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**VIVEKANANDA KENDRA PRAKASHAN**

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।  
हिरण्यगर्भे जनयामोस पूर्वे स नो बुध्या शुभया  
संयुनक्तु ॥४१॥

May He, the creator and supporter of the gods, the lord of all, the destroyer of evil,  
the great seer, He who brought the cosmic Soul into being, endow us with good  
thoughts.

--Svetasvatropanishad, III,4.

## Editorial

### Dynamics of Sankalpa

Almost everyone of us, at some time or other, take a Sankalpa or make a resolution – vow, to do something. Quite a few of these resolutions are not fulfilled. It is a practice to make resolution or take a Sankalpa for doing something on important days and occasions. We do want to fulfil these Sankalpas but we fail because we have not done the needed preparatory work. Certain things are needed to be ensured before we make a vow.

- Whether I am competent to fulfil the vow.
- Whether my work will be useful to sustain Dharma.
- Whether I am aware of the challenges which I am likely to face in the process.

- What I must do to strengthen my capacities to meet these challenges.

So, before venturing for any *Karya*, in our tradition, we make a Sankalpa. In this Sankalpa Mantrana, we remind ourselves as to in what time span we are i.e. in which Kalpa, Manvantar, Yuga, Year, Ritu, and Paksha. This is done basically to verify and assure ourselves that what I planned to do is in tune with the Dharma of the Yuga; whether it will face up to the challenges thrown by the circumstances, environment and limitations imposed on the performer. It is also to be verified and assured by referring to the astronomical position of Stars, planets and yoga bala as per Panchanga. (Tithi, Vasar, Nakshatra Karana and Yoga). This helps us to prepare against Adhi Deivik obstacles.

Then we focus and identify in which part of creation--Srushti, geographical location, we wish to perform our work. What we want to do should go in tune with the place. Our work should be compatible with the place and people, flora and fauna of the land. If any special precautions are to be taken in view of the possible obstacles or difficulties, by virtue of our being in a particular location, we can prepare ourselves for that. This will help us to avoid Adhi-Bhautik or Adhi Bhaumik challenges. Next comes the dynamics of identifying ourselves, our lineage and capabilities and unique specialities. This is done by remembering the name of the Rishi – i.e. Gotra to whom we belong, our specialities, task taken and fulfilled by them in the past. We recall proudly the name of our parents and Star--Nakshatra under which we are born. Everyone of us will have certain unique capabilities by virtue of being born in a particular Star-configuration--Graha Dasha. We consolidate ourselves and reassure that “I have a remarkable lineage and I am destined to perform remarkably well”. This thought expunges our lethargy, ignorance, and self-degrading tendencies.

This helps us to combat Adhi-Atmic obstacles. After having settled with peace on these three frontiers, namely, Adhi-Deivik, Adhi-Bhautik and Adhi-Atmic, (that is why we chant Shanti, Shanti, Shanti three times, after invocation) one can focus on the task

specific, its purpose and process—for example, welfare of the Kutumba through stability, long and healthy life, fearlessness, material and spiritual welfare, and maintain Purusharthas – Dharma, Artha, Kama and Moksha, through the grace of the Ishta Devata. One also determines the way of worship, process, and extensity. One should do this Sankalpa as a part of daily routine to discipline oneself and equip himself to **look before he leaps**.

This discipline will ensure that we know what we are resolving. We will ensure that our resolutions are not opposed to Dharma – Yuga Dharma, Varna Dharma, Jati Dharma and, of course, Rashtra Dharma.

We will also be able to focus on our capabilities as to whether we are fit to make a particular resolution, understand the intensity and extensity of the consequences of our action, and to take care of the eventual challenges.

The Sankalpa will help us to become effective, successful, useful and meaningful. This will also result in our adhering to the task taken and not leaving it in mid-way.

Ganga Putra Devavrata came to be known as Bheeshma because, the Sankalpa he took, the Pratijna he made, was Intensive and Extensive in space and time i.e.

Bheeshma. The day after Ratha Saptami is observed as Bheeshmashtami, as a tribute to the Hero of the Mahabharata.

All of us should make our resolutions by making a Sankalpa in Time, Space and Karya, recalling our strength and unique

capabilities so that the tasks will be successfully fulfilled. Vivekananda Kendra Prarthana has all the ingredients of the dynamics of making a Sankalpa. Reciting the Kendra Prarthana daily is therefore the best way to make the firm resolution, Dridha Sankalpa, again and again. ■

**Satish Chowkulkar**

### THUS SPAKE SRI RAMAKRISHNA

Once a man went into a wood and saw a beautiful creature on a tree. Later he told a friend about it and said, 'Brother, on a certain tree in wood I saw a red-coloured creature.' The friend answered: 'I have seen it too. Why do you call it red? It is green.' A third man said: 'Oh no, no! why do you call it green? It is yellow.' Then other persons began to describe the animal variously as violet, blue, or black. Soon they were quarrelling about the colour. At last they went to the tree and found a man sitting under it. In answer to their questions he said: 'I live under this tree and know the creature very well. What each of you has said about it is true. Sometimes it is red, sometimes green, sometimes yellow, sometimes blue and so forth and so on. It is a chameleon. Again sometimes I see that it has no colour whatsoever'.

In like manner, one who constantly thinks of God can know His forms and aspects. God has attributes; then again He has none. Only the man who lives under the tree knows that the chameleon can appear in various colours, and he knows, further, that the animal at times has no colour at all. Others not knowing the whole truth, quarrel among themselves and suffer.

Fire itself has no definite shape, but as glowing embers it assumes different forms. Thus the formless fire is seen endowed with forms. Similarly, the formless God sometimes invests Himself with definite forms.

# Is Saffronisation A Stigma?

Dr. K.Subrahmanyam

I had once an opportunity to visit an Officer's house in Chennai. He and his wife are employed. They have one girl-child. I was with the family on a Sunday. The tutored baby was asked by the parents to tell me what she would like to become in future. The baby told me "Uncle, when I grow up I would like to be a doctor". Then I asked the child why she wanted to be a doctor. The question was unexpected even to the parents. Concealing the embarrassment, the parents coaxed the child to give me a reply. And the child replied, "Uncle, I want to become a doctor because I can wear a stethoscope round my neck and put on rich clothes. Also, I can buy an A.C. car and live in a posh bungalow. I can make my life luxurious and can make even foreign trips". If this is the purpose for which a person wants to become a doctor or a lawyer or an engineer, the very goal of education is lost. If, on the other hand, the child (or an adult) is able to reply in the following way it is laudable. The better reply would be: "Uncle, somehow I feel I have a taste for medical knowledge. I am sure I will be an efficient Physician of Integrity and service, if I am given an opportunity to study medicine. Also, I can be a tool in the hands of Almighty to eradicate diseases and ailments among people. Last year in our street, I saw a

small child dying for want of medical aid. Such things should not happen again. It is to serve the humanity that I want to become a doctor". This is the spiritual dimension of education. It is the dream of Swami Vivekananda "*aatmano mokshaartham jagad hitaaya cha*". Symbolically speaking, the service for self-realization is saffronisation. Why should anybody consider service to humanity as a stigma or crime?

Materialism is opposed to spirituality. When the God-given talent is encashed for selfishness, for selfish goals such as bodily comfort, luxurious indulgence, then it is materialism. If on the other hand, the God-given gift is utilized for the service of humanity as worship of the Almighty, then it is spirituality. Do we want our students to be robots and men and women of self-aggrandizement without any thought of human values, social responsibilities, nationalism and spirituality? We do want our students to be of service-mindedness, patriotic fervour and spiritual splendour. Therefore, we have to inculcate sincerity, service and spirituality in the minds of the children during their studenthood. This inculcation is despicably branded as saffronisation. Is such an inculcation a

stigma?

Recently in Hyderabad, I had an opportunity to address a gathering of young boys and girls. The topic allotted to me was “how to influence people”? I tried to elicit replies from the youth. They said, 1. to get votes, 2. to win customers, 3. to sell goods, 4. to win good-will, 5. to become famous, 6. to gain profits in business, 7. to win love of girl friend or boy-friend, and so on. In all the answers, the common point is selfish interest, profiteering. This is out and out a materialistic outlook. On the other hand, the reply could be spiritual as well. And it would be like, “Sir, if have the ability to influence people, I can make them patriots. I can make them good children, parents and citizens. The influenced people can be made useful to themselves and to the society at large. They can be liberated from the vices, corrupt practices, and self-centeredness. Unless they are brought under my influence, I cannot be of use to them. Therefore I want to influence people”.

India is a land of spirituality. Spiritual giants like Buddha, Adi Sankara and a host of ancient Rishis propagated spirituality for the benefit of humanity. They gave up ownership and kept every wealthy acquisition at the disposal of the society. They propagated not selfishness, but self-dedication, loving service, and such spiritual giants had put on saffron robes as a symbol of self-sacrifice, service and trusteeship. Is it not our duty, therefore, to promote saffronisation which is nothing but service and trusteeship?

In one of the Engineering Colleges of Bhopal, I had an opportunity to address the intelligent boys and girls of the final year. At the end of the talk, there was a very useful interaction. Pleased with their participation, I said “My dear children, I am pleased with you and therefore I would like to give you each an A.C. car worth about 20 lakhs. It is free”. Except one student, everybody was happy to receive it since it is free. Only one student said, “Sorry Sir, I don’t want anything free. I am a man of self-respect. What I can earn, I cannot accept as a gift from anybody, even if it is from God. I want to stand on my feet and remain self-reliant. Nachiketa is my ideal”.

This is but an Upanishadic thought of spirituality. Nachiketa, a young boy of sixteen, was offered rich gifts by Yama, the God of death, the great Deliverer. The young boy declined to accept all the offers and remained self-composed. Nothing in lieu of self-knowledge is acceptable to him. People of self-respect alone can be of spiritual stature and splendour. India is a land of spirituality and that means Indians are known for their self-respect. They seek nothing free from anybody.

But unfortunately, the present day materialistic world of consumerism is trying to make us weak, slaying our self-respect. This trend of weakening consumerism can be successfully countered only by spiritual education. In every advertisement, we find an exploitation of human weakness for gifts. If you buy a blouse, a saree is free. If you buy a

cat, a cow is free. If you buy one, another 100 are free. And the ignorant masses throng the shops to be exploited. What a fall my countrymen!

Do we not want our young boys and girls to be of self-confidence, self-reliance, self-respect, self-dedication and unselfish in service? If we want them to be so, spiritual education is a must. The symbol for right and righteous education traditionally is Saffron.

I asked the student how he came to know about Nachiketa. He said, “Sir, my grandfather is not only a freedom fighter, but also a cultured person, soaked in spirituality. He told me about the Upanishads and the exemplary Upanishadic hero, Nachiketa. Indeed, that Nachiketa is a role model to all the youth. He is an embodiment of Shraddha. His thirst for knowledge prompted him to know the highest and the ultimate Truth. He is not prepared to give up his thirst for knowledge under any circumstances. No temptation or threat can weaken his resolve. We students should take him as a model for tenacity of purpose and love of knowledge. During tutelage or studenthood, nothing should divert our attention, nor should any gifts distort our concentration in studies. When Yama wanted to give him freely any gifts instead of knowledge, Nachiketa flatly refused. That is why I said ‘no’ when you offered your A.C. car. When we receive a gift, it amounts to receiving bribe, which is contrary to the noble ideals of a self-reliant person. It was this psychic weakness for

luxury that enabled the foreigner to exploit us. We became slaves to the West for many a century. Even now, we are slaves to materialism on account of our infatuation for pleasures and inertia. Like Nachiketa, we should not only be self-reliant, but should relentlessly strive for the fullest knowledge of the ultimate Truth. We should not be half-baked scholars. A full-bright scholar is no doubt a person of blazing spiritual splendour. From the example of Nachiketa, who is a model character of the Upanishadic age, I understand that spirituality is nothing but awareness of Truth and trusteeship of all including our body-mind-intellect equipment. I have not learnt about spirituality in my school, or college. It is from my grandfather, who has studied our scriptures, that I have learnt the meaning of life, the goal of life, and the spiritual under-current of life. Nowhere in the present day set up do we have an opportunity to learn about spirituality. Unless India revives her spiritual glory, she cannot once again shine with sublimity”.

The tendency to grab and own every wealth is materialism. The mind-set to give, serve and give up ownership of any wealth – monetary, physical, artistic and intellectual— is spirituality. The earth has enough to fulfil everybody’s need, but not to gratify anybody’s greed. Every wealth, we are provided with, is to be held as a trust. We are but the trusted custodians of all wealth. It is spirituality if one realizes the truth that we cannot and should not claim ownership. “Maagrita Kasyaswiddhanam”, is the Upanishadic

statement. Whatever talent we are born with is to be identified, fostered to perfection and the perfected talent should be placed at the disposal of society for the fulfilment of life and for the realization of Truth. And that is spirituality. This social spirituality is symbolically displayed in the saffron colour. Materialism is ignorant possessiveness for sense indulgence. Spirituality is enlightened trusteeship for the welfare of one and all. Saffronisation is the ideal of all educational process. ■

## YUVA BHARATI *Subscription Renewal - An Appeal*

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# My Vivekananda

**Mannava Gangadhar Prasad**

In 1985, as S.V.University students, we went to Vivekananda Kendra, to attend a 'Yoga Camp' through our N.S.S.Programme. I was in my Graduation course at that time.

It was 20 years back....but that great incident which changed us is fresh in my mind.

Those days were filled with the spirit of youthfulness; its rising tides of hope, and energy were in me. I was dynamic and energetic. The days we spent then and afterwards in Vivekananda Kendra were great. Still that spirit recharges me, every day.

Vivekananda Kendra had guided us into the right way and taught us to channelise the youthful energy in a right direction.

Swami Vivekananda has inspired millions of people around the globe with his great message.

The majestic voice of Vivekananda changed many ordinary persons into great personalities. So many others have redefined their way of life and started to live under the inspiring and guiding light of Swamiji.

The roaring voice of Vivekananda...threw out my wickedness and gave me the strength.

- Strength to live in a right way.
- Strength to live with tolerance.
- Strength to live like a real human being.

How many thoughts, how many gems were left by Vivekananda for us....Those words are everlasting lights of wisdom for humanity.

Vivekananda is only one divine lotus in the pond full of physical needs...

The age-old Indian way of life says,

One should try to overcome loneliness, impatience, and to live a fruitful life as a real human being.

That Indian thought was great and Vivekananda propagated it, to the west. He was a beacon light of universal humanism.

He was an open mind to the people who were quarreling within themselves in the name of cast, creed, religion, and region.

In that ocean of awakening thoughts, some were hunting me every moment. That I will share with you now. They must ignite every

mind, and I have no doubt about it. This projects the TRIGUNATMAKA of our Indian philosophy.

“Truth, purity and unselfishness--wherever these are present, there is no power below or above the sun – to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.”

Swamiji warned and advised people to stop fanaticism. The violation of this has been seen in some parts of the world today, by killings in the name of religion. So, look at these words.

“There is a danger of our religion getting into the kitchen. We are neither Vedantists, most of us, now, nor pauranics nor Tantrics. We are just “Don’t-touchists”. Our religion is in the kitchen. Our God is the cooking pot, and our religion is “Don’t touch me, I am holy.” If this goes for another century every one of us will be in a lunatic asylum.”

Purity of thought, ability, grit, are the three important things to achieve a thing. Swamiji beautifully said:

“Nothing shall be done in haste. Purity patience and perseverance are the essentials to success and above all, love. All time is yours, there is no indecent haste.

“Every one of you must be a giant – must -- that is my word. Obedience, readiness and love for the cause. If you have these three,

nothing can hold you back.”

Nowadays, everyone is running behind others (Western World). That is not proper. Do not ignore your past. It has its greatness..About this Swami says....

“But mark you, if you give up that spirituality leaving aside to go after the materializing civilization of the west, the result will be that in three generations you will become an extinct race, because the backbone of the nation will be broken..”

One must know his strength. Must live with enthusiasm, pessimism is not a progressive one. “The greatest error, says the Vedanta, is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that.”

“Strength is life, weakness is death; strength is felicity, life eternal, Immortal, weakness is constant strain, and misery. Weakness is death. Let positive, strong, helpful thoughts enter into your brains from the very childhood.” Says Swamiji.

What is man?

What is life?

What is the meaning of activity (KARTHAVYA)?

Swami Vivekananda has given the answer....

“This life comes and goes. Wealth, fame, enjoyments are only for a few days. It is better, far better to die on the field of duty preaching the truth, than to die like a worldly worm, Advance!”

bondage is terrible.”  
The Quotations are endless...it is an ocean. Ocean of thoughts. Ocean of light. Ocean of *Jagrad-avastha*.

“Be unattached; let things work; let brain-centers work; work incessantly, but let not a ripple conquer the mind. Work as if you were a stranger in this land, a sojourner; work incessantly, but do not bind yourselves;

Swami Vivekananda is a Gnyana Surya. The Sun never has set. Arise! Awake! Stop not till the goal is reached. ■

### **MA. SRI SAMPATH KUMARJI IS NO MORE**

Shri S. Sampathkumar, Senior Advocate, Notary Public and Jilla Sanghachalak, South Chennai, passed away at the ripe age of 80. He was very active till recently and was operated for prostrate a couple of months ago. Since then he was hospitalized and passed away in the morning on 7.1.2007.

He joined the Sangha at a very young age and was regularly taking part in all its activities.

Though deeply religious and traditional by faith, he was equally sociable in his approach and thinking.

He was the Working President of Vishwa Hindu Parishad, Tamilnadu and Dr. Hedgewar Smarak Samithi, Chennai. He was also a member of the managing committee of Vivekananda Kendra, Kanyakumari, since its inception. He used to attend the ABPS baithak at Nagpur for many years. His presence was always felt both by his ‘appearance’ and precise and forceful speech.

He had thoroughly studied the legal aspect of Ram Janmabhoomi and was the lawyer for Hindus in this case. His funeral was attended today by hundreds of Swayamsevaks, friends, relatives and admirers. He leaves behind him his wife, son (S. Kannan, Advocate) and two daughters.

His son’s address:

S. Kannan, Advocate  
Old no. 28, Ramachandra Street  
Nehru Nagar, Chromepet,  
Chennai – 600 044. Ph: 044 – 2223 1866 / 2223 3686

# The Bravest of Indians

Mukesh Advani

The lives of the martyrs, the shining sons of Bharat Mata who laid down their lives for her honour are a rich afflatus to ordinary people who often get highly affected by the mundane ambience around them, leading to the slackening of their patriotic feelings. The following incidents will suffuse us completely with patriotic fervour, so that we can concentrate our energies towards making Bharat Mata the most prosperous nation in the world in every field.

1) Jatindranath Mukherjee, one of the most valiant patriots of Bengal, was a great devotee of Swami Vivekananda. He was a friend of Swamiji's younger brother Bhupendranath Datta. When Jatindranath was very young, he met Swami Vivekananda once and was completely mesmerized by his majestic aura. Jatindranath vowed that he would dedicate his whole life towards liberating Bharat Mata from the shackles of the British rule.

a) He once entered into a near-mortal combat with a Royal Bengal tiger and killed it with only a knife. Because of his indomitable courage, he was given the title of 'Bagha Jatin' (Tiger Jatin). He had a very strong physique and was an ace wrestler.

b) Once he was waiting at a railway station to receive his friend. A person was lying sick on the railway platform and was writhing with thirst when his cries for water were heard by Jatindranath. He ran with a tumbler to a nearby tap to bring water for him. While bringing the tumbler filled with water, he collided with four British soliders and some water spilled on their shirts. The British soldiers got enraged by this affront to their dignity and started beating Jatindranath with a cane. Jatindranath maintained his composure. First he took the water to the sick man and quenched that man's thirst. Then he came back and pounced upon those British soldiers and started showering his blows on them. All the soldier had to lick the dust of Bharat Mata. The spectators present then saw how a valiant son of India can defend his dignity and of his motherland from the Asuric behaviour of those colonial tyrants.

c) Once, while travelling in a railway train, some British soldiers started teasing Indian women in the compartment Jatindranath who was in the same compartment, could not bear the modesty of his sisters getting outraged by those degenerate soldiers. He warned them to desist from doing so. But those soldiers, instead of

refraining from those nefarious activities started hurling vituperative epithets on him. Jatindranath could not control his anger any more. He fought with those soldiers and beat them black and blue till they took to their heels at the next station.

d) We shall learn about how Jatindranath laid down his life, as an offering at the feet of Bharat Mata. Jatindranath had become a thorn in the flesh of Britishers. He had killed a number of British police officers who used to inflict atrocities on the innocent villagers. The British announced a reward of Rs.10,000/- to anybody who would provide information leading to the arrest of Jatindranath. Finally they traced him along with his comrades in a small village, Chasakhand in Balasore district of Orissa. The village was in a coastal region and was used by the revolutionaries to acquire the arms and ammunition which they used to unload from German ships. The British soldiers were equipped with sophisticated sten guns and outnumbered the revolutionaries, who were having only

carbines. The unequal combat lasted for nearly 3 hours. In spite of their poor resources the revolutionaries did not lose courage. They fought like lions and killed a number of British soldiers. Finally the Indian revolutionaries ran out of ammunition. Jatindranath got wounded and was bleeding profusely, when he was captured by the British. The British soldiers who had combated him, got impressed by his indomitable courage. They fetched water in their caps for him, as he was very thirsty.

He was admitted in the hospital and his wounds were bandaged after the surgery. But Jatindranath was a free spirited man and like the tiger did not want to lead the rest of his life in captivity. At night unnoticed by anyone he opened his bandages and bled to death.

Sir Charles Tegart, the superintendent of police, who had led the operation leading to his capture was visibly moved and gave a glowing tribute to him. "I have met the bravest of Indians". ■

Feel, my children, feel; feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad; then pour the soul out at the feet of the Lord, and then will come power, help, and indomitable energy. Struggle, struggle, was my motto for the last ten years. Struggle, still say I. when it was all dark, I used to say, struggle; when light is breaking in, I still say, struggle. Be not afraid, my children.



—Swami Vivekananda

## **Sri Ramakrishna and His Unique Method of Training**

*It is so unique of Sri Ramakrishna to have Intellectuals like Narendra, Spiritualists like Rakhal, Karmayogis like Gangadhar and Illiterates like Latu together, to name a few in the long list of his disciples who subsequently formed Sri Ramakrishna Math. It is all amazing. Here are the words of Swami Vivekananda giving us an idea about Sri Thakur's unique method of training the disciples.*

Sri Ramakrishna was a wonderful gardener. Therefore he has made a bouquet of different flowers and formed his Order. All different types and ideas have come into it, and many more will come. Sri Ramakrishna used to say, 'Whoever has prayed to God sincerely for one day, must come here.' Know each of those who are here - the Sannyasin disciples of Sri Ramakrishna - , to be of great spiritual power ... When they will go out, they will be the cause of awakening of spirituality in people. Know them to be part of the spiritual body of Sri Ramakrishna, who was the embodiment of infinite religious ideas. I look upon them with that eye. See, for instance, Brahmananda, who is here - even I have not the spirituality which he has. Sri Ramakrishna looked upon him as his mind-born son; and he lived and walked, ate and

slept with him. He is the ornament of our Math - our King. Similarly Premananda, Turiyananda, Trigunatitananda, Akhandananda, Saradananda, Ramakrishnananda, Subodhananda, and others; you may go round the world, but it is doubtful if you will find men of such spirituality and faith in God like them. They are each a centre of religious power, and in time that power will manifest.

### **Leading towards the Goal...**

It is impossible to give others any idea of the ineffable joy we derived from the presence of the Master. It is really beyond our understanding how he could train us, without our knowing it, through fun and play, and thus mould our spiritual life. As the master wrestler proceeds with great caution and restraint with the beginner, now overpowering him in the struggle with great difficulty as it were, again allowing himself to be defeated to strengthen the pupil's confidence - in exactly the same manner did Sri Ramakrishna handle us. Realizing that the Atman, the source of infinite strength, exists in every individual, pigmy though he might be, he was able to see the potential giant in all. He could clearly discern the latent spiritual power which would in the fullness of time manifest

itself. Holding up that bright picture to view, he would speak highly of us and encourage us. Again he would warn us lest we should obstruct this future consummation by becoming entangled in worldly desires, and moreover, he would keep us under control by carefully observing even the minute details of our life. All this was done silently and unobtrusively. That was the secret of his training of the disciples and of his moulding of their lives.

#### **Being one of them.....**

The solitude of the Panchavati, associated with the various spiritual realisations of the Master, was also the most suitable place for our meditation. Besides meditation and spiritual exercises, we used to spend a good deal of time there in sheer fun and merry-making. Sri Ramakrishna also joined in with us, and by taking part enhanced our innocent pleasure. We used to run and skip about, climb on the trees, swing from the creepers, and at times hold merry picnics. On the first day that we picnicked the Master noticed that I myself had cooked the food, and he partook of it. I knew that he would not take food unless it was cooked by Brahmins, and therefore I had arranged for his meal at the Kali temple. But he said, 'It won't be wrong for me to take food from such a pure soul as yourself.' In spite of my repeated remonstrations, he enjoyed the food I had cooked that day.

#### **The mild type creates....**

Sri Ramakrishna never spoke a harsh word against anyone. So beautifully tolerant was

he that every sect thought that he belonged to them. He loved everyone. To him all religions were true. He found a place for each one. He was free, but free in love, not in 'thunder'. The mild type creates, the thundering type spreads....

#### **I see, and you too can see.....**

Ramakrishna came to teach the religion of today, constructive, not destructive. He had to go afresh to Nature to ask for facts, and he got scientific religion, which never says 'believe,' but 'see'; 'I see, and you too can see.' Use the same means and you will reach the same vision. God will come to everyone, harmony is within the reach of all. Sri Ramakrishna's teachings are 'the gist of Hinduism'; they were not peculiar to him. Nor did he claim that they were; he cared naught for name or fame.

#### **Encourage.....**

He never destroyed a single man's special inclinations. He gave words of hope and encouragement even to the most degraded of persons and lifted them up.

#### **Be and Make.....**

Know the truth for yourself, and there will be many to whom you can teach it afterwards; they will all come. This was the attitude of my Master. He criticised no one. For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all sects; he had found the harmony between them. A man may be intellectual, or devotional, or

mystic, or active; the various religions represent one or the other of these types. Yet it is possible to combine all the four in one man, and this is what future humanity is going to do. That was his idea. He condemned no one, but saw the good in all.

#### **Intense love.....**

The other idea of his life was intense love for others. The first part of my Master's life was spent in acquiring spirituality, and the remaining years in distributing it. . Men came in crowds to hear him, and he would talk twenty hours in the twenty-four, and that not for one day, but for months and months, until at last the body broke down under the pressure of this tremendous strain. His intense love for mankind would not let him refuse to help even the humblest of the thousands who sought his aid. Gradually there developed a vital throat disorder, and yet he could not be persuaded to refrain from these exertions. As soon as he heard that people were asking to see him, he would insist upon having them admitted and would answer all their questions. When

expostulated with, he replied, 'I do not care. I will give up twenty thousand such bodies to help one man. It is glorious to help even one man.'

After my father's death my mother and my brothers were starving. When the Master met Ananda Guha one day, he said to him, 'Narendra's father has died. His family is in a state of great privation. It would be good if his friends helped him now with money.' After Ananda had left I scolded him. I said, 'Why did you say all those things to him?' Thus rebuked, he wept and said, 'Alas! For your sake I could beg from door to door.' He tamed us by his love.

#### **Struggle.....**

There are many things to learn, we must struggle for new and higher things till we die - struggle is the end of human life. Sri Ramakrishna used to say, "As long as I live, so long do I learn."

(Compiled from 'Swami Vivekananda on Himself')

My Master: This is the message of Sri Ramakrishna to the modern world: 'Do not care for doctrines, do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality; and the more that this is developed in a man, the more powerful is he for good. Earn that first, acquire that, and criticize no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization. Only those can understand who have felt. Only those that have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light.'

—Swami Vivekananda





## YOUTH AND ECOLOGY

Dear Friends,

*This is our first meet, that too through the medium which uses words and conveys thoughts, the paper and the ink. But that's fine initially. Writing letter has been my favorite task from childhood, that too, to same-agers. Though it always waited for the right mood, subject and time! (We are very busy even as a child, isn't it?!)*

*So I have decided to write to you all and do reciprocate if and whenever you feel like.*

*I happened to travel for a long journey almost halfway along the length of Bharat from its corner.*

*Though, the ways, means, objectives of a journey have changed drastically over the period, its basic character of teaching and showing you newer things remain the same if you keep your senses open. This could have been one reason why our Sanyasis keep travelling.*

*Once, my teacher was explaining the behaviour of elephants to us. He had stayed for 2 years in the forests of Mudumalai for his Ph.D. work and had experienced forest in and out. Along with such an opportunity he is blessed with a very logical brain which allows him to see the facts beyond facts. It is always very charming to hear him and so was that particular discussion about elephants. He was telling, he was puzzled by the elephants defecating right there in the waterhole where they come to drink water. With this question as fresh as the dung of elephants in mind he was travelling when he got the answer for it. He saw people - well educated, learned, sophisticated people - making mess and lot of dirtiness in the railway compartments. How could they do it? He wondered. They don't do such things at home then why in railway?*

*The answer was simple but not very straightforward. But his logical brain caught it. People stay in their houses and they own it but they are there in the railway compartment for a few hours or may be a couple of days if a long journey is considered. They are not going to suffer with the dirtiness they create there. And they are not bothered of others suffering due to it. So their transient state makes them behave like this. So do elephants. They also don't come to the same waterhole again and again and are free to dirty it as they also don't care for their elephant brothers and sisters of other groups neither for other species' individuals. Their home range is too big of some hundreds of kilometers and they come back to the same place especially to the same waterhole only after the dirt of their own night soil has been washed off from there.*

*But does this allow us to continue our smug behaviour of defiling all the places wherever we reach?*

*In this travel, for the first time, I successfully denied the paper cups used for tea and coffee. Instead I had carried a steel cup with me in which I took the tea or coffee. There had been few futile efforts before. Those were futile for reasons as simple as forgetting to bring out the cup when the tea-wala comes or even being embarrassed in a group of people to do such an odd act. But this time I could overpower everything. I was alone but there were co-passengers, who after observing me for long enough time asked me, why do I do that? I said to minimize waste which is not degradable or less degradable and might take hundreds of years to go back to the cycle of nature. One of them immediately said, 'do you go to toilet?' I was not stupid to understand his intention and explained that it's my need and to continue living I will have to go there every morning.*

*Also told him the great words of Mahatma saying, there is enough for everybody's need but not enough for even one's greed. Then another amongst them had a point. 'But every time you refuse a cup and take the tea, the tea-wala will get extra 5 rupees as their hisab is by cups used.'*

'That's right but, I think it's fine if a person is getting extra money due to his own dishonesty for some days. Once the management realizes that many are following this method then they would also change and eradicate this money problem.' Money problems are man made which will remain till our minds are not clean but some problems are awareness and consciousness problems which can be removed physically. Of course it requires a subtle, sensitive mind which realizes that 'akhanda mandalakaram vyaptai yen characharm' and tries to keep 'vasudha ka kalyan' as its first priority that not only includes humans but all living and non-livings.

Let's stop here for the time being.

Awaiting your actions and responses,

Affectionately,

Preetee

## Do you hear Swami Vivekananda saying:



**“Then only will India awake, when hundreds of large-hearted men and women, giving up all desire of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen”.**  
**Are you among those whom Swamiji had in mind? Come, dedicate yourself for the service of the nation as a fulltime worker of Vivekananda Kendra, Kanyakumari - a spiritually oriented service mission. It is not a career - but a mission. Your Yogakshema would be taken care of by the Kendra.**

**Send e-mail for details at:**

**ngc\_vkendra@sancharnet.in OR**

**Contact at the following address with full biodata and a postal order of Rs. 10/-  
 General Secretary, Vivekananda Kendra,**

**Vivekanandapuram, Kanyakumari - 629702**

**For detailed information,**

**visit us at [www.vivekanandakendrakanyakumari.org](http://www.vivekanandakendrakanyakumari.org)**

### Calendar for Shibirs at Vivekanandapuram for 2007

Particulars	Period	Eligible Age Group	Donation
Spiritual Retreat (Eng)	6-12 February	40-70 years	Rs.1000/-
Spiritual Retreat (Hindi)	6-12 February	40-70 years	Rs.1000/-
Yoga Shiksha Shibir(Eng)	6-20 May	20-55 years	Rs.1500/-
Yoga Shiksha Shibir(Hindi)	6-20 May	20-55 years	Rs.1500/-
Spiritual Retreat (Eng)	6-12 August	40-70 years	Rs.1000/-
Spiritual Retreat (Hindi)	6-12 August	40-70 years	Rs.1000/-
Yoga Shiksha Shibir(Eng)	1-15 December	20-55 years	Rs.1500/-
Yoga Shiksha Shibir(Hindi)	1-15 December	20-55 years	Rs.1500/-

# Maasaanaam Margashirshoham..

Satish Chowkulkar

After an interaction with Shiva Swarupananda, on his return from Kurukshetra, I was keen to meet him and hear more from him about the essence of Srimad Bhagwad Gita. As usual, his whereabouts being uncertain, I was searching for him. I chanced to meet him in a Bharata Natyam Ballet. At the entrance of the venue I saw a banner in Tamil which meant celebration of the month of Margashirsha (in Tamil called as Margazhi). However, to my knowledge (as per the Panchangam I follow) Margashirsha had passed on and Pousha was set in on 21st December. After greeting Shiva Swarupananda, I disclosed my wish to know more about the Essence of Bhagawad Gita. He smiled and said, "That is what exactly these festivities are meant for." He pointed his finger at the banner at the gate of the hall. I begged for explaining further. "Sri Krishna tells to the hero-Arjuna, in Vibhuti Yoga-10<sup>th</sup> chapter of the Gita about his pervading the creation. Among other things Sri Krishna says, *Among all the months of the year I am the Margashirsha month.* (Maasaanaam Margashirshoham Rtunaam Kusuma Karah). "God expresses himself in full measure in the environment and atmosphere of the Margashirsha

month." "But", I said "according to the *Panchangam* which I follow *Margashirsha* has passed on and *Pousha* has set in on December 21". Shiva Swarupanda smiled and said "That is the beauty of *Bharateeya Samskriti*, Unity behind the apparent Diversity". Bharat Varsha is a vast span of land. People living in different parts of it follow variety of almanacs (*Panchanga*). But all are in harmony with each other. Some people follow the *panchagam* using movement of the moon as astronomical reference therefore known as *chandra manen*. Some take the Sun as the reference point therefore known as *Sooryamanen* almanacs.

In *Chandramanen Panchangam* the new month starts with the onset of new moon after Amavasya. Whereas in *Sooryamanen Panchangam* the new month begins when the Sun enters in each of the 12 zodiac stars called as Rashi. However inspite of the variance, all the major festivals and incidents occur on the same day and in the same season of the nature's cycle of seasons. As per the *Soorya* or *Sourmanen Panchang* followed in Tamilnadu and Kerala, the present month is Margashirsha, whereas as per *Chandraman Panchang* the month is Pousha. But this particular span

of time of celebrations is celebrated by the followers of *Chandraman* also as *Dhanurmas* as the Sun will be in *Dhanu Rashi*. This will be from 16<sup>th</sup> December to 15<sup>th</sup> January this year, with reference to Gregorian (English) almanac.” I interrupted! “So, God is very close to us in this period, Margazhi or *Dhanurmas* irrespective of *Chandraman* or *Suryaman Panchang*. If it is so, then how to experience or realize this closeness?” I gave further vent to my curiosity, “How this entertainment-sangeet programmes and dance dramas, (popularly known as December Katcheri season in the South) can lead us to that?”. Shiva Swarupananda directed me to sit by his side, indicating that his reply will be an elaborate one. “This Sangeet and Natya are not for entertainment. They are meant for coming closer to God. The Ultimate Truth is Sat, Chit, Ananda as told in our scriptures. This is expressed in two forms – *Rupa* and *Shabda* – involving our two faculties – eyes for the *Rupa* and ears for the *Shabda*. These two are integrated by the limbs and the voice of the performers respectively. Then the *Chitta* of the performer and the *Chitta* of viewer and listeners get tuned and when their frequencies match, Ananda pervades the whole environment that is Cosmic *chitta* of the *Para Purusha*. This *Para Purusha* is explained in the scriptures by the saints, scholars and maha bhaktas as Nataraja and Narayana. And the Para Prakriti prompts to manifest their expressions in performing arts, poems and

spiritual literature. *Natya* and *Sangeet* in our culture is not just an entertainment but a Sadhana to experience the oneness with the Divine. That is why the subjects in all these programmes whether Kuchipudi or Bharata Natya schools of dance, and whether Hindustani or Carnatic Sangeet, are Sadhana to experience God, Nataraja-Shiva, Maha Vishnu and Parashakti-devi, so on and so forth.”

Pointing out to the banner at the gate, I asked “What is the significance of these words?” *Koodiyirundhu Kulirndhelore Embavai*”? (Wake up with us for the cool bath, O! dear girl! Embavai).

“Well! This a thematic dance ballet conceived and choreographed by a Guru Smt.Anita Guha of Bharatanjali. There are many such Bharata Natya and Kuchipudi dance Gurus imparting the knowledge to the younger generations through their schools. There are quite a few seniors and stalwarts, to mention a few, Sri Udupi Laxminaryana, Smt.Kanchana Janardhanan, Sri R.Muralidharan and his wife Smt.Chitra, and Mosalikati Jaykishor, Smt.Divya Sena Haribabu who have trained and turned out a galaxy of excellent disciples. They are in the field for decades together. Therefore, no wonder, some of their disciples have become Gurus in turn. They have mastered many compositions which are now played in the world of Bharata Natyam. There are ancient, medieval and these contemporary

compositions which form the life throbs of Bharata Natyam recitals. Apart from these people, who have given decades of their life to Bharata Natyam, there are youthful stalwart gurus like Smt. Sujata Mohan and Smt. Deepa Balaji. Besides, there are people like Sri Kuldip Pai and Sri Adityanarayana who give more precedence to these performing arts over their normal professional commitments. You may ask why I am telling the names of all these persons. There is always a clamour of din by our cultures' detractors that we Hindus sing the glory of the past only and as on today we are a big zero. Shiva Swarupananda continued, "Let me also tell you, this system is not narrow-minded, closing their doors for new approaches. No one asks your caste or nationality. I witnessed two programmes in which Japanese and Sinhali students performed with all sincerity and earnestness. They were well received and appreciated. Our system also accepts non-traditional musical instruments like Saxophone, Drum pad and Key board. One of them, a Key board master, Sri P.R. Venkat Subramaniam frequently shows magic of his fingers in most-heard concerts. This person is a blend of tradition and modernity. He has composed more than 100 compositions on traditional subjects and set to music many songs for these concerts. One must visit Chennai in one of these days to experience that Indian Culture is vibrant today and now, and it is not a museum of the past. The composers and performers select

subjects based on spiritual literature – Itihasas and Puranas, the Ramayana and the Mahabharata and Srimad Bhagwata, literature of saints like Sankaracharya, Thyagaraja and other folk poets. The present programme is based on Tamil poems written by a lady saint of 11<sup>th</sup> century, Sri Kodhai Nayaki – popularly known as Sri Andal (meaning Lady Vaishnava saint). She is one of the twelve Alvars in the Vaishnav Sampradaya. She had composed 30 poems of eight lines each. The poems are describing her realization of Sri Maha Vishnu – Sri Krishna, to be in particular. These poems are called Thiruppavai and considered very sacred. In this Margazhi festival each day one poem is sung in seriatum and discoursed by scholars in temples and other public places, attended by lots of Tamil knowing population – in and out of Tamil Nadu. Through this particular Bharata Natya ballet, the Thiruppavai poems are juxtaposed to the values and qualities attributed to Sri Krishna in particular, like, Karuna, Sahas, Shourya, Kartutva, Samatva, Vijigishu Vritti, Nayakatva and Maitri. Incidents from the Life of Avatars are enacted by young artistes within the framework and rules of Bharat Natya Shastra". While Shiva Swarupanda paused for a breath I asked "But why the Natya Shastra? – can it not be done by just dramas, songs or TV shows etc."....

Shiva Swarupanda resumed and said "Natya Shastra, whether Kuchipudi,

Bharata Natyam or Kathakali, demands purity and discipline and self-culturing. The values enacted are performed through the body, mind and intellect. The performers learn to co-ordinate with the Jatis of the Guru's words and tinkling sound of the cymbal called Natu Vangom. The song sung by the singer, rhythm pattern given on the mrindagam and Swaras of other accompaniments – like Violin, Flute and Veena. Apart from this the dancer has to depict Mudras, Bhava, Abhinaya, and rhythmic graceful movements of limbs. The dancer is fully engrossed with the ideas of the Kritis – Kaya-Vacha and Manas, so much so that he or she imbibes those values, and, the values are reflected in their normal conduct, off the stage also. "Wait a minute", I interrupted, "you said that all these performers belong to young generations and the extent of efforts you are telling demands lot of time; then are these young persons doing only this or...?"

This time Shiva Swarupanda snapped in and said, "they are all students also – not just students but brilliant students of worthy schools and colleges. I happened to talk to some of them and their parents also. The parents are offering all possible support to the students. One parent – father, told me that after learning this Natyam his daughter developed very systematic way in studying, conducting herself in house and her interaction with elders and peers was very much exemplary. The practice helps them to maintain good health. None of them

neglects their academic commitments. No one absents from the schools or classes. Quite a few of them come to rehearsals with study books and use the intermittent breaks in the rehearsal for studying, write exam next day and get good marks.

The father of a performer told me that his 5 years old daughter wrote an eight page answer sheet without a single scratch or correction in the answer sheet. Some of these school authorities are therefore encouraging their students to learn, practice and perform these Natya and Sangeet shastras". I nodded and said, "In Vivekananda Kendra we seek to raise cultural level of the Youth-*Samuhik Samskar* through our Karya Paddhati. We seek to bring in discipline, cultivating talents for creative and innovative thinking, dynamic leadership, winning instinct. From what you are telling, it appears that the goal of our ancient thinkers and approach of the Kendra is in perfect tune". I added

"But now a days by and large the world of art and artist is understood as, that, they are irregular in their life style, they are addicted to something or other, they neglect or are averse of discharging their duties. Quite a few of the performers are whimsical, they brandish their own mannerism and gestures, in walking, talking, eating, dressing and behaving. By looking at these heroes and heroines, people at large also copy these eccentrics and misbehave with all the people around.

They take pride in a personality and adopt their all undesirable patterns also.” Shiva Swarupananda smiled and said, “In our tradition art is an expression of God – kala. Rishis like Bharata Muni and others have codified the gestures i.e. Mudras – facial, fingers, arms and body. They communicate their thoughts and feelings with these gestures efficiently and beautifully. It is done without pronouncing a single word in a process. It is called *Sanchari*. Sancharis are choreographed carefully. Though a lot of freedom is there for the choreographer, the basics are not allowed to be violated. The uniqueness of choreography is not in “revolting” against these established patterns but in using the rules of the game with full creativity. Some of these dance schools have developed their uniqueness, adding as though a *flavour of the ‘Saffron’* to the milk without spoiling its *inherent purity and piousness*. None of these schools hate or look down on each other but share their perceptions adding to the existing glory of the Natya Shastra.

These utsavas are not Secular’ in their content but are fully Spiritual. Therefore no scope for promoting lust, greed or sensual feeling in the minds of the viewers. All the performers are fully clad, rather dressed in modesty and beauty. They reflect the Soundarya and Aishwarya--Beauty and Richness of God, whereas the artists, you are referring to, are having a ridiculous equation – Lesser the one wears, better the performance. They have to develop the

mannerism because they do not have any genuine skill and creativity to show. They are not prepared for hard work. They resort to cut-throat competition and elbow out others to reach front line. Hollowness within has to be forgotten, therefore, by some or other addiction. Themes and subjects chosen for the performances are family conflicts, discordance, mutual misunderstanding and skill in manipulating the basal feelings like lust, greed and sensual pleasure. These performances will have a negative effect on the minds of the masses. 90% of the themes of the dramas / episodes on the TV shows are based on violence, mistrust, lack of mutual faith and understanding, eulogising the villainous tendencies, crime, depression and frustration.” Shiva Swupananda stopped and looked at me for response.

“Then, don’t you think such spiritually based dramas should be propagated through modern communication facilities? You cannot reach masses by moving place to place with a troupe of 30 artists, each programme being witnessed by a maximum of 2000 people— a miniscule of the vast masses to whom the ideas should reach”, I asked.

“Well!”, smiled Shiva Swrupananda and said “efforts are on. This medium of Sangeet and Natya is used by many well meaning people, not only by Tamilians in Tamilnadu. Every state of our Nation has



galaxies of the saints, poets, singers, and performers. They only have been doing this *Loka Shikshan* and *Loka Sanskar* through many names and forms in the nooks and corners of Bharat. But as you say there is a need to blend our traditional skills with modern methods of communication for making a strong impact. These ideas must reach at least one percent of the nation's adult population. Then the remaining 99% will be led by these 1% enlightened, godward and creative minority. Shiva Swarupananda smiled as usual and was leaving. I suddenly remembered my wish and asked, "I wanted to know about the essence of Bhagwad Gita but...?"

"Well! This is one way of Living the Essence of the Gita. Spread positive ideas, and culture as God is with (in) us.

"But then as you have said, this Margazhi Utsav will conclude on 15th January; then what?

Shiva Swarupananda gave his usual enlightening smile and said, "Let us realise

Sri Krishna in the Margazhi, then he will be with us always. And when we retain this Sri Krishna experience we will be always in the Margzhi - in all the places and at all the times. While taking my leave, he said., "Next time when we meet we shall discuss the nature of God and our relationship with him". ■

63, ST. GEORGE'S ROAD, LONDON,  
7th June, 1896.

DEAR MISS NOBLE,

My ideal indeed can be put into a few words and that is : to preach unto mankind their divinity, and how to make it manifest in every movement of life.

This world is in chains of superstition. I pity the oppressed, whether man or woman, and I pity more the oppressors.

One idea that I see clear as daylight is that misery is caused by *ignorance* and nothing else. Who will give the world light? Sacrifice in the past has been the Law, it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundred are necessary with eternal love and pity.

Religions of the world have become lifeless mockeries. What the world wants is character. The world is in need for those whose life is one burning love, selfless. That love will make every word tell like thunderbolt.

It is no supersition with you, I am sure, you have the making in you of a world-mover, and others will also come. Bold words and bolder deeds are what we want. Awake, awake, great ones! The world is burning with misery. Can you sleep? Let us call and call till the sleeping gods awake, till the god within answers to the call. What more is in life? What greater work? The details come to me as I go. I never make plans. Plans grow and work themselves. I only say, awake, awake!

May all blessings attend you for ever!

Yours affectionately,  
VIVEKANANDA.



# Vivekananda Kendra Samachar

## VKIC GUWAHATI

As a part of Samartha Bharat Parva and on the occasion of Kalpatru Diwas a one day non residential shibir. 'Kutambakam', for families was held on 1st January to propagate the message of strengthening the existing moral fabric prevalent in our families. 19 families enthusiastically participated in it. The Shibir aimed at disseminating national consciousness and propagating the message of Bhagwad Gita. The different aspects of Bharateeya Samskriti such as hospitality to guests (Atitho devo Bhava), Suryanamaskar, singing of devotional songs, moral stories for children constituted the Shibir. Shri Ravi Naidu and Sushri Sujatha Nayak spoke 'Relevance of the Gita in our daily lives' and 'Importance of Sankalpa' respectively. The families responded very enthusiastically to the Shibir and took an oath at the feet of Bharat Mata, that they will adhere to practising Bharateeya Samskriti in their homes.

## MANGALORE

Two Yoga satras were held at different venues in which 23 people participated. On 25<sup>th</sup> December '06, an interschool cultural competition was conducted at Sharada Niketan, in which 84 students from 9 different schools participated. The function held on that



*Dr Prafulla Goswami, Former Principal, Sanskrit College, Guwahati, speaking on Hindu Griha*



*A Section of the children getting ready for Agnya abhyas*

day in the same venue witnessed the inauguration of the Samartha Bharat Parva by Sri Vittal Rao, Vice President of Sharada Niketan.

### **KALLUBALU**

On 22<sup>nd</sup> December '06, Ma.Sharada Jayanti was celebrated enthusiastically. There was a Deepa Pooja in which 250 people participated. On 25<sup>th</sup> December 06, Samartha Bharat Parva was inaugurated. 200 students from 12 Samskar Vargas presented colourful cultural programmes and it was accompanied by the prize distribution function. On 1<sup>st</sup> January Kalpatru day was celebrated and classes on 'Gruhastha Dharma' and 'Hindu Renaissance' were held in which people participated. On 6<sup>th</sup> January, interschool competitions in which 16 schools participated, were held.



*Students procession of VKV Kanyakumari  
25 years celebration*

### **CHENNAI**

#### **Report On National Youth Day - 2007 Celebration**

National Youth Day was celebrated on 12/01/2007 in Bharathiar Illam, Triplicane.

About 225 people attended the Programme. Dr K.Subrahmanyamji spoke on "Inspiring Leadership of Swami Vivekananda" Chief Guest Smt Lakshmi Narayani addressed the gathering on "Social Dimension of Swami Vivekananda."

Dr.Subrahmanyamji insisted on the need of constant fighting over the defeat. He clearly brought into light the Incidents from life of Swami Vivekananda, that tells us that "the failures are stepping stones to success."

Dr Smt Lakshmi Naryani addressed the need of social responsibility in the youth. She emphasised the role of youth in national progress and representing our culture.

Cultural programmes were presented by Samskar Varga Students.

**Dear Readers,**

Your valuble suggestions for improving the magazine are welcome. Please write to the Editor, Vivekananda Kendra Prakashan Trust, No.5, Singarachari Street, Triplicane, Chennai 600 005. e-mail : vkpt@vkendra.org