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**Founder Editor**

Mananeeya Eknathji Ranade

**Editor**

Mananeeya P. Parameswaran

**Editorial Office**

5, Singarachari Street

Triplicane,

Chennai - 600 005

Ph: (044) 28440042

Em a i l : vkpt@vkendra.org

Web: www.vkendra.org

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VIVEKANANDA KENDRA PRAKASHAN



अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।  
तत्पदं दर्शितं येन तस्मै श्रिगुरवे नमः ॥

My Salutations unto that guru who showed me the abode of the one who is to be known, whose form is the entire universe and, by whom all that is moving or not moving is pervaded.

## Editorial

### GURUPURNIMA: FOR CULTURAL CONTINUITY

Utsavas – festivals are for continuation of tradition, for expressing the joy of life, strengthening the collectives like family, community, society, nation and for expressing the gratitude towards the creation. India is full of various festivals. The characteristic of our festivals is that no festival is without pooja. No festival is just for merry-making though in every festival we do enjoy. The festivals are to make us relevant in time as well as to continue our tradition. That is what made Hindu dharma and our nation as Nitya Nootan Chira Pooratan – that is ‘ever new and most ancient’. Some festivals are celebrated ceremoniously with all splendour on large scale and some are celebrated quietly but very meaningfully. The festival

of Gurupurnima comes in the second category.

This festival is celebrated on the eve of the Jayanti - the birth anniversary of Maharishi Vedavyasa son of Rishi Parashar and fisherwoman Satyawati. What was his work that made him so exalted a being that on his birthday Gurupurnima is celebrated? He did a fourfold work.

First, when he saw that the Vedas – Ananta Vai Vedah – a voluminous store of knowledge was in the fear of getting extinct, he collected and compiled it.

Second, to protect Vedas, he allotted its Shakhas-branches to various families to be preserved by Guru-Shishya tradition. That is in a family, father would teach to his son and along with that to some other willing and deserving children. It would also happen that

the children would come from far off places and stay with the reputed Guru who would treat them as part of his own family. Gradually, the famous Gurukula system of India developed. In today's language it was the most extensive and privatized system of education in the world. Thus, a very natural way of protection of knowledge, as it was family based, was devised by him.

Third, it was not just the Vedas but all the other branches of knowledge called as Upavedas like Ayurveda including Surgery (which was generally with barber community); Sthapatya Veda which means sculpture including everything related to construction with metals, stones, mortars and wood; Gandharva Veda which is music, vocal and instrumental, dance etc; Dhanurveda - all skills and knowledge related to military warfare were also systematized by Veda vyasa allotting its branches to various families and communities. Thus, each family of every community became a repository of a branch of knowledge and so continuing the family tradition, got equated with continuance of knowledge.

Fourth, for the common man to understand the Vedic truth he also composed Puranas so that the application of Vedic truth in life is clear to all. Religion is not just in believing but in being and becoming. Not just the information about one's religion but realizing the truths and then expressing it

in our lives was the aim of Sanatana Dharma. In this Guru-shishya tradition, the knowledge is learnt by observing the life of the Guru who may be one's own parents or a realized soul. Vedavyasa succeeded in preserving and inculcating the respect for tradition.

Therefore, traditionally this is the day to remember our whole tradition of Guru starting with Bhagwan Siva and to offer our respects to the Guru who guides us in life, who has handed over the tradition of knowledge and wisdom to us. This is also a day to express our gratitude to the Guru for carrying forward our culture vibrantly, with the vision of '*Krinvanto Vishwamaryam – let us make the whole world noble.*'

Now, in today's context how do we celebrate it? In Gurupurnima, pooja is offered to the Guru. Today our pooja cannot be limited with flowers, it has to be with actions. We have to know the vision of our Rishis. In the world whether in the field of sociology, ecology or economy it is being proved that man can have a sustainable development, happiness in life only if he is linked to family, community, nation and through that to the whole humanity. This vision was given to us by the Rishis. Vyasa protected the Vedas through the family tradition. We would have to concentrate on families to develop these as basic units for moulding man and basic unit of our great nation. We would have to strive

to make our families repositories of cultural knowledge and wisdom.

We followed Guru Tradition but it was never an imposing type of learning like 'You listen what I tell without questioning me'. Actually Guru always told that 'you see this for yourself, experience, go to the roots, *Tapasa Brahma Vijidnyasva – Strive to get the truth.*' He awakened the light within –the Atmaguru- so as to get properly guided for the whole life. That is the right way to guide others. Today our country known for its tradition of knowledge, known for its search of Truth is getting carried away by the propaganda. It is not the Guru who moulds our opinions and attitudes but unfortunately it is media. We just accept whatever has come in media as the fact. Celebrating Gurupurnima, respecting our Guru-tradition means we would have to learn to go to the roots, to see the facts, to use one's intelligence and discrimination and not just believe in whatever is printed or whatever is shown on TV. As such most of the media is not in the hands of those who respect our culture. On the other hands it is controlled by those who are working to destroy our culture. So we have to be very alert.

We would have to also focus our efforts on identifying and exposing those ideologies, persons or thoughts which are obstacles in keeping the families intact as a cultural unit. Today the work of protection of Dharma also

involves in identifying of the Ravana in the society who come in very respectable garbs, as Ravana had come in the garb of a sadhu. They come today in the garbs of artists like M. F. Hussain or social activist, or international award winners, or with credentials as liberals, scholars etc. But they are bent upon humiliating and hurting, for damaging and deriding our culture, our Gods and goddesses. We should not be gullible to these forces. We should identify and expose them.

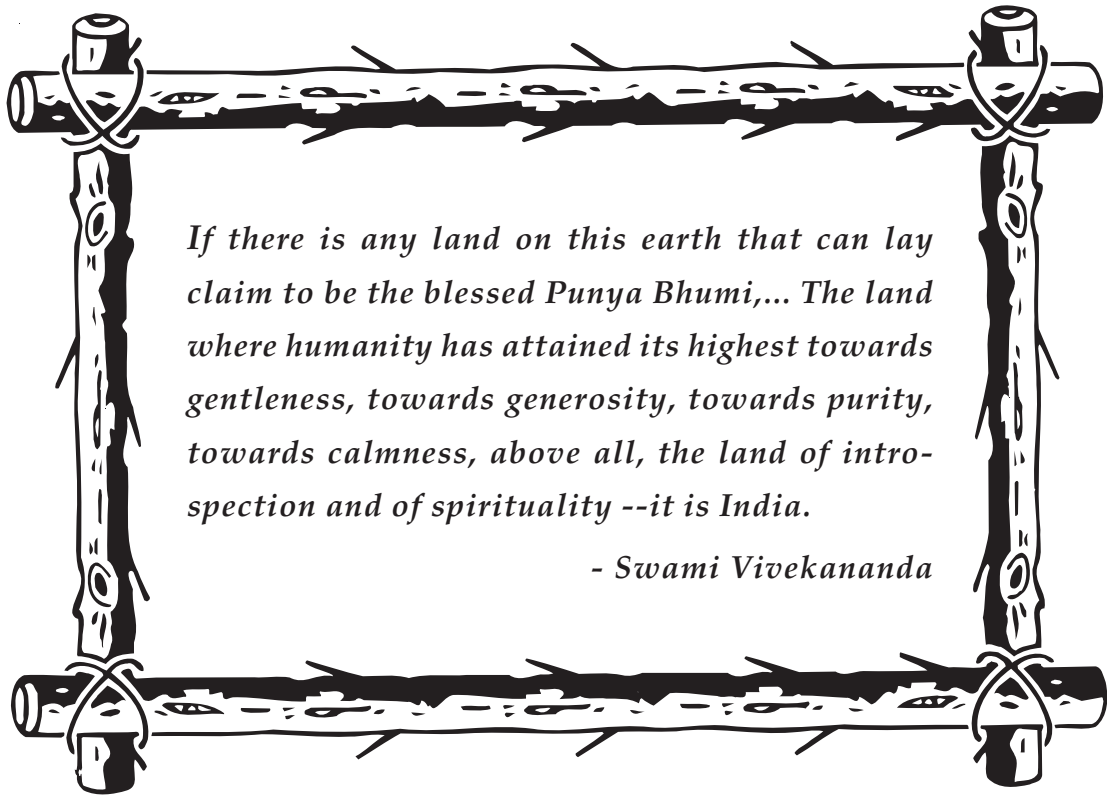
None has the right to point out the drawbacks in our system if they are not following that system. Who would be telling us what is beneficial to us? Those who are keeping eye on election, the vote-banks and those who are bent upon destroying this culture or those who give their life for saving this nation, who hold on to this culture in spite of all temptations? We would have to learn to develop our discrimination. If the Atmaguru is to be awakened we cannot afford to get carried away by wrong ideas.

There is another category of our people. They do not get carried away, they mean well for our culture but they are inactive. It is a common picture that when people read newspapers they sigh and tell that the situation is so bad, something needs to be done etc. But actually they do very little. They just do not have time for anything other than their career, entertainments and family

obligations. One great quality that our Rishi tradition had inculcated in us was the Aarjavam – doing what is felt, being straight and truthful. The Rishis told and lived the truth. If really one is moved by the plight of our motherland then he or she should be spending some of his or her time, energy and money for the well-being of our motherland.

We cannot say that 'I have no time for that'. It means we are hypocrites and do not really feel for the motherland. So in today's context engaging ourselves in Her work is another important dimension of celebration of Gurupurnima – the festival meant for cultural continuity.

- B Nivedita



# Adi Shankaracharya Serves the Cause of National Unity

N. Krishnamoorti

**Sumati:** Brother! How did Adi Shankara emphasize the unity of our Nation?

**Sumanta:** For Adi Shankara, the unity of our Nation, and the unity of its various philosophies, methods of worship, methods of knowledge etc. were not contrived efforts. He was able to notice it as he could observe the Parabrahman as a fruit in his palm – Hastamalaka. For him National unity was inherent in its creation, and is a part of his universal unity of vision.

**Sumati:** Obviously this unity was not handed over to him on a platter. He might have built it brick by brick before the total picture might have emerged?

**Sumanta:** No. A visionary, a jnani, sees the total picture first and looks upon the parts as derivatives and not vice versa. This is what Swami Vivekananda calls “Kavi’s Jnanadrishhti” The vision of a poet. In an exquisite verse, the Gita says

“Yada bhutaprthagbhavam  
ekastham anupasyati/  
Tata eva ca vistaram  
brahma sampadyate tada// (13/30)”

When a sadhaka realizes the whole variety of things as resting in the ONE and is an evolution from that ONE alone, then he becomes Brahman.

Again

Sarvabhutesu yenaikam  
bhavam avyayam ikshate/  
Avibhaktam vibhaktesu  
taj jnanam viddhi sattvikam// (18/20)

The knowledge by which the one Imperishable being is seen in all existences, undivided in the divided, know that knowledge is Sattvika.

**Sumati:** When ordinary persons struggle to locate the unity, the Avatapurushas, Rishis and Acharyas strive to explain the diversity!

**Sumanta:** Yes. Diversity is the uncommon thing for them, calling for an explanation. Still I shall try to explain how in the life of Adi Shankara, this unity of vision became the basis of all his actions.

**Sumati:** We praise him as Jagadguru! verse!

**Sumanta:** And remember him on Gurupurnima day. A Guru establishes an emotional identity with his disciples and considers his teachings to be his link with his students. If a student commits any act of imperfection, the Guru holds himself responsible.

**Sumati:** I have read Kanchi Paramacharya owning up any possible deviation of his disciples and holding himself ultimately responsible for their behaviour. Holy Mother Sarada Devi used to perform lakhs of Namajapa for the sake of any errant disciple. In this manner an ideal Guru tucks up his sleeves as it were, all his disciples and binds them together in bonds of Responsibility and commitment.

**Sumanta:** That is what an ideal Guru is

**Sumati:** We call Shankara as an Acharya.

**Sumanta:** Yes. He holds his band of followers together by common behaviour - Sadachara - unity and uniformity of action, some kind of standardization of behaviour. In our Dharmasastras, good behaviour is standardized, codified by Shodasa samskaram (16 types of good behaviour)

**Sumati:** Shankara was so learned!

**Sumanta:** Have you not heard the famous

Sruti Smriti Purananam  
alayam karunanalayam/  
Namami Bhagavatpadam  
sankaram lokasankaram//!

He is like a temple raised in honour of Srutis and Smritis. I bow down to Bhagavatpada Shankara who confers auspiciousness on all people.

It is said by the karnaparampara (hearsay) stories, that by the time he was eight years old, he had mastered all the Vedas, Puranas, Itihasas and Dharmasastras. By the time he attained his 16<sup>th</sup> year, he had written all his commentaries, prakarana granthas (philosophical works) and prayer songs. The second half-16 years more of his life, was devoted to preaching and organizing his disciples.

**Sumati:** Now I understand the meaning of an ADHYAPAKA, a learned teacher.

**Sumanta:** At last, the spiritual wisdom, knowledge, coordinated behaviour, etc of the teacher should establish the disciples in proper social setting, so that the teacher's ideals, philosophy of action and world vision could be properly implemented. Such a teacher is called Kulapati.

**Sumati:** What did Adi Shankara do in this direction?

**Sumanta:** He found that a great tradition of Advaita was languishing in his time. In the true spirit of an integrator, Adi Shankara continued the great work Sri Krishna did.

**Sumati:** What did Sri Krishna do? Why do we worship him as Krishnam Vande Jagadgurum?

**Sumanta:** Sri Krishna found various philosophies such as Sankhya, Yoga, Karma Kanda of the Veda, Yagnas of Veda, etc. have been built by great amount of labour by the society, through long periods of time, creating healthy traditions in the society. Rishis, protectors of law and builders of social systems have laboured so much to give social expressions to spiritual laws. It would be a pitiable waste to throw them all away, even if they had small inadequacies. Therefore Sri Krishna took up the Sankhya philosophy and made it the basis of his Jnana Yoga. He took the Yagna of the Karmakanda and reworded it as Karmayoga. Sankhya, Yoga, Karma, Yagna all retained much of their original shape but added Advaita to their content.

**Sumati:** As it happens when sugar is added to milk.

**Sumanta:** Yes. In Indian tradition, we add, infuse new meaning, we do not destroy.

**Sumati:** Vinobaji calls this “grafted trees yielding more fruits, sweeter fruits.”

**Sumanta:** Adi Shankara continued this great act of integration. He found that Vaishnavism, Shaktam, Souram, (Sun worship) Shaivism, Ganapatyam, Kaumaram (worship of Kartikeya Kumara) have taken roots in different parts of the country, developing their own temple architecture, methods of worship, philosophy, art forms etc. All of them owed allegiance to the Vedas and Vedanta. It is then Adi Shankara emphasized their Advaitic core philosophy, allowing them to retain all their other features undisturbed.

**Sumati:** Shankara’s ideal of Shanmata is our National philosophy of Unity in Diversity in its most practical form! In its most scientific form!

**Sumanta:** Yes.

**Sumati:** Does the Shanmata concept have any specific location?

**Sumanta:** Yes and No. Shakti Upasana/ Tantra is generally obtained in Eastern and Southern India, with Ganesha worship in the West, Kartikeyakumara worship in the South, Shiva, Vishnu, Surya worship all over India, with the Shaiva philosophy and culture varying from region to region and Vishnu worship from time to time. AdiShankara saw the common thread of Advaita running through them and found that the time had come to stress on the core philosophy without hurting



the details.

**Sumati:** I have read what Swami Vivekananda says “Knowledge is nothing but finding unity in the midst of diversity”

**Sumanta:** (Laughing) You have stolen my next sentence. When Swami Vivekananda said that Shankara found Buddhism to be an inadequate explanation of Vedanta and Swami Vivekananda himself found Christianity to be a patchy imitation of Vedanta, he was underlining the great work of Vedantic tradition. When he was talking of European body with Vedantic soul, and when he was talking of other religious traditions also, Swamiji had a feeling, inspired by the great example of Sri Ramakrishna, that all the religious traditions of the world, why even non-religious traditions such as European work ethics, can be brought together and rearranged around the ideal of Advaita.

**Sumati:** Reverting back to AdiShankara. What is the Dasanami idea?

**Sumanta:** When Shankara established the Maths, he wanted to assign his disciples areas of operation and responsibility and he established his students accordingly. It seems his disciple Prithvidhara (also called Prithvitara) is responsible for the specific details of the dashanami Sampradaya. It should be noted that it is only a re-

classification of already existing tradition of Monks.

**Sumati:** Between Buddha and Shankara.....?

**Sumanta:** (Laughing again) With the master key of Advaita, Shankara could open any locked system. Says Swami Vivekananda “Shankara came, a great, philosopher, and showed that the real essence of Buddhism and that of the Vedanta are not very different but that the disciples did not understand the Master and have degraded themselves, denied the existence of the soul and of God, and have become atheists. That was what Shankara showed and all the Buddhists began to come back to the old religion.”

**Sumati:** It is as if the whole Human history is moving towards Advaita.

**Sumanta:** Yes. You will find in the future, Advaita to be able to accommodate Non religious philosophies such as Materialism, Non-Indian, non Vedic philosophic of life etc. That is the purpose of Gurus such as Sri Krishna, Adi Shankara, Sri Ramakrishna-Swami Vivekananda.

**Sumati:** A few words about Panchayatana Puja and I am through . . . . .

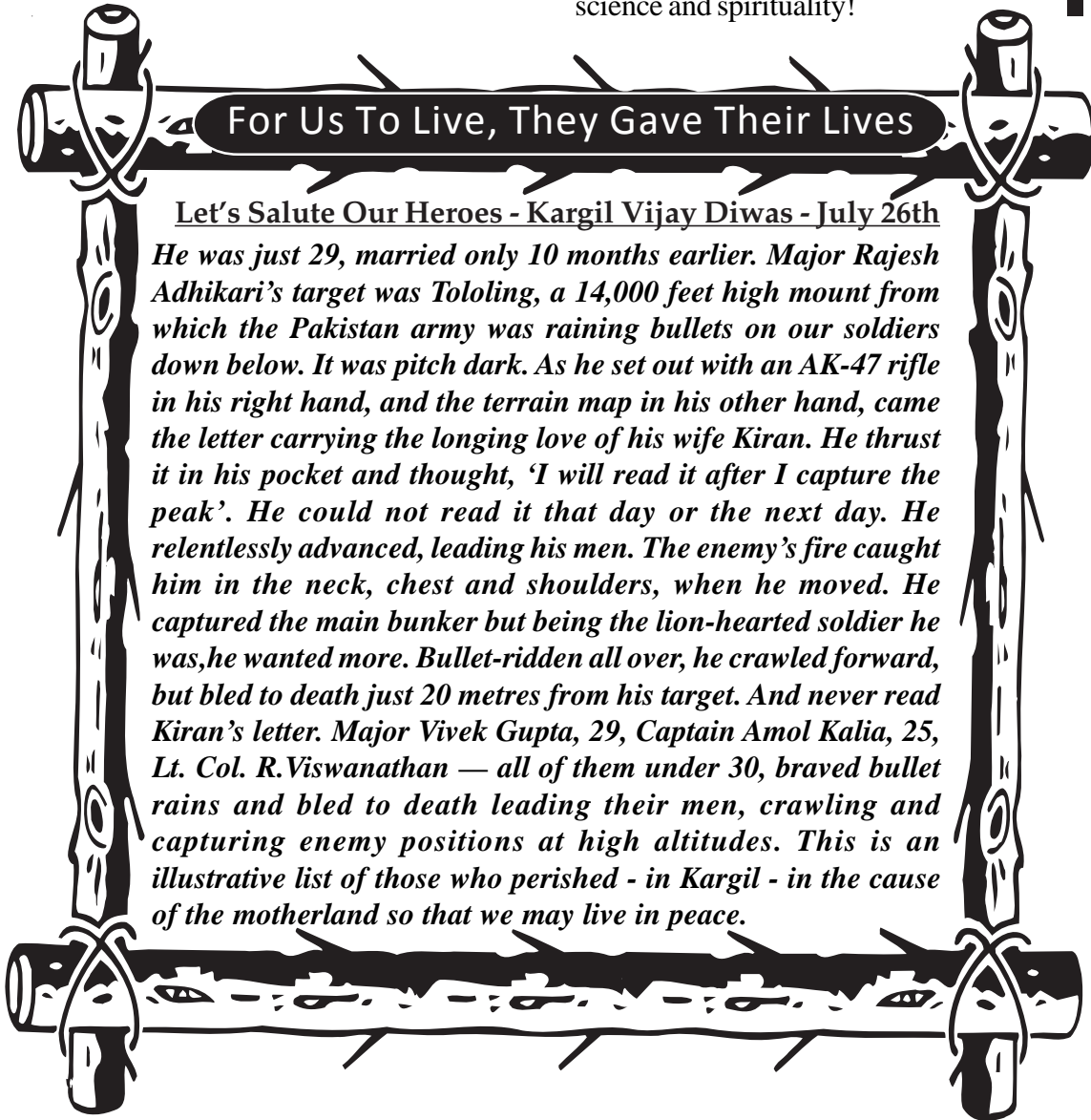
**Sumanta:** Inspired by the Markandeya Samhita, Shankara recreated the

Panchayatana worship of Salagrama representing Vishnu (North), Swarna rekha stone for Devi Parashakti, Sphatik representing Surya (South) Sonapatra stone representing Ganesha (East) and Banalingam representing Shiva in the Centre. These stones are available in these parts of the Nation

mentioned. That is, Panchayatana worship is Bharata Desha worship.

**Sumati:** Oh. Adi Shankara has been a National integrator in the Truest sense.

**Sumanta:** And his Advaita will unify science and spirituality! ■



# Guru Veda Vyasa

**Jaharlal Bose**

Every year on Purnima (Full Moon) of ashadha month we observe Guru Purnima and pay our regards to our Individual Gurudevs.

This Day is the birthday of Krishna Dvaipaayan popularly known as Veda Vyasa who took birth in Kalpi Island in a narrow creek of river Jamuna. Muni Paraashar, the grand son of Mahamuni Vasishtha gave birth to Krishna through a fisher girl Matsyagandha. After the death of Muni Paraashara she was married to Maharaj Shantanu the king of Hastinapur of Bharat Tribe. Her original name was Satyawati. Her father Jaruth took the oath from Devavrata Bhishma ( the first wife's son of Maharaj) that he would not claim the throne and would not marry.

Krishna with Muni Paraashar tried to re-establish the Ashram of Mahamuni Vasishtha at Kurukhetra which was destroyed by a tyrant ruler of Mahishmati, Sahasrajuna and Vasishtha had to migrate to Himalayas. Mahamuni Vasishtha did not recognize Atharvaveda and was in the opinion that Veda is of 3 fold and his disciples also did

not recognize Atharva veda and due to which saints were divided in 2 groups, which gave the opportunities to destroy the Ashrams, by the tyrant rulers.

Muni Paraashar although the grand son of Mahamuni Vasishtha, but he recognized Atharva veda and taught Krishna Dvaipaayan the four fold Veda. After the death of Muni Paarashar, Krishna Dvaipaayan took the mission to unite all the saints under fourfold Veda and to re-establish Kurukshetra as Dharmakshetra.

To convince the then Expert of Atharva vidya, Krishna Dvaipaayan consulted Muni Jabala who was regarded as maha atharvan and as per his desire Krishna married his only daughter 'Vatika'.

Krishna with his Mission went to Hastinapur and found his mother Satyawati as the empress and king Shantanu was in the deathbed. He cured Maharaj Shantanu by Atharva vidya and then Maharaj agreed to organize Vajpeyayagna at Kurukhetra and asked yuvaraj Devavrata to render the assistance to Krishna Dvaipaayan . Krishna

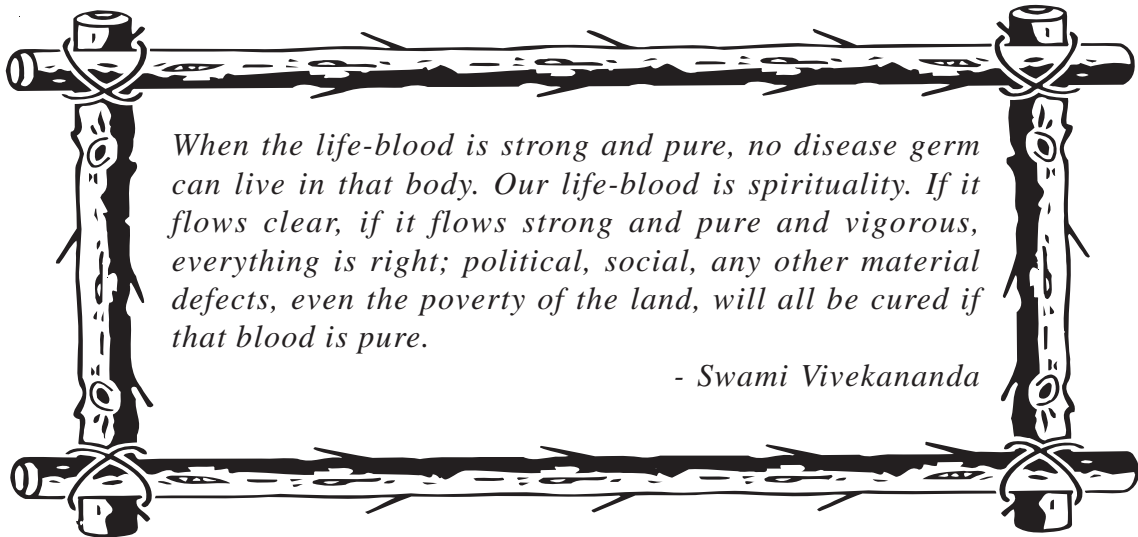
had two missions to be fulfilled. By organizing Vajpeyayagna all the Saints of 3 fold Veda and of 4 fold will come together and the Ashram Kurukshetra will be transformed to Dharma Kshetra. Muni Jabala of Atharvavidya once organized Vajpeyayagna and he was chosen as Brahma of Yagna and Rajapurohit Bibhuti follower of Mahamuni Vasitha was chosen as the Hota. After the Yagna was completed successfully Maharaj Shantanu announced on behalf of all the kings present that the Ashrams spreading the truth will be safe guarded by the Kings and all the saints and Munis present felt veda should be fourfold. From then Krishna Dvaipaayan was called as the Veda Vyasa or master and kings and saints started to take his consultations and advises.

He was summoned by mother Satyawati

to continue the next generation, when Maharaj Shantanu died and 2 sons of Empress Satyawati, Chitrangada and Vichitavirya died without any son. Five sons of Pandu and Vidura took his advises time to time to upkeep Dharma or truthfulness.

The best contribution of Krishna Dvaipaayan was his son named Shuka. Shuka was convinced to marry a tribal girl. Bharat was then Dominated by tribals and to bring them back to the mainstream it was needed.

Although Bharat gave birth to many saints but till date the Birthday of Krishna Dvaipaayan- Vyasa is observed as Vyasa Purnima i.e ashadha Purnima as GuruPurnima. ■



## Submit or Fight

Dr. K.Subrahmanyam

(Continued from Last Issue...)

Sri Rama analyses: "My dear Lakshmana, you are angry because I am denied the crown. That means-you have great attachment to me. You love me more than anyone. You have a partiality for the pleasures of the palace. You shun forest life. That means you have preferences and prejudices. You have not yet transcended polarities. You are yet to outgrow likes and dislikes. It may not be true, but for the sake of a probable point of argument, I may mention that you are angry because Bharata is offered the crown and not you. May be, you are jealous of him. You are unable to see the hidden advantages in the apparent disadvantages. Who knows, what is in store for us? Palace may be inviting initially. But it offers the crown of thorns. "Uneasy lies the head that wears the crown". There may be power, position and pleasure here in Ayodhya. But there may not be peace of mind. In the woods there may not be any comforts, but there will be plenty of peace. Also, there are powerful people like Bharata to look after the citizens in the kingdom. Who is there to take care of the peace loving people of the woods? There may be more opportunities for me to be useful to the Rishis and tribals in the forest. There is nothing like

an evil. Thinking makes it so. You may say, it is weakness to accept injustice. It may appear to you as injustice, if I am denied the crown. But, I consider it to be a higher justice to abide by the parent's will. Justice, after all, is a relative term. Above all, it is fate that is invincible. We should submit to fate. Here again you may say that it is not impossible to conquer fate. There are precedents. Markandeya is destined to die at the age of sixteen. But the boy's faith in Siva has conquered the invincible Yama, or fate or destiny. Your sword, no doubt, is capable of vanquishing all, including fate. But, my question is, are you not strong enough to accept fate? Have you become so weak that you are incapacitated to face an uncertain and adventurous life in distant woods? Only weaklings cling to a planned life of comfort within the four walls of a palace or within the well built fort. Should we not be strong enough to face the uncertain future in the unknown regions, away from the homeland?"

Lakshmana listens to Sri Rama's argument; becomes quiet and volunteers to accompany the elder brother to the woods.

In the case of Arjuna, Sri Krishna takes verbal cudgels to whip the despondent escapist. It is but psychic weakness to run away from the battle field. Peace making does not mean running away from responsibilities. Renunciation is not out of weakness. It is but the fulfilment of strength. Krishna, therefore, exhorts Arjuna to fight unto the last with detachment.

Arjuna's offer of withdrawal from the warfare is not an outcome of genuine compassion. It is born out of attachment to preceptors, kin and cousins. It is an emotional outburst of transient nature. Very soon, he is sure to feel sorry for his renunciation and rise again to render justice through valour and warfare. Sri Krishna analyses the evils of false renunciation and convinces Arjuna of the need to fight it out on the battle field. Finally, at the end of the long conversation between Krishna and Arjuna, it is resolved by the latter that he would fight as but an instrument in the hands of the Almighty.

It is foolish to think that Rama is weak when he willingly accepts his exile. Not only does he accept it as a gift from parents out of respect for them, but convinces Lakshmana also to submit to the unfailing fate with might and magnanimity. The same Rama, at a later stage, has not meekly submitted to fate and has not kept quiet when his spouse Sita Devi is stolen away. He has vanquished the enemy. At one point of time it is strength to submit and at another point of time, it is

indeed strength again to fight it out. Similarly, when Arjuna has volunteered to withdraw from war, it is not because of his inability or lack of valour to fight. He is overcome for a while by a strong feeling of pity out of attachment to the kith and kin. Neither Lakshmana, nor Arjuna is weak at any point of time. Nor is Rama or Krishna a propagator of any type of weakness.

The guiding principles of culture are "Matru Devo Bhava, Pitru Devo Bhava, Acharya Devo Bhava and Athithi Devo Bhava". Mother, father, teacher and guest are to be treated and worshipped as God. Indians are soaked in this culture. Therefore, their might is combined with magnanimity. Sri Rama exhorts Lakshmana to be magnanimously accommodative to the wishes of the parents. Similarly, when the foreigners entered our country, they were generously accommodated as our guests. Let not our great grand parents be mistaken for weaklings, if they had allowed the aliens to rule over us. They were not only strong, but kind and cultured. So they submitted to the foreigner generously. But the cultural magnanimity of might was misunderstood to be weakness by the aliens.

Sri Krishna does not want Arjuna or Pandavas to be taken for a ride by the Kauravas. Therefore, he has exhorted Arjuna to be up and doing, asserting their rights.

One can be generous amidst people of generosity and culture, but not towards those who are selfish, cunning and cruel. Indians have realized their folly of showering hospitality on the undeserving aliens of selfishness. Soon they have risen to the occasion. They have taught the foreigner a lesson for life. And, today, India is a wakeful lion of culture.

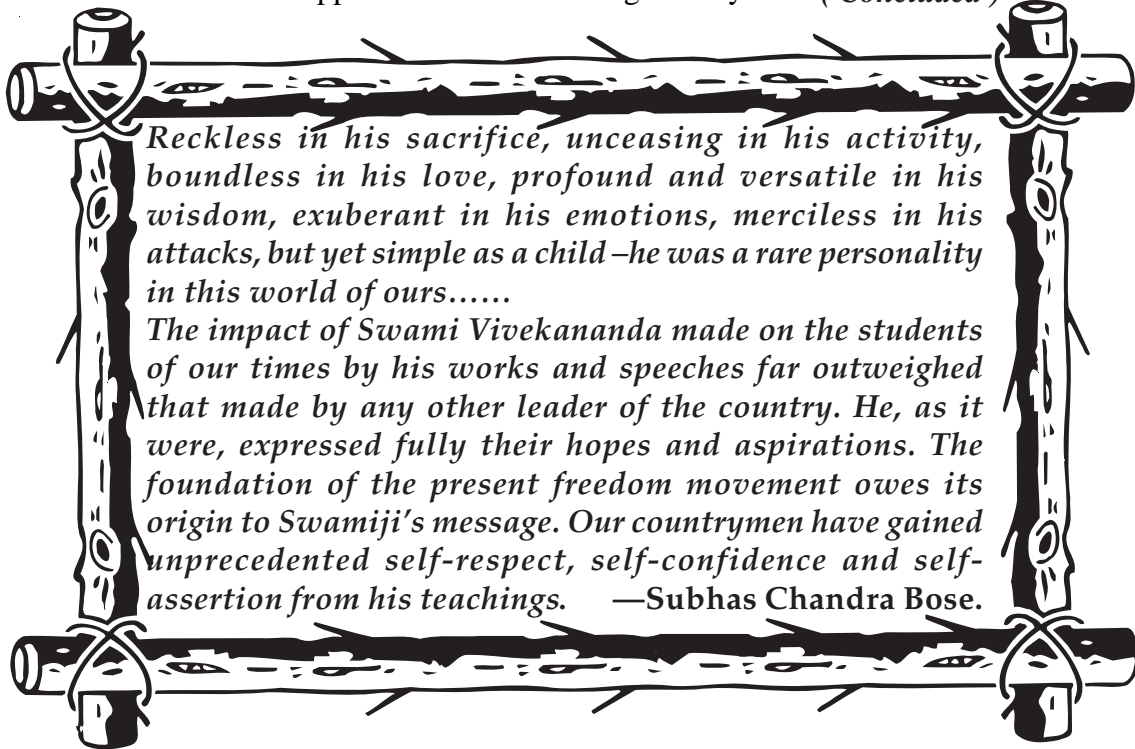
India has ever been a land of brave lions. Only, the nation was so soaked in the culture of self-denial that its might was shown in being accommodative to the aliens but, as soon as the mischief of the foreigners became obvious, India was no more meek in the name of culture. It drove the oppressor out of the

land. Neither was the submission to the foreign yoke out of weakness, nor was the revolution or freedom fight out of cruelty.

Indians have always been kind and cultured, strong and magnanimous. If anyone is to misunderstand India's goodness for weakness and play foul with it, one is sure to face bitter consequences.

The submission of Rama and Lakshmana is out of strength and culture. The fighting spirit of Krishna and Arjuna is also an expression of strength and culture.

Indians are but cultured lions of might and magnanimity. ( *Concluded* )





# India's Second Freedom Movement

*“Vision inspires the nation”*

Address to Parliament at the Commemorative Function on the Occasion of the  
150th Anniversary of the First War of Independence

*by Dr.APJ.Abdulkalam*

I am inspired to participate in this Commemorative Function to celebrate the 150th Anniversary of our First War of Independence. The year 1857 was a ‘turning point’ in the nineteenth century signaling the beginning of the end of may centuries of colonial rule.

This resurgence of nationalism started as small streams of dissent against the tyranny of colonial rule. Foreign rulers did not understand these warning signals, which began at 6 PM. on Sunday, 10th May 1857, in Meerut, with what was called a mutiny against foreign troops. In reality it was a symptom of something far deeper and greater. Soon these small streams joined together to become a powerful flood as a nationwide movement to regain our lost freedom. This Freedom Movement created a renaissance of visionary, devoted and passionate leadership across the entire spectrum of our civilisational heritage, in multiple fields such as politics, spirituality, literature, fine arts, judiciary, science and

industry. I shall illustrate this phenomenon of the resurgence of national leadership with a few examples.

*In the political field*, Lokmanya Bal Gangadhar Tilak, a great Sanskrit scholar astronomer, proclaimed in 1880’s the fiery worlds, “Swaraj is my birthright and I shall have it.”

*In the field of science*, Prof. Subramanyam Chandrasekharan, a famous astrophysicist in his biography asked a question how at a particular period of Indian science in 1920-1925, there were five to six great contemporary scientists of international reputation. They were Sir C.V.Raman, J.C. Bose, Srinivasa Ramanujam, S.N.Bose and Meghnad Saha. Chandra’s own answer was that Indian Scientists wanted to prove that Indian intelligence could match the best minds in the world.

*In the industrial field*, Jamshedtji Nusserwanji Tata started work in the 1880’s



to bring steel industry to India, even though colonial rulers were not favourably disposed to the idea. Acharya prafulla Chandra Ray, a Professor of Chemistry at Calcutta University, was a pioneer in the field of pharmaceutical industry in India in the 1880's.

*In the field of education*, Sir Sayyed Ahmad Khan founded the Aligarh Muslim University in 1875, while in 1916, Pandit Madan Mohan Malaviya established the Banaras Hindu University.

*In literature and poetry*, Rabindranath Tagore won the Nobel Prize for Literature in 1913. Recall his ringing words, at a time when the vision of freedom for India seemed remote and unrealisable. Tagore was urging his countrymen towards independence with words that expressed his complete conviction and passionate faith, saying:-

“... Where the mind is without fear, the head is held high  
Into that heaven of freedom,  
my Father, let my country awake....”

During the same time the poems of *Subramaniam Bharati*, a great Tamil poet, nationalist and revolutionary expressed the depth of his love for a great India, where women would be free and where education and skills would be widespread. In 1910 itself, he wrote a national poem, the song of freedom “... let us celebrate, our blissful freedom has already arrived.”

*In the field of music*, it was a unique phenomenon to see the music trinity consisting of the great saint Thyagaraja Swamigal, Muthuswami Dikshitar and Shyama Sastrigal enriching music and culture in the country.

*In women's participation in the freedom movement*, many women ranging from Bhima Bai hoskar, Rani Channamma of Kittur, Rani Lakshmi Bai of Jhansi, Begum Hazrat Mahal of Avadh in the 19th century and Sarojini Naidu, Kasturba Gandhi and Annie Besant in the 20th century are names, which are remembered even today for their singular contribution both on the battlefield and in the political field.

Once again, in the political arena, the excellence in multiple fields was consolidated, given political direction and momentum. In 1942, Mahatma Gandhi announced the “Quit India movements, many great leaders such as Pandit Jawaharlal Nehru, Subhas Chandra Bose, Sardar Patel, Abul Kalam Azad, Maulana Mohammed Ali, Dr.Rejendra Prasad, C.Rajagopalachari (Rajaji) under the inspirational leadership of Mahatma Gandhi spearheaded the dynamic independence movement despite personal hardship and suffering.

*In the spiritual field*, a major movement emerged in the late 1800's through Swami Vivekananda and Aurobindo Ghosh and later

through philosophers like J. Krishnamurty who evoked spiritual consciousness in people.

I recall here the dream of the visionary and freedom fighter, Sri Aurobindo Ghosh. The first of these dreams was a revolutionary movement to create a free and united India. This was achieved on 15th August 1947. His second dream was the resurgence and liberation of the people of Asia and India's return to her great role in the progress of human civilisations. Sri Aurobindo's third dream for India was her role in the founding of a world-union for a just, bright and noble life for all mankind.

I saw this dream coming true when I was invited to address the European Union Parliament a few days ago. When I said "... I have brought from India, a message, a message to start three important Indo-European missions, which can contribute to global peace and prosperity..." The missions, which I have put forth based on India's experience and the dynamics of the European Union are:-

1. **Evolution of Enlightened Society:-**  
For evolving a citizen with a value system and leading to a prosperous and peaceful world.
2. **Leading to Energy Independence:-**  
A three dimensional approach for energy

choice towards realising a clean planet Earth.

3. **World Knowledge Platform:-** For synergising the core competence of the European Union and India in certain areas for providing solutions to critical issues like water, healthcare and capacity building.

So I have suggested that the Indian Parliament and the European Union Parliament might join hands in a global partnership that would lead to an inclusive, just, prosperous and strong world order. I received a sincere and enthusiastic response from the 27 countries that are members of the Indian in multiple missions for the benefit of all mankind. This initiative now Hon'ble Members, is in your hands to realise peace and prosperity for the nation and the world.

### **Continuing Quest: Enlightened and dynamic Leadership for One Billion People**

Honourable Members, our movement of true freedom and independence is still incomplete, our story is still unfolding. The global environment however is still dangerous and India's freedom won by suffering and sacrifice has to be alertly guarded, strengthened and expanded. Freedom and independence must be our continuing quest and in such a manner as to accelerate our evolution as a free nation through a bold and

swift development. Can we keep this perspective while we celebrate the 150th Anniversary of the First War of Independence? The time has now arrived for Parliament and the Legislative Assemblies to emerge with a new vision and leadership to make our nation not only enlightened, united, harmonious, rich and prosperous, but above all, a safe nation, invulnerable forever to invasion and infiltration across its borders. I visualise the following distinctive profile for India by the year 2020, if Parliament today resolves to implement Mission India 2020 for a strong, prosperous and happy nation.

1. A Nation where the rural and urban divide has reduced to a thin line.
2. A Nation where there is an equitable distribution and adequate access to energy and quality water.
3. A Nation where the agriculture, the industry and the service sectors work together in symphony.
4. A Nation where education with a value system is not denied to any meritorious candidate because of societal or economic discrimination.
5. A Nation, which is the best destination for the most talented scholars, scientists and investors.

6. A Nation where the best of healthcare is available to all.
7. A Nation where governance is responsive, transparent and corruption free.
8. A Nation where poverty has been totally eradicated, illiteracy removed and crimes against women and children are absent and none in society feels alienated.
9. A Nation that is prosperous, healthy, secure, peaceful and happy and continues with a sustainable growth path.
10. A Nation that is one of the best places to live in and is proud of its leadership.

### **Leadership for sustained Development**

National leadership for realising and sustaining the distinctive profile of a strong and prosperous India can emerge only when there is coherent, orderly and effective leadership from our Parliament and Legislative Assemblies.

### **Conclusion**

National leadership has to radiate confidence in our people and boldly emerge by formulating and implementing new national missions, targeting specific time-bound goals. India can be rightly proud of its many

achievements in the economic, social and political fields over the past 60 years. But we cannot afford to rest content with past achievements and ignore recent developments that call for a change in technology, industry and agriculture. Many challenges need to be responded to : the emergence of multi-party coalitions as a regular form of Government, that need to rapidly evolve as a stable, two-party system, the need to strengthen internal security to cope with global terrorism and new forms of internal law and order problems, the widening of economic disparities during a period of high growth in the absence of a comprehensive National Prosperity Index in place of GDP, the rapid depletion of global fossil fuel reserves and increasing threats to our territorial security by the development of new forms of warfare.

When I see you, Hon'ble Members of Parliament, particularly young members, I see

in you the eternal spirit of Mahatma Gandhi, Dr.Rajendra Prasad, Sardar Patel, Pandit Jawharlal Nehru, Subhas Chandra Bose, Dr. Ambedkar, Abdul kalam Azad, Rajaji and many great visionary leaders of our nation. Can you also become visionary leaders, putting the nation above yourself? Can you become one of the great ones of India? Yes, you can. Yes, you can. You can, if you enliven Parliament with leadership for the great mission of transforming India into an economically prosperous, happy, strong and safe nation before 2020. For that to happen, young Hon'ble Members, you have to come out of small aims, you have to have a big aim and work for the nation in parliament and outside. Hon'ble Members, history will remember you for launching a great, bold and swift mission for the nation, a notable departure from small and fragmented actions. My best wishes to all of you.

**Obituary**

### Shri Pulla Reddy passes away

Shri Pulla Reddy (88) a patron of Nationalistic cause, passed away last month. He is survived by his wife G.Narayanamma, 2 daughters and 4 Sons. Shri Pulla Reddy is a great Philanthropist and a humanist. Vivekananda Kendra activities got a boost by his committed support which he gave right from the beginning. (His hospitable nature and unwavering commitment to social career will always be remembered. He started educational institution for the well being of the downtrodden . G. Pulla Reddy engineering college in Kurnool was founded by him.

## Sri Sri Sankardev – a great saint of Assam

Sri Prabhat Baruah, Neepto, Bokuloni

When justice is endangered, when there is threat to religion and peace; the God himself comes to the earth as an avatar. Lord Rama, Krishna, Parasurama, Bareaha, Narasingha are the examples of it.

In Assam, as people believe; Sankardev was also an avatar of God. He was born in such an era when religion was endangered. At that time religion was misguided by some people. As a result of which many Hindu people had left the religion. Sankardev was born in 1449 in a village called 'Bardua' in the district of Nagaon, Assam. He became orphaned in early childhood. So, he was brought up by his grand mother Kherkhuti. He was very playful, brave and strong. He fought with big bull and defeated, it swam the mighty Brahmaputra river across when it was flooded in his childhood. His name became 'Sankar' because one day while he was sleeping the peep of sun came into his house and fell on his head. A big cobra came and sheltered him with its hood. He passed his childhood playing and doing some strange work.

When he was twelve years old,

grandmother took him to a school. He was admitted. After few days of his admission; only after learning the Assamese alphabets; he wrote a marvelous poem enriched with deep religious thought. His guru read it and was surprised. That day guru gave him the title 'dev' and his name became Sankardev. This poem is treated as the great mythological poem even today.

He visited all great religious places of India and read all the Vedas and upanishads. He found the real truth of life. He wrote the main theme of religion in regional language from Sanskrit. He wrote some great mythological books like krton, Dasam, ratnavali etc. He translated Bhagavata and added two new chapters from his end. He wrote some action plays called 'bhaona' to teach people real path of life through action. The main teaching of 'bhaona' is to publish triumph of religion. He wrote religious songs called 'bargeet' with deep sense of devotion to almighty and depicted the picture of 'Vaikuntha' (God's abode) very attractively.

Coming back from pilgrimage, he founded a new religion called 'Nava Vaishnavism'

based on the real teachings of Veda and upanishads. The main theory of this religion is that 'God is one and we are only to worship him'. He told that Krishna is the main avatar and we are to worship him. He denied worship of many gods and goddesses. His religion was based on four dogmas. They are 'nama' (the prayers of God) 'Deva' (God) 'Guru' (Saint) 'Bhakta' (disciples). He believed that one to get the meaning of life fulfilled has to worship God offering 'nama' in the name of Deva (Krishna). According to him the meaning of prayer should be learned with the help of 'guru' (saint) and the prayers should be made collectively by disciples (Bhakta).

To practice the namas he made some holy places called 'Namghare'. This namghare is the main religious center where devotees assemble and offer prayers. He also made one another institution call 'sattra' with a vow to sustain his religion.

Sankardev was not only a guru but also a great social reformer. He hated discrimination among people. He said all are the same creation of God so there should be no discrimination among people in the name of caste and creed. He selected his disciples irrespective of all caste and creed. Both Assam and India owe a lot to him for preserving and sustaining our culture. ■

