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CONTENTS

Editorial	4
- <i>B.Nivedita</i>	
The Problems and Solutions	7
- <i>Maharishi Aurobindo</i>	
Manthara and Macaulay	9
- <i>Dr.K.Subrahmanyam</i>	
Rudranaam Shankaraschami	15
- <i>Satish Chowkulkar</i>	
The Hallowed Memories of Jallianawalla Bagh	25
- <i>Mukesh Advani</i>	
Nyokum Yullo	27
- <i>D.T.Taba</i>	
Hanuman: Who & Why	33
- <i>Saurabh Pandey</i>	
V.K.Samachar	36

VIVEKANANDA KENDRA PRAKASHAN



पुनरपि रजनी पुनरपि दिवसः पुनरपि पक्षः पुनरपि मासः ।
पुनरप्ययनं पुनरपि वर्षं तदपि न मुञ्चत्याशामर्षम् ॥

-चर्पटपञ्जरिका स्तोत्रम्

Nights, days, fortnights, months, half years and years roll on, yet
desire leaves not.

-Charpata Panjarika Stotram

Editorial



Welcome to the New Year

India is a land of rich diversity. It has diverse communities, ways of worship, festivals, foods, languages, etc. Let anything in human life be named, and India has it in as many diverse ways as one could think of. Even the beginning of the year, that is, the New Year, is diverse. Different regions, communities, have different day as the New Year.

In this month of April we welcome the New Year. Yugadi - the New Year as celebrated in states like Maharashtra, Karnataka or Andhra Pradesh was in the preceding month. That New Year is decided as per the Lunar calendar. In the month of April, 14th is the New Year Day for many of the states like Tamilnadu, Kerala, Punjab and Assam. This New Year Day is determined as per the position of the Sun, though these states

too follow Lunar calendar for some other purpose. Many of the tribal communities in India have their own specific New Year Day. The traditional business class has its own New Year. How such diversity could flourish in India?

India is a land of diversity because never a community in India tried to force on other community its own custom whether it was celebration of New Year Day or a pooja or a dress code. Sometimes the Hindus are charged that, "You did not go to the tribals when the missionaries converted them. The missionaries went first to civilize them; at that time you Hindus did not go. So if today the tribals are converted, why blame the missionaries? You are responsible. You never bothered to go and civilize them, educate them...etc." But then, in India just because a person stayed in forests or in the houses made of bamboos, he was never labelled as

uncivilized and therefore there was never a question of someone going and civilizing someone else whose lifestyle was different. India is a land full of diversity. This diversity is reflected in all walks of life.

But then, because we have lot of diversity it does not mean that we are all unconnected or different from one another. This is what those who have always gone for uniformity have misunderstood and misinterpreted the diversity in this land. We cherish diversity, we revel in diversity because we have known 'That' from which we all come. It is only because we have a vision of Oneness, we have such rich diversity. The 'Other' different from us is not considered as separate from us but only another beautiful expression of us. A hand, just because it has a different function, would not look down upon the stomach and try to convert it! Same way, no community would try to impose its way on others but it would actually respect others' ways as valid for them – just as the function of hand is valid for it and is in the interest of all other limbs and organs. It is because of this vision of Oneness, there was no 'them versus us' syndrome in our land. And therefore no need of trying to convert others to our way so as to maintain our supremacy! In a just-published three-year study into the month-long Hindu festival by psychologists from the universities of St Andrews, Dundee and Lancaster the team of scholars said its work overturned many old beliefs about crowd behaviour. Professor Steve Reicher, a social psychologist at St Andrews University, observed: "Despite the fact that the mela seems designed to increase stress in every way — it is very noisy

day and night, very unhealthy, and very packed — what we found was that actually people feel serene, peaceful and unstressed. The West has much to learn from India in how to avoid the divisive "us" and "them" forces in society and, thereby, create greater harmony." The team found that even though people at the festival came from different castes and social backgrounds, there was a strong sense of common identity. They said this positive outlook stemmed from the absence of an "us" and "them" psychology, which was often the root of social conflict.

Thus this land was never afraid of diversity and therefore did not try to destroy it. Really, any culture, which claims of an omnipresent God, has to respect diversity. Because, as God is present everywhere, naturally each and everything is sacred and therefore each and everything has the right to exist. But surprisingly, the exclusive religions which claim an omnipresent God, do not accept everything as Divine. For them nature is not sacred nor the mother Earth is sacred. Not only that, they cannot accept even God in other forms or names as valid and are bent upon the destruction of all variants from their own. Surprisingly, we see only Hindu Dharma accepting this variety. Thus it has become Sanatana – eternal.

Why the exclusive religions are in a hurry to destroy others also can be understood in their understanding of time. For them, time is linear. It has a beginning and an end. Then, there will be a "day of judgement" and then the world will come to an end forever. Under the influence of exclusive religions, for the

western mind, time has a beginning and an end.

The Indian concept of time is one of cyclic (Kaalachakra). It has no beginning and no end. Even in the physical concept of time we think in terms of billions of years. For example, a cycle of four yugas constitutes 43, 20,000 years. Thousands of such cycles are one cosmic day of Brahma. Equal amount of time is His night. Three hundred and sixty such days and nights constitute one year of Brahma. The life of Brahma is hundred cosmic years. Then another Brahma arrives and the play starts all over again. There is no beginning and no end to time, compared with the western notion of time which is just a few thousands of years. The time of one creator for us is 315,360,000,000,000 years. Whatever exists in the world is not beyond the destructive power of Time. To become immortal, one has to go beyond time.

Time does not exist as an absolute but only eternity. Time is quantified eternity. What we call linear time is a reflection of how we perceive change. If we could perceive the Changeless, time would cease to exist, as we know it. Perception appears to be automatic, but in fact it is a learned phenomenon. The world we live in is completely dictated by how we learned to perceive it. If we change our perception we change the experience of our world. Experience is not what happens to us, it is what we do with what happens to us. If we go beyond time, then each moment is new and welcome. Eternal life is then 'here and now' and not hereafter. It is this understanding which made us rejoice in the

change of seasons, in the luxuriant variety of presents, etc. Seeing the Changeless one beyond the changeable, seeing the One beyond the Many, made us also capable of finding rhythm in creation.

It is because we see the rhythm in the whole creation, we cherish the time. The celebration of New Year is to learn to be part of that rhythm, to touch the Changeless in the changing world so that it keeps us going in spite of trials and tribulations. It also makes you live with security and serenity. People then would be bent upon destroying others as is being done by those for whom time is linear and God is exclusive.

Our every ritual, custom, associated with New Year celebration in all parts of India, was for finding this rhythm. Unfortunately, we forgot this meaningful celebration of New Year with the result, today we become part of drinking parties on 1 January. Recently, when I was present in a hospital in the first week of January, half a dozen young men and teenagers were admitted in the hospital due to accident, the reason being, they, in their fervour of welcoming the New Year, had drunk. Now-a-days, in some cities, on the night of 31st December some accident-prone roads, fly-overs, etc. are closed down to minimize the accidents. But this is treating of the symptoms and not the disease. What we need is to stop this imitation of western custom to understand and follow the path of the Rishis and touch the Changeless One, see that One expressing as many. Welcome to this New Year with the hope that it takes us to that path shown by our Rishis.

-Su B.Nivedita



THE PROBLEMS AND SOLUTIONS

Present Education in India

In view of the present and the future of national and international living, what is it that India should aim at in education?

Prepare her children for the rejection of falsehood and the manifestation of Truth.

By what steps could the country proceed to realize this high aim? How can a beginning in that direction be made?

Make matter ready to manifest the Spirit.

What is India's true genius and what is her destiny?

To teach to the world that matter is false and impotent unless it becomes the manifestation of the Spirit.

How does the Mother view the progress of Science and Technology in India? What contribution can they make to the growth of the Spirit in man?

Its only use is to make the material basis stronger, completer and more effective for the manifestation of the Spirit.

The country feels much concerned about national unity. What is the Mother's vision of things? How

will India do her duty by herself and by the world?

The unity of all the nations is the compelling future of the World. But for the unity of all nations to be possible, each nation must first realize its own unity.

The language problem harasses India a good deal. What would be our correct attitude in this matter?

Unity must be a living fact and not the imposition of an arbitrary rule. When India will be one, she will have spontaneously a language understood by all.

Education has normally become literacy and a social status. Is it not an unhealthy trend? But how to give to education its inner worth and intrinsic enjoyability?

Get out of conventions and insist on the growth of the soul.

What illusions and delusions our education is today beset with? How could we possibly keep clear of them?

(a) The almost exclusive importance given to success, career and money.

(b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being.

Maharishi Aurobindo



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Be brave and be
sincere ; then follow any path
with devotion, and you must
reach the whole. Once lay
hold of one link of the chain,
and the whole chain must
come by degrees.

Water the roots of the tree...
and the whole tree is watered.

-Swami Vivekananda

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MANTHARA AND MACAULAY

Dr.K.Subrahmanyam

Satan was initially an angel. On account of his envy, he became an evil spirit. His aim is never to do good. Ever to do evil is his delight. He is happy when others weep. He feels miserable when anybody anywhere is peaceful. He wants to be a ruler always. His policy is that he should reign even if it is hell; but should not serve even if it is heaven. Egoism and selfishness; possessiveness and pride; conceit and cunningness; jealousy and intolerance of others' happiness are the characteristic traits of Satan.

Without Satan in some form or other, there is no story or history, drama or cinema. Valmiki in his Ramayana has borrowed the malice of Satan in the form of Manthara for the development of the story. Vyasa has welcomed the machinations of Satan in the form of Sakuni to work out the crooked turn of events in his Mahabharata. Shakespeare has invited Satan to play the role of Iago to end the love story of Othello and Desdimona in a cruel tragedy. And the British Parliament provided a major role to Macaulay to play mischief in the affairs of India, so that Indians can forever remain to be the slaves of an alien thought and life. "Thanks" to Satan and thanks also to Macaulay, Indians have not been able to be free completely from the 'foreign yoke' in spite of their gaining

independence in 1947. When there was the British rule, there were only a few English schools. But now every street has half a dozen English medium schools. Almost in every walk of life and in every field of study, there is a foreign element. The thinking of an average Indian is alien. The lifestyle is alien and there is nothing but Western Materialism that we find in every mind. Spirituality of India is given a cheerful farewell and the Mammon of Materialism is reigning supreme!

Dasaratha has made two promises to Kaikeyi in the Ramayana. The queen Kaikeyi under the influence of Satanic Manthara sought two boons from the king Dasaratha. The two promises are to fulfil her two desires. The first request is to make her son the king of Ayodhya. The second requirement is to drive away Sri Rama into the woods. Dasaratha was stunned. He could not understand Kaikeyi's mind. Poor king, he did not know that there was already Satan as Manthara in her mind, working havoc.

Dasaratha is not a mere king in the Ramayana. Every individual is a Dasaratha; the person who rides in ten cars or chariots. 'Dasa' means ten and 'ratha' means car. All of us have ten senses; five sense organs and five motor organs. They are symbolically the

ten cars or Dasaratha. And this individual has invariably a mind which works as an adviser. Dasaratha has three wives, three aspects of the advising mind. The first is Kausalya, the mind representing 'Suvidya' or good and positive counsel. Sumitra is that aspect of the counselling mind which is 'Suddha Vidya' or analytical suggestion trained in clear and impartial education. Kaikeyi is symbolic of the ignorant mind incapable of right or righteous direction. She is the representative of 'Avidya' or ignorance. And this lady of ignorance is under the influence of Manthara or Satanic evil practising and preaching 'Kuvitya' or negative and destructive education.

Intoxicated by the Satanic alcohol of Western Materialism, Macaulay poisoned the ignorant minds. The affected people are Dasarathas, Indians of ten 'Indrias'. Today in India we have the Satanic education introduced by Macaulay. Any education that is contrary to the Indian cultural heritage is Materialistic and Satanic. As Manthara is responsible for Rama's exile in the Ramayana, Macaulay is responsible for the decline of spiritual and cultural heritage in India. Kaikeyi did not succeed in her selfish plan prepared by Manthara. Britishers did not succeed in perpetuating their reign in India. The plan of Macaulay did not fully succeed. The foreign yoke is shed and the renaissance of India's ancient culture is gradually taking shape. Satan can never be victorious forever. Truth triumphs; God alone is ultimately successful.

Dasaratha pleaded with Kaikeyi, "If you want your son to rule Ayodhya, there is no problem. I shall give him the crown. Let him

be the king. But why should Rama quit the land, his own birthplace? He is the lawful heir and righteous inheritor of not only the throne and the kingdom but he is the custodian and perpetuator of the land's heritage and the soil's spirituality. If the son of the soil is separated from the ancestral culture, does it not amount to separating the soul from the soil? Can Ayodhya continue to be noble and glorious? Moreover, you ask for Rama's exile in the woods for full fourteen years. Why can't you allow Rama to live in Ayodhya? If you do not want him here in the kingdom, why can't you reduce his period of exile to a few days or months? What harm has Rama done to you? Why do you throw him away? I give the kingdom to you and your son. But please permit Rama to live here. I cannot live without him. Ayodhya cannot live without Sri Rama. India does not exist without Sri Rama. Please be good and kind."

Innumerable Dasarathas of India like Raja Rammohan Roy, Gokhale, Tilak and a host of committed citizens have pleaded with princes and pundits of this country. "If you are unable to rule the country, if there is no alternative, alright, allow the British to reign our land. But why do you allow Macaulay's plan to be implemented in India. Like Manthara's, the scheme of Macaulay is to separate the soul of India from the soil of India. We may get back our kingdom. But it will be difficult to revive our culture and our spirituality. Let not cunningness of Manthara and Macaulay be allowed to succeed. Let not our ancient educational system be driven away from our soil." ■

Manthara and Kaikeyi were stubborn and assertive. So were Macaulay and the British. Dasaratha was weak and he submitted to their will. Indians were mild; they yielded to the foreign yoke and their cruel strategy. For several years there was freedom struggle and India became independent. But the struggle is going on to reestablish Rama Rajya. The British had left but the Western system has not yet left us. Rama should take the reigns once again.

Dasaratha's questions were answered by Kaikeyi since she was already under the Satanic spell of Manthara: "My dear King, am I a fool to allow Rama in Ayodhya? If he is present, how can my son reign? How can the people of this land adore my son? They will all worship only Rama. Therefore it is essential that Rama should go." As long as Indian ideals and style of functioning, cultural heritage and spiritual goals are allowed to thrive, foreigners cannot exercise their power. Therefore Rama the soul of India should be away. And that is Manthara—Macaulay's scheme.

The next question would be, why should it be fourteen years? Why can't Rama be allowed to return soon? There is a lot of scheming hidden behind the fourteen-year period. Indians are known for their mastery over fourteen binding factors. They are the five senses, five motor organs and four internal propelling parts. They are mind (Manas), discriminating intellect (Buddhi), thought waves of the thinking faculty (Chitta) and egoism (Ahamkara). All these fourteen limbs are under the sway of spiritual

supremacy. If these fourteen are allowed to take mastery over man, he becomes forever their slave and he will be but a Robot of Materialism. Manthara thought that Rama, the soul of India, if exiled for fourteen years will become a slave of Satanic Materialism. Macaulay thought that Indians would be spineless slaves if they are deprived of their native education and culture. But their plan did not work. Bharata in the Ramayana is devoted to Rama. He waited for Rama to return and rule. Even during the period of Rama's exile, Bharata ruled Ayodhya only as a representative of Rama. Similarly during the British rule, our elders tried their best to be the custodians of spirituality. Sri Ramakrishna and Sri Ramana did uphold our spiritual goals. Manthara told Kaikeyi, "It is impossible to make Bharata the king as long as Rama is present in Ayodhya. Even if Rama is absent, I doubt if Bharata will forget Rama. The love of Rama is deep rooted both in Bharata and the people of Ayodhya. So it is impossible to separate him permanently from their hearts. It is only a desperate attempt to send Rama away for a long period with a hope that he might not return." Satan is sure that his tricks will never be fruitful. One can cheat some people for some time; some people for all time; and all people for some time. But one cannot cheat all people for all time. Bharata and all the citizens of Bharat cannot be cheated forever. The Britisher whose empire was from east to west enjoying the sunshine always had been reduced to a small land. The meek and mild India fought for its independence and won it. Even during the British period, the spiritual lamp was kept burning by many a spiritual and cultural giant.

Manthara faced failure. Bharata refused to be the king and Rama returned to the capital to reestablish Rama Rajya.

Macaulay said, "It is impossible for us, with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; **a class of persons, Indian in blood and colour, but English in taste, in opinions and in intellect**". Manthara wanted Rama to go because she was afraid that his presence would adversely affect her plans. Similarly, Macaulay wanted Indian educational system to go because it would not allow the British to be the masters

for long. Therefore he said that Sanskrit should be driven away from India. It should be declared as a dead language. No funds must be allocated for Sanskrit education, Cultural education, Bharatiya education. So he resolved to stop printing of Sanskrit books. In his own words, "I would abolish the Sanskrit College at Calcutta." Poor Macaulay, his scheme did not materialize as that of Manthara.

We won freedom from the foreign yoke in 1947. We became a Republic in 1950. And we are going to be a super power of culture and spirituality by 2020. Soon Ramarajya is going to be reestablished. ■

It was 1946. A young Samskritam scholar used to wait patiently on the banks of a river on solar or lunar eclipse days or on festive days hoping that somebody would throw into the river rare and ancient Samskritam manuscripts. It is the practice among some Hindu families to offer to the 'Ganga' ancient scripts they have inherited if they felt they could no longer keep them or if there is any illness or difficulty in the house. If anybody threw any manuscripts the young scholar had men ready to dive into the river and pick up the manuscripts. The scholar is Prof. K.T.Pandurangi who became (in 1971) the Head of the Sanskrit Department of Bangalore University, Karnataka. In his 'hunt' for ancient manuscripts for 25 years, Pandurangi could obtain 2,500 interesting Samskritam manuscripts on palm leaf, plates made of bamboo and country papers. The collection resulted in the formation of 'Sri Vidyadhisha Sanskrit Manuscripts Library'. Even after becoming a professor he visits some districts utilising winter and summer vacations to meet the descendants of ancient scholars to see if he could get any valuable manuscripts. Prof. Pandurangi said, in his anxiety to lay hand on as many manuscripts as possible, he had even established contact with dealers in waste paper in important cities and offered them, for Samskritam manuscripts, four times the price at which they sold old paper. About 5 lakhs of Samskritam, Prakrit and Pali manuscripts are deposited in 215 institutions in India and 1 lakh are deposited in 40 institutions in several countries around the globe.

Based on a report in THE HINDU of April 22, 1971, included in a book THE WEALTH OF SANSKRIT MANUSCRIPTS IN INDIA AND ABROAD authored by Prof. K.T. Pandurangi (1997).

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Rudranaam Shankaraschamsi...

Satish Chowkulkar

It was Maha Shivaratri. I was thinking of utilizing the day by being in some Shiva Kshetra. While I was dwelling on this idea, I saw Shiva Swarupananda carrying a small hand-bag and proceeding towards the mofussil bus stand. We saw each other and soon came within the talking range.

“I am proceeding to Thiruvannamalai, want to join?” He almost invited. I was getting an invitation for what I wanted to do and so I readily agreed. We settled ourselves in the bus for Thiruvannamalai.

Shiva Swarupananda opened the dialogue – “I saw the write-up *Maasaanam Margashirshobam* in the February issue of Yuva Bharati”. “Well! Quite a few of our non-Tamilian readers were inquisitive about the significance of the rituals of the *margazhi* month observed in the South. Will you please tell more?” I asked.

He said, “In our customs and traditions, utmost importance is given to self purification and *Karya-Tatparata* i.e. being attentive for duty. So it is prescribed that on the holy occasions one should get up before sunrise, be

pure, physically and mentally by bathing and chanting God’s hymns and by doing japa. During the *parva-kalas*, auspicious occasions like Kartik Snana, Magha Snana during the month of Karthik and Magha, also during Makar Sankramana and Kark Sankramana in January and June, and during Kumbha and Ardha-Kumbha Melas, emphasis is there on taking bath in the flowing waters and experience the magnanimity of Creation. Most of the other vratas also prescribe waking up early, taking bath and visiting the temples of Ishta Devatas along with other devotees. This also forges social fraternity. So, self-purification and leading the mind to dwell on Ishwara are inseparable parts of our socio-cultural and spiritual life. Among many such vratas, there is a vrata by name *Katyayani Vrata* taken up by the Gopis to perpetuate the immaculate experience of being one with Sri Krishna.

During the month of *margazhi* i.e. Margashirsha, this vrata assumes a special significance, because, Sri Krishna states in the Vibhuti Yoga, *Maasaanam Margashirshobam*. The lady Vaishnava Saint – Sri Kodai Nayaki – popularly known as Sri Andal, in her poem –

Thiruppavai — appeals to the young girls to shun laziness, sleep, and being steeped in worldliness — Arise! Awake! and get purified by Mangal Snan and remove all the worldly impurities by getting dipped in Sri Krishna Bhakti. The saintly poetess was so intense in her Katyayani Vrata that she merged with Mahavishnu in Kaya, Vacha and Mana. She thereby put forth an example as to the highest state a Bhakta can reach. In our tradition it is called *Sayujya Mukti*.” Shiva Swarupananda looked at me for the response. I said, “Now it is clear to me – the significance of the title of the dance balley of the Guru Smt.Anitha Guha- “Koodiyirundhu Kulirandhelore Empavai”. It is evident that through the balley she appeals to all, the younger generation in particular, to emulate the Sri Krishna Bhakta, Sri Andal, and get immersed in the nectarine joy of being one with Sri Krishna.” Shiva Swarupananda nodded his head in approval.

“Well! Last time when you met, you told me about the ritual Athi Rudra. But, as it is widely known, the Rudra is the god of destruction, the destroyer with his terrible form and weapons. One can understand worshipping the benign, silent, benevolent, peaceful, merciful gods who fulfil all our wishes. What is the significance of worshipping the terrific destroyer? Do we have to worship out of fear?”

Shiva Swarupananda smiled and signalled at a book *Rudra Prasna* in his hand and said, “This book is the key. I will tell you the dynamics behind this. In the world around us nothing is absolutely good or absolutely bad. Everything around us have a specific role to play in the gamut of the cycle of creation. The Absolute i.e. Ishwara from itself projects a chain of changes – a chain of changes in names and forms – a chain of apparent varieties of things. Things assume names and forms, they exist in those names and forms, undergo a steady pace of change with the passage of time. Then they start disintegrating and finally decay, leading to destruction and the very destruction paves the path of projection of new things. A seed undergoes change, rather gets destroyed for continuously evolving into a sprout, the initial beauty and softness of the sprout vanishes when the sprout evolves into a sapling. The shining, sparkling and tender sapling gives place to a grown up plant capable of sustaining itself against the forces around. The green leaves help in photosynthesis and the plant grows further to bear flowers— colourful, attractive, nectarine and fragrant. These flowers also fade and drop giving way for fruits, they also get ripened—serve the purpose of their existence—providing joy, nutrition and quenching the hunger and thirst of the people around. Even otherwise, fruits do get dried and perish so that the seeds in them come forth. These seeds again undergo decay and destruction to start a

new cycle of creation. One who is able to perceive that destruction is really speaking not a destruction but an evolution, which is in-built in the scheme of things of creation, will not be grieved by these modifications and changes taking place as a matter of the law of growth". I said, "Yes, in our tradition the holy Trinity—Brahma the creator, Vishnu the protector, and Shiva the dissolutioner is well known. But this Rudra, where does this force come in?" Shiva Swarupananda smiled and said, "Well! You are coming to the point, but let us follow the queue", and continued "the Trinity which you are referring is a little later evolutionary understanding. In the vedic period, the gods that were worshipped were natural forces—Indra, Agni, Varuna, Vayu, Rudra, etc. Rudra is that force or energy which acts incessantly prompting a series of evolutionary changes. Creation will never be in a static state; it will be constantly in a flux. The degree, pace and intensity — qualitatively and quantitatively, will differ but the change is inevitable. If you can visualize the scene of a mighty river in flood like, say the Brahmaputra or the Ganga, in its starting place — Gomukh, you can understand the force of Rudra. The same Ganga or Brahmaputra after coming to the plains assumes a calm and benevolent form. It splits further and mellows down at the Sunderbans. The force undergoes change but moves constantly, at the same time brings changes in the environment and

atmosphere around it. The terrific one becomes helpful, useful. In its absolute form the force is Rudra - literally means one who causes *Rudana* i.e. leading one to a state of weeping with fear.

But the same Rudra, when approached with rightful means and ways, will become *Shang-Kar*, *Shang* means benefactor i.e. Rudra the Terrible becoming Shankar i.e. benefactor.

Rudra the Terrible destroys the inferior to create the better one and sustains it in time and space and at suitable time destroys this better one also to project the best — the superior, and the cycle is repeated. Even in this process of constant destruction, he sustains the cycle of creation and projection. This process is the presiding power in all the cycles around us like the cycle of Oxygen, Nitrogen and Carbon-dioxide, the cycle of water, the cycle of dynamics—kinetic and potential energies, cycle of plant and seed, and ultimately the cycle of life-birth, sustenance and death and so on". He stopped and looked at me to gauge the impact. "So! I exclaimed, "Rudra itself, is the force as the creator, the sustainer and the destroyer!" I remembered something and said, "I had been to an island cave off the Gate-way of India at Mumbai. The island called Elephanta, houses a cave. The cave has a 20 feet high carved icon — Tri-Murthy. I remember that the guide told us the same thing — *Not Brahma, Vishnu,*

Maheswara, but Shiva the Creator, Shiva the Protector, and Shiva the Destroyer”.

Shiva Swarupananda smiled and said, “You are right and this icon is the emblem of the Govt. of Maharashtra with an enchained oil lamp by the side of it. This has also been referred to by famous English writer Somerset Maugham. In his novel *The Razor’s Edge*, the hero, Mr. Larry, happens to visit the cave and gets this knowledge from a monk”. I was really excited and said, “I have no specific question, but can you tell me more? It is interesting”.

Shiva Swarupananda said, “This very creative excitement is a facet of the Rudra. This Rudra has eleven facets, known as Ekadasha Rudras. These facets are spanning from Microcosm to Macrocosm — *Anoraniyan Mahato Mahiyan* – smaller than the Smallest and bigger than the Biggest. In sub-atomic particles, the Protons were supposed to be ultimate and unique to a given element. For example, the Proton of gold and proton of iron were considered to be unique. But subsequent researchers established that these protons also undergo changes—leading to decay and destruction—i.e. coming under the purview of the Rudra forces at varied temperatures and atmospheric pressure. So none of the elements and their protons are final. What is truth is the effect of the power of this change—decay—destruction—modification, etc. This force, Rudra, works deep in heart

of the earth — thousands of miles underground — changing the unwanted, unwelcome, useless toxins into something useful, wanted and desirable like metals—powerful and strong minerals and valuables. It is this force which converts the refuse into manures and removes the contamination from the polluted water and clean potable water is struck in the wells. It is this Rudra which gives energy to the underground roots of the plants, trees and crops in the field giving us food and fodder for our cattle. It is the Rudra enshrined in the cells of every living being, destroying the used up cells, and producing the new cells, sustaining and propping up the growth of life in plants, animals and human beings. It is this Rudra force which sustains the Oxygen- Carbon-dioxide cycle i.e. photosynthesis, sustenance of protoplasm, leading to food and nutrition and also works within us to digest the food to energise us and keeps us clean through the built-in process in our system. It is this Rudra which forms innumerable antibodies within us for building up our immune system to face the onslaught of virus and bacteria. The very virus and bacteria are projections of the Rudra in its larger plan and scheme of things in the whole creation. None is allowed to exceed its quantum and jurisdiction. Balance – *Samatva* – is the outlook of this Rudra force.” Shiva Swarupananda stopped for sipping water and proceeded, “These Ekadasha – eleven facets of Rudra encompass the whole creation —

differing in their degree and proportion in their continuous dance of destruction – Tandava. We can enjoy it if we know that the destruction is not a calamity”. I wanted to bring him back to where we started.

“That book – Rudra Prasna, you said, is a key book; how?”

“Ah! Yes, we will now come to it”, he said and continued, “Rudra the Vedic God – an absolute force is prayed in this hymn. This is chanted by all, the *Rgvedis*, *Yajurvedis* as well as the *Samavedis*. It has eleven *Anuwaks*. Rudra the Terrible is prayed in the first *Anuwak* by the devotees. The prayer is, “Oh the terrible one! The Powerful one, Fearful one, we want to offer our obeisance to you, so please be calm, peaceful and become the one to whom we can offer our humble prayer i.e. Be Shiva and Shantah, leave your terrible weaponry as we are your devotees and not challengers, we seek your blessings, we wish to be blessed with your power and strength. Be benevolent to us i.e. be *Shang-Kar* to us.

As the Rudra becomes Shiva and Shankar, He is worshipped with Namas, which extoll his qualities. This portion is also known as Namakam. The power of Rudra in every nook and corner of the creation – right from the most insignificant to the utmost significant—the most negligible and vulnerable to the most imposing and supermost, from most negative in quality and quantity to

the most positive and tangible existences are addressed. This covers around 300 *rupas*. So, 300 *namaskars* are addressed. This is portion is also known as Rudra Naama-Trishati. When we chant it, we tend to acknowledge the intensity and extensity with which the Rudra pervades in and around us. Person chanting these Anuwaks, from the 2nd to 9th get defocused on the broad spectrum of Ishwara’s presence in all facets of creation. In the Anuwaks 10th and 11th, prayers for bliss, fearlessness and welfare i.e., *Anand*, *Abhay* and *Abhyudaya* are made. The famous *Maha Mrutunjaya* Mantra is invariably a part of the *Rudra Prasna* chantings.”

I took the book from his hand and while scanning through it, I asked, “This *Rudra Prasna* is followed by another set of hymns *Chamak Prasna*. What is this?” Shiva Swarupananda explained that “*Chamak Prasna* is another set of 11 Anuwaks. This is always chanted along with *Rudra Prasna*. Having understood the intensity and extensity and Ishwara’s presence and powers, a devotee, whose birth is meant for furthering the *Ishwara’s Karya* i.e. sustenance of *Dharma* in the creation, seeks *Ishwara’s* continuing *Krupa* by beseeching whatever is needed to supplement the *Karya*. The word *Cha-me* means *give us this also*. Everything needed is asked for without any hesitation, because nothing is asked with selfish, narrow-mindedness, but for the Collectivity. This portion also gives one an insight into what are all things

we need and the Ishwara's incessant, limitless capacity to give. It also teaches us that **nothing is useless in the creation** – we need one and everything for some or other purpose. The devotee will develop an attitude that nothing around us is useless and learns to respect even the most insignificant and the seemingly most negligible. One gets an insight as to how one can use everything in more than one way and be resourceful. The hymn also contains the idea as to how to make good the unavailable things by using alternatives and tickles the Purushartha - the inherent capacity within, to make the best of the situation. The power or force which can answer all these prayers is the Rudra, the Terrible, when it has become Shankar the benefactor. That is why Sri Krishna asserts in the Srimad Bhagwad Gita's Vibhuti Yoga – Rudraanaam Sankaraschasmi (10th chapter, 23rd sloka)".

Shiva Swarupananda looked at me with the usual smile as if to ask, "any more question?"

I took the invitation in his smile and asked, "What is the significance of this Mahashivaratri?" "A story comes in the Purana...Once Brahma the creator and Vishnu the nourisher had a sportive competition - who is the most superior among them. They approached Shiva, the Shankar, for judgement. Shiva engulfed himself in a huge symbolic column called Linga. He then put a

condition – the one of them who would reach the end of the Linga will be the superior. Brahma flew upward on his Vahana and Vishnu took the form of a boar, went downward. In spite of all toiling, Vishnu could not reach the end and returned dejected; accepted his limitations. Brahma flew up and up. He too could not reach the end. But he pretended as if he had reached the top end of the Linga. He vouched that he offered a Kewada leaf for worship and produced a cow as a witness, who nodded in the affirmative. It was very nearly that he was declared the supreme. Then Shiva burst out of the middle portion of the Linga and exposed the pretentious talk of Brahma. He then cursed Brahma that for this untrue act of his, he would no longer be worshippable, and Vishnu for his honesty was adjudged the most adorable. This episode is called the *Lingodbhava* of Shiva. It is believed that *Lingodbhava of Shiva*, this incident, took place on Magha Krishna Chaturdashi. The day is known as "Maha Shivaratri". Shiva Swarupananda was again waiting with his benign smile.

"Well! One thing I have been always wondering – why this Shiva, the Shankara, giver of everything to one and all, himself lives in a state of paupery - unlike other gods with full of richness? Can you enlighten on this?" I asked. But even before I could complete my question I saw Shiva Swarupananda roaring with laughter, for quite a few minutes. Some of the passengers in the bus started

looking at us. Controlling his laughter somehow he said, “You are reminding me of the child dancer, Kum. Ashna. Only a few weeks back in a dance drama, she enacted a child writing a letter to Shiva and requesting him to reply in



simple words (which even a child can understand). The questions are like yours only. Oh Shiva! Why do you wear snakes instead of ornaments? Why do you use animal skin instead of good clothes? Why do you dwell in the solitary Himalayas? Have you tended the fire in the third eye to warm up against the snow in the Himalayas? Why have you shared half of your body with Uma, the daughter of Parvata? Why have you sported the crescent moon on your head – to keep away the darkness? What else you do other than meditating and dancing? and so on. The dance, with a child’s innocence, was a treat for the eyes-ears and also for the *Mana-Buddhi*, etc. I don’t know whether the dancer, Kum. Ashna or the eminent singer and poet, Sri P.B.Srinivasji, got the reply. But I can tell you something.” He proceeded, “One who himself consumes less only can meet the demand of other consumers. The all-renouncing Shiva,

the Yogishwara, has everything for others and he himself needs practically nothing. He, the knowledgeable one, has no appetite for pleasure, glamour, pomp and show. He, being the embodiment of happiness itself, doesn’t need anything else to make him happy. Therefore he is an epitome of renunciation. He is so compassionate that he will not disregard or discard anything and anybody. He adopts the men, animals and material discarded by others and makes the best out of them. He elevates the *moodbas*

and *murkbas* – the fools and the unintelligent, to the status of his devotees. He has great regard for the women, not lust, and greed. That is why he has shared half of his body with Parvati. He is a perfect example for following the five Yamas – Ahimsa, Satya, Asteya, Brahmacharya, Aparigrah, and the five Niyamas – Shoucha, Santosha, Swadhyaya, Tapas, Ishwarpranidhan. He is the master of all the 84 lakh Asanas, as described in the Yoga scriptures. He is the Swara of the 72 lakh *nadis* in the human body. He is always in contemplation – Samadhi – and yet always available to the devotees who have problems. He is a personification of Strength, Vigour and Courage. Through his Prajna Chakshu – the third eye, with the fire of his wisdom he has destroyed the Lust and Greed – *Kama*. He has no hesitation in swallowing *balaabala* – a poison that came out of *Samudra-Manthan*, the

cosmic churning, for the welfare of the world at large. In fact, it is only Rudra the Terrible who can do this and can become Shankara and Shiva. This is why Sri Krishna enlists in the Vibhuti *Yoga – Rudranam Shankaraschasm?*. Shiva Swarupananda paused for a while.

I asked, “What is the speciality of Thiruvannamalai, the place where we are now going?”

Rudra the Terrible, in order to become *Shiva* and *Shankar*, has manifested in the *Panch Maha Bhuthas* – cosmic forces. The whole creation is a combination of these five cosmic forces in the widely acceptable and adoptable form. In the South, there are places where Shiva assumes himself the symbolic Linga form, representing the Panch-Maha-Bhutas. Sri Kalahasthi, near Tirupati, has Shiva Linga as the Vayu Tatva. At Kanchipuram the Shivalinga is the Prithvi Tatwa, in Thiruvanaikaval near Thiruchirappally or Trichi, on the bank of river Kaveri, Shiva Linga is of the Jala Tatwa, at Chidambaram the Shiva Linga is of Akash Tatwa, and at Thiruvannamalai it is the Agni Tatwa. The entire hillock in the town – Arunachala is considered a mammoth Shivalinga – Arunachaleswar. Sri Ramana Maharashi, a great Yogi of recent times, stayed on the hill at the Skandasram cave and took *Samadhi* at the foot-hills. The place is attracting many *Sadhakas* and *Sadhvis* all over the world. On *Maha Shivarathri*, at midnight there will be

Abhisheka to the *Lingodbhava Shiva*, a sight not to be missed. In all these aforesaid Shiva Kshetras and also at Kumbhakonam and Tanjore, there will be dance festivals. The dancers from far and wide come to offer their services to Nataraja Shiva. One has to witness its grandeur, it is beyond words.” Shiva Swarupananda appeared as though transported to the rhythm of Nataraja’s steps. I asked, “Can you tell a single practical example of the Rudra – becoming Shiva and Shankara for the benefit of all, the entire *Jagat?*” Shiva Swarupananda, continuing to be in the trance chanted one Sloka.

*Sruti Smruti Puraanaanaam,
Aalayam Karunaalayam.
Namaami Bhagawadpaadam,
Shankaram Lokashankaram.*

I am referring to Adi Shankaracharya of Kaladi (in Kerala). Though rational minds may not accept the concept of Avatar, it is widely believed that Sri Shankara, a repository of the knowledge contained in Sruthis, Smrithis and Puranas, an embodiment of compassion for the mankind - *Jagat*, is the reflection of the Shiva, the Shankar, for the welfare of the society”.

We were nearing Thiruvannamalai. Shiva Swarupananda as though read my mind, said, “The day, 21st April, the Vaisakh Shuddha Panchami happens to be the birthday of Adi Sankara. We will meet some time later. At that time I will tell you more about the significance of the work done by Adi Sankara.” ■

THE HALLOWED MEMORIES OF JALLIANAWALLA BAGH

Mukesh Advani

For those of us who are born after our motherland got liberated from the cruel yokes of British Colonialism, 13th April does not carry any significance. People living in Punjab will associate it with Baisakhi, the traditional harvest festival of Punjab. But very few people, specially of the younger generation, will be ignorant of the fact that 13th April marks the anniversary of the blackest chapter in the history of the white man's rule over Bharat. On 13th April 1919, hundreds of innocent men and women who had gathered for a peaceful rally in Jallianwala Bagh, a ground in Amritsar, were mercilessly butchered by indiscriminate firing, at the behest of General Dyer.

Events preceding Jallianwala Bagh

In Punjab, under the brilliant leadership of Lala Lajpat Rai, the lion of Punjab, nationalist, struggle was soaring to lofty heights. Practically every one in Punjab got merged in the endeavour to emancipate India from British subjugation. The Rowlett Act was passed in Punjab. This Act was undemocratic and an affront to human dignity. It empowered the police to arrest anyone even on flimsy grounds

and incarcerate him, without subjecting him to a court trial. The powers provided by this Act were highly misused by Sir Michael O'Dwyer, the Lieutenant Governor of Punjab. Martial rule was imposed on Punjab and the dignity of Bharat Mata was smothered under the cruel boots of the British Military. The British police and military officers derived a sadistic delight in inflicting barbaric punishment on Indians, including women and children, such as flogging in public, making them crawl on the ground like serpents. Even a faint imagination of these humiliating indignities is enough to make one squeamish. People started developing an aversion to the inhuman attitude of the British. Gandhiji wanted to launch a Satyagraha there to protest against the British tyranny.

Inhuman and Massive Man-slaughter

April 13, 1919, was the auspicious day of Baishakhi festival and for the Sikhs, the day on which the Khalsa came into being. But it turned out to be a fateful one to those who had assembled in the Jallianwala Bagh at Amritsar, to protest against the injustice and atrocities perpetrated by the regime of Lt. Governor, Sir Michael

O'Dwyer, in Punjab. Some twenty thousand people who were present in the vast ground, unarmed and helpless, were mercilessly subjected to indiscriminate firing by military men under the command of General Dyer. Hundreds were killed and thousands were injured. For Udham Singh, who was leading a batch of youngsters from the orphanage where he was brought up, and rendering whatever help he could to the dying and the wounded. It was a turning point in life. He changed into a revolutionary and at that moment he took a pledge to avenge the brutish act perpetrated by heartless tyrants.

The Tyrant Shot Down

The next few years he spent in East Africa and the United States of America in the company of Indian revolutionaries. He came back to India in 1928, but he was soon arrested and sentenced to three years imprisonment on charge of possessing illegal arms. After his release, he got out of the country on a forged passport and reached London closely shadowing Sir Michael O'Dwyer, the man whose regime was responsible for the massacre. At last, the day also did come for Udham Singh after a long period of patient waiting to fulfil the mission he had undertaken in life. On March 13, 1940, there was a meeting under the auspices of the East Indian Association and Royal Asian Society at Caxton Hall where Sir Michael O'Dwyer was to speak. Sardar Udham Singh, with a firm determination to hunt down his prey, reached the hall

well prepared. As soon as the meeting was over, the lion of Punjab sprang upon the white jackal and shot him dead at point blank range. At the time of his trial, Udham Singh told the Court of Law: "He (Sir Michael) deserved it. I do not care; I do not mind dying. I am dying for my country." Udham Singh was sentenced to death on June 10, 1940, and was executed two days later. Sardar Udham Singh courageously ascended the gallows with a smile on his lips and a sense of fulfilment of his mission in his heart.

To every patriotic Indian, Sardar Udham Singh is a supreme example of self-sacrifice, undaunted courage, unshakable determination and undiluted patriotism.

Home they brought the mortal remains of the beloved son of Mother India, from the Pentonville Prison in London where he was buried on July 31, 1940. People gathered in large numbers at Palam Airport on July 19, 1974, when the casket containing his ashes, flown to Delhi, was received with national honour and taken to his native village Sunam in the Sangrur District of Punjab, where he was born on December 26, 1899, for being interred there. A portion of his ashes was consigned to Ganga at Hardwar while another portion kept in Jallianwala Bagh, Amritsar. Let the spirit of the gallant hero and patriotic martyr stir the souls of our young men and inspire them to dedicated action and selfless service in the cause of our Motherland.

NYOKUM YULLO

D.T. Taba

FESTIVAL OF MULTI-DIMENSION NEED REASSESSMENT WITH TRUE SPIRIT OF SEASON:

The evolution of *Nyokum* is traced from the source *Jyimane*, who transpired life on earth. *Jyima Hingte Namlo* is the source and origin of life and lively activities. Religion, culture, custom and traditional practices said to have been created by *Jyima hingte* and *Jyima hingte ge tugubo namlo* are the true sources of life and relations. The relative incarnation of living objects and lively activities are drawn from this *Jyima*—meaning the source of life and evolution.

Rightly, a sense of change in season and the change from one period to another by shifting process is nothing but the tradition of *Jyima Hingte*. A shifting of season from one period of time to another is sensed by change in seasonal behaviour. This is normally judged from the appearance of nature and appearance of the new moon. There is a belief that any kind of programme and plan including festival rituals is performed or planned to be performed according to prescribed season with the

suffixing of belief.

“ *Dwera Donyiam wtwi-tent-sega-riga ham, dwir Donyiam chimbu-soyi-Gwidu-Kobi be hadihe demindo*”. The ritual like *Yullo*, and other wider community/clan-based festival is performed during winter as sufficient food stock period, and other minor healing and protective ritual is done during the summer and the lean seasons. Any kind of religious ritual, earmarking and clearance of *jhum* land, traditional business trip, *Nyeda* process of negotiation and marriage ceremony carried out in the winter and by the approach and shifting of winter to spring.

A new breezy air is experienced by approach of new season and this air began to blow little latter than midnight 0100 to 0200 AM called *susung ouj parapnam* from *cheya rikoge* (new spiritual air from deeper southern earth). *Cheya rikoge ouj rebuke bwrang rabyi*, he *nyision-nyimi ham jyinyir-jenya be ribuk biku hoke syinyi-seto, achi-amin lubi ham auj nyesake nyema chayibo*, - meaning this new air helps sprutting up of seeds, buds leading to new leaves and greenery phase of season starts through germination of this lively air with the

spirit of life.

This first phase of air germinates the life of plants, animals and gives seasonal message for livelihood activities. Now nature starts negotiating its terms with the moods and melodies, that is, switch over to the next phase of seasonal journey. Each individual, animal, bird and reptile give symptom of their own welcoming address on the eve of the new season. The change of habitats or locations by animal, singing of birds and sound of crackers are awaited by this season and scientifically they begin by the middle of January or a little late as per winter rain that helps shifting of one season to another.

The changes in nature are marked by seasoned and expert people who have knowledge of the activities of nature and its shifting from one season to another like cold to moderate cold, better known as spring. After 'Rajjo Pol' (Leisure month) when the new moon appears by the middle of January, *Nyishi Limi Pol* appears and it precisely indicate the arrival of *Nyokum*- the month of festival on earth and sky. A new series of planning and programme await the season with celebrations.

The question is to ascertain when this *Lyimi-Pol* appears? The *Nyishi* month of March appears in mid February, say either 14-15-16 day of the month or a little ahead or late on this middle part of January. In fact, *Nyishi* month of March

has been wrongly assumed as February. In this order, *Nyokum* begins from 24th February and it actually begins in *Nyishi* month of March, which is wrong.

The logic makes different views on the wrong notion of celebration of *Nyokum* in the *Nyishi* month of March. Presumably, the present *Nyokum* took its shape on administrative or local point of view or convenience by fixing the festival by the end of February. Technically also it disfavours celebration in this month because, CBSE examinations start by the first week of March.

Adhering to the aforesaid logic and rational view, *Nyokum* should truly begin from the day of appearance of new moon that appears in middle of January as *Lyimi Pol* and fix the date of celebration and holy day as well through detailed discussion and consensus. The date of appearance of new moon shall fluctuate in a leap year and it shall not remain static on this season. However, the appearance of new moon (*lyimi*) shall be from 15th-20th of the English month of January. It may appear late in a leap year and one or two days here and there cannot be ruled out. Say, new moon may appear on 14th January or two days late in normal years.

A new series of thinking requires among the intellectuals and traditionalists to shift the present period of celebration to date and month of actual

Nyishi Lyimi Pol as per true spirit of *Nyishi* life activities. The appearance of this new moon in mid January should be the base for *Nyokum* celebration. *Nyokum* is neither agriculture festival nor a new year celebration but it has a different philosophical background. It is multifaceted and multi dimensional in character and it never stands for any specified narrow endings. It stands for peace, progress, prosperity, stability and all round development of human society in varied fields of activities.

The *Nyokum* festival which is also known as *Yullo* mostly relates to worship on nature by use of *Yullo* ingredients to appease the nature is sky and earth for blessing and protection. It has deeper name like *Donyi* and sun the *Yullo* ingredients like *khampu*, leaf *wtwi* (Rice powder *Takhi* (Ginger), *talap*, *binyi-bepin*, *Boji-tezir*. These items including *opo* (local bear) meat etc are lavishly used during *Nyokum Yullo*. Also, *Nyokum Yullo keji* (Prasad) have plenty of its utility symbolizing the sacred ritual value of the festival .

The use of these items are to create a *Lepw bir* (flourish) of success called *sitw-sokom bir*, *lariang lakar bir*, *kemju chola bir*, *suchi- sugia bir* *he yirlin kod be*. The blessing of *Nyokum* is multifarious and it would be wrong to emphasise *Nyokum Yullo* as agriculture festival only. A *Nyokum* can exclusively be agriculture if devotion or invocation is for protection of crops from pest, wild-

life, draught, and other forms of natural calamities.

The celebration of *Nyokum Yullo* can be of any form as pre-agriculture or any other pre-social ceremonies. The true concept of *Nyokum* originated from *Hwikbum* - a sort of collective decision by community or clan to perform ritual on land and water called *Gyet-esi khumnam* (prayer for peace and stability and blessing from the earth through *Nyokum Goddess*.


Accordingly, half the period of December and January falls under *Rajjo Pol* and from this period all proposals, plans and programmes are planned out and the programme goes on till *amchirilw* (sowing of seeds). No rituals or large scale celebrations or performances are carried beyond this period. The period from mid-December to early February is the golden period for every *Nyishi* to carry on his mission.

The authority of *Nyokum* and community requires to reassess and review with logic while following the true spirit of *Nyokum* on appearance of new moon, the *lyimi*. This month is so popularly known as *Nyokum* month. It is to ascertain the period that in which portion or which month is called *Lyimi pol*. To my knowledge and understanding the month or *pol* that appears in mid January should be *Nyishi* month of *Lyimi* or *Nyokum* period as per the logic stated in above. The new

moon that appears in mid-February should be *Nyishi* month of *Likang* (March).

The ideal period for celebration of *Nyokum* should be from middle of January to early part of February and it may be called *Nyokum* month. The *Nyokum* celebration should be fixed in any day of this period but one should ascertain the appearance of new moon in the middle of January which may be

taken as the beginning of *Nyokum* month. In this respect, the joy and pomp and true ritual of *Nyokum* should begin by seeing the new moon in mid January and the date of common celebration should be worked out with consensus among the indigenous group of people. A full document is under process of submission for general review. ■



Do you hear Swami Vivekananda saying:

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

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

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Calendar for Shibir at Vivekanandapuram for 2007

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

HANUMAN: WHO & WHY

Saurabh Pandey

This year on 2nd of April, we celebrate Hanuman Jayanti, a day to get instilled with remembrance of the epitome of unquestioned devotion and unsurpassed strength. The day gives us an opportunity to feel qualified for our works and to remind the meaning behind our performances. It makes us to realize that a follower at par can easily make others to follow him in every walk of life. Whatever methods and ways espoused by Hanuman for the completion of works set up by the leaders, first Sugreeva and then Rama, are the best examples available to us, especially to the youth. He never ever performed just mechanically. In place; he gave the new dimensions to his performances by applying shraddha, strength, intellect and generosity; whether it was to seek information from wandering Rama and Lakshaman for Sugreeva, or, to find Sita's whereabouts after she was abducted by Ravana, or, to co-operate with his fellow soldier monkeys, or, to fetch Sanjivani herbs for Lakshmana. Hanuman not only enhanced the status of the work he undertook with his whole hearted indulgence and generous co-operation, but, where it was required

to duly treat the hindrances living or non-living, he did that too with great aplomb. He enjoyed himself very much by setting terms and examples by his incomparable deeds and grand performances against those who were overwhelmed with petty arrogance in their approach. We, the bharteeyas, are blessed with his presence among us as a character to go after.

Hanuman is the personification of optimism, courage, knowledge, intellect and unfathomable devotion. He is depicted as having a robust personality holding a mace (gada) which is a sign of bravery (dukharana). Hanuman is mentioned with all positive qualities. He is known to be **Sankar-suvan**, **Kesari-nandan** as well as **Pavan-sut**. His is a little mystifying birth. But, the character of Hanuman can possess this type of aura around him, as, that is never a simple existence. The youth always find themselves closer to Hanuman than any other server to the God. He is considered to be the best performer with awesome detachment.

Anjana, his mother, was actually a celestial being, named Punjiksthalā, who, due to a curse, was born on the earth as a female vanara. The curse was to be removed upon her giving birth to an incarnation of Shiva. Anjana became the wife of Kesari, a strong vanara with noble character. Anjana performed intense prayers to Shiva to beget a child to her. Shiva granted what she sought. Along, we, here, see a grand plan getting woven around that could set the platform for happenings in coming days of Treta Yuga. That plan had the potential to carve out the indelible marks on the human psychology altogether! The time Anjana and Kesari were performing the puja, elsewhere, Dasaratha, the king of Ayodhya, was performing the Putrakameshti Yajna in order to have children. He received some sacred payasam (kheer) during that course, to be shared by his three wives, leading to the births of Rama, Bharata, Lakshmana and Shatrughna.

It is said that by divine ordinance, a kite snatched a fragment of that payasam and dropped it while flying over the forest where Anjana was engaged in worship. Vayu, the wind deity, delivered the payasam to the outstretched hands of Anjana, who consumed it. As the result Hanuman was born.

In his childhood, due to sheer curiosity, assuming the Sun to be a ripe

fruit, he once jumped out his cradle to catch hold of it to eat. Indra got frightened to know that Hanuman was to disturb the Sun and had intension to eat him out. He hurled his weapon, the Vajra (thunderbolt) at Him, who fell back down to earth, broke his chin and became unconscious. But realising his misdeed, Indra withdrew the effect of his thunderbolt and devas revived Hanuman and blessed him with multiple boons. For, he had the permanent mark on his chin due to the strike of the thunderbolt, he became famous as Hanuman, the one with broken (maan means mardan) chin (hanu). The child in him was the fine combination of Vanara and the celestial that gave Hanuman unsurpassed strength (mahaveer), the purest form of divinity (guni) and quick wits (vidyawaan and ati chatur).

When for the first time, he happened to see Rama and Lakshman in the forest near the mountain of Rishyamuk, he approached them in the guise of a brahmin. His first a few sentences to them were such that Rama was taken with a great surprise. He suggested Lakshmana in whispering voice to note them, as, none could speak the way the brahmin before them did. Rama could observe that there was no defect in the brahmin's countenance, eyes, forehead, brows or any limb. He pointed out to Lakshmana that his accent is captivating, adding that even an enemy with sword drawn would be

moved. He praised the disguised Hanuman further, saying that sure success awaited the king whose emissaries were so accomplished as him.

We see here Hanuman's way of forwarding the matter with a view to exchanging points during enquiries without overtaking the concerned persons. We can get the cue from this incidence for our day-to-day interactions with several persons (Loksampark).

He is also blessed with the intense determination, a must attribute to be imbibed by the youth. The incidence goes, like, Hanuman, on ascertaining Surya to be an all-knowing teacher, approached him and requested to be accepted as his student. But Surya refused, claiming that he was always on move in his chariot, it would be impossible for Hanuman to learn effectively. Undeterred by Surya's travel, it is said that Hanuman enlarged his body, he placed one leg on the eastern ranges and the other on the western ranges and with his face turned toward the sun, almost blocking his path; made his request again. Pleased by his persistence, Surya accepted to teach him. Hanuman, then, kept on moving backward along the chariot, to remain facing Surya! Later, Surya asked him to help his spiritual son Sugriva in guru dakshina. Hanuman's choice of Surya as his teacher is said to signify Surya as a Karma Saakshi,

an eternal witness of all deeds. Whatever significance is drawn here, the most important lesson to learn here is to imbibe determination for getting enhanced, all positive desires fulfilled.

We go to the places with work bestowed on us, or sometimes, willingly adopted works. Some of the places are good, some are enticing, some lush and luxurious, some are just bad in terms of environment. The firm characteristic of Hanuman teaches us not to get dragged by those beauties and luxuries or the adverse conditions of the surroundings. As, the target always be in mind. On his way, he encountered a mountain in the sea, proclaimed that it owed his father a debt and requested him to rest a while before proceeding. Hanuman thanked the mountain and carried on, not wanting to waste any time. He then encountered Sursa, a sea-monster, who challenged him. When Hanuman outwitted her, she admitted that it was merely a test of his courage and determination. Finally on killing Simhika, a shadow eater demon, he reached at the gate of Lanka to face Lankini, the rajyadevi (state deity) of the state of Lanka.

Hanuman was taken by surprise with the beauty and riches of Lanka. But, his mind kept on repeating, "बिना राम के काज को मोहि कहाँ विश्राम"

(before finishing Rama's work, there was no rest for him).

(To be Continued...)



Vivekananda Kendra Samachar



Vivekananda Kendra Institute of
Culture, Guwahati
Foundation Day Celebrations 2007
31 January, 2007

The VKIC Foundation Day Celebrations – 2007.

Session One: A forenoon interaction between selected Sattradhikars of Assam and His Excellency, the Governor of Jammu and Kashmir, Lt. Gen [Retd] S.K. Sinhaji who as the former Governor of Assam had worked to bring recognition to Assam and its ancient cultural links with the rest of Bharat. In fact, it was he who, during his tenure initiated efforts to re-draw people's attention to two great personalities of Assam – the Mahapurusha Srimanta Sankaradeva and the great warrior Lachit Barphukan.

Session Two: The programme in the evening that saw the awarding of the prestigious VKIC Sanman and the VKIC Foundation Day address. His Excellency, the Governor was the Chief Guest for the entire day's proceedings.

Interaction between Governor, Jammu and Kashmir and Sattradhikars

VKIC organized an interactive session between Lt. General (Retd). S.K. Sinha PVSM Governor of Jammu & Kashmir, 13 Sattradhikar Prabhus, scholars and the members of VKIC Executive and Research Council .

Speaking on the occasion the Governor said that when he attended the *Sattra Darshan* programme organized by Vivekananda Kendra at New Delhi, he was deeply touched on being addressed as '*Suputra of Assam*'. Referring to Mahapurusha Srimanta Sankaradeva's multifaceted contribution to organize a peaceful and harmonious society, he told that it is his legacy that the Sattradhikars are continuing even today. In times of great national unrest such as the *Bengal Partition of 1905* or reorganization of states on language basis, Sattradhikars have played proactive role in responding to the challenges.

Assam is faced with a similar situation now. Referring to the

inhuman killings of Hindi speaking people by ULFA terrorists, He said, 'it is heartening to note that 95% of Asomiya population has condemned it. Similarly there is a sustained propaganda to malign the image of the army in the public eye. All this only serves to weaken our society. Sattradhikars have a vital role to play in the present critical atmosphere in bridging relations at various levels. Since insurgency thrives on public support, Sattradhikars have to guide the society to ensure that the masses do not get involved with them. On this depends the survival of Assam'.

In the interactions, Sri Jagadananda Goswami, Sattradhikar of *Sri Sri Dinjoi Sattra* informed about the various peace marches (Nauka Jatra) he has been undertaking for the same. Sri Lila Mahanta of *Sri Sri Borghatpar Sattra* gave an example of how Sattras are working to transform the mindset of youth on the lines of Srimanta Sankaradeva. Sri Punyabrata

Deva Goswami of *Sri Sri Nikamul Sattra* told about the contribution of Sattradhikar in freedom movements. Sri Bhadra Krishna Goswami, President, *Sattra Mahasabha* narrated about the rehabilitation of surrendered ULFA cadres on the land donated by the Govt to the Sattra Mahasabha. Such measures will help restore the peace in society.

Summing up the interactions, Shri D.N. Bezboruah, Member of Research Council, VKIC, said that Sattradhikars have a role to play in times of peace and in times of conflict. Both these have different dimensions. One cannot and must not impose the transactions of the times of peace in times of conflict. Conflicts require sterner measures. It is time for Sattradhikars to introspect and lead the society in the right direction.

Vote of thanks was offered by Dr. Pradip Sarma, Director of VKIC.



Dear Readers,

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

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