



YUVA BHARATI

Voice of Youth

Vol 40 No.12 Asadha-Sravana 5115 July 2013 ₹.15/-



150

1863-2013

Birth Anniversary of Swami Vivekananda



YUVA BHARATI

Voice of Youth

Vol.40 No.12 Asadha-Sravana 5115 July 2013 ₹.15/-

Founder-Editor

Mananeeya Eknathji Ranade

Editor

P.Parameswaran

Editorial Consultants:

Nivedita Raghunath Bhide

Prof. P.T.Santha

Prof. P.Ramani

Editorial Team:

A.Sudarshan

P.Vasanth

S.Shivsankar

S.Aravindh

V.V.Balasubramanian

Marketing:

D.Krishnamoorthy

Design & Layout

V.Senthil Kumar

Editorial Office:

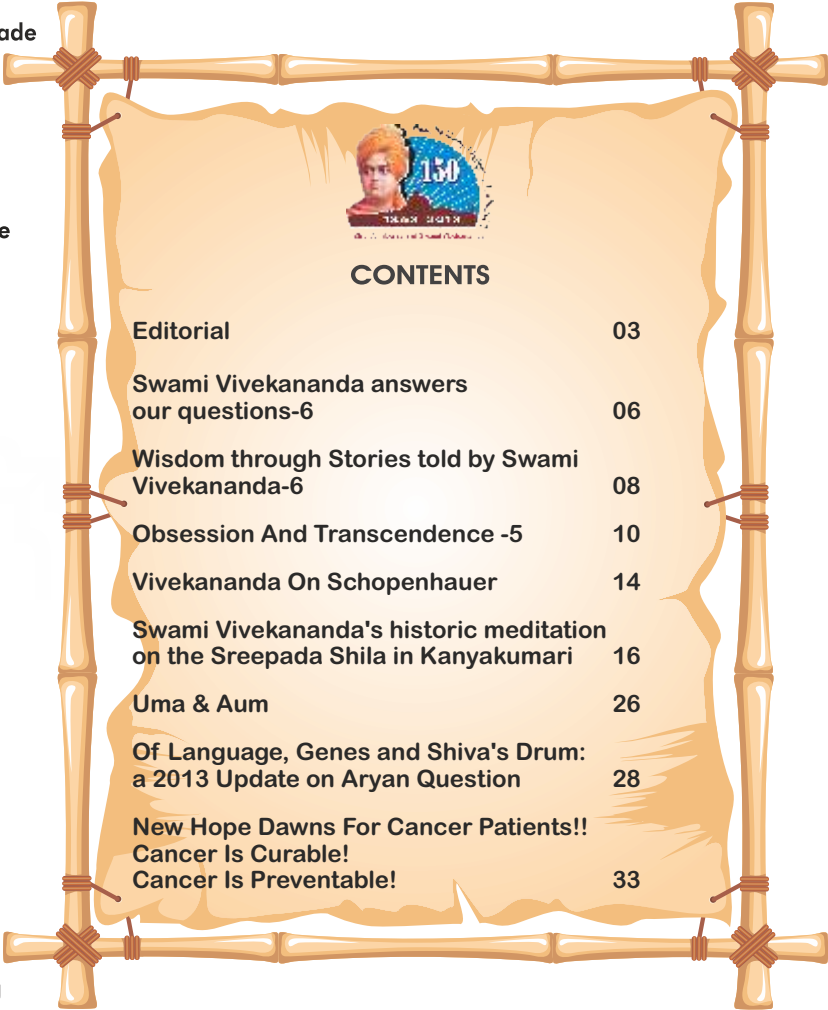
5, Singarachari Street,
Triplicane,

Chennai 600 005.

Ph: (044) 28440042

Email: vkpt@vkendra.org

Web: www.vkendra.org



CONTENTS

Editorial	03
Swami Vivekananda answers our questions-6	06
Wisdom through Stories told by Swami Vivekananda-6	08
Obsession And Transcendence -5	10
Vivekananda On Schopenhauer	14
Swami Vivekananda's historic meditation on the Sreepada Shila in Kanyakumari	16
Uma & Aum	26
Of Language, Genes and Shiva's Drum: a 2013 Update on Aryan Question	28
New Hope Dawns For Cancer Patients!! Cancer Is Curable! Cancer Is Preventable!	33

Single Copy	₹.15/-
Annual	₹.160/-
For 3 Yrs	₹.460/-
Life (10 Yrs)	₹.1400/-

Foreign Subscription:

Annual	-	\$40 US Dollar
Life (10 years)	-	\$400US Dollar

(Plus Rs.50/- for Outstation Cheques)

Published and Printed by L.Madhavan on behalf of Vivekananda Kendra from 5, Singarachari Street, Triplicane, Chennai - 600 005. at M/s.RNR Printers and Publishers, 8, Thandavarayan Street, Triplicane, Chennai - 600 005.

Editor : P.Parameswaran.

Invocation



जटाटवीगलज्जलप्रवाहपावितस्थले
गलेऽवलम्ब्य लम्बितां भुजङ्गतुङ्गमालिकाम् ।
डमड्डमड्डमड्डमन्निनादवड्डमर्वयं
चकार चण्डताण्डवं तनोतु नः शिवः शिवम् ॥१॥

(My Prostrations to Lord Shiva, the description of whose great Tandava Dance sends a thrill of Blessedness through the Devotees)

1.1: From His Huge Matted Hair like a Forest, is Pouring out and Flowing down the Sacred Water of the River Ganges, and making the Ground Holy; on that Holy Ground Shiva is dancing His Great Tandava ;

1.2: Supporting His Neck and Hanging down are the Lofty Serpents which are Adorning His Neck like Garlands,

1.3: His Damaru is continuously Weaving out the Sound - Damad, Damad, Damad, Damad - and filling the Air all around,

1.4: Shiva Performed such a Passionate Tandava; O my Lord Shiva, Please Extend the Auspicious Tandava Dance within our beings also.

IT IS TIME FOR A MORATORIUM ON YOU DECIDE.



The month of May mostly brought us anguish and heart burn: for some for the right reasons but for many for non-issues. Chinese intrusion inside the sensitive Ladakh region and Maoist massacre at Chattisgarh should have made Indian psyche burn in anguish. And Indian collective mind did burn and it did for IPL Cricket scandals.

Such is the stranglehold of Cricket in the minds of Indian people.

China has been making systematic plan of weakening Indian geo-political advantages in the region. Apart from the 'String of Pearls' the network of Chinese military and commercial facilities around Indian Ocean which effectively neutralizes the naval advantage that India has over China and Pakistan in the Indian Ocean, now China has also connected a strategically important Pakistani port Gwadar port via rail, road and air routes. This makes it possible for a China-Pakistani coordinated encircling of India through a naval network. The deal was signed by the authorities of two nations May this year – when Indians were enthralled in a voyeuristic pursuit of IPL scandal over that colonial hangover called cricket that is more a gambling than a game – even in its pre-degenerate days when it used to be played without cheerleaders in miniskirts.

Maoists have been launching deadly attacks on our security personnel, democratic setup, using every weakness and corruption in our polity luring the frustrated and righteously angry youths as well as marginalized tribals into their ranks. On the day of the recent massacre perpetrated by Maoists, the social networks of Indian cyberspace buzzed more with IPL scandal than with this inhuman barbaric attack committed by a section of our own people on us. Can one think of US cyberspace talking about a baseball scandal on 9/11 evening? Welcome to the modern mind of India where the opiate of a colonial game makes people worry more about the scandal in the gambling lanes of their metro-cities than their own kith massacred in the killing fields of Chattisgarh.

Bollywood-cricket-human auctioning-millions of rupees- obscene consumerism: it is all

heavy heady cocktail for the terrorist network, next door and inside India, which has already taken strong roots in the shadowy financial world of Bollywood. Dawood and his boys would have to be moronic imbeciles if they are not using this brew to boost their operations and control over the financial empires of India. And they have definitely done a perfect job – even as our middle class cheered with meaningless jingles the action of the greased palms in the cricket creases.

Let it be said that cricket has for long sucked the vitality of our national youth, drained our national resources mercilessly and has imposed itself on our collective psyche like a demon. Think of the unsung heroes and heroines of other sports and games. See the way Chinese and Japanese sports and games are promoted worldwide and see just how much attention Kabadi gets. In fact Kabadi is the naturally evolved sports of this nation. It unites India in a way we have never given its due. If one has seen the players belonging to any state – Punjab or Gujarat or Tamil Nadu- before entering the field instinctively touching the soil and venerating the Mother Earth, one would surely understand how much of a civilizational value that game represents. Promoting Kabadi internationally is promoting also Indic values and cultures worldwide. But where is the money? Where is the media limelight that is due? It has all gone into that colonial drain called cricket which now also finances Dawood to plot further massacres of Indians.

Or wrestling: It is one of the most beautiful games in the world. It is about flexibility and strength. It is a scientific game. It is not barbaric as boxing where the players routinely spend the evenings of their lives immobilized and privacies of their lives as socially hostile individuals. But in India wrestling has been nurtured as a spiritual tradition. The Akharas with Hanuman as the spiritual Guru of the sports, has created a vibrant network of logistics for the players throughout India. When the International Olympic Committee (IOC) decided to drop wrestling from the 2020 Olympics games, where was the outrage that should have been there in India? It was missing because all sports energy has been channelized into that colonial game called cricket.

Or Hockey: India was once the best team in hockey in the world, and The Indian men's field hockey team is the most successful field hockey team in Olympic history with 8 gold, 1 silver, and 2 bronze medals. However we and our media notoriously let hockey fade from our attention. Where was the national euphoria when India beat France in 2012-Olympic qualifier hockey with a resounding 8-1? Where did vanish the media lime light and adulation for Sandeep Singh, who scored against France five goals – including a hat-trick? Where was the national outrage, when hockey player Dhanraj Pillay was

humiliated by powers of petty politics which systematically destroyed hockey in India? When was the last time one saw a hockey player endorsing a product in Indian television channel?

Or Archery: How many of us remember the tragedy of Limba Ram – the boy from the Ahari tribe of Rajasthan who was nurtured by Vanvasi Kalyan Ashram and who went on to create world records and win gold medals for India in International Archery and ultimately ended up living in the garage of an MLA when a shoulder injury –not properly treated- affected his archery talents? Where are those advertisements which featured Limba Ram – a worthy descendant of Arjuna and Rama- and where are those posters which adore the youth hostels projecting him as a youth icon for millions of Indian youths?

The simple answer is cricket swallows it all. Like a glutton cricket has lapped up all our time, energy, money, and media light. In return it has given us degeneration, corruption and scandals.

To paraphrase Mahatma Gandhi, even with the best of our efforts India can only be a third rate cricket playing country but with a little more effort it can create the best teams in hockey, chess, wrestling, Kabadi and archery. Then for Indian sports and games, scandal shall become a rarity and Olympic medals in dozens a habitual reality.

Aravindan Neelakandan

YB-ET

SWAMI VIVEKANANDA ANSWERS OUR QUESTIONS~6

(Words in Italics are by the compiler)

Compiled by
Nivedita Raghunath Bhide

Question 6: *What is Bhakti? Can we call the extreme attachment and love for any person as Bhakti?*

A n s w e r : In commenting on the Sutra of Patanjali, I s h v a r a pranidhanadva, i.e. "Or by the worship of the Supreme Lord"-- B h o j a s a y s , "Pranidhana is that sort of Bhakti in which, without seeking results, such as sense - enjoyments etc., all works are dedicated to that Teacher of teachers." Bhagavan Vyasa also, when commenting on the same, defines Pranidhana as "the form of Bhakti by which the mercy of the Supreme Lord comes to the Yogi, and blesses him by granting him his desires". According to Shandilya, "Bhakti is intense love to God." The best definition is, however, that given by the king of Bhaktas, Prahlada: "That deathless love which the ignorant have for the fleeting objects of the senses -- as I keep meditating on Thee -- may not that love slip away from the heart!"

Love ! For whom? For the Supreme Lord Ishvara. Love for any other being, however great cannot be Bhakti; for, as Ramanuja says in his Shri Bhashya, quoting an ancient Acharya,



i.e. a great teacher: "From Brahma to a clump of grass, all things that live in the world are slaves of birth and death caused by Karma; therefore they cannot be helpful as objects of meditation, because they are all in ignorance and subject to change." In commenting on the word Anurakti used by Shandilya, the c o m m e n t a t o r Svapneshvara says that it means Anu, after, and Rakti, attachment; i.e. the attachment which comes after the knowledge of the nature and glory of God; else a blind attachment to any one, e.g. to wife or children,

would be Bhakti. We plainly see, therefore, that Bhakti is a series or succession of mental efforts at religious realisation beginning with ordinary worship and ending in a supreme intensity of love for Ishvara.

Question continues: *So again a question arises in the mind, who is Ishvara? What is definition of Ishvara given by our Shashtras?*

Answer: Janmadyasya yatah -- "From whom is the birth, continuation, and dissolution of the universe,"-- he is Ishvara --"the Eternal, the Pure, the Ever - free, the Almighty, the All - knowing, the All - merciful, the Teacher of all teachers"; and above all, Sa Ishvarah

anirvachaniya - premasvarupah --"He the Lord is, of His own nature, inexpressible Love." These certainly are the definitions of a Personal God.

Are there then two Gods -- the "Not this, not this," the Sat - chit - ananda, the Existence - knowledge - bliss of the philosopher, and this God of Love of the Bhakta? No, it is the same Sat - chit - ananda who is also the God of Love, the impersonal and personal in one. It has always to be understood that the Personal God worshipped by the Bhakta is not separate or different from the Brahman. *The Supreme most is never either this or that but it is simultaneously everything. For example the light is wave as well as particles called photon. It works as wave as well as particle. The Ishvara too is Nirguna and Saguna, is impersonal and personal.*

All is Brahman, the One without a second; only

the Brahman, as unity or absolute, is too much of an abstraction to be loved and worshipped; so the Bhakta chooses the relative aspect of Brahman, that is, Ishvara, the supreme Ruler. To use a simile: Brahman is as the clay or substance out of which an infinite variety of articles are fashioned. As clay, they are all one; but form or manifestation differentiates them. Before every one of them was made, they all existed potentially in the clay, and, of course, they are identical substantially; but when formed, and so long as the form remains, they are separate and different; the clay - mouse can never become a clay - elephant, because, as manifestations, form alone makes them what they are, though as unformed clay they are all one. Ishvara is the highest manifestation of the Absolute Reality, or in other words, the highest possible reading of the Absolute by the human mind. Creation is eternal, and so also is Ishvara. (Volume III page number 35-37)

 <p>SAKTHI SUGARS LIMITED A Pace Setter for Rural Prosperity</p> <p>Head Office : 180, Race Course Road, COIMBATORE – 641 018</p> <p>FACTORIES</p>		
<p>UNIT-I Regd. Office, Sugar Factory, Distillery & Co-Generation Plant Sakthinagar-638 315 Erode District Tamilnadu</p>	<p>UNIT-II Sugar Factory & Incidental Co-Generation Plant Kannariruppu Mathur Padamathur-623 560 Sivaganga Tk.Sivaganga Dt. Tamilnadu</p>	<p>UNIT-III Sugar Factory & Distillery Haripur Village, Korian P.O.-759013 Dhenkanal District Orissa</p>
<p>UNIT-IV Sugar Factory & Co-Generation Plant Poonthurai – Semur Village Erode District Tamilnadu</p>	<p>SOYA UNIT Marichinaickenpalayam Ambarampalayam Post Pollachi Taluk – 642 103 Tamilnadu</p>	<p>SAKTHI AUTO COMPONENT LTD Mukasipallagoundenpalayam Perundurai Taluk – 638 056 Erode District Tamil Nadu</p>

WISDOM THROUGH STORIES TOLD BY SWAMI VIVEKANANDA~6

(Words in Italics are by the compiler)

Compiled by
Nivedita Raghunath Bhide

The Great Gautam Buddha: The knowledge of God is unimportant becoming pure like God is our foremost duty.

Buddhism is one of our sects. It was founded by a great man called Gautama, who became disgusted at the eternal metaphysical discussions of his day, and the cumbrous rituals... He was also against the tremendous priestcraft. He preached a religion in which there was no motive power, and was perfectly agnostic about metaphysics or theories about God. He was often asked if there was a God, and he answered, he did not know. When asked about right conduct, he would reply, "Do



good and be good." Once there came five Brahmins, who asked him to settle their discussion. One said, "Sir, my book says that God is such and such, and that this is the way to come to God." Another said, "That is wrong, for my book says such and such, and this is the way to come to God"; and so the others. He listened calmly to all of them, and then asked them one by one, "Does any one of your books say that God becomes angry, that He ever injures anyone, that He is impure?" "No, Sir, they all teach that God is pure and good." "Then, my friends, why do you not become pure and good first, that you may know what God is?"

Of course I do not endorse all his philosophy. I want a good deal of metaphysics, for myself. I

entirely differ in many respects, but, because I differ, is that any reason why I should not see the beauty of the man? He was the only man who was bereft of all motive power. There were other great men who all said they were the Incarnations of God Himself, and that those who would believe in them would go to heaven. But what did Buddha say with his dying breath? "None can help you; help yourself; work out your own salvation." He said about himself, "Buddha is the name of infinite knowledge, infinite as the sky; I, Gautama, have reached that state; you will all reach that too if you struggle for it." Bereft of all motive power, he did not want to go to heaven, did not want money; he gave up his throne and everything else and went about begging his bread through the streets of India, preaching

for the good of men and animals with a heart as wide as the ocean.

He was the only man who was ever ready to give up his life for animals to stop a sacrifice. He once said to a king, "If the sacrifice of a lamb helps you to go to heaven, sacrificing a man will help you better; so sacrifice me." The king was astonished. And yet this man was without any motive power. He stands as the perfection of the active type, and the very height to which he attained shows that through the power of work we can also attain to the highest spirituality.

To many the path becomes easier if they believe in God. But the life of Buddha shows

that even a man who does not believe in God, has no metaphysics, belongs to no sect, and does not go to any church, or temple, and is a confessed materialist, even he can attain to the highest. We have no right to judge him. I wish I had one infinitesimal part of Buddha's heart. Buddha may or may not have believed in God; that does not matter to me. He reached the same state of perfection to which others come by Bhakti -- love of God -- Yoga, or Jnana. Perfection does not come from belief or faith. Talk does not count for anything. Parrots can do that. Perfection comes through the disinterested performance of action. (Volume IV page 135-136)

Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion and would not have gained our freedom. We therefore owe everything to Swami Vivekananda. May his faith, his courage and his wisdom ever inspire us so that we may keep safe the treasure we have received from him.

---C. Rajagopalachari.

Ī Ḡ HḘ HĪ F È I Ġ Í G Ġ Ī Č Ć Ć Ć

S.No	Name of Shibir	Date	Age group	Camp Donation Rs
1	Spiritual Retreat (Eng & Hindi)	08 - 14 Aug	18 to 70	1500/-
2	Yoga Shiksha Shibir (Eng & Hindi)	01- 15 Dec	18 to 60	2000/-

Further details: E-mail: camps@vkendra.org / Fax: 04652-247177. Visit us at : www.vkendra.org



UNDERSTANDING MIND

Prof. P.T.Santha

Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work or worship, or psychic control or philosophy – by one or all these – and be free. This is the whole of religion. the ultimate goal of all religions is – reunion with God .the methods of attaining the end of religion are called yoga. karma yoga, bhakthi yoga, Raja yoga Gnana yoga are the different forms of yoga to suit the different natures and temperaments of men.

One central ideal of vedanta is this Oneness. We have to understand this entire universe as one vast harmonious tapestry, that all individuals are interrelated, each one having certain responsibilities and duties to society. Once I realise that my neighbour is not different from me, I will naturally feel extremely interested in my neighbour the human body is the best example for this. Each part of my body is differently shaped, each doing a different job, yet I love them all. Whether my hand gets hurt or head or little finger-it is all the same-I am hurt. I live in every part, when something happens to any one part,

the whole system is affected. Their joys are my joy, their sorrows are my sorrow. The whole universe is one mighty expression of the Divine spark of Existence. Life is then seen as one, expressing through diverse forms.

This large macro vision does not come automatically .It has to be cultivated. Developing a macro vision is the practical need of the day. Times are rapidly changing. The days of isolated wars are gone. An incident happening in one part of the world has repercussions all over the world. If an atomic war happens, it will not be between two super powers alone; all countries will suffer at the same time. Today, all the nations have been woven into one fabric. In the BG, Arjuna was brought to see the shallowness of his micro-vision, his self-centered view of life. His vision expanded to a macro vision, with the understanding that he is not single, solitary individual, fighting against the world of multiplicity, but that he is one with the whole universe, one with the Lord who is the cosmic Person. The whole universe arises in Him, exists in Him and disappears in Him, just as the waves rise in the ocean, play in the

ocean, and disappear in the ocean the waves are, in essence, not anything different from the beautiful, serene ocean; ocean in dynamic play is the waves. The oneness of the larger reality of life was perceived by Arjuna.

We are in reality that Infinite Being, and our personalities represent so many channels this infinite reality is manifesting itself; the whole mass of changes that we call evolution is brought about by the soul trying to manifest more and more of its infinite energy. Infinite power and existence and blessedness are ours, they are our own, we have only to manifest them. The sage sees himself in all beings, the same god living in all. Whomever you hurt you

hurt yourself; they are all you. through all hands you work, through all feet you move- you are the king in the palace, you are the miserable beggar, in the ignorant and learned ;that's why we must not hurt others. The whole universe is mine. It really means deification of the world – give up the world as we think of it, as we know it, as it appears to us –and to know what it really is. Deify it; it is god alone "ishavasyam idagamjagat"- whatever exists in this universe is to be covered with the Lord. See god in everything - in your wife, children, in life, in death, in happiness, in misery, the Lord is equally present. The whole world is full of the Lord.



'Are you growing spiritually? Can you love others? Can you feel oneness with others? Have you peace within yourself? And do you radiate it around you? That is called spiritual growth, which is stimulated by meditation inwardly, and by work done in a spirit of service outwardly.

Swami Ranganathananda



With Best Compliments From

SVISS LABS
PRIVATE
LIMITED

SVISS LABSS PVT LIMITED

(Manufactures of Active Pharmaceutical Ingredients and Intermediates)

An ISO 9001: 2008 Certified Company

No. 88 & 89, Phase II - Sipcot Industrial Complex, Ranipet - 632 403, Tamil Nadu

PH: 04172-244820/651507 Fax: 04172-244820

Web Site: www.svisslabss.net

E-Mail: rao@svisslabss.net / svisslabss@yahoo.co.in / pbrao@svisslabss.net

VIVEKANANDA ON SCHOPENHAUER

Dr.K.M.Rao

Here is an excerpt that expresses this critical aspect of his genius taken from his lecture delivered in London in 1896 on "The Absolute and Manifestation". "The one question that is most difficult to grasp in understanding the Advaita philosophy and the one question that will be asked again and again and that will always remain is : How has the Infinite, the Absolute, become the finite. I will now take up this question, and in order to illustrate it, I will use a figure.



Here is the Absolute (a), and this is the universe (b),
The absolute has become the universe. By this is not only meant the material world, but the mental world, the spiritual world-heavens and earths, an in fact, everything that exists. Mind is the name of a change and body the name compose our universe. This absolute (a) has

become the universe (b) by coming through time, space and causation(c).

This is the central idea of Advaita. Time, space and causation are like the glass through which the absolute is seen, and when it is seen on the lower side. It appears as the universe. Now we at once gather from this that in the absolute there is neither time, space, nor causation. The idea of time cannot be there, seeing that there is no mind, no thought. The idea of space cannot be there, seeing that there is no external change. What you call motion and causation cannot exist where is only one. We have to understand this and impress it on our minds, that what we call causation begins after, if we may be permitted to say so, the degeneration of the Absolute into the phenomenal, and not before; that our will, our desire, and all these things always come "after" that. I think schopenhauer's philosophy makes a mistake in its interpretation of Vedanta, for it seeks to make the will everything. Schopenhauer makes the will stand in the place of the absolute. But the absolute cannot be presented as will, for will is something changeable and phenomena l and over



the line drawn above time, space and causation, there is no change, no motion; it is only below the line that external motion and internal motion, called thought begin. There can be no will on the otherside and will, therefore, cannot be the cause of this universe.

The following words uttered by him are great revelations of a saint-prophet with deep spiritual insights. This excerpt is taken from his lecture on "Realization" delivered in London, on 29th October, 1896.

"I will read to you from one of the Upanishads. It is called the Katha Upanishad. Some of you, perhaps, have read the translation by Sir Edwin Arnold, called the 'Secret of Death'. In our last lecture we saw how the inquiry which started with the origin of the world, and the creation of the universe, failed to obtain a satisfactory answer from without, and how it then turned

inwards. This book psychologically takes up that suggestion, questioning into the internal nature of man. It was first asked who created the external world, and how it came into being. now the question is: what is that in man which makes him live and move and what becomes of that when he dies? The first philosophers studied the material substance, and tried to reach the ultimate through that. At best they found a personal governor of the universe, a human being immensely magnified, but yet to all intents and purpose a human being.... We see this universe as human beings and our God is our human explanation of the universe".



My faith is in the younger generation, the modern generation, out of them will come my workers. They will work out the whole problem, like lions.

Yoga Shiksha Shibir at Kashmir

Medium : Hindi Date : 15/07/2013 to 24/07/2013

Place : Vivekananda Kendra, Ramakrishana Mahasammelan Ashram, Nagdandi, Achabal, Anantnag, Kashmir- 192201 (J&K) Camp Contribution : Rs. 3000/-

Any Physically and Mentally fit person in the age group of 18-60 years. The participant should be able to perform various Yogasanas and exercises.

Enroll will be on first come first serve basis and Registration will end on reaching maximum intake number i.e.50.

For any further information Please contact :

Shri Ajey Kumar Muju : Mob:No:094191-88446 e-mail:panditajey@rediffmail.com

SWAMI VIVEKANANDA'S HISTORIC MEDITATION ON THE SREEPADA SHILA IN KANYAKUMARI

A. Balakrishnan

Have you ever heard of a young unknown wandering monk doing Dhyana to know the root cause of the downfall of a great nation from its pinnacle of spiritual glory to the depth of degradation?

Have you ever heard a young sanyasi with full of vigour and vitality, doing Dhyana in the midst of ocean, in an isolated spot, to plan for the revitalisation of the dormant Hindu Society, living like worms in the gutter water under the tyranny of British rule.

Yes! It happened at Kanyakumari, the holy Sreepadam of Bharat Mata where the three oceans meet to wash Mother's feet uninterruptedly from time immemorial.

That young monk was Swami Vivekananda who reached Kanyakumari on 24th December 1892 after a long and strenuous journey starting from Kolkata in the year 1888. In his long and hazardous sojourn he visited most of the holy places of North India and then came down to south after covering the states of Rajasthan, Gujarat, Maharashtra, Mysore and Travancore Cochin. It was a great education for the youthful Swamiji meeting people face to face and knowing their trials and tribulations. He had occasion to live with Kings, princes, rich businessmen, intellectuals and also often with common men. He could visit many of the historical places of India and saw how many



Hindu temples, libraries and cultural centres were wantonly destroyed by the unscrupulous and barbaric muslim invaders. He also could gauge to what extent India's treasures containing precious wealth were looted by the British rulers. He could see with his own eyes how the masses of India are living in poverty and disease. Swamiji's heart pained to see how the english educated Indians were serving the British masters, forgetting their own brothers living in most pitiable condition.

He reached Kanyakumari with a very heavy heart. He remembered his Guru Sree Ramakrishna's words: "Naren, you have to do Mother's work". But Swami Vivekananda was

not very clear about what his Guru had said while he was alive. Having reached Kanyakumari, as a worshipper of Shakthi, Swamiji decided to go to the temple of Goddess Kanyakumari, one of the oldest and wellknown places of Devi worship in the southern part of India. He entered the temple and prostrated before the deity, with tears rolling down from his eyes and deep pain in heart. He sat and prayed to the Goddess, "How can I serve you, Oh Mother! Are you not able to see the living condition of your children under a unholy regime. Show me the way that I can be an instrument in Thy hands, for giving them freedom from the foreign yoke. Let my country and my people regain their lost glory and manliness".

After having a face to face dialogue with Mother, who was personified in the beautiful Deity, Swamiji came out of the temple. What a beautiful sight was waiting for him! A long stretch of beach of colourful sand, comprising red, black and white spread out to the far extent. Swamiji walked in the beach for some time. He saw the confluence (Sangam) of the three oceans. Also he could see from the beach, the Rock, known as Sreepada shila. He learnt from the people moving around in the beach that the Rock in the midst of the ocean has a Foot print of Goddess Parvati and local Hindus visited the Rock during the festival days. As he heard this he felt an intense urge to go to the Rock and spend some time in that isolated spot, in contemplation.

His urge was so intense that he jumped into the sea and swam to the Rock, all alone, braving the waves and sharks. He climbed over the

rock and saw the foot print of Goddess Parvati. As he looked towards North, he could see the vastness and feel the greatness of our Motherland. Swamiji could visualise the undivided Hindu Rashtra extending her cultural domination by peaceful means from Iran, Afghanistan to South East Asia.

Soon the young Swamiji fell into a deep meditation. It was a meditation, not for his own mukti, but for the salvation of an age old nation and its people from the oppressive foreign domination. Sri. P.Parmeswarnji, writes in his preface to the book titled "Arise! Awake!!" Swamiji's quest for the eternal covers millennia of India's history at the spiritual level which of course is, the true source and strength of India in all its facets of national life. Naturally, it is the saints and sages, spiritual stalwarts whose appearance at each turning point of our national life that



shaped our collective identity and made it what it is. Not that India was lagging behind other nations, in material advancement and achievement, but the governing principle that influenced all such endeavours was spirituality".

After three days and night of deep meditation,

Swamiji regained his consciousness. The epoch making Dhyana transformed the young Sanyasi, from an ordinary monk to a world teacher, to a great social reformer, an organizer par excellence, a spiritual dynamo. Yes! Saviour of Mother India and her children has arrived on the world stage. It was the beginning of the eruption of a spiritual volcano, which is going to unleash its hitherto hidden powers for the next several generations. No power on the earth can stop it. It is the power of "Shakti", which wanted to work through Swami Vivekananda".

On reaching the mainland, when asked by some curious people as to what was he doing for such long time, he simply replied that the world will come to know about it very soon. But at Madras while he was talking to some of his close disciples he said, "At Kanyakumari sitting at the last bit of Indian soil, I hit upon a plan". He further elaborated that his plan was to organise the Hindus and awaken their dormant spiritual power. During his long wandering he could see the people of Bharat are divided into various caste and groups. Nowhere he saw unity among Hindus. He saw not only a disorganised Hindu society but also one which lost its spiritual moorings. Therefore Swamiji's epic meditation on the rock gave him the vision and mission for the life.

Swargeeya Eknathji Ranade, the spirit behind the Vivekananda Rock Memorial and Vivekananda Kendra, while describing the posture of the Statue installed on the Memorial, said, "that it is a very unique posture. I wanted it to be seen by all that the Swamiji has just got up from his meditation with full of determination to do something great. Swamiji's face and eyes reflect "Gambheerya"(firmness), his erect body shows

the power of lightening, and his putting right foot forward indicates, the onset of a spiritual tornado.

Swamiji felt that the time tested Vedanta philosophy of oneness must be taken to the west. There was no point in teaching this philosophy to the starving millions of our country. What they need immediately is food, water, shelter, clothes to wear and medicines. Swamiji said, "Yes,



I shall go to the West, where the materialism rules. I will give the West, the message of Vedanta and in turn get material help and modern science and technology for our countrymen who are in dire need of it.

On 11th September 1893, a Vedantic tidal wave hit the Parliament of Religions at Chicago, which was organised to show the supremacy of the Christianity over rest of the world. Swami Vivekananda, in his inaugural speech of 2½ minutes duration set fire to the vast assembly, which reverberated from one corner to another corner of the world. The speech mystified the whole audience and brought a great attitudinal change in their mindset towards Santana Dharma and particularly about India. That day onwards, the Vedanta of the Hindus took the center stage. From

Chicago, the Vedantic tidal wave spread to whole of America, Britain and France. Hither to unknown Indian sub-continent turned into a spiritual lighthouse for the humanity.

After his historic triumph over the west, Swamiji returned to India in 1897 to a rousing welcome given to a sanyasi hither to unknown in the history of our nation. Seeing the overwhelming reception given to him by the people of Madras, Swamiji, while addressing the vast gathering of young men and women told; "For the next fifty years this alone shall be our key-note-this, our great Mother India. Let

yet cannot worship the God that we see all around us, the Virat?. When we have worshipped this, we shall be able to worship all the other Gods..... what is needed is chittashuddhi, purification of the heart. And how does that come? First of all worship is the worship of the Virat..... of those all around us. Worship it These are all our gods - men and animals; and the first God we have to worship are our countrymen. These we have to worship, instead of being jealous of each other and fighting with each other. It is the most terrible Karma for which we are suffering

and yet it does not open our eyes (CW-III 300-301).

Eknathji Ranade, therefore very aptly adopted the Motto of Vivekananda Kendra as "Serve man- Serve God", with the twin objectives of Man-making and Nation building as envisaged by Swami Vivekananda.

There is only one way of organising the Hindu society, that is by rendering Nishkama

all other vain gods disappear for the time from our minds. This is the only God that is awake, our own race - " everywhere his hands, everywhere his feet, everywhere his ears, he covers every thing." All other Gods are sleeping. What vain gods shall we go after and

Seva and there by slowly awakening the dormant divinity covered with impurity and selfishness.

Vande Mataram

**This page is sponsored by
Shri Girish K. Shah, Ahmedabad**


The difference between the subtest mind and the grossest nature is only one of degree. Therefore the whole universe may be called either mind or matter, it does not matter which. You may call the mind refined matter or the body concretized mind.

Swami Vivekananda



Yuva bharati - 22 - July 2013





**The Vedanta and Sankhya
(systems of Indian philosophy
of which Yoga is the practical
application) hold the key to the
laws of mind and thought
process, which are correlated
to the quantum field, i.e., the
operation and distribution of
particles at atomic and
molecular levels.**

*-Brian D Josephson
(Physicist - Nobel Laureate)*



UMA & AUM

-Dr. K. Subrahmanyam

UMA is cosmic mother, cosmic love and cosmic energy. AUM is cosmic sound, cosmic activity and cosmic energy. Both UMA and AUM have the same syllables. Only the placement of the syllables is different. The syllables also signify different meanings.

Ain AUM is to denote creativity and commencement of every action, physical, psychological, intellectual and spiritual. U is to signify the continuity of the action, sustenance of the creation and the well being of the cosmos. It indicates good governance as well. M is for completion of the commenced activity after its fulfillment. It is the ultimate dissolution of all action. Because AUM denotes commencement, continuation and culmination of all activity, it is the very symbol of cosmic action and cosmic energy. This is but divine activity. It is God's work. God has three letters: G for generating all energy and activity; O for ordaining and organizing all commenced activity at all levels; D for dissolving and drawing into Himself everything that has been generated and successfully organized. This three-fold activity is performed as but a sport by God, the Almighty. Since AUM symbolizes God's activity, it is divine; it is pranava. It is the source of all, the sustenance of all and the summative end of all. Mythologically this is presented as the divine duty of Brahma - the creator, Vishnu – the Organizer and Shiva - the lord of all dissolution. Everywhere, everybody



and everything is engaged in this three-fold activity. If it is performed with pain and strain it is human work. But the same if done with the spirit of sportsmanship, it is divine and it is yoga. Gods don't feel the strain of doing any work. Similarly we too should not feel any difficulty in performing any duty. To be so engaged in the three-fold activity is called karmayoga. It is but sport, enjoyable sport for the Gods to create, to manage and to put an end to every work.

Whether one likes it or not, one is subjected to these three activities almost every day. For example, we start to eat, we continue to eat and

we complete the act of eating. Similarly, every action, every day has a beginning, a continuation and a full stop. These activities are to be made enjoyable. A sportsman enjoys the game. Similarly, a Karmayogi enjoys the performance of actions. What cannot be avoided is often endured. But it is yoga if the unavoidable is also enjoyed. The inevitable is also enjoyable. And to enjoy, one should learn to love the action. Actions become difficult or otherwise depending upon our love and commitment. That which is loved is easy and sweet. That which is disliked is difficult and abominable. Therefore, to transform all activities into lovable, enjoyable and sweet actions, we need to cultivate mother's love and tireless encouragement. And that loving encouragement is available in UMA. In UMA, M or mother takes the central place in all activities. Mother personifies all love. It is love that is at the source of all activity and energy. It is the central force and the vital energy. Therefore, this loving energy is symbolized in M or mother. And Mother is known for encouraging all the activities of the children. No mother ever dislikes any activity of her children. Even the wrong activities of the Children are lovingly set right by the affectionate mother. She alone positively and lovingly guides the children to do all the activities righteously.

UMA is AUM but with a difference. The culminating M in AUM is replaced by the loving M or Mother in UMA. She does not want any destruction to take place. She wants to be always creative and continuous in action infinitely. Therefore, in UMA, on one side of M is U the symbol for creativity and on the other side is A for healthy continuation. Thus, creativity and governance are on either side of the Mother as wings to be flying in the infinite skies of eternity. There is no cessation or

dissolution in her loving arena of activity. She always encourages creativity with U of nasal nodding sounds of positivism and she admires with exclamation every activity by the nasal elongated sounds of A whatever the children do. We are all but the children of the cosmic mother UMA. Therefore, we feel strong and encouraged in her love.

Swami Vivekananda is basically a spiritual giant. His spirituality is flavored with Mother's love, dynamic positivism and committed encouragement. Spirituality is conveyed in full through AUM and the same spirituality is made sweet and easy for practice and fulfillment by the love of the mother UMA. Swami Vivekananda is a strange combination of spirituality and its loving practice. Imbibing the spirit of UMA's love Swami Vivekananda has exhorted us all with positive dynamism, dynamic creativity and divine continuation. There is nothing negative in him as the mother is not in favor of anybody's destruction, fall or failure. Spirituality AUM is made easy and enjoyable by UMA the loving Mother. Activity, loving activity is eternal.

Great poets like Rabindranath Tagore admire Vivekananda because of his loving encouragement extended to all with Mother's positivism.

AUM is spiritual activity and UMA is the same spiritual activity made simple, sweet, easy and lovely because of Mother's affection.



Be not in despair; the way is very difficult, like walking on the edge of a razor; yet despair not, arise, awake, and find the ideal, the goal.

OF LANGUAGE, GENES AND SHIVA'S DRUM: A 2013 UPDATE ON ARYAN QUESTION

Aravindan Neelakandan

Every now and then a cry arises in certain quarters of academic and social-science establishments. "Aryan invasion or migration scenario is true". Then subsequently further scientific researches investigating the same would reveal that the claims were not exactly based on scientific data as initially sounded but rather on assumptions.

Proceedings of the National Academy of Sciences of US of America (PNAS) recently published a paper which deals with the 'deeper ancestry' of language across 'Eurasia'. Incidentally 'Eurasia' is a new term now being substituted for the 'Indo-European' just as how 'South Asian' is being substituted for 'Indian': It is an interesting sideline observation that just like the word 'Hindu' now even the word 'Indian' or 'Indo' is also becoming allergic to Western establishment. Now published May 2013 under the title 'Ultraconserved words point to deep language ancestry across Eurasia', the paper made some very interesting observations:

Genetic data suggest that Dravidian populations could represent an early expansion from Central to Southern Asia that almost certainly occurred before the arrival of the Indo-Europeans (24). Rooting the tree at the

midpoint along the branch leading to proto-Dravidian (Fig. 4B) yields an age for the origin of the Eurasiatic super family of 14.45 ± 1.75 kya [95% confidence interval (CI) = 11.72–18.38 kya]. Consistent with the Dravidian expansion being ancient, the tree makes proto-Dravidian older than proto-Indo-European [although some scholars think that the common ancestor of contemporary Dravidian languages is younger (25)]

Simply stated this particular passage proves that the 'Dravidians' were here before the arrival of 'Indo-Europeans'. How correct is this scenario? If one looks at the paper one knows that this is not a paper on population genetics or a paper on ancient population movements. On the other hand this is a paper on how ancient languages evolved and it is using a linguistic tool to analyze the linguistic data. However when it makes presumptions on the human movement it uses the previous studies' genetic data. So it is based on the scenario which the 'Genetic data suggest' that the paper states that the 'Dravidian populations could represent an early expansion from Central to Southern Asia that

almost certainly occurred before the arrival of the Indo-Europeans'. The reference given here is 24 which it turns out is a paper published in Nature (2009) titled 'Reconstructing Indian population history'. The authors are David Reich, Kumarasamy Thangaraj, Nick Patterson, Alkes L Price and Lalji Singh. The paper essentially states that in India there are two population groups 'Ancestral North Indians' (ANI), which according to the paper is genetically close to Middle Easterners, Central Asians, and Europeans, and the other is the 'Ancestral South Indians' (ASI), which is as distinct from ANI and East Asians as they are from each other. The paper also goes on to say that there seems to be a dominance of ANI in the so-called 'traditionally upper caste people'. In other words the paper seems to support not only an Aryan or Indo-European migration but also a racial basis to caste system which Indian savants like Swami Vivekananda, Sri Aurobindo and Dr. Ambedkar had staunchly rejected.

Further search brought out another paper authored by researchers who had contributed to the 2009 paper. Titled 'Complex genetic origin of Indian populations and its implications' written by Rakesh Tamang, Lalji Singh and Kumaraswamy Thangaraj the paper was published in Journal of Biosciences in 2012. Here the authors go into the specific question of the origin of ANI and ASI and discuss whether these ancient population groups can be correlated with the 'invaders/migrants' and 'natives/ancient settlers' scenario put forth by the proponents of Aryan invasion/migration theories. The paper states:

It is commonly believed that there was an Aryan invasion/migration to India from

the west. However, there is prolonged debate on this topic. It has been well established that various castes and tribal populations of India have a common late Pleistocene maternal as well as paternal ancestry and minor east and west Eurasian ancestries (Kivisild et al. 2003; Metspalu et al. 2004, 2011; Sahoo et al. 2006; Sengupta et al. 2006; Chaubey et al. 2007, 2008; Reich et al. 2009; Shah et al. 2011; Sharma et al. 2012). Most of these studies presumed that the detected west Eurasian gene pool may be the Aryan component. Interestingly, both the ANI and ASI ancestry components of the Indian populations are found to harbour higher haplotypic diversity than those predominant in west Eurasia. The shared genetic affinity between the ANI component of northern India and west Eurasia was dated prior to the Aryan invasion (Metspalu et al. 2011). These realities suggest the rejection of the Aryan invasion hypothesis but support an ancient demographic history of India.

In other words, the genetic data does not suggest that either the ANI or the ASI populations entered from outside India but whatever genetic relation between ANI 'to Middle Easterners, Central Asians, and Europeans' suggested by the 2009 paper has to be explained from an 'Out of India' scenario. Interestingly this has serious paradigm shifting implications for the 2013 PNAS paper

presented earlier.

It should be remembered that for a long time a very radically new scenario has been presented by British geneticist Stephen Oppenheimer. According to him after the

h u m a n
s p e c i e s
o r i g i n a t e d
i n A f r i c a
a b r a n c h
o f h u m a n i t y
l e f t A f r i c a
a n d e n t e r e d
I n d i a
a n d t h e n
s p r e a d
o v e r t o E a s t
A s i a
i n c l u d i n g
P h i l i p p i n e s
. A l m o s t
m a d e



Stephen Oppenheimer

extinct by a great natural calamity, this branch of humanity got back to India and India sort of became an incubator for the world populations other than the original branch of humanity that stayed back in Africa. While Oppenheimer has put forward his speculative theory based on various cultural, mythological, geological and genetic data there are still many questions remaining. However what seems to have been validated in his thesis is the concept that India was in deep past an incubator of a vast section of humanity –genetically and perhaps also linguistically.

Linguist Quentin D Atkinson of University of Auckland (who incidentally is also a co-author for the PNAS paper) tries to develop what he calls 'phenotypic diversity' similar to genetic diversity as a tool to measure the points of origin and spread of ancient languages. He also comes to the conclusion that apart from Africa

it is in 'South East Asia' that there is a lot of diversity. (Phonemic Diversity Supports a Serial Founder Effect Model of Language Expansion from Africa, Science, 2011) This interestingly tallies with Stephen Oppenheimer's speculations. However he also works within the old paradigm of Central Asian or Anatolian origin of the so-called Indo-European languages. The PNAS paper (2013) despite working within the wrong presumption of Aryan-Dravidian migration into India scenario, (which in turn was based on a preconceived reading of a 2009 paper), has provided another important data on linguistic prehistory – which is actually the subject on which the authors of the paper are experts. They have stated that the so-called Aryan (Indo-European) and the Dravidian languages have a common evolutionary origin.

Interestingly if we shift the place of origin and branching out of the ancient languages from outside India to inside India, then we many of the pieces of the puzzles seem to fit well. The ancient Indian mythology that both Tamil and Sanskrit the two most ancient languages of India originating from the two sides of the drum of Siva may then be actually a truth from our own ancient history.



Quentin D Atkinson

The linguistic

data suggests that the so-called Aryan and Dravidian languages have a common origin. The genetic data suggests that there has been an ancient out of India movement of Ancient North Indian (ANI) people. Roughly if we are to combine these two then we can say that both the language families which produced Tamil and Sanskrit had a deep origin here. Internal dynamics within India and not external invasion/migration made the evolutionary divergence and convergence of Indian languages whether they are Tamil, Sanskrit or Pali. And more than the West likes to acknowledge there has been a East to West migration of both genes and languages.

For Further Reading:

Mark Pagel, Quentin Atkinson, Andreea S Calude and Andrew Meade, Ultraconserved words point to deep language ancestry across Eurasia, PNAS, 2013

Rakesh Tamang, Lalji Singh and Kumarasamy Thangaraj, Complex genetic origin of Indian populations and its implications, Journal of Biosciences, 2012

Quentin D Atkinson, Phonemic Diversity Supports a Serial Founder Effect Model of Language Expansion from Africa, Science, 2011



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.

NEW HOPE DAWNS FOR CANCER PATIENTS!!

CANCER IS CURABLE!

CANCER IS PREVENTABLE!

Swami Krishnananda

INTRODUCTION

CANCER, THE MULTI-HEADED MONSTER:

Cancer, as a disease, was called by Hippocrates, twenty five centuries ago, KARKINOIS, because the cancer cell resembled the claws of a crab. It is called 'Karkata Roga' in Sanskrita. (Karkata means a crab). Cancer arises from the abnormal and uncontrolled division of cells that then invade and destroy the surrounding tissues. The dangerous or malignant stage comes, when the cancer cell detaches from the primary growth and travels to distant parts of the body and start proliferating there. This is called 'Metastasis'. Cancer is the second common cause of death in developed countries (like USA), next to cardio-vascular (Heart and blood vessel) diseases. In Europe and North America approximately 20% of deaths is due to cancer.

CANCER SITUATION IN INDIA:

Approximately 5, 00, 000 new cases of cancer occur every year in India. It is the 6th leading cause of death in India. Indian Cancer Society states that 1.5 million people suffer from cancer at any point of time in India. Incidence of mouth cancer is the highest in India, because of the habit of 'chewing tobacco'. 'Cervical cancer' is the major cancer among Indian

women, because of lack of proper hygiene. They use dirty rags instead of sanitary pads. Breast cancer is the second largest cancer of women in India.

BASIC PRINCIPLES FOR CURE OF CANCER

Dr. Eli G. Jones, M.D, the great cancer specialist of USA, whose miraculous cures have been narrated in the following pages, says that "CANCER IS THE LOCAL MANIFESTATION OF A CONSTITUTIONAL DISEASE'. There can neither be found a specific cure for cancer in all its forms. Cancer in different parts of the body requires different remedies and treatment. The rational treatment is to adopt the remedies to the disease in each particular patient. By following these principles, Dr. Eli G. Jones has cured 80% of the cancer cases.

In this article our focus is on 'Successfully cured cancer cases'. Hence, we have not given other details like causes of cancer, discuss carcinogens, Radiation Therapy etc.

PREVENTION IS BETTER THAN CURE

Preventive measures are:

1. Avoid smoking cigarettes
2. Avoid drinking alcohol

3. Avoid excessive sun exposure
4. Avoid using birth-control pills excessively
5. Avoid using estrogens (except under medical advice)
6. Avoid frequent intercourse
7. Limit pregnancies to 2 or 3
8. Avoid foods containing nitrites and nitrates e.g. bacon and cured meats
9. Avoid colour additives
10. Wash insecticides of all fresh fruits and vegetables
11. Avoid artificial sweeteners e.g. saccharin
12. Live far away from polluted areas and radiation centres (e.g. nuclear reactors), avoid frequent x-rays, C.T. Scans etc.

HOMEOPATHY

BREAK THROUGH IN THE TREATMENT OF CANCER:

Dr. Eli G. Jones, M.D's experience of over 40 years:

Dr. Eli G. Jones, M.D, a U.S. pioneer in cancer therapy had visited patients in 25 states of kU.S.A. and has seen all forms of cancer. He has cured 95% of cases, which came to him, without undergoing any other treatment. He has trained physicians in 'Cancer Therapy' from Maine to California. He has a record of cancer cases which have been cured for 15 to 25 years and there was no recurrence of the disease. He found that SURGERY IS NOT A CURE FOR CANCER and four-fifths of surgically operated cases became WORSE THAN BEFORE. Similar, aggravation of disease was observed in cancer cases treated by X-Ray, Radium, Escharotics, Hypodermic treatment etc. For a record of his pioneering work, kindly refer his magnum opus 'CANCER---ITS CAUSES, SYMPTONS AND TREATMENT'. (to be read along with his another famous book 'Definite Medication'.

Diet of cancer patients:

Pure vegetarian food is prescribed. Tomatoes are good. Tomatoes contain cancer fighting anti-oxidant Lycopene. Lycopene is a pigment that gives tomatoes their red colour. Carrot is also good as it contains beta-carotene (an anti-oxidant). Tea and coffee are to be avoided.

Epsom salt bath best for cancer:

It is an important part of the treatment.

Raise the vitality of the patient:

Nourishing diet should be provided. Surgery is to be strictly avoided.

Dr. Eli G. Jones has cured the most serious types of SARCOMA BREAST CANCER and ENCEPHALOID BREAST CANCER by medicines alone (without surgery).

EPITHELIOMA:

This form of cancer is generally found on the face, nose and lip.

Cancer of the lip:

If the cancer is confined to the lip and has not invaded the mouth and the glands under the jaw, it is curable.

SARCOMA:

There are 3 forms – the round cells, the spindle cells and the third form originating in bone and caused by an injury – the mycloiad, Osteo Sarcoma was cured with Sulph-strychnine and comp. syrup Phytolocca (internal use). Also 'Liver Pills' were given for cleaning the bowels.

Likewise, "Cystic Sarcoma of right leg above the knee"; "Sarcoma on the right side of nose", were successfully cured (without surgery). Cancers of Scrotum and Vagina were also cured with similar medicines. Several successful treatments of 'mouth and throat

cancers' have been described.

INTERNAL CANCER:

CANCER OF THE STOMACH:

In 1907, in USA, 2 out of 5 deaths from cancer were from 'stomach cancer'. American people eat too fast, do not chew the food enough. They are also great meat eaters and heavy drinkers of alcohol, tea and coffee and also heavy smokers. These bad habits predispose them to 'stomach cancer'. Acetic acid is the remedy that dissolves cancer cells in the stomach. It is used internally and also externally.

Surgical operation in stomach cancer only hastens the death of the patient.

Various types of homeopathic medicines were used, depending upon the peculiarity of the cases.

CANCER OF THE BLADDER:

Most of the tumors in the bladder are cancerous. For tenesmus, burning pain and hemorrhage, the leading remedy is Terebinthina Third Decimal Dilution. For frequent urination, tincture equisetum hyemali is the remedy. For the cancerous growth tincture Thuja is given. Numerous other remedies are also mentioned.

CANCER OF THE LIVER:

For pain, tincture eclinacea is prescribed. For perpendicular enlargement of the liver Tincture Chelidonium is the remedy. If the pulse is weak, sulphur strychnine one thirtieth grain is given before each meal and at bed time. The best curative remedy is CHLOESTIRINUM, third decimal.

Several successful treatments are mentioned.

Dr. Eli G. Jones has described several cases of successful treatments of Cancer of Uterus;

Cauliflower cancer of uterus, Cancer of Pancreas; Fibroid tumors; goiter (enlargement of Thyroid gland); Ex-ophthalmic goiter etc.

PRECAUTIONS TO BE TAKEN:

1. Do not use medicated absorbent cotton on a sore. Use only sterilized absorbent cotton.
2. Never give whiskey and morphine. It only feeds the cancer and makes it grow faster.
3. A medicated bath is essential for curing the patient.
4. Patients must walk out and breath fresh air. Good pure blood depends on pure air, pure food and pure water.
5. When a knife touches a cancer, it grows faster. So, NO SURGERY TO BE TRIED.
6. 50,000 victims of cancer are dying in USA every year. It is our duty to do something for these poor sufferers.

Cure of acute lymphoblastic leukemia (blood cancer) by homeopathic treatment (ref vital informer, oct. 2002, p 5).

A young 15 years old female patient, Miss Richa Agarwal, presented with low grade fever anemia and generalized weakness. Her laboratory reports from TATA MEMORIAL HOSPITAL, BOMBAY, on 13-5-2002, diagnosed her to have 'Acute Lymphoblastic Leukemia' on 15-5-2002. Dr. K.K. Goyal, Homeopath of Agra, treated her on 26-5-2002 with Phosphorus o/1. Just after 20 days of treatment, she started improving gradually. On 8th July 2002, her complete blood counts were within normal limits. AIIMS, New Delhi did further investigations and on 17-7-2002, her blood reports, general, physical conditions are all normal and resemble that of an absolutely healthy person.

The above doctor can be contacted at: Dr. K.K. Goyal, 26, Shyam Nagar, Agra-282010, Phone: 0562-275443.

SIDDHA MEDICINES CURED MANY CANCER CASES:

Siddha Vaidyar, M. Shanmugham of Tiruvallur has cured many cancer patients. A few cases are narrated below:

1. 78 years old Kamala of Chennai had breast cancer and both the breast were surgically removed. But the cancer had spread to lungs, bones and many organs. Kamala came for Siddha treatment when her cancer has reached the terminal stage. But, she was completely cured of cancer, after a few months of Siddha treatment. Her address is: Smt. Kamala, 2/34, D type Sidco Nagar, Villivakkam, Chennai-600049.
2. Thiru Elangovan had 2 ½" cancerous growth on the cheek (like tumor). After a few months of Siddha treatment, he was cured. After 10 years also he is keeping well. His address is: Thiru Elangovan, 25/12-A, Bhajanai Koil Theru, Pazhani Kottai, Arakkonam, Velur District, Tamilnadu.
3. T. Mohan Kumar (19 years old) S/o Thiru Damodaran, 32, Perumal Koil Theru, Karumayasacheri, Thiruninravurpettai, Tiruvallur-602024, Phone: 044-26851527. He belongs to Pattabhiram (near Chennai). He was operated for brain cancer in a big hospital.. He went to coma stage and lost the power to move the limbs. Doctors told that he can live for a maximum of 4 days only. In this critical stage, the patient was brought to Siddha Vaidyar M. Shanmugham. He was administered Siddha medicines. He could get up and walk after a month. How he has been totally cured.
4. Smt. Lalitha, Age 57 years, Plot No. 16, A-2 Street, Rajeshwari Nagar, Karambakkam, Porur, Chennai. Phone: 044-24765816. She had uterine cancer and was treated in a big hospital. But, the cancer could not be cured and was brought to the Siddha Vaidyar in a critical stage. After getting Siddha treatment, she was cured within a few months.
5. R.V. Rajendran (T.V. reporter), Vaikkal Pattarai, Pennandur, Rasipuram Taluka, Namakkal. Cell No. 9443234749. He was suffering from cancer of neck and lungs and was treated in a big hospital. Cancer was not cured and was brought to Siddha Vaidyar in a critical stage. After Siddha treatment for a few months he was cured completely.
6. B. Mayilsamy, Chinnampalayam, Mudukkadu Thottam, Dharapuram Taluk, Tiruppur district. He suffered from neck cancer. It was not cured by surgery. But, the cancerous growth increased. He was cured by Siddha treatment.
7. Ekambaram, Age 68 years, 19/6, Tirunavukkarasu Theru, Perambur, Chennai-11 (Phone No. 25593612). This patient was affected by throat cancer and was treated in a big hospital. There was no cure; he was brought in a critical stage. He was cured by 6 months Siddha treatment.
8. V. Devaki (age 21 years), D/o S.P. Velayutham, No. 984, 29th Street, B.V. Colony, Vyasarpadi, Chennai-600039. She was suffering from stomach

cancer and was treated with surgery in a big hospital. It was not successful and the doctors abandoned the patient. The cancer started spreading and all her limbs, face etc. began swelling and she looked horrible, because the whole body was swollen. The doctors told that the patient will not survive for more than 2 days. Then she got Siddha treatment and within 6 months she was completely cured. Contact the above referred Siddha Vaidyar at the following address: Vaidyar M. Shanmugham, 65, Siddhi Vinayagar Koil Street, Periya kuppam, Tiruvallur (P.S) & Dist. Tamil Nadu, Pin: 602001. Cell No. 9894117916.

Reference: Nakkeeran, 27-2-2010, Page 32.

HERBAL REMEDY FOR CANCER:

This most striking herbal remedy for cancer came from Papua New Guinea.

The ingredients are: Two or three leaves of Aloe Vera; half a kilogram of honey; 4 table spoon full of distilled liquor. Remove the thorns, cut the leaves into small pieces. Put the leaves, honey and liquor into a container and stir well with a spoon. Your medicine is ready. Preserve the medicine in a refrigerator or in a cool place. You can take one tablespoonful 3 times a day on an empty stomach (at least about 15 minutes before meals). Take the medicine for 10 consecutive days and then stop it for 10 days. Again, take it for another 10 days. Repeat this until you obtain total cure. Take plenty of fruits. Pure vegetarian diet is prescribed. One should drink plenty of water. By this treatment, all types of cancers including Leukemia are cured. This remedy is also good for ulcers, psoriasis, rheumatic pain, varicose veins etc. This medicine is also a preventive

for cancer. (Reference: Health Action, January 1997).

CASES OF CANCER CURED BY AUTO-URINE THERAPY:

(Reference: Manav Mootra (Auto-Urine Therapy) by Rojibhai Manibhai Patel – Chapter VIII, Page 106-113).

In the above referred treatise auto-urine therapy has been proved to be a panacea of various types of incurable diseases like Pulmonary tuberculosis, bone tuberculosis, gland tuberculosis, diabetes mellitus, gangrene, cancer, nephritis, heart diseases, asthma, glaucoma, psoriasis, leprosy etc. etc.

IT IS STRONGLY RECOMMENDED BY OUR FORMER PRIME MINISTER MORARJI DESAI. Saint Vinobha Bhave has also endorsed this therapy in his address on 4-4-1959.

Now, we shall summarize below the 'cases of cancer cured by Auto-Urine Therapy'.

1. Cancer of the tongue:

Hashmukh G. Panwala, 1676, Sevakari Wadi, Khadia, Ahmedabad, was cured of malignant tongue cancer within a few months.

Similarly, in 1954, Shri Chhaganlal T. Patel, Ahmedabad was cured of tongue cancer.

2. Cancer of throat:

A Jain monk was cured of 'Throat Cancer' by auto-urine therapy, in a few months.

3. Cancer of the stomach:

3 year old boy Subhash S/o Shri Mafatlal Chandulal Shah, Palanpur, was cured of stomach cancer.

Several cases of cure of cancer of tongue, stomach throat, lung and womb have been narrated. From pages 214 to 216, cases of cancer of uterus, liver and vagina etc. have been

described.

(This article is dedicated to the memory of many people who fell Victims to Cancer.)


BIBLIOGRAPHY

1. CANCER ---ITS CAUSES, SYMPTOMS AND TREATMENT by DR. ELIG. JONES, M.D.; 2000
2. CANCER ---THE MULTI-HEADED MONSTER – Diamond Pocket book series.
3. CANCER ---CAUSES, PREVENTION 7 TREATMENT by Dr. O.P. Jaggi; Orient Paper Books 2000
4. CANCER EDUCATION by Dr. S.P. Udayakumar, Ph.D; 2007
5. CANCER ---Curable under Homeopathic Treatment by Dr. P.S. Kanthan; 2000
6. MANAV MOOTRA (AUTO-URINE THERAPY) Recojibhai Manibhai Patel; 1997, Bharat Sevak Samaj, Ahmedabad-1, Phone No: 5356933.
7. S V A M U T R A – E K ANDOLAN (HINDI) by Ashok Goyal.

Man-Making Nation-Building

Vivekananda Kendra Calling !

(a Spiritually Oriented Service Mission)



“ A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up, the gospel of equality.”

**Are you among those who Swamiji had in mind
for awakening our people to the mission of our Motherland ? -
The JAGADGURU BHARAT**

You can serve humanity through the Man-Making and Nation-Building projects in education, culture and sustainable development, and branches spread all over India.

Come, dedicate yourself for the service of the nation as a full-time worker.

It is a mission for the nation your basic needs like food, clothing & accommodation will be taken care of by the organization.

Contact on the following address with full bio-data:

**General Secretary
Vivekananda Kendra, Vivekanandapuram,
Kanyakumari - 629 702.
Phone : 04652-247012, Fax 04652-247177
Email: info@vkendra.org, ngc_vkendra@bsnl.in
For details log on : www.vkendra.org**

SHRADDHANJALI

SHRI M.G.S. SANKARJI



Shri M.G.S. Sankarji who was running the Gowri Shankar Restaurant canteen in the Vivekanandapuram campus for the past 27 years passed away in his sleep in his quarters in the Kendra campus in the morning of 02.06.2013. He leaves behind three brothers, sisters, and wife, a married daughter and a grandson. Sankarji has just turned sixty a few days back. The cremation took place at Tirunelveli in the evening of 2.06.2013.

Son of well known social worker and MLA Shri M.G. Sankar of Munanjipatti Tirunelveli district, Sri Sankarji was a hotelier and an organic farming enthusiast. He had great respect for the Kendra and its work and associated himself with us on every opportunity given to him. During the last Chandi Homa in Dec 2012 at Vivekanandapuram, he was one of the close well-wishers honoured by the Kendra. Gentle, deeply religious and sincerely friendly Sri

Sankarji will be missed by visitors to the Kanyakumari Campus and Kendra workers.

Our Shraddhanjali.

A TRUE KARMAYOGI

Sri Sudhir Kumar Nandiji (born 17.11.1917) who served the Kendra "Arise Awake" exhibition sincerely from 1980 onwards passed away due to long days of age related illness on 17.06.2013 at Vivekanandapuram. He died in his sleep. It was the annual day of the Ganesha Temple and the body was cremated at Kottaram the same day. The temple pujas were resumed after proper rituals.

A hard working, sincere and learned karma yogi Nandiji had a troubled early life. He lost his mother in Bengal when he was two years old and his father passed away when Nandiji was ten years old. He did hard manual work at Calcutta harbour and a captain of a ship admiring this hard working lad took him to England for education in commerce, accounting and homoeopathy.

He returned to India and joined the accounting and auditing wing of ordnance factory and served there until his retirement. He developed spiritual interest through his association with Yogoda satsang, Aurobindo Ashram and the Divine life society. Of course Seva was his first love and he practised Seva without any expectation of return.

After retirement he was in charge of a printing press in Dhaka, and in 1980 he joined in Vivekananda Kendra. Shri Eknathji assigned

SRI SUDHIR KUMAR NANDIJI



him work in the “Arise Awake” Exhibition, a duty which he discharged with an amazing devotion.

He was always in time for his work come rain or shine. He would wait patiently for the last visitor to the exhibition to clear out, never goading the visitor at the closing time. Then he would return to his room, take his bath, and

finish his prayers before lunch some time as late as 2.00 pm. Same was the case in the night. When age caught up with him, the Kendra elders told him that he has earned his rest and retirement but Nandiji loved his duty so much that he would slowly walk all the way to his post, gently refusing a lift by a passing vehicle.

His generosity, love of studies, sincere practise of homeopathy was object lessons to any social worker.

All the people around were amazed when at the age of 94 he enrolled himself for a computer course at an institute at Kendra Main gate.

“May God bless you” was the constant benediction he would bestow to numerous visitors, school students going for their examinations and co-workers. A true yogi has rested and a voice of benevolence has fallen silent. The serving hand that has distributed medicines to so many suffering patients has completed its job.

Our Shraddhanjali.



Once more the world must be conquered by India. This is the dream of my life... This is the great ideal before us, and every one must be ready for it -the conquest of the whole world by India -nothing less than that, and we must all get ready for it, strain every nerve for it...

PUBLICATION DRIVE & EKNATHJI'S PUNYA TITHI

15th to 22nd August



ENROLMENT FORM

FROM

----- pin -----

To

----- pin -----

I wish to Renew / gift the membership of -----towards
Life Subscription /----- Years / Annual Subscription. Please send the
magazine to the following address. I am sending Rs..... by MO / DD
No..... Dt.....on (Bank)-----

1. To Me

----- PIN -----

2. As Gift to School: -----

----- PIN -----

3. As Gift to College: -----

----- PIN -----

4. As Gift to : -----

----- PIN -----

Place:

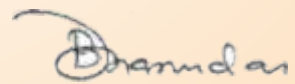
Date :

Signature of the Subscriber

As though to fulfil the command of Swami Vivekananda, Mananeeya Eknathji had sown the seeds of Publication activity of Vivekananda Kendra with Vivekananda Kendra Patrika launched in February 1972 and Yuva Bharati in August 1973. Thereafter during all these years these two sprouts have branched out into as many as 8 periodicals from different centres in different languages and on allied subjects.

The responsibility of distributing the fragrance and fruits of this well grown "Tree" among the wider section of the literate world has now come on the shoulders of the Kendra's well-wishers and workers. It is therefore decided that every year from 15th August to 22nd should be observed as Publications Drive Period, synchronizing with Mananeeya Eknathji's Punya Tithi falling on August 22nd.

Vivekananda Kendra therefore appeals to you to be an Annual or Life Subscriber for any of its 8 periodicals as your tribute to the sacred memory of Mananeeya Eknathji and to strengthen our hands for spreading the Kendra's thought movement, namely, Man-Making and Nation-Building. The list of the magazines and relevant details are given in this Brochure. There is also a following page to be used as Enrolment Form. Please fill up this Form and either send it directly to the respective office of the magazine with remittance or hand over the same to any of the Kendra karyakartas and get Temporary Receipt. The Original Receipt will be sent to you by the concerned magazine's office.



(D.Bhanudas)
General Secretary
Vivekananda Kendra
Kanyakumari.

Sl. No.	Name of the Magazine	Send Subscription To	Subscription Rates	
			Annual Rs.	Life Rs.
1.	Yuva Bharati (Monthly - Cultural magazine for Youth in English)	Vivekananda Kendra Prakashan Trust, No.5, Singarachari Street, Triplicane, Chennai 600 005. Phone No.(044)-28440042 Email: vkpt@vkendra.org	160/- For 3 Years Rs.460/-	1400/- (10 Years)
2.	Vivekananda Kendra Patrika (Half-yearly thematic journal in English) Publication Donation Scheme (Under this scheme both Yuva Bharati and Vivekananda Kendra Patrika will be sent regularly in addition to any one of our other Publications every year)		Annual 250/- For 3 Years Rs.600/-	2,000/- (10 Years)
3.	Viveka Vani (Monthly - Cultural magazine for youth in Tamil)		75/- For 2 Years Rs.140/- For 3 Years Rs.200/-	700/- (10 Years)
4.	Vivek Vichar (Marathi) (Monthly thought-provoking magazine in Marathi)	Vivekananda Kendra 165, Railway Lines, Solapur -413 001. E-Mail: vivekvarta@yahoo.co.in	100/- For 5 Years Rs.450/-	Rs.1500/- (20 Years) Rs. 3000 (Patron 20 Years)
5.	Vivek Jagriti (English / Assamese) Quarterly -- Thought-provoking magazine in Gujarati)	Vivekananda Kendra, Uzan Bazar, M.G.Road, Guwahati-781 001. Ph: (0361) 2510594	55/- For 3 Years Rs.150/-	Rs. 500/- (20 Years)
6.	Kendra Bharati (Hindi) (Monthly—Cultural magazine for youth in Hindi)	Vivekananda Kendra Hindi Prakashan Vibhag, “Yogakshema”, Gita Bhavan, Jodhpur-342 003. Ph:- (0291) 2612666	150/- For 3 Years 400/- For 5 Years 650/- 5 Years for vkv Students Rs.400/-	Rs.1200/- (10 Years) Rs. 2000/- (20 Years) Rs. 5000/- (Life time)
7.	Vivek Sudha (Gujarati) (Quarterly—Thought -provoking Magazine in Gujarati)	Vivekananda Kendra, 33, Sardar Shopping Centre, Swami Vivekananda Road, Palitana – 364 270. Ph: 02848-253111	50/- For 3 Years Rs.125/-	
8.	QUEST – Bi-Annual VKIC Newsletter Quarterly	Vivekananda Kendra Institute of Culture, M.G.Road, Uzan Bazar, Guwahati – 781 001. Phone: 0361 – 2510594, 2548862 E-mail: vkicne@gmail.com	250/- For 3 Years 700/-	Rs.2100/- (10 Years)