

Heart and Soul

We have seen from Swamiji's words that the individuals make for the whole society. Therefore, if we build individuals properly, we shall be building a good society. How an individual may make himself properly? He can, if he takes care of his body, if he takes care of his mind, and if he takes care of his heart. Through nourishment, proper nourishment and exercise of the physical body, he has to build his body well. Likewise, the mind has to be fed, it has to be given its proper nourishment and exercise. But can we feed our soul? We have seen that we have expression of our soul in our heart, which feels. One day Swamiji raised the question, where does our soul reside? In our body? In Sanskrit we get the word *hridaya*. Swamiji one by one scanned all the possible hide-outs of the soul in our body. Starting from the head he gradually came down and stopped near our heart. He saw that the possibility of our soul somehow hiding itself in the extremities was remote. If you cut off one of your arms or one of your legs, you do not die. You know that your soul still persists. But, if our head crushes or our thoracic cage is broken down, we normally do not live. So this was a very scientific approach. So he thought, it must be somewhere here. But through the process of elimination he found that the head is too much busy with the functioning of the brain, our intellect, and he had occasions to see that though we need intelligence, it very often makes us selfish and does not allow us to think much about others, and, therefore, it cannot represent our soul which loves all and is unselfish. So, he concluded through this scientific examination and the process of elimination that, if our soul exists at all in our body, it must be, as our forefathers conjectured, residing somewhere near our heart, this blood pumping machine.

Narendranath (Swami Vivekananda) was a very brilliant student. He studied all subjects – history, religion, philosophy, physics, chemistry, biology, physiology, anatomy, etc. etc. He said, you know, in the body there are a number of ganglia. Medical students must be knowing very well. Near the actual heart,

this blood pumping machine, there is a ganglion and it is known as the 'sympathetic ganglion.' This is a scientific name. And then his final conclusion was, if the soul has to reside in the human body, it must be residing in the sympathetic ganglion.

So, who has been able to bring out his divinity? He who is more sympathetic towards others. Look at the life of Sri Ramakrishna, look at the life of the Holy Mother, look at the life of Swami Vivekananda, live of Buddha, Sri Chaitanya, Jesus Christ, and other such persons. We all find that they are lumps of love only. Being forced to speak about Sri Ramakrishna, once Swamiji admitted his incapacity. He said, I cannot say anything about him. Then, at last, after much effort, he only said, he is LOVE, *premasvarupah*, as our shastras say about God. So that is what really we are and to manifest that divinity, or love, we take the help of our mind and body. This effort individually we can make. This possibility lies in everybody. But particularly today in the environment of our society, it is difficult for a few individual young men to strive for this great fulfillment. Individually if we try, after some time we may think that perhaps in the circumstances we will not succeed in this attempt. We may eventually give up this attempt and quit; simply flow on with the current. But, if a number of young people come together, unite and come under an organization, they enthuse and inspire each other. Then this attempt of building their life can succeed. This is the purpose of this organization, Akhil Bharat Vivekananda Yuva Mahamandal. It is there so that all young people united under the banner of this organization can inspire each other and help each other in building their lives. If through such organized effort they can create a few lakhs of young people out of fourteen crores of Indian youth, then in no time, in course of a few years only, our whole society will be transformed to a great extent.

Sociological sciences tell us that not everybody in a society sets the standard or the style or the trend of a particular society in a particular period of time, but a powerful united band of people sets the trend of a particular society. You can test this truth yourselves. Today we say so much of anti-social activities we find in our

society. Do you think, does anybody believe, that the majority of people in our society today are anti-social? Never. But there are a few antisocials today living in our society who have become powerful, just a minority of anti-socials simply threaten the whole society. Why don't you learn this? Can you not form just a band of good young people, strong in body, strong in character, strong in mind, strong in determination, with an expanded heart, which feels for others? If you individually form your lives and come together, your force will simply change the general style of life of the whole society.

One day Swamiji (he was then at Varanasi) was going along the way and monkey somehow followed him. It was threatening him and Swamiji at first was trying to run away. But it was all the while menacingly following him. At that time a mendicant was going that way. He said, 'Ye, rukh jao, ghumke khare ho jao, daoro math', and immediately Swamiji followed his advice, turned round, stood before it and looked at it in the face. The result was it immediately fled away. So today in face of the treat of the anti-social, and all evil in society, if we simply try to flee and escape, we shall fail. If we just look around, stand with the strength of our character and determination of mind, we can stop these evil things, we can take up the reigns of the society. The Mahamandal wants to place the life and the great teachings of Swami Vivekananda before all the youths of India. If the youths are united, they will not only remove the evils from the society, but they will make for the real progress, regeneration of a new India. So, the good and well-being of all people of India is the object before the Mahamandal. Amelioration of the sufferings of the people is a must, but that cannot ultimately be achieved merely through some developmental or relief works or social service works. Clearly we can see from the teachings of Swami Vivekananda that we can do the greatest good to our own country by building our lives and uniting together for a right cause.