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VIVEKANANDA KENDRA PRAKASHAN

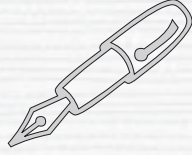
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Isvarogururatmeti murtibhedavibhagine
Vyomavadvapta dehaya Daksinamurtaye namah.

To Sri Daksinamurtih, who, undivided even as space, is the Lord, is the Guruh, is the Atma I offer my salutations.

Editorial



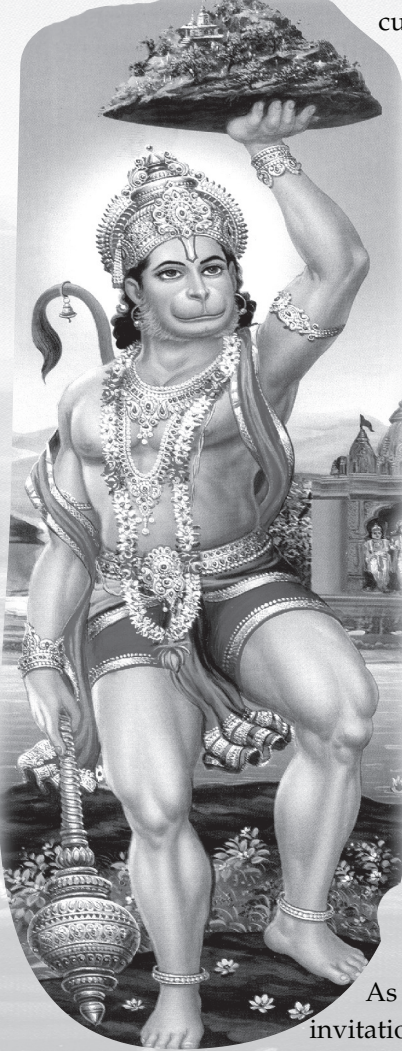
The recent National Youth Day celebrations were celebrated in a buoyant manner by not just the branch centres of Vivekananda Kendra but by the State Governments too. It is heartening to note that people who hitherto stayed far away from anything spiritual have started coming closer to it. It implies an important turn as, today, our society needs Swami Vivekananda more than at any other time in our history. We all know that it was Swami Vivekananda who prepared the society mentally and inspired those who fought for our country. It is time again to take Swamiji as our guide to seek our cultural freedom. The recent happenings at the turn of this New Year seem to reinforce this thought further. News about some women being physically abused in Mumbai, some drunk youth getting drowned in a star hotel in Chennai, shoot-outs in school campuses near New Delhi and Madhya Pradesh are pointers that its time that we put more emphasis on morality in our education. Swami Vivekananda's teachings are sure to give more moral courage to our younger generation as he lays more emphasis on purity of thought and action.

The modern youth will not get a better ideal to model themselves other than Swami Vivekananda. This applies to youth everywhere in the world, especially so, to those in India, as India is home to the maximum number of youth in the world. With more than half a billion in youth population we really have a task in hand to make them realize "Enjoyment lies not in physical development, but in the culture of the mind and the intellect" as told by Swami Vivekananda. We will have his blessings as he has assured to guide us in spirit beyond the next millennium. We only have to commit ourselves to the task and translate his thoughts into action.

.....JAY BOLO HANUMAN KI!

Satish Chowkulkar

It was the evening of January 8 of the New Year 2008. As I was walking on the streets of Chennai, I saw a large crowd of men, women and children pouring out of a small Hanuman Temple. A banner in Tamil thereon, indicated that it was celebrations of Hanuman Jayanthi. I was surprised because, according to the almanac which I, and also rest of Bharat, follow the Hanuman Jayanthi would occur



on *Chaitra Pournima*, which will fall this year on April 20. As I was curiously observing this, I saw Shiva Swarupananda coming out of the crowd towards me, with prasad of *Vadamala* offered as *naivedya* to Sri Hanuman. After partaking the *Prasad* we proceeded towards his residence which was nearby. Shiva Swarupananda, as though read my face, said "Today is the *Amavasya* of Margazhi month of Tamil Calendar. In Tamilnadu it is observed as *Sri Hanuman Jayanthi*. Devotees offer *Vadamala* to *Sri Hanuman*". He continued "In other parts of Bharat, Hanuman Jayanthi is observed on *Chaitra Pournima* about a week after *Sri Rama Navami*".

"How this difference in the dates of Sri Hanuman Jayanti can be explained", I asked.

Shiva Swarupananda gave his usual smile and said, "Paramacharya of Sankar Math of Kanchi Kamakoti Peetha explains that the dates of the events we observe by and large, pertain to the happening in the 4 yugas of the current *Manwantara* named as *Vaivaswata Manwantara*. In some parts of Bharat, dates of the some events are co-related to the similar happenings in the earlier *Manwantara*. Such events are approved by the seers and elders, whose word is taken for granted by their followers unquestionable as Agama, termed as *Aapta-Vakya*. These customs in the long run become the dictum. Therefore the saying is "Shastrat Rudhir Baliyasi" (customs followed for a long time are inexplicable by logic).

As I was listening to this "inexplicable explanation", I saw an invitation card lying on the table. It was an invitation for a Bharatanatyam programme of a dancer, Kum Aishwarya Narayanaswami a disciple of Guru Smt. Anitha Guha of Bharathanjali. More than anything, the theme of the dance, appeared unique to me *Bala Bheemah Maruti*. Gesturing at the card I asked "How come the Hanuman is becoming a theme for dance. We know him for his strength and intellect but this-dance! Dramas! music.....?" Shiva Swarupananda interrupted me and said, "Yes! Sri Hanuman is a Purna Purusha. But most of

“The devotion, determination, perseverance and tenacity are a 'must' for an ideal student, that Sri Hanuman is.”

us know about only few aspects of him. Our Itihasas Ramayana and Mahabharata, and other scriptures if read with proper orientation will enable us know him in full measure.”

“Well! Hanuman in Ramayana is alright. But you are saying about Mahabharat and other scriptures”, I quipped. “Yes! This is where this thematic presentation has enlightened me,” he said. “Can you enlighten me also,” I moved closer to him.

Shiva Swarupananda, settling himself in the chair, evidently for prolonged interaction, said: “This thematic presentation has been conceptualised and Choreographed by Bharatanatyam *Guru Smt.Anitha Guha*. A Vidwan and a musician stalwart, Sri P.R.Venkatasubramaniam has written the lyrics and composed the music. He has thorough knowledge of the scriptures and lores. Personality of Sri Hanuman depicted herein transcends the commonly placed ideas about Sri Hanuman. For instance, we know that Sri Hanuman plunged at the rising Sun, mistaking him as an eatable--a fruit. Even Hanuman Chalisa describes, *Juga Sahasra Yojan par Bhanu Lilyo Tahi Madhur Phala Janu*. The added dimension in this presentation is Sri Hanuman approached Surya, who is a custodian of Vedic knowledge. This authority of Surya is supported in Vedic lore, as Yogi Yajñawalkya had approached the Surya and got Shukla Yajurveda through Surya Upasana. Surya Bhagwan wants to test the capacity of Hanuman, the Anjaneya. He puts the condition that He should prove his capability by traversing across

the sky with him. Anjaneya proves his determination by traversing in the sky backward, facing the Surya, and receiving his teaching with unswerved attention. Here it is depicted that Anjaneya was not a hungry child to grab the Surya just for food but hungry for *Satya Jnana* and had capability to receive and assimilate the *Satya Jnana*. The devotion, determination, perseverance and tenacity are a 'must' for an ideal student, that Sri Hanuman is.”

“Yes” I said, “Swami Vivekananda also underscores these qualities for our youth. He emphasizes the need of such youth for his man-making and nation-building action plan”.

Shiva Swarupananda nodded and continued: “In the next portion of the central piece the *Varnam* of the dance, a unique privilege of Sri Hanuman is focused. We normally understand that the happenings on Kurukshetra, Gitopadesha in particular, were “seen” by the Sanjay alone through Divya Drishti given to him by Sage Vyasa and then described by him to the King Dhritarashtra, as expressed in the Bhagwad Gita (Sloka 75, Ch.18)

“Vyas Prasadat Srutva-Ida guhyam Aham Param Yogam Yogeshwarat Krishnat Sakshat Kathayatah Swayam.

The hidden dimension of the episode is focused herein. Sri Hanuman had placed himself on the chariot of the Arjuna to give it stability and protection. He therefore was the person in the closest range to witness the Yoga

Sastra told by Yogeshwara Krishna himself and also the Vishwarupa Darshana directly. Arjuna was unable to bear it but Sri Hanuman witnessed it boldly and that too calmly and directly, not through the favour of Vyasa, like Sanjay." "Yes, I got it", I said, "my vision is also broadened. Anjaneya offered his services for the Pandavas, who were fighting for the Dharma a just cause. He had given a word to Arjuna to that effect at the Sethu in Rameshwar. He maintained that word. So whoever honours the given commitment and stands by the cause of Dharma, he will be the direct recipient of the true knowledge and God himself will give him the Darshana the much sought after by everyone, without asking for it."

Shiva Swarupananda nodded and patted me and said, "now you are adding one more dimension to the episode in the dance." We had a hearty laugh. "What is further more?", I asked evincing my interest.

"Well! All of us know that Hanuman lifted whole of the Dronagiri from Himalayas. He did not do this merely to make a show of his strength. The Sanchari *Muka-Abhinaya* woven in the *varnam* shows that Indrajit attempted to fool Hanuman by deputing a demon-*Kalanemi*. Disguising himself as Rama Bhakta, he attempts to while away the time frame available to Hanuman. He was to return with Sanjivani herb for reviving the wounded Laxmana before Sun-set. Sri Hanuman through his courage, bravery and intellect, understands the plot and destroys the imposter Kalanemi. In order to avoid wastage of the precious time in searching on the mountain for the herb, he uproots the mountain itself and carries it on his mighty hand across the sky from Himalayan heights to seashore of Sri Lanka." Shiva Swarupananda

took a pause.

I said, "Here I am able to see some subtle points. Quite a few of our strong resourceful people allow themselves to be misused by unscrupulous elements. They are naive enough to un-understand the game-plan of these elements. The capable people waste their energies unwittingly playing in the hands of these imposters. Our youth get misguided by the anti-national and anti-social cheats who masqueraded as saviours of masses using various unsuspecting labels such as secular, universal, people-oriented, rights activist, environmentalist, humanist etc. Basically these elements are bent upon destroying the precious fibre of our culture and tradition by hook or crook. The time of our strong, intelligent, resourceful, creative younger generation is utilized to promote activities, which in the longer run, are detrimental to their growth and welfare. The clear cut vision and will-power of the Hanuman should come to them. But for that, one also needs a *Atma Shraddha*-self-confidence laced with devotion *Bhakti*". Shiva Swarupananda exclaimed "Yes! There you are! The *Varnam* rightly completes with a dictum *Rama-naama is more powerful than the Rama-baana*."

"Oh! What is that?" I asked. "Sri Hanuman assures protection to a king at the behest of his mother-Anjani Devi. Hanuman is unaware that this will lead him to a conflict with his master Sri Rama. In spite of his unquestionable devotion to Sri Rama, in order to maintain the word given by his mother, Sri Hanuman braves to stand between the King and Sri Rama duly braced with the devotion to Sri Rama chanting the *Rama-naama*. The arrows of the dutibound Sri Rama becomes ineffective on him, much to the surprise of Sri Rama. Sri Hanuman then unveils the secret by piercing open his heart in which Sri Rama himself is dwelling. Being overwhelmed by this, Sri Rama pardons the King. This goes to prove that *Rama-naama* is invincible by even *Rama-baana*."

Shiva Swarupananda's eyes were moistened *Bashpa-purit Lochana*. He somehow managed to mutter, "If someone develops similar devotion the one which Sri Hanuman has for Sri Rama, for Sri Hanuman itself! Imagine the qualities and strength of such a person! More and more Indian Youth should have it. This aspect of Hanuman has to be placed before our youth."

Appreciating his remarks by doing pranams to the photo of Veera Anjaneya on his wall, I said: "The efforts are on by the atheists, casteists and so-called humanist to spread a feeling among the modern youth that *Anjaneya*, a tribal youth-son of the tribal Anjana Devi was exploited by the Aryan Sri Rama for his personal purpose. This reference of *Sri Rama Anjaneya Yuddham* in our scriptures is used to misguide our masses by telling that Sri Hanuman, the tribal youth revolted against the slavery imposed by the Aryan Rama. More and more people the masses should know about the principle *Rama Naama is more powerful than Rama-baana*. The lie of the "revolt" of Anjaneya should be nailed. I understand that the head of the Roman Catholic faith has given a secret command to his 'Army'. The intelligently worded sermons are very clear about the plan of action To use the episodes in the scriptural stories in the Puranas to enrich the Christian cause.*

On these backgrounds, this story of Hanuman's unquestionable devotion to Lord Sri Rama and effect of his Bhakti can only nail these lies. But one question still lingers in my mind. "How come the Hanuman an austere tapasvi is linked to this Dance, Drama and Music? Shiva Swarupananda smiled and said: "This Thematic presentation has answered this aspect also. In Tamil language two scriptures - *Bharatha Chudamani* and *Bharatha Senapathim* tell that Sri

Hanuman has composed around 6000 ragas in music. These 6000 ragas composed by Sri Hanuman have been attributed with depictions i.e., Hastas, as suggested by the masters like Saranga Deva. Hanuman is a master performer on par with Sri Narada and Sri Tumburu. He is the master of emotions Bhavas. In Bharatanatya Shastra, *Bha* represents *Bhava*, *Ra* represents *Ragas* and *Ta* represents *Tala*. Hanuman is the master of all the Vidyas including Nrittya, Natya and Sangeet. Bharatanatya has been used since time immemorial to drive home the cultural values, knowledge and Shastra - Samskar, Vidya and Jnana, among the masses. Sri Hanuman's life is a receptacle through which this Amruta can be taken to masses. The creative thematic presentations of stories in the scriptures can inculcate the cultural values, nurture the positive orientation and spread the social amity more effectively than through lectures, seminars and symposia. Our forefathers understood this and have encouraged the media of performing arts. This work is unending therefore and thereby Sri Hanuman is one among the Saptha-Chiranjeevas". Accepting his ideas with a nod I said, "Yes, Samartha Ramadas Swami, the Guru of Chhatrapati Shivaji Maharaj had revived the society through Hanumad Bhakti in 17th century. I wish there should be more shows of *Bal Bheemah Maruti* so that our youth will be re-charged". I said this and took leave of Shiva Swarupananda.



*(Refer Post-Synodal Apostolic Exhortation

TRUE FRIENDS

Horror gripped the heart of the World War 1 soldier as he saw his lifelong friend fall in battle. Caught in a trench with continuous gunfire whizzing over his head, the soldier asked his lieutenant if he might go out into the "no man's land" between the trenches to bring his fallen friend back. "You can go," said the lieutenant, "but i don't think it will be worth it. Your friend is probably dead and you may throw your life away." The lieutenant's advice didn't matter, and the soldier went anyway. Miraculously he managed to reach his friend, hoist him onto his shoulder and bring him back to their company's trench. As the two of them tumbled in together to the bottom of the trench, the officer checked the wounded soldier, and then looked kindly at his friend.

"I told you it wouldn't be worth it," he said. "Your friend is dead and you are mortally wounded." "It was worth it, though, sir," said the soldier. "What do you mean; worth it?" responded the Lieutenant. "Your friend is dead" "YES, Sir" the private answered. "But it was worth it because when i got to him, he was still alive and i had the satisfaction of hearing him say, "JIM....., I KNEW YOU'D COME."

Many times in life, whether a thing is worth doing or not, really depends on how you look at it. Take up all your courage and do something your heart tells you to do so, that you may not regret not doing it later in

THREE OBSTACLES TO SUCCESS

Most people would like more out of life than they already have. Some of them can even define it. Yet, most of them will never achieve it, and it's because they're so easily stopped

Just think of all the things you've ever wanted to accomplish in your life, and then think why you didn't accomplish them. You would probably say you didn't try hard enough or you never planned it out properly. But it's because you were stopped by three things that stops many people from being successful than anything else. In no particular order they are:

1. Fear. Fear of failure is the single, biggest obstacle to our success. Fear is a negative motivator. It paralyzes us. Most people don't succeed because they are afraid to fail. They are so afraid to fail; they don't even try; which creates a vicious cycle since the only time we really fail is when we stop trying! Do you really believe that if you keep going out there day after day that you are not at least giving yourself the opportunity to be successful, to be great, to be the best? It is only when we STOP that we take away any opportunity we ever had to be great.

2. Other People. This is a huge obstacle to success. Other people are always so ready, willing and able to tell us "It can't be done," and stop us from doing all the things we want to do in our lives and careers. They would like you to think they're acting in your best interest, but they're not. In fact, too often they're acting in their own best interest. There are too many people who want to stop you so that you don't become more successful than they are. They feel it's easier to keep you down with them, than to get up off their rear ends and join you in achieving success. The next time one of these "Other people", tells you it can't be done, say to them, "You're right, you can't do it, but I can."

3. Habits. Bad habits constantly stop us. The habit of procrastination; laziness; call reluctance; not writing things down and many others. The problem with bad habits is not that we have them; it's how we try to break them. Habits are not addictions (drinking, drugs, gambling). Addictions have to be stopped immediately. Habits can only be changed gradually. After all, you didn't acquire that bad habit overnight. What makes you think you can change it overnight? Bad habits must be changed a little bit at a time. Mark out one day a week that you won't procrastinate; make one more sales call a week than you normally would; wake up five minutes earlier every day.

Do it for a month, then next month do a little more. Don't try to break out of your comfort zone, just expand it.

There are no overnight successes. Success is a long journey over a road that has many roadblocks (fear; other people, bad habits). It's the people that go over around and through those roadblocks who become successful.

CONVERSION DESTROYS RELIGIOUS HARMONY

Excerpts from Puja Swami Dayananda Saraswati's Article

THERE are Christian theologians who feel the conversion of others is not any more the business of the Church." This is indeed an encouraging statement from Dr Hans Ucko, head of the Committee on Inter-religious Dialogue and Cooperation of the World Council of Churches, a powerful body that has over 350 member churches. This statement has the potential to promote harmony among religions, particularly between Christianity on the one hand and its two main targets : Hinduism and Buddhism, on the other. Dr Ucko, as I know him, is an upright, outspoken gentleman. Personally he has "never been interested in converting people". But, on the ground, the situation presents a total contrast. Christian missionaries, almost without exception, work with unabated zeal to convert. The conciliatory words of Dr Ucko seem to conflict with what he says next. While underplaying the conversion agenda, Dr Ucko also makes this seemingly innocuous, but profoundly theological, statement: "I believe it is more important for us to bear witness to Christ by our action of caring for people without any ulterior motive and by our exemplary living."....

Older traditions, in contrast, do not believe in conversion. A Jewish person is born of a Jewish mother. A Zoroastrian is born of Zoroastrian parents. A Hindu is born of Hindu parents. And so are the followers of Shintoism, Taoism and many other ancient religious groups all over the world. They acquire their religions by birth. They do not convert anybody to their faith. Hindus stand as an example of how this approach protects 'other faiths', not denigrate them. When the persecuted Zoroastrians, the Parsis, came here as refugees driven from Persia, they were received here as "Athithis" and were helped to settle in India. Identical was the case with the Jews. This is what a booklet "Indian Jews in Israel" [edited and published by Reuven Dafai, Consul, on behalf of the Consulate of Israel, 50 Pedder Road, Cumballa Hill, Bombay 26] says: "While most of the others came to Israel driven by persecution, discrimination, murder and other attempts at total genocide, the Jews of India came because of their desire to participate in the building of the Third Jewish Common Wealth. ... Throughout their long sojourn in India, nowhere and at no time were they subjected to intolerance, discrimination and persecution". The Parsis and the Jews, protected thus, saved their religion and lived by it. The Hindus protected the early Christians and Muslims too. Our vision of God compels us to do that. We accept various forms of worship, prayers and Gods; one more really does not matter to us.....

Conversion comes at the cost of extermination of native people's cultural diversity and way of living. Without preserving as they are, the existing religious traditions and the people that practised them, we cannot access these knowledge-bases that contain the lessons of harmonious co-

existence.

I would unhesitatingly call the Jewish, the Zoroastrian and the Hindu traditions as non-aggressive traditions for just this reason: they do not convert. Conversion uproots individuals, devastates families, creates discord in communities and destroys ancient cultures. This is what we have been arguing for several years. We need all cultures, and therefore all religions. With the destruction of religion comes the destruction of culture. Our religion and culture are intertwined. The religion has gone into the fabric of the culture. When I say 'Namaste' to you, it is culture. It is religion. When you are doing rangoli, it is religion; it is culture. There is a vision behind all that. Every form of culture is connected to religion and religion itself is rooted in spiritual wisdom. As spiritual tradition informs all aspects of life, there is no cultural form or expression unconnected to religion. Destruction of culture is destruction of religion. Destruction of religion is destruction of culture. If this destruction is not violence, what else is violence? Aggression need not be physical. It need not be the Kargil type. There are a varieties of aggression. You can either be emotionally, economically or verbally aggressive. But, the worst aggression, more than physical aggression, is cultural aggression or religious aggression. That is why we say 'Conversion is Violence'. It is the deepest and most profound violence.

To overcome this violence we need to think of conflict avoidance and conflict resolution. Conflict avoidance implies the abstention from propaganda for conversion as that is the major cause of violence. Conflict resolution demands that the conflict-prone faiths and civilisations understand the need to internalise the acceptance of others' view of God. Here is where the world, as two of the greatest historians Will Durant and Arnold Toynbee had said, has to look to the Hindu civilisation for relief from conflicts. Durant told the West that "in return for conquest, arrogance and spoliation, India will teach us tolerance and gentleness of the mature mind, the quiet content of the un-acquisitive soul, the calm of the understanding spirit and unifying, pacifying love for all living things". Toynbee prophesied that "a chapter which had a Western beginning will have to have an Indian ending if it is not to end in self-destruction of the human race. At this supremely dangerous moment in human history, the only way of salvation is the ancient Hindu way. Here, we have the attitude and spirit that can make it possible for the human race to grow together into a single family". The two historians have exposed the source of disharmony and pointed to where to look for solution.

Courtesy : The New Indian Express

SRI RAMAKRISHNA - A MODERN DAY MESSIAH

R.Ravi Shankar

The 19th century is termed as a period of spiritual renaissance in India. The intelligentsia of India had decided to follow the West, that is, alien culture and civilization. It was at such a critical juncture in the history of our nation that several eminent holy persons lived in the North and South. It was the advent of Sri Ramakrishna, (February 1836) which stands out as a revered personality of one of our great religious teachers of our times, irrespective of caste, creed, sex, etc. Sri Ramakrishna was an extraordinary teacher. He wanted to share his realization with other lovers of God. No doubt, he had many devotees before, even in his Sadhana period. His disciples and devotees came between 1879 and 1885 and he was engaging in training them to carry out his mission. He had householder disciples as well as 16 monastic disciples. Among his disciples, women were also there.



Every great world-teacher has a chief disciple, to spread his message, like Sri Krishna had Arjuna, Buddha had Ananda, Sri Ramakrishna had Narendra. He had earlier seen Naren in a mystic vision. In later years, he narrated this to his close disciples. Later Naren was named Swami Vivekananda.

Swami Vivekananda is a world-famous personality, who is the most important preacher of his master. He is in one-way a touchstone of his master's realizations. In the initial stage, Naren was a rationalist like most of us and came to Sri Ramakrishna as a critical enquirer. Naren asked the master, "Sir, have you seen God?" The Master said: "Yes, I have seen God. I have seen Him more tangibly than I see you. I have talked to Him more intimately than I am talking to you". Naren wouldn't accept anything unless he was convinced. Blind faith was not his way. So he used to fight with the master every inch of the ground. Naren, during his meeting with Sri Ramakrishna,

realized that there was a holy man here in front of him.

Naren was tested by Sri Ramakrishna before accepting him as a disciple, so did Naren tested Sri Ramakrishna before taking him as the Guru.

“He also felt that his master's words were coming from the depths of his own experience.”

Naren said later: “For the first time I found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world.” He also felt that his master's words were coming from the depths of his own experience.

Naren had a strong body, mind and intellect but he became helpless in front of his master. During his third visit to Dakshineswar, Sri Ramakrishna asked Naren some questions relating to his past, mission, duration of his present life and so on. His answers confirmed what he had seen in his vision as he had experienced before many years. Later the master disclosed this to other disciples that “Narendra is a great soul, perfect in meditation. The day he recognises his true self, he will give up his body by an act of will, through Yoga.”

The meeting of these two great souls was an important event in the lives of both, as a meeting between the occident and the orient, the modern and the ancient. Naren was praised by his master in the presence of one and all, which sometimes embarrassed Naren.

Once Naren told how the master had passed his power into him:

“Two or three days before Sri Ramakrishna's passing away, he called me to his side and looked steadily at me and went into samadhi. Then I felt that a subtle force like an electric shock was entering my body! In a little while I also lost outward consciousness and sat

motionless. How long I stayed in that condition I do not remember. When consciousness returned I found Sri Ramakrishna shedding tears. On questioning him, he answered me affectionately: 'Today, giving you my all, I have become a beggar. With this power you are to do much work for the good of the world before you return.' I feel that that power is constantly directing me to this or that work. This body has not been made for remaining idle.”

Many young persons were drawn to Sri Ramakrishna and they even clung to him. He devoted his remaining years to train these young disciples for their mission work. When Sri Ramakrishna fell ill, Naren and other disciples attended their Guru, day and night and in turn, the master imparted all knowledge to them.

A few days before the passing away of Sri Ramakrishna, (August 1886) while he was suffering from cancer, Śwamiji was seated near his bed and said to himself: “Well, now if you can declare that you are God, then only will I believe you are really God Himself.” Immediately Sri Ramakrishna looked up towards Vivekananda and said: “He who was Rama and he who was Krishna is now Ramakrishna in this body.”

In this present-age ridden with conflict, hatred, selfishness and stress, the path shown by Sri Ramakrishna, is a sure way for hapless young generation to bail themselves out.



PERSONALITY DEVELOPMENT

- A YOGIC VIEW

Sumant Chandwadkar

Why personality development?

Personality development is for two purposes: one is to achieve success in material life and the other is to achieve success in spiritual life. For both purposes it requires to have balanced and developed faculties like physical body with sharp sense organs and working organs, concentration, memory, sensitivity, emotions like love (concern) and enlightened ego, will power, confidence, courage, good discrimination, intelligence and many others.

Power, fame or money or all the three are one set of components of life. It may seem that they are opposed to spiritual growth, but they are important for getting success in material life. Man can use them for betterment of society. Simplicity, knowledge or happiness or all the three are another set of components of life and they are important for getting success in spiritual life. These can be achieved only by the development of personality.

What is personality?

The word personality comes from a Latin word 'Persona' which means the 'Mask'. The masks were used in dramas to show different characters, emotions and behaviour. In Samskrit 'Vyaktitva' is the word for personality, which means the essence of *Vyakti* (human being). Hence, **personality means the essence of character and behaviour of a man**. It has two important dimensions: one is internal and the other is the external personality.

Internal personality means the essence of character and behaviour of oneself with the internal world and the external personality means essence of character and behavior of oneself with the external world. Both dimensions of personality are inter-connected, inter-related and inter-dependent on each other.

Types of personality:

There are three types of personalities: *Tamasic*, *Rajasic* and *Satwik*. *Tamasic* means lethargic; this type of personality doesn't like to work; such people are hypo-active and feel inferior. They accumulate or suppress energy. *Rajasic* means hyper-active; this type of personality always wants some kind of action and feels superior. They spend their energy unnecessarily. *Satwik* personality means to be always in a balanced state. This type of personality works hard, tirelessly and will enjoy the work while working and also feels comfortable in no-work situations. They will always conserve their energy for the development of personality. The important point is that out of these three, one

dominates human life and the other two are active in low profile and all these types of personality work on the whole personality of a man.

Internal Personality:

Internal personality is as deep as the ocean and as expansive as space. Scientists of the present era have been doing their research on the external world by using their external personality and all the seers in ancient India did their research using their internal personality. The internal personality of a human being has five bodies i.e. physical body, mental body, emotional body, intellectual body and spiritual body. All these bodies are inter-connected, inter-related and inter-dependent.

Physical Body:

The physical body is an instrument to achieve all kinds of success in life; it is a bridge which connects the internal with the external world. Physical body has two distinct but indivisible expressions: one being the internal and the other external. The internal body has various organs and systems. The external body has five sense organs i.e. eyes for sight, ears for hearing, the nose for smell, the tongue for taste and the skin for touch and five working organs i.e. legs for walking, hands for working, the tongue for speech, procreation organ for reproduction and excretory organ for urination and excretion. This body is perishable. The smallest part of the body is the cell; from cells, a body gets tissues and from tissues come the organs and from organs come the systems and systems join together to build the physical body.

The physical body is active due to an energy flow and this energy is called *Prana* (Vital force) '*Pransyedam vashed sarvam tridive yat pratishthitam*' says *Prashnopanishad*. Everything is controlled by *Prana* including the physical

body. The physical body is alive as long as the *Prana* (Vital body) exists in it. The absence of *Prana* in the physical body means death. *Prana* moves through the channel called *Nadi*. The vital body has seventy two lakh *Nadis* out of which *Ida Nadi*, *Pingala Nadi* and *Shushumna Nadi* are the most important three. All these *Nadis* together form the *vital body*.

Mental Body:

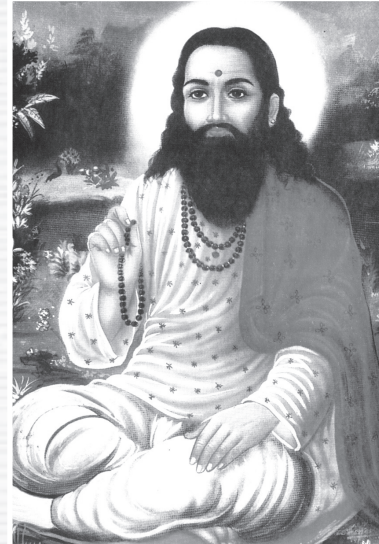
What is mind? This is the most interesting question to everybody. Human beings perceive the external world through five sense organs. These organs are nothing but the well-made instruments only. In human system 'one force' is constantly working behind these instruments and 'this force' through five instruments takes the details of the external world inside and forms a thought and stores it and then in this way infinite thoughts get generated. Thoughts flow as well as get stored inside. This force along with the flow of thoughts and the stored thoughts is called the 'Mind'. In short, mind means the flow of thoughts. It is like a river. A river means the flow of water in a particular channel. The water in the river is continuously flowing. When the flow of water stops, the river is no more in existence.

Mind has two important functions: one is concentration and the other is to store thoughts and recall them when required, called memory. '*Swayamev Tanantam Yati, Swayamev Pinatam Yati*' is the wonderful quality of mind. It means mind can increase and decrease its speed at will. Mind can focus intensely as well as in a relaxed way. And mind can defocus at will. Mind is working at four layers, i.e. Conscious or wakeful state (*Jagrut*), Unconscious or dream state (*Swapna*), Sub-conscious or dreamless sleep (*Sushupti*) and Superconscious or silence state (*Turiya*). **(Will grow)**

OUR HEROES

From this issue, Yuva Bharati will feature the heroes born or attained martyrdom on that particular month. Just to remind ourselves that there is no need to search elsewhere for Heroes, when we have a list which can reach the moon even if zipped. Taking cue from this section, we invite readers to contribute more on personalities less known outside their State i.e., Saints, Brave Kings, Martyrs, Witty Poets, Freedom Fighters, etc. This month we feature Sant Ravidas and Chhatrapati Shivaji Maharaj.

Born in a village near Kashi, Ravidas* was a son of a cobbler. A fine example that our then social setup didn't stunt the spiritual growth of anybody irrespective of their birth. Sant Ravidas was one of the 12 senior disciples of Swami Ramanand. It is said that even in his earlier birth he had Swami Ramanand as his Guru.



On one occasion, a thirsty merchant passing by asked Ravidas for some water. Ravidas poured some into his cupped palms from a leather container. Water in a leather container is considered impure. Therefore, instead of drinking it, the merchant let it drip down his elbows onto his upper garment, causing a stain. The next morning when his washerwoman noticed the stain, she chewed the patch in the hope of dissolving it. By the intake of even a minuscule remnant of Ravidas's water, the woman attained *trikal jnan* the power of knowing the past, present and future! Later a friend of the merchant paying him a visit, questioned her whether her master was at home. She replied, 'No, he has gone to the leather market.' In reality the merchant was indoors performing puja. Hearing the woman's apparently false reply he stormed out.

'Why did you lie? You knew I was inside.'

'Master, though you were inside, physically doing puja, your mind was at the leather market!'

The merchant was astonished and inquired how she had attained such power. She recounted the previous day's chewing of the stained patch. The merchant then realized his error and Ravidas's exalted status and returned to venerate him.

** Sant Ravidas is also known as Sant Raidas in some parts of our country. His Jayanthi falls on 21st February.*

THE LEGENDARY SWORD

A Story from Chhatrapati Shivaji's Life to Inspire us

One day while coming back from Kalyan Shivaji stopped at the Harihareswar temple. Among the treasures of the temple was a sword, beautifully carved and shining gloriously, with resplendent ferocity, with the metal looking limpid and shining liquidly like quick-silver. It seemed more like a lashing, hungry tongue of Kali than a stiff blade of steel. It seemed like active, potent, liquid power straining to flow out, engulf and erase enemies. Shivaji looked at the sword and was at once enchanted by it.

"If only I had that sword in my hand, I would conquer any foe in the world. Somehow, I feel that the sword has the power of Bhavani herself in it and if I were to hold it, Mother would let that power flow into me and I would be an unconquerable warrior," he mused.

But he was wise to hide his feelings. The sword was actually the precious possession of a man by name Gowalkar Sawant. If it could sway the mind of so strong a person as Shivaji, who was overcome with a desire to possess it, how much more attachment would not be there in the heart of a simpler man for it? Strong as the desire was, the force of Shivaji's noble nature and character was even stronger and so the desire was at once pushed back into his mind. But Sawant, present there, noticed that look which flashed in Shivaji's eyes. He understood that Shivaji coveted the sword, and yet the Maharaj would not ask for it. In whose hands would the sword shine better? To what better purpose could it be used, if not Shivaji's noble mission? Sawant stepped forward, and taking the sword in his hands, knelt before Shivaji, and offering it said, "Maharaj please accept this humble gift. The sword is for a conqueror like you, who is fighting a battle of Dharma. I feel as though Mother Bhavani is urging me on to give you this".

Shivaji's eyes shone with a tiny film of water that sprang in his eyes, out of pure joy. He accepted the sword, and a thrill ran up his spine as if some unseen power, like an electric current, ran through his blood stream. He raised the sword and touched his forehead with it, bending in obeisance.

"This is Thy gift, Mother. You understood the longing in your son's heart and you got it for me. I shall name it after you. This shall be called the Sword of Bhavani, and through it your power shall always protect me," he murmured, and rewarding Sawant generously for the marvellous gift, marched off with his precious possession.

(Shivaji Maharaj Jayanathi falls on 19th February).



BHARAT QUIZ

1. Who was the only sister of the Kauravas?
2. Identify the following places associated with the Mahabharata, with their present names, Indraprastha, Panchala, Gandhara.
3. Who wrote Ramayana in Hindi?
4. Which Chola King was famous for his Naval Force?
5. Name at least 2 rishis who have lived for more than 2 Yugas.
6. Where was Lord Mahavira born?
7. Who is the Guru of Saint Kabir?
8. What is the other name of Chanakya?
9. Who was the mother of Ghatotkacha?
10. What was the name of the hill where Sugriva lived in exile after being driven out of the kingdom by his brother?



- Answers:**
1. Dushhala.
 2. Delhi, Punjab, Kandahar in Afghanistan.
 3. Tulsidas.
 4. Rajendra Chola.
 5. Vyasa, Vasishtha.
 6. Vaisali.
 7. Swami Ramanaanda.
 8. Kautilya.
 9. Hidimbi.
 10. Rishyamuka.

VIVEKANANDA KENDRA SAMACHAR



*Sri Madhavanji,
Nagar Sanchalak,
Chennai Lighting
the Lamp.*



Sri Krishnamoorthiji giving prizes to
Samskar Varga Children.

JAMMU

Sadhana Diwas was observed in November '07. Sri Amar Chand Gupta presided over the function. Dr.O.P.Gupta, Sri G.C.Sanhoitra and Sri Vijaykumar Soni were the speakers on the occasion.

CHENNAI

- * Shri N.Krishnamoorthi, Editor, Viveka Vani (Tamil monthly Magazine) spoke on "God's message to Humanity" on the day of Gita Jayanti which was held on 20th December.
- * Samartha Bharat Parva was celebrated between 25th December and 12th January.
- * Two Swadhyaya Vargas were started on 25th December.
- * Swami Vivekananda Jayanthi was celebrated on 12th and 13th January '08 at two places. On 12th, Sri N.Krishnamoorthi, a Life Worker of Vivekananda Kendra, urged the youths to follow the Swamiji's golden words like "They alone live who live for others, the

rest are more dead than alive", and to become more enlightened citizens of our dear motherland. 170 people attended the programme.

- * On 13th, Sri Satish Chowkulkar, a Life Worker, spoke on the significance of the day. In his talk, complimented the then Government of India (1985) for having declared Swami Vivekananda's Jayanthi Day that is, 12th January, as the National Youth Day, as the teachings of Swamiji are relevant for all times to come.
- * Sri N.Krishnamoorthiji urged the youths to imbibe the noble qualities of Swamiji like self-confidence, faith in one's self, patriotism, faith in God, love of humanity, etc. in their life. He also advised the parents to teach Swamiji's message to their children. A cultural programme was presented by our Samskar Varga children. 140 people attended the programme.
- * 38 students (from 2nd to 5th Stds.) were benefited in the Personality Development Course which was held in December and January.

* A two-day Karyakartas Orientation Camp was conducted in December. There were 25 in number.

* Sishu Vatika for children from 3 years to 6 years of age has been running well. 15 children are attending regularly.

BANGALORE

RT Nagar

Swami Vivekananda Jayanthi was celebrated on 13th January. Swami Veetabhayananda, President, R.K.Math, Ulsoor, was the Chief Guest. Sri Chetan V.L., Vice-President, HR, Aditi Technologies, Bangalore, was the guest of honour. A cultural programme was presented by children, on the occasion.

Kallubalu

* A mathru pooja was performed on 22nd December by 200 students. Dr.Palakki Nagaraj was the chief guest.

* Sri Vatiraj, Sanchalak, Karnataka Samarasa Vedike, was the main speaker on the Kalpatharu day which was held on 30th December. In his talk, he stressed the importance of ideal Hindu family and the need for removing the caste discrimination in the villages which break the unity of the social harmony.

* Inter-school cultural competitions were conducted on 8th January. 188 students from 13 schools took part.

* VKV Annual day was celebrated on 12th January with a variety of cultural programme. Dr.T.G.K.Murthy, Senior Scientist and Programme Director ISRO, was the chief guest and Sri V.Laxminarayan, Founder-Director of Nirman group of Institutions, was the guest of honour on the occasion.

DHARWAD

Swami Vivekananda Jayanthi was celebrated. A Mass Surya Namaskar involving about 600 students from 3 different schools was organized in commemorating Swamiji's Jayanthi.

A 15-day Yoga Satra was conducted in January in which 12 participants took part.

AHMEDABAD

* A 2-day Yoga Satra on Stress Management was held for 22 Executives of HDFC Bank in December.

* On the occasion of National Youth Day, two separate programmes were organized at Kadi. First programme was held at Pramukh Swami Science and Arts College in which about 400 students attended, and the other one was held at the Institute of Computer Studies in which about 350 students participated. Sri Subrata Banerjee, Gujarat Prant Sangathak and Sri Pravinbhai Chaudhari addressed the gathering.

* Sri Subrata Banerjee gave a special lecture at J.G. International School, in which 170 students took part.

* On 12th January, Sri Mehulbhai Pandya gave a talk at Lakshman Vidyapith in which about 500 students attended. On the same day, there was a lecture by Sri Subrataji which was organized by North Gujarat Sikshan Seva Sansthan. About 250 students were present. Dr.Vina Vaishnav, Principal of the college, gave a vote of thanks.

* Sri Mahipatbhai Khuman delivered a talk at Shri M.B.Patel B.Ed. College in which 200 students attended.

PRAYAG

Vivekananda Jayanthi was celebrated at two places. In the first programme, Science Quiz was

conducted at Swami Vivekananda Vidyashram. 6 schools participated in it. Sri Akhilesh Kumar Sharma, Nagar Sangathak, addressed the students on the occasion. Sri Shubhranshu Pandey, Nagar Pramukh, narrated the story of meeting between Swamiji and JRD Tata and how Swamiji was the instrumental in the construction of Indian Institute of Science of Bangalore. Sri Arun Kumar Upadhyaya, Principal, presided over. The Chief Guest, Sri Devi Prasad Mishra, Manager of the school, distributed the prizes to the winners of the competition. Swami Vivekananda Vidyashram secured the First Prize. In the another programme, Sri C.B.L.Shrivastava and Sri S.Pandey spoke on the occasion.

VIVEKANANDA KENDRA ARUN JYOTI

VIVEKANANDA KENDRA ARUN JYOTI, Daporijo Branch & Ziro branch celebrated samartha bharath parva in a grand manner with procession of youths, school childrens, colorful cultural programmes, Samartha bharath exhibition and LCD Projector Presentation.

PORT BLAIR

As part of the Coast Guard Week Celebrations, an Inter-School Quiz competition "Mastermind 2008" was conducted on 21st Jan. 18 Schools participated. VKV Port Blair won the 1st prize. Ms. Mairam Bibi, Adhyaksha, ZP, distributed the prizes. A computer was gifted to

