Government organizations. They should march forward without resting on their oars and create more and more local workers.

Then Srimat Swami Kamalatmanandaji, Ma. A. Balakrishnanji, Ma. B. Nivedita, Ma. D. Bhanudasji, Shri N. Krishnamoortiji, Kum. Rekha Davey, Joint General Secretary, Kum. P. Aparna Palkar, Vyavastha Pramukh offered mementoes to the senior workers who have made VKRDP what it is. Shri S. Sekar of Sankaran Koil proposed vote of thanks.

Shri Paramaguru led the Kendra Prayer. All the participants collected a few grains of the consecrated rice. There was a sumptuous distribution of Prasad. The celebrations ended with a cultural programme by VKRDP workers in the evening.



**Heap of rice for worship**

