



YUVA BHARATI

Voice of Youth

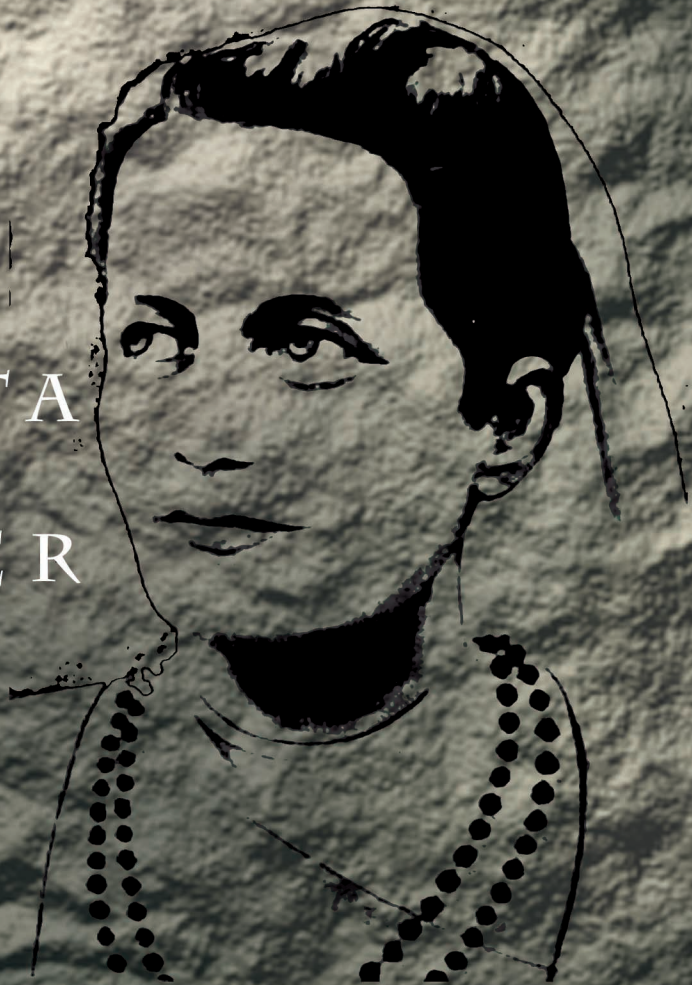
Vol.38 No.3

Bhadrapad-Aashvin 5112

October 2010

Rs.15/-

SISTER
NIVEDITA
- WHO
GAVE HER
ALL TO
INDIA



Invocation



भद्रकाल्यै नमो नित्यं सरस्वत्यै नमो नमः ।

वेदवेदाङ्गवेदान्त विद्यास्थानेभ्य एव च ॥

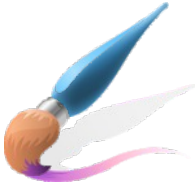
bhadrakālyai namo nityam sarasvatyai namo namaḥ ।

vedavedāṅgavedānta vidyāsthānebhya eva ca । ।

Constant salutations to Thee, O Mother beneficent. Thou art the stay of the Veda and the auxiliary branches of the Veda, of the Vedanta and all forms of learning. Salutation to Thee, O Thou Goddess of Learning.

Saraswati Pranaama Mantra

WHAT AILS INDIAN SPORTS?



If you ask this question to any Indian the unanimous answer will be Politics. It actually refers to corruption, nepotism and treachery. The same will be the answer for ailing bureaucracy, judiciary and other public spheres. The recent fiascos witnessed in the preparations of Commonwealth games are a testimony to the above assertion. More than Rs 70 thousand crores have been reportedly spent in the last five years for this humiliation. When countries like Jamaica, Malaysia and Scotland can manage to host this event successfully one has to bow his head in shame and dismay at our inability to conduct such events. With its abysmal record in handling issues of national importance, whether it is Kashmir or , Price rise or corruption, vulnerable internal security or the Maoist menace, our government has repeatedly proved that it is spineless and lacks integrity. The CWG fiascos come not as a surprise to the common man. But what surprises everyone is the fact that none of the other fallibilities have been exposed as much by our English Media as this CWG messes. The very same media which tried to bail out our Government from many embarrassments is now up against it with its sword well sharpened. Probably this suits their interest in disgracing our country in the International arena. The derisive and sarcastic remarks of bureaucrats and politicians from other countries, who visit the games site, are given extensive coverage. There are some efforts to make the organising secretary of the CWG as the person solely responsible for all the humiliations we have suffered. The responsibility of holding such a big event cannot rest with one or two individuals. This is an attempt to absolve the government from this charge of extreme ineptitude and corruption. The tendency to the loot the common man's wealth has become widespread . It is evident through this another event which was reported recently. The organising committee has approached a prominent Music Director to compose a 3 minute theme song for the games. The Music Director has asked for Rs.15 crores to compose the theme Music for the Games. It was reported that the organising committee managed to bring down the payment to 5 crores but only after allowing him a concession that it will be tax free. That burden will also be on the organising committee now. The people of our country have a task on their hand when they get ready to choose their leaders. The indifferent attitude of our people in various pressing issues has emboldened our politicians to mire the society into grave and disastrous situations. As a nation we are next to none in organising or competing. We have proved that in rebuilding Gujarat after the massive earthquakes, the effect of which was said to be six times more than the Hiroshima bombing. It requires determination and integrity, the virtues which are lacking in the leaders whom we have chosen. Not one country in this world, with the possible exception of Pakistan, will be having this load of Corrupt politicians sitting on the shoulders of talented sportsmen. Many honours are certain, if our sports can be rid of these problems.

V.V.Balasubramanian
YB-ET

SISTER NIVEDITA – WHO GAVE HER ALL TO INDIA

Anirban Ganguly

'The struggle of man against power is the struggle of memory against forgetting' – Milan Kundera'



It is curious to see how in the Indian context the retention of the collective race memory, the civilisational accumulations which created the land and the psyche and the contributions of those who through their imaginings and actions generated inspiration for national evolution are, as a habit, mostly neglected or allowed to fade away. 'Modernity' in the post-colonial Indian scenario has almost always manifested itself through a break from the past – a break from the racial and civilisational cultural, religious and historical moorings.¹ Such a perception and belief has promoted a national culture of forgetfulness –

of amnesia – and in the process some of our most rich, multifaceted and inspiring personalities who have been integral not only to the struggle for national emancipation but who have more importantly helped preserve the nation's cultural unity, have rekindled faith in her spiritual destiny and thus shaped during a particular phase the national mind have today nearly disappeared from the national discourse. In short, many of those who have guided the long suppressed national soul towards utterance and self-expression have been themselves suppressed and have been edged out of the collective national consciousness.

A civilisation and a people that deliberately weaken its memory can never really perpetuate and defend its civilisational identity. It can never, in the true sense, decolonise itself. In fact this weakening of the memory was the intention of our erstwhile imperial masters. They had intended to make their subjects plus royaliste que le roi and in this they used an education that 'largely de-nationalised...those whom it...touched'.² Such a method thus eventually spawned a section of trendsetters who 'abjured most of the things which their fathers had prized, - all that complex tradition which had been aforesaid the very soul of their people...[these] leaders no longer had their root in their native soil; they were parasitic upon the West.'³ The legacy of this training continues to

manifests itself in the present day through the above discussed trend of forgetfulness. It is perhaps now an axiomatic truth that those inexperienced with the phenomenon of colonialisation 'can never really know what it does to the psyche of a people' and those have lived the experience 'are often not fully aware of - or are unwilling to accept - the degree to which they have been compromised.'⁴

Such a lengthy prolegomenon has been necessitated precisely because we propose to revisit, over a period of time, aspects of the life and work of one - now nearly forgotten except in some circles - who strove to reverse this compromise, to arrest this process of de-nationalisation to expose the psyche-disrupting effects of colonisation and to reignite and uphold India's immortal gospel and her eternal rebirth. We shall attempt to reconsider the vision and thoughts of one who inspired by her Master - whose herculean efforts were 'India's first modern effort for self-protection, her first reply to the challenge of Western culture'⁵ - reached the Indian shores and in a short span (1898-1911) expressed her dynamism through a multifarious activism - at once religious, cultural, educational and political and consecrated herself and her all to India and her people. She began her life of action and sacrifice with a rare directive and assurance of her Master:

'Let me tell you frankly that 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 specially...Your education, sincerity, purity, immense love, determination...make you just the woman wanted...You must think well before you plunge in, and after work, if you fail in this or

get disgusted, on my part I promise you, I will stand by you unto death whether you work for India or not, whether you give up Vedanta or remain in it. "The tusks of the elephant come out, but never go back"; so are the words of a man never retracted. I promise you that.'⁶

Thus having received the final welcome from her Master Swami Vivekananda, Sister Nivedita set sail for India. It was the beginning of an eventful and unique journey - that left an indelible mark on the soul of the nation - and ended in the early hours of 13th October, 1911 the day she 'soared higher up upon the wings of Eternity.'⁷ It is through the centenary year of her Samādhi that we shall recall and relive her life and action.

The impressions and inspirations left behind by personalities such as hers, who have had an intense and indissoluble tie with India, are never lost; they remain embedded in the national soul and can perhaps be re-invoked and re-assimilated at propitious moments. It is through such periodic re-involutions and remembrances that the flame of faith and sraddhā may be kept alive and burning. The retention and installation of the hallowed memories of such consecrated actions in the secret recesses of our hearts - hrdaye-guhāyām - can alone guarantee the retention and perpetuation of our civilisational identity and message. Sister Nivedita's life and message remains an unfailing guarantor in that sense.

We shall then begin from the next issue journeying across the life and thoughts of Sister Nivedita who as enjoined by the Swami strove to be to India's future sons - '[the] mistress, servant, friend in one.'⁸ It shall be a journey of a re-discovery of a nation and her soul's quest for liberation.

- 1.Pavan.K.Varma, *Becoming Indian – The Unfinished Revolution of Culture and Identity*, Allen Lane, New Delhi, 2010.
- 2.K.M.Panikkar, *Indian Nationalism – its origin, history and ideals*, Faith Press, London, 1920.
- 3.*Ibid.*,
- 4.Pavan.K.Varma, *op.cit.*,
- 5.K.M.Panikkar, *op.cit.*,
- 6.Almora, 29th July, 1897, *Letters of Swami Vivekananda (1940)*, Advaita Ashrama, 6th imp, Kolkata, 2007.
- 7.Pravrajika Atmaprana, *Sister Nivedita - of Ramakrishna - Vivekananda*, (1961), Sister Nivedita Girl's School, 6th ed. Kolkata, 2007.
- 8.*Ibid.*,

(To be continued)



For her whole hearted acceptance of the Indian cause Sister Nivedita was widely admired by the Indian population. The British ruling elite were perplexed that an Eurasian would live amongst the poorest and most disadvantaged section of Indian society. Sister Nivedita was held in high regard by Rabindranath Tagore, who felt Nivedita to be an exceptional soul.

Sri Abraham Lingom, Principal VKV Kanyakumari received the Best Teacher's Award for 2010 from Sri Thangam Thennarasu, Education Minister of Tamilnadu, on 5th September 2010 at Valluvar Kottam, Chennai. Last year Sri Abraham Lingom had received Best Teacher's Kanyakumari District Award (Aasiriyar Tilakam Award). Sri Lingom started teaching profession in 1989 and worked in various schools of Tamilnadu as Science Assistant, PG Assistant, Vice Principal and Principal. He belongs to a farmer family with great hard work he could achieve this valuable award.

He has completed 22 years of teaching service of which 17 years continuously in VKV Kanyakumari. During his tenure, he has acted as resource person for teachers and higher secondary students for many times in various districts of Tamilnadu. More than 15 times he could produce 100% result in his subject-Biology. On many occasions he acted as Asst. Examiner, Scrutiny Officer and Chief Examiner. He has published books for class X and XII for Biology. He is also there in the panel of Samacheer kalvi of Tamilnadu government.

He felt proud to receive the award from Tamilnadu Government and expressed his gratitude to Vivekananda Kendra family, co-workers and students.

NAVARATRI - CELEBRATION OF THE WOMAN-DIVINE

N.Krishnamoorti

Suguna: Son where have you been? You said you wanted to see a film?

Dayanidhi: Mother. It is an interesting film. It is called Davinci Code. It shows how, for the last two thousand years, women have been struggling to worship the mother goddess and how the western countries have been suppressing the effort, destroying whole villages in the process.

Suguna: That is the tragedy of some religions. Do you remember soon we are going to celebrate Navaratri, nine days dedicated to mother Goddess!

Dayanidhi: Mother! Why this specialty!

Suguna: That is the gift of Mother India to her children. The entire world appears to worship God as the father and India alone worship as parashakti, as well as her masculine forms.

Dayanidhi: Do such values, worship and religions forms trickle down to day to day life and colour its events?

Suguna: Yes! Our love of the Mother Goddess, own respect for the feminine, our reverence for any things for any thing feminine has lent gentleness and inclusiveness in our culture and has brought grace, a sense of Tyaga and peace loving nature in our family and social lives.

Dayanidhi: Where do we get the fundamental lessons for this teaching?

Suguna: Our Vedas themselves worship para matman as feminine among other forms. The Kena Upanishad of the Sama Veda describes how Uma Haimavati reveals great truths of creation to India. The shretasvatana Upanishad of the Krishna Yajurveda address God "Tvam stri tvam pumansai, tvam kumara uta va kumari" you are woman man or young man or a young woman". Sri Krishna in the Bhagavad Gita says "Kirti Srir vak ca narinam Smritir medha dhritih Krishna. That He is Fame, Fortune, Speech, Memory, Intelligence, Constancy and forbearance among the Female Qualities.

Dayanidhi: (Laughing) you tolerate so many of my faults and mistakes.

Suguna: It is much more than an individual mother glossing over her sons transgressions. Two great forces work the world the aggressive tendencies – entrepreneurship, initiative, the spirit of the pioneer, as well as the passive tendencies, forbearance, repetitive effort, sustenance for long. Many in the world have been only counting the aggressive qualities as of great use to the society. This and the absence of the passive, called the feminine qualities have pushed the world war, inequalities, destruction of Nature, pollution of the environment and great inequalities.

INDIA'S CONTRIBUTION TO MASS LITERACY IN ENGLAND

S.Aravindh

(Continued from August 2010 issue)

Bell had his Eureka moment. He experimented successfully with this method and in 1797 published the description of his "Madras method" in England. Tooley discovered that the new National Society for the Education for the Poor in 1811 adapted this Madras method and by 1821 300,000 children were being educated by Bell's principles.¹⁷ Meanwhile Joseph Lancaster has launched his famous Lancastrian schools for furthering education in England. Bell and Lancaster entered into a bitter controversy as to the intellectual property of the particular system of education. But Tooley points out that "it wasn't invented by either Bell or Lancaster. It was based precisely on what the Rev.Dr.Andrew Bell had observed in India"¹⁸



James Tooley

among the lower orders in England" Funding of these schools Tooley observes was done through school fees and private schools for the poor were increasing in Victorian England. By 1851 of the 2,144,278 children put in day schools 85 percent were in private schools funded the same way the private schools of early 19th century India were funded. By 1861 95 percent of the children were in school for an average of nearly six years. The horses of literacy were galloping in England.²⁰

But ...In India in 1854 Thomas Babington Macaulay had established his first school in India. Tooley under the appropriate heading "The men who uprooted the beautiful tree" states:

Tooley further elaborates

the cost-effective teaching methods used in the indigenous private schools of 19th century India were in fact a manifest strength; so much so...they were imitated in Britain , then across Europe and then the world and did so much to raise educational standards.¹⁹

What is even more important is the way the funding of education changed in England. James Mill father of John Stuart Mill observed in 1813 particularly around London "rapid progress which the love of education is making

By 1858 this new system had delivered 452 schools and colleges with a total enrollment of 20,874 in 21 districts of Madras Presidency. But 36 years earlier Munro had found that a total of 11,575 schools and 1094 colleges with 157195 and 5431 students respectively!²¹

The rate of growth of literacy in India under the British controlled Macaulay education system began to fall way back compared to the rate of growth of literacy in Britain under the Indic method of private school enrolment. The Macaulay system itself needed 60 years to improve upon the enrolment figures of Indian

educational system. But even to achieve the kind of literary growth that the British society achieved under the Indic education system transplanted in England, the Macaulay system took seventy one years. Tooley observes wryly:



Clark Kerr

If the dynamics of the India private education system had been anything like those of the parallel system in England we would have seen a much larger growth in enrollment than had the British not intervened at all.²²

Macaulay system also perpetuated and what is more amplified the social distances among the different occupational groups in India. Tooley states:

...completely against the committee's explicit intentions, the new schools were excluding everyone apart from the elite, the Brahmins. Why? One source suggested that the government "was uneasy about low-caste people being admitted to the ...Schools. It was feared that, if they were encouraged the upper classes would show resentment and withdraw their support." So the new public schools became a vehicle to promote caste privilege, rather than a vehicle for improvement of all. Again it would seem that the indigenous system had unnoticed strengths in promoting education of all including the lowest castes.²³



Lord Macaulay

Though Government spoke of resentment of upper class Indians, the fact is that the British educational system, its very nature was elitist and often prevented people from lower strata of the society into echelons of higher education. Economist Clark Kerr points out:

The British system of higher education until the middle of the nineteenth century was elitist,

and largely hereditary elitist. Entry into Oxford and Cambridge was limited by rule to males who were members of the Anglican Church and in fact mostly to sons of the gentry and the upper middle classes. ...Sub-Saharan Africa with its missionary schools and French lycees followed the meritocratic elite system then in effect in Britain and France.²⁴

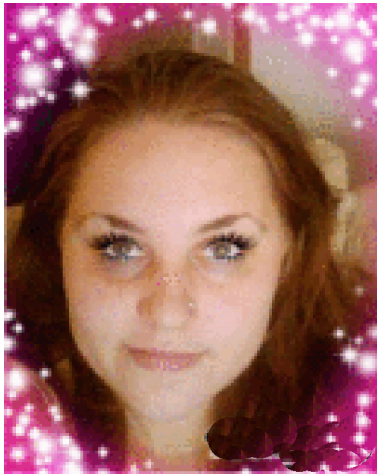
It should also be noted that while British policy of education to masses was as a means of social control, the indigenous education in India often propelled and acted as inspiration for its recipients towards rebellion against social stagnation. In the nineteenth century in the South Travancore where social stagnation and caste oppression reached the levels of social lunacy, the most successful social revolutionaries were all (Ayya Vaikundar, Sri Narayana Guru and Ayyan Kali) those who studied through traditional native education and derived their rebellious philosophies from thereof.

Thus the egalitarian, liberative universal nature of evolution that education underwent in England and most of the West owes its positive features as fruits of that beautiful tree that stood in India just as how India is bearing the brunt of a colonial educational system that both divided and made degenerate generations of Indians.

- 17. James Tooley, 2009, p.230
- 18. James Tooley, 2009, p.230
- 19. James Tooley, 2009, p.230
- 20. James Tooley, 2009, p.237
- 21. James Tooley, 2009, p.235
- 22. James Tooley, 2009, p.238
- 23. James Tooley, 2009, p.232
- 24. Clark Kerr, The Great Transformation in Higher Education, 1960-1980, SUNY Press, 1991, p.8

BEING A MISSIONARY SHOWED ME LIGHT

Naomi Prettyman



Naomi Prettyman

I was raised in Kansas City, MO by my Charismatic Christian parents. I got "saved" when I was five years old, as do most children born into a Christian home. My mother homeschooled my seven siblings, and I and most of our friends were those from our church, raised in the same way as I.

We attended a non-denominational Christian church in Kansas City in which we practiced extreme Christianity. Worship services were more like raves, with people dancing in the aisles and speaking in tongues, having what seemed to be seizures on the floor. The documentary "Jesus Camp" reminds me of our sermons. We were "warriors for Christ." The church also sent some of its members on mission trips, primarily in Mexico.

I submitted to all of this. My life goal at that time was to get married, have kids and serve

Yuva bharti - October 2010 14

the Lord. I was a typical teenage "Jesus Freak."

When I was 14, the church announced that they were looking for the right people to go on a mission trip to New Delhi, India. I felt that I needed to go. Another contributing factor to my wanting to go to India was that my best friend was also going and I did not want to be away from him. I raised money all summer; mowed lawns, sold Gold-C books, babysat, collected donations, etc.

So here I was, 14 years old on an airplane to India. The goal of our mission, as quoted by our team leader, was to "scout the land" and plant "house churches." We met many amazing Indian natives. We dressed in their native clothing and lived among them in a small village in New Delhi. The problem was, many of them practiced Hindu and Buddhism. We prayed over their "evil ways" and asked Jesus to come into their land and show them the light. I was completely for our cause. I prayed along and even cried for these "evil worshipers."

At the time we were in India, there was a religious holiday called Diwali, which we got the opportunity to experience. We saw the dedication these people had to their faith and how their religion is such a big part of their culture.

When I returned to the states, my 5-year-old sister became very ill. Because of my parents belief that God is the "Great Physician," my sister died on January 9th, 2004. (Google "Victory Halbert.") My parents were under investigation and my siblings and I were put into foster homes. We spent a total of about 3 years moving from foster home to group home and finally were returned to my father, who was now divorced from my mother. My father was depressed and drank a lot and pretty much let me do whatever I wanted.

Coming from the type of home I was raised in, being thrust into the secular world came as a shock to me. One day I was being home schooled by my mother, the next I was forced to go to public school in one of the worst districts in the state of MO.

I rebelled against everything I knew. I skipped school frequently, which led to me dropping out, partied with my new high school friends and eventually moved in with my boyfriend, who I met at school, when I was 17. Soon after, I got pregnant. I moved on with my life and let go of everything that was holding me back. My boyfriend and I got an apartment together and got engaged. In 2008, we had another baby and finally got married when I was 19 and he was 21. We moved into a new house and I ran a daycare out of our home and he, having a college degree, had a great job and we were financially secure.

My husband came from a Baptist background. He claimed to be a Christian, as did I, but we both struggled with our beliefs. Being young and not knowing what to do with that, we never really talked about religion.

I struggled with guilt about my trip to India. I

started to realize what I was really doing there; preaching the word of God. Remembering how committed those Indians were to their faith, I realized that I had infiltrated their culture with my beliefs, which now don't even make sense to me. I read the Bible and tried to make sense of it, but I just couldn't. I greatly questioned the Christian religion and felt awkward talking about it with my husband, as I didn't know how he would react, being that he was Baptist.

Eventually it came out that he questioned the Bible and Christianity as well. I was relieved, but we still didn't know what to do about it.

In the summer of 2009, my father, who had radically denounced Christianity and somewhat "gone off the deep end" in his obsession with conspiracy theories and constant talk of religious dogmas, invited us to go on a camping trip in McClouth, Kansas for a celebration called "Laid Back Labor Day." We were hesitant, as it was a Pagan campground...as Christians we were always taught that Pagans were "devil worshipers" and witches. We ended up going and it changed our lives. We now call ourselves Pagans, although we don't really practice anything, but are open to magic and mysticism and in love with nature.

I am no longer afraid of going to hell and being condemned by god. I realize now that NO ONE is right. How can any one religion be right? I think that religion is more so a matter of culture, I realize that now, especially because of my trip to India. The Indians are not evil just because they worship a god of a different name or because they have not accepted Jesus into their hearts. I know that now. I am free.

I'm not sure what the purpose of this story is. I

think it is more of an affirmation of who I am than it is a testimony. I just know that I am happy now and that I am lucky to have my husband to share in my beliefs and realizations of our past as christians. I am glad that I can come here and share my story without being told that I am going to hell (which I am told a lot, even though I do not believe in hell anymore!)

I was not scared into my beliefs. As a Christian, I obeyed for that very reason: fear. I didn't want to be condemned by god to hell, and I tried to live my life according to the bible solely

because I wanted to go to heaven. I have a lot to say about the bible, but I won't go into that here.

I must admit that I DO still struggle with fear because of Christianity. I sometimes find myself thinking "what if I'm wrong...what if there is a hell and I'm headed there?" Then I have to shake myself and remind myself that hell was invented by the christians in order to make a perfect world.

S o u r c e :
<http://testimonials.exchristian.net/2010/02/being-missionary-showed-me-light.html>

"Be proud to proclaim that I am an Indian".
- Swami Vivekananda



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Upanishads

Pramod Kumar

(Continued from August 2010 issue)

Upanishads and Indian Education

“May both of us together be protected. May both of us together be nourished. May we work together with great energy. May our study together be brilliant and effective. May we not hate or dispute with each other. Om Peace, Peace, Peace.”

(Kathopanishad, shanti mantra)

The Upanishads again laid the foundation for the loving and respectful relationship between the teachers and students which prevailed in India till the modern education system ruined it with money, competition, hatred and disharmony. The Upanishads contain touching stories of exemplary students like Uddalaka, Upamanyu, Satyakama Jabali, Shvetaketu and Nachiketas and also great teachers like

Yajnavalkya.

Institutions like Sannyasa which later on came to occupy central place in classical Hinduism also have their basis in the Upanishads again.

Upanishads and Indian Customs

The core philosophy of a civilization shapes its value systems; these value systems turn into cultural attitudes which in turn shape the customs, rituals and everyday life of the community. It is fascinating to study how the vision and philosophy of the Upanishads has percolated into the customs and practices of Indian cultural life.

Consider the funeral rites in India, for example. The Kathopanishad declares:

“The knowing (Self) is not born, it dies not; it sprang from nothing,

nothing sprang from it. The Ancient is unborn, eternal, and everlasting; he is not killed, though the body is killed.”

(Kathopanishad, Chapter 2,
verse 18)

This realisation of the Immortal Self gave our ancestors the strength to conquer even the fear of Death. The intense attachment to the perishable body was subdued with devotion to the imperishable self. Therefore, we burn our dead. And appropriate mantras from the Upanishads or the Bhagavad Gita, dealing with the impermanence of the physical body and the immortal nature of the Self are chanted during the cremation.

Islam and Christianity consider it a sacrilege to burn their dead. The concept of Life after Death in these religions is very different from our understanding of life beyond death. Swami Vivekananda points this out in his interview given in England:

In trying to sum up India's contribution to the world, I am reminded of a Sanskrit and an English idiom. When you say a man dies, your phrase is, 'He gave up the ghost', whereas we say, 'He gave up the body'. Similarly, you more than imply that the body is the chief part of man by saying it possesses a soul. Whereas we say a man is a soul and possesses a body. These are but small ripples on the surface, yet they show the current of your national thought.

Contrast this with the impact of the belief in an impending apocalypse which has driven the

Christian world to frenzy time and again. As the year 2000 was approaching, Christian evangelists had a field day scaring the daylighters out of gullible believers with depressing predictions of doom and threats of perdition for those who resisted conversions. This belief overflows very often even into Hollywood movies which often end in apocalyptic destruction and mayhem!

Upanishads and Indian Symbols

OM is this imperishable Word. OM is the Universe, and this is the exposition of OM. The past, the present and the future, all that was, all that is, all that will be, is OM. Likewise all else that may exist beyond the bounds of Time, that too is OM.

(Mandukya Upanishad, verse 1)

There is a popular belief in the Indian mind today that 'idol' worship or worship of forms has no sanction in the Vedas or the Upanishads and that this is a later contribution which crept into classical Hinduism through the influence of Buddhism or Puranic literature. On the contrary, the Upanishadic vision of Oneness of the Ultimate Reality and its manifestation in infinitely different forms is the very basis of image worship in India. Brahma, Vishnu Shiva, Devi, Ganesha and Kartikeya are all different forms of the same Reality. The proverbial Indian tolerance of differing worldviews is also a direct offshoot of this perception of unity in diversity.

The Omkara is another central Indian symbol

which has its origins in the Vedas and the Upanishads and which has been accepted as a primary symbol in other Indian religions also like Buddhism, Sikhism and Jainism.

Upanishads – the Bedrock of Indian Culture

The imprint of the Upanishads on Indian culture is all pervasive. The deeper we study these wonderful texts, the better our understanding of Indian culture and society. The role of Indian Civilization in the future world will be determined by how closely our polity is guided by the philosophy of the Upanishads.

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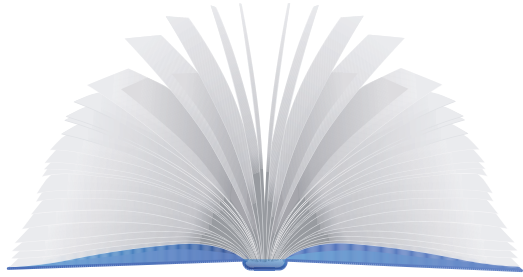
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The world has woken up to Hindu Dharma perhaps stirred by India's economic prosperity and Indians moving around the globe.

This profusely illustrated multicoloured book is dedicated to the Holy Mother setting the tone for the content and style of writing. Subjects such as 1) What is Hinduism, 2) Thinking about God, 3) Hindu holy books, 4) Hindu belief, 5) Worship and celebration, 6) Can we see God, 7) Life and Death, 8) My family, 9) Thinking about others, 10) Unity in diversity should interest children.

Hindu symbols are briefly explained Short descriptions about Sri Krishna, Brahma, Vishnu, Shiva, Parvati, Saraswati, Lakshmi, Rama and Hanuman are given. True to the spirit of Swami Vivekananda, the unity behind all these forms of are God is explained. The chapter 'Hindu holy books' with illustrative extracts from them gives the reader a birds' eye view of our sacred texts.

Hindu beliefs are explained with reference to the principles of rebirth, the law of Karma and Ahimsa. This is a very useful chapter and adds to the logical worth of the volume.

Rituals form the physical body of a religion.

Hindu celebrations such as Deepavali, Holi, and Navaratri are explained for the young mind.

'Can we see God? The answer is: "Learn to find God from people who have seen God."

The idea of family includes not only man but also the holy cow. The values that family inculcates in its children are listed.

Coexistence of religions is exhorted, giving a detailed life-story of Sri Ramakrishna.

The arts inspired by Hindu values are listed.

Each chapter is rounded off with useful exercises and questions. Learning from religion, learning about religion, classroom activities and practical ideas are emphasised.

Luxuriously coloured, printed in art paper and bound in thick board, this book answers the common questions young people ask and serves as a useful introduction to our Dharmic values.

Originally published for Indians in England, this volume has been reissued for study by Hindus in India and abroad. A welcome book!

---N. Krishnamoorti

SUPERIOR PERFORMANCE OF INDIAN ECONOMY SINCE THE EARLIEST TIMES

P.Kanagasabapathi



Angus Maddison

India being an ancient nation with thousands of years of history and background, the necessary details of her economy since the earliest periods are not available. Moreover the quantitative yardsticks that are used now to measure the worth and performance of the economies of different countries are the creations of the last few decades. As a result we rely on the available details from different sources to understand the status and performance of the ancient Indian economy. But fortunately, the Gross Domestic Product (GDP) figures for different countries/regions in the world are available for different periods at least from the beginning of the Common Era (CE), i.e. for the last 2010 years. So first let us see the GDP figures for different countries/regions during 0 CE, as provided by the noted economic historian Angus Maddison to get an idea about the position of the Indian and other economies of the world. Table 1 below presents the details.

Table - 1: World GDP - 0 CE

(million 1990 international \$)

Year	0CE
Total Western Europe	11115
Eastern Europe	1900
Former USSR	1560
Total western Offshoots	468
Total Latin America	2240
Japan	1200
China	26820
India	33750
Other Asia	16470
Total Asia (Excluding Japan)	77040
Africa	7013
World	102536

Table 1 shows the total GDP of the world at that time was \$102.5 billions. India's GDP during that period was \$33.75 billions and she was the largest contributor to the global GDP. China was following India with a GDP of \$26.82 billions. Africa's contribution was \$7.01

billions, while that of Japan was \$1.2 billions. The GDP figures are not available for the other countries individually, as most of them came into existence in their contemporary forms only in the later centuries.

Now let us look at Table 2 and see the shares of different countries/ regions in the GDP of the world during those times to know their relative performance.

Table-2: Share of Countries/ Regions in World GDP - 0 CE

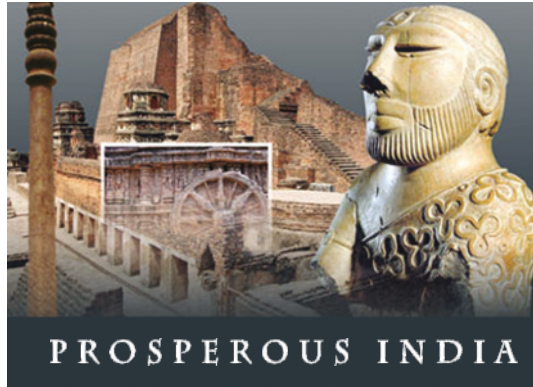
Year	0CE
Total Western Europe	10.8
Easter Europe	1.9
Former USSR	1.5
Total Western Offshoots	0.5
Total Latin America	2.2
Japan	1.2
China	26.2
India	32.9
Other Asia	16.1
Total Asia (excluding Japan)	75.1
Africa	6.8
World	100

Table 2 clearly reveals the predominant position of India in the international economy during 0 CE. It shows that India's share of world GDP was 32.9 percent, about 2010years ago. It means that India alone was contributing almost one third of the global GDP, while all the countries in the rest of the world were jointly contributing the remaining two thirds. China's contribution during that period was 26.2 percent. While the other countries in Asia were contributing 16.1 percent, Japan's share was 1.2 percent. The total contribution of Asia including Japan to the world GDP was an astonishing 76.3 percent. At the same time, the total Western Europe was contributing a share of 10.8 percent and Africa 6.8 percent. It is significant to note that India's GDP was more than three times of the GDP of the total Western Europe. No other country or even geographical region was anywhere nearer to India, except China. Even when compared to China, India's GDP was 25 percent more. To day when countries with much lesser share of contributions are called superpowers, how should we call India of 0CE?

We have to understand that India could not have contributed one-third of global GDP without strong fundamentals and well-functioning economic systems developed over a period of many centuries. It means India must have had superior economic systems evolved over a long period of time during the periods before Common Era (BCE). Since we do not have the details of the economic performance for different years with the required figures during those periods, we have to look at different sources that are available with us to understand the status and performance of the economy during the earliest periods.

The renowned French archaeologist Jean

Francois Jarrige who studied the Indus Valley sites since the 1960s noted: " In terms of archaeological achievements, we are in the fringe of a revolution that will prove that the vegetation and domesticity of animals had existed in Indian subcontinent around 7000 BC," In this connection it is informative to note what Daya Krishna says: "Agriculture and animal husbandry began to be developed in India during the pre-Vedic times. Rig Veda has several references to hundreds and thousands of cows;; and to the use of wool for clothing."



It means that India must have developed agriculture, animal husbandry and stitching techniques even during those times.

Ancient India did not seem to have rested with the development of the basic sectors. She seemed to have engaged in trade from the earliest times. Kumar and Ram note that trade existed even before the Vedic periods. To quote: "Trade as an important form of economic activity appears to have existed from the Vedic or even protohistoric times in India....." Indians seemed to have been engaged in voyages in the ocean even before the Vedic periods and as a result India remained in the forefront of ship building industry in the ancient days.

Evidences indicate that the ancient Indians understood the importance of wealth and its creation for the well being of families and the society. Rig Veda says:

"O God! Bestow on us the best treasures:
The efficient mind, and spiritual lustre,
The increase of wealth, the health of bodies,

The sweetness of speech and fairness of days." Creation of wealth for the betterment of lives has been emphasized continuously in scriptures, books and sayings in different parts of the country since the ancient times.

We can understand the importance given to the economy by ancient Indians when we come to know that the study of economics as a science started in India before the common era. Kautilya is credited with writing the first book on economics and politics in the world about 2300 years back.

Here we have to know that Kautilya was not the originator of the subject. He himself had acknowledged that his work Arthashastra was based on earlier treatises. He had quoted the earlier authorities in more than one hundred places in his text. Hence Rangarajan notes: "The study of economics, the art of government and foreign policy is thus very old; the development of the science in India, according to some scholars, may have started around 650 B.C."

Arthashastra notes that "the source of livelihood of men is wealth". It advises the kings to take suitable measures to promote different economic activities including trade and continuously monitor them. Arthashastra deals with different subjects related to the economy and its management covering different areas such as agriculture, trade, treasury, sources of revenue, accounts and audit. It advises the king to run the economy with efficient administrative machinery. It gives the structure of administration of an ideal state which includes 34 chiefs dealing with

different activities such as treasury, textiles, ports, trade, mines, metals and auditing.

The teachings of the texts/ learned scholars, practices and beliefs of people and the congenial atmosphere provided by the state must have made the citizens to constantly engage in diverse economic activities. As a result different activities must have been undertaken earnestly resulting in the overall development of the economy. The Greek ambassador Megasthenes who visited India during the period of Chandragupta Maurya noted that much of India's cultivated land remained irrigated bearing two crops. To quote: "The greater part of cultivated land is under irrigation, and consequently bears two crops in a year."

Evidences show that the activities related to the industrial, trade and services sectors were also going on successfully. When we see intellectual the contributions of Indians of the earliest periods, we can understand that people must have been constantly engaged in study and research in diverse fields related to life and beyond. It is relevant to remember here that the first university in the world was established in India about 2700 years back. We had great scholars making pioneering contributions in diverse fields. Intellectual activities of the highest order could not have take place without a strong economic base.

Based on the accounts of Megasthenes in India, the Roman historian Arrian notes that "all Indians are free; no Indian at all is a slave." A country could not have remained in such an exalted position without a strong economic base and equitable principles governing the economic systems.

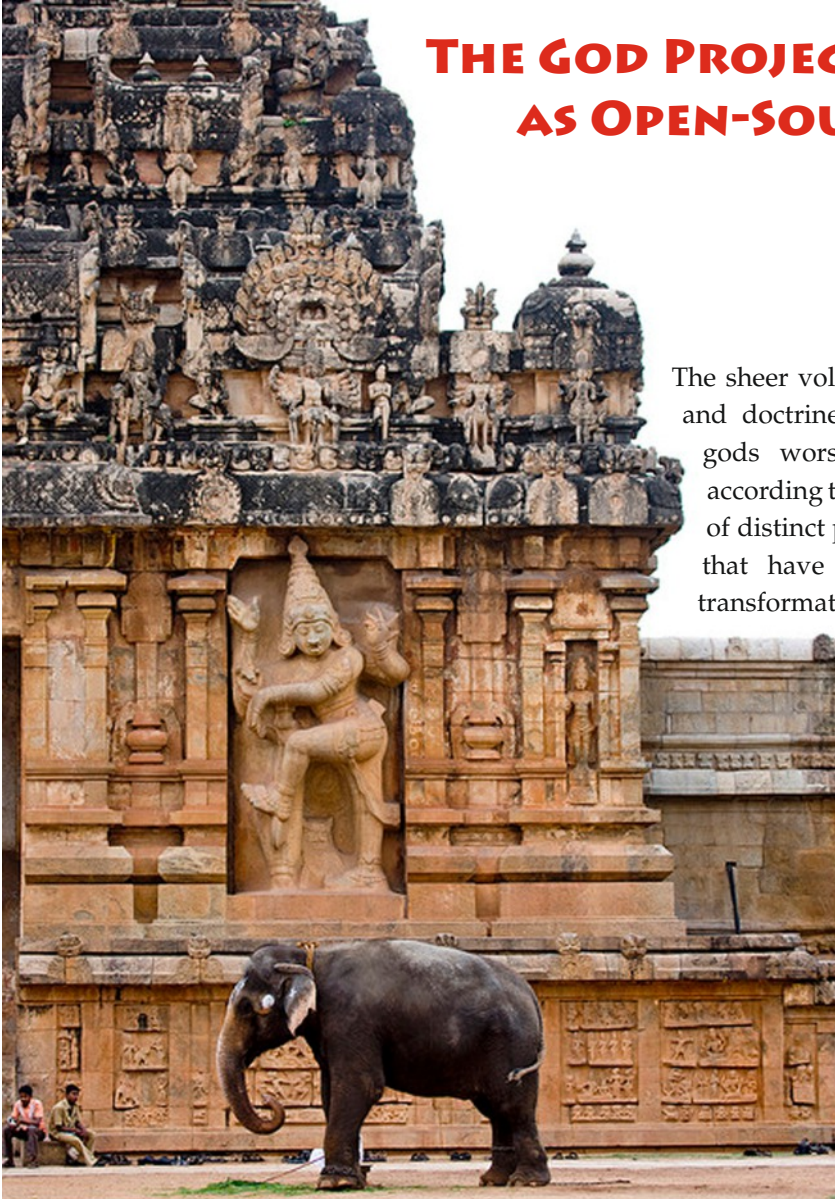
Available evidences point out that the Indian economy remained very active and as a result she must have remained prosperous since the earliest periods. It is significant to note that India was in possession of almost one third of the global economic wealth even before the birth of the common era.

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THE GOD PROJECT: HINDUISM AS OPEN-SOURCE FAITH

Josh Schrei

The sheer volume of spiritual literature and doctrine, the number of distinct gods worshiped (over 30 million, according to some sources), the breath of distinct philosophies and practices that have emerged, and the total transformation over time, of many of

the core Indic teachings and beliefs can be disconcerting to those raised in monotheistic cultures, as we are used to each faith bringing with it a defined set of beliefs that -- with the exception of some denominational rifts over the centuries -- stay pretty much consistent over time.

However, the key point of differentiation between Hinduism and

Trying to explain the core beliefs of "Hinduism" to an interested observer can be challenging to say the least. Its often stated that the word "Hinduism" itself is a total misnomer, as it basically refers to the sum total of spiritual and religious thought and practice that has taken place on the Indian subcontinent over the past 5,000 years. And lets just say it's been a busy 5,000 years.

these other faiths is not polytheism vs. monotheism. The key differentiation is that "Hinduism" is Open Source and most other faiths are Closed Source.

"Open source is an approach to the design, development, and distribution of software, offering practical accessibility to a software's source code."

If we consider god, the concept of god, the practices that lead one to god, and the ideas, thoughts and philosophies around the nature of the human mind the source code, then India has been the place where the doors have been thrown wide open and the coders have been given free reign to craft, invent, reinvent, refine, imagine, and re-imagine to the point that literally every variety of the spiritual and cognitive experience has been explored, celebrated, and documented.

Atheists and goddess worshipers, heretics who've sought god through booze, sex, and meat, ash covered hermits, dualists and non-dualists, nihilists and hedonists, poets and singers, students and saints, children and outcasts ... all have contributed their lines of code to the Hindu string.

The results of India's God Project -- as I like to refer to Hinduism -- have been absolutely staggering. The body of knowledge -- scientific, faith-based, and experience-based -- that has been accrued on the nature of mind, consciousness, and human behavior, and the number of practical methods that have been specifically identified to work with ones own mind are without compare. The Sanskrit language itself contains a massive lexicon of words -- far more than any other historic or modern language -- that deal specifically with states of mental cognition, perception, awareness, and behavioral psychology.

At the heart of the Indic source code are the Vedas, which immediately establish the primacy of inquiry in Indic thought. In the Rig Veda, the oldest of all Hindu texts (and possibly the oldest of all spiritual texts on the planet), God, or Prajapati, is summarized as one big mysterious question and we the people are basically invited to answer it.

"Who really knows? Who will here proclaim it? Whence was it produced? Whence is this creation? The gods came afterwards, with the creation of this universe. Who then knows whence it has arisen?"

While the god of the Old Testament was shouting command(ment)s, Prajapati was asking: "Who am I?"

Since opening the floodgates on the divine question, Indic thought has followed a glorious evolutionary arc from shamanism, nature worship and sacrifice through sublime and complex theories on mental cognition, the nature of consciousness, and quantum physics.

Through tracing the subcontinents relationship with the deities of the Vedas, we can trace the course of Indic thought over the centuries. One of the first things we notice is that not only does the people's relationship to god change over the centuries, the gods themselves change. Shiva, for example, appears in the vedas as Rudra, the howler, god of storms, still something of a lesser deity. Reappearing over the centuries as Bhairava -- he who inspires fear -- Pashupati, lord of beasts, the god of yogis, and the destroyer, Shiva finally, by the 9th century, achieves status in Kashmir as the fundamental energetic building block of the entire universe.

But as much as the gods change and the evolution of Indic thought leads us to increasingly modern and post-modern views of the nature of reality, the old Vedic codes still remain front and center. One of Hinduism's defining factors is that the historic view of god, the nature worship and shamanism, never went away, so that god as currently worshiped exists simultaneously as symbol and archetype

as well as literal embodiment. That Shiva, for instance, could simultaneously be the light of ultimate consciousness and an ash-smearing madman who frequents cremation grounds is a delight to us spiritual anarchists, while mind numbing to most western Theologists.

Western and Middle Eastern monotheistic faiths have simply not allowed such liberal interpretation of their God. They continue to exist as closed source systems.

"Generally, [closed source] means only the binaries of a computer program are distributed and the license provides no access to the program's source code. The source code of such programs might be regarded as a trade secret of the company."

One of the defining facts of Christian history is that access to God has been viewed -- as in most closed source systems -- as a trade secret. The ability to reinterpret the bible, or the teachings of Christ, or the Old Testament, or to challenge the basic fundamental authority of the church has been nonexistent for most of the church's history. Those who dared to do so were quite often killed.

In Indic thought, there is no trade secret. The foundation of yoga is that the key to god, or the macrocosm, or the absolute ... lies within the individual and can be accessed through a certain set of practices. It's a beautifully simple but ultimately profound concept that has been allowed to flourish unchecked for millennia. The process of discovering and re-imagining the divine is in your hands. The God Project.



India."

"We must create a history of India in living terms. Up to the present that history, as written by the English, practically begins with Warren Hastings, and crams in certain unavoidable preliminaries, which cover a few thousands of years...The history of India has yet to be written for the first time. It has to be humanized, emotionalized, made the trumpet-voice and evangel of the race that inhabit

- Sister Nivedita

ALEXANDER - THE INVADER

Dr.K.M.Rao

Defeated, Mortally Wounded in War and Dead in Bharat

THE SIX FACTUAL STRAINS

While discussing about the wars and battles waged in Bharat by Alexander of Macedonia in BCE 327, a student of history has to bear in mind certain historical facts.

1. Unlike Julius Caesar who is known from the commentaries and the writings of Cicero, we have no first hand contemporary evidence on Alexander—the invader in 327 BCE.
2. All that we have about his invasion were written 300 years after his death from fragmented portions of his contemporary writers. Most of the writings were lost and it is during the
3. Chandragupta (Sandracottus) of Gupta dynasty (324 B.C.) was ruling from Pataliputra in Bihar as his capital. When Alexander invaded a marginal

Roman period about 300 years after Alexander, all the available fragmented sources were stiched together as a measure of collecting haphazardly some information from obscurities. It is agreed by all western scholars that “we have a multitude of his alleged sayings and a number of his letters, some Judged genuine and others spurious. We have nothing written on him within 300 years of his life time until he is recreated during the late Roman Republic and early Roman Empire”.

area of Jhelam river bank in Punjab a distance of minimum 2000 miles between them. The British historians William Jones, F.E.Pargiter and V.A.Smith have deliberately distorted our history and wrongly identified Gupta Chandragupta with Maurya Chandragupta 1534 B.C who ruled from Girivrajapur in Bihar as his capital. This kind of Greek synchronism with our historical events of importance was introduced by F.E.Pargiter in Bharatiya Historiography. Pargiter has fallen prey to the propensity of the colonial overlord to tamper with the data instead of reporting on it in dispassionate manner.

4. That is why no writings about the invasion of Alexander in the North Western frontier of Bharat up to Jhelum—Chinab—Bias rivers for a very short spell, are available from the Bharatiya sources. May be, Bharatiya scholars of that time did not consider his invasion in a marginal area of Bharat worthy to be chronicled seriously.
5. The false Greek synchronism of history with our history, that Kautilya of 1534 B.C. was a contemporary of Megasthenes of (327 B.C), was in the court of Chandragupta Maurya after Alexander's demise deputed by Seleucus Niketor one of Alexander's generals, was a grave distortion of our



Kinaes

history as Kautilya, Professor of Takshaila University in his famous Arthashastra a compendium on the art and science of state management and state craft did not mention anything about Alexander's invasion.

The Greeks had a very little geographical knowledge of the world. Alexander had no knowledge about Bharat. He thought that Bharat is a small peninsula and ocean was there right after Jhelum and the source of Nile of Egypt and Indus of Bharat were the same and the Greeks believed that Ethiopia and Bharat were the same and the Greeks believed that Ethiopia and Bharat were contiguous lands-neighboring countries. Alexander thought that Persia was Asia as his tutor Aristotle taught him so. As a result when Darius the Persian emperor' was assassinated in 301 BCE, Alexander declared himself as the lord of Asia.

The Myth of Alexander The Great

It is quite a revelation to remember here some historically authentic facts about the myth of Alexander the Great. Christian Cameron a scholar of military history in his recently published book "Tyrant" writes.

“The time is 333 B.C., the place is the battle field where it all started, where the myth of Alexander the Great (Sikander Zulkarnain) was born. The Macedonian boy king is at the Pinarus river with his small army from various parts of Greece facing a force of 30,000 Persian horse.... In the rank of the Greek horse in Kineas, a gentleman of Athens, who has come for the honour of his city to take part in the battle. The free cities have no cause to love the son of Philip of Macedon, who is not considered Greek. But the citizens feel it is the politic thing to do. So they voted to send a contingent. It is also worth noting that many Athenians fought on the Persian side as well for the Great king, Suzerain and ally. Athenian democracy was very direct sort of thing. You could not declare war unless the citizens voted for it, and no soldiery (who were usually citizens and gentlemen) could be raised unless they approved. As the Persian-Greco cavalry charged furiously, the crash came as the centre engaged, the Great King's Greeks standing like a wall against Macedon's pikes.

Soon enough, the battle swings around to their Quarter and Alexander's Athenian allies and on engaged Kineas' battle frenzy wins the day. The Persian cavalry is routed and Alexander is on his way to becoming master of the world. Kineas is loaded with honors and he followed the conqueror fighting for him. They had conquered the greatest empire in the world and nothing could stop them. But it does stop abruptly for Kineas six years after the adventure began, Alexander decided to end the alliance. He does not need the Hellenes nor do the Greeks and orders them home. A disappointed Kineas leaves with his surviving Athenians. In his native place Attica he finds

the world has changed. His father is dead and he has been exiled for serving Alexander. He flees to exile in a near by colony of Athenians, where he is offered to a proposition ; travel to the Euxine (Black sea) country. He accepts. The Euxine country now known as central Asia is home to tyrants. Ancient Greece knew it as the land of Scythians. They had scarcely any idea of the size and extent of the land, but there were many Greek colonies on the Black Sea and Caspian Coasts. The Greek of that was essentially a city rat. It is shocking to know how little they know of the world outside. Here Kineas finds himself in opposition to Alexander to the founding philosophy of his city Athens which regarded Alexander as a pretender and a tyrant.

Alexander never heard anything about vast Bharat, central Asia, China about South East Asia. He was not aware of great Himalays. The Greeks knew nothing about the world except the Greek tiny states and the empire of Persia. They used to call all peoples and lands, other than themselves, as barbarous. Even Macedonia, the Dorian tribes kingdom of Alexander was a barbaric state in the eyes of Athens and Sparta.

Herodotus (5th Century B.C.E) Greek historian, thought that Bharat was confined to Punjab which he believed to be the farthest inhabited region of the world towards the East beyond that there was nothing. He wrote that the inhabitants of Bharat refuse to kill animals and lived on vegetables and use tree wool i.e. cotton for making clothing. Aristotle had no idea about Himalayas. He thought Caucasus was the largest mountain range and all rivers Oxus, Kar, Jaxartes, Don, Indus flowed from a mountain called Hindu – Kush. Greeks had no

idea about Europe's geographic position. Hecataeus thought that the source of Nile was in Bharat.

Alexander's world was a small, restricted world in which, except for Greece, Europe was of no great account and in which Egypt was subject to the Persia whose empire extended to Asia beyond which lay the Ocean. The Greeks became aware of the existence of Bharat through the Persian wars.

Six Reporters and Chroniclers of Alexander's Invasions are:

- I. Ptolemy: Alexander's General whose writings are totally lost.
- II. Aristobulus : one of Alexander's technicians, geographer and companion; his writings are totally lost.
- III. Kallisthenes: Nephew of philosopher Aristotle, companion of Alexander, dishonored and murdered under suspicious circumstances by Alexander. His Writings are totally lost.
- IV. Diodorous Siculous (I century B.C)
- V. Plutarch (II century B.C)
- VI. Rufus Curtius (II century B.C.)
- VII. Arrian (2nd Century A.D.)
- VIII. Strabo (Ist Century A.D.)
- IX. Plini (1st century A.D.)
All these six writers (IV to IX) depended on the substance of the writings of the first three (i, ii, iii) found in fragmented form at their times, but totally lost there after.
- X. Megasthenes: His descriptions of

Bharat who visited pataliputra were based on direct contact were available in fragments. Arrian and others followed these fragmented portions.

The Six Battles of Alexander

Alexander waged six wars in North West Bharat

1. Swat campaign
2. Bazira
3. Seize of Aornus
4. Battle against purushottam at Jhelum (Hydaspes in Greek)
5. The Sangala campaign,
6. Mallian campaign.

In the Swat campaign, Alexander had to fight for four days in Massaga – a strong citadel of prosperous warriors.

The Greeks called the swat people as Assacenians and Arrian states that they could field 2000 horsemen, over 30,000 infantry and 30 elephants and apart from this 7000 warriors who Joined them from Indus area. Some British Writers and Generals of 20th century prefer to call those 7000 warriors from Indus region as 'mercenaries' which can be summarily be dismissed as a misconception. The term 'mercenary' originated in Latin and was rooted in Greece and imperialist Roman empire. Bharat neither then nor today, have in practice such an avaricious system.

On the first day of the battle when Alexander marched on Massaga, the Swat people did not let him attack them. Instead they came out marching to preempt his attack. A fierce battle was waged. Alexander was forced to retreat

towards a hill about a mile from the battle field after seeing the pathetic plight of his army. Alexander was wounded by an arrow in the ankle. The swat warriors returned to the base at the end of the day, leaving as per Arrian (2nd century A.D.) 200 fighters dead on the battle field. Quite surprisingly Arrian did not mention the number of Greek soldiers dead or injured. When the invaders retreat with Alexander himself wounded, any rational estimate should mention the dead soldiers of the retreating army which will be usually very high in any war.

On the second day, Alexander was again driven back by swat soldiers. Arrian's narration states then that Alexander broke a portion of the city wall the Hindus put up so gallant a fight that when the army of Alexander attempted to widen the breach of the city wall they were driven back. Alexander then withdrew the storming army.

On the third day, Alexander, formed his phalanx arranged a bridge (that he used while capturing the fort-city Tyre) and lowered it on the wall of Massaga where a breach was made on the second day of the battle. Some Greek soldiers who advanced on the bridge were thrown on the ground and the Hindu soldiers

rained arrows and stones on them. After killing many greek soldiers the Hindu army came out of the citadel and attacked the Greeks so furiously that Alexander had to withdraw his phalanx and bridge. But he could not succeed in storming Massaga. But Quite unexpectedly the swat leader and army chief died of fatal injury on the third day battle. Arrian states a truce was agreed upon on the following terms:

“so he (Alexander) came to terms with the Indian mercenaries (Hindu Army) on the condition that they would be admitted into his ranks with the rest of his army and serve as his soldiers”

The swat soldiers came out of the Massaga and believing in Alexander, preferred to stay in the open space out side the citadel They did not agree to Alexander's proposal to fight against their own Hindu brethren. Alexander, On hearing this, encircled them in dark night and when the patriotic fighters were resting and sleeping, slaughtered them treacherously.

(To be Continued)

(Author is the State President of Bharatiya Itihasa Samti, Tamilnadu and Professor of Philosophy)to pass the night.

If the many and the One be indeed the same Reality, then it is not all modes of worship alone, but equally all modes of work, all modes of struggle, all modes of creation, which are paths of realization. No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid.

-Sister Nivedita

Sister Nivedita of the Ramakrishna Order
"The mother's heart, the hero's will
The sweetness of the southern breeze,
The sacred charm and strength that dwell
On Aryan altars, flaming, free;
All these be yours and many more
No ancient soul could dream before-
Be thou to India's future son
The mistress, servant, friend in
one."



**A benediction written to
Sister Nivedita by Swami
Vivekananda, Complete
Works vol.6 [1]**



Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharath and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds. Bharatiya Shiksha must be formative more than informative and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

- Sister Nivedita.

“SAHAYOGA”

Vivekananda Kendra, Kanyakumari-Delhi Mahanagar

Vivekananda Kendra Kanyakumari, Delhi Mahanagar organized two day non-residential “SAHAYOGA-PRATIMAAN” for family.

In this pratimaan twenty six people participated, some of these are working professionals, Brigadier, Teacher, Advocate, Businessmen, House wives and Govt. servants participated. Pratimaan timing was 9.00 AM – 5.00 PM and during this time many activities were organized karyakartas trained in Kanyakumari this year. Sri Hiren Joshi (All India coordinator of Pratimaan) and Sri Mukul Kanitkar, Shri G D Saini, Smt. Snehlata, Smt. Savita and Smt. Veena Saini were in organizing team.

Major activities in SAHAYOGA were lecture Sessions, Lighter moments, Yogabhyas and Geeta Pathan.

In these two days, four sessions were organized. Title of the first session of first day was Realizing the oneness and this taken by Sri Mukul kanitkar in that he explained about importance of family in present situation and how much is the need of family and how to save family from internal & external issues, how to value our family & culture. Title of the second session of first day was Parenting with Joy and this taken by Shri Hiren Joshi, he explained in that how to joyfully parent and what type of behavior should be with our children and which type of samskar and education required for our children, to develop them as better Indian citizen.

Second day first session title was Towards Purposeful Family and this was taken by Sri Hiren Joshi in which he explained the importance of purposeful family and process to make a purposeful family with our role as a

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member of family and also explained five maha yajna system of Hindu dharma for living in purposeful family. Second day second session title was Kriti Sankalpa and taken by Sri Mukul Kanitkar in that he explained how to give permanence to our sankalpa with the help of Yoga Varga, Swadhyaya Varga, Samskar Varga and other activities of day to day life like book reading with whole family and motivate others to participate in SAHAYOGA. He explained the importance of sankalpa so that we can live a successful life with our family.

In Lighter moments games were conducted and group discussions were held. it also included yogic exercises, asana, savasana, pranayama and nama japa.

All participants showed interest to support the Kendra activities

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

