



YUVA BHARATI

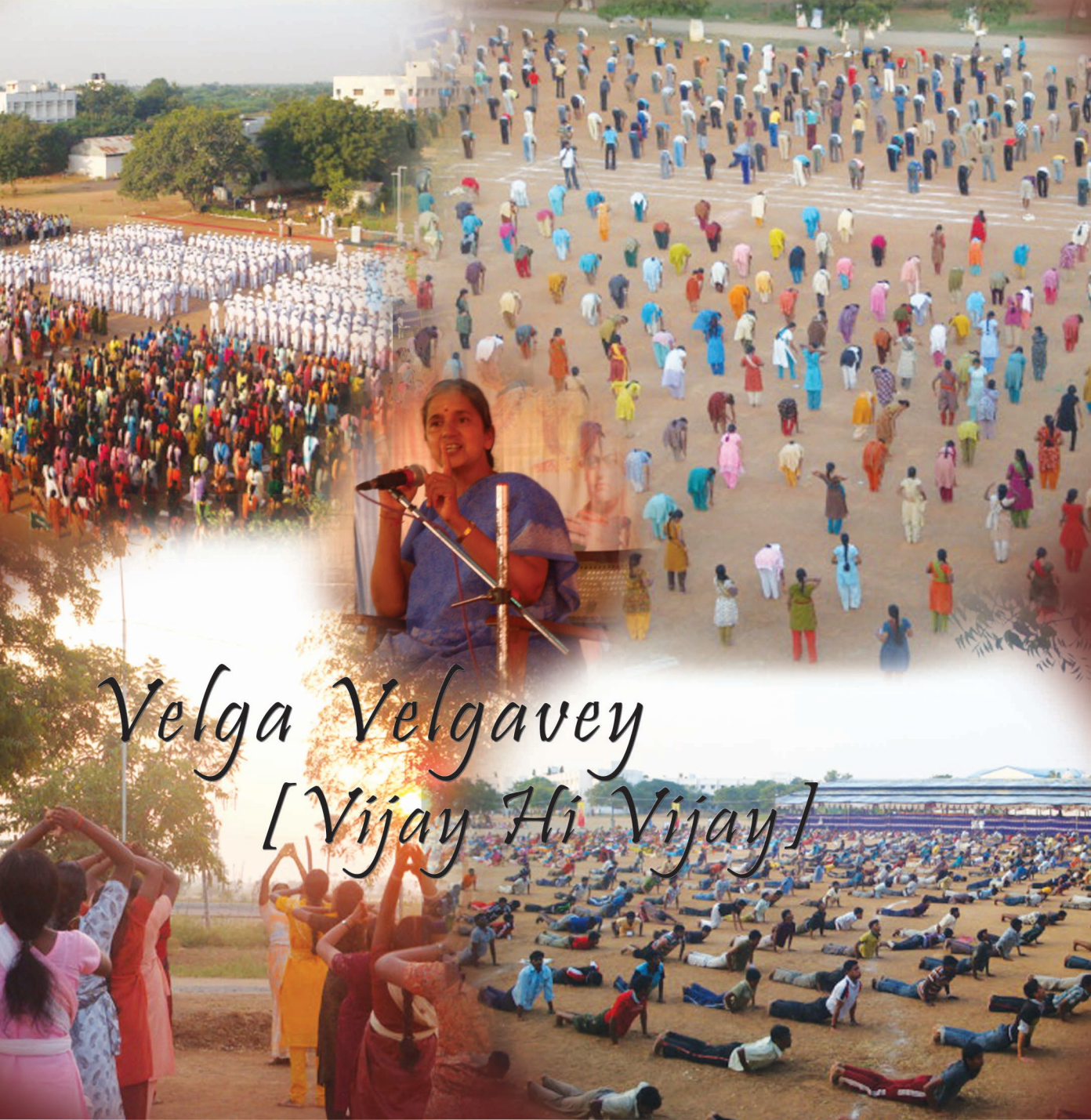
Voice of Youth

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[Vijay Hi Vijay]

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Voice of Youth

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Marketing:

D.Krishnamoorthy

H.Gnaneswara Rao

Design & Layout

V.Senthil Kumar

Editorial Office:

5, Singarachari Street,

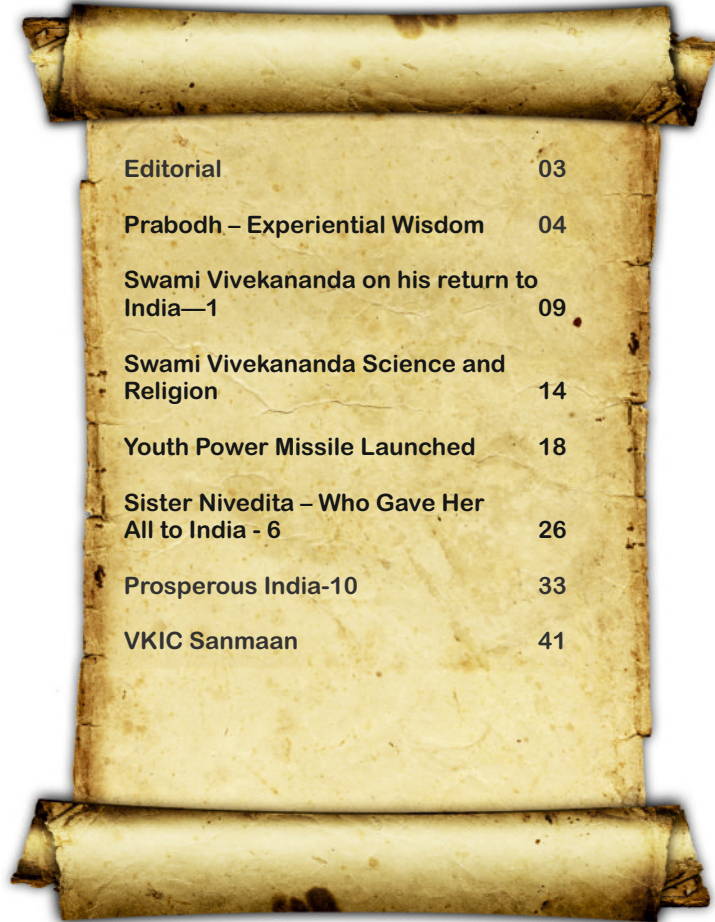
Triplicane,

Chennai 600 005.

Ph: (044) 28440042

Email: vkpt@vkendra.org

Web: www.vkendra.org



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Editor : P.Parameswaran.

Invocation

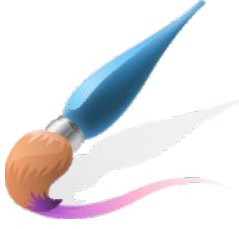
(Lord Nataraja Temple,
Chidambaram, Tamil Nadu)



कर्पूर गौरम् करुणावतारं सप्सर सारम् भुजगेन्द्रहारम्
सदावसन्तम् हृदयारविन्दे भवं भवानी सहितम् नमामि

karpūra gauram karuṇāvatāraṁ
samsāra sāram bhujagendrahāram
sadāvasantam hṛdayāravinde
bhavaṁ bhavānī sahitam namāmi

I salute to that Ishwara along with Bhavani (Shiva and parvati) who is as white as Karpur(camphor), an incarnation of compassion, the essence of this world, who wears a bhujagendra(snake or serpent) around his neck and is ever present in the lotus abode of our hearts



Forget to Perish...

Ours is the only country in the world having a short term memory. You may wonder how a country can have short term memory, an individual's curse.

Well this is neither misspelt nor is this about the pattern of decreasing neurotransmission among the elders in India. This is more about the way we respond as a society to crucial issues which hamper our growth as a nation. If you think I am kidding, please try to list out the scams and their enquiries. Harshad Mehta and Ketan Parekh in the Stock market scam, Telecom Scam of Sukh ram, Fodder scam, Bofors scam, sathyam scam, Telgi Stamp paper scam, Commonwealth scam, 2G Spectrum scam and many more in the states too. The list is big enough to fill all the pages of this issue. I bet you would have recollected only the latest two or three of these. It's been quite a long time since our country has become "shock proof" to such issues. If at all anything can baffle them it would be the enormity of the scams and surely not the occurrence. And our rapacious politicians ensure that every time they commit something, it will be big enough to rub the previous one from the memory of the public. But the society can ill afford to forget and it will only embolden the clan of the culprits to commit more such acts. The Media plays a vital role in making the society apathetic and this can be seen from their TRP driven "Reality" shows. Seldom do they give the proper perspectives. The numbing act performed by the media is not the only reason. The lack of will of our society to react and respond to the threats to its security and sovereignty is a curious case for the psychiatrists to analyse. These corrupt acts are in a way a punishment to the indifference of the society. A sure outcome if we forget to learn the lessons from the punishment is a bigger scam. It's pertinent to recall Martin Luther king (jr) who said "History will have to record that the greatest tragedy of this period of social transition was not the strident clamour of the bad people, but the appalling silence of the good people". There are many ways to show that we do remember the wrong acts and we don't want them to be repeated. One of them is pinning the perpetrators with admonitions in the available public spaces like letters column in the media and a more freely available space in the web. The other one will come during the elections. Remember not to forget...

V.V.Balasubramanian
YB-ET.



PRABODH - EXPERIENTIAL WISDOM

N. Krishnamoorti

Sowmya: Guruji! Our Vedantic wisdom and our life style as advocated by our Rishis and Shastras, - do they have any experiential basis?

Guruji: They do have! Not only that, if any knowledge, is without a basis in human experience, it is rejected in our tradition. The purpose of knowledge is not to accumulate dry information. It is to acquire love and happiness and disseminate them to all living beings especially Human Beings!

Sowmya: But how are we to start with an ordinary person and his ordinary experiences?

Guruji: Every living being wants happiness, comfort and goes in search of them, learns to acquire them. Even a tiny ant wants happiness and searches for its food, and it runs away from unhappy, uncomfortable situations. Even a sleeping man changes his position to lie in a more convenient position. Therefore this search for happiness is the sign, a mark for recognizing life. We can safely say - "life" is the capacity to seek and enjoy Ananda. Seeking Ananda is not a "Learned" value. It is an inherent value of all living beings - it is INSTINCTIVE, SAHAJA. A little disturbance from a position of happiness prompts the living being to try to come back to HAPPINESS, its natural state.

Sowmya: But to get Ananda we want tools, materials, situations, facilities and

Knowledge.

Guruji: Yes. These are called ARTHA! Artha is a material or external object or information which helps you to enjoy happiness.

Sowmya: That means the objects that do not give me happiness have no Artha - meaning!

Guruji: Yes. That is why unnecessary accumulation of material wealth, which cannot give you happiness, is condemned by sages like Patanjali and by the Vedic seers. I shall tell you a story. When gold was discovered in the western coast of USA, thousands of miners went there for gold hunt. They went mining deep into Earth. In the process, gold caused greed, quarrel, murder and vices. Almost 20,000 people were killed in the gold-hunt. At last they amassed much gold, digging as deep as 5 km into the Earth. The gold so accumulated had to be kept very safely. Where were they to keep it? At last they dug a pit 5 km deep in Fort Knox in the Kentucky state of America and buried the gold for safe keeping. The gold which was in Nature's womb at 5 km depth was mined and stored in the deep pit for which tens of thousands of people lost their lives. This wealth has no meaning. It has no **Artha**. Therefore wealth has to be distributed, and properly used to give happiness to people. Then it is called currency - DRAVYA.

Sowmya: How foolish man has been!

Guruji: Therefore our rishis say that wealth should be properly applied to the practical

needs of life. Manu says even food grains and edibles should not be kept stored for more than one to 3 years. Even for enjoying wealth there are conditions. The wealth should give man happiness not opposed to DHARMA. The happiness one enjoys should be in tune with his spiritual growth because it is the ultimate Brahmananda, which has been filtered by his senses and Karmavasanas to appear as his present material- based – Ananda. *Etasyeva Anandasya Anyani bhutani matram upajivanti* (Brahadaranyaka Upanishad)

Sowmya: Does the moral code of Dharma apply only for enjoying the wealth?

Guruji: Wealth should be enjoyed in such a manner that the enjoyment is in tune with Dharma. *Dharma a viruddho bhuteshu kamo'smi bharatarshabha* (Gita 7-11). Not only that, wealth should be earned in such a manner that it does not harm any other living being. It should be, devoid of exploitation of Nature (Yajna) sharing with society (Dana) and helping one's own spiritual growth (Tapa). The laws of Dharma teach you how to establish healthy relationships with the panchabhutas, the plant world, the animal world, the rest of the human beings, the Devas and Paramatma Himself. Dharma is the art and science of building healthy relationships with the entire creation.

Sowmya: In this ascending order of Kama, Artha, Dharma next comes Moksha.

Guruji: Yes! When you practise Dharma for Kama and Artha it is worldly life. Though it is a good life, it is only worldly life. When you practise Dharma for the sake of Dharma, it leads to Chittashuddhi and moksha dawns upon you.

Sowmya: How do we communicate happiness, wisdom to others?

Guruji: They cannot be communicated by pravachan – lectures, says the Veda. You can practise them and set out example to others, so that others are persuaded to follow your example. This is how Puranas work on the society; they give models for the society to emulate. But the experience is intensely personal. It cannot be transferred.

Sowmya: Then how are these values, teachings, practices and techniques transferred from generation to generation in Bharat?

Guru: Social institutions such as family, community, (Samaj) and, Gurukula, create a conducive atmosphere to transfer these experiences from one generation to the next. Ancient Bharatiya wisdom as well as Modern western science agrees that a very young child can learn things very fast. In a family many difficult and hard experiences and knowledge are taught by the parents to the children with great love and affection. A guru teaches these experiences to the disciple through Deeksha. A musician, a yogi, a Shilpi, a Kavi and a dancer teach their art to the disciple through long years of intense training. Tremendous amount of concentration, Shraddha in the Guru's words, patience and repeated practice alone can make the student inherit his Guru's wisdom. Abhyasa and Vairagya are the virtues advocated by the Gita.

Sowmya: In this manner a student can become the heir to the cumulative wisdom of all his forefathers, many generations!

Guruji: Yes. But with this accumulated wisdom comes great responsibility. The duty of simplifying the teachings, infusing new life into them, updating them and imparting them to the next generation of students – *Swadhyaya pravachanabhyam Na pramaditavyam* (Taittiriya Upanishad). This was the process by which every student learnt from his teacher, and

imparted wisdom to his own student. It is called tradition – PARAMPARA. This is how Bharata has been maintaining its unbroken chain of tradition and innovation.

Sowmya: Guruji! I am proud to belong to a

Nation, by being born in which I can become the inheritor of the cumulative wisdom of ages.

Guruji: Take the line forward. Become a teacher and train good students. That is how you can pay back your GURURINA.

FAREWELL



Sri D.Krishnamurthy of VKPT Presenting a memento to Sri Hari Rao on behalf of other staff

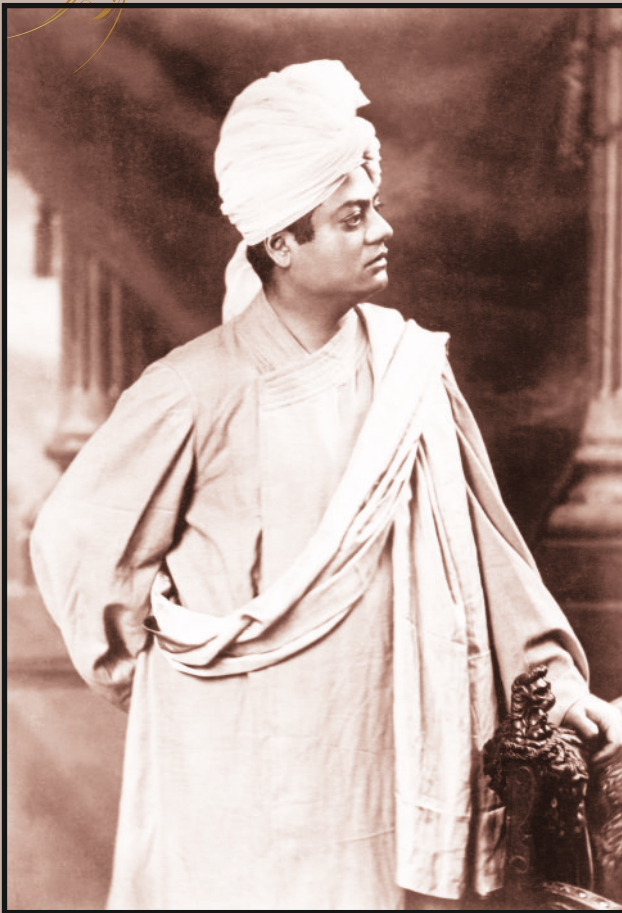
Shri R.Hari Rao, Asst.Manager, retired from service on 31/12/2010. He rendered 37 years of service to Vivekananda Kendra Prakashan Trust. A farewell function was arranged on 31/12/2010 in our office premises Shri N.Krishnamurthiji, Editor of Vivekavani and senior life worker presided over the function. The staff of Kendra presented him with mementoes and gifts. Shri R.Hari Rao recalled his long association with Kendra and also said how he would spend the rest of the retired life. Vivekananda Kendra Prakashan Trust wishes him a Peaceful and Blissful post retirement life.

(Preparations are afoot in the country to celebrate the 150th Birth Anniversary of Swami Vivekananda. We are starting a new series of article which chronicles the details of his return to India and his message)

Swami Vivekananda on his return to India—1

On His way to India

Nivedita Raghunath Bhide



With great love for India and glorious vision for her, Swami Vivekananda had left for USA. He struggled and succeeded in participating in the World Parliament of Religions in 1893. His call to the West for spirituality was also a call for India to realize that that was Her mission, her purpose of existence. India stirred in her deep slumber. The days of Tamas were to be discarded, she had a mission. The hero's call was sounded and people of India looked towards the hero's return. When will he come, what will he tell, India longed to see him and listen to him.

What about Swami Vivekananda? India was his heart-beats, his *Ishtadevata*, his thought when he had started for America to participate in the Parliament of Religions in 1893. 8000 miles away from India he toiled day after day over three years to spread Vedanta in those distant lands though he too longed to be in India, to be in his quiet simple Sanyasi cloths, to be in meditation on the banks of Ganga. But he could not discard

the work unfinished. Ultimately, when his brother disciples Swami Saradananda and Swami

Abhedananda reached West to continue his work there, he was free to leave for his dear motherland.

Swami Vivekananda told to his disciples Captain and Mrs. Sevier, "Now I have but one thought and that is India, I am looking forward to India -- to India!" On the eve of his departure, an English friend asked him, "Swami, how do you like now your motherland after four years' experience of the luxurious, glorious, powerful West?" His significant reply was: "India I loved before I came away. Now the very dust of India has become holy to me, the very air is now to me holy; it is now the holy land, the place of pilgrimage, the *Tirtha*!"

Disciples of Swami Vivekananda in England wanted to cut down his travel by sea-route and so instead of going to America and boarding the ship from there to India, they made him take the train to France, Italy, Naples. And at Naples the ship was to be boarded to go to India. Thus he could see Rome, Vatican and Naples on his way. While seeing the Rome, his disciples and friends were surprised at his knowledge of ancient Rome, they remarked, "This is wonderful, Swami! You seem to know every stone in Rome!"

At Naples Swamiji along with his other disciples waited for the steamer from Southampton. J.J. Goodwin, the devoted disciple of Swami Vivekananda would come in that and all others would join. When finally the steamer came, the Swamiji was beside himself with joy and exclaimed, "Now, at last, it will be India -- my India!" The steamer, the Prinz Regent Luitpold, sailed from Naples on December 30, 1896, and was to reach Colombo on January 15, 1897.

Two incidents made this voyage most memorable. One night, shortly after Swamiji had retired, he had a phenomenal dream, which made a profound impression upon his mind, so much so that he frequently spoke of it

in later years. Sister Nivedita and Surendranath Sen who had heard from Swamiji noted it down and thus it has come to us. Swamiji dreamt that a bearded old man, venerable and Rishi-like in appearance, stood before him and said, "Observe well this place that I show to you. You are now in the island of Crete. This is the land in which Christianity began. Do ye come and effect our restoration; I am one of that ancient order of Theraputtas (Therapeutae) which had its origin in the teachings of the Indian Rishis." And he added another word which escaped the Swami's memory. Sister Nivedita wrote, "It is my own belief that the other word was 'Essene'. But alas, I cannot remember the Sanskrit derivation!" The word Therapeutae unmistakably means "sons or disciples of the Theras," from *thera*, an elder among the Buddhist monks, and *putra*, which in Sanskrit means "son". The old man concluded: "The truths and ideals preached by us have been given out by the Christians as taught by Jesus; but for the matter of that, there was no such personality by the name of Jesus ever born. Various evidences testifying to this fact will be brought to light by excavating here." "By excavating which place can those proof and relics you speak of be found?", Swamiji asked. And the old man pointed and said, "See here." Swamiji woke up and at once rushed to the deck to ascertain the ship's whereabouts. He met a ship's officer turning in from his watch. "What is the time?" he asked him. "Midnight", he was told. "And where are we?" "Just fifty miles off Crete!"

It is said that the Swami wrote to a friend in England, an archaeologist, about his dream and asked him to find out if there was any truth in it. It was some time after the Swami's death that an item appeared in the *Statesman* of Calcutta, stating that some Englishmen in the course of excavations in Crete had indeed come across records containing wonderful revelations of the origin of Christianity.

The historicity does not matter. This incident did not diminish his regards for Jesus Christ. Once to an enquirer, he said while referring to

the incident in the Bible in which a woman washes Jesus's feet with her tears, he had exclaimed, "Madam, had I lived in Palestine in the days of Jesus of Nazareth, I would have washed His feet, not with my tears but with my heart's blood!" Sister Nivedita says Swamiji had explicit sanction of Sri Ramakrishna. When someone had questioned Sri Ramakrishna about the historicity of Sri Rama and Sri Krishna, he had said, "Do you not think that they who could create such things must themselves have been the idea that they held up for worship." Swami Vivekananda clearly gave the message through these incidents that it is not the historicity of Jesus or any incarnation that matters but what matters is how one could follow the ideal in one's life.

The other incident was related to two Christian missionaries on ship who insisted with Swamiji on discussing the contrast between Hinduism and Christianity. Their methods of argument were most offensive; and when they were beaten at every point, they lost their temper, became virulent and abused the Hindus and their religion. Swamiji stood it as long as he could; then walking close to one of the missionaries he seized him firmly by the collar and said half-humorously, half-grimly, "If you abuse my religion again, I'll throw you over-board!" The frightened missionary "shook in his boots" and said under his breath, "Let me go, sir, I'll never do it again!" From that time on, he was most servile to Swamiji on all occasions and endeavoured to remedy his misbehaviour by exceeding kindness.

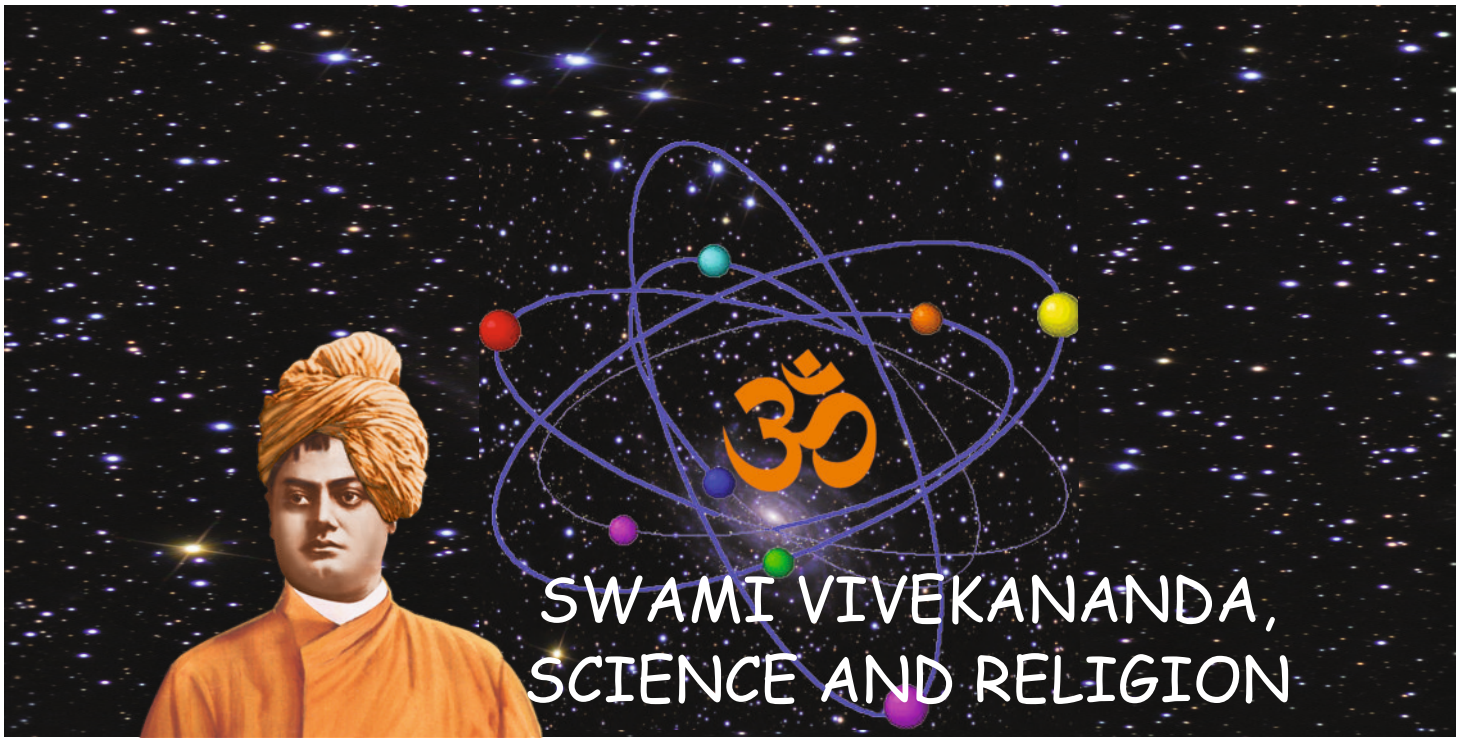
Later, during the course of a conversation with a disciple in Calcutta, Swami Vivekananda narrated this incident when he was pointing out that Dharma should be the basis for united action, and that true feeling for one's Dharma should bring about the

manly spirit so much needed in India. He narrated this incident and asked, "My dear Sinha, if anybody insulted your mother, what would you do?" "I would fall upon him, sir, and teach him a good lesson!" "Well said! But now if you had the same positive feeling for your own religion, the true Mother of our country, you could never bear to see any Hindu brother converted into a Christian. Nevertheless, you see this occurring every day, yet you are quite indifferent. Where is your faith! Where is your patriotism! Every day Christian missionaries abuse Hinduism to your face, and yet how many are there amongst you who will stand up in its defense? Whose blood boils with righteous indignation at the fact?"

Both the incidents and Swamiji's approach to it have become a lesson for us. The providence hinted at how in the succeeding years India would have to face the aggressive conversion activities of the desperate foreign-church sponsored Christian missionaries. We respect Christ for his saintliness whether he was a historical figure or not. We also accept as our own the Christian brethren as they are children of this land and culture. But we should not tolerate fanatic Christians' exclusive approach like 'My God alone is true and yours is devil', and their abuse of our Dharma. It is not manliness to keep quiet in spite of their abuse. If we do that, then we are doing dis-service to them too as we are doing it to our Dharma. The purpose of our Hindu Culture has been to help the humanity to understand God. God cannot be limited to one name and form and abused in other names and forms. If anyone is doing it out of ignorance or ill-will or lack of spirituality in them, then it is our duty to stop it.

The early morning of January 15, brought in view along with the golden sun, the coast of Ceylon. This was India, (as then Ceylon was part of India even politically) and Swamiji was beside himself with excitement. Perhaps he saw also the rising Sun in all its glory on the future of India.

(to be continued...)



SWAMI VIVEKANANDA, SCIENCE AND RELIGION

Dr.R. Chidambaram

Principal Scientific Advisor to the Government of India



Many great men have died early. Adi Sankara, who revived Hinduism in an environment of rapidly spreading Buddhism died at 32. So did the great mathematician Srinivasa Ramanujan, who has been called “a magical genius” by Thomas Kak on his centenary. Swami Vivekananda died at 38. These men have awe-inspiring achievements in their brief lives. Swami Vivekananda's birthday, 12th January, was declared by the Government in 1984 as 'National Youth Day' so that Swamiji's philosophy and the ideas he lived and worked so hard for could be a great source of inspiration to the Indian Youth.

Young Narendranath, who later became Swami Vivekananda, though he lived more than a century back, is representative of modern Indian youth – doubtful and skeptic, unwilling, like any modern rationalist, to accept anything, including any postulated religious truth without verification. Later he came into contact with the great Saint and Yogi Shri Ramakrishna Paramahansa, who symbolized the traditional, spiritual, ascetic, Upanishadic India. This interaction, over a period of time, changed Narendranath into Swami Vivekananda, the modern

expositor of Advaita Vedanta.

The Scientist

On November 23, 1898, Jamshedji N. Tata wrote to Swami Vivekananda asking him “to take the leadership of a Research Institute for Science in India” – this later became the famous Indian Institute of Science, Bangalore. They had travelled together in 1893 from Japan to USA. Tata was on a mission to bring the steel industry to India. Swami Vivekananda advised him that bringing materials technology alone was not good enough, Tata “will have to build materials science within the country” – Farsighted suggestion! No professional scientist could have given better advice. That is why Tata wanted to bring in the ascetic spirit into science and he says in his invitation letter to Swami Vivekananda: “I know not who would make a more fitting general of such a campaign (to set up a Scientific Research Institute) than Vivekananda”!

The Need for Character

India needs today leaders—politicians, administrators, managers, industrialists, soldiers and scientists—with character—people who would not compromise with principles.

Swami Vivekananda has said:

“Beware of compromises. I do not mean that you are to get into antagonism with anybody, but you have to hold on to your own in weal or woe and never adjust them to others' 'fads' through the greed of getting supporters.”

The great scientist Einstein once said: “Most people think that it is the intellect which makes a great scientist. They are wrong, it is the character.” This, of course, does not mean that anyone can do great science. High intellect is necessary but not sufficient; character is more important. The definition of

character is, however, not easy. Character means integrity; it means pursuit of excellence within the individual's limitations, of course; it means perseverance in the face of adversity; it means commitment to national and social causes; and it means also a commitment to justice and societal equity. Of course, character is needed not only in leaders but in every citizen.

Character and Courage

To be a person of character, in the face of temptations and pressures, needs courage.

“Stand up, be brave, be strong!”

is a recurrent theme in Swami Vivekananda's speeches”.

The need for strength applies to an individual as well as a country. I have often said: “National Development and National Security are two sides of the same coin. Development without Security is vulnerable; Security without Development is meaningless. The greatest advantage of recognized strength is that you don't have to use it. The greatest disadvantage of perceived weakness is that the enemy may get adventurist.” In fact, this is the basis of our credible minimum nuclear deterrence posture.

Doing your Duty

The Bhagwad Gita has influenced many leading scientists of the world like Einstein and Sommerfeld. When Robert Oppenheimer saw the flash from the first nuclear test in the U.S., he said he was reminded of a verse from the Bhagwad Gita, where Krishna tells Arjuna that if you see my real form it will look brighter than a thousand suns, shining simultaneously. The most commonly quoted verse from the Bhagwad Gita is the one that advises you to do your duty without worrying about the fruits of your achievements.

But what is our duty? Swami Vivekananda gives practical advice:

“By doing well the duty which is nearest to you, the duty which is in your hands now, we make ourselves stronger and improving upon our strength in this manner step by step, we may reach a state in which it shall be our privilege to do the most coveted and honoured duties in life and in society”.

Eliminating Inequality

Swami Vivekananda has said:

“Desire, Ignorance and Inequality—this is the trinity of bondage”.

That is why total elimination of poverty, particularly rural poverty, is so important. One of my definitions of a 'developed' India is “when the quality of life in rural India becomes comparable with the quality of life in the non-urban areas of already-developed countries.” There are many initiatives of the Government and of voluntary organizations in the context of rural development. One of them is RuTAGs (Rural Technology Action Groups) of my Office, where we try to raise the technology level, where a technology solution is already being implemented by a voluntary organization (or a Government Department). RuTAGs, which are now centred in six IITs, also help to deliver technology to rural areas, when it is available in an R&D institution. Some additional technology development may also be necessary in some cases. For example, BARC has implemented successfully a programme for recharging of aquifers in the hilly areas of Uttarakhand using the isotope hydrology technique. One of the partners of the RuTAG Centre in IIT Madras is Vivekananda Kendra.

Advaita Vedanta

Swami Vivekananda gave a beautiful address in the Harvard University in 1896 (March 25), which for the modern youth is a summary of great clarity of Hindu scriptures. He talks

about “three groups of commentators, from whose interpretations have risen the three systems of philosophy and sects. One is the dualistic or Dvaita; a second is the qualified non-dualistic or Vishishtadvaita; and a third is the non-dualistic or Advaita. Of these the dualistic and the qualified non-dualistic include the largest number of Indian people. The non-dualistic are comparatively few in number.”

Swami Vivekananda said:

“All that is real in me is God; all that is real in God is I. The gulf between God and me is thus bridged”.

He felt that Science had proved that “physical individuality was a delusion” and “by overcoming the small, selfish egoistical self, one attained infinite, universal individuality”, enshrined in Advaita Vedanta. It takes time to grasp the significance of this profound statement. The world is generally seen as divided into “I” – enveloped by family and the community loyalties and national patriotism – and “the statistics of the other six billion plus people”; it is a sobering thought that this is the same perception of every one of the six billion plus people.

Unconsciously, scientists come closest to the philosophy of Advaita Vedanta. The laws of science are universal. The validity of Maxwell's equations of electromagnetism or of the Schrodinger's equation in Quantum Mechanics or of the general theory of relativity is not limited by the confines of any geographical region. The distributed belief in their validity among scientists from all parts of the world gives rise, in fact, to a kind of Universal Consciousness. The fundamental concepts of the wave-particle duality in Quantum Mechanics and of the conversion of mass into energy and vice-versa in the Special Theory of

Relativity, both introduced in the early part of the Twentieth century, had also deep philosophical implications.

For many scientists, the stability of Nature's laws (there is nothing in Science itself which gives us an assurance of this stability) – we expect the inverse square law of gravitation to be as valid tomorrow as it was yesterday and we expect the Schrodinger's equation to be as valid next year as it was last year (of course, our understanding of these laws gets refined with time and we also make new discoveries) – and the manifestation of these laws in various natural phenomena (many of which are still not understood) is an expression of God. Beyond that, religious perceptions (or the absence of them) vary with the individual and the cultural environment he or she is brought up in. Swami Vivekananda tried to integrate these perceptions. And as stated by Swami Vivekananda a hundred years back, there is nothing in modern science – whether it is the theory of evolution or the theory of Relativity—which is in conflict with Advaita Vedanta.

It is interesting to note that the interactions between atoms in inanimate beings, in far away galaxies and in our own being are governed by the same laws. Is this the basis of the concept of *Parabrahmam*?

Swami Vivekananda has said:

“The essence of Vedanta is that there is but one Being; that every soul is that Being in full, not a part of that Being”.

Interestingly and somewhat humourously Swami Vivekananda says:

“Astrology and all these mystical things are generally signs of a weak mind; therefore, as soon as they are becoming prominent in our

minds, we should see a physician, take good food and rest”!

In the final analysis Swami Vivekananda finds the difference between religions not significant.

He says:

“By the study of different religions, we find that in essence they are one”.

After listening to his lectures in the World Parliament of Religions on 11 September, 1893, in Chicago, the New York Herald wrote:

“Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation”.

India as a 'Developed' Nation

We will become a 'developed' nation sooner or later. We will become a 'great' nation again if we simultaneously retain our great cultural and spiritual heritage.

My Young Friends:

India has a great cultural and spiritual message for the world, which Swami Vivekananda tried to deliver a century ago. We must keep doing this, but from a strong independent secular democratic 'developed' India.

India, to become a 'developed' country and to sustain that status must be not only economically developed, but also scientifically advanced and militarily strong.

The challenge before you is how to develop India through the use of science and technology—create national wealth; improve the quality of life of our people, particularly those living in rural areas; and enhance national security—and at the same time preserve our great spiritual and cultural heritage.

When the next Swami Vivekananda comes from such a future India – his message will spread through the world faster.

YOUTH POWER MISSILE LAUNCHED

Velga Velgavey (Vijay Hi Vijay) Camp

Swami Vivekananda's 150th birth anniversary falls on 12.01.2013. To celebrate the holy day in a fitting manner, the Vivekananda Kendra is taking Swami Vivekananda's message to millions of young men and women across the country. In this connection, Rajasthan, Maharashtra, Madhya Pradesh, Assam and Arunachal have given the message to lakhs of college students and have involved thousands of youth in one day and five day camps.

Preparations:

In 2009 it was decided that the Kendra would celebrate the youth power of Tamil Nadu in 2011. As the first phase, a book was written on the life and message of Swami Vivekananda in Tamil. The information of the 'Velga Velgavey' programme was taken to 75000 students in 200 colleges from 13 districts of Tamil Nadu. 35000 students registered for the programme and 32000 wrote a simple test on

the book. One day leadership training programmes were conducted in colleges. 4000 students participated in those events involving training in leadership, games, patriotic songs and lectures on organization. Out of them were selected 569 girls and 444 boys (a total of 1013 student s) for a five day finale at Madurai.



A birds eye view of the Grand "Pandal"

They were from 92 colleges. The camp was conducted from 21st January at the Subbalakshmi Lakshmiapati Science College on

the Aruppukkottai road of Madurai City. Sri Krishna blowing the conch to awaken Arjuna was the title of the camp manual (*Sange Muzhangu*).



Swami Kamalathmanda during the inauguration

The grand opening:

On 22nd January, Swami Kamalathmanandaji, Head Ramakrishna Math, Madurai, lighted the sacred lamp and exhorted the youth to take Swami Vivekananda as their national hero for rebuilding the Nation and as a personal example of strength, dedication and service. The Chairman of the State Committee, Dr.T.R.Dinakaran, industrialist, described how spirituality and service were the twin tools of Nation-building according to Swami Vivekananda. He said youthhood is the right age for deciding on one's life-path. Sri Ananda T.Amirtham, industrialist, recalled his long association with the Kendra and commended it as a forum through which youth can serve the Nation. The Principal of the Subbalakshmi Lakshmipati College, Dr.

Srinivasan, felicitated the campers on behalf of Dr. Lakshmipati and on his own behalf. The Vice-President of the Vivekananda Kendra, Susri Nivedita and the General Secretary, Sri D. Bhanudas graced the occasion. Swami Kamalathmanandaji released the Tamil Book Eknathji [written in English by Susri Nivedita], translated into Tamil by Sri P.Thangaswamy, published by Vivekananda Kendra Prakashan Trust, Chennai.

In the afternoon session, Susri Nivedita explained the objectives behind the programme. To extricate the country out of its defeatist mentality imposed on us

by years of foreign rule, the youth should make success a personal and National habit. Inculcating discipline and team spirit, for



Ready for the Surya Namaskar

service and growth, shall do the job, she said. The participants were grouped into 34 teams each bearing the name of a National Icon. Group discussions were held on 1) Marks of a



Students Performing the Deepa Puja

successful life; 2) I am India (Bharat); 3) Patriotism in daily life; 4) What is freedom? How do I understand it? The gists of the group discussions were presented to the larger audience by the group leaders. Inspiring games, prayers and a presentation by C. Leela and her team on the Kendra activities rounded off the first day of the camp.

Exhortation:

The second day of the camp saw the Vice-President of the Kendra, Sri A. Balakrishnanji addressing the campers on Youth Power. Drawing extensively from the inspiring events of the life of freedom fighters, including Netaji, he appealed to the youth to build a Nation of strength, self-confidence, prosperity and dedicated service. In the afternoon, Dr.K.Subrahmanyam, Retd. Principal, Vivekananda College, Tiruvudagam, spoke on Building a New India according to the dreams of Swami Vivekananda. The Leadership qualities of Swami Vivekananda, the reason behind his strength - his purity which could withstand

any temptation were the themes of his speech.

In the night, the camp celebrated the moments of Victory in the service of the Nation. Sri M.P.Vasimalai, Executive Director, Dhan Foundation, brought home to the youth the idea of constructive application of youth power in the fields of poverty alleviation, rural development and self-help. Screening a film, a lecture and interaction made the session lively and involved the youth.

Culture and Prosperity:

On 24th Sri N. Krishnamoorti, Kendra Worker, spoke on the Culture of Bharat as one making the path of Tyaga easy and sweet, one of experiments in spirituality, one of continuous prosperity in the face of adversity.



Surya Namaskar Performance

He mentioned how Indian icons of spirituality were becoming idols of New Science even in the West. In the afternoon, Dr.Shrinivasan of the Shastra University, Thanjavoor, spoke on the challenges and opportunities in front of our Nation. He explained how even a thousand



Sri Sivathanu Pillai addressing the Students

Bharat has achieved in space technology and its spin off in the fields of development, service of the disabled, love and sharing. The speech inspired the youth to believe in themselves and believe in the Nation's future. The visuals Dr.Pillai presented added to the power of his speech.

In the afternoon, Sri Krishna Jagannathan spoke on Bharat as envisaged by Bharati, the Tamil Poet. He described how Bharatiyar, inspired by Sister Nivedita, the disciple of Swami Vivekananda, roused the

people through his poems and songs of inspiration. Sri Jagannathan's songs added to the liveliness of the presentation.

In the evening, all the campers performed 108 Surya Namaskars each, led by the General Secretary, Sri D. Bhanudas.

In the night, the participants performed Deepa Puja guided by the Kendra Workers. Kum. Poovizhi's Bharata Natiyam recital was well appreciated.

years of aggression and exploitation could not break the Indian spirit.

In the night, Dr.G.Natchiar, Director Human Resources, Aravind Eye Care Systems, traced the history of success of their Medical System in spite of initial difficulties faced by its founder Dr.G.Venkatasamy. Now the world has come round to respect the Aravind Hospitals and benefit from its fruitful research.

Strength is Life, Weakness is Death:

On 25th, the enthusiastic campers listened with rapt attention to Dr.A.Sivathanu Pillai, Chief Defence Research, and Managing Director, Brahmos. Tracing the role of Swami Vivekananda in founding the Science Institute in Bangalore, by inspiring Tata on a Voyage to the West, Dr.Pillai shared his dreams of Building a strong India based on Science and Technology backed by spirituality and love. He pointed out to the unique leap-forward



Sri Krishna Jagannathan addressing the Students



Not the end, but a New Beginning:

26.1.11 was the concluding day of the camp, the Republic Day, the day of Swami Vivekananda's return to Bharat after his triumphant trip to the West, the National Flag was hoisted by Prof. R.Chidambaram, Scientific Advisor to the Govt. of India in the Marine Technology Institute campus in the shadow of the Demonstration Ship T.S.Meenakshi. "Service and Defence" was the theme of Prof. Chidambaram's speech. [His speech is reproduced as an article]

In the concluding session, the Kendra teacher Sri A.Velusamy presented the camp report.

Prof. R.Chidambaram appealed to the youth for realizing the potentialities of the Nation. Susri Nivedita asked the youth to continue to serve the Nation in whatever sphere they enter and to use the Kendra as their Nation-Building platform.

Sri S. Ayyappan, Secretary, Rural Development Programme, remembered the services rendered by various individuals and institutions for making the camp-a vibrant one.

The host Dr.Lakshmipati's services were warmly appreciated.

Daily Routine:

The camp was a beehive of activity from 4.30 a.m. to 10 p.m. Prayers, patriotic songs, group discussions, games, inspiring talks, cultural programmes, were some of the features of the camp.

Sri M. Hanumantha Rao and Sri Satishji conducted the camp proceedings.

Dr. Shrinivasan of the Shastra University was in-charge of the Stage Programmes.



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VALLALAR'S LIFE AND MISSION

By Dr. N. Mahalingam, published by Ramalingar Panimandram, 72, Anna Salai, Guindy, Chennai 600 032, July 2010 – 204 Pages. Rs.125/-

The author Dr. N. Mahalingam, the well-known thinker, philanthropist and industrialist, takes up national, spiritual and Gandhian causes and propagates the ideals dear to him.

Vallalar occupies an important place among the galaxy of our saints. Ma.Po.Sivajnanam, the Tamil scholar used to say, "If Vallalar had had a disciple like Swami Vivekananda (as Shri Ramakrishna had) the Tamil sage's fame would have spread far and wide". It is gratifying to note that Vallalar's followers and disciples have taken great efforts to publish well-researched editions of Vallalar's *Arutpa* (poems of grace). An authentic biography in English was a long felt need and this book fulfils the same.

The book was earlier serialized in the Sakti group's magazine 'Kisan World'. An emended version is issued as this elegant volume neatly printed and well-produced.

This volume is blessed by Poojya Sri Swami Dayananda Saraswati and by Thavattiru Ooran Adigal. The biographical details of the Saint, the temples with which he was associated, his path of compassion, the various levels of the mission he left behind are described in a clear language. The personality of Vallalar is portrayed. The

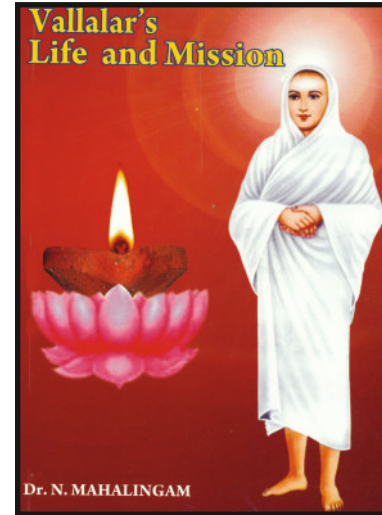
interesting episode of Arumuga Navalar of Sri Lanka revering Vallalar after initial hesitation is described. Vallalar left behind him a monumental amount of

poems, prose writings, prescriptions on medicines etc. One chapter deals with his literary output. The salient aspects of Vallalar's teachings namely Jyoti worship, moral principles and compassion are brought out with apt quotations in English translations.

Naturally, efforts will be made to take the saint's teachings to various places situated faraway. Swami Satchitanandaji has helped to build a jyoti temple in the distant Virginia in the United States.

In these difficult times, the world requires Vallalar's teachings of enlightenment and compassion. This good book in English will be an initial step, before the English knowing people get to know more and more of the revered Saint.

N. Krishnamoorthi



Sister Nivedita - Who Gave Her All to India - 6

Holding Fort in London

Anirban Ganguly

In a short but significant letter to his disciples in Madras, Swamiji made two very crucial observations which ring out loud even today providing a guiding light, especially to the young who want to prepare themselves for the task of nation-building. Referring in it to the feverish reformation activity in vogue in India then, Swamiji commented that our modern reformers were very busy about widow remarriage and that though he was a 'sympathiser in every reform' he firmly believed that the 'fate of a nation [did] not depend upon the number of husbands their widows get, but upon the condition of the masses.' The question was, Swamiji unequivocally asked, 'Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature?'¹ This was the moot point, a point that most later reformers missed out; especially those who worked among the masses in order to give them back their individuality and in the process destroyed their 'innate spirituality' by disseminating among them an ideology that only referred to struggle, class elimination and perceived all human progress only in terms of the material and economical. It is also interesting to



observe here that Swamiji had anticipated the need to uplift the masses for national regeneration long before these champions of the 'proletariat' had even struck superficial roots in the soil of this country or their ideologues had even considered applying their ideology under the vastly different political

climate of this nation. Sri Aurobindo once chided one of his un-authorised biographers who had surmised that Sri Aurobindo's 'idea of the need of the amelioration of the proletariat must have been derived from Marx'. 'This is not correct', he countered, 'and not inevitable. Would he explain how Vivekananda got the idea of *Daridranarayan*? Was it from Marx? Such ideas come to great leaders by intuition',² he concluded settling the question. Reverting back to the letter, the other point that Swamiji made in it was equally fundamental and perhaps needs constant reiteration in any scheme which has as its core aim the training of youth for national work, 'Can you become', he asked, 'an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and *we will do it...*'.³ The point here is self-explanatory and it is this alone which can perhaps maintain the nation's psychological balance. Unfortunately for us, most of the officially inspired or engineered training given in this country, be that in any field, academic, educational, cultural and social, usually makes the learner more occidental than the occidentals themselves and dissolves her/his Hindu religious and cultural instincts. I mentioned these two striking aspects of Swamiji's letter because Sister Nivedita appears to squarely fit these core requirements in the national work inspired by him – working for raising the masses, embodying certain universal ideals of the occident while turning Hindu to the very backbone in religious and cultural instincts. She embodied these requirements in her life and action, especially during her Indian phase. Pamphleteers of the present day concept of a skewed secularism shall forever

remain incapable of internalising and celebrating these aspects of Sister's life and work.

Saralabala Sarkar (1875-1961) authoress, poetess and nationalist came in contact with Sister Nivedita when her only child was admitted in the school that Sister had started in Calcutta. In her brief life sketch of Sister Nivedita – the first one to have appeared within 1914 – *Saralabala Devi* touchingly describes Sister's intense emotion for India and deeper identification with the vision of the country as the Mother. It is a lesson in itself, an exercise that begins to reveal to the inner eye the nation as the Mother herself. 'How often have we seen Nivedita in deep absorption at some thought', remembered Saralabala Devi, 'If any talk of India arose, she would become deeply meditative and say to the girls, 'Bharat Varsha! Bharat Varsha! Bharat Varsha! Mother! Mother! Mother! India's young girls, you must all repeat, Bharat Varsha! Bharat Varsha! Bharat Varsha! Ma! Ma! Ma!' So saying she would take her rosary and start doing *japam* herself. That India was the soul of her soul, the heart of her heart, ever so dear and sacred to her, cannot be expressed in mere words.'⁴ In an age when it is almost *de rigueur* to question the very idea of India, the vision and the reality of India, the above intense realisation is hard to comprehend, leave alone assimilate. An education that primarily emphasises a material vision of the country can never really train the heart to develop such identification. Such an education has made us, as Ananda Coomaraswamy – one of Sister's collaborator, whom we have earlier discussed – said, into 'a sort of intellectual pariah who does not belong to the East or the West, the past or the future'; cut off from the roots 'a nondescript, superficial being.'⁵

From his letters and thoughts, an idea of the direction that Swamiji wished Sister Nivedita's work to take becomes clear. He wished her to especially take upon herself the mission of working for the empowerment of India's women and to re-awaken their hidden and subdued *shakti*. Sister Nivedita, as Margaret, heard the first call giving that hint in course of 'a light conversation with a few people' when the Swami turned to her and said, 'I have plans for the women of my own country in which you, I think, could be of great help to me.' 'And I knew', she would later write, 'that I had heard a call which would change my life.'⁶ Swamiji's letter of 24th April 1897, written to Sarala Ghosal (1872-1945) – one of the earliest dynamic nationalists who by the early 1900s had begun organising physical culture groups all over Bengal with the aim of concretising nationalist youth power – is well-known but needs to be mentioned in this context. It gives an insight into the Swamiji's thought on the question of Indian education and Indian women. He had this vision of Indian women, symbolising the Indian spiritual life and going forth in the West to preach the Vedanta. 'If bold and talented women like yourself, versed in Vedanta, go to England to preach, I am sure that every year hundreds of men and women will become blessed by adopting the religion of the land of Bharata', he wrote to *Saralabala Devi*. And then, describing his vision of awakened Indian womanhood and his faith in the strength of that mighty awakening, he wrote, 'If an Indian woman in Indian dress preach the religion which fell from the lips of the Rishis of India – I see a prophetic vision – there will rise a great wave which will inundate the whole Western world. Will there be no woman, in the land of Maitreyi, Khanâ, Lilâvati, Sâvitri, and Ubhayabhâratî, who will

venture to do this?'⁷ In this spreading over the world of the Indian spiritual ideals, Swamiji saw Indian women, as playing a unique and unequalled role. He did not wish them to be mere beneficiaries of social reform movements or schemes, he wanted them to be empowered and taking on the world as representatives, spokespersons of the Indian civilisational identity and spirit. He perhaps saw Sister Nivedita, with her penetrating dynamism, as eminently suited for such a preparation of Indian women, especially when she herself began gradually turning herself to an unconditional surrender for the Indian work.

The work in England after Swamiji's departure slowed down but did not stop. 'Very little formal teaching has been done in Wimbledon', wrote Margaret for the *Brahmavadin* of September 1897, 'since the departure of Swami Vivekananda in December last [but] it does not follow however that Vedanta is dead or even asleep amongst us. Some of us regard these breathing periods the most valuable influence of all, in extending the sphere of conviction. The thoughts that Vedantic teaching brings, to a mind hearing it for the first time, are too vast and too new in kind for speedy assimilation. There must be rest and solitude, and fate has ordained that instead of our going away into the wilderness to find these, our interpreters shall go away from us and leave us to fight with our ignorance alone! To not a few of us the words of Swami Vivekananda came as living water to men perishing of thirst',⁸ she was quite definitely talking of herself as passing through this state. Swamiji's message came to this dedicated group at a time when an 'uncertainty and despair, with regard to Religion' had already 'beset the intellectual life of Europe for half a century' and 'Belief in the dogmas of

Christianity' had become impossible for them. 'We had no tool', wrote Margaret, 'such as we now [after meeting Swamiji] hold, by which to cut away the doctrinal shell from the kernel of reality in our Faith'.⁹ The Master's expressions of Vedanta decidedly brought about that change.

Swamiji on his part, back in India, was closely following Margaret's transformation, in a letter from the heights of Almora he wrote to a close Western disciple, 'Do you know Miss Margaret—Noble of Wimbledon? She is working hard for me. Do correspond with her if you can, and you can help me a good deal there. Her address is, Brantwood, Worple Road, Wimbledon.'¹⁰ He had already begun reposing his divine trust in her, 'Now about you personally. Such love and faith and devotion and appreciation like yours, dear Miss Noble, repays a hundred times over any amount of labour one undergoes in this life. May all blessings be yours. My whole life is at your service, as we may say in our mother tongue...things come and go, dear friend. Only the Lord is unchangeable and He is Love. May He make your heart His eternal habitation is the constant prayer of Vivekananda.'¹¹

Endnotes

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Correction : In the February 2011 issue the date of birth of Sri Ramakrishna Paramahansa was given wrongly. It should have been 18th February 1836. We regret this mistake.

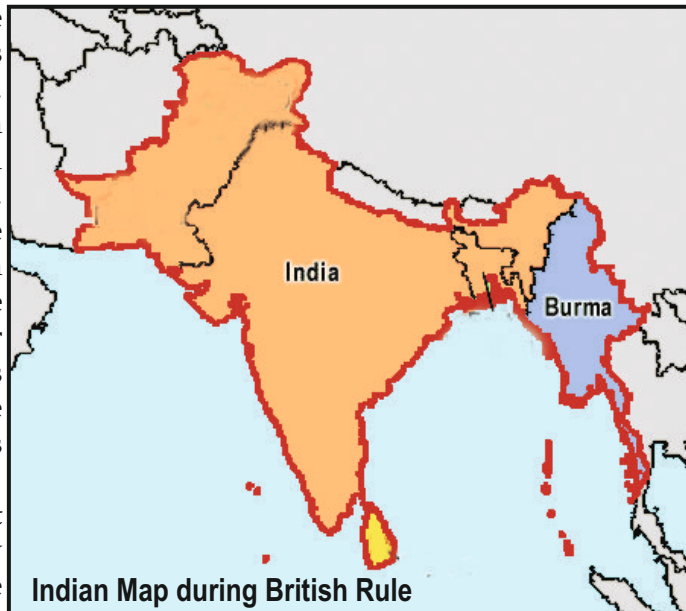
Indian economy at the time of independence

Prof.P.Kanagasabapathi

India did not get independence easily as the colonial masters were cunning and brutal.

Millions of men and women had to undergo severe pains and endure constant sufferings. Thousands of people had to lose their properties and lives. Even after the first war of independence in 1857, Indians had to struggle for another nine more decades spending all their energies to free our motherland from the clutches of the aliens.

Even before India got independence, her economy remained shattered. The fine balance that existed among the major sectors of the economy namely agriculture, industry and services had collapsed much earlier. Kennedy notes that India's share of global manufacturing had declined drastically from 24.5 per cent to a mere 1.7 per cent in a period of just 150 years, between 1750 and 1900. India had already become an importer in the nineteenth century, losing her long held status as a premier exporting nation. The destructive policies of the British, their tactful diversion of



funds outside the territories and the continuous drain of wealth had made the nation to accumulate debt for the first time in the recorded history of the country. Ultimately, Will Durant notes that the national debt of India stood at 3,500,000,000 in 1929.

Much of the population who were driven out of their vocations became either landless labourers or had to take up menial jobs. As a result there was a heavy dependence on agriculture and allied activities. Maddison notes that at the end of

Most of the English educated Indians were conditioned to think like the westerners aping their ways and means, without a proper understanding of the fundamentals and background of the country.

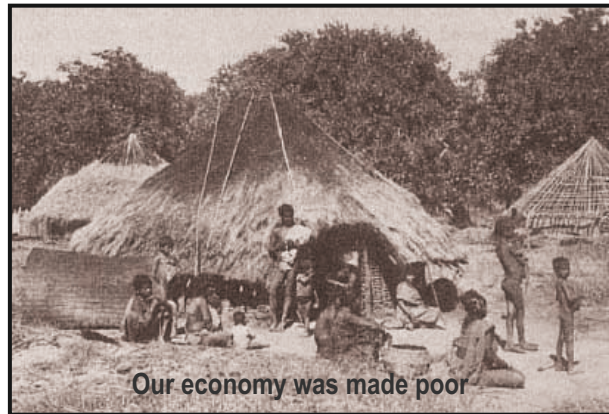
the British rule, the percentage of the labour force dependent on the village economy was 75 per cent for a share of 54 per cent of national income after tax. 17 per cent of the labour force was working as landless labourers

and scavengers for a share of just 4 per cent of national income.

The industrial and business sectors were weak. Native industries of different types were deliberately destroyed over the years. Hence the employment opportunities for people in productive avenues were limited. Bimal Jalan notes that the share of workers in agriculture and industry was 75.7 per cent and 11.9 per cent respectively in 1951. As the British denied good opportunities for the natives in services and profession, Indians could not go up in large numbers in these areas.

The quality of life was pathetic. The economic indicators compiled by the Government of India reveal that the life expectancy at birth was just 32.1 years during 1950-51. The death rate (per 1000 persons) remained as high as 27.4. The literacy rate was only 18.3, with the female literacy being 8.9. Education was beyond the reach of the major sections of the society. Most of the English educated Indians were conditioned to think like the westerners aping their ways and means, without a proper understanding of the fundamentals and background of the country.

The economy was very poor and



underdeveloped . Gross Domestic Product (at factor cost, at current prices) was Rs.9719 crores during 1950-51. Food grains output was 50.8 million tonnes, for a population of 35.9 crores. The

availability of food items for the citizens was much less than the actual requirements. Exports from the country were a mere Rs.606 crores, with imports being Rs.608 crores. The foreign exchange reserves of the country stood at Rs.911 crores.

Thus the Indian economy remained in a very bad condition at the time of independence. One has to keep this in mind to understand the background and study the functioning of the economy in the post-independent periods.

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VK Samachar

VK Kodungallur

This year The Republic Day coincided with Swamiji's birthday in the Indian Calendar and the day was celebrated emphasizing the significance of both. Respected Lakshmi Didi hoisted the flag. After the Rashtra geet the emphasis shifted to Swamiji. Firstly to acquaint the gathering, which included Sishuvihar children, their family members, a number of yoga participants and regular team of well wishers, with Swamiji's life, a short documentary on Swami Vivekananda's life was shown. Those who had not seen the Vishva Bhanu Exhibition visited the same during the tea break. After this the elders were asked to pick up small chits containing thoughts of Swamiji, contemplate on it and speak a few words. This was appreciated by many of the participants who felt that the thoughts they chose exactly fitted what they wanted for themselves. The finale was a grand lunch where the variety of dishes were brought by the participants.

SPIRITUAL RETREAT

A two days' spiritual retreat was conducted with Srimad Swami Nirmalananda giriji as the Acharya. This was more of an adhyatic study class on the theme "Pravritti and Nivritti" based



Swamiji discussing with devotees



Samuhik Bhojanam

on Bhagavad Gita. From the morning of 21st to evening of 22nd devotees got the golden



Swamiji at lunch with all the Devotees.

opportunity to be with Swamiji. There were five lecture sessions each day from morning 7 am to night 9.30pm, with short breaks for breakfast, lunch, tea and dinner. After dinner a question answer session was organised for participants to could get their doubts cleared. On the 22nd evening the retreat ended with Guru dakshina. About hundred participants attended. All of them preferred to stay in the campus making it a residential retreat.

**SWAMI VIVEKANANDA
JAYANTHI CELEBRATION**

A whole day programme was kept on the 29 January. In the morning session patriotic group song and folk group song competitions were held.. Six schools participated. A total of 80 children took part. In the public programme organized after lunch Prof. Radhakrishnan from Palakkad, who has started a vibrant youth forum called Vivekananda Darsanika Samajam and well versed in Swamiji's literature was invited as the Chief Guest . Dr N.M. Vijayan, Kendra's

long standing well-wisher, presided. The day was also celebrated as the Annual Day of our Sandeepani Sishuvihar. Apart from the main speeches there was also a cultural show by the children of Sandeepani Sishuvihar and Samskar varga . There was a beautiful yoga demonstration by about twenty two children from HDPY School which won much appreciation. Two rolling shields were kept for the best school in patriotic song and folk song. The shield for the Patriotic Song was claimed by the H.D.P.Y. Public school and the one for the Folk Song went to Sri Sai Vidya Niketan. Nine meritorious children were given scholarships on the occasion.



Patriotic and group song competitions

Vande Vivekanandam – a drama by Samskar varga and Sishuvihar Children.



Chief guest Dr Radhakrishnan speaking to the audience.



H.D.P.Y.School winners of patriotic song competition with their trophy.



Sri Sai Vidyaniketan winners of folk song competition with their trophy.

Vivekananda Kendra Institute of Culture, Guwahati VKIC Foundation Day, 2011

The Foundation Day of VKIC, Guwahati was held on 31 January, 2011 (Monday) at 5.30 p.m. in the Williamson Magor Auditorium of the Institute in which the annual VKIC SANMAN was also awarded.

Shri Dipok Kr Barthakur, Chairman, VKIC delivered the Welcome address and Objectives of the programme. Shri Radhika Mohan Bhagawati, eminent Writer, Journalist & Editor, *Dainik Asom* who was the Chief Guest of the programme conferred the VKIC SANMAN, 2011 on Kum. Aningiu Meriam, Vice President, Zeliangrong Mipui, Nagaland. The programme was attended by a capacity audience from all walks of life and concluded with a documentary drama on and by the Karbi Community. Headed by Sri Dhireswar Ronghang, Sonapur, Kamrup District, the one hour documentary-dram presentation of Karbi traditional systems enthralled the audience.



Sri RM Bhagawati confers the VKIC Sanmaan on Kum. Aningiu Meriam during the VKIC FOUNDATION DAY Celebrations in Guwahati on 31 January, 2011.

Speaking on the significance of the Foundation Day & the VKIC Sanmaan, Prof. Dinesh Chandra Baroowa, Director, Research Council, VKIC said that the VKIC has been organizing this programme since 1999 to honour an educated person who has made significant contribution to the society in the field of preservation, protection and advancement of traditional culture. This award consists of a *Citation, a Plaque and Cash award of ` 10,000.*

In her acceptance speech the awardee Kum. Aningiu Meriam said, "With Rani Ma Gaidinliu

as our torch bearer and source of inspiration, I have tried to work in this field individually and collectively but I do not consider myself worthy to be honoured in this way. However, I have just obeyed the advice of *adhikaris* as a lieutenant of *Zeliangrong Heraka Association* and *Kalyan Ashram*. I feel the award given to me or honour bestowed upon me is the recognition of the work what *Zeliangrong Heraka Association*, *Zeliangrong Heraka palei Baudi*, *Zeliangrong Heraka Youth Organization* and *Janjati Vikas Samiti (Kalyan Ashram) Nagaland* have collectively done in the most volatile and disturbed situation in Nagaland. This award is also the honour to all such workers who are involved in course of sustaining the socio-cultural fabric of *Zeliangrong Naga Community*". Speaking on the secessionist aspirations in Nagaland she opined that majority of Nagas honour the Constitution of *Bharatvarsha*. They wish to live within India. Those who advocate secession from *Bharatvarsha* are a microscopic minority. But, since this handful people from Naga society are holding sophisticated lethal weapons and they do not honour civil liberties and human rights, the righteous people fear them. Lamenting the Naga people's involvement in anti-Indian war, Kum. Aningiu Meriam said the situation is changed today and people of Nagaland aspire to work and grow hand in



Cultural presentation by the Karbis, Sonapur, Kamrup district during the VKIC FOUNDATION DAY Celebrations in Guwahati on 31 January, 2011.

hand with and within the rest of India.

Conferring the VKIC Sanmaan, noted Writer, Journalist & Editor, *Dainik Asom*, Sri [Radhika Mohan Bhagawati](#) said that he considers VKIC as an institution of excellence that is working to serve the society and people through the inspiration of Swami Vivekananda. He appealed to the awardee Kum. Meriam to inspire and bring more people to the service of the nation. This could be done through efforts of preservation and protection of respective cultures of our big Indian society, he said.

It is to be noted that of all the VKIC Sanmannis thus far, Meriam is the youngest and for her patriotic efforts to nurture the indigenous faith and culture of the *Zeliangrong Naga Community* she is given this Sanman. On the occasion Shri Radhika Mohan Bhagawati released the latest issue of VKIC's research-based journal, *Quest - India's Freedom Movement - Role of the Northeast*.

Excerpts from the acceptance speech of Kum. Aningiu Meriam, Vice President, Zeliangrong Mipui, Nagaland.

The insurgency in Nagaland has given a distorted image of Nagas. The moment somebody outside Nagaland says that he is a Naga, the non-Naga people around him or her start gazing with surprise. The people in other parts of the country feel that all Nagas are Christian and anti-national. For that national media and people in other parts of the country are responsible. But, Nagas themselves are more responsible for such fractured and terrorist image. The propaganda and massive campaign by well-organised anti-national elements are so strong that it tried the voice patriot voice of Nagas.

The fact is that majority of Nagas honour the Constitution of *Bharatvarsh*. They wish to live within Indian Sub-continent. Those who advocate the secession from *Bharatvarsh* are in microscopic minority. But, since this handful people from Naga society are holding sophisticated lethal weapons and they have no honour to civil liberties and human rights, the righteous people fear them. The voice of righteous people is choked by the so called "saviours" of Naga society. Today, the situation is changed and people with righteous mind have come out openly. They are voicing what they feel as right.

It is not a new phenomenon. This division of thought and perception was from the very beginning of so called Naga insurgency. The liberal group of Naga insurgency stood for the doctrine that Nagas should remain within *Bharatvarsh* of course with certain amount of autonomy guaranteed by the Constitution. And the other section was hardcore who

advocated the complete secession from the country. This hardcore Naga insurgent group has killed several thousands of liberal group. The larger Hindu society and Government of *Bharatvarsh* have so far, not taken cognizance to this fact. They always glorify the hardcore section of Naga insurgency.

There was section of Naga society who fought against British Government for the freedom of the country. The sacrifices of *Angami* Warriors of Khonoma, Mezoma, Kekruma and Kohima Nagas in early part of the 19th century towards the freedom movement of *Bharatvarsh* is at par with any freedom struggle in other parts of the country. Similarly, the fight of *Lotha* Nagas of Pangti Village in Wokha District of today's Nagaland is an inspiring event. The *Chang* Nagas of Tuensang District also revolted against British expansion. Veer Haipok Jadonang --- the preceptor of *Haraka* Movement was light of freedom movement in whole of North-east region. He organised *Haraka Army*, composed devotional and patriotic songs and led the war against 'British Raj'. The British people captured him and implicated in false murder case. Finally, the cruel British rulers hanged him on 29 August, 1931.

But the Naga movement for preservation and advancement of eternal religion and cultures under the aegis of *Zeliangrong Heraka Association* continued to spread its tentacles in all directions under the able and most encouraging leadership of Rani Ma Gaidiuliu. She was only a young girl of 16 but her divine power and charismatic leadership challenged the British Empire. The British parliament described her as the "Terror of Northeast". She

was also captured in 1932 and awarded life imprisonment. She was released only in 1947 when our country attained complete freedom. But unfortunately, she was again not allowed to visit her people. The Government of Independent Bharat thought that her Heruka Movement would get momentum once returned to her people in Zeliangrong area.

However, she compelled to adopt a jungle path again in early sixties when underground movement tried to Heruka people by converting the followers of Rani Gaidinliu. Rani stood for the sovereignty of Bharatvarsh while insurgence wanted complete secession. They applied every possible method of finish Heruka Movement but joint efforts of Rani Ma, Pounl. C. Zeliang and Pou Ramkeerji and the likes have brought Zeliangrong Heruka Community to level of a great honour today. Rani Ma. Pou. N. C. Zeliang and Haipou Jadanarg are no more but their sacrifices have made Heruka acceptable to all Naga society.

There is no more hostility in the Naga society against Heruka followers except very few in hardcore insurgent groups and intolerant section Church activists. Nagas have realized today that Naga religion and Naga culture must be preserved at any cost without which Naga society will be rootless and the Naga identity will be lost forever. The Heruka Movement has inspired and awakened all the other Nagas-Christians and Hindus both, to work tirelessly for the preservation cultural identity of Nagas.

We are working closely with Zaphu Phiku Kruna Association of Angami Nagas. Chakesang Chiken Lenyu Kezumi Mapou of Chakesang Nagas, Pochurilane Lani Kaveri of Pochuri Nagas and Dimasa Dharma Sabha of Dimasas.

In all these efforts, Janjati Vikash Samiti of Nagaland stands like an immovables rock behind us.

Celebration of Swami Vivekananda Return to Paramakudi

115th year of Swami Vivekananda's triumphal return from West has been celebrated by Vivekananda Kendra in association with Nanal Spoken English on January 30 Sunday - 2011.

A quiz programme was organised for School and College Students which was attend over 400. Retired H.M. of Ayira Vaisya Hr. Sec. School, B.K.Mani presided over the function. Municipal councillor of 29 th Ward Smt. Punithavathi, Incharge of Sri Ramakrishna Mandram attended and gave prizes to the winners.

In that same day a huge procession with Swamiji's picture went along the streets and reached kumaran padithurai where Swami Vivekananda gave his Paramakudi lecture.

VK Mysore



Sri Satishji addressing the participants.

Vivekananda Kendra Mysore in collaboration with Sports & Recreation Club organised a five days Meditation Programme during 30th January 2011 to 3rd February 2011 in the campus of Bhartiya Reserve Bank Note Mudran Ltd, Note Mudran Nagar, Mysore.

The Meditation based on Mantras i.e. Mantra Dhyana was conducted by Sri Satishji, Life Worker of Vivekananda Kendra Kanyakumari. The programme was conducted in two batches and attended by 60 participants.