



YUVA BHARATI

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"aacaaryavaan purusho veda"





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Founder-Editor

Mananeeya Eknathji Ranade

Editor

P.Parameswaran

Editorial Consultants:

Nivedita Raghunath Bhide

Prof. P.T.Santha

Prof. P.Ramani

Editorial Team:

A.Sudarshan

P.Vasanth

S.Shivsankar

S.Aravindh

V.V.Balasubramanian

Marketing:

D.Krishnamoorthy

H.Gnaneswara Rao

Design & Layout

V.Senthil Kumar

Editorial Office:

5, Singarachari Street,

Triplicane,

Chennai 600 005.

Ph: (044) 28440042

Email: vkpt@vkendra.org

Web: www.vkendra.org

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Editor : P.Parameswaran.

Invocation



om namaḥ praṇavārthāya śuddhajñānaikamūrtaye|
nirmalāya praśāntāya dakṣiṇāmūrtaye namaḥ||

Om. Salutation to the one who is the meaning of praṇavā, who is in the form of pure knowledge, who is taintless and who is free from any change. To that Śrī Dakṣiṇāmūrti, (my) salutations.

Editorial



June 4th, 2011 was a night of shame. Shame, not just for the unprovoked brutality that was unleashed on the large unarmed, sleeping crowd of elders, women and children but also what we have allowed the disgusting and enraging incident to become, how we have behaved immediately and a while after this horrific episode.

It was Baba Ramdev that started a people's movement to fight corruption. His Bharat Swabhiman Trust has this as one of its stated missions, and it was not started with a fancy flagging off with celebrities joining in for namesake and to keep themselves in the news. It was started a few years ago as a grassroots level movement with its activities spread out almost in all corners of the nation. Guess why you didn't hear about it? Because nobody in power really thought this would be of any substance; that this would fizzle out just as other attempts by various other people earlier did. And, of course the Baba or his followers are neither like those airheads who strut around in revealing dresses nor those who talk in English with an artificial americanized accent on the couch with a songbird. So the English media channels had no value for his movement as they couldn't use him to fill their 24 hour vacuum with any substance. But the real India, the one that doesn't believe that the just-passed-out journalists in the English news channels are the be-all and end-all of defining how we have to understand social issues, listened. The message of a responsible and corruption-free administration and government resonated in the hearts of those millions who have to deal with these corrupt demons on a daily basis and they thronged the meetings.

When in February, Baba Ramdev took the protest to a higher level and organized mass gatherings demanding action against corruption, that was when the powers-that-be really recognized how widespread and powerful this movement had become. Naturally this sent cold shivers down their greedy spines, for here was one man with an incorruptible character who was unafraid to show his Hindu identity and at the same time having massive ground-level following. So he represented a threat at multiple levels and had to be neutralized.

Enter Anna Hazare. In early April, Anna Hazare, who until then had been a largely localized revolutionary suddenly took to the national stage and announced a war against corruption. Oh! And the media loved it! Recall the glaring news headlines, hour-by-hour updates and high pitched shouts of all the talking heads in the English news channels. The whole world did a double-take - Anna Hazare had just declared war and started the far-too-much-touted "second freedom struggle". So much so that even Julian Assange felt compelled to take a share of the credit for the movement. If only he had known how much resonance this freedom struggle really

had with the whole of India! For all the manufactured mania and crowing from street corners, the number of people who had gathered at the Jantar Mantar were in the few hundreds reaching half a thousand rarely. But the English-educated urban youth in general are so blinded that they tend to believe what they think is what the whole of India thinks. Baba Ramdev, possibly thinking that this was a movement that really had a heart, joined them and all his supporters joined in.

But the war on corruption, just like the war on terrorism, is a war against a figureless shadow. When the Baba realised that nothing pointed or of substance is coming out of the freedom struggle, the Baba continued to focus on his own movement's agenda. It was with this background that the meeting at Ramlila grounds in Delhi were organized. The original program organized at the grounds was that of Yoga classes with a subsequent protest meeting organized. This was such common knowledge that to say one didn't know of it can be termed nothing but a cheap lie.

But the focus, this time, was on the hundreds of billions (yes, billion with a B) of rupees. Baba Ramdev had stepped directly into the hated list of the rich, greedy and powerful. After all, where else could such money come from if not stolen from the coffers of the country itself? It was the corrupt politicians to whom the Baba represented the greatest threat. His call to bring back and nationalize all the black money from the secret accounts in Swiss banks meant that these corruption-fattened bigwigs in power would lose all their ill-gotten wealth which would be returned to the nation where it belongs. But that cannot be permitted to be!

Enter the cajoling phase. Once they realized how much popular support the Baba wielded, they tried to persuade him to give up his fast. And this was no ordinary wheedling. Four of the top MPs from the ruling government's leading party were there to try and convince him. They were trying to convince him out of a fast against corruption that they didn't know of! Such amazing wonders notwithstanding, none of their flattering coaxing worked. Baba Ramdev announced the fast and the masses joined in. There were over a lakh of people gathered for the fast – even the most unsympathetic newspapers put the number at “well over 50,000”. Compare that to the hundreds of Anna Hazare's fast and one gets an idea of what kind of passion this movement had evoked in the public mind. Probably in conceited complacency that the Anna mania had knocked the wind out of the Baba's sails, the polity was not ready to deal with such a crisis. And they did as they had seen in their younger years by previous governments – get violent and forcefully evict such problem-creating leaders; arrest them, torture them and wear them down. This was such a well-rehearsed pattern that has been executed a zillion times in the smaller scales – but now it was time to enact that on a stunningly large scale. 5000 police and paramilitary forces came in and drove the sleeping masses away without even permitting them to collect their belongings that they had. Curiously, nobody in the media asked how long it will take for such a large force to be mobilized. Surely, it can't be done in a couple of hours – the logistics itself would have taken far too long. Which just goes to show that all the while that they were trying to persuade Baba Ramdev to give up the fast, they had already started to prepare the attack dogs. And attack they did – almost causing a fire accident in a pandal that was housing tens of thousands of people – lathicharging and tear-gasing the elderly, the women and the weak.

A very justified outrage amongst the people ensued. Such was its intensity that everybody including communists and car-drivers wanted to grab their 15 minutes of fame talking about it. The opposition thought they could literally dance their way to victory by protesting the assault. But since the opposition pots were as black as the government kettles they were shouting about, they couldn't muster enough courage to really take up the black money issue or get much out mileage out of it. The powerful have wielded their wands again and there is no more any discussion about the government's armed assault of the public. Just a couple of weeks after the incident, the people I see around me are back to their "normal selves" with kungfu fighting teddy bears and delhi bellies occupying most of their time. We can only hope that the people's memory is not as shamefully faulty or their convictions are as pitiably flimsy as their actions show them to be. God bless our future generations for we aren't doing them any favors! God bless our nation for it is only (S)He that can save it from us!

P.Vasanth

YB-ET



Rashtra-Drishta Swami Vivekananda

Nivedita Raghunath Bhide

Swami Vivekananda on his landing in India was overwhelmed with the enthusiasm, the unprecedented welcome given to him by people of India. India was all ears to listen to him. Swami Vivekananda too had become a conduit like a Rishi to receive and proclaim the great Truth about India. The first speech that he gave at Colombo has become like a Rashtra mantra from the great Rashtra-Drishta Swami Vivekananda. His language has a charm of Vedic poetry and appeal of universality of Vedic truth. In this speech of Swami Vivekananda one can see the great vision ahead, the lines on which his work would start, the lines on which this nation would be rebuilt. This speech is worthy of reflection before the thoughts of Swamiji on various topics related to India on his return are studied.



Rashtra-Mantra that from Swami Vivekananda at Colombo was, *“What little work has been done by me has not been from any inherent power that resides in me, but from the cheers, the goodwill, the blessings that have followed my path in the West from this our very beloved, most sacred, dear Motherland. Some good has been done, no doubt, in the West, but specially to myself; for what before was the result of an emotional nature, perhaps, has gained the certainty of conviction and attained the power and strength of demonstration.*

Formerly I thought as every Hindu thinks, and as the Hon. President has just pointed out to you, that this is the Punya Bhumi, the land of Karma. Today I

stand here and say, with the conviction of truth, that it is so. If there is any land on this earth that can lay claim to be the blessed Punya Bhumi, to be the land to which all souls on this earth must come to account for Karma, the land to which every soul that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality -- it is India. Hence have started the founders of religions from the most ancient times, deluging the earth again and again with the pure and perennial waters of spiritual truth. Hence have proceeded the tidal waves of philosophy that have covered the

earth, East or West, North or South, and hence again must start the wave which is going to spiritualise the material civilisation of the world. Here is the life - giving water with which must be quenched the burning fire of materialism which is burning the core of the hearts of millions in other lands. Believe me, my friends, this is going to be.

So much I have seen, and so far those of you who are students of the history of races are already aware of this fact. The debt which the world owes to our Motherland is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu. ...India has for thousands of years peacefully existed. Here activity prevailed when even Greece did not exist, when Rome was not thought of, when the very fathers of the modern Europeans lived in the forests and painted themselves blue. Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, even from then until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it. We, of all nations of the world, have never been a conquering race, and that blessing is on our head, and therefore we live."

After referring in glowing words the greatness of India, Swamiji pointed out again that India has a mission to fulfill and her mission is spiritualization of human race for that the modern science has already prepared channels of communication. He said, "Each race, similarly, has a peculiar bent, each race has a peculiar *raison d'être*, each race has a peculiar mission to fulfil in the life of the world. Each race has to make its own result, to fulfil its own mission. Political greatness or military power is never the mission of our race; it never was, and, mark my words, it never will be. But there has been the other mission given to us, which is to conserve, to preserve, to accumulate, as it were, into a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world whenever circumstances are propitious. Let the Persian or the Greek, the Roman, the Arab, or the Englishman march his battalions, conquer

the world, and link the different nations together, and the philosophy and spirituality of India is ever ready to flow along the new - made channels into the veins of the nations of the world. The Hindu's calm brain must pour out its own quota to give to the sum total of human progress. India's gift to the world is the light spiritual."

He pointed out by giving his own example that how religion is the life center of India, "...How many of you know that there has been a Sino - Japanese War? Very few of you, if any. That there are tremendous political movements and socialistic movements trying to transform Western society, how many of you know? Very few indeed, if any. But that there was a Parliament of Religions in America, and that there was a Hindu Sannyasin sent over there, I am astonished to find that even the cooly knows of it. ...That is our nation's life."

When we say that the life center of India is religion or India's gift to the world is light spiritual what is it exactly the we have to contribute? He further explains, "Once more history is going to repeat itself. For today, under the blasting light of modern science, when old and apparently strong and invulnerable beliefs have been shattered to their very foundations, ...here comes to the fore the philosophy of India, which displays the highest religious aspirations of the Indian mind, where the grandest philosophical facts have been the practical spirituality of the people. This naturally is coming to the rescue, **the idea of the oneness of all, the Infinite, the idea of the Impersonal, the wonderful idea of the eternal soul of man, of the unbroken continuity in the march of beings, and the infinity of the universe.** ... above all, the infinite glory of the spirit of man governed all the search for religion. ...what can hold any more the allegiance of cultured humanity but the most wonderful, convincing, broadening, and ennobling ideas that can be found only in that most marvellous product of the soul of man, the wonderful voice of God, the Vedanta? ... And herein is the explanation of the most remarkable phenomenon that is only witnessed here -- all the various sects, apparently hopelessly contradictory, yet living in such harmony. You may be a dualist, and I may be a monist. You may believe

that you are the eternal servant of God, and I may declare that I am one with God Himself; yet both of us are good Hindus. How is that possible? Read then [Sanskrit]--"That which exists is One; sages call It by various names." Above all others, my countrymen, this is the one grand truth that we have to teach to the world."

Swamiji cautions us, "At the same time, I must remark that what I mean by our religion working upon the nations outside of India comprises only the principles, the background, the foundation upon which that religion is built. The detailed workings, the minute points which have been worked out through centuries of social necessity, little ratiocinations about manners and customs and social well - being, do not rightly find a place in the category of religion. ...Even in our own nation these minor laws have been changing all the time. Customs of one age, of one Yuga, have not been the customs of another, and as Yuga comes after Yuga, they will still have to change. Great Rishis will appear and lead us to customs and manners that are suited to new environments."

Swamiji also explains the method of 'giving' spirituality to the world very beautifully. He says, "But there is another peculiarity, as I have already hinted to you. We never preached our thoughts with fire and sword. If there is one word in

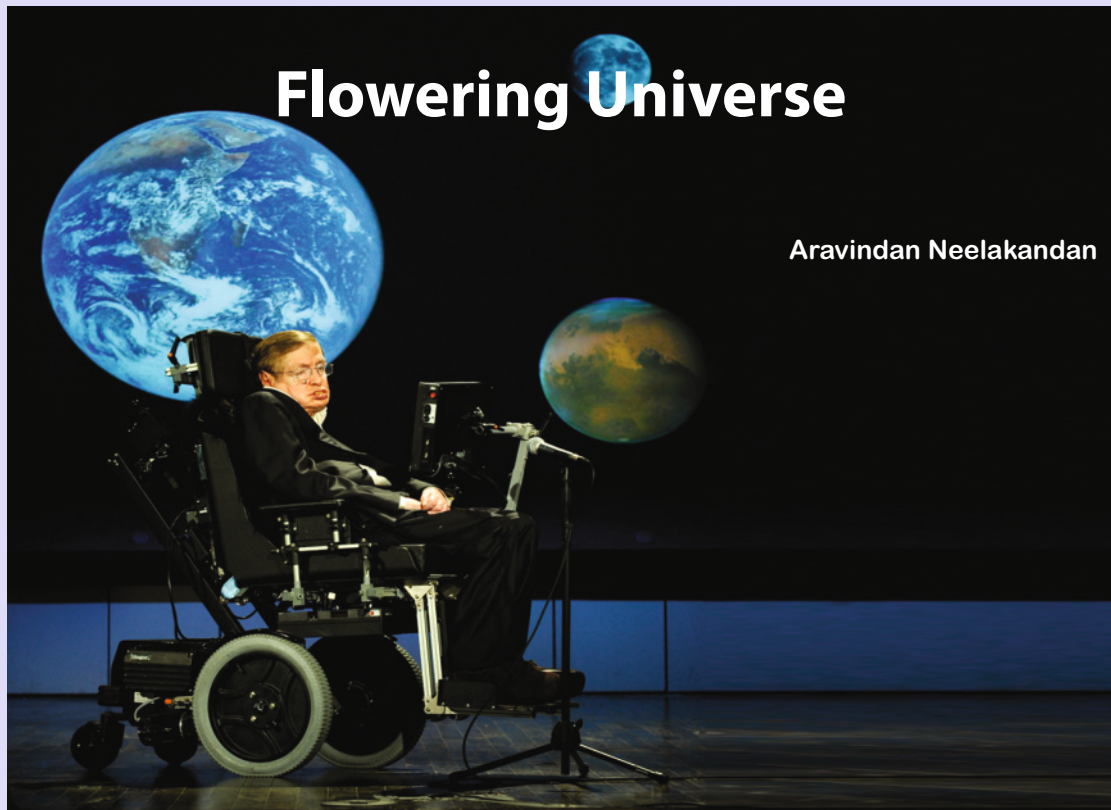
the English language to represent the gift of India to the world, if there is one word in the English language to express the effect which the literature of India produces upon mankind, it is this one word, "fascination". It is the opposite of anything that takes you suddenly; it throws on you, as it were, a charm imperceptibly. ...Slow and silent, as the gentle dew that falls in the morning, unseen and unheard yet producing a most tremendous result, has been the work of the calm, patient, all - suffering spiritual race upon the world of thought."

In today's terminology, it is called as the soft-power of India. For protection of soft power, India can and should have hard power but the way India has to spiritualize the world is not by dominating and destroying others but fascinating them by living the life which is based on Oneness. This is the task that is in front of us. We have to be rishis to find the yugadharma – of developing right systems, rituals, customs that would promote the practice of the eternal principles of Oneness, of unity in diversity and of potential divinity of man. That soft power none would be able to resist. Since the advent of Swami Vivekananda, India started again influencing the world. The coming of 150th birth anniversary of Swami Vivekananda offers us an opportunity to increase pace of enlightening of the world. World awaits awakened India!



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.

What the nation wants is pluck and scientific genius. We want great spirit, tremendous energy, and boundless enthusiasm.



Stephen Hawking has done it again.

The physicist, who has become the voice of scientific cosmology in our age, has rejected the idea of a creator-deity and dismissed the idea of heaven as a fairy tale notion.¹ As expected this has raised voices of protest from Western theologians. Nicholas T. Wright, Anglican Bishop of Durham, England called Hawking's view of heaven 'depressing' and accused Hawking of "working with a very low-grade and sub-biblical view of 'going to heaven.'" The learned Bishop further castigated the physicist for his view of spontaneous creation of the universe. To the Bishop that was merely 'repeating a version of ancient Epicureanism'.² An Islamic professor, when discussing Islam's contributions to science, mentioned in the passing "Stephen Hawking's newfound arrogance towards

God".³ And these are the mildest reactions. Earlier Pope John Paul II had told Hawking that it was all right to study the evolution of the universe after the big bang, but scientists should not inquire into the big bang itself because that was the moment of Creation and therefore the work of God.⁴ So what has Hawking told to provoke such theological counter-attacks? Let us just see two of Hawking's passing potshots at creator-deity:

The idea that space and time may form a closed surface without boundary also has profound implications for the role of God in the affairs of the universe. ... So long as the universe had a beginning that was a singularity, one could suppose that it was created by an outside agency. But

if the universe is really completely self-contained, having no boundary or edge, it would be neither created nor destroyed. It would simply be. What place, then, for a creator?⁵

According to M-theory, ours is not the only universe. Instead, M-theory predicts that a great many universes were created out of nothing. Their creation does not require the intervention of some supernatural being or god.⁶

In today's context, whenever religion is mentioned, the dominant media always characterizes it by definition, as the Abrahamic religion. So there should be a creator-deity to believe, strict dogma to obey and afterlife rewards as well as punishments to fear and live. It is this Western conception of creator-deity that Stephen Hawking takes on as he himself explains:

In Western culture the Old Testament contains the idea of providential design in its story of creation, but the traditional Christian viewpoint was also greatly influenced by Aristotle, who believed "in an intelligent natural world that functions according to some deliberate design." The medieval Christian theologian Thomas Aquinas employed Aristotle's ideas about the order in nature to argue for the existence of God. In the eighteenth century another Christian theologian went so far as to say that rabbits have white tails in order that it be easy for us to shoot them.⁷

It is this idea of Creator-God that has been called into question and then rejected firmly by Stephen Hawking, not because he wants to but because science can perfectly explain universe and life without having to deal with the Abrahamic creator-deity.

That religion can be something else radically, often escapes their attention or goes beyond their comprehension. Indic spiritual traditions, whether it is Vedic, Buddhist or Jain, are religions of realizing and experiencing rather than believing. The much publicized interaction between science and religion, portrayed by Western media circus in the form of war and confrontation, assumes an entirely different quality in the case of Indic religions.

In the first edition of Stephen Hawking's famous bestseller '*A Brief History of Time*', there was an introduction by astrophysicist Carl Sagan in which he stated the word 'God' fills the pages of the book.⁸ By equating God with the structure and process of the physical universe, Sagan introduced a new notion of God that is theologically incompatible with the Western notions of deity. Elsewhere Sagan had elaborated this difference:

Now, there is a constellation of properties that we generally think of when we in the West, or more generally in the Judeo-Christian-Islamic tradition, think of God. The fundamental differences among Judaism, Christianity, and Islam are trivial compared to their similarities. We think of some being who is omnipotent, omniscient, compassionate, who created the universe, is responsive to prayer, intervenes in human affairs, and so on.... Contrast this with a quite different vision of God, one

proposed by Baruch Spinoza and Albert Einstein. And this second kind of god they called God in a very straightforward way. Einstein was constantly interpreting the world in terms of what God would or wouldn't do. But by God they meant something not very different from the sum total of the physical laws of the universe...⁹

It is this second God, an impersonal all pervading reality of being and becoming, which has been experienced and explained in a much deeper way by the Hindu traditions. In fact many Western Indologists have been struck by the parallels between the conceptions of Spinoza and Vedantic conceptions of ultimate reality. For example, Max Muller himself wrote:

Thus the Brahman as conceived in the Upanishads and defined by Sankara, is clearly the same as Spinoza's 'Substantia'. Spinoza defines it as that which is in itself and is conceived by itself. It is according to him infinite, indivisible, one, free and eternal, just as Sankara's Brahman is called in the Upanishads 'unborn, undecaying, undying, without parts, without action, tranquil, without fault or taint.'¹⁰

The beauty and genius of Hindu tradition is

that there is no disconnect between this so-called high philosophy and daily religious discipline. Hindu symbols and icons, architecture and rituals have been created so wonderfully that they form an organic whole to channelize the religious impulses of an individual and society towards realizing truth in its highest form. Hindu spiritual traditions have consistently claimed the physical universe as the body of Godhead. And Godhead Itself became the universe by its own inner Impulse in grand cyclical processes.

Ultimately as the body of Godhead undergoes immense evolution and involution, that which ultimately remains after the material dissolution of one cycle becomes the base for the new cycle of material evolution. Thus what is the end becomes the beginning for a new cycle. Carl Sagan himself, calling the image of Siva as Nataraja, 'a kind of premonition of modern astronomical ideas', explored the intricacies of Indic cosmological visions and saw in them parallels to modern cosmological views of science.

He said:

Very likely, the universe has been expanding since the Big Bang, but it is by no means clear that it will continue to expand forever. The expansion may gradually slow, stop and reverse itself. If there is less than a certain critical amount of matter in the universe, the gravitation of the receding galaxies will be insufficient to stop the expansion, and the universe will run away forever.



But if there is more matter than we can see - hidden away in black holes, say, or in hot but invisible gas between the galaxies - then the universe will hold together gravitationally and partake of a very Indian succession of cycles, expansion followed by contraction, universe upon universe, Cosmos without end. If we live in such an oscillating universe, then the Big Bang is not the creation of the Cosmos but merely the end of the previous cycle, the destruction of the last incarnation of the Cosmos.¹¹

often translated as "emanation," also means "re-arrangement" or "formation."... (W)hen God makes a formation (vyuha), He remains single, but is arranged for a particular purpose. ... God rearranges the contents of consciousness through yogamaya. Each time, however, God is fully present in each formation even though its particular "shape" conceals the other formations He makes.¹³

The end as the beginning is exactly how Saivaite scriptures have shown the universal cycles to be. Saint Meikandar, in *Siva Gyana Botham*, classical Saiva Siddhantha treatise, in the very first verse speaks of 'the End and the Beginning'.¹² Saint Thiru Gyana Sambandar also speaks of Siva as becoming all existence commencing with being the End and then the primal cause.

The underlying reality behind the apparent forms of manifestations is the Godhead or pure Consciousness. And every apparent form, which is its manifestation, contains and conceals in it the undivided Whole. It is not only Saivism which has produced such profound Divine imagery to depict such deep cosmic visions. Indologist Dennis Hudson, explaining the spiritual philosophy behind the Divine forms of Vishnu, states:

The process by which Narayana Vasudeva turns His self into space-time is explained by the Pancharatra doctrine of vyuha. The word vyuha,

There are some striking parallels. Theoretical physicist and author Fritjof Capra explains the worldview of David Bohm the famous quantum physicist thus:

Bohm uses the hologram as an analogy for this implicate order because of its property that each of its parts, in some sense, contains the whole. If any part of a hologram is illuminated, the entire image will be reconstructed, although it will show less detail than the image obtained from the complete hologram. In Bohm's view, the real world is structured according to the same general principles, with the whole being enfolded in each of its parts.¹⁴

Vishnu in His conscious sleep on the cosmic serpent (whose name is curiously *Sesha* - 'that which remains') is an iconic expression of this conceptualization of the cosmic evolution. The material creation is depicted as arising from His navel in the form of Brahma the creator deity who is interestingly a minor deity.

Creation is basically manifestation.

The material manifestation in turn is a creative interplay of gross matter which is condensed consciousness and mind-stuff. Material observable universe with all its phenomena, including evolution, is not falsehood but creative illusions of Mrithya.

Sri Lalitha Sahasranama is a litany of thousand Names of the beautiful Goddess. It is legendarily attributed to Veda Vyasa and visualizes the Godhead as Divine Feminine. In these, there are Names associated with the genesis of cosmos. Just as how Sagan felt about Nataraja these Names also reveal a premonition of modern cosmological visions. Let us just consider some.

In a mind numbing expression, the litany speaks of numerous universes, born in the wink of Her eyelid.¹⁵ She is the primordial basis of Existence as well as non-Existence. She is the Unmanifest. She is that which is both Manifest and Unmanifest. She pervades all. She evolves through innumerable forms.¹⁶

But why does She do all these? Universes are formed as a play by the Divine Feminine who is Pure Consciousness.¹⁷ She, who is Pure Consciousness, forms the basis of this Illusory (and hence not unreal) universe for the sake of granting Freedom and She Herself is that Freedom.¹⁸

Abirahmi Anthathi, a late medieval South Indian Shakthic text of devotional-mystic hymns, employs the imagery of Goddess flowering as the entire universe. Goddess is the one that flowers and sustains the entire existence and ultimately into Her, the material universe dissolves.¹⁹ She is the primordial bud that expands into various forms.²⁰

Then it is not just accidental that J.Krishnamurthi employs the same imagery

and in a conversation with philosopher Prof. Renée Weber, physicist David Bohm borrows the term from J.K to explain the functional processes underlying the universe. The relevant portion of the dialogue is given below:

Weber: We might say this is the creative play (Lila in Sanskrit) of the universe, where from its deep recesses it evolves different combinations.

Bohm: Yes, and through that it's unfolding and developing and flowering (if you want to use that word as Krishnamurti does) and therefore evolution is fundamental. This involves both space and time. Time itself is an order of manifestation, you see.²¹

Such a conception of Divinity is consistent with the emerging cosmological visions of the physical universes and can even inspire further explorations of science in still to be conceived directions. But the genius of Indian civilization is in making these sublime visions of the Divine available to the masses in the form of Divine Icons and devotional-philosophical hymns.

Coming back to Hawking and more specifically his recent book that rejects creator-deity how exactly does the physicist dismiss the creator from his heavenly throne? Hawking states:

We saw ... that our universe seems to be one of many, each with different laws. That multiverse idea is not a notion invented to account for the miracle of fine-tuning. It is a consequence of the no-boundary condition as well as many other theories of modern cosmology....

But just as Darwin and Wallace

explained how the apparently miraculous design of living forms could appear without intervention by a supreme being, the multiverse concept can explain the fine-tuning of physical law without the need for a benevolent creator who made the universe for our benefit.²²

The idea of multiverse is something that Abrahamic faiths find very hard to accommodate in their theological box-structures. However Hindu-Buddhist cosmologies have always considered multiverse scenario and have embedded it in their cosmological visions. As physicist-author Michio Kaku points out:

In [Hindu - Buddhist] mythologies, the universe is timeless, with no beginning or end. There are many levels of existence, but the highest is Nirvana, which is eternal and can be attained only by the purest meditation. In the Hindu Mahapurana, it is written, "If God created the world, where was He before Creation? . . . Know that the world is uncreated, as time itself is, without beginning and end."²³

And then Kaku moves from there towards a greater synthesis:

Perhaps, scientists speculate, Genesis occurs repeatedly in a timeless ocean of Nirvana. In this new picture, our universe may be compared to a bubble floating in a much larger "ocean," with new bubbles forming all the time. According to this theory, universes, like bubbles forming in boiling water, are in continual creation, floating in a much larger

arena, the Nirvana of eleven-dimensional hyperspace. A growing number of physicists suggest that our universe did indeed spring forth from a fiery cataclysm, the big bang, but that it also coexists in an eternal ocean of other universes. If we are right, big bangs are taking place even as you read this sentence.

A Hindu can readily feel that wonder for the *Sri Lalitha Sahasranama* says: 'She creates many universes in the wink of an eyelid'. For a believer in Abrahamic religion also this provides a solution to reconcile his or her faith before the magnificence of the universe. As Kaku points the Abrahamic deity has to recognize himself as just one of the many infinite space-time cycles that happen in the eternal play of the Divine.

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From Margaret to Nivedita: The Beginning of the Indian Work

Anirban Ganguly

Margaret reached the sacred shores of her chosen land in the morning of the January 24th 1898. Her ship first touched Madras on that day and later sailed for Calcutta and reached the megalopolis on January 28th 1898. The Master himself was at the shores to receive her they were meeting after a gap of thirteen months. It was a divine welcome hinting at the great task that Margaret would have to undertake at the command of one in answer to whose call she had left behind her home and hearth.

The next few days were spent in going around the city and in understanding the work that had then just begun and in making acquaintance of those spiritual foot soldiers who were the early pioneers giving shape to the Swami's vision for India and for mankind. 'It was among the lawns and trees of the Ganges-side that I came to know, in a personal sense, the leader to whose work my life was already given', wrote Margaret while describing her life with her Master during the first days in his presence.

It was during this early period that the Swami began revealing through his daily presence and interaction with Margaret and her other



Western friends the 'deepest secrets of the Indian world.' Margaret never ceased to marvel at this experience of hers – when the Master himself would discuss the object of his

adoration his motherland and unravel her highest aspirations and strivings. 'I am struck afresh whenever I turn back upon this memory, by the wonder as to how such a harvest of thought and experience could possibly have been garnered, or how, when once ingathered, could have come such energy of impulse for its giving-forth,' remembered Margaret while penning her tribute to her Master. The Master would spend hours daily in this exercise with his Western disciples. After Margaret and her two dear friends Mrs. Bull and Miss Macleod shifted to the cottage beside the river which was to gradually become the nerve centre of the Swami's worldwide activity, this became a daily vibrant routine for the Master. 'Under the tree beside it [the cottage], he would reveal the Indian world to them – its history, its folklore, its caste-system, and its customs. The ideals and realities of the Indian religions were interpreted to them in such a vivid, poetic, and dramatic way' that to the hearers it was as if India herself became 'as it were, the last and noblest of the Puranas, uttering itself through his lips.' During these sessions 'he showed no mercy to his Western disciples in their wrong notions and prepossessions with regard to India.'

This phase of preparation was needed and it was especially meant for Margaret for she was the one who would continue the work in India grappling with her manifold challenges and giving shape to her eternal aspirations and yearnings. The Swami on his part was making every effort to develop a 'deep and comprehensive understanding of Hindu

culture in the minds of his Western followers.' For Margaret this was a special phase for her future work because the ideas that the Master poured forth during these days were to later act, through her, 'as a powerful impetus to the development of a national consciousness.'

To his Western disciples the Swami came forth in a different avatar in India. In the West they were accustomed to seeing him as a 'religious messenger, an apostle of Hinduism, with the mission of voicing the spiritual message, the eternal wisdom, which had been inherited from India's past.' In India they found him to be different, 'more of a patriot, a worker for the regeneration of his motherland, with all the fret and torment of a lion caught in a cage.' It was this constant preoccupation with his adored motherland that Margaret witnessed, it was this deep spiritual concern with his country that almost always overwhelmed the Swami, she described it touchingly, it is one of those descriptions which have remained forever etched in the collective of national conscience, 'There was one thing however, deep in the Master's nature, that he himself never knew how to adjust. This was his love of his country and his resentment of her suffering. Throughout those years in which I saw him almost daily, the thought of India was to him like the air he breathed. True, he was a worker at foundations. He neither used the word 'nationality', nor proclaimed an ear of 'nation-making'. 'Man-making', he said, was his own task. But he was born a lover, and the queen of his adoration was his Motherland. Like some delicately-poised bell, thrilled and vibrated by every sound that falls

upon it, was his heart to all that concerned her. Not a sob was heard within her shores that did not find in him a responsive echo.' Margaret on her part was to imbibe the same pre-occupation with the conditions and aspirations of her chosen land. The thought of India too was to become for her like the air she breathed. This was also the phase which announced the transformation from Margaret to Nivedita and was filled with a deep spiritual significance.

On March 11th of this year at the inaugural meeting of the Ramakrishna Mission held at the famous Star Theatre at Calcutta the Master introduced Margaret to the nation, it was her first public consecration to the people whom she had come to serve. The Swami presided over the meeting and Margaret spoke on the 'The Influence of Indian Spiritual Thought in England.' Margaret's address struck a deep chord with her largely Indian audience, in her inimitable frank manner she unequivocally stated the reason for her coming over to India and for being deeply and spiritually attracted to her, 'You have the ingenuity of six thousand years of conservatism. But yours is the conservatism of a people who have through that long period been able to preserve the greatest spiritual treasures for the world, and it is for this reason that I have come to India to serve her with our burning passion for service...' The Master was deeply moved by Margaret's address and wrote to her, 'It appears to me that the platform is the great field where you will be of great help to me, apart from your educational plans.'

In this period of rapid preparation came

another landmark day March 17th when Margaret finally met the Holy Mother herself. It was as if the Holy Mother had long known Margaret and as a special gesture loaded with spiritual significance she took food with the Western disciples, the gesture had a deeper implication, 'it was a sanction given by her to accept and absorb these Western devotees within the folds of Hindu society.' Margaret's absorption into the heart of India thus received one of the greatest spiritual sanction and consent, writing to her close friends in London, Margaret described the *darshana*, 'She is the very soul of sweetness, so gentle and loving...Fruit is always presented to visitors, immediately, and this was naturally offered to her, and she, to the surprise of everyone, accepted. This gave us all a dignity, and made my future work possible in a way nothing else could possibly have done.' What remained for the first phase of preparation to be completed was the spiritual acceptance into the order founded by her Master.

On the same day that Margaret met the Holy Mother the Swami told her that she would soon be 'initiated into the vows.' In fact, as mentioned above, ever since her arrival in Calcutta the Swami had set about planning Margaret's training for the work. Soon he arranged for the legendary Mahendranath Gupta, Sri Ramakrishna's disciple, to teach Margaret Bengali. It was not a mere exercise in the semantics of a particular vernacular; it developed instead into another spiritual effort at Indianisation. Sri Mahendranath Gupta 'instilled into her mind the Indian consciousness...' He told her that she would

have to set herself to 'Hinduize your thoughts, your needs, your conceptions, and your habits...'

The great moment arrived on March 25th, a morning that was to shower the greatest bliss of life. It was in the same premises along the Ganga that Margaret was dedicated to India and to her people for all ages to come. The Master himself took Margaret to the shrine room, taught her first the worship of Lord Siva and then through a simple ritual made her a *Brahmacarini* and conferred on her the name of *Nivedita* – *the dedicated*. Culminating the

ceremony by asking Nivedita to offer flowers at the feet of the Buddha, the Swami said in a charged voice, 'Go thou and follow Him who was born and gave His life for others five hundred times before He attained the vision of the Buddha!' In a trance the Swami then adorned the garb of the Lord Siva – as a Siva-Yogi smeared with ash, with matted locks, and the trident he sang Indian paeans to the Lord and lost himself for a while into the Infinite.

It was as Nivedita, that Margaret finally began her real work and became indissolubly linked and identified with the soul of India.

to be continued...

Higher levels of entrepreneurship

Prof.P.Kanagasabapathi

Many of us have a feeling that our people are generally lazy and so there is not much entrepreneurship in the country. We tend to believe that the concept of 'contentment' taught to us in the Indian way of life, has obstructed all the initiatives and remained a stumbling block for development. But this is not true. This is one among the many wrong interpretations of Indian life made by the Europeans in order to justify their colonial dominance and suppress the native minds.

Unfortunately this interpretation continues to dominate our thinking even today, as we still do not have a proper understanding of our functioning systems. The large scale poverty, poor standards of living and poorer rates of growth during the British period and the consequent underdevelopment during the time of independence are taken to show that Indians lack the necessary drive to undertake new initiatives. The moderate rates of growth achieved during the initial decades after independence are used to support their argument, little realizing that the country had to start from a very poor base and the people had to struggle against the socialistic framework during those years.

India is an ancient nation. An objective study of her economic history would show that the

country remained the most prosperous region in the world for most of the time, till the aliens started interfering in the native ways of lives of people. The country would not have reached such an exalted position without higher levels of enterprising qualities and newer initiatives of the population. So entrepreneurship is not something new to the Indian society and it must have dominated the lives of the people so much so that it remained superior for a very long period compared to any other nation in the world. India was in fact made poor and underdeveloped during the British period.

Studies on Indian economy during the post-independence period reveal that there has been a continuous growth in enterprises during the past sixty years. But what is significant about this growth is that it has not been confined to any particular segment. All sorts of enterprises – tiny, small, medium and big - have been coming up in thousands every year. It only indicates that different sections of people are engaged in entrepreneurial activities and entrepreneurship is not confined to any particular section of the society. As a result, the Indian Brand Equity Foundation notes that India has emerged as a country with 85 million entrepreneurs, perhaps the largest number in the world.

The innate qualities of Indians namely the

family orientation, frugal ways of life, tendency to submit to hard work, saving mentality and taking on the burdens and the risks attached for the betterment of the others around motivate them to set up new ventures, even under extremely difficult conditions. We have to remember that the Indian life emphasizes specific duties for everyone and 'karma yoga' is considered the best way to lead a purposeful existence. Mahabharata exhorts people to work without expecting results, as being engaged in work is one's foremost duty. As a result the Indian mind has been conditioned to engage in one or the other productive activities.

The data relating to the different sectors of the economy namely the unorganized sector, small scale industries sector and the corporate sector over all these years testify the growth of enterprises. Let us take for example, the unorganized sector where the people from the ordinary and less privileged sections of the society operate by promoting tiny and smaller enterprises. Economic Census 2005 notes that this sector has grown at the rate of 4.69 per cent per year during 1998-2005, reaching thereby a total of about 41.83 million establishments. The growth of bigger units coming under the corporate sector has been particularly impressive during the recent decades, with the total number of companies limited by shares at work touching 7,86,774 at the end of March

2009. The growth in the case of small and medium enterprises over the past six decades is noteworthy, though sections of these



Women working at a Sivakasi Match factory

groups have been facing difficulties in the recent years due to government policies and other issues.

Field level studies in different business and industrial centres show that there remains an extraordinary sense of entrepreneurship in many places across the country. For example, Sivakasi situated in southern Tamil Nadu was a small place during the beginning of the 1920s, with people depending on agriculture based on salty water. Two enterprising youngsters, from ordinary agricultural families, promoted the first match factory in the place after learning about the business while working in a company owned by the British in the then city of Calcutta.

But today after about nine decades, Sivakasi is a household name in India and is familiar in many places abroad. The locals proudly note that about 90 per cent of the total cracker manufacture from India and about 80 per cent of the Indian match production take place

through Sivakasi. They also claim that about 40 per cent of the sophisticated off-set printing in India takes place there. It is interesting to note that the highest priced diary in the world released in the US was from Sivakasi. Sivakasi entrepreneurs also print cheque books and items of high security such as flight tickets for countries from Europe. What started off as a small venture has transformed Sivakasi into a vibrant business centre, leading to transactions worth crores of rupees and giving livelihood to thousands of families. All this has happened due to the entrepreneurial urge of the native people without much support from the government and other outside agencies.

The growth of the industrial and business centres across the country, be it Rajkot or Karur or Ludhiana or Coimbatore, exhibits a similar pattern. The development of these places has been powered by the entrepreneurial spirit of their people. As a result businesses have expanded and the economy has grown. In the process, some of these places such as Surat and Tirupur have become synonymous with their products throughout the world.

Based on surveys conducted in different countries, Global Entrepreneurship Monitor (GEM) 2002 noted that India was the second most entrepreneurial nation in the world with 17.9 per cent of the population engaged in various entrepreneurial activities. The two most powerful economies of the world namely,

the US and China were way below India with 12.3 per cent and 10.5 per cent respectively.

Thus India has moved from a predominantly agricultural economy, to an economy with significant service and industrial activities, mainly due to the initiatives of the people with higher levels of entrepreneurship. It is they who make the economy move forward, in spite of lack of clarity at the policy making levels. Their extraordinary abilities have to be seen to be believed.

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The internal man is to be purified by not speaking falsehood, by not drinking, by not doing immoral acts, and by doing good to others.

Eternal Bliss

Two parts – released by Sri Kanchi Mahaswami Peetarohana Shatabdi Mahotsava Trust, India. Kailas Bhavan Plot 258 Sion Road, Sion (West), Mumbai 400 022. Part I 181 Pages, Part II 187 pages size 28 cm x 28 cm Thick photoprint paper. Price not mentioned.

Poojya Shri Chandrashekharendra Saraswati, reverentially referred to as the Kanchi Maheswami, lived a full hundred year as ordained by the vedas. Some saints are sent by God only for the good of humanity. Through their tapasya, example, work and direct teachings, they bring Godliness alive for the common man, the scholars and seekers.

Mahaswami's epic life has given him enough time to go round the country, meet people, visit holy places, renovate temples and guide the people on the path of Dharma. Fortunately for us, his speeches and some of his private conversations have been meticulously recorded by his earnest devotees and have been published in Tamil running to 8000 printed pages in 7 volumes. Scores of smaller volumes also have been brought out on specific topics and to record the experiences of devotees. Rich hagiographic materials, tapes and CDs of the speeches and pictures Mahaswami are available to the devout.

Naturally, photographs documenting the momentous life of this "Living God" were cherished by the Astikas. The Trust has now



collected a good number of them and has printed them in two excellent volumes.

The earliest photographs is dated 1909 (taken at the Tanjore palace when the Mahatma was 15 years old. Meditative postures, records of the Mahaswami performing pooja, anushtanam, interactions with the common people, children, vedic scholars, artistes, scholars, statesmen, people from all walks of life exhibit a rich variety of pictures. Photographs of the Acharya in meditation are a class by themselves and fair number of them are included in these volumes.

The Mahaswami was a Parivrajaka a "moving saint" and has been photographed in various backgrounds, on a boat, in a palanquin, moving on foot, in temple-festivals, groves, forests and near ponds and tirthas.

Devotees were particularly moved by the Eyes of the Acharya oozing compassion. Photographic records of this aspect are especially alluring.

The Acharya's encyclopedic knowledge, photographic memory and voracious reading habits are well known. Pictures depicting his going through manuscripts and books with a magnifying glass have been happily included.

The Saint's organization of Agama, Vedic and rural religious arts SADAS (conferences) has brought out to the world, the hidden and forgotten treasures of our religion and culture.

A true record has been made of these momentous events.

Interspersed with appropriate extracts from the Acharya's teachings, printed with remarkable clarity on a preservable format, this treasure house of photographs documents the place of a True Jnani in the Hindu Society. The facial expressions of the people at the sight of the saint are a class by themselves.

The society is beholden to the Trust for its pains taking work of great artistic, historical, dharmic and spiritual worth.

Thank you the publishers!



Uncle Anant Pai Beloved of Millions of Children

Uncle Anant Pai who was the creator of The Amarchitra Katha, has proved that even in the TV, internet age, Indian Culture can hold its sway through comics.

Uncle Pai, a Chemical Engineer by training entered the comic publishing scene through a strange door. In a quiz programme by a famous Master, many college students could not name Sri Rama's Mother. A few foreigners could, Indian College students could identify some obscure Greek deities. That was the result of five generations of Macaulay education. When a cabinet minister defected to the opposition, another person remarked "He behaved like Vibhishana". The head of the government asked "Who is

Vibhishana?". Such was the scenario when Uncle Anant Pai, giving up his lucrative profession entered the chancy waters of comicbook writing. His first creation was on Krishna, a sanitised

version shorn of miracles and pranks. When friends and admirers told him

that it is exactly for the extraordinary things that Krishna became beloved of the Indian people, Uncle Pai could see the point. His second edition of Krishna Tale included the totality of Krishna Legend and was gobbled up by children, parents, youth and teaches alike. There was no stopping Uncle Pai

thereafter. The Krishna Tale alone went into sixty editions.

Sri Mirchandani, of India Book House was the able collaborator in production and distribution. Epics, Puranas, Indian freedom fighters, Folk heroes, legends-all figured in Uncle



Pai's highly readable, reliable, accurate pictorial comics of excellent production values. Uncle Pai has found his true calling. At his peak-efficiency, he could bring out two comic-books per month. 400 titles came out sold over 10 crore copies and were translated into 20 languages.

Many professors, eggheads and scoffers found that after all Hinduism and India were not that bad! The point, force and depth of the tales captured the young and the old in India and abroad. If the Amarchitra Katha became the staple food on which an entire generation of children grew up, professors and students of Indian Culture, anthropologists, educators and marketeers felt that they can understand the enigma of India better through the Amarchitra Kathas. Learned professors and students did serious research and published

bulky theses on the Amarchitra Kathas.

Some intellectuals saw in Uncle Pai's handiwork an attempt to brain-wash the kids into Hindu doctrine but the sheer number of admirers eclipsed them. Parents and teachers, afraid of being outsmarted by their own children on points of Indian Culture, started reading, first stealthily and later unashamedly openly, volumes of the Amarchitra Kathas. His periodicals, *Partha*, *Tinkle* and his story telling sessions with children were pretty popular.

Fame, riches and honours sat lightly on Uncle Anant Pai's shoulders. When the time came, he went back to his maker at the age of 81, with the satisfaction that he has made millions of his beloved Indian children truly happy. He has also given India's cultural education its much needed historic roots.



External worship is only a symbol of internal worship, but internal worship and purity are the real things.

The world has yet to learn from India the idea not only of toleration, but of sympathy.

No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed and well-cared for.

Fukushima Nuclear Disaster

(Again warning signal to Humanity)

Swami Krishnanda



Japan faced the greatest catastrophe since World War II, on 11th March 2011 when there was a triple strike of a terrific earthquake (9.0 on Richter Scale), a terrible Tsunami on the eastern coast of North Honshu Island capped by a nuclear disaster. Northern Honshu Island was shifted by 2.4 metres. The 'Earth Axis' was shifted by 25 cms. Most of the damage was caused by the Tsunami. 17, 000 persons were reported dead or missing. 700, 000 people have been rendered homeless. Latest estimate of damages rise upto \$ 30 billion. The toxic effects of nuclear radiation in the vicinity of nuclear plants upto 20 kms. Poses a serious long term problem. Foreign citizens of U.S.A, China, France, Russia and India have been evacuated. Even Japanese citizens are moving towards OSAKA and other safer regions.

GRAVITY OF THE DISASTER

Japan is the world's third largest nuclear power user with 55 nuclear plants. Prime Minister, Naoto Kan Called It The Worst Disaster Since World War II (when Hiroshima and Nagasaki were destroyed by U.S.A atomic bombs) The severity of Fukushima nuclear disaster is equal to or even more than Chernobyl disaster labeled Level 7 on I.N.E.S. Prime Minister Naoto Kan grimly addressed the nation about the unprecedented nature of the Fukushima disaster. He apologized to the people and swore not to draw his salary till normality is restored. The emporor made an unprecedented speech to the nation, about the enormity of the disaster.

The intensity of the tohoku earthquake

A 500 Kms rupture of earth plate happened, releasing energy equivalent to 9.32 ribbon tons

of TNT or about 600 million times the Hiroshima Atomic bomb. The earthquake vibrations reached Oshika peninsula in 35 seconds and the whole North Eastern Japan in 70 seconds. After 300 seconds, whole Japanese Archipelago was shaken for more than a few minutes.

TSUNAMI SEVERELY DAMAGES NUCLEAR POWER PLANTS

With half an hour of the earthquake, the giant Tsunami waves had devastated the vulnerable coastal prefectures. Nuclear Power Plants of Fukushima Prefecture were severely damaged and the critical systems became dysfunctional. There are 14 nuclear reactors in the affected coastal regions:

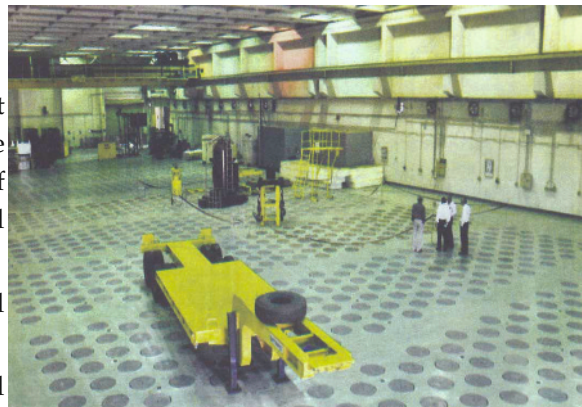
- (a) Three reactors in Onagawa operated by Tokoku Electric Power Co.
- (b) Six reactors in the Fukushima Daiichi plant (operated by Tokyo Electric Power Co.--TEPCO)
- (c) Four reactors in the Fukushima Daini plant (operated by TEPCO)
- (d) One reactor in Tokai run by Japan Atomic Power Co.

All the 14 reactors are BOILING WATER REACTORS (BWRS).

Most seriously affected was the Fukushima daiichhi plant with a total capacity of 4696 MW. In the Daiichhi complex power supply was totally cut-off. This led to the automatic start-up of EMERGENCY DIESEL GENERATORS, WHICH KEPT THE COOLANT PUMPS RUNNING. However, within an hour Tsunami waves destroyed the Emergency Diesel Generators and other

batteries. There was complete loss of A.C. power supply to units 1, 2 and 3. The Government evacuated people within 3 Kms. of the site.

Since the cooling system failed and fuel temperature rose beyond 2200°C, the 'core melt down' happened. Radio-active caesium,



iodine etc. Got released.

Further, an explosion happened in unit 1, due to build-up of hydrogen in reactor building. Subsequently, explosions took place in unit 3 and unit 2. Radio-active levels shot up to 3391 micro sv/hr. High radioactive levels were noticed up to Tokyo. On 28-5-11, radiations 100 times the normal level was found in the sea water near Fukushima nuclear reactor. Marine life will be affected. Government evacuated people up to 20 kms. Of the reactor site. Radioactive leakages are happening at 3 levels: (1) through sea water (2) through atmosphere (3) through soil. High radioactivity was registered at Vladivostok (Russia).

JAPAN HALTS THREE NUCLEAR REACTORS

Since seismic experts forecast an earthquake of 8.0 magnitude or higher striking Central Japan within 30 years, Prime Minister Naoto Kan ordered shutdown of 3 nuclear reactors at the Hamaoka nuclear plant in Shazuoka, 20 Kms.



west of Tokyo, which is just 100 meters from the Pacific Coast. A safety review of all the 54 nuclear plants was ordered.

GERMANY SHUTS DOWN 7 NUCLEAR PLANTS

On March 15, 2011, Chancellor Angela Merkel responded to the Fukushima Nuclear disaster by ordering closure of 7 nuclear plants (out of a total of 17). Whole situation was reviewed on 30th June, 2011. Chancellor, Angela Merkel announced the phased scrapping of all nuclear reactors by 2025.

APPEAL OF 9 NOBEL PEACE PRIZE WINNERS

Consequent to the Fukushima Nuclear disaster, 9 Nobel Peace Prize Winners have appealed to stop further construction of Nuclear Power Plants (Ref: Dinamani 22-4-2011). They argued that more than 400 nuclear power plants in the world today are producing only 7% of the total power requirement. Therefore such a hazardous technology which destroyed Hiroshima and Nagasaki (in 1945) and which proved disastrous at Chernobyl (1986) and Fukushima (2011) should be abandoned. Burying the 'HAZARDOUS RADIOACTIVE WASTE', WHICH IS ACTIVE FOR MORE THAN 45,000 YEARS POSES A DANGEROUS THREAT TO HUMANITY. Science has safer technologies to produce the needed electricity viz. (1) SOLAR (2) WIND (3) geo-thermal energy (4) tidal energy (ocean) (5) bio-mass & bio-gas energy (6) hydrogen energy etc.

Appeal of U.N. Secretary General, Ban Ki Moon

(Ref. The Hindu, 28-4-2011)

Haunted by the tragedy at Fukushima, Ban Ki Moon visited Chernobyl (April 2011) and found the deadly reactor encased in concrete. The entire city was dead, ghostly, silent and in ruins. 3 lakhs people were displaced by Chernobyl disaster and a vast area equal to half the Italy or Myanmar was contaminated by radioactive wastes. Ban Ki Moon has appealed for a deep reflection, a global debate and a revised nuclear policy, since the impact is transnational and catastrophic.

A REVISED NUCLEAR POLICY IS THE NEED OF THE HOUR

India has embarked on an ambitious expansion of 'NUCLEAR ENERGY PROGRAMMES'. Total demand for 'Nuclear Energy' in India is estimated to be ranging from 4 lakhs MW to 6 lakhs MW. For this purpose, India is going to import '36 LIGHT WATER NUCLEAR REACTORS' from U.S.A, France and Russia, e.g. French Company Areva's EPR-1650 nuclear reactor is to be built at Jaitapur in Maharashtra, at a cost of \$ 9.3 billion!!

India is going to build 700 MW LWR (LIGHT WATER REACTORS) indigenously. India is the biggest market for Nuclear reactors spending over \$ 25 billion in U.S.A and France. India has signed 2 big Nuclear Projects in Gujarat and Maharashtra.

India signed the big 'CIVIL NUCLEAR ENERGY DEAL' with U.S.A, France and U.K for an ambitious project for generating 40,000 MW electricity in the coming decade. At this rate the cost per mega watt of nuclear electricity comes to Rs. 13 crores. (If we add to this the cost of infrastructure and interest cost incurred, the rate per mega watt will double)!!

Comparatively, the cost per mega watt is lowest for the gas based thermal power plants and highest for renewable SOLAR PHOTO VOLTAIC TECHNOLOGY (Rs. 15 crores per mega watt).

URANIUM FUEL IN SHORT SUPPLY

Shortage of uranium supply was a great constraint in Indian nuclear energy programmes e.g. Tarapore plant was curtailed very much. But, after signing 'Civil Nuclear Deal with U.S.A', RUSSIA HAS SUPPLIED US 2000 TONS OF URANIUM FOR \$ 780 MILLION.

Though, Australia has one-third of world's uranium resources, it has refused to supply Uranium to India, because it has not signed N.P.T.(Nuclear Non-Proliferation Treaty). Moreover, it is remarkable that Australia has not installed even a single nuclear plant, since it is a hazardous technology. Uranium is also PROHIBITIVE IN COST.

Thus, the investment required to create a 1 MW capacity for nuclear power can create 3 MW with gas based power plants, 2.4 MW of coal based plants and 1.85 MW of hydel capacity. The above given data show that Nuclear Power is PROHIBITIVE IN COST AND ALSO AN ENVIRONMENTAL HAZARD. Hence, it is prudent to gradually phase out the Nuclear Power and go in for cheaper & safer Wind Power, Solar Power, Bio-gas, Bio-fuel, etc. The maximum life of a nuclear plant is 30 years. Thus, the huge investment made in nuclear plant will go in the drain after 30 years!!

To be continued...

Wandering Monk Exhibition gets a New Look



Wandering Monk Exhibition at Kanyakumari is now renovated with appealing elevation, alluring landscape, elegant interior and superb night lighting. The original art work and photographs have been enhanced with modern treatment for easy viewing . The renovated Exhibition at the heart of Kanyakumari was reopened on 28 April 2011 by Sri Rajendran, Revenue Development Officer, Kanyakumari District in the presence of Sri A.Balakrishnan, Vice President Vivekananda Kendra and Sri Hanumantharao, Treasurer Vivekananda Kendra.

“aacaaryavaan purusho veda”

from a Discourse By
His Holiness Jagadguru
Sri Jayendra Saraswathi Swamigal
Sri Sankaracharya of Kanchi Kamakoti Peetham

It is said that Guru(preceptor) is greater than God, devotion to preceptor is more meritorious than that to God. If we ask why, the answer is that God has not been seen by any one, But the preceptor is present here and now before us. If a Preceptor who is immaculate and pure, full of wisdom and steadiness of vision completely free from weakness, were available to us, the mental peace in search of which we pray to God is at our reach by devotion to the preceptor. Hence it is declared

*“Gurur – Brahma
Gurur – Vishnuh
Guru -devo Maheswarah
Gurur – sakshat Param Brahma
Tasmai Sri Gurave namah”*

The Preceptor is Brahma, Vishnu, is the God Maheswara, is verily Brahma itself. Salutation to such a Preceptor

In this verse it is to be noted that total identity between the Preceptor and Brahman reality is declared. Incidentally, since in this verse both Siva and Vishnu are clubbed together, if we prostrate before the preceptor uttering this verse we will get the sense of the identity of Siva and Vishnu.

God performs the works like creating and protecting the world. But the preceptor does not have these responsibilities. God has an 'office' while the Preceptor does not have one. is much easier to get things done by the grace of the preceptor than by the officer God whom we will have to disturb.

Whatever great and auspicious qualities God



possesses, the Preceptor also has, namely, blemishless purity, truth, devoid of deceit or dissimulation, complete control of the senses, infinite compassion and wisdom. The only difference is that we are able to see the Preceptor by our eyes, while God is invisible. Hence if we begin to develop devotion to the preceptor clinging to his holy feet we will gain with ease all the benefits that we expect from God with effort. That is why our elders said that devotion to Preceptor is superior in its effects than that to God.

However we should not forget to practice devotion to god, because we are led to the presence and proximity of the Preceptor only by God. if the grace of God were not operating, how could one get near the Preceptor at all?

Acharya Sankara has stated in the beginning of the Vivekacudamani that three things are hard to obtain without God's Grace. They are (1) birth as a human being, (2) desire to know the truth and to get liberated and (3) the attainment of holy Preceptor.

*"Durlabham trayameva etat devanugraha
hetukam
manushyatvam mumukshatvam-mahapurusha-
samsrayah"*

For all people at all ages, the Preceptor is one only. He is Dakshinamurthy.

*"Sa purvesham api guruh
Kaalena-anavacchedaat."*

How could true knowledge have been transmitted to one Preceptor except through Preceptor of that Preceptor except through Preceptor of that Preceptor and so on? If we thus trace the line or Preceptor backwards, God Himself ultimately will become the First preceptor to his first disciple. That is why we are told not to forget God.

Sometimes this matter is stated in a different way. If instead of speaking of God and Preceptor as two different persons, if we treat them as one and the same and assume that God has appeared in the form of a Preceptor, we need not practice two-fold devotion separately as devotion to the Preceptor. we can consider God Himself as the preceptor and surrender to Him totally. He will save us by His grace through the preceptor in human form who after all is only His manifestation. Hence we are taught even at the very outset that the preceptor is the basis of trinity of God viz. Brahma, Vishnu and Siva.

*"Gurur – Brahma
Gurur – Vishnuh
Gurur – Devo Maheswarah
Gururs – Sakshat Param Brahma
Tasmai Sri Gurave namah"*

The meaning of the above verse is used sometimes to be explained more tastefully with reference to Sage Vyasa who is the most important of all the teachers of the Brahma-vidya.

*"acatur-vadano brahmaa, dvibaahur-aparo-harih;
Aphaalalocanah sambhuh, bhagavaan
baadaraayanah."*

'Baadaraayana' is another name of Vyasa. He is Brahmaa without four faces. He is Vishnu with only two hands; He is Siva without the eye on the forehead. Such is the greatness of Vyasa-Baadadraayana.

There is no one greater than the preceptor. We should have full faith in him. It should be genuine faith. if we have faith that God himself has appeared in the preceptor's form, then even God is not necessary. This faith and the devotion that we nourish towards Him, will of themselves redeem us.

For the Vaishnava, devotion to Preceptor is the most important and primary.

If we commit and offence against God, there is no need to seeking pardon from God himself. It is enough if the Preceptor pardoned us. God's anger will at once be appeased. On the contrary, if one offends the preceptor, and seeks pardon from God, nothing would happen. God himself would tell him that He is helpless in the matter. he will ask us to get the pardon from the preceptor alone.

The Preceptor can intercede on behalf of the disciple and recommend to God to pardon the sinner. God will never disregard this recommendation. If, on the contrary, the preceptor is sinned against there could be none to protect the sinner. There is a verse which tells us this.

*"Gurur-pitaa, gurur-maataa, guru-daivam,
guru-gatih,
Sive-rysgte gurustraataa, gurur rushte na
kascana"*

That is why the scriptures enjoin the devotion to the preceptor. If a Preceptor, perfect in all respects is not available, one has to take to some Preceptor as a spiritual guide even

though he is of a grade less and practice devotion to him and through him to God.

No benefit accrues to God or Guru by our devotion to them. The great benefit is only ours. What is that?

We have impurities and are fickle-minded. We are not able to fix the mind in one point even for a second. Only when we set our thought on one who is ever pure, is full of wisdom, is constant and inflexible like a dried wood, that state of immutability will be won by us also. We will become the same as He. The object of our thought need not necessarily be God. It may be any object or any person whom we consider to be possessed of such spiritual qualities as those of a Preceptor. We will become one with Him. Only when the mind stops to wander, self will shine forth. That is, we will know our true nature of bliss. Devotion to Guru or God is indispensable for the restraint of the mind.

In the Chandogya Upanishad itself it is declared that only by the grace of the Guru true knowledge is possible. It says "aacaaryavaan purusho veda" (only one who has a Preceptor, gains true knowledge).

It puts the idea in the form of short story.

A man belonging to Gandhara (now known as Kandahar) was kidnapped by some dacoits and was abandoned blindfold in a forest. what will be his predicament? How could he return to his country not knowing where he was?

Similar is the case with us. Maya, the deluding power, has left us blindfold in the world. In the above story, some wayfarer happens to come on the way in the forest. He removes the blind and instructs him on the way back to Gandhara. The poor man follows the instructions and reaches his place.

Similarly, we are now blinded by ignorance and can, following the instruction of the

Preceptor, get our ignorance removed and attain release. This is the parable in the Chandogya Upanishad.

Sri Sankara Bhagavatpada, renowned as the world teacher (Jagadguru), sings the praise of the Guru everywhere. He asked "What if one has all the glories? What is the use of it all if his mind is not bound to the lotus feet of the Preceptor?" He asks "what if?" not once, but repeatedly. In the poem Gurdvashtakam (consisting of eight verses), he asks as a refrain at the end of every line "What if" in all the 32 lines.

And also in the teaching just on the eve of his casting off the mortal coils he commands; "Take to a Preceptor who is a savant and is pure. Then do service at his holy feet every day. Seek the instruction on Brahman, symbolised in the single syllable Om! Listen to the Mahavaakyas of Upanishads!"

"Sad-vidvan upasrpyatam pratidinam
tatpadukaa sevyatam brahmaika akasaram
arthyatam srutisriri-vaakyam
samaakarnyataam."

There is no parallel to the Guru. He may be compared a philosopher's stone which turns the base metal into gold. But even this comparison is not Quite correct because the philosopher's stone turns base metal only into gold. it does not transform that metal into another philosopher's stone. But the Preceptor turns even the dullard into a wise sage like him.

When we look at the line of the Preceptors one by one, and our Paramacharya, the doubt deepens whether there could be any one comparable to him. We should contemplate on the Paramacharya not merely as a God walking amidst us but the Supreme non-dual Brahman who is beyond all difference and determinations.