

YUVA BHARATI

Voice of Youth



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Invocation

ya brahmā varu endrarudramaruta stuvanti divyai stavair-
vedai sā gapadakramopani adairgāyanti ya sāmagā
dhyānāvasthitatadgatena manasā paśyanti ya yogino
yasyānta na vidu surāsuraga ā devāya tasmai namah

To the Lord about whom Brahmā, Varu a, Indra, Rudra, and the Marut-devatās praise with divine hymns, the one whom the singers of the Sāmaveda praise by singing with full complement of the limbs (of singing) in the order of pada and krama and the Upaniads, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know, unto him, the Lord, my salutations.



VIVEKANANDA KENDRA CALLING

Conditions in the country are worsening rapidly and alarmingly. Economic unrest has reached an intensity such as was never witnessed before. Our people are known for their enormous patience and infinite capacity to live on a dwindling minimum. But, today, the barest necessities are so scarce and are priced so high that a majority of the people are denied even the few crumbs they need to keep body and soul together.

What has been simmering for long as frustration and sullen resentment, has now become white-hot indignation and is finding expression in violent revolt against authority. Like an epidemic or a wild-fire, it is spreading from state to state. It is significant that the people of Gujarat who are traditionally known to be the mildest among our countrymen are now in the forefront, raising the banner of revolt.

Though the popular wrath is primarily directed against the government, looting of shops and private godowns underlines a more concrete target of attack. This senseless reaction of the people can hardly give them the desired relief. On the contrary, the corrosion of law and order is bound to add to their miseries.

But who is responsible for the present ominous situation? Quite clearly, the blame squarely falls on the government. It has miserably failed not only to maintain prices of essential commodities within the reach of the common folk, but also to provide adequate supplies of them. On account of the government's failure in discharging this primary responsibility, the people have lost their faith in its capacity to rule and govern.

Who could have foreseen such a tragic outcome of a record electoral victory which swept the present ruling party into power two years ago, when rosy visions of liquidation of poverty (*Garibi Hatao*) and advent of prosperity were held out to the people? No wonder that, against the background of those all promises, the people are reacting bitterly to the tragic irony of being forced to groan under mounting miseries.

Inefficiency of the administration is not the root cause of the present debacle. In fact, many similar maladies that we are today suffering from are only the different manifestations or by-products of the one dreadful disease, namely, loss of integrity and character, and the political leadership of the country has been its main victim. Things have come to such a pass that among the leaders representing various political parties in the country, there is hardly anyone who has the courage

to tell harsh truths to the people. On the contrary, all are vying with one another to appear more and more radical and revolutionary in their election-manifestoes, and making such pronouncements before the public as have no bearing on the realities of the present.

In this game of outbidding itself with wild and unrealistic promises first started by the ruling party, it was more intent on capturing power than anything else. But when none of the hopes and expectations that had been raised actually materialised, people's confidence in the government evaporated and has now given place to disillusion and disaffection. Thus the government has over-reached itself in assuming radical stances. Unfortunately, the opposition parties, instead of learning a lesson from this, are falling a prey to the temptation of taking recourse to the same method to capture power. If they persist in this, they are bound to meet the same ignominious fate if, per chance, any of them is voted to power. An informed and patriotic opposition would thus suffer eclipse and democracy would itself fall a casualty in this squabble of contending parties to taste the sweets of office and power. **Debasing democracy, we next discredit it; and when it fails, the way is wide open for dictatorship or autocracy to make an easy entry.**

The present crisis has thrown the entire country out of gear. However, often, through reverses and afflictions, people awaken to hard realities about themselves. If, at this, hour, a vivid awareness of our shortcomings and miscalculations dawns upon our government, our people and our leaders, the present debacle will 'also have served some useful purpose.

It is to be realised, in the first instance that, in our country, conditions as well as needs are quite different from those in other countries and any attempt to import methods from other lands and blindly foist them upon our people would never yield the desired results. The well-being of the people in general and the social and economic raising up of the weaker sections in particular, have rightly been enshrined in our constitution as our immediate objective. If some people prefer to name it as socialism there can be no objection to their doing so. But, even then, one should never confuse it with the socialism prevalent in China or Russia or ill any other country. Both in content and direction, Indian socialism has to reflect the basic values that we hold as a precious legacy of the ages. These values have sustained us in our troubles and ennobled our lives in prosperity.

In this connection, it is also to be borne in mind that there is certainly nothing wrong in nationalising any vital industry or ordering take-over of whole-sale trade of a particular essential commodity by the government, if it really does good to the people. But, if the government pursues that course because of its obsession with a doctrinaire approach, without any thought being given to existing conditions and, as a result, the remedy turns out to be worse than the disease and brings disaster, the government's position becomes wholly undermined. But it is heartening to observe that the government is veering round to this realisation 'and making up its mind to retrace its steps.

Another thing that we have to bear in mind is that our national economy has been battered

through centuries and our people will have to put in hard work with discipline 'and faith at least for a generation before tangible results could be achieved. If they hope that a mighty government would bring them all benefits without their having to do anything to hasten them by their own exertions, they are totally mistaken.

Similarly people must have realised by now that production is the very life-blood of national economy. When people, in their attempt to press their demands, resort to methods that directly hit production, they are only slowing down the pace of prosperity which alone can bring-them good days. It is in this context that all violent agitations, bandhs and strikes are to be viewed as suicidal and it is time, therefore, that all should agree to cry halt to them forthwith. The leaders of the helm of political parties, organised groups of labour, agriculturists, students, doctors, teachers, technicians and others must impress upon the minds of their respective followers, the futile and self-defeating nature of these weapons. **Unfortunately it is the bane of most of our leaders to follow what they think is a popular trend instead of giving the people a lead as to what they should want and then guide them to achieve it without harming the economy or other vital national interests.**

This is not the time to apportion praise and blame among the leaders and parties. The need of the hour is the coming together of all with influence to rally the nation to gird up its loins and urge all to do their allotted tasks in a spirit of devotion and discipline. The government also should shed its unrealistic policies and programmes and seek the co-operation of all and, with their help, steer the ship of state clear of impending dangers. In the present circumstances, this is urgent and imperative. The alternative to it is chaos.

Chunath Navade

(This was published as the editorial of February 1974 issue of Yuva Bharati)



The Master Communicator

Nivedita Raghunath Bhide

Due to slavery of centuries, Indians had lost all the faith in themselves and were divided in many castes, regions, faiths etc. The nation had become immaterial, not 'what connects us' but 'what divides us' dominated our minds due to colonial education and British policy of 'divide and rule'. The narrow-mindedness, possessiveness about one's own creed was more important than the unifying principles of our culture. To lift them from this muck of selfishness and petty divisions and to take them to vision of oneness was a great task in front of Swami Vivekananda. He successfully attempted it. He rebuked Indians, cajoled them, exhorted them, made them feel proud about the national mission that they have and also made them feel repentant about the depth to which they had sunk and yet encouraged them to come out of it. All this Swami Vivekananda did in a short span of 4-5 years after his return from the West.

Swami Vivekananda with enormous empathy for the people of India, the concern for the man-kind and clarity of the destiny of India gave his message to people of India. He was a master communicator. How he established rapport with the people of every region at the beginning of his speech and then gave his message fearlessly, effectively, transforming the lives of the listeners is worth studying though it is impossible to see it in limits of one article, we shall see it in couple of articles.

The welcome accorded to Swami Vivekananda since Colombo had filled his heart not for his petty selfish interest but for the



future of India. As it proved again that the destiny of India is to guide the world in spirituality. He could see the light at end of the tunnel. He also saw that his success was slowly spurring his earlier opponents to claim credit for his success. At the speech at Ramnad thus we see that Swamiji gives a very clear credit to Maharaja of Ramnad of first suggesting to him about the participation in Parliament of Religions. He started almost with these profound words

"The longest night seems to be passing away, the sorest trouble seems to be

coming to an end at last, the seeming corpse appears to be awaking and a voice is coming to us -- away back where history and even tradition fails to peep into the gloom of the past, coming down from there, reflected as it were from peak to peak of the infinite Himalaya of knowledge, and of love, and of work, India, this motherland of ours -- a voice is coming unto us, gentle, firm, and yet unmistakable in its utterances, and is gaining volume as days pass by, and behold, the sleeper is awakening! Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. None can resist her any more; never is she going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet.

Your Highness and gentlemen of Ramnad, accept my heartfelt thanks for the cordiality and kindness with which you have received me. I feel that you are cordial and kind, for heart speaks unto heart better than any language of the mouth; spirit speaks unto spirit in silence, and yet in most unmistakable language, and I feel it in my heart of hearts. Your Highness of Ramnad, if there has been any work done by my humble self in the cause of our religion and our motherland in the Western countries, if any little work has been done in rousing the sympathies of our own people by drawing their attention to the inestimable jewels that, they know not, are lying deep buried about their own home -- if, instead of dying of thirst and drinking dirty ditch water elsewhere out of the blindness of ignorance, they are being called to go and drink from the eternal fountain which is flowing perennially by their own home -- if

anything has been done to rouse our people towards action, to make them understand that in everything, religion and religion alone is the life of India, and when that goes India will die, in spite of politics, in spite of social reforms, in spite of Kubera's wealth poured upon the head of every one of her children -- if anything has been done towards this end, India and every country where any work has been done owe much of it to you, Raja of Ramnad. For it was you who gave me the idea first, and it was you who persistently urged me on towards the work. You, as it were, intuitively understood what was going to be, and took me by the hand, helped me all along, and have never ceased to encourage me. Well is it, therefore, that you should be the first to rejoice at my success, and meet it is that I should first land in your territory on my return to India.

Great works are to be done, wonderful powers have to be worked out, we have to teach other nations many things, as has been said already by your Highness. This is the motherland of philosophy, of spirituality, and of ethics, of sweetness, gentleness, and love. These still exist, and my experience of the world leads me to stand on firm ground and make the bold statement that India is still the first and foremost of all the nations of the world in these respects."

At Lahore Swami Vivekananda found that the people were divided in three groups, The Sanatanis, Arya Samajis and Sikhs. In his lecture Swami Vivekananda connects them to the common ideal very smoothly, touchingly by reminding them they are the children of great land. The song of the land springs forth from him thus,

"This is the land which is held to be the holiest even in holy Aryavarta; this is the Brahmaparta of which our great

Manu speaks. This is the land from whence arose that mighty aspiration after the Spirit, ay, which in times to come, as history shows, is to deluge the world. This is the land where, like its mighty rivers, spiritual aspirations have arisen and joined their strength, till they travelled over the length and breadth of the world and declared themselves with a voice of thunder. This is the land which had first to bear the brunt of all inroads and invasions into India; this heroic land had first to bare its bosom to every onslaught of the outer barbarians into Aryavarta. This is the land which, after all its sufferings, has not yet entirely lost its glory and its strength. Here it was that in later times the gentle Nanak preached his marvellous love for the world. Here it was that his broad heart was opened and his arms outstretched to embrace the whole world, not only of Hindus, but of Mohammedans too. Here it was that one of the last and one of the most glorious heroes of our race, Guru Govinda Singh, after shedding his blood and that of his dearest and nearest for the cause of religion, even when deserted by those for whom this blood was shed, retired into the South to die like a wounded lion struck to the heart, without a word against his country, without a single word of murmur."

Standing in front of the followers of great ones like Guru Nanak, Swami Dayananda Saraswati etc Swami Vivekananda appealed to them as a brother and not as preacher. His sweetness and humility was such that no one could resist him. Thus he continues further,

"Here, in this ancient land of ours,

children of the land of five rivers, I stand before you, not as a teacher, for I know very little to teach, but as one who has come from the east to exchange words of greeting with the brothers of the west, to compare notes. Here am I, not to find out differences that exist among us, but to find where we agree. Here am I trying to understand on what ground we may always remain brothers, upon what foundations the voice that has spoken from eternity may become stronger and stronger as it grows....Gentlemen, this is the motive that brings me before you, and at the start I may declare to you that I belong to no party and no sect. They are all great and glorious to me, I love them all, and all my life I have been attempting to find what is good and true in them. Therefore, it is my proposal tonight to bring before you points where we are agreed, to find out, if we can, a ground of agreement; and if through the grace of the Lord such a state of things be possible, let us take it up, and from theory carry it out into practice."

Very smoothly, thus, Swami Vivekananda brought the audience to the question of unity of Hindus. And it was after preparing the emotional ground the hearts of the listeners that his wonderful lecture of "Common bases of Hinduism" was delivered. How he connected with other audiences as well as why he was very forthright about his opponents in public speech at Madras that too when the people were in a mood to celebrate his victorious return, we shall see about it in the next article.

to be continued...

The Padmanabha treasure belongs to Lord Padmanabha

R. Nagaswamy



The question whether the treasures (temple offerings) recently brought to light in the Sri Padmanabhaswamy Temple belong to the state or the temple is debated, with some asserting they belong to the state while others claim they belong to the temple. But neither of

them seem to know either the ancient tradition or the modern situation. The entire nation and perhaps the world must pay the highest tribute to the Maharajas of Travancore and their families for having preserved this collection meticulously all these years as true servants of Padmanabhaswamy as they called themselves Padmanabha Dasas.

The main question that has escaped the debaters is to whom were these offerings made? There is no doubt that these were devout offerings to Lord Padmanabha. We have tens of thousands of written records by way of inscriptions spread all over the country from early historical times to modern times which show that such offerings were made to the God and not to the temple. From the second century BC to the modern times the offerings were recorded to have been made to the deity. In the Palla



inscriptions assignable to 3rd or 4th century we find specific mention that the gifts were made to the deity. There are many inscriptions



from Kerala almost from 9th century onwards recording gifts to the deities.

A question that caused intricate examination was whether an all-pervasive and omnipotent God could be treated as a juristic entity. Whether He can own property? The ancient Indians got over this subtle and abstract theological point by holding that God acts through his representative. In the case of Siva temples the transactions were made in the name of Chandikesvara, and in the case of Vishnu temples it was Vishvaksena and so on.

This question had come up in many court cases in the late 19th and 20th centuries in different parts of India during the British rule. In all these cases the courts have delivered

judgments that the main deity is accepted as a jurist entity. The latest significant judgment on this point came in the London Nataraja case wherein the trial judge of the London High court mentioned that in the western world this question does not arise because they do not believe God could be a juristic person, but in India and Asian countries this is an accepted position in law. Delivering his judgment the judge observed that the ruined Chola temple of Pattur, so long as even one stone belonging to the temple built by the Chola chieftain remains in situ, the temple continues to exist in the eye of law and has the right to own the property and so the metal image of Nataraja must be returned to the temple. The judge came to this conclusion after examining many decisions of court cases conducted in India. According to the ancient Hindu law (the Dharma Sastras) one cannot make a gift unless it is legally acquired. (The ancient Indian law does not permit acceptance of illegal money or the conferment of spiritual merit for the same). Such gifts are



brought under the category called Dana. This is signaled by the donor who had the legal right of ownership relinquishing his right over the material or property gifted, by pouring water in the hand of the donee. An exemplary instance of 12th century in 1111 AD (exactly 900 years ago) is recorded in an inscription in which Kulottunga Chola I entered in the Urahm temple of Kanchipuram and his queen gave a golden vessel with water and the king made a gift of land by pouring water in the hand of the Lord. Once the gift is made he

had no further claim over it.

All the money, jewels, coins, etc. found in the Padmanabhaswamy Temple were presented with great veneration and with sincere prayers that their family and the public at large will be bestowed with prosperity.

According to a modern professor who neither knows ancient history nor modern historical data, the kings acquired these treasures by looting in wars. But, according to ancient Hindu law, recorded in the Raja Dharma of the law books, the king had the right to capture treasures in war and it becomes his legal property.

These do not invite the provisions of the Treasure Trove Act for the simple reason that the ownership of this wealth is not under question, but is well known and is documented even in living memories and was not found lying buried. These were kept safely in the temple bhandaras, as they were meant for use when required and its ownership by the Deity Padmanabha is beyond dispute. Another curious suggestion is that they should be arranged in a museum for the people to see. This question also came up in the London High Court in which I appeared as a witness. The judge asked me the question "Suppose I give you back this Nataraja would you like to have it in the temple or in museum, where visitors could see? And the judge wanted me to answer as an archaeologist and not as a devout Hindu. I answered it must be back in the temple. "Why?" asked the judge.

I replied that the main intention of the donor was not to make it an exhibit in a museum, but it was a pious religious gift with many sacred acts associated with it, many other associated activities like music.

The judge agreed with me and mentioning it ordered the return of the image to the temple. If a foreign court could respect the piety and sentiments on



scientific lines and return to the temple there is no reason why India should respond to these self-styled historians. Let us not forget that the priceless treasures in Indian museums are stored as junk with no proper preservation. Then the question arises who will administer these articles of wealth. Certainly not the state. First of all it is secular and secondly we know in the past few decades what has happened to the valuable treasures. The administration has to be in the hands of legally eligible to be the trustees as per the existing Acts. The Travancore royal families who have saved these wealth for Lord Padmanabha all these

centuries should continue as the chief trustees with whatever safeguards required for preventing misuse. The state government quite rightly has taken the stand the status quo will continue and we are also happy that the learned judges of the Supreme Court have ordered what should be done. It is not the value of the wealth, but the greatness of Kerala that has been brought fully to the people of the world.

Dr. R. Nagaswamy is former Director of the Tamil Nadu Dept. of Archaeology. He may be contacted at urnagaswamy@gmail.com.

VIVEKANANDA KENDRA - KANYAKUMARI

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Thoughts Need Not Be Eliminated

Swami Dayananda Saraswati

This you must know. The enlightened mind is not brought about by the elimination of thoughts. Knowledge always comes because of an appropriate means of knowledge. There is no way of altering knowledge and there is no replacement for a means of knowledge. Therefore, what can be known by a given means of knowledge can be known only by that means of knowledge. There is no accommodation here. If you have to see a colour, what accommodation can there be? Only the eyes will see colour; your nose certainly will not. There is no other means for knowing colour except the eyes.

Because I cannot stumble upon myself, will I not remain ignorant in spite of anything I might do? And if so, might one not also ask, 'is it not enough just to be a devotee, will I not gain moksha when I die?'

You think that, because of your devotion, you will go to heaven and sit with God. However, you will still be ignorant. In addition, how long will it be before you become bored there and want to come back? On the other hand, the reward for all your prayers, offered either in this life or in previous lives, is stumbling upon the means of knowledge for knowing the ātmā or even understanding what a means of knowledge is. This is all stated in the Vedas.

What is the means of knowledge to know the self then? We have seen that it has to be other than perception and inference, words, śabda, can be a means of knowledge. And those words are called Veda. They are with us, meaning that they are with humanity. We refer to them as 'revealed' and look upon them as a means of knowledge for truths that can be neither inferred nor perceived. This acceptance of the Veda as a pramāṇa is what is meant by śraddhā.

The Veda As A Means Of Knowledge

Suppose I were to say, 'The Veda says that there is such a thing as heaven' can you prove it? Can you disprove it? If it can be proven, it is not knowledge exclusive to the Veda. Since we cannot prove or disprove it, the Veda is the pramāṇa for knowing about heaven.

Anything that cannot be proved or disproved is the sphere of the Veda and is its definition as well. That there is a heaven, that there is an afterlife, that there is not an end of everything and everyone, cannot be proved. Nor can you prove that, for all your actions, right and wrong, there are invisible results accrued to your account, called puṇya and pāpa.

The Veda says that puṇya is the result of good action and pāpa is the result of wrong action.

The Veda also says, along with some supporting logic, that pāpa accrued to our account has to be paid for with pain. This is called the law of karma. Can you disprove such statements? Can you prove them? You can neither prove them nor can you disprove them.

There are a number of other things mentioned in the Veda. For instance, we are told that by performing a certain ritual, we will receive a specific result, either immediately or later. Suppose you perform a ritual for the sake of having a child, called Putrakāme ti. You have made every effort possible and the best medical

advice available has assured you that there is no reason for you not to have a

child. But, then, something is denying you this particular gift. Since you are dealing with an unknown factor, and you want a specific result, you perform a specific prayer, not a broad-spectrum prayer. This specific prayer takes care of the unknown factor that is denying you the gift of a child - and a child comes to you. All of this is stated in the Veda. Because this ritual and its result is given by the Veda, you accept it - along with all the other statements made therein. The spheres covered in the Veda are only those that are not available for perception and inference.

The first portion of the Veda deals with rituals, prayers, karma, pu ya, pāpa, and so on, and is called the pūrvabhāga or the karmakā a. The

end portion of the Veda deals with certain facts about the nature of the self that cannot be stumbled upon by any other means of knowledge at our disposal. This is called the jñānakā a or the Vedānta or the uttarabhāga.

When we say that something is beyond one's inference or perception we don't mean that it is beyond the mind. We mean that it is not available for one's inference or perception. Still, it has to be known and any knowledge takes place only in the mind. Therefore, where does self-knowledge take place? Only in the mind – manasā eva anudra avyam.

Because all knowledge has to take place in the mind, you cannot

You think that, because of your devotion, you will go to heaven and sit with God. However, you will still be ignorant. In addition, how long will it be before you become bored there and want to come back?

go 'beyond the mind' to gain self-knowledge.

Self-knowledge is a peculiar knowledge in that, it is not knowledge of an object. It is knowledge of myself, for which the means of knowledge is the last portion of the Veda, in the Upani sads, collectively called Vedānta. Any statement that reveals the truth of oneself, the nature of oneself, with all fallacies removed is Vedānta, whether it is in Sanskrit, some tribal dialect, or any other language. Although the literal meaning of the word 'Vedānta' is the 'the end of the Veda,' the word 'Veda' itself means a 'body of knowledge'. This body of knowledge is available for the humanity. All that one has to do is make use of it.

The Dedication to Lord Siva

Anirban Ganguly

There are a number of pathways one can take in order to explore and revisit Sister Nivedita's first months in India, one of these can be her wanderings in the eternal Himalayas – India's repository of spirituality and *tapas*. Today when the journey to the abode of Shiva has itself become a challenge, and is sought to be impeded by various forces which are out to challenge the very identity of a Spiritual-India, Sister Nivedita's wanderings in these heights under the sublime guidance of her Master can perhaps, not only give strength to the weary pilgrim but can also reiterate the idea of the spiritual unity of India.

The summer of 1898, recalled Sister Nivedita, stood out in her memory as 'a series of pictures, painted like old-altar pieces, against a golden background of religious ardour and simplicity, and all alike glorified by the presence of one who, to us in his immediate circle, formed their central point.' It was on July 24th at the sacred Verinag that Sister received 'her Guru's blessings for the work she proposed to do.' In a surrounding made ethereal by 'a great pine fire under the trees' the Master 'invoking the blessings of Mahadeva' decided to visit Amarnath and 'invited his daughter to go with him to be dedicated to Shiva.' It was that consuming energy that she needed in order to carry Mahadeva's mission in his land and among his people. Indeed this was to be the second and final dedication. Remembering those days spent in close proximity to the Master and in discovering the deeper and eternal India, Sister wrote, in conclusion to her



Notes of Some Wanderings that 'We have learnt something of the mood in which new faiths are born, and of the Persons who inspire such faiths. For we have been with one who drew

all men to him, - listening to all, feeling with all, and refusing none. We have known a humility that wiped out all littleness, a renunciation that would die for scorn of oppression and pity of the oppressed, a love that would bless even the oncoming feet of torture and of death." Throughout these wanderings the Master incessantly talked on India – her life, her religion, her very spirit. It was an exercise in truly discovering land – for it was such a discovery alone that would eventually prepare his daughter to undertake his arduous mission. His daughter's observation of his approach was indeed deep, and it carries a message even today, especially for those who interpret India, research and present her and more simply for those who aspire to unravel her many complexities, contradictions and wade through them to her eternal and unchanging core. 'Another point in which he had caught a great psychological secret', she wrote, 'was that of never trying to soften for us that which would at first sight be difficult or repellent. In matters Indian he would rather put forward, in its extreme form, at the beginning of our experience, all that it might seem impossible for European minds to enjoy...And carried by his burning enthusiasm it was possible to enter into these things, and dimly, even then, to apprehend their meaning.'

The pilgrimage of dedicating Nivedita to the Lord himself then began on July 29th. During the whole period the Swami followed strict austerities, 'he was full of enthusiasm about the pilgrimage and lived mostly on one meal a day, seeking no company much, save that of the Sadhus.' Among the hundreds of monks with their saffron tents, the Swami's 'influence was magnetic. The more learned of them swarmed about him at every halting place, filling his tent and remaining absorbed in conversation, throughout the day." During the climb and the walk, Sister experienced the self-giving spirit of those who make up and embody the essential Indian spirit – 'I received endless touching little kindnesses from the

servants and other pilgrims' The second stage 'was much harder than any of the others', the Swami insisted that she does her first glacier on foot, 'tremendous climb of some thousand feet, was the next experience. Then a long walk along a narrow path that twisted round mountain after mountain, and finally another steep climb.' Every surrounding revealed to Sister the Hindu mind and the inspirations of the Hindu religious mind. The sight of the surrounding mute barren snow-peaks revealed to her how these 'mute giants have suggested to the Hindu mind the idea of the Ash-encovered God.'

On August 2nd came the 'great day of Amarnath'. They eventually came face to face with the 'great ice-Shiva', with a smile the Swami knelt 'first at one end of the semi-circle, then at the other...a few minutes passed, and then he turned to leave the cave.' Sister could see that the heavens itself had opened up for him, 'he had to hold himself tight, he said afterwards, lest, "he should swoon away."' "I have enjoyed it so much' he said, "I thought the ice-lingam was Shiva Himself...It was all worship. I never enjoyed any religious place so much.' Even later the swami would keep referring to that visit with his daughter to abode of his own Father so to say. It was as if he had returned to his own Source. Sister describes it in her Notes, 'He would talk of the poetry of the white ice-pillar, and it was he, who suggested that the first discovery of the place had been by a party of shepherds, who had wandered far in search of their flocks one summer day, and had entered the cave to find themselves, before the unmelting ice, in the presence of the Lord Himself. He always said too that the grace of Amarnath had been granted to him there, not to die till he himself should give consent.' And what did he tell his daughter, whom he had taken along to be blessed and dedicated, he said, "You do not now understand. But you have made the pilgrimage, and it will go on working. Causes must bring their effects. You will understand better afterwards. The effects will come.' It

perhaps came in form of that all consuming energy which she exuded in her work.

What was her innermost feeling? She better understood later, when she wrote: 'It was a pilgrimage really to the Cave of Amarnath, where he was anxious to dedicate me to Siva...I am so glad, to have been there with him. That must be a memory for ever, mustn't it? – and he *did* dedicate me to Siva too...' As she looked back on that 'wonderful summer' she said, that they had all 'been living and breathing in the sunshine of the great religious ideals, all [those] months and GOD

has been more real to us than the common men.' The journey to Amarnath entered the annals of India's spiritual quest and remains there as beacon of hope and realisation.

Referring to Sister's understanding of India, Tagore once wrote, ' Sister Nivedita, being an idealist, saw a great deal more than is usually seen by those foreigners who can only see things, but not truths...' Indeed at Amarnath, at the feet of the Lord with her Master she identified totally, without reserve with this Truth.

to be continued...

Non-Corporate Sector Dominates Indian Economy

Prof.P.Kanagasabapathi

Traditionally the economy of a country is classified into agricultural, industrial and service sectors for purposes of study, analysis and decision making. The rise of the western economic systems, particularly the US model, with all its modern theories during the recent decades, nurtured the corporate system with mega size and multinational companies stretching their activities beyond national boundaries.

As a result the corporate segment has come to occupy a significant place in countries such as the US. Even in the highly dispersed agricultural and service sectors, the corporate organizations have a much larger role in their system. Based on this approach, the economy is viewed as comprising of the organized part consisting of the corporate and the government sectors and the unorganized segment covering the rest of the entities. The unorganized part of the economy is also referred to as the informal sector.

The use of the expressions such as the 'unorganized' and the 'informal' for the non-corporate segment is based on the assumption that activities outside the government and corporate sectors are not organized. This view is based on the assumptions from the narrow western experiences. So it will not be

appropriate for the family based and community oriented economies, especially the one such as India.

Non-corporate sector includes partnership and sole proprietorship forms of organizations, self-employed persons and cooperative organizations. It excludes the company forms of organizations in the private and public sectors and the government set-up. India is a unique nation with strong foundations in the family, community and their net work of relationships. The origin and survival of almost all the organizations or arrangements in India could be connected to one or more of these institutions. It is the impact of these institutions that runs through the nerves of the society and the economy. As a result we have an impressive presence of the non-corporate sector in the Indian economy. Earlier Vaidyanathan noted that this sector has the largest share in our national income, manufacturing activities, services, savings, investments, direct and indirect taxes, credit market, employment and foreign exchange earnings.

The following table presents the percentage shares of the non-corporate segment in net domestic product through different economic activities during 2002-03.

Share of Non- corporate Segment in Net Domestic Product by Economic Activity

Industry	Share of non-corporate segment
Agriculture, forestry and fishing	95.9
Manufacturing	36.6
Construction	62.8
Trade, hotels and restaurants	74.2
Transport, storage and communication	62.9
Financing, insurance , real estate and business services	39.6
Net domestic product at factor cost	56.7

Source: Central Statistical Organisation, Government of India

The above table reveals that the non-corporate sector has a share of about 57 per cent of the Indian economy. It is important to note that the shares of the non-corporate sector are high in the fastest growing activities of our economy such as construction, trade and transport.

Vaidyanthan notes that the non-corporate sector consisting of the partnership and proprietorship firms has the largest share in our national income with nearly 38 per cent of contribution, followed by the government and the agricultural sectors. The Indian corporate sector is estimated to contribute only 14 per cent of the national income, though it is generally believed that the corporate sector dominates the economy. In fact the share of the non-corporate sector in the Indian economy would be more, if there is a proper valuation of the family based activities. The non-corporate sector remains undervalued due to different reasons.

It is relevant to mention here that the share of the corporate sector is high in many of the activities in western economies such as the US, as the small and medium sized firms owned by families have been wiped out by the "corporate culture". In retail sector, for example, more than 90 per cent of the business in India is carried out by the traditional family

run small stores spread across the nook and corner of the country. But in the west it is a major industry dominated by big companies. Walmart, the US retail chain running departmental stores, is the largest corporation in the world terms of revenue. Its revenues are about \$421.85

billion. The company is able to generate so much because it dominates the retail business after throwing out thousands of small stores.

The attitude to do something meaningful for the future and hard working nature of the Indian families compel them to take up economic activities resulting in the continuous growth of the small and medium enterprises. With limited amounts as investments and support from their people around, the entrepreneurs from these categories come up fast through dedication and involvement. Promoted mainly by local people, they use local resources and provide employment to the locals.

Many of us do not know that the non-corporate sector plays a major role in both the industrial and service sector activities in India. Vaidyanthan notes that the non-corporate



sector constitutes a large portion of eight activities namely, unregistered manufacturing, construction, wholesale and retail trade, hotels and restaurants, transport other than railways, storage, real estate



ownership of dwellings and business services, and other services. National Sample Survey Organisation (NSSO) data reveals that during 2000-01, there were 170.2 lakh units in the unorganized manufacturing sector

employing 370.8 lakh workers.

Services sector is the largest in the Indian economy accounting for 65 per cent of the GDP. This sector has been contributing significantly to the fast growth of the Indian economy during the past few years. The growth in the services sector in the last decade has been much higher than that of the industrial and agricultural sectors. The role of the non-corporate sector is very significant in service sector activities such as construction, trade, hotels and restaurants, non-railway transport etc. The contribution of these activities in the Net Domestic Product of the country has been consistently high during the previous four decades.

Vaidyanathan notes that eight major activities in the non-corporate sector have grown by more than 14 per cent CAGR between 1993-94 and 2001-02. This growth is much more than the growth of the GDP and the services sector during the above period. This shows that the contribution of the non-corporate sector is a major reason for the growth in the economy since the 1990s. It is interesting to see that the

non-corporate sector entities are not listed in stock exchanges; they are not even companies. They are mostly proprietorship and partnership businesses. But it is they who dominate the fastest growing activities of the economy.

Many of us are under the impression that the corporate sector dominates our economy. This is not true. Government of India notes that the non-corporate sector provides 92.38 per cent of employment in the country, while the rest constituting 7.46 per cent alone is provided by the organized sector. The share of the non-corporate sector in total savings and capital formation in the country is very significant. The share of the non-corporate sector in domestic savings is nearly 24 per cent, while the corporate sector contribution is about 8 per cent.

The non-corporate sector does not get the importance that it deserves, as it is run by the ordinary families and its role in the economy is not highlighted. But it is this sector that dominates our economy, making a silent but solid contribution to its functioning and growth.

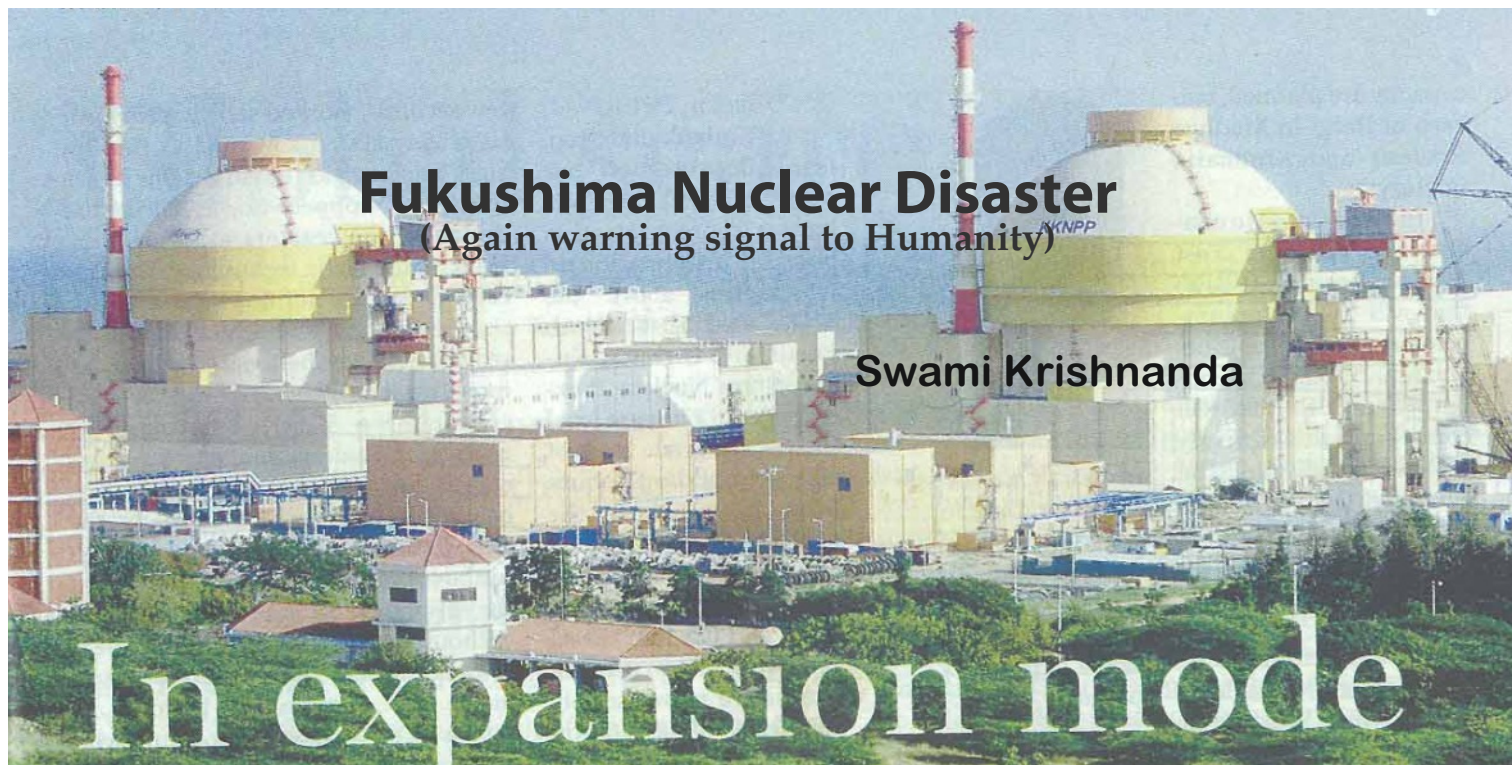
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FAREWELL



Shri H.Gnaneswara Rao, Representative, retired from service on 30/06/2011. He rendered 33 years of service to Vivekananda Kendra Prakashan Trust. A farewell function was arranged on 30/06/2011. Prof. Shantha madam, presided over the function. The staff of Vivekananda Kendra Prakashan Trust presented him with mementos and gifts. Vivekananda Kendra Prakashan Trust wishes him a peaceful and blissful post retirement life.



India and atomic energy

Till recently, India's total electricity requirement was met from the following resources:

1. Coal based thermal plants	---	62.5 %
2. Petroleum based thermal plants	---	27.8 %
3. Natural gas based thermal plants	---	03.9 %
4. Hydroelectric projects	---	05.5 %
5. Nuclear energy based plants	---	00.3 %
		<hr/> 100.00 %

But after the recent expansion of nuclear programmes the production of nuclear based electricity has risen up to 7% (after using all the available uranium resources and maximizing production in the 22 nuclear plants).

In 1960, Indian Atomic Energy Commission was formed. India's first nuclear reactor was built at Tarapur, north of Mumbai, on the west coast. Two nuclear reactors of 190 MW capacity each were imported from the USA.

Due to defective design, between 1970 and 1976, 242 changes were made in these nuclear plants. 58 alterations were made in 1977. In 1980, as a result of leakage, radioactive materials were released. The activities of Atomic Energy Commission and the atomic reactors are shrouded in secrecy. In the accident of 1972, two engineers died. Another engineer was sent to USA for medical treatment, and he died there. In the period of

1974–1978, 500 workers of this nuclear plant were exposed to radioactivity exceeding 5 rems.

Rajasthan atomic reactors

Two nuclear plants were constructed in 1972 and 1976 near Kota, at Rana Pratap Sahar. Both the plants had 190 MW capacity. Canada provided the nuclear technology, which was considered safe. However, the first reactor was damaged in 10 years. In 1982, radioactive water leaked out. So the plant was shut down.

India has no 'remote control facility' to repair the radioactive leakage. Since other methods were employed, 2000 workers were affected by radioactivity. This news was kept secret by the department of atomic energy. In 1985, the plant was permanently shut down. In 1981, problems started in the second plant also. Leakage happened in 'heat transfer pipe' and the surrounding were exposed to radioactivity. Both the nuclear plants have been shut down and the project cost of Rs. 165,53,00,000 went down the drain!

Kalpakkam atomic power plant

Kalpakkam atomic power plant is situated near Chennai. Two nuclear plants of 235 MW capacity each were constructed. After a delay of eight years these started producing electricity in 1985. These are based on Canadian nuclear technology, but erected by Indian engineers. In 1984, Indira Gandhi inaugurated these atomic power plants. Within a few days cracks developed in the nuclear plants. The work was stopped for many months. The results of this accident could not be understood. It was shut down again in 1986. There was leakage of radioactive heavy water in the base of the plant (in 1986), up to an extent of 16 tons! Workers had to work in the waist-deep radioactive heavy water! The

fate of these workers is not known.

In the second plant, when the burnt up fuel mixture was being taken out, the bags got stuck-up inside. These bags were taken out with the help of poor labourers, instead of robots. This incident reveals the lack of safeguards in our plants. Radioactivity is invisible. So the number of poor labourers affected by radioactivity is not known. Many of them might have fallen ill and died. But, secrecy is maintained.

BARC (Bhaba Atomic Research Centre) had announced that Tarapur nuclear plant has become a 'well of death'! Only 250 persons were required to work there. However, between 1969 and 1972, 1300 persons had worked there. What is the reason? Within a few weeks of working in the atomic plant, the workers became ill and are unable to report for duty. The radioactivity produces illness leading to death.

In November 1979, six experts from BARC were sent to Tarapur plants for repairing the damage and leakage. They were severely affected by radioactive rays within a few minutes. But, no 'monetary compensation' was given to them. Kalpakkam plant worked for only 136 days in 1987.

Koodangulam atomic plants

At Koodangulam, (in Tirunelveli district of Tamil Nadu) which is only 15 km from Kanyakumari (as the crow flies) and 45 km from Tiruchendur, two atomic plants of 1000 MW capacity have been built and four more atomic plants of 1000 MW capacity are to be erected in future, with Russian help.

These VVER model plants are manufactured at Ottomash in Russia. Till today Rs. 13,000 crores have been spent for these plants! VVER 1000/392 model Russian plants have been

erected for the first time at Koodangulam. It has some inherent technical defects. On an experimental basis, VVER 1000/392 model was designed and developed by Siemens Corp. in Germany. Of course it is different from the RPMK 1000 MW Russian model which exploded in Chernobyl.

All types of nuclear reactors are 'hazardous'. Any type of disaster may happen at any time. However, the consequences of the nuclear disasters like Chernobyl (USSR, 1986), Fukushima (Japan, 2011), Enrico Fermi (USA, 1966) will affect humanity for thousands of years. 3000 square miles around the nuclear reactor will be affected.

Geological expert GKR Murthy has found that from the south east coast of Tamil Nadu, for 200 kms at the ocean bottom of Mannar Bay there are signs of a mouth of a volcano.

From Kanyakumari, via Kalakkad, Abisekapatti, Surandai, Usilampatti, Kangeyam, Gudiyattam and up to Kolar, there is a 600 km subterranean rock fault. Up to 30 km distance there are rock faults and volcanic lava comes out. In Tirunelveli district, volcanic lava is coming out at many places and earth tremors are common. Any disaster in Koodangulam nuclear plant will affect many parts of southern Tamil Nadu and even the northern tip of Sri Lanka.

Can nuclear wastes be used for producing electricity?

Plutonium is a waste product of the uranium-235 used in our nuclear reactors. This plutonium is used in fast breeder reactors, which produce more electricity and heat. These fast breeder reactors are the highly dangerous. They have caused accidents and disasters wherever used and were therefore shut-down. This plutonium can be used to

manufacture atom bombs. But Russia has not given us permission to use this plutonium by-product.

Is nuclear electricity economical?

India has incurred an expenditure of Rs. 13,000 crores for Koodangulam nuclear project. It will produce 2000 MW electricity. Per megawatt expenditure comes to Rs. 6.5 crores, which is very prohibitive. For correcting security faults, India has to spend another Rs. 8,000 crores. Thus, the total expenditure amounts to Rs. 21,000 crores. It will produce 2000 MW electricity. But its life period is only 30 years after which it will be shut-down! For shutting down the nuclear reactor, India has to spend another Rs. 20,000 crores! In Czechoslovakia VVER-100 model reactors have taken three additional years to erect and become functional. As a result an additional Rs. 4000 crores were spent with Rs. 4800 crores required still. Hence, due to financial crisis this nuclear project had to be abandoned. After shutting down a nuclear plant, it will take 22,500 years to reduce the radioactivity of nuclear wastes by half. Another 22,500 years is required to reduce the radioactivity by another half. The radioactive wastes will have to be stored for thousands of years in stainless steel containers 3000 feet below the surface of the earth. It is a very expensive affair. Moreover, uranium fuel is prohibitive in cost and is very difficult to get, by mining in mountains and purifying it by very difficult processes. Western countries are now scrapping their nuclear energy programmes. USA has stopped constructing further nuclear plants after the accident in Long Island nuclear plants. Similarly, Russia has also stopped nuclear energy programmes, after 'Chernobyl disaster'. Spain, Switzerland, Germany etc. have followed suit. India should learn a lesson

from these technologically advanced countries like USA, Russia and Germany.

India has undergone many natural disasters

Himalayan earthquake of Kutch (Bhuj), super cyclone of Orissa, tsunami devastating Tamil Nadu and Kerala coasts (2004), Maharashtra earthquakes (Koyna 1967, Latur 1993) are some of the worst disasters. What is the guarantee that the Koodangulam nuclear plant will not be devastated by tsunami or the Jaitapur plants (Ratnagiri district, Maharashtra, only 64 km from Koyna) will not be affected by an earthquake? We have no right to endanger the lives of our future generations. Let us have a nuclear free India by 2050, by gradually phasing out the old nuclear plants and stopping further construction of nuclear plants.

Danger of attack by terrorists on nuclear plants

Al Qaeda terrorists smashed the WTC twin towers at New York on 11-9-2001, as planned by Osama Bin Laden. They were planning to attack other military installations, pentagon and especially nuclear reactors. Headley and Rana have confessed about these plans of terrorists. Headley was the brain behind the terrorist attack on Mumbai's Taj Mahal, Shivaji Railway Terminus, Nariman House, Leopold Hotel etc. on 26-11-2008. Islamic terrorists led by Abdul Razak Memon carried out the Mumbai chain bombings on 12-3-1993. Any attack by terrorists on our nuclear plants will be disastrous. A nuclear reactor is equivalent to a nuclear bomb buried in the soil. An explosion of a nuclear plant is as disastrous as an atomic bomb explosion. This actually happened at Chernobyl nuclear reactor at Ukraine (USSR). Here, due to some careless mistakes done by some workers, the nuclear reactor exploded in 1986 and spewed

radioactive fumes across Europe for 10 days (as per the version given by Russian biologist, Zhires Medvedev).

Fukushima nuclear disaster is more dangerous than Chernobyl. Here, three nuclear reactors have been stricken and the four storage tanks of spent fuel are more dangerous, because these contain long living radioactive elements like cesium, strontium and plutonium. Together they hold 25 times more radioactive wastes than Chernobyl and it has been leaking into the sea for more than two months now. It will keep on seeping for hundreds of years.

India should choose safe, alternative sources of energy:

1. Hydro electric power

India is blessed with numerous rivers from Himalayas to Kanyakumari. So far we have utilized only 25% of our total hydro electrical potential.

By installing small and medium sized hydro electrical plants, whole India can be electrified.

2. Wind power

Throughout the world wind power is used to generate electricity. In 1994, 3700 MW electricity was generated by wind power. This production increased to 5000 MW in 1995. In 1995, India produced 900 MW of electricity through wind power. Similarly, generation of electricity by wind power increased by 100% in Spain, 69% in Holland and 23% in China.

3. Solar power

In 1996, USA erected 10 new solar power generators. USA exported 80%

of its solar generators to developing countries. Very less capital investment is required to install solar generators and towers. In countries like Kenya and Brazil, new solar electric connections are given to houses. From South Africa to Vietnam many countries have started generating electricity through 'solar power'. In Switzerland and Germany, 'solar power' is used to generate electricity in each building for its own use. In Japan, 62000 solar electric generators have been installed. USA has invested a huge amount of capital in solar technology.

Countries like India are blessed with abundant natural resources like wind power, hydel power and solar energy. By utilizing such natural energy resources India can produce sufficient electricity without much capital investment. We need not beg other countries for assistance.

Views of former Dy. Minister for Renewable Energy, Thiru M Kannappan

"India produces a total of 100,000 MW of electricity. In this amount, about 30% i.e. 30,165 MW electricity is produced by wind generators, solar power and other renewable energy resources. In this production, about 2000 MW electricity is supplied to central grid. The remaining electricity is produced and used by private companies. India has the potentiality to produce 45,000 MW of electricity by wind generators. In India, Maharashtra, Karnataka, Gujarat and Tamil

Nadu have sufficient wind generated electricity. Tamil Nadu produces 800 megawatts electricity through wind generators. There is no clear cut policy regarding appropriation of this type of renewable energy by government. In Tamil Nadu, we require the 'banking system', wherein the renewable energy produced by Tamil Nadu is stored in the central grid and again supplied to Tamil Nadu whenever required."

Due to the irregular policy of Tamil Nadu electricity board, a private company ready to produce 50 MW of electricity through wind generator, changed its location to Andhra Pradesh. Andhra Pradesh has 24 projects to produce electricity from 'farm wastes'.

80,000 villages in India have no electricity supply. Among these, about 18,000 villages can never get electricity. These villages can be covered by renewable energy programmes, for which Rs.500 crores have been allocated.

However, one atomic power plant at Koodangulam alone costs Rs. 13,000 crores. Its life is only 30 years. This amount is obtained as a loan from foreign countries and we have to pay the interest on this loan. Moreover, the electricity produced by Koodangulam nuclear plants will be used by multi-national companies and there is a plan to supply electricity to Sri Lanka by undersea cables also. Poor Tamil Nadu villagers may not get any electricity. (Recent reports say that one Koodangulam NPS will start working this year (2011-2012) and Tamil Nadu will get its share) But, the land, water and human

resources are provided by Tamil Nadu. Radiation hazards will be faced by Tamil Nadu! All these complications can be avoided, by utilizing all our 'renewable energy resources' to the fullest capacity (as discussed earlier).

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PUJYA SWAMIJI'S SATABHISHEKAM CELEBRATIONS JULY 20-22, 2011

Krishnan Sugavanam and N. Avinashilingam

PUJYA SWAMIJI AS TEACHER OF VEDANTA

Pujya Swami Dayananda Saraswathi is a great visionary, an eminent teacher of Vedanta, a powerful thinker and writer.

Pujya Swamiji's guiding principles could not have found greater relevance than in times like these when the world is torn apart by strife and violence. There is a compelling need to restore global peace and harmony by mutually respecting all cultures and civilizations. Within the country too, there is a dire need to protect rural and tribal people as well as restore temple tradition and culture. Who better can visualize and actualize steps in this direction with total commitment than Pujya Swamiji who has dedicated his life to fulfill the needs of the society?

From establishing Arsha Vidya Gurukulams to initiating All India Movement (AIM) for Seva, from convening Hindu Dharma Acharya Sabha to setting up Dharma Rakshana Samiti, Pujya Swamiji has been untiring and unflinching in his efforts to achieve the desired results. With his inspiring ideals, there is still hope for peace to prevail in the generations to come.

Pujya Swamiji has succeeded in unraveling and assimilating the vision, the spiritual knowledge revealed in the ancient scriptures. He started sharing this Arsha Vidya, knowledge of the rishis, through his teachings to a number of committed seekers of this knowledge. Under his tutelage, there are more than 200 disciples, who are renunciates, who continue the tradition of Vedanta Teaching, in various parts of the globe. Traveling extensively all over the world, Pujya Swamiji has enlightened and touched millions of people through his teachings and his abundant love for mankind.

SATABHISHEKAM

The sheer aura of Pujya Swamiji's presence has touched millions across the world. This Satabhishekam function has been organized to offer an opportunity to all those who have always wanted to show their appreciation to Pujya Swamiji for having touched their lives in some way or the other. Upanishad says, may one desirous of prosperity worship a Jnani. This is a humble tribute to Pujya Swamiji who is an epitome of wisdom, love and compassion.

Satabhishekam is essentially a religious function. It is celebrated when a person completes 81 years of age and had the privilege of viewing 1000 full moons. His family members celebrate the same by doing vaidika rituals. Because of his age that person is worshipped by his family and the community. The children, grand children and great grand children seek the blessing of the person who has celebrated Satabhishekam.

True to the positioning of the event as a "Grand Private Family Celebration", the three day celebration of the Satabhishekam of Pujya Sri Swamiji took place in a manner befitting the great master.

The celebration was only a context raise funds and create a corpus to institutionalize Pujya Swamiji's activities. Accordingly, over 110 regional teams were setup, 70+ in India and 40+ overseas, with a view to raise funds. Various schemes were drawn to provide for every section of the society to participate in this auspicious event.

The function was celebrated from 20th to 22nd of July 2011, at CODISSIA, Coimbatore.

There were 11 activities connected with Pujya



Swamiji that were showcased during the celebrations. In addition to the stalls, there were two CCTV projectors displaying the proceedings on two huge screens. Each session was attended on an average by roughly 3000 people, with the Satabhishekam session (22nd afternoon) attended by over 5000 people. Over 87 advertisers took advertising space in the unique Souvenir, which was released in commemoration of the event.

Over 250 priests took part in the Vaidika Rituals, with over 130 Patashala children also participating. In all, the rituals ran for 18 hours spanning over the three days. Ten different cultural programs were presented, comprising of dance and music, with over 80 artistes taking part in the presentation. There were several thematic presentations, all offered with Shraddha and Bhakti.

Accommodation for close to 1000 people, comprising of sannyasis, Veda Patashala children, priests, artistes, dignitaries, special invitees and volunteers, was provided. Over 20 teams were formed, under the stewardship of a coordinator for each team with over 250 volunteers contributing their services across the board. The teams were formed to

coordinate Pujya Swamiji requirements, security, reception, vehicle parking, meeting hall management, stage, compeering, cultural, dignitaries, audio video and lighting, first aid, food, stores, vaidika rituals, transportation, accommodation and Samarpanam office. Over 60 volunteers from Dharma Rakshana Samiti and 50 volunteers from Manjakudi took part in the services. Travel desks were set up and manned continuously for 48 hours to facilitate devotees' arrival both in the railway station and at the airport.

The entire proceedings were telecast and webcast live by Sri Sankara TV.

Three Veda Pandits and five Veda Scholars were honored with a shawl and a purse. *Arsha Kula Ratnam* award, instituted to commemorate the occasion, was conferred upon **Samskrta Bharati**. The award carries a citation and a purse for 5 lakhs.

The event was truly a lifetime experience for all those who attended.