



YUVA BHARATI

Voice of Youth

Vol.38 No.6

Margashirsh-Paush 5112

January 2011

Rs.15/-



Swamiji Jayanthi
Special Issue

YUVA BHARATI

Voice of Youth

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Vol.38 No6 Margashirsh-Paush 5112 January 2011

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

Foreign Subscription:

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

(Plus Rs.50/- for Outstation Cheques)

Yuva bharati - 1 - December 2010

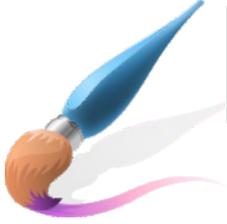
Yuva bharati - 1 - January 2011

Invocation

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥

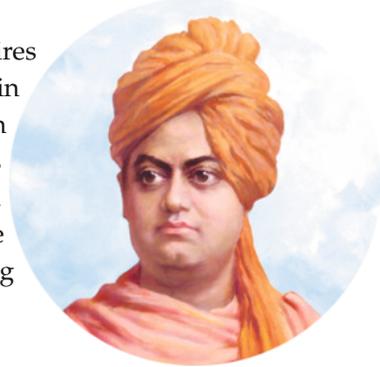
Tamoghnāya himaghnāya śatrughnāyāmitātmane ।
kṛtaghnaghnāya devāya jyotiṣāṃ pataye namaḥ । ।

Salutation to the one who removes the darkness, who removes fog, who destroys the enemies, who is limitless, who destroys the ungrateful, who is the shining one and who is the Lord of the luminaries.



Man of the Millennium

This subhashita proclaims that it requires great virtue to be born as any being in the land of Bharata, and even greater virtue to be born as a human being. In such an exalted land, just imagine then, that to be born as a Saint who is worshipped by the masses, how much of virtue and greatness a soul should have accrued in births past! There have been many such Saints in India. And the most modern among them, as also the most forceful, is Swami Vivekananda.



The undercurrent that overruns the spirit of the masses and that which had been – and still is – providing the sense of unity and nationhood to the diverse variety of people who inhabit the Bharatavarsha, was also identified by the foreign rulers as it was recognized by Swami Vivekananda. They had been working to break that national will and the spirit of nationhood, when Swami Vivekananda thundered his way in. While the invaders were trying to destroy that very spirit and remnants of their efforts are still present in great measure, Swami Vivekananda verily saved us from total annihilation. The result would have been unimaginable – an absolute loss of identity and the accumulated wealth of knowledge, total ignorance of a glorious history and the complete lack of pride in culture.

This national spirit that was under attack for the past 1000 years from continuous invasions was overhauled by him in 10 years. He gave the design for the collective will of the masses that actually steered the freedom struggle for the next five decades. He gained a deep insight into the working of the national soul through his wanderings all over the nation. His thoughts and words brought together all those revolutionaries who were fighting solitary battles locally to put up a united front nationally against the alien enemy.

From his travels around the world he clearly observed the contrast between the people of those successful nations and our own nation. There, the people were fearless and more importantly – organized. In contrast to that our people though Dharmic in their approach to life were self centric. The trauma which the society faced seldom seemed to bother them. Swami Vivekananda aroused the masses from their slumber and made them realise their kshatriya Dharma. “The only religion that ought to be taught is the religion of fearlessness” he said to our men and also wanted to get them organised. Many movements both Spiritual and Social have sprung taking his ideas as inspiration. It is these ideals which we have to reinforce to resurrect the nation.

S.Shivsankar
YB-ET

SWAMI VIVEKANANDA – HIS UNLIMITEDNESS The inspiration it provides

Dr.M. Lakshmi Kumari

Arjuna as he watched wonderstruck the Universal Form of his friend and Mentor Sri Krishna was so overwhelmed that he cried out that here is a form of unlimited size, grandeur, beauty and power. After the vision he was totally transformed. All the pettiness and uncertainties in his mind got dissolved and a new energy and strength coursed through his veins as he watched the universal Vision and found himself part of the Whole. He readily picked up the Gandhiva bow and decided to make himself an instrument in the glorious mission which Sri Krishna had undertaken namely, establishment of Dharma. By addressing humanity as “*Amritasya putrah*” the great rishis exhorted us to shed our smallness, come out of the self made cocoon of miseries and walk on the earth as master of one's destiny, as

divinity personified. Sri Ramakrishna, the little known priest of the Kali temple at Dakshineswar drowned himself in the Supreme Wholeness of the Divine Mother and emerged as a Jagatguru. Swami Vivekananda's



close friend and admirer Miss. Josephine Macleod used to say that for her Swamiji appeared as someone “unlimited”. Swamiji's 'unlimitedness' first cast its charm on the audience at the Conference Hall at Chicago. This unlimitedness of Swamiji was due to his awareness of the Oneness of the macrocosm and the microcosm which he came to experience during his wanderings

through Himalayas. During his parivrajaka days, once while Swami Vivekananda was meditating under a Peepal tree, a wonderful realization dawned on him. He shared this vision with his Gurubhai Gangadhar thus.



'Look at yourself, you are a lion.' This is what Vivekananda was doing to the Indian people.

Christopher Isherwood



“There under the Peepal tree one of the greatest problems in my life was solved. The microcosm is one with the macrocosm.”

The inspiration and the expansion of mind that resulted from this realization of the Truth of Oneness of the individual soul with the whole universe, settled in his mind as a very vivid awareness all through his life contributing to the wholesomeness of his being, his utterances and his actions. This grand idea of the Oneness of “Vyashti” and “Samashti”, wherein lies the glory of the Sanatana Dharma, Swamiji shared with one and all through his lectures, writings and work, because, like our great Rishis he also came to realise that in this expanded and enlightened awareness of Consciousness lay the ultimate solution to all the problems that confront mankind.

That was the lesson Swamiji's unlimitedness imparted to his disciples while he was alive, which should be understood by all of us. He was repeating the call of our ancient sages when he said, “*arise awake and stop not till the goal is reached*”. The goal is to become one with Truth, with the Almighty, with the Ideal. Let us understand it if not realise it, if not in this birth may be in the next or the next. Let the goal be clear and the path too. Let us start throwing off the unwanted garbage of 'I' ness, 'my' ness, collected over the millennia and move towards the bright light of wisdom, towards eternal freedom. As we celebrate the 150th anniversary of Swami Vivekananda let us take up the torch of real freedom left behind by the Great Master.

To enjoy the bliss of freedom in real life, everyone must acquire this unlimitedness. For this our microcosmic awareness needs to be expanded and merged in the macrocosm. That is, our “Vyashti” consciousness must be so expanded that it gets engulfed by the magnificence of “Samashti” consciousness. This can be achieved by cultivating those cosmic principles and characters which directly establish the interconnectedness between the microcosm and the macrocosm. An imagery can help us to visualize this interconnectedness.

The cosmos can be imagined as a grandiose mansion, a 'nalukettu', an infinite treasure house, supported by four gigantic pillars – *Satya, Dharma, Yajna* and *Tapas*, the primary principles which uphold the universe. Their beauty and uniqueness lie in the fact that each pillar integrates the other three. The four mahavakyas, '*Aham Brahmasmi*,' '*Tatwamasi*', '*Ayam Atma Brahma*' and '*Prajnanam Brahma*' help to connect the pillars and also reinforce the Oneness of the vyashti and samashti.

The upkeep of this cosmic mansion is left to the care of by the five mighty elements – Space, Air, Fire, Water and Earth which, through the agency of the panchatanmatras – *sabda, sparsa, roopa, rasa* and *gandha* interact with the vyashti, making use of the latter's jnanendriyas and karmendriyas, (sense organs of knowledge and organs of action). In addition, the five all pervasive pranic forces directly supply the much needed vital energy for their upkeep.

The presiding deities of this great household are none other than Purusha and Prakriti who are



The qualities I most admire in Vivekananda are his activity manliness and courage... He spoke up and acted. For this, all must honor him, who, whatever be their own religious beliefs, value, sincerity, truth and courage, which are the badges of every noble character.

**Sir John Woodroffe
A British orientalist**

Yuva bharati - 5 - January 2011



the Eternal Universal Parents. They have provided the roof for the mansion with their pure Love for the entire creation. The Almighty has kept in this magnificent treasure house everything needed to fulfill each and every need, whim and fancy of its inhabitants, provided, they submit themselves to the unwritten basic cosmic law which has been de-coded by our Great Seers and passed on to us through Vedas and Upanishads. A classical example is the following much quoted sloka from Isavasya Upanishad:

*“Isavasyamidam sarvam Yat kincit jagatyam
jagat
tena tyaktena bhunjeetha Ma gridha kasyasvit
dhanam”*

Four powerful transformers, Karma, Bhakti, Raja Jnana yogas transfer the Divine energy from the Supreme Reality for use by the humans, who, conditioned though they are by their own three inherent qualities of satwa, rajas and tamas, can plug on to one or more or all of them and enrich their individual and collective lives. When earnestly approached these conduits can lead man to total emancipation from all bondages and miseries and goad him onward and Godward.

There exist a multitude of Divine energy sources which can be invoked by man with rituals, prayers, upasanas, sadhanas, acharas, anushtanas, etc. which are time tested techniques discovered and gifted by our great sages for seeking Divine Blessings. Hindu Religion is replete with these which bring humans nearer to God. Essentially, these are unique formulations meant for expanding the microcosm (vyashti-individual) to the level of macrocosm (samashti), thereby getting rid of the sense of the 'I' ness (with all its attendant problems) and merging it with the Supreme Self or Reality. These Self-enlightening

techniques are left to individual choice and constitute the backbone of Hindu Religion contributing not only to its Uniqueness, Eternality and Universality, but also simultaneously emphasizing the unity of the micro and the macrocosms.

There exists a mystical formula to unlock and enter into the mansion to enjoy the bliss therein. This is inscribed on the frontal arch and reads thus 'Idam na mama'. It is essential to understand the deep meaning and implications of this key for fullsome enjoyment of the facilities provided in this heavenly abode. No other religion insists on such an absolute sacrifice, surrender and detachment for full emancipation of an individual. This is the ultimate test of the strength of a Sanyasi, of total annihilation of his ego, the last step in his union with the macrocosm.

Attuning themselves to these cosmic principles, if the inhabitants (which mean the entire humanity) reside in this Heavenly Abode they become the natural inheritors of all the Divine Bliss and abundance characteristic of the Cosmic Whole. They can transform their lives into one of deep fulfillment and be also assured of onward evolution towards Godhood. Equally enlightening are Swamiji's words: *“Each soul is potentially divine. The goal in life is to manifest this divinity by controlling nature external and internal. Do it by work or worship, psychic control or philosophy, by one or all of them and be free.”*

This Cosmic Vision, centred in the fundamental unity of creation is the most magnificent gift of the Indian Seers for the welfare and onward evolution of the entire mankind. Its uniqueness lies **in the fact that for Hindus it was not just a philosophical speculation, but the very object of human**

life was to realize this great harmony in feeling and in action. The realization of one's infinite nature and his essential unity with all things in the universe brings unbounded joy to the individual and hence the Truth is referred to as *Satchitananda* in the Sanatana Dharma. No other religion or culture can claim of such a unifying and all inclusive vision which has conceived of the whole universe as one family, '*Vasudhaiva kutumbakam*'. Thanks to this universal vision Sanatana dharma developed an unsurpassed uniqueness in breadth and toleration as also an ability to enrich all the planes of existence with due reverence, accepting them all as steps or links in a continuous chain at the end of which stands the Infinite and Merciful God Almighty, though addressed differently by different faiths.

This cosmic blue print should necessarily become a part of the human awareness, as one works out one's destiny at the individual, family, social or higher levels. Man should do his utmost not to disturb the rules and laws of this Cosmic Life, because his life and onward evolution are strictly ordained by the irrevocable cosmic principles. The foundations of one's life, rules for self unfoldment, as well as the infinite varieties of actions and interactions which sustain life on this planet and contribute to its peace and wellbeing, must bear the insignia of this unbroken Cosmic Awareness.

The glory of our Motherland lies in the fact that from time immemorial she has remained as the lighthouse from where radiated this great knowledge and vision. This was the prime reason for Swamiji's unbounded love



for our motherland. In whom Swamiji found the Jagat Guru who can enlighten and console the whole world.

To uphold and spread the unique glory of our nation, this vision should become a necessary ingredient of the character of every Indian, bereft of which he or she would become just a nomad in the jungle of worldliness. Swamiji reminds us, who are born into the tradition of Sanatana Dharma in particular, that we have an ordained duty to preserve our nation's spiritual idealism generated over millennia through the sustained tapas of thousands of Rishis.

This stands unmatched to this day as seen in the immortal inscription- '*Satyameva jayate*' on our national emblem. We are also gifted with an unparalleled treasure house of literature embodying this vision, like the immortal Vedas, Upanishads, Dharma shastras and Itihasas and Puranas, in almost all the main languages of our country notably in Sanskrit. The precise scientific technology as to how to make their

vision practical in real life has also been handed over to us.

Swami Vivekananda's emphasis on 'expansion' as the key for man-making and character building underscores this ideal. Every human effort at self unfoldment through education, religion or any of the spiritual exercises should be aimed at enhancing this cosmic awareness. How wonderfully meaningful and practical become Swamiji's utterances when viewed in the light of this cosmic awareness! To cite just some examples-

"Expansion is Life, contraction is death".

"Love is expansion, hatred is death".

"Knowledge is expansion, ignorance is death".

Equally clear becomes Swamiji's ideal of man

with capital M, as also his insistence on 'renunciation and service' as the keynotes of one's character. Swamiji's immortal words can provide the inspiration and the much needed guidelines in our efforts for self unfoldment and also to share such vision with common people, men, women and children struggling for their day to day existence clinging only to their micro level awareness.

The more an individual acquires the traits of the 'Samashti' namely, Satya, Dharma, Yajna, and Tapas, the more he\she gets absorbed into the Universal and comes under the benign influence of the Cosmic Power. This is the secret behind a truly enlightened person, his spiritual wellbeing, his masterliness, his fearlessness and of his 'unlimitedness', a state when one is at peace with everything in the Universe.

Let us now take a close look at the 4 pillars of Eternal Values which support the macrocosm so that we can integrate them to enrich our microcosmic existence.

Satya:

Satya is extolled as the very foundation of this Universe by all Upanishads.

'The greatest contribution of our Seers to world thought and culture is the realization of the Ultimate Truth as the supreme knowledge, through deep meditation, transcending the sense organs, mind and intellect. This concept of the Oneness of Truth and how the One has become the many, form the basis of Sanatana Dharma. This ideal of Advaita is indeed the crest jewel of human thought as Swami Vivekananda puts it. Realisation of this Truth must be the be-all and end-all of our existence, all our efforts and struggles. From many to the One, from the finite to the Infinite, from bondage to Freedom lies the path of human evolution.'

In Indian tradition, knowledge of Self holds the key to comprehend Truth. *"Nanya pantha vidyate ayanaya"* emphasize Upanishads. There is no other path than realization of the Truth for the ultimate expansion of the human consciousness. Only when this conviction of the macrocosmic Supreme Reality becomes ingrained within us as Jnana, can one understand the ethics, morals, good sense, etc., core values which have held mankind together from time immemorial, because all values must have their foundation in the Ultimate Reality or Truth. Degeneration or decay in a society is consequent on our incapacity to comprehend and appreciate the value of Truth in our lives.

That training is the most difficult and intricate whereby we can translate the awareness of the Oneness of Truth into the multiplicity of simple day today life principles through which we can enrich our thoughts, words and deeds. Here lies the value of Dharma.

Dharma:

Satya applied to day to day life is dharma. In other words dharma makes Satya or Oneness a dynamic working principle. Just as sun's rays flood the world with solar energy so does dharma bring the divine energy of Truth to the living world, illumining the thoughts, words and deeds of beings helping them to maintain their relationship with the Universal. A dharmic action centred in the knowledge of the Oneness of Truth, helps one to sustain the interrelatedness, interconnectedness and interdependence of everything in the universe. Therefore, a dharmic action is always a harbinger of peace, harmony and happiness. Micro to macro level expansion of human mind is directly related to our understanding of the significance of dharma in our daily lives. The Universal 'Rita' has dharma as its basic note. Any wrong note or false step by an individual

upsets this rhythm with disastrous consequences to the individual and the society. On the contrary, if one surrenders to the cosmic law and always keeps the welfare of the Whole Universe in his mind, the elements of the universe would help and protect him/her at every step. Adherence to dharma generates in man a rare self-confidence, fearlessness and deep fulfillment.

Present day society has lost track of dharma and the results are there for all to see. Individuals, families, societies, nay the world itself is in need of the correction and healing touch which dharmic awareness alone can provide.

Yajna:

The third pillar which upholds the magnificent cosmic home is Yajna. Like Satya and Dharma here is another unparalleled contribution from the Indian Seers for the total welfare of humanity. Through deep contemplations they unravelled the mystery behind the sustenance of the Universe as Yajna. The unimaginably immense amount of energy needed for the 'house keeping' – actions, interactions and transactions that go on incessantly in the universe is generated through Yajna carried out knowingly and unknowingly by an infinite variety of beings in the Universe. Man is the only aberration. When the light of Truth is infused into karma or action so as to remove from karma all binding tendencies or 'vasanas' it is raised to the level of yajna that purifies and transforms the individual doer. Thereby karma or action is also elevated into a yoga- karma yoga- through which man can offer his day to day activities as a worship to Lord, at par with Yajna and escape from all bondages, tensions and other ill effects that actions normally leave behind. This is achieved by eradicating

from the mind of the doer the sense of doership (Kartrutwa), the duality of personal likes and dislikes and the most important, obsession with the fruits of action (bhokrutwa). Bereft of these polluting ingredients work becomes natural and spontaneous like the blossoming of a flower and when a sense of offering also is added, work gets transformed into worship of God. Such actions dissolve one's ego and elevate the doer's mind from micro to macro level awareness. Macro level expansion of human mind can be achieved through all the activities one does at the individual and collective level if we can imprint the ideal of Yajna on them.

Tapas:

Tapas is an essential ingredient of human life and Sanatana Dharma attaches great importance to Tapas. Tapas in the youth helps the students to maintain Brahmacharya concentrate on studies and keep away from unwanted temptations. In the householder Tapas helps to maintain the dignity of the household through sense control and keep oneself on the path of righteousness. Tapas comes to the rescue of Vanaprastis to gracefully withdraw from worldly preoccupations and turn their attention to God. Sanyasa, the last stage in life is the consummate glorification of the tapas practised in the earlier stages of life.

Tapas generates the precious vital energy to delve deep within and discover pearls of wisdom hidden in the treasure chest of Self knowledge. Endless are the examples given in our scriptural literature of men and women who have attained everything they wanted through Tapas. Modern Hinduism has simplified tapas into a good number of religious observations centered round important religious festivals. Tapas is the supplier of the vital power strengthening the

pillars of Satya, Dharma and Yajna.

The enlightenment and expansion and the consequent peace and happiness that can result from the unifying vision of Vyasti and Samasthi are what the human race is waiting to receive from our ancient nation. Thousands of years of spiritual experience has equipped us to discriminate between the Eternal and the ephemeral, Absolute and the relative, Infinite and finite. A great moral obligation rests on us to enlighten the world at this critical juncture of paradigm shift. We have to gear ourselves to effect a spiritual orientation to the blind material pursuit of humanity waking up to the call of Sri Ramakrishna and Swami Vivekananda and assure that our motherland reclaims her ancient glory of becoming the universal mother and guru providing the guidance to human evolution in the centuries ahead.

The matching of microcosmic life with the macrocosmic blue print is what Sanatana dharma has perfected from time immemorial. Somewhere we have lost this blue print and this has to be recaptured if Bharat has to emerge as a great enlightened nation. Let Swamij's unlimitedness provide us the inspiration to invoke the unlimitedness within us and respond to the call of our sages...

MONK AND MOTHERLAND

Dr K Subrahmanyam

On the 26th of Jan 1897, Swami Vivekananda returned to the motherland after his victorious visit to the West. As soon as he landed at Rameswaram, he fell prostrate at the feet of Mother Bharat. With both the palms, he collected the sands from the ground, placed the pious particles on his head and poured them all over his body with the feeling of filial love for the mother. He rolled over the sands enjoying the endearing affection of the divine parent, Mother Bharat. Similar to Sri Rama, his mentor and role model, Swami Vivekananda touched the motherland at Rameswaram after his triumphant trip to the foreign land. Ravana was vanquished by Sri Rama and the West was won over by the Swami. Sita was released and reunited with the native land. Indian mind was brought back from the clutches of the Western materialism and shown the glory of Indian culture. The emptiness and futility of materialism on one hand and the fullness and



utility of spirituality on the other hand were made known to the entire globe by Swami Vivekananda in history and by Sri Rama in the epic. Mother and motherland are superior to even Heaven – declared Sri Rama. They are the very abode of peace and spiritual splendor - demonstrated Swami Vivekananda.

जननी जन्मभूमिश्च स्वर्गादपि
गरीयसी ॥

The strange expression of the Swami's love of motherland on the shores of India at R a m e s w a r a m drew everybody's attention. One of the onlookers requested him to explain the significance of his attitude and action at the sight of India. Swami replied 'I loved India; now, I not only love her, but I revere her. Every particle of this land is holy, worthy of worship'.

Everyone is aware of mother's love. But only a few realize her greatness. There is no wonder, if

one is fond of one's mother. It is indeed worthy of mention if one is able to understand the glory and grandeur of mother and motherland. It is mere sentiment, if one loves one's motherland. Mere sentiment may not be sufficient to understand the reasons for the reverence. Sometimes, sentiment may not be able to present the truth. It requires unsullied rationalism and sound reasoning ability to do research and thereby unravel the truth. Swami Vivekananda might have been a lover of India like any good son of the soil prior to his visit to the West. But after he witnessed the culture of the foreign countries, he was able to understand the intrinsic worth of India. Also, there is a popular opinion that a monk has to outgrow identity with anything and everything of the mundane world. But, since India is a land of spirituality, every monk has to be in tune with spiritual means and goals which are practised and propagated in the very life spirit of India. It is, but, therefore quite reasonable that Swami Vivekananda although a monk has grown to worship India, the motherland of monks. India is a Mother of all. Even otherwise scriptures declare that a person of sanyasa or renunciation has no sanction to give up his duty to mother and motherland. A true sanyasin dedicates his all for the welfare of others. 'They alone live, who live for the welfare of others, the others are more dead than alive'. Adi Sankara the greatest sanyasin has performed his duty to the mother by performing her funeral rites. Swami Vivekananda did perform the duties of a good son by taking his mother Bhuvaneshwari Devi to Benaras on pilgrimage.

Sri Krishna in the Bhagavadgita reprimanded Arjuna, exhorted him to shed psychic weakness and fight for a righteous cause. Nobody can shun responsibilities. It is a crime to shirk work.

नियतं कुरु कर्म त्वं कर्म ज्यायो ध्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥

Every embodied being has certain assigned duties. Duty to mother and motherland can never be dropped or neglected. As long as one needs food, one has to perform one's duty. Swami Vivekananda exhorts all including monks to be dutiful to one's motherland. Very often philosophy is the luxury of a leisured few. And the leisure is to be earned by hard work and service to society. Even the greatest philosopher does require food. And food comes from society. Therefore one has a grateful duty to society, nature and the Nation. It is the nation that houses all and offers identity to all.

Sanyasa is neither negativism nor escapism. It is not even for privileges and luxuries. Every embodied person has certain responsibilities. Monks are not excluded. The most important duty is to mother and Motherland. A monk may not have to worship the feet of the biological father, but has to fall prostrate at the feet of mother and Motherland – declare the scriptures. Monks, too, have to be patriotic serving the Motherland. Swami Vivekananda is a role model for Monks as well. He is a patriotic Monk of India.

SWAMI Vivekananda and Netaji Subhash Chandra Bose-

Karma Yogis of Modern India

Sqn.Ldr. Dr. P.Ramani

Self-realisation is the first step towards God realisation. Each one of us wants to realise the Divine so that we can attain 'moksha'. In fact Sri Bhagavan Ramana Maharishi in his endeavour to seek 'Self-realisation' asked the first question 'who am I?' at the holy shrine of Sri Arunachaleswarar at Tiruvannamalai.

Bhagawan Krishna in the Bhagavat Gita tells us about various paths, including Karma and worldly duties, to reach the highest truth. Perhaps Sri Krishna was waiting for an opportunity to lead human beings and impart spiritual knowledge for the well-being of the entire humanity through his "Sri Bhagavad Gita".

Sri Krishna categorically tells us "your only duty is to act (right to work) and not hanker after the fruits or results thereof" (Bhagavad Gita Chapter II 47) "Be not the purpose of your actions Let not the work bind and blind you, work with total non-attachment and selfless attitude. Forego all the idea of 'doer ship' in favour of the Lord, and with full concentration get engaged in the

work at hand, i.e. the battle against the enemy. This will become Yoga for you, for 'excellence in work itself is Yoga"

We also talk of excellence, standards and quality. But what does excellence mean in yogic practice. Everyone should prepare his/her mind to comprehend the essential function of yoga i.e. to seek the purity of mind and reason through service and selflessness. To achieve excellence one must control the mind to achieve a desired level of concentration.

Constant practice leads to the control of the senses and the mind is geared to reach a level of perfection where the Sadhaka (the person who practices) can understand the value and necessity of selfless service.

The rejuvenated sadhaka renounces all worldly things to realise the higher state of real 'bliss'. When the mind is in a State of full concentration, it can fathom the deepest seas and find out the myriad mysteries of life and realise His Divine Grace.



The great sages and seers have clearly spelt out in details in the scriptures, the kind of actions one has to engage upon. Sri Ramakrishna Paramahansa has said "undertake only those works that present themselves to you and are of pressing necessity and those also in a spirit of detachment'. Real aim in life is realisation of God. Selfless work is very difficult and it can be a means of seeking God. The greatest sons of Bharath from Golden Bengal, Swami Vivekananda, the warrior philosopher and Subhash Chandra Bose, the Saint Warrior are Karma Yogis, in their own right Swami Vivekananda was born on January 12, 1863. The Swami saved Hinduism and India. But for him, we would have lost our religion and would not have gained our freedom. We, therefore, owe everything to Swami Vivekananda.

"May his faith, his courage and his wisdom ever inspire us so that we may keep safe the treasures we have received from him" said Rajaji, the noted patriot and statesmen philosopher of Modern India. Swami Vivekananda lived only for thirty nine and half years.

He left his mortal coil on July 4, 1902, His declaration long before his end is so revealing.

"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."

Don't you think here is one monk who scorned Mukti for himself until he could lead all beings to its portals? The life of Swamiji cast a spell on the Saint Warrior Netaji Subhash Chandra Bose who said.

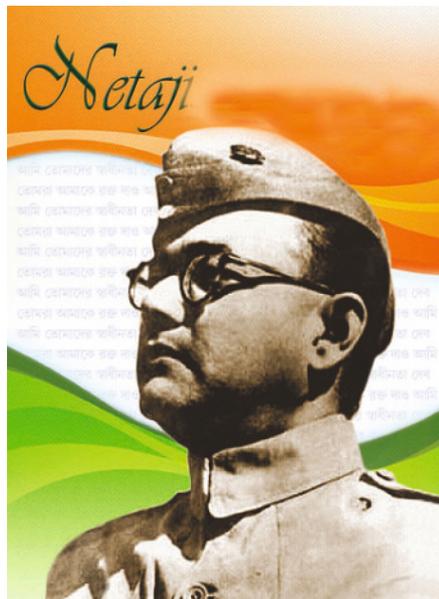
"He was so great, so professional, and so complex. A yogi of the highest spiritual level in direct communion with the truth, who had, for

the time being, consecrated his whole life to the moral and spiritual uplift of his nation. If he had been alive, I would have been at his feet. Modern India is his creation".

The very fact that Swamiji attracted a number of people from the west should be an eye-opener for our own people. It was sheer neglect of spiritual values that had led to total decadence and stagnation. Swamiji, an

unknown sanyasi, not supported by any big organization received a standing ovation in the world Parliament of Religions on September 11, 1893. His journey from Colombo to Almora instigated a national revival. He kindled the spirit of nationalism in India which saw its logical conclusion in Indian Independence in 1947.

Swamiji enhanced the sense of national self-respect which induced national self-



confidence. He said, "India is not a dying nation, a living entity. India among the ancient nations has taken spirituality as its national theme. A social continuity from the Vedic times to this day still persists and the practices and prayers of the ancient days still prevail". He also warned, "If India abandoned her spiritual role and took to the materialistic values, she would be losing her national character and identity."

India was very dear to him. He said: "The India is my brother, the Indian is my life, Indian Gods and Goddesses are my God, and Indian society is the cradle of my youth, the sacred heaven, the Varanasi of my old age.

Sri Aurobindo said, "Swami Vivekananda was the first visible sign to the world that India was awake not only to survive but to conquer" Swamiji had dreamt of a strong modern India.

"What India wants is a new electric fire to stir up a fresh vigour in the national veins.

Let us all work hard

There is no time to sleep on our work depends the coming of India of the future.

Perhaps, Netaji took cue from Swamiji's advice. Netaji Subhash Chandra Bose who dreamt of a resurgent India was inspired to lead India to freedom. "Netaji was formidable in so many ways : as a reformer, a statesman, an ambassador, a planner a leader..... I remember Netaji as a man with magnetic charm, a man of iron will, determination, dedication discipline; immense stamina recalls Capt. D.Dasan who was among the forty-five cadets selected by Netaji himself for the training at Japan to train them in special skills including flying. Netaji was able to mobilise not just resources

but total involvement of all Indians. He was also able to restore the lost confidence of the 40,000 demoralised soldiers who had surrendered to Japan. He found in them a wealth of conscience and in his own inimitable way he prepared them for the ultimate sacrifice for the prestige of our country. They fought many a heroic battle. The present generation should emulate the sacrificing tendency of these soldiers and be grateful to them. Netaji thundered, "It does not matter who among us will live to see India free. It is enough that India shall be free and that we shall all give our lives to make her free".

The Indian National Army could not march to Delhi victoriously. However, it succeeded in its intent of arousing the sentiments of the Indians in India and more importantly the Indian soldiers of British Indian Army. These soldiers met their own countrymen in the battlefield but on the opposite sides. Judging the course and the spirit of sacrifice of the INA soldiers the Indian soldiers of the British Indian Army had a change of heart. They had pledged their allegiance to the British earlier but now rose up in revolt. When these two and a half million Indian soldiers revolted, the British Army was thrown out of gear. Netaji's giant suicide squad had set out to achieve certain of the objectives of the INA. The INA lost the war, but scored a moral victory over the British. The revolt of the Indian soldiers was followed by the Royal Indian Army mutiny led by the courageous Punnu Khan. There was a public trial of the INA men at the Red Fort an episode that spelt doom for the British. It was a disaster waiting to happen. The trial inflamed the passion of all Indians and the British realised albeit late, that they had lost.

Netaji's disappearance from the operations, (We still believe he died in the air crash in Japan soon after the aircraft took off) shattered the dream of thousands of Indians finding their hero leading his army into Delhi. But at every moment of his life, he believed and spelt out his mantra "India shall be free". This eternal optimist did not allow death to defeat his mission. The British, in sheer helplessness and desperation withdrew from India in 1947. Netaji could achieve what he could as a Karma Yogi. Death did what it can only do.

Jai Bharath! Jai Hind!!

Netaji's single minded devotion to the cause of India's liberation is truly a lesson for all of us to learn on the occasion of the birthday of Swamiji on January 12, 2011 and on the birthday of Netaji on January 23, 2011, let all our young men and woman take a pledge to resurrect the lost traditional Indian beliefs, cultural values, and unique principles of dharma Sastra, re-establish order in politics and public administration, make strong foundation to revive the spirit and glory of our age old institutions, inject probity in public life, disown dishonest and untrustworthy politicians who have disappointed and cheated the average citizens of this country and take sincere efforts to pave way for the creation of a resurgent India.

Ayodhya and Afterwards **(A Re-Appraisal of certain Fundamental Issues)**

Swami Krishnananda

Historic Judgment and National Rejoicement:

The 30th September, 2010 verdict of the Lucknow bench of the Allahabad High Court suggesting an equal. Three-way split of the disputed site in Ayodhya was hailed as a great victory for the protagonists of Shree Rama Janma Bhoomi-Mandir at Ayodhya. All the three eminent Judges unanimously declared that the disputed site, on which 'Babri Masjid' was erected is the 'Rama Janmasthan' i.e., it is the holiest spot where Lord Rama was born. Representation of three litigants are planning to take the legal battle to the Supreme Court. All attempts so far, for out of the court negotiated settlement have failed. Legal Experts opine that with a year the Supreme Court will give the final verdict. The Supreme Court will critically examine all the documents and evidences and the judgment may be a revision or even reversal of the Allahabad High Court judgment. As such, it is incumbent on the protagonists of Shree Rama Janmasthan Mandir to prepare a voluminous, Flawless case with all the original documents and evidences on war-footing. We give below '*First-hand, Irrefutable proofs and evidences*' which will ensure the victory in this epic 60 years old legal battle for



the devotees of Lord Shree Rama.

Proof for the Destruction of Sri Rama Mandir and Subsequent erection of the Babri Masjid by Mir Baqi (Under orders of Babar)

a) A marble, stone slab is available measuring 68 cms by 48 cms with the Persian inscription saying that "By the order of emperor Babar this descending place of the Angels was built by the noble Mir Baqi. It will remain an everlasting bounty (A.H.935/CE 1528-29). "This morble stone slab was embedded in the middle of

Sartern gate of the structure.

b) Faizabad Gazetter (Pages 172-3 of Vol.XLIII, 1905 by H.R.Neville, ICS, which says:

"It was still regarded as the holy spot by the Hindus is clear from the fact of its discretion by Babar and Aurangzeb" (P.172).

The Janmasthan was in Rama Kot and marked the birthplace of Rama. In 1528 A.D. Babar came to Ayodhya and halted here for a week. HE DESTROYED THE ANCIENT TEMPLE AND ON ITS SITE BUILT A MOSQUE, STILL KNOWN AS BABAR'S MOSQUE. THE MATERIALS OF THE OLD STRUCTURE WERE LARGELY EMPLOYED AND MANY OF THE CLOUTINS ARE IN GOOD PRESERVATION. (Page 173).

c) Babar's Memoirs: Babar's autobiography

caller Tuzuk-I-Babri, written in Hamlan Turki, give first hand-evidence of destruction of Sri Ram Janmasthan Mandir and erection of Babri Masjid, A.S.Beveridge has published a revised English version of Babar's memoirs. Since IT was translated from original Turki, it is more authentic and reliable. Babar's memoirs are first rate authority on the history of his age. The following words of Babar describe his mindset as a devout Muslim:-

“For Islam's sake, I wandered in the wilds, prepared for war with Pagans and Hindus Resolved myself, to meet the martyr's death, Thanks be to God! a Ghazi I became! In the Turkic diary of babar, the Babar Nama, Annette Prestige (1922), specifically mentions the destruction of the Janmasthan temple. She says that 'Babar, a devout Muslim was impressed by the dignity and sanctity of the ancient Hindu shrine at the Shri Rma Janma Bhoomi!! As an obedient follower of Muhammad, Babar Regarded the substitution of the temple by a Mosque as a dutiful and worthy action!! Annette Beveridge wrote, “Presumably the order for building of the mosque was given during Babar's stay in Oudh” (Ayodhya). The above testimony of Babar, written by Babar in his own hand, in Turki, is the Host authentic, irrefutable proof, for destruction of Sri Ram Mandir under Babar's order, and its substitution by Babri Masjid.

d) Faizabad district Judge's judgement on 18th March, 1886: The Judge visited the disputed Babri Masjid and wrote in his Judgement “I found that the Masjid built by the emperor Babar stands on the Border of the town of Ayodhya. It is most unfortunate that the Masjid should have been built on land specifically held sacred by the Hindus...

event occurred 358 years ago”.

e) Urdu version of a 17 ages write-up on 'Hindustan Ki Masjidein', the mosques of Hindusthan by Maulana Hatkim Sayyid Abdul hai, (published in 1973) describes how seven mosques were built by demolishing Hindu temples. One of them is 'Babri Masjid at Ayodhya'. It states clearly “This mosque was constructed by Babar at Ayodhya—which Hindus call the Birth-place of Ramachandarji. The author describes how the demolished temple stones were used to construct the seven mosques.

Most remarkable, clinching Archeological proofs for the existence of Shri Rama Janma Bhoomi Mandir.

After the 6th December, 1992 demolition of Babri structure, over 265 pieces of artifacts deeply embedded in the thick walls were recovered. These included beautifully carved pillars, a big bell, full 3 feet tall statue of Rama, statues of Gandharvas, Shiva-Parvati, Vishnu holding chakra, 'Aamlak top of temple', Head of Shiva-Bhairava etc. Most remarkable Gem of Evidence was a 6.5 cms thick stone slab about 152 cms. X 68 cms size. The slab has a deeply etched inscription of 20 lines (30 shlokas) in chaste Sanskrit, Nagari script. First, 20 verses praise the Emperor Govind Chandra Ghahadwal (CE 1114 to 1154) and his dynasty. 21st verse says that the king constructed a wondrous temple of Rama, slayer of Ravana, with marvellous pillars reaching skies and crowned with Golden Cupola and it is an uncomparable grand temple in History. Thus, it is conclusively proved that the Rama Janma Bhoomi Temple was built between 1114 CE and 1154 CE.

Archeological Evidences prove the existence of a 11th century 'Sri Ram Mandir' at the disputed site.

Flowing team of 8 historians and Archeologists scrutinized the remains of yellowish and reddish 'balue' stones and concluded. These are the relics of 11th century Hindu temples:

Dr. Raja Dutta Sharma, Ex.Deputy Director General of Historical Monuments.

Dr. Krishna Murari Shrivastva, Ex-Director of Allahabad Museum.

Dr. Swaraj Prakash Gupta, Ex-Vice Chancellor of Awadh University.

Prof. Noutiyal.

Prof. P.R. Grover.

Prof. Devendra Swarup Agarwal.

Dr. Sharad Mukherjee.

Dr. Mrs. Sudha Malaya.

Let Historical Facts Decide, Who is the Criminal?

Around 220 B.C. Greek King Milander destroyed. The Ayodhya, Shree Ram Janma Bhoomi Complex. Ayodhya was the second capital of Koshal.

Within 20 years this criminal Milander was killed and Shri Ram Janma Bhoomi was captured by Hindus!!

In 11th century A.D. king Vikramaditya of Ujjain renovated Shree Ram Janma Bhoomi Complex. Hence, King Vikramaditya is our National Hero!!

On 15th June 1033 Salar Masood destroyed the Shree Ram Janma Bhoomi complex, and he is the second criminal!! Later, Hindu Kings like Govinda Chandra Gahadwal (CE 1114 to 1154) re-built the temples and complex and became our worshipful National Hero!

The Babri structure was built by Mir Baqi under orders of Babar in 1528 A.D., after destroying the ancient Sri Ram Temple.

Hence, Mir Baqi and Babar are the heirus criminals, punishable under law!! Subsequently Hindu Kings like Devidum Pandya, King Hansvar Ranvijay Singh, Maharani Jaykumari recaptured the Ram Janma Bhoomi complex. They are our Worshipful Heroes!!

Subsequently, criminals like Humayun, Akbar, Aurangzeb and various Nawabs of Avadh, destroyed Sri Ram Janma Bhoomi.

Upto 1934, Hindus fought 76 such battles with these criminals, and in all 3 lakhs 55 thousands Hindu warriors laid down their lives to save the Holiest of the Holy Shri Ram Janma Bhoomi, Ayodhya!!

Let us salute these heroic Hindu warriors!!

On 6th December, 1992, 8 lakhs kar sevaks stormed the Babri structure and destroyed it!! They also constructed 'A small new temple of Shri Ram!!

Let us salute these national heroes!!

Revenue records show that the Shree Ram Janma Bhoomi complex is owned by Hindus!!

During 1858 to 1861, in Khasra No.146, 147, 159, 160 and 163 comprising of ten plots of revenue record of Ayodhya, Shree Rama Janma Bhoomi complex, was shown to have been owned by Hindu descendents of the complex.

Justice Dharam Veer Sharma Declares that the Babri structure is not a Mosque!!

(Ref: Allahabad High Court Judgment of 30-09-2010) Justice Dharam Veer Sharma (a great devotee of Shri Hanumanji) in his 1181 pages judgement, has minutely discussed the issue, that the disputed Babri structure is not a Mosue at all in reality as it is built against the Tenets of Islam!! It has no Minarets to sing the daily Azan prayers!!

As per Islamic codes, No Mosque can be

constructed on a disputed land!!
Namaz offered on such a disputed land is not acceptable to Allah!! The disputed 'Babri structure' was supported by 14 pillars of Kasauti stone with carvings of kneeling Yakshas, angels, Goddesses, swans etc. The photographs of the 14 pillars are available on record. Islamic tenets cannot tolerate such pillars in a Mosque (taken from a Hindu temple) !! inside the Masjid, upto 5-foot height the walls of Babri structure had Hindu temple carvings of big lamps, Dasavatara carvings ornamental floor carvings etc. as in a Hindu temple. These are against the tenets of Islam. Since 1934, no 'Namaz' had been offered inside the Babri structure. Hence, it was, in reality not a mosque at all ! it was built on the order of Babar to commemorate his victory in the First Battle of Panipat on 21st April 1526, against Sultan Ibrahim Lodi!! The case of opposition parties collapses like a pack of cards, since, it is proved that IT is not a Mosque!! Where lies the criminality of destroying this Babri structure?

Necessity to organise an Exhibition of artifacts near disputed site

This will be an unique exhibition, wherein the artifacts (exhibits) would have proper dating (by latest techniques like carbon Dating). Ancient palm leaf scriptures coins, idols, vessels, instruments, weapons, ancient remains of Kings and warriors will be nicely preserved and displayed. The entire Ayodhya region will be excavated by A.S.I to unearth the ancient remains of chariots, bows, arrows, swords and warriors Ramayana period.

Similar exhibitions will have to be organised

at important Ramayana sites like Mithila, Sitamarhi, Chitrakoot, Agastya Ashram, Valmiki Ashram, Bhardwaj Ashram, Nashik, Rameswaram etc. These exhibitions will prove beyond doubt the reality of 'Ramayana Epic'. Such Ramayana sites are available at Sri Lanka also. Resounding success in the Epic 60 years old legal battle of Rama Bhaktas will eventually lead to the erection of a magnificent temple for Sri Rama.

In the foregoing pages, we have outlined the important proofs and evidences for ensuring a grand success in this epic legal battle. All Rama Bhaktas fervently pray to Lord Shri Ram for success in this noble endeavour!! Jai Shri Ram!!

Sister Nivedita - Who Gave Her All to India—4

The Preparation

Anirban Ganguly

Swami Vivekananda's second visit to London between April and December 1896 was of crucial importance not only to the renewal of his efforts at the heart of the Empire but also in further cementing and deepening his ties – as Master with one of his chief disciples – Margaret Noble.

In her seminal review of her Master's life, Margaret as Sister Nivedita later described this phase simply and yet with rare depth, insight and emotion. She grasped and expressed in a condensed, power-packed format the essence of these last months before Swamiji's tumultuous return to the Indian shores. 'In the West,' she wrote, 'the Swami had revealed himself to us as a religious teacher only. Even now, it needs but a moment's thought and again one sees him in the old lecture-room, on the seat slightly raised above his class, and so enthroned, in a Buddha-like calm, once more in a modern world is heard through his lips, the voice of the far past.'¹ During these months, the West, as Margaret saw it, perceived 'the Swami' not only as a 'great patriot', though that too flashed across at times, but more as an 'apostle of Hinduism.'² And core of the Master's teaching, as witnessed and internalised by her during this period were, 'renunciation, the thirst after freedom, the breaking of bondage, the fire of purity, the joy of the witness, [and] the mergence of the personal in the impersonal...'³ Margaret's *tapasya* on all these



fronts and heights was to begin, in effect, simultaneously from this period onwards. It is thus that it requires more than a passing glance. Swamiji's work in London appeared to have suffered after he left for India in December 1896. The absence of even a 'minimal organisation' to support the herculean efforts of 'Kali' Swami Abhedananda (1866-1939) there compounded the problems and pitted the nascent movement against great odds.⁴ This is not to say that Swamiji had not anticipated such an eventuality, writing from London to the ardent Alasinga Perumal (1863-1909) in October 1896,

he observed that 'as soon as I leave, most of this fabric will tumble.'⁵ Still the effort had to be made, the mine excavated and some jewels discovered. Interestingly this letter of 1896 also contained words of Swamiji which were to remain forever etched in the youth-psyche of the nation. The Master's demand to Alasinga was that the boys develop 'muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made.' The letter also contained the man-making, nation-building formula, 'Strength, manhood, Kshatra-Virya+Brahma-Teja'⁶ was what was needed for a grand and lasting awakening. A nation in the throes of self-forgetfulness, a youth superficially looking outward for self-fulfilment needed this divine formula of regeneration then as now. Coming back to the work in London, it enabled Swamiji – as the indefatigable chronicler of his Western initiatives Marie Louise Burke (1911-2004), was to write – to mine 'three jewels, three "lion-souls" who were to play decisive parts in 'his world mission' and among them, 'perhaps the most notable' was Margaret Noble, later Sister Nivedita,⁷ [the other two were Captain James Sevier and Mrs. Sevier, both self-abnegating founding pillars of the Advaita Ashrama in the Himalayan heights].

To be fair, the London work was not all that nugatory and did leave a lasting impression and effect. Its ripples were felt and witnessed by none less than Bipin Chandra Pal (1858-1932) one of the principal trend-setters of the nationalist politics in the Swadeshi era, when he visited London in the late 1890s. Writing in 1899, Pal noticed the marked influence that Swami Vivekananda exerted everywhere [in England]. 'In many parts of England,' wrote Pal, 'I have met with men who deeply regard

and venerate Vivekananda...Vivekananda has opened the eyes of a great many here and broadened their hearts [and] owing to his teaching, most people here now believe firmly that wonderful spiritual truths lie hidden in the ancient Hindu scriptures.' The other effect that struck Pal in England owing to the spread of Vivekananda's doctrines was the secession of many hundreds of people from Christianity and the growth of reverence and eagerness among the educated to listen to 'any religious or spiritual truths, if they belong to India.'⁸ In spite of a mountain of difficulties an attitudinal shift in seed form towards India, her knowledge and her people had been generated through Swamiji's efforts in London.

Margaret herself, transforming under the influence, poured her energies and did all she could to continue the work after Swamiji had left the English shores.⁹ Her dynamism helped sustain the momentum for a longer period and, as we shall see in a subsequent part, helped bridge the eastern and western workers and the eastern and western expressions of 'the Swami's' work. For Margaret, personally this was the final preparatory phase that would eventually lead her to answer the call when it came. The Master had himself, in a sense, begun preparing her for the next great leap. Writing to her on June 7th 1896, he enunciated for her his ideal and gave forth the leonine call, 'My ideal indeed can be put into few words and that is to preach unto mankind their divinity, and how to make it manifest in every moment of life...One idea that I see clear as daylight is that misery is caused by *ignorance* and nothing else.' And then came the call, the cry to awake, '...the world is in need for those whose life is one burning love, selfless...I am sure, you have the making in you of a world-mover...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...'¹⁰

Margaret's awakening had begun in right earnest, the god within had begun stirring so to say. She could already witness her Master grappling with the *ignorance* he pronounced to be the root of misery and in this effort his compassion, seemed to her to be as vast, as profound and as long-enduring as that of the *Avalokiteswara*, reaching out beyond boundaries, races and continents. 'In his class, in his teachings,' wrote Margaret referring to 'The Message of the Guru', 'his one longing seemed to be for the salvation of men from ignorance. Such love, such pity, those who heard him never saw elsewhere. To him, his disciples were his disciples. There was neither Indian nor European there.'¹¹

This was the phase (April-December 1896) then that spiritually established the Master-Disciple relationship, and a look at its deeper dimensions as described and realised by Sister Nivedita herself is called for, perhaps in order to understand the underlying truths of her role in her Master's work for India.

1.Sister Nivedita, *The Master as I Saw Him – being pages from the Life of Swami Vivekananda*, (London: Longmans, Green & Co, 1910).

2.Ibid.

3.Ibid.

4.Marie Louise Burke, *Swami Vivekananda in the West – New Discoveries – The World Teacher*, Vol.4, (Kolkata: Advaita Ashrama, 2nd edn., 1996).

5.*Letters of Swami Vivekananda*, (Kolkata: Advaita Ashrama, 16th imp., 2007).

6.Ibid.

7.Marie Louise Burke, op.cit.

8.*The Life of Swami Vivekananda by His Eastern and Western Disciples*, Vol.2 (Kolkata: Advaita Ashrama, 5th imp., 2008).

9.Ibid.

10.*Letters*, op.cit.

11.*The Master as I Saw Him*, op.cit.

Swami Vivekananda's ideals of Service

N.Krishnamoorthi

Swami Vivekananda has given us a comprehensive concept of service combining spirituality and social well-being. Naturally his co-disciples (Gurubhais) questioned him on his new ideas of religion and spirituality. Swamiji had to take great pains to convince his near and dear spiritual brothers that his plans were not in defiance of Shri Ramakrishna's ideals of spirituality, but only extensions, applications and actualizations of Shri Ramakrishna's teachings.

Drawing his inspiration from the age-old Indian tradition of Veda Vyasa, he quotes Sage Veda Vyasa. According to both of them, feeding the hungry, giving medicines to the sick, helping a man to stand on his own feet and giving spiritual instruction to a person are only the higher and higher stages in a way a social worker can help his fellow human beings.

An Sister Nivedita records, a thorough study of scriptures, and initiation by Shri Ramakrishna were factors that shaped Swami Vivekananda's life. She adds a third (and in her opinion an equally important factor) - Swamiji's firsthand knowledge of Bharat and

its people. In Sister Nivedita's opinion, Swamiji's wandering phase (intermittently between 1886 and 1893) was a very significant event in his life, because, all his later-day-decisions and action plans grew out of this knowledge of the people of India.

When Swamiji asked his brother-disciple Swami Akhandananda's to go and start relief and rehabilitation work in Murshidabad, Swamiji wanted Akhandanandaji to restore the social order among the people so that they can help themselves.



Swamiji's travels in India had shown him that Bharat with its varying climate and geographical conditions was exposed to a great variety of natural problems and opportunities. There may be flood in one area and drought in another. There may be a crop failure in one village and a rich harvest in the next. But our people knew how to help each other and how to live in

meaningful social associations, family, kula, community etc. The strong social relations and natural organizations have enabled the people to help one another in times of drought, flood and other natural calamities. The social systems prevailing in India before the British came, enabled our people to lead highly self-reliant, prosperous lives with great mutual understanding, cohesion and helpfulness.

Luckily for us much research has been done to reveal to us the knowledge of the prosperity of the pre-British Indian people, who contributed anything between 25 to 33 percent of world trade in goods. Our farm productivity was amazingly high. What was more important, our educational systems, medical services, animal husbandry and irrigation systems were looked after by the people themselves as a sacred part of their public life. Water-harvesting was done with great efficiency through cost-effective methods in a highly decentralized manner. The country, the Nation was "owned" by the responsible citizens who participated wholeheartedly in the Nation Building activities. A number of factors conspired to degrade the system. One was a series of invasions. The second was deliberate decimation of our social systems, our social coherence by the British by their divide-and-rule-policy.

Historians have recorded the artificial, man-made famines during the British ruled period in India. Grains were exported from drought-hit regions, scuttling any chance of people helping one another.

The manner in which social cohesions, social relations, in the form of mutual trust and mutual help translates itself into economic prosperity has been studied well all over the world, in recent times. But for India it was the basic tradition.

Max Weber relates the economic prosperity of American capitalism to the protestant faith of the immigrants. Francis Fukuyoma's book 'Trust' seeks to trace the economic well being of a society to its social roots and link it to its social relations.

The recent collapse of 150 banks in America leaving hundreds of people bankrupt, is linked by scholars to the collapse of the social and family systems in the States. When a person's family crumbles, for whom shall he save money? Eleanor Orstram the 2009

Nobel Laureate for economics has done much work to relate the economic prosperity of a society to its shared values, shared "commons", the forests, the public wealth, the grazing land, the water sources, which are not owned by individuals, but by the community as a whole, giving a group of people their identity and cohesion.

Swamiji's wandering life as a parivajaka through the villages and hamlets of India showed to him that India's economic productivity and social cohesion were merely two sides of the same coin.

Therefore while deputing Swami Akhandananda to undertake relief work Murshidabad, Swamiji advised him to restore the web of social relations which were allowed to deteriorate during the alien rule. Then the people would help themselves, without waiting for Government help or outside charity.

India has a long history of community building. The Mohenjadarro, Harappa diggings show how large urban populations lived together sharing public utilities. The system of mutual cooperation, help and harmony was so well-entrenched in the country, that even after centuries of plundering and destruction, the system functioned fairly well.

The Bulwark of Indian society and the Indian state was Dharma, closely knit web of relations – relations between Man and Man, between Man and God, between Man and the Biosphere-flora and fauna and between Man and Nature. It was this connectivity, coherence, and self-helping community bond that Swami Vivekananda sought to restore through his social service done directly by him and through his disciples and brother monks.

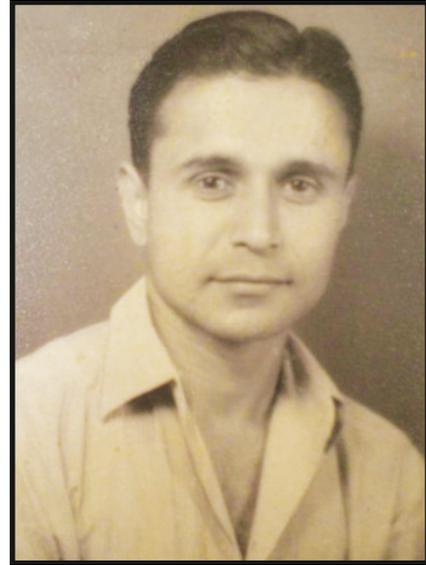
The person who knew only giving

Nivedita Raghunath Bhide

'Gopalji, you write so good obituaries. But when you pass away, who would write one for you? You better write it down for yourself before going,' I joked. He laughed, 'you write for me.' 'No, Gopalji you write so well, that I prefer to go before you. So, better write for both of us,' I told. 'Chhi. Chhi. What are you talking? Do not talk like that.' On that the dialogue stopped. But the time continued.

And today (on 12th December 2010 the day he has given his body) even after midnight I cannot resist the urge to write on him. Gopalji joined Vivekananda Kendra as its Vanaprasthi Karyakarta in 1982 – the year Eknathji passed away. Eknathji used to think a lot about the well-being of the young Karyakartas especially young women. Thus perhaps it was the providence which sent Gopalji to Kendra. He took care like a mother of all the young Karyakartas that joined since then (or even who had joined earlier like me). Though he joined as Vanaprasthi Karyakarta, he was very active and agile, actually more active and agile than the Karyakartas younger than him by 20 to 30 years.

How a person though ordinary can make extraordinary space in the heart of others for himself? Gopalji was an example. Too simple, humble and too ready to help others. Though having no position, having not any so called attractive skills like singing, oratory or



Shri Gopalji in his Younger Days

scholarship, his kind heart, kind words, readiness to feed others and readiness to not just allow but even encourage others to pull his legs or to make any remarks on him endeared him to one and all. It is truly said that worth of a person is in what difference he makes to the lives of those around him. That is how Gopalji was a priceless addition to Vivekananda Kendra since 1982. If anyone was out of mood, could go to Gopalji and get back his mood by cutting some light remarks or having a mock fight with him. If anyone wanted to eat something – again Gopalji was the way out. If some correction was to be done in the draft either of a letter or an article or a report, again Gopalji was very much there to do it. If a book



**1982 Batch with Pujya Swami Chidananda of Rishikesh.
Shri Gopalji Extreme left in the front row**

was required for a reference or a quotation for an article, again Gopalji was the solution. If a proposal to the governmental agencies was to be made, he was the person who went through the papers and prepared a draft. He was thus an example of being helpful in simple yet so many little things that he became almost indispensable. He would be missed very much.

One passion of Gopalji was to feed others. He himself would come and ask, "what shall I get for you?" or 'I have brought few things would you like to have Banana chips or Kadalai Mithai?' Sometimes we used to tell him, 'Gopalji, why do you spend your pension like this. Don't you want to save money for yourself?' He would say in his characteristic abashed way, 'I feel ashamed to take so much pension amount from Government. Even when I was working, I did not get so much

money. What I would do with so much money?'

When a camp is concluded successfully and the organizing team wanted a lighter moment then demand for ice-cream would be there again only to Gopalji. More than ice-cream – nagging Gopalji was more enjoyable and he would enjoy it most. Though he would very much want to give, still he would take his own time with mock refusals enjoying the demands and the persuasion from all. In any Shibir if the organizing team forgot to ask for ice-cream, he would indirectly remind saying 'you are very decent. The earlier batch! How they demanded ice-cream!' And then all would start demanding ice-cream of course preferring it more to the certificate of being decent. Till the ice-cream come, we would have thoroughly enjoyed the dialogues for demand of ice-cream with him, sometimes stretching it over days.

Of course as everyone has, he had his own faults too. One being he had his own favourites. But that never stopped him from helping anyone who was in need. In one of the Acharya Prashikshan Shibirs, one teacher who was pregnant was unable to eat properly. He noticed that. Next day, I saw him coming from Nagercoil carrying heavy bags from the gate in hot sun. I asked him, 'What is it?' 'I have brought some fruits etc. for her?', he told. We all lecture on Gita but he lived the message of Gita as told by Sri Ramakrishna – Gita means – *Tyagi* – give, give. And he gave and gave and kept giving till the last. Though he would give lot of eatables to others, he would never eat. One of the very few rare persons, I have seen who has completely conquered the tongue. Many times I had to threaten him, 'Gopalji, I would stop eating anything given by you, if you do not eat now this ice-cream (or whatever was the eatable).' Only this threat worked, none else.

Another great thing of his was, he gave immense joy to all by cutting jokes on himself. Very rarely we see a person allowing others to cut jokes at himself and enjoy it with all. There was no hesitation for us that whether he would feel bad for any words and thus everyone enjoyed, talking, cutting jokes with him. So much so that even when he passed away and body was kept waiting for cremation, when we remembered or narrated what he had said yesterday, or day before yesterday – or any day we only laughed. What a unique personality! That though we would miss him forever, though there were tears in our eyes and lumps in the throats and yet when we narrated any incident or conversation related to him, we all laughed.

Both of us had read Mananeeya Eknathji's 25,000 letters together. His job was to take out, and replace the files and type the paragraphs selected by me. We would have lot of arguments on what should be taken and what not to be taken. Both of us thoroughly enjoyed this joint endeavour and fights. Naturally, the fights always amicably ended with some eatables provided by him happily!

Perhaps Gopalji had premonition of his leaving of body. Never had he called me that frequently when on tour. This time at least 6–7 times his calls came. He would ask, 'When are you coming?' I would tell on 10th December. 'Yes, come quickly, How long will you be staying at Kanyakumari?' 'May be only up to 15th December', I told. Later my program got changed. But he had already made his program with the destiny. He passed away on 12th December too suddenly. As and when if we see him in another world and would ask him, "What is this Gopalji, you went away without any prior intimation or permission?" I am sure he would say, 'Ok, ok, sorry. That we can resolve later. But listen, I have found out a best place here. Tell me what would you like to have a hot Dosa with nector's seasoning or a special masala Dosa?'

His work of writing annual report was great cause of irritation, harassment, joy and exasperation for him as well as for some of us. He would grumble, 'The reports are not sent properly. Lot of Hindi words are used which I do not understand, the writing is not legible, some months report is left out by some branches. How do I make a coherent report from all these? Why can't you all write proper reports?' Till the report gets ready, any time he would come and start queries like, 'Will you

help me? What is the difference between Karyapranali and Karyapaddhati?' Or 'Why do you not say meeting but call it a Baithak?' Or 'In which State is such and such place?' "What is this Preranase punarutthan?' Or 'It is written that Kaka gave the concluding speech. Who is this Kaka?' 'Tell me how many Kakas are there in Kendra?' etc. Or 'Will you translate this Hindi/Marathi report for me in English?' Like that he would go on always ending each question with a declaration that, 'From next year I am not going to write this report for Kendra Samachar'. But as soon as the next monthly reports came, he would be seen on the computer. So when we asked, "Gopalji, what are you doing?" He would answer, "I am entering now whatever monthly reports have come. So that when annual report is to be written, it would be easier." "But Gopalji, you said that you would not be writing the annual report from next year," I would say. With a laugh his answer would be, "These young Karyakartas! How they work so far away from their homes in such an interior areas.

And me! An old man, grudge only to write it down!" Thus year after year this annual activity and with more or less changes, the same dialogues continued.

Always Gopalji was too eager to oblige others. 'Gopalji, pen! Would you like to have one?' Even before the sentence was complete, without listening fully he would be running to get a pen. I think God of death Yama must have told him. 'Gopal, Get ready! In few years you have to come to me.' But in his eagerness to oblige Yama, Gopalji did not listen to the later part of sentence and obliged Yama by giving up his body too early and too suddenly leaving us all with deep sense of loss and pain and disbelief. Thus a little hope still lurks in heart that as I go from 'Sarada' to 'Mithila', he would come out of library and say with a twinkle in his eyes, 'Hey Mataji, what would you like to have? I have got.!' and I know now what I will tell him, 'Yes Gopalji, I would like to have many more persons like you in this world.'

Obituaries

Dear Gopalji is gathered to our Forefathers

No one would believe that Gopalji would die leaving all Kendra-Workers bereaved and forlorn. The end came to the Great littleman at 6.35p.m. on 12/12/2010.

Shri R.Gopalakrishna (85 plus) affectionately called Gopalji by the young and the old in the Kendra, with a sense of belonging, was a heart patient for long. The cremation took place at Kanyakumari on 13/12/2010 in the evening. His nephews and nieces were present.

Shri Gopalji's life was a saga of self-lessness, love, knowledge and service. Born at Coimbatore in Tamil Nadu, Gopalji passed his matriculation examination when the family circumstances forced him to take up a job. At the age of 18 he joined AIR, Dharwar/Belgaum. After three years, he shifted base to the Entomology department of Indian Council of Agriculture Research. He lost his mother and to serve his ailing father he remained a Bachelor. He served the ICAR in Jodhpur, Hyderabad and Bangalore for three decades. He took voluntary retirement and joined Kendra as a Full timer in 1982.

All through his life, collecting friends, helping people and exuding love and affection were Gopalji's traits. From Government service to Vivekananda Kendra it was a seamless transition. He did not give up a single friend of his past when he came over to Kanyakumari. He simply added more friends to his bag in Kendra. He had three passions, Entomology, English literature and Friends and Dear ones. His loyalty to people was amazing. Nowadays it is very difficult to find persons with such practical application of



Shri Gopalji

truthfulness even in the elementary aspects of life. Whether the work is as big as compiling Kendra's annual report or as small as delivering the library papers to you in the evening, the same earnestness and seriousness were brought to his work. He would simply knit you into his web of affection by little gestures of loyalty and dependability.

The greatest lesson Gopalji's life would teach us all is that through simple actions one can bestow love and build relationships without allowing the love to sag or go stale over decades and decades of interaction.

The Vaishnava literature calls such people Great Little Men ordinary people doing wonderful things for God. We the Kendra workers salute Gopalji and charge ourselves to be worthy of such Great Little Men.

BOOK REVIEW

“Transformation”

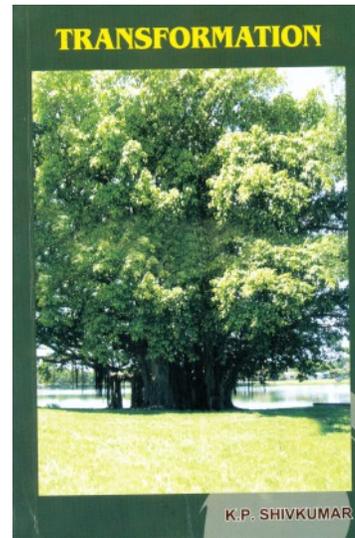
Author: K.P.Shivakumar
Publisher: Ramalingar Panimandram,
72, Anna Salai, Chennai 600 032
Price : Rs.80/-
Pages :139

A human being transforms himself or herself to realize his/her full potential, by hard work and with the help of interested guides and teachers. Yet the defining moment comes in one's life all of a sudden after which the life takes a major change. This change can also come through series of minor changes or through one jerky sudden change. This depends upon the person's 'Karma', the way it is accumulated and the manner in which it fructifies.

Shri K.P.Shivakumar known to *Yuva Bharati* readers for a long time as its Assistant Editor, has collected the life-stories of three dozen inspiring personalities. In their lives the transformation-change took place. This change catapulted them to fame-glory and purpose. Sudhachandran the dancer, who lost her limbs in an accident and resumed dancing wearing an artificial limb is an eternal source of inspiration to all. Sonal Man Singh's fractured back could not frustrate her dancing career. Sage Valmiki was Ratnakara-a dacoit, whose chance meeting with Sage Narada brought the, U turn in his life. Sage Narada himself was at the receiving end at the hands of Lord Vishnu to have his life changed dramatically. Neela a soldier given to earthly pleasures became Tirumangai Alwar by initiation into Vishnu's name.

To Saint/poetess Karaikkal Ammaiyar the change came through Lord Shiva gifting her some mangoes. Pattinathar and Arunagiri came into their own through jerky changes in their lives.

There are instances of Karma yogis narrated in Sri Shivakumar's lucid style. Gandhiji, Shri Eknath Ranade, Dr.N.Mahalingam and Anna Hazare went through the doors of change to



lead lives of great purpose, dynamism and selflessness. Such people set off chains of transformation in the lives of people around them too!

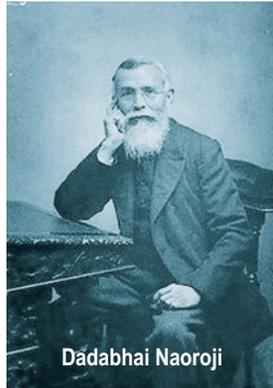
The articles are long enough to cover the subject and yet short enough to keep the readers' interest alive.

Shri Shivkumar mentions in the title page that this book was written for his own soul's satisfaction. The readers' souls will echo his feelings. Neatly printed in bold letters, with a beautiful cover page, this book will charm all types of readers young and old, the professional and the amateur.

N.Krishnamoorthi

Economic Drain during British Rule

Evidences show that for most of the time in history, India remained a wealthy nation in the world. The sad part of it, however, was that the nation's wealth was continuously looted for a long period of time over the centuries by the invaders, aliens and colonial rulers. Gold and other precious metals that India had saved in plenty due to her superior economic performance were taken away by the invaders in hordes, while destroying temples, villages and cities and disrupting the socio-economic life of the peaceful citizens. Indian wealth remained a major attraction for many of those marauders who wanted to loot the country since the olden days.

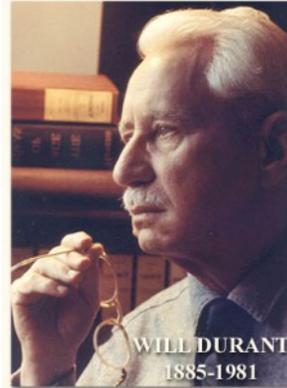


But in spite of all these losses and scars, which were enormous even by conservative estimates, India remained prosperous as her people re-built their lives and the economies around them quickly after each calamity. There were innumerable difficulties and disturbances after each strike. They were not just economic. But the people stood up with pains all over their bodies and faced the situation boldly. As a result, India remained to be a wealthy country even in the eighteenth century, in spite of disturbances to her societies, culture and civilization. India Reform 1853 noted: "India had gradually declined in civilization from the date of invasion of Alexander up to the time of the first Mussulman conquest; but we have abundant testimony to prove that, at that date, and for centuries before it, here people enjoyed a high degree of prosperity, which continued to the breaking up of the Moghul Empire early in the eighteenth century."

So when the Europeans came here, they saw a very rich country, the kind of which they had not seen earlier in their life-times elsewhere. The East India

P.Kanagasabapathi

Company through which they entered trade in the seventeenth century earned very high rates of profits for them, as they used all means to extract the maximum from the country. But they were not satisfied with their earnings through trade and business alone. They saw more opportunities in the country and using every trick, ultimately became the rulers of India. The British rule, to use Naoroji's words, was "the greatest curse with which India has been ever afflicted."



Dadabhai Naoroji, a nationalist economist, better known as the 'Grand Old Man of India', spent about forty years of his life analyzing the Indian economy in detail and exposing the atrocities of the British. His two long essays titled "Poverty of India" appeared in 1876. Later in 1901, his book titled "Poverty and Un-British Rule in India" was published. Many people including Gandhiji acknowledged that they came to understand the extent of poverty of India as a consequence of the misrule of the British only through Naoroji's works and speeches. He calculated that the national income of British India was Rupees 3.4 billion for a population of 170 millions for the year 1867-68, thereby showing to the world the per capita income of Indians was just 20 rupees. He compared the per capita income of different countries and showed that India was "the poorest country in the civilized world."

With the result, the condition of Indians became pitiable and their consumption was meagre. Naoroji underlined this in 1900: "The fact was that Indian natives were mere helots. They were worse than American slaves, for the latter were at least taken care of by their masters, whose property they were." The natives did not even have small sums to celebrate festivals or other important occasions in their lives. Even if they managed it occasionally with whatever little they had, they were accused as spendthrifts by the British. The accusation went to the extent of

saying that the major reason for the pathetic condition of the natives was their habit of sharing with near and dears.

What was the reason for India, the country that maintained her superior economic prosperity for the longest period in human history in spite of disturbances over many centuries, becoming a very poor country in a comparatively shorter span of time during the British domination? How did India which was seen as a country of "riches" when the Europeans set their foot here, became one of the poorest on the earth? While summing up the findings of the survey of the conditions of people in the provinces of Bengal and Bihar during the early nineteenth century, the British official Montgomery Martin noted in 1835: "It is impossible to avoid remarking two facts as peculiarly striking – first, the richness of the country surveyed; and second, the poverty of its inhabitants?" What was the reason for this paradox? One of the major reasons for Indians becoming poor was the "economic drain."

Naoroji believed that "the drain was the principal, basic cause of the poverty of the people". He developed the "drain theory" which emphasized that Britain was extracting wealth from India every year out of the revenues that rightfully belonged to the Indians. Naoroji explained: "This drain consists of two elements - first, that arising from the remittances by European officials of their savings, and for their expenditure in England for their various wants both there and in India; from pensions and salaries paid in England; and from Government expenditure in England and India. And the second, that arising from similar remittances by non-official Europeans."

How did the drain affect the Indian economy? In the words of Naoroji: "As the drain prevents India from making any capital, the British by bringing back the capital which they have drained from India itself, secure almost a monopoly of all trade and important industries, and thereby further exploit and drain India, the source of the evil being the official drain." How much was drained out of India? Naoroji calculated the average drain during 1870-1872 was worth 27,400,000 pound sterling. Later in 1905, he declared that about "34 million sterling or Rs.515 millions were being drained out of India every year." He estimated that

during a period of just 38 years between 1835-1872, England must have benefited to the extent of 500 million pound sterling. But these were not the only benefits to the British. The goods that the Englishmen and their industries needed were exported from India out of compulsion, depriving the country the benefits that would have accrued otherwise in the normal circumstances. The effect of the drain was manifold. Naoroji pointed out that "the drain not only cut into the current national savings but even diminished the existing stock of inherited capital."

Dadabhai noted that no British capital was invested in India during their rule. "India was, throughout, because of the drain, an exporter of capital. Only a part of the drained out, capital was brought back in the form of foreign investment." As revenues were being continuously drained out, there was no addition to the capital existing in India. To quote: "Mainly because India was a net exporter of capital, there was no augmentation of or addition to Indian capital". While writing about the drain, the noted historian James Mill mentioned: "It is an exhausting drain upon the resources of the country, the issue of which is replaced by no reflex; it is an extraction of the life blood from the veins of national industry which no subsequent introduction of nourishment is furnished to restore."

It may be relevant to quote the words of Will Durant, who used the strongest of words, to describe the attacks on the Indian economic system by the British. He wrote in 1930: "British rule in India is the most sordid and criminal exploitation of one nation by another in all recorded history. This evidently was not a minor civilization, produced by inferior people. It ranks with the highest civilizations of history, and some, like Keyserling, would place it at the head and summit of all. Those who have seen the unspeakable poverty and physiological weakness of the Hindus today will hardly believe that it was the wealth of eighteenth century India which attracted the commercial pirates of England and France."

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