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VIVEKANANDA KENDRA PRAKASHAN



***Indra kratum na aabhara  
pita putrebhyo yathaa  
sikshaa no asmin puruhuuta yaamani  
jeevaa jyotir aseemahi***

O Indra! Give us wisdom as a father gives wisdom to his sons. Guide us, O much-invoked, in this path. May we live and have light.

- Rigveda VII 32.26.



## **GITA: THE TEXT FOREVER**

Justice S N Srivastava of the Allahabad High Court caused a flutter recently by asking the Bhagavad Gita to be declared the 'Rashtriya Dharma Shastra'. The so-called secular camp was confounded. How could a religious book be made a national text? That too, a book of Hindus! 'So-called' secularist - because for them secularism means not equal respect to all religions and appreciation of all that from each religion which is good for humanity but for them secularism means denial of all

that is Hindu. Those who otherwise say that let the law take its own course, refuse to accept the judgement or at best just ignored it. This atmosphere of rejecting or ignoring all that is Hindu has confused our youth too. Recently, in a mega-youth camp, some asked the question: 'why should we go back to our scriptures when we want development to go ahead?' Only those persons feel like this who do not know what Gita says or what the modern world needs and is looking for. We need to study our scriptures to know about the vision of our Rishis and also to guide the humanity.

Since the progress of nuclear physics, the world-view of the scientist and, therefore, of the modern man has changed from reductionist, mechanistic view to the interconnected, interrelated, interdependent reality of the existence. The universe is not the intelligent or scientific collection and combination of the various units unrelated to each other but it is interrelated and interdependent organic Whole capable of reorganizing and responding to the situations working on some laws. With this realization the search for relevant way of life, attitude towards environment, dynamics of management and progress started. This search is taking many to the study of Bhagavad Gita. Because Gita reflects and enumerates this integral view of life and also guides for leading such life. For example, an article 'Karma Capitalism' that appeared in *'Business Week'* last year talks of this potentiality of Bhagavad Gita. It says, "And while it used to be hip in management circles to quote from the sixth century B.C. Chinese classic *The Art of War*, the trendy ancient Eastern text today is the more introspective Bhagavad Gita. Earlier this year, a manager at Sprint Nextel Corp. penned the inevitable how-to guide: *Bhagavad Gita on Effective Leadership*."

**THE ANCIENT SPIRITUAL** wisdom of the Bhagavad Gita seems at first like an odd choice for guiding today's numbers-driven managers. Also known as *Song of the Divine One*, the work relates a conversation between the supreme deity Krishna and Arjuna, a

warrior prince struggling with a moral crisis before a crucial battle. One key message is that enlightened leaders should master any impulses or emotions that cloud sound judgement. Good leaders are selfless, take initiative, and focus on their duty rather than obsessing over outcomes or financial gain. "The key point," says Ram Charan, a coach to CEOs such as General Electric Co.'s Jeffrey R. Immelt, "is to put purpose before self. This is absolutely applicable to corporate leadership today."

The seemingly ethereal world-view that's reflected in Indian philosophy is surprisingly well attuned to the down-to-earth needs of companies trying to survive in an increasingly global, interconnected business ecosystem. While corporations used to do most of their manufacturing, product development, and administrative work in-house, the emphasis is now on using outsiders. Terms such as "extended enterprises" (companies that outsource many functions), "innovation networks" (collaborative research and development programs), and "co-creation" (designing goods and services with input from consumers) are the rage.

Indian-born thinkers didn't invent all these concepts, but they're playing a big role in pushing them much further. Prahalad, for example, has made a splash with books on how companies can co-create products with consumers and succeed by tailoring products and technologies to the poor. That idea has

influenced companies from Nokia Corp. to Cargill. Harvard Business School associate professor Rakesh Khurana, who achieved acclaim with a treatise on how corporations have gone wrong chasing charismatic CEOs, is writing a book on how U.S. business schools have gotten away from their original social charters.

Vijay Govindarajan, a professor at Dartmouth College's Tuck School of Business whose books and consulting for the likes of Chevron and Deere & Co. have made him a sought-after innovation guru, links his theories directly to Hindu philosophy. He helps companies figure out how to stop reacting to the past and start creating their own futures through innovation. Govindarajan says his work is inspired by the concept of karma, which holds that future lives are partly determined by current actions. "Karma is a principle of action. Innovation is about creating change, not reacting to change," he says.

There are also parallels between Indian philosophy and contemporary marketing theory, which has shifted away from manipulating consumers to collaborating with them. "Marketing has tended to use the language of conquest," says Kellogg professor Mohanbir S. Sawhney, a Sikh who discusses the relevance of the Bhagavad Gita to business on his Website. Now the focus is on using customer input to dream up new products, Sawhney says, which "requires a symbiotic relationship with those around us."

The Gita is relevant not because today the Western thinkers and corporate sectors realize its importance but because with way of life based on Gita we have seen that Bharat could be the most prosperous and peaceful nation on the earth for the longest period of time. Even with so many barbarous invasions it could retain its identity and is now again poised for take off. The world is only now realizing that this resilience of Bharat is due to the cultural ethos of our land which have been developed and nurtured by the sages over all periods. Gita gives in nutshell the nectar of this cultural ethos. The quotes from the West only serve the purpose to say that Gita is very relevant in today's 'developed' world too. We should understand Gita and all our great literature in the present context and should know how to put it forward to modern youth so. For example even the Pandava heroes can be interpreted as different types of managers as done in an article in '*Times of India*' on 4 November. The author Geetha Rao writes, "The Mahabharata is not about good and evil - instead, it teaches you that life is grey. Defining the grey is not easy because it is deeply rooted to the context. So, negotiate the grey." Spiritual discourse by a seer? No, words of wisdom for future global managers in an IIM-Bangalore classroom.

What has the Mahabharata got to do with IIMs? Lots. The great Indian epic can be used to compare each of the Pandavas to managers of today with their roles, strengths, weaknesses and

consequences. The popular elective course – Spirituality for Global Managers - has management students looking at Krishna as the CEO; Yudhishtir who binds together values; Bhima (outcomes); Arjun (learning); Karna (legitimacy); Nakul (process) and Sahadev (purpose), says Ramnath Narayanaswamy, professor at IIM-B.

“The Ramayana and the Mahabharata are outstanding texts for all times and can be contemporized to any age. The Pandavas, Karna included, are each a great hero with a fatal flaw.” What is interesting is the way each of the Pandavas has been made relevant in the management context. Explains Narayanaswamy, “Yudhishtir is the mentor whose strengths are his values and beliefs. He stands for propriety but is blinded by his code of honour. Similarly, Bhima is an ‘executor’ manager. For him, the outcome is supremely important, the bottomline matters - his weakness is he can be blinded by rage.” Nakul, says the IIM-B professor, is the enabler - the service hero of today. “He’s driven by process, but there’s no active leadership. Sahadeva is the visionary, but he is like the manager who stands for thought and no action. Karna’s strength is personal loyalty, but it also brings about his doom. He’s like the manager of today who’d buy vegetables for his bosses,” he says. Arjun stands for flawless perfection. His

strength is that he’s assailed by doubt, but willing to learn. “Today’s young managers are Arjuns, in search of their own heroism - they want to discover their own meaning in life,” he says.

This is just an example of how our scriptures today are becoming effective tools for management. Though was the fruit of Hindu culture and was preserved, respected and followed by the Hindu society it is for the whole humanity in all walks of life. Mahatma Gandhi once said, “The Gita is the universal mother. She turns away nobody. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Gita. I find a verse here and a verse there, and I immediately begin to smile in the midst of overwhelming tragedies”.

The Gita shows any human being how to establish equanimity in internal life and in dealings with the world. It helps one to explore the purpose and meaning of life. It guides us to give our best, accept the result in humility and reflect on our actions to know how we can do better. Thus it is a text forever. The Gita is befitting to be called a national text because it helps our nation in its ordained mission of spiritual advancement of humanity.

**- B. Nivedita**

# SRI SARADA DEVI—THE HOLY MOTHER

SISTER NIVEDITA

I ARRIVED IN Calcutta, alone, in the beginning of November (1898)....The widow of Sri Ramakrishna— Sarada Devi, or 'the Holy Mother', as she is called amongst us—was living close by, with her community of ladies; and in the course of the day, I was accorded possession of an empty room in her house....

Of the head of our little community, it seems almost presumptuous to speak. Her history is well known. How she was wedded at five, and forgotten by her husband till she was eighteen; how she then, with her mother's permission, made her way on foot from her village-home to the temple of Dakshineswar on the Ganges-side, and appeared before him; how he remembered the bond, but spoke of the ideals of the life he had adopted; and how she responded by bidding him God-speed in that life, and asking only to be taught by him as the Guru,—all these things have been told of her many times over. From that time she lived faithfully by his side for many years, in a building in the same garden, at once nun and wife, and always chief of his disciples.

To me it has always appeared that she is Sri Ramakrishna's final word as to the ideal of Indian womanhood. But is she the

last of an old order, or the beginning of a new? In her, one sees realized that wisdom and sweetness to which the simplest of women, may attain. And yet, to myself

the stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood. I have never known her hesitate, in giving utterance to large and generous judgement, however new or complex might be the question put before her. Her life is one long stillness of prayer. Her whole experience is of theocratic civilization. Yet she rises to the height of every situation. Is she tortured by the perversity of any about her? The only sign is a strange quiet and intensity that comes upon her. Does one carry to her some perplexity or mortification born of social developments beyond her ken? With unerring intuition she goes straight to the heart of the matter, and sets the questioner in the true attitude to the difficulty. Or is there need for



severity? No foolish sentimentality causes her to waver. The novice, whom she may condemn for so many years to beg his bread, will leave the place within the hours. He, who has transgressed her code of delicacy and honour, will never enter her presence again....

And yet is she, as one of her spiritual children said of her, speaking literally of her gift of song, 'full of music', all gentleness, all playfulness. And the room, wherein she worships, withal, is filled with sweetness.

The Mother can read, and much of her time is passed with her *Ramayana*. But she does not write. Yet it is not to be supposed that she is an uneducated woman. Not only has she had long and arduous experience in administration, secular and religious; but she has also travelled over a great part of India, visiting most of the chief places of pilgrimage. And it must be remembered that as the wife of Sri Ramakrishna she has had the highest opportunity of personal development that it is possible to enjoy. At every moment, she bears unconscious witness to this association with the great. But nothing perhaps does it speak more loudly than in her instant power to penetrate a new religious feeling or idea.

I first realized this gift in the Holy Mother, on the occasion of a visit that she paid us in recent years, on the afternoon of a certain Easter-Day. Before that, probably, I had always been too much absorbed, when with her, in striving to learn what she represented, to think of observing her in the contrary position. On this particular occasion, however, after going over our whole house, the Mother and her party expressed a desire to rest in the chapel, and hear something of the meaning of the Christian festival. This was followed by Easter music, and singing, with our small French organ. And in the swiftness of her comprehension, and the depth of her sympathy with these resurrection-hymns, unimpeded by any foreignness or unfamiliarity in them, we saw, revealed for the first time, one of the most impressive aspects of the great religious culture of Sarada Devi. The same power is seen, to a certain extent, in all the women about her, who were touched by the hand of Sri Ramakrishna. But in her, it has all the strength and certainty of some high and arduous form of scholarship.

**(Source : Sri Sarada Devi--The Great Wonder, Advaita Ashrama, Kolkata)**



# EFFORT AND FRUIT

DR.K.SUBRAHMANYAM

We put in effort to obtain fruit. But very often we are not sure of the expected result. In spite of the best of our efforts, sometimes, we may have to face disappointments. Is it because of insufficient effort, defective endeavour or some other factor? Most people complain that the results are not commensurate with the efforts. Some students score high marks without any preparation worth its name. Many people fail to rise high despite their diligent toil. For some, success is but a cake walk. Success stories, however, are rare and far between. They may only be a source of inspiration. They cannot assure us of success. Is it wrong to expect the favourable results when we put in the required effort? Are we to strain every nerve only to be uncertain about the fruit? Why should we work when there is no guarantee of the particular reward? Sri Krishna says “you have a duty only to work, not to claim any fruit.”

Two individuals are not identical. Two leaves are not identical. Even two tools are not identical. Two electrical appliances such as fans and heaters do not work alike. One may be short lived with frequent repairs. Efforts too are not identical. Nor, may they be sufficient enough to produce the required result.

Both Karna and Arjuna are skilled archers. They both are competitors to win Draupadi in the Swayamvara. They both with the same goal entered the hall of examination or the area of fish-target. The fish on top is ever in movement rotating steadily in a circle. Its reflection is to be seen in a still pond beneath. With a single arrow, the target is to be shot. It is indeed a tough task. The goal is set. Now, there is no more the thought of Draupadi. All concentration is on the target. Thought of Draupadi will only divert the attention. With mind fixed on the fish, Karna was about to shoot. Breaking the silence in the hall and disturbing the concentration of Karna, Draupadi shouted “Even if karna succeeds in shooting the target, I shall not marry him.” Karna turned his eyes and mind in the direction of the voice and form of the person. Lo and behold, he has missed the mark. Concentration has failed. Thought of the fruit adulterated the effort. It has disrupted the pursuit. True, Draupadi has every right to express her choice. It is, after all, her swayamvara—her sweet option to choose the bridegroom. The Matsya yantra or the fish-target-device is only an entrance examination. Success in it does not guarantee the hand of Draupadi. Whether she weds him or not is but a secondary issue. Karna has not succeeded in the trial test. He is unable to hold his mind



fixed on the target because of a distraction, the thought of the fruit and resolve. In other words Karna's attention and effort are insufficient and defective because of his thoughts of the fruit while striving. While taking an examination, one cannot and should not think of the result. To that extent concentration fails. While conducting an operation, doctor cannot and should not think of the rewards or remuneration. At a time, mind cannot be fixed on two—effort and fruit. Effort is in your hands, not the fruits.

Arjuna took the bow and arrow and entered the field of ordeal. There were cries from some sections of the spectators that he be not allowed to contest because he was not a prince. (He then was in the disguise of a Brahmana). Not caring for the discouraging and antagonistic shouts, he had his mind firmly fixed on the target and succeeded in shooting. It is left to Draupadi to wed him or not. Both Karna and Arjuna had the same goal. The trial too was same. The former failed in the test, the latter succeeded. The failure of the former was only due to the thought of the fruit while taking the test. The latter was successful because he never allowed the distracting noises or the fruit of his effort to enter into his mind while taking the test. Swami Vivekananda says "If education falls into my hands, I do two things—instil an ideal and teach concentration. Education is complete".

Goal setting, no doubt is essential. There is, otherwise, no effort. But care should be taken to see that the effort is not disturbed by the thought of fruit or any other

extraneous matter. We have the responsibility to do the work with all concentration. While at work, no thought of fruit should divert it. Also, fruit is not in our hands. Success and failure do not always depend upon one's efforts alone. There are many factors other than one's efforts alone. There are many factors other than one's own effort contributing to the victory or defeat. One may concentrate only on one's effort. One may not have any control on other contributory factors such as vagaries of nature, fluctuations of environment and whims of others' minds. Karna has taken all the possible steps to cut off Arjuna's head in the war. He has very precisely aimed at the neck of the enemy. The powerful and unflinching arrow is darted. And the skilful charioteer Parthasarthy pulled the reins of the horses drawing the car. The vehicle came to a screeching halt. The horses fell on their knees lowering the chariot. Instead of the neck, Arjuna's crown was blown off by Karna's arrow. The effort of Karna had failed to meet its mark and so could not gain success. Here Krishna's action is similar to factors other than the individual's effort. In the case of Arjuna when he was to kill Jayadratha, the other factors were favourably contributory to his success. There was an apparent sunset driving Jayadratha to expose himself to the slayer Savyasachin. The efforts of both Karna and Arjuna were at their best. But the former had the unfavourable intervention and the latter a favourable help from the other factors.

Karna was a student of Parasurama. He joined Parasurama's Gurukul by telling a lie. Although his efforts and education, training

and practice were full of sincerity and single minded devotion, there was a basic flaw. The core defect was deception. Karna cheated his master. Therefore all his efforts were contaminated bringing him failure after failure. Efforts are no doubt sincere. But the core component is defective making all his efforts defective. Arjuna is crowned with success when he captured Drupada under instructions from the master Drona. The core merit of his efforts is his devotion to teacher. The efforts of both Karna and Arjuna are similar. But while the former is impure due to deception, the latter is pure due to devotion. Efforts alone do not give success or failure. Intentions and aptitudes do have their impact on the results.

The bestower of the results or the awarding authority is not the doer. One may take the examination very sincerely and fare it well. But there is every possibility of the examiner not in favour of the answers resulting in the failure. Examinee and examiner cannot be one and the same. And, therefore, an examinee cannot dictate terms to the examiner. As such, one has no right to demand a specific mark or result from the giver. The bestower has to take into account not only the effort and quality of work performed by the doer but the other factors and core defects or merits in and around the performance.

A two wheeler company advertises that the vehicle would give 80 KM per one litre of petrol. A customer buys the vehicle believing the advertisement to be true. But on the road, in ground reality, it fails to give the promised mileage. The customer goes to

a consumer court and the company owner defends the statement and proves that the vehicle does give the advertised results. The proof is simple: Under ideal conditions the vehicle does give the assured mileage. The vehicle is fitted to a post. Pure unadulterated petrol is poured into the tank. No ups and downs of bad roads. No wind to resist the vehicle's speed. And there is no load on the two-wheeler. Grease too is well applied. Behold, the two wheeler gives the promised result. But on the roads there are no ideal conditions. And the result is not full and favourable. Similarly our efforts for a fruit are only one of the many aspects or ideal conditions. We can take care of only the efforts, not the other environmental factors. Above all, the giver has his or her measures of judgement. Unless our performance is upto his/her expectation, we may not be awarded the full mark. Also, in a qualifying examination there is a minimum mark. But in a competitive examination the minimum mark varies. How can we then demand the fruit?

Sri Krishna therefore in the Gita exhorts us to do our duty to the best of our ability and wait for the fruits.

Insufficient and defective effort may not produce the desired fruit. Even if the effort is full and excellent, the fruit may not be as per expectations because of the unfavourable contributory factors from Nature and environment. Even if they are favourable the examiner may not be pleased to award the desired fruit because of reasons best known to Him/Her.

Then, there may be a question. Is the judge or examiner or giver not impartial and objective? Is the fruit subjected to the subjectivity of an ordinary mortal of whims and fancies, preferences, and prejudices? The answer is both 'yes and no'. It is 'yes' because in most cases, the efforts of our fruits are decided by people of human weaknesses and limitations. When the results are to be awarded by a supreme Deity called God, the answer is 'No'. He/She takes all factors including those unknown and unseen by the doers while awarding the judgments.

Electricity kills, if not properly handled. It does not fail to be impartial. But a few miracles do happen now and then. It is a miracle when the causes producing the

effects are still hidden and undiscovered. Human brain has certain limitation making it unable to perceive all factors working towards a result. The impartial and objective divinity sees their hidden factors too and awards the results. Therefore Sri Krishna repeatedly exhorts all to work without any thought of fruit. If the efforts and means, intentions and contributory factors are all proper, fruits are sure to be showered. Then too, one need not think of fruit. Take care of the means, end or result takes care of itself.

We need not and should not be bothered about the fruit while being engaged in the effort. We may look at it from any angle. The logical inference is *karman yeva adhikaraste ma phaleshu kadachana.*" ●

Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words; but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles, a little stronger.



# SAMARTH BHARAT BECKONS US

SATISH CHOWKULKAR

Looking at the debris of the today's shattered socio-cultural scenario clouded with the dust of valueless public life, darkened with violence, corruption, opportunism, poverty and illiteracy, every Indian youth is bound to ask –

“Why are we in such a mess? Is there any chance of changing this picture? Cannot the things be bettered.” If yes, how? In what way can I contribute?

But! He receives no answer from any quarters.

The education system is silent because it has become self centred-career oriented. Self-styled reformists are silent but for the curses they can heap on everything happening around. Religious heads of all the religions are inaudible, as their voices have been bogged down by the din of the rituals and dogmas. People busy in power game do not care to answer, for they are fully engrossed in grinding their own axes. On the other hand they do entice some of these youth for carrying out their own errands. Traders and profiteers have no time to hear or answer these questions. Of course, they would not mind targeting these youth only to corrupt their minds and endanger their health by pushing in the drugs, liquors, and

all sorts of thought pollution pushing forth the trash ideas through the media controlled by them.

The youth therefore find themselves helpless, get frustrated and have no choice but to succumb to any of these hazardous alternatives or mind their own career plan.

But some of those who are not the line-toers, should sit together and think seriously! Is there any other way out? Can we do something?

If we look back into history, No! Not very far back, only a century back, we will hear the echoes of the similar questions asked by a youth, a representative of today's youth, Nay! a representative of youth of all the times.

He too had asked himself: Why are we like this? Despite a rich heritage in the field of philosophy, art, literature, culture, science, administration, spiritual knowledge, medicine, and architecture, why we are slaves, dependents and illiterates? It seems we have forgotten it all. Not only we have forgotten that we are a mighty nation but also that we are inheritors of excellence, at par.

“What has happened to the Man in my country?” This one question was repeatedly occurring to him in the course of his wanderings as an unknown monk throughout the length and breadth of this country, from in July 1890 to December 1892.

The name of this youth was Narendranath Dutta-the choicest disciple of Sri Ramakrishna Paramahansa. He is today known to the world as **Swami Vivekananda**.

Today’s youth will eagerly jump and ask, “Well! Did he get the answer? What was it? What is the way out? Is it valid today? Any of those solutions can be used today? Do we have a role to play?”.

Answer is –Yes. He got the answer! In fact the answer itself transformed the questioning youth into an enlightened, awakened, world-conquering spiritual beacon of light for the humanity in general and Indians in particular-a Master-builder of the Bharat.

After the departure of his Master Sri Ramakrishna Paramahansa in August 1886, he had been wandering in search of the mission of his life traveling, observing, absorbing, studying and feeling to the core of his heart about India, Indians and everything that is India. In the last leg of his wanderings he reached southern most tip of Mother India-Kanyakumari, on December 24, 1892. He swam across the confluence of the three seas to reach a rock Sripad Shila in the mid sea. He contemplated there for full 3 days (25<sup>th</sup>, 26<sup>th</sup>, and 27<sup>th</sup> December 1892), on the India’s past, present and future. It is

here he visualized the emergence of New India – Stronger and glorious than what it ever was—**A Samarth Bharat**.

His French Biographer Romain Rolland describes:

“There sitting on this last bit of India, he passed into a deep meditation. It was time for taking stock of all that he had seen and felt. As in a vision, the Sanyasin, saw and understood why India had been thrown from the pinnacle of glory to the depth of degradation. He had seen the past and had listened to the heartbeats of present. All the centuries passed before his seer eyes. He perceived the realities as a great master builder sees the whole architectural design.”

And it is then he got the solution. To quote his own words, he wrote to his Gurubhai – Swami Ramakrishnananda (letter dated 19 March 1894).

“A country, the big leaders of which have, for the last two thousand years been only discussing whether to take food with the right hand or left, whether to take water from the right hand or left...If such a country does not go to ruins what others will...”

“My brother! in view of all this, specially of poverty and ignorance, I had no sleep. At Cape Comorin (Kanyakumari) sitting in the Mother Kumari’s temple, sitting on the last bit of Indian rock – I hit upon a plan we have to give back the nation its individuality and raise the masses.”

He then writes A Charter for the emergence of Samarth Bharat.

(Letter dated 29 January 1894)

“Three things are necessary to make every man great, every nation great.

1. Conviction of power of goodness.
2. Absence of jealousy and suspicion.
3. Helping all those who are trying to be good and do good.

-(Letter dated 20 August 1893).

“Feel for the miserable and look for help – it shall come.... I have traveled 12 years with this load in my heart and this idea in my mind..... I have gone from door to door of the so called rich and great. I know He will help me .... I may perish of cold and hunger in this land but I bequeath you young men this sympathy, this struggle for the poor; the ignorant; the oppressed.”

He then appealed to the youth,

“Vow then to devote your whole lives to the cause of redemption of these three hundred million going down and down every day”.

“This is the time to decide your future, while you possess the energy of youth and not when you are worn out and jaded out, for the freshest; the untouched and unsmelt flowers alone are to be laid at the feet of the Lord and such He receives.”

“O ye modern Hindus dehypnotise yourselves. The way to do that is found in

your sacred books. Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity”.

“Have faith that you are all, my brave lads, born to do great things! Let not the barks of puppies frighten you – no, even the thunderbolt of heaven – but stand up and work.”

He prophesied in the same letter...

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

He repeatedly asserted:

“My hope of future lies in the youth of character; intelligence renouncing all for the service of others and obedient – who can sacrifice their lives in working out my ideas, thereby do good to themselves and the country at large.”

“My faith is in the younger generation, the modern generation. Out of them will come my workers. They will work out the whole problem like lions. I have formulated the idea and given my life to it. If I do not

achieve success, some better one will come after me to work it out”.

Swami Vivekananda’s literature is full of this “man-making and nation-building” plans; directions; guidance and appeals to the youth.

His plans fit exactly in the aspirations of today’s youth of India, who want to do something for salvaging the crises-ridden situation. But our education system has miserably failed to bring to the flow of the perennial spring of energising message to our thirsty youth.

He emphasizes in his letter dated 3 March 1894 –

“India is to be saved by Indians themselves. So you, young men of motherland, can dozens of you become almost fanatics (that is fully possessed of) over this new idea?”

During the last decade of his life (from 1892 to 1902) Swamiji worked incessantly – every moment of it. He told his followers, “As long as I live I work”, and so he did. Nay! even today he is with us.

He said, “This body may perish but my spirit will work through men and women till the world is one with God”.

The air we breathe, the water we drink and the soil we touch, are all sending in us the notes of his message. We have to only open our ears, eyes and heart and allow his life-giving vibrations to enter and act through us.

His biographer, Romain Rolland writes:

“He (Swamiji) was less than 40 years of age when he lay stretched upon the pyre. But the flame of that pyre is still alight today. From his ashes like those of the Phoenix of old, has sprung a new the conscience of India—the magic bird – faith in the unity and in the great message, brooded over from Vedic times by the dreaming spirit of this ancient race – the message for which it (India) must render account to the rest of Mankind.”

If we look at the progress made by the Indian youth in last few years, despite the din of problems-one can’t miss the note heralding the Emergence of Samarth Bharat. The work is to be taken forth further. Now the modern Indian youth are asking a question to themselves “Can I become a one among **the hundred thousand** envisaged by Swamiji”.

Swamiji had said in the most unambiguous words (Letter dated 21 March 1895):

“Those who want to help mankind must take their own pleasure and pain, name and fame, and all sorts of interests and make a bundle of them and throw them into the seas and then come to the Lord. This is what the Master said and did.”

Let us listen to the Swamiji’s Call-calling us to work for making the Bharat Samarth.

Ye the Youth! Please search your hearts...

· Whether any such questions, as had been ringing in Vivekananda's heart are echoing in your hearts too.

· Whether you consider that Swamiji's prophetic utterances were directed at you.

· Whether you are sensitive and restless about the problems faced by Mother India.

· Whether you wish to respond to the trust reposed by Swami Vivekananda in the youth of Modern India to make the Bharat a mighty nation – Samarth Bharat.

Come then, and let us play our role in ushering in the Samarth Bharat!

## **Stories for Intro-**

### **spection A JAR AND 2 CUPS OF COFFEE**

When things in your lives seem almost too much to handle, when 24 hours in a day are not enough, remember the mayonnaise jar and the 2 cups of coffee.

A professor stood before his philosophy class and had some items in front of him. When the class began, he wordlessly picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls. He then asked the students if the jar was full. They agreed that it was.

The professor then picked up a box of pebbles and poured them into the jar. He shook the jar. The pebbles rolled into the open areas between the golf balls. He then asked the students again if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with a unanimous "yes."

The professor then produced two cups of coffee from under the table and poured the entire contents into the jar effectively filling the empty space between the grains of sand. The students laughed.

"Now," said the professor as the laughter subsided, "I want you to recognize that this jar represents your life. The golf balls are the important things—your family, your children, your health, your friends and your favourite passions—and if everything else was lost and only they remained, your life would still be full.

The pebbles are the other things that matter like your job, your house and your car.

The sand is everything else—the small stuff."

"If you put the sand into the jar first," he continued, "there is no room for the pebbles or the golf balls. The same goes for life. If you spend all your time and energy on the small stuff, you will never have room for the things that are important to you."

"Pay attention to the things that are critical to your happiness. Play with your children. Take time to get medical checkups. Take your spouse out to dinner. Play another



# INDIGENOUS FAITH: THE NEED OF THE HOUR

(An awakening intelligence of a Himalayan State)

M.R.Lalu

People across the globe are getting ready to raise their age-old traditions, beyond all other modern concepts as they have been suppressed by the malicious practices of Semitic religions for a long period. They are aware the way they were invaded by these religions and got their systems captured and ruined. Now it is the time for them to start from their cultural reminiscences and get ready to welcome a new dawn with a new perspective. There is a big talk going on everywhere for finding a way for uniting all these ancient traditions and declare this universe as one. People always learn from their mistakes, it may take time for others those who are yet to realize it. But indubitably they will have to one day realize these historical aspects and rectify it without any slip. India had plenty of communities and still has many are living in peace and harmony. But the invasion of foreign religions have shattered the unique systems of these communities misguiding them to ooze their blood, creating confusion in them in the name of God and faith. Sending prayer warriors and evangelists across the globe, this religion has created nothing but chaos and terror. They often find joy in selling their God in the open market through their political institutions called churches. It was all for increasing the number of church believers. When we look at this situation,

only one-question remains in our mind. When will this deadly game come to an end? Will the church stop doing it? It can happen only if the indigenous folks across the globe raise their might from their toxic laziness.

It was all about the whole world in a nutshell. India is one of the worst affected countries. Especially northeastern part of our country, having maximum of its population inherited from the indigenous faith are mainly nature worshippers. If Nagaland is completely captured by Christian missionaries, other states are heading towards a dangerous situation. I would like to recall an article appeared recently in the *Teheka* weekly titled 'a nation in waiting' written by Teresa Rehman, which gives a clear image of the Christian missionaries, who are ceaselessly working behind creating factional groups in Nagaland and make them fight to crumble the country. The church, which pretends to be the apostle of charity and spirituality, takes its vulgar shape creating terrorists all over the country. It is very clear what the church has got to do converting the people of this country. They are executing the America's agenda to conquer India by converting our people and making them fight against it. The church being a big political institution than a spiritual one is

conceptualizing a Christian country in one way and getting it philosophized, creating a smoke screen of charity in the other.

Arunachal Pradesh is no way different for the church, as it has already planted the seeds of hatredness by dragging the innocent people to a stage of mental dejection and confusion. Arunachal Pradesh, the land of Rising Sun, is the second largest forest covered state in the country, having more than 500 species of orchids and a wide variety of flora and fauna. Some of the flowers, which are available in the forest of this Himalayan State, are given typical names like Sita Pushpa and Draupadi Pushpa (both are pauranic names). It is believed that Sita and Draupadi wore these flowers. Arunachal Pradesh can again be called as the land of numerous Shiva Lingas, which compel us to believe that this Himalayan region is one of the favourite abode of Lord Shiva. As it is believed that Lord Shiva resides in the Mount Kailasa, which spreads out its area from the northeastern part of our country to the Northern region. The presence of these Shiva Lingas may lead us, if investigated, an unrecorded history of a cohort who worshipped Lord Shiva long back. It is very evident that people of the state had once worshipped the Lord Shiva as their presiding deity. The state having a major part of its topography covered with forests is rich in various types of animals such as elephant, leopard, mithun etc. The Mithun (*Bos Frontalis*) exists both in wild and semi domesticated form. This animal, which is considered very heavenly and auspicious, is in danger of extinction as it is used in various pujas for sacrificing.

It is true that Arunachal Pradesh shares its borders with China. But we cannot find any influence of Chinese culture in the state, as the people of the state have since from the pauranic period been associated with the main stream of India. The archaeological excavations done in the state have proved this fact that Arunachal Pradesh had deeply been associated with the Puranas and the Ithihasas. This Himalayan State is mentioned as the Prabhu Mountains in the Kalika Purana. The Parasuramkhund, a place named after Lord Parasurama is emerging as a theertha sthana (holy place) for all the Hindus all over the country. Thousands of devotees pay their visit to this place every year to attend the Parasuramkhund Khumbh Mela (celebration). It is believed that Lord Parasuram washed away his sins in this river taking a holy dip in the river Lohit. It is again believed that it is the place where sage Veda Vyasa meditated and the king Bheeshmaka established his kingdom. Lord Krishna married his divine consort Rukmini from Arunachal Pradesh. (All these facts are readily available in the Mahabharata).

The archaeological evidences found in different parts of the state escort us to 12-16<sup>th</sup> century. Excavations done in Malinithan of Dibang Valley district reveal the cultural importance of the state. The remaining of huge temples and carved images of Gods and Goddesses provide evidences of an ancient culture and civilized lifestyle. Still the people of Idu Mishmi community believe that they are the descendents of Rukmini, these facts would undoubtedly prove one thing that like any other state of our country, Arunachal Pradesh also had tremendously contributed

a lot for the making of this Bharateeya culture, which expands from Kanyakumari to Kashmir and Gujarat to Arunachal Pradesh.

Having adjusted to live in various pockets of their state, the people of the state have developed a variety of lifestyles and systems. Though they believe to have come from the same forefather, each and every community of the state has developed an individual entity. There are about 25 major communities and a number of sub-communities in the state. This variety doesn't create any tension in the mind of the people since they believe that they inherit from their great father Abotani. The major tribes like Adi, Nyishi, Galo, Apatani, Mishmi etc. worship the Sun and the Moon popularly called as Donyi Polo in the local dialect. The Monpas and Sherdukpens are the followers of Mahayana Buddhism.

The present socio-political system of the state is getting horribly twisted and the current of alien religion is drifting the ethnic peaceful communities of the state from their traditional roots. The missionaries and the churches are trying to reach the bottom of the society misguiding the innocent people through magic and fake healing programmes. This situation is no doubt creating unrest in the mind of the people. The people of the state have been confused a lot since they are frequently ill advised by the church and its agents. To withstand the threat from the missionaries the elite society of the state had conceived an idea of organizing different ethnic communities under one umbrella. In the absence of an

organized system of religion Christian missionaries could cover up a vast area of the state baptizing the innocent people and got them counted to their folk. But it was not the dawn for the missionaries. The elite people of the state who were deeply pained by these cunning methods of churchianity got awakened under the leadership of Late Sri. Talom Rukbo. It was on 31<sup>st</sup> December 1986 to accelerate the Donyi Polo movement an organization was founded in the name of Donyi Polo Yelam Kebang. Though the movement found its stepping-stone at Pasighat, slowly it got extended all over the state and subsequently got stronger in the name of Indigenous Faith and Cultural Society of Arunachal Pradesh (IFCSAP). Now IFCSAP is a peoples' movement in the state to bring all the ethnic communities to one platform.

However the opposite side having bundles of dollars and expert impiousness are trying their level best to weave the web of churchianity everywhere in the state. It is historically proved that a baptized individual or family is not only hesitant to practise their age-old traditions but also blame and criticize and try to rebellion their roots. It is very evident here to mention the words written by late Sri Talom Rukbo to one of the Bishop " Give our people, the knowledge of science and mathematics but please avoid evangelization and conversion activities as conversion tear the individual from his family, acts of conversion creates social unrest and clashes." Indigenous movement in the state has reached up to the bottom of the society carrying the message "Loss of culture is loss of identity". It could definitely

create awareness in the mind of the people of the state about the threat, which they have to face and fight with till everything is put in the right place. As a result of it, numbers of Donyi Polo temples have been built in various names and forms with the active participation of the people of the state. Now about 320 Gangings, 35 Nyader Namlos, 40 Rangfra Mandirs, 15 Medar Nellos, 10 Kargu Gangis have come up.

The third conference of IFCSAP, which

was held in Nyikum Niya Hall, Nirubjuli here in Itanagar on 13<sup>th</sup> October had declared it very clearly that it is the duty of all Donyi Polo believers to work for the sustenance of their faith. It has become the need of the hour to bring to the surface the collective effort to check the cultural erosion. It was loudly heard the Donyi Polo believers proclaiming that the indigenous faith is the need of the hour and reciting the golden words of Swami Vivekananda "Arise, awake and stop not till the goal is reached." ●

## **Stories for Intro- spection**

### **Two Wolves**

One evening a grand father told his grandson about a battle that goes on inside people.

He said, "My son, the battle is between two wolves inside us all.

One is Evil. It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.

The other is Good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith."

The grandson thought about it for a minute and then asked his grandfather: "Which wolf wins?"

The old grand father simply replied, "The one you feed."

# VK Samachar

## **Kanyakumari**

On 19<sup>th</sup> November '07, 94<sup>th</sup> Birthday of Swargeeya Eknathji Ranade, the spirit behind the Vivekananda Rock Memorial and Vivekananda Kendra movement was celebrated at Kanyakumari. At 6 a.m., Pratahsmaran, Gita Chanting and Kendra Prarthana was held at the Samadhi. Thereafter, all the Kendra workers and staff assembled there did Pushpa archana at the Samadhi and also at the feet of Swami Vivekananda at the Mandapam.

A special Ganapathi Homam, Abhishekam and Deeparadhana to the Ekakshara Ganapathi, was also done from 6.30 to 8 a.m., in the temple.

At 9.30 a.m. Mananeeya P.Parameswaranji, President, Vivekananda Kendra, opened the "Arise-Awake" pictorial exhibition which was recreated by Shri Baskaradoss, a well known artist and a Kendra well wisher from Chennai.

Shri Parameswaranji opened the newly constructed 30-room lodge (Kashi) also on this occasion.

Bhumi Pujan was also done for the construction of a new fresh water overhead

tank of one lakh litter capacity (Amrita Surabhi) as part of the Birthday Celebrations.

## **Lucknow**

Viswas Bandhutva Diwas was conducted on 16<sup>th</sup> September '07. The Mayor, Dr.Dinesh Sharma was the Chief Guest. Swami Pararupananda was the guest of Honour. Sri Sudhir Shankar Halwasia, a Businessman, spoke on the occasion.

## **Gaya**

- A Symposium was organized on 16<sup>th</sup> September. Dr.Sudama Singh, Ex-HoD of Economics, Magadh University, was the main speaker. Sri Diwakar, a close associate of Acharya Vinoba Bhave, also spoke on the occasion. Dr.V.K.Karan, Nagar Sanchalak, presided. Prof.D.S.Pandey, Nagar Sah Sanchalak, conducted the symposium.
- A-10 day Yoga Siksha Satra was held from 23<sup>rd</sup> September. 17 persons were benefited. Dr.B.N.Pandey, Vice-Chancellor of Magadh University, was the Chief Guest at the public

function held on 2<sup>nd</sup> October. Dr.Girija Shankar, Retd. Civil Surgeon, graced the occasion.

- Sri Shivpujan Singh, East Zone Organizer, conducted two workshops at two schools. The story-telling, patriotic songs, etc. were some of the features of the workshops.

### **Baripada**

- On the occasion of Universal Brotherhood Day, cultural competition was organized for the schools and colleges. 167 students participated.
- Sri Nirmal Chandra Das, Retd. Dy. Director, Govt. of Orissa, was the main speaker at the U.B. day function held on 11<sup>th</sup> September. Five best performers of each school and college participated in the cultural competition were awarded.
- A 3-day non-residential PDC was held in October. The best five performers of the cultural competitions held earlier on the occasion of UB day were invited for the camp. 25 students took part. Yoga, Gita Chanting, games, lectures, etc. were the features of the camp.

### **Port Blair**

VK celebrated Durga Puja for the first time, for 5 days from 17<sup>th</sup> October, in a traditional manner, in the following way:

This is a very important day (Shashti Puja) when preparations of Ritual are made to begin the Durga Puja proper. There are three main preparations like Kalparambha, Bodhan, Adhivas and Amantran.

Kalparambha - an act of making the Sankalpa, the ritual consisted of installing the *ghata*, water-filled pot. Bodhan means 'awakening' performed at Sandhya time. This was first done by Sri Rama before the war. The ritual was installing a water-filled vessel at the base of the branch of the Bilva tree and praying to the Divine Mother to awaken.

Adhivas means invocation of the Devi in the branch of the Bilva tree. This was followed by Amantran which literally means invitation. Through this rite, the Devi is invited to accept the puja, the next day. On 18<sup>th</sup> October, Saptami Puja was performed. The Deity was invoked in a group of nine plants known as Navapatrika. These plants are bundled together covered with an orange cloth and installed on a wooden seat on the right side of the Durga. On 19<sup>th</sup>, Ashtami puja was performed. In addition, nine small pots with flags of different colours attached are installed and the nine Shaktis are invoked in them and worshipped. On 20<sup>th</sup> and 21<sup>st</sup>, Navami and Dashami Pujas were performed respectively. The idol of Durga along with Navapatrika was taken in a procession for immersion in the sea.

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Kum. Advitiya Gupta ( Class IX, VKV) was given the National Award for Exceptional Achievements- 2006 under the category for

- Academic, Music, Drawing and Sports. Smt. Renuka Chowdhury, Hon'ble Minister for Women and Child Development, Govt. of India has presented the prize to Kum. Advitiya Gupta on 14th Nov. (Children's Day) at New Delhi. Kum. Advitiya Gupta is the daughter of our PGT Dr. Archana Gupta.



Ankan Paul-XI of Vivekananda Kendra Vidyalaya, visited Singapore from 10th to 15th Oct. after winning the RANK and BOLT competition from A & N State. He was also selected for visiting Japan under 'Japan East Asia Network of Exchange of Students and Youth Programme' as part of a national delegation



scheduled to visit Japan from December 10 to 20, 2007.

### **Arunachal**

In the East Zone cluster-1, Kho-Kho tournament—2007 was held for Boys and Girls of VKVs. The performance of Balijan and Sunpura in the girls' category was magnificent. VKV, Balijan, is selected to represent Arunachal Pradesh at the National Level Kho-Kho tournament to be held at Jaipur.

### **Indore**

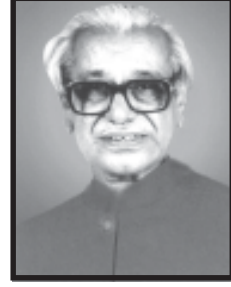
277 participants from 17 districts of MP State and 50 Karyakartas participated in 3 days' residential youth camp (26 to 28<sup>th</sup> October) "Vijay Hi Vijay". Sarvasri Anand Mohan Mathur, Swami Keshav Chaitanya, Siddha Bhauji, Krishnakumar Asthana, Akhilesh Gumasta and Mukul Kanitkar addressed the participants. Participants performed 108 Samuhik Surya Namaskars on the concluding day. ●

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**Editor: P Parameswaran.**

## SHRADDHANJALI

### KENDRA LOSSES TWO GREAT SOULS

We regret to inform our readers of the passing away of the publisher of Chennai based Vivekananda Kendra journals Vivekananda Kendra Patrika and Yuva Bharati. **Shri N. Vishwanathji** died on 24<sup>th</sup> October 2007. He was 77 years old.



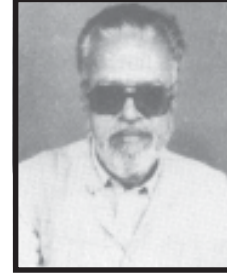
A long time associate of Man. Eknathji, Shri Viswanathji was our General Body Member also. He brought to the Kendra's programmes with artistic touch. Many VIPs who visited the Vivekananda Rock Memorial during the construction phase and afterwards were greeted with Shri Viswanathji who made Jhari and Sandal garlands.

As the publisher of the Kendra magazines, he was always approachable to our staff and his sane counsel was ever available to the Kendra worker. He will be missed by all of us. He leaves behind a beloved family and a large number of friends.

May God give Shanti to his soul.

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**Shri S. Venkataramanji** who was associated with all the Hindu organizations of Tamil Nadu over sixty years, and with the Vivekananda Rock Memorial right from its conceptual stage, passed away at 7.30 p.m. on 11.11.07. He breathed his last at Kumaran Kundram campus near Kanyakumari.



Shri S. Venkataramanji who came to Kanyakumari as a R.S.S Pracharak in the late 1950's had great affection for Swami Vivekananda's work for the motherland. A dedicated soul, utterly selfless, he was involved in the Kanyakumari District Vivekananda Rock Memorial Committee and later with the All India Committee. He was later the Secretary of the Construction – Sub-committee of the Vivekananda Rock Memorial Committee. A number of detailed letters written to him by Man. Eknathji show the important role he played in those days.



His innate spiritual and religious urge led him to find along with others, the Murugan Kundram Temple Society with which he was associated until the last moments of his life. He has inherited from his father, his devotion to Kartikeya and appropriately the Lord gathered Shri Venkataramanji to His Holy feet during the Skanda Shashti festival. The end was peaceful. He leaves behind his two Brothers and a large number of friends and co-workers.

Shri Venkataramanji had great concern and love for the trouble-torn from Kanyakumari district and all our grateful people paid their homage to the departed soul.