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Research Article

A CENSORIOUS EXPLORATION OF VIVEKANANDA KENDRA

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ABSTRACT

Vivekananda is a vital figure of nineteenth century rejuvenation. He has had a significant impact on all facets of human life. However, he has been depicted, perverted, and dismantled by a number of administrations on both a personal and institutional level. One of them is the Vivekananda Kendra in KanyaKumari, which has branches all over India and abroad. The ongoing review moves toward the subtleties of Vivekananda Kendra towards Vivekananda. The study's objective is to dictate whether Vivekananda ideas and Vivekananda Kendra's ideology are similar or different.

KEYWORDS

Assistance, Vivekananda, Vivekananda Kendra, illustration.

INTRODUCTION

Master Vivekananda, an unmistakable figure of nineteenth century India has not exclusively been addressed or distorted through his thoughts and persona however he is being utilized as an institutional state. In honor of Vivekananda, numerous private and public institutions have been established. The institutional mandate for Vivekananda has sparked a lot of debate, both in India and elsewhere. The non-

government organization additionally being named after Vivekananda. One of them is the Mysore "Swami Vivekananda youth movement." It spreads Swami Vivekananda fundamental ideas, such as Satya, Ahimsa, Seva, and Tyaga. However, Swami Vivekananda ideals are sometimes held in high esteem by society. However, the organization that pursues Vivekananda ideals must recognize that Vivekananda

and his ideas should not be politicized at any time. The Ramakrishna-Vivekananda ideal, on the other hand, is propagated by the Ramakrishna Mission. However, the institution was established by Vivekananda for two reasons. This is known as "Atmano Mokshaya Jagat Hitaya Cha," which translates to "self-salvation and world upliftment." However, this Ramakrishna Mission is even referred to by critics as a "Saffron Mission." They see the mission as having an inherent Hindutva goal. This is due to the fact that the Mission and the Saffron Brotherhood share many ideas. They consolidate and defend Hinduism, making it more aggressive and expansionist, because they both believe that Hinduism is in danger. It produced a Hindu polemic and further checked the growing influence of Christianity. In addition to the Ramakrishna Mission, another organization adopts the name Vivekananda. Vivekananda Kendra is the name. The later bears Vivekananda name, whereas the earlier did not. The two institutions have starkly different aesthetics, attire, methods of operation, and perspectives. While Ramakrishna Mission adheres to a monastic order and includes Swami and Ananda in their names, renounces worldly affairs and wears a saffron robe, the latter adheres to no monastic order and wears a white kurta, also known as a dhoti or pajama. Vivekananda Kendra, in contrast to Ramakrishna Mission, does not adhere to either Sarada Cult or Ramakrishna. So these distinctions in the methodology of these two organizations present the defense further fascinating as two why the Kendra arises? Despite the Ramakrishna Mission's goal of spreading Swami Vivekananda's ideals, Kendra does the best it can. The second case must be very interesting and thoroughly discussed using a critical approach.

Foundation of Vivekananda Kendra In 1963, the RSS leadership decided to celebrate Swami Vivekananda's centenary in a grant-based manner in order to pay

tribute to the Swami. It was suggested that a lay order in the name of Vivekananda be constructed within the sea rock at the southern tip of India.

It references Vivekananda, who once stated, "Even after I lay down the body, I would continue to work and inspire generations to come to carry my unfinished work." as the source of its inspiration.

In this manner Vivekananda dedication, the way things are today is a remembrance to Master as to Shri Eknath Ranade, whose commitment to the work he had embraced isn't motivated by simple confidence yet by scholarly conviction. Then again, the structure of the tremendous commemoration was legitimate looking for the case that Vivekananda finished the section of Pondering Priest at Kanyakumari and contemplated at the stone close to by the ocean. This was mentioned on the 25th, 26th, and 27th of December 1892. The memorial's apologists argued that Kanyakumari was the birthplace of the rock memorial, a singular symbol of purity and unity that serves as the united national symbol. It also depicts the country's architectural splendor. Because everyone in the nation wanted it, worked for it, and contributed to it, it is a symbol of unity. All states were represented at the inauguration. It is a memorial because it was mostly created and worked on by RSS Swayamsevakas, was blessed by Ramakrishna Mission, was designed by kanchi kamakiti peetham paramacharya, and Swami Chinmoyananda of Chinmaya Mission gave the first donation. It was supported by every spiritual, cultural, and national administration. In addition, it is a memorial to which the entire federal government as well as the state government contributed. As a result, the memorial became the focal point, just as Kanyakumari is the location where three seats come together. On the other hand, it is assumed that while Vivekananda meditated on the rock, he learned about India's past,

present, and future and developed the concept of Advaita Vedanta, which he later spread to the West. Vivekananda discovered glorious India on the rock, where he later spread Indian spirituality to the world. The memorial will be constructed in this sacred location. The memorial's construction, on the other hand, was anything but innocent. This necessitated a lot of effort. The large Roman Catholic community in Kanyakumari was against. They argued that the rock contained the cross that Saint Francis Xavier had brought. The Tamil Nadu government denied the committee permission to construct the memorial because of this extreme perspective. As a result, the committee and its secretary finally approach the Member of Parliament to try to get them to let the memorial be built. This got a lot of attention, and the committee got all of the Members to sign it. The only member who refused to sign is Kerala's E.M.S. Namboodripad. However, the plan to construct the enormous structure beneath the sea received political approval. It increased the zeal of RSS members who have taken on the task of establishing the lay order even further. It is evident that the RSS leadership is enthusiastic about this structure. Clearly through their "organizer" voiceover. Still, it was called the pan-Hindu consciousness. To reach people who shared their beliefs, the committee held function after function. At Triplicane Bridge's Tilak Ghat, Golwalkar, Chinmayananda, Tenneti Viswanathan, and others attended a grand event. Swami Chinmayananda contributed 10,000 rupees to the memorial fund for the All India Chinmaya Mission. Sri M.P. Shivagnana was the one who laid the groundwork for this memorial. Where it has explicitly instructed the minority to welcome the memorial rather than hinder it [3]. In spite of these challenges, India's president, Shri V.V. Giri, urged fellow Indians to respond to the nation's call at the rock memorial's opening on September 2, 1970. The president reminded us of

Vivekananda's humanism and his intense love for the poor while highlighting his secular characteristics. Shri M. Karunanidhi, speaking at the event, also brings up the same issues and calls Vivekananda a messiah for the masses. About a fortnight after the launch of Vivekananda Rock Commemoration, the Top state leader Shrimati Indira Gandhi Visited Kanyakumari to take part in the two months in length festivities coordinated by board to stamp the fruition of Dedication. The Prime Minister then emphasized Vivekananda's master spirit when she spoke at the celebration meeting. She said, Vivekananda followed a reasonable methodology by eliminating both material destitution and otherworldly neediness.

The story of Vivekananda Kendra began here. Vivekananda Kendra, or VK for short, is a later rock memorial. Naturally, the committee had previously contemplated building a Kendra to care for the memorial and Swami's ideals. It is obvious from the perspective on the secretary of the Getting sorted out board Eknath Ranade. "The rock memorial is only a part of the dream," according to Ranade. What are our goals? We want to establish a non-Sannyasin-staffed service organization or mission similar to the Ramakrishna Mission. It will encourage men and women from the All India Dedicated Cadres to work with the underprivileged and in areas of the country for the country's social and spiritual well-being. It intensifies its belief in the "spiritually oriented service mission," which aims to translate Swami. The realization of Vivekananda's vision of a glorious India. Kendra takes on a lot of projects, activities, exhibitions, and literary publications to bring the vision to life. It also encourages lifeguards and other local workers to participate in a variety of service projects, such as camps for young women and girls, rural development, education, the improvement of natural resources, tribal welfare, and other similar endeavors. To get a

clear picture, Vivekananda's vision and Kendra's actions needed to be tested further. Behind the ideal of Kendra, we can see a citation of Vivekananda, who says:

"A nation is not made up of a group of men or a congregation of men, and neither does a society's location nor its time period qualify it to be called a nation. A state, not a nation, can be a government that was established in this manner. A nation's common goal or mission is what makes it. Every one of the constituents endeavor by and large for something honorable, Administration with otherworldly direction brings about man-production which perpetually and indistinguishably associated with country building".

Hopefully, the Kendra considers this the well-known statement to be the "Maha mantra." This Vivekananda quote serves as a source of motivation for Kendra employees in all aspects of their work. As a result, VK is regarded as a "Rashtriya Yajna" that aims to safeguard the nation. It aims to preserve the nation-wide rock memorial that was constructed by patriotic individuals. It should be noted that Param Pujya Guruji Golwalkar chose Eknath ji to take on the difficult task. Therefore, the second phase began with the creation of the Vivekananda Kendra following the construction of the rock memorial. Eknathji pointed these out when he said, "I am to erect a living and dynamic monuments which will be worthy of Swami Vivekananda and will be capable of bringing into fruition his grand vision of future India." To put up a structure made of cement and concrete is not my work, he said.

Therefore, VK, a spiritually oriented service mission, was founded in 1972 as the living memorial of Swami Vivekananda. It is made up of a group of dedicated Jeevanbratis, Sevabratis, and Vanaprasti, as well as thousands of local karyakartas. It also lacks patrons, well-wishers, and subscribers to the publication.

Serving man as god and guiding by national ideals are its primary guiding principles. For completing vision of master Vivekananda, the Kendra has in excess of 225 branches and revolve around different help exercises. Perhaps this marked the beginning of Kendra's politics, which directly cite Vivekananda to justify numerous actions. It further marginalized the responsibility to adapt the Kendra concept to Eknath Ranade's needs. However, we were well aware of Eknath's past. His book, "Swami Vivekananda's Rousing Call to Hindu Nation," views Vivekananda as a propagator of regenerated Bharata, also known as a Hindu nation. It would be fascinating to learn about the other qualities of the Kendra founder, which may have influenced the organization's activities. A brief biography of Kendra's founder is as follows:

The life story of Eknath Ranade makes it abundantly clear that he was a high-ranking RSS official. Also, it makes sense to have some influence over Kendra from the RSS. Perhaps through Eknath Ranade, the RSS's legacy of Service and Glorious Bharata is carried over to Vivekananda Kendra. Nonetheless, most people think that spreading the Glorious Bharat and Service concept is fine as long as it is done for a good cause and does not oppose "the other." Further it will be clear when we will continue to the different exercises of the Kendra and its co-connection with Vivekananda. As can be seen, the Kendra's mission stems from the Swami's idea, so it seeks an explanation. It primarily serves two purposes:

1. Man-Made 2. Rastriya Swayam Sevak Sangh probably has two missions: nation building and nation building. Golwarkar maintains that the two are the fundamental ideal. Whatever the circumstance, Vivekananda Kendra fulfills their mantra's dual purpose. Taking motivation from the renowned assertion of master Vivekananda, VK attempts to

achieve two missions. The first is man-made, and the second is building a nation. Swami Vivekananda is cited as saying;

"Each nation has a destiny to fulfill, a message to convey, and a goal to accomplish. Therefore, from the very beginning, we must comprehend our own race's mission, its destiny, its place in the national march, and its contribution to racial harmony.

As a result, VK aims to channel the spiritual fervor that is released into the work of national reconstruction by transforming our people's inherent forwardness into a right spiritual urge to serve God. The concept of a nation begins here. construction and human activity. However, it is never clear what kind of nation or man Kendra wants to build. Is it Seminal from Vivekananda's point of view?

It is believed that this global nation building will spread the Indian mission abroad. From here begins the possibility of Vivekananda Kendra Worldwide. The third phase of the Rock Memorial expansion might be referred to as this.

International VK: Where Vivekananda Kendra International crosses the border is the third phase enumeration. The rock memorial phase was the first, followed by the Vivekananda Kendra phase and the Vivekananda International phase. This international was founded in 1982 and inaugurated in 2003. It is an effort to promote India's cause on a global scale by fostering harmony among cultures through dialogue and understanding, as well as international understanding through Indian wisdom. The Vivekananda Kendra was a modest but necessary beginning of a significant national effort to promote global understanding. It follows Swami Vivekananda's words, which are:

"Everything appears favorable, and Indian philosophical and spiritual thought must once more expand and conquer the world,"

As a great historian once stated, "western begins must have Indian end" The Indian mission on a global scale is the only alternative, as the western beginnings have signaled centuries of conflict. The global perspective and scale of operations of VKI are emphasized, supported by a vast infrastructure and a dedicated workforce with demonstrated intellectual competence and integrity. It also hopes that India will be able to showcase the greatness of its culture and wisdom and address the global issues we face. Based on the fundamentals of Swami Vivekananda's teachings, VKI gives the Indian voice a new international platform by bringing awareness to Indian philosophy and wisdom in the hopes of promoting global peace and harmony and preventing predicted clashes between civilizations. It gets a lot of its inspiration from Vivekananda, whose Kendra spread Indian philosophy, Hinduism, and spirituality around the world. The creation of this international show demonstrates Kendra's attempt to spread the idea of Vivekananda to a wider audience by becoming world leader.

Vivekananda Kendra also has a national presence in India. It aims to carry out Vivekananda's practical mission and has many branches across India. To be sure, this middle assumes a definitive part in proliferating the intrinsic philosophy of Kendra.

Kendra also entices young people in the name of Vivekananda, similar to how the Hindutva depict Vivekananda. In honor of Vivekananda, the following are a few instances where Swami's quotes are used to motivate young people.

"Let us declare to every soul: Arise, awake, and do not stop until the goal is achieved." Get up, break free of

this weakness's hypnosis. No one really is weak; The soul is all-knowing, all-powerful, and infinite. Do not deny God! Get up, be yourself, and proclaim the GOD that is within you!

Our race has experienced and continues to experience an excessive amount of hypnotism, weakness, and inactivity. O ye current Hindus, de-entrance yourselves."

"The method for doing that is tracked down in your own sacrosanct books. Call upon the sleeping should and observe how it comes to life, teaching yourself and others about their true nature. When this sleepy soul is awakened to self-conscious activity, power, glory, goodness, purity, and everything else that is excellent will come to pass.

"If there is anything in the Gita that I enjoy, it is these verses, which stand out as the core of Krishna's teaching: "He who sees the supreme Lord dwelling alike in all beings, the Imperishable in the things that perish, he sees indeed," He does not destroy himself by himself because he sees the Lord as the same, always present. As a result, he achieves the highest goal."

The preceding stanza is sufficient to convey the Kendra's actual requirements for youth. As a result, Kendra offered numerous youth-oriented activities. It runs camps and classes. It is said that this training is more about value education. However, the Kendra's main activities demonstrate that these are divided into three groups.

All of this has been done to bring Swami Vivekananda's concept of "Jagatguru Bharat" to life. which occasionally falls under nationalism and nationalism. In order to incorporate new employees into its cadres, Kendra also organizes three stages of Karyakarta Prasikshana Sibir. In addition, numerous camps, such

as yoga sibir, spiritual retreat, Maitri sibir, and personality development sibir, are held in various locations. The Kendra is working on many different projects.

Yoga Varga Swami Vivekananda had the goal of restoring Mother Bharat in accordance with her personality, which is reflected in yoga and spiritual lore. Swami Vivekananda's yoga is spiritual and integral. The holistic notion that man might be divine emerges.

VK has approved of this. As a result, the founder of Vivekananda Kendra attempted to teach the Karyakartas a lot about organization and patriotic favor. Swami Vivekananda's holistic vision of the Hindu nation, which was in line with the growing popularity of yoga, directed the Kendra to make yoga their central focus. The philosophy of this was to incorporate the person with society. to use the energy of a well-organized community for productive work on nation building. Its goal is to solve the body-mind problem and make it possible to fulfill one's inner desire, which would be the ultimate act of service.

Swadhyay Varga aims to transform people's inherent god-wardenings into the right spiritual urge based on Upanishad teachings like "each soul is potentially divine." Faith in god, in turn, means faith in one's own personality's capacity to reach divine heights. Finally, these religious zeal can be used for national reconstruction. Coming together, thinking about, and working toward a national revival are its goals. It also aims to make thoughts clear from a national perspective. It is to be aware of our nation's accomplishments and potential. The Karma Yoga slokas of the Bhagwat Gita are the primary focus of this. This aims to make strong men who take an unwavering interest in themselves, allowing each of us to contribute to the restoration of this Hindu nation.

This is to encourage the best friendly request in this old land. As a result, Omkar, Bharat Mata, Swami Vivekananda, and Kendra's founder serve as sources of inspiration.

The vessels to be filled are not the Samskar Varga Children; They are a light to be seen. VK has taken these words from Swami Chinmayananda. As indicated by it the point of Samskar Varga

is to impart the affection for the country. This encourages people to strive for excellence in all activities. It must once more bring out hidden talents. In general, try to grow your personality five times.

The aforementioned training, which explicitly introduces the Kendra concept, aims to cultivate individuals who are able to connect with them and their ideology. In addition, the Kendra participates in numerous service and project projects. All of this is prefixed with the name Vivekananda. Through these activities, Kendra has over time entered various fields of life. These seem very important to mention in order to clarify the types of projects they are working on and how they relate to Swami Vivekananda's vision.

Activities and projects Vivekananda Kendra manages numerous projects. Under the direction of the Kendra, this project is carried out. It is preferable to examine the types of projects they undertake.

A) The Prishikshan VA seva prakalpa of Vivekananda Kendra tries to educate the organization's employees. They are also encouraged to participate in community service projects. Camps, Balwadis, a health center, and a boys' hostel are all part of it. This project is implemented in Maharashtra's Nasik and pimples areas.

B) The skill training project at Vivekananda Kendra gives boys and girls in rural areas more opportunities

to learn tailoring and other vocational training. Additionally, it engages in Balwadis, knitting, and weaving activities. In Karnataka, it is at Kallabalu. It contends that Indian ladies can take care of their concern in their own particular manner. It describes Indian women's associations with motherhood, hard work, sacrifice, responsibility, and other traits. It attempts to maintain the fantastic ideal of Hindu womanhood. As a result, VK started this project in 1997 with the goal of making women financially independent. In addition, primary reading, writing, cooking, health and hygiene, storytelling, and patriotic songs are taught at this training center. In addition, this trading center offers self-confidence-building classes in yoga and martial arts.

C) Vivekananda Kendra Vidyalaya has two goals: one is to make people and the other is to build the country. It runs private and non-private schools. This can be found in a variety of places. There are 26 Vidhayalaya in Arunachal Pradesh, 14 in Assam, 1, in Nagaland, 9, in Andaman and Nicobar Islands, 1, in Karnataka, and 2 in Tamil Nadu. At 51 Vidyalaya, educational opportunities for tribal and rural children in Arunachal Pradesh, Nagaland, Assam, Andaman, Tamilnadu, and Karnataka are plentiful. It has provided a hostel and approximately 16,000 Banavasi students with housing. By inviting young teachers to participate in this Gyana Yagna, VK

D) The Vivekananda Kendra Arun Jyoti project aims to foster cultural development. It is in the Arunachal Pradesh region. Anoupacharik Siksha Manch, Swathya Siksha Manch, Yuva Manch, Mahila Manch, and Sanskritik Manch are among its activities.

E) The Vivekananda Institute of Culture highlights the distinctive features of the Northeast and nurtures the shared characteristics. Workshops, seminars, documentation, projects, lecture series, study circles,

and a reference library are all organized by it. It is in Arunachal Pradesh and Guwahati. It was set up to find out if the north eastern state's culture is like that of the rest of India.

F) Projects to develop natural resources aim to support society's long-term growth. It provides additional information regarding water management, organic farming, indigenous health care, cost-effective housing, and renewable energy. This one can be found in Kanyakumari. Vivekananda Kendra's renowned project is referred to here. There are four types of activities carried out as part of this project:

One illustration of this is the management of water sheds, rural housing, indigenous medicines, farming, and Gramodaya Darsan Park in Kanyakumari.

G) The rural welfare project Vivekananda Kendra aims to improve socioeconomic conditions. It aims to promote the holistic growth of tribal women. Its activities include a day scholar school, awareness camps, a weaving, tailoring, and embroidery training center, and other agro-based training and demonstrations. Assam's khatkhati is where it is situated. Kendra has adopted five southern districts in Tamil Nadu, namely Kanyakumari, Tirunelveli, Virudhu Nagar, Thoothukuddy, and Ramachandrapuram, for the overall economic development of the poor. This Kendra has 75 Balwadis for 2000 children as part of this. 7000 children attend its weekly Bal Samskar Varga, which is held in 200 locations. It also organizes cultural competitions, in which 27,000 students from 1800 schools participated last year.

H) The medical services are provided by the medical research foundation Vivekananda Kendra. This is done through NRL hospitals run by Vivekananda Kendra. Its approach is informed by current information technology. It regularly operates medical camps in

thirteen villages. The mobile medical service is provided by the pulling VK hospital. This is in Arunachal Pradesh and Assam. The VK-NRL hospital is in Assam's Numaligarh refinery complex. This 40 had relations with medical clinic exceptional one not just takes special care of the need of 4000 staff however go to the 13 encompassing towns.

I) The VK Prakasan Trust publishes books to share Swami Vivekananda's noble ideas and healthy literature with young people. English, Hindi, Marathi, Gujarati, Assamese, and Tamil are all included in this publication. This trust has offices in Chennai, Jodhpur, Pune, Palitana, Guwahati, and Jodhpur. Eknath Ji Ranade's "Rousing Call to Hindu Nation" and "India's Contributions to World Thought and Literature," a Masterpiece by an Eminent Scholar and a Reference Manual for Research and History, are included in this publication.

Dheyeya marga, which discusses the significance of the Kendra prayer.

P. Parameswaran's "Heartbeat of Hindu Nation"

Gramodaya, in which the permanent exhibition on sustainable development and living in harmony with the environment is explained.

India wake up by Eknath ji Ranade; Katha Vivekananda Charya in Marathi; Sacred Earth, Sadhna of Service, and the Story of the Rock Memorial by Eknath ji Ranade

Yoga and Surya Namaskar books

J) The VK Vedic Vision Foundation places an emphasis on developing a community of scholars and thinkers interested in the Vedas. It supports Vedic scholars and conducts research on Vedic knowledge. In order to put the Vedic truth into practice within a family, it promotes the dissemination of Vedic knowledge. The

publications, yoga, Pranayam classes, personality development camps, celebrations, Satsangs, and spiritual discourse are among its activities. It can be found in Kerla at Kodungallur. It traces how Swami Vivekananda's message can be put into practice by translating the Risis' Vedic vision into everyday life.

K) Vivekananda Kendra International is devoted to promoting civilizational harmony through dialogue and discussion. It organizes study circles, seminars, and conferences. New Delhi is home to its corporate headquarters.

The following are some of the activities that are carried out by all projects and the Center.

1. Over 45 Vidyalayas in Arunachal Pradesh, Nagaland, Assam, Andaman, Tamilnadu, and Karnataka for children from rural and tribal areas.
2. Accommodation for Banavasi children.
3. 150 Balwadis from across the nation.
4. Running the non-formal school for conservation of Vedic vidyas.
5. Children's personality development camps.
6. Youth camps to inspire them to make a difference in the world.
7. Cultural assessment to raise students' awareness of the importance and greatness of Indian culture.
8. audio-visual education in lieu of formal instruction.
9. Matru-sammelan and women's awareness camps are meant to inspire tribal women to live lives with meaning.
10. Profound Pooja and Shiva Pooja.
11. In Assam, Arunachal Pradesh, Karnataka, and Tamilnadu, vocational education is provided.
12. Amrita Surabhi is a women's daily offering of a handful of rice that feeds approximately 12,000 underprivileged children.
13. For seven days, a residential spiritual retreat.
14. fifteen days of residential yoga sibir.
15. promotion of building materials, herbal remedies, and natural gas like biogas.
16. educating farmers, masons, and others in rural technology that is appropriate.
17. Vedic studies seminar and lecture series, as well as publishing of Vedic literature.
18. Symposium, workshops, and seminar to raise ecological awareness.
19. Workshops and conferences on customs of Banavasi people group for their security and advancement.
20. Camps for firefighting, including eye exams and surgeries.
21. Dialog and comprehension between cultures from the point of view of the Hindu civilization.
22. Documentation of Vanvasi communities' traditional practices and rituals.
23. Publishing literature that provokes thought through publications such as Yuva Bharati, which is published monthly in English; Vivekananda Kendra patrika, which is published monthly in English; Kendra bharati, which is published monthly in Hindi; Vivek vichar, which is published monthly in Marathi; Vivek vani, which is published monthly in Tamil; Jagriti, which is published three times a year in Assamese; and vivek sudha.

Festivals celebrated by VK Vivekananda Kendra Numerous festivals are celebrated. These celebrations were also observed in other locations. These are the celebrations VK celebrate;

Bhajans, lectures, and discussions about the great Guru Sisy tradition and its relevance today are commonplace today.

Samartha Bharat Parva Swami Vivekananda traveled throughout India before arriving in Kanyakumari on December 25, 26, and 27 1982 to meditate. Here he felt motivation to go to parliament of religion. As a result, this festival is held every year from 25 December to 12 January to raise youth awareness of the nation's ideal and focus on its strength. The following are its goals:

- A. To carry the focal point of the young to the elements of the mother land, her incredible present strength and furthermore her nobility to direct the world.
- B. to educate the general public about Swami Vivekananda's teachings.
- C. To concentrate on cultural customs.
- D. To give thanks to everyone who gave their lives protecting our nation.

In his lecture that began on September 11 in Chicago, Universal Brotherhood Day, Swami Vivekananda urged universal brotherhood. He stated that mankind has been excessively fanatical for far too long, insisting that their religion alone is true and that other religions have no right to exist. Additionally, he emphasized that, as long as it continues, neither brotherhood brought about by religion nor bloodshed will be possible. Swami Vivekananda made this call to end bigotry and sectarianism and achieve harmony his mantra for universal brotherhood day. Its goals include:

- A) to bring our youth's attention to the dynamics of our motherland;

- B) to spread Swami Vivekananda's message to the general public.

- C) To concentrate on cultural customs.

- D) To honor those who laid down their lives to safeguard the motherland.

In this day and age, Kendra holds competitions at schools and colleges, seminars, group discussions, and in-depth studies of Swamiji's teachings.

This is observed on Margasirsh Sukla Ekadasi, or Gita Jayanti. Its targets are-

1. to spread the Gita study, which aims to make life more meaningful, for a national revival
2. and to refuel ourselves with the crisis's vision.

The Kendra is made up of more than just the service and project activities. Kendra quietly exercises control over a large number of constituents and propagates its ideology. Since a very long time ago, the organization's guiding principle has been to safeguard ancient Indian culture and cultural sites. A picture of Mother India holding the saffron flag can be seen as one enters the Kendra Head Quarter of Kanyakumari. She is depicted sitting on the lion. Additionally, in other parts of Kendra, Vivekananda portraits can be seen hung on the walls. The naming of the guest house and dormitory is another interesting story. Each is named after a sacred Indian location, such as Tirupati, Puri, Dhwaraka, Brindaban, or Avanti, among others. This demonstrates the Kendra's cultural ingrainment in an effort to invoke India's cultural and historical symbol. This isn't just one instance; there are many others.

Within the Kendra's walls, there are numerous inspirational passages from Swami Vivekananda, saint Tiruvalluvar, and Eknath Ranade. Each of these quotes is inspirational and chosen carefully. All of these things

have to do with reviving India and its potential. Religion, spirituality, and the concept of service all play a role in this. In another instance, exhibitions are proving this invocation. Kendra hosts numerous exhibitions, some of which are ongoing and others of a shorter duration. It also continues the same tradition of utilizing Vivekananda to invoke India and Indian culture. We frequently observe the use of ancient Indian spirituality and science to legitimize ancient Bharat. After a brief discussion of some of them, it will become clear.

The Gramodaya Park is on the right side of Kendra. The holistic approach to life is evident in this. Swami Vivekananda's statement that a nation lives in a cottage and depends on the upliftment of the masses inspired this concept. As a result, the theme of this park is harmony and interdependence between humans and animals. As a result, it strives to develop a technological solution that can benefit all of us without causing harm. As a result, it contains a drainage management system for the river. Additionally, it received the presidential award for this. Before heading out to sea, it provides a trace of how to manage the water. In addition, there are sixty herbal plants. I believe in farming that is sustainable. This can last a long time. The medication created from here goes to the dispensary. As a result, the Bharati Gramodaya Park was established here to highlight examples of successful water and other resource management. so that Bharatmata can be adored by humanity for her reverence for nature and her growth through culture, and so that the earth can sustain her. This Gramodaya Park makes some clear allusions to Vivekananda's concept. An official from the park says that Vivekananda wanted India to rise from cottages and villages in perfect harmony with the natural world. He added that the Gramodaya Park is the result of that idea.

The Swami Vivekananda pictorial exhibition can be found in the middle of the Vivekanandapuram campus. Numerous individuals, organizations, charity trusts, banks, and others sponsor it. Tickets are required to enter this, which is very well maintained. The glory of India is depicted in the exhibition's first few images. It depicts Kabir, Nanak, Shankara, Gargi, Maitree, Nimbarka, and other characters. However, it focuses solely on Swami Vivekananda's life. Finally, it demonstrates the Kendra's tolerance and activities.

Within a few meters of the entrance to the Kendra, there is the Maha Ganapati Temple. It is held that Sri Ganesha's kindness would make all odd disappear. I believe that because the founder of Kendra is from Maharashtra, his devotion to the deity is evident. This temple is also near a matru mandir. Only dedicated women are permitted in this matru mandir.

The Gangotri Exhibition is a show that is being held in honor of Eknath Ranade. It shows the talent and effort that went into the rock memorial and Kendra projects. Eknath Ranade's background and daily life can be seen here. The photograph of Golwalkar and Hedgewar, from whom the founder got his inspiration, is shown in this exhibition in more detail. He has a picture of Guruji, Lord Ganesha, and Vivekananda in his own room. The clothing, letters, and signatures of parliamentarians who supported a rock memorial are on display in this exhibit. Additionally, there are rare photographs of prominent visitors. The sole purpose of this exhibition is to honor him. The visitor still has his jacket, kurta, shirt, and court.

Samartha Bharata Parva There was a small exhibit called Samartha Bharata Parva in the Kendra's chitrakoot hall. This demonstrates India's recent progress in science and technology. I saw Chandrayan's photo here. India's successful space mission. There were also the accomplishments of

Kalpna Chawla, Sunita William, and A.P.J. Abdul Kalam.

Wondering Monk Exhibit This exhibit is outside of Kendra's building. However, it remains a component of Kendra. The years of Vivekananda, who spent most of them as a wandering monk before heading to America, are depicted in this exhibition. Because his wondering monk phase ends at Kanyakumari, this becomes more useful. Where he thought he could learn more about India's past, present, and future. It shows how Vivekananda's tour of all of India was filled with his quest to learn more about India and its people. Additionally, it tells a number of Vivekananda-related tales from his parivrajaka days.

Bratee Jeevan: In order to carry out the various tasks that Kendra proposed, the dedicated employees who make up the life blood of Kendra One are required. Therefore, this full-time job contributes to Kendra's mission shaping and dissemination. Therefore, the vivekananda kendra invites people who are inspirational to join the kendra. It asks us if we belong to Swami Vivekananda's hundreds of thousands of followers. It concludes by stating that we are one of the individuals Swami had in mind to awaken our people to the purpose of our motherland. Swamiji is quoted as saying;

“a hundred thousand man and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and never to lions courage by their sympathy for the poor and the downtrodden, will go over to the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up, and the gospel of equality,” according to the proverb.

By means of this appeal, "Come; dedicate yourself to nation service as a full-time VK employee."

If someone doesn't have to look after a family and wants to make the best choice for the mission Swami had placed before, They can join the Kendra at any time. As a result, the Kendra views it as a mission rather than a career.

Kendra Vivekananda and Vivekananda: an examination

That far is obvious to us that Vivekananda Kendra conveys many undertakings, administration exercises, social capabilities and celebration for the sake of Vivekananda. Additionally, it argues that Vivekananda's inspiration serves as the driving force behind Vivekananda Kendra. We need to see how far Kendra can go in putting Vivekananda's vision into action, which is where the Kendra is being built. Naturally, this is the first time a Vivekananda institution has been established to implement his ideas. The dream itself has been misunderstood whenever efforts are made to address Vivekananda's dream. The building of an institution to fulfill Vivekananda's dream and vision, according to scholars, is a strategy to spread Vivekananda's own ideological agenda in the name of the legend. When we examine the construction of the memorial and Kendra, this allegation comes close. The governmental issues of building the dedication through the correspondence of RSS is itself not out of contention. It's possible that this meteoric love for Vivekananda is not as sacrosanct as we think, but it could be used to institutionalize Vivekananda. The secular intelligentsia and Vivekananda's true love were abuzz by the involvement of Hindu Nationalist Organizations like RSS. Many of them wanted saffron out and Vivekananda in. For them, Vivekananda Kendra is the new RSS strategy for gaining support in a short period of time [8]. As a result, the character-building organization detracts from our faith when we are aware of such facts. We consider the genuine desires

of Kendra. It is either a strong organization to carry out the Swami's vision or a shuttle organization to help those RSS heirs whose dreams have been dashed. As a result, this organization's fatal flaw is that it is surrounded by RSS; if it separates itself from RSS, it could become even more appealing. Many intellectuals can be drawn to an independent institution without a preoccupation or backing. In order to fulfill Vivekananda's Vision, Kendra as an organization needs to be objective and value-laden in order to be the true example of Vivekananda.

Despite the Kendra's institutional approach to appropriating Vivekananda, it seems clear enough as to why it chooses Vivekananda. Why not Tilak, Gandhi, Aurobindo, or other Indian sons? It is important to keep in mind that Gandhi was also a devotee of Hindu culture and a man who was dedicated to serving his country. His contribution extends to providing personality to harijans, or the downtrodden. Kendra's work does not reflect Gandhi's vision, but we frequently note that Swami was helpful to Kendra. A thorough understanding of the individual's concerns is necessary when establishing an institution in their name. Due to Vivekananda's contribution to the Kendra's mission and activities, it is necessary to investigate the concepts of Swami Vivekananda and the concept of the organization founded in his name. Knowing their convergent and divergent perspectives is also interesting. Therefore, it appears that Kendra has preconceived notions and that Vivekananda's selective ideas played a role in that. For the fleeting and invocation of Bharat, only Vivekananda can reach the masses. The question at hand is, why only Vivekananda? Does this organization truly realize Vivekananda's vision or promote its own vested interest in the Swami's name? Indeed, we face a significant problem.

On the other hand, the Kendra's strategy, functions, and activities are comparable to those of the Rastriya Swayam Sevak Sangh. Similar to the RSS, Kendra places an emphasis on the seva Sangathan and Hindu community mobilization. The concept of seva is at the heart of both Kendra and religions' discourse. While the discourse surrounding regions' seva is free of interest, the discourse surrounding other institutions' seva is focused on the community, society, or even its own interest. Because of this, certain members of these institutions are themselves exclusive and driven out for some reason.

As we know, Ramakrishna's math and mission were sufficient to carry the ideal of Sri Ramakrishna Vivekananda. This leads to the frequent inquiry of "what is the need to have Vivekananda Kendra to fulfill the unfulfilled vision of Vivekananda?" Ramakrishna Math, in contrast to Vivekananda Kendra, provides a comprehensive analysis of Vivekananda, beginning with his philosophy, literature, Indian culture, and religion. This comment broadens the scope of the discussion. Naturally, it is frequently criticized for or not for being essential to Vivekananda's philosophy. We can use this hagiographic account as a foundation for future discussions. Seva, service, and sangathan are also part of the surprising Ramakrishna mission. In 1889, Vivekananda served the victims of the plague himself, and this practice continues today. Therefore, it prompts the pertinent question, "Why Kendra despite the presence of Ramakrishna math?" for the common man.

When we move on, we discover a stark contrast between Vivekananda's and Kendra's concepts. Kendra places an emphasis on the concept of a Hindu nation, whereas Vivekananda spoke of a composite, plural Indian society. Vivekananda did not consider seva, puja, or sangha tan to be confrontations with

other religious practices or institutions. The conflict between Kendra and the church of Kanyakumari has already been mentioned. Naturally, Vivekananda did not want that glorious Bharat to emerge or to come into conflict with other religions. He was a true Hindu who stood for tolerance, openness, and no sectarianism.

CONCLUSION

Even Vivekananda Kendra's life workers are not well-versed in Vivekananda. Even the soul of Kendra—the devotees—has no concept of Vivekananda's mission and vision. If they don't know much about Swamiji's ideal, how will they carry out the mission? It is evident from my interviews with numerous Bratees. The Bratees only know that he was a Hindu protagonist who was extremely infused with nationalism and patriotism.

However, Kendra deserves credit for its scientific and secular aspects in some instances. The NARDEEP projects, Yoga, profound preparation, provincial turn of events, normal assets the executives are the piece of that interaction. It is possible to say that self-improvement, yoga, physical fitness, and spiritual growth are essential components of every society. If Kendra asserts this without any other precondition or ideological background, then it is something to be applauded. However, in my opinion, seva and yoga should not produce masculinity in the name of making men. It is not appropriate to use rural development projects for a narrow purpose or vote bank. Though otherworldliness ought not be thin down as material versus profound, showing the predominance of mysticism, dismissing the west as material and tolerating east as otherworldly. Self-development and spiritual growth should be used to advance higher ideals like "Basudeva Kutumbakam," or family in the world. This should not be used in any way that is

symbolic, subtly, or strategically to get the attention of a select few.

Even scholars reject the Kendra's method of education and training. The Vivekananda Kendra has established a number of vidyalayas, balbadis, and training camps for young people. However, when we see the varga preparing like samskar, swyadhya and yoga, where the idea like Hindu country, superb countries and so on are instructed. Numerous schools for vananvasi and rural children are run by the Kendra. As J. Kuruchavira points out, it has an impact on a Hindu ideal in that region. He favors these schools over those run by Christian missionaries because of their well-deserved reputation. Even the tribal and north-east regions have been affected. Schools in the north-eastern states are seeing an increase in enrollment. This may be done to preserve indigenous culture and provide sanatana dharma-based value education. Many view this opening of schools and integration into tribal society as an encounter with missionaries and their conversion. The Vivekananda Kendra institute of culture in Guwahati and the Arun Jyoti project in Arunachal Pradesh aim to preserve the north east's cultural continuity and promote Arunachal's development, respectively.

One can learn a lot about Kendra's deals by reading her publications and periodicals. It is more often than not in view of the social ethos of India. Some books about Vivekananda depict the swami in a manner reminiscent of Hindu imagery. Two examples of such books are Ranades' "India wake up" and Ranade's "rousing call for Hindu nation." Recently, a Christian publication was purchased. Golwalkar, the second RSS Sara sangha Chalak, was honored in a special edition of Kendra Paprika. These publications were used as their own ideological mouthpiece rather than discussing Vivekananda's philosophy or the development of India.

It seems like this kind of publication is very exclusive. Which do not quite capture Vivekananda's philosophy's inherent logic? Therefore, the Kendra's so-called Gyana Yagna is a modified form of Gyana Yoga.

The Kendra refers to "glorious Bharat," which translates to "glorious India." The ancient ideals of Vedic spirituality and vision serve as the foundation for this theory. Unfortunately, the nation signifies a Hindu nation, yoga, a Hindu spirituality, and the divine Bharat to the Kendra. If we are experiencing such meanings, where is the inquiry into genuine Hinduism? As a result, these self-created Gyana appear extremely exclusive.

The objectives of Kendra's mission are all connected to the festivals she observes. However, the leader's appeal to workers and Bratees during this festival merits special mention. The significance of Geeta Jayanti to Hindu family celebrations and philosophy is sought. It places a greater emphasis on karma yoga, which emphasizes duty to family, society, and country. Therefore, we must do our motherland justice on the eve of Gita Jayanti. Vivekananda claims that Kendra Quotes:

"I do not merely see into the future, nor do I care to see. But one vision I see clearly as life before me that the ancient mother has awakened once more sitting on her throne rejected more glorious than ever." I do not simply see into the future, nor do I care to see. With a message of peace and blessing, proclaim her to the entire world. According to Kendra, duty to the nation refers to the Hindu nation, and Swami is the one who spreads that divine theory. In the name of Vivekananda, do whatever your founder says, but other festivals also seek the same appeal. In this instance, Vivekananda is made into a scapegoat or a "Balika Bakra" in the hands of an institution in order to serve the founder's interests. In a democratic India,

this absolutely should not take place. We shouldn't make use of any great pan Indian legend for our own benefit. In any way, Vivekananda Kendra should not represent Vivekananda in a manner that reflects what he is not or lacks. We can only benefit from a true example and a nonpartisan approach in this regard, so let us hope for a more genuine Vivekananda.

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