

YUVA BHARATI

Voice of Youth

Vol.36 No.6 Pausa - Magha 5110 January 2009

Founder-Editor

Mananeeya Eknathji Ranade

Editor

P.Parameswaran

Editorial Consultants:

Nivedita Raghunath Bhide

Prof. P.T.Santha

Prof. P.Ramani

Editorial Team:

A.Sudarsan

P.Vasanth

S.Shivsankar

S.Aravindh

V.V.Balasubramanian

Marketing:

D.Krishnamoorthy

H.Gnaneswara Rao

Design & Layout

V.Senthil Kumar

Editorial Office:

5, Singarachari Street,
Triplicane,

Chennai 600 005.

Ph: (044) 28440042

Email: vkpt@vkendra.org

Web: www.vkendra.org

CONTENTS

Editorial	5
Message of Swami Vivekananda: Apparent Paradox and Deliberate Mischief B. Nivedita	7
Service As a Nation- Building Activity N. Krishnamoorti	13
Remembering a Spiritual Ambassador : Swami Ranganathananda K.P. Shivkumar	17
Gita - The Perfect Script P. Parameswaran	23
SWOT Analysis Sqn.Ldr.Dr.P. Ramani	33
Stop Being Indifferent and Start Being Proactive Richa Agrawal	37
The Narmada Parikrama K.K.Venkatraman	40

Single Copy	Rs.	10/-
Annual	Rs.	100/-
For 3 Yrs	Rs.	275/-
Life (10 Yrs)	Rs.	900/-
Foreign Subscription:		
Annual	-	\$25 US Dollar
Life (10 years)	-	\$250 US Dollar
(Plus Rs.50/- for Outstation Cheques)		

Published and Printed by L.Madhavan on behalf of Vivekananda Kendra from 5, Singarachari Street, Triplicane, Chennai - 600 005. at M/s.RNR Printers and Publishers, 8, Thandavarayan Street, Triplicane, Chennai - 600 005.

Editor : P.Parameswaran.



**Hiranmayena Patrena, Satyasyapihitam Mukham
Tat tvam Pusan Apavrnū Satya Dharmaya Drstaye**

**Like a lid to a vessel, O Sun, your Golden orb covers
the entrance to Truth. Kindly open thy entrance, to
lead me to Truth.**

Isavasyopanishad

Editorial

Attack and aftermath

It is more than a month but the images of the gory incident refuse to get away from our mind. It is more terrifying when we come into the grip of the fact that this time they were bold enough to directly challenge the sovereignty of our country. No Tiffin boxes left outside the Railway Stations, no cycles fitted with bombs, no parcels to men in their hit list, but it is a direct attack which people will believe only if they see. They have taken the sea route, a mode about which our Government had enough warnings. The fact that we have a big coastal line and borders which are porous enough, one shudders to think of the possibilities of future attacks.

But more than the attacks, it is the manner in which our society was made to react to it, which leaves us dumb founded. Our popular Medias were bent on making stories which are redundant for the society, like getting the

'celebrities' to voice their opinion. Their main idea is to benumb the society lies bare from the fact that they seldom touched the core issues. The motivating factor is a fanatic ideological interpretation of religious text, which never gets discussed or analysed. Rather the masses will be fed with a vouching spree by the celebrities. Instead, they should have convinced the mullahs and moulvis to be vocal against the fanatic interpretations and terms like jihad, kafir etc, so that the adherents of their religion will not get misguided. They even goaded our masses into a rally shouting slogans against our politicians as a whole instead of pinpointing the people who erred. Protect the aggressor and punish the victim, is the agenda and it seems that they are quite successful in their treacherous work. They will be too happy if such acts occur every now and then, so that their prime time will stretch to 24x7.

Our remorseless politicians will continue to condemn such acts without taking any steps in the right direction to curb them. Our people were kept busy with discussion as to where the India – England Cricket Test match series should be played. They had no doubt whether it should be held. The uncared, unheard common man wants to know when this bleedings will stop. What steps our polity is going to take to stop the 'Jihadi Virus' from spreading? The angry face of Major Sandeep Unnikrishnan's father is a reflection of the society's anxiety. Many of us may think that we have no more to do rather than sulk at the unabashed apathy of our politicians. Don't we have any better role than that? Writing letters to the editor and forwarding emails won't suffice. Role of safeguarding the nation is not just with our jawans. It is high time that our youngsters, who are nationalistic and pure at heart, come out of their cocoon and work for the society. Swami Vivekananda's call for one hundred thousand young men has become a dire need for the society's resurrection now. Spreading the awareness about the threats and working to salvage the nation is of prime importance. The unenviable role of protecting our country from religious fanaticism and spreading the message of universal brotherhood lies before us. Let us step down to take the lead. Let us come out of the virtual world to take a lead in the real world. Let us strain our sinews to make Dr. Abdul Kalam's dream of 2020 a reality and to thwart the nightmarish projections of Demographic

disasters of 2030. An 'Action day' is looming large and we will perish if we live action less. Our society needs leaders who can put everything behind them to work for the nation. Leaders, we have aplenty to emulate. This is a land where heroes and martyrs are dime a dozen. No district of this land is bereft of its own saint or martyr. A land which is the birth place of the Universal brotherhood, a panacea for universal peace and harmony is now afflicted with exclusive thoughts and religious fundamentalism.

A land which is the birthplace of immortals like Swami Dayananda, Swami Vivekananda, Maharishi Aurobindo etc is now being led by most uninspiring politicians who have many tongues and no spine.

A thought irked us during the rally in Mumbai by our people who shouted against the politicians. Aren't we responsible for this? Don't we have a role in rectifying this? Our responsibility is in choosing the right leaders rather than shunning the whole electoral process itself. If we feel that we don't deserve this kind of bloodshed then we will have to work for achieving what we actually deserve.

V.V.BALASUBRAMANIAN
YUVA BHARATI EDITORIAL TEAM



Message of Swami Vivekananda: Apparent Paradox and Deliberate Mischief

B.Nivedita

Swami Vivekananda was a very comprehensive personality. He was a person with sharp intellect, excellent command over language and a passionate heart. To add to this, he had a Guru in whose presence he had realised the Truth. That gave an added insight and power to his words. Moreover he also went round the country and also the world, so he could get an opportunity to see the world from close quarters, he could see the weakness of man, as well as his inherent strength, the cultures and world-views developed over millenniums and their impact on the progress of the humanity.

He addressed various audiences in the world, the varying shades between – the rich and the poor, the educated and uneducated, the technologically advanced and totally backward, those wallowing in the ego of conquerors and those suffering in the humiliation of conquered, those who looked at whole world as expression of one's self and those who divided the world between 'we as believers' and 'they as non-



believers', those who prayed for the good of all and those who insisted that the good of all depends only when all accept their definition of god. He had to address to all these varied groups. His address was never for the show of oratory but with the overflowing compassion in his heart, he wanted to raise the people spiritually from wherever they were.

Naturally though, his message was the same that is awakening of the divinity within and respecting the diverse expressions of One Truth

in the universe, he had to give different stress at different times depending on the audience, whom he was addressing. Taking into account the 360 degree range of his audience geographically and ideologically, his message too was varied and many times appeared exactly opposite. Thus, his message if seen out of context looks paradoxical. Just to cite few examples:

With respect to Hindus in one of his letters,

Swami Vivekananda says, “Good-bye, I have had enough of the Hindus. ...Why should I give up such a noble nation (America) to go to the land of brutes and ingrates and the brainless boobies held in eternal thralldom of superstition, merciless, pitiless wretches?” And the same Swami Vivekananda also said “My countrymen, I have been more than a year in this country (America). I have seen almost every corner of the society, and, after comparing notes, let me tell you that neither are we devils, as the missionaries tell the world we are, nor are they angels, as they claim to be. ...let me tell you plainly, if such a comparison be instituted with any amount of justice, the Hindu will be found head and shoulders above all other nations in the world as a moral race.” He also had said that he was proud to call himself as a Hindu.

He said in the Parliament of Religions at Chicago, “If any one here hopes that this unity (of religions) will come by the triumph of any one of the religions and the destruction of the others, to him I say, Brother, yours is an impossible hope.” But the same Swami Vivekananda says while talking in India that, “It is not only that we must revive our own country – that is a small matter; I am an imaginative man and my idea is the conquest of the whole world by the Hindu race.”

Swami Vivekananda said, “Heroes only enjoy the world. Show your heroism; apply, according to circumstances, the fourfold political maxims of conciliation, bribery, sowing dissensions, and open war, to win over your adversary and enjoy the world—then you will be Dharmika. Otherwise, you live a disgraceful life if you pocket your insults, when you are kicked and trodden down by anyone who takes it into his head to do so; your life is a veritable hell here, and so is the life hereafter.

This is what Shastras say.” But on the other hand he also tells, “One of the greatest lessons I have learned in my life is to pay as much attention to the means of work as to its end. ...All the secret of success is there; to pay as much attention to the means as to the end.”

Swami Vivekananda criticises Christianity but talks about Jesus Christ with all respect. But he has also said that Christ ruined Greece and Rome. His message when taken out of context appears paradoxical. It cannot be understood at times even when it is seen in the context of the lecture given. To understand his message also the place, the spiritual development of the audience and the situation has to be taken into account.

If that is not done then we find his message apparently paradoxical at times and we are puzzled. This confusion can be cleared if we read Swami Vivekananda more extensively keeping the audience and the context in the mind. As such Truth is never one-dimensional, it is always multi-dimensional. Even in science, the scientists have accepted that. For example whether light is particles or waves? The scientists say it is both. Swami Vivekananda also says that we do not travel from falsehood to truth, but from truth to truth. The journey of man as he grows is from lesser truth to higher truth.

The words of Swamiji have such tremendous strength that his message galvanised whole of India and the independence movement took off. Any good work in our country since then has its source in the inspiring message of Swami Vivekananda. To understand Swamiji fully, to get his invigorating message we should read him regularly and extensively and not just some quotations taken out of context.

The people of India have such Shraddha – deep respect for Swami Vivekananda that whatever is told as the message of Swami Vivekananda is accepted. Thus, what is necessary for the growth of one, say the western audience, cannot be given as prescription for Indians. If the message of Swamiji is wrongly prescribed then we are not only betraying Swamiji but our action can cause harm, as a medicine meant for one disease if given to others can cause harm. The tragedy in our country is some are bent upon doing this deliberate mischief so as to paralyse the fighting arm and response of Hindu society.

When Swamiji spoke in front of the Western audience he told that they should not dream or work for spreading their religion but same Swami Vivekananda when he spoke in front of Hindus he told them to conquer the world by their spirituality. The religious traditions like Christianity and Islam are violently exclusive in their approach like –'Our God alone is the True God and others too should follow our God. If they don't then it is our duty to make them do so by fraud or force.' Whereas, the Hindu tradition is inclusive. It says – everything is expression of the same Divine and therefore respects all names and forms of God. Being a realised person who feels one with the people of the world and so has over-flowing love and compassion for all, Swami Vivekananda gives apparently paradoxical message to different people. Because, he envisaged that if the inclusive did not become proactive then the exclusive would become virulently reactive, as the very existence of inclusive is offensive to exclusive. Therefore the inclusive has to be proactive to contain the damages that the exclusive can wrought on humanity. The inclusive declines when it does not proact and in the long run the hopes of survival and growth of humanity are dashed to

the ground. The exclusive if not contained then it destroys others and in the long run hurts itself. Thus, Swami Vivekananda - the great world teacher adopted a method to make the exclusive more inclusive by making it realise the facts of life and making the inclusive more confident and proactive to spread the inclusive view in the world. Unfortunately, the discourse in today's India, since independence has become exactly opposite of what Swami Vivekananda had initiated. The Hindus, who are inclusive are criticised and are blamed for all the violent activities of the exclusive. Whereas, the people following exclusive religions are pampered, their religions are treated with all respect and thus rendered respectability. The academia, intelligentsia, political establishments, the 'eminent' persons all resort to this.

For example, Shashi Tharoor wrote an article after the riots that erupted in Kandhamal in the wake of the brutal killing of Swami Laxmanananda Saraswati. He argued in that, 'reacting to conversion is a violence, whose closest equivalent can in fact be found in the "Indian Mujahideen" bomb blasts'. Thus, indirectly he says that the work of Swami Laxmanananda for the welfare and protecting the religious rights of tribal is on par with the terrorist acts! When some protested for this, he wrote another article in which he says, "If a Hindu decides he wishes to be a Christian, how does it matter that he has found a different way of stretching his hands out towards God? Truth is one, Vivekananda reminded all Hindus, but there are many ways of attaining it." Really, is it so? Did Hindus need Swami Vivekananda to tell that Truth is One and there are many ways of attaining to it? Hindus know and have practised this since ages. They did not need Vivekananda for that. Nor Swami Vivekananda reminded this to Hindus. This was told to the

West, to the audience brought up in violent exclusive thinking. If at all Shashi Tharoor wants to quote Swami Vivekananda, he should have quoted this to missionaries who resort to conversions by all means and call others' God as false. But he would not do that.

Persons like him in our society who have risen up at the cost of Hindus and have the halo of being some big achievers quote out of context Swami Vivekananda whom all cherish and respect. This quoting of Swamiji's message to the wrong persons is not due to ignorance but is a deliberate mischief. The message meant for the exclusive is being continuously prescribed to the inclusive and so the inclusive has become paralysed, it feels apologetic in even protecting itself. The result is a more helpless society, paralysed leadership and the terror attacks like

the recent 26/11. The enormity of 26/11 has shaken many; all feel something needs to be done. But if we really feel committed not to have the repetition of 26/11 then on the birth anniversary of Swami Vivekananda we need to take his message of pro-action for conquering the world with spirituality to the inclusive tradition like Hinduism and the message of "Help and not fight", "Assimilation and not destruction", and "Harmony and peace and not dissension" for exclusive traditions like Christianity and Islam. If we really want solution to terrorism we have to follow Swami Vivekananda by giving a befitting message to the inclusive and the exclusive.



SERVICE AS A NATION – BUILDING ACTIVITY

Swami Vivekananda's Concept

N. Krishnamoorti

Sumati: Brother, why did Swami Vivekananda lay so much stress on Service?

Sumanta: He believed that service, selfless service, brings out the best qualities in the Sevak, the worker. It strengthens his will power and hones his powers of concentration and coordinating. Service compels a worker to think in practical terms, instead of building castles in the air. Service links and welds the worker to the society, the region, to the Motherland and widens the horizon of his knowledge and wisdom.

Sumati: Tyaga, Seva and Atmabodha as the Kendra prayer would call them.

Sumanta: Yes. Tyaga, giving up selfishness is the beginning, not the end. Converting the passive forces of Tyaga into positive forces of service, teaches the worker how to co-ordinate his own hand, heart and head. And finally he realizes that the person who helps and the person who is helped are one and the same – Brahmaswarupa. This gives the worker the Atmabodha, to serve with love, humility and bonding.

Sumati: What did Swami Vivekananda do to promote them?

Sumanta: Swami Vivekananda toured Bharat widely and at some places intensely between

1886 and 1893. He talked to Kings and Ministers, scholars and planners. He saw the peasants - ordinary people. It was a great education for him on India and her conditions. He realized two things: 1) India's poverty, shortage, famine etc., were partly and mainly man-made 2) Even where there was sufficient food, the people did not have the money to buy that. The industries, which were giving some income to the villagers, were being systematically destroyed, mechanized and outsourced to England. These created unemployment, poverty. Swami Vivekananda felt that the famines of Bengal were man-made and therefore immoral. In India there are wide climatic variations, floods, draughts, crop failures etc. But the people of India knew how to share food. They were bonded together by family ties, community relationships, village – corporate life and the general Hindu concept of Dharma. Giving and sharing were part of their Dharma. Dharma goes beyond business concerns, profit and loss calculations. The British destroyed this social bonding and sharing. They played man against man, set a King against another and instigated wars between communities! Sharing which was an expression of community bonding, waned. The relationships were broken. The British actually exported foodgrains even from the districts reeling under draught. Even where there was food in the market, there was no employment to put money into the hands of the

poor buyer.

Sumati: And in education?

Sumanta: There was very little allocation of funds for public education. And the little education that was given was not employment-oriented.

Sumati: How did Swami Vivekananda help?

Sumanta: He asked his Guru-Bhai, Swami Akhandanandaji and his own disciples go to the villages and restore the tradition of sharing. That would build the relation between man and man, between families, between districts and rebuild the whole nation through braces of human relationships. That would free the people from their dependence upon the Government and save them from the British manipulative and divisive plans.

Sumati: What did the Swami say about training that would empower the people to earn some wages?

Sumanta: He asked his friends in India and

abroad to start industrial training schools in India for the poor. In fact, the world famous Indian Institute of Science at Bangalore was the product of a fruitful conversation between Swamiji and Jamshedji Tata.


Sumati: In total?

Sumanta: Swamiji quoted Vyasa to highlight the four gifts which a man can give to another man. Food for the hungry, medicines for the sick, industrial training to the jobless and spiritual training for all. Swamiji wanted to rebuild India through service, through restoration of the social bonding, through revival of the tradition of sharing as envisaged by our Dharma. That is how he visualized service as a tool of strengthening individuals, developing their personality, creating relationships and rebuilding the Nation.

Sumati: Perhaps, that was what Shri Eknathji was thinking when he talked of an ideal social order!


Sumanta: Yes. That would really help us to rebuild our National identity.





Sparks of Wisdom

If there is any land on this earth that can lay claim to be the blessed *Punya Bhumi*,.... The land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality –it is India.



A centenary tribute
**REMEMBERING A SPIRITUAL
AMBASSADOR:
SWAMI RANGANATHANANDA**

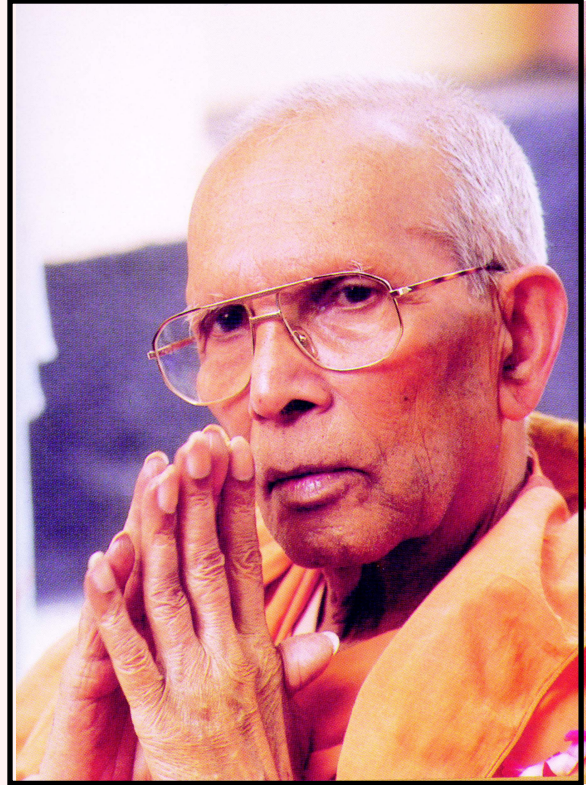
Original in Tamil by Swami Vimoorthananda,
Editor: Sri Ramakrishna Vijayam.

Translated by K.P.Shivkumar

There were lush green trees all around. Yonder there lay a mountain. The whole landscape was permeated with a unique calm and serenity.

The 9- or 10-year old Shankaran felt irresistibly drawn by Nature's engulfing plenitude. Soon the lad climbed up the mountain. There, on the mountain, he saw an elderly person doing meditation, seated in Padmaasana. As soon as he saw Shankaran, he beckoned to him to come and sit down to his left side. The boy did accordingly. The elderly one initiated him, that is, gave him mantropadesa. He was lost in a trance for a while. When he opened his eyes, he found that the elderly person had disappeared. It soon became clear to the pure, innocent mind of the boy that the person was none other than Lord Shiva Himself in disguise. "Ah! Was it a dream?" mused Shankaran in wonderment. It was a dream, but it made Shankaran realize that he had been blessed by Lord Shiva.

At the age of 14, Shankaran read voraciously Sri Ramakrishna literature and chose him as his Ishta.



In 1926, Shankaran went to Ooty to get initiated by Swami Sivananda, a direct disciple of Sri Ramakrishna, and also the second President in succession of the Sri Ramakrishna Mutt. Swami Sivananda was gracious enough to give Diksha to the young seeker. Lord Shiva appeared to the boy in his dream; now he had

his Diksha from Sivananda. Shankaran felt reassured that he had the grace of Lord Shiva.

Lord Shiva is an embodiment of Gnaana, Dhyaana, Tyaaga and grace. One of His sacred names is Shankara. Our Shankaran, the recipient of the Lord's grace, had in him such gracious qualities in abundance.

Who is that Shankaran? He was the very same one who, later, grew to be a great saint and did immense proud to his country, to his religion, and to the monastic order to which he belonged. He was none other than that great monk of revered memory, Swami Ranganathananda.

Swami Ranganathananda was born on 15th December 1908, at the village of Trikkur in Kerala, in a pious family devoted to Shiva. The Swamiji was a typical example of one following the ideal of 'practical vedanta' as expounded by Swami Vivekananda. He served in several of the Ramakrishna Mutt centres such as in Mysore, Bangalore, Rangoon (Yangon), Karachi, New Delhi, Kolkata and Hyderabad.

The Swamiji's life spanning over a period of 96 years had been an epitome of virtues. Even at the ripe age of 96, he used to consider himself a 96-year old youth. He was unique in his pursuit of Gnaana, Tyaaga and Dhyaana. His service was peerless, incomparable.

When he joined the Mutt at Mysore as a Brahmachari, the Swamiji was assigned the responsibility of cooking for some years. During that period, he devoured all the works of Swami Vivekananda. This enabled him to acquire an extraordinary command of the English language. This achievement should be viewed vis-à-vis the fact that he had not done

beyond his schooling in Kerala. Countless are the schools and colleges in which he had delivered his speeches, though he had no collegiate education whatsoever.

The Swamiji's speeches invariably attracted multitudes of youth. Impressed by his thoughts and actions steeped in Vedantic wisdom, many youths, both men and women, have come forward to lead a life of selfless service, choosing to renounce the worldly life.

Many were the leading personalities, who would eagerly occupy the front rows to listen to the Swamiji's speeches characterized by lucidity, clarity of thought and force of expression. Such leading ones included Pt. Nehru and Dr. Radhakrishnan.

"Those who want to serve God, should serve all living creatures that are his children, and also serve those who are the servants of God. It is said in the Sastras that they alone are the true servants of God who serve His servants." Swami Ranganathananda has echoed these golden words of Swami Vivekananda from innumerable platforms. He was able to impress this ideal on the minds of thousands of people, because he had himself realized the truth of this message.

The Swamiji had also clearly expressed in his talks in the light of ancient wisdom and also in the light of scientific truth that, man's struggle towards progress is vain if it is driven by selfishness.

His thoughts relating to the progress of his countrymen and national integration made many leaders think and act on those lines. As Prime Minister Dr. Manmohan Singh said, "Swami Ranganathananda, emerging as the

second Vivekananda, inculcated in the minds of our people, Gnaana, passion for service, and gave them spiritual direction.” He had to impress upon the people of India the glory of India's heritage. He broadcast to the western world too the greatness of our cultural heritage. He visited more than 50 countries to spread the glory of India's ancient lore and the message of world peace.

He has written voluminously on science and spirituality, and has spoken even more volubly on the subject.

Twice the Swamiji was to be conferred with the 'Padmabhushan' in recognition of his yeoman service in spreading the ancient wisdom of India. Even though it was recommended by the then President Dr. Radhakrishnan himself, the Swamiji, in all humility, declined to accept the award. Dr. Radhakrishnan told him, “Swamiji, I feel envious of you.”

The Swamiji became the General Secretary of the Ramakrishna Mutt. He was also elevated as the Sanghaguru authorized to give Mantra Diksha.

In 1998, the Swamiji was chosen to be honoured with the prestigious Gandhi Peace Award. He responded to the choice thus: “If the award is for me, I don't need it. I shall accept it if it could be given in the name of the Ramakrishna Mission to which I belong. I owe to the Ramakrishna Mutt and Mission for what I am today. I have, as an individual, no special claim whatsoever.”

Accordingly, the Gandhi Peace Award was given in the name of Ramakrishna Mission. The Swamiji received the award, representing the

Mission as its head, from the then President of India, Shri K.R. Narayanan.

The Swamiji's wants were very few. He kept for him only the minimum requirements, and gave away the rest to others very liberally. A major portion of what the Swamiji received from his devotees used to be contributed to several independent ashrams much in need of financial aid for their sustenance. Many families were also saved from distress by this kind of philanthropy.

When the Devas and the Asuras churned the ocean around the Manthara Hill, whatever good things or valuables were thrown out were grabbed by both the parties – competing with each other to get the most. But when the poison Haalahaala was discharged, none ever dared to touch it. But, Lord Shiva took the poison. Swami Ranganathananda also, as one who had been graced by Shiva, acquitted himself well in several acts of kindness.

Once, an inmate of the monastery conducted himself against certain established codes of conduct. Therefore, no one was prepared to accommodate him in his cottage or dwelling. Coming to know of this, Swami Ranganathananda gave him shelter at his place.

When the Swamiji was in Mysore, he had conducted several spiritual classes for prisoners. In Hyderabad he made several Naxalites think right, prevailed upon them to meet him, and gave them a new direction in life.

Even a few months before he left his mortal coil, the Swamiji had been spending eight hours every day thinking about the country's welfare, and reading the related matters.

The Swamiji attained Mahasamadhi on 25th April, 2005. His passing away is not only a loss to the Mutt and the devotees of the Mission, but also to all those concerned about the country's welfare and world peace. An ideal teacher, a Spiritual Guru, will tell his disciples: "Even after my death, I shall be with you and work through

you for the good of others." There is no doubt that Swami Ranganathananda's message to us is also the same.

Courtesy: Sakthi Vikatan, 6/6/2005.



Sparks of Wisdom

Bhakti is everywhere, whether directed to God or to Noble persons. Bhakti is more easily attained than Jnana. Bhakti can be easily practiced by persons in every condition of life. The Great quality of Bhakti is that it cleanses the mind. Intellect is great indeed, but it stops within certain bounds. It is Heart and Heart alone, that inspiration comes. It is through the heart that the highest secrets are reached. The whole world has been made by the energy of man, by the power of enthusiasm, by the power of faith.

GITA - THE PERFECT SCRIPT

P.Parameswaran



The Bhagavat Gita is the perfect script for the beautiful “drama of human transformation” – transformation from the most miserable plight to the most glorious consummation. Arjuna is the hero in this drama. Lord Krishna the scriptwriter, in his own masterly manner leads Arjuna by the hand from a situation of abject cowardice to the high stage of a victorious conqueror. Arjuna is only incidental. All of us are Arjunas in the battlefield of Kurushetra, which our life actually is. We come resolved to fight, but when faced with the grim realities of life we get unnerved and trot out arguments for running away from the battlefield of real life. That is where Gita comes to our rescue. It instils courage in our mind, explains to us the real meaning and the need of facing the situation and shows the way to fight it out and achieve victory.

The Gita takes us step by step to the ultimate

goal of success. It transforms us from the nerve-shattered coward to the triumphant hero through six remarkable steps. They are gradual, complimentary and even simultaneous. It is not always one step leading to the other. It is an inner discovery and a gradual unfoldment. When all the steps are taken you find yourself at the top of the world, having overcome every possible weakness of human existence.

The first step is 'Sthitha Prajna', the man of steady, established wisdom. From the shaken and confused mental state Krishna shows the way for you to become focused and firmly established in your own spiritual foundation. Your doubts have vanished. Vacillation is overcome and a concentrated will and unshakable control over the senses and the mind have been achieved. You are clear about your duty of performing your 'dharma' irrespective of who all are arraigned against you on the side

of 'adharma'. You have achieved discrimination and a steady wisdom. Grief does not shake you nor happiness elate, you are perfectly well-posed for further take off.

The second step is that of a true 'Bhakta'. The Gita tells you that it is not enough if you are able to perform 'Swadharma' with equanimity of mind. Swadharma has to be elevated to the level of a devotional obligation, a sincere offering of a genuine worship with absolute surrender to the supreme Lord. Performance of swadharma is in fact the establishment of a unique relationship between the devotee and the Lord. The Gita defines a bhakta not as a mere worshipper in a shrine consecrated for the 'Ishtadevata'. That is only a part of bhakti, a preliminary step. You have to move ahead, see the Ishtadevata in every being and become 'Sarvabhuta hiteratah' – One, who is constantly engaged in working for the welfare of all beings—living and non-living—finding the presence of the same Divine in all that exists. Only such worship is 'Dharmya', in accordance with Dharma. That is what Gita prescribes to a true devotee.

The third step is to become 'Gunateeta' one has to climb from the 'tamasic' level through the 'rajasic' and reach the 'satwic'. But even 'satwic' is not the highest step. You have to ascend still further. You have to become a 'Gunateeta'. 'Satwic' nature is also a chain that binds you as the 'tamasic' or 'rajasic'. All the three are bondages. 'Tamasic' may be the 'iron chain' but 'satwic' is the 'golden chain'. "But chains, though of gold, are not less strong to bind" - as Swami Vivekananda says. You have to break it, transcend it and go beyond before you arrive at the state of Gunateeta.

Then comes the fourth step. You have to

become a 'Muni'. The word 'Muni' in the Gita is used in a different sense from what we generally understand. Muni in the Gita is not just one who observes silence in words. That is only the external sign. It is in fact a state of mind. Muni is one who is deeply thoughtful, profoundly inward-looking, discriminating between the real and the unreal, constantly in quest of the essential Truth of all existence, so that the non-essentials can be totally eschewed and all of one's energy can be directed and dedicated to the service of the Truth. Without ascending this step, one cannot enter into the higher realms of spiritual realization.

'Rishihood' may be described as the next step which Gita prescribes for achieving success in life. 'Rishi' is a wonderful concept in the Hindu tradition. Here again, like the Muni concept, it is also wrongly understood. The Rishi is not to be identified with certain physical features. Rishis are of three kinds. The 'Rajarshi', the 'Brahmarshi' and the 'Devarshi'. The Bhagavat Gita places the ideal of Rajarshi before humanity. It mentions King Janaka and others of that kind as Rajarshis. They are men of action, even rulers of mighty empires. They live in the work a day world, among the harsh realities of life. That is probably a higher ideal than that of a Brahmarshi immersed in the bliss of his own self-realization. The Gita wants us to ascend this step of Rajarshi, living in this world, fighting its battles, relinquishing the sense of 'I' and 'mine' and fulfilling one's duties in times of peace and prosperity, as well as turbulence and war, unaffected by the consequences of either.

Ultimately comes the sixth step. That is to be a 'Yogi'. "Therefore, you become a Yogi", Krishna tells Arjuna. That is the highest stage to be achieved. "A yogi is higher than an ascetic, a man of action or even a man of wisdom. You

have to become a yogi. Therefore Arjuna, you become a Yogi ". The Gita extols the Yogi and places before Arjuna that goal as the highest to be achieved. Constantly, repeatedly, Gita whispers into Arjuna's ears, and through him to all of us, "Be a yogi ". Yoga is not for a selected few. It is for all. Every human being has to become a yogi, in the true sense of the word as described in the Gita in order to attain total fulfilment. Krishna is the 'Yogeshwara' and every

human being has to aspire to become a yogi. In fact Bhagavat Gita is the 'Yogashastra', which treats the Art and Science of Yoga in a unique manner. It defines yoga in all its aspects, describes the various path, which you have to tread in order to remain steadfast in that supreme status, discharging all your duties with equanimity and skill as a fitting instrument of Lord Krishna, the 'Purushothama'.



Spirals of Wisdom

The
secret of
Advaita is:
Believe in
yourselves
first, and
then believe
in anything else. In the
history of the world, you will find
that only those Nations that have
believed in themselves have become great
and strong. Only those individuals who
have believed in themselves
have become great and
strong.

TRUST UNDER TEST

Dr.K.Subrahmanyam



All of us are trustees. Our trusteeship, unfortunately, is often put to test. Swami Vivekananda shows us the way to overcome the trials and tribulations. It is through love and devotion, through renunciation and service that we can shine resplendent as ideal trustees. The Upanishadic spirit permeating all through Indian culture is trusteeship. Everything belongs to God and everything is but a gift from God to man. Eeshavasyam Idam Sarvam..... Magrita Kasyaswidhanam. Let us not try to own that which is not ours, including our bodies. Therefore Swami Vivekananda emphatically popularizes trusteeship through love and service.

There are two enemies or testers to trusteeship. They are inertia, lethargy or laziness and greed, possessiveness or ownership. Both are highly dangerous. They suffocate, smother and finally slay the very life spirit of human culture. After all, we are trustees of our physical

frames, minds and every type of wealth—monetary wealth, material wealth, emotional or artistic wealth, intellectual wealth and spiritual wealth. Nobody is poor. Everybody is born rich-gifted with a body and endowed with a talent. The first and foremost duty therefore is to strive relentlessly to foster them well, train them to perfection and use them well in the service of all. “Arise, awake, and stop not till the goal is reached”. “They alone live who live for others, the rest are more dead than alive” — Swami Vivekananda.

In our mythology, Brahma of four faces was the son of Vishnu. The young son was asked by the father to be ever a studious student. He was asked to be ever wakeful, to be up and reading always without being slothful. If, by chance, Brahma was to fall asleep, he would lose all his wealth — the wealth of cosmic knowledge and Vedic wisdom. Indirectly, mankind in general and Indians in particular are cautioned by the Almighty to be ever alert, lest they should lose their riches.

In spite of Vishnu's warning, Brahma slipped into a short nap. He was unable to keep awake. Therefore he could not protect the wealth kept under his custody. In other words, he failed to be the trustee of the wealth he was entrusted with. Somakasura, an evil-minded terrorist was much more alert waiting for Brahma's watchfulness to slacken or trusteeship to diminish. The moment the mythological Brahma and the spiritually oriented Indians of vibrant culture have become a little slothful or Tamasic, they have lost all their glory and grandeur. Vishnu, in the form of a fish, on account of his love for Brahma, brought back the Vedas slaying the demon and restored the treasure of wisdom. Fish is known for its agility and wakefulness. It chooses to swim against the current. It has no lids to close its eyes. It is ever loving and alert taking care of its offspring by being a watchful trustee. In the foot-prints of Fish-Vishnu, Swami Vivekananda on account of his boundless love for us, keeps himself ever alert and exhorts us all to be always up and doing as ideal trustees. The most important requirement of trusteeship is protection of the wealth handed over to us by Nature, by forefathers and by providence or God. "Arise, awake, and stop not till the goal is reached." And the goal is to be reestablished for ever in trusteeship.

Not only should we hold, foster and maintain the wealth to be ever green, but keep it always lovingly at the disposal of the needy. Never should a thought of possessiveness or ownership cross our minds. Nor should we be greedy to grab it and grow it to huge proportions depriving anybody of its use at any point of time. With detachment we have to hold it and with love we must be ready to give it away to the seekers for their use and rise. Service can never be reduced to commerce. For, materialism it is, when the inborn gifts and the fostered talents of

wealth are encashed for sense indulgence and bodily luxury. Austere trusteeship is indeed a must. Spirituality it is, when every wealth is given up in the loving service of the needy. "Atmano mokhshartham, jagat hitayacha". Service to humanity is the sure means to self-realization. And that is spirituality, redefined by Swami Vivekananda. Ownership at every stage is a sure impediment and a trying test to trusteeship and spirituality. "Earth has enough to fulfil everybody's need, but not to gratify anybody's greed." Similarly no wealth ever seeks to be owned by anybody. Lakshmi and Saraswati want to be ever free and be kindly useful to all the seekers.

In mythology, there is Hiranyaksha, an evil-minded person of greed trying to own the entire Earth, along with all her resources. Mother Earth puts forth her plea for freedom before Vishnu. The great God, in the form of a wild boar, tore the demon to pieces and foiled all his plans of possessiveness. Nobody can own that which cannot be owned. When the very life is transitory, how can any living being own that which is eternal? It is like the finite trying to own the infinite, transient seeking to possess the permanent and a sparrow trying to swallow the seas.

Neither slothfulness nor ownership will ever be successful. Selfishness is, of course, most detrimental. Swami Vivekananda, therefore, asks all of us to be true trustees of alertness and sincere custodians of disinterested service.

Everyone should invariably strive to identify the hidden talent and foster it to perfection relentlessly. And then, be a custodian of it only to be given it to the worthy users. Agastya Maharshi handed over all his nuclear weapons

for use by Sri Rama. Shiva's Pasupatastra and Sri Krishna's skills are ever at the disposal of the needy users of righteousness. India and Indians are the trustees of culture and spirituality for the benefit of the mankind.

Swami Vivekananda exhorts us all to foster every type of wealth and keep it at the door step of every needy person. It is the giver that is indeed blessed!!



Sparks of Wisdom

Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. It places before society only 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 Hindus have discovered that the absolute can only be realised, or thought of, or stated, through the relative, and the images, crosses, and crescents are simply so many symbols-- so many pegs to hang the spiritual ideas on. It is not that this help is necessary for every one, but those that do not need it have no right to say that it is wrong..'

Know Thyself - Grow Thyself - 5

Strength Weakness Opportunities Threat - An Analysis

Sqn.Ldr.Dr.P.Ramani

Strategic planning allows us to turn any calamity into an opportunity to accomplish our mission. SWOT analysis, a strategic planning tool is used to evaluate the strengths, weaknesses, opportunities and threats involved in a project or in a business proposition. While specifying the objectives of the project or a business proposition, we identify the internal and external factors that are favourable and unfavourable towards achieving the objective. We will try to identify the favourable factors that enhance their quality and sustain them while at the same time eliminate the unfavourable factors. Albert Humphrey while carrying out a project at Stanford University in 1960s and 1970s stumbled upon this strategic planning tool, SWOT analysis.

SWOT Analysis: A Strategic tool

Whenever we plan to do anything, we ideally begin formulating objectives long-term, short-term, process, product and so on. SWOT analysis proves a significant tool towards achieving the goals and objectives of a project or business proposition. While we keep moving towards the goal, we have an eye on the variables listed, namely, Strengths, Weaknesses, Opportunities and Threats and take corrective measures / make mid-course corrections so that we will be able to optimize the results while at



the same time we will not fritter away our energy source or get struck due to unfavourable factors proving to be hindrances.

Let us identify what each of these means:

Strengths: attributes of the organization that are helpful to achieving the objective.

Weaknesses: attributes of the organization that are harmful to achieving the objective.

Opportunities: external factors/conditions that are helpful to achieving the objective.

Threats: external conditions that are harmful to achieving the objective.

The planners / decision-makers shall sit and discuss threadbare the details of a project / business venture and determine the goal / objectives that are attainable. If they perhaps entertain any doubt about the desired objectives, they shall do well to employ an alternate strategy.

Using SWOTs as a Creative tool

Before we employ this tool, let us start asking the following questions:

Strengths:

What are our strengths?

How can we use these strengths to achieve our goals?

Weaknesses:

What are our weaknesses?

How do we overcome weaknesses?

Opportunities:

What are the opportunities?

How best can we make use of the opportunities?

Threats:

What are the possible threats you anticipate?

How best we defend ourselves against each threat and overcome problems, if any?

Ideally, the SWOT analysis team should include representatives from the cross-section of the members of the entire organization. For instance, in an industry, the SWOT team may include an engineer, a manager, an accountant, a designer, a sales person, an ombudsman and so on.

Let us identify the key elements both internal and external that have a direct bearing towards achieving the objective.

Internal elements:

The strengths and weaknesses of an organization.

External elements:

The opportunities and threats that are presented by the external agencies.

The internal factors should be viewed (both strengths and weaknesses) based on the kind of impact these factors make on the organizational goals and objectives.

The external factors may include macro economic matters, technological change, socio-cultural changes and so on. We shall identify the positive factors and try to use them to our advantage and try to overcome weaknesses/threats.

SWOT analysis may be used in any decision-making situation by individuals and organizations. SWOT analysis may also be used for any Crisis Management and Preventive Crisis Management situations.

Thus SWOT analysis can be put to use at best by students at every stage of their growth. All students should do well to introspect and analyze the strengths, weaknesses, the opportunities and the threats and accordingly set their goals and objectives, eliminate constraints and reach their goals.

A SWOT analysis by an individual manager may appear like this:

Strengths	Weaknesses	Opportunities	Threats
Knowledge Skill Enthusiasm Energy Imagination Expertise Experience	Shyness Lack of confidence Loss of focus Lack of attention Lack of communication skills	A number of new opportunities at different levels	Because of the failure to project himself, the management fails to recognize the talent.

STOP Being Indifferent and START Being Proactive

Richa Agrawal

India is a democracy. Here the government formed is 'by the people, of the people and for the people'. Still citizens of our nation are not happy with the system of the country, with the way government functions, by the callous attitude of municipality corporations towards civic amenities and public properties. But these complaints fall on deaf ears with everything remaining as it is.

But have we ever thought this is the government we voted for, these are our representative and we wanted them to take care of us. Yes, we brought them to power by using our voting power. A few days back, I was at a restaurant where I heard some youngsters talking to each other. One among them asked, "Are you going to cast your vote this time?" The other replied, "All parties are the same. Whosoever wins will-exploit our nation to make merry. It's no use voting for any. I am fed up of the system."

I want to ask them if they don't find a single candidate worth voting for why don't they themselves contest in elections. Contesting in elections and entering politics is what educated



youth keep away from. Their families too want so. Then these people complain that our politicians are illiterate and corrupt. If we want to realize our dream of a corruption-free and developed nation, our educated youth need to come forward and form a political party to their own.

Let's talk about municipalities now whom we always keep criticizing. But have we ever thought what does the word 'public property' mean? Yes, it is our property and isn't it our responsibility to take care of our property? Youth can find time during evening hours or on weekends and plan something

constructive. It will not only improve civic conditions of your place but also connect you to your properties. Moreover, it will also inspire people around you to follow suit.

Progress of a nation depends on the quality of youth of that very nation. Only those nations can progress where youth is self-dependent and activity participates in the welfare of the society.

Forming a group of volunteers isn't difficult today when blogs, SMSes, e-mails and wikis exist. After your group is formed, you can arrange a get-together where you can list all that wish to change around you to make your city or

town better. Then proper action can be taken to fix the problems. Believing in what you do is very important for every teammate to make an efficient team. Finance problem can be solved through donations and charity shows besides your own contribution. Of course, all these should be transparent.

There is a group of various professionals known as 'iFixers' who don't believe in complaining about urban problems. They rather believe in doing things themselves. They take up civic problems and try to fix them. They formed this group this August in Chennai. Their first task was to fix the potholes on Velachery Road. They worked the entire night without any help from the authorities. A similar group has come into being in Delhi too. It's 'iFix India'. They plan to fix potholes on some streets of the capital on

Sundays. They wish to inspire people to take matters into their own hands but in a constructive fashion. Bangalore too has a group of iFixers.

The trend is catching up fast. You can also be a part of it. Give birth to another such group in your city.

Don't think that a single person can do nothing. Remember, it takes only a few good people to change things for the better. So get inspired, get started!

From : Universal Education



The Narmada Parikrama

(Clockwise Circumambulation of River Narmada)

K.K.VENKATRAMAN

9



Narmada on the Banks of Omkareshwar

Sharing the experiences with near and dear

From Omkareshwar, I went home and received the blessings of both my paternal and maternal grandmothers, parents and elders. All were very happy to meet me. My paternal grandmother was stung by a scorpion at home when I was on the Parikrama. The people at home were surprised at her crying, as women of

her days had tremendous will-power to withstand even excruciating pain. She did not cry due to pain. She was worried that I was sleeping in the open and had to walk through forest. Now, she told me that because of the Divine nature of my Mission, no harm whatsoever befell me.

After actively participating in the Indo-Pak War in the year 1971, when I came home on leave, many of my relatives and friends came to listen to my firsthand experiences of the war which no one in my family / friends circle had faced. Now, my near and dear were awestruck to listen to my narration of the experiences during the Parikrama. They were hearing for the first time that Narmada is considered holier than the Ganga which they were very reluctant to accept. However, they evinced keen interest in knowing about the Parikrama. After the sharing of my experiences with them, they were convinced fully that Narmada is the holiest of all the holy rivers.

My colleagues, teachers and students were eagerly looking forward to my visit to their school. On my return to my place of work, I immediately paid a visit to all the schools. The teachers and students listened to my narration of the experiences with rapt attention, tears rolling down from the eyes of many. During our interaction, the letters sent by me from the Bank of Narmada and received by the schools were

read out and the students including children studying in primary classes asked relevant and interesting questions. They were also eager to know the contents of the letters received by me from other schools and I read out those letters to them.

It is really a great experience for me, even today, after the lapse of more than 20 years, to share my Parikrama journey with persons who are interested, as it provides me an opportunity to relive the most useful and joyous moments I have ever had till now.

Abundance of Divine Grace

In line with the spirit of tradition, the Parikrama takes 3 years 3 months and 13 days to complete. During monsoon, the walk is suspended for a period of 4 months. The Parikramavasis spend a few hours daily cooking their food. They halt at holy places for a couple of days.

In my case, I had to complete the Parikrama in the shortest possible time and return to my place of work. Hence, I walked as much distance as possible (average 20 Kms.) each day. Although, I stayed for more than a night in a place on five occasions and did not walk any distance, it was not for resting, but for some other reason. Parikramavasis spend time cooking their food. I could save time as I was dependent on bhiksha. I never took rest in the afternoon, out of fear of sleeping due to fatigue and consequent reluctance to resume walking after waking up.

As I was continuously moving, except on very rare occasions, I did not take food more than once from one house. During the 130 days, I received bhiksha from about 250 houses. The

medium of cooking varied from house to house. I had taken food prepared with different cereals viz., rice, wheat, corn, and maize.

In spite of all these, I was saved even from a mild stomach disorder, whereas, in our daily life, an occasional feast upsets one's health. Walking for almost 10 hours a day continuously for 4 months exposing the body to direct sunlight (the skin got completely tanned) and sleeping in the open in winter nights did not affect my health at all, whereas, even a change in the weather causes fever, headache and minor ailments during our normal days.

I was in perfect health all through the Parikrama, which was possible only with Divine Grace.

Enduring monotony

When I was sharing my experiences with the students of our schools, a common question asked by them was - "Sir, you were walking all alone day after day and for long hours did not come across anyone on your way. Was it not monotonous? How did you overcome monotony?"

True, I had experienced monotony on many occasions. But for my Mission, which was Divine in nature, I would have turned mad. As I had firmly resolved to complete the Mission, the thought of giving up never occurred. However, there was no escape from the monotony, which necessarily had to be endured. But, I did it happily.

I kept chanting Vishnu Sahasranam and Iyyappa Stotra. Of course, it is not possible to chant continuously for a long time. Here, I must

Truly received from a kind
and intelligent friend
[3 paks] 2 and 1/2 paks
on 13 Dec 1987

① Upu/Shingara
via Bernadette, 79001
W. Kamang
Arrived 15 Dec 1987

My dear Vengalramji,

Sincerely pray that this letter
reaches finds you in good health and
and good health. I would like to
thank you for your letter. I have
truly feel very much about as you
still remember us all in your holy
expedition. Convey our prayers to
Narmada mata, you have written that
you are a temple, a house [and love]
I loved to visit you. My dear Sir, you
then who was Vengalramji, our
monks. The task you have taken
is tremendous. But this is a starting
step is the only limit now.
I distinctly remember why you were
so much caring the copy of the
"Spirit of St. Louis". They say in
Ganga we have to take a dip for
purification, but on the case of Narmada
only "Dargah" and "Narmada"
is sufficient. Narmada purifying
is a more holy task. Narmada is
a holy [water] of India. Not
only, the river but the temples
people living on the bank. May
you give them more & more love.

In this season too many Narmada
you may be witnessing on the
bank of Narmada river. So
many stories of Narmada
you may collect. Please, PL
collect them for us.

Now you may be
in Bhargar district. In our
childhood my father used to
tell us stories especially
of battles and battles and
which are very famous in
Bhargar fair.

Please don't get
totally engrossed with the
love which has been shown
on you in terms by the
Narmada folks. We have also for
you in Bhargar. Please keep some
place in your noble heart for
us. We not only remember you
because of love but we are
very much proud of you. Blessed
are you. May God increase
your tribe. Take care of your
health - PRANAMS.

HAPPY EVERY STEP IN YEARS
TO COME.
Yours brotherly,
Bhargar
(S.B. Dixit)

① VKV - Vivekananda Kendra Vidyalaya. (S.B. Dixit, Teacher)

② "Spirit of St. Louis" - Title of the Book on the first Trans-
Atlantic Flight by the Pilot - aviator, Charles Lindbergh.
It was also the name of the Aircraft used in that historic flight.
The teacher has been me reading the book, which he recalls now.

(Common letter to the 13 Schools sent to the Administrative Office at Dibrugarh)

3rd Night halt at Badgam, Narmada, the Destroyer of Hinduism: Kachwad, Dt: Kargone from the South Bank of the Holy River (5 DEC 1981). Narmada, 802 kms. from the Source (Amarsantak) towards the Arabian Sea (West ← East).

I started the Narmada Prithwana from Amarsantak (M.P.) on Oct. 26. I have walked 41 days and by the grace of Holy Mother Narmada, have covered 802 kms. I walk an average of 20 kms per day. Due to barefoot walking, deep cracks had developed on my heels last week and hence I had to slow down my pace. I am on par with now, as one should not carry money during the Prithwana. Though, I have no money with me, I had not stored (except on one occasion, that too, because of my ego), as the people living on Narmada Banks treat the pilgrims with respect and feed them. They shower so much love and affection on the pilgrims that one has to undergo the experience to believe this. Most of the people, whose hospitality I had enjoyed one hour, but not in their hearts. They are the true followers of the rich Indian tradition.

3rd Night halt at - Guest is good. India still lives!

The longest stretch of the Prithwana is through 100 kms. forest, which I expect to enter in about a week's time. The total distance of the Prithwana is about 2,600 kms. The village who offered Bhiksha (food) this afternoon, requested me to visit his friend on the other (North) Bank, just opposite to his village, when I pass through that place while walking on the North Bank. Although the distance of his friend's place across the river is about 1 km and takes about $\frac{1}{2}$ hour by boat, for me, going round the river the distance is about 800 kms. and will take about 40 days to reach. I expect to pass through that place around Jan 15. I am sending this letter to our Dibrugarh office. Shri. Satgurunandan Sir will take copies and send a copy of this letter to each school. Those wishing to write to me, kindly post your letter before Jan 1. Mine in my next letter.

Letter to be sent to -

To Shri. V. P. Sharma,
Teacher, Govt. H. Sec. School
MANDLESHWAR-451221
Dist: Kargone (M.P.)

HAPPY NEW YEAR-1988
With love & best wishes,
Atheerchandani Jyoti,
Vidvataram

frankly admit that I am an ardent listener of old Hindi film songs (1950s – 1970s vintage). I used to recollect some soul-stirring devotional songs (bhajan) and highly philosophical songs. **

In fact, whenever I experienced monotony, I kept singing these songs loudly (as there used to be no one in the vicinity, I had no fear of anyone listening to). But for the Parikrama, a listener like me would not have got an opportunity to be a singer.

** 1. Allah tero nam, Ishwar tero nam.
Sabko sanmati de Bhagwan... ..
(You are Allah, You are Ishwar.

O Lord, bestow understanding upon everyone.)

2. Prabhu tero nam, jo dhyaye phal
paye. Sukh laye tero nam... ..

(You are the Lord, one, who is immersed in your thought will be blessed. Mere mention of your name brings happiness.)

3. Musafir hoon yaro, na garh hai na
tikana, mujhe chalte jana hai

(I am a traveler, I have neither a home nor even a temporary shelter, I have to keep marching ahead.)

4. Tandi hawa yeh chandni suhani, yeh
mere dil suna koi kahani. Lambi
si ek dagar hai zindagani.

(This cool breeze and pleasant moonlight reminds me of a story. Life is a long way.)

(to be continued)

SHRADDHANJALI

Pujya Swami Satchidanandaji

On the 12th October 2008, at 8.10 p.m., our Beloved Swami Satchidanandaji (89) cast off his physical body through which he served humanity for 60 long years, upholding the motto of Universal Love and Service for which his masters, Beloved Papa and Pujya Mataji, established Anandashram in 1931.

It was on 26th January 1949 that Pujya Swamiji started his Seva to his Gurus in the Ashram. And the long Tapasya of service to his Gurus (Beloved Papa till 1963 and Pujya Mataji till 1989), looking upon everyone as the form of his Gurus and serving everyone with love and devotion, silently and unremittingly, brought out the saint in Pujya Swamiji.

After Pujya Mataji's Samadhi in 1989, the responsibility of Ashram's management fell on Pujya Swamiji. He became a perennial source of inspiration and guidance to the ever-increasing number of devotees.

The outstanding characteristic of Swamiji was his unique way of conveying practical hints effectively through his exemplary lifestyle and with minimum of words.



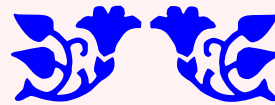
To those who sought his advice and guidance on spiritual matters, he had always a clear-cut solution, explained in the simplest of terms.

Pujya Swamiji not only preserved and carried forward Beloved Papa-Mataji's glorious tradition of Universal Love and Service, which remains the bedrock of

Anandashram – the Abode of Bliss, but also added on to it by helping the setting up and running of various temples of service for the welfare of mentally challenged children, orphans, aged destitute, etc.

May Beloved Papa, Mataji and Pujya Swamiji bless and guide us all to walk on the path shown by them, to uphold the true spirit of Universal Love and Service, and to strive towards attaining the supreme purpose of life.

Courtesy : The Vision



VIVEKANANDA KENDRA SAMACHAR



Swami Jnanananda Saraswati giving prizes to the Children

RAJAPALAYAM

Cultural competitions in Oratorical, Music, Drawing, Story-telling etc. were conducted for school students, at the Manjammal Memorial Primary School. Shri N.R.Subramania Raja, Managing Trustee of N.A.Ramachandra Raja Trust, presided over the prize distribution function. Swami Jnanananda Saraswati, gave away the prizes to the winners of the various competitions.

UMRONGSO

Aryabhata Anusandhanatmak Vijnan Prakalpa (Investigatory Science Project) and Maha Bhaskara Shastra Vijnan Pradarshini (Science Exhibition) were organized by Vivekananda Kendra Shikshaprasar Vibhag for the students of Vivekananda Kendra Vidyalaya (VKV)s in Assam and Nagaland at VKV (NEEPCO), Umrongso from 1st to 4th November 2008.

Swami Sumedhananda Maharaj, Secretary, Ramakrishna Mission Ashram, Cherapunji, Meghalaya, inaugurated the programme by lighting the ceremonial lamp as Chief Guest. Shri Vivek Ponkshe, Principal, Jnana Prabodhini Prashala, Pune, emphasized on the objectives of Investigatory Science Project in the beginning of the presentation. Seven projects were presented by the participants with the help of power point. Total 16 models were exhibited in the junior and the senior levels.

53 students from 9 Vidyalayas participated. Shri A.K.Sharma, General Manager, NEEPCO, KHEP, Umrongso, N.C.Hills, Assam, was the Chief Guest at the Valedictory Programme.

VKVs celebrate 30 years of glorious service in Arunachal Pradesh

Three decades of providing quality education to the children of North Eastern part of our country besides having various programmes for the empowerment of rural masses the Vivekananda Kendra Vidyalayas in Arunachal Pradesh celebrated 30 years of its service with a special programme at Itanagar “ Samarth Arunachal – Samarth Bharath” on 22nd and 23rd November 2008. Projecting the aim of Vivekananda Kendra to make Arunachal a model State and strengthen Bharat, the programme aimed to display the physical talents of children in states capital as well.



About 3000 students along with their parents, well-wishers participated in a massive procession on 22nd November. The processions started from three different places and were flagged off by Swami Viswatmananda at Ramakrishna Mission. Sri J. Tangu (State Election Commissioner) Pranta Sanchalak, Vivekananda Kendra Arunachal Pradesh at Mithun Gate and Sri T.Norbu, Secretary Power at MOWBII respectively culminated at IG Park. Many receptions were arranged en route by like-minded organizations namely Arunachal Vikas Parishad , Sri Sri Ravishankar Vidya Mandir and the group of parents . At IG Park, the culmination point, the huge gathering was addressed by Mananeeya Balakrishnanji, Vice-President of Vivekananda Kendra and Dr. Joram Begi (Director Higher and Technical Education, Govt of Arunachal Pradesh), the Pranta

Pramukh of Vivekananda Kendra Arunachal Pradesh.

Hon'ble Chief Minister Shri Dorjee Khandu addressed the gathering by acknowledging the services of VKVs in promoting education among the children of far-flung areas in



Arunachal Pradesh and appealed to all for extending full cooperation to Vivekananda Kendra for building a prosperous Arunachal. He appreciated the performance of the students and lauded the teachers for their hard work. He also donated Rs.1 lakh as a token of appreciation on the occasion. Dr. Joram Begi in his welcome address praised the VKVs contribution to the State in spite of all odds. Dr. Tejum Padu, Trustee VKVs.A.P.Trust gave the vote of thanks. Mananeeya Balakrishnanji highlighted the activities of Vivekananda Kendra in Arunachal Pradesh and expressed his firm faith and vision to make Arunachal a competent and model State.



The only service to be done for our lower classes is to give them education, to develop their lost individuality.