



# YUVA BHARATI

Voice of Youth

*Vol 40 No.11 Jyaistha-Asadha 5114 June 2013 ₹.15/-*





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## CONTENTS

Editorial	03
Swami Vivekananda answers our questions-5	06
Wisdom through Stories told by Swami Vivekananda-5	08
Obsession And Transcendence -4	10
Vivekananda With Prof.John Henry Wright And Professor William James Of Harvard University	12
Rebuilding India - 3	15
True Realization Of Divinity	20
The Connecting String	24
Son of Six Mothers	27
Inside the Crushed Banyan Seeds	32

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# Invocation



*Na tatra suryo bhaati na chandra taarakam  
Nemaa vidyuto bhaanti kutoyamagnih  
Tameva bhaantam anubhaati sarvam  
Tasya bhasa sarvam idam vibhaati*

He is there where the sun does not shine,  
Nor the moon, stars and lightning.  
then what to talk of this small flame (in hand),  
Everything (in the universe) shines only after the Lord,  
And by His light alone are we all illumined.



## DOES MYTHOLOGY REINFORCE CASTE PREJUDICES?



Recently in Tamil Nadu a caste leader made a hate-speech triggering violence and inter-caste hatred. In the speech he made a reference to the mythological origins of his community and claimed that they were born of sacrificial fire and that they were the children of Shiva and Parvathi. That was an interesting claim and the demagogic

orator supplied the Puranic evidence for his claim. The Purana does exist – a latter Purana belonging to the medieval times and it has origins in the southern city of Madurai. The Hindu hating pseudo-progressives at once went for the jugular. They started claiming and criticizing Hinduism as reinforcing caste pride and prejudice and caste hatred through its mythologies.

However what the rabble-rouser as well as the pseudo-progressive Hindu bashers missed was that every community in India has such a mythological account enshrined either in a mythology or folk memory which forges a special relation with the Divinities.

The 'Valangai Malai' – a very famous and popular ritual folk song among an important community in Tamil Nadu claim them to be the children of Goddess Kali. Joe de Cruz the eminent Tamil writer points out to the abiding belief in his community that Deivayanai the celestial consort of Muruga belongs to their community. Chenchu tribes of the Andhra Pradesh claim that Narasimha was their son-in-law. The 122nd name of the Goddess in Sri Lalitha Sahasranama is Shambhavi. This name also means She is the Mother of Sambhavas – those dear to Shiva. Shambhavaas also is the name of a Dalit community in South India. Similarly many Dalit communities see Shiva as belonging to them. The famous Dalit thinker and leader M.C.Rajah, (who was a close friend and associate of Lala Lajpat Rai, Dr.Ambedkar and Veer Savarkar) had pointed out there is a tradition among the Dalits that Adi Sankara learnt his final Advaitic lesson from the Divine who came as a Dalit in Kasi and He was their community forefather. Saiva Siddhanta considers Siva as the ultimate cleaner of the worst impurities – the inner one



and thus forging an identity with the occupation of cleaning the impurities – which was considered then in many societies as defiled.

All these mythological origins, relations and status attributed to different communities are not idle stories of community pride. Far from that they served a purpose. The different occupational, social and regional communities used these mythologies to form organic relations within themselves, with other communities and also with the natural resources. For example many tribal communities have a special relation to the Vishnu at Sri Rangam. In a 16th century classic famous Vaishnavite Tamil poet Pillai Perumal Iyyengar celebrates the fierce independence of the tribal community by organically foisting it with the special relation they have with Vishnu. Many medicinal plant species are preserved by specific communities because of their centrality in the mythologies of that community. During the 20th century these community centric-mythologies have been used by social reformers and revolutionaries to promote social emancipation. For example, the dramatization of Siva coming as a tribal to bless Arjuna with the knowledge of divine weapons and the romantic marriage of Valli the tribal girl by Skanda have been popular weapons in the hands of social emancipators like Ayyan Kali in Kerala and SanKaradhas Swamigal in Tamil Nadu to promote social harmony and fight against the evils of untouchability and caste discrimination. For many nomadic communities marginalized in the dominant historical processes because of many factors like alien invasions, migrations, colonial impoverishment etc. these mythologies have provided them with self-respect and have guarded them against exploitation. For example the folk tradition of Guru Ravidas being the spiritual mentor of Rajput queen Mirabhai has been central to the social harmony and Dalit liberation narratives in North India. What is true of social communities is also true of gender minorities. Transgender in India identify themselves with both Arjuna as well as Sri Krishna – based on folk versions of Mahabharatha.

The recent isolated incident of a casteist rabble-rouser using a mythological version to boost the caste ego is definitely condemnable. However it would be foolish on our part to jettison this rich socio-spiritual literary resource our civilization has evolved because of the flaw of a single person. On the other hand we should remember for every one such demagogue there are many social emancipators who have used Indic-mythology in a positive way to enthuse confidence in the minds of the down-trodden people of India. In

fact, the Indic mythology which for an outsider or a western-educated mind looks like an untamed forest is actually a well-developed socio-psychological and spiritual science. To contrast let us see the way the Abrahamic and Indic minds work with their mythologies. The West has churned out race theories by historicizing Biblical mythology which in turn had led to bloodbaths of Nazi holocaust and Rwandan genocide to mention a few. Indic mind on the other hand has been constantly mythologizing the history thus removing all bitterness and forming positive healthy relations with other communities. Now those forces which try to read racial narratives in our epics or caste superiority in our mythologies are simply reversing this age-old process. Ultimate aim of our myth maker-seers and forefathers is of course to transcend all these relative labels using the symbols evolved through these very mythologies and embrace that great identity, which Adi Sankara requests Goddess on behalf of us all to bestow upon,

Oh! Goddess Parvati, you are my mother and Mahadeva Siva, is my father. All devotees of Siva are my brethren. All Universe is my own country.

Aravindan Neelakandan  
YB-ET

## SWAMI VIVEKANANDA ANSWERS OUR QUESTIONS~5

(Words in Italics are by the compiler)

Compiled by  
Nivedita Raghunath Bhide

*Question 5: Swamiji, can the psychical or spiritual truths be scientifically demonstrated? If yes why are they not demonstrated by anyone and if no then how can we consider them as Truth at all?*

1. What do you mean by this demonstration? First of all, there will be the subjective and the objective side necessary. Taking chemistry and physics, with which we are so familiar, and of which we have read so much, is it true that everyone in this world is able to understand the demonstration even of the commonest subjects? Take any boor and show him one of your experiments *in science*. What will he understand of it? Nothing. It requires a good deal of previous training to be brought up to the point of understanding an experiment. Before that he cannot understand it at all. That is a great difficulty in the way.

2. If scientific demonstration means bringing down certain facts to a plane which is universal for all human beings, where all beings can understand it, I deny that there can be any such scientific demonstration for any subject in the



world. If it were so, all our universities and education would be in vain. Why are we educated if by birth we can understand everything scientific? Why so much study? It is of no use whatsoever. So, on the face of it, it is absurd if this be the meaning of scientific demonstration, the bringing down of intricate facts to the plane on which we are now.

3. The next meaning should be the correct one, perhaps, that certain facts should be adduced as proving certain more intricate facts. There are certain more complicated, intricate phenomena, which we explain by less intricate ones, and thus get, perhaps, near to them; in this way they are gradually brought down to the plane of our present ordinary consciousness. But even this is very complicated and very difficult, and means a training also, a tremendous amount of education.

So all I have to say is that in order to have scientific explanation of psychical/*spiritual* phenomena, we require not only perfect evidence on the side of the phenomena themselves, but a good deal of training on the



part of those who want to see. All this being granted, we shall be in a position to say yea or nay, about the proof or disproof of any phenomena which are presented before us. But, before that, the most remarkable phenomena or the most oft - recorded phenomena that have happened in human society, in my opinion, would be very hard indeed to prove even in an offhand manner.

...There are many other wonderful phenomena happening, even at the present time, and these have all to be investigated, and not only have to be, but have been investigated all along. The blind man says there is no sun. That does not prove that there is no sun. These phenomena have been investigated years before. Whole races of mankind have trained themselves for centuries to become fit instruments for discovering the fine workings of the nerves; their records have been published ages ago, colleges have been created to study these subjects, and men and women there are still who are living demonstrations of these phenomena.

Of course I admit that there is a good deal of hoax in the whole thing, a good deal of what is wrong and untrue in these things; but with what is this not the case? Take any common scientific phenomenon; there are two or three facts which either scientists or ordinary men may regard as absolute truths, and the rest as mere frothy suppositions.

In my opinion, therefore, I go really one step further ...and advance the opinion that most of the psychical phenomena ...which I would rather beg to call the experiences of the super-conscious state of the mind, are the very stepping - stones to real psychological investigation. The first thing to be seen is whether the mind can attain to that state or not. ...Not much depends on the question whether this present consciousness continues after death or not, seeing that this universe, as it is now, is not bound to this state of consciousness. Consciousness is not co -

existent with existence. In my own body, and in all of our bodies, we must all admit that we are conscious of very little of the body, and of the greater part of it we are unconscious. Yet it exists. Nobody is ever conscious of his brain, for example. I never saw my brain, and I am never conscious of it. Yet I know that it exists. Therefore we may say that it is not consciousness that we want, but the existence of something which is not this gross matter; and that that knowledge can be gained even in this life, and that that knowledge has been gained and demonstrated, as far as any science has been demonstrated, is a fact.

We have to look into these things, and I would insist on reminding those who are here present on one other point. It is well to remember that very many times we are deluded on this. Certain people place before us the demonstration of a fact which is not ordinary to the spiritual nature, and we reject that fact because we say we cannot find it to be true. In many cases the fact may not be correct, but in many cases also we forget to consider whether we are fit to receive the demonstration or not, whether we have permitted our bodies and our minds to become fit subjects for their discovery. *Thus those who demand demonstrative proofs for the psychical or spiritual phenomena have to train themselves at least to some extent so as to understand it. Just because one does not understand certain phenomena does not mean it does not exist.* (Volume IV pages 192-195)



Truth does not pay homage to society, society has to pay homage to Truth or die.

Whatever you think, that you become. If you have to think, think good thoughts, great thoughts.

# WISDOM THROUGH STORIES TOLD BY SWAMI VIVEKANANDA~5

(Words in Italics are by the compiler)

Compiled by  
Nivedita Raghunath Bhide

**Do we really want God when we pray? When you pray, see and think of God alone**

What you want, you get. The Lord fulfils all desires. If you want to keep a certain position in society you will do so; if you want the church, you will get that and not Him. If you want to play the fool all your life with all these churches, you will have them and have to live in them all your lives. "Those that want the departed, go to the departed and get ghosts; but those that love Him, all come to Him." So those that love Him alone will come to Him, and those that love others will go to wherever they love



founder and also] a follower of the Sikh religion.

One day he went to the Mohammedans' mosque. These Mohammedans are feared in their own country; just as in a Christian country no one dare say anything against their religion. . . . So Guru Nanak went in and there was a big mosque, and the Mohammedans were standing in prayer. They stand in lines: they kneel down, stand up, and repeat certain words at the same times, and one fellow leads. So Guru

Nanak went there. And when the mullah was saying "In the name of the most merciful and kind God, Teacher of all teachers", Guru Nanak began to smile. He says, "Look at that hypocrite". The mullah got into a passion. "Why do you smile?"

"Because you are not praying, my friend. That is why I am smiling."

"Not praying?"

"Certainly not. There is no prayer in you."

The mullah was very angry, and he went and

The drill business in the temples and churches-kneeling down at a certain time, standing at ease, and all that drill nonsense, all mechanical, with the mind thinking of something else. ...all this has nothing to do with real religion. . *When we pray to God do we really think of God alone? Just because we are following certain practices and doing some prescribed actions does not mean we are really praying God.* There was a great prophet in India, Guru Nānak, born [some] four hundred years ago. Some of you have heard of the Sikhs-the fighting people. Guru Nanak was [the

laid a complaint before a magistrate and said, "This heathen rascal dares to come to our mosque and smiles at us when we are praying. The only punishment is instant death. Kill him".

Guru Nanak was brought before the magistrate and asked why he smiled.

"Because he was not praying."

"What was he doing?" the magistrate asked.

"I will tell you what he was doing if you will bring him before me."

The magistrate ordered the mullah to be brought. And when he came, the magistrate said, "Here is the mullah. [Now] explain why you laughed when he was praying".

Guru Nanak said, "Give the mullah a piece of the Koran [to swear on]. [In the mosque] when he was saying 'Allah, Allah', he was thinking of some chicken that he had left at home".

The poor mullah was confounded. He was a little more sincere than the others, and he confessed he was thinking of the chicken, and so they let the Guru go. "And", said the magistrate [to the mullah], "don't go to the mosque again. It is better not to go at all than to commit blasphemy there and hypocrisy. Do

not go when you do not feel like praying. Do not be like a hypocrite, and do not think of the chicken and say the name of the Most Merciful and Blissful God".

A certain Mohammedan was praying in a garden. They are very regular in their prayers. When the time comes, wherever they are, they just begin, fall down on the ground and get up and fall down, and so on. One of them was in a garden when the call for prayer came, so he knelt there prostrate on the ground to pray. A girl was waiting in the garden for her lover, and she saw him on the other side. And in her hurry to reach him, she did not see the man prostrate and walked over him. He was a fanatical Mohammedan--just what you call here a Presbyterian, the same breed. Both believe in barbecuing eternally. So you can just imagine the anger of this Mohammedan when his body was walked over--he wanted to kill the girl. The girl was a smart one, and she said, "Stop that nonsense. You are a fool and a hypocrite".

"What! I am a hypocrite?"

"Yes, I am going to meet my earthly lover, and I did not see you there. But you are going to meet your heavenly lover and should not know that a girl was passing over your body." (Volume IX – Page 232 to 234)

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## UNDERSTANDING MIND

Prof. P.T.Santha

**F**or vasana purgation, we must plunge into activity. All activities are noble and great if under taken in the right attitude. There must be the right mental adjustment to bring out the best efficiencies in the man of action. Then alone a sense of peace can come to his heart. This is the true reward of all right activity. The Lord advises us how we should discharge our duties and act in this world.

Karmanyevadikaraste maa phaleshu kadacana

Ma karmaphalahaturbhoomaate sangoustvakarmani(2.47)

To work alone is your privilege; never to the fruit thereof. Let us work; let our activities be inspired, discovering a joy in performing actions themselves. Anxiety for the fruit would puncture our efficiencies and flatten our abilities to serve in a chosen field .so, we find an efficient batsman who gets 99runs off 60 balls, takes almost two overs for that ONE run! Over -anxiety for the century sometimes gets him out at 99. Regrets of the past, excitement in the present and anxiety for future-drain our energy and render us incapable of handling even simple situations.

Renouncing attachment, keeping yourself in balance both in success and failure, act diligently in all fields-this poise in action is yoga.(2.48)

Far more ignoble is desire-prompted action than desireless and selfless activity; seek your refuge in mental peace; those who seek rewards are indeed ever wretched. (2.49)

Why should one worry about the unborn future and become inefficient in the present? mental tranquility towards all the varied happenings around is yoga(samatvam yoga ucate) yoga is dexterity in action(yogaha karmasu koushalam) To act without mental agitations, efficiently, without allowing the fear of failure to dissipate their vitality is in itself yoga .An integrated mind-intellect sees clearly, judges rightly, thereby achieves the best.

The mind which follows in the wake of the wandering senses, carries away one's discrimination, as the wind carries away a boat in the ocean (2.67) the outer world of objects whips only that man who lends power to the objects to smother him! one can detach oneself from the lower by attaching to the

higher; thus when our personality identification climb into higher and higher factors, the lower levels get controlled. Through karma yoga, Bakthi yoga or gnana yoga, by following any one of them according to one's temperament, one can overcome one's attachment.

The self-controlled man, moving among the objects, with his senses under restraint, free from both attraction and repulsion, attains peace.(2..64)

As unto the brimful and still ocean flow the waters, so is the Muni into whom desires flow-  
he, not a desirer of desires attains peace.

A p o o r y a m a n a m a c a l a p r a t a s h t a m  
s a m u d r a m a a p a h a p r a v i s h a n t i y a d v a t

Tadvatkamayam pravishanti sarve sa  
santimapnoti na kamakamila (2-70)

Although millions of gallons of water reach the ocean through various rivers, yet the level of water in the ocean remains the same. Similarly, eventhough infinite number of sense-objects may pour in their stimuli, and reach the mental zone of the Perfect Man through his five sense channels, they donot create any commotion in his bosom.

Such an individual is called a man of Perfection. Such an individual alone can truly discover peace and happiness in himself

*to be continued...*

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# VIVEKANANDA WITH PROFESSOR JOHN HENRY WRIGHT AND PROFESSOR WILLIAM JAMES OF HARVARD UNIVERSITY

Dr.K.M.Rao

During his stay in Boston the Swami saw many of his old friends, among them Professor John Henry Wright, with whom he had a long talk on the afternoon of March 27. The Swami recounted his experiences since last meeting the professor, speaking as a son to a proud father; for, as the Swami had once written, he had been the first man to stand as his friend in America. The professor was delighted to see the Swami again. To his wife he wrote: "He (the Swami) is become so much gentler, and wiser and sweeter. Indeed, he is most charming...(He) has evidently swept professor James off his feet. Miss Sibbens told me this evening that he (Professor William James) was going into Boston to hear his talk at every opportunity."

From Boston the Swami travelled on March 30 to Chicago, the city of his first triumph in the Western World. Here he held a number of successful classes arranged by his friends. He remained in Chicago about two weeks and on April 11, returned to New York. There he worked on his Harvard lecture on the Vedanta Philosophy, which was going to be printed, adding explanatory notes to it. On April 13 he gave a brief talk to the students of the Vedanta Society on "The Chief Principles of Vedanta and its prospects in America".

## RHAPSODY OF DIVINE ELOQUENCE

Great souls are not always serious. This power of complete relaxation was as much a part of the Swami's greatness as were his intellectual powers and spiritual realizations. One would like to know the personal temperament, the personal incident, the human side of a teacher as well as his words of revelation. Those who live in the personal environment of great men love them for their human qualities, and it was

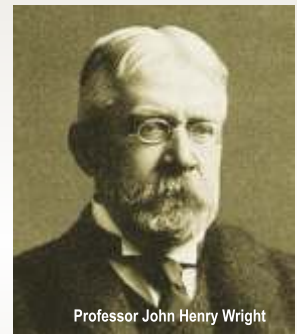
so with the disciples and admirers of Swami Vivekananda. They made every effort to divert his mind and found that the diversion made him deliver his message all the clearer. Several of his most intimate friends, persons of positions and wealth in the western world, understood his needs for rest and recreation, and invited him to spend short holidays at their residences.

There he was allowed absolute personal freedom. Did he desire to talk; they would listen with rapt attention. Did he desire to sing the song of his own land, he could do so freely. If he sat in silent abstraction they left him to his mood.

There were times when he would break the silence of the days in a rhapsody of divine eloquence, and then again he would talk on matters that required no mental concentration. After giving some lectures that throbbed with spiritual power and realization, he would often dance in glee saying, "Thank God, it is over!" He would come down unexpectedly from the mountain tops of insight to the levels of childish simplicity in a moment. His indifference to money was characteristic. It is told by his American disciples how he would often look with dread upon money he had received from friends for his own use and would give it away freely to the poor or to those in need.

## DIVINE RESTLESSNESS

There were times when he would say, 'Oh! The



Professor John Henry Wright



body is a terrible bondage!"... and it would seem to all as though the spirit in him were chained in agony to the fetters of the flesh. Such moments often came to him, as for example, when he wrote his poems, "My play is Done" and "The Song of the Sannyasin", and here and there is scores of his letters" this divine restlessness is evident. To cite his words from a letter dated January 25, 1896 to Mrs.Bull:

"I have a note book which has travelled with me all over the world. I find there in these words written seven years ago: "Now to seek a corner and lay myself down to die!" yet all this karma remained. I hope I have worked it out. It appears like a hallucination that I was in these childish dreams of doing this and doing that. I am getting out of them...perhaps these mad desires were necessary to bring me over to this country. And I thank the Lord for the Lord for the experience.

#### Dual consciousness

When his disciples found him in such moods, they feared that the hour of deliverance might come suddenly and the body drop. So they rejoiced to see him in his lighter moods. The human side of the Swami bound his disciples to him in deep human love. But at any moment the saint and prophet in him might emerge. One disciple was one day suddenly made conscious of the Swamiji's true nature. The Swami was enjoying himself heartily, but when the disciple asked him a question concerning religion, his countenance instantly changed, and gave place to the revelation of the highest spiritual truths. "It seemed," the disciple later said, "as though the Swami had all of a sudden cast a side the layer of that consciousness in which he had been enjoying himself and made me aware of other layers "behind" the network of charging personality." But it was more than the power to transfigure his consciousness suddenly from fun to holiness and Jnana that



Professor William James

he manifested. He was actually possessed of a "dual consciousness" while he might be playing, as it were, on the surface of his personality, one was made aware at the same moment of the might flow of the immense depths beneath.

#### Swamiji's divine sojourn in America

He was all spirit and not body:

There were many aspects of the Swami's personality and teachings during his stay and America. According to his disciples: "Each hour of the day there would be some new idea, some new human sweetness, some illuminating thought on the vastness of the soul and divinity of man, some new, boundless hope, some startling original plan that would radiate his personality." One disciple said, "simply to walk on the city streets with him meant to be translated to marvelous worlds of thought or power suddenly from the sheerest fun." Still another records "He always made one feel that he was all spirit and not body, and this in spite of the fact that his magnificent physical frame irresistibly attracted the attention of everyone." All his friends recognized in him "a grand seigneur", as Mrs. Francis Legget so aptly remarked. Truly he was, as the American papers spoke of him, "the Lordly Monk." And on occasions, this innate majesty of the Swami could assume almost superhuman proportions. In the words of a disciple: "It would be impossible for me to describe the over-whelming force of Swamiji's presence. He could rivet attention upon himself, and when he spoke in all seriousness and intensity...there were some among hearers who literally exhausted. The subtlety of his thoughts and arguments swept them off their feet. In one case I know of a man who was forced to rest in bed for three days as the result of a nervous shock received by a discusses as the result of a nervous shock received by a discussion with the Swami. His personality was at once awe-inspiring and sublime. He was a marvelous combination of sweetness and irresistible force, verily a child and a prophet in one. Many are the descriptions of his ideas and personality at this period. By 1896 most of his detractors had

been silenced and his reputation as a religious teacher of absolute purity and unparalleled integrity had been established. He was revered and loved by some of the finest minds in the land, and prominent and women in all fields of thought—scientists, artists, philosophers—respected him. He had been given public reception at Harvard University in 1896.

#### Vivekananda the Paragon of Vedantist

It was at this time that the Swami met the distinguished Professor William James of Harvard University at dinner at the residence of Mrs. Ole Bull. After the dinner the Swami and the Professor drew together in earnest and subdued conversation. It was midnight when they rose from their long discourse. Eager to know the result of the meeting of these two great minds, Mrs. Bull asked, "Well, Swami, how did you like Professor James?" He replied, in a sort of abstract way, "A very nice man, a very nice man" laying emphasis on the word nice. The next day the Swami handed a letter to Mrs. Bull with the casual remark, "You may be interested in this". Mrs. Bull read and to her amazement saw that Professor James, inviting the Swami to meet him at his own residence for dinner a few days later, had addressed him as "Master". The tribute of Professor James' regard for the Swami is evinced, on many occasions, in his writings, and he speaks of deferentially as "that paragon of Vedantists", in connection with "monastic mysticism" in his book 'PRAGMATISM'. He also quotes from the Swami's "Raja-Yoga" and Jnana-Yoga in the "Varieties of Religious Experience". In his celebrated essay, "The Energies of Man" he speaks of a University professor who underwent the Raja-Yoga practices as a cure for nervous disorders, and who received thereby not only physical benefits, but intellectual and spiritual illumination as well. In this essay Professor James was describing his own experiences of the Raja-Yoga practices as instructed by Swami Vivekananda.

#### The Swami who walked with God

The Swami's purpose in all his lectures was not to placate world-thought but to lift it, and in this purpose he never temporized. In less than two and half years of work in America, he had

made a profound and indelible impression on the American mind; he had broken the back of the malignant and deep-rooted bigotry that had existed towards India and Hinduism. He had set thousands of people thinking; he had given the courage to break loose from old meaningless forms of religion; and he had enabled them to



discover the harmonizing essence of religion itself in the eternal truths of Vedanta. He had devoted his concentrated and illumined thought to the formulation of those truths, so that the modern western mind could grasp them and adapt them to its scientific and rationalistic culture; he had taken endless pains to teach a few disciples with great intensity, as well as to saw his message liberally over the land. He had bestowed upon hundreds and thousands incomparable and invaluable gift of spiritual awakening. He had left behind a legacy of literature that has today taken its place among the great religious works of the world. The substance of his work in America can never be lost; on the contrary, it has become a dynamic spiritual heritage of America. Surveying the history of his work, one sees the Swami moving through the west as some mighty and resplendent light. A Plato in thought, a Savonarola in his fearless outspokenness, adored as a Master and as a prophet, he moved among his disciples as some great Bodhisattva. Some looked upon him as a rishi of the Upanishads, some as a Sankaracharya, others even as a Buddha or a Christ, and all regarded him as the embodiment of Highest consciousness, as one speaking with authority, having realized the Divinity he preached. His hands raised in continual benediction, his voice thundering the Gospel of Vedanta, his face beaming with love and goodwill, Swami Vivekananda lives in the memory of America as the man with a message, "One who walked with God."

## REVAMPING THE EDUCATION SYSTEM

Prof. P.Kanaga Sabapathy

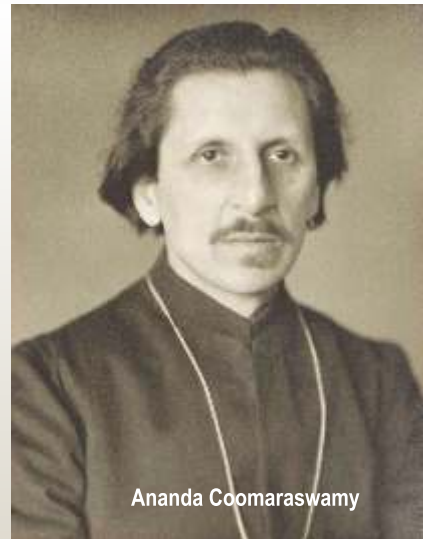
**E**ducation is the gateway to life. It plays a dominant role in transforming the lives of persons. The thoughts, approaches and world views get shaped in schools and colleges. Hence the education system is critical to the destiny of nations.

India was known for her high quality of education since the ancient times. The nation remained a source of abundant wisdom, torch bearer of knowledge, pioneer in diverse fields and builder of institutions that enabled people to lead purposeful lives. All these were possible due to the superior system of knowledge sharing that existed during those times.

The entry of the alien forces and their subsequent domination of the country created difficulties to the well-functioning educational systems. The introduction of the Macaulay method of education during the 1830s led to large scale destruction of the native systems. The educational system subsequently got completely westernized over the years.

The modern system is largely artificial and makes very little effort to educate the child. The 'man- making education' that Swami Vivekananda advocated is almost absent in the contemporary system. Value based education remains neglected, in spite of its emphasis by the higher judiciary and committees appointed by the governments.

The first ever survey among school children carried out by the International Forum for India's Heritage revealed that the higher the classes, the lesser was their happiness with the contents of education, teaching, examination and the whole system. Moreover, not many of them felt that education promoted an all-round growth. Their requirements were different. 91 per cent of them however, noted that they would be benefited by the induction and teaching of Indian culture in the school



Ananda Coomaraswamy

curriculum.

Every country takes serious efforts to teach its true history. But unfortunately the Indian children are deprived of learning it and as a result know very little about the glory and



greatness of the nation which inspired the rest of the world for several centuries since the earliest periods. They also do not know much about the difficult periods in the history of the nation, the untold suffering faced by their forefathers and the sacrifices of their valiant heroes.

They are not exposed to their surroundings. They find it difficult to apply the concepts that they study to their lives. Education has become mere pass ports for students to get jobs and earn money. Very little is taught to train the minds of children in the most productive and creative of ways.

The situation in higher education is equally disturbing. In most of the areas, there is nothing original. The courses and the text books almost totally depend on the western concepts and theories. Books written by the foreign authors are a compulsory part of the process and the universities feel that only such books are best suited for the Indian conditions.

We produce millions of educated people who know little about the country and her contributions to the development of knowledge systems over the centuries. We have economic professors who have never even seen the *Arthashastra*, the first book on economics in the world, occupying university positions; physicians who have little knowledge about the contributions of *Shushruta*, the first surgeon in the world and mathematic teachers who do not know much about *Aryabhatta* or the origin of numbers. The level of illiteracy is more when it comes to the specialized subjects. How many of our educated people are aware that there is abundant material with us in fields such as logic, phonetics, architecture and metallurgy?

Higher education does very little to open the eyes of students to see what is happening in front of them. As a result the economic students get their degrees without even realizing that the driving force of the Indian economy is their own family systems, traditions and culture. Instead they are taught to belittle and curse the very foundations that sustain them.

Students spend most of their time discussing theories that are either redundant or have very little relevance. The western concepts and theories are based on their backgrounds, belief systems and experiences. Many of the modern theories in fields such as economics and management that are discussed in class rooms have already failed to provide results even in their places of birth.

We are producing graduates who are mere imitations of the system. They lack the capacity to relate to things. In the name of modern education, the natural abilities of millions of youngsters are being butchered in class rooms. The students getting out of institutions are made to feel like orphans.

Even during the early twentieth century, Ananda Coomaraswamy described the impact of British education on Indians: "It is hard to realize how completely the continuity of Indian life has been severed. A single generation of English education suffices to break the threads of tradition and to create a nondescript and superficial being deprived of all roots – a sort of intellectual pariah who does not belong to the East or the West, the past or the future. The greatest danger for India is the loss of her spiritual integrity. Of all Indian problems the educational is the most difficult and most tragic."

India has been rising as a power. Her strong fundamentals are being recognized all over the world. All predictions point to a better economic future. In spite of the wrong approaches and poor understanding by the educated sections, the country is progressing.

In this connection, we have to take immediate steps to revamp the educational system. There are many issues that require immediate attention. We require young people with higher value systems, commitment, confidence, sense of responsibility and patriotism. We need people with originality, creative abilities, entrepreneurship and empathy.

We need leaders and visionaries who can direct the destiny of this great nation along the right path. The education should nurture the inborn talents and finer qualities of the younger generation. It should enable them to identify their inherent strengths and bring the best out of them. It should make them the best human beings, contributing to the all-round development of their surroundings and the nation.

To make it happen, a complete revamping of the education system is required. Mere cosmetic changes are not enough. Almost a century earlier, Sri Aurobindo advocated national education: "... the full soul rich with the inheritance of the past, the widening gains of the present, and the large potentiality of the past, can come only by a system of National Education. It cannot come by any extension or imitation of the system of the existing universities with its radically false principles, its vicious and mechanical methods, its dead-alive routine tradition and its narrow and sightless spirit. Only a new spirit and a new body born from the heart of the Nation and full

of the light and hope of its resurgence can create it .....

The western countries have been facing serious crisis in spite of their advancements in science and technology. Their lives at the personal, family and social levels are in turmoil. With all their 'modern' economic theories, many of which fetched Nobel prizes, they have not understood even the most basic lessons in economics.

India needs new systems, new courses, new theories, new text books and new approaches. The nation has to make a firm decision to revamp the existing system, as we have already lost more than six precious decades. Contemporary developments clearly prove that India has all the required fundamentals to create her own destiny without looking at others. Hence we have to begin the process in education and set the stage for a new India.

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1. Ananda Coomaraswamy, *The Dance of Siva: Fourteen Indian Essays*, The Sunwise Turn, New York, 1918
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# TRUE REALIZATION OF DIVINITY

[Adi Shankracharya Jayanti-15 th May]

Rajesh Pathak

One day as always with his disciples Acharya Shankar [Adi Shankracharya] was on his way to take routine daily bath in Ganga that he came across a Chandala[out-caste] heading towards him in utter insolence, with his four dogs in a row behind him.

Afraid lest he should be defiled by his contact, Shankar yelled, "O Chandala! Keep yourself away, and make the way for us."

Not so ignorant as to discern the intention of Shankar, Chandala answered, laughing aloud derisively "Whom are you saying to move Soul or physical body? Soul is all pervading and immutably pure by nature therefore, neither can it be moved nor can anybody be defiled by it. If you are calling body to move then, being inert, how could it do so itself? And, moreover, in what manner your body is different from the other ones? You are falsely proud of yourself being steadfast in union with Brahma [Super-Being]. Metaphysically is there any distinction between Brahmin and Chandala? Is the image of sun formed in the water of Ganga different from the one formed in the wine? Is it what your Brahmagyan[divine wisdom] all about?"

Hearing these eye-opening sermons from



Chandala, Shanker got stunned and ashamed of himself. It occurred to him that it must be a Devlila [an act of God] to teach him what the true realization of Divinity is. And, then and there he began to pray "Who knows all beings one and equal, and behaves accordingly He only is my Guru. I pay many-many salutations to His feet!" Suddenly, Chandala and dogs disappeared and Shankar saw Divine-being Mahadev appeared before him, showering his blessing on him.

[Refer: Acharya Shanker –By Swami Apoorvanand, Ramkrishna Matha]

**VIVEKANANDA KENDRA  
GENERAL BODY MEETING 28.04.2013**

The General Body of the Vivekananda Rock Memorial and Vivekananda Kendra met at Chennai on Sunday the 28<sup>th</sup> April 2013 under the Chairmanship of Shri P.Parameswaran, the President of Vivekananda Kendra. Prominent members of the Vivekananda Kendra from different parts of the country attended the meeting.

The present Managing Committee consists of:

President	Shri P.Parameswaran
Vice-President	Shri A.Balakrishnan Su.B.Nivedita
General Secretary	Shri D.Bhanudas
Treasurer	Shri M.Hanumantarao
Joint General Secretaries	Su. Rekha Davey Shri Pravin Dabholkar Shri T.Kishore Tokekar
Members	Dr.M.Lakshmikumari Shri S.Gurumurthy Shri R.N.Venkatraman Shri T.S.Krishnan Shri R. V.S.Marimuthu Shri Vishwas R Lapalkar Su. Aparna Palkar Shri Dipok Kumar Borthakur Shri Ranganath L Kulkarni Shri N.Krishnappa Prof. K.V.Varadarajan Shri M.D.Srinivasan Dr. R.Vanniarajan Shri Ishwari Prasad Gupta





**When an electron  
vibrates,  
the whole universe  
shakes  
along with it.**

**-Sir Arthur Eddington (Physicist)**

Yuva bharati - 22 - June 2013



One atom  
in this  
universe  
cannot move

without  
dragging  
the whole world  
along with it.

*- Swami Vivekananda*



# THE CONNECTING STRING

Aravindan Neelakandan

Consider a cellular scientist searching for the mystery of an ancient Eastern medical system, and researchers studying microbial systems and physicists studying galaxies light years away. What can these three discover in common?

For Helene M. Langevin, then a clinical endocrinologist it started with her frustrations at the results of western medical treatment of chronic pain patients. The patients often got not pain-relief from these treatments but started living with the pain. So Dr.Langevin started researching the alternative systems of medicine and ended up learning acupuncture. After a decade she reveals how with the help of this eastern discipline the modern medical science is beginning to uncover connections within the whole organism which so far the mainstream science has neglected or paid less attention. What she reveals may be a fundamental flaw in the very medical system in the western medicine:

Connective tissue is something of an orphan child in medicine: although it is an integral part of the musculoskeletal system, connective tissue is basically absent from orthopedic textbooks, which deal principally with bones, cartilage, and muscles. Orthopedic interest is almost exclusively restricted to the "specialized" connective tissues such as tendons and ligaments,

which connect bone to muscles and to other bones, respectively.

She points out also that even now the growing interest in the connective tissues is only at a cellular level, revealing the dominance of reductionist approaches, rather than at the level of the organism as a whole. She explains what happens when an acupuncture needle is twisted inside a patient's body:

After dissecting some of the tissue we had manipulated, we saw that the fibroblasts residing in the connective tissue as far as several centimeters away from the needle began to reorganize their internal cytoskeleton and change shape, becoming large and flat.

There is also a strong correlation between connective tissues and the meridians of the acupuncture according to Dr.Langevin.

The mysterious "acupuncture meridians," defined as lines or tracks connecting acupuncture points, also may be related to connective tissue, as they seem to be preferentially located along connective-tissue planes between muscles, or between muscle and bone. We have found that more than 80 percent of acupuncture points in the arm are located along connective-tissue planes.

The ancient eastern medical systems have

tapped into the dynamic nature of this connective tissue which the western medicine has stubbornly refused to study. The human body is more connected at the very physical level than the Cartesian medical science has presumed and the connections are more dynamic than the medical establishment imagined.

Elsewhere another dimension of similar dynamic connectivity is getting revealed – this time in a microcosm. Modern digital connectivity is based on the movement of electrons. The computer, the cell-phone, television – all these are based on the technologically controlled movement of electrons. Now scientists are discovering a similar electronic connectivity permeating the planet – through micro-organisms and these connections have been evolving and existing for billions of years and they have played important role in shaping the evolution of our species as well as our planet. Physicist Mohamed Y. El-Naggar and biologist Steven E. Finkel show how the bacteria have been functioning for billions of years as 'microbial nanowires' connecting the planet together in a web of life:

Bacteria, the planet's oldest organisms, are able to transfer the charged particles to a variety of acceptors, including some at great distances. For instance, we now know that some anaerobic bacteria gain energy through electron transfer to inorganic minerals, and even to synthetic surfaces, hundreds of cell-body lengths away.

The scientists point out that this has also brought into question the concept of the boundaries of an organism – with such

intimate connectivity it is hard to say where one organism ends and another begins or whether the so-called individual organisms are part of a mega-organism. Commenting on these two developments in the editorial of the reputed magazine 'The Scientist', its editor Mary-Berth Aberlin states:

Yes, we are all connected—and always have been, long before we could phone a friend, eavesdrop on microbial and molecular crosstalk, or begin to know how to strengthen and secure our most precious natural bonds.

Meanwhile the astro-physicist Jörg Dietrich of the University of Michigan and his team are studying Abel 222 and 223, galactic clusters approximately 2.7 billion light years away. They discovered filaments of hidden matter connecting these galactic clusters. What is true of these two galactic clusters is also true of entire universe. Theoretical physicists at Max Planck Institute have released the picture of the best simulation of  $10^{10}$  hidden matter particles as they inhabit and interact in our universe from the beginning of the cosmos to the present. The generated simulation is remarkably similar to a network of connections – not unlike the neural connections that pervade our body or more like perhaps the unnoticed connective tissues which make many indigenous medical systems work, or the more hidden but pervasive microbial bio-electronic planetary connections which even today shape the evolution of the planet.

In other words the 'connections' or the hidden connections, seem to be a basic archetype embedded in Nature at all levels – from the macrocosm to microcosm through biocosm. David Bohm one of the greatest



theoretical physicists and a chief architect of modern quantum physics considered the possibility of such a basic connection at the root of all existence. He called this 'implicate order'. Bohm states:

...in the Implicate Order the totality of existence is enfolded in each region of space and time. So whatever part, element or aspect we abstract in thought, this still enfolds the whole and is therefore intrinsically related to the totality from which it has been abstracted. Thus wholeness permeates all that is discussed.

David Bohm's words are interesting because he connects the connectivity or wholeness as something basically fundamental to the physical universe and to the conscious awareness revealed in abstraction. The connections we discover at every level of existence may then be the reflection of both these primordial archetype enshrined in the fabric of space, time and consciousness.

In Indian common talk we have a term 'Indrajala'. Usually when we look at some exceptionally beautiful scene of nature we exclaim that it is pure 'Indrajala' – magic Indra weaves. Indra's magic also has another name in spiritual literature. It is called 'Indra's Net'. It is a very ancient metaphor that was developed in India to explain the deeper inner-connectivity we encounter at all levels of our searches and experiences. What we marvel as beauty is essentially this realization of an inner connectivity. The metaphor of Indra's Net is derived from the mythological account of Indra's court where there hangs a network of chains and jewels above his court. Each pearl in the net reflects every other pearl and there is infinite number of pearls. In fact everything

that exists or that has existed, or will exist, is a pearl in Indra's net. Not only is every pearl tied to every other pearl by the strings of the web but on the surface of every pearl is reflected every other pearl. This is the mythical Indra's Net.

Sri Krishna takes this a step forward. In Bhagavad Gita (7:7) Sri Krishna declares that He as the impersonal Brahman pervades as the connecting string of manifold existence. Brahman is the primordial and basic connectivity that permeates entire existence. And we are discovering again and again the infinitesimal drop in the body of that Brahman which as a string connects all eternity in space and time; matter and energy.

#### For Further Reading:

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- Mohamed Y. El-Naggar and Steven E. Finkel, Live Wires, The Scientist, May 1 2013
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# SON OF SIX MOTHERS

Dr.K.Subrahmanyam

**M**others bear and bring up children. Their bringing up is threefold. Their concern is basically the protection of their offspring. Next, they foster their growth. The rise is not restricted to the bodily growth. So they educate them emotionally and intellectually as well. Finally, their fulfillment of bringing up lies in the self-luminous spiritual unfoldment of sons and daughters.

Initially it is through physical contact in the womb, on the lap and in the waist that mothers ensure protection and growth of the children.



Next, by constantly looking at them wherever they are, children are taken care of. Finally, by constantly thinking of them, the children are fostered to the heights; positively to the peaks of perfection. For full and ideal growth, mothers have to play many roles while bringing up their offspring. Or many mothers have to come together to bring up a child righteously to a state of perfection. In mythology Shanmukha or Subrahmanya was

brought up by six mothers. Sri Rama in the Ramayana has six mothers. One is his own biological mother and the other five are mothers because their children are the brothers of Sri Rama. Sumitra's two children, Kaikeyi's one son are his brothers. Guha's mother, Sugriva's mother and Vibheeshana's mother too are Sri Rama's mothers because he goes on adding their children to his list of brothers.

In the recent past, Swami Vivekananda was brought up by six mothers. The first mother was Bhuvaneswari Devi, the Biological Mother who gave him birth. In every positive way, she moulded his character and facilitated his growth on right lines. All her other children were loved by Swami Vivekananda. The brotherhood was initially confined only to the children born to Bhuvaneswaridevi. At the appropriate time Swamiji was entrusted to the care of Holy Mother Sri Sarada Devi, the second mother. As preceptor's wife Sri Sarada Devi played a prominent role in expanding his heart emotionally through love. And Swamiji's feelings of brotherhood extended to all the disciple-children of S r i Ramakrishn a a n d S a r a d a Devi. After



Sri Ramakrishna's mahasamadhi, Holy Mother Sarada Devi handed over Swamiji to Mother Bharath, the third mother, for further education and training on her lap. From Calcutta to Kanyakumari Swamiji as a wandering monk travelled the entire length and breadth of India. Mother Bharath (the National Mother) showed her children to Swamiji and trained him to extend his love and affection towards them all. Swamiji's heart went on expanding both with love and concern when he found his brethren poor, ignorant and oppressed. More than anything, he was indulgently concerned about their inertia and long slumber. He found their slavery to be the result of their stupidity. Therefore, at the southern-most tip of India, standing at the feet of Mother Bharath on the lone rock, amidst the three seas, he exhorted at the top of his voice with an intense feeling of brotherhood "Arise, awake and stop not till the goal is reached". Pleased with the growing heart of fellow-feeling, Mother Bharath (National Mother) felt fulfilled and happily handed over her dear son to Mother Earth (the fourth mother) by directing his heart of growing brotherhood to shower its love on all over the earth en route to Chicago. Mother Earth (International Mother) received the son and took him to Chicago showing her children in many a foreign country such as Hongkong and China. All types of people are but the children of Mother Earth and Swamiji's heart went on expanding, showering his love on all people of all colours and countries.

Mother Earth was fully pleased with the growth and unfoldment of Swamiji's love and brotherhood. On the 11<sup>th</sup> of September 1893, at the Parliament of Religions, when Swamiji stood in front of the audience in the hall of Columbus at Chicago, the International Mother handed him over to the Cosmic

Mother, Viswamatha (the fifth mother) for further training in expansion. In no time, the Cosmic Mother blessed the Swamiji with a universal vision and his heart was full to the brim with ambrosia of love and brotherhood. It began to overflow and the address therefore was 'sisters and brothers'. There were about 7000 people. All of them were from various places and cultures appearing to him as his own brothers and sisters assembled in America. His brotherhood blossomed to the full and so there was applause from all the hearts like the lotuses responding to the e n d e a r i n g light of Sun at dawn.

Viswamatha was happy to see her son Vivekananda loving all her other children with the fervor of oneness in u n i v e r s a l brotherhood.



Now it is the turn of the Cosmic mother to hand over the loving heart of Swami Vivekananda to the Spiritual Mother (the sixth mother). She (Spiritual Mother) trained him very intensely and on the 4<sup>th</sup> of July 1902 Swami Vivekananda's heart expanded to infinity showering his love on all including all species. The biological body could not contain it and so it dropped allowing his heart to embrace all forever in oneness.

**"Expansion is life; contraction is death."  
LOVE EXPANDS.**

# INSIDE THE CRUSHED BANYAN SEEDS

Aravindan Neelakandan

The old man was alone in the silence of that deserted big hall when the younger one entered. The old man had a flowing white beard and his eyes were closed. He was sitting serenely. Behind him was the holo-galactic screen, now blank and as white as his beard.

The younger one came and bowed. The doors of the hall shut behind him with the slightest decibels. The old man slowly opened his eyes. The young man was still standing with his head bowed. His beard was in contrast, youthfully dark and slightly cropped.

'So you have come...' the old man gestured the nearby chair.

Young man bowed again and sat.

'Yes Father I have come back' he answered. His voice sounded like a whisper.

'Five solar years...' the old man said in a voice that resembled what might be a sigh, 'and how many light years have you criss-crossed in your odyssey?'

The old man whirled in his chair. He turned to the blank screen behind him. A dance like movement of his hand, communicating with the invisible psychotronic controls, made the screen sprang up with life. A gigantic swirl of light slowly turned on itself in the screen. The Galaxy in all its grandeur rotated around an invisible axis like a gigantic organism.

"Show me my son."

The voice of the old man was tender, inviting

and majestic, "Where all your team went and what all have you charted across the galaxy and", he paused, "... what have you learnt?"

The young man now straightened up and looked at the old man. Then he slowly walked towards the holo-galactic map, which was now whirling in front of him in spatio-temporal dimensions. For a minute he felt like he was amidst an ocean of light. Then he started.

"Cumulative travel distance comes to 30,000 light years Father with 328 hyper jumps." His voice brimmed with obvious and unconcealed pride. As he spoke his hands manipulated the psychotronic controls of the holo-galactic map. His travel across the galaxy started appearing as green light beams touching an entire star system there and zooming in on a specific planetary system within a solar system here. He continued with his voice raising, "Here are clumps of heavy hydrogen" and the green became an angry purple starting to pulsate. "Over there near the event horizon of a newly discovered black hole, which our team was the first to chart, we are exploring possibilities to utilize the abundant gamma-ray flashes of Hawking radiation in space missions that pass by that region..." Another purple started pulsing in the holo-galactic map with an added black hole in that galactic region.

"This star system is really interesting. It has a planet that is having 5-G gravity. Here our mission achieved a new height. Our team



assembled onboard an unmanned exploration to suit the specific five times higher gravity of the planet compared to our earth and launched it successfully. It went deep down into the Ammonia oceans and down in the bed discovered heavy metal ores that can be used to build vast space colonies..." Yet another pulsating purple added itself to the map.

"I can go on and on..." he said, pride absolute and uninhibited in his voice, "And we have made this galactic resource map, perhaps the first in the history of stellar exploration..." His hands moved like playing some unseen musical instrument. As the invisible psychotronic controls changed the hologalactic map started changing colours.

A section of the pulsating purples now changed colours over a spectrum from a grade of blue to a deep red including some bright yellows.

"The surface colour coding is simple most form of our galactic resource cartography. It is the topmost layer of the resource map and each colour coded point here can be cleaved further into deeper levels for the exploratory, commercial and industrial possibilities it presents", he said pointing his hand to one bright blue point in the outer ring of the galaxy. That point zoomed fast and the alien planet's landscape came into full view. It was forbiddingly lonely with a twin star system blazing the sky. The two stars and the strange atmosphere started creating myriad colour combinations resembling the surrealistic paintings of paleo-technological ages.

"A very light atmosphere thanks to frequent meteor impacts but the planet is rich in nuclear fuel. While the use of magnetic funnel to collect the interstellar hydrogen to fuel the pangalactic probe has been successful, engine thrust needed to overcome the magnetic drag

has actually reduced the overall efficiency. With a completely robot-manned fuel station here small fission accelerators can help overcome the needless spending of fusion fuel to overcome the magnetic drag thus making explorations more efficient and speed up colonization process. Thus the blue codes a possible fuel-providing planet and the sub-colour coding..." , as he said the words the blue dot started deconstructing itself into dots of many hues of blue, "... represents radiation level, meteorite impact probabilities and other hazards to an unmanned commercial space fuel venture there."

The old man, till now sitting silently almost like a frozen hologram, now stirred. His hand now made an ever so light a movement. The galaxy re-appeared. And another point appeared on another side of the outer ring of the galaxy.

"Son ...Can you tell me the significance of this planetary system?"

Slowly the galactic disc rotated and the planet the old man referred to, zoomed in.

A light frown that appeared on the face of the young man started becoming pronounced as the planet came to a full view as seen from nearby space vantage point. "That?" he asked and then moved his hands in delicate movements. "A really uninteresting planet..." , he said as colour codes started appearing over the three-dimensional imagery of the planet, "...volcanic eruptions, thin atmosphere, not much abundant in mineral ores, occasional hits by meteors, and an ocean that is not of much use in any way, totally useless for any space venture... not even as occasional parking outpost..."

"And so?" The old man queried.

"And so", the youth answered, "here I present

the first galactic map completely studied for new expansion of our species beyond our solar system. All knowledge we need has been mined from every secret corner of this galaxy for the inevitable conquest by our race. Of course it is not my individual accomplishment but our team's collective work. But being the captain of the crew I do feel a personal sense of achievement..."

He suddenly stopped and looked. He could sense something amiss in the old man.

"Father..." he called.

"You do not seem to be much enthusiastic at my team's achievement, father."

"Oh nothing..." the old man answered, "a great achievement indeed. But I am worried how the cycle will repeat now."

"...the cycle?"

"Yes... my son, hear and hear carefully. It is an ancient story of our species. In its long history, which is but a blink in the eye of geological time, there have been such bursts of expansions before. There was a time when this planet was divided into nations and religions. When our ancestors discovered the power of steam and mined coal all over the planet, there was an expansion. Technologies that were energy intensive proliferated. And that was coupled with what was also called colonization. One set of nations colonized another. The process created some of the worst inequalities this planet has ever encountered. Then every nation followed the path of development set forth by the initial burst of technology. That naturally and alarmingly depleted the dwindling resources of our home planet. War and strife followed. And humanity moved over to nuclear technology both as a means of energy and as a means of arming itself against itself."

The young man gasped wordlessly in disbelief. The old man continued, "There were problems, risks and dangers. At one point our species stood at a fork. It was either sustainability or assured destruction... My ancestors, a generation before us, who suffered the most horrible ecological disasters, they decided to make a decisive choice. And what they achieved exists today only as fables for children of this generation and faded memories of a previous generation. Do you remember this song?"

The old man sang slowly and melodiously,

*"Charka of the technologies, simple and green*

*Took away the monster machine which was so mean"*

The youth knew that song of course. No child on earth could have grown up without hearing that song as lullaby in its own linguistic variant. It was about a mythological hero who lived in some distant past, and who freed his people using non-violence against a mean monster which ultimately gets subdued. That was a distant memory, or an ancient history, but most probably only a myth of a technophobic bygone era. The youth was not sure. But it was interesting to know that the myth also had a technology dimension relevant today.

The old man oblivious to the thoughts that arose in the young man's mind continued, "But fortunately, there was a light, which then itself belonged to a distant past. Nevertheless it was there. And humanity chose wisely and chose sustainability. Technologies became green, cost-effective and democratic. Social and cultural controls curbed consumption, channelized production and innovated recycling at every possible node in any process. Once again our species started

prospering in the planet, rescuing itself from the brink of extinction... and then came the discovery of controlled fusion. With it came fusion-powered exploration of space... first the tender steps inside our own solar system, followed by giant strides into the galaxy itself."

He paused and drank from an ornamental cup that was before him. Then he continued.

"Change is good. Yes. Progress is good. No doubt. But let us not forget the lesson from the previous cycle. Every expansion is also wrought with internal dynamics inherent in them that can wreck it too. In the case of previous cycle, it was the biologists who first sensitized the planetary consciousness to the dangers that mindless industrialization brought. It was their own search into our origins that validated a very ancient wisdom and reinforced it in psyche of our species then, that we are not special creations placed at the top of the pyramid of all life but we are merely a strand in the web of life. Now I again see that same mindless single purpose drive for commercialization through space colonization. Only ores matter. Only practical use for space colonization matters. Your entire map is simply expansion of our species' commercial empire at galactic dimensions. And hence you have missed the wisdom the space and previous cycles have to teach you..." he paused and then ended by pointing his hand again at that point, "...like here."

The young man looked at that point... the planet he had dismissed as uninteresting.

As he looked, the point zoomed in. The vision-simulator of the holo-galactic screen, fuelled by the equations of planetary systems simulation and getting inputs from the database of that planet, started the virtual exploration. Into that planet, through that thin atmosphere, it plunged on to the surface of the

ocean. Electric charges crackled on the thin atmosphere creating whips of lightening. Somewhere a meteorite whizzed by. In the ocean the vision-simulator now zoomed further.

The young man stood with his eyes fixed on the scenario unfolding before his eyes. Now he understood that the four-dimensional controls were taking over. The planet was getting fast forwarded in time at a very minute level, on the surface of the ocean. Small carbon based organic molecular strands came together and got separated. Water molecules moved in varied directions around allowing small membranes to be formed of those organic molecular strands. Though fast forwarded, slowly very slowly, some molecular strands inside the membrane like structures trembled and twisted. Occasionally energy from the star and the lightening, burst forth upon the ocean, momentarily fastening the process and then everything lulling back to the slowness. And right in front of his eyes he saw the molecular strands binding, and starting to self-replicate.

The old man had now arisen from his seat. Slowly he came and stood by the younger one and looked at him with intense compassion. Then he sat nearby and leaned slowly towards the young man's ears. The young man still looking intensely at the dance of those organic molecules in a primordial ocean of a distant planet light-years away in the galaxy, suddenly heard the old man's words whispered into his ears,

*'Tat Tvam Asi Svetaketu'*

## SHRADDHANJALI

### SRI SATISHJI CHOWKULKAR

We pay our homage with deep feelings to Satishji who had an untimely death on 16 May 2013. Sri Satish Shamrao Chowkulkar mostly known as Satishji was a Jeevan Vrati (life worker) of Vivekananda Kendra Kanyakumri. He was born on 15 March, 1951. Presently he was having responsibility of state organaiser for Swami Vivekananda Sardha Shati Samaroh for Gujarat.

Sri Satishji Joined Vivekananda Kendra Kanyakumari in 1990. Before Joining Kendra he was working as Branch Manager in State Bank of Hyderabad. After joining kendra he worked as organiser for Vivekananda Bharat Parikrama in 1992 in Gujarat. There after he was the administrative officer of Kendra's Prakashan Trust at Chennai for many years and later he was regional organiser for Kendra's work in Andhra Pradesh and Tamilnadu. In 2005 he was given responsibility of Prant Sanghatak for South – Andhra Pradesh, Tamilnadu, Karnataka and Kerala. Along with this he was also incharge of the Yoga Shiksha Shibir, Spritual Retreats at Kanyakumari and in other places also.

During this year of Swami Vivekananda Sardha Shati, he was given the dayitwa of Gujarat Prant Samaroh Sanghatk. He was the Member of Vivekananda Kendra's General Body.

Satishji's academic qualification was in geo-physics. Additionally his subjects of interests were Upanishads, Bhagavad Gita and Yoga Shastra. He authored three books after his deep study and several talks in Yoga Shiksha Shibirs and Spiritual Retreats.

1. Yoga Shastra of Bhagavad Gita
2. Upanishad Kasturi
3. Meditation Concept and process.

He established good Yoga varga and Yoga Satra system in Chennai. He brought many people closer to Kendra

through Yoga. He was a good cook and it was his habit to feed all the karyakartas.

In last week of March 2013, he had some cough. However, he insisted for atteding the first All India Seminar on Vishwa Kalyanak Bharat held at Karnavati by the Prabuddha Bharat Aayam of Swami Vivekananda Sardha Shati Samaroh Samiti on 30 and 31 March.

On its conclusion he went to Mumbai to show his health to the Doctor from whom he was taking treatment for last few years. However, after few tests and seeing his health conditions Dr. advised him to get admitted in Lilavati Hospital, Mumbai. On further tests, the lungs cancer was detected. Chemo therapy's three courses could not have any positive effect. The food pipe developed a hole and right lung got fully affected, its effect was slowly spreading over to left lung, food was given through a tube in the stomach and he was almost on life support system for three weeks. On 16th night around 21.35 hrs he breathed last.

Even after death, he served the society by donating his eyes.

In Him, the Kendra has lost one of its senior karyakarta.

He kept working for spreading the message of Swamiji and Sanatana Dharma throughout his life. May the onward journey of the departed soul be peaceful and purposeful.





# ĀLAYAM

The Hindu Temple – An Epitome of Hindu Culture

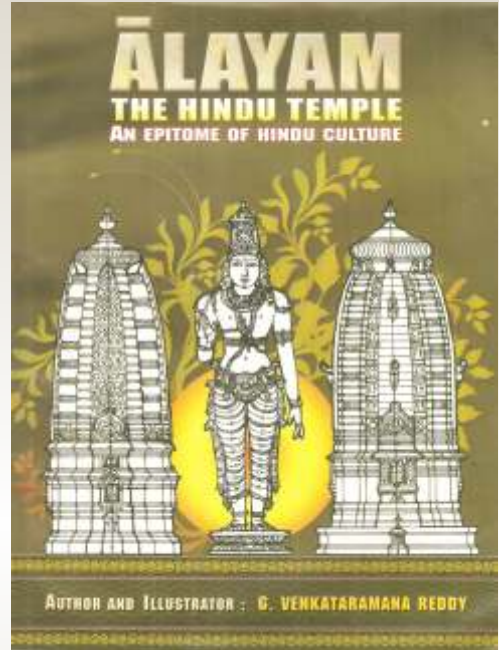
Author and Illustrator: G.Venkata Ramana Reddy, Publication: Sri Ramakrishna Math, Mylapore, Chennai 600 004 (VI + 120 pages) Rs.110/.

The Hindu temple, it is said, is not only a home of God it is also a form of God. A Hindu temple is always at the centre of the village or town, both physically and metaphorically. Temple towns such as Madurai, Kanchi, Udupi, Pandharpur, Somnath, Dwaraka, Puri, Kashi, Rameshwaram and many such towns receive their identity from their temples.

A temple touches all aspects of the community's life, its festivals, its emotions, its arts, its judicial system, its literature, its water supply system, its flora and fauna, its food, the agriculture of the land around etc.

The temple architecture is a science, is an art by itself. Scholars have spent their whole lives studying one or other facet of the temple, its gopuram, its iconography, its water bodies, its sthalavrikshas etc.

The contribution of the temples to the performing arts of the community, music,



drama and dance is very great. Art forms which help the artiste as well as the audience in relaxing, face every danger of going astray leading to the degradation and devaluation of the moral values. The ambience of the temple reins in the artiste and guides him on the moral path.

The role of the temples in nurturing literature and recording history is very valuable.

The evolution of the temple format starting from the Yupa Sthambha of the altars of Vedic Times, is most interesting. Another view is that every temple grew around its sacred tree

or sacred grove. The Mahabharata records separate niches dedicated to various deities within a single structure, an Architectural expression of the Vedic truth "Ekam Sat Viprah Bahuda Vadanti" - one truth is called by many names.

The Advent of Sri Ramakrishna Deva, Holy Mother and Swami Vivekananda has a great spin off effect in various cultural fields. The temples built for their worship have to incorporate a number of modern features, larger halls with fewer pillars, to hold devotees worshipping in large numbers. At the same time they retain the age-old features and the time-tested components of ancient temples. A study of Sri Ramakrishna temples across the world would reveal how the creative Indian mind combines the tradition with functionality of the new age.

The author of this well-illustrated volume, Shri G.Venkata Ramana Reddy is a specialist in designing Sri Ramakrishna temples and building them. His vast experience as a town planner, and as a developer of housing schemes has equipped him to see how a temple serves and merges with the people and their structures around. This book talks about the philosophical symbolisms of the temples, origin and evolution of temples and the various scriptures that sanction the use of temples and help shaping temples.

The North Indian and South Indian temples have different architectural styles and their differences are discussed with examples.

Appropriately the last section of the book talks

about the modern versions of temples necessitated by new philosophies of religion, new saints and new concepts of worship and public participation. The emergence of the Brahmo Samaj, the Prarthana Samaj, the Arya Samaj, Ramalinga Vallalar's movement in Tamil Nadu, the Ramakrishna movement and Narayana Guru's ideas of a temple would naturally call for new adaptations and innovations in Temple building.

All these aspects and more are covered by this precious volume. The reader will be thrilled to handle this well-produced book with its wonderful line drawings.

The drawings depicting the temple as the body of the deity in various postures are a class by themselves.

To be read in combination with the book on the worship of Sri Ramakrishna.

The next volume in this series should be exclusively on the various Ramakrishna Temples across the world.

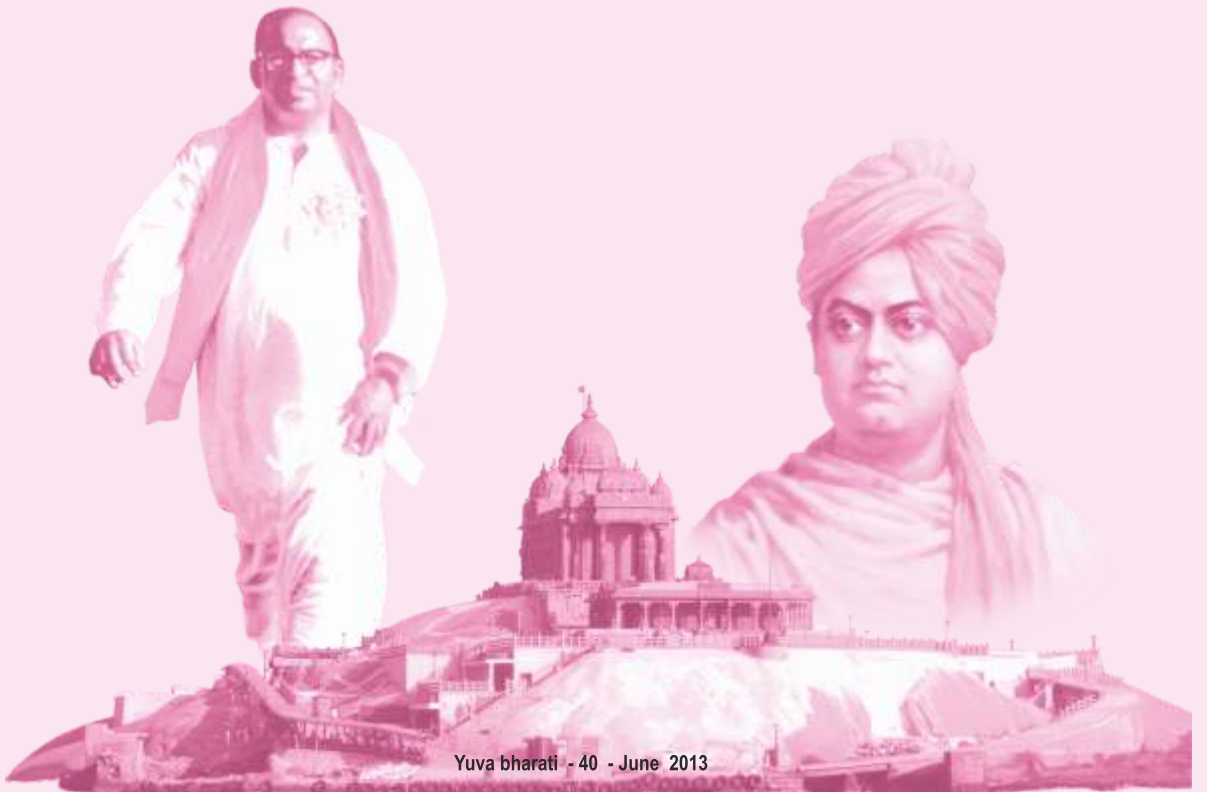
**N.Krishnamoorti**



Good is our nature, perfection is our nature, not imperfection, not impurity.

# PUBLICATION DRIVE & EKNATHJI'S PUNYA TITHI

15th to 22nd August



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As though to fulfil the command of Swami Vivekananda, Mananeeya Eknathji had sown the seeds of Publication activity of Vivekananda Kendra with Vivekananda Kendra Patrika launched in February 1972 and Yuva Bharati in August 1973. Thereafter during all these years these two sprouts have branched out into as many as 8 periodicals from different centres in different languages and on allied subjects.

The responsibility of distributing the fragrance and fruits of this well grown "Tree" among the wider section of the literate world has now come on the shoulders of the Kendra's well-wishers and workers. It is therefore decided that every year from 15th August to 22nd should be observed as Publications Drive Period, synchronizing with Mananeeya Eknathji's Punya Tithi falling on August 22nd.

Vivekananda Kendra therefore appeals to you to be an Annual or Life Subscriber for any of its 8 periodicals as your tribute to the sacred memory of Mananeeya Eknathji and to strengthen our hands for spreading the Kendra's thought movement, namely, Man-Making and Nation-Building. The list of the magazines and relevant details are given in this Brochure. There is also a following page to be used as Enrolment Form. Please fill up this Form and either send it directly to the respective office of the magazine with remittance or hand over the same to any of the Kendra karyakartas and get Temporary Receipt. The Original Receipt will be sent to you by the concerned magazine's office.

  
(D.Bhanudas)  
General Secretary  
Vivekananda Kendra  
Kanyakumari.

Sl. No.	Name of the Magazine	Send Subscription To	Subscription Rates	
			Annual Rs.	Life Rs.
1.	<b>Yuva Bharati</b> (Monthly - Cultural magazine for Youth in English)	<b>Vivekananda Kendra Prakashan Trust,</b> No.5, Singarachari Street, Triplicane, <b>Chennai 600 005.</b> Phone No.(044)-28440042 Email: vkpt@vkendra.org	160/- For 3 Years Rs.460/-	1400/- (10 Years)
2.	<b>Vivekananda Kendra Patrika</b> (Half-yearly thematic journal in English)  <b>Publication Donation Scheme</b> (Under this scheme both <b>Yuva Bharati</b> and <b>Vivekananda Kendra Patrika</b> will be sent regularly in addition to any one of our other Publications every year)		Annual 250/- For 3 Years Rs.600/-	2,000/- (10 Years)
3.	<b>Viveka Vani</b> (Monthly - Cultural magazine for youth in Tamil)		75/- For 2 Years Rs.140/- For 3 Years Rs.200/-	700/- (10 Years)
4.	<b>Vivek Vichar (Marathi)</b> (Monthly thought-provoking magazine in Marathi)	Vivekananda Kendra 165, Railway Lines, Solapur –413 001. E-Mail: vivekvarta@yahoo.co.in	100/- For 5 Years Rs.450/-	Rs.1500/- (20 Years) Rs. 3000 (Patron 20 Years)
5.	<b>Vivek Jagriti (English / Assamese)</b> Quarterly -- Thought-provoking magazine in Gujarati)	Vivekananda Kendra, Uzan Bazar, M.G.Road, Guwahati-781 001. Ph: (0361) 2510594	55/- For 3 Years Rs.150/-	Rs. 500/- (20 Years)
6.	<b>Kendra Bharati (Hindi)</b> (Monthly—Cultural magazine for youth in Hindi) Single copy Rs.12/-	Vivekananda Kendra Hindi Prakashan Vibhag, “Yogakshema”, Gita Bhavan, Jodhpur-342 003. Ph:- (0291) 2612666	150/- For 3 Years 400/- For 5 Years 650/- 5 Years for vkv Students Rs.400/-	Rs.1200/- (10 Years) Rs. 2000/- ( 20 Years) Rs. 5000/- (Life time)
7.	<b>Vivek Sudha (Gujarati)</b> (Quarterly—Thought -provoking Magazine in Gujarati)	Vivekananda Kendra, 33, Sardar Shopping Centre, Swami Vivekananda Road, Palitana – 364 270. Ph: 02848-253111	50/- For 3 Years Rs.125/-	
8.	<b>QUEST – Bi-Annual</b> VKIC Newsletter Quarterly	Vivekananda Kendra Institute of Culture, M.G.Road, Uzan Bazar, Guwahati – 781 001. Phone: 0361 – 2510594, 2548862 E-mail: vkicne@gmail.com	250/- For 3 Years 700/-	Rs.2100/- (10 Years)

Man-Making

Nation-Building

# Vivekananda Kendra Calling !

( a Spiritually Oriented Service Mission)



*“ A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up, the gospel of equality.”*

**Are you among those who Swamiji had in mind  
for awakening our people to the mission of our Motherland ? -  
The JAGADGURU BHARAT**

**You can serve humanity through the Man-Making and Nation-Building projects in education, culture and sustainable development, and branches spread all over India.**

**Come, dedicate yourself for the service of the nation as a full-time worker.**

**It is a mission for the nation your basic needs like food, clothing & accommodation will be taken care of by the organization.**

**Contact on the following address with full bio-data:**

**General Secretary  
Vivekananda Kendra, Vivekanandapuram,  
Kanyakumari - 629 702.  
Phone : 04652-247012, Fax 04652-247177  
Email: info@vkendra.org, ngc\_vkendra@bsnl.in  
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