

Invocation

समानी व आकूतिः
समाना हृदयानि वः ।
समानमस्तु वो मनो
यथा वः सुसहासती ॥

ऋग्वेद - १०- १९१-४५

Samaanee va Aakutihi
Samaana hrudayani vaha
Samaana mastu vo mano
Yatha vah susahasati.

Common be your inclinations. Be your hearts of one accord. May you all be of one mind. May all live well together.

(Rg Veda: 10.191.4)

Water the Roots of Kalpavriksha



The light of spirituality that India alone can give to the world is not just a speculative philosophy but the spiritual thoughts and the spiritual vision that was realized, nurtured, protected, propagated and lived on the soil of . There is an unbroken chain of many great souls, Rishis - known and unknown – who had worked for that, had dedicated their life for that.

We as Rishi Putras – the progeny of Rishis – have to work, dedicate our body-mind-soul, our tana-mana-dhana for making this nation great so that She would be able to guide the world. The world too expects this from India. The more the material development takes place, the more a man experiences the hollow within, more he searches for the eternal amidst the ephemeral. The challenge is how to have both, the material and spiritual in life, the well-being of the body and spirit.

Recently when Dalai Lama visited Arunachal Pradesh while delivering the speech on 14 November 2009 at Itanagar, the capital of Arunachal Pradesh, he said, 'India alone can give the message of non-violence and religious harmony to the world. I am spreading this message of India. In that sense I am the messenger of India.' He further said, "The Buddhist tradition that is followed in Tibet is from Nalanda tradition. Thus the relationship of India and Tibet is like Guru and disciple. My relationship to you is like Guru and disciple. Now if the disciple is doing so much work then how much works – the Guru- i.e. you should do!" He told that as a developing state, Arunachal Pradesh should strive for spiritual development along with material development.

In an International Conference on the topic 'Making Way for the Feminine for the benefit of the world community' organised by GPIW – Global Peace Initiative for Women - Ms Dena Merriam, the founder and convener of GPIW, kept a special session titled as "Balancing the mundane and the spiritual: Wisdom from India". But unfortunately many of the educated Indians present in the meeting did not understand the significance of the topic and when they had the chance to speak, they kept enumerating the problems faced by India. No Individual or society or nation is without a problem. The very fact that

we live indicates that we are facing challenges. But a person should be able to see the purpose of existence, the potentiality beyond the existing problems. Though problems abounded Swami Vivekananda focussed on the positive strengths of India and exhorted her to fulfil her purpose. The problems of India should never bog us down but should propel us to find the solutions. Solutions can never be prescribed from others' perspective. But the solutions are always based on our inherent strength. So we have to know in what as a nation is our inherent strength and how do we enhance it. We have to water the roots. We have to make our country a powerful vehicle to be able to carry the powerful thought not for the destruction of the world but for the well-being of the world.

For a nation to be powerful there have to be inner principles which are strengthening. Depending on their nature, these principles give strength either on long term basis or short term basis. If the inner principles are shallow but strength giving then the nation becomes powerful on short term basis. We see many such nations in history ruled the world and are heard no more or are how just surviving. If the inner principles are of eternal dimension like the nature of the immortal soul then the nation becomes powerful on long term basis. Whether shallow or deep these inner principles when worked out in the life of the people of that country the strength starts getting manifested in all fields proportionate to the strength and scope of those inner principles. Thus that nation's achievements are manifested in all fields.

India has such eternal inner principles that she became the richest nation for almost 1700 years in the history of the humanity. This wealth was not at the cost of the other countries, by looting or exploiting them but it was the result of the hard work, sharing with fellow beings, frugality, simplicity, respect to nature, understanding of sustainable development. India is always known in the human history as the land of wisdom and even now continues to be the land for spiritual solace. A foreigner described India as "Indians possess everything but are possessed by nothing". But somewhere down the line may be because the Indian body and mind got engaged for centuries in defending itself from the foreign invasions at various levels, the connection with the inner self got diminished. The inner principles were almost forgotten. As the inner principles were forgotten the decay and degradation was set in.

Fortunately, these inner principles were not given up but just were forgotten to some extent and thus India though subjugated, hungry, exploited continued as India. She did not lose her soul. Though Jezia was to be paid, it was paid but the identity was not lost. Though no education was possible still the mothers and grandmothers kept the vision,

the traditions alive through stories and rituals. Though enslaved, the rulers were not allowed to touch the religion, the inner soul of India. It was this India and her undying spirit that Swami Vivekananda saw in his wanderings all over the land. He knew 'India is not dead nor has she spoken her last word'. He saw the dormant spirit, the fighting spirit, the staunch faith in one's own tradition of the average Indian though reeling under famines and force of the British. Sitting on the mid-sea Rock at Kanaykumari Swami Vivekananda worked to find the solution for it. He decided to focus on the life giving principles of Hindu Nation. But to talk to his enslaved brethren he had to go 8000 miles all alone to a foreign land to conquer the hearts of the conquerors.

People knew these inner principles only in the context of their community traditions but not as part of the whole Hindu society because of that though people were strong in their tradition the nation was not strong. Unification of these scattered spiritual forces – understanding that the roots-the inner principles are same for all of us was the requirement for national union. Understanding alone would not suffice but the band of workers will have to work in organised way to raise national consciousness on these lines through spreading of thought, its practice and service activities. Swami Vivekananda has given us this understanding as well as the inspiration for the above said organised efforts.

While talking at the Parliament of Religions he not only represented Hindu Dharma to them but also to the Hindus. Sister Nivedita writes, "What Hinduism had needed, was the organising and consolidating of its own idea. What the world had needed was a faith that had no fear of truth. Both of these are found here. Nor could any greater proof have been given of the eternal vigour of the Sanatana Dharma , of the fact that India is as great in the present as ever in the past, than this rise of the individual who, at the critical moment, gathers up and voices the communal consciousness. ...Of the Swami's address before the Parliament of Religions, it may be said that when he began to speak it was of 'the religious ideas of the Hindus', but when he ended, Hinduism had been created."

Sister Nivedita on the contribution of Swami Vivekananda says, "Others stood beside Swami Vivekananda, on the same platform as he, as apostles of particular creeds and churches. But it was his glory that he came to preach a religion to which each of these was, in his own words, "only a travelling, a coming up, of different men and women, through various conditions and circumstances to the same goal". India was once again seen as land of wisdom. As the result of this, India had to emerge as the Kalpavriksha-wish fulfilling tree. Later Dr. S. Radhakrishnan defines the Indian concept of toleration in a beautiful sentence in his remarkable book (Eastern Religions and Western Thought,

p.317): "Toleration is the homage that the finite mind pays to the inexhaustibility of the infinite. The only way to worship and infinite God is not to take a copyright on Him after your experience of Him through your religion, but to accept and respect the spiritual experience of other religions also, in the knowledge that the infinite is inexhaustible. That attitude alone can make you not only tolerate other religions but also to accept them with reverence. This is mature Indian wisdom which alone can help to transform religions from mutually weakening colliding units into mutually co-operating dynamic units working for human betterment and world peace."

The other point which Swami Vivekananda stressed was of the freedom of the human soul to choose its own form and name of God for worship. While explaining the concept of Ishtadevata, he pointed out that the real development of human soul is possible only in giving this freedom to its spiritual aspirations. He told, "Unity in variety is the plan of nature, and the Hindu has recognised it. Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. It places before society one coat which must fit Jack and John and Henry, all alike. If it does not fit John or Henry, he must go without a coat to cover his body."

The principle of potential divinity of each soul is the grandest of all that India has to give to the world. The real faith in this doctrine made our ancestors go all over the world spreading Indian Culture. It was this faith and realisation of this great eternal truth that Hindus expressed tremendous creativity, excellence in each field of life. It is this principle which we have to again make our living article of faith in order to be able to guide the world. Swami Ranganathananda in his speech said, "Here is Vivekananda bringing to the modern West this Vedantic message of a profound and deep humanism based upon the divine spark in every human being, and presenting man's education and his life and work as the field to unfold that divine possibility. That is Vivekananda's message of human excellence for all children everywhere. It will take time for humanity to be influenced by these ideas; but they are bound to produce their effect, like delayed action bombs, for they are rational and human. ... This century may be considered, so far as this message is concerned, as the seed - time, while the next century can be expected to be the harvest time."

Later when Swami Vivekananda came back to India to tell Indians the purpose of their nation, India discovered herself, her purpose of existence in the lectures of Swami Vivekananda. He strengthened India in her inner principles. The advent of Swami Vivekananda marked the beginning of the rise of India. In India, starting with the work of Swami

Vivekananda and the later the stalwart of the freedom struggle like Sri Aurobindo, Sister Nivedita, Lokmanya Tilak, Gandhiji etc inner principles got strengthened and we see the outer expressions of strength and achievements in various fields since independence in spite of our not much thoughtfully planning for the same. Today the achievements of India are in so many fields. However the expression of her strength, her potentiality is neither complete nor to the fullest of her capability. But before the outer expression takes place if the inner principles wither away or are forgotten and given up, if the roots of this Kalpavriksha are not watered then the outer expressions of nation's soul, the achievements too would wither away. Therefore our work is to strengthen the inner core of our nation, to keep the roots watered only then would the tree blossom and fructify.

Let us not forget to water the roots of this great Kalpavriksha of humanity. This watering is done only by sacrifice- by tyaga. Tyagena Eke Amritatvam Aanashu – By Sacrifice alone immortality is acquired. Apart from maintaining ourselves and our families let us give our some time and energy for strengthening our motherland Bharat. Even the maintaining of the families should not be only on material lines but we should make our families deep-rooted in these inner principles. From family to nation let this vision of Oneness permeate.

Nivedita Raghunath Bhide

Arise! Awake!! Achieve!!!

Prof.P.Ramani

The Saint Patriot and the Warrior Philosopher of India, Swami Vivekananda was born on January 12, 1863. The Swami "Saved Hinduism and India. But for him we would have lost our religion and would not have gained our freedom. We, therefore, owe everything to Swami Vivekananda. May his faith, his courage and his wisdom ever inspire us, so that we may keep safe the treasures we have received from him" said Rajaji, the noted patriot and statesman – philosopher of India. Swami Vivekananda lived only for thirty nine and half years, and left his mortal coil on July 4, 1902. His declaration long before his end is so revealing "It may be that I shall find it good to get outside my body, to cast it off like a worn-out garment. But I shall not cease to work. I shall inspire men everywhere until the world shall know that it is one with God". Don't you think here is one monk who scorned Mukti for himself until he could lead all beings to its portals. The life of Swamiji cast a spell on the Saint Warrior Subash Chandra Bose "He was so great, so professional, so complex. A yogi of the highest spiritual level in direct communion with the truth, who had, for the time being, consecrated his whole life to the moral and spiritual uplift of his nation describe him. If he had been alive, I would have been at his feet. Modern India is his creation".

Awakening India to Indians

Arise! Awake!! Achieve!!! And stop not till the goal is reached. Any Indian who is patriotic

should remember that he should believe the principles of the Swamiji. "I believe in patriotism", he says, "and I also have my own ideal of patriotism. Three things are necessary for great achievements. First, feel from the heart. What is in the intellect or reason". It goes a few steps



and then it stops. But through the heart comes inspiration. Love opens the most responsible gates, love is the gate to all the secrets of the universe. Feel, therefore, my would be reformers! Do you feel? Do you feel that millions and millions of the descendants of Gods and sages have become next door neighbors to brutes?

Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming constant with your heart beats? Has it made you almost mad? Are you seized with that one idea of the misery, of the ruin, and have you forgotten all about your children, your property, even your own bodies? Have you done that? His is the first to become a patriot, the very first step.... You may feel them; but instead of spending your energies in frothy talk have you found any way out, any practical solution, some help instead of condemnation, some sweet words to soothe their memories, to bring them out of this living death? Yet this is not at all; Have you got the will to surmount mountain high obstructions? If you have these three things, each one of you will work miracles". How many of our politicians can emulate the Swamiji?. Can all our politicians shed their mind – set of selfish interest and only selfish interest and professionalized politics? Don't you think it is the most important need and call of the hour to arise, awake and achieve "DHARMA" of this Dharma Bhoomi to make all our brothers and sisters live happily, first, in India and then, world over. The very fact that Swamiji transcends all barriers including narrow sectarian religious beliefs may be very well known by the donation of Rs.39,000 by Ms. F. Henrietta Muller, an ardent English devotee of the Swami. An American follower of the Swami, Mrs. Ole Bull contributed the money required for the building of the Belur Math and the creation of an endowment for the monastery. Added to these is the establishment of Advaita Ashrama at Mayavati at an altitude of 7000 feet under Swami's guidance by two disciples of Swami, Captain and Mrs.

Sevior for the practice of Advaita Vedanta and to provide for the western disciples a place to practice Vedantic disciples.

The very fact that Swamiji attracted a number of people from the west should be an eye-opener for our people. It was sheer neglect of spiritual values that has led to total decadence and stagnation everywhere. Swamiji, an unknown sanyasi, not supported by any big organization received a standing ovation in the World Parliament of Religions. His journey from Colombo to Almora instigated a national revival. He kindled the spirit of nationalism in India which saw its logical conclusion in Indian independence in 1947.

National self-respect

His messages in the meetings were primarily aimed at enhancing the sense of national self-respect which induced national self-confidence that she seemed to have lost under foreign subjugation. He told the world audience that India is not a dying nation a living entity. India among all the ancient nations has taken spirituality as its national theme. A social continuity from Vedic times to this day still persists and the practices and prayers of the ancient days still prevail. He also warned that if India abandoned here spiritual role and took to the materialistic values. She would be losing here national character and identity. Swami's patriotic fervour and love for fellow Indians have no parallels anywhere. 'The Indian is my brother – the Indian is my life, Indian Gods and Goddesses are my God, India's society is the cradle of my youth, the sacred heaven, the Varanasi of my old age'.

Patriotic fervour of Swamiji

Swamiji kept himself aloof from politics but generated sentiment and patriotic urge. Everyone believed that Swami Vivekananda's aim was Indian political freedom and his religious role was to seek cover from the British government. All great leaders drew inspiration from him. Mahatma Gandhi after a visit to the Belur Math said, "I ask you, young men, not to go empty handed, without imbibing something of the spirit of the place where Swami Vivekananda lived and died. Sri Aurobindo said, "Swami

Vivekananda was the first visible sign to the world that India was awake not only to survive but to conquer". Jawaharlal Nehru considered him one of the greatest founders of the national movement of India.

To commemorate his memory, his services his national goal Government of India, observes his birthday January 12th every year as the National Youth Day for our young men and women to emulate him as a role model in Nation Building.

Master's Voice



But the one great danger in meditating over long-past greatness is that we cease to exert ourselves for new things, and content ourselves with vegetating upon that by-gone ancestral glory and priding ourselves upon it. We should guard against that. In ancient times there were, no doubt, many Rishis and Maharshis who came face to face with Truth. But if this recalling of our ancient greatness is to be of real benefit, we too must become Rishis like them. Ay, not only that, but it is my firm conviction that we shall be even greater Rishis than any that our history presents to us. In the past, signal were our attainments — I glory in them, and I feel proud in thinking of them. I am not even in despair at seeing the present degradation, and I am full of hope in picturing to my mind what is to come in the future. Why? Because I know the seed undergoes a complete transformation, ay, the seed as seed is seemingly destroyed before it develops into a tree. In the same way, in the midst of our present degradation lies, only dormant for a time, the potentiality of the future greatness of our religion, ready to spring up again, perhaps more mighty and glorious than ever before.

THE RELIGION WE ARE BORN IN - March 31, 1901

Atmano Mokshartam Jagat-Hitaya Ca

Dr.M.Lakshmi Kumari

“**S**hall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition its ceremonies and the human soul its sacrifice. Such a thing can never be.”

2013 – This year must be made a landmark in our country’s socio-spiritual life as this year would mark the 150th birth anniversary of Swami Vivekananda, the great patriot monk who injected a new life into our glorious Motherland and inspired the freedom fighters to fight for our country’s freedom. There is no aspect of Indian life untouched by him and no patriotic Indian who has not been inspired by his life and teachings. The celebrations of the year should centre around Swamiji’s life and message which should once again be brought to the attention of people at all levels, bringing into their lives a new spirit of patriotism and the ideals he emphasized as the ideals of our nation, namely, ‘renunciation and service’. The lives of Indian people are getting more and more lustreless in spite of all the affected external glaze and glamour imported through western ideas. The world-wariness which is spreading throughout our national life is dangerously carving away our nation’s socio-spiritual fabric. As a result all the hidden evil in human heart

is sprouting out in various forms and names. Swamiji’s meaningful words quoted above, should once again reverberate throughout the length and breadth of our nation bringing a new vision to our youth, making their lives



purposeful in the service of our motherland.

Many a mahamantra has been uttered by Swamiji, each with its own deep implications carrying its own unique message for humans in general and Indians in particular. Yet the most outstanding among them, which he himself chose to adorn the emblem of RK mission, is

‘atmano mokshartham jagat-hitaya ca’, for individual unfoldment and universal well-being. This meaningful message, properly understood, holds great promise for revitalizing our national life in this critical phase of our nation’s history.

What could be the source of Swamiji’s inspiration to choose such a remarkable ideal? Watching his Master Sri Ramakrishna, so effortlessly transforming the highest ideals of Vedanta into simple practical day to day philosophy, implanting the idea of Advaita - Oneness – in the minds of those around him, Swami Vivekananda wanted the very same idea to become the ideal of the Mission in his Master’s name to inspire people to lead a life of renunciation and service leading to self unfoldment on one side and service of the people on the other. This is the mahamantra which Swamiji effectively used to convert the antranga disciples of Sree Ramakrishna, who were getting too absorbed in self emancipation, neglecting the service of the Virat around them.

The authors of ‘The Life’ have recorded the situation thus:

“Of the Swamiji’s numerous triumphs one of the greatest was the conversion of his Gurubhais from individualistic to the universal idea of religious life in which public spirit and service to fellowmen occupies prominent place. Up to this time the ideal of the monks of the Math was, to strive for personal Mukti and realization of the Supreme Atman by severe penance and meditation, remaining as much as possible aloof from the world and its cares and sorrows, according to the prevailing Hindu idea, sanctified by tradition, and sanctioned by the sages and the seers from the Vedic period down to the present day. But with the appearance of the Swami among them a new order of things was

inauguratedThe age demanded, he said, that they should carry the new light unto others, that they themselves should show by their example how to serve the poor, the helpless, and the diseased, seeing God in them, and that they should inspire others to do the same. The mission of his life, he said, was to create a new order of Sannyasins in India who would dedicate their lives to help and save others.”

“The proposition, though grand and inspiring, was to them too revolutionary and staggering. How could they suddenly change at another’s bidding their precious religious ideal to which they had given their lives, for one which apparently went against their whole nature and training? With them the struggle was hard and long. But who could resist the Swami?”(The Life, pp 507 – 508)

In one of the most recent biographies of Swamiji *the author adds: “It was most ironical that ‘converting’ his own brother-monks to the Vedanta as a feeling of Oneness with all living beings, and hence to the realization that true renunciation was not a selfish seeking of one’s own salvation but involved a passionate concern with their suffering, should have been considered as one of Swami Vivekananda’s ‘greatest triumphs’. That he had to first remove from their minds the limited notions of the greatest concepts of Indian philosophy and their application to life was ironical no less.”

In fact Swamiji’s ideal caters to both aspects. Atmano mokshartham points to the central ideal of Hindu religion, where the goal of life is identified as total liberation through self re-

*Ref: *Chaturvedi Badrinath: Swami Vivekananda The Living Vedanta, pp.191. Penguin Books 2006*

alization. All the great teachers without exception have bequeathed this ideal to the posterity. Swamiji also endorses this as the Supreme Goal of Life and points to the necessity of every 'potentially divine soul' working it out in their own way through work, worship, psychic control or philosophy. But what has made it more glorious and relevant for all times to come is the idea of the phrase 'Jagathitaya ca', which is a direct outcome of Sri Ramakrishna's assertion that "Manava seva is Madhava seva" and hence service to humanity must become an essential ingredient of all human efforts, especially those meant to please Gods. Needless to add, this also very much substantiates Sree Krishna's observation that his devotees should visualize Him not only within themselves but also in everything around them.

The actions we do – thoughts, words and deeds should never lead to contraction or tension in human mind but must result in its expansion which is a pre-requisite for happiness, peace and sense of well-being. Ego, likes and dislikes, selfish motivations, excessive desire for fruits of actions, etc., pollute our actions and are the obstacles preventing expansion of mind. Individuals, filled with tension within and spreading tensions all around, what service can they render to the society?

On the contrary, when one transcends selfish motivations and his/her work borders on Nishkama karma, bereft of any personal interest, such deeds automatically lead to Lokasamgraha or Jagathita. It is the Nishkama karma which is being carried out at infinite levels by infinite beings that essentially provides the links which hold together the web of the great Cosmic Yajna of the Universe. From the smallest bacterium to the mightiest of galaxies yonder there in the space – all have their allotted work which is being carried out desirelessly. And the result is

this magnificent Universe.

At the outset the ideal carries the message of one's Self Realization as the prime goal of life leading to liberation from the clutches of worldly pursuits. After liberating oneself what is he supposed to do – 'muktascha anyan vimochayet' – the liberated should help others to liberate themselves. That is the jagathita he has to practise. As Ganga flows down from the very heights of Himalayas bringing fresh water and nourishments to the plains – so should the realized soul work for the welfare of the humanity making himself a good example of renunciation and service. This ideal is to be implanted in thoughts, words and deeds. One can mold oneself into such an ideal only if he has realized that the Self within him is the Self everywhere. If there be any error in his understanding he would turn into a conceited selfish being, self motivated, looking for opportunities for self projection. Today's society is full of such people who, posing themselves as great - as politicians, teachers, social workers and so on, exploit the poor and the ignorant. Once the purpose of life gets linked to Self realization, then only all the other life activities – mental, intellectual or physical fall in line and get integrated with the Ultimate Truth. Again, once the central core of one's awareness is the Ultimate Truth within, then all that he does would not only carry the lustre of Truth but they will automatically result in the welfare of the society. As a result a wonderful remolding of character occurs as all good qualities automatically find a place in such a being. Step by step he moves onward in his evolution – from human to the divine. A society where such a dharmic ideal becomes the norm of living there will nothing else be, but peace, contentment and happiness. Sree Krishna emphasizes this when he tells Arjuna "Swadharme nidhanam Sreya".

Hidden in Swamiji's ideal is another great lesson - one must start with oneself, enlightening oneself and then should he move on to 'others'. Later Swamiji further emphasized it with his advice, "Be and make" with special reference to teachers. Unfortunately everyone thinks himself or herself perfect and neglecting the first injunction, waste their time in improving the society. Of course, some good would come to the society even with such good actions but the results will not be long lasting and without a proper living ideal to follow, conditions would soon deteriorate and situation worsen. The individuals do not get any enlightenment or inspiration which leads to decay in Dharma and the loosening of the subtle web of interdependence. Interdependence based on the Truth of Oneness is what makes the society strong and sustaining, contributing to the welfare of

all its components.

The Slogan offers yet another great possibility. It is a wonderful measuring rod for the individual to assess the true worth of his own actions. After a little sincere pondering following execution of a work, if one finds no tension but a sense of well-being and expansiveness within, it is surely an action in the right spirit of yajna. One must also see that every action leads to the well-being and peace of those around. This double assessment at every step by everyone would help to keep the society on the path of Dharma, on the path of Spiritual Evolution. That is the best way in which we can give to Swamiji's soul searching question "Shall India die?" the answer he himself emphatically gave "Such a thing can never be."

Master's Voice



It takes time, quite a long time, to make a healthy, strong, public opinion which will solve its own problems; and in the interim we shall have to wait. The whole problem of social reform, therefore, resolves itself into this: where are those who want reform? Make them first. Where are the people? The tyranny of a minority is the worst tyranny that the world ever sees. A few men who think that certain things are evil will not make a nation move. Why does not the nation move? First educate the nation, create your legislative body, and then the law will be forthcoming. First create the power, the sanction from which the law will spring. The kings are gone; where is the new sanction, the new power of the people? Bring it up. Therefore, even for social reform, the first duty is to educate the people, and you will have to wait till that time comes. Most of the reforms that have been agitated for during the past century have been ornamental. Every one of these reforms only touches the first two castes, and no other. The question of widow marriage would not touch seventy per cent of the Indian women, and all such questions only reach the higher castes of Indian people who are educated, mark you, at the expense of the masses. Every effort has been spent in cleaning their own houses. But that is no reformation. You must go down to the basis of the thing, to the very root of the matter. That is what I call radical reform. Put the fire there and let it burn upwards and make an Indian nation. And the solution of the problem is not so easy, as it is a big and a vast one. Be not in a hurry, this problem has been known several hundred years.

MY PLAN OF CAMPAIGN - Victorial Hall, Madras

Shraddhanjali

Our Shraddhanjali to Swami Parameshwarananda Saraswati who attained MahaSamadhi in Tiruvananthapuram on 15/10/09. He was 89 years old. Affectionately called Sadhu Sheelan and Parameshwaran Pillai, Swamiji was a long-term associate of Ma. Eknathji. Swamiji had also earlier worked as Campus Incharge and Vivekananda Rock Memorial incharge. He was involved in the construction phase of the Rock Memorial, shouldering various important responsibilities.

In his poorvashrama, Swamiji was a freedom fighter, a journalist working for the Hindu cause, and befriending the leaders of the freedom movement. His services to Hindu Dharma are gratefully remembered by his followers. From 1952 to 1972 he was the editor of the Malayalam weekly Kesari. After freedom his constructive work for the nation continued with great vigour. Cow protection was one such field. He became a disciple of Srimat Swami Jnanananda Saraswati, a direct disciple of Swami Shivananda Saraswati of Rishikesh. Parameshwaran Pillai took sannyas and became Parameshwarananda Saraswati. He established Sri Krishna Mandir Ashram at Kanyakumari, Sri Krishna Ashram near Trissur Kanakamalai and Jnanananda Kuteeram near Shoranur and arranged for religious work and Bhagavata sessions and similar religious activities. He has written more than 35 books on Hindu Dharma in Malayalam and Tamil. He was



honoured with many awards and prizes which could not change his innate simplicity and approachability. He had great affection towards the Kendra workers. Our humble homage to the blessed Swamiji who contributed so much to our spiritual and National work.

Relevance of Swami Vivekananda's ideals to present Socio-Economic Scenario of India

Though India's achievement in the realm of science and technology is spectacular, she is not immune from the socio-economic problems, faced particularly by the have-nots. True, the Government activities are directed towards amelioration of the economic standard of the poor. Nevertheless, a large section of our populace are living below the poverty line; their socio-economic condition, so to speak, is very miserable.

Besides the Government activities, there are many humanitarian organizations like Ramakrishna Mission, Bharat Sevasram Sangha and a host of other organisations which are devoted to serve the suffering humanity by mitigating their sorrows and anguish. Their presence is felt probably when there occur natural calamities like flood, earthquake, tsunami, cyclone etc. in any part of India or elsewhere. They are found to be prompt to give succour, to those who are badly in need of help. Perhaps they are influenced by Vivekananda's message of service to man, which is manifested in the lines extracted here from S.T.Coleridge's *The Rhyme of the Ancient Mariner*. He prayeth best who loveth best / He madeth us all. (Vide Poetical works of Samuel Taylor Coleridge, *History of English Literature Book – II*, J.N.Mundra, 1962, P345.)

Further, for the spread of education and removing illiteracy as well as providing medical relief to the people, especially belonging to the low income group, Ramakrishna Mission, following the ideals of Swami Vivekananda, has been rendering a lot of work in both rural and

urban areas of India. Obviously, the philanthropic work of the Mission is discernible in the hill areas of some north-eastern states of India. Besides, the humanitarian works performed by Vivekananda Kendra, Kanyakumari in many parts of India are highly commendable.



Subhrendu Bhattacharji

With this perspective in view, Swami Vivekananda's concern for the sorry plight of the poor, requires to be studied dispassionately. Vivekananda, as we all know, besides being a great Sannyasi India has ever produced, was a realist, a humanist and a reformist par excellence. He was not only a visionary or a thinker, but also a man of the practical world, having his root down to the soil of the country. In other words, his mission was not to fight shy of the realities of life, nor to seek refuge in cloistered seclusion, far away from the madding crowd. Here it is pertinent to note that multifarious spiritual, cultural and social activities, performed regularly by Ramakrishna Mission and Math, established by him, bear testimony to his realistic as well as humanist attitude to life.

Needless to say, Vivekananda was a lion-hearted man; his heart was so broad and passionate

that he could easily expose the stern realities of human life as well as his deep concern for the misery of the down-trodden. The observation made by Dr.S.Radhakrishnan, former President of India, gives clue to this. "He looked at the millions who died of poverty and hunger and he said, 'I am the worshipper of Daridra Narayana, of the Narayana who is located in all the poor people of this world. As long as they are there, how can I content myself with my salvation or with my own beatitude? It is my duty to look after them all. The best way to reach God is by the service of man'." (Vide – Swami Vivekananda Centenary Memorial Volume, Calcutta 1963, pp IX, X). the phrase Daridra Narayana, coined by him, shows how sincere he was in his service to the suffering humanity. Interestingly, Vivekananda practiced what he preached, and as such there was no dichotomy between his preaching and practice; thus he proved himself to be a man of practical sagacity.

Like Gautama Buddha, Vivekananda was passionately touched by the lot of the suffering humanity. His clarion call to his countrymen for the upliftment of the poorest of the poor and the lowest of the low speaks highly of his love for them in unequivocal term. Like a true Messiah he declared "... Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood, thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian and proudly proclaim, 'I am an Indian, every Indian is my brother'." (Vide – Swami Vivekananda Centenary Memorial Volume, Calcutta 1963, p570).

Vivekananda's socialistic attitude to life as well as his patriotic fervour is reflected here in a unique way. He envisaged that India's devel-

opment could not be accomplished unless the socio-economic condition of the poor masses was augmented. Actually, the unprivileged and the under-privileged were the victims of the casteism, a legacy of the long past. So they remained for a long time socially ostracized; in other words, they could not come close to the main stream of social life. Even they were denied the right to worship God in a temple or in a sacred place. Economically, they were subject to exploitation and torture, meted out to them by the alien rulers and their agent provocateurs-the so-called zamindars.

Such was the lot of the common people which Vivekananda saw with his own eyes while travelling extensively across the country. Under such a situation he could not remain silent. His reaction was forthright when he uttered the voice of admonishment to the upper castes of India. "... Now under the British rule in these days of free education and enlightenment, pass them (i.e. the treasures inherited from ancestors) on to your heirs, and do it as quickly as you can. You merge yourselves in the void and disappear, and let New India arise in your place. Let her arise out of the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper." (vide – Selections from the complete works of Swami Vivekananda, Advaita Ashrama, Calcutta 1987, p499).

This apart, Vivekananda as an idealist believed strongly in the quintessence of the Vedanta, the main tenet of which is to realize the divine in the human soul. In the world of God, he thought, there is no distinction between the men of the upper caste and those of the lower caste. Such distinction, if there be any, is man-made; for in every soul, according to the Vedanta, there be any, is man-made; for in every soul, according

to the Vedanta, there is the immanence of God. The main purpose, therefore, of man is to elevate him from the lower stage to the higher one, and this is possible through devotion to and worship of the soul, as Vivekananda asserted that the only God to worship is the human soul in the human body. Once elevated to the realm of the divine, man realizes that all men are equal, irrespective of caste, creed, language and religion. This feeling of equality or unity leads man to love one another, and as such there is no scope for hatred and malice. This is the very basis of Vivekananda's idealistic view of humanism.

Vivekananda from his own experience realized that the poor people, under the British regime, could not earn a square meal to sustain their livelihood, they could not be provided with relief even during famine and drought. They were utterly deprived of education and health facilities. The British colonialists would take the lion's share of the output, derived from the natural resources of India, to their country for the comfort and luxury, and thereby exploiting the working class people. Such a situation, according to Vivekananda, could not last long as the time was not distant when the people of India would free India from the chain of bondage. As he had great faith in India was theirs and it was they who could bring about a great change in national life. Shakiness and vacillation would serve no purpose. About Vivekananda's patriotism, Dr. Roma Choudhury, former Principal Lady Brabourne College, Calcutta, asserted : "Swami Vivekananda was an Indian, to the core, in the truest sense of the term. Who represents her culture and civilization..... Our beloved Swamiji was one such man, one such incomparable man." (vide : Swami Vivekananda Centenary Memorial Volume, Calcutta 1963, p349).

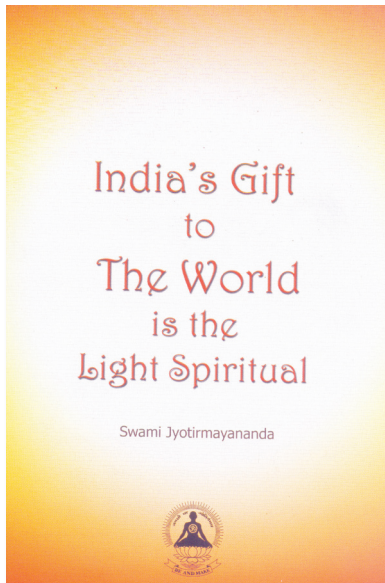
Here it is relevant to point out that in a democratic country like India, citizens are entitled to enjoy various kinds of fundamental rights, and human rights, and as such both constitutionally and legally all are equal, no matter whether they are rich or poor. Despite this, even now in our country there is large disparity between the haves and the have-nots, especially in socio-economic sphere. Consequently, the poorest of the poor and the lowest of the low are living below the poverty line. Is there no remedy to bridge this gulf? Here I would simply point out what Swami Vivekananda suggested as remedial measures. According to the first means, all the lower classes are lifted up to become equal to the highest ones. To fulfil this objective, more and more privileges have to be delivered to the have-nots. It is not impracticable to the democratic country like ours.

Before I conclude, I like to quote what Mr. Pranab Mukherjee, the Hon'ble Finance Minister, Government of India remarked on our duties. "Genuine freedom would be attained when we have freedom from poverty and hunger, from religious bigotry and communal feelings. I am convinced that it is possible to achieve this and more. But all of us need to work together to achieve this common goal and objective. It will not do for us to say, 'This is not my job. This is someone else's responsibility.' What is India, if she is not ours? And so we all need to work together and work hard for the India of our dreams." (vide : Bulletin of the Ramakrishna Mission Institute of Culture, Kolkata, November 2008, p487)

Side by side, the ideals of Swami Vivekananda which are still relevant in the national scheme of socio-economic development, meant specially for the poor, need to be followed to make our country a better one for the posterity to live in.

Title: India's Gift to the World is the Light Spiritual

By: Swami Jyothirmayananda



The title of the book has its roots in Swami Vivekananda's words "India's gift to the world is the light spiritual". Swami Jyothirmayananda has put his heart and soul into the task of establishing through a series of chapters, this irrefutable claim of Swami Vivekananda on India's gift to the world. The book is a collection of several seminar papers presented by the Swamiji at various indological conferences in USA together with a couple of articles published there, and some brochures brought out there for specific occasions. With a Benediction from Swami Dayananda Saraswati of Arsha Vidya Gurukulam, and Swami Muktananda of Anandashram, and an Editor's Note followed by a summary of each topic by Srikant of Integral Books, Anandashram, Kerala, the central theme of the book opens up. This

review is not strictly a topic-wise analysis of the book, but an attempt at presenting its tone and tenor, the spirit of the content.

The book is a well thought out publication considering its relevance in the context of the global scenario in the name of religion. It is, in a way, an appeal to the Hindus all over the world to come together and stand firm, as they are in great danger of being overrun by other religions, namely those of the Abrahamic faith. With their gospel of exclusivism, and conversion as their watch-word, the fundamentalists are targeting the Hindu faith, which clearly means the destruction of the followers of Hinduism and those of the other faiths that are a close ally of Hinduism. And towards this end, what means they adopt is immaterial. This is the grave situation we Indians (say Hindus) are in. And, as if adding fuel to the fire, our secular media play to the gallery.

Against this background, it is very essential to know that the Sanatana Dharma (more conveniently called Hinduism) has a pre-eminent role in respect of its contribution to spiritual wisdom. But to grasp this truth, one should have an impartial vision. The fact is not that Hinduism is faulty, but the unaccommodative and unassimilative nature of other religions simply cannot tolerate any religion outside their purview. Therefore, Islamic fundamentalists call non-Muslims, that is, Hindus, as

Kafirs, and Christian fanatics call them as Heathens. Strangely, even the followers of the various Abrahamic faiths don't see eye to eye with each other though they all profess Monotheism. World peace hangs by the sword of Damocles.

India's spiritual legacy springs from the Vedas which are revelations of eternal truths experienced by the Rishis or Seers. The Vedanta, that is, the end portions of the Vedas are the Upanishads. The Bhagavad Gita is the essence of the Upanishads. The thoughtful minds of Europe were quick to realize that India is abundantly gifted with spiritual wealth. Charles Wilkins translated the Bhagavad Gita into English. Warren Hastings, the first British Governor General of India wrote a fitting introduction to it praising India's spiritual glory. Scholars like Schopenhauer and Walt Whitman were eloquent in their acknowledgement of India's spiritual wealth and its antiquity. The ancient wisdom of India aims at the wholistic (holistic) development of man. The author-Swamiji says: "It is this emphasis on the development of the true human potentials that caused the spreading of India's spiritual vision to several countries even before the beginning of the Christian era, and today draws the serious attention of the thinking sections all over the world" (P.35). This fact is also clearly reflected in what the renowned historian Dr. R.C. Majumdar said: "Our definite knowledge of the spread of Indian culture in all its aspects, beyond India, begins from the third century B.C., and we are in a position to say that in the course of ages, that culture was spread almost all over Asia, from Armenia to Japan, and from Eastern Siberia to Ceylon and the islands of Indonesia; even further beyond, it left its impress upon other cultures." (P.37) In the chapter on 'India's Intellectual Tradition', the statement: "the quest for truth and the spirit of free inquiry

have been the hallmark of Indian culture", sums up the central idea of the chapter. But for such freedom of inquiry, there would not have emerged so many systems of Philosophy, each system touching a level of intellectual excellence, one system proving the better of the other. This freedom of thought, this spirit of fearless inquiry is the greatest boon the Hindu tradition, the tradition of India has bequeathed to the people. The Puraanas and the Itihaasas have moulded the national psyche of India. In short, as the author puts it, "India's intellectual wisdom is oriented to evolve and develop the inner resources of man."(P.59)

Dharma is, generally speaking, common sense ethics. It is based on universal principles. For example, one does good because he knows good begets good and bad begets bad. "As you sow, so shall you reap". The norms of good behaviour have the same moral sanction. "Do as you would like to be done by." The banes of the modern world, when enumerated, will be a very long list. It is because Dharma, that is, righteousness, has been relegated to the background. Inherently Dharma is universal in its embrace. Dharma has its roots in Vedic wisdom. That is how we have the concept of Sanatana Dharma. Respect for all life is ingrained in Sanatana Dharma. "Live and let live" follows as a natural corollary. The Rig Veda which proclaims 'let noble thoughts come from all directions' cannot teach fundamentalism to Hindus. In the light of these facts, it is indeed saddening that self-proclaimed rationalists and materialists attack the Hindu faith on as many fronts as possible, and they don't spare the tradition of temple worship either. But we have a duty to present facts in the proper light.

Unlike churches and mosques, the Hindu temples are not just prayer halls. The conse-

cration of Deities in the shrines and regular mantric chants, rituals, abhishekams, etc. help to sustain the divine vibrations in the temples. Whether devotees come or not, it is mandatory on the part of the temple priest to perform worship daily. It is not without this faith and devotion that there are so many temples in India and abroad. The author says: "Today there are more than 700 mandirs in North America. Of these, USA has more than 400 mandirs, the remaining being in Canada. New York has the largest number of mandirs – 85. California comes next with 55 mandirs." In the words of Poojya Swami Dayanandaji, "The mandirs have to play a significant role in the growth of the Hindu community in terms of its capacity to uphold the Hindu Dharma." Those of other faiths dub Hindus as idol worshippers. This is because they don't have proper understanding of temples and their significant role as cultural and spiritual centres. The concept of Iswara is different from the anthropomorphic concept of God as upheld in Christianity. The Monotheistic concept of God as one all-powerful monarch sitting at some distant corner high above in the heaven is different from the Hindu concept of Ishwara. As Swami Dayananda puts it very succinctly, "we don't say there is only one God, we say there is only God." In the chapter on 'The Role of Mandirs and Religious Institutions', among other things, the concept of Ishwara has been elaborated. Temples should be treated as sacred places for the dissemination of higher values of life; they should be ideal grounds for spiritual training. The temples are founded on life-elevating values – values that help one evolve intellectually, morally and spiritually. There is a war on Hindu Dharma. Therefore, it is essential that Hindus, and Hindu youths in particular, equip themselves with a minimum knowledge of their spiritual tradition. This is part of their Dharma. Appen-

dix 2 deals with Swami Dayananda's prescriptions for a minimum knowledge. "Minimum knowledge is knowledge that this jagat, world, which includes my body, my mind, is srishti, intelligently put together. The whole thing is called jagat, which has no equivalent in English because it includes your body-mind-sense complex. And this entire jagat is Ishvara." (P.221) This is one of the prescriptions.

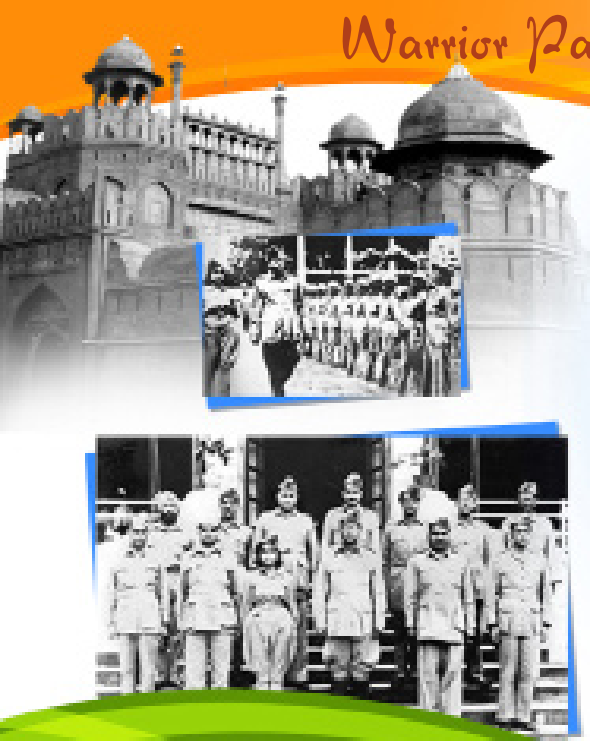
Temples, whether in India or abroad, have a great role to play in this direction. About 25 per cent of the book is devoted to the importance of the role of temples and religious institutions in the upkeep of the Hindu culture and spiritual values. Temples can also function as centres of inter-faith dialogues so that there can be more scope for religious harmony, peace and friendship.

The review will be incomplete without reference to VivekaJyoti, an online paper launched in 2005. Its importance cannot be underestimated in a world that seeks to profit by undermining the glory of Hinduism in all possible ways. VivekaJyothi is rising in its popularity. Those interested are welcome to the site: vivekajyoti.blogspot.com.

The book, running to 238 pages inclusive of the preliminary sections, is not priced. It was released at Saylorburg, USA. For details about where the book can be had, e-mail to: swamijyoti@vivekanandagospel.org.

K.P.Shivkumar

Warrior Patriot Netaji – The Leader With A Mission



Capt. D. Dasan
(Author was a member of
Netaji's Indian National Army)

Nostalgia... We all suffer from that at different times.... Writing about Netaji Subhas Chandra Bose is a journey down memory lanes, a journey that's both painful and exhilarating : painful in the way he was taken away from us before he could see his dreams come true and I am filled with an overwhelming feeling of sadness because he is still being missed today; exhilarating in the way my admiration for this man, grows day by day. He certainly had an extraordinary aura that was difficult to ignore. He touched the lives of thousands of Indians in the manner in which he lived. To me, Netaji has been a source of great inspiration, a way to live life sans fear. He personified the courage never to yield. He had the mettle to swim against the tide. He won people's hearts by the sheer force of his personality and he commanded energies be-

yond the average I have never known anybody with his strength, of will. He was formidable in so many ways : as a reformer, a revolutionary leader, and administrator, a statesman, and ambassador, a planner How many talents is it fair for one man to have!

I remember Netaji as a man with magnetic charm, a man of iron will, determination, dedication, discipline, immense stamina and proclivity for hard work He acquired the reputation for being different, and more importantly, he was a man who possessed that elusive quality – strength of character.

Character is about deciding the course of your life and staying by it. No matter what comes in the way. It was well known that he revolted against anything that was not fair or human.

As a student in the Presidency College, he became involved in the beating up of Prof. Oaten who had apparently mishandled a student. Whether young Bose was directly involved or not is not known, but his leadership was taken for granted and he was expelled from college in 1916. This incident had an everlasting impact in the mind of this proud undergraduate : in his own eyes he became a victim of racial prejudice. Racial hatred ate into his soul and he made it his mission to show himself and India superior to the white-faced foreigner. A Year later he joined the Scottish Church College and took to studies with a new zest. He joined the University unit of the Territorial Army and put on a soldier's uniform. His military training was to stand him in a good stead when 25 years later he led an armed revolt against the British. It can be safely said that the Scottish Church College has done much in producing a person of his caliber.

Again when he decided to give up the coveted ICS service and dedicate himself to the service of the Motherland, he knew he was taking a major decision of his lifetime. He said, "I must either chuck this rotten service and dedicate myself wholeheartedly to the country's cause, or I must bid adieu to all my ideals and aspirations. To the Under Secretary of State for India he said, "I did not think that one could be loyal to the British--Raj and yet serve India honestly, heart and soul". The bell rang in this heart, "India calling". And the rest is history.

Later in life, when Netaji arrived on the Indian scene, the going was tough and those who appeared tough couldn't get going. He brought in a different mindset altogether. When the whole nation was singing hosannas of Gandhiji and his doctrine of Ahimsa. Netaji was marching to the beat of a different drum-armed

combat. He had little or no faith in the idea of non-violence . He felt that the British would understand only the language of the sword and any inaction on the part of the Indians would be inferred as a weakness, as a sign of subordination. He had seen what revolution had accomplished in other parts of the world. He sought to instill this fighting spirit among all Indians. He was dreamy. He was unconventional. The masses sensed the mood. Skepticism turned to admiration, criticism lost out to felicitations. He no longer looked ordinary. He looked different In Netaji there were courage and mission : he possessed one and pursued the other. That's a powerful combination. His perseverance paid off. It was the beginning of a new dawn.

Character is about staying calm in the face of adverse crisis. Whatever the danger, Netaji was always a picture of calm and control. He missed death by inches several times and yet remained unperturbed . Once when he along with Major Abid Hassan was traveling by submarine from Germany to Japan, they were attacked by allied submarines several times and at times the danger was great but Netaji remained a picture of calm. He coolly turned to Abid Hassan to whom he was dictating a letter and asked him, "Hassan Sahib, what is the last word you have taken down" Such control is indeed rare to find. Physically he was weak but his mental stamina proved to be his major strength.

Character is about hanging in there and taking your chances. He took the chance on things other people won't. This proved to be his forte. Look at the way he escaped from India in 1941. When the second world war broke out, he decided to make his move. The long wait had been worth the while, for Netaji sent out the

unequivocal message that he was indeed a man of thought and action, that he meant business which for the British implied that their days in India were numbered. The breakthroughs, the thing that save countless lives and change history have never come from conventional wisdom. They have never come from playing safe. His escape was bold, daring and risky, dramatic and high voltage. Everything planned to the smallest detail, Netaji took his chance when it came and won the game.

Character is about being humane. The touchingly human side of this great man shines through small incidents. The way in which he would care for us, the INA Tokyo cadets, is still fresh in my mind. He would give us his share of food because he knew that it was in short supply and also because he thought we needed it more. In his letters to us, each word that he wrote toughened a chord in our hearts and we wept with joy and love for this great leader of ours. This compassionate concern shown by Netaji drew us even closer to him, so much so that we were willing to gamble with our lives at his demand. During the war when the INA soldiers were given the option of surrendering, they embraced death with a smile and with cries of Jai Hind! There were some who wouldn't allow their wounds to be attended to because they recalled Netaji's promise, "Give me blood and I shall give you freedom....!" These men believed that by bleeding to death, they were being of service to Mother India. Such unshakeable faith in their leader! In today's times, forget following your leader, we don't even have an iota of respect for them. Our ancestors handed down a legacy of knowledge and wisdom, character and integrity, values they had imbibed from their forefathers, thinkers, sages, scholars. We, the present generation, have wasted away all those primary

values that are imperative for the growth of any nation. We have squandered the lessons that Netaji wanted to teach us, lessons 'of valor, lessons of self-discipline, lessons of patriotism, lessons of selfless service. This he learnt from the great Swami Vivekananda.

He was greatly influenced by the writings of the Swami who propagated salvation through service to humanity. How selflessly he did service to Mother India is evident in all his actions. Vivekananda's teachings also helped him in his years of imprisonment where he learnt to think and not to brood. He was truly a unique phenomenon. A man who could arouse thousands of Indians with his one resounding battle-cry of 'Delhi Chalo'. There was something in his words that went beyond mere words. There was passion. There was sincerity. There was confidence. He was the true Neta. One who was able to command the respect of his men. In his speech of the INA in Singapore on 5 July 1943, he said, "For the present, I can offer you nothing except hunger, thirst, privation, forced marches and death. But if you follow me in life and death..... I shall lead you to victory and freedom." To this for he made heroes of ordinary men, students, shopkeepers, the common man. He formed the Balak Sena comprising young boys and inculcated in them the spirit of patriotism, discipline and pride of being Indian.

His respect and belief in the womenfolk of our country led to the formation of a woman's regiment – the Rani of Jhansi Regiment – and it played an active part in the war. He told them, "...when I express my confidence that you are today prepared to fight and suffer for the sake of your motherland. I do not mean only to cajole you with empty words. I know the capabilities of our womanhood well. I can

therefore, say with certainty that there is no task which our women cannot undertake and no sacrifice and suffering which our women cannot undergo....” Under him the women never lagged behind anybody and along with the men folk they also faced lathi charge by the merciless British police and faced privations of prison life torture and humiliations. This army did the services of Florence Nightingale and fought fearlessly like the famous Joan of Arc. Netaji also formed the Reconstruction Brigade wherein he hired doctors, lawyers, administrators and engineers and involved them in all activities in the freedom movement. He made arrangements with the Japanese authorities to send students to Japan for further training : I was among the 45 students selected by Netaji himself for the training, till this day I treasure the moments spent with Netaji and my souvenirs include letters written by Netaji to me. He was able to mobilise not just resources but total involvement of all Indians. Such was his charisma. He was also able to restore the lost confidence of tile 40,000 demoralized soldiers who had surrendered to Japan. He found in them a wealth of conscience and in his own way prepared them for the ultimate sacrifice for the prestige of our country. They fought many a heroic battle for which the present generation should be proud of.

--to be continued

Dates to Remember

Birth of Veerapandiya Kattabomman – January 3, 1760

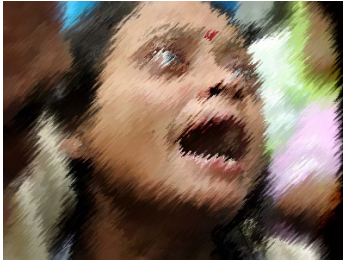
Death of Indian inventor and engineer G D Naidu – January 4, 1974

National Youth Day, Swami Vivekananda’s Jayanthi – January 12

Martyrdom of Rash Bihari Bose – January 21, 1945

Birth of Subhas Chandra Bose – January 23, 1897

Birth of Lala Lajpat Rai – January 28, 1865



Krishna, it is **TIME** Bhagavad Gita **4-8**

Would the democracy be democratic?

Ananda Ganesh

.....It is like those people who are violent and everlastingly talking about non-violence. It is too stupid, because it has no validity at all. What has validity is violence, and you can deal with it; but to talk, to go round the world preaching about non-violence is just a hypnotic, unrealistic mind. So we are dealing with facts, and we cannot deal with 'what is' if there is any form of escape, conscious or unconscious.

- J Krishnamurti

Despite the darkest periods in its history, the human organism has been living, surviving. As long as the question, "is this kind of subsistence is the living?", doesn't arise, so long life seems acceptably sweet. This demeanor is highly applicable to those who conduct their bodily existence ignoring the existence of violent religious bodies.

Because of religious violence, every Indian is directly and indirectly affected. In the century old stories, the affected were said to be people familiar to our acquaintances. Then, this state developed to make the affected as friends of our friends and relatives. Now, we froze to know it is the state of our dear and near. Tomorrow is our day to become the victims. If not, tonight.

Ranging from known places like Coimbatore and Madurai, the violence is spread even to the remotest unheard corners of India. But ? This war to dominate the shrinking world is not

even perceived; and, the admonitions about stamp those, who try to uncover the eye cover, as abominations.

Inebriated with empyreal emotions, ignoring the empirical, the stewed drunk in their noiseless sewerage find the world in a noiseless lull, a peaceful park where individual freely trot; and the incapable-to-hallucinate get graded into retrograde atavists. Tickled pink, the media kettles whistle lullabies, which laud and ensky such existence, but damn those who seek a life out of the sewerage and desire to clean it.

Lives, living, hopes, and joys wither by minute by the religious radicals who stand by their minutes. With no power to control, the gullible common man could only remain as a part of a procedure that submits all controls to the vote banking corrupt politic, and could only whimper witnessing the agonizing atrophy of a beautiful culture and the individual freedom.

Habituated with whimpering, these Pavlov's dogs are now well conditioned to search their first sweet experience of the electrical shocks in the censored shacks of the electronic media. For

them, the attacker of the democracy, this Afzal, getting eased out of the noose or bailed out of the justice would only be yet another sweet shock. To satiate this urge comes the hollering of the indie-secularism and its violent outcries: "Afzal must not be hanged", "massage the massacring Madani to tone him up before tone ending his arrest".

What about the sufferings of the victims, their families? whether the individual freedom? what about the ordinary men? Be damned.

The weaklings, sellers of votes, 'I-never-vote's, and many a times could not even cast their own votes - what these meeks can inherit in this system? Only the powerfuls could win and not the righteous. Despite their preference to a gentle genocide, the Macauley Indians are now given a Hobson's choice: "convert to my religion" or "die ye kaffir dog".

As if these do not exist, as if freedom to practice the faith exists, as if all are well, the deceptive media only portrays the disceptations of the pro-Afzal sloganeers, as if there is a united voice in this case. "Death sentence is inhuman, an honorable government should not indulge in it" say many. "Killing the killers is again killing, it will not differentiate the murderer from others" say the uncountable voices that the media count accountable. Just as this gestalt justifies chucking the justice out, only just about is the scent of facts that could have jeopardized their efforts.

Even for those who solace themselves to support the known devil against the unknown angels, unnatural death is unsupportable. The naturally sensible find that the natural purpose of living is to die naturally; unnatural death is horrible and unbearable that must be pun-

ished.

But, legal punishment is never an avenging affair. Our constitution aims to eradicate cruel acts - it aims that a punishment should stop the recurring of such ghastly incidents, if not, the punishment should at least control such incidents. Death sentence is given not in the murder for murder basis, but visits as per the nature of a criminality. In some cases, it is given to those who have not even committed murder. Treason is also treated with such a serious denunciation.

In addition, such serious punishments are to be injected at the rarest of the rare occasions is the realization of our constitution laid down by our sagacious Sri Dr. Ambedkar. In this matter of parliament attack, our judiciary abided by the constitution, is judicious in its judgment, and now awaits the execution of the justice.

Not by a sudden impulse, but after a careful planning for a long period, embellishing up the preliminary requirements for this grisly act, Afzal and his kiths executed the murderous attack on democracy. Slogans that ask to forgive such murderers might be favourite to those who benefit scratching the itches of Afzal's kiths, and to those who misunderstand the reality.

Nobody denies the fact that every saint had a past or every sinner has a future. But, to elevate a sinner to have an evolved future, democratic society and individual freedom are to be protected. These requirements are the fundamental factors of the human evolution. People who destroy these fundamental requirements interpret the saints as sinners, bourgeoisie, pagans, or kaffirs and stimulate killing them as a virtue, are mere beings in human forms wasting oxy-

gen required for other life loving beings.

If the grand dads of legality want to protect the grand kids of illegality by interpreting them as misguided youths, the humanity would be erased out from the earth. Self-claimed samaritans should agnize the agonizing existence of blood-thirsty man-eaters. When these ravening animals taste the salty human blood, they decide to survive only by that taste. No attempts had been proved successful in alleviating this pathological condition of the blood mongers. Their established before-butchery process predicts their prey as sinners and justifies the forthcoming slaughters. When murdering becomes their second nature, their own humane nature is their own first victim. The joy of killing a kaffir or enslaving a pagan is heavenly on earth. Only with such man-eaters, a death sentence is to be passed, not always. Such rarest judgments based on the severity of the situation are the necessity of the human survival.

When a murder is committed on emotional recklessness or when a murderer has the redeemable qualities, the government has the facility to reduce the punishment. But, when the apex of justice decree finality, no governments have loathed the execution - except the Indian government that claims independence since 1947.

Thus liberated from the earthly justice system and licensed by a heavenly theological system, these beings continue with their holy murders. Their expertise now range from killing an innocent individual to mass murdering women and children. They are taught the many methods to kill one another with and without arms. They spread and theirs spread.

The eradication starts when one group contin-

ues to sculpt its love on stones, while the another wounds and buries the previous group as mere dusts. While the Hindu ethos creates the Indian psyche of inclusive pro-pluralism, the ethos of abrahmism creates exclusive monotheism. The mixture of abrahamic poison with Indian ethos has put India in its deathbed. The same history that made civilizations dead is now getting enacted again in India.

The same government, which could fortify the constitution against the Kalisthan movement, now has become too weak to control even a pickpocket who happens to belong to a powerful minority.

In such a situation, if the terrorists who kill in hundreds are only given a mild reproach despite their most inhumane massacres, it would certainly encourage the youths in India and outside to take up the profitable and safe violent career; and, treat India as their training ground for the mass murders worldwide. Many a violent organizations are being born in India and the sleeping-cells are all awake. Mushrooming of such organizations in India deciphers the hidden fact that India has attained self-sufficiency with terrorism even before any other developments.

But, despite the mulishness of the fellow mulahs and padres mooring injurious intents, events making a cruel future are still ignored. When saboteurs are sanctioned relief due to the faded out evidences, or pardoned by other means, they are valued more now for their additional eradicating and escaping experiences; and, get ordained to accelerate the atrocities. For one: The pleasure trip of the religious radicals in the Indian Airlines flight 814 is understood as a hostage crisis, and Maulana mazood azhar was released. As a return gift to the safe

and pleasant journey, Maulana mazood azhar started Jaish-e-Mohammad in India, of course, for spreading world peace. Its peace loving members attacked the Indian parliament. The next potential escapee from the Indian penal code, Afzal, is a member of this Jaish-e-Mohammad.

Given a leeway, all the heads of the Indian democracy could have got sacrificed in this holy affair. If all the leaders of this democracy were massacred, then who would lead this nation? Attempted coupes by the abettors would have appropriated the governance, and many of the states could have become separated nations. Although India has the inbuilt prowess to control such a situation, such a situation could have made India, the South-eastern Somalia.

All these ills were forestalled by six average Indians of very ordinary positions who protected leaders who wield extraordinary positions. And before these grand and grateful leaders, for whom the martyrs of democracy sacrificed their life, lays the proposal to hang Afzal - the enactment of justice. Yet, unlike these ordinary Indians, our extra-ordinary leaders are yet to take the right action.

However, with their experience in manipulating the democracy into a mobocracy, our leaders wait silently; now, a mobilized mob-support to Afzal could be a ruse to save him from the noose. The media works overtime to garner such a support. To create such a sympathy wave, writings and speeches of the dhimmi intellectuals supporting the release of this mass murderer are jabbed into the ears and eyes of the Indians. The common man is attempted to believe that there is no opposition to this idea from any quarter.

These brainwashing attempts try to make massacres appear no different from ordinary domicile violences. But, how the acts of a fanatical parasite culture, which culls other cultures, kills individual freedom, and lives on the corpses, can be compared to the domicile violences?

Some even say that the Indian government attacked the Indian parliament. They paint Afzal as a victim of injustice, and have the temerity to openly condemn the court.

The claimant human rights activists never bother about the genocides of Hindus in Bangladesh, Pakistan, Srilanka, and in our own Nagaland, Tripura, and Orissa. The same self-righteous media that talks about human rights of terrorists never talks about the survival rights of the victims or the current status their families. It never fights for this powerless majority. And the politicians work for the powerful minority.

The average Indian would never be aware of the profits earned by the media houses and politicians for their performances. But, he still has the common sense to comprehend that people work for a good profit. But, what a common sense can do alone when the sense of courage is not common?

Written laws are like spider's webs; they will catch, it is true, the weak and the poor, but would be torn in pieces by the rich and powerful. - Anacharsis