



# YUVA BHARATI

Voice of Youth

Vol.39 No.8

Phalgun-Chaitra 5113/5114

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VIVEKA BHANU-2012



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Vol.39 No.8 Phalgun-Chaitra 5113/5114 March 2012 ₹.15/-

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# Invocation

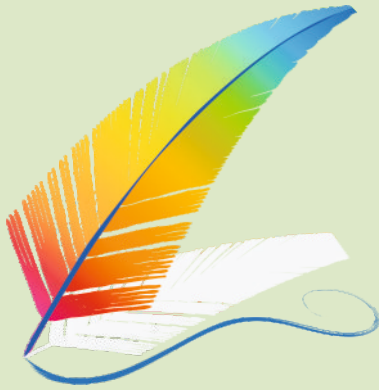


āpadāmapahartāraṁ dhātāraṁ sarvasampadāṁ  
lokābhirāmaṁ śrīramaṁ bhūyobhūyo namāmyahaṁ

Repeated salutations to Lord Sri Rama who gives happiness to one and all by removing the effect of calamities and establishing welfare.

# Education sans

values = Kolaveri



**T**he brutal murder of a school teacher by a student in Chennai has shocked us all. This crime has happened not in some remote corner of a village. It has happened in the state capital. According to the details available, the boy belongs to upper middle class. What made this boy stab a teacher to death? What made him so inhuman and brutal?

It will be easier to assign the reason for this foul murder to the individual pathology of the student's mind. But education is meant to transform the baser elements in human psyche into their divine possibilities. Education is to bring out the divine within. Even if we are to assume that the boy was born a killer and sinner, the education should have refined him, transformed him into a better human being. But let us remind ourselves that the assumption itself is wrong. No child is born a sinner or saint.

Mythologies of a society are the most potential forces for directing that society into all its highest possibilities. Hindu mythologies always emphasize that every so-called sinner rarely by birth and mostly by circumstances, has always the potentiality to become the greatest of the saints. Thus we have the forest robber Ratnakara becoming the saint and primordial poet Bhagawan Valmiki. The very son of Hiranya – the egoistic demon- became the greatest of the devotees of the Divine. It was the seed of Hiranya that flowered into Prahalada. It is not accidental that both these mythological narratives have sage Narada at the center of transformation. The seer proactively intervened and transformed the lives of each of these individuals. Narada was held at the point of a dagger by Ratnakara when the seer became the dacoit's guru.

A good student who became a mass murderer was Angulimala. After all military of the king of the region failed, Bhagawan Buddha with no arms walked into the forest which was haunted by Angulimala. He not only tamed the murderer but also transformed him into a supreme saint who would later die at the hands of a mob without raising his little finger against them.

We need to contemplate on all these stories and incidents in our culture as we think of the fourteen year old student who stabbed his teacher fatally. Where have we gone wrong? Why our system does not inherit the strengths of Narada and Buddha? Our educational system has systematically stripped itself of its cultural and spiritual strengths. A wrong notion of secularism has made our educational system devalue our cultural strengths in the curriculum. And around, in the media, acts of violence and lyrics of mindless violence have been glorified and spread. Even love is presented as 'murder spree' in a song popularized through facebook. Social pressures, loss of ethics and culture, loss of quality time with the family – all these have contributed to this crime. The boy who stabbed the teacher could have been anyone of the teenagers brought up in such rootless society.

Renowned psychologists of the western society like Carl Jung have pointed out that the violent crimes their society faces are the results of the loss of their mythological roots. India on the other hand has evolved a system which combines ethics, mythology, tools of life and reason in a beautiful way to make the individual blossom into his or her wholeness. Our intentional discarding of that system in the name of pseudo-rationalism and myopic vision of secularism has resulted in Indian society also indulging in such violent crimes. Yuva Bharathi team shares the grief of the family of the teacher who was stabbed by the student; it also shares the shame of the family of the offender and wants to emphasize that the entire society is in a way of guilty of creating an environment where such a crime became a possibility. Let our education system remember our roots and provide our youths knowledge and wisdom to soar high in their lives.

Let that be an ideal remembrance to the departed soul of the teacher.

Aravindan Neelakandan  
YB-ET

## The Root - Branch Reformer

Nivedita Raghunath Bhide

Swami Vivekananda on his return to India awakened India to her world mission of giving message of Oneness to the world. Two-fold work was required - to serve the suffering and also to awaken and enable the Indian society for its ordained mission. Dissensions, outdated practices and self-forgetfulness afflicted the society. Many educated persons had been working to reform the society, to make it throw away those superstitions which it had gathered over the centuries of invasion. Their understanding of the problems and methods were western.

“But instead of throwing away superstition and making a real search after truth, the test of truth became, “What does the West say?” The priests must go, the Vedas must be burned, because the West has said so. Out of the feeling of unrest thus produced, there arose a wave of so - called reform in India.” - observed Swami Vivekananda.

Such reformers are bound to fail in India. Swamiji explains the reasons,

“For nearly the past one hundred years, our country has been flooded with



social reformers and various social reform proposals. Personally, I have no fault to find with these reformers. Most of them are good, well - meaning men, and their aims too are very laudable on certain points; but it is quite a patent fact that this one hundred years of social

reform has produced no permanent and valuable result appreciable throughout the country. Platform speeches have been made by the thousand, denunciations in volumes after volumes have been hurled upon the devoted head of the Hindu race and its civilisation, and yet no good practical result has been achieved; and where is the reason for that? The reason is not hard to find. It is in the denunciation itself.

For the last three - quarters of a century, India has been bubbling over with reform societies and reformers. But, alas, every one of them has proved a failure. They did not know the secret. They had not learnt the great lesson to be learnt. **In their haste, they laid all the evils in our society at the door of religion;** and like the man in the story, wanting to kill the mosquito that sat on a friend's forehead, they were trying to deal such heavy blows as would have killed man and mosquito together. But in this case, fortunately, they only dashed themselves against immovable rocks and were crushed out of existence in the shock of recoil."

But giving them their due, Swamiji further explains that way to evaluate any culture is not by the worst examples but by its best products and then to proceed upon those lines.

"Glory unto those noble and unselfish souls who have struggled and failed in their misdirected attempts. Those galvanic shocks of reformatory zeal were necessary to rouse the sleeping leviathan. But they were entirely destructive, and not constructive, and as such they were mortal, and therefore died. Let us bless them and profit by their experience. **They had not learnt the lesson that all is a growth from inside out, that all evolution is only a manifestation of a preceding**

**involution. They did not know that the seed can only assimilate the surrounding elements, but grows a tree in its own nature. Until all the Hindu race becomes extinct, and a new race takes possession of the land, such a thing can never be -- try East or West, India can never be Europe until she dies.**

And will she die -- this old Mother of all that is noble or moral or spiritual, the land which the sages trod, the land in which Godlike men still live and breathe? -- show me such men in other lands if you can. Truly have they said, the tree is known by its fruits. Go under every mango tree in India; pick up bushels of the worm - eaten, unripe, fallen ones from the ground, and write hundreds of the most learned volumes on each one of them -- still you have not described a single mango. Pluck a luscious, full - grown, juicy one from the tree, and now you have known all that the mango is.

Similarly, these Man - Gods show what the Hindu religion is. They show the character, the power, and the possibilities of that racial tree which counts culture by centuries, and has borne the buffets of a thousand years of hurricane, and still stands with the unimpaired vigour of eternal youth."

The reformers and orthodox both were seen as obstacles by Swami Vivekananda in the path of national regeneration and yet boldly he prefers orthodox to reformers because,

"There are two great obstacles on our path in India... Of these two, I vote for the old orthodoxy, and not for the Europeanised system; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own

feet; while the Europeanised man has no backbone, he is a mass of heterogeneous ideas picked up at random from every source -- and these ideas are unassimilated, undigested, unharmonised. He does not stand on his own feet, and his head is turning round and round. Where is the motive power of his work?-- in a few patronising pats from the English people. His schemes of reforms, his vehement vituperations against the evils of certain social customs, have, as the mainspring, some European patronage. Why are some of our customs called evils? Because the Europeans say so. That is about the reason he gives. I would not submit to that. Stand and die in your own strength; if there is any sin in the world, it is weakness; avoid all weakness, for weakness is sin, weakness is death.” (Volume III -152)

It is not that Swamiji was for orthodoxy and against any change. Actually, he called himself as a root-and-branch reformer,

“To the reformers I will point out that I am a greater reformer than any one of them. They want to reform only little bits. **I want root-and-branch reform.** Where we differ is in the method. Theirs is the method of destruction, mine is that of construction. I do not believe in reform; I believe in growth. I do not dare to put myself in the position of God and dictate to our society, "This way thou shouldst move and not that." I simply want to be like the squirrel in the building of Râma's bridge, who was quite content to put on the bridge his little quota of sand-dust. That is my position. This wonderful national machine has worked through ages, this wonderful river of national life is flowing before us. Who knows, and who dares to say whether it is good and how it shall move? Thousands of circumstances are crowding round it,

giving it a special impulse, making it dull at one time and quicker at another. Who dares command its motion? Ours is only to work, as the Gita says, without looking for results.”

The methods of this great root-branch reformer was not of reformation by denunciation but of growth rooted in Vedantic ideal of oneness.

“In the second place, denunciation is not at all the way to do good. That there are evils in our society even a child can see; and in what society are there no evils? And let me take this opportunity, my countrymen, of telling you that in comparing the different races and nations of the world I have been among, I have come to the conclusion that our people are on the whole the most moral and the most godly, and our institutions are, in their plan and purpose, best suited to make mankind happy. I do not, therefore, want any reformation. **My ideal is growth, expansion, development on national lines. As I look back upon the history of my country, I do not find in the whole world another country which has done quite so much for the improvement of the human mind.** Therefore I have no words of condemnation for my nation. I tell them, "You have done well; only try to do better." Great things have been done in the past in this land, and there is both time and room for greater things to be done yet. I am sure you know that we cannot stand still. If we stand still, we die. We have either to go forward or to go backward. We have either to progress or to degenerate. Our ancestors did great things in the past, but we have to grow into a fuller life and march beyond even their great achievements. How can we now go back and degenerate ourselves? That cannot be; that must not be; going back will lead to national decay and death.



Therefore let us go forward and do yet greater things; that is what I have to tell you.

I am no preacher of any momentary social reform. I am not trying to remedy evils, I only ask you to go forward and to complete the practical realisation of the scheme of human progress that has been laid out in the most perfect order by our ancestors. **I only ask you to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature.** Had I the time, I would gladly show you how everything we have now to do was laid out years ago by our ancient law - givers, and how they actually anticipated all the different changes that have taken place and are still to take place in our national institutions. They also were breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in the city should sit down together to a dinner of beef - steak and champagne, nor that all fools and lunatics in the country should marry when, where, and whom they chose and reduce the country to a lunatic asylum, nor did they believe that the prosperity of a nation is to be gauged by the number of husbands its widows get. I have yet to see such a prosperous nation. (Volume III 194-196)

I have also my little plan. I do not know whether it will work or not, and I want to present it to you for discussion. What is my plan? **In the first place I would ask mankind to recognise this maxim, "Do not destroy". Iconoclastic reformers do no good to the world. Break not, pull not anything down, but build.** Help, if you can; if you cannot, fold your hands and stand by and see things go on. Do not injure, if you cannot render help. Say not a word against any man's convictions so far as they are sincere. **Secondly, take man where he**

**stands, and from there give him a lift.** ...Each of us is naturally growing and developing according to his own nature; each will in time come to know the highest truth, for after all, men must teach themselves. What can you and I do? Do you think you can teach even a child? You cannot. The child teaches himself. Your duty is to afford opportunities and to remove the obstacles. A plant grows. Do you make the plant grow? Your duty is to put a hedge round it and see that no animal eats up the plant, and there your duty ends. The plant grows of itself. So it is in regard to the spiritual growth of every man. None can teach you; none can make a spiritual man of you. You have to teach yourself; your growth must come from inside." (Volume II 384)

He stressed three things necessary for the root-and-branch reformer which were very much seen in him.

"If you wish to be a true reformer, three things are necessary. **The first is to feel. Do you really feel for your brothers?** Do you really feel that there is so much misery in the world, so much ignorance and superstition? Do you really feel that men are your brothers? Does this idea come into your whole being? Does it run with your blood? Does it tingle in your veins? Does it course through every nerve and filament of your body? If you are, that is only the first step. **You must think next if you have found any remedy. The old ideas may be all superstition, but in and around these masses of superstition are nuggets of gold and truth. Have you discovered means by which to keep that gold alone, without any of the dross?** If you have done that, that is only the second step; one more thing is necessary. What is your motive? Are you sure that you are not actuated by greed of gold, by thirst for fame, or power? **Are you**

**really sure that you can stand to your ideals, and work on, even if the whole world wants to crush you down? Are you sure you know what you want and will perform your duty, and that alone, even if your life is at stake? Are you sure that you will persevere so long as life endures, so long as there is one pulsation left in the heart? Then you are a real reformer, you are a teacher, a Master, a blessing to mankind. But man is so impatient, so short-sighted! He has not the patience to wait, he has not the power to see. He wants to rule, he wants results immediately. Why? He wants to reap the fruits himself, and does not really care for others. Duty for duty's sake is not what he wants. "To work you have the right, but not to the fruits thereof," says Krishna. Why cling to results? Ours are the duties. Let the fruits take care of themselves."**

Swami Vivekananda exhorted us to be Rishis if we want to work for the society. Thus, working for the reformation of the society is actually evolving oneself to be Rishi who works for work's sake without expectation, it is working with deep feeling, love and with no denunciation but only with the heart full of blessings, and working on the path of least resistance by lifting a person from where he or

she is. We had many such great root-and-branch reformers in the past Swamiji enumerates them.

"Then arose the great reformer Shankaracharya and his followers, and during these hundreds of years, since his time to the present day, there has been the slow bringing back of the Indian masses to the pristine purity of the Vedantic religion. These reformers knew full well the evils which existed, yet they did not condemn. They did not say, "All that you have is wrong, and you must throw it away." It can never be so. ... The only way left to them was slowly to bring up to the highest ideal the existing religion. If they had sought to apply the other method, they would have been hypocrites, for the very fundamental doctrine of their religion is evolution, the soul going towards the highest goal, through all these various stages and phases, which are, therefore, necessary and helpful. And who dares condemn them?"

The 150<sup>th</sup> Birth Anniversary of Swami Vivekananda is creating an atmosphere in the country for taking up work in various fields for re-building of our nation. For that, these few lines of action given by Swami Vivekananda will serve as guiding lights.

to be continued...

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## Women are the strength of Indian economy

P.Kanagasabapathi

Most of us have a feeling that the role of women in the Indian economy is limited and they play only a marginal role in the economic and business activities. One can see the pink media and business journals highlighting the lower representation of women in board rooms and executive positions in the corporate sector, making comparisons with selected western countries. This creates an impression that the Indian women contribute less to the economy.

Such a view is based on a narrow limited perspective, just like many other views without much substance. Field level and empirical studies conducted in different centres across the country indicate that much of the Indian economy revolves around women. Their role and influence in the economic and business activities is much more than what we think.

Like their counterparts in the west, they do promote and run businesses successfully. The Third All India Census of Small Scale Industries released by the Ministry of Small Scale Industries, Government of India, 2004 noted that there were 10, 63,721 women enterprises, accounting for 10.11 per cent of the total units functioning in the small scale sector.

The Fourth All India Census of the Micro, Small and Medium Enterprises sector, 2009 notes that around 19.20 lakh women enterprises are functioning in the country. There are many women who occupy the middle and senior levels in the corporate sector, playing leading roles in management.

Numbers alone are not very significant in the Indian context, as many a times they do not reveal the full picture. Any objective student would know that the Indian economy cannot be understood by a few figures and percentages alone, however important they might be. This applies to the role of women in the economy also.

Women perform a variety of functions that help the growth of the economy, apart from maintaining a peaceful atmosphere in families. One has to remember that the maintenance of order in families is crucial for the smooth functioning of societies and nations. Businesses can flourish and economies can be sustained only when conditions are favourable.

The functions that our women perform for the development of their families and the initiatives they take vary from generation of savings, to the mobilization of funds for

businesses, counseling and guiding people in business, to sharing of responsibilities in the ventures directly. One has to acknowledge the role of mothers and grandmothers for their frugal ways of life enabling families to save more. It is these savings that encourage the family members to take up risks by promoting enterprises and helping the banking sector accumulate higher deposits, which in turn is lent to the private and government sectors for various activities.

Evidences show that the habit of saving comes naturally to the Indian women. The role of ladies belonging to the rural farming households of the *Gounder* community in the Coimbatore region in accumulating savings has been recorded and appreciated by the foreign experts who undertook studies during the British period. The tradition seems to continue among most of the households across the country.

A study conducted at the Coimbatore flower market among the lady flower vendors coming from very ordinary backgrounds showed that they were saving money through chit funds on a daily basis, though they were conducting businesses with funds borrowed from the financiers every morning. The study showed that they were saving even after paying high rates of interest and taking home a part of their return to meet the day to day expenses of the family.

Many entrepreneurs in different centres revealed as to how they were supported by the womenfolk in their families – mothers, wives, sisters and even grandmothers – in different stages of their businesses. There are many instances in which the sons who got their seed capital for businesses from their mother's personal savings, went on to become

successful businessmen. Some of them reported getting funds from their housewife-mothers who had savings accumulated through simple methods such as selling milk.

Writing in the context of western Tamil Nadu, Sharad Chari notes that even dowries have played a role in the development of businesses. It is relevant to understand that housewives also take part in the family vocations when situations require. Mentioning about the success of Patels in business in the U.K, Patel and Rutten note: "It is observed that in many cases both husband and wife run the shop in rotation. Some of them are not very fluent in the English language though their clients are mostly whites, blacks and non-Gujaratis. However, they manage to communicate with their customers pleasantly with limited command over the English language."

It is generally felt that the ordinary people without educational backgrounds are not productive, especially in their old ages. But this is not true, more so in the case of ladies. They contribute a lot to the building of families and making of future businessmen and women through their ways of life, approaches and activities.

To give an example. It happened in a village situated about twelvekilo metres from Tirupur, the well-known textile centre. About sixty years back, a boy of around eleven years fails in third standard. The father shouts at him. 'How are you going to lead your life? We don't have enough water for cultivation. I have a younger son to look after.' After pausing for a while, he tells his son: 'I will do one thing for you. There is that tea stall in Avinashi. I know the proprietor who runs it. From tomorrow you go there and learn the business. After three

months, we can set up a stall in the main road near our village. You can run it and manage your life.' The boy did not like the idea of the tea shop but was afraid to tell his father.

He runs to his maternal grandmother living in the nearby village. He narrates everything. After listening, grandmother asks: 'What will you do?' Grandson says: 'I will walk to Tirupur every day, work in a hosiery factory and manage my life.' Convinced, the grandmother takes him to her daughter's place. She persuades her son-in-law to allow the boy to go to Tirupur.

The boy goes for work and struggles hard. After about ten years, he accumulates some money and wants to start his own business. Since he lacked education, he takes one of his acquaintances possessing a degree and working as a manager in a company as his partner. The business goes on. After about three years when he reached his establishment in the morning, he learns that his partner had run away from Tirupur, taking the firm's money. The youngster, who has now matured from boyhood, is full of grief. He goes home. Father shouts at him. He runs to his grandma. She says: 'Don't worry. I have my jewellery. You take this. Sell it and start your business again.'

He starts a new business and works very hard, wanting to prove himself. After having earned money during the next few years, he decides to enter exports. To his luck he gets a good order. He invests all his funds, makes the best items and sends them abroad. But alas, the ship carrying his goods gets destroyed in the seas and he loses everything. He goes home and again father shouts. As usual he runs to his grandma's home. Grandma pacifies: 'Why are you worried? I have four acres of land. Anyhow I am going to give two acres to your

mother. You take that now. You either sell it or pledge it. But start your business again.'

The grandson starts his business once again. Ultimately he goes on to become the largest domestic seller in the country, as the promoter of the Viking group providing employment to hundreds of persons. Currently he is the President of the South India Hosiery Manufacturers Association, Tirupur. This is how the very ordinary mothers and grandmothers turn their ordinary children into very successful entrepreneurs. We have many such instances in different places across India.

The economic development of India is propelled by the love, affection, dedication and sacrifice of our women folk who remain the backbone of our families. It is impossible to measure all their contributions in terms of money. We can only salute them for they are the real strengths of our economy.

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## For Mother India - Her "Ishta"

Anirban Ganguly

As she worked and lived in the presence of her Master, Sister Nivedita's aim in life became gradually clear. Her single and compelling objective was to 'enlist herself in the service of India.' India, "Mother India" had 'become her *Ishta*, the supreme object of her devotion, in which she had perceived the aim of her life and the peace of her acceptance.' During her tour of the West between 1899 and 1901 – ostensibly undertaken in order to raise resources for the education of Indian women – one notices this conviction strengthening and developing into a mighty impulse that would eventually propel her to return to India and plunge into her second and final phase of action. This period is especially useful in order to understand the extent of Nivedita's spiritual attachment to her adopted land.

Most of the lectures Nivedita delivered during this phase dwelt on the Indian national life, culture, civilisation and society. And on every occasion she entered into an impassioned, well argued and dynamic articulation of Indianess and of the Indian cause. It was during this phase, while in England, that she began studying India, Indian conditions anew and came in contact with the famous historian R.C.Dutt (1848-1909) who had written extensively on the ill-effects of the economic



policies followed by the British in India. Dutt had also undertaken massive studies of Indian

history and civilisation and had translated the Indian epics for a western audience too. In short, he had decided to dedicate himself to the study of India and to projecting her in a true light in the West. Nivedita approached Dutt and wanted to know about India 'with its economic and financial core'; she wished to understand the parallel developments of the East and the West. Dutt also encouraged her to start compiling the delightful Indian stories with which she enlivened her lectures on India. The book which emerged out of this compilation – *The Web of Indian Life* – was perhaps one of her greatest tributes to the Indian way of life and of being. Nivedita completed the book in a secluded retreat in Norway where the 'forests come down to the sea.' The Western press was quite effusive in its praise of her efforts, perhaps it was for the first time that it received another perspective of India from one of their own who had sacrificed much for that land and its people. The Manchester Guardian, for example, commented that it was the first time that 'an Englishwoman [had] not only grasped the Eastern outlook, but [had] set it forth fairly and freely without regard to its startling contradictions to Western misconception. This in itself is great gain, for our ignorance is simply appalling.' The Daily News commented that 'It is with a feeling of joy and gratitude that the reader lights' on such a book, and that this was a 'volume of singular grace and charm...marked by that wide sympathy and knowledge which long residence in a foreign land alone can give.' The writer, it observed, 'reveals the deep spirit which moves beneath the surface and gives meaning to ceremonies that are entirely unintelligible to the Europeans.' She had begun to make an impact amongst the foreign audience and this process of narrating India, so to say, was

further confirming in her the resolve to go back and begin another phase of her work for that country. It shall be interesting to narrate here what the British administration thought of Nivedita's book. In a note on the Ramakrishna Mission later, the Bengal intelligence quoted the Pioneer's review of her book: 'A review of the book in the Pioneer of 12<sup>th</sup> May 1905 points out that it is nothing more or less than a political pamphlet in disguise, the real object of which is the demonstration that India is a single nation and not a congeries of divided races and religions, and an appeal to that nation to realise its destiny by becoming independent...Its leading characteristic is cunning and its contents are mischievous.'" The noted concluded that 'the ideas here [in the book] expressed by Sister Nivedita are merely an echo of the teachings of her master, Swami Vivekananda.'" The foreign occupiers had already estimated the effect Nivedita's presence and her thoughts on India were beginning to have all around. A report, '*Lady Champion for India*' (12 November 1900) filed by the London correspondent of the Hindu on a talk that Nivedita had delivered on the 'Order of Ramakrishna' draws a very vivid picture of her championing India to an at times critical, at times hostile as well as appreciative Western audience. It is interesting to look at it:

'This new champion...is a lady, belonging to the ruling power in India, a lady of exceptional ability, who has given up a promising career in England to devote herself to the service of women in India. Miss Margaret Noble is her name...She is a striking figure to English people, garbed in a gown of white flannel, graceful in cut but of extreme simplicity; the beads round her neck suggest a rosary... the beads seem to be of the most use to her when she is speaking particularly earnestly, by affording her fingers something to toy

with...Her eloquence is striking, she speaks without notes, animated simply by an intense sympathy for the people of India and the desire to break down some of the false ideas which have been associated with Indian ladies by English people.'

Nivedita's work on behalf of India in the West was much wider than the reporter could really

fathom. But he had quite come near the future-truth when he wrote in another report on 25<sup>th</sup> November 1900: 'I have seldom witnessed more fervor in anyone than she exhibits and I do not doubt that she will be a great element and a potent force for good in India during the rest of her life.'

to be continued...

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# De ja vu Norway!

Aravindan Neelakandan

**T**he Child Protection Agency (The Barnevernet) of Norway has placed two minor Indian nationals under its protective custody after a Norwegian lower court ruled in favour of The Barnevernet's proposal. The main outlines of the decision were as follows:

- The two minor Indian children (boy born 12.10.08, girl born 04.12.10) shall stay in two separate Norwegian foster homes approved by the Barnevernet until they reach 18 years of age; and
- The Indian parents shall have 1 hour meeting for one time in a period of six months – with their children

So what is the crime of the parents?

The mother feeding the two year old girl by hand and the four year old boy sleeping with his father – these are the factors that have been identified by the Barnevernet to separate the children from their parents. The problem is not

restricted to the Indian parents there. The UN has been criticizing Norway since 2003 for the fact that too many children are in foster homes and institutions.

Many people tend to think that Norway is way ahead in implementing the rights of children. But in reality Norway may well be in a time warp of the colonial and medieval times.

There are instances in the history of Europe where state and religious authorities have separated children from their parents. It happened as late as 1858. Historian David Kertzer recounts:

In 1858, a six-year-old Jewish child, Edgardo Mortara, was kidnapped by papal police in Bologna on the pretext that he had been baptized "in extremis" ( i.e. when in mortal danger) by a servant girl six years earlier. Placed in the reopened House of Catacumens, the child was

forcibly instructed in the Catholic faith. Despite the pleas of Edgardo's parents, Pio Nono (Pope Pius IX – the longest reigned Pope in the history of Church) adopted the child and liked to play with him, hiding him under his soutane (cassock) and calling out, "where's the boy?" The world was outraged; no less than 20 editorials on the subject were published in *The New York Times* and both Emperors Franz Joseph of Austria and Napoleon III of France begged the Pope to return the child to his rightful parents, all in vain. Pio Nono kept Edgardo cloistered in a monastery, where he was eventually ordained as a priest. (The Kidnapping of Edgardo Mortaro, p.11)

Kertzer continues:

When the parents of the kidnapped Edgardo pleaded in person with the Pope for the return of their son, Pio Nono told them that they could have their son back at once if only they converted to Catholicism -- which, of course, they would do instantly if they opened their hearts to Christian revelation. But they would not, and did not. (p.27)

Edgardo case is the case of the supremacy of a fading religious authority in the secularizing Western world and hence the outrage of the secular West against the kidnapping of the Jewish boy by Papal authorities. However crimes of similar kind but even more intensive in magnitude and numbers were conducted by colonial Western states in colonized countries

with little outrage from the so-called 'civilized world'.

For example British colonial administration in India held the wronged notions that criminal tendencies being hereditary, which in turn were based on theological ideas like original sin and transmission of the crime of deicide. Based on these wrong unscientific theology and pseudo-scientific Eugenics, Indian communities who resisted the British were labeled criminal tribes. Then the State separated the children of these 'criminal tribes' from their parents. These children were put in 'orphanages'. The movements of these children were highly restricted. For example the 'Report on Police Administration in the Punjab', which was published by Punjab Police Department in 1897 says with manifest pride thus:

A fact of much moment with regard to the Criminal Tribes is the amendment made of Act XXVII of 1871, with effect from 1st February of the current year. Power has now been taken to separate and remove children from their parents and to place them in industrial reformatories, the punishments provided for a registered person being absent beyond the limits within which he is bound to reside have been made more severe, and now a registered person so convicted for the third time is liable to three years' imprisonment and whipping. (p 35)

In Australia children of the aboriginal tribes were abducted by colonizers and were put in missionary homes. They were put behind what became notoriously famous as 'rabbit-

proof fences'. High mortality of children escalated in these 'civilizing' homes. Abuses –psychological as well as physical- were part of the 'civilizing' mission.

Norway lives in a deep paradox.

Norway, despite its illusions of being in the forefront of human rights, is actually a time-warped state. One can remember that Norway is part of the Nordic countries that always want to portray India as a racist society by equating caste with race. Famous Professor of Environmental Studies at Jerusalem University Manfred Gerstenfeld states, "Behind the Nordic countries' righteous appearance and oft-proclaimed concern for human rights often lurk darker attitudes." The following fact brings out the fundamental paradox of Norway: Norway is one among the eight nations having the greatest press freedom. But, the Simon Wiesenthal Center which is an authority in investigating the Nazi war criminals living in hiding reveals another dimension of Norway. Both Norway and

Sweden are in the F1 category—one of the worst—dealing with the Nazi war criminals together with Syria. This category comprises "those countries which refuse in principle to investigate, let alone prosecute, suspected Nazi war criminals because of legal (statute of limitation) or ideological restrictions." (Behind the Humanitarian Mask: The Nordic Countries, Israel, and the Jews, p.18)

If we can comprehend these aspects of Norway then we will understand what dark colonial medieval mindset is operating in Norway in the name of human rights and child rights. In Norway – only the rabbit-proof fences are replaced by glittering walls and compounds abundant with toys. The Criminal tribes act of the British colonialists which are as ugly as Nazi racist laws, are enacted against Indian individuals in Norway and against India as a nation in International forums by Norway and other Scandinavian countries. But what horrors children actually experience in these civilized mansions run by Norwegian state may well come out after decades. Till then it is *suffer little children*.

## SHIBIR CALENDER - 2012

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

# The Cuckoo And The Crow

## A New look at an old Story

M.LakshmiKumari

**W**e humans are habituated to look at these two birds as classical examples of super intelligence and lack of it, because the crow is always cheated by the apparently more intelligent cuckoo who lays its eggs in the nests built by the crows, where their young ones are safely incubated, brought to life and taught the fundamental lessons of their birdly life. The shrewd cuckoo keeps watch over the whole show and on a fine day snatches the little birdling, totally unmindful of the troubles taken by the foster mother crow, indifferent to the great pain it is causing to the crow, who for all practical purposes loses a little one and suffers the agony of separation like a true mother. Who cares for the time and the efforts or the magnanimity of the foster mother who lovingly nourished the little cuckoos. The cuckoo flies away fine tuning its musical notes enchanting the whole world which is ignorant of its callousness and selfishness.

The other day in a folk dance a new light was thrown on the relationships of these birds which brought to mind the story of our great motherland whose magnanimity has fostered most of the religions of the world. The pain became more acute when the various clauses of the new bill in the offing were unfolded by various thinkers.

From time immemorial, when the rest of the world civilizations, cultures and religions were

still in the wombs of time, this great mother India had already built cosy comfortable nests where anyone from any part of the world could come, nourish themselves, get enlightened and fly away or settle down choosing their own path of growth. She embraced the entire humanity as 'amritasyaputrah' considering them as members of her extended family. When turmoils were toppling nations, religions and cultures the only safe and comfortable harbour and refuge they could think of was this universal foster mother's lap.

Today, like the cuckoos they consider themselves superior and more civilised and are scoffing and insulting the old mother in every way. Latest in the list of insults is this new bill so craftly drafted that the minorities are entitled for all advantages and privileges and the majority is pushed into utter desperation bordering on annihilation. In short, the 'cuckoo' gets all the honour and old selfless magnanimous mother, only dishonour. They do not understand the cosmic implications of this sin. No amount of confessions can atone for it. Do they realise that they are digging their own graves, cutting the very branch on which they have built their own 'nests'. If there is no crow's nest for the cuckoo to lay its eggs and get their young ones nurtured then the survival of the whole species is threatened. If the spiritual culture of

mother India dies with that will disappear all the untold spiritual wealth and beauty in the world. Hence Swamiji warns "Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct, all sweet-souled sympathy for religion will be extinct, all ideality will be extinct, and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition its ceremonies and the human soul its sacrifice. Such a thing can never be. The power of suffering is infinitely greater than the power of doing, the power of love is infinitely greater potency than the power of hatred."

Will those environmentally conscious intelligentia who are over concerned with the

survival of tiny beetles and minute plants be also concerned about the survival of human civilization in totality? Would they kindly explain to the 'cuckoos' here (and all over the world) the cosmically important role of the mother 'crow' in the universal scheme of Life. Ugly and unpolished she maybe, her voice not so refined, but she has been a benevolent Mother to the whole world of 'cuckoos' like Mother India who was a mother and a Guru from time immemorial to the entire humanity, leading them from darkness to Light. Every Indian should lodge his or her protest against this bill which will invite eternal doom for the whole mankind - greater than the devastation brought about by the atom bomb.

# Ritunam Kusumakarah

N. Krishnamoorti

**Sowmya:** Guruji, though there are six seasons in Nature why does Shri Krishna say that among the seasons (ritus) he is Vasanta Ritu?

**Guruji:** Vasanta Ritu is the season when Nature bedecks herself with flowers and prepares herself to produce fruits and seeds. Vasanta Ritu is very important in the production cycle of animals and plants.

**Sowmya:** How do you say that?

**Guruji:** Most of the plants bring forth flowers and fertilization takes place and vegetables and fruits come out in the subsequent months. You will find goats, and small-sized tetrapods (Chatuspads) yielding calves in the raining months. For this, they came to conceive in the Vasanta Ritu. God has chosen Vasanta Ritu for multiplication of animal and plant species. All living beings follow, nature's Rhytham and the various seasons are reflected in their life cycle. Listen what Mahakavi Kalidas has to say about Vasanta Ritu:-

Druma: sapushpa: salilam sapadmam striya:  
sakama: pavana: sugandhi:

Sukha: pradosha divasascha ramya: sarvam  
priye charutaram vasante (Ritu Samhara)

"On the arrival of Vasanta Ritu all trees are laden with flowers. Lotus blossoms in Water.

The wind smells sweet, evening and day times become comfortable and charming. In the beautiful Vasanta Ritu everything becomes enticing!!"

**Sowmya:** Still why Vasanta is held most sacred?

**Guruji:** Because life is created in Vasanta. Life is a rare and unique and incomparable aspect of creation and Vasanta is the season for creation of life.

**Sowmya:** What is life?

**Guruji:** Life is consciousness – Prajna. Life is knowledge - Jnana. Life is discrimination – Viveka, Life is Ananda. Life is the capacity to love others, show Sneha, Daya, Prem, and Bhakti towards others. Life is the capacity to grow, Life is the capacity to multiply, Life is the capacity to heal others and heal oneself. Life is essence of Godliness and Vasanta Ritu brings forth Life. That is why it is sacred. Though there are crores and crores of stars, Earth is the only home where we know for certain that LIVING things exist, flourish and enjoy. The Earth is unique in the creation of the cosmos. Life is unique on the earth. Life can grow to enjoy happiness and ultimately identify itself with God. And Vasanta Ritu triggers up the life process!

**Sowmya:** According to the Calendar?

**Guruji:** Chaitra and Vaisakh (Jyeshtha) are the months of the Vasanta Ritu. The climate is neither too cold nor too hot. There is no snow or rain, the pleasant weather also is reflected in the attitudes of human beings. They are happy, outgoing, friendly, vivacious and creative. Their imagination blossoms. Artistic creativity evolves. Musicians, painters, sculptors, orators and dramatists find their creativity intensifying. Music festivals are held.

**Sowmya:** I remember that in Poona there is an annual Vasant Vyakhyan Mala, where eminent speakers lecture on literary and artistic themes. In Delhi Rastrapati Bhawan the Moghul gardens with thousands of Rose varieties and other flowers are thrown open to the public view. In Ooty in Tamilnadu there is a flower festival and show! People, imprisoned in their home in the frigid winter (Shishir) come out to enjoy the warmth and sunshine in Vasanta season.

**Guruji:** To understand the beauty of Vasant, you have to compare it with the freezing cold of winter. It is as if in Vasanta, the human spirit is set free and it soars skyward, outward. In the arctic circle, living beings go to a long period of hibernation, as if the life process is held in suspended animation. Come Vasant, the whole earth comes alive again.

**Sowmya:** Oh! That is why Vasant is welcomed with so many festivals!

**Guruji:** Yes. Vasant Panchami is dedicated to Sarasvati. It is the fifth day of the month of Magh. Sarasvati is worshipped on Vasant Panchami day for knowledge. She is seated on a white lotus in full blossom. The Padma Purana tells us how to worship Sarasvati on the Vasant Panchami day! "She stands on a white lotus! She is decked with white flowers.

She is robed in white garments. She wears a necklace of white beads. She is smeared with white sandal paste. She holds a white Vina which is of the colour of white lily; she wears bright jewels. Gandharvas sing her praise. Devas, Asuras, Munis and Rishis worship her, adore her, implore her to bestow knowledge on them." In Bengal the habitual fish eaters abstain from that dish on Vasant Panchami. In the days of Kings and princes Vasant Panchami was celebrated with attar, gulab, pan and saffron solution.

**Sowmya:** What is Vasanta Navaratri?

**Guruji:** Just like the Sharad Navaratri when we worship Durga, Lakshmi and Sarasvati, the nine days preceding Sri Rama Navami are celebrated as Vasanta Navaratri. Devi upasakas celebrate these days in the same way as Sharad Navaratri. They recite Devi Mahatmya, worship the Divine Mother as Durga, Lakshmi and Sarasvati and observe Vratas. Vedic Pandits and worshippers believe that performing SOMA YAGA during the Vasanta Ritu gives them immense benefits. There were Somayajis and Prativasanta soma yajis, who perform the expensive soma yajna during every Vasanta Ritu! It is said that this yajna is so beneficial to the public, that the King or the ruler should honour the Soma Yaji by holding his umbrella (chhatra) above the head of the Yajnik.

**Sowmya:** Holi, the festival of colours is also associated with Vasanta Ritu!

**Guruji:** Yes. Holi is associated with the spring (Vasanta) Equinox. It is also related to the wheat harvest in the western parts of India. According to tradition, a giantess who died at the hands of Sri Krishna, requested him that a festival should be observed in her name with burning her effigy and people throwing colour

powder dhul on one another. A large number of HOLI SONGS have come up in Hindi. In South India, in TamilNadu, Holi is observed as the day on which Lord Shiva burnt Manmatha with this third eye. On Rati's request Parvati granted the boon that Manmatha would be visible only to the eyes of Rati. Teams of Lavani singers exchange song-repartees, one team saying that Manmatha is dead, the other claiming that he is not. Holy is a Major festival in the North Indian belt.

**Sowmya:** Manmatha, Ananga or Kama is the God of Love.

**Guruji:** Yes he has a bow and five arrows which mark the Vasanta Ritu. The bow is made of sugar cane, its string is made up of beetles. The tips of his arrows are flowers 1) Aravinda 2) Asoka 3) Cuta 4) Navamalika and 5) Nilotpala. Based on the effects, these arrows create on the person whom Manmatha attacks, the arrows are also called 1) Unmadana 2) Tapan 3) Sosana 4) Stambhana and 5) Sammohana - says the Amarakosha. The idea is that with the grace of Shiva a human being can overcome Kama, achieve Kama jaya according to the South Indian concept of the Holi festival. 1) Sister Nivedita 2) William Crooke in his book "The popular Religion and folk lore in North India" and 3) Dr. P.V. Kane have written extensively on the festival of Holi.

- 1) **Sister Nivedita:** 1) In Bengal the Dol Jatra is celebrated on the full-Moonday of Phalgun.
- 2) Flute playing, Swinging the image of Sri Krishna and feasts mark the festival.
- 3) The childhood of Sri Krishna as a cowherd (Gopala) is celebrated on Holi-days.
- 4) The boys and girls sing and shout,

applaud and deride each other.

- 5) All differences are forgotten between people of various communities. There are friendship and love everywhere.
- 6) The red powder thrown on people symbolizes the sands of the Jamuna River.
- 7) All human souls are Radhas and Sri Krishna alone is the central figure in RAS.

2. **William Cooke:** 1) The Rakshasi DUNDHAS or PUTANA is remembered on the Day of Holi when Sri Krishna killed her.

2. Another Legend says an ogress HOLI or Holika who troubled Prahlada was killed by Narasinha.

3. In Haradwar Holi celebrates the death of the old year SAMVAT and the New Year is welcomed.

4. In Brindavan, Mathura and Barsana, mock-fights, clowning, dances and rhyme singing take place

5. Lighting the Holi fire and throwing coloured powder mark the festival in North India.

6. The ashes of the Holi fire save the crops in the fields - it is believed.

7. In the Himalayas, tug of war and molk fight mark the Holi festival.

3. **Dr P.V. Kane:** 1) Sabara bhashya on the Purva mimamsa Sutra, 2) Jaimini's books and 3) Kalha Kaha grihya refer to the Holi festival showing its antiquity.

2) "Holi is a special ritual for ensuring the Sowbhagya of Women" says an ancient text.

3) The Linga purana, Varahapurana and Bhavishyottara purana, talk about colour



throwing during Holi festival.

4) Bon-fire marks the end of winter and ushers in warmth and happiness

5. The ashes from the bonfire are applied as Tilak on the forehead.

**Sowmya:** What does the Manmatha story convey?

**Guruji:** Self-restraint and not indulgence is Nature's way of multiplying, plant, animal and human lives on the Earth. Whereas plants and animals retain the balance, Man alone has

lost the balance the art of self control. The Shiva - Manmatha story calls for restraint, self-control and not licentious freedom. Life - 'Jeeva' is a special boon conferred by God on Earth and it should be protected. That is the basis of Hindu concept of AHIMSA. Vasanta is the season for celebrating LIFE and respecting life. The purpose of all festivals is to bring people together and strengthen the social bonds.

\* \* \* \* \*

# Swami Vivekananda The precursor of Freedom Movement of Bharat

Dr.K.M.Rao, Ph.D

A paper presented at the annual conference of Bharatiya Itihasa Sankalana Samiti of Tamilnadu to commemorate SwamiVivekananda's 150<sup>th</sup> Birthday.

Vivekananda exercised tremendous influence on all the phases of our freedom movement. Vivekananda influenced freedom movement like Rousseau influenced French Revolution. The successful culmination in political liberation of our freedom movement was itself a great revolution. To fight against Britain, a powerful imperialist power which suppressed and exploited Bharat for more than hundred years and make it quit Bharat can be proudly heralded and hailed as a great armed as well as unarmed revolution unprecedented in the annals of world history.

Without the background of wide national consciousness no freedom movement is possible. From all contemporary research of those times it becomes abundantly evident that Vivekananda's was the most forceful influence to rouse the national spirit in Bharat. Nivedita said: "Vivekananda was a worker at foundations...and a living epitome of national life".



English education, Indian press, regional literature reform movements, political parties including Congress, came and spread their influence before Vivekananda. In spite of all these, powerful national consciousness was not there. That is why in early 1893 the Hindu



**Bal Gangadhar Tilak**

paper wrote: "Hinduism is dead; Its course is run ". But the same paper along with others including Anglo-Indian and Missionary papers wrote in less than one year's time that the present time may be described as the renaissance period in the History of Hindus. Madras times (second, March, 1895) called it "A national uprising". How did this miracle happen? The only answer is that we derive from contemporary accounts is that Vivekananda appeared at the parliament of religions (Chicago – 11-9-1893 USA) proclaimed there the glory of Hinduism and civilization one recognition for our country's ancient heritage and thereby gave back to Hindus their long-lost esteem and self-confidence.

After returning to Bharat, Vivekananda called upon the Hindus to believe in their potential

strength, reverence for the greatness of Bharat and struggle against foreign oppression. He showed the way for nation building from a sound foundation. Past history shows that in Bharat religious movement has always preceded national movement. Here in Bharat no national uprising was possible without revitalizing Hinduism. Vivekananda did that. His primary role as a religious leader made him the spiritual leader of freedom movement of Bharat.

Vivekananda's contributions towards nationalism, militant nationalism in particular were the following:

1. Self esteem and self confidence.
2. Dynamic spirit- Arise, Awake and stop not till the goal is reached.
3. Complete dedication – forget not that thou art born as a sacrifice to the mother's altar". Give away; never turn to ask in return.
4. Message of strength, struggle and fearlessness. He said infinite strength is religion and God". Life is struggle. Struggle, struggle unto death. I believe in struggle. Upanishads only proclaimed, "Abhihi – fearlessness.
5. Passionate love for the country and its people.
6. Integral unity of Bharat
7. Equal rights and corresponding duties of all men.
8. Awareness of realities and actual problem that face the country.
9. Emphasis on social uplift and mass education.
10. Emphasis on character building.

Consolidation of youth energy and application of that for national building.

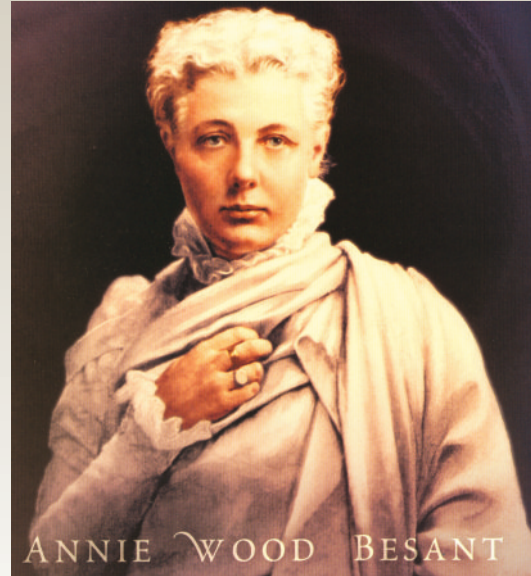
He said: “Man – making is my religion”. All these ideas spread widely through out Bharat either directly through him or through his books

Radhakrishnan said:

“Those writings at times took the shape of secret revolutionary literature copied in hand and circulated amongst students”.

Vivekananda was eminently suitable for the task he took up. He gathered vast intimate experience of the life of people in Bharat in all its facets when he travelled for six years from one corner of Bharat to the other and lived with Rajas and sweepers alike. He has also acquired a first hand knowledge of western methods. No doubt, he was the man for the task. Above all stood his great love for the hungry millions of people of Bharat, they, his own brothers and sisters. Swami Turiyananda recalls:

“With a profound expression of sadness and intense emotion through all his being he pressed a trembling hand upon his heart and said, “my heart has grown much...I have learnt to feel. Believe me, I feel it very sadly!” his voice choked with emotion. He was silent. Tears streamed down his cheeks. Turiyananda narrating this event was himself deeply moved and said: “what went through my spirit when I heard these pathetic words and saw the majestic sadness of the Swamiji. I remembered that a long time before, when he had gone to Bodh Gaya to meditate under the Bodhi tree, He had a vision of the Lord Buddha, who entered into his body ... I could clearly see that the whole suffering of humanity had



penetrated his palpitating heart. “ No body”, continued Turiyananda with passion, “ No body could understand Vivekananda unless he saw at least a fraction of the volcanic feelings which were in him” Turiyananda told another scene of the same kind at which he was present, after Vivekananda had come back from America in the house of Balaram at Bagh Bazar at Calcutta:

“I had gone to see him and I found him pacing the verandah like a caged Lion. He was in deep thought and did not notice my presence. He began to hum under his breath a celebrated song of Meerabai. And the tears welled up in his eyes he stopped and leaned against the balustrade and hid his face in his two palms. His voice became more distinct and he sang repeating several times:

“Oh! No body understands my sorrow!”

And again:

“Only who suffers knows the anguish of sorrow”.

It was his rending sympathy which made him

often shed tears. "Do you think that these tears of blood were shed in vain? No! Each one of those tears shed for his country, every inflamed whisper of his mighty heart will give birth to troops of heroes, who will shake the world with their thoughts and deeds"<sup>1</sup>.

Vivekananda's knowledge of world history made him realize the nature of British rule. But unfortunately the political leaders of his time could not understand this. Those leaders thought the British rule was "a divine dispensation and that it was beneficial to the people. But Vivekananda considered the British rule as satanic. It was out and out capitalistic with merciless exploitation as its sole objective. In the following words of Vivekananda we find the incisive political insight of swamiji couched in poetic diction :

"There fore, the conquest of India by England is not a conquest by Jesus or the Bible as we are often asked to believe... But behind the name of Jesus, the Bible, the Magnificent palaces, the heavy tramp of the feet of the armies...shaking the earth, the sounds of the war trumpets, bugles, the drums, and the splendid display of the royal throne; behind all these, there is always the virtual presence of England – that England whose war-flag is factory chimney, whose troops are the merchant men, whose battle fields are the market places of the world and whose empress is the gold – studded Goddess of Fortune"<sup>2</sup>.

Vivekananda indirectly but definitely influenced the congress to change its course. Vivekananda objected to the saintly policy of the congress. He urged the nationalists to come down from their high intellectual pretensions and mix with the masses and share their

sufferings. The first political movement on which Vivekananda's inspiration was directly felt was the great swadeshi movement which started just three years after he passed away. Soon it became all India movement to stop partition of Bengal. Secret government papers revealed this view. It pushed the congress to open conflict with Government. It created revolutionary element with in congress, which resulted in the "moderates" getting separated from congress. The revolutionary activities took a definite shape during this time. It was a historical fact that the partition of Bengal led to the partition of British Empire.

The influence of Vivekananda prevailed on all the trends of the national movement like the Moderate, the Extremist and the Revolutionary.

### **MODERATES**

Surendranath Banerji said that Vivekananda was a patriot in the truest sense of the term and remembered Carlyle's words: "History of a nation is the history of its great men".

Gokhale's social ideas, particularly his insistence on the uplift of the masses were inspired by Vivekananda.

### **THE EXTREMISTS**

The Extremist block formed in the swadeshi movement has as its leader Bal Gangadhar Tilak had direct acquaintance with Vivekananda. Vivekananda influenced Tilak's social and religious ideas. Tilak said: "Vivekananda roused the much-needed national consciousness of Bharat". He compared Vivekananda's role with that of Adi Sankaracharya. When they had met at Belur,

Vivekananda had urged Tilak to resort to even “destructive methods” when confronted with enemies. Tilak's journal 'Maharatta' wrote on January, 1912, “Vivekananda is the real father of the Indian Nationalism...every Indian is proud of this father of Modern India”.

Bipin Chandra Pal wrote in Annie Besant's paper 'Commonweal', on 18<sup>th</sup> August 1916: Vivekananda ...is the greatest preacher and prophet of our modern nationalism. He was the first to strike the note of that burning passion for our country and culture—that keenly sensitive patriotism which found prominent expression in the nationalist propaganda of the last decade.

Annie Besant in her well known book “India” (1915) openly acknowledged that “Vivekananda roused the strongest feeling of nationality”. C.R. Dass came in direct contact with Vivekananda. He confided to Macleod (Vivekananda's American disciple) that Vivekananda is my teacher. His main contribution to Indian national movement was his utmost effort to combine forces of peasants and workers with the main stream of struggle. This had its route in the inspiration derived from Vivekananda.

Subhash Chandrabose said: “Swamiji was a full-blooded masculine personality – and a fighter to the core of his being. Strength, strength was a frequent call of his. If he had been alive, I would have been at his feet. Modern India is his creation.

Mahakavi Subramanya Bharati said “Vivekananda explained the import of Hinduism in a language that every one can understand. He was responsible for initiating the renaissance of Hindu dharma.

### THE REVOLUTIONARIES

Relevant historical accounts, secret government papers and published reports and memoirs of Revolutionary leaders reveal the tremendous influence exerted by Vivekananda on the revolutionary movement. Vivekananda's writings were widely read by the militant revolutionaries; those were practically their text books; Recruitments to revolutionary parties were made from the members of the Ramakrishna mission and the magic name of Vivekananda was used for this purpose. The British Government realized that many portions of Vivekananda's lectures could be used for radical politics. He thought prohibiting the publication of Vivekananda's letters and banning the Ramakrishna Mission. He was regarded as a suspicious character and was closely watched and harassed.

Lord Carmichael attacked and threatened The Mission in his Durbar speech. In his secret reports he wrote:

“The teachings of Vivekananda tend towards Nationalism in politics... he is regarded by many Hindu nationalists as the Guru of Freedom Movement... This teaching of Vivekananda was a powerful weapon in the hands of an idealist revolutionary like Aurobindo Ghosh . Several passages of the teachings of Sami Vivekananda are pregnant with sedition ... their potentialities for evil have been fully realized and taken advantage of by the Revolutionaries... Maths are resorted to political refugees... Bogus Ashrams are nothing but centers for the dissemination of Revolutionary doctrines... and they have

sprung up with alarming rapidity in eastern Bengal”<sup>3</sup>.

Nivedita was deeply involved in Revolutionary movement. Publicist Nevinson described her as a soldier with a flaming sword in the war liberation... in the face of the enemy her eyes turned to glowing steel, and under anger they deepened in colour like Garibaldi's'.

Hemchandra Kanungo – The Bomb- maker revolutionary – described her rousing speeches as “dynamite”. Nivedita was the standard bearer of Swami Vivekananda in the political field.

In his Bhavani Mandir pamphlet Aurobindo depicted Vivekananda as his prophet. He proclaimed that the one main reason behind the success of swadeshi movement was the spirit of Vivekananda which stood behind it. Ramakrishna prepared Vivekananda as the representative of future India and said of Vivekananda, “you the hero.” Ramakrishna transmitted his powers in the Hero which like the scorching rays of the mid-day Sun pervaded the whole country. Once Ramakrishna in the presence of all his other disciples said emphatically that Vivekananda is like “a drawn sword ready to swing into action and

proclaimed prophetically: “Narayan will shake the world to its foundations”.

Aurobindo gave his call in the name of Vivekananda:

“Behold, Vivekananda still lives in the soul of his mother and in the souls of her children”.

Vivekananda immensely influenced most of the Aurobindaite revolutionaries like Barindra, Debabrata, Bhupendranath and on their paper, 'Jugantar' which exercised enormous influence on the minds of young revolutionaries.

#### REFERENCES

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3. Complete works of Swami Vivekananda Advait Ashrama 1955 Vol.4, page 452.
4. From C.A.Tegard's special superintendant of Police, Intelligence branch report on the Ramakrishna Mission 15, May, 1914.

## Obituary:

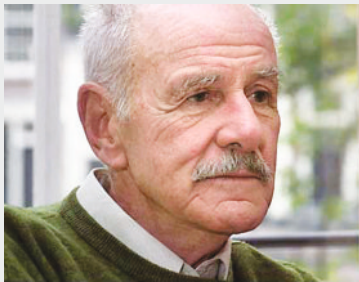
### Two Vedic lamps shine onto Eternity



Venerable Ra.Ganapati is a household name for every devotee of Sri Ramakrishna Paramahansa Holy Mother Sharada and Swami Vivekananda. He wrote the popular biographies of the Holy Three in Tamil. He serialized them in popular Tamil weekly 'Kalki'. A whole generation of Tamils came to know of the Holy Trinity and experienced the holiness of Sri Ramakrishna-Vivekananda as their own, thanks to the heart-felt work of Ra.Ganapathi. It was the time when pseudo-rationalist forces were on the ascent in Tamil Nadu. It was at that time that this fragile bodied writer brought to the people of Tamil Nadu the nectar of Advaita through his heart-winning language. His monumental hard work of documenting the words of Kanchi Sri Chandrashekarendra Saraswathi in seven volumes is an example for generations to come as to how to document religious literature from both a devotee's and historian's point of views. His work on Sathya Sai Baba's life is considered as an epic work by Sai devotees. His compilation of the lives of saints titled 'Vaishanava Janatho', brought to common Tamils the spiritual-social values of Indian saints. By the blessings of Baba and with Sri Ra.Ganapati as the inspiring force, Divya Vidya Trust was founded by Sri K.Ramamurti with the object of publishing the works of Sri Ra.Ganapati and making it accessible to all at affordable prices.

The spiritual wisdom of Sri Ramakrishna and Swami Vivekananda, the divine love of Holy mother Sarada, the devotional values of Baba and traditional austerity and wisdom of Sri Chandrasekarendra Saraswathi – all these today flow eternally in Tamil society thanks to Ra.Ganapati.

Such a great life got its liberation from its mortal frame on the day of Maha Shiva Rathri this year. We at Yuva Bharathi pay our homages at the feet of this great soul.



Frits Staal a Vedic scholar belonged to that rare breed of western Indologists who had reverence for the achievements of Indian culture. He studied Indian philosophy and Sanskrit at Madras and Banaras. He was Professor of General and Comparative Philosophy in Amsterdam, 1962–67 and became Professor of Philosophy and South Asian Languages at the University of California, Berkeley, in 1968, and he retired in 1991. He specialized in the study of Vedic ritual and mantras, and the scientific exploration of ritual and mysticism. Staal has consistently emphasized the importance of ancient Indian grammarians, especially Panini, in the creation of linguistic theory which was re-discovered only in 1950s by modern linguistic scientists, particularly Noam Chomsky. In 1975 he documented in minute details the famous Athirathram fire ritual which is considered as an important achievement in the field of Indology.



The details that he garnered from his interaction with the scholars went into a two-volume book on Athirathram, 'Agni – The Vedic Ritual of the Fire Altar'. With his passing away a honourable chapter in Indology has come to an end.

The observation of Stall about traditional Namboodaris is significant: "Over the decades, while I penetrated the riches of their Vedic heritage, I made many Namboodiri friends and came to know them better. I have found them sincere, straightforward and disciplined. After initial reluctance, they are eager to explain the intricacies of their recitations, chants and ceremonies. They never claim knowledge that they do not possess. They will not preach or become pompous. They will express no interest in going to the U.S. Though no longer averse to modernisation, they remain attached to their simple habits." But what Stall observed about Namboodaris is true of every community in India which has not lost its spiritual roots.



Parama Poojaniya Sri Gurui Purasakar given to Vivekananda Kendra for its work in "Samaj Prabodhan" by Rashtriya Swayamsevak Sangh Jankalyan Samiti Maharashtra Prant on 19 February 2012. Some of the photos. For this some of Pranta Adhikaris of Maharashtra and from Aurnagabad were also present.



# Vivekananda Kendra Samachar

## Viveka Bhanu

Vivekananda Kendra & Vivekananda Kendra Vidyalaya, Kanyakumari celebrated the 150<sup>th</sup> Birthday of Swami Vivekananda in a tremendous manner. Our school, organized Viveka Bhanu-2012 a Mega Suryanamaskar program- on 28<sup>th</sup> January 2012 in District level for the youth of today. Sri. P. Arumugampillai, Correspondent of S.T. Hindu college inaugurated the function. Sri. Abraham Lingom, Principal of V.K.V. Kanyakumari welcomed the gathering. Sri M. Hanumanta Raoji, Treasurer of V.K. spoke about the benefits of Yoga. Smt. M. Meenadev, Mayor of Nagercoil advised the students for their healthy & successful future. In all 4364 students gracefully did the Suryanamaskar 12 times.



## Viveka Mithra

VKV and RDP Vallioor arranged the Mega VIVEKA MITHRA – 2012. nearly 4000 students, participated from 21 schools. Sri. S.K.Subramanian, correspondent of VKV, Vallioor welcomed the gathering. Sri.Krishnamurthiji, Editor 'Vivekavani' Vivekananda Kendra, Kanyakumari spoke about the uses of Yoga. Sri Ganesan Professor Satish Dhawan Scientist (Former AD-LPSC, Mahendragiri) LPSC- Trivandrum delivered Chief Guest address and advised the student to practice Yoga regularly.



**Vivekananda Kendra Institute of Culture**, Guwahati organised a four-day workshop on Methods of Research and Proposal Writing on *Culture and Development Issues of Northeast India* from 1-4 February 2012. The workshop module aimed to fill the gaps in methods of research, develop research capacity of participants as well as concretise study concepts and proposals to a deliverable research output.

The participants were from varied disciplines of Social Sciences from different universities of Assam, Manipur and Arunachal Pradesh. Each made a presentation on their topic of research on which the Resource Persons- Prof. Priyam Goswami, Prof. Shiela Borah, Dr. Kalyan Das, Dr. Sukanya Sharma and Asst. Prof. Bosanta Kumar Borah gave valuable inputs. The Resource persons also spoke on different aspects of research and proposal writing such as conceptualising of research issues, sources, review of literature & reference writing, research design, sampling and sources of data, etc.

Former Vice-Chancellor, Arunachal University and Member, Research Advisory Council of VKIC, Prof. A.C. Bhagabati, delivered a special lecture on *Historical, Anthropological and Folklore Dimensions of Identity and Inter-community Relations: Snippets from the Hills and Plains of North East India*. Giving away the Certificate of Participation to the research scholars, he rue the fact that academicians had focussed more on careers; this might be alright for other countries but not for a country like India, he said. He appealed to the participants to take up research such that it invigorates society.

The workshop is the first of its kind by the VKIC, recognised as a Research Institute by Dibrugarh University. It was inaugurated on 1 February 2012 by Prof. D.C. Baroowa, Director, Research Advisory Council, VKIC.



## UNFOLD

Everyone has innate talents and abilities. Some kind of an external pull is often needed to help those abilities blossom and be of use. While even mundane skills need that external spark, it is even more necessary to bring out the innate divinity within an individual, especially a young individual. This blossoming of the divinity within, will not only transform the individual, but everything around the individual.

“Unfold”, a holistic youth development program aimed to achieve that at a small level, by aiding a few fortunate young men and women to take their initial steps to “Unfold” their talents and abilities and transform their worlds. The venue for such a life-changing experience was the austere and serene campus of the Samvit Sagar Trust, the ashram of revered Swami Suddhananda. This program was held between 12<sup>th</sup> and 15<sup>th</sup> of January, 2012, with around forty students and young professionals from Chennai and Gudiyattam in attendance.

The youngsters had an informative, engaging and joyful experience, with a mix of intellectual sessions, group discussions, skill development, games and spiritual intelligence all thrown in. They had the good fortune of listening to elders and experts like Sri Krishnamurthyji, Sri Subrahmanyamji, Sri Aravindan ji, Prof. Kanagasabapathy ji and Sri Joe D'cruz ji. The topics included Indian culture, importance of scriptures, influence of media and the direction it should take, the Indian model of sustainable economics, history and how it shapes our identity. The participants were also introduced to skills like leadership, creativity and team-work.

A follow up program was held on 28<sup>th</sup> January, 2012, during which all participants were awarded certificates by Susri Nivedita didi. To continue unfolding the abilities of these and other youngsters, a Vivekananda study circle was initiated at the KMG College of Arts and Science, Gudiyattam.