



YUVA BHARATI

Voice of Youth

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Invocation



astyuttarasyāṁ diśi devatātmā himālayo nāma nagādirājaḥ |
pūrvāparau toyanidhī vigāhya sthitaḥ pṛthivyā iva mānadaṇḍaḥ || 1-1

On the northern frontier of this country that forms the heartland of gods, intercalating himself into eastern and western oceans like a measuring stick of earth, there stands the sovereign of snowy mountains renowned as Mt. Himalaya. [1-1]

From Kumarasambhavam of Mahakavi Kalidasa.
20th June, Mahakavi Kalidasa Jayanti



UNENDING SOURCE OF INSPIRATION..

Our nation's tryst with destiny had a lot of twists and turns. What we achieved in 1947 is not just due to the passive perseverance of some individuals, as our textbooks would like us to believe, but to the sweat and bloodshed of hundreds of people. After the repression of the first war of independence, the freedom struggle was like a rudderless boat with nobody to lead and organize the nationalist forces. This was the time when Swami Vivekananda blossomed as our Nation's Guru. Knowing very well that the lack of organizing skills led to our downfall in that first attempt, Swamiji emphasized the importance of organized work to our people. Swamiji felt that our country men lack this vital skill which is essential to knit a society. His trip to America further confirmed this opinion. A nation steeped in slumber and lethargy needed a real whip to get itself stare at the reality. And it got it through the speeches that Swamiji gave after coming back from America. Many a great men were molded after listening to the inspiring messages given by Swamiji. Men of all hues, extremists and moderates jumped in and the struggle at last started getting organized.

Swamiji prophesized that our nation will be free after fifty years and further said that freedom will not be a complete one. We now understand how true those words are. What we have now is a society fragmented in all possible lines like caste, religion, language and region. With democracy, a distant dream for many countries even today, we should have set many things right. But we became a little bit relent after the freedom, that we allowed ignoble people to run the show rather than those actually toiled for the freedom. Democracy appears to be an illusion to many, for it brings up only those who know the nuances of the game and not the deserving. If the society is not organized on

nationalistic lines then the creepers will claim that they are supporting the tree. We have caricatures fighting over a cartoon, just to shift the focus from the scam unearthed that day. But, democracy, which is just a tool, cannot be blamed. It is high time that the yet to be organized society learnt its lessons.

When he went to the famed Parliament of Religions, Swamiji gave the message of Universal Brotherhood, so unique to our nation, to the entire humanity. The message of Universal brotherhood can only save this world where the terror of religious fundamentalism looms large. That message is still relevant for the rest of the world and his message of organized work is even more relevant and direly needed for our society. Because if we are not organized, humanity will not see the light of Universal brotherhood. The Nation's guru must be heeded for Bharat to become Jagatguru.

V.V.Balasubramanian

YB-ET



“Am I One among His Hundred Thousand”

Nivedita Raghunath Bhide

Swami Vivekananda on his return to India centered his hopes in the youth. He felt it is they who would respond to his call and work for raising the sinking millions of India. He wrote,

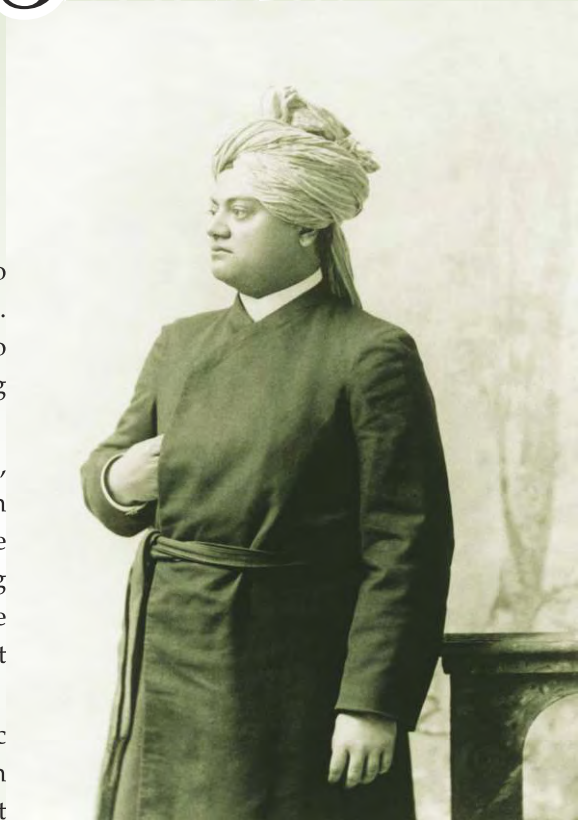
...I am born to organize these young men; nay, hundreds more in every city are ready to join me; and I want to send them rolling like irresistible waves over India, bringing comfort, morality, religion, education to the doors of the meanest and the most downtrodden. (Volume VIII page 298)

Many did come. His call had sent the electric shock in the moribund nerves. His stentorian voice gave a call, 'Arise, Awake and Stop not till the goal is reached'. He wanted India to wake up, the young men to wake up to the great tasks ahead.

To Serve the Masses

First and foremost he wanted the masses to be raised. Their condition had pained him. That pain had propelled him to go to USA. Since then his message had been same to the young men. In one of his letters he had written,

With a bleeding heart I have crossed half the world to this strange land, seeking for help.



The Lord is great. I know He will help me. I may perish of cold or hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed.... It is not the work of a day, and the path is full of the most deadly thorns. But Parthasarathi is ready to be our Sarathi -- we know that. And in His name and with eternal faith in Him, set fire to the mountain of misery that has been heaped upon India for ages -- and it shall be burned down. Come then, look it in the face, brethren, it is a grand task, and we

are so low. But we are the sons of Light and children of God. (Volume V page 16)

Swami Vivekananda was very particular that the service should not be at the cost of the religion or innate spirituality of the people as is done generally by Christian missionaries. Inspired by him many youth came forward and started various service activities.

To Educate the Masses

Swami Vivekananda felt that the right type of education was the solution to all the problems. He wanted us to have a hold on the spiritual as well as secular education. According to him the cause of our fall was neglect of the masses. In one of his letters too full with emotion he wrote,

Who will bring light to them-who will travel from door to door bringing education to them? Let these people be your God-think of them, work for them, pray for them incessantly –the Lord will show you the way. Him I call a Mahatman whose heart bleeds for the poor, otherwise he is a Duratman. Let us unite our will in continued prayer for their good. We may die unknown, unpitied, unbewailed, without accomplishing anything-but not one thought will be lost. It will take effect sooner or later. My heart is too full to express my feelings...

Our masses are gods as compared with those of other countries. This is the only country where poverty is not a crime. They are mentally and physically handsome; but we hated and hated them till they have lost faith in themselves. They think they are born slaves. Give them their rights, and let them stand on their rights. (Volume V page 223)

During the freedom movement many of the

political and social leaders were particular about national education. Many educational institutions came up. Masses who got educated rose and asserted for their rights. The awakening process in the field of education was set in by Swami Vivekananda. But some more tasks that he had in mind for the youth, we are yet to take up in all earnestness.

To Make Religion Dynamic

When someone asked Swami Vivekananda that why was he not going around giving lectures? Swamiji replied. "In India, lectures and teaching cannot do any good. What we want is Dynamic Religion." (Volume VIII page 407) He wanted that the great Vedic Truth of 'each soul is potentially divine', to be manifested in the confidence in ourselves and also in oneness that we feel with others. Again and again he proudly mentioned that Hindu race alone has Shruti and Smriti. Therefore, Hindus can retain the eternal and change the smriti (Practices) as per the needs of the time. This has made Hindu culture eternal and most relevant in time. In every period, great Rishis came who found out how the eternal principles could be practiced in changed context. Though we say that 'God is everywhere' yet due to the invasions, the religion became static. We confined God to pooja rooms and neglected our society. He wanted us to be Rishis to solve the problems of present age, to make the great Vedantic truth again practicable in life.

It is this work which the youth of India had to take up. In tasks of service and educating the masses some progress is made, but a clarity and sustained effort to make our religion dynamic are yet to be taken up. The 150th Birth Anniversary of Swami Vivekananda is great occasion for us to set ourselves to this task.

Not to condemn

While working for making our religion dynamic the most important care he asked us to take was 'Do not condemn'. He said,

Do not be proud; do not insist upon anything dogmatic; do not go against anything -- ours is to put chemicals together, the Lord knows how and when the crystal will form. (Volume V page 34) Preach the new ideal, the new doctrine, the new life. Preach against nobody, against no custom. Preach neither for nor against caste or any other social evil. Preach to let "hands off", and everything will come right. (Volume IV page 360)

If the room is dark, the constant feeling and repeating of darkness will not take it away, but bring in the light. Let us know that all that is negative, all that is destructive, all that is mere criticism, is bound to pass away; it is the positive, the affirmative, the constructive that is immortal, that will remain forever. Let us say, "We are" and "God is" and "We are God", "Shivoham, Shivoham", and march on. ... Let the lion of Vedanta roar; the foxes will fly to their holes. Throw the ideas broadcast, and let the result take care of itself. ... Bring forth the power of the spirit, and pour it over the length and breadth of India; and all that is necessary will come by itself. (Volume IV page 350)

To Enlighten the world

Ultimately, why and how could India raise herself unless she has a lofty ideal? There comes the great contribution of Swami Vivekananda. He told that each nation has a mission to fulfill and the mission of India is spiritualization of human race. It is for this that she has been living in spite of so many vicissitudes. He wanted the young men of India to go to various lands. At Madras he told,

Young men of Madras, my hope is in you. Will you respond to the call of your nation? Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves ... that eternal power is lodged in every soul -- and you will revive the whole of India. Ay, we will then go to every country under the sun, and our ideas will before long be a component of the many forces that are working to make up every nation in the world. Volume III 303-04

Another very interesting observation of the world history made by Swami Vivekananda was that whenever the communications were made, roads were linked in the world by various conquerors; the conquerors after few years of bright existence went in oblivion but through those very channels went the eternal message of India. Again the same phenomenon was taking place, observed Swami Vivekananda,

Owing to English genius, the world today has been linked in such a fashion as has never before been done. Today trade centres have been formed such as have never been before in the history of mankind. And immediately, consciously or unconsciously, India rises up and pours forth her gifts of spirituality; and they will rush through these roads till they have reached the very ends of the world. That I went to America was not my doing or your doing; but the God of India who is guiding her destiny sent me, and will send hundreds of such to all the nations of the world. No power on earth can resist it. This also has to be done. You must go out to preach your religion, preach it to every nation under the sun, preach it to every people. (Volume III 223 – 224)

Hundred Thousand required to sacrifice

Swami Vivekananda dreamt of hundred

thousand men women sacrificing their life for these great tasks ahead. He asked,

Where are the men ready to go out to every country in the world with the messages of the great sages of India? Where are the men who are ready to sacrifice everything, so that this message shall reach every corner of the world? Such heroic souls are wanted to help the spread of truth. Such heroic workers are wanted to go abroad and help to disseminate the great truths of Vedanta. The world wants it; without it the world will be destroyed. ...Therefore young men of Madras, I specially ask you to remember this. We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought. (Volume III page 276 -78)

I have done nothing as yet; you have to do the task. If I die tomorrow, the work will not die. I sincerely believe that there will be thousands coming up from the ranks to take up the work and carry it further and further, beyond all my most hopeful imagination ever painted. I have faith in my country, and especially in the youth of my country. (Volume III 320-21)

Even today we can feel the pull, the magic in the call of Swami Vivekananda. We can imagine what lightening effect his call must have had on the youth while listening to it directly from Swami Vivekananda. Many came forward to be one among his hundred thousand. His call still beckons us; his faith in us still propels us to come forward to offer ourselves. Today, on the eve of 150th Birth Anniversary of Swami Vivekananda the question that each youth should ask oneself is "Am I one Among His Hundred Thousand"?

to be continued...

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Yuva, Sadhu, Adyayaka : Asishtha : Drdishtha: Balishtha:

N. KRISHNAMOORTI

Sumati: Brother! What is our National idea of youthhood?

Sumanta: The Taittiriya Upanishad lists the qualities of such an ideal young person. He is young. He is Sadhu, a good and Sattvika person. He is well versed in the scriptures, a well – educated man. He is quick in action. Vinobaji translates aasishtha: as intensely hopeful Aashavan. He is firm. He does not waver in his decisions. He is strong. He can translate his learned knowledge into socially useful action. Such a young man is our ideal.

Sumati: I remember Swami Vivekananda also refers to such a young person.

Sumanta: Yes. He says “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. I have formulated the idea and have given my life to it. If I do not achieve success some better one will come after me to work it out, I shall be content to struggle.

Again addressing our young people, Swami Vivekananda said “This is the time to decide your future – while you possess the energy of youth, not when you are worn out and jaded, but in the freshness and vigour of youth. Work; this is the time for the freshest, the untouched

and the unsmelled flowers alone are to be laid of at the feet of the Lord and such he receives.”

Sumati: You said youth should be aashaavan – intensely hopeful. What is its significance?

Sumanta: Ma. Eknathji used to say youth is one whose sight rests in the future. Youth is he who thinks that the best part of his life, his greatest achievements in life are yet to come. Whether he is sixteen or sixty, if a man looks back and rests on his oars, his old – age has caught up with him. A hopeless man is old. A hopeful man is young!

Sumati: Where does patriotism come in this scheme of things?

Sumanta: Patriotism is the hallmark of youth. A survey of the youth of the world has been conducted by the United Nations Organization. Youths all over the world are motivated by patriotic urge. You can safely say that if a man lacks the patriotic urge, he is no youth at all.

Sumati: How is the youth population of India today?

Sumanta: You know – though India is the oldest country – Nation in the world, it has the highest ratio of youth population in the world. 60% of our people are less than 35 years of age.

The world considers this as our greatest asset - The working hands, the young hands, which will work in our farms, factories and armies. All the world envies India. Already India's working youths have fanned out into every country in the world, and are contributing to those Nation's economic and intellectual growth. India's young people constitute the largest labour force in the world, both physical as well as intellectual.

Sumati: How did this scenario emerge?

Sumanta: Countries such as Japan, China, Northern Russia, West Europe, Northern America and Canada, thought of the human population as a burden and pursued their population control, family planning programmes vigorously. Over two generations between 1940 - 2000 this was followed but this has backfired. The youth - working population of Japan is thinning out. Every year the number of children born in Japan is going down. Each Japanese youth has to work to support more and more elders. The same is the case in Northern Russia where the Government is giving prizes to mothers who beget more children. In Germany, industries are suffering for want of working hands. In Canada also the case is the same! Countries which have been resisting the immigration of young labourers from Asian countries into their lands, are now opening their gates.

Sumanta: This will give our young people to take our culture to these lands!

Sumanta: Exactly. I have been building up this argument only to arrive at this conclusion. Our youth are taking the message of Yoga, Upanishads, Gita, the Ramayana, Bhakti and the Temple concept to every country in the world. Our music is being taken to the far corners of the world.

Sumati: Do you mean to say that our youth propagate our culture abroad!

Sumanta: Yes! When they are in our own country, they may neglect Yoga, Upanishads, Gita, Meditation, Ramayana, our culture, Our temple our music. But when they go abroad, foreigners ask our young - educated people probing questions about our ancient culture. Ashamed that they do not know these fine aspects of life, our youth start studying books on our culture. Our youth have built temples for Shiva, Vishnu Ganesha, Devi in U.S, UK, France and Australia. The Hare Krishna movement has taken the Gita to all the continents. Our Non - Resident Indians fund colleges for pujari training in India. Experts in Temple worship trained in India go and work as pujaris in many countries in the world. The words Yoga and meditation have become part of the languages of the world. Within India too many young educated people pursue our cultural studies earnestly. Many have joined National and Religious Organizations as Volunteers.

Sumati: All this respect which the foreigners and NRIS Show to our culture should impact the educated youth in our country?

Sumanta: Yes. More and more of our students studying in Engineering and Science Colleges attend Yoga classes, Meditation courses. When they meet proper teachers they ask penetrating questions about Vedanta, Yoga. Our institutes of Technology, Management, organize courses on the Gita, Bhakti and Ancient Indian Economic history. Our youth join our Nationalistic and spiritual organizations in good numbers.

Sumati: But not all of them show these positive traits.

Sumanta: Yes. There are still a good number

of youth inside and outside our colleges, who do not have any aim in their lives. They just while away their time in Cinema, TV, watching cricket. Worse, some of them get addicted to pop music and get restless. A UN report has established a connection between fast beat music and drug addiction. The fast music leaves the hearts of our youth deeply dissatisfied with themselves, and these youths are the victims to narcotics, alcohol, cheap entertainment and purposeless life. They create problems in colleges, problems in the society, problems in the work – places.

Sumati: How are we to wean these youths from these harmful and useless preoccupations?

Sumanta: They should be given alternative pursuits, which are not merely corrective, but really interesting. Physical exercises, sports activities, which require conscious effort, constant counselling, peer – group tutoring,

youth camps help. For some youths who do really have a good heart but have been led astray, good music, Bhakti songs, patriotic songs help. Service activities, helping the poor and the fallen and the downtrodden, may draw away some of them from their evil ways. Some of them may have been brain - washed by terrorists, so called revolutionaries to believe that there is a quick and violent solution to the society's illnesses such as inequality, poverty and injustice. Intense love, constant exhortation and repeated teaching that violence solves no social problems, may help some. What we need is an education which stresses upon working out our youth's physical energy, gives vent to their humanistic and patriotic urges and instill in them positive, values. Of course the extremely terror prone and violence prone youth have to be isolated from the rest of the society. Education, positive education, training the head, heart and hands of our youth is the solvent for the problems faced by our youth.



The Hindu must not give up his religion, but must keep religion within its proper limits and give freedom to society to grow.

SHIBIR CALENDER - 2012

NAME OF THE SHIBIR	DATES	AGE Years	CAMP DONATION
Yoga Shiksha Shibir (Eng)	05 - 19 May	18 to 60	Rs. 2000/-
Yoga Shiksha Shibir (Hindi)	05 - 19 May	18 to 60	Rs. 2000/-
Spiritual Retreat (Eng)	07 - 13 Aug	18 to 70	Rs. 1500/-
Spiritual Retreat (Hindi)	07 - 13 Aug	18 to 70	Rs. 1500/-

India has enviable business history

Prof.P.Kanagasabapathi

Whenever we think of the Indian economy during the ancient periods, most of us tend to think of it as a purely agriculture-based one, with crafts and little manufacturing at the village levels. Business does not come to our minds. But in reality, India had a very rich tradition in business and she remained well-known across the world for her international trade from the earliest periods.

India's involvement in business with other countries started several centuries ago. Experts cite evidences to show that India was engaged in international business even before ten thousand years and earlier. Santosh Kumar Das quotes the words of Kennedy to underline the significance of India in international trade: "Maritime commerce between India and Babylon flourished in the 7th and 6th but more specifically in the 6th century BC."

There were exclusive commercial cities and trade centres that were developed more than five thousand years back. Agarwala notes: "Commercial cities like Harappa and

Mohenjodaro were founded in the fourth and third millennium BC. Trade centres had also come up in western India in the fourth and third millennium BC resulting in the domination of Indian society by merchants; these people were instrumental in bringing about the first mercantile revolution. India thus became a great exporting country." Over the centuries many leading commercial cities such as Taxila, Pataliputra, Mathura, Peshawar, Varanasi, Ujjain, Kanchi, Madurai, Kaveripattinam and Broach emerged during the ancient period.

It is important to note that businesses were organized in different forms several centuries before the Common Era. Apart from the individual and family-based businesses, there were many forms of organizations with some of them resembling partnerships and modern western corporations. Vedic literature and the *Mahabharata* make references to them. Khanna notes: "The corporate form (e.g., the *sreni*) was being used in India from at least 800 B.C., and perhaps even earlier, and was in more or less

continuous use since then until the advent of the Islamic invasions around 1000 A.D. This provides evidence for the use of the corporate form centuries before the earliest Roman proto-corporations. In fact, the use of the *sreni* in Ancient India was widespread..... Moreover, when we examine how these entities were structured, governed and regulated we find that they bear many similarities to corporations and, indeed, to modern US corporations.”

Indians devised native systems to develop business. Take for example, guilds. Historians note that guilds began during the early Buddhist period and then continued onwards. Guilds were unique types of associations promoted by merchants or persons belonging to specific crafts. Thus one could see references to the guilds of potters, weavers etc., Guilds were primarily organized to protect and promote the interests of their members and to represent their views. They framed rules and regulations for their members and functioned as self-regulatory organizations. Guilds were also functioning as training institutes turning out technically qualified people for different vocations. Another example could be *Hundi*. It was an indigenous financial mechanism developed by ancient Indians, similar to the modern day negotiable instruments. It was used to transfer money without actually carrying the cash and to raise short term credit payable at other places.

Ancient India recognised trade as one of the three most important activities of the economy. *Arthashastra* discusses different aspects relating to trade in detail. Kautilya created exclusive departments to deal with matters relating to trade, such as Shipping, Ports and Harbour, Customs and Octroi, each under a separate Head in the administrative machinery. Besides, there was a special department to look after the trading activities of the state.

Roman trade commenced around the beginning of the Common Era. Greek historian Strabo notes that by the time of Augustus, up to 120 ships set sail every year from the Roman Egyptian port on the Red Sea to India. The findings of the Roman coins in India,

especially in the south, reveal the extent of trade with them. Maritime trade was fully maintained with the outside world during the Gupta period. Santosh Kumar Das notes: “..... Indian traders carried the torch of civilization into the hearts of the people of Java, Peru, Cambodia, Siam, China and even



A roman coin depicting an Indian ship

Japan. The conquest of West India by Chandragupta II brought the Gangetic provinces into direct communication with the western ports especially those of Gujarat and so with Alexandria and Europe. Trade also followed the land route through Persia.”

The states took it as their primary responsibility to create all the necessary facilities, for inland and foreign trades, and provide a conducive environment for the

growth of business. In *Mahabharata* Bhishma reiterates the role of the King towards trade to Yudhishtra through the question: "Have you ensured that the traders in the country, who have to pass through many difficult terrains in order to exchange goods at high and low prices, are never put to troubles under the burden of oppressive exactions?" We see the Indian rulers taking various steps to promote trade, with the active involvement of the society. As a result, in the words of Agarwala: "In ancient times both the internal and external trades were at their peak."

The disturbances caused by frequent invasions and the resultant difficulties in governance did not appear to have affected the business sector significantly and the country continued to maintain its supremacy. Agarwala notes: "During the period of Delhi Sultanate, which extended from the closing years of the twelfth century to the founding of the Mughal Empire in 1526, the economic activities in cities continued to flourish despite the decay of the ancient self-governing village assemblies. Ibn Battuta, during his travels from 1333 to 1346, found great cities with rich markets in the Upper Gangetic Valley, in Malwa and Gujarat in the Deccan and in Bengal as well as in the Malabar region in the extreme south. He found the ports of Quilon and Calicut in Malabar comparable with Alexandria in Egypt, Sudak in the Crimea and Zatyun in China in terms of their significance and quantum of trade handled by them."

But the entry of the East India Company and the colonial rule that followed altered the face of Indian business completely during the subsequent periods. The country witnessed a drastic decline in business at the domestic and global levels. Agarwala notes that during 1813,

Calcutta was exporting two million pound sterling worth of cotton goods to London. But in 1830, India was importing two million pound sterling worth of British cotton manufactures.

The British designed and implemented policies in the name of free trade to decimate India. Montgomery Martin, who wrote on the British colonies, noted: "India suffered most unjustly in her trade, not merely with England but with all other countries, by reason of the outcry for free trade on the part of England without permitting India to free trade herself." Jawaharlal Nehru observed that the British trade with India was nothing but loot. "It was a purely loot. The 'Pagoda Tree' was shaken again and again This process was called trade later on but that made little difference. Government called this so-called trade, but trade was a plunder. There are few instances in history of anything like it."

Thus the glorious innings of India as a business power, a very long one indeed, came to an end. But we have to remember that India has an enviable record, a history, in business.

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Revolutionary Sanyasins

Mukul Kanitkar

Swamiji Vivekananda sometimes used to make very prophetic statements about his own self. He had said to Swami Turiyananda once before going to Chicago, "All this preparation (Of the parliament of religions) is being done for me. You will see this all is for me." As we all know it came true literally. Just 2 days before his passing away while on an evening walk in the Bellur math premises, he had shown Swami Premananda the place where his cremation should be done. In 1986 in London he uttered such prophetic words to Mr. Eric Hammond. He said, "It may be that I shall find it good to get outside my body to cast it off like a worn-out garment. But I shall not cease to work. I shall inspire men everywhere, until the world shall know that it is one with God. "In another Letter written to Shri G G Narasimhachariar on 11th January 1895 he wrote, "I

shall work incessantly until I die, and even after death I shall work for the good of the world." These words have come true. We see him working till date. His work as he called – to fashion man.



One of the most glorious examples of the Man he fashioned even after shedding the mortal shell is Netaji Subhash Chandra Bose. The great leader who after becoming the elected president of the Indian National Congress gave it up to keep the unity of the organization when Gandhi opposed him on ideological grounds. Netaji was of the opinion that Congress should demand complete independence but Gandhi and others were of the opinion that it should be gradual. The over stress on non violence as the only means of freedom struggle was also not acceptable to Netaji. When British kept him in house arrest he

escaped and went to Europe just before the Second World War started. We all know he created the Indian Legion (consisting of some 4500 soldiers) in Germany and later The Indian National Army (INA). Forming of Azad Hind Radio in Berlin and his famous talk "Ami Subhash Bolchhi" is also well known. During the Golden Jubilee celebrations of Indian Independence, this was played in the joint session of the parliament. As the words poured out of the public address system, all the 700 odd members of parliament stood transfixed in an ovation. The voice and the words had such an impact even after 5 decades.

Very few remember that he had the political vision to establish a "Provisional Government of Free India" and got it recognized by Germany, Japan, Italy, the Independent State of Croatia, and Wang Jingwei regime in Nanjing, China, a provisional government of Burma, Manchukuo and Japanese-controlled Philippines. Recent researches have shown that the USSR too had recognised the "Provisional Government of Free India". He also issued currency of Azad Hind. The notes are still available. Mystery of his fatal (?) accident is yet to be revealed. But there is no doubt in spite of neglect and even suppression by the Congress governments even after independence he continues to be the most popular freedom fighter even today. A real Hero of youth.

Netaji Subhash Chandra Bose became such a fierce nationalist due to the influence of Swami Vivekananda. He called Swamiji as "Maker of

Modern India". He wrote once that had Swamiji been alive he would have been at his feet as a Sanyasin. His spirit of renunciation manifested itself in the national freedom movement. Netaji gives Swamiji the whole credit for influence on his personality. "I was barely fifteen when Vivekananda entered my life, then there followed a revolution within and everything was turn upside down." Taking Philosophy as his major subject, he was deeply influenced by Swami Vivekananda during his undergraduate days. In the College, he was active in students union and was a



member of a group devoted mainly to social service and aiming at a synthesis between religion and nationalism, a sort of neo-Vivekananda group.

This influence of Swami Vivekananda in the formative period of his life fashioned him into a National hero. There are so many stories about his being alive as late as 1980. There were commissions of enquiry setup by the government. There findings are quiet controversial to say the

least. But there is no official position on his death or the exact date and manner of the same. But all the stories pertaining to his reappearances in Bharat have one common thread. They are all as a spiritual leader, as a Sanyasin. This again is the influence of Swami Vivekananda on his life that he is considered to be leading a spiritual life of intense Tapas and renunciation as a faceless Sanyasin.

Netaji Subhash Chandra Bose is an example of great personality fashioned by Swamiji working after his passing away. His main work is in the field of freedom struggle. The other example is of a mixed nature. A

revolutionary in spirit and action in the early life and turned to equally revolutionary spiritual master in the later half- Sri Aurobindo Ghosh, better known as Maharshi Aurobindo. Aurobindo was the spearhead of revolutionaries in Bengal at the time of the agitation against Bengal partition by the British. He was in Jail undergoing trial for the famous Alipore Bomb case. When Sri Aurobindo was in Alipore prison (1908-09), charged with treason by the British government, he constantly heard the voice of Vivekananda speaking to him for a fortnight. He felt the presence of Vivekananda. When he came out he delivered a lecture at Uttarpara. That is considered to be the turning point in his life He told, "The voice spoke only on a special and limited but very important field of spiritual experience and it ceased once it had finished saying all that it had to say on the subject".



According to Sri Aurobindo, he had also received messages from Swami Vivekananda's guru, Sri Ramakrishna. While Sri Aurobindo was at Baroda (1893-1906), the message was, "Aurobindo...Mandir Karo...Mandir Karo". The second, soon after Sri Aurobindo landed in Pondy (1910), was 'a direction to form the higher self in the lower self'. The third message from Sri Ramakrishna came on 19 Oct. 1912: It said: 'Make complete Sanyasa of karma, Make complete Sanyasa of thought, Make complete

Sanyasa of feeling, this is my last utterance.'

Sri Aurobindo looked upon Swami Vivekananda as a mighty spiritual force, and perceived "his influence still working gigantically" on the soul of the Mother (India) and in the souls of her children. He was certain that Ramakrishna had expected him to be a great power to change the world mind in a spiritual direction. Aurobindo interpreted Vivekananda's rise, 'his going forth into the

world as marked out by the Master', as the first visible sign to the world the "India was awake not only to survive but also to conquer". Sri Aurobindo points out that that 'I Vivekananda' may seem to the ordinary eye as the Himalaya of

egotism. But it is not what it seems. It is the truth of Vivekananda's spiritual experience, and the attitude of the fighter who as the representative of something great cannot allow himself to be put down or belittled, says Sri Aurobindo.

Sri Aurobindo compares Vivekananda with Buddha (the latter indeed was a favorite of the Swami!), saying that just as the Buddha, after discovering Nirvana, turned back to open the way for others, Vivekananda, "drawn by the Absolute, feels the call of the disguised Godhead in humanity and most the call of the fallen and the suffering, the call of the self to the self in the obscure body of the universe".

Shri Aurobindo carried Swamiji's work ahead.

If one reads his works we find that most of his writings are a detailed commentary to the great pearls of wisdom spoken by Swami Vivekananda in aphorisms. Swamiji talked about Yoga as a tool of accelerating the all-around personality development of an individual. Aurobindo expanded the definition into the science of Integral Yoga. Swami Vivekananda in conversation with his disciple Sarat Chandra mentions about collective Mukti. He even goes to extend to say that individual Mukti is not possible. The Spiritual sadhaka must work for the Mukti of the others as the whole Human race has to evolve spiritually to make Mukti possible. Shri Aurobindo later developed this whole theory into the beautiful exposition of Human evolution from infra rational to rational and rational to supra-rational being.

It is not mere conjecture that Aurobindo was a product of Swami Vivekananda. Maharshi himself has made such remarks many a time. In one of his talks he says, "Vivekananda came and gave me the knowledge of the intuitive mentality. I had not the last idea about it at that time. He too did not have it when he was in the body. He gave me detailed knowledge illustrating each point. The contact lasted about three weeks and then he withdrew". He has reiterated this experience many times. While explaining subtle spiritual practices to his disciples he would give example of this own experience, "Then there is the incident of the personality of Vivekananda visiting me in

jail. He explained to me in detail the work of the Supramental - not exactly of the Supramental, but of the intuitivised mind, the mind as it is organised by the Supramental. He did not use the word "Supermind", I gave this name afterwards. That experience lasted for about two weeks." When asked by the disciple, Nirodbaran, "Was that a vision?" Sri Aurobindo asserted, "No, it was not a vision. I would not have trusted a vision." It was as real as anything can be.

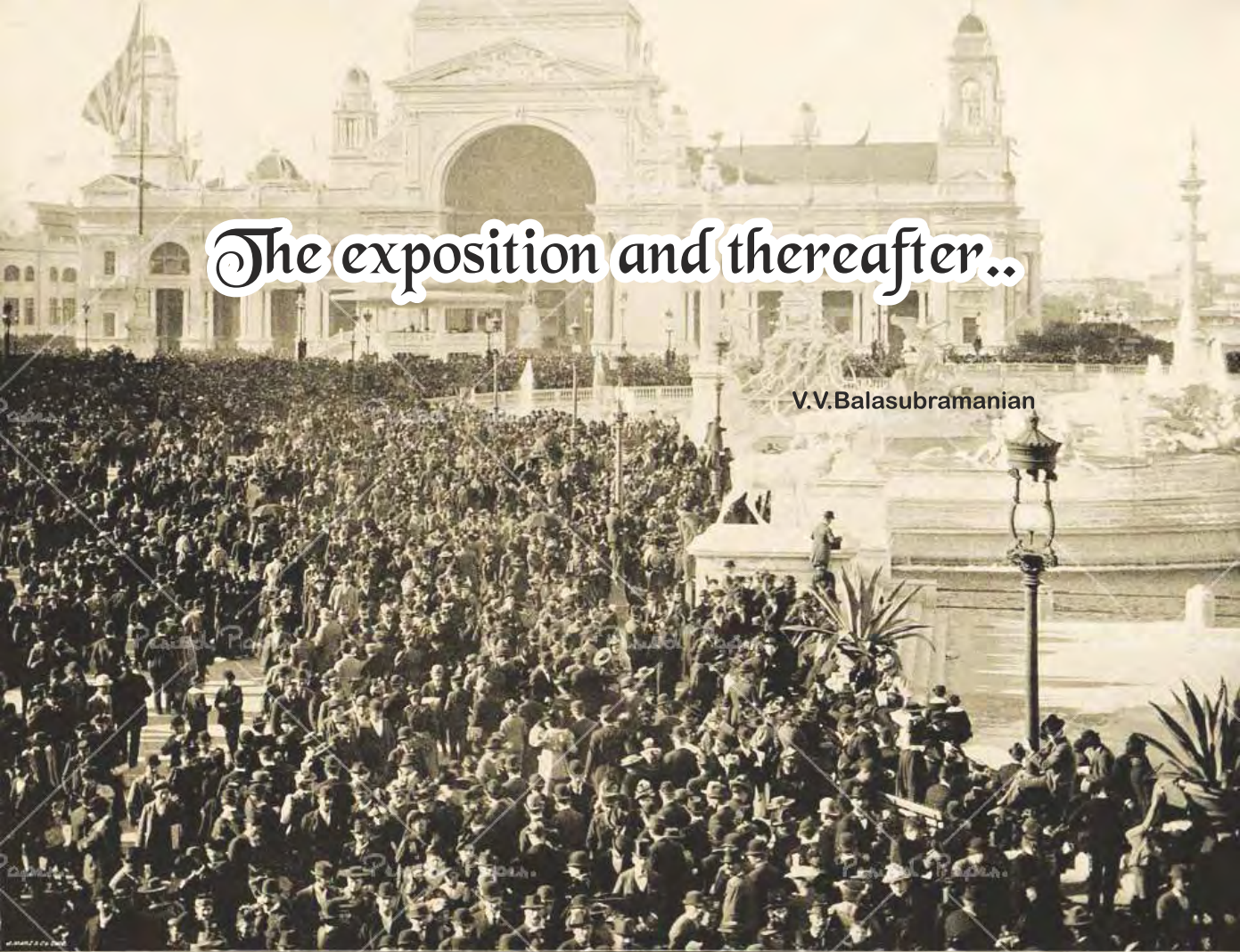
These two revolutionary Sanyasins are the greatest examples of Swamiji working at an intuitive level even after shedding his mortal shell. His work still continues. We have to heed the call and plunge ourselves into his work and he shall guide. He is there to fashion the Man in all of us, but we have to be open ourselves to his message. He is still there fashioning his brand of Revolutionary Sanyasins. Speaking to his beloved youth of Madras he revealed his Plan of Campaign and assured them, "I love you all because you are the children of gods, and because you are the children of the glorious forefathers. How then can I curse you! Never. All blessings be upon you! I have come to you, my children, to tell you all my plans. If you hear them I am ready to work with you. But if you will not listen to them, and even kick me out of India, I will come back and tell you that we are all sinking! I have come now to sit in your midst, and if we are to sink, let us all sink together, but never let curses rise to our lips."



We want infinite energy, infinite zeal, infinite courage, and infinite patience, then only will great things be achieved.

The exposition and thereafter..

V.V.Balasubramanian



19th century- a period marked by turbulence in the American history. After the civil war in the year 1871 America had lot of new problems like class violence, mass immigrations, and a frenetic industrial growth demanded by the era of reconstruction. The pace at which the society wanted to grow left an indelible scar on its face due to obliteration of its culture. The slave system was abolished but people became slavishly dependant on the material growth and the comforts it brought forth. There was a growing discontent among the people which is usual with any kind of material advancement and the Government was bent on exploring ideas to convince them that the policies are on the right course. It was at this time, nearly 28

years after the civil war, the government thought of an exposition to make Americans believe that the industrial growth is the panacea for all their social issues. Taking cue from their European counterparts, who had conducted similar fairs successfully, they decided to organize one to commemorate the 400th anniversary of Christopher Columbus's landing in America. New York City, Washington, D.C., St.Louis, and Chicago had all vied for the honor of housing the exposition in which Chicago's lobbyists finally won. Its an irony that people of America after abolishing slave trade, started to celebrate the arrival of a man who brought such evils to the native Americans. The ravages of imported disease

on the indigenous peoples of the Caribbean region and the American continents has made a disastrous impact on the American psyche. Columbus was an explorer, colonizer and he was remorseless about the means he adopted to further the interests of the Spanish theocratic state as he saw his accomplishments primarily in the light of the spreading of the Christian religion.^[1]

The Columbian exposition was an extravagant event which the world has not seen before. It was a grand event even when compared to the modern standards. Drawing condemnation from many environmentalists the organizers identified a 630 acre land in Jackson Park which was close to Lake Michigan. Americas leading landscape artists were called to design the various buildings which the exposition would have in it. World parliament of religions was just one of the many events that took place in the exposition. Medical, industrial, commercial, insurance , agriculture ,charity ,banking, music, media, literary ,history ,labor , education , psychology ,civil engineering , . Fine arts ,mining and metallurgy , military and naval engineering, architecture , law and



Interior view of exhibit hall

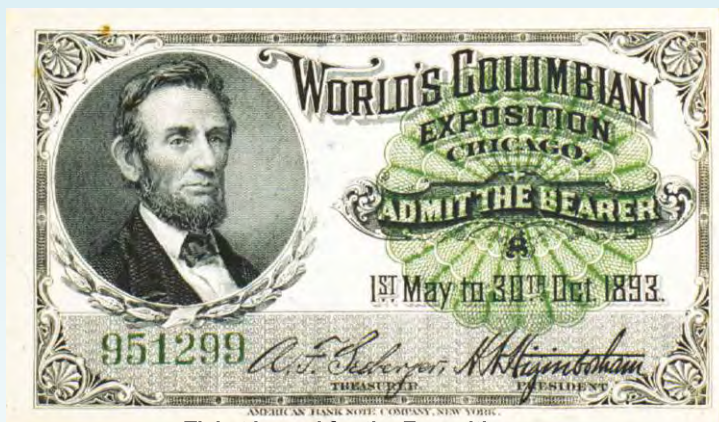
jurisprudence , science and philosophy were the other congresses held during the exposition. In all there were 224 congresses.



Campaign Poster for the Columbian Exposition

Church made no efforts to hide its role and many of the congresses were chaired by Archbishops and Cardinals, who tried in vain to make an impression that doctrines of Christianity pervades in all studies and sciences.

The Columbian exposition was conducted for a period of six months and nearly 25 million people attended. It prior to the exposition's opening, more than 72,000 tons of exhibit materials were shipped to the grounds. Over 250,000 displays--ranging from milk sterilization machines to works of art--were presented by nearly 70,000 individual exhibitors. Many of the exhibitors were awarded for their exhibits. A total of 23,757 awards were given to 21,000 exhibitors. In 1283 sessions 5,978 addresses were delivered by 4,822 speakers. More than 200 buildings were built of which only the fine arts building still remains. The structure was opened again to the public as the Museum of Science and



Ticket Issued for the Exposition

Industry in 1931.[2] This was the rebuilding in which the world parliament of Religions was conducted.

Other than the building what remains etched in the history is the epoch making talk given by Swami Vivekananda who went to this exposition with no money of his own. If Columbus went around exploring for amassing wealth and expanding the catholic empire, Swami Vivekananda went there to awaken the spirit of mankind and to spread the message of universal brotherhood. The message which is more relevant and needed today .The exposition paved way for many new developments. Henry Ford saw an internal combustion engine at the fair that fired his dreams about the possibility of designing a horseless carriage. For millions of visitors, the electrical illuminations of the fair were a

source of wonder and excitement about the possibilities of illuminating America's farms and cities. Whether they saw the fair firsthand or experienced it through postcards or accounts in newspapers and magazines, most Americans regarded the World's Columbian Exposition as a cultural touchstone and remembered it for the rest of

their lives.[3] It also changed the way westerners looked at India.. After 120 years Humanity still yearns for a such an impressive and inspiring personality like Swami Vivekananda to drag it out of the quagmire which the modernization has pulled it into.

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Yoga Shiksha Shibir at Kashmir

Medium : Hindi Date : 20/08/2012 to 03/09/2012

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.

The Camp is fully residential. Simple dormitory accommodation is provided separately for Ladies and Gents.We provide simple vegetarian food.



Swami Vivekananda - The Lightning Orator

Dr.K.M.Rao

Vivekananda's genius for action burned like a torch. It consumed him in the midst of a world of frenzied activity. His expenditure of power in thought, writing, and impassioned speech dangerously compromised his health. When he came out of the crowds into whom he infused his enlightened spirit he longed for nothing but 'a corner apart' and 'to lie there'. His brief life was shortened by the agony of such overstrain. He used to say on such occasions – "My day is done...My play is done".

All witnesses agree in attesting to his overwhelming expenditure of energy, which at these meetings was communicated to the public like an electric charge. Some hearers came out exhausted and had to rest for several days as from a nervous shock. Sister Christine said, "His power was sometimes overwhelming". He was called "the lightning Orator". In his last session in America he gave

as many as seventeen lectures a week and private classes twice a day. And his was no case of abstract and prepared dissertation. Every thought was passion, every word was faith. Every lecture was a torrential improvisation. His heroic mission always recalled him. It was thought that a journey to Europe would distract him, but wherever he went he always spent himself. The passion of strength(never of weakness) were striving within his heart. He was energy personified and action was his message to men.

The warrior Prophet and his commanding presence

He was athletic in form. He was tall-almost five feet ten inches, square shouldered, broad-chested, stout, rather heavily built; his arms were muscular and trained to all kinds of sports. He had an olive complexion, a full face and vast forehead, strong jaw, weighed 170 pounds (measurements taken at the time of his first journey to America)

A pair of magnificent eyes, large, dark, and rather prominent, with heavy eye-lids, whose

shape recalled the classic comparison to a lotus petal. Nothing escaped the magic of his glance, capable equally of embracing in its irresistible charm, or of sparkling with it, irony or kindness, of losing itself in ecstasy, or plunging imperiously to the very depths of consciousness and of withering with its fury. But his pre-eminent characteristic was kingliness. Romain Rolland eulogizes him – “He was a prince despite all disguise. It was impossible to imagine him in the second place. Where ever he went he was the first”. He was a born king and nobody ever came near him either in India or America without paying homage to his majesty.

When this quite unknown young man of thirty years of age appeared in Chicago at the inaugural meeting of the parliament of religions, in September 1893 opened by Cardinal Gibbons, all his fellow members were forgotten in his commanding presence. His strength and beauty, the grace and dignity of his bearing, the dark light of his eyes, his imposing appearance, and from the moment he began to speak, the splendid music of his deep voice enthralled the vast audience of American Anglo Saxons, previously prejudiced against him on account of his colour. Annie Besant recalls, “Enraptured, the huge multitude hung upon his world; not a syllable must be lost, not a cadence missed”!

Miss Josephine Macleod told Romain Rolland:

“he had beautiful voice like a violoncello,

Grave without violent contrasts, but with

Deep vibrations that filled both hall and hearts.

Once his audience was held, he could make it sink to

An intense piano piercing his hearers to the soul”.

Emma Calve who knew him, described it as:

“an admirable baritone, having the

vibrations of a Chinese gong”.

The thought of this “warrior Prophet” of India left a deep mark upon the United States. Every body recognized in him at sight the leader, the



Christopher Isherwood

anointed of God, the man marked with the stamp of the power to command. Dhan Gopal Mukerji relates that a traveler who crossed his path in the Himalayas without knowing who he was, stopped in amazement, and cried “Shiva”...it was as if his chosen God had imprinted His name upon his forehead.

His super-powerful body and too vast brain were the pre-destined battle field for all the shocks of his storm-tossed soul. The present and the past, the east and the west, dream and action, struggled for supremacy. He knew and

could achieve too much to be able to establish harmony by renouncing one part of his nature or one part of the truth.

The synthesis of his great opposing forces took years of struggle consuming his courage and his very life. Battle and life for him were synonymous – a life of sixteen years of conflagration.

Christopher Isherwood writes :

The vast majority of those present in the parliament of religions on that historic day hardly knew why they had been so powerfully moved. The appearance, even the voice, of Vivekananda cannot fully explain it. A large gathering has its own strange kind of subconscious telepathy, and this one must have been somehow aware that it was in the presence of that most unusual of beings, a man whose words express exactly what he is.

Boston Evening Transcript wrote:

Vivekananda's address before the parliament was broad as the heaven above us, embracing the best in all religions, as the ultimate universal religion-charity to all mankind and good works for the love of God... He is a great favourite of the parliament...If he merely crosses the platform he is applauded. At the parliament of religions they used to keep Vivekananda until the end of the programme to make the people stay till the end of the session...The four thousand fanning people in the hall of Columbus would sit smiling and expectant waiting for an hour or two to listen to Vivekananda for fifteen minutes. The chairman knew the old rule of keeping the best until the last.

Annie Besant records her first impression of Swami Vivekananda when she saw him in one of the rooms set apart for the use of the

delegates to the parliament of religion:

*"A striking figure, clad in yellow and orange,
Shining like the Sun of India in the midst of*

The heavy atmosphere of Chicago, a lion head,

Piercing eyes, mobile lips, movements swift and abrupt- such was my first impression of Swami Vivekananda.

Vivekananda reached Chicago by ship at the end of July via Colombo and Singapore, Japan and Vancouver (Canada).He went to Chicago by train from Vancouver. Vivekananda never passed anywhere unnoticed, but fascinated even while he was unknown. In the Boston train his appearance and conversation struck a fellow traveler, a rich Massachusetts lady, who questioned him and then interested herself in him. It was later known that Swami Vivekananda met Miss Catherine Sanborn in the train from Vancouver to Chicago. She was attracted by his noble bearing and charming conversation. She became more interested when she learned the purpose of his coming to America. She said, "well, Swami, I invite you to come to my home to live. Perhaps something will turn up in your favor." The invitation was a God-send for swami who readily consented and started living at hervillage home in Massachusetts. She introduced him to the Hellenist J.H. Wright, a professor of Greek at Harvard University. After a four hour conversation, the professor was at once struck by the genius of this young Hindu and put himself entirely at his disposal, he insisted that Vivekananda

should represent Hinduism at the parliament of Religions. He told Swamiji, "this is the only way you can be introduced to the nation at large." Swamiji had explained his difficulties and had said that he had no credentials. Thereupon Prof. Wright had exclaimed, "To ask you, Swami, for credentials is like asking the Sun to state his right to shine". He at once wrote to the chairman of the committee for the selection of the delegates, who happened to be his friend: "Here is a man who is more learned than all our professors put together". He also gave Swamiji letters of introduction to the committee that looked after the oriental delegates. He offered the penniless pilgrim a railway ticket to Chicago. Swamiji returned to Chicago on 9th September. The train arrived late; and the dazed young man, who had lost the address of the committee did not know where to go. He made enquiries of passers by, but it being the North-East side of the city, where mostly Germans lived, they could not understand him. Nobody would deign to inform a coloured man. The chilly nights of September were coming on. So Swamiji, who would soon shake America by his speech at the parliament, found no other alternative than to take shelter in an empty boxcar (goods wagon) in the railway freight yard. He soon freed himself from all anxieties and slept there, trusting in the guidance of the God. In the

morning, he set out to find his way. He soon came to one of the rich area of the city. Extremely tired and hungry he begged from door to door as a sanyasin in India would do. He was rudely dismissed from some of the houses. At others he was he was insulted by the servants. At still others, the door was slammed in his face. After having wandered for a long time, he sat down on the road side of the street exhausted resigning himself to the will of God. Just then the door of a fashionable residence opposite him, and a lady of regal appearance came out and in a soft voice asked him, "Sir, are you a delegate to the Parliament of Religions? Swamiji told her of his difficulties. She at once invited him into her house; and once more fate found for him one of his most faithful American followers. His deliverer was Mrs. George W. Hale. She attended to his immediate needs. She and her children became swamiji's most affectionate friends. Later, when swamiji had taken food and had rested she took him to the office of the parliament of Religions. He was gladly accepted as a delegate and lodged with other Oriental guests. A new spirit now took possession of him. He was convinced beyond doubt that God was with him. His days were spent in prayer and meditation and in the earnest longing that he might be made a true instrument of God, a true spokesman of Hinduism and a true bearer of his Master's message.

to be continued...



In India, social reform has to be preached by showing how much more spiritual a life the new system will bring; and politics has to be preached by showing how much it will improve the one thing that the nation wants –its spirituality.

A forgotten hero

Rash Behari Bose

Continued from Last issue...

The Ghadar Revolution

Though Hardinge escaped death, Rash Behari's efforts continued unabated. Actually, it was a larger area of operations, a sort of an all India revolution concentrating mainly on the various contonments. As a god-send the leadership for it came from unexpected quarters. By 1914, many 'explosive elements' came to India from America, Canada and the Far East. They were, broadly speaking Ghadar elements. About four thousand of them were already in India. They had brought some arms and money. But all that they lacked was a proper leader. After the attempt on Hardinge, their eyes fell on Rash Behari.

At this juncture came Vishnu Ganesh Pingle, an American trained Ghadr, who met Bose at Benares and requested him to take up the leadership of the coming revolution. But before accepting the responsibility, he sent Sachin Sanyal to the Punjab to assess the situation. Sachin returned very optimistic.

In mid January 1915, Rash Behari first announced the news of the impending revolution at a private meeting at Benares. The war in Europe had already started. Most of the Indian army was shifted to other theatres of war. Of the thirty thousand men left at home, most were Indians whose loyalty could be won over easily. In this context Rash Behari was considered the only leader, particularly after the heroic Hardinge episode. Various persons were placed on duty at various places. Men



Rash Behari Bose with Azad Hind Fauj

were sent far and wide to propagate the message at the forthcoming revolution. Trusted and tried Ghadrates were sent to some contonments to infiltrate into the army.

Rash Behari was both the brain and brawn of the coming revolution. Not only was he capable of cool and clear thinking, he also had indefatigable energy to organise a revolution of such a magnitude, moving from place to place, always alert to evade the ever alert police in his pursuit. He even organised a few rehearsals at Khairon, Firozpur and Lahore.

February 21, 1915, was the date on which the signal of revolution would be given. At the very out-break, British officers would be rounded up and police outposts occupied. When it would spread to the Frontier Province, the tribals would come to the cities

and capture the govt. establishments. Rash Behari personally would move from one contonment to another in the dress of an army officer.

But on February 15, Kripal Singh, a soldier, and also a new recruit to the revolutionary party, was seen suspiciously moving about the Lahore station, contrary to instructions. He was to have been at Mian Mir with a message from Rash Behari to the troops. The revolution planned for the 21st was fizzled out.

Continuing struggle for Indian Freedom from Japan

Rash Behari left Calcutta on May 12, 1915. He went to Japan as Raja P.N.T. Tagore, a distant relative of Rabindranath Tagore. Some historians say that Rabindranath Tagore was aware of this impersonation. Rash Behari reached Singapore on May 22, 1915 and Tokyo in June. Between 1915 and 1918, Rash Behari lived almost like a fugitive, changing his residence 17 times. During this period he met Herambalal Gupta and Bhagwan Singh of the Ghadar Party. Japan was an ally of Britain's in the First World War and tried to extradite Rash Behari and Herambalal from Japan. Herambalal escaped to U.S.A. and Rash Behari ended his hide and seek by becoming a Japanese citizen. He married Tosiko, daughter of the Soma family who were sympathetic toward Rash Behari's efforts. The couple had two children, a boy, Masahide, and a girl, Tetaku. Tosiko died in March 1928 at the age of 28

Rash Behari learned Japanese and became a journalist and writer. He took part in many

cultural activities and wrote many books in Japanese, explaining India's viewpoints. It was due to Rash Behari's efforts that a conference was held in Tokyo from March 28 to 30, 1942, for discussion on political issues.

Formation of Indian National Army (Azad Hind Fauj)

An old photo of Rash Behari Bose with Azad Hind Fauj Following a conference held in Tokyo on 28th March 1942, it was decided to establish the Indian Independence League. After a few days it was decided to make Subhash Chandra Bose as its president. The Indian prisoners that were captured by the Japanese in Malaya and Burma were encouraged to join the Indian Independence League and the Indian National Army. It was the efforts of Rash Behari, along with Captain Mohan Singh and Sardar Pritam Singh, due to which Indian National Army came into existence on September 1, 1942. It was also known as Azad Hind Fauz.

Death and honour by the Japanese Government

It was on 21st January 1945 that Rash Bihari Bose died in Tokyo before the end of World War II. The Japanese government honoured him with the highest title given to a foreigner - The Second Order of Merit of the Rising Sun. But the honour done by the Emperor of Japan on his demise is more touching. The Imperial coach was sent to carry the dead body of the Indian veteran revolutionary. But we, in independent India, have failed even to get the ashes of the great patriot back to the motherland. What a shame ?



We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.



Rouse Up The Divinity Hidden Within Every Soul

Narendra Modi

He conquered the world with spirituality

It was on Day (11th Sept.) on which Swami Vivekananda delivered the world- famous speech in 1893 at Chicago in the World's Parliament of Religions. Swami Vivekananda conquered the world on this day with his spirituality in practice and that too at a time when India was not even independent.

His message of Universal Brotherhood

It was for the first time that the message of Universal Brotherhood and its proper understanding was given to the western world. We all know that when Swami Vivekananda addressed the audience as 'Sisters and Brothers of America' it had an electrifying effect on them. Because it was not merely

a form of address but behind those words was the great spiritual strength of India, which has always proclaimed and practised the universal brotherhood in her long history of more than 5000 years.

Need to understand the message and imbibe it in our life

Had the world followed the message of the Universal Brotherhood, possibly, 100 years later it wouldn't have had to face the fatal day of the World Trade Center attack, September 11, 2001. But the irony is that such a uniquely great philosophy that can show the path to the world to handle the menace of terrorism itself is being termed as "saffron terrorism", that too by none other than the Home Minister of this country. Guided by the agenda of petty Party Politics and appeasement, it seems he intends to root out all the possibilities of Peace and Development. In the face of this predicament, it becomes the duty of each and everyone to understand this message, to imbibe it in our life and to make it reach out to the people.

"Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the Vedanta to every door, and rouse up the divinity that is hidden within every soul. Then, whatever may be the measure of your success, you will have this satisfaction that you have lived, worked, and died for a great cause. In the success of this cause, howsoever brought about, is centered the salvation of humanity here and hereafter."

Practice of religion should actually bring out Universal Brotherhood

Swami Vivekananda worked for Strong India to guide the whole Humanity. Swamiji, in his lectures, gave a call for Universal Brotherhood. He said that the man on this earth has continued too long to be fanatic about insisting that his religion alone is true and other religions, being false, had no right to exist. He also stressed that as long as this situation persists there can be only bloodshed in the name of religion and no brotherhood which, the practice of religion should actually bring about, would be possible. How prophetic he was proved more than hundred years later by the WTC event of 11th September!

The flame that flickers the brightest before getting extinguished

But how long the humanity would be drenched in the blood of fanaticism? At present though it appears that fanaticism and terrorism are engulfing the whole world, actually it is like the flame that flickers the brightest before getting extinguished. Swami Vivekananda had said that, "Sectarianism, bigotry, and its horrible descendants, fanaticism, have long possessed

this beautiful earth. They have filled this earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair. Had it not been for these possible demons, human society would be far more advanced than it is now? But their time has come..."

Universal Brotherhood not possible without inclusive approach

It is not that he just gave the call for Universal Brotherhood, but also pointed out that Universal Brotherhood is not possible without inclusive approach. Today humanity is facing three levels of challenges, mainly due to the lack of inclusive approach–

- 1.Co-existence of multiple faith and civilizations
- 2.Sustainable development of Science and Economics in harmony with nature
- 3.Geopolitical tolerance in warring and competing nationalities

Strong Indian nation based on the values of our rich civilization is the only solution to all these challenges. 'Good of all' - *sarve bhavantu sukhinah*. ... , the philosophy preached by our *rishis* (sages) is the only way out. It is '*sanatan*'- beyond time. It is as relevant today, perhaps more, as it was in their time. But the question arises whether it is possible in today's world. We are trying our best to make it possible in Gujarat and I am happy with the success of our efforts. "Gujarat model of inclusive development" is basically the Indian model of harmonised growth. Gujarat has created a peaceful environment for growth without discriminating on caste, creed or religion. Gujarat is truly wedded to the principle of *sarva dharma sambhav*. Not only the co-existence of multiple faiths but synergic

development of all sections of the society regardless of caste or community.

Empowerment of the youth, their vigour and enthusiasm in shaping the future

Today's Bharat is the land of youth. And the young have both zeal and strength to do something for the country. They are empowered with advanced knowledge and technology. The fresh vigor and enthusiasm in them, makes us free from the worries of India's Future.

Let us realize his dream by following in his footsteps

Eleanor Stark of America in his book "*The Gift Unopened*" calls Swamiji to be the unique gift for the mankind still unopened. Come, let's unite in taking a pledge on this 150th anniversary to open this gift by living the message of Swamiji. To commemorate *this anniversary*. we must follow Swamiji's message, we should do it with deeds and not words to usher in a better tomorrow. Let us honour this great man by trying to realize his dream of a Strong India by following in his footsteps.

Rouse up the divinity that is hidden within every soul

It can be best concluded in the words of Swami Vivekananda, "*Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the Vedanta to every door, and rouse up the divinity that is hidden within every soul. Then, whatever may be the measure of your success, you will have this satisfaction that you have lived, worked, and died for a great cause. In the success of this cause, howsoever brought about, is centered the salvation of humanity here and hereafter.*"

Upanishad Kasturi

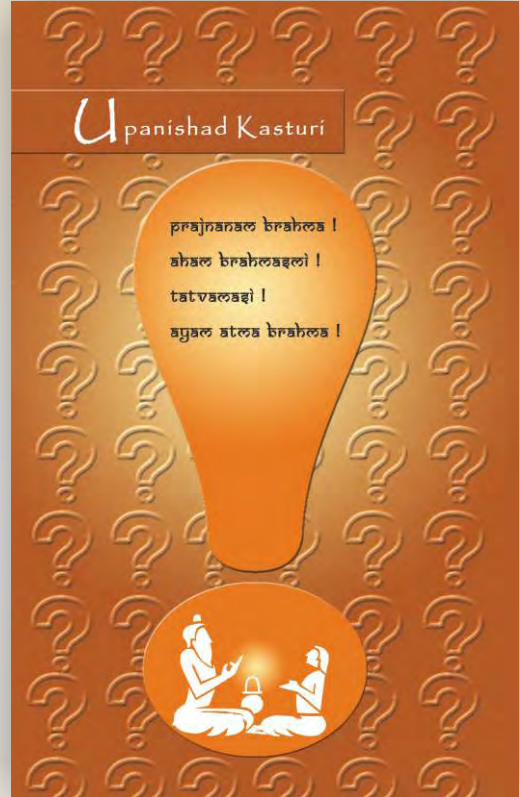
Upanishad Kasturi by Satish Shamrao Chowkulkar - published by the Vivekananda Kendra Prakashan Trust, 5, Singarachari Street, Triplicane, Chennai-5, Pages :92
Price :Rs.60/-.

Shri Satishji's class room lectures have been systematised in this book and this will be of help in following the classes as well as in independent study.

Upanishads provide the basic wisdom of the Hindu thought and the Brahma Sutras and the Bhagavad Gita attempt systematising the Upanishadic thought which is basically the poetic expression of the Rishis' experiences.

The great acharyas Shankara, Ramanuja and Madhva have depended on the Upanishadic source for proposing, propagating and defending their schools of Vedanta. While Shankara and Madhva have written their elaborate commentaries on the Upanishads, Ramanuja's ideas on the Upanishads have been collected from his Bhashyas and texts by his later-day followers.

This book Upanishad Kasturi begins with the recommendatory forward by the Kendra President Shri P. Parameswaranji



and it opens with a chapter hinting of the relationship between Swami Vivekananda and the Upanishads.

The chapter II Source and scope of the Upanishads, defines the basic words such as Upanishad and Dharma. This chapter also locates the Upanishads among the Hindu scriptures and shows how the Upanishadic thought is the culmination of all scriptural wisdom.

The chapter III summarises the core teachings of the Upanishads as

- (1) Essential divinity and purity of the creation and the soul,
 - (2) Essential interconnectedness of the creation,
 - (3) Importance of duty/action in gaining wisdom,
 - (4) The essence of Upanishadic wisdom in the modern context,
- Tyaga and Seva.

The fourth chapter which forms the central portion of this book is entitled “The ten Upanishads”. It gives salient points of each of the Upanishads. This is the most significant part of the book and shows clearly how the Rishis who lived over a great geographical area and historic time were similar with their experiences of Brahman. The basic behavioral, social and spiritual discipline advocated by the Rishis forms a unified integrated whole, allowing for poetic freedom and expressions of creativity.

With representative quotations printed both in Devanagiri as well as Roman scripts, this chapter captures the essence of the Upanishads and forms a good entry point to our sacred scriptures. With the vast stores to choose from, the author has judiciously culled out some of the beautiful mantras from the Upanishads. In a sense all selections are interpretations, building up the case for the writer’s view of the scriptures. As The Kendra advocates Karma Yoga and Tyaga and Seva, as its philosophy of life, the

selections too reflect this ideology.

The Taittiriya Upanishad gives the essential dharmic teachings of the Hindu life and the book’s extensive quotations are justified.

The Aitareya, sometimes attributed to ITARAs, lists all the 16 vrittis or modifications of the Prajna. The diagram on page 58 is particularly ingenious and catches the spirit of the Upanishad which says that the modifications do not take away from the original wholesomeness—the all pervading Nature-of Brahman.

The two lengthy Upanishads the Chhandogya and the Brihad Aranyaka come in for elaborate treatments. The extract from Swami Ranganathanandaji’s writings on Bhakti and Jnana (Page 78) is appropriate.

The book rounds off with Swami Vivekananda’s clarion call to the Nation to go back to the Upanishads. Two aspects of this book will be savoured both by the deep-plumbing reader as well as the cursory browser. They are in the tasteful visuals and the appended lists of all the Upanishads.

In all, a neat compilation done as a labour of love born out of years of personal study and classroom work. Purchase and keep a personal copy for yourself and propagate it among your friends’ and co-workers.

N. Krishnamoorti

Twin for Tirupati at Kanyakumari



Tirumala Tirupati Devasthanam is constructing a shrine for Lord Venkateswara in the campus of Vivekananda Kendra, Kanyakumari.

If everything goes according to plans, this temple which will come up in Kanyakumari

on the land donated by Vivekananda Kendra will be a "twin" of the famous temple in Tirupati, albeit smaller in size, replicating all the paraphernalia and the rituals followed in Tirupati.

"Vivekananda Kendra has already handed over 4.68 acres from its campus to the Tirumala Tirupati Devasthanam (TTD) that administers the Tirupati temple. The registration process for the land was completed last week and the papers were handed over," told the President of the Vivekananda Kendra, Sri P. Parameswaran,

Sri Anand Kumar Reddy, the Tamil Nadu local area committee chairperson of the TTD, explained the idea behind the project. "In 2010, the TTD conducted Srinivasa Kalyanam at Vivekananda Kendra. The response was overwhelming. While we expected only about

1.5 lakh devotees, close to 5 lakh people participated. This prompted TTD officials to think if it was the Lord's way of conveying that he wanted to be in Kanyakumari. That was the starting point."

The TTD, Reddy said, had set aside Rs 42.5 crore in the current year's budget for the preliminary work on the shrine. "Land survey and soil testing will commence sometime this month and then a detailed project report will be drawn up and submitted for approval."

The temple will also have a centre for teaching the Vedas and a shelter for cattle.

Vivekananda Kendra's public relations officer Sri K.P. Raghunathan Nair said the project was likely to be completed in five years and had the potential to change the landscape of the coastal town. The scenic locale, with the ocean on its south-eastern boundary, falls in Coastal Regulation Zone 2 and all requisite approvals were being obtained for the construction, Nair added.

Personality Development Camp At Mysore

Vivekananda Kendra Mysore has organized Personality Development Camp for the students of Class X on 4th to 6th April for the students who wrote examination on Swamiji's life and message at Amrita Vidyalaya, Mysore. 88 students participated in the camp.

Daily camp started with prayer followed by Yogabhyasa and pranayama. Other sessions are Bhagavadgita 12th chapter by Swami Dhyanamrtha, My Hero Swami Vivekananda

by Sri Sripatiji, Vibhaga Vyvasta Pramukh, Manku Thimmanna Kagga by Sri Chidambara Bhatji, Retd. Sanskrit Teacher, Krida Yoga, Vedic Maths, Patriotic songs, Quiz on Ramayana and Mahabharata, Group discussion etc are other events in camp.



Earth Day Celebration at VKV (NEEPCO) Doyang

On 24 April 2012, VKV Doyang celebrated the Earth day with the following activities.

1. **Placard making-** Students prepared placards under guidance of teachers on 23 April. Slogans bearing message of a **green earth** were depicted.
2. **Procession-** On the day a procession was taken out from school. Students from classes VI to X participated in the procession. The procession of students returned school after visiting different colonies.
3. **Talk-** Talks were presented at different places by students during the procession. The theme for the same was supplied by the organiser.



occasion. He explained the students the need for a greater awareness to save our environment.

8. **Drawing competition-** Students from classes I to X participated in a sit and draw competition. The materials for the competition were supplied by the organizer.

A brief observation at school.....

4. **Talk-** A talk on the theme 'save environment' was presented by students at school.
5. **Quiz-** A quiz was conducted among students. The students actively participated in the quiz.
6. **Power point presentation-** Students were shown various video clips related to environment for thirty minutes.
7. **Teacher's speech-** A teacher of the school delivered a speech on the



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**