

# YUVA BHARATI

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## Invocation

दीपज्योतिः परं ब्रह्म दीपज्योतिर्जनादेनः  
दीपो मे ह्यतु पापं दीपज्योतिर्नमोस्तुते

dīpajyotiḥ param brahma dīpajyotirjanārdanaḥ  
dīpo me haratu pāpaṁ dīpajyotirnamostute

The light of the lamp stands for *Brahman*, the unmanifest truth as well as for Lord *Viṣṇu* (in his manifest form). Let that light of lamp remove my *pāpas*, results of omissions and commissions.

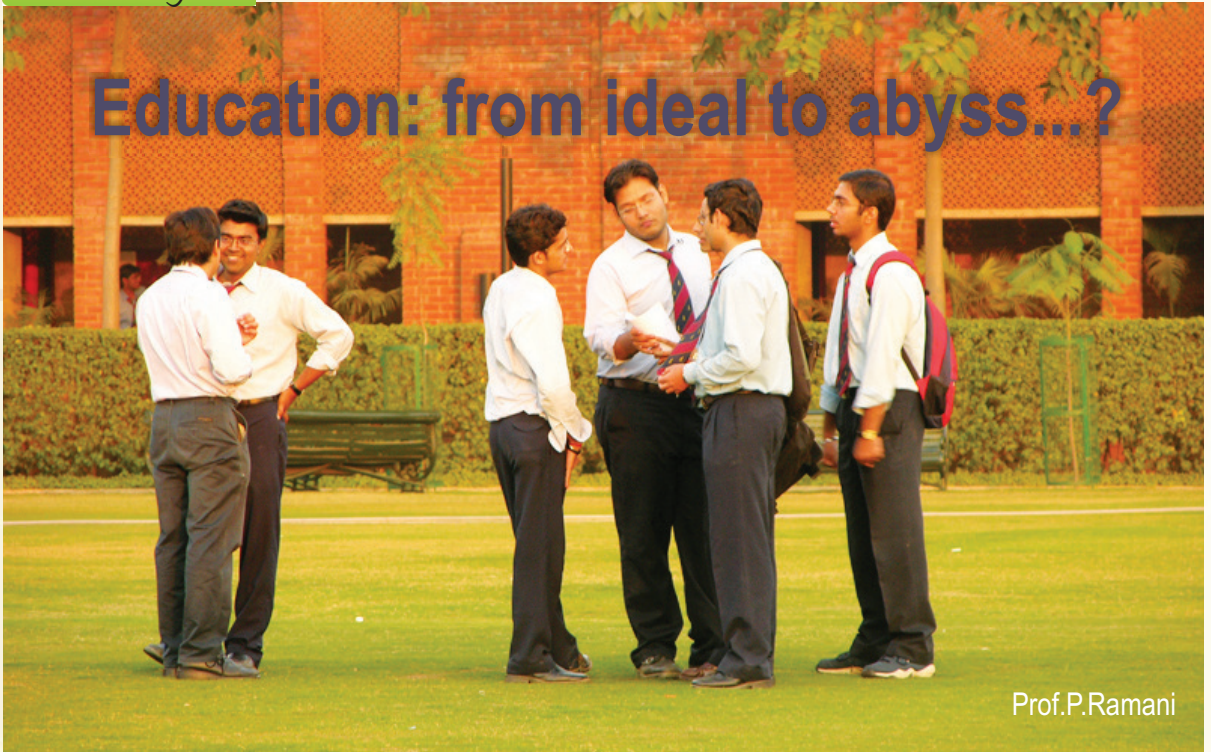
# Work for a change.

“Education is the manifestation of the perfection already in man” said Swami Vivekananda, and our ancient educational system was successful in effecting this manifestation among our people. Many attempts were made to weaken our society's Psyche, which was proving to be a tough nut for the ruling invaders. When found that it is this education, which is based on the eternal values espoused by our Vedas, which is holding our society together, their ire turned against it. What followed would make all the excesses and violence happened in the last 2 centuries in the name of religion and isms pale into comparison. An entire nation was pushed into a make believe that their ancestors were nitwits, whose works were nothing but blabbering of an unstable mind, their society was callous towards majority of its own people. They were taught that people in this land were blithe and never hardworking and they didn't develop any technology to improve the standards of their life. Intellectual violence in the form of these lies was unleashed upon a people, who were gullible. Generations began to emerge with this contempt and the hoariest of all cultures is looked down by its own progenies. History cannot have a more pitiable scenario where the perpetrators of this malevolence were venerated by their victims. Nothing can be farther from truth, as our land was the cradle of civilisation and the best of thoughts that a human mind can fathom, originated from here. These decried literatures actually hold the cure for modern society's ailments.

The recent call from our human resources development minister to support and partner in the educational reforms makes one hope whether the much needed redressal will happen. The amount allotted and the amount which is said to be in shortfall (lakh and fifty crore and sixty thousand crore) does give an impression that there is going to be drastic changes in the system. Infrastructure development and generous grants for the education in rural areas are the expectations of everybody. But any new system without removing the century old anomaly is going to be a superficial one. Let the future generations get to know the vastness of our knowledge repository. Let our children grow up with a much deserved pride and self esteem. Let us urge our leaders that mere makeover of the examination pattern will not suffice. A leeway can become a path if we put our acts together and push this several years of injustice into thing of past..

**V.V.Balasubramanian**  
YB-ET

## Education: from ideal to abyss...?



Prof.P.Ramani

Isn't life meant to seek truth and knowledge and to seek to realise oneself as we all believe that self-realisation is God realisation? From time immemorial people, the guru and his disciples together have been trying to seek truth and knowledge. During the Vedic period, the guru sishya parampara was in practice and was nurtured. The guru was supposed to know everything and he was bound to impart all knowledge to the sishya, his disciple or the learner. It was almost mandatory for the guru to impart all the knowledge. For several centuries, the practice continued. The gurus did not take any fee for the service. The parents used to give a small amount as dakshina as a token. The quantum of dakshina was not prescribed. The guru did impart knowledge without any discrimination, but the dakshina given to the guru varied from person to person depending upon the individual's capability to pay. In fact the gurus believed that they should not demand any prescribed fee to impart knowledge.

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The guru-patni also taught how this dharma should be faithfully adhered and she assisted the guru in carrying out the holy duty. Also, during the ancient times, some kings thought it was the state's responsibility to take care of these gurus and accordingly the gurus without any concern for their day to day needs took care of their learners. With the changing times, different practices came into being. But educating those needed education was not a matter of big concern because the gunas believed in imparting knowledge to everyone who needed without expecting anything in return. The earliest invaders Muslims, did not disturb the ethos of the system originally, though they established their own Madararasas. With the East India Company finally making a stronghold here, the British started tampering with the educational policies of India. In 1835, the diarchy introduced by the British also led to the colonising of education. The school was modelled after the British Schools. The great universities, Bombay,

Calcutta and Madras were established in 1857 which had limited objectives.

Meanwhile the influence of the Gurus was in the wane paving the way for the establishment of the Macaulay's system of education. The purpose of education turned out to be making clerks to subserve the interests of the British Raj and its system. From a glorious past, we were pushed into oblivion. Even social reformers like Raja Ram Mohan Roy advocated English education. From the pre-eminent position of being a world leader of knowledge, we were pushed to the level of seekers of knowledge from the West. However, there were eminent thinkers who longed to sustain the Indian system of education, but we were swayed into the

Macaulay's system of education. However, great philanthropists such as Madan Mohan Malavia wanted to cleanse the educational system in India. Madan Mohan Malavia himself established the Benares Hindu University. In the south, for instance, Sri Pachaiyappa Mudaliar of Kanchipuram wanted to cherish the religious practices and promote the teaching of Sanskrit. The natural response to the British hegemony was the establishment of charitable institutions, with the prime objective of serving the masses sustaining our traditional value systems and knowledge sources. However, they could not fight against all odds.

In the pre-Independence days, educational institutions were socially committed to proving knowledge without expecting anything in return.

The establishment of Annamalai University is an example of this benevolence. In the post-Independence era, the legacy of people like Madan Mohan Malavia and Pachaiyappa Mudaliar continued. The chieftains in the community and public figure-heads wanted educational institutions to be set up in memory of their loved ones. Their motto has been to serve the community without expecting anything in return. These definite objectives had continued to be pursued till



late 1970s. The beginning of 1980s paved way for privatisation of higher education in a big way. Educational service was no more considered 'a commitment to the society', but a commercial venture. A large number of self-financing colleges

were allowed to function amidst the globalised educational endeavours and market driven economy. Whereas accessibility to education was ensured, affordability still proved a missing link. However, the government came with a helping hand in the form of scholarships education loans and other forms of assistance. In the process, quality proved to be the casualty. At the same time, there was a growing need felt to ensure quality. The beginning of 1990s saw the establishment of the accreditation bodies such as National Assessment and Accreditation Council and National Board of Accreditation to assess the quality and standards of educational institutions. Paradoxically, the institutions which were established after the establishment of 'quality assessing' bodies seem to have violated norms more often. There have been cases of lack of

infrastructure facilities. The problem of qualified motivated teachers assumed alarming proportions. Educational reforms/inspections /grant of affiliations more often proved to assist corrupt practices. The concept of graduating a fully developed college into an autonomous College to allow flexibility in the design of course curriculum and content and allowing an autonomous college to grow into be a deemed university to facilitate higher order learning and research in specialised fields turned counter productive. Philanthropists and educationists do not have a say in the establishment of deemed universities. Politicians and businessmen with no educational background have floated all deemed universities; only one or two deemed universities are exceptions. The qualifications of the self-styled vice-chancellors and other teaching staff including professors, deans and registrars are questionable. The vice-chancellors and other senior faculty are not qualified even to become lecturers in colleges. Added to these is the conferment of Honoris Causa degrees on influential actors and politicians. It becomes obvious that the status of deemed university is conferred upon an institution not for academic excellence but for other extraneous reason. The government thus promotes mediocre educational institutions for extraneous reasons. The appointment of vice-chancellors in government governed state and central universities do not take place keeping in view the academic excellence and distinction but by the amount of wealth they part with the powers that be. The governments encourage such poor quality in education for the sake of a few crores of rupees holding the future of the entire generation to ransom. The government patronises all these acts of commissions and omissions and allows grant from national bodies like UGC, AICTE, CSIR, DRDO, DST and other government agencies to flow to such mediocre institutions. We can ensure social equity and justice by allowing large chunk of our people seeking admissions to institutions of

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higher learning. Opening portals of education institutions to everyone does not mean that we have to sacrifice quality. We should work towards creating a society which should provide

“Education for Life  
Education through Life and  
Education throughout Life”

providing online, continuing distance and open education without compromising quality concerns. But unfortunately what an abysmal fall we have suffered from the inimitable state of being a super knowledge power with rich values and morals to a state of being a corrupt state having compromised all value systems and moral standards. All these have resulted in the present chaos. Is it academic terrorism or academic goondaism?

The panacea could only be seeking inspiration from our forefathers and putting their expertise to practice now. The watchword could only be getting back to basics, getting back to roots and looking back to one's own self reminding Bhagwan Ramana Maharishi's Self-Realization and God-Realization. Materialistic pursuit and spiritual pursuits are two rails on which we can travel safely and reach our destination. Any attempt to dislodge this move can result only in chaos and confusion. Let us salute the great Gurus of yore to seek their blessings and benign grace to turn Mother Bharat into a knowledge society with all rich values, morals and cultural heritage and prove to be a beacon light to the universe.

“Sarve janaah sukhino bhavantu”

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# Education-What can it do for us?

N.Krishnamoorthi



**T**he failure of university education to create men and women of character, aesthetic sense and compassion has set people thinking of ways of remedying the situation. Mahatma Gandhi and Bharatiyar expressed their apprehension that in free India, education would produce heartless people. Commercialization of education, an utilitarian approach to education and the advent of correspondence courses in education, mark a continuous process of degradation of standards and values in education. The media take over from where universities leave off and complete the job. Repeatedly bombarding the young minds with ideas of a wrong life-view, the TV, newspapers and Cinema are weaning away our students from a life of hard work, great efforts and social commitments.

## **An Ideal Teacher**

'Achara' a righteous behaviour made our ancient Acharyas, the role models for the students. A teacher who nurtures a student, equips him with

spiritual and worldly education, feeds him for 12 years, was satisfied according to Manu, with a token Gurudashina of a small coin, or a water pot or a small piece of cloth from the student! Can 'modern' educational institutions stand any comparison with such Tyaga and Seva? A student who pays a six digit capitation fee to his institution looks upon his teacher as a glorified servant, from whom he could learn very little. A section of the teaching community does not look upon the profession as a glorious opportunity to mould minds and build a responsive society. They simply see the academic month as a period to be whiled away between two salary dates. The teachers' job is like any other job! Of course for the student, there are always second slips, third slips, notes, tuition centres, coaching academies, where real preparations for examinations are being done. The student would somehow like to get over it all.

## **Employability**

Many employers find that the products of many

universities are to be reeducated before they could become useful contributors. What little scope 'Modern' education had for training the students' hearts and hands have been removed by computer education, where knowledge is reduced to the size of the screen. Political systems try to capture colleges and universities as their recruitment bases. Syllabi are formed to suit particular political ideology and text books are written to train students accordingly. When the young people pass through these grinding machines, they come out and find that real life's needs are so different from what they were taught to believe! The situation became so bad that Ivan Illich wrote a book about "Deschooling Society" and the European commission warned "Danger! School!!"

### **Death of Poetry**

Many young people want to become engineers and doctors and look upon Arts and Humanities as SISSIES! Many arts and science colleges are closing down their History, Economics, Literature and Philosophy departments and courses. Social scientists are concerned about the future society, which will have few scholars from the Arts Strain. Pure science courses are yielding their space to applied sciences even at undergraduate level. This

bodes ill for pure science research as the basis for applied research.

### **Wholesome Education?**

Arts, poetry, music, humanities combine with Science and technologies to make a complete Man. A student is forced to find this kind of training outside the main stream of education. For the last 60 years we have been hearing that true education starts for a child when it is in its Mother's womb. But University education wants all funds / all lime light/ and importance because college students can perhaps make more trouble! Building the education pyramid bottom upwards has no alternative. Neglecting sports and Nutritional food complete the dismal picture.

The true hope of parents, teachers and the society lies in small areas of exceptions, where games, arts and science are in right proportions. Value personal, familial, social patriotic and ecological values are given to the students in very few instructions giving both formal and non formal education.

A well balanced, well educated holistic man is an endangered species it seems.

### **Ideal guru**

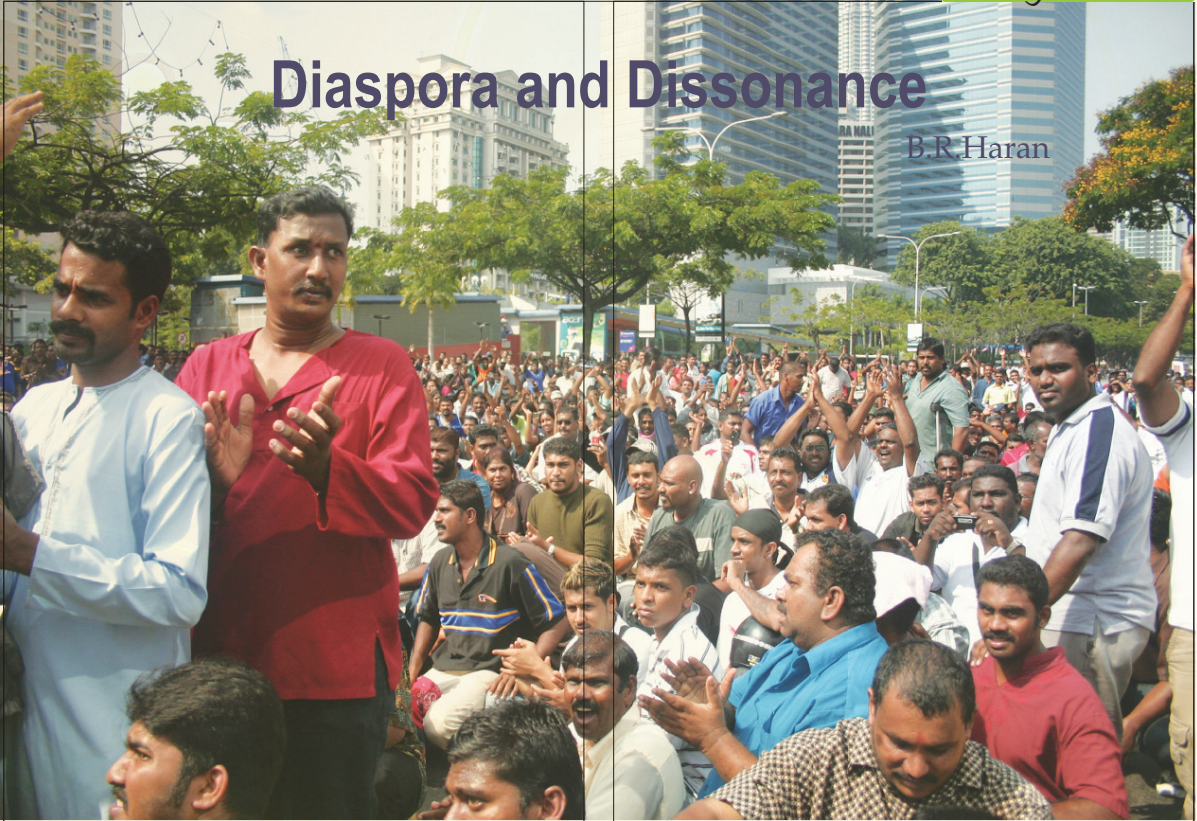
Dr.A.P.J.Abdul Kalam, our Scientist, President has quoted an inspiring incident from the life of Dr.C.V.Raman, the nobel laureate as an ideal guru. Dr.Rajendra Prasad, the then President of India, invited Dr.C.V.Raman to Rastrapati Bhavan for the investiture Ceremony for awarding the 'Bharat Ratna' to the Scientist. In a typical reply Dr.C.V.Raman wrote back, "As my student who has completed his Ph.D course under my supervision is to face his oral examination on that date, I will not be able to come to Delhi in person. My presence here will be a source of encouragement to my student".

Dr.Kalam's Guru Bhakti is equally intense when he went Maratwada University for delivering the convocation address (as the President of India) he received news of the serious illness of Dr.Raja Ramanna, the father of figure of Indian Atomic Scientists. Dr.Raja Ramanna has trained nearly 400 scientists including Dr.Abdul Kalam for defence research. Upon hearing this news he cancelled his University visit, and went to see his ailing mentor. Dr.Abdul Kalam's reverence for his teacher from the elementary level onwards is a part of our pleasant recent history.



## Diaspora and Dissonance

B.R.Haran



### A Hindraf rally in Malasia

This is a brief note on two struggles put up by Hindus who were denied their fundamental rights in a foreign land. But this is also a comparison of what kind of response each one has elicited in India and an attempt to understand why they have had such remarkably different responses.

Let us start close to home. "LTTE has been totally destroyed by the security forces and there is no way the LTTE can get revived in the country," Rajapaksa proudly declared on May 25 2009. It was an important day for a deadly terrorist organization had been defeated by a regular army against the asymmetric warfare of guerrilla tactics and terrorism. But what was lost in the din of claims and counter-claims was the reason why the LTTE could garner such popular support. That the struggle was hijacked and degenerated into purely terrorist activity is obvious. But what caused the

struggle to break out has been forgotten and will probably remain forgotten by a large majority.

The "Aryan Invasion Theory" had a sinister effect on the Hindus in Sri Lanka. This theory incited feelings of a superior race among the Sinhalese – an outcome which was not incidental, but one that was planned, nurtured and strengthened continuously by vested interests. Mr.Ana.PararajaSingham (Secretary, Australasian Federation of Tamil Associations) remarks: "While legends and myths of the Mahavamsa formed the basis of Sinhala nationalism, the present nationalism is also due to the considerable influence wielded by European thought in the 19th and 20th centuries. This dealt with racial concepts such as "Aryan". The notion that the Sinhalese were an Aryan people was not a Mahavamsa inspired myth, but, an opinion attributable to European linguists who classified the languages spoken by the Sinhala and Tamil people into two distinct

categories. Robert Caldwell (a Bishop), in his "A Comparative Grammar of the Dravidian South Indian Family of Languages (1856)" argued that there was no direct affinity between the Sinhalese and Tamil languages, while the German (missionary scholar), Max Muller in his "Lectures on the Science of Language (1861)" declared that "careful and minute comparison" had led him to "class the idioms spoken in Iceland and Ceylon as cognate dialects of the Aryan family of languages". Contrary views were, however, expressed by others.... However, it was the "Aryan Theory" which was to hold sway as several European scholars lent support to this view".

"The Sinhalese are a unique race in as much as they can boast that they have no slave blood in them and never were conquered either by pagan Tamils or European vandals...the Sinhalese stand as the representatives of Aryan civilisation" said Don David Hewavitharane who changed his name to Anagarika Dharmapala. He represented Southern Buddhism, a name given to Theravada Buddhism, in the Inaugural World Parliament of religions held at Chicago. From ideas of race superiority to ethnic conflict is not a far way off. Religious discrimination was a very predictable outcome considering the fact that the self-claimed "superior" Aryan Sinhalese were predominantly Buddhists and the "inferior" Dravidian people were predominantly Hindus.

As Tamil was the language spoken by the overwhelming majority of Hindus, the struggle took on the colour of a language-based discrimination and struggle. There was tremendous support for the "Tamil" cause. So much so, in fact, that even after the cause was hijacked by a shameless terrorist organization, many refused to stop supporting the cause of the "Tamils" of Sri Lanka. Some, sadly, even took to it with more gusto. The media coverage was high pitched and advertisements depicting the pain that

the "Tamils" suffered were commonplace. There were large-scale protests in India in support of the Tamils in Sri Lanka. Movies, magazines and television spent crores supporting the Tamils.

The second struggle happened in Malaysia. The Indians in Malaysia have been taken there by the British as "indentured" labourers during the 1800s. As most of these labourers were Tamil, true to their customs, they had built temples to the "Tamil deities" as Devi Mariamman, Bhagwan Murugan, Ayyanar and Muniswarar. Due to their occupation as labourers, their economic upliftment has been rather negligible and even now, after 200 years, two-thirds of Indians (8% of the total Malaysian population) live in poverty. As Wahhabi and such fanatical interpretations of Islam began spreading in this Muslim majority country which claimed itself secular, the suppression of other religions started to increase. The approximate count of Hindu temples demolished in Malaysia since 1985 is over 10,000; Scholarships were not available for ethnic Indian students; there were many reports of disruptions to perform Hindu religious rites even at funerals; discrimination in giving business licenses and the list was getting longer. This resulted in the formation of the Hindu Rights Action Force (HINDRAF). HINDRAF on behalf of all ethnic Indians filed a lawsuit against Britain demanding \$4 trillion in damages as Britain was responsible for settling their forefathers in Malaysia. On November 25, 2008 over 100,000 ethnic Indians held a protest rally to hand over a petition to the British High Commission in accordance with the lawsuit that was filed in London earlier. This democratic rally was dispersed with force using water-cannons laced with eye-stinging chemicals and tear gas shells. Dozens of activists were arrested on charges of attempted murder and sedition. The people taken as prisoners were allegedly served beef on purpose to insult their religious sensitivities. The Indians were able to win widespread international support for their cause. The Federation of Human Rights

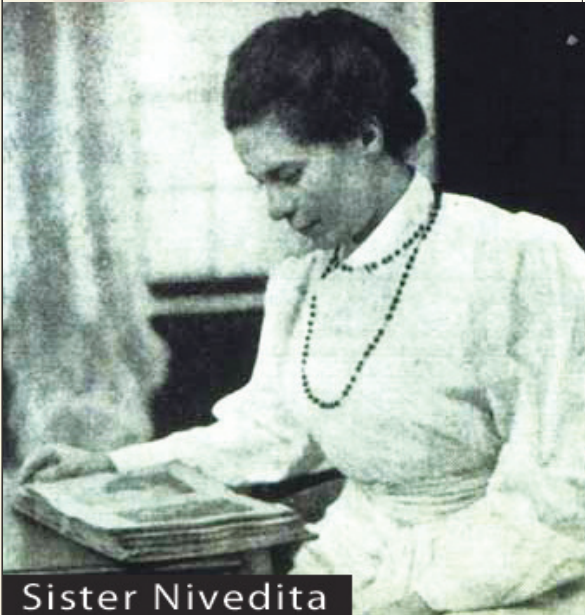
Organizations of India (FHROI) condemned the undemocratic act of trying to crush civil disobedience and held a demonstration in front of the Malaysian High Commission in New Delhi. The political parties in Tamil Nadu realising the potential of the issue started to support the ethnic Indians in Malaysia under the Tamil banner. There was wide coverage in the media. But quickly it dawned that the struggle in Malaysia was held under the banner for Hindus, not a language identity as in the Lankan case, and the support quickly dried up. This in spite of the perfectly democratic methods adopted by the HINDRAF, diametrically opposite to the case of the Tamils

who engaged themselves in violent protest. The discriminative treatment meted out to Indians (read Hindus) in Malaysia slowly faded from public memory. Numerous opportunities presented themselves to re-iterate support for the Indians in Malaysia including the "Pravasi Bharatiya Divas" and "World Tamils Economic Conference Tamils Diaspora Meet". Not a word was uttered. Now, much of the public is not even aware that the issue is still alive. They are not informed by the media either.

Two very contrasting responses on a very similar issue. There is no need to restate the very obvious answer to the natural question "why so?"

## The Dedicated

Srinivasa Desikan



Sister Nivedita

"I have identified myself with the idea of Mother India, I have become the idea itself, and I could die more easily than submit" replied a young Irish sannyasini, who just 5 years earlier was a complete stranger to India with no thought other than to serve a charismatic monk from an alien land. The reply was to a request that she abstain from political activity towards India's freedom and restrict her activities to a girl's school that she was already running.

Margaret Noble was destined for a mission that hardly could have been predicted by anybody. This enterprising young lady, who was unsatisfied and anxious with the world views that she was educated in through her strictly Protestant family,

was drawn uncontrollably, carried away in spite of herself by a "Hindu Yogi's" exposition on religion in London in 1895. Just over a year later in November 1896, she would offer herself at his service in his mission of educating Indian women. "Yes, in India.... that's where you belong. But only when you are ready...." Swami Vivekananda told Margaret.

The process of Margaret's becoming "ready" is in itself a great lesson in the moulding of a social worker. Swami Vivekananda repeatedly refused her requests to visit India. During the famine of 1897, she collected funds and sent them to India which the nascent Ramakrishna Mission used to feed the needy. Even then, Swami Vivekananda wrote back "Lord bless you for your great self-sacrifice for the poor Indians!".... "You can do more work for us from England than by coming here". At last, Margaret wrote to the swami – "Tell me frankly and candidly whether I shall be of use in India. I want to go. I want India to teach me how to fulfil myself". The last few words were the magic touch – the expression of a new stage in her development. She wanted, at last, to receive and not to give, to learn and not to teach. Vivekananda immediately accepted and wrote "I am now convinced that you have a great future in the work for India. What was wanted was not a man, but a woman; a real lioness, to work for the Indians, women especially".

Under the methodical and sure steps of Vivekananda, Margaret was gradually changing

and growing; to be an educator of Hindu women, she must become a Hindu woman herself, even in her most spontaneous reactions. Through a tumultuous period of transformation, of having to adapt to the living conditions of orthodox Brahmans, to dress like a poor woman who possessed only one sari, to sleep on the ground, to eat with her fingers, Vivekananda was shaping one of his best disciples for national work. In March of 1898, Margaret underwent the ritual to be inducted into the order of Ramakrishna Mission. Swami Vivekananda gave her the name "Nivedita" – she who had been dedicated.

Many disciples, dazzled by Vivekananda's spiritual vision, let slip his other equally important and revolutionary aspect – that of a patriot. Not Nivedita. "It is true that in a flash or two one had seen a great patriot. Yet the secret signal is sufficient where destiny calls, and moments that to one from the turning-point of a life, may pass before the eyes of a hundred spectators, unperceived" she wrote. Again, she noted "There was one thing however, deep in the Master's nature ... This was his love of his country and his resentment of her suffering. Throughout those years in which I saw him almost daily, the thought of India was to him like the air he breathed.... he was a born lover and the queen of his adoration was his Motherland... He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness."

"I see that the independence of India will come in

some unthinkable way, but if you cannot make yourself worthy of it, it will not live over three generations" Swamiji used to tell his close circle of disciples. It is no wonder then that Sister Nivedita jumped right into the movement for Independence. In a letter to Miss McLeod a few weeks after Swami Vivekananda passed away, Nivedita wrote "This may all be my sophistry. I cannot tell. Only I think my task is to awake a nation, not to influence a few women. As to my task, I may not succeed.... But ought this to make any difference? Must we not throw ourselves now



into the great ocean of Mother and leave it to Her whether we come to land or not?"

And throw herself into national work, she certainly did. Shortly after she wrote this, she would meet at Baroda, a young professor from the Baroda College of whom she had heard of earlier – Aurobindo Ghose, who was known then for his fiery articles in a paper called Indu Prakash. A collaborative effort followed. Barindra, Aurobindo's brother worked closely with Nivedita. He was engaged in setting up a chain of samitis which had varying pretexts, but were essentially providing civic and political

education along with training in the martial arts to the youth. She actively organized plans for the four main areas of nationalist activity – National Education, Swadeshi, Arbitration and Boycott.

From November 1902, Nivedita organized "Sunday Breakfasts", which became a secret rendezvous for the nationalists and a vital part of the nationalist organization's work. The fact of being received by Nivedita soon became a veritable testimonial, and added greatly to the feeling of

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solidarity among the newcomers to the movement. To her pupils, she advised "Brahmacharins are necessary, but not young men whose ideal is passivity. I want you to be active, with the brahmacharya of a hero, assimilating all the experiences of life... without running away from them. I want men who can face life squarely and find God in the manifestation of their sacrifice.... Patriotism is not learned in books. It is a feeling which seizes the whole being: it is at once in the blood and the marrow; it is in the air one breathes and the sound one hears!"

She really inherited the vigour of Swami Vivekananda and detested pretentiousness and arrogance. Of the Hindus who declared, "We are ready to give our lives for India", she demanded "Can you handle a weapon? Can you shoot? No? Well, go and learn!" She said "The nonviolence

which in theory we value so much is worthless in practice until the day when we are strong enough to strike an irresistible blow and decide not to do so. The man who does not strike because he is weak commits a sin."

Henry Nevinson wrote of Nivedita: "I do not know whether on the religious side it could be said of Nivedita, as of the philosopher, that she was drunk with God; but on the side of daily life and political thought it might certainly be said that she was drunk with India". Lizelle Reymond in her biography of Nivedita writes "Nobody could have called her gentle. She was, rather, a kind of a prophet, possessed of a courage that was more masculine than feminine, and refusing to countenance any weakness or criticism."

This prophet-disciple of the seer-patriot monk was born on October 27. She passed away on October 13, 1911.



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# Haipou Jadonang: The great patriot from North-East

Tasile N Zeliang



Haipou Jadonang

A decade ago, there was a cry of crisis of identity. Every now and then, political leaders, church leaders and social organizations said that the path in which the Naga society would continue to remain tarnished. Economically, the society is climbing high step by step but morality—the other important aspect of development—is missing. There are political leaders, social leaders and church leaders but, of late, the crisis of leadership has also emerged adding doubly to the already existing problem—crisis of identity. The crisis of identity is still there, increasing rather, but the present-day leaders have now shifted the focus elsewhere. They are diverting the people's attention from one problem to another without solving any of them.

The person who guides society not just by words but by deeds putting his own life as an example is a leader in the true sense. Can Nagas find even a single leader who is up to the mark, who practices what he says? How many present-day Naga leaders will qualify in the above-mentioned efficiency check?

Not that there were no worthy leaders in our society. There were, but we failed to recognise them due to the storm of westernization in the name of modernisation.

Haipou Jadonang and Rani Gaidinliu were such Naga leaders who practiced word-by-word what they preached. They sacrificed their everything, even their bodies, for the cause of society without expecting anything in return.

Spiritualism, strong commitment to the society, bravery and fighting spirit for the genuine cause of the country were the in-born qualities of Haipou Jadonang all rolled into one. From the very childhood he was of uncommon qualities. He used to go in trances for several days consecutively. He toured the area and mobilised the people to unite for fighting against British rule whose reign was expanding in Naga areas through deceptive means. He imparted military training to youth and formed a formidable Naga army. He composed patriotic songs to rejuvenate the patriotism in youth.

Haipou Jadonang (1905-1931) was a mystic Naga leader who was spiritually inspired to organize the religious and social reforms among the Zeliangrong Nagas of Assam, Manipur and Nagaland. He also visualized a kingdom (Makam Gwangdi) of his people which was described by British as the Naga Raj. The concept of Makam Gwangdi brought him to clash headlong with the British government. He was distantly inspired by Mahatma Gandhi and the Congress movement for national freedom" (Prof. Gongmumei Kamei in his book: Jadonang—A Mystic Naga Rebel). Jadonang was imprisoned at Tamenglong in December 1928 for prophesizing the end of British Raj and coming of the Naga Raj. He was executed at Imphal on August 29, 1931, on fake charges.

### Rediscovery of Jadonang

Jadonang was forgotten by his own people due to fear of suppression by British and Manipur government. After the release of Rani Gaidinliu, things had changed but her conflicts with the underground Nagas in 1960s produced a feeling of misunderstanding among the Zeliangrong people. but from 1966 onward, a group of young intellectuals and social activists have been engaged in the interpretation of Jadonang and Rani Gaidinliu in the contemporary historical, social and political perspective. Their efforts started bearing fruits when the movement for Zeliangrong

integration was started. The leaders started referring to Jadonang's Naga Raj concept for the fulfillment of Zeliangrong dream for a homeland.

Now Jadonang, who was really the philosopher of the Zeliangrong greatness, is understood as a martyr, a religious leader, a social reformer and a protagonist of the Zeliangrong kingdom. Today, the country remembers him as one of the great revolutionaries who sacrificed their lives for the freedom of the country from the British misrule. Jadonang Day is observed every year. Memorials to him are constructed. Children are named after him. His stories are taught in schools. Jadonang has been resurrected in spirit of his legacy. In larger perspective, Jadonang has resurrected in spirit of his legacy. In a larger perspective, Jadonang represents a tribal attempt to reform themselves and preserve the indigenous faith and culture to meet the challenges of the modern times.

Such was the greatness and glory of Haipou Jadonang. His life, if taught in schools and colleges can inspire not only Zeliangrong community but the whole of the Naga society. Let us emulate his ideals in our day-to-day life.

(The writer can be contacted at tasi.1977@reddifmail.com)

Courtesy : Organiser



If there is any land on this earth that can lay claim to be the blessed *Punya Bhumi*,.... The land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality –it is India.

The debt which the world owes to our Motherland is immense. 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.



# Governor calls for united effort towards better Arunachal



**V**ivekananda Kendra Arunachal Pradesh Prant celebrated Universal Brotherhood Day and Chhaatra Sammaan Samaaroha (Felicitation of Class X State Toppers). His Excellency, The governor of Arunachal Pradesh was the Chief Guest for the function.

If all our 51,000 State government employees and few thousand members of NGOs work with the same dedication and spirit shown by our brothers and sisters of Vivekananda Kendra and Ramakrishna Mission order, we can build Arunachal Pradesh, one of the most developed State in the country, said Arunachal Pradesh Governor while participating in the celebration.

Exhorting one and all to be part of Team Arunachal, he called upon them to work united to eradicate illiteracy, poverty, inequality and corruption from Arunachal Pradesh and also for individual contribution for its progress and prosperity.

Acknowledging that Vivekananda Kendra has given top priority to Arunachal Pradesh in its plan of nation building through Arun Jyoti and

Vivekananda Kendra Vidyalayas, the Governor urged upon the organization to instill the spirit of Pan Arunachal amongst its students. He said, the aim of education imparted should be to bring changes not only in the amount of knowledge gained but also in the abilities to do, to think and to acquire habits, skills and attitude which characterize an individual who is socially accepted and well adjusted. Education, I believe is ability to develop a sensible attitude towards society, gender and culture. Therefore, the alumni of the Vivekananda Kendra Vidyalayas and Ramakrishna Mission Schools are at least expected that they maintain the values and spirits they inculcated during the period spent by them in these institutions throughout their lives. These students should always remain attached to their local traditions and indigenous faith, and most importantly, their mother tongue, he added.

Paying his glowing tributes to Swami Vivekananda, Gen Singh said it is said, it is easy to sit up and take notice. What is difficult is standing up and taking action. Today we are celebrating the fact that someone stood up and took that action. Urging the people to be inspired by Swami Vivekananda, the Governor called for fight against the divisive forces and elements of sectarian violence. Let us strengthen the spirit of unity and reinforce the splendid integrity in diversity of our society, he added.

Dwelling on his association with Vivekananda Kendra since his posting in Lohit in 1981-82, Gen Singh recalled the contributions of the pioneers of the State. It was visionary officers like late K.A.A.

Raja, who later become the Lt. Governor of State, who initiated this highly valued relationship especially in the field of primary education. The pioneers really took pains and worked hard in creating and nurturing these institutions, the Governor said.

Indian Oil Corporation, North East region General Manager A. Pandiyan speaking on the occasion reiterating IOC's endeavour in the development of the region and also to continue its associations with Vivekananda Kendra. He expressed his hope that contribution made by IOC will be beneficial to the



schools of Arunachal Pradesh and it's neighbouring States.

Addressing on the importance of the Day, Vivekananda Kendra Kanyakumari Joint General Secretary Rekha Davey urged upon the people to enunciate the message of Man-making and Nation-building through their actions for a better society. She called upon the youth to follow the teachings of Swami Vivekananda, but warned that by imposing one's culture on others, we cannot advance.

Director Higher and Technical education, Dr. Joram Begi, who is the Arunachal Pradesh Vivekananda Kendra Head, informed that with  
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opening of seven schools in 1977, the Vivekananda Kendra, through Vivekananda Kendra Vidyalayas, Arun Jyoti and Vivekananda Institute of Culture has been contributing lots for the education, socio economic development and cultural preservation of the State.

Arunachal Pradesh VK Sah Prant Pramukh, Dr. Tejum Padu, Joint Director, Higher Education also spoke on the occasion. Yazali VKV Principal Karnam Pralhad Rao, recipient of the President's Award for Best Teacher and Banderdewa VKV Principal, the recipient of CBSE best Teacher Award were felicitated by the Governor. He also felicitated state toppers of AISSE (Class X) 2009, which includes Mausumi Bora of VKV Tafrogaon, who topped the state.

The Vivekananda Kendra, in-turn also felicitated the Governor and the First lady for their association with the organization, which is almost three decade long.

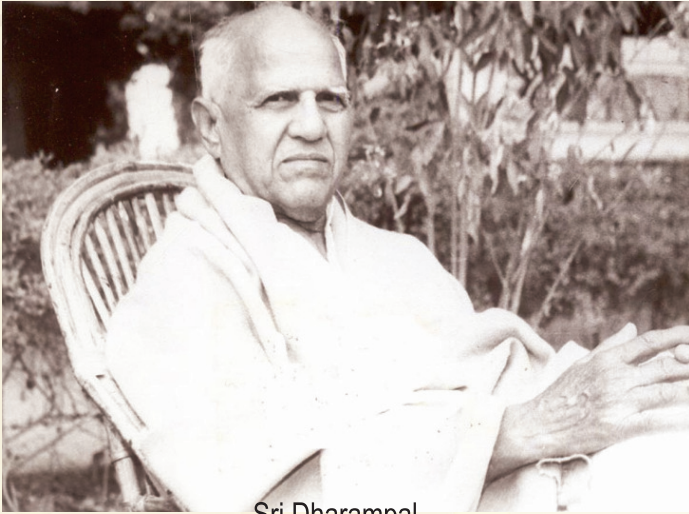
Earlier in the afternoon, State First Lady Anupama Singh inaugurated a mobile science laboratory. The lab has been donated by IOC on the initiation of former MP Tapir Gao.

It aims to improve the scientific accessibility to the village, inculcate scientific temper on the young ones, learning through participating and popularizing science.

Former Lok Sabha MP Tapir Gao, Lt. Col JS Marwah, father of the Governor, Swami Vishwatmananada, Secretary RK Mission Hospital, Itanagar, Director School Education T. Taloh and North East VKV Secretary Vishwas Lapalkar, attended the function along with students, their parents and guardians, alumni, members of VK from different parts of the State and country.

# Unknown Truths

P.Vasanth



Sri Dharampal

There are many in our nation who sincerely believe that the British had done the great welfare of bringing education to all, which they claim, until then was maintained as an exclusive monopoly of only two communities of society and that this minority used this to rule over the majority, the “bahujan”. This fantasy of the intellectual hegemony of the “dvijas” was understandable when coming from the self-righteous British rulers, whose bloated self-image did not permit them to admit that Indian public had better access to education and overall a much more efficient educational system than their own. But it is a saddening fact that many Indians today have swallowed this British fantasy hook, line and sinker. A lot of public thought-space is occupied by cries of exclusion, oppression and every other word to convey that sense. Almost all of it is emotional bluster, based not on data or facts, but on colonial propaganda.

Dharampal, a Gandhian, set out to painstakingly

extract the reality of pre-British Indian society. Gandhiji was absolutely convinced that the British educational system (the evolute of which unfortunately is still the government approved standard for education) had only brought misery, not light, to the Indian masses. Gandhiji's statement at Chatham House, London on October 20, 1931 is enlightening: “I say without

fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished.” It was this statement that spurred Dharampal to study the pre-British society of India and extract the truth from documents that the British themselves published. Using the phrase of Gandhiji, Dharampal wrote “The Beautiful Tree”, which till date is one of the most authentic and definitive works on pre-colonial India. Dharampal, is yet to be recognized widely for his immense contributions, “The Beautiful Tree” being just one among others. Dharampal passed away on Oct 24, 2006. What better way to salute an intellectual than by understanding and spreading his works? Here are some extracts from “The Beautiful Tree”.

“Three approaches (seemingly different but in reality complementary to one another) began to operate in the British held areas of India regarding Indian knowledge, scholarship and centres of learning from about the 1770s. The first resulted from growing British power and administrative requirements which (in addition to such undertakings that men like Adam Ferguson had recommended) also needed to provide a garb of legitimacy and a background of previous indigenous precedents (however farfetched) to the new concepts, laws and procedures which were being created by the British state. It is primarily this requirement which gave birth to British Indology. The second approach was a product of the mind of the Edinburgh enlightenment (dating back to around 1750) which men like Maconochie represented. They had a fear, born out of historical experience, philosophical observation and reflection (the uprooting of entire civilizations in the Americas), that the conquest and defeat of a civilisation generally led not only to its disintegration, but the disappearance of precious knowledge associated with it. They advocated, therefore, the preparation of a written record of what existed, and what could be got from the learned in places like Varanasi. The third approach was a projection of what was then being attempted in Great Britain itself: to bring people to an institutionalised, formal, law-abiding Christianity and, for that some literacy and teaching became essential. To achieve such a purpose in India, and to assist evangelical exhortation and propaganda for extending Christian 'light' and 'knowledge' to the people, preparation of the grammars of various Indian languages became urgent. The task according to William Wilberforce, called for 'the circulation of the holy scriptures in the native languages' with a view to the general diffusion of Christianity, so that the Indians 'would, in short become Christians, if I may so express myself, without knowing it.'<sup>30</sup>”

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“All these efforts, joined together, also led to the founding of a few British sponsored Sanskrit and Persian colleges as well as to the publication of some Indian texts or selections from them which suited the purpose of governance. From now on, Christian missionaries also began to open schools. Occasionally, they wrote about the state and extent of indigenous education in the parts of India in which they functioned. However, British interest was not centered on the people, their knowledge, or education, or the lack of it. Rather, their interest in ancient texts served their purpose: that of making the people conform to what was chosen for them from such texts and their new interpretations. Their other interest (till 1813, this was only amongst a section of the British) was in the christianisation of those who were considered ready for such conversions (or, in the British phraseology of the period, for receiving 'the blessings of Christian light and moral improvements'). These conversions were also expected to serve a more political purpose, in as much as it was felt that it could establish some affinity of outlook and belief between the rulers and the ruled. A primary consideration in all British decisions from the very beginning, continued to be the aim of maximising the revenue receipts of Government and of discovering any possible new source which had remained exempt from paying any revenue to Government.

“The most well-known and controversial point which emerged from the educational surveys lies in an observation made by William Adam. In his first report, he observed that there exist about 1,00,000 village schools in Bengal and Bihar around the 1830s.<sup>32</sup> This statement appears to have been founded on the impressions of various high British officials and others who had known the different areas rather intimately and over long periods; it had no known backing of official records. Similar

statements had been made, much before W. Adam, for areas of the Madras Presidency. Men like Thomas Munro, had observed that 'every village had a school.'<sup>33</sup> For areas of the newly extended Presidency of Bombay around 1820, senior officials like G.L. Prendergast noted 'that there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more.'<sup>34</sup> Observations made by Dr G.W. Leitner in 1882 show that the spread of education in the Punjab around 1850 was of a similar extent."

"These surveys, based not on mere impressions but on hard data, reveal a great deal: the nature of Indian education; its content; the duration for which it ordinarily lasted; the numbers actually receiving institutional education in particular areas; and, most importantly, detailed information on the background of those benefiting from these institutions.... According to this hard data, in terms of the content, the and proportion of those attending institutional school education, the situation in India in 1800 is certainly not inferior to what obtained in England then; and in many respects Indian schooling seems to have been much more extensive (and, it should be remembered, that it is a greatly damaged and disorganised India that one is referring to). The content of studies was better than what was then studied in England. The duration of study was more prolonged. The method of school teaching was superior and it is this very method which is said to have greatly helped the introduction of popular education in England but which had prevailed in India for centuries. School attendance, especially in the districts of the Madras Presidency, even in the decayed state of the period 1822-25, was proportionately far higher than the numbers in all variety of schools in England in 1800. The conditions under which teaching took place in the Indian schools were less dingy and more natural;<sup>37</sup> and, it was observed, the teachers in the Indian

schools were generally more dedicated and sober than in the English versions.

"It has generally been assumed that the education of any kind in India, whether in the ancient period, or just at the beginning of British rule was mainly concerned with the higher and middle strata of society; and, in case of the Hindoos (who in the Madras Presidency accounted for over 95% of the whole population), it was more or less limited to the twice-born. However, as will be seen from Table 2, the data of 1822-25 indicate more or less an opposite position. Such an opposite view is the most pronounced in the Tamil-speaking areas where the twice-born ranged between 13% in South Arcot to some 23% in Madras, the Muslims form less than 3% in South Arcot and Chingleput to 10% in Salem, while the Soodras and the other castes ranged from about 70% in Salem and Tinnevely to over 84% in South Arcot.

"In Malayalam-speaking Malabar, the proportion of the twice-born was still below 20% of the total. Because of a larger Muslim population, however, the number of Muslim school students went up to nearly 27%; while the Soodras, and the other castes accounted for some 54% of the school going students.

"In the largely Kannada-speaking Bellary, the proportion of the twice-born (the Brahmins and the Vysees) went up to 33%, while the Soodras, and the other castes still accounted for some 63%. The position in the Oriya-speaking Ganjam was similar: the twice-born accounting for some 35.6%, and the Soodras and other castes being around 63.5%.

"The collector of Guntoor was equally descriptive and observed that though there seemed to be 'no colleges for teaching theology, law, astronomy, etc. in the district' which are endowed by the state yet, 'These sciences are privately taught to some

scholars or disciples generally by the Brahmins learned in them, without payment of any fee, or reward, and that they, the Brahmins who teach are generally maintained by means of maunium land which have been granted to their ancestors by the ancient Zamindars of the Zillah, and by the former Government on different accounts, but there appears no instance in which native Governments have granted allowances in money and land merely for the maintenance of the teachers for giving instruction in the above sciences. By the information which has been got together on the subject, it appears that there are 171 places where theology, laws and astronomy, etc. are taught privately, and the number of disciples in them is 939. The readers of these sciences cannot generally get teachers in their respective villages and are therefore obliged to go to others. In which case if the reader belongs to a family that can afford to support him he gets what is required for his expenses from his home and which is estimated at three rupees per month, but which is only sufficient to supply him with his victuals; and if on the other hand, his family is in too indigent circumstances to make such allowance, the student procures his daily subsistence from the houses in the village where taught which willingly furnish such by turns.

Should people be desirous of studying deeper in theology, etc. than is taught in these parts, they travel to Benares, Navadweepum,<sup>49</sup> etc. where they remain for years to take instruction under the learned pundits of those places.'"

#### References:

30. HANSARD: June 22, 1813; columns 832, 833.
31. HANSARD: June 22 and July 1, 1813: Debate on Clause No.13 of the India Charter Bill, titled in HANSARD as 'Propagation of Christianity in India'.
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32. Report on the state of Education in Bengal, 1835. p.6.

33. House of Commons Papers, 1812-13, volume 7, evidence of Thomas Munro, p.127.

34. House of Commons Papers, 1831-32, volume 9, p.468. Prendergast's statement may be treated with some caution as it was made in the context of his stand that any expenditure on the opening of any schools by the British was undesirable. As a general impression of a senior British official, however, corroborated by similar observations relating to other parts of India, its validity appears beyond doubt.

37. This, however, may have resulted more from a relatively easier Indian climate than from any physical and institutional arrangements.

39. It may fairly be assumed that the term 'other castes' used in the Madras Presidency survey in the main included those who today are categorised amongst the scheduled castes, and many of whom were better known as 'Panchamas' some 70-80 years ago.

49. This observation of the Collector of Guntoor is corroborated by W. Adam wherein he mentions that at Nadia many scholars came from 'remote parts of India, especially from the South' (W. Adam, p.78, 1941 edition)



Test everything, try everything, and then believe it, and if you find it for the good of many, give it to all.

# Teacher from Bellary bags National Award for Work in Himalayas!



K.P. Rao

-Viswanath

**S**ri.Karnam Prahlada Rao from Bellary District, Karnataka was given All India Best Teacher Award for the year 2009 by Government of India for outstanding contribution in the field of education. The award was presented to him by the Vice- President of India on Teachers Day, the 5th September 2009 in a colourful ceremony in New Delhi. Surprisingly the award is in recognition of his silent and dedicated work for over 30 years not in Karnataka but in the remote Himalayan tribal State of Arunachal Pradesh.

In the late seventies even in the metros of the country, not many might have heard of NEFA (North East Frontier Areas, now Arunachal Pradesh). But not Sri. Prahalada Rao. Born in 1951 in the remote Kalapura Village, Bellary District in Karnataka, Sri. Prahlada Rao completed his graduation in Arts and Bachelor of Education. Barely was in his late twenties, when a call came from Vivekananda Kendra Kanyakumari (Tamilnadu) for service in the NEFA. He left home without a second thought, though there were many opportunities knocking at his door in the home state itself.

Travelling over 3000 km to that un-known, climatically hostile, linguistically and culturally different terrain, Sri. Prahlada Rao, joining as a

Primary Teacher, plunged into the “Man Making and Nation Building” educational activities in the year 1977. Since then, it has been a relentless struggle against all odds, to bring the light of education to the tribal children there who in those days belonged to the first generation learners. The attached hostels of the school set up ensured that Sri. Rao was kept on his toes 24x7! Nevertheless, not limiting him within the four walls of class rooms, the fire of service in his belly prompted Sri. Rao take up community development work like cleanliness campaigns, health camps, adult education classes etc. also, thus endearing to the community and leaving a mark wherever he worked. That included the most hostile terrain in Tirap District infested by the dreaded terrorist organization like NSCN!

Now for over three decades, Sri. Rao has been part of the triumphs and tribulations of that remote Himalayan State. Thanks to the efforts of people like him, Arunachal Pradesh took strides in development. Recognizing his unique contribution, the Government of Arunachal Pradesh had given him the “Best Teacher Award” in the year 2000 itself. The present National Award is a grateful Nation's recognition for his silent nation building work being carried out in a strategically very significant part of the country, which the neighbouring China even now claims as its part!.

Now in his late fifties, Sri. Rao is the Principal of Vivekananda Kendra Vidyalaya, Yazali, a Senior Secondary English Medium School in Lower Subansiri District of Arunachal Pradesh. Speaking

over phone, a jubilant Sri.Rao said "The whole credit goes to my wife Geeta. But for her silent support and encouragement it would have been difficult to continue in Arunachal Pradesh for such a long time." Behind every successful husband, there is an un-successful (sic!) wife! Smt. Geeta's life only re-enforces that statement. Hailing from a remote village in Davengare District, Smt.Geeta has been following her husband like a shadow all these years. Since marriage, she has spent her life

within the four walls of the quarters provided by the school management inside the deep pristine jungles of that remote hilly state, where most of the schools are located.. "Who is here to look after him? My whole life is spent for that" said Smt. Geeta, in a tone filled with humility.

A proud moment indeed for Karnataka, where people hesitate to go outside their native place for work unless it is a plum overseas assignment!

## **ARE YOU ONE OF SWAMIJI'S HUNDRED THOUSAND ?**

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



Vivekananda Kendra appeals to all able men and women, who have genuine urge for nation-building and for the service of the poor and downtrodden to avail themselves of this avenue of a lay order. Today, there is a congenial climate for concerted effort for national reconstruction. Our country is abundant with men and women of character, patriotism, service, adventure, discipline, education, competence and industry, and content with simple life with their reasonable needs of body and mind. We call and welcome them to join us and participate in the organized work of national reconstruction.

**IT IS MORE THAN A CAREER-  
A MISSION AND A FULFILMENT**

General Secretary, Vivekananda Kendra, Vivekanandapuram, Kanyakumari 629 702  
Ph: 064652-247012 Email: [info@vkendra.org](mailto:info@vkendra.org) [www.vkendra.org](http://www.vkendra.org)



## BOOK – REVIEW

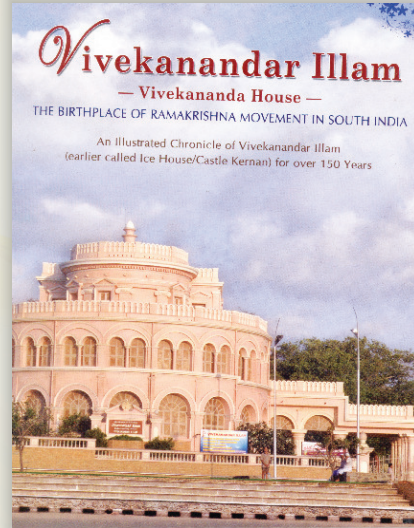
Page : 247

Price : 200/-

Published By : Sri Ramakarishna Math  
Chennai

The Shri Ramakrishna Math Chennai has produced a pictorial album about the famous Vivekananda Illam situated on the beach road in Chennai. Elegantly produced and richly illustrated, this book chronicles the story of the beautiful building which has gone through many incarnations as an Ice Godown, Castle-Kernan, a residence, widow's home before and after Swami Vivekananda sanctified the building with his stay there in 1897. The edifice has now been remodelled. It now houses on exhibition on India culture, a theme dear to Swamiji. During the centenary of Swami Vivekananda's birth, a statue of Swamiji was planned for the campus. The statue was unveiled on 12/07/1964 by the then President of India Dr. S. Radha Krishnan.

Between 1886 and 1893 and between 1897 and 1902, Swamiji travelled throughout the length and breadth of the India. During the first phase he was a parivrajaka-sannyasi and in the second phase he was a National Hero, having returned to India after his Chicago address.



The youth of Chennai, scholars, devotees, pehalwans scientists, laymen and spiritual seekers led by Alasingha Perumal received Swamiji as their own during his visits in 1893 and in 1897 and his days in Chennai were festive occasions for all of them.

Swamiji reciprocated their love with abundant grace, spiritual ministry and as was his wont, gave the most difficult Nation Building assignments to those whom he loved the most. He believed in the young men of Madras out of whom the workers for his mission would come.

The building on the sea front, designed for as prosaic a purpose as dumping ice, emerged as the choice for housing Swamiji and his disciples on their visits here, especially on his triumphant

Navaratra visit from 6th February 1897 to 15/2/1897. The building has acquired historic importance, spiritual glow and contemporary relevance because of Swamiji's stay here.

Sri Rama Krishna Math has taken up the sacred work of preserving the Lilasthanas, work-sites of Sri Ramakrishna, Swami Vivekananda and Holy Mother. Buildings, sites, spots at Kolkata, Belgaum, Mysore, Goa, Vadodara, Limbdi, Porbandar, Khetri Mayavati, Bangalore etc., have been acquired, renovated or rebuilt into memorials for Swami Vivekananda, inspiring and educating the visitors. Even in distant America, the places hallowed by Swami Vivekananda's visit have been preserved in spirit and in body.

The Ice House/Castle Kernan in Chennai, now aptly called Vivekanandar Illam (house) has been rebuilt with great devotion and skill and is the home for Sri Ramakrishna Math's service and preaching activities.

The book compiled by Srimat Swami Atmashraddhanandaji Maharaj places the building of Vivekanandar illam in proper historical perspective and records how it has been a site of spiritual and service and man-making activities for an unbroken period of over 100 years.

This wonderful book has been priced at Rs. 200/- a throw away price, considering its sumptuousness.

- N. Krishnamoorti

**Shri N.Srinivasan**, Asst. Manager, retired from service on 31st August 2009. After 3 decades of service, he bid adieu to Vivekananda Kendra. In a function organized to mark his farewell, Shri D.Bhanudas, General Secretary, presided over. Smt N.Srinivasan also graced the occasion. Shri Bhanudas presented them mementoes. Shri N.Krishnamoorti, Life worker and Shri B.Ramamoorthy, Auditor spoke on the occasion. The co-workers honoured them with presentations and extended benedictions. In his address, Shri N.Srinivasan expressed satisfaction to have served the Kendra for long years.



Shri Bhanudas honouring Sri Srinivasan

# Vivekananda Kendra Samachar

## COIMBATORE

V.K. Coimbatore has conducted let's Play exam (Yoga for Memory & Concentration Development). It was conducted at seven schools with a total 793 students participating in the workshop. Dr.Kangasabapati, Director, Tamilnadu Institute of Urban studies, Coimbatore, Sri.Renganathan, Secretary of Sri Ramakrishna Matric, Hr.Sec.School, guided the students at valedictory function.



## BANGALORE

Universal Brotherhood day celebrated on 13th September, Sadhu. Prof. Rangarajanji, founder trustee of Nivedita Academy and Bharatmata Temple and Ashram was the Chief Guest for the programme, during his inspiring talk he requested all to follow the fine ideas of Swamiji and take responsibilities to make our Mother Bharat Jagat Guru and follow the path of the great personalities who sacrificed for the sake of this great Sanatan Dharma. The prizes for the winners of Inter school

competitions were distributed during the day; there was a colorful cultural programme by children of different schools. Sri G.A.Chandrashekhar gave the details of Kendra activities and welcome speech and Sri P.C.Bhat gave the vote of thanks. UB Day celebrated at Vidyaranyapura vistar on 11th September, with a public function Sri Nageshji, Secretary VKV Kallubalu, addressed and a Deepa Pooja also conducted on the same day.

During Krishna Janmashtami, on 14th August '09 there was Inter school competitions like poojas were conducted during the month one at Jakkur and another at Ananda Nagar. One Samskara varga shibir conducted for three days from 19th September 09, in which 25 childrens participated. Monthly talk was organized on 2nd August. Dr.K.I.Vasu, All India President Vijgyan Bharati and Rtd Prof Institute of Science gave a talk on 'Science and Spirituality' in which 120 participants attended.

## MANGALORE

On the occasion of UB Day, 5th September 2009 we conducted Inter school Cultural Competition. There was patriotic song, elocution, essay and Yogasana competitions. 181 students from 19 schools participated in the competition. On 11th September 2009 U B Day celebrated, Sri Krishna Bhat, Advocate was the Chief Guest; nearly 82 people attended the programme 2 Samskara Vargas are going on regularly with 38 students.

## MYSORE

UB Day celebrated on 16th of September at Elwala, in which 350 people attended, Swami 35 Yuva bharati - October 2009

Vireshanandaji from RK Mission was the Chief Guest, and he requested all the youth to be bold and encouraged the audience by narrating different incidences of Swamiji in west to and Sri Arun Kumar, College Vidyarti pramukh gave the key note address during the day. There was a Shobhayatra by the college children in which 250 children from different colleges participated in it.

## KALLUBALU

Universal Brotherhood day celebrated on 15th September 09 at School premises. Justice Dr.M.Rama Jois, Rd Chief Justice and Former Governor of Jharkhand and Bihar was the Chief guest and distributed different prizes for the children, earlier he observed the band display of the children and inaugurated the two new class room constructed. There was an exhilarating cultural programme by the children.

## NAGPUR

### UNIVERSAL BROTHERHOOD DAY PROGRAMME

A two days programme was organised by Vivekananda Kendra, Kanyakumari (Branch-Nagpur) at Sanskrit Bhavan, Vikas Nagar, Nagpur



Universal Brotherhood day celebrations  
Nagpur. Vidyavachaspati Dr.Swanandji Pund  
distributing prizes to Sucess ful students.

to celebrate Universal Brotherhood Day. An inter-college street play competition was conducted on 11 September 2009 in which 86 college students and 10 professors participated.

Nearly 100 people witnessed the inspiring street plays full of spirit of patriotism.

A public programme was organised on 12 September 2009 Vidyavachaspati Dr. Sivananda Pund was the speaker. He spoke on 'Swami Vivekananda's plan of campaign'. 300 people were present for the programme. Prizes were distributed by Dr. Sivanandaji and Sri Arunji Bagdi, Nagar Sanchalak. Programme ended with Shanti Mantra and 'Vande Mataram'.

## Dates to Remember

- Oct 2 Gandhi Jayanthi / Lal Bahadur Shastri Jayanthi
- Oct 4 Maharishi Valmiki Jayanti
- Oct 8 Indian Air force Day
- Oct 14 Lala Har Dayal Jayanti
- Oct 28 Sister Nivedita Jayanti
- Oct 31 Sardar Vallabhai Patel Jayanti