



YUVA BHARATI

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Lead us Kindly Light

Oh! SRI AUROBINDO

Invocation



ओं तत्पुरुषाय विद्महे ।
महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥

om tatpuruṣāya vidmahe ।
mahādevāya dhīmahi ।
tanno rudraḥ pracodayāt । ।

Om. May we know that Lord Isvara, for which may we meditate upon Mahadeva. May that Rudra impel us towards him.

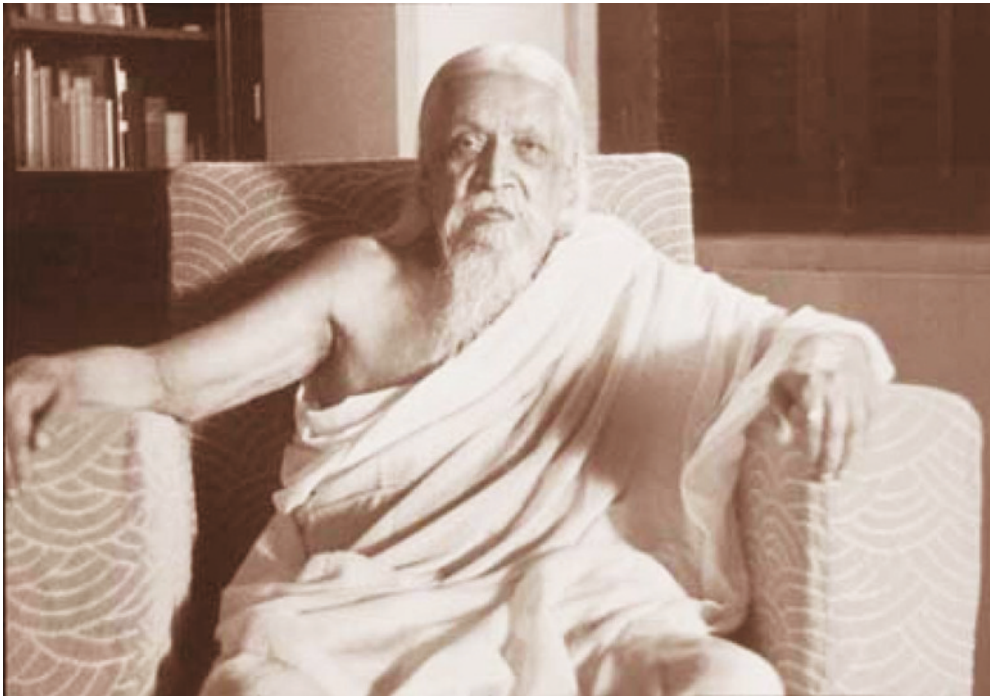
A Role model to emulate



There aren't many hearts in our nation that the 15th of August doesn't move. Most brim with emotion in remembering the political independence from the British crown. For many others, it is the painful memory of vivisection of an ancient nation into two entities that were incomplete in themselves and the riots that followed the vivisection which drowned the streets with the blood. These are not incidents that are of any forgettable magnitude, but August 15th also marks another important event in our recent national history – the birth of Sri Aurobindo. Sri Aurobindo is an ideal for every patriot in many many ways. As a young man with an enviable education and a certainty in achieving “a good life”, Aurobindo Ghosh threw it all away. He entered politics when he was not all of 22 years, a complete novice and at a big risk of being taken lightly and antagonizing very powerful men, his words seared the conceited complacency and inefficiency of the political heads of the time. 1893 was a time when even criticizing the Congress was considered unpatriotic. In spite of such widespread sentimentalism and amid loud voices of being detrimental to Indian unity, Aurobindo wrote “I say of the Congress... that its aims are mistaken, that the spirit in which it proceeds towards their accomplishment is not a spirit of sincerity and whole-heartedness, and the methods it has chosen are not the right methods, and the leaders in whom it trusts, not the right sort of men to be leaders – in brief, that we are at present the blind led, if not by the blind, at any rate by the one-eyed”. Such messages serve as beacons to all generations to come – that it even if a large mass of people are in opposition, however powerful they maybe and howmuchevery against popular sentiment our ideas are, we must have the courage to stand up to our beliefs. This was not the first time that he went against sentiments of the masses, and it certainly wasn't his last. His vision of India and the sheer truth in his ideas gave him the force to stand up against all the obloquy. But politics was only his first frontier. His understanding of India grew from more than being an intellectual, political-cultural to its

greater dimension of spirituality. Thrown into solitary confinement in the Alipore bomb case trial and was put through miserable tribulations. Guided during his imprisonment by Vivekananda in the workings of prana and the super-consciousness, Aurobindo emerged as a sage, instead of being broken as the British had intended. After nearly a decade and a half in politics, Aurobindo took up a spiritual path. "We must return and seek the sources of life and strength within ourselves... It is the spiritual revolution we foresee and the material is only its shadow and reflex" he wrote. His literature has thrown light on our Vedic and Upanishadic texts, an original interpretation that was forgotten for centuries. In today's climate of inveterate moral decadence among our national leaders, Aurobindo remains the ideal to be followed and emulated – an unflagging freedom-fighter and a great Rishi rolled into one.

P.Vasanth
YB-ET



India's contribution to mass literacy in England

S.Aravindh

Every Indian child who goes to school learns at some point of history how India was provided education by Great Britain and how the English rule brought about a cultural renaissance to a degenerate India that has fallen from its heights. In this respect Indian students of history also learn how two centuries prior to the colonization of India, Europe underwent a renaissance and Lutheran reformation which in turn helped Europe become more democratic and egalitarian and assume the role of civilizing the rest of the world.

How true is this grand narrative that somehow justifies the colonization of India by Britain as a civilizational mission?

The missing links in the grand narrative

European history narrative has always presented Christianity as a positive humanizing influence in Pagan Europe. Thus Constantine is shown as greatly relieving the lot of slaves highlighting his appreciation of allowing Church fathers to free a slave in Church congregation though such a practice of freeing a slave existed not just for clergy but for all slave owners in Pagan Europe and the ceremony happened at Pagan temples.¹ That religion became an additional chain for slaves and the slaves who escaped to "barbarian" lands resisting conversions had their feet cut off by Constantine is not mentioned in such grand narratives.²

The same spirit of narrative often associates the modern humanist perspective of labour to the rise of Protestantism. A closer look at the politics of the founder-figure of Protestantism reveals that the movement itself was a conservative reaction to the threat of rising modernism and essentially can only be compared to Wahabhi movement in Islamic society today. For example, Martin Luther in his notorious tract against the peasants who were rebelling against the crushing taxes of the high-born nobles, stated without mincing words

If the peasant is in open rebellion, then he is outside the law of God...Therefore, let everyone who can, smite, slay and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful or devilish than a rebel. It is just as when one must kill a mad dog;³

Luther's advice was no idle speculation. His advice was religiously followed by the princes and Dukes and Counts who put to sword not less than 5000 peasants at Frankenhausen. And Luther delighted at the massacre of these low caste peasants and declared with pride:

I, Martin Luther, slew all the peasants; all their blood is on my head for I commanded them to be slaughtered; all their blood is on my neck. But I pass it on to our Lord God, who commanded me to give this order.⁴

England also fared no better in the treatment of its labor population which was strictly hereditary and kept it subjugated with illiteracy – often the arguments were couched in religious reasons. For example in 1807 in the House of Commons a British scientist Davies Gilbert vehemently opposed attempts to school the masses claiming that the education for the labouring classes

...would in effect be prejudicial to their morals and happiness: it would teach them to despise their lot in life, instead of making them good servants to agriculture and other laborious employments to which their rank in society had destined them....it would enable them to read seditious pamphlets, vicious books and publications against Christianity.⁵

Education – as social control

Even those who supported education for the peasant-labourer community considered it as a means of social control than any means of social emancipation of the toiling masses. For example, Sir James Phillips Kay-Shuttleworth, the First Baronet (1804 –1877) first secretary of the committee formed by the Privy Council to administer the Government grant for the public education in Britain, repeatedly stressed the point that the aim of the schools for the peasants' children, "was to raise a new race of working people – respectful, cheerful, hard-working, loyal, pacific and religious."⁶

Often education was taken up by churches and bundled with Sunday Bible classes. As such the educational standards were abysmally low. For example in the strongly Methodist mining

districts of Cornwall where more than 40,000 attended their Sunday schools in 1858, the Child Labour Inquiry found only one school teaching writing. Data from Nottingham for the same year reveals that of the 22 children who attended only Sunday schools 17 children could not write.⁷ However the Sunday schools were praised by the elite Britons for they inculcated into the children of working class "moral restraint".⁸ The educational missionary activity in London's silk-weaving district of

Spitalfields was prompted by need for social control which was felt after the strike in 1844 by coal miners.⁹

The teachers were chosen not by their expertise in the subjects they taught but how well they had "a thorough knowledge of the saving powers of the Gospel of Jesus Christ."¹⁰ One son of a farmer who attended the village school



Dharampal

remembered vividly how the children were taught to be "truthful, honest and obedient" to the authority failing which the children were shown by the teacher "a picture of what was said to be the devil – a dreadful looking person with a pitch fork...would deal with all wicked children and put them in the fire with this fork."¹¹

The trends continued well into nineteenth century and the malaise also affected the colonies as we will see later. However by the first quarter of 19th century there was another wave building up from London and its suburbs. And its roots extended well across the ocean and were entrenched in the sands of Hindustan – the roots of a beautiful tree.

Re-discovery of the 'Beautiful Tree'

Let us now cut back to future from the early nineteenth century England into mid twentieth century London. Let us zoom in into the Royal Institute of International Affairs at London. The date was October 20 1931. A speaker, whom the elite of Imperial Britain loved to hate, spoke words that would even more intensify their hatred for him:

I say without fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished

And among those who listened to that speech by Mahatma Gandhi, with irritation was Sir Philip Hartog, the vice-chancellor of Dacca University. He joined issue with Gandhi and thus commenced a long correspondence spanning almost a decade. Hartog had time and the bureaucratic services of an Empire at his dispense. He meticulously poured through reports and marshaled facts that suited him. Gandhi was at that time in the midst of freedom struggle spending most of his time in British prisons. Hartog was invited to give a series of lectures in the University of London in order to allay the rising feeling amidst those in India that the British systematically destroyed the indigenous education. His lectures were promptly published as a book.

It was only after a few decades and after Indian independence that a Gandhian historian who was ready to go beyond the handed down wisdom of colonial frameworks started going through the archives of actual records and reports in their totality. The discovery he made amazed him and he simply compiled the reports after reports that the East India

Company had made in the early nineteenth century in an exhaustive survey of indigenous education system that was commissioned by Col. T. Munroe.

In 1818, Maharashtra fell to the British In 1819 the Report of the Bombay Education Society observed:

There is probably as great a proportion of persons in India who can read, write, and keep simple accounts, as are to be found in European countries.

Three years later in 1821 another British official noted:

...there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more; many in every town and in large cities in every division where young natives are taught reading, writing and arithmetic, upon a system so economical, from a handful or two of grain, to perhaps a rupee per month to the schoolmaster, according to the ability of the parents, and at the same time so simple and effectual, that there is hardly a cultivator or petty dealer who is not competent to keep his own accounts with a degree of accuracy, in my opinion, beyond what we meet with among the lower orders in our own country; whilst the more splendid dealers and bankers keep their books with a degree of ease, conciseness, and clearness I rather think fully equal to those of any British merchants.

In 1822 Madras collector in his report pointed out:

These children are sent to school when they are above five years old and their continuance in it depends in a great measure on their mental faculties, but it is generally admitted that before they attain their thirteenth year of age, their acquirement in the various branches of learning are uncommonly great..

There were 804 native schools in North Arcot district of Tamil Nadu (then Madras Presidency) as against only one English school. Of these five schools were devoted to the study of astronomy (as against astrology which was taught separately). Of these 642 schools were run by Hindus and there were 15 law schools. The diversification of knowledge even at the district level was thus amazing.

The Bellary district (now in Andhra Pradesh) collector made some significant observation:

...The first business of a child on entering school is to obtain a knowledge of the letters, which he learns by writing them with his finger on the ground in sand, and not by pronouncing the alphabet as among European nations.. When he becomes pretty dexterous in writing with his finger in sand, he has then the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper, and sometimes on the leaves of the *Aristolochia identica*, or with a kind of pencil on the Hulligi or Kadata, which answer the purpose of slates. The two latter in these districts are the most common..

The non-bifurcation of reading and writing as well as the use of locally available materials as educational instruments need to be noted here. It has been discovered recently by developmental psychologists studying

language evolution that the linguistic area in the brain and the area related to hand movement have co-evolved in humans. The British method of separating hand movement and language acquisition in child education is rooted in the Cartesian paradigm of separating mind and body. Working with non-communicating, non-interacting children Roger Foust an evolutionary psychologist discovered that moving from hand movements to verbal language opened up their verbal and communication skills.¹² Again Indic method of early education could have ameliorated the agony of many children labeled as autistic in present system of education and the anxiety of their parents.



1823 report from Bellari district collector also mentions another curious fact:

The economy with which children are taught to write in the native schools, and the system by which the more advanced scholars are caused to teach the less advanced and at the same time to confirm

their own knowledge is certainly admirable, and well deserved the imitation it has received in England.¹³

This is the British acknowledgement of Indian system being imitated in Britain. However there is much more to this than this innocuous mention by the collector which in the report is followed by the damnation of the quality of native education- though in every aspect an average Indian then received qualitatively

better tools of life through native education than his counterpart in Britain.

With respect to how the saplings of the beautiful tree were transported and transplanted in India Dharampal provides only a mention of one Andrew Bell.¹⁴

Carrying forward the work of Dharampal:

Some decades after Dharampal's work was published James Tooley a British educationist was given a copy of "The Beautiful Tree" by an old book vendor in the old city of Hyderabad. That opened up new doors for Tooley who was already working on cost-effective quality education with specific focus on the developing countries. The result is a book titled "The beautiful tree: a personal journey into how the world's poorest people are educating themselves" (Penguin Books India 2009)

Tooley started working on how the old educational system in India was financed. He also worked simultaneously on how educational system evolved in Great Britain. He discovered the extent to which the Indian education system was adapted or rather imitated in England. He started with Andrew Bell who was a "reverend". In the words of Tooley as he researched on the life of this Rev, Andrew Bell, what he discovered

seemed like dynamite to me. For they vividly showed how the "economical" method of teaching in the private schools for the poor in India became translated into a method that transformed education in Victorian England and beyond.¹⁵

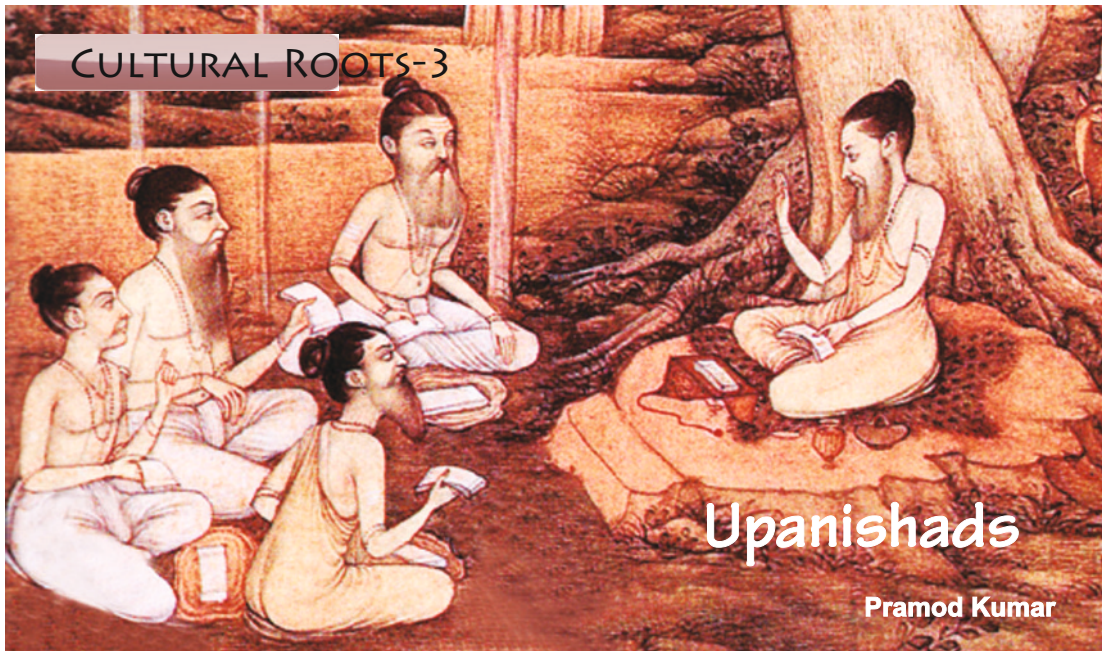
Rev.Bell was in India to work in the asylum for the progeny of British soldiers through native Indian women whom of course the soldiers abandoned. The teachers who were imported to teach these children never showed any interest. Then one day as he was riding along Madras beach he saw a native school where he

saw "little children writing with their fingers on sand, which after the fashion of such schools, had been strewn before them for that purpose" and he also saw "peer teaching - children learning from one another"¹⁶

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to be continued...



Upanishads

Pramod Kumar

A curious phenomenon occurred in the year 2000. Known as the Y2K Bug, it caused widespread panic that industries and government services worldwide supported by computer systems would cease operating at the stroke of midnight on December 31, 1999, when the “97, 98, 99, ??” numbering order suddenly became invalid. Companies and organizations world-wide checked and upgraded their computer systems. The preparation for Y2K had a significant effect on the computer industry. However, no significant computer failures occurred when the clocks rolled over into 2000. And the debate continues on whether the significance of the problem had been overstated, thanks to the media hype and doomsday predictions which filled the air as the deadline drew closer.

Look at the religious and theological underpinning of this apparently technical bug. Christians worldwide have been oppressed and terrorised by their belief in Apocalypse, drilled into their minds repeatedly by missionaries who predicted the return of Jesus Christ in year 2000. This is how a religious

prefer a burial? Is idol worship sanctioned by the scriptures or is it a later aberration which crept into Hindu religion?”

The modern Indian finds himself in a dilemma while trying to answer such questions because the underlying Vedantic vision is not clearly understood. Let us examine some key concepts which we come across in the Upanishads and how these ideas have influenced the fabric of Indian culture.

Upanishads and Indian Value Systems

“All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.”

(Isha Upanishad, verse 1)

This verse from the Isha Upanishad is the quintessence of the Vedantic vision of the all-pervasive divinity hidden behind the apparent world of names and forms, out of which spring

all cultural values such as the ones discussed above. Our respectful attitude for all life forms including plants and animals stems out of this recognition of the divine spark which is hidden behind them. In fact, all the value systems that have shaped our worldview like *ahimsa* (non-injury), *satyam* (truthfulness), *brahmacharya* (continence), *aparigraha* (non-possessiveness), *asteya* (non-stealing) etc. can be seen to originate from this vision.

The Rishis perceived this all-pervasive divinity as *Rtam* (cosmic order) and *Dharma* (social order). One cannot injure any other living being if one can feel the spark of divinity trying to express itself through that life form. One cannot utter a falsehood if one understands the very nature of the Divine as *Sat* (Truth-Existence). One cannot steal because it violates *Dharma* and infringes on the rights of other living beings who also aspire for happiness. In fact the verse from Isha Upanishad quoted above makes a special reference to this value - 'lust not after any man's possession'. The Self transcends all duality and therefore any distinction of sex is irrelevant, there can be no carnal desire for one who moves in Brahman (*Brahmacharya*).

Thus, the Upanishadic vision of the Ultimate Reality forms the foundation of all value systems. These value systems permeate all the cultural forms and attitudes which we have acquired in course of time.

The 2007 debate in London centred around the

temple bull Shambo, who was killed by the authorities when he was found infected with bovine tuberculosis, is an interesting example of the Indian worldview born of the Upanishadic vision. The Indian community's inbuilt soft corner for vegetarianism and sacred animals is a natural corollary of the value systems mentioned above. It is unfortunate that some of the narrow evangelical and pseudo-scientific elements fail to appreciate this cross-cultural difference. While the Christian evangelists continue to trivialise these Indian attitudes, a section of the

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American scientific community levelled a shocking allegation attributing the origin and spread of mad-cow disease to the immersion of dead bodies in the Ganges! Indians need not feel apologetic or intimidated by such attempts for the Upanishads are an infallible source of support for our belief systems.

It would not be an exaggeration to add that even our politics and governance have always

been strongly influenced by the lofty thoughts of the Upanishads. Despite its many ups and downs which are natural to any advancing civilization, India owes its 60 years of democracy and free elections to the cultural ethos of debate and consensus born again of the Upanishads.

Upanishads and Indian Science

The Pupil asks: 'At whose wish does the

mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What god directs the eye, or the ear?'

The Teacher replies: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye.

(Kena Upanishad, Khanda-I, verse 1-2)

India's approach & methodology in scientific research has been deeply influenced by the spirit of inquiry which pervades the

Upanishads. The Rishis whose inquisitive minds set out to know the Unknowable were capable enough to break the secrets of matter. The Sulbasutras containing many geometrical theorems and Ayurveda were also contributions of the same Vedic culture of which the Upanishads form an integral part. Unlike modern science which limits itself to perceivable phenomena and dismisses subtle phenomena as unscientific, the quest of the Vedic seers encompassed even the non-physical worlds.

to be continued...

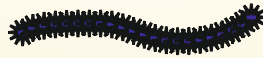
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Commended by the Kendra President Shri P. Parameshwaranji, this book by Shri Satish Chowkulkar, is a welcome addition to the introductory books on the Gita.

Sri Parameshwaranji's preface says "Shri Satishji has made an earnest attempt to bring out in clear terms, the salient features of Karma, Jnana and Bhakti and successfully demonstrated that each of these has to be transformed into a Yoga which together constitutes a fully integrated Yogic personality. He rightly emphasises the fact that these are not three disconnected and different Yogas, but three aspects of an integral Yoga... It can be stated without hesitation, that he has eminently succeeded in doing justice to the subject by putting across his arguments logically and clearly."

The chapter I, the 'Yoga Shastra of the Bhagavad Gita' has as its main thesis the fact that the Gita is a Triveni Sangam of Yoga Shastra, the Upanishads and the Brahma Vidya as described by the Colophon at the end of each chapter.

The purpose and the scope of the Gita are the subject matters for the second chapter – Samastha Purushartha Siddhi, establishment of all the values of life – Dharma, Artha, Kama and Moksha.

Describing the structure and lay out of the Gita in the third chapter, the author gives the reader

Yoga Shastra of Bhagavad Gita

Shri Satish Chowkulkar

(Price: Rs 80/- Pages: 161)

Vivekananda Kendra Prakashan Trust

Available at

No,5,Singarachari Street,

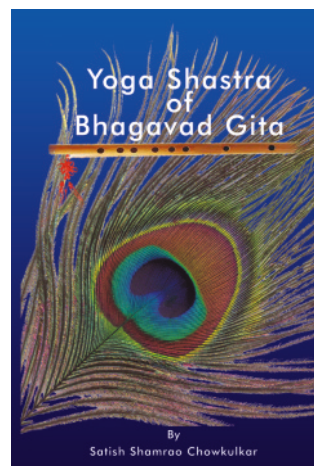
Triplicane, Chennai - 600 005.

Shastra of Gita; its application. It gives us the technology, the methodology of the Gita. It describes in clear-cut terms, how the concept of yoga begins with the individual and grows to encompass the whole of an ideal social order. Establishing

Dharma is the purpose of life for individuals and the society.

Karma Yoga is discussed in chapter 5. Naturally a proactive scripture like Gita has to urge individuals and societies to take up an active life. Taking the cue from Swami Vivekananda and Ma. Eknathji, the author urges the reader to realise the importance of positive action in bringing out the hidden potentialities of the whole society. As could be expected, he leans heavily on Ma. Eknathji's 26 selected slokas of Karma Yoga Sloka Sangraha. These pages proclaim the core values of the book.

The sixth chapter Prajvalito Jnanamaya Pradeepah (light the lamp of wisdom) gives a summary of the Jnana content of the Gita based mainly on the second adhyaya. There is also a



good summary of the Sthita Prajna Dharsana of the second adhyaya. But then, Gita does not confine its Jnana – teachings to this or that chapter. The author travels through the entire scripture for appropriate arguments to substantiate his basic ideas on Jnana.

The seventh chapter of the book Bhakti Yoga presents the Lord as a companion, result-giver, motivator and refuge. Bhakti, love of God motivates a person to take up socially relevant work. Obviously Yoga and Karma are not dry, mechanically discharged duties, mere debts to be paid off to the society. Yoga and Karma are full of Rasa. In fact bhakti sweetens Karma and tempers Yoga and colours Jnana .

The last chapter appropriately calls for social application of all yogas – Nation building endeavours, where the efforts of the individuals lie in tune with the good of the whole society and the Nation.

There is an useful appendix on Navavidha Bhakti.

This is a well-constructed book coherent in thought and unified in architecture.

The Samskrit slokas are also given in Roman script- transliteration and English translation.

Masters like Shankara, Vivekananda and Chinmayananda come to guide the reader through the intricacies of the philosophy of action for the good of the society, through apt extracts.

Clear printing and proper references make the book friendly to the reader.

Whole heartedly recommended for Swadhyaya for all Gita-students.

---- N. Krishnamoorti

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Kanchi Shankaracharya blesses The Kendra and its work

Kanchi Shankaracharya Jagadguru Sri Jayendra Saraswati Swamigal was given a rousing reception at the Kendra on 04/07/2010. Kendra Vice President Kum. Nivedita, General Secretary Sri. D. Bhanudas, other office bearers, and hundreds of Vivekananda Kendra Rural Development Programme workers and Well-wishers who have assembled for 4th July function received the Acharya. Shri Shankara Bhattar and Sri Ramesh Bhattar offered Purna Kumbham to the Acharya.



In the Kendra Auditorium, Su. Rekha Dave lighted the auspicious lamp. Kendra Sisters chanted Veda Aikya Mantra in the function for 4th July, the Mahasamadhi day of Swami Vivekananda. Kum. Nivedita welcomed the Acharya and the gathering recalling the close relation between the Kanchi Math and the Kendra right from the Mahaswamiji's days.

The day was observed as Anna Puja day worshipping as Annapurani, the rice collected by Vivekananda Kendra Rural Development Programme workers from hundreds of houses as part of the Amudha Surabhi scheme. The day also marked the Annual training programme of Vivekananda Kendra Rural Development Programme's social workers and Balasevikas and well-wishers to enable them to perform Swami Vivekananda's work in a spirited manner.

Kum. Nagajyothi led the chant of Annapurna
Yuva bharati - August 2010 10

stotram of AdiShankara. The Samskrit and Tamil versions of Viswarupa Darshanam (Chapter 13) of the Gita were also chanted by all.

Blessing the Kendra workers, Kanchi Acharya recalled the services of Ma. Eknath Ranade and his association with the Kanchi Math. The Acharya lauded the Kendra's work in the difficult terrains of North East India. He commended especially the Kendra's scheme of training workers and deploying them for service activities all over the country. He blessed that the workers may have physical and mental strength to discharge their duties in the field. The Acharya blessed the General Secretary and all others distributing prasadam to them. Then the Acharya was seen off by the office bearers.

The Mangala Arati was performed by Kendra

Well-wishers. The symbolic offering of the collected rice for Kendra's service activities was done by Dr. Kodanda Rama Rao of Surandai. The General Secretary received the offering.

Sri T. Kishore, Joint General Secretary released the publicity pamphlet of the 'Velga Velgave' programme for college students. Sri G. Krishnaswami introduced the programme. Sri D. Praveen, Joint General Secretary distributed the educational aid money to deserving students.

The members of the gathering worshipped Annapurna and collected a few grains of rice as prasad. The Kendra Prayer ended the programme.



Annadana was performed in which all the guests participated.

"Be proud to proclaim that I am an Indian".

- Swami Vivekananda



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family system

Strength of Indian economy

P.Kanagasabapathi

Every society derives its character from its past. It is all the more true in the case of India, as she has very long years of experience unmatched by the other societies in the world. Ever since the beginning, India has been trying to solve the problems relating to life through meaningful solutions. One of the major contributions of the country in this direction is the arrangement of the family system. Though the human beings in different parts of the world have been living closely as families and groups, it is here that the system got its unique character.

The family system is not just a social and cultural institution. Family is the basis of the economy of a country. The fundamentals of an economy, its sustenance and development depend on the strength of the family system. Wherever the family systems are strong, societies prosper. Wherever the families are weak, such societies go down. The major reason for India remaining as the most powerful economy during the earlier periods for hundreds of years since the ancient days and emerging once again now as a major power after two centuries of alien onslaught and internal confusions is the family system rooted in the great cultural traditions of this land. The reason why the western economies are facing

serious crises in the recent years is the weakening of their family system and breaking up of the institution.

For any country to sustain itself, more of its citizens should engage in productive economic activities. For more and more development, maximum efforts should be made continuously at different levels. The strong family system in India compels people to engage in one or the other economic activities. It may be doing something on one's own or going for work. Every parent in India thinks that it is his/her duty to save as much money as possible so that the future of the family and children is safe and secure. Hence they take up some work or engage in any venture, however small it might be, so that they would be able to better the prospects of the family and the near and dear ones. With the future of the family in mind, parents forgo their needs, sacrifice their comforts and make necessary arrangements to see that their children live happily in the days to come. They try to educate their children in the best possible institutions and put up ventures with the idea to reap good returns when the younger ones become ready to manage them.

The story of independent India is revealing. When India became free in 1947, about 45 per

cent of the population was living below poverty line. Around 17 per cent was the literacy rate. The industrial and business sectors were very weak, with the economy subjected to large scale destruction during the British domination, driving most of the people into agriculture and making it unviable with narrow minded policies. But now after 63 years, the situation is totally different. Though the country has serious problems to address, India has changed a lot and is fast emerging as a dominant power in the world. Countries across the world have started looking at India as a model economy.

Industrial and business sectors have grown manifold during these years. Business enterprises have been coming up at different levels, driving the economy towards growth. At the smallest level, Economic Census 2005 notes that there were 41.83 million enterprises across the country in the unorganized sector. Taking of small scale industries, there were about 13.37 million units during 2007-08 (Reserve Bank of India, 2008-09). As for the bigger units, Govt. of India notes that there were 7, 86,774 companies in the country as on March 31, 2009 (Ministry of Corporate Affairs, New Delhi). Many Indian companies are now becoming multinationals with their operations extending to different parts of the globe. There are more than 2000

fields are by no means small. Today many Indians are occupying the top positions in the educational, corporate, technical and scientific fields in the western countries. Educational institutions such as the Indian Institutes of Technology and Indian Institutes of Management have attained global recognition. India is one of the top ten countries in services

exports. In terms of numbers, the graduates coming out of the universities in India have been increasing every year, with one of the highest turnouts in the world.

Indian economy has been basically driven by these developments in the industrial and service sectors during the last six decades. This was possible mainly due to the efforts of families across the country. Many ventures started as small initiatives with little capital have

become bigger units now, functioning at the regional, national and even global levels. Their contribution in terms of turnover, employment, exports have been increasing every year. Similarly the qualifications gained by most of our people at the local levels by the government run and smaller institutions have catapulted many to higher positions in life through hard work. It also enabled many of them to emerge as successful professionals and entrepreneurs to reach higher levels in their spheres of activities.



Entrepreneurship runs in the blood

the family inculcate this habit in the minds of youngsters from their early stages of life. Hence families save huge amounts of money enabling the government, business organizations and entrepreneurs to make investments in profitable avenues.

So the growth of Indian economy during the last sixty plus years was made possible by the efforts of the families by engaging in productive activities, promoting new ventures and saving funds wherever possible. In this connection we have to recognize the significance of the time-tested

Indian family system for all our economic performance and achievements.

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3. Annual Report 2008-09, Ministry of Corporate Affairs, Govt. of India

Making Families is his business

Murugavel Janakiraman firmly believes that the Internet's power lies in its enormous flexibility and reach. He decided to leverage this power to provide a life changing service and launched BharatMatrimony.com in 1997. Starting off with a member base of 4000, today the portal is recognized as the No. 1 Indian Matrimonial Portal. It has within its folds 15 regional linguistic portals and has won the trust of over 15 million members worldwide. The company has been recognized by Limca Book of Records for record number of documented marriages online.

A Master's Degree Holder in Computer Science, from the University of Madras, Murugavel Janakiraman, started his career at the Chennai based Nucleus Software, from where he moved to Singapore for a brief stint. He has also worked as a consultant in the U.S for leading companies on software projects. It is here that he acquired valuable insights on Internet technologies.

Murugavel has been honored by the Asian Indian Chamber of Commerce as one of the Top 5 Asian Indian Businessmen in the United States (US) below the age of 35. He was also honored by the India Today Group as the Business Icon of the Year.

Murugavel leads an ever-growing work force of over 1000 people at BharatMatrimony.com. Gifted with an entrepreneurial mind & innovative business sense, Murugavel believes in maximizing the opportunity Internet has to offer and is keen to build a diversified business model for the group by leveraging the strong base laid by BharatMatrimony.com.

Murugavel heads the Consim Group as Chief Executive Officer, with the portfolio comprising of BharatMatrimony.com, BharatMatrimony Centre, ClickJobs.com, IndiaProperty.com, IndiaAutomobile.com and IndiaList.com. His vision to give back to the society through the Internet also spurred him to launch a no-profit corporate social responsibility initiative BharatBloodBank.com

Yuva bharati - August 2010 14



25 Yuva bharati - July 2010

Vivekananda Kendra Samachar

VK Portblair

VK Bangalore-R.T.Nagar Branch.

Yoga Varga: There were 2 yoga classes in the month of June, around 40 people participated in it.

Yoga Satra: There were total no of 3 Yoga satra held in this month respectively in the Army camp-23 people participated, Income tax office-29 officers participated, Kendra premises-13 people participated. Total no of 65 people benefited through yoga satra.

Samskara Varga:- The Samskar Varga are being organized at 8 places weekly and 2 places daily. The average number of participation is 30.

Anandalaya (Non formal education center): Anandalay are being conducted at Kendra premises in 2 shifts. A non formal education is being provided to the 1st to 9th std children of both English & Kannada Medium. Total numbers of 112 students are being benefited through this.

Parents Meeting: Parents meeting of all the Anandalay student was held on 26th June. Total no of 38 parents attended the meeting. Su. Gayatri Didi talked about the concept of the Anandalay & the role of the parents.

One day training workshop: A Day workshop was organized for the Anandalay teachers. They were been oriented on Vivekananda Kendra and its activities. They were also taught some games, songs, Bhajans etc.



The Principal Sh.S.Vijayakumar receiving the Rolling Trophy for the Best Urban Sr.Secondary School 2010 from the Lt.governor,Lt.Gen(Retd) Bhopinder Singh PVSM,AVSM,A&N Islands.



Kumari. Nithya Nair receiving the prize for the Island Topper in Class XII (AISSCE 2010) from the Lt.governor,Lt.Gen(Retd) Bhopinder Singh PVSM,AVSM, A&N Islands.

The 27 Year War That Changed Course Of Indian History – VI

Kedar.Soman

Epilogue:

For centuries , the mountains and valleys, towns and villages of Deccan had gotten used to being a pawn in the game of power. They changed hands as kingdoms warred with each other. They paid taxes whoever was in a position to extract them. For the most part they remained in a sleepy slumber, just turning and twisting in their bed . Once in a while they sent their sons to fight in battles without ever asking why exactly the war is being launched. Other times they fought amongst themselves. They were divided, confused and did not have high hopes about their future . This was the condition of Deccan when Shivaji launched his first expedition of fort Torana in 1645. By the time of his death mere 35 years later, he had transformed Deccan from a sleepy terrain to a thundering volcano.

Finally, here was a man whose vision of future was shared by a large general audience. An unmistakable characteristic of a modern concept of “nation-state”. Perhaps the most important factor that distinguishes Shivaji's vision is that it was “unifying”. His vision went beyond building an army of proud warriors from warrior castes. It included people from all rungs of society sharing a common political idea and ready to defend it at any cost. His vision went far beyond creating an empire for himself in Maharashtra. It included a building confederacy of states against what he thought were foreign invaders. He was trying to build an Alliance of Hindu kingdoms. He went out of his way to convince Mirza-Raje Jaisingh to leave Aurangzeb. He established relations with



the dethroned royal family of Vijaynagar for whom he had tremendous respect. He attempted to unify the sparring Hindu power centers.

And they responded. Sikhs in Punjab, Rajputs in Rajasthan, Nayaks in Karnataka, rulers of Mysore, the royal family of Vijaynagar were of valuable help to Shivaji and later to Marathas. It was certainly a step towards a nation getting its

soul back.

While he was creating a political voice for Hindus, Muslims never faced persecution in his rule. Several Muslims served at high posts in his court and army. His personal body guard on his Agra visit was Muslim. His Naval officer, Siddi Hilal was Muslim. Thus Shivaji's rule was not meant to challenge Islam as a personal religion, but it was a response to Political Islam.

Last but not the least, we must give due respect to one more thing. The seeds of every political revolution can be traced back to a spiritual one and this was no exception. The "Bhakti" movement in Maharashtra that began with 12th Century saint Dnyaneshwar and spearheaded by saint Tukaram (who was contemporary of Shivaji), played a role of social catalyst of immense effect. It created a forum, a pool in society where everyone was welcome. The shackles of cast system were not broken, but were certainly loosened. Once people were on the same page spiritually, it was easier for Shivaji to get them on the same page politically.

It's tempting for a Maharashtrian to claim the root of success of Marathas solely be in Maharashtra. But at the height of it's peak, only 20% of Shivaji's kingdom was part of Maharashtra. When Marathas launched northern campaigns in 18th century, it was even more less. Soldiers in Maratha army came from diverse social and geographical backgrounds including from areas as far away as Kandahar to West and Bengal to East. Shivaji received a lot of support from various rulers and common people from all over India.

Thus limiting Marathas to Maharashtra is mostly a conclusion of a politician. It must be noted that the roots of Maharashtra culture can be traced to both ancient Karnataka and Northern India. Shivaji himself traced his lineage to Shisodia family of Rajputs. Maharashtrians should not be ashamed to admit that their roots lie elsewhere. In fact they should feel proud that land of Maharashtra is truly a melting pot where Southern and

Northern Indian cultures melted to give birth to a new vision of a nation. Shivaji was far more an Indian king than a Maratha king.

Dear readers, here ends the story of an epic war. I hope this saga gives you a sense of realistic hope and a sense of humble pride. All you might be doing today is sitting in a cubicle for the day ,typing on keyboard. But remember that the same blood runs in our fingers that long long time ago displayed unparalleled courage and bravery, the same spirit resides within us that can once soured sky high upon the call of freedom.

Jai Hind !!

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Concluded.

Courtesy:

<http://kedarsoman.wordpress.com/>

WILLIAM BLAKE INDIAN BY TEMPERAMENT AND COMPOSURE

-SUBHRENDU BHATTACHARJYA

Paradoxically, some facts about Blake's life show contradictions which are of immense value so far as the study of Blake's Works is concerned. A Londoner by birth and up-bringing, he did not have any formal education; in this respect he may aptly be compared with the universal poet - Rabindranath Tagore. Not that his parents were unable to afford his educational expenses, but the fact was that he had strong propensity for drawing and painting. Had he stuck to painting, he would perhaps become an artist of outstanding potentiality, but he switched over to composing poems and eventually became a distinguished poet of all times. Though he belonged to the age of Reason and Rationale, largely dominated by John Dryden and Alexander Pope, he turned to romanticism and finally became one of the precursors of Romantic Revival Movement in English literature. Out and out a devout Christian, Blake showed his leaning to Indian philosophical thoughts, particularly of the Upanishads and the Srimad Bhagavad Gita.



Above all, he was more a mystic than a philosopher.

Keeping all these facts in view, I intend at first to show how Blake was influenced by Indian philosophical thoughts and for that matter I must hinge upon two sources - primary source i.e. Blake's own writings and secondary source i.e. observations made by eminent Blake critics. As already said, Blake lacked formal education; nevertheless he was a self-taught person and his range of study was so vast that it included Indian philosophy. Let me refer here to what Kathleen Raine observed

Through the writings and translations of Sir William Jones and his circle he had knowledge of Indian philosophy.(1)

Interestingly, Blake's acquaintance with India and the Indian deity Brahma are found to be explicit in his own writings.

- (a) Adam shudder'd! Noah faded!
Black grew the sunny African

When Rintra gave Abstract
philosophy to

Brama in the east (2)

- (b) thence to India
China & Japan (3)

Besides, Brahmin, Gita and Hindu scriptures, very popular and significant terms in Indian life and philosophy, are found to have been used by Blake in his works.

.The Bramins - A Drawing

The subject is, Mr. Wilkin translating the Geeta an ideal design, suggested by the first publication of that part of the Hindu Scriptures, translated by Mr. Wilkin. (4)

Leaving aside the primary source as contained in Blake's Works, I like to say about the secondary source to indicate Blake's conversance with and interest in Indian philosophy and for that matter let me refer to what Northrop Frye and Kathleen Raine observed.

- (a) New contributions were pouring in from as far afield as Persia and India and Blake was among the first of European idealists able to link his own tradition of thought with the Bhagavadgita. (5)

- (b) Such is the unanimity of tradition that it is not always possible to say with certainty whether Blake, in many of his finest passages, had in mind Berkely or the Hermetica or Vedanta - all in some degree known to him. Vala, his nature goddess, is the same as Maya. (6)

Here it is pertinent to say that all the above excerpts, quoted from Blake's Works and the remarks made by different distinguished Blake critics, point out that Blake came under spell of Indian philosophy and his interest in it was bonafide. Now, to justify this, I must analyse some of Blake's writings vis-a-vis Indian philosophical thoughts. The lines extracted below from Blake's The Marriage of

Heaven and Hell display what he thought of or about the soul.

Man has no Body distinct from his soul, for that call'd Body is a portion of soul discern'd by the five senses, the chief inlets of soul in this age. (7)

The concept that the soul is more important than the body was upheld by Blake, and such view stands paralleled to Indian philosophy, as Dr. S. Radhakrishnan in the light of the Upanishads observed.

' Atman' is the principle of man's life, the soul that pervades his being, his breath, prana, his intellect, prajna and transcends them. 'Atman' is what remains when everything that is not the self is eliminated. (8)

Here 'Atman'¹ and the soul are found to be synonymous with each other. The soul like 'Atman' appears to be a governing spirit in man's life. Likewise, Swami Nikhilananda's observation on the importance of the soul in life is apt.

The soul is the unchanging and immortal substance in every living being. It is of the nature of spirit and consciousness. (9)

This apart, Blake's view on the infinite and the finite is highlighted in his work There is No Natural Religion' (Second Series).

The desire of Man being Infinite, the possession is Infinite and himself Infinite : Application : He who sees the Infinite in all things sees God. He who sees the Ratio only sees himself only. (10)

Blake's unwavering belief in the infinite is aptly demonstrated here. In other words, in the infinite lies the divine, and accordingly, man should crave for the infinite to derive supreme bliss or ananda The following extract from the

poem entitled 'Infant Joy' written by Blake brings home to this point clearly.

"I have no name :
I am but two days old."
What shall I call thee?
"I happy am,
Joy is my name."
Sweet joy befall thee!
Pretty joy : (11)

This extract offers what we cherish much in our life, though it does not provide any philosophical idea. But under the veneer of simplicity it puts forward the philosophical truth that sustains our life. 'Joy is my name' - the very naive expression conjures up in our mind a sense of; bliss and peace. It has very little to do about our physical upbringing - it is clearly an internal phenomenon, very much akin to Indian philosophical conception of ananda. A person feels ananda in his mind when he is close to the infinite. An infant who is only two days old feels boundless joy, for he is completely innocent, and as such in the state of innocence he is very much close to the infinite. However, the following sloka extracted from the Chandogya Upanishad is a case in point.

Yo bai bhuma tat sukham, nalpe sukhamasti
bhumaiba sukham bhuma tweba
Bijijnasitabya iti bhumanang bhagabho
BijijnSsa iti (12).

[Where there is the infinite there is joy, There is no joy in the finite. Only in the infinite there is joy : know the nature of the infinite. (13)

Now it is obvious that ananda, the source of happiness, lies not in the finite, but in the infinite. In this context, one may find in the following lines extracted from a poem from the Gitanjali by Rabindranath Tagore Blake's idea of the infinite reverberating.

Simar majhe ashim tumi
Bajao apan sur
Amar madhye tomar prakash
Tai eta madhur. (14)

[In the finite, thou, the infinite
Play thy tune of infinitude,
As thou art manifest in me, the finite
Thou art so sweet to me. (15)

As time passed by, Blake's idea about human life took a new direction and dimension. He was no longer content with the only innocent state of the soul, he went a step forward to assess what its contrary state exactly meant. According to him, experience man gathers in life through the struggle for existence is a factor to reckon with, for human life is the summation of both innocence and experience; they are, as if, the two sides of a single coin. From this it may easily be inferred that evil like goodness is a fact in life. In his own language:

Without contraries is no progression.
Attraction and Repulsion, Reason &
Energy, Love & Hate are necessary to
Human Existence.
From these contraries spring what the
religions call Good and Evil. (16)

So far as Indian philosophy is concerned, evil has been given due importance; it is such a force as cannot be ignored. Let us in this context see what Swami Vivekananda observed :

.....that the very basis of our being is contradiction, that everywhere we have to move through this tremendous contradiction, that wherever there is good, there must also be evil and wherever there is evil there must be some good; wherever there is life, death follows as its shadow, and everyone who smiles will have to weep and vice-versa.(17)

Besides, both the Upanishads and the Srimadbhagavad Gita state categorically that evil plays a significant part in human life. Had there been no evil there would not have arisen any necessity for chanting such a hymn, as quoted below from the Brihadaranyaka Upanishad by the rishis of ancient India.

Asoto ma sadgamaya tamaso ma

jyotirgamaya mrityormamritam
gamayeti. (18)

[From delusion lead me to Truth From
darkness lead me to Light From death lead
me to Immortality.] (19)

Here delusion, darkness and death are not
preferred, as they are the embodiments of
evil Further, the Srimadbhagavad Gita is
also categorical in pointing out evil, though
destructive by nature, as a part of our life
Let us see what the Gita states :

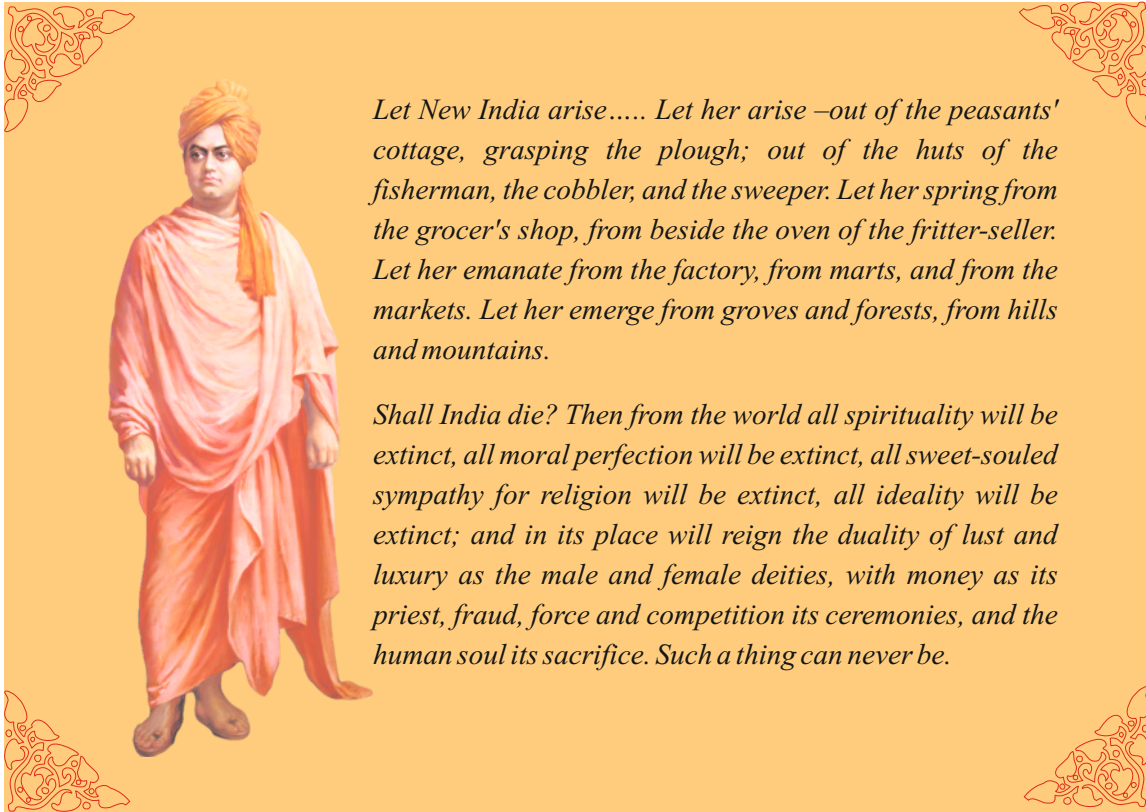
Yada yad⁹ hi dharmasya glanirbhavati
Bharata, Abhythwanamadharmasya
tadatmanam Srijamyaham ParitrSnaya
sSdhunam binashaya ca dushkritam
D h a r m a s a m s t h a p a n a r t h y a

sambhabami yuge yuge.(20)

[When righteousness is weak and
faints and unrighteousness exalts in
pride, then my spirit arises on earth,
For the salvation of those who are good,
For the destruction of evil in man, for
the fulfillment of the kingdom of
righteousness,

I come to this world in the ages that
pass.] (21)

Hence what is apparent is that there are
semblances between Blake's idealistic views
and those of Indian philosophy. If one delves
deep into Blake's Works, one will find more
examples on the affinity between Blake and
Indian philosophy.



Lead us Kindly Light Oh! SRI AUROBINDO

(15.8.1872 – 5.12.1950)

Prof.P.Ramani

Sri Aurobindo is at once an Indian nationalist, freedom fighter, Indian English poet, philosopher, Yogi, Journalist, political leader and all made into one. He had formal English education and was able to secure a scholarship at King's College, Cambridge after passing an examination in first class. He also qualified himself for the prestigious Civil Services (ICS) examinations. After the period of probation, Aurobindo became convinced that he really did not propose to be a slave under the British Raj. Meanwhile, his father through a common introduction got him job under Sayaji Rao Gaekwad, Maharaja of Baroda. At Baroda, he studied Indian Culture and learnt Sanskrit, Hindi and Bengali. He worked as a teacher of French at the Baroda College. He started taking active interest in the India's freedom struggle. He established contacts with revolutionaries of Bengal and Madhya Pradesh. He met Loka Manya



Young Aurobindo

Balagangadar Tilak and Sister Nivedita. Sri Aurobindo chose Jatindra Nath Banerjee (Niralamba Swami) and arranged military training for him with the Baroda Army and guided him to organise revolutionary groups in Bengal to fight against the British hegemony.

Shri K.G.Deshpande, a good friend of Sri Aurobindo in Cambridge was editing a weekly; *Indraprakash* invited Sri Aurobindo to write about the political situation. Sri Aurobindo wrote a series of articles under the title *New Lamps for the old* criticising virtually the moderate congress policy and attitude towards the British. What Sri Aurobindo wrote of the

congress years ago is very true of all ruling parties, now and it is worth recollecting what he said: "Our actual enemy is not any force exterior to ourselves, but our own crying weaknesses, our cowardice, our selfishness, our hypocrisy, our blind sentimentalism." He added further "I say, of the congress, then, this, - that its aims are mistaken, that the spirit in which it proceeds towards their

accomplishment is not a spirit of sincerity and whole-heartedness, and that the methods it has chosen are not the right methods, and the leaders in whom it trusts, not the right sort of men to be leaders : - in brief, that we are at present the blind led, if not by the blind, at any rate by the one-eyed”.

The congress practiced moderate criticism against the British and sought to be less proactive to the efforts of more serious patriots such as Sri Aurobindo. Soon Sri Aurobindo lost interest in a kind of writing that allowed a middle path of compromising on unique values and discontinued his writings for the weekly. But, all through, Sri Aurobindo was a Yogi par excellence. Along with his daily chores, his communion with the Divine is unique and everyone should emulate him. His activities in Baroda included Yogic exercises and meditation. In 1904, he spent five to six hours in yogic practices. He took up yogic practice in a massive way as he moved to Puducherry indicating his retirement from active politics. However, his emotional bond with Mother Bharath got Bharath her independence in August 15, 1947. It was not a strange coincidence that India became independent on his birthday but it was a divine revelation that India should become independent on August 15, 1947. After the partition of Bengal, he shifted formally to

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Kolkatta (Calcutta) in 1906, though his contacts were here intact all through with his Bengali families and relatives including his brother Baurin and Cousin, Sarojini.

In Bengal, he organised inspiring groups consisting of his brother Barin, Bagha Jatin, Jatin Banerjee, Surendranath Tagore and others. He joined the National College of Education and met Subodh Chandra Mullick who donated large sums of money to establish a National College. Mullick insisted that Sri Aurobindo should be its first principal.

Sri Aurobindo started writing for *Bande Mataram*. Naturally, he was heard everywhere and his popularity soared. He was arrested and later released for printing 'seditious' material in '*Bande Mataram*'. His arrest and acquittal later made him

popular His call for total independence (poorna Swaraj) was not acceptable to the congress. In fact, Lokmanya Balagangadar Tilak gave his clarion call "Freedom is my Birthright, we will achieve total independence" only after Sri Aurobindo called for total independence. The Punjab lion, Lala Lajapat Rai appreciated the stage of Sri Aurobindo and joined his bandwagon. Vipin Chandra Pal followed Sri Aurobindo whole heartedly. In 1907, at the Surat session of congress, the moderates and hardliners staged a great showdown. The hardliners were led by Sri

Aurobindo and the committed congressmen including Balagangadar Tilak. Between 1907 and 1908, he travelled to Pune, Mumbai Vadodara (Baroda) to seek support for the national cause of seeking total independence. In 1908, he was arrested in the 'Alipore' Bomb Case and was acquitted in the trial that followed. He was defended by Chittaranjan Das. C.R.Das fought the case without taking even a single paise. He concluded his defence which is worth remembering.

“My appeal to you is this, that long after the controversy will be rushed in silence, long after this turmoil, the agitation will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and re-echoed, not only in India but across distant seas and lands. Therefore, I say the man in his position is not only standing before the bar of this court, but before the High Court of History”.

Sri Aurobindo started his long spiritual journey migrating to Puducherry. Sri Aurobindo has actually given a spiritual orientation to political thinkers who obviously claim that they work for the upliftment and well-being of their people and get themselves entangled in mean materialistic pursuits. The present day politicians need to learn a lot from Sri

Aurobindo's thoughts. Even exceptional politicians cannot touch even the periphery of Sri Aurobindo's ideals. However they can try to be honest and sincere and be trustworthy of the people who elected them. Sri Aurobindo was critical of those congressmen who eked out small doles in the form of some power or position and trained themselves to be moderates and kept praising and singing hymns to the British ma(on)sters “God save the king God save the Queen”. The situation in which we live in the free independent republic is no different. The common man who is assured of 'total freedom' is given small doles and the so-called beneficiaries sing the glories of the rulers. Don't you think we continue to be slaves in our own country and our own people assume the role of benign dictators. There is an effort to contrive democratic norms to satisfy a few vested interests. A handful minority with no moral values or ethical codes seems to control the majority. The basic cultural fabric of the country is distorted in the name of modernization we have forgotten our roots. We have vacated the villages. We have turned cultivable lands into barren lands to feed our greed. The rulers watch all these passively to allow the ruled to slip into darkness and the posterity is being deprived of all benefits. Oh! Sri Aurobindo may you once again be born to lead the innocent and the most deserving people of Bharath.

Jai Hind.



India was the first to make cotton and purple (dye), it was proficient in all works of jewelry, and the very word 'sugar,' as well as the article itself, is the product of India.