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CONTENTS

Editorial	4
- P.Parameswaran	
Narada, The Public Relations Officer	9
- Dr.K.Subrahmanyam	
The Challenge	16
- A.Balakrishnan	
Vittesho Yaksha Rakshasam	23
- Satish Chowkulkar	
Serve, Seek, And See	30
- K.P.Shivkumar	
Hanuman: Who & Why	34
- Saurabh Pandey	
Do You Know?	36
V.K.Samachar	38

VIVEKANANDA KENDRA PRAKASHAN



कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः
स भुद्धिमान्मनुष्येषु स युक्त कृत्स्नकर्मकृत्

Bhagavad Gita - 4 : 18

He who finds inaction in action, and action in inaction, he is the wise one among men; he is engaged in yoga and is a performer of all actions!

Editorial

YOUTH AND VISION

Human beings are the crowns of evolution and the youths are the crest-jewel. It is the vision of the youth and their will that will shape the future of humanity.

Natural evolution has been going on for many millennia. Many species have come into being; some have fallen by the way side and become extinct, unable to cope with the challenges. The apparently endless procession is on the march, until humanity has taken over. But there is a difference. So far evolution had been blind, groping its way under external constraints and compulsions. It was not a consciously and deliberately willed or planned process. It was Nature that was

in command. The vagaries of nature led evolution through many blind alleys and zigzag ways. Nature was not a compassionate mother; her teeth and claws were red with blood. A host of species and their ultimate product, man, remain on the scene. It is not all a smooth and friendly co-existence. There is struggle for survival all-round. Man is at the head carrying this proud and flaming torch.

But the race is nowhere near the end. Like in the case of the previous species, struggle is the law for men also. Struggle and competition still hold sway. Not that there were no saner voices of wisdom in man's history. There were many sages and saints, prophets and protagonists of various religions who have tried to show

the path of peaceful survival. Scientists and researchers have worked hard to produce a new and happy world order. Politicians and statesmen have also been ambitiously trying to stamp humanity's forehead with their insignia. But with all that the human race is still tenuously perched on the precipice of an uncertain future. The latest studies demonstrate that man is not secure or self-assured in his hope for survival. The monstrous destructive weaponry, the mindless exploitation of nature leading to unbearable pollution and global warming-all point to the possibility of the total or partial extinction of humanity, the crown of creation.

But those species, which perished on their march forward, had no capability to choose alternatives. They were helpless victims. But man is different. He is a self-conscious being. He can decide for himself. He can learn from history and avoid mistakes. He has the capacity to device ways and means to cope with the confronting threats and calamities and to steer clear of the dangerous currents and undercurrents. But will he show the wisdom and foresight to do it is the question. Often it appears that most of the leadership that is now in command in various countries are happier with the familiar pattern of inherited "mutually

– assured – destruction." Humanity is not safe in their hands. A new generation of leadership is the need of the hour. Where will it come from? Obviously from the youth- youth with clear vision and determined will. They can lead humanity to a bright future. Only they can.

Too wide a canvas for the youth to paint their dreams? It would appear so. But not necessarily, for a world which is everyday shrinking into a global village, where people of one continent rub shoulders with those of others everyday. World is a global village, where Coca Cola and McDonalds invite you from the next street, where supermarkets displaying the most fascinating consumer items are opening up almost every other day. You are forced to think globally or face isolation and destruction. Think globally and act locally is the dictum for the day. Youth cannot and should not shy away from this emerging scenario.

Indian youth have a great stake in this critical juncture; they can create history, if they will. India has got the largest youth population in the world. The youth of India can play a crucial role in shaping up the future of the country and also the world. India is in a sense the youngest country in the world with the

most ancient and most durable civilization. She has survived the most threatening challenges and now stands poised to take on more. Youth must play their role, not only for the sake of India, but for the rest of the world as well. In a world where the intelligentsia of the most "advanced" nations speak about the inevitability of "clash of civilizations" and "conflict of religions", it is only India with an unblemished history of harmony and co-existence among cultures and civilizations that can show the way. It is only India, even in the most ancient days, proclaimed to the world that "Truth is one, but wise men call it by various names". India has given asylum to the persecuted refugees of various countries and religions – the Jews and Parsis are examples – in her bosom. India can, and must play, must provide the healing touch to the wounded world. This is a historical duty handed down to the young generations right from the ancient times.

But for this to happen we have to remake India. 'We' means the youth of today standing on the shoulders of yester years. For this they must equip themselves, physically, emotionally, intellectually and spiritually. More over, along with all these equipments they should also have a grand vision of the

future. They do have the potentiality and creativity; they should express it, and they want to express it. That is why their hearts were thrilled, and they have started responding to the call of our visionary president, A. P.J. Abdul Kalam, when he spoke about "Vision of India 2020". Youth of India must internalize this vision and develop powerful "wings of fire" to lead the country to this glorious vision.

What is a vision? Vision is not day dreaming, a futile exercise of time and energy. Vision is defined as "the ability to see the invisible". It is the ability to see beyond the obvious. Dreams are involuntary and nebulous; they seldom materialize. Vision is a part – projection of your soul, the result of your intense contemplation and commitment. It can be materialized. The difference between achievers and non-achievers is that the former has vision whereas the later has only eyesight. To have eyesight without vision is worse than having no eyesight. Poor eyes limit your sight. But poor vision limits your actions. So a clear vision is the need before every youth, every society, and every nation.

But vision is a distant goal. It is like the pole star or the mount Kailas. To reach it requires thorough knowledge of

the way, the hurdles on the way and the knowledge as to how they could be overcome. This knowledge has to be acquired. Without that you will be groping in the dark, encountering avoidable obstacles and in the end courting disaster. The way is as important as the goal. As Swami Vivekananda puts it, once you have fixed the goal you may concentrate on the road. Ultimately you are bound to reach the goal. It is not necessary to waste your energy by dwelling upon the glories and laurels of achievement. They are the flowers that will inevitably blossom, once you stick to the path and proceed unswervingly.

But even that is not enough. The most important factor is that you should set your foot on the road and with determination move ahead. The first step is crucial. There is a Chinese proverb "Even the longest march begins with the first step". Step after step, untiringly, with dogged perseverance you have to march day after day, year after year, till you catch the prize, the crown of your success.

This is possible for the youths-youthful in body, mind and spirit. Listen to the words of Swami Vivekananda, the symbol of eternal youth "Young men of

India, my hope is in you. Will you respond to the call of your nation? Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves, like the faith I had when I was a child, and which I am working out now. Have that faith, each one of you, in yourself, that eternal power is lodged in every soul, and you will revive the whole of India. Aye, we will then go to every country under the sun, and our ideas will before long be a component of the many forces that are working to make up every nation in the world. We must enter into the life of every race in India and abroad; we shall have to work to bring this about. Now for that, I want young men. "It is the young, the strong and healthy, of sharp intellect, that will reach the Lord," say the Vedas. This is the time to decide your future – while you possess the energy of the youth, not when you are worn out and jaded, but in the freshness and vigour of youth. Work; this is the time, for the freshest, the untouched, and unsmelled flowers alone are to be laid at the feet of the lord, and such he receives. Rouse yourselves therefore, for life is short".

Poets are great visionaries. But not always very practical. Youth of India today need a combination of grand vision and concrete action. Nobel laureate

Vishwa Mahakavi Ravindra Nath Tagore has given us probably the grandest vision that any Indian youth can have. Let me quote as the concluding words for this essay his famous Vision of free India: -

*"Where the mind is without fear and
the head is held high
Where knowledge is free
Where the world is not broken up into
fragments
By narrow domestic walls
Where the words come out from the
depth of truth
Where tireless striving stretches its
arms towards perfection
Where the clear stream of reason has
not lost its way
Into the dreary desert sand of deaf
habit
Where the mind is lead forward by thee
Into ever-widening thought and action
Into that heaven of freedom, my father,
let my country awake."*

*The question today is are we really
without fear? Is knowledge free?*

*Is the world not fragmented? Do
words come from the depth of truth? Has
reason not lost its way?*

*Is India occupying, among the comity
of nations, the position she deserves by
virtue of her natural and human
resources, cultural heritage and talents?
Is she a successful player in the
international politics or is she being
slowly pushed into being a pawn in the
chessboard of international diplomacy?
Is the glow on the face of Metropolitan
India genuine or is it painted? Or is it
even tainted by the blood and tears of the
suicide-prone farmers of rural India?
With Kailas in the North already lost to
us, with Arunachal in the East, the land
of rising sun coming under the cloud of
border disputes, with Kashmir in the
West under perpetual turmoil and the
Mythological Ramasethu near
Rameswaram in the South being
wantonly destroyed by our planners, can
we call India a safe, self-conscious and
self-respecting nation?*

*It is for the present generation of
India's Youth to find positive answers
to these great questions. Let us always
remember Pandit Nehru's oft- repeated
quote: - " Who lives if India dies? And
who dies if India lives?"*

P.Parameswaran

NARADA, THE PUBLIC RELATIONS OFFICER

Dr. K. Subrahmanyam

There is perhaps no story in mythology without Narada playing an effective role silently, indirectly and sometimes directly as well. There cannot be an institution or organization worth its name sans a public relations officer playing a powerful role without assuming prominence and without projecting himself or herself as the top person. Without Narada there is no progress of events in the mythological stories. Nor is there information or publicity without him. Information, guidance, publicity and propaganda are the primary duties of a public relations officer. Media cannot replace a PRO. Any number of signboards and notice boards, pamphlets and advertisements cannot substitute a good PRO. If advertisements can attract consumers, there is no need for salesmen and sales representatives. Advertisements are only to inform the public about the existence and availability of a commodity. Rarely does a consumer believe the advertisement. It is because of the convincing ability of the sales persons and representatives that the goods are bought or sold. And this mission of convincing publicity is very often performed by a PRO in any institution. Depending upon

the needs and mindsets of the people, PRO presents the picturesque description of the articles or amenities available in the company or

organization. The great task of bringing the two different people such as buyer and seller, individual and institution, user and supplier is very often performed by the PRO. The efficiency of PRO is highly essential in any institution. PROs can help or harm the growth of an organization.

Rukmini is the daughter of Bhishmaka, king of Vidarbha. She is worthy of Lord Krishna as his bride. She has not yet heard about him. She is to be informed about Krishna. Their wedding is for the welfare of all. Narada, the cosmic PRO has the great art and responsibility to bring them together in a sacred wedlock. He therefore visits the place of the bride and gives her a detailed account of Sri Krishna – His features,



fairness, divine traits, grace and grandeur. And because of his convincing description, she sends her application to Krishna. The first love letter is written by Rukmini to Krishna because of PRO Narada's effective role play.

Goddess Bhoodevi wanted her son to be protected permanently in spite of his evil deeds. Her husband and God may not grant her the needed boon. Then again PRO Narada went to her rescue and told her "Ma, your husband will be fresh and pleasing in the early hours of the day. He grants all prayers in the morning when he is fresh from the bed after the night's rest. You go to him with a gentle face and request him for the boon and you will have it granted". The way to success is suggested by the unfailing PRO. Even the spouse does not know when the husband would be favourable. PRO knows when, where and how we must proceed for the successful completion of our endeavour. And Bhoodevi succeeded. Vishnu granted her the needed boon and said, "Except in your hand, your son Narakasura has no death. You can rest in peace". Later, when the atrocities of the demon are on the ascent, she unknowingly, as Satyabhama puts an end to the life of Naraka. Even that is dexterously worked out by Narada for everybody's well being. A PRO should strive for public welfare. No action of Narada has ever resulted in wickedness becoming victorious at the ultimate end.

In service organizations PROs have a major role to play. At the very first sight, the potentialities of the visitors are to be identified. Some of the visitors may be of immense use to the organization either monetarily or otherwise. The hidden abilities have to be brought out for everybody's benefit. Dhruva was a young boy of extraordinary potentialities. On account of a setback at house, he left for the woods. He should be properly guided. Narada the cosmic PRO stopped him on the way, showered affection and gave him the sacred spiritual formula for the inner self to attain fulfilment of life. It is like a PRO guiding the potential donor or student to the MD or Principal. Dhruva followed the PRO's instructions and attained God realization or obtained Narayana Darshan. Sometimes PROs may have to go to the rescue of the misguided visitors, applicants, investors and others. Alertness and appropriate action are the essential traits of a PRO. Hiranyakasipu went for Tapas at a far away place. His wife was pregnant. When she was alone, she was taken captive by Indra. On the way, Narada accosted them and released her from the abductor. She was taken to his own Ashram. He gave her protection. It was in his ashram that the grateful lady peacefully gave birth to Prahlada, a born devotee. The foresight and timely intervention of Narada are praiseworthy. A PRO identifies himself with the organization that he represents. Other employees may work during a particular

period of the day. PRO is a PRO all the twenty four hours. Even while he is away from his office, he plays the role of a PRO. As mother is a mother all the time, teacher is a teacher all the time, PRO is a PRO all through. He and the organization he represents, are inseparable.

As a catalytic agent PRO has to quicken the process of progress. Also, he has to trigger off the challenges to enable the concerned people to rise to the occasion. An ideal PRO cannot remain inactive. Nor does he allow anybody to be meek and mild without enough dynamism for everybody's growth. Savitri is a pious girl of strong will in mythology. She has fallen in love with a young person called Satyavan. Narada has come to know of her resolve to marry the chosen lover. He therefore tells her about the bridegroom's destined death within a year after marriage. It is not to frighten her that he has foretold the calamity. Nor is it his intention to alter her resolve. It is with the purpose of fructifying her will power that Narada has played the role of an astrologer. One can with faith and self-confidence, knowledge and wisdom, love and devotion conquer fate, alter destiny. We make our destiny. Life is not by chance, but by choice. So is our future, not a chance but a choice of our strong will. That will can be strengthened successfully if we are informed in advance of the impending adverse circumstances. PRO only does a favour by telling us about the

probable losses or difficulties or disadvantages. He does not deter us, but strengthens our determination. Savitri is able to direct her every step to encounter fate and conquer it. And she has ultimately succeeded. Her husband is saved from the noose of death. The role of a PRO is to strengthen the imagination and foresee the evil consequences as well. He is cautious and as an embodiment of alertness cautions all against the probable difficulties, defects and disadvantages which are in store.

Just as righteousness is to be protected, fostered and fructified, evil too should be driven to its fatal end at the earliest. Unless it is ripe, bad will not burst and collapse to its extinction. Narada helps the good to be guarded by the inner strength and hastens the evil minded people to commit error after error so that they work out their bad karma soon. The devil should die soon. Therefore he won't allow the demonic people to be superficially good. He will either change them to be good permanently or expose their evil. Kamsa was afraid of death at the hands of his sister's eighth child. Therefore he decided to kill her even before she bore any child. But her husband persuaded him to desist from the heinous crime of killing a sister when she was just married. He offered to bring all the children one after the other to be killed by Kamsa. The cruel Kamsa agreed to spare his sister's life. Later, when the first born baby was offered by the father to be slain by

Kamsa, the monster of fear and terror was unable to believe his own eyes “Will there be a person so truthful to welcome death to his own offspring?”. He admired the father’s integrity and said “Sir, I am happy to note your honesty. According to the prediction, I will be killed not by this child but by the eighth child. So you can take back the baby. Be happy with your wife who is no other than my sister. But mind you, don’t forget to bring the eighth baby”. The child and the parents thus were spared. Now it is the turn of Narada to play the role of a catalytic agent to quicken the process of evil eradication – Kamsa should be slain and he should work out his karma in such a way that he deserves to be killed by Krishna. Kamsa must be made to commit crime after crime. If he does not, his death will be delayed and he will be more cruel elsewhere in worse ways. Also, the crimes hitherto committed are so innumerable that a few good deeds cannot save him from the capital punishment.

He may, by his streak of good gestures, at the most postpone for a while the gallows waiting for him. Therefore Narada went to him with the purpose of making him a hard core criminal so that he (Kamsa) could soon be slain by Krishna. He told Kamsa “My dear king, the prediction, no doubt, is that you will be killed by your sister’s eighth child. The first child will be the eighth child if counted from the last child, if she bears eight children. The mode of counting has not been told by

the voice of the invisible form that foretold your death. Therefore, it is better to kill all”. The suggestion of Narada appeared to be logical to the demon. The spared child was brought back and killed. Since then all the children were killed. This heartless massacre alone has quickened Kamsa’s doom. Narada has by his diplomatic logic worked out the cessation of evil and the consequent establishment of righteousness.

Spotting out the hidden spark, a PRO has to sow the seeds of a righteous ideal and follow it up. As and when guidance is required, appropriate help and information must be provided. Ratnakar was initially a robber. But in him there was divinity and it was spotted out by Narada. For its full blossom, appropriate guidance too was given. When Ratnakar grew to be a great sage called Valmiki, Narada gave him the information about the exemplary person Sri Ram. The sage then composed the classic “Ramayana”, the epic of mankind and its cream Narottam. The turning point in the life of Valmiki is due to the wise counsel of Narada, the ideal PRO.

Vyasa is a born sage. He is in the line of great thinkers. There is scholarship overflowing in him. His very blood is full of wisdom. Vishnu’s son is Brahma. Brahma’s son is Vasishta. Vasishta’s son is Sakti. Sakti’s son is Parasara. And Parasara’s son is Vyasa. Such great Vyasa has categorized

Vedas, wrote scriptures authored eighteen puranas and the Mahabharatha. Yet he was restless. He could not have peace of mind. He was unable to enjoy the bliss of a trance state. Narada soon went to his rescue. He told him to develop love, love of God. The love of God should be more than the love of a child towards the mother and vice versa. It should be more intense than the love between a lover and his beloved. It should be stronger and more persistent than the love of a miser for his gold and wealth. Reason or rationalism should not interfere with the flow of love. It should not obstruct the abundant flood of heart's love for God. Therefore Vyasa is asked to write the story of Sri Krishna with a loving heart. In it he should describe the innocent and guileless love of Gopis. Soon Vyasa took the suggestion and wrote the great Bhagavatha for his and everybody's devotional fulfilment in the ecstasies of transcendental love. Narada's contribution to Valmiki and Vyasa is peerless. Sinners and sages, demons and devas, men

and women, ignorant children and erudite scholars are loved alike by Narada. What type of suggestion is to be given to whom, when, where and how is known to Narada. An ideal PRO is to emulate Narada. Everybody welcomes him and he is available to all, at all times and in all places.

Amidst whirlwind tours and ceaseless travels, endless activities and endearing favours, he has never been under strain or stress. He is ever calm, tranquil and serene. Boredom, restlessness and tension are unknown to him. He is able to be ever blissful because he loves and enjoys the work he does. Worship of God is his work. And he finds worship in his cosmic work. Amidst all, his mind is fixed on God. His tongue is engaged in singing the glory of God always. Hobbies are good. Divine hobbies are better. Devotion to duty and devotion to deity are the best. PRO Narada is wedded to God and his work. God's work is cosmic work. Narada is a role model worthy of emulation.

■

Calendar for Shibirs at Vivekanandapuram for 2007

Particulars	Period	Eligible Age Group	Donation
Yoga Shiksha Shibir(Eng)	6-20 May	20-55 years	Rs.1500/-
Yoga Shiksha Shibir(Hindi)	6-20 May	20-55 years	Rs.1500/-
Spiritual Retreat (Eng)	6-12 August	40-70 years	Rs.1000/-
Spiritual Retreat (Hindi)	6-12 August	40-70 years	Rs.1000/-
Yoga Shiksha Shibir(Eng)	1-15 December	20-55 years	Rs.1500/-
Yoga Shiksha Shibir(Hindi)	1-15 December	20-55 years	Rs.1500/-

THE CHALLENGE

The soldier who won India's Param Vir Chakra—Claude Arpi

Lately many pleas have been made that Mohammed Afzal Guru's execution should be stayed because his death 'could fuel separatism in Jammu & Kashmir.' The state chief minister himself has been an ardent advocate for clemency for the terrorist who attacked the Indian Parliament in December 2001 (and nearly provoked a war between India and Pakistan).

The 'secular' protagonists claim that his execution will make a martyr of Afzal. I will not enter into these fallacious arguments, but the time has perhaps come to remember a true martyr: Major Somnath Sharma who on November 3, 1947 saved Srinagar airport (and Kashmir) at the supreme cost of his life.

Had he not sacrificed his life, Afzal's defenders would not today make front page news in the Indian press, for the simple reason that they would be Pakistani citizens living under a military dictatorship.

Our story starts from the early days of October 1947 when Prime Minister Jawaharlal Nehru received a message from a former deputy commissioner of Dera Ismail



Khan (one of the province's main districts) in the North West Frontier Province.

The bureaucrat warned of 'a scheme to send armed tribals from Pakistan to the Pakistan-Kashmir border; some of them had already moved towards the area in transport provided by the Pakistan government. Arms confiscated from non-Muslims had been supplied to these tribals.'

As Maharaja Hari Singh of Kashmir was reluctant to sign the Instrument of Accession

to India, Nehru refused to take any action. Two weeks later a large contingent of Afridis, Mahsuds, Wazirs, Swathis and regular soldiers of the Pakistan army 'in mufti' began to enter Kashmir.

During the night of October 22, the 'raiders' burnt the town of Muzaffarabad. They then overran Uri and captured Mahura, the electric power station, fifty miles from Srinagar. The city of Srinagar was plunged in darkness.

In these dramatic circumstances, V.P.Menon, Sardar Patel's faithful collaborator, went to Jammu and got Hari Singh's signature on the printed Accession Form. He rushed back for the historic meeting in Delhi with India's governor general, Lord Mountbatten in the chair.

A young army colonel named Sam Manekshaw, who attended the meeting, recalled: 'As usual Nehru talked about the United Nations, Russia, Africa, God Almighty, everybody, until Sardar Patel lost his temper. He said, 'Jawaharlal, do you want Kashmir, or do you want to give it away?' He (Nehru) said, 'Of course, I want Kashmir.' Then he (Patel) said: 'Please give your orders.'

Everything then moved very fast. Early the next morning, the first troops and equipment were airlifted from Palam airport (in Delhi) to Srinagar. A young major was sent on his

first assignment to Kashmir. He was responsible for the logistic. His name was S.K.Sinha (today the governor of Jammu and Kashmir).

He later wrote about the first Indian Jawans reaching Srinagar: 'It was indeed inspiring to see grim determination writ large on their faces. They were all determined to do their best, no matter what handicap they had to contend with. I had never before seen such enthusiasm and fervour for duty.'

They knew that all eyes in India were focused on them. At Srinagar airfield, just before returning to Delhi, Sinha met an old friend, Major Somnath Sharma of 4 Kumaon. He had come a day earlier from Delhi with a broken arm.

Sinha found him 'rather disgusted with life.' With his 'wretched hand in plaster,' no one would give him an active assignment in Delhi.'

His company had now been posted to Kashmir, but he was looking to be relieved soon from his present job and given 'something really active.' His company's duty was 'only' to protect the airport.

Sinha tried to impress on Somnath 'the vital importance of the airfield to us and in that context the importance of the task assigned to him,' but says the governor this

‘sermonising could do little to fulfill his desire for being sent further forward.’

After spending an hour discussing and sipping a mug of tea reclining on his kitbag, Sinha left for Delhi. ‘Little did I then know that within the next forty-eight hours, he was to die a hero’s death and earn great renown, fighting most gallantly in very close proximity to where we then lay talking so leisurely’.

But let us spend a moment on Somnath Sharma’s life.

He was born as the eldest son of an army family. His father General A.N.Sharma, who retired as the first director general of Armed Medical Services after Independence, was often in non-family postings.

Som, as his friends and family called him, used to spend time with his maternal grandfather Pandit Daulat Ram in Srinagar. His favourite pastime was listening to his grandfather on the Bhagavad Gita. This influence of Krishna’s teachings to Arjun were to remain with Somnath till his last breath.

At the age of 10, Som enrolled at the Prince of Wales Royal Military College in Dehra Dun and later joined the Royal Indian Military Academy. As a young lieutenant, he chose to join the 8/19 Hyderabad Infantry Regiment.

His maternal uncle Captain Krishna Dutt Vasudeva who belonged to this regiment had died defending a bridge on the River Slim in Malaya against the Japanese. His bravery had made it possible for hundreds of his jawans to cross over to safety. The example of his uncle greatly influenced him during his career.

Somnath fought in World War II under Colonel K.S.Thimmayya (later the army chief) in Burma with the British Army. An anecdote speaks tellingly about the character of the young officer.

One day, Sharma’s orderly Bahadur was badly wounded in action and was unable to return to the camp. Sharma lifted Bahadur on his shoulders and began walking. When Thimmayya found his officer lagging behind under the weight of his orderly, he ordered him—‘Leave this man, Som and rush back to the camp.’

Somnath retorted, ‘Sir, it is my own orderly that I am carrying; he is badly wounded and bleeding, I will not leave him behind.’ He eventually managed to carry Bahadur back, saving his life. He was awarded a ‘Mention in Dispatch’ for this act of bravery.

After the Japanese surrender in Kuala Lumpur in September 1945, Somnath returned from Malaya via Calcutta. Before landing, a small incident occurred when the

British Military Police came aboard to check for contraband.

Som had an unauthorized pistol unofficially presented to him by some Japanese officer in addition to a Samurai sword (officially allotted to each officer). Somnath refused to lie or invent a story to bluff the British officer. He immediately threw the pistol into the sea through a porthole. Such was his straightforwardness!

Two years later, India became independent, but fell prey to mad communal fighting. With his Kumaonis, Somnath was dispatched to aid the civil administration. From his headquarters at Parliament Street police station, he spent his time extinguishing fires between the two communities—both well armed.

To complicate the matter, streams of refugees were pouring in wave after wave to the capital. The Kumaon Regiment rose to the occasion, doing their duty honestly and impartially towards both communities. At that time, Somnath was moving around with his broken arm and a plaster from the wrist to the elbow.

When his company was ordered to move to Srinagar, Somnath, though technically ‘unfit for active duty in war’ insisted that he had to lead his company.

Before leaving for Srinagar, he spent his last night in Delhi with Major K K Tewari, his best friend and Burma companion, at the Queen Victoria Road Bachelor Officers’ Mess in Delhi.

They chatted late into the night. Somnath remarked at one point that he was going to war again but alone this time (without his friend). Having probably some premonition, he asked for a memento from Tewari who told him that he could take whatever he wanted from the room. Somnath went straight to the cupboard and took his automatic pistol, a German Luger. Quite upset, Tewari had no choice but to honour his promise.

The next morning Somnath Sharma landed in Srinagar (where he met S K Sinha). The situation was fast deteriorating.

Two days later on November 3, the ‘raiders’ reached Badgam a few miles away from the Srinagar airfield. Brigadier ‘Bogey’ Sen, the commander in Srinagar, immediately dispatched Sharma and his company to Badgam.

At 2:30 p.m. supported by 3-inch and 2-inch mortars, a 700-strong tribal force attacked the Indian jawans. Being outnumbered by 7 to 1, Sharma immediately sent a request to Brigadier Sen for reinforcements.

He knew that if the enemy advanced any further, the airport would be lost and Kashmir would become a province of Pakistan; the airfield was the only lifeline between the Valley and the rest of India.

His last wireless message to the headquarters stated: 'The enemy are only 50 yards from us. We are heavily outnumbered. We are under devastating fire. I shall not withdraw an inch but will fight to the last man and the last round.'

Soon after, Somnath Sharma was killed by a mortar.

By the evening, when reinforcement reached Badgam; it was too late. The Kumaonis had suffered over 50 percent casualties though they had inflicted much heavier losses to the 'raiders' who lost 200 men and the airport and Kashmir.

Major Somnath Sharma was awarded the first Param Vir Chakra, the highest Indian gallantry award (the Indian equivalent of the Victoria Cross).

The citation read: 'Keeping his nerve, he skillfully directed the fire of his section into

the ever-advancing enemy. He repeatedly exposed himself to the full fury of enemy fire and laid out cloth airstrips to guide our aircraft on to their targets in full view of the enemy. His leadership, gallantry and tenacious defence were such that his men were inspired to fight the enemy outnumbering them. Major Sharma set an example of courage and qualities seldom equalled in history of Indian Army.'

Three days later, Sharma's body was recovered. Though mutilated beyond recognition, a few pages of the Gita that he always kept in his breast pocket and the empty leather holster of Tewari's pistol helped to identify the body. The pistol was gone.

During the last chat with his friend before flying to Kashmir, Somnath had joked that either he would die and win the Victoria Cross or become the army chief. It is his younger brother V N Sharma who in 1988 became Chief of the army staff.

Today, the world has gone topsy-turvy; true heroes are forgotten and terrorists become martyrs.

Courtesy : Rudraksha "The Third Eye",
a Monthly Newsletter

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....VITTESHO YAKSHA RAKSHASAM

Satish Chowkulkar

It was a day in the middle of the March 2007. In the morning, I heard the sounds of commotion from nearby newspaper stall. Quite a few by-standers were reading the headlines from the newspaper-posters displayed at the newspaper stall. Shocked and surprised expressions of the people in varied volumes were not decipherable. I reached the stall and found, of all the persons, Shiva Swarupananda standing among the readers crowd. As soon as he saw me, he extricated himself from the crowd and came with me to my place.

When we were settled in our place, he opened the newspaper, which he had just bought. “What is this all about?” I asked. “The persons, who are empowered and armed for protecting the life and property of people, are themselves becoming the cause of its destruction.” He said and cited the headlines, photos and pictures appeared in the newspaper. The newspaper was full with news and pictures of polices’ action on the demonstrators at Nandigram in West Bengal. “So *Rakshakas* have become *Bhakshakas*” I said. Shiv Swarupananda nodded sadly and said “These things are becoming very frequent nowadays. Everything is centered around the

monetary consideration. Every incident, every action, every thought, nowadays is evaluated on the basis of opportunity it can provide to generate wealth, power and enhanced social status, name and fame. Going a step further, these vested Interests examine, utilize and exploit, every occasion to their advantage with just a lip-sympathy for the suffering masses. None has a real concern for anyone.” He again shook his head in despair. “But”, I said “I remember to have heard from you, some time back that the, *Sri* i.e. financial welfare, *Ishwarya* i.e. wealth and power, *Yashah* and *Kirti* i.e. Name, fame and success are the powers of the *Bhagwan*. You also had said that pursuing them is accepted in our culture then...”. Shiv Swarupananda interrupted me and said “Yes! Absolutely right. The wealth, name and fame, power and success are created by the God and therefore are Godly. Pursuing them is also never condemned. But the riding factor is *Dharma*. The *Ishwara*, the *Bhagwan* has projected them. But these things are no end in themselves. They are means to an end. They have been projected by the God for a purpose. In fact these are essential for establishing the *Dharma*-welfare of all. The

watch-word is *Sarve Bhavantu Sukhinah..*” My mischievous journalistic attitude peeped out and I asked “This *Bhagwan* or *Ishwara*, who projected this wealth-*Shri, Laxmi, Yashah* and *Kirti*, has he not generated an authority to ensure and regulate its *Dharmic* utilization?”

Shiva Swarupananda got pepped up by this question and said “Ah! A good and pertinent question. He did project the “comptrollers” and also the “protectors”. They are called in our scriptures - Puranas, as *Yakshas* and *Rakshas*. They do wield authority and also physical capability. They have all the requisite powers. As an elephant represents wealth and prosperity, they can be symbolised as mighty elephants. The best among them or their chief is *Kuber*. This entity, *Kuber* has been endowed with all administrative, management and enforcement powers, as defined in your parlance. He is therefore known as *Vitteshah* the controller of the wealth. This *Vittesha*, *Kuber* is the superior among the *Yakshas* and *Rakshas*. Bhagawan declares in the *Vibhuti Yoga* of the *Bhagwad Gita* (Chapter 10 sloka 23) that I am the *Kuber* among *Yakshas* and *Rakshas*.

**Rudranam Shankarachasmi,
Vittesho Yaksha rakshasam**

The administrators, the regulators and discipleners are not always adored and relished by all those, who advocate free will

and freedom of expression etc. That is why the physical description of the *Kuber* in the scriptures is as “not of very pleasing or relishing appearance”. The very meaning of the word *Kuber* is ugly or unpleasant. Therefore rules of the *Kuber* are not readily accepted by the selfish masses, even by the entities of his own class – *yakshas* and *Rakshas*. They are endowed with physical strength and power, akin to the mighty elephants. But when they trip off the authority of the *Kuber*, they run amok like a mad elephant uncontrollable by the *mahout*. They some times hurt and also gore the *mahout* himself to death in that condition. As the *Yakshas* and *Rakshas* are more in number, in an environment where **majority carries the law**, their corrupted powers and strength get legitimised. Then the very *Rakshakas* become *Bhakshakas*”. Shiv Swarupananda stopped and looked at me for response.

I nodded and said “Yes, there are quite a few cases where security personnel kill each other, or collectively organise assault on other law enforcing machinations. Their physical capacities over-power their Vivek, the sense of discrimination. Therefore, the instances where the army personnel attack civil police and also civil police abuse the innocent citizen are frequent.” Shiva Swarupananda proceeded “But at present, the problems around us are not just a case of corrupting of physical powers. People with sharpened intellect are using their intellect to circumvent

all the rules and regulations to perpetrate the white collared crimes to rob the innocent, gullible and hapless persons and become rich quickly. Look at the number of scams which Bharat has witnessed in past 12 years. Law cannot reach them, catch them or punish them. They use the part of the wealth thus earned to purchase the safe passage from law making, law dispensing and law enforcing machinery. If at all they fail in this, they resort to engage in *extra judicial* machinations, who are expert in handling the deals quickly and efficiently if the price is right. So the greed for the wealth gets linked to political power games, criminalisation of politics, organized crimes and shady business deals. Malpractices in the sale/purchase deals at national and international levels are so encompassing that no commodity is spared—defence equipments, cement, sugar, fodder, coffins, land, food grains, textiles, electricity generation and distribution, medicines. Now even the primary needs of the masses—Food, Shelter, Education, Medical Care and Drinking water are also having heavy price tags. I read in a newspaper that an international funding agency for providing drinking water to the masses has put a most un-related condition that “unless the state abolishes the urban land ceiling act and liberalises the procedure for transfer of urban land, the funds for providing drinking water will not be released. Now you can see who is calling the shots and from where? – from beyond the borders of the country! Food

production and agro-based activities is the core of Bharat’s strength but some national and international machinations are successful in selling the idea to policy making politicians for a right price to deplete the agriculture land volume in favour of industries for manufacturing less needed and need-less products. What is the fun in producing cars, more than our roads can afford to ply or even park? Will it not weaken the very economy i.e. *vitta* of the Bharat? This is all again with the façade reason to improve the economy of the nation and welfare of the masses. *Rakshas* and *Yakshas* with corrupted intellect are defying the *Raja Dharma* – The power of *Kuber*, by misusing the physical number manipulated in “democratic” polls through the electoral infirmities.”

Shiva Swarupananda paused for sipping water. In the meantime I asked “since when you spiritual people started giving views on political developments?” Shiva Swarupananda gave me a compassionate look and said “It seems your question is prompted due to excessive readings of the writings of the columnists appearing in the newspapers, which are controlled by the leftist, atheist and westernised bosses. They have their opportunistic designs. They are sure that as long as Bharat is imbued with the essence of Adhyatma Jnan-spiritual heritage, their designs will not be successful. Therefore they are on their toes to isolate every sphere of our National Life from the Spiritual heritage.

In Bharat, as Swami Vivekananda enunciates, ***everything is Spiritual and nothing is secular***. Spiritual heritage can not be excluded from any sphere of Bharat's national life. In fact this is the Life force-elixir of the Nation. English invaders understood it. They did their best to destroy this fibre to perpetuate their rule. Their ideological inheritors-*Black Sahibs*, as Mr. McCauley had prophesied, are continuing that hideous agenda, hidden under the lucid terms like social justice, secular outlook, democratic process, pro-people policies, liberalization, progressive thinking, humanistic approach, global awareness etc. These dynamics have a potential of robbing the unattached minds of their balance thinking, unmindful of the hidden agendas behind these words.

In fact all these terms can live in peaceful co-existence in the true sense only if spirituality of the Bharat is nurtured in all walks of life—personal, social, national and global. If spirituality is in political sphere, there will be no place for floor-crossing, “horse” trading, political black mailing, ideological bunglings and appeasement of the sections of the societies, whether-*Alpa-Sankhyak* or *Bahujan Sankhyak*. If spirituality is in Trade and Commerce, there will be no incidents of tax evasions, black-marketing, hoarding of commodities, unaccounted and undeclared wealth. If spirituality is in sports and games, there will

be no match fixings, gambling, betting, brow-beatings and coach-killings.

If spirituality is in judiciary there will be no prepaid and post-paid judgements, misplaced judicial activism and let off of self-evident criminals. If spirituality sets in in the fields of industry, agriculture, education, health care, irrigation, transport, food and nutrition, the Vitta will be regulated by the *Kubera*-an emissary of *Bhagwan*. In fact every sphere of our national Life will be cleansed off of its unworthiness if the spirituality dwells in it. But the prophets of the doom are making inroads in the very Spiritual realm with the vehicles of political, economical, social and casteist interferences. The spiritual force should assert itself to clean the rubbish of ungodly, adharmic, immoral and secular (wordly) contaminations.

Let the *Bhagwan*-the Spiritual force, the *Vittesh Kuber* triumph over the *adharmic Yakshas* and *Rakshas* and chasten them to work for the Rule of *Dharma*”.

“Vittesho Yaksha Rakshasaam

Shiv Swarupananda said this with full force. I said “It seems this word, Spirituality, is not understood properly. Everyone gives their own interpretation. Can you please elaborate on the real purport of this word Spirituality?”

Shiva Swarupananda smiled and said “Yes, but not now – next time. For the time being, let me tell you that Spirituality is not an activity. It refers to leading a value based life to rediscover ourselves. We will discuss this when we will meet again”. Saying this he left our place. ■

When the life-blood is strong and pure, no disease germ can live in that body. Our life-blood is spirituality. If it flows clear, if it flows strong and pure and vigorous, everything is right; political, social, any other material defects, even the poverty of the land, will all be cured if that blood is pure.

- Swami Vivekananda

Do you hear Swami Vivekananda saying:



“Then only will India awake, when hundreds of large-hearted men and women, giving up all desire of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen”.

Are you among those whom Swamiji had in mind? Come, dedicate yourself for the service of the nation as a fulltime worker of Vivekananda Kendra, Kanyakumari - a spiritually oriented service mission. It is not a career - but a mission. Your Yogakshema would be taken care of by the Kendra.

Send e-mail for details at:

ngc_vkendra@sancharnet.in OR

Contact at the following address with full biodata and a postal order of Rs. 10/-

General Secretary, Vivekananda Kendra,

Vivekanandapuram, Kanyakumari - 629702

For detailed information,

visit us at www.vivekanandakendrakanyakumari.org

SERVE, SEEK, AND SEE

K.P.Shivkumar

Our education system is like an anchorless ship. Some say school children should be taught the basics of some of the major religions to promote mutual respect for religions. Some say religious education might also help in character-formation. Some say sex education should be included in classes above primary level. Atheists are there, pro-Marxists are there, and the so-called secularists are there to confound any proposal however good it might be. As such, how much character-building and nation-building exercise students can be put through by the formal curriculum is a matter of anyone's guess. And when it comes to college, especially professional colleges (exceptions excluded) the less said, the better. Does education ruin? Is it educational ruin? Is education in ruins?

Swami Vivekananda says, "The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on

negation is worse than death. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing that his grandfather is lunatic, the third thing that all his teachers are hypocrites, the fourth that all the sacred looks are lies!...."

But then, we do come across some good news – something to inspire and encourage. Palak Muchhal, a young girl of Indore is a gifted singer. She has been giving benefit performances, mobilising funds, to help hundreds of poor children suffering from heart ailments. It is said, she has already contributed Rs.1.5 crore for the treatment of children all over the country through her performances worldwide. She has gained entry into the Guinness Book of World Records as the youngest donor. Kudos to Palak Muchhal.

There are thousands of youngsters dedicated to a life of service most of whom may not be in the limelight. As the poet says,

*Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,*

And waste its sweetness o'er the desert air. beware!

But inspired youths devoted to service may also have some genuine doubts. Here is a pertinent question raised by one of the readers of a Tamil magazine named *Shakti Vikatan*. The question is: “They say, during youth-hood, maintaining an upright character and serving the distressed and the needy is true spirituality. If that be so, does it mean that one who lives in accordance with the above ideal can do without worshipping God?”

The following is the reply given to the question by the Editor (Sukhi Sivam) of the said magazine: “To be an ideal person is one thing, and to be a complete person (of Poornattva) is another thing. An upright character is certainly an ideal person. In spite of being such an ideal person, he might reach a stage of disillusionment, feeling a voidness or spiritual emptiness. God alone has the power to fill that lacuna or the sense of voidness or emptiness.

“Another point is this. The thought that we are helping the poor and the needy might in due course turn out to be Ahankara — ego. What is the guarantee that such an ego will not arise? The ego that makes one think that he is superior in character is no small kind of ego. It is a very dangerous thing. Even many renunciates have got trapped in that kind of ego, and have suffered the consequences. So,

“With the annihilation of the difference between ‘I and others’, one realizes that all are manifestations of one and the same God. The distinction between the giver and the given, the helper and the helped, vanishes. This kind of spiritual maturity leads one to Poornattva. For this attainment, worship of God is essential.

“That is why Mohandas, not being content with mere service to others, and not being content with being a man of ideals, also held fast to the name of Lord Rama. He experienced the glory of it. Instead of thinking that you are helping another person, if you understand that that which dwells in the other person is also God, your service becomes a *Yagna*. Your life becomes a *Yoga*. In such a state of evolution, your ability to serve transcends the normal capacity of an individual. Narendra could have died as an honourable man after serving four or five people. The same Narendra, after becoming Vivekananda, could serve millions of people in hundreds of countries. His mission crystallized into the Ramakrishna movement and proved to be of immense good to the world.

“What I would wish is, you, instead of simply worshipping God, should feel God, understand God. The Naren in you should blossom as Vivekananda. That is my plea.”

HANUMAN: WHO & WHY

Saurabh Pandey



(Continued from Last Issue...)

Hanuman is the character who though having tremendous strength and power (he possesses all eight siddhis and all nine nidhis) was ignorant himself about the capacities until he was reminded. This has some unique significance. Even by knowing the importance of the work and his being the best available and competent tool to perform the task, he could see akarma (no work) in karma (work). This way, he never succumbed to getting attached to the work and its karmaphala (the result). The Ramayana war could have been different, for, he demonstrated phenomenal abilities during the war. Since, he was a great performer, he could have finished the cause of war itself. But, he always considered himself a tool in Rama's hand! He never owned any credit for whatever he did. For him every work was Rama's work. We as Karyakartas, should emulate his character. Utilising his immense prowess when mattered most, egolessness and surrendering everything to Ishwara (Ishwar pranidhan) are some of his basic traits. This is why, Hanuman charms the right thinking youth most.

We know the best player in the cosmos is the Nature herself with all its glory and grandness. The humans and other creatures are only the pawns or dice in her hand. We behave the way three gunas —satwa, rajas and tamas, with their various combinations—make us to behave. Our purushartha prompts us to do our

duties. Here goes a beautiful story from his life that makes us to realize this.

During the war against Ravana, Rama and Lakshmana were captured by the demons, Mahiravana, a powerful practitioner of black magic and his brother Ahiravana. He held them captive in his palace in Patalpuri or Patala (the nether world). Searching for them, Hanuman reached Patala whose gates were guarded by a young man called Makaradhwaja. Makaradhwaja was, in fact, Hanuman's son, though; Hanuman remained celibate all his life. When Hanuman jumped into the ocean to extinguish his burning tail, unknown to him, a drop of his sweat had fallen in as well. Swallowing this sweat droplet, a fish became pregnant. This was known when that fish was brought to Mahiravana's kitchen for cooking. Mahiravana raised the child, entrusting him to guard Patalpuri's gates. Hanuman was unaware of any of this. Although, Makaradhwaja knew his father was Hanuman, he had never seen his father. So, when Hanuman introduced himself to Makaradhwaja, he sought Hanuman's blessings. But, he decided to fight his father as part of his duty as the guard of the gates. Hanuman subdued him and tied him up before entering Patalpuri to rescue Rama and Lakshmana. A perfect example of 'like father like son'!

(To be Continued...)

Do you know ?

- Do you know the boy who started an organisation for kids at the age of 11? against the international norms on French soil.
- Do you know the person who even in school days organised Shivaji utsav and Ganesh utsav, wrote poems, essays, plays to inspire people on nationalistic themes? The French Govt sought his release. The Nation {French not ours} stood up for him. The campaign for his release was spearheaded by Karl Marx's son who was editor of an French newspaper. The French Govt couldnt get him released. As a result and as a mark of taking responsibility the French Govt resigned. The only occasion in International politics that a Govt resigned because it couldn't free a freedom fighter that too belonging to another country {So many innocents are killed everyday and we are accustomed to the "strong & severe condemnation of such brutal acts by our Politicians and nothing else. Sometimes we feel like reading templates. }
- Do you know the person who started an organisation for youth in college and was expelled from hostel for anti govt, political activities?
- Do you know the person who wrote an authentic, informative research work on the first freedom struggle which was till then dubbed as mutiny by the British?

This book was written when he was in England and the printing of this book was banned by the British govt. It was printed at Holland and smuggled into India.

This person was arrested in Briton for sedition, revolutionary activities, preparing bombs, transporting illegal arms etc. He escaped from the ship in which he was brought from Briton to India for trial. But was rearrested illegally,

This person was given 50 years imprisonment and was sent to Andaman the most dreaded of all jails. The poet in this person was restless and uneasy. Finally he found a nail and wrote (itched) his epic "Kamala" consisting thousands of lines on the plastered mud wall of his cell in the darkness. A Hindi journalist friend who was taught Marathi by this person came to his cell when he was removed all of a sudden to another remote cell. The friend learnt the entire poem

by heart and later when he was released, put it on paper and sent it to his relatives.

The life in the prison was not something that the other “privileged” politicians of those days enjoyed. The jail life was most grueling and determined to kill not just the spirit but also the person.

Conditions in jail were inhuman: backbreaking job of stone breaking, rope making, and milling. For the last prisoners had to grind the copra in the mill, tied like oxen. Each had to take out 30 pounds of oil everyday.

Some died of sheer exhaustion and inhuman treatment of beating and whipping. Bad food, unsanitary conditions, stone bed and cold weather in winter used to take their toll. Some committed suicide unable to bear the pain, some went mad. This person continued undaunted; even wrote poems, created a language using chains, which tied them to converse and encourage other prisoners. Many of the revolutionaries were inspired by him.

Even the sacrifice on family front was untold. The only son died when he was in Britain, eldest brother was sent to Andamans, younger brother

too in Jail, eldest sister in Law and wife were shelter less. Sister in law died of hunger and disease as all male members were in jail.

Later after independence

This same person was implicated and arrested in the Gandhi murder case and was later honorably acquitted. His assets which were confiscated and properties which were seized by the British govt were not returned to him even after independence.

Could you identify him? If not another easier clue. This was the person who was called as a “coward” by our present day politicians. Got it Right?

It is SWATANTRIYA VEER SAVARKAR.

May 28th is his jayanthi. Let’s salute this Great Hero, Inspire our samskara varga students by telling his life history.

Vande Mataram.



Dear Readers,

Your valuable suggestions for improving the magazine are welcome. Please write to the Editor, Vivekananda Kendra Prakashan Trust, No.5, Singarachari Street, Triplicane, Chennai 600 005. e-mail : vkpt@vkendra.org

VIVEKANANDA KENDRA SAMACHAR

Vivekananda Kendra, Prayag and Arddha Kumbha 2007

In the month of January this year India experienced once again the holy-dip in Sangam Kshetra, the sacred confluence of the Ganga, the Yamuna and the mythological Saraswati, at Prayag (UP), as, the celestial constellation presented with and set up the *muhurta* for Arddha Kumbha. In the sixth year after every Kumbha at Prayag, Ardha Kumbha is celebrated.

The administration at Prayag every year manages and maintains the civil provisions painstakingly for those who stay on the bank of the Ganga and the Yamuna for a month as the *kalpa wasis* in the month of January-February with the culminating day on Makarasankranti day. The whole of bank area gets converted into a tent-city which is known as Kumbh nagar or Ardha Kumbha nagar.

In this year's Ardha Kumbha the Prayag center of Vivekananda Kendra, Kanyakumari conducted camps in the Sangam Kshetra in a plot allotted by the authorities. Two ordinary tents and one suit-tent were hired. For barricading and other arrangements the administration co-operated with Kendra.

A camp was conducted on this site which was inaugurated by Agamjani Baba from Agamjani Shaktipith. Jharkhand State on January 9th. 55 people attended the programme. On 13th of January, National Youth day was celebrated.

The literature of Kendra and the message of Swamiji were being taken to the public in the entire Arddha Kumbha Kshetra covering an area of 16 sq. KMs. Second snan (holy-dip) was on 5th of January 2007. The makar sankratri snan was on 14-15th of January. But, the main snan was on 19th of January. It was reported that almost 2 crore people took holy dip that single day. It was a great experience for those who were present there.

Next important snan was on 23rd of January. That was the Panchami of Vasant, the day for Hindus especially from the Northern and North-eastern part of India, for offering puja to Ma Saraswati. On 30th and 31st of January, the Vivekananda Kendra, Kanyakumari Branch Prayag conducted a camp for 70 students from Suman Vidya Niketan. Shri Indra Prakash and Shri Shubhranshu Pandey addressed the participants. The shibir was inaugurated by Shri J. Pandey, Dept of Sanskrit, Bhabhua College, Bhabhua. Shri V. Dabral, Dept of English,

Allahabad Degree College and Shri S. C. Pandey, ex-chief engineer, BSEB, spoke on Kendra's work and its approach. He also informed that the record books of Kumbha and Arddha Kumbha had the name of Vivekananda Kendra, Kanyakumari inserted and mentioned in.

Vivekananda Kendra International

Installation of main entrance

The entrance through which hundreds of thousands of scholars and eminent personalities of the world civilizations would enter to engage themselves in dialogue, seeking to build harmony and peace, was installed at the VKI Bhavan at Chanakyapuri, New Delhi.

As the Sarvajit year dawned on the 19th of March, the main entrance was ceremoniously installed in the gracious presence of Dr. Kasthuri Rangan, M.P. (RS) and former Director, ISRO Satellite Centre and many well-wishers.

Mananeeya Nivedita didi addressed the gathering briefing the significance of the rituals performed on the occasion.

Role of Tibetan Buddhism in Civilisational Harmony

His Holiness 12th Tai Situ Rinpoche Pema Tonyo Nyinje addressed a focused gathering on the Role of Tibetan Buddhism in Civilisational Harmony on the 8th of April at the auditorium of All India Management Association.

Tia Situpa is the seat of one of the four lineages of Tibetan Buddhism called the Kagyu lineage. His Holiness 12th Tai Situpa was identified to be the reincarnation for the seat at the age of 18 months. He established the Sherab Ling Monastery in Sikkim when he was 21. He was the main force that inspired the 1989 Pilgrimage for Active Peace Event that covered eight European countries.

The invitees and well-wishers were highly benefited by the eloquent exposition of His Holiness. Shri Vijai Kapur, former Lt. Governor of Delhi, hosted the session.

CHENNAI

In Chennai, in the month of February, March and April 2007, Seven Yoga satras were conducted in Triplicane and Adambakkam Nagars. One hundred and fifty six people attended. Bharateeya Samskriti Pariksha – an examination on Indian Culture was conducted for the college students in Chennai. One hundred and fifty four students participated. A residential yoga intensive camp was conducted in Chennai on 7th and 8th of April '07 at Samvit Sagar Ashram at Uthandi. 25 participants including Karyakartas attended the camp and got benefited. ■

*I have faith in my country, and especially
in the youth of my country.*

-Swami vivekananda



Main Entrance for
Vivekananda
Kendra Interna-
tional being in-
stalled.



His Holiness 12th Tai Situ
Rinpoche Pema Tonyo
Nyinje addressing the
audience.



Youth Camp in progress during Arddh Kumbh prayag.