



# YUVA BHARATI

Voice of Youth

Vol.39 No.12

Aashad-Shravan 5114

July 2012

₹.15/-

*"I shall  
inspire  
men  
every-  
where  
until  
the world  
shall  
know  
that it is  
one with  
God."*





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# Invocation



Sarva Sruti Shiroratna  
Virajita Padambujaha  
Vedaantaambuja Sooryo Yah  
Tasmai Sri Gurave Namaha.

That Guru who is the ocean of the *Srutis* (*Vedas*), the Sun of knowledge (who can destroy our ignorance with these rays), I salute such a Guru.

# Personal ego above national Interest

– a sure recipe for Disaster



**H**eroes yesterday! Zeroes today. This is what our Tennis stars have made themselves now. There were bickerings in the past, but they managed to burry them in order to play in the grand slam events. But today with Olympics barely 5 weeks to go and with only pride and no great prize money at stake, they have brought their fight to the streets. Leander and Mahesh, one of the best pairs in the Men's Doubles are our Medal hopes. But petty squabbles and personal Ego seems to be of more importance to them than clinching the gold medal at Olympics. But sad is the part the administration has played. It is trying to assuage the individuals by announcing that it will send two teams instead of one, rather than advising them what their top priorities should be. The big money involved in today's sports makes the sportsman think that he is much above the sports itself.

A few years back a top ranking international badminton player, P.Gopichand refused to appear in an advertisement for a soft drink on the grounds that it is not good for the health. But now we see sportsmen, especially cricketers queuing up for endorsing such unworthy products. Gone are the days when Major Dhyan Chand, who used score goals in dozens and made everyone wonder if it is hockey ground or his drawing room, was offered great positions and riches by none other than the German Head of the state Hitler. He refused the riches saying that he gets more pride in playing for his country. This will sound like a mythology for the present generation children. Today's sorry state of affairs should be corrected. But for that the correction should happen at all level. There is a Sanskrit saying "Yatha Raja, Tatha Praja", which means the people will be just like their ruler. In a democratic setup it works both ways as the leader comes from the society. All Vanity should vanish and pave way for national pride to take its seat. People who put nation above their self should lead the way.

**V.V.Balasubramanian**

**YB-ET**

# Organization: The Need of the Hour

Nivedita Raghunath Bhide

Swami Vivekananda wanted hundred thousand men and women to go to the length and breadth of India and serve the millions of poor and ignorant, to awaken the divinity in them and thus to raise our country to do its ordained duty of guiding the humanity. Now such a gigantic plan can work only if organized efforts are behind it. That is what exactly Swami Vivekananda wanted to do. Even before reaching the shores of India when in the West, he appreciated the way the people of West achieved great things by organized work. Unfortunately, he knew that in India the slavery of many years had made us selfish and jealous of each other. He poured out the pain in his heart,

That is the state in which we are -- hopelessly disorganised mobs, immensely selfish, fighting each other for centuries as to whether a certain mark is to be put on our forehead this way or that way, writing volumes and volumes upon such momentous questions as to whether the look of a man spoils my food or not! This we have been doing for the past few centuries. We cannot expect anything high from a race whose whole brain energy has been occupied in such wonderfully beautiful problems and researches! And are we not ashamed of ourselves? Ay,



sometimes we are; but though we think these things frivolous, we cannot give them up. We speak of many things parrot - like, but never do them; speaking and not doing has become a habit with us. What is the cause of that? Physical weakness. This sort of weak brain is not able to do anything; we must strengthen it. (volume III p 242)

Thus Indians had lost the capacity of working

together. If anything was to be achieved again, India would have to learn these lessons of organization again, of developing strength of body-mind and of character; also the collective strength. Since his days in the West in his letters he started writing, again and again about the importance of coming together and working for the great cause. Swami Vivekananda wrote,

We want some disciples -- fiery young men -- do you see?-- intelligent and brave, who dare to go to the jaws of Death, and are ready to swim the ocean across. Do you follow me? We want hundreds like that, both men and women. Try your utmost for that end alone. Make converts right and left, and put them into our purity - drilling machine. (Volume VI 296)

For centuries due to the invasions after invasions and the need to protect oneself, we had limited our practice of religion to ceremonials. We found shelter, refuge or solace in it. Perhaps, it was the only thing in those days to hold on. So even our saints in those days advised, guided the society for ceremonials. It was necessary in those days. But as times changed, then what was required was the sustained efforts to rebuild our nation. Swamiji was concerned that the devoted young disciples of Sri Ramakrishna who had come together in his name should not get lost in ceremonials. He wrote to his brother disciples a very moving letter,

We must electrify society, electrify the world. Idle gossip and barren ceremonials won't do. Ceremonials are meant for householders, your work is the distribution and propagation of

thought - currents. If you can do that, then it is all right. . . . Let character be formed and then I shall be in your midst. Do you see? We want two thousand Sannyasins, nay ten, or even twenty thousand -- men and women, both. ...Let each one of you have a hundred heads tonsured -- young educated men, not fools. Then you are heroes. We must make a sensation. Give up your passive attitude, gird your loins, and stand up. Let me see you make some electric circuits between Calcutta and Madras.

Start centres at places, go on always making converts. Convert everyone into the monastic order whoever seeks for it, irrespective of sex, and then I shall be in your midst. ... "Arise! Awake! and stop not till the goal is reached." Life is ever expanding, contraction is death. The self - seeking man who is looking after his personal comforts and leading a lazy life -- there is no room for him even in hell. He alone is a child of Shri Ramakrishna who is moved to pity for all creatures and exerts himself for them even at the risk of incurring personal damnation... Whoever, at this great spiritual juncture, will stand up with a courageous heart and go on spreading from door to door, from village to village, his message, is alone my brother, and a son of his. This is the test, he who is Ramakrishna's child does not seek his personal good. "They wish to do good to others even when at the point of death." Those that care for their personal comforts and seek a lazy life, who are ready to sacrifice all before their personal whims, are none of us; let

them pack off, while yet there is time. Propagate his character, his teaching, his religion. This is the only spiritual practice, the only worship, this verily is the means, and this the goal.

Arise! Arise! ...Onward! Onward! There is no time to care for name, or fame, or Mukti, or Bhakti! We shall look to these some other time. ..."Arise! Awake!" Great Lord! He is at our back. I cannot write anymore. -- onward! I only tell you this, that whoever reads this letter will imbibe my spirit! ...Whoever will be ready to serve him -- no, not him but his children -- the poor and the downtrodden, the sinful and the afflicted, down to the very worm -- who will be ready to serve these, in them he will manifest himself. Through their tongue the Goddess of Learning Herself will speak, and the Divine Mother -- the Embodiment of all Power -- will enthrone Herself in their hearts.

After concluding this letter, he again wrote a post-script: *PS. . . . The term organization means division of labour. Each does his own part, and all the parts taken together express an ideal of harmony. . . .* (Volume VI 293-295)

It was not just a letter written in emotion. Organization was the need of the hour, therefore after his return to India, he convinced his brother disciples and then with the blessings of Holy Mother Sri Sarada Devi started Ramakrishna Mission. Since the time of Sri Shankaracharya this was the first time that a very well organized all India effort was taken to organize the Sanyasis to serve the society. Swami Vivekananda's own experience of his wanderings through India was that people of

India respect Sanyasi. And if a Sanyasi goes to the common man to give knowledge which would guide him spiritually and also help him to live a decent life with respect, the common man would immediately accept it. Swamiji envisaged the sanyasi going from house to house guiding the people of India. He also wanted when time would be ripe to start an organization for sanyasins and ofcourse he also had a dream of hundred thousand men and women going to the length and breadth of this land for serving the people. In due course though after his Mahasamadhi, Sarada Mission came into existence and then gradually many more lay organizations started where men and women offered themselves in the service of the motherland.

Swami Vivekananda hardly had five years after his return to India to develop the organizations. And yet through his writings and speeches, some gold nuggets are found. Initially he had to struggle even to make others understand what is organization and why was it required. Thus most of his writings are on this subject. He was clear that organization is not just institutional work – to be satisfied with some persons doing excellent work. But he wanted that gradually the organized efforts in India should expand and engulf the whole world. Though he had told that the number of such young men and women should increase in thousands, he also warned that, *"Nothing shall be done in haste. Purity, patience, and perseverance are the three essentials to success and, above all, love. All time is yours, there is no indecent haste. Everything will come right if you are pure and sincere. We want hundreds like you bursting upon society and bringing new life and vigour of the Spirit wherever they go. Godspeed to you."* (VI 280)

Secondly, organizational work means creating more persons who are ready to work. As only a burning lamp can light another lamp, unless the fire of idealism is burning in our heart we cannot ignite fire in others. The Karyakarta who is living the ideals is the real identity of the organization and not its pamphlets and books. Swamiji wrote, *“Train up a band of fiery young men. Put your fire in them and gradually increase the organisation, letting it widen and widen its circle. Do the best you can, do not wait to cross the river when the water has all run down. Printing magazines, papers, etc., are good, no doubt, but actual work, my boys even if infinitesimal, is better than eternal scribbling and talking.”*

Organization can grow only if the Karyarkartas of that organization are ready to pay the full price for the work, that they are ready to give up everything. The great organizations can be built only on sacrifice, on unselfishness and readiness to offer oneself at the altar of Motherland. Swamiji wrote, *“Have Vairagya. Your ancestors gave up the world for doing great*

*things. At the present time there are men who give up the world to help their own salvation. Throw away everything, even your own salvation, and go and help others. Ay, you are always talking bold words, but here is practical Vedanta before you. Give up this little life of yours. What matters it if you die of starvation -- you and I and thousands like us -- so long as this nation lives?”*

The occasion of 150<sup>th</sup> Birth Anniversary of Swami Vivekananda is a right organization for all of us to resolve to be part of the organized efforts in our country. It is not that the need of organized efforts is over. But with many organized attacks of anti-national forces to deconstruct our nation, decry our Dharma, loss of higher values, the hold of consumerism etc the need of the hour is organization. None of us should live a life of an individual but should offer and integrate our time and energy with the organized efforts that are going on in our country for establishing India on the throne of Jagadguru.

**to be continued...**

## SHIBIR CALENDER - 2012

NAME OF THE SHIBIR	DATES	AGE Years	CAMP DONATION
Spiritual Retreat (Eng)	07 - 13 Aug	18 to 70	Rs. 1500/-
Spiritual Retreat (Hindi)	07 – 13 Aug	18 to 70	Rs. 1500/-



# Na Samparaya: Pratibhati Balam

(It is the innocent ones who do not  
know the art of Dying)

N. KRISHNAMOORTI

**Guruji:** Son! This is the sacred month of Swami Vivekananda's Mahasamadhi. Sri Ramakrishna had said "When Naren comes to know his true identity, he shall give up his body." But Swamiji's death is no ordinary death. He said "I do not want Mukti. As long as there shall be one soul left, I shall have to come again and again" For him even Death was a variety of Tyaga, for making room for his co-workers to grow. He said "I delivered my message and I must go. The shadow of a big tree will not let the smaller trees grow up. I must go and make room."

He said "Let me die a true sannyasin as my Master did, heedless of money, of women and of fame. And of these the most insidious is the love of fame" and finally he said:-

"It may be that I shall find it good to get outside my body – to cast it off like a disused garment. But I shall not cease to work. I shall inspire men everywhere until the world shall know that it is one with God."

**Sowmya:** Oh what a glorious life! What a way of facing death. I am reminded of the Gita Shlokas Vasaamsi Jeernani and 5/23

Shaknoteehaiva ya: sodhum prak  
shariravimoksanat

Kamakrodhodbhavam vegam sa yukta:  
sasukhi nara:

One who can withstand here – itself - before departing from the body – the impulse arising from desire and anger – that man is a yogi – He



is happy. Pure souls give up all those urges of body and live without Kama and Krodha. They are called Jivan muktas.

**Guruji:** Yes. They have overcome the Eshana (Desire) Traya. Vitteshana (love of wealth) Puttreshana (love of son) and Lokaishana (love of the world). They retain the body only for the sake of serving others.

**Sowmya:** What do the stories of Nachiketa,

Savitri and Markandeya convey? What lessons have we to learn from these episodes? These characters have also faced Death.

**Guruji:** Nachiketa episode of Katha Upanishad is most inspiring. Nachiketa's father Auddhalaki Aruni sent him to Yama. Yama made Nachiketa wait for three days and as a reward for his patience offered him three boons. Nachiketa asked Yama to send him back to his father's place, to teach him Agnividya and to give him the gift of Brahma Vidya. Brahma vidya is also called Samparaya Vidya-Maronaparanta Vidya, – post – death knowledge. Yama tested Nachiketa with offers of immense wealth, sense pleasures and long life. The young lad did not budge. Yama stands between the worlds of life and death. Yama knows what happens when a person dies, and that Yama has become indebted to Nachiketa through the boons. Nachiketa wants no wealth except the wealth of Brahma Vidya. Yama yields and teaches him the science of Brahman, the secret of Omkara. The secret of this story is if one can overcome the initial fear of death and the initial temptation of wealth, sense pleasures and long life, hidden behind is the knowledge of Deathlessness, the life eternal. Nachiketa's story is doubly inspiring. There are others who, armed with Brahma Vidya have overcome the fear of death. Nachiketa on the other hand had no such initial strength. But, for the sake of Vidya, he faced death and overcame temptations. Nachiketa when faced with Death sought wisdom, Jnana.

**Sowmya:** Savitri? How did she face death?

**Guruji:** I shall classify Savitri as a Raja Yogini, the practitioner of will power. As an exemplary woman of Pati Bhakti, she was determined to get back her husband. Her will power, intelligence and Chaturya helped her to face death fearlessly and get what she wanted. Shri

Aurobindo has written a Mahakavya called Savitri, portraying Savitri as the example of the indomitable human spirit, which will not take “no” for an answer.

**Sowmya:** But Markandeya had neither wisdom nor will power?

**Guruji:** He had Bhakti. Each of these stories shows the varieties of human resilience in facing death, overcoming death and making death work to your advantage, to give you what you want. In the case of Markandeya, deep and sincere Bhakti to Shiva gave him the life eternal. And for Swami Vivekananda and his followers, sincere, self-less, service to others, the practice of Karma yoga help them overcome death and the fear of death.

**Sowmya:** Guruji – shall I relate a story.

**Guruji:** Yes. If it is relevant to the present theme?

**Sowmya:** There was an actor who had played various roles in cinemas and dramas. He was looking, young, though he was above fifty years in his real life. Somebody asked him about the secret of his youthfulness. He said, “All the years I acted like others are deducted from my real age. During those years I was not myself. My age increases only during my selfish years, years I live only for myself, only as myself”.

**Guruji:** (Laughing) there is some truth in it. Ahankara and Mamakara add to one's age and bring in old age. A self-less person does not age at all.

**Sowmya:** Swamiji lived all his life selflessly, without Ahamkara and Mamakara. He could face death without fear.

**Guruji:** Yes. Constant work, seva, concern for others keep away the fear of death. That is why the Isa Upanishad says

“Kurvanneveha Karmani jijivishet Shatam Samaa:

Evam tvayi Nanyathetossti na karma lipyate Nare (Is-2)

**Sowmya:** Oh! Swamiji has said “Expansion is life. Contraction is Death”. Here Expansion means expanding one's identity, expanding one's world, circle of co-workers, circle of service. A selfish man is moving towards death even while living.

**Guruji:** Yes. You know the life story of Sri Ramana Maharshi. He was hardly seventeen years old when he experienced death, but he found that even when the body dies, there is an undercurrent of a feeling of real self, the Atman, which does not die. He experienced the death of his body and the deathlessness of his Atman at the same time. Constant practice made this experience a permanent one. Awareness of his real-self persisted as an undercurrent through all his activities. He realized that this is the true life; the life of the body, the life of the senses is only an incomplete life, a shallow-life, an imitation of life.

**Sowmya:** The very name of death spells fear. I am terrified.

**Guruji:** Even the fear of death can be put to help you to grow morally, spiritually. Once a friend asked saint Eknath of Maharashtra, how he was so humble and pure always. Saint Eknath said that he always remembers death and the fear keeps him free from all sins, all arrogance, all attachment, all ego.

**Sowmya:** Yes. For some of us the students, the fear of examinations alone forces us to study, even if it is in the last moment.

**Guruji:** Fear of death is an intense feeling, a kind of concentration of the mind. We can put

it to advantageous use, to keep us on the right track. There is a great scriptural text called SANATSUJATIYA – Sanatkumara's instructions to Dhritarashtra in Mahabharata. Acharya Shankara has written a commentary on the text.

Sanatkumara says

“Ubhe Satye Kshatriyadyapravritte

Moho mrtyu: Sammato ya: Kavinam

Pramadam Vai Mrtyumaham bravimi

Sada pramada mamrutatvam bravimi (2/4)

O King! both the above views (DEATH IS, Death is not) are correct. These have come down to us for the beginning of creation. But the view of the learned is that Moha (ignorance) is death. I hold the view lack of vigilance is death and eternal vigilance is immortality and therefore there is nothing like real death.

Sanat Kumara adds

Asyadesha nissarate naranam Krodha:

Pramado moha rupascha mrityu:

Ahamgatenaiiva charan vimargan na chatman

Yogamupaiti Kinchit (2/7)

This death comes out of the ego of man and manifests itself as anger, ignorance and delusion. So the Jiva blindly follows ignorance rooted in the ego and goes astray and finds no way of uniting with the Supreme Soul (Paramatman). That is death.

Bhagavan Buddha has also said

“Pamado machuno padam”

“Pramado Mrityunam padam”. Carelessness is death.

For a human being to be careless, to slip down from his identity with Amritatva is Death.

**Sowmya:** About Ego being a man's death I

have a story to narrate.

**Guruji:** The subject is very serious. A story will make it easy to understand. Welcome.

**Sowmya:** There was a great sculptor Akash who could make living images of men and his sculptures were life-like. His day of death was approaching and he planned to cheat the God of Death. He made thirty exact images of himself, of the same colour, height and body build and went and stood amidst them. When Lord Yama sent his kinkaras to bring the life of Akash, he said "you can throw the noose (yama – pasha) on Akash only once." The Kinkaras went to Akash's place, but finding thirty one images of exact likeness, came back unable to identify the real sculptor Akash. Lord Yama came to the site and understood Akash's trick. He told his Kinkaras. "In this village, there is a wonderful sculptor Prakash. He has made these marvelous statues. I would like to honour and praise Prakash." Yama went on praising Prakash taking the wrong name. Akash could not stand the fact that glory due to him is being given to some other person, an imaginary Prakash. He was beyond himself will anger-coming out of his hurt ego. He stepped in front from the row of his images and said "Sir you are wrong. It is myself Akash who made these images." Yama smiled and said "Your ego and self-praise have identified you for me." He then took Akash's life away. Ego spells death.

**Guruji:** It is a good story.

**Sowmya:** Guruji! How do you summarise the views on Death?

**Guruji:** 1) Death belongs to the body 2) Atman is deathless 3) To identify oneself with the body invites death 4) To overcome death, practice the service of others, reduce ego, learn humility (Swamiji's concept of Karma Yoga) 5)

Bhakti also can help you overcome death (example of Markandeya) 6) Tremendous will power and goal-oriented effort can help you overcome death (Savitri's story) 7) Death has a lot of lessons to teach you. Get that wisdom out of death (Nachiketa, Eknath story) 8) Carelessness and ego spell death. Be alert. (Teachings of Sanatkumara and Buddha) 9) Realise in this world itself, the truth that the body is perishable, the Atman is eternal (Sri Ramana's life) 10) In this manner life can be made useful, AMRITATWA can be achieved.

Perhaps the greatest application of the idea of death is its capacity to induce creativity in man. Inhibition, Vikalpa, internal mental hurdles to relaxed thinking, is an artiste's nightmare. This fear, this block, is a kind of ego – Ahankara. A true artiste overcomes his ego and gives up his limited identity in favour of a larger identity, a universal identity. Leon Uris the famous Israeli writer used to say, that a writer has to die unto himself before he becomes a good writer. In fact, dying to oneself, is the basic necessity for any artistic expression. Every masterpiece of the artiste symbolizes in a sense his dying, crushing his ego. It is as painful as the pain a mother undergoes while delivering the child; but the rewards make the pain worth it. Kendra founder Ma. Eknathji Ranade used to say "True social work is dying by the inches." A true social worker looks upon his small and big acts of sacrifice, humility and selflessness as a rehearsal for death. But this death is not the ultimate destruction, but laying the foundations for a glorious, socially useful, patriotically beneficial, Spiritually fulfilling Rebirth. When we apply the concept of death to intensify the living process we simply call it TYAGA! , the path to AMRITA.

# Ancient India Has Lessons to Offer in Management

Prof.P.Kanagasabapathi

In the contemporary period, the term management is generally identified with business, especially those that belong to the corporate sector. Management courses are mostly the business management courses that deal with the functioning of the mega and multinational corporations. The management schools and the universities that run these courses in our country prescribe foreign books, teach theories developed by the foreigners in their countries, follow their methodologies and discuss their case studies.

Meanwhile we have been witnessing the large scale failure of the western corporate systems, especially in the last few years. Mega US corporations that were playing dominant roles at the global levels such as Enron and WorldCom failed due to the unethical practices of the top management, resulting in the loss of billions of dollars to the stakeholders during the previous decade. Subsequently over the years there have been repeated instances of fraud, greed and mismanagement in the corporate sector across the globe. Hence a strong sense of distrust and anger has come to prevail against the management systems and practices of the corporate sector. The "Occupy Wall Street" and protests of similar nature in



different parts of the world, particularly the US, are the results of the simmering discontent of the majority who remain mute spectators in a world dominated by the corporate interests. As a result the subject of management itself has come under criticism from different quarters. The subjects taught, the contents of the courses, the attitude and approach of the institutions involved in providing education

and the subjects that are not covered in the syllabi are among the reasons cited for its poor record. Critics note that modern management suffers from several problems. Looking at everything from the point of unrestrained competition, cultivating a narrow approach that aims for maximization of profits at any cost, creating a world that glorifies the consumerist tendencies causing enormous damage to the personal, social and the environmental interests and negating the basic principles of life are some of the most serious issues that are shaking the very foundations of modern management.

The basic reason for the sorry state of affairs is the narrow western theories and approaches. They view management as separate from all those that surround it. As a result it is viewed as a separate discipline that functions on its own. But there are people involved, there are societies, states and a whole lot of formal and informal institutions that are closely connected with each other. Unfortunately the modern management does not factor these aspects into consideration. Hence the world, and particularly the west that remains as the thought leader even today, does not know what to do.

In this respect, India, and the rest of the world as well, can learn from the ancient Indian management thoughts and practices. India had well-functioning economic and business systems since the ancient periods. As a result the Indian economy could remain prosperous for hundreds of years remaining as the most sustainable economic power in the world. India was also dominating the international business since the ancient periods. How was

this possible? There must have been superior management systems.

After the western world began to dominate the international scene during the modern period, we see their systems and approaches failing often within a century of their 'successful functioning'. Countries emerge stronger, remain powerful at the top for a few decades and then go down under their own weights. They did not have the capacity to manage their successes, as most of their successes are not due to inherent strengths.

But India was handling her successes effectively for several centuries, till the alien forces began to disturb the native functioning. India was not just a prosperous nation; by all accounts it was a very peaceful society, even while engaged in making pioneering contributions in diverse fields of life. Problems must have been there, as they are part of life; but the society must have developed mechanisms to overcome or at least minimize them. Otherwise how could the nation maintain peace amidst material prosperity and superior achievements?

The history of the world shows that successful societies, especially the richer ones, faced serious problems and succumbed to them. How did India escape from such calamities? The answer lies in her native management systems. Ancient India created systems that enabled people to grow inward, even when growth was taking place outside. There were necessary soft wares and hard wares in place in the society as part of its overall functioning. People were attuned to imbibe them as they grew and matured.

India did not look at management as a

separate discipline. It was considered as part and parcel of one's life, beginning from the management of one's self and extending beyond to all the different aspects of life. Human beings have the pivotal role in all the activities of life. Hence all types of management depend on them. So they should be prepared to manage all the different activities under the sun. As a result the lessons of management started with them. Once human beings are taught to practice management for them, other things become easy.

Ancient India developed necessary systems so that people started 'learning management' from a young age. Management thoughts were inculcated through sayings, stories, songs, teachings, texts, practices and all possible modes. As a result management thoughts and practices required for one's life went into the minds of people from different directions. Apart from the management of self, people acquired the required knowledge and skills in the fields related to life such as family, vocation and society.

Families and societies prepared people for businesses with training and skills provided through the informal and formal mechanisms created by it. People were prepared for

governance at different levels through practices and training. Ethics, values and good conduct guided all activities of life. Codes of conduct were developed for specialized fields and vocations. With the result, management came to them naturally.

People were taught to manage different activities at the personal and the larger levels in the overall interests of the society by following basic principles. There were systems developed by the society and the state to monitor people and punish the wrongdoers. Since management began at the level of the self and there were codes and guidelines at different levels, much of the problems should have been reduced. When people are guided by higher instincts, the society and the institutions that surround them will be driven by broader thinking.

Hence management is an all-encompassing subject. It should start from the self. It has organic relationships with the family, society and other institutions that are connected with lives. At this time when its scope has been reduced to mere money making at the cost of all other things, we cannot expect anything more. In this connection ancient India has a lot of lessons to offer for the shift that is urgently required.



*Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words; but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles, a little stronger.*

# WINDS OF CHANGE

## VIVEKANANDA OF THE “SISTERS AND BROTHERS OF AMERICA”

Philip Goldberg

*"Columbus had discovered the soil of America, but Vivekananda her soul."*

-BANKIM CHANDRA CHATTERJEE

### Transmission of India's spiritual teachings to the West

In researching the 200-year transmission of India's spiritual teachings to the West, I found that three gurus - Swami Vivekananda, Swami Yogananda, and Maharshi Mahesh Yogi, stood out for their immense impact on public awareness. They came to America at intervals of about 30 years, in eras that were vastly different, culturally and technologically. They were, of course, Hindu monks. At the same time, they were well-educated, fluent in English and knowledgeable about science. They were earnest, determined, well-organized, single-minded and pragmatic and they combined a steadfast reverence for tradition with skillful adaptation to the modern world. These three renowned teachers, and the many other Swamis, gurus and yoga masters" who came here from India, along with their Buddhist counterparts, changed the face of spirituality in the West. Among other things, they gave people who were alienated from, indifferent to or contemptuous of mainstream religion a way to exercise the spiritual impulse without



compromising their sense of reason or the facts of history and science. They were Hindus to be sure, but they were not religious missionaries out to convert. They taught the essence of their tradition - what Indians call Sanatana Dharma, or the Eternal Way, a Science of Consciousness if you will, that they said can enhance and ennoble the life of anyone. In the process they



lifted the ceiling on human development and opened the gates to a new understanding of who and what we are. For that, their birthdays deserve commemoration. For me it's enough that their birthdays are an opportunity to pay my reverential homage to them.

### **He stole the show with an eloquent refutation of misconceptions about Hinduism**

Vivekananda arrived in Chicago at age 30 as a delegate to the World's Parliament of Religions. It was the first parliament, and it might have been the last if the "handsome monk in the orange robe," had not made it memorable. He stole the show with an eloquent refutation of misconceptions about Hinduism and a dignified demonstration of that tradition's vaunted respect for all pathways to the divine. At a time when most Americans hadn't even met a Catholic or a Jew, the enthusiastic reception was remarkable, although it was stained by predictable attacks from conservative Christians, to whom a heathen was a heathen no matter how erudite and inspiring he may be.

### **The impact of his short but intense three-year stay in America**

Vivekananda spent about three years in the U.S.A. before returning to India, where he passed away before his 40<sup>th</sup> birthday. His tenure was long enough to bring out four seminal works that introduced Westerners to the classic spiritual pathways of Hindu religion - *Bhakti Yoga*, *Karma Yoga*, *Jnana Yoga* and *Raja Yoga* - and to initiate the first Vedanta Society in New York (The second one being in San Francisco when he came, on a short visit, to the West coast in 1899). Later on, a few other Vedanta centers came up, both in the East and

West coast and elsewhere in the U.S., thanks to some of the senior Swamis of the Ramakrishna Order, and in mid-20th century, they would become mentors to cultural icons like Gerald Heard, Christopher Isherwood, Aldous Huxley, Huston Smith and Joseph Campbell, whose enduring works changed the way tens of millions saw themselves and the world.

## II

### **A handsome monk in the orange robe**

In 1893, for half that year, 27 million people from all over the world poured in for the Columbian Exposition held in Chicago. The six-hundred-acre fair commemorated Christopher Columbus's voyage to what he thought would be India. That was fitting in light of what transpired at the World's Parliament of Religions, which was held in conjunction with the event. Among the foreigners, hustling through the Chicago railway station one day that summer was a handsome monk in the orange robe and a yellow turban - a rather remarkable sight. He needed assistance, as he had little money and had lost the address he had been given to obtain lodging as a delegate to the Parliament. As he wandered the neighborhood outside the station, he remained unperturbed. He was, after all, a monk on a sacred mission, and he encountered far greater inconvenience while travelling around India as a mendicant. He sat down on a curb on Dearborn Street to rest.

### **His intense aspiration**

He was born Narendranath Datta in 1863 in Calcutta, his father was a prominent attorney, and his mother was a progressive woman who had steeped her children in Indian culture. Naren, as he was called, was by all accounts an

athletic, cultivated youth, a natural leader with a sharp, inquisitive mind. He studied western philosophy, logic, and history. The education would prove to be invaluable, but did not satisfy his hunger to know God and purpose of existence. He would ask spiritual leaders, "Have you seen God?" and no one answered to his satisfaction.

### **Meeting the Master**

In 1881 an English professor told Naren about a saint outside Calcutta, named Sri Ramakrishna. Admired for his effortless ability to transcend doctrines and dogmas, Ramakrishna was probably the first well-known exemplar of religious pluralism. He was equally at home with the non-dualism of Advaita Vedanta, the ecstatic emotionality of Bhakti Yoga (he was a devotee of the goddess Kali), and the earthy energy of Tantra. He also plunged into the practices of alien faiths as well, famously declaring that all traditions can lead to the Infinite. He used various metaphors to illustrate that the one divine assumes a multitude of names and forms.

### **Under the tutelage of the Master**

Young Naren went to meet the reputed saint and asked, "Have you seen God?" Ramakrishna's matter-of-fact reply was, "Yes, I have seen him just as I see you here, only more clearly." Though initially ambivalent, Narendra was drawn to Ramakrishna's guileless serenity. Eventually, Naren's ambivalence yielded to heartfelt surrender and a master-disciple relationship. When, in 1886, Ramakrishna entered into *mahasamadhi* - Naren became a leader of a group of disciples who took formal vows of renunciation, or

*sannyasa*. They were the founders of the Ramakrishna Order, which would have an enormous impact on both India and the West. Naren's monastic name, Swami Vivekananda, would soon become synonymous with Vedanta in America.

### **As an Itinerant Monk**

In 1890 Vivekananda set out to experience close up and personal the vast homeland he wanted to get fully acquainted with. One of thousands of possession-free sannyasis who depend upon the kindness of strangers for food and shelter, he wandered for three years from the Himalayas to the southernmost shoreline, witnessing firsthand India's glories and its sad degradation from the proud pre-colonial era. From the depths of meditation arose a sense of calling to raise up the impoverished and demoralized nation by awakening its dormant spiritual power.

### **A qualified envoy to the West**

When Vivekananda learned that the religious leaders from around the world were to convene in Chicago, he thought it might be an opportunity to educate the West about his nation and its dominant Hindu religion, and to raise funds for his mission. It is hard to imagine a more qualified envoy: Vivekananda's blend of influence included his deep devotion to his Master Sri Ramakrishna, his own direct spiritual experience under the care and guidance of his guru, his eagerness to be of service to the society, and the language skills and knowledge derived from the modern education. With the blessings of the Holy Mother Sarada Devi, Ramakrishna's spiritual consort, and with funds provided by a Maharaja and followers in Madras, he set sail from Bombay on May 31, 1893.

## "Attracted a great deal of attention"

About two months later, he arrived in Chicago, only to learn that the parliament would not begin for another six weeks. Moreover, delegates required credentials, and it was too late to apply for them. Hearing that things were cheaper in Boston, he hopped a train. Through the efforts of a former Smith College professor of literature named Katherine Sanborn, Vivekananda's first public appearance in America took place on turf made possible by Transcendentalists and New T h o u g h t e r s . A n d t h a t summer Vivekananda "attracted a great deal of

attention." He gave about a dozen talks at churches, lecture halls, and private salons, ranging as far afield as Saratoga Springs, New York.

## The Ordeal

The exotic visitor was treated with respect by his audiences and the press. But there were troubling incidents too, such as the time a hostile mob threw things at him. But he was determined, and he had a call from Above. As he put it: "I see no way, but His eyes see. And I must stick to my guns, life or death."

**to be continued...**

# You do not elect the lion as the king ...

Aravindan Neelakandan

**W**ith Presidential Elections approaching very spontaneously Dr. APJ Abdul Kalam has emerged as the people's choice. The reluctance of the political class across the spectrum (no pun intended) to agree to the overwhelming wish of the people is an indicator of the failure of the polity to the conscience of the nation. But what does matter is the spontaneous way in which people of India zeroed in on Dr.Kalam without worrying about the castes, creeds, language and other identities. Dr.Kalam clearly inspires the fire of being an Indian above all other identities.

This editorial is not about the presidential elections. This editorial is about how Dr.Kalam has been able to achieve this miracle of hope in this age of skeptical cynicism.

When Dr.Kalam was the President of India, the presidential website became a repository of information and inspiration.



When Dr.Kalam was the President of India the presidential residence for the first time became a veritable place of pilgrimage for ordinary Indians – particularly children. He cut short all personal expenses. Formalities were minimized to a bare minimum. Herbal gardens manifesting the legacy of indigenous medical knowledge systems came up in the presidential mansion. He interacted more with school children than with scheming politicians. He became a symbol of resurgent India, a morning star symbolizing the dawning of a new era.

Dr.Kalam was perhaps the first visionary in recent decades to take forward the message of Swami Vivekananda in harmonizing societal development with spirituality. While many Gurus have taken meditation and Vedanta to people and have also taken up social development as part of their mission, it was Dr.Kalam who gave a new emphasis to spirituality as a catalyst for socio-economic development. Such a development with spiritual core values resonated with many Gurus of this nation. To Dr.Kalam like Swami Vivekananda spirituality is not moving away from public issues but empowering and enlightening the citizen to confront the problems that the society faces with a spiritual courage. As an example let us take this excerpt from the speech delivered by Dr.Kalam when he was the President of India, on the occasion of the inauguration of the Cultural Centre built in and around Swami Vivekananda's Ancestral House:

Dear friends, I am reminded of Swamiji's exhortation to our people: 'Teach yourself, teach everyone his real nature. Call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity.' Swamiji's call for evolution of self-conscious activity is

indeed the evolution of righteousness in the heart. When there is righteousness in the heart, there is beauty in character. When there is beauty in character, there is harmony at home. When there is harmony at home, there is order in the nation. When there is order in the nation, there is peace in the world. Hence let us work for the evolution of the enlightened citizen, which is the mission of Swamiji.

While the technologist in him was eternally on a quest to technical solutions for the problems of Indian people, perhaps it was the poet in him who discovered creative ways to take technical solutions to people through the paths of least resistance. Like Swami Vivekananda the great synthesizer Dr.Kalam found spirituality as the means to take development to common man in India. That is the reason he went to spiritual organizations and talked about the importance of rural digital connectivity and the importance of creating PURA (Providing Urban Amenities in Rural Areas).

In fact one can see that there has been a marked change in the attitude of spiritual organizations to social issues in the years after Dr.Kalam was the President. The fire he ignited is still alive and burning. This message that spirituality should empower and enlighten common citizen

has indirectly triggered some mass civil movements also against what concerned citizens perceived as an increasingly corrupt polity.

Technology is his life's passion, but it is a technology with a heart. Though known throughout as the missile technologist, his humanitarian technological contributions are no less important. In fact Dr.Kalam in his own words describes one of the happiest moments of his life thus:

One day an orthopedic surgeon from Nizam Institute of Medical Sciences visited my laboratory. He lifted the material and found it so light that he took me to his hospital and showed me his patients. There were these little girls and boys with heavy metallic calipers weighing over three kilo grams each, dragging their feet around. He said to me: Please remove the pain of my patients. In three weeks, we made these Floor reaction Orthosis 300 gram calipers and took them to the orthopedic centre. The children didn't believe their eyes. From dragging around a three kilo grams load on their legs, they could now move around! Their parents had tears in their eyes.

So we have in Dr.Kalam a personality that takes forward the vision of Swami

Vivekananda; when Dr.Kalam speaks of spirituality that transcends organized religions he touches a deep chord in the heart of Indian people. When talks about rural development he inspires spiritual leaders with a vision to become vehicles of development for the common Indian. When he gives a technological vision to the youths of this nation, he ignites a fire in them to make India not just a strong nation but also a nation where development is measured in terms of human happiness and through the fulfillment of achievement capabilities of the individual.

Perhaps the political equations may not allow him to become an inspiring President of India for a second time. Perhaps the polity does not deserve him as the President but surely this ancient nation, this great civilization does deserve him as a mentor of this dark age. But in and through him in this nation is always blessed with an inspiring visionary leader who shall ignite the minds of generations of Indians to come and facilitate them to unfold their wings of fire. The words of Tamil Poet Subramanya Bharathi prophetically apply to Dr.Kalam,

“To lift the divine's curse on our society, you have descended on this nation, Welcome Welcome Welcome New Hindustan”

Jai Hind... Dr.Kalam, in our hearts you are eternally the People's President of India.



# Swami Vivekananda - The Lightning Orator

**Dr.K.M.Rao**

**Continued from Last issue...**

## **The Sovereign Genius of Vivekananda**

His adventurous journey to America had almost ended disastrously done its worst, it had to give place to resolution and action. The unknown of yesterday, the beggar, the man despised for his color by a mob, was to impose his sovereign genius at the first glance.

The first session was held on Monday, 11<sup>th</sup> September, 1893, in the spacious hall of the Art Institute. Its huge galleries were packed up with more than 4,000 people-men and women representing the best culture of America. Representatives of all organized religions were there, and among them was swami Vivekananda rapt in silent prayer attracting attention of the audience by his commanding presence. The parliament opened with a

prayer, after which the chairman, Reverend J.H.Barrows introduced the delegates one by one, who then read their prepared speeches. In the centre sat cardinal Gibbons. Round him to left and right were grouped the Oriental delegates Pratop Chunder Mozomdar, The chief of the Brahma samaj, an old friend of Vivekananda, representing the Indian theists together with Nagarkar of Bombay; Dharmapala representing the Jains; Chakravarthi representing with Annie Besant the Theosophical society. But amongst them all it was the young man who represented nothing – and everything – the man belonging to no sect, but rather to India as a whole, who drew the glance of the assembled thousands (the American Press testified to the truth of this).

His fascinating face, his noble stature and the gorgeous apparel which heightened the effect of this apparition from a legendary world, hid his own emotion. He made no secret of it. Here is a description of Vivekananda from the American papers of the day:

“His red robe, drawn in at the waist by an

orange cord, his great yellow turban, accentuated the raven black of his hair, his olive complexion, his dark eyes, his red lips”.

The Maharaja of Khetri of Rajasthan gave him the name of Vivekananda, this robe of red silk and ochre turban with which he was about to impose upon the world.

It was the first time that he had to speak before such a huge assembly. The other delegates read their prepared speeches. Vivekananda had prepared nothing while all the others read from a written text. Vivekananda let his turn go by hour after hour until the end of the day. In the afternoon, when he could no longer put off his turn he stepped up to rostrum. His face glowing like fire. Inwardly bowing down to Devi Saraswathi, the Goddess of knowledge he began to speak.

But then his speech was like a tongue of flame among the grey wastes of cold speeches, it fired the souls of the listeners. Hardly had he pronounced the simple opening words, “Sisters and brothers of America” Than hundreds arose and applauded. They rose to their feet with shouts of applause, as if they had gone mad, every one was cheering, cheering and cheering. The swami was bewildered. He wondered whether it could really be he they were applauding. He was the first to put off the formalities of the assembly and to speak to the masses in the language for which they were waiting. Silence fell again. He greeted the youngest of the nations in the name of the most ancient monastic order in the world – the vedic order of Sanyasins. He presented Hinduism as the mother of religions who had taught them the double precept, “accept and understand one another”. He

quoted two beautiful passages from the sacred books:

“Who ever comes to me, through what so ever form, I reach him”.

“All men are struggling through paths Which in the end lead to me”.

Each of the other orators had spoken of his God. He- he alone – spoke of all their gods and embraced them all in the Universal Being. It was the breath of Ramakrishna breaking down the barriers through the mouth of his great disciple. The parliament of religions gave the young orator a tremendous ovation when swamiji had finished and sat down exhausted with emotion.

The next day all the papers portrayed him as the greatest figure and the best speaker of the parliament. The unknown young monk became known through out America. His life-size portraits were posted on the road side in Chicago, with his name written beneath it, and many showed reverence to it with bowed heads.

During the following days he spoke again 12 times. Each time he repeated with new arguments but with the same force of conviction his thesis of Universal Religion without limit of time or space, uniting the whole credo of human spirit from the enslaved fetishism of the savage to the most liberal creative affirmation of modern science. He harmonized them into a magnificent synthesis which ...helped all hopes to grow and flourish according to their own proper nature. Vivekananda presented Hinduism in its essentials rejuvenated and purified of its degenerated parts as the Universal Religion. There was to be no other dogma but the



divinity inherent in man and his capacity for indefinite evolution. " Offer such a religion and all the nations will follow you". The effect of these mighty words was immense. Over the heads of the official representatives of the Parliament they were addressed to all and appealed to outside thought. Vivekananda's fame at once spread abroad and India as a whole benefitted . American press recognized him as "undoubtedly the greatest figure in the parliament of religions. After hearing him we feel how foolish it is to send missionaries to this learned nation".

The New York Herald, the Boston Evening script stated that he was a great favourite of the Parliament. It was only necessary for him to cross the platform to be greeted with acclamations. And the only way of keeping the public at the meeting, for their attention often flagged, was to announce that Vivekananda' would speak at the end.

### **The Rising Sun of The Paragon Nation Of the Human Race**

In this first hour of dawning glory- of the rising Sun- the brightness of its light extinguished the shadows. Vivekananda became the man of the hour.

What did he think of his victory? He wept over it. The wandering monk that his free solitary life with God was at an end. He had himself willed it ... or rather he had been willed by the unknown force that had dictated his mission. Any truly religious soul would certainly sympathize with his regrets. There was always an inner voice in him which said to him, "Renounce! Live in God!" He could never satisfy the one without partially renouncing the other.

### **Torments of a stormy Genius.**

There are periodic crisis which his stormy genius traversed. The torments which are apparently contradictory but really logical can never be really understood by single minded spirits – by those who have only one level of thought in their heads. Vivekananda is too richly endowed to resolve these crises. But his complexities at this time were not only of the spirit, They were inherent in the situation itself. After success his task has become more difficult. He was now in danger of being overwhelmed by riches. American snobbery smothered him with luxury and vanities. Vivekananda grew almost physically sick from this excess of money. At night in his bedroom he gave vent to cries of despair and rolled on the ground when he thought of his people who were dying of hunger. "Oh Mother," he groaned, " What have I to do with fame when my people are lying in misery".

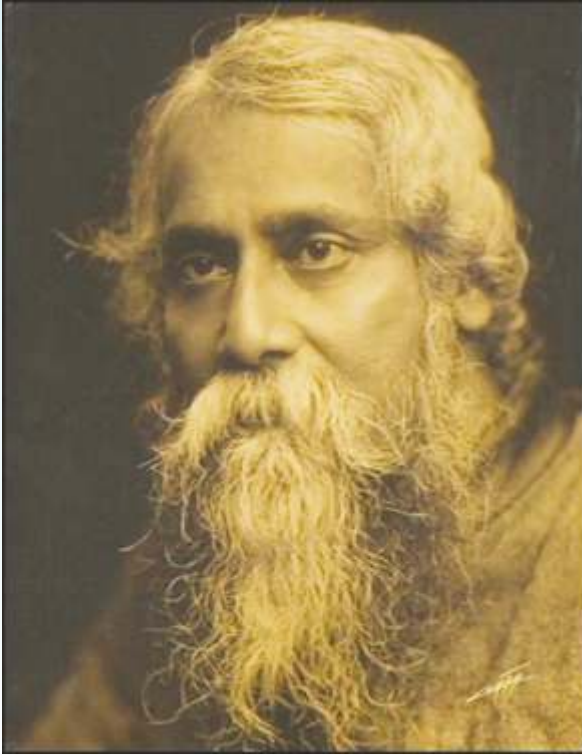
"In order to serve the cause of his unfortunate India and to free himself from the tutelage of his rich protectors"...writes Romain Rolland, "he accepted the offer of a lecture bureau for a tour of the United States": The East and the Middle West, Chicago, Iowa, Des Moines, Minneapolis, Detroit, Boston, Cambridge, Baltimore, Washington, New York, etc. But this proved a risky method: For it was a mistake to imagine that he was going to win applause as earlier. He felt repulsion at the sight of the audience who are artificial and fanatical. From that moment he was targeted by a band of clergy men who followed him spreading mean and infamous calumnies of his life and behavior in America and India. No less shameful was the action of certain Hindu

representatives of rival societies, who were offended by Vivekananda's glory spread the base charges started by malevolent missionaries. And in their turn the Christian missionaries used the weapons provided by the jealous Hindus that in America Vivekananda no longer kept to the strict regime like poverty an obligatory virtue for

sanyasins prescribed by orthodox Hinduism.

For the honor of America it must be said that his moral intransigence and integrity, his virile idealism, his dauntless loyalty attracted to him from all sides a chosen band of defenders and admirers, a group of whom were to form his first western disciples and the most active agents in his work for human regeneration.

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# Celebrating Tagore

Santibrata Ghosh

Some time back, I was startled by a statement in a book by Ilia Prigogine, a Nobel Laureate, declaring that the new physics of quantum theory and the uncertainty principle are more indicative of the world view of *Tagore* than that of *Einstein*.

This, of course, referring to the meeting between the two way back. There were two meetings in 1930. What follows are selections from the two meetings.

**Tagore:** You have been busy, hunting down with mathematics the two ancient entities', time and space, while I have been lecturing in this country on the eternal world of man, the universe of reality.

**Einstein:** Do you believe in the divine isolated from the world?

**Tagore:** Not isolated. The infinite personality of man comprehends the universe. There cannot be anything that cannot be subsumed

by the human personality, and this proves then the truth of the universe is human truth.

**Einstein:** There are two different conceptions about the nature of the universe -the world as a unity dependent on humanity, and the world as reality independent of the human factor.

(Note: Perplexed as one may be at the different ideas touched upon in their statements, there is a feeling that, as they continued, they were confining their remarks to what they themselves believed, expanding on their own metaphors. This was probably not that unexpected, given their previous work and religious backgrounds. For *Tagore*, one has to remember that he was deeply ingrained through his Brahmo religious background, in *Vedanta-Upanishadic* ideas of non-dualism including Brahman, Atman and Maya (*vide supra*). This is clearly mentioned by *Tagore* later. *Tagore's* remark (which follows) rather, refers to Brahman as the ultimate reality, ontologically. Albert Einstein's religion was dualistic with a God who can interact with the universe, with or without man.)

**Tagore:** When our universe is in harmony with man, the eternal, we know it as truth, we feel it as beauty.

*Einstein:* This is a purely human conception of the universe.

*Tagore:* The world is a human world - the scientific view of it is also that of the scientific man. Therefore, the world apart from us does not exist; it is a relative world, depending for its reality upon our consciousness. There is some standard of reason and enjoyment, which gives it truth, the standard of the eternal man whose experiences are made possible through our experiences.

*Einstein:* This is a realisation of the human entity.

*Tagore:* Yes, one eternal entity.

*Einstein:* Truth, then, or beauty, is not independent of man?

*Tagore:* No, I do not say so.

*Einstein:* If there were no human beings any more, the Apollo Belvedere no longer would be beautiful?

*Tagore:* No!

*Einstein:* I agree with this conception of beauty, but not with regard to truth.

*Tagore:* Why not? Truth is realized through men.

*Einstein:* I cannot prove my conception is right, but that is my religion.

*Tagore:* Beauty is in the ideal of perfect harmony, which is in the universal being; truth is in the universal being; truth is the perfect comprehension of the universal mind. We individuals approach it through our own mistakes and blunders, through our accumulated experience, through our illumined consciousness. How otherwise can we know truth?

*Einstein:* I cannot prove, but I believe in the

Pythagorean argument, that the truth is independent of human beings. It is the problem of the logic of continuity.

*Tagore:* Truth, which is one with the universal being, must be essentially human; otherwise, whatever we individuals realize as true, never can be called truth. At least, the truth which is described as scientific and which only can be reached through the process of logic—in other words, by an organ of thought which is human. According to the Indian philosophy there is Brahman, the absolute truth, which cannot be conserved by the isolation of the individuals mind or described by words, but can be realised only by merging the individual in its infinity. But such a truth cannot belong to science. The nature of truth which we are discussing is an appearance; that is to say, what appears to be true to the human mind, and therefore is human, and may be called Maya, or illusion.

*Einstein:* It is no illusion of the individual, but of the species.

*Tagore:* The species also belongs to a unity, to humanity. Therefore the entire human mind realises truth; the Indian, and the European mind meet in a common realisation.

*Einstein:* The word species is used in German for all human beings; as a matter of fact, even the apes and the frogs would belong to it. The problem is whether truth is independent of our consciousness.

*Tagore:* What we call truth lies in the rational harmony between the subjective and objective aspects of reality, both of which belong to the super-personal man.

*Einstein:* We do things with our mind, even in our everyday life, for which we are not responsible. The mind acknowledges realities

outside of it, independent of it. For instance, nobody may be in this house, yet that table remains where it is.

*Tagore:* Yes, it remains outside the individual mind, but not the universal mind. The table is that which is perceptible by some kind of consciousness we possess.

*Einstein:* If nobody were in the house the table would exist all the same, but this is already illegitimate from your point of view, because we cannot explain what it means, that the table is there, independently of us. Our natural point of view in regard to the existence of truth apart from humanity cannot be explained: or proved, but it is a belief, which nobody can lack-not even primitive beings. We attribute to truth a superhuman objectivity. It is indispensable for us- this reality, which is independent of our existence and our experience and our mind - though we cannot say what it means.

*Tagore:* In any case, if there be any truth absolutely unrelated to humanity; then for us it is absolutely non-existing.

*Einstein:* Then I am more religious than you are!

*Tagore:* My religion is in the reconciliation of the super-personal man the universal spirit, in my own individual being.

*Tagore* and *Einstein* met also at the home of common friend. Dr.Mendel, in the suburbs of Berlin in 1930.

*Tagore:* I was discussing with Dr.Mendel today the new mathematical discoveries, which tell us that in the realm of infinitesimal atoms, chance has its play: the drama of existence is not absolutely predestined in character.

*Einstein:* The facts that make science tend

toward this view do not say good-bye to causality.

*Einstein:* One tries to understand in the higher plane how the order is. The order is there, where the big elements combine and guide existence, but in the minute elements this order is not perceptible.

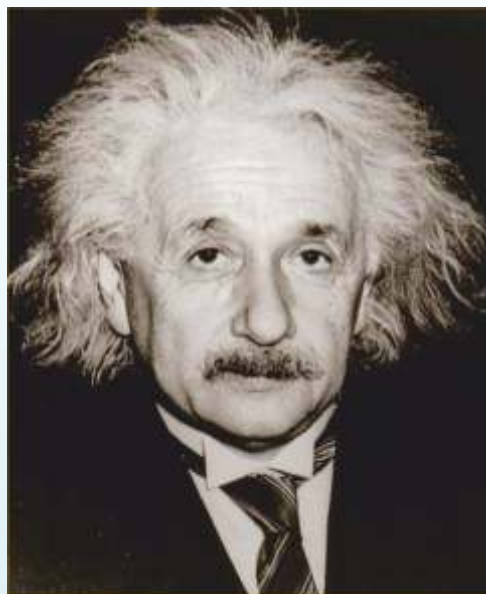
*Tagore:* Thus duality is in the depths of existence, the contradiction of free impulse and the directive will which works upon it an evolves an orderly scheme of things.

*Einstein:* Modern physics would not say they are contradictory. Clouds look as one from a distance, but if you see them nearby, they show themselves as disorderly drops of water.

*Tagore:* It is the constant harmony of chance and determination which makes it eternally new and living.

*Einstein:* I believe that whatever we do or live for has its causality; it is good however, that we cannot see through to it.

In science, we go from one metaphor to another, one model to another, but even the



best one is not the true system ontologically. The ultimate truth called Brahman is Transcendental to all, of a different quality. Unconditioned or Supreme Brahman is the universe. It is all that is (*tat sat* in Sanskrit). It is free from limits of space, time and causation. It is not to be reasoned about; not to be conceived. Supreme Brahman is described as *satchidanada*: Existence-Knowledge-Bliss, as *Tagore* has hinted in his statements.

The identity of Brahman and Atman or the Self, has been expressed in the well known Vedic dictum *tat twam asi*: That thou art. *Saguna Brahman*, the conditioned Brahman is called *Ishwara* (God).

Vedanta philosophy often uses the word *maya* to describe the creation. *Maya*, which is not essentially different from *Saguna Brahman*, is the material cause, and *Brahman*, as pure

intelligence, is the efficient cause of the universe.

*Brahman* enters into them as consciousness and animates them. Thus *Brahman*, which is transcendental, of a different quality ontologically, becomes immanent in the universe. *Tagore* has touched upon these ideas in his different statements.

We conclude quoting Prigogine: "*Einstein* emphasised that science had to be independent of the existence of any observer. ... On the contrary *Tagore* maintained that even if absolute truth could exist, it would be inaccessible to the human mind. Curiously enough, the present evolution of science is running in the direction stated by the great poet."

(Courtesy: Global Vedanta)

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### **Sri Ram Goyelji passes away**

Sri Ram Goyelji, who served at our Chennai and Kanyakumari centres passed away recently at his Mumbai residence. He had a heart attack, but the end was peaceful. A school teacher well versed in Punjabi, Hindi and English, Sri Ram Goyel took a great liking to the teachings of Guru Nanak Dev, took the AMRITA initiation and served as a Raagi (scripture reciter) in 3-4 Gurudvaras. He helped the Kendra in its Hindi translation work and in the General Administration. The Kendra prays for his soul.

### **Shrimat Swami Nithyanandaji Maharaj's Mahasamadi**

Shrimath Swami Nityanandaji Maharaj, past President of Sri Ramakrishna Tapovanam, Tirupparaithurai, Trichy dist. attained Mahasamadhi on 9.4.12. A disciple of the legendary Swami Chidbhavanandaji Maharaj, Swami Nithyanandaji was hand-picked by his Guru and educated and trained to look after the Tapovanam's main school. Swami Nithyanandaji served the Hindu Society, by conducting a large number of Antar Yogams (one day spiritual camps) and editing the magazine Dharma Chakram. Later he became the President of the Tapovanam and guided the large number of schools and colleges run

by its monks. Known for his great self-discipline, sense of duty, scriptural knowledge and Gurubhakti, Swamiji carved a place for himself in the hearts of the people. A large number of monks and lay-disciples attended both the funeral and the Yati Pooja Programme at Tirupparaithurai and paid glowing tributes to the great Sadhu. The Kendra pays its homage to Swamiji Maharaj.

### **Sri Kannan is no more**

Shri Kannan who served the Kendra through its RDP and Nardep programmes and a member of other development projects in Tamil Nadu passed away on 7.3.12. He was 50. He was suffering from Brain Tumour and was operated upon. But he passed away at Gandhigram Hospital near Dindukkal. His work with self-help groups, water-projects and children's groups is being remembered appreciatively by his friends and co-workers. The friends and workers rallied round Kannan during his last days providing him treatment, relief and consolation. Kannan's wife an inmate of Gandhigram's Sowbhagya Illam predeceased him. Kannan leaves behind him his two sons studying elementary classes. Friends are taking care of them. The Kendra workers pray for the peace of the departed soul.

## **Yoga Shiksha Shibir at Kashmir**

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

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

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

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

# Vivekananda Kendra Samachar

## VIVEKANANDA KENDRA DELHI REPORTING OF VIVEKANANDA PRASHNOTTARI PRATIYOGITA

The Vivekananda *prashnottari pratiyogita* was held by Vivekananda Kendra Delhi from the 1<sup>st</sup> of April to the 21<sup>st</sup> of May 2012. This *pratiyogita* was conducted in three stages, i.e. first the registration, in which they were supposed to appear for a test which was based on the book, "Aise Bane Hum Bhi", through which, the participant students were introduced to many Indian heroes like Nachiketa, Jhansi ki Rani, Lav Kush and Swami Vivekananda so that each one of them could benefit from these short narrations of the life of these great men. Children who secured a score of 50p.c. or above in the test were eligible for the second stage of the *pratiyogita* a one day Personality Development workshop.

The *karyakartas* received a very good response from the participating schools, where 1,637 number of students participated in the *parikhsa*, out of which 524 attended the one day workshop on Personality Development.

The next and third level of the *pratiyogita*, is the 4 days long, Personality Development residential camp, which was held from the 18<sup>th</sup> to the 21<sup>st</sup> of May 2012 in Maharaja Agrasen Institute of Technology, Rohini, sector-22, New Delhi.

The registration for the same started from 4 pm on the 8<sup>th</sup> of May. The number of participants reached 51 (40 brothers and 11 sisters) from the 191 selected students, with 35 *karyakartas* to guide these emerging young minds. The children soon started befriending each other

and a friendly and enthusiastic environment engulfed the camp. After this everyone sat for *Bhajan Sandhya* and finally the day ended with *ratri bhojan*.

In the coming days of the 19<sup>th</sup>, 20<sup>th</sup> and 21<sup>st</sup>, every morning started off with *Prarthana* at 5 am which was followed by some exercises and yoga and then *Gita pathan* in hindi. Soon after, everyone gathered for *Shram Sanskar* where all the Gans completed the duties assigned to them with great enthuse. After *Alpahar*, one and all gathered at the *Baudhik kakshya* for the *Satra*.

The *Satra* on the 19<sup>th</sup> was taken up by Smt.



Savita Vasudev, who elaborated to the children about importance of coordination, which was the theme of the day, and Dr. S. V. Eshwaranji also took up a *Satra* where he enlightened the children of the qualities one must possess to achieve one's goal in life and take one's society and nation forward. Savita Didi also took up a *Satra* the next day on patriotism and one's duty to one's own





motherland.

Following the *Satra*, everyone freshened up with a little jalpan and then all ran to the ground on the college premises to play many games which provided them with lessons along with fun. After, everyone sat down for Bhajan sandhya and then after *bhojan* all the children gathered for *Anand Mela* in which all enjoyed their fill. The days then ended with *Hanuman Chalisa* followed by *Gan Baithak* and *Deep Nimilan*.

On the last day of the camp i.e. the 21<sup>st</sup>, everyone started their day with *Prarthana* which was followed by the 108 Suryanamaskar Yagya. Bursting with energy and enthusiasm, the children then sat for the *Ahuti Satra* in which each one took up a proclamation they



would adhere to following the camp as they returned home. The parents of the children were also present in the *Ahuti Satra* which was followed by the closing ceremony in which they were all overjoyed to see their children performing Drama, Songs, a Suryanamaskar demonstration and Chorus. A book stall was installed in the premise for them to look into, and after that everyone sat for *Bhojan* which led to the completion of the 4 days long camp on a very happy, satisfied and inspired note.

## All India Yoga Shibir at Kanyakumari

VK Kanyakumari conducted Yoga Shibir from 5<sup>th</sup> May to 19 May 2012 at its Training Centre. 59 participants from all over India participated in the Shibir. There were also participants from Australia and Germany.

In *Yogabhyas*, Breathing exercises, Suryanamaskar, Asanas and Pranayama were practiced.

During the Camp, lecture sessions were held on : Concept and types of Yoga, Raja Yoga, Bhakti Yoga, Karma Yoga, Jnan Yoga, Bhagavad Gita, Swami Vivekananda, Eknathji Ranade, Story of Vivekananda Rock Memorial, Kendra Prarthana, Indian Culture, Challenges before Yoga way of life, Pursuit of Happiness, Vivekananda Kendra movement and its activities. A Special session was held on the forth coming: Sardha Shati Samaroh – 150<sup>th</sup> Anniversary of Swamiji.

Daily Manthan was held on the Lectures or from the Book : “ Rousing call to the Hindu Nation” and participants did presentations.

Omkar Dhyana and Cyclic Meditation were practiced.

Happy Assembly at night was the time for unwinding and sharing the talents by the participants. Many games were held then. Also participants presented a beautiful Drama from



Ramayana. Also Yoga demonstrations.

During the camp, visits were made to Vivekananda Rock Memorial, Kanyakumari Temple, Suchindram Temple, Bharat Gramodaya Darshan Park, Vivekananda Pictorial Exhibition, Gangotri and Wandering Monk Exhibition. Participants' also visited Marut Malai hill, trekking to the top.

Congress, and Smt. Manjusha Dixit, Lecturer in Geography at Kanya Vidyalaya, Pune.

**Vivekananda Kendra Maharashtra Prant** organised a fifteen Yoga Shiksha Shibir in Marathi medium from May 16 to 30 2012 at its Prakalpasthan at Pimpalad-off Triambakeshvar near Nasik. 25 participants

## TWO DAY SCIENCE EXHIBITION CAMP AT UMRANGSO, ASSAM

Vivekananda Kendra Shiksha Prasar Vibhag, Assam organised a Science Exhibition Training camp at Vivekananda Kendra Vidyalaya (NEEPCO), Umrangso, Assam for the students of different Vivekananda Kendra Vidyalayas on 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> May 2012. On the first two days, the students were given training in various experiments in science and on 10<sup>th</sup> May trained students performed in front of other students and other schools (GARAMPANI GOVT. HIGH SCHOOL and KOPILI HIGH SCHOOL). For this purpose 30 students were selected from classes IX and X standard. The resource persons were Sri R.N. Dixit, lecturer in Sivaji Vidya Mandir Junior Science College and State Coordinator (Maharashtra) of National Children's Science



from various part of Maharashtra took part. Topics for lectures were-Inpursuit of Happiness, Yoga-The core of Vivekananda Kendra, Ashtang Yoga, Jnan Yoga Karma Yoga, Bhakti Yoga, Indian culture, challenges before us and our response, Swami Vivekananda Sardha-Shati Samarah, Vivekananda Kendra a thought movement,

Vivekananda Kendra Prayer, Vivekananda Kendra Activity etc., Sarvasri Sriramji Agashe, Satishji Chowkulkar, Sunilji Chinchalkar and other Kendra Karyakartas gave the talks. Group discussion, study of Swami Vivekananda lectures and Kendra literature were also part of the Shibir.

Regular Yoga practices various kriyas, stream-Anubhav were regular features. Lives of Sri Ramakrishna Paramhansa, Adi Shankaracharya and Bhagini Nivedita inspired the participants. Rjya Gawate Maharaj of Nasik gave the valedictory address.

### **Vivekananda Kendra Arun Jyoti, Aalo Branch**

Vivekananda Kendra Arun Jyoti organized a camp for the students of class-VI to class-XII of Upper Subansiri, West Siang, Upper Siang and East Siang which were divided into 8 groups, 4 of brothers and 4 of sisters headed by Arun Jyoti karyakartas. V.K.V Jirdin, Aalo played host to the participants from 24<sup>th</sup> April-28<sup>th</sup> April, 2012.

The main motto of this five days camp was to develop the overall personality of the

Participants of Personality Development Camp, VKV Jirdin, Aalo



participants. This was done through many awe inspiring sessions, yoga, memory developing games, creative workshops. Eminent personalities like Shri Tuter Nima, Dr. Tape Kaye, Shri Markar Padu, Kum. Suthapa Roy, Shri Romin Rava, Shri Rupesh Mathur, Shri Taro Sindik took the sessions.

**Vivekananda Kendra Arun Jyoti**, a multidimensional service project for Arunachal Pradesh, recently conducted one Health Worker Training Camp at Dibrugarh under Health Service Forum. 23 youths from interior parts of Tirap and Changlang districts of Arunachal Pradesh participated in this five days residential camp. The camp was inaugurated on 3<sup>rd</sup> May and concluded successfully on 7<sup>th</sup> May 2012. The participants were taught various basic health aspects in the camp by Doctors and other paramedical. The basic diseases were discussed thoroughly in the camp. One physiotherapist from Tinsukia Nikhita Modi taught them one whole session on pain management. Practical sessions were taken by the nursing staffs of S.D. Sahewalla Memorial School of Nursing, a unit of Aditya Hospital, Dibrugarh.

It is to be mentioned that the Health Service Forum of Vivekananda Kendra regularly conducts health camps

in the remote parts of Tirap, Changlang and Upper Subansiri districts of Arunachal Pradesh. Along with this Health Awareness Meetings are conducted periodically.