

TATTVA DARSANA

Quarterly



July-September 2010



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CASTE-BASED CENSUS—A CONSPIRACY TO DESTROY HINDU SOCIETY

About six crore of devotees from more than 140 countries speaking 56 languages visited Haridwar and took a dip in the holy Ganga during the period of the Kumbha Mela which concluded recently. They have all one and only identity—they are Hindus—children of Mother Bharat and those who adore this Holy Land as the land of their forefathers, the land of their hoary spiritual culture and heritage, the land of their salvation. When this ocean of humanity immersed itself into the surging waves of River Ganga, rubbing shoulders to each other, none of them did ask the question what was the caste of the one standing next to him or her in the cool waters of Mother Ganga, the *Ganga maiya* for all of them. When millions congregated in the dining halls spread out on the river bank by hundreds of religious and spiritual organizations to provide food for the pilgrims from far and wide, none in the gathering asked the question who was sitting next to him and partaking the food so lovingly served by their own Hindu brethren.

A few months earlier, there was a congregation of three million mothers lighting ovens in front of the Attukal Bhagavati temple near Tiruvanandapuram, to offer 'Pongala'—sweet rice pudding prepared with milk and jaggery—to the Divine Mother. All the roads surrounding the temple town were blocked to enable the mothers to set up their ovens to prepare the Prasad for the Mother of all. The Guinness Book of Records called it the greatest congregation of women in the world. The mothers who stood in line to prepare the food for the Mother did not care to know to which caste the women standing next to them belonged. For all of them, She was the Only Mother and all were Her children.

Millions throng from all parts of the country and abroad to the renowned temples in India, whether Rameshwaram, Tirupati, or Kollur in the South or Kashi, Kedarnath, Badrinath or Vaishnodevi in the North. In last March, about 1 lakh devotees had Darshan of Tirupati Balaji on a single day. The pilgrims stand in long cues for hours together to have Darshan of their beloved Deity or to share the Prasad in the temple dining halls. None bothers about the caste of others standing or sitting by their side. In the schools, colleges, universities, market places, theatres and cinema halls, in the hotels and restaurants, in trains and buses, millions of people sit side by side, but no one has ever asked the caste of another sitting by his side. In crowded cities and towns, in flats and residential colonies, people of all castes and creeds live together. Then where is caste?

Caste has never existed in the remote past nor does it exist today. The Vedas nowhere speak about caste system. Manu emphatically declares, "*Janmanaajaayate shoodrah, samskaarena dwijah*"—all men are born as Shudras—unrefined—and by *samskaara*—refinement, one becomes a *dwijah*—twice born, i.e., one among the Brahmanas, Kshatriyas and Vaishyas. The classification of the four *Varnas* is not based on birth. Krishna says very clearly in the **Srimad Bhagavad Gita**—"Chaaturvarnyam mayaa srishtham, guna karma vibhaagashah"—"I have created the four Varnas on the basis of quality and temperament". Veda Vyasa was the son of Sage Parasara and born in the womb of a fisherwoman, but he became the Guru of all Gurus and compiler of the Vedas by virtue of his inclination and actions. Satyakama Jabali was son of a woman who was serving many masters and therefore he could not know who his father was. His guru Haridrumata Gautama accepted him as a Brahmana because he spoke truth, and speaking truth was the noblest quality of Brahmana, and he became a great Upanishadic seer. Narada was the son of a servant maid. Ravana, though born as the son of a Brahmana, descended to the level of Rakshasa whereas his brother Vibhishana rose to become adored as an Alwar saint—a saint of the Vaishnava order. There were *anuloma* and *pratiloma* marriages among the Hindus, one of the higher Varna marrying a girl from the lower Varna and vice versa, respectively.

The classification of the four Varnas mentioned in the *Purusha Sookta*, as rightly pointed out by Sri Guruji Golwalkar in the "Bunch of Thoughts", speaks about the *Raashthra Purusha*. The men in whom wisdom is predominant and who are inclined to spiritual life are the spokespersons of the *Jnaanabhoomi, Karmabhoomi, Mokshabhoomi Bhaarat*. Vasishta, Viswamitra, Gautama and other rishis of highest enlightenment guided kings and emperors like Dasaratha and Janaka. Men in whom the emotion, prowess—strength of the shoulder--, patriotism and the qualities of a warrior are predominant, become the protectors of the nation and society. Men in whom entrepreneurial skill is predominant become Vaishyas or traders. The common run, whose interest and inclination are to do casual work and eke out a living are Shudras. All the four Varnas are various limbs of the *Rashtra Purusha*. Nowhere is it said that one cannot move from one Varna to another. Karno, who was considered as a charioteer's son and was not accepted as Kshatriya, was appointed as King of Angadesha and elevated to the position of Kshatriya by Duryodhana. Vishwamitra, who was a Rajarishi, was elevated to the position of Brahma Rishi and was accepted by Vasishta. Veetahavya, who was also a Kshatriya, became a Brahmana. Valmiki, a hunter and dacoit by profession turned into the highest Brahmana of the land who gave us the Ramayana. Parasurama and Dronacharya, though Brahmanas by birth, wielded weapons and chose to serve as Kshatriyas.

This classification on the basis of Varna gave strength to the Hindu society in most ancient times. When many civilizations and societies all over the world which arose in the later days crumbled because of their conflict with outside forces, Bharat withstood the invasions by Shakas, Hunas and Greeks and even absorbed many of them into the mainstream of Hindu race. However, the rigidity of the Varna distinctions which later came to be called as casteism arose when society advanced with many professional groups coming into existence and intermarriages created many new castes and sub-castes. In the historical period, reform movements like Buddhism, Jainism and Sikhism cleansed the Hindu society of the disintegrating caste system and movements like those of Chaitanya Mahaprabhu, the Maharashtra saints like Ramdas, Tukaram and Eknath, the saints of South India like the Alvars and Nayanmars, Sri Ramanuja, Saint Ramalinga and Sree Narayana Guru fought against the distinction between castes as higher and lower. Swami Vivekananda, the greatest reformer and patriot monk of modern India, points out: “We believe in Indian caste as one of the greatest social institutions that the Lord gave to man. We also believe that though the unavoidable defects, foreign persecutions, and above all, the monumental ignorance and pride of many brahmanas who do not deserve the name, have thwarted in many ways, the legitimate fructification of the most glorious Indian institution, it has already worked wonders for the land of Bharat and is destined to lead Indian humanity to its goal.” During India’s freedom struggle, many great Indian leaders like Mahatma Gandhi, Lokamanya Tilak and Veer Savarkar strove to break the barriers between different castes and integrate the entire Hindu society. Mahakavi Bharati, the poet-patriot of the South sang: “*Jaatikal etume illayadi paappaa, kulat taazchi uyarchi sollal paapam*”—“There are no castes, it is sin to speak of higher and lower births.”

Swami Harshananda rightly points out: “There is no gainsaying the fact that during the last 150 years, there has been a true decline of the true spirit behind the caste system. It has been much more pronounced during the 50 years after our political independence.” The British colonialists made the best use of the caste distinctions among the Hindus to divide and disintegrate the nation to keep the country as a part of their empire and the Christian evangelists converted the poor and downtrodden Hindus into their religion to perpetuate the white man’s rule over this nation. Dr. Keshav Baliram Hedgewar, who founded of the Rashtriya Swayamsevak Sangh in 1925, had a deep foresight and he realized that unless and until the entire Hindu society from Kashmir to Kanyakumari stood as one man, wiping out all distinctions based on caste, colour and language, Bharatavarsha could not rise up once again as Hindu Nation and he launched the movement to integrate the entire Hindu society under one banner and with a fiery ideal of adoration of Motherland and elevating Mother Bharat once again as the Loka Guru. In 1934, a winter camp of the Sangh took place in Sevagram at Wardha. One thousand five hundred Swayamsevaks participated in the camp which took place in an open ground near the Ashram where Gandhiji was staying. Seeing

the disciplined manner in which the programme of activities of the Sangh was conducted, Gandhiji expressed his desire to visit the camp. As soon as the information reached the Sanghchalak, Sri Appaji Joshi, through Mahadeva Desai, Gandhiji was invited to the camp. On 25th December 1934, in the early morning, Gandhiji visited the camp and spent one and half hours with the Swayamsevaks. He was deeply impressed by their character, discipline and above all the unity which crossed all the barriers of caste and creed. He visited the camp hospital and the dining hall and when he found that the Swayamsevaks did not even care to know each other's caste and lived like members of one family, he expressed his desire to meet the person who had built up this organization. Next morning, when Dr. Hedgewar visited the camp to participate in the concluding function of the camp, the information was conveyed to him and he accordingly called on Gandhiji in the night. Gandhiji spent an hour with Dr. Hedgewar discussing about the Sangh work. Gandhiji was amazed to find that what he was striving to do though his incessant propaganda, i.e., removing the blot of untouchability, was already achieved by Dr. Hedgewar through his Sangh Shakas.

After the attainment of Independence, it was expected that the distinctions in the name of caste will be totally wiped out, but the Europeanized politicians who came to power after the British left the shores of this land found a duck that lays the golden eggs in the caste system and realized that as long as they perpetuate the caste distinctions among the Hindus, it will be easy to create vote banks which will help them keep themselves in power perpetually. Therefore they have divided the parliamentary and assembly constituencies in such a way that one or the other caste is predominant there and by appeasing the caste leaders, they could create vote banks. Reservations in jobs, admission to educational institutions and even electing the peoples' representatives on the basis of caste were found to be easy means to catch votes to remain in power. Today, even those who got converted to Christianity and Islam from Hinduism, apparently protesting against casteism in Hindu society, want to claim the rights given to Scheduled Castes and Tribes among the Hindus. It is those who want to deliberately keep the Hindu society divided for their nefarious political purposes that go on raising the charge that casteism is part of Hinduism.

The cunning politician today wants to perpetuate the disintegration and disunity among the Hindus by promoting census on the basis of castes. The foreign Christian missionary and evangelical organizations, who have a hold on the Government of India through a Christian leader of foreign origin controlling the ruling party, find an opportunity to fix their targets for large scale conversion through the caste based census which will disintegrate the Hindus. The so called secular politicians of the country who have betrayed the Hindu society for the sake of power and have always been anti-Hindu, find this caste-based census as an opportunity to keep the Hindus ever divided

so that no Hindu nationalist party would ever come to power. "The counting of castes in the ongoing census will weaken the efforts of social harmony and *Rashtriya Ekatmata* (national integration) being pushed by various organizations and people in the country. It will also ruin the dream of creating a casteless society as was emancipated by many great personalities like Dr. Bhimrao Ambedkar and others. The RSS has been working since beginning for the unity of the whole Hindu society irrespective of castes," said RSS Sarkaryavah Shri Bhaiyaji Joshi, while talking to the media persons at the RSS headquarters in Nagpur, recently. Why is this caste-based census directed against the Hindus only? Among the Christians, there are so many castes like Catholics, Protestants, Lutherans and Syrians. Among the Muslims, there are Pathans, Labbais, Shias, Sunnis and Ahamadiyas. Will the caste-based senses take the head-count of all these groups? Caste-based census is a conspiracy of anti-Hindu politicians, Christian evangelists and Muslim fundamentalists to destroy Hinduism.

Patriotic Indian citizens, irrespective of caste, creed or linguistic differences, should oppose this caste-based census tooth and nail. In countries where Hindus are settled in large numbers, the caste distinctions are almost non-existent. Even in India, only in some remote village areas, these distinctions are prevalent, that too because of ignorance and because of the patronage of politicians who want to create vote banks in the name of caste. The Sindhis, who are the descendants of the Vedic Rishis who built up the Hindu civilization on the banks of River Sindh, do not have any caste distinctions among them. The day casteism will be totally wiped out of India is not far. Why harp upon it again and again? Let us make positive efforts to remove the blot of Casteism that has crept into Hindu society as a virus infecting the whole body. The Rishis addressed the whole of humanity as "*Amritasya putraah*"—Children of Immortality and called the whole world as one family, "*Vasudaiva kutumbhakam*". They proclaimed a '*Maanava Dharma*'—Religion of Man—that is '*Vishwa Dharma*'—Religion of the World—which is the '*Sanaatan Dharma*'—the Eternal Religion. They have entrusted to the children of Mother Bharat and their descendants the task of spreading in the entire world man-making and universal values of life. Let us fulfil the hopes and aspirations of our forefathers. We could achieve this mission only when we do away with all distinctions in the name of caste. Let us declare ourselves as Hindus first and Hindus last and refuse to identify ourselves with any caste when the officials come to take the census. Let us boldly declare that we have no castes and WE ARE HINDUS, WE ARE BHARATIYAS.

Vishwa Dharma ki Jai! Bharatamata ki Jai! Vande Mataram!



A HUMBLE APPEAL FROM SRI BHARATAMATA MANDIR



The construction work of **Sri Guruji Golwalkar Hindu Resource Centre** in the **Bharatamata Gurukula Ashram & Yogi Ramsuratkumar Indological Research Centre of Sister Nivedita Academy**, in the premises of **Sri Bharatamata Mandir** at Srinivasanagar, Krishnarajapuram, Banglaore, is fast progressing.

The auditorium hall, dormitories, kitchen, dining hall and the computer-cum-library room are ready. Now the laying of the floor tiles, painting, plumbing, carpentry, electrical fittings, room furnishing and the construction of Gopura above the shrine of the Divine Mother are to be taken up.

All these works are possible only because of the unstinted help and patronage of our devotees who have been responding voluntarily and spontaneously to our humble appeal. The library room is to be furnished with shelves to accommodate more than ten thousand books on religion, culture, philosophy, science, literature and art, collection of hundreds of back issues spiritual, cultural and scientific journals, thousands of press clippings of various articles, features and news from news papers and journals procured and preserved in the last four decades, and hundreds of audio, video, CD and DVD of talks, especially those of Sadhu Prof. V. Rangarajan delivered inside the country and abroad during the last forty years.

We intend to provide all facilities and accommodation to devotees from within the country and abroad who intend to make an intensive and serious study of Bharatiya culture and heritage and go out as messengers, not of any sect, sampradaya or organization but as children of Sri Bharatamata, to spread the message of unity and universality among all people. Facilities for scanning of rear books and publications, internet and web services to make research materials available to ardent students all over the world, and regular classes and programmes to coach them on all aspects of Hindu thought and culture will be provided by the Centre.

We recall, the work of Sister Nivedita Academy was started on Tamil New Year's Day, April 13, 1977, in a very humble, ill-furnished, rented portion of an old house at Triplicane, Chennai, where the founder, Sadhu Prof. V. Rangarajan, was residing. Right from the beginning, this Sadhu got the inspiration and guidance from great men like Sri Guruji Golwalkar, Swami Chinmayananda, Acharya J.B. Kripalani and Sri Eknath Rande. The benign blessings and grace of Mother Mayamma of Kanyakumari and Yogi Ramsuratkumar of Tiruvannamalai enabled this humble Sadhu to start a quarterly, TATTVA DARSANA, in 1984, and to go abroad to spread the message of Mother India.

The generous help and patronage of our devotees inside and outside the country made it possible for us to set up Bharatamata Gurukula Ashram in Bangalore in 1999. A unique temple dedicated to Sri Bharatamata where the Divine Mother has been consecrated as Bharatabhavani was inaugurated in the premises of the Ashram by Poojya Sri Vishweshwara Teertha, Pontiff of Pejavar Mutt, Udipi, in the presence of Mananeeya Sri H.V. Seshadri, former Sah-Sarkaryavah of Rashtriya Swayamsevak Sangh, in 2004.

Now the work of Sri Guruji Golwalkar Hindu Resource Centre has been taken up as an expression of our deep debt of gratitude to the great mentor under whose inspiration the Sadhu has grown up right from his childhood. We are sure that the patrons and well-wishers of our humble work will come forward with their generous contribution in cash and kind to enable us to complete the project successfully.

Those who want to sponsor any part of the construction project, like the auditorium, dormitory room, kitchen, dining hall, library and computer room or Gopuram in memory of their dear and near ones may kindly contact us for details of the construction cost. Contributions in kind like furniture, library racks, electronic equipments, etc. will also be accepted gratefully.

SADHU PROF. V. RANGARAJAN
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Sri Bharatamata Gurukula Ashram &
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SHRADDHAANJALI TO MANANEEYA SRI SHANKAR SHASTRI

Mananeeya Sri Shankar Shastriji, one of the senior most Pracharaks of the Rashtriya Swayamsevak Sangh who played a prominent role in building up the Sangh in Kerala and later served in various capacities in the south and all over India for four decades, attained to the lotus feet of the Divine Mother Sri Bharatamba, on Monday, July 12, 2010. He was 90.



An engineering graduate from Nagpur, Shastriji was inspired by Parampoojameeya Dr. Keshav Baliram Hedgewar and Parampoojaneeya Sri Guruji Golwalkar and, at the age of 23, landed in Kerala in 1944 as one of the earliest Pracharaks of Rashtriya Swayamsevak Sangh in the South. He served along with Sri Dattopant Tengadiji, Sri Bhaskar Raoji Kalambe and Sri Dattaji Didolkar, and was Zilla Pracharak in the Malabar area, with Calicut as his headquarters, for 13 years. He was instrumental in the starting of the Sangh

mouthpiece, 'Kesari' Weekly, in Malayalam, from Calicut. In 1957, he came to Tamilnadu and was Zilla Pracharak in Madurai and Ramnad Districts for three years. In 1960, he moved to Chennai city and took up the responsibility as representative of ORGANISER weekly from Delhi and for seven years, rendered yeoman service to build up a network of readership and business contacts for the journal in the South.

In 1967, he became the All India General Secretary of Vishwa Hindu Parishad and founded the Swami Vivekananda Medical Mission of which he was the General Secretary for two years. After serving for two years with Mumbai as his headquarters, he settled down for a Vanaprasthi life in the Mission's Hospital Complex at Nagpur and later he shifted to Pune.

He made a visit to Sri Bharatamata Gurukula Ashram, Bangalore, on June 2, 2008, for a stay of one week with Sadhu Prof. V. Rangarajan whose close contact with Shastriji spanned for over four decades. Shastriji renewed his contacts with Malayali Swayamsevak brethren in Bangalore, especially for building up the circulation of 'Kesari'. Members of Sri Bharatamata Mandir family and TATTVA DARSANA pay our humble homage to the great soul.

—Sadhu Rangarajan

KARMA AND REBIRTH

Prof. R. L. Kashyap

Freedom means to be free from all simplistic ideas of cause and effect, not to complain about the past but explore all the positive powers withinus which are dormant. Most of us are unaware of our great potentials.

When I lecture on the relevance of Veda to modern life, a common question posed to me is about karma and rebirth. Usually, persons who pose these questions are in the midst of serious difficulties, such as separation, bereavement, severe financial loss in business. They are prone to think that the downturn is caused by the bad karma or evil deeds done in their earlier births. But when their life is smooth, the same persons are not eager to ascribe their present good condition to the good deeds they may have done in earlier births. They ascribe their current happy life to their hard work in this life. Thus their belief is in a god who primarily gives punishment. Thus their views are not satisfying even to them on close analysis. The source of their ideas is words heard in several contexts.

My essay here is intended to present an alternative view of karma, rebirth and related topics, which is not only cogent, but also helpful in mitigating the misery. This view has the support of our ancient scriptures namely the four Vedas and the Bhagavad Gita with clarifications given by Sri Aurobindo.

First of all, any action has several causes; a single force contributes to many actions. The belief that a happening (like our independence) is the result of only one force or cause is a major weakness in current thinking.

Bhagavad Gita (18.13-14) state that there are only five major causes for any action, whether it is good or evil. The five causes are (i) the place and environment of work (*adhishtaana*), (ii) the doer of action and his physical, emotional and mental set up (*kartaa*), (iii) the quality of instruments (*karana*) used in the work, (iv) his eagerness and other issues related to his doing the work, (*cheshta*), (v) all unseen factors known as Fate (*daivam*).

Thus when a student fails in his examination, he cannot blame the Fate exclusively. The first four factors are under his/her control. When a person claims that all his projects fail because of his bad karma, the actual reason is that he has been lazy or careless and not bothered to study the project he started. He has never bothered to develop the necessary will-power. There is no need to focus on the abstract concept of fate or on the carryovers from earlier births when the reasons for the failure are clearly visible.

Let us understand the Sanskrit word *karma*. It means, ‘work’ and also ‘the subtle effects of work’. With every action come its results or consequences. The result can be outward or inward (psychological).

When I cook some food and eat it, the outward result of the act of cooking is the satisfaction of hunger and enjoyment of food. Suppose I do not clean the dishes or the sink, causing dissatisfaction to the next person in the kitchen. This dissatisfaction caused by my work is called as negative karma, which leaves an impression on my inner body. Every time a person is angry, he/she is creating a bad karma. Since we do hundreds of actions everyday, these impressions good and bad, collect together and this general collection is called as karma. Note that each impression has its own quality. They may cancel one another sometimes, but not always. The act of killing creates a strong impression. The karma theory states that if a person with a big bag of negative karma dies, the bag will not melt away. It attaches itself to the body of the same person in his next birth and later births. Thus the karma theory and rebirth theory, in this view, are closely connected. Thus if I abuse my servant in this birth, then in the next birth I have to undergo abuse or similar treatment from another person. Thus these persons believe in a strictly mechanical and mathematical idea of punishment or reward.

Sri Aurobindo states that all such theories are gross exaggerations of some basic fact. Each one of us is a unique individual. Even when one abuses another, the quality of abuse varies from person to person. Such a mechanical theory is unlikely to be true.

Take another example. In the 1930’s many high-tech industries were started in USA. The products manufactured lead to poisonous waste materials which were conveniently buried. Some of them could poison the water source in aquifers, as discovered in 1960’s. On whom should the blame be assigned? Again consider the monstrous bombings in Vietnam or Germany or the terrorist attacks in India which killed hundreds or thousands in one night. How to apportion blame? It is unlikely that all the thousands who died in a single night had performed the same evil deed in their earlier lives.

Sri Aurobindo states that it is wrong to think that rebirth occurs solely for us to reap the results of our bad karma. Each human being takes a new birth to obtain new experiences. Suppose I am a musician, I may take birth as a musician in 2 or 3 births, then I switch on to a complete different type such as that of a carpenter. In each birth, each person adds to his store of experiences. So in a hundred or more births, we would have been exposed to several occupations, whose basic memory (not detailed memory) stays with us. When we start studying any book, sometimes it is easy because we have seen this material or something similar in our earlier births. If we find it really hard

(like physics or maths for some persons), it means that it is our first exposure to that subject.

Some persons may be born with disability (or special ability) since in their earlier births they had developed a fascination or adventure to lead such a life. There is no need to assume that the persons with disabilities have done something bad in their earlier birth. The use of the word 'persons with special ability' is particularly appropriate because these persons had a spirit of adventure and have come on earth to display some uncommon powers. Similarly the so called mentally retarded children are those who are having their first human birth, thus they cannot do easily things like eating common to most of us. The goal of a human being is all around perfection in many fields. Clearly this would require hundreds of lives. What is achieved in a single birth is very little.

Sri Aurobindo suggests that the old idea of rebirth erred by an excessive individualism. It treats one's rebirth and karma as too much one's affair. The goal was always separate salvation. Since the outer circumstances in the last 1000 years did not offer many opportunities for exploring the various avenues of life, life itself was regarded as an unhappy (and discreditable) episode, in the changeless eternity of spirit (Lights on Life-problems, p. 129). So freedom from birth itself was lauded as a high goal. But a patient review of one's life suggests that even difficulties have been our teachers, a continuous joy is often regarded as boring. We also should note that every act today is the joint work of many persons.

Birth and death were regarded as two subjects with equal weight. However a birth is lived for 60 or 80 years with many interesting themes; the duration of death is a few minutes or hours, death is merely a door which closes this life and opens the possibilities of a greater life. So the slogan, 'freedom from birth and death' has no meaning. We should ask what is freedom or *moksha*.

Freedom means to be free from all simplistic ideas of cause and effect, not to complain about the past but explore all the positive powers within us which are dormant. Most of us are unaware of our great potentials. In the Veda, these energies are symbolized by waters which have been stopped by forces of ignorance, i.e., we are not aware of the existence of these powers. Indra smashes all the obstacles and allows the energies to manifest themselves on earth. In modern usage, he causes empowerment.

Sri Aurobindo points out that the world is not governed by a moral or ethical order. Sri Aurobindo notes that the great killers in history like the Attila the Hun, Chenghiz Khan or Hitler killed lakhs or millions of persons. Still they died in their palaces while ruling, not as prisoners. We see that the bad people becoming prosperous and good people becoming poor. The reason is not far to seek. Recall the quotation from Bhagavad Gita (18.14) given in the

beginning of the essay. It clearly states that an enterprise succeeds if attention is given to the first 4 factors, whether it is done by a good person or evil. The so called bad people put a lot of energy into their deeds and, make them successful and become prosperous. The so called good people may claim to repeat the name of the lord during their work, but they give very little attention to the four factors of BG verse. Hence their projects suffer failure.

Sri Aurobindo declares that evil deeds will have their reactions, but in an indirect way. For instance the children of the evil doers, who are enjoying the riches collected by the evil doers, may suffer. It is only one possibility. But we cannot expect the Supreme Spirit to follow the limited rules, set up by the human beings of limited vision.

Thus knowing more about karma theory or rebirth theory is not going to be much help in solving our current difficulties. What to do? The following three step-strategies is a suggestion:

(i) Commitment to work and the attention to details as mentioned in the Bhagavad Gita verse (18.14) mentioned earlier. There should be no attachment to inactivity or inertia (BG 2.47)

(ii) Persistent belief in the grace of god and calling him/her for help as the first source. What is suggested here is not meditation or bhajans consuming a lot of time. While attending to the details, when a question arises for which the answer is not obvious, a silent call for help to the divine must be sent, keeping the mind calm and silent (without thoughts). Then invariably a suggestion will arise in the mind.

(iii) Belief in goodness of our fellow humans.

God sends his help only via human instruments. We get great help from completely unexpected quarters. Instead of treating it as a mere coincidence, we should recognize the grace of god and the goodness in man. Instead of remembering always persons who cheated us, we should develop the positive attitude and express gratitude to, at least in thought, to our benefactors. Sri Aurobindo mentions the strong tendency in human nature which makes a person avoid persons who helped him/her. We should overcome this negative tendency. We should focus on the many felicities in our possession, instead of mourning about the unavoidable problems of early life such as lack of education, food etc.

Many so-called saintly persons caution that one should ask gods for only so-called higher things such as so-called salvation and not for the worldly things. This is bad advice, as my own teacher Sri Kapali Sastry pointed out. God is the person who is closest to us. To whom else should we pray? Erecting the

barrier between the so-called worldly life and spiritual life is a great blunder. There is only one life. Every thing in our life, big or small, matters to god. He is not fooled by our bhajans and meditations.

Veda states in many verses that God is our friend, father, mother, helping brother, sister or relative. But help comes easily when we establish the link or channel to the divine for her grace. If we want to develop mastery in a subject like math or music, we must love it and our minds must be always on it. The same strategy applies to knowing about god and his help. In the beginning, we may not recognize his help, but slowly we realize the help of god in all our projects. We must throw away all negative suggestions. Highly encouraging is to read biographies of persons, especially ladies, who even with their meager formal education could face boldly the serious problems such as the loss of wage-earner, without recourse to begging. For more information, I suggest the book, 'Lights on Life-problems' compiled by Kishore Gandhi, which gives Sri Aurobindo's answers to various questions.

[Courtesy: SAKSI, Sri Aurobindo Kapali Sastry Institute of Vedic Culture, Bangalore 560 011. e-mail: info@vedah.com; www.vedah.com]

BELIEF IN SOME HIGHER FORCE

“There have been people who have believed in fate or destiny or whatever you may call it. Napoleon III used to say, ‘So long as something is necessary to be done by me it will be done in any case and when that necessity will cease, I shall be thrown on the wayside like an outworn vessel’. And that is what exactly happened to him. Napoleon also believed in Fate.

“All men who have been great and strong believe in some higher Force, greater than themselves, moving them. Socrates used to call this his *Daemon*, man’s divine being. It is curious how sometimes even in small things one depends on this voice. Once Socrates was walking with a disciple when they came to a place where they had to take a turn. The disciple said, ‘Let us take this route.’ Socrates said, ‘My *Daemon* asks me to take the other.’ The disciple did not agree and followed his own route. After he had gone a certain distance he was attacked by some pigs and thrown by them.

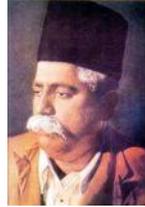
“There are some who do not follow the inner voice but an inner light. The Quakers believed in that.

—Sri Aurobindo

[From *Reminiscences And Anecdotes of Sri Aurobindo*]

SRI AUROBINDO, DR. HEDGEWAR AND THE GOAL OF LARGER HINDU DHARMA

C.Gopalan



April 4, 2010 marked the centenary of Sri Aurobindo's arrival at Pondicherry and August 15, 2010 is the 128th birthday of Sri Aurobindo. On this occasion it is worth recalling certain developments which took place during the last century and remind ourselves of our duty towards National Integration.

The Indian National Congress which was started in 1885 was initially an association of Indian youth who were exposed to English education. It became a movement during the Swadeshi and Boycott period in the wake of Bengal partition on religious lines. The famous Trinity Lal-Bal-Pal provided the national leadership. Sri Aurobindo was also in the forefront of the movement explaining to the people the real meaning of Swaraj. He made the people understand clearly the divinity of our country. Thus, the Indian National Congress which began its career as a petitioning body became a dynamic movement of the people upholding the eternal spiritual values of this ancient land.

Then came the ruthless repression of the British. Leaders were exiled and Sri Aurobindo was implicated in a false bomb case and put behind bars. In the prison he had the vision of Lord Vasudeva and understood the true meaning of Sanatana Dharma which is generally known as Hinduism. After release from jail Sri Aurobindo proceeded to Pondicherry via Chandernagore. He did so as per the direction received from the Lord, the guardian angel of Bharat. Reaching Pondicherry in 1910 he engaged himself in deep tapasya, the meaning of which was not understood even by his ardent admirers. Meanwhile the tone of the Congress also became more political. There was a drastic change in the outlook of the Congress leadership. The leadership evinced more interest in sharing power with the British rather than building the nation at the grass root level. The British on their part cleverly sowed the seed of Hindu-Muslim dissension. The Hindu Mahasabha took up the cause

of protecting the rights of the Hindus. In this background it is worth knowing the views of Sri Aurobindo on this crucial topic. Writing in the journal Karmayogi in 1910 Sri Aurobindo observed:

“Of one thing we may be certain, that Hindu-Mohammedan unity cannot be effected by political adjustment or Congress flatteries. It must be sought deeper down, in the heart and in the mind for where the causes of disunion are; there the remedies must be sought. We shall do well in trying to solve the problem to remember that misunderstanding is the most fruitful cause of our differences, that love compels love and that strength conciliates the strong. We must strive to remove the causes of misunderstanding by a better mutual knowledge and sympathy: we must extend the unfaltering love of the patriot to our Musalman brother remembering always that in him too Narayan dwells and to him too our Mother has given him a permanent place in her bosom: but we must cease to approach him falsely or flatter out of a selfish weakness and cowardice. We believe this to be the only practical way of dealing with the difficulty. As a political question the Hindu-Mohammedan problem does not interest at all, as a national problem it is of supreme importance.” [Emphasis added]

While writing to his friend Motilal Roy of Chandernagore in 1912, Sri Aurobindo observed that Sri Krishna had shown him a new Nirukta (Vedic Grammar) with which he will interpret the Vedas, Upanishads and the Gita in a language that is understood by the modern mind. He further added that thereby it will be proved that India is the centre of the world and its destined saviour through the Sanatana Dharma.

Years passed. In the year 1917 the noted Vedic scholar Sri T.V.Kapali Sastri from Chennai met Sri Aurobindo at Pondicherry. The purpose of his visit was to seek some clarification from Sri Aurobindo on the line of research adopted by the latter with regard to our Vedas. Sri Sastriar was also an ardent patriot. Deep in his heart he was perturbed over the adamant attitude of the Muslims in blocking the way to freedom. The moment he was led to the presence of Sri Aurobindo, Sastriar asked the Seer with regard to the prospects of our motherland. Sri Aurobindo assured him that her future is bright. But Sastriar expressed his anguish over the non-cooperating attitude of the Muslims and said that nationalists had to pay a price and purchase patriotism from them (Muslims) at every stage.

Sri Aurobindo remained silent for a few seconds and replied that it was really a serious hurdle but various reform movements will emerge on both sides and a LARGER HINDUISM will find the solution. Similarly in one of the conversations he had with close devotees somebody asked him why Islamic culture is barbaric? In his own style Sri Aurobindo replied that Islamic culture is not barbaric but due to lack of culture Islam is barbaric. He also added that

before a disciplined force they will behave properly. (As reported in the journal: Sri Aurobindo's Action in the mid 80s of last century).

In the same year (1917) Sri Aurobindo wrote a lengthy letter to his younger brother Barin who moved to Kolkata after his release from the Andamans. In that letter he explained to his brother that having lost the Brahma Bala India as a nation is incapable of upholding great values and pursue the path of regeneration consistently. He also mentioned that he was not interested in starting any new movement but will be satisfied if he could get a handful of dedicated souls totally devoid of egoism.

Time rolled on. In the year 1920 the Indian National Congress had planned its annual session at Nagpur. Lokmanya Tilak was elected to preside over the session. Unfortunately he passed away suddenly. Dr. Moonje, a famous eye surgeon and a prominent leader of the Central Province decided to persuade Sri Aurobindo to return to British India and accept the leadership of the Congress. In his trip to Pondicherry he was accompanied by Dr. Hedgewar, an ardent patriot and a dedicated soul. Those were the days when public workers led a frugal life. So Dr. Moonje traveled in a second class compartment and his companion Dr. Hedgewar in the third class compartment. On the way to Pondicherry at a junction Dr. Hedgewar got into the second class compartment to attend on Dr. Moonje. Before he could finish the work and return to his third class compartment the train started moving. Hedgewar was stunned. Suddenly a ticket examiner appeared and started verifying the tickets. On seeing the third class ticket with Hedgewar he became angry and chided him. However much Hedgewar explained the situation the examiner was not prepared to believe. Moonje who was observing the scene intervened and in a reprimanding tone cautioned the examiner to remember that he was paid from the passengers' fare and should refrain from uttering harsh words. With his long beard and a big cap on his head Dr. Moonje used to look like a Muslim.

The ticket examiner just looked at him and remarked "Remember you are in Hindustan". This apparently trivial incident opened the eyes of Hedgewar and made him realize that however much anglicized people in their heart of hearts cherish their hoary tradition and are proud of their Hindu identity. People with an inner opening are aware of such revelations when one nears a centre charged with spiritual power. Dr. Moonje met Sri Aurobindo at Pondicherry and tried his level best to persuade the seer to return to British India. As Aurobindo was firm on his resolve to remain in Pondicherry he gently declined the invitation. All along as the two leaders were discussing matters of national importance Dr. Hedgewar remained a silent spectator. Perhaps Hedgewar was one of the few egoless dedicated souls that Sri Aurobindo was anticipating. Probably the rays of the resurgent national sun from the cave of tapasya might have touched the right chords in Hedgewar's personality. In

Vedanta also they use a simile of the artist, the prospective buyer and the spectator. While the artist and the buyer are engaged in finalizing the price of the painting the onlooker derives the immense benefit of aesthetic satisfaction. As a dedicated national worker full of transparent sincerity without any trace of egoism Dr. Hedgewar must have absorbed the tremendous spiritual influence that emanated from Sri Aurobindo. Several anecdotes from the life of Dr. Hedgewar reveal to us the total transformation of his personality from a fiery fighter to a highly resolved calm and committed nation builder subsequent to less known event.

II

Ardent patriots were not happy with the developments relating to Hindu-Muslim unity under the leadership of Mahatma Gandhi. The Hindu Mahasabha provided a platform to air the grievances of the Hindus. Since it was started to protect and safeguard the rights and interests of the Hindus it had its own limitations. As a keen observer of various developments at the national and international level Dr. Hedgewar plunged into the very root of the problem of why was India enslaved at all? In all probability the light he received from Sri Aurobindo at Pondicherry guided him and made him realize that the virtue of patriotism has not been sufficiently etched in the consciousness of the people as other virtues are {like speaking the truth, adhering to the path of righteousness (Dharma) etc.}. After a deep and deliberate thought he came to the conclusion that unless people are trained in body, mind and soul to own the nation and live for its sake any amount of slogan shouting and platform speeches will do no good to the country. In the uphill task of moulding the thought process and life pattern of the people he chose to concentrate on Hindus to begin with. Had he planned only for the Hindus he could have easily utilized the existing Hindu Mahasabha for that purpose. The Hindu Mahasabha functioned on the basis of the Hindus, by the Hindus and for the Hindus. Since Dr. Hedgewar had the entire nation in his mind (which included Muslims and others) he deliberately named the organization as Rashtriya Swayamsevak Sangh. In his view the Hindu Sanghatan means of the Hindus, by the Hindus and for the nation, which include all denominations of faith? In his view once the Hindus regain their lost awareness of national consciousness the others also will follow suit in course of time. Hence he was determined to keep the RSS above party politics. The following incident narrated by Shri Guruji in the fifties while paying homage to Dr. Shyamprasad Mukherji establishes this point. In 1939 or so while returning from Punjab after attending the Hindu Mahasabha session Dr. Mukherji called on Dr. Hedgewar at Nagpur. Dr. Hedgewar was ailing then. Shri Guruji was by his side. Mukherji requested Dr. Hedgewar to spare the services of RSS volunteers for improving the prospects of the Sabha. On hearing this Dr. Hedgewar emphatically disapproved his suggestion as RSS was expected to be apolitical. This incident also proves

that Dr. Hedgewar had a larger vision than that is normally perceived by the public.

There is one more incident which demonstrates the fact that Hedgewar was inspired by the vision of Sri Aurobindo. In the wake of the Second World War Nethaji Subhash Chandra Bose planned to join hands with the Axis powers and fight for the liberation of India. Almost all ardent patriots were jubilant about the bold initiative of Bose. Sri Aurobindo had a different view. He saw dark forces planning to devour the entire globe by using the Axis powers. Though he was very much against the British rule in India as far as the war was concerned he expressed his moral and spiritual support to the British and as a token of his support he also sent a contribution to the Governor of Madras towards the war fund.

Subhash Bose while enlisting the support of compatriots sent an emissary to Dr. Hedgewar who was under treatment then. The moment he sighted the emissary he understood the purpose of his visit and without uttering a single word expressed his unwillingness through appropriate gesture and avoided a conversation with him. (This incident was narrated to the writer by Shri Eknathji Ranade in 1971 at Delhi). Again Subhash Bose tried to meet him in person before embarking on his mission. That time Dr. Hedgewar was asleep after a number of sleepless nights. Shri Guruji who was attending on Dr. Hedgewar politely requested Bose to leave him undisturbed. These two incidents prove that how Sri Aurobindo's spiritual influence guided Dr. Hedgewar in his divine mission of national integration and guarded him from pitfalls.

During the birth centenary of Dr.Hedgewar a Delhi based research scholar chose the life of Dr.Hedgewar for his M.Phil thesis .It was his conclusion that source of inspiration of Dr.Hedgewar was something else than the Hindu Mahasabha as perceived by the general public .His conclusion was also disputed by a few friends from Maharashtra. The "Organiser" has published these debatable points of his thesis in their columns during the late 80's.

III

Dr. Hedgewar's illustrious successor Shri Guruji also continued the noble tradition set by the founder and kept the organization away from frenzied political developments. He even went one step further and announced that RSS as an organization had nothing to do with the Hindu Maha Sabha which annoyed many old guards in the Sangh who were close towards the Sabha. (This was narrated by Shri Yadavrao Joshi at a meeting of RSS workers held in Thiruvanaikkaval near Trichy in 1973). The tremendous growth of the RSS in the mid-forties annoyed many average Congressmen and in the 1946 plenary session of the Congress held at Meerut one Sikh delegate from

Punjab asked Acharya Kripalani who was the President of the Congress at that time as what to do with the growing popularity of RSS. In his own sarcastic manner Kripalani replied, “Who is this Swayamsevak Singh?” It is said that the whole audience burst into laughter. (This was recalled by an author in his article on the Congress published in The Madras Mail in 1976).

In the wake of Mahatma Gandhi’s assassination RSS had to face the repression of an arrogant Congress leadership. In spite of that with its strong spiritual background RSS emerged victorious. Many stalwarts in the organization felt that Sangh should take to politics as India has become free. It is said that this lobby was very strong and Guruji was left with just a handful of seniors who stood solidly with him. The decade that followed witnessed the formation of Bharatiya Jana Sangh. The Congress in its eagerness to retain power at any cost tried to woo the Muslims and other minorities by painting the Jana Sangh with a communal colour. Thus the Congress did the worst disservice to Indian Parliamentary democracy by not allowing a genuine opposition to grow.

Despite the distrust created by the systematic propaganda that RSS is the arch enemy of the minorities there emerged an understanding between the hard core leaders of both camps during the Emergency period of 1975-77. But before it could continue to grow among the rank and file of all concerned the mass conversion which took place in Meenakshipuram near Ramanathapuram in Tamil Nadu and similar such incidents spoiled the process. During the last thirty years the situation has become much worse. A careful analysis will reveal it is all the handiwork of self seeking politicians who try to cling to power at any cost and who are influenced by vested interests who are keen on dividing India and thereby Asia also to serve their ends.

In this context ardent patriots should remember the words uttered by Shri Guruji Golwalkar during the period 1960-71. On February 11, 1969 while addressing a meeting of important workers of the RSS at Pune, Shri Guruji advised the cadre not to become a political Hindu. He also cautioned that that any frenzied action will only end in waste of all services done so far. In 1971 while replying to a friend who sent him some excerpts from the Holy Quran he mentioned that it is not religions which fight with each other but it is men who do so under one pretext or the other and one may feel the pretext of religion as most useful in their conflicts with brother human beings because of its strong appeal. He also hoped that by God’s grace good sense may dawn upon humanity.

We are in 2010. The words uttered by Sri Aurobindo hundred years ago remain still relevant. Political parties will never be able to tackle the Hindu-Muslim unity in all sincerity and right earnestness. As Sri Aurobindo mentioned this challenge is of supreme importance as a national issue. A larger Hindu Dharma alone is the solution for the wretched problem as

pointed out to Sri Kapali Sastri by Sri Aurobindo. This way the mighty task of integrating the nation fell upon the shoulders of Dr. Hedgewar and as a result of his meeting with Sri Aurobindo at Pondicherry. And it is the bounden duty of his true followers to contemplate on this matter in all sincerity and initiate measures at the individual and collective level to accomplish the task of making Hindu Dharma larger enough to accommodate others by a process of assimilation as visioned by Sri Aurobindo. This is the best homage offered to the great visionary on the occasion of the centenary of his arrival at Pondicherry, the cave of his tapasya and on his birth anniversary.

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25 DOCTORATES AMONG 881 SWAYAMSEVAKS AT RSS TRAINING CAMP

Nagpur: There are 25 doctorate holders among the 881 'Swayamsevaks' attending the month-long third year officers training camp (OTC) of the Rashtriya Swayamsevak Sangh (RSS) here, this year.

Speaking to reporters, RSS Akhil Bharatiya Bauddhik Pramukh, V Bhagaiyya said the trainees included 203 post-graduates, 412 graduates, 105 undergraduates, 128 who had completing their schooling and eight were in school. Age-wise, the highest number, 242 are from the 21-25 age group, while 160 are from the 36-40 group, 170 from the 31-25 group, 234 from the 26-30 group and 75 from the 18-20 group.

Of those attending, 563 are employed, 188 are students, 140 are full-time workers, Bhagaiyya said. Among those employed, 172 are teachers, six are doctors, six engineers, 23 lawyers, 77 farmers, four journalists, one chartered accountant, two from other professions, while 132 were self-employed, he said.

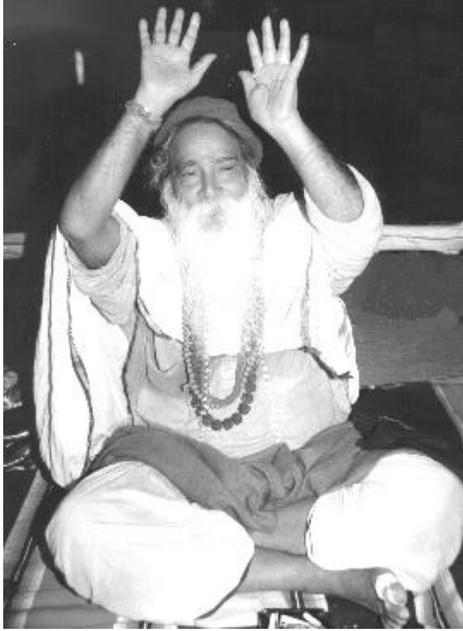
The 881 trainees are from various states of the country and speak 19 different mother-tongues, he added.

Volunteers of the camp undergo three phases, or 'years,' of training. The first year and second year training camps are held all over the country, but the third year training is imparted only at Nagpur, the headquarters of the organization.

GLIMPSES OF A GREAT YOGI

Part II— The *Deekshaa Guru* as Seen by the *Shishya*

Sadhu Prof. V. Rangarajan



CHAPTER 4

THE MASTER OF ALMS

The fast from Gayatri to Vijayadashami that this sadhu started in the presence of his Master, Yogi Ramsuratkumar, entered the fortieth day on October 7, 1988, and according to His command, this sadhu was taking only liquid food—mostly rice gruel—every day. This sadhu wrote to his Master the following letter :

Poojya Sri Gurudev,

Vande Mataram! Aum Sri Ram Jai Ram Jai Jai Ram! Aum Namoh
Bhagavate Yogi Ramsuratkumaraya!

With your benign blessings and grace, this humble servant is on the fortieth day of my fast and I am keeping well. I expect to complete the fast on Vijayadashami Day, October 20, 1988.

Chi. Vivek and his friend were very happy to receive your blessings. Kumari Nivedita and her friends, who are conducting their satsang regularly, were very happy to receive your prasad and distribute it to all the members of their group. They intend to celebrate the Jayanti of Sister Nivedita on October 28 and are writing to you separately seeking your blessings.

I write this letter to inform you that Sri Prem Daswani, a renowned writer, journalist and columnist from Bombay, is coming there to have your darshan on Sunday, October 9. He wrote to me from Bombay expressing his desire to have your darshan and is very eager to call on you. He is accompanied by Chi. Vivek and Sri D.R. Ranade, one of the active members of our Academy family. They are leaving Madras in the early morning on Sunday and reaching there before noon.

By your grace and blessings, the health of Dr. C.V. Radhakrishnan is improving and he hopes to recover fully and join duty very soon. He was very happy to receive your special Prasad. Our Academy's work is also fast progressing.

With humble prostrations and salutations at your holy feet,
Your humble disciple,
V. Rangarajan

On October 8, 1988, Vivek left in the early morning to Tiruvannamalai, with Daswani and Ranade. Vivek has presented in TATTVA DARSANA (Nov. 88- Jan. 99), under the title **The Master of Alms**, a detailed account of the visit to the abode of Bhagavan:

My father, Prof. Rangarajan, wanted me to accompany Sri Prem Daswani, a renowned writer and journalist from Bombay, and a friend, Sri D.R. Ranade, to Tiruvannamalai to meet Yogi Ramsuratkumar. We left Madras on 9-10-1988 and reached Yogi's abode by 12.25 PM. Yogi asked me to come in. I told him that two others had come with me. They too were asked to come in.

Yogi asked who the journalist from Bombay was. I introduced Sri Daswani. In the course of conversation, the Yogi asked him about Sindhis and Sadhu T.L. Vaswani. They also talked about Swami Nityananda and Swami Muktananda and a book called **Chidakasa Gita**.

Three devotees came in a car. They joined us. Sri Daswani read out a review of GLIMPSES OF A GREAT YOGI in the magazine, **Make History**. The Yogi remarked, “It is all praise for this beggar. This beggar would like to hear it once more.” Then Sri Daswani read it again and also read the review that had come in **Indian Express**.

Since the reviews spoke of the “Beggar” the discussion turned to begging. The Yogi said begging has never been a crime in our country and beggars are not criminals. He said, “Swami Vivekananda says, if one lakh soldiers are fighting for the nation and 99,999 fall and only one survives and unfurls the flag of the nation, it is a victory for the nation. In the same way, if by feeding one lakh beggars one Vivekananda is helped to emerge that is a great achievement. Swami Vivekananda, during his wanderings throughout the length and breadth of the country between 1886 and 1893 used to beg for food.”

The Yogi further said, “I was also wandering like a beggar from 1947 to 59. Once I had to leave a town since I was told that beggars were arrested there. In Gujarat it was different. Once this beggar was caught along with a few beggars. But the ‘beggars’ escaped by paying ‘something’. Only this beggar and some Sadhus were detained for 5 to 6 hours. And at that time a police officer came in and asked, ‘Oh! How were you caught?’ and released me. Once I was travelling in a train, in Gujarat, of course ticketless, and was sitting in the seat of the TTE. When the TTE came in this beggar left the seat for him. But the TTE said, ‘No, Swamiji. You can sit’. These happened in the land of Mahatma Gandhi”.

Sri Daswani asked, “Should we encourage begging at our own risk? Can we allow a strange beggar to stay one night in our house?”

In reply, the Yogi referred to the Ramayana and said, “When a Sannyasi came at the doorstep asking for alms, Sita, at the risk of her own safety, crossed the line drawn by Lakshmana. In India we have been taking risks.”

Sri Ranade remarked, according to shastras, alms should be given to those who deserve – *Satpaatre Daana*. Then the Yogi asked, “When a beggar is standing at the door can you analyze whether he deserves or not?”

The Yogi further said, “This law against begging will go today or tomorrow. Someone who comes to power will see that this law is thrashed. I know this law will go. In England and America, beggars are really criminals. Even here, there may be criminals among beggars. For that you can’t dub the entire begging community as criminals. Criminals

are there in all sections of the society – in the police force, etc. For that you can't call one entire section as criminals.

Sri Ranade reminded him about begging in the Upanayanam ceremony—“*Bhavati Bikshaam Dehi*”. The Yogi said, “Yes, after the Upanayanam, a boy goes to a few houses for alms. The Guru of the great Chatrapati Shivaji, Samarth Ramdas was a beggar. Once when he was begging, Shivaji wrote in a slip and offered his entire kingdom to him. In ancient days, Kings or Emperors used to take the advice of the beggars only.”

Sri Daswani asked whether the community should support the beggar or whether the Government. The Yogi retold the story from Ramayana, “When Sri Rama's coronation was to take place, Dasaratha gave everything to beggars. The “beggars” after receiving the “alms” had never to beg again. The gifts he gave were so much. Hence when there is a great rejoicing or victory the Government supports beggars. In general only the community supports.” It was suggested to the Yogi that poverty can be removed by giving food and shelter to beggars. Yogi said, “That will not be enough. We want freedom.”

It was suggested that India should become a prosperous country. The Yogi said “India will become more prosperous than any other country in the world. But beggars will not cease to exist. India is what it is only because of beggars. If there are no beggars, India would not be India at all. **We beggars can never live in this holy land if we are not given freedom.** Sometime they catch beggars and take them to beggar homes and give them training in some skill for 2 or 3 months. But how can you distinguish between a beggar and a saint? Beggars should be left free to act according to their own will”.

Sri Daswani said that in the city of Auroville founded in the name of Sir Aurobindo by the Mother, everyone has to work. The Yogi said, “We beggars also work, though we don't do physical work. Our work is different.”

The discussions then turned to the Aurobindo Ashram. The Yogi said, some of the freedom fighters who were friends of Sri Aurobindo came with their families and Sri Aurobindo allowed them to stay in the Ashram. But the Ashramites are not allowed to marry. If they want to marry, they have to leave the Ashram.

Sri Daswani pointed out that it seemed that in the Auroville the institution of marriage was not recognized. The Yogi replied that he was not aware of things about Auroville.

After spending about three hours with the “beggar”, when we took leave of him, the Great Beggar filled my hand bag with fruits, dry grapes and sugar candy to be distributed to all devotees in Madras, especially to the children belonging to the Satsang group of my sister, Kumari Nivedita, one of whom, Kumari Sudha, had sent a letter to the Yogi through us, seeking His benign blessings for the Nivedita Jayanti Celebrations on October 28.

The Master Beggar proved Himself to be a Master of Alms – One who can confer anything and everything sought from Him.

This sadhu, accompanied by Nivedita, visited Vaishnavi Temple at Tirumullaivayal, near Ambattur, Chennai, and called on Mother Vasanti, daughter of Sadhu Parthasarathy, founder of the temple. When Mother Vasanti came to know that Yogi Ramsuratkumar had enquired about the temple and Ashram, she called on him. She explained her thrilling experiences with the Yogi. Swami Devananda Saraswati, staying in the Vasihnavi shrine, also explained about his visit to Bhagavan Yogi Ramsuratkumar. He narrated how Yogiji drove him out when he refused to accept the claim of Yogiji that he was ‘a sinner’. Sri Gangadharan, another devotee who was there narrated an incident in which a Pandit harassed the Yogi, but later repented when Yogiji went to press his leg when the Pandit got an injury.

The next day, Sri N.K. Krishnamoorthy serving as a receptionist in the Sri Aurobindo Ashram at Pondicherry, called on this sadhu at his abode in Triplicane. He said, he had been to Tiruvannamalai and Yogiji wanted to convey his blessings to this sadhu through him. It was immense kindness and grace of Bhagavan that whenever any devotee known to us visited his abode at Tiruvannamalai, he would send his blessings and Prasad through them. On our part, every movement and activity of this sadhu was promptly intimated to Bhagavan and his blessings sought. When arrangements were being made to celebrate the Jayanti of Sister Nivedita under the auspices of Sister Nivedita Academy, Chi. Vivek and another devotee, Subramaniam, went to Tiruvannamalai on October 24, 1988, to seek Bhagavan’s blessings personally for the success of the function. The following thrilling account of this visit is also included in the article of Chi. Vivek in TATTVA DARSANA, mentioned above:

On Monday, 24th October, 1988, I found another opportunity to meet the Yogi when a devotee, Sri Subramaniam, on his way to Tiruvannamalai, came to meet my father. I at once joined him. We reached the Yogi’s abode at 6.50 PM that day. When I knocked at his door, the Yogi came, opened it and asked us to come in. We prostrated before him and handed over a letter from my father and offering from Kumari Malini, a devotee

whose birthday it happened to be. The Yogi gave his torch to me and in the light of the torch, he wanted me to read the letter of my father. Father had sought the Yogi's blessings for Sister Nivedita Jayanti celebrations under the auspices of the Academy, organized by Kumaris Parimala, Nivedita and others in their group and to be presided over by Dr. C.V. Radhakrishnan. He had also mentioned about Dr. C.V.R.'s recovery and about Malini's birthday and sought the Yogi's blessings to them. After I read out father's letter, he wanted me to read the invitation also. Then the Yogi blessed saying, "The success of the Nivedita Jayanti celebrations will be an unparalleled one." He blessed Dr. C.V.R. He also blessed Kumari Malini saying, "Happy birthday to Malini! May she live long!" The Yogi took one banana out of the offering of Sri Subramaniam and gave one to us asking us to take it while doing "*Giripradakshina*" (Circumambulation of Arunachala Hills). He asked us to leave early so that we could join the group doing the *pradakshina*. We took leave of Him saying that we will meet Him again the next day.

The next day, at about a quarter to twelve, Sri Subramaniam and I reached the abode of the Yogi. Sri Parimelazhagan, who had another pet name, John, had also joined us. One Sri Dave and two other devotees were already there and they took leave as soon as we entered. We prostrated before him and in front of him. The Yogi told that the person who was sitting there till then had seen the GLIMPSES OF A GREAT YOGI in Mangalore. He remarked, "The book is very attractive. People are interested to know who this great Yogi is. But, when they come and see here, they see no symptoms of a Yogi, they see only a beggar here!" The Yogi started laughing. He continued, "Many foreigners get disappointed because this beggar does not know anything about Yoga Asanas and Pranayama. They say, You are called a Yogi, but you don't know *pranayama* and *asanas*'."

The Yogi asked me, "What are the eight limbs of *Ashtanga Yoga*?" I mentioned seven, leaving out *asana*. He pointed out my mistake and I repeated the names of all the eight limbs. He smiled and said, "Even if this beggar doesn't know Yoga, he knows the names of the eight limbs of *Ashtanga Yoga*."

The Yogi then went inside and brought a bunch of envelopes. He asked me to read the name of the sender. In the first envelope, there was no name, but I guessed the name from the address and said "Lee Lozowick". Then he gave four more envelopes and asked me read the addresses on them. All of them contained letters in verses from Lee Lozowick to the Yogi. He called Mother Santha, one of the two other devotees who were with us, and asked her to read the poems. After she finished reading, the Yogi jovially said that he had given them to read

because they were all in his praise and otherwise he would have torn them and thrown aside. He continued, “This beggar likes praising and that is why he has asked you to read them.” I remembered one of the thousand names of the Lord – *Stuti Priyah* – “Lover of Praise”.

The Yogi narrated an incident. Once Lee had come for the darshan of the Yogi. The Yogi told him, “Already we have met. Why do you come again?” and asked him to go away. But Lee did not go. At that time some construction work was going on there. It was eleven or twelve noon. Lee still waited outside in the hot sun. Later a woman and three children came and the Yogi allowed them inside since he had not met them earlier. He enquired about them and he was surprised to know that their father was waiting outside. He came out and saw Lee and then asked him to come in.

After narrating this incident, the Yogi added, “See how he writes. He always calls this beggar his Father. But see how this beggar has treated him?”

Now and then the Yogi turned to the two women devotees from Madras, Shanta and Mythili, and asked them, “Why are you spending so much money for this beggar. See this beggar is wasting your money in smoking.” He asked them if they had come across GLIMPSES OF A GREAT YOGI. They replied that they purchased a copy of the book during the seminar in Pondicherry. The Yogi innocently asked them, “In which seminar did you purchase the book?” They said, “Swamiji’s seminar”. Even then it seemed that the Yogi could not make out. They explained that they purchased it in the Seminar on the Message and Mission of Yogi Ramsuratkumar held at Pondicherry in May, 1988. “Oh, you purchased it in the May seminar”.

The Yogi asked the mother Santha whether she had experimented with his name. He said, “Don’t tell a lie. You have to tell me the truth.” The mother narrated some incidents. Later the Yogi himself told one incident which took place in Maharashtra. A couple climbed a peak. It was late in the evening. It had become dark and they could not find the way. They got themselves lost. “Then they remembered this beggar’s name and someone came and guided them. That person took them and left them at the right place,” the Yogi said and concluded, “Only the Father does everything. This beggar doesn’t know anything. Whenever one is in trouble, if this beggar’s name, YOGI RAMSURATKUMAR, is called even once, Father will rush help.”

The Yogi asked the mother, Santha and Mythili to tell some stories from Kalidasa’s kavyas.

Before we took leave of him, the most soul-stirring climax of the events in the visit took place. The Yogi was deeply concerned about the Nivedita Jayanti Celebrations. He turned around and found some thirty rupees scattered there. He collected them and gave it to me. He again searched and found another thirty rupees. Still he was not satisfied. He found two coins too – a rupee and a half rupee. Altogether rupees sixty one and paise fifty. He asked me to take the money and give it to my father. “This is this beggar’s contribution for the grand success of Nivedita Jayanti. Ask your father to spend this amount for any of the expenses connected with the celebrations.” He did not stop with that. He gave special instructions to the two mothers – Santa Saraswati and Mythili who were also from Madras – whom we had met at his abode to attend the Nivedita Jayanti celebrations and send a full report to him.

Vivek returned from Tiruvannamalai on the next day with the profuse blessings and generous love offering of the Master and His Prasad for distribution in the Nivedita Jayanti function. He had also sent a set of letters in epistle form sent to him by Lee Lozowick from USA.

When the afternoon programme of Nivedita Jayanti was taking place at Chennai, Mother Vasanti of Vaishnavi Shrine, Tirumullaivayal, was sitting in the presence of Bhagavan Yogi Ramsuratkumar at Tiruvannamalai. Bhagavan was deeply immersed in thought and asked her what the time was. When she replied, “It’s 3-00 PM”, Bhagavan remarked, “So people must be getting ready now to participate in the Nivedita Jayanti”. All his thoughts were on the function. Exactly at 6-00 PM Bhagavan told her, “Now it is 6-00 PM. Rangarajan must be addressing the programme”. Bhagavan was indeed watching the whole programme through his mystic vision. Mother Vasanti gave a detailed account of the evening meeting with the Master to Smt. Bharati Rangarajan when she went to Tirumullaivayal two days later, on Sunday, October 30, 1988.

GURU’S HEART

The Guru's heart is ever soft and, by constant meditation, the *chela* grows into the likeness of his Master and possesses the same purity and softness of heart as of the Guru. Forget not that the Guru is within you--know that you are not different from Him.

--Swami Ramdas

SAINT POET RAMPRASAD— His Songs On Divine Mother--XII

Deba Prasad Basu

Song 26

*Jenechi Jenechi Tara, tum jeno bhojer bazi.
Je tomai je bhave dake tate tumi dao ma raji.
Mage bale fara tara god bale phiringi jara ma.
Khoda bole dake tomai moghul pathan sayyad kazi.
Shakte bale tumi shakti shiv tumi shaiver ukti ma.
Souri bale surja tumi bairagi kahe radhikaji.
Ganapatya bale ganesh jakshe bale tumi dhanesh ma.
Shilpi bale biswakarma badar bale nayer majhi.
Shri Ramdulal bale bazi noi e jeno phale.
Ek brahma dwidha bheve man amar hoyeche paji.*

Translation:

I have come to know Tara, you know magic. You agree with whatever names by which people call you. Magis call you Fara Tara, Christians call you god, Moghul, Pathan, Sayyed and Kazi call you khooda, Shaktas call you Shakti, Shaivas call you Shiva, Souri says Soorya, bairagi says Radhikaji, Ganapatyas call you Ganesh, Jaksha calls you Dhanesh, shilpis (artists) call you Vishwakarma, boatmen call you Badar. Sri Ramdulal says, it is not magic, it actually happens. My mind has become confused by thinking of different names of Brahma (God).

Notes:

Ramprasad has pointed out that by whatever name God may be called, it is the same God and God listens. *Bhojer baji*—magic. *Paji*—confused.

Song 27

*Shyama ma udacche ghudi, bhava sansar bazaar majhe.
Oi jeno man ghudi, asha bayu, bandhi take maya dadhi.
Bishsyemejche maja, karkasha hoyeche dadhi.
Ghudi ladle dulo akta kati, hese dao ma haat chapdi.
Prasad bale dakshina batase ghudi, jabe udi.
Bhava sansar samudra pade, padbe dheyetadatadi.*

Translation:

In this world market, mother Shyama is flying kites. Mind is the kite, hope is the wind, and thread is the illusion of Maya. Worldly things have coated the thread and made it rough. One or two kites in lakhs are cut off and mother happily claps. Prasad says ghuri will fly away and cross the ocean of this life and fall on the other shore by the southern wind.

Notes:

Ramprasad feels our mind is being played like kites by mother and only few can cross this ocean of life with success. *Dakshina batash*=strong southern wind.

Song 28

*Man keno re bhabis ato, jemon matrihin balaker mato,
Bhave ese bhabeha base kaler bhaye hoe bhita.
Ore kaler kal mahakal se kalo mayer padanata,
Phani hoye bheker bhoi eje bada adbhuta.
Ore tui karis ki kaler bhoi hoye Brahma mayeer suta,
Eki bhranta nitanta tui holire pagaler mato.
O man ma achen jar Brahmamayee kar bhaye se hoire bhita,
Miche keno bhavo dukhe Durga balo abirata.
Jeman jagarane bhayam nasti habe re tor temni mato.
Dwija Ramprasad bale man karbe maner mato,
O man Guru data tattva dhar ki karbe rabi suta.*

Translation:

My mind, why do you worry like a motherless child? You are afraid of thinking of Time (future). Even Mahakal (Lord Shiva) who is above Time is under Mother. It is surprising that a snake is afraid of a frog. You are the son of Mother. By mistake, you are behaving like mad. When Mother is all powerful Goddess, why the mind is afraid? Don't think of sorrows, constantly chant 'Durga'. It is said that fear is absent when there is awakening. By the name of Mother, your fear will go. Brahmin Ramaprasad says, your mind should be strong. My mind, if you follow the advice of Guru (guide) the Saturn (fear) can not do anything.

Notes: Mother's name removes all fears. It is so powerful. *Rabi suta*—Saturn (fear).

Pray to the Divine Mother in this wise. Give me, O Mother, love that knows no incontinence and faith adamantine that cannot be shaken.

—Sri Ramakrishna Paramahansa

PARIPRASHNAM

Sadhu Prof. V. Rangarajan

GANAPATI MANTRA

Question :

Namaste!

....

Swamiji, I have a request. the last time you were here, you started to explain the mantra: "Om ganaanaam twaa ganapatigum havaa mahe kavim kaveenaam upamasravasthamam, jyeshtha". Please can you give me a transliteration and reference for this mantra as well as an interpretation time permitting.

....

*Yours in Hindu dharma,
Vedananda, Tongaat, South Africa*

Reply:

Dear Vedananda,

Yes, this sadhu remembers that last time when we were there we were explaining to you in our satsang, the Mantra in Rig Veda (Mandala 2, Anuvaaka 3, Sookta 23) addressed to Ganapati or Brahmanaspati. The Mantra is:

*"ganaanaam twaa ganapatim havaamahe kavim kaveenaam upama
shravastamam,
jyeshtharaajam brahmanaam brahmanaspata aa nah shrurvannootibhih
seeda saadanam".*

The renowned Vedic scholar and authority, Late Sri M.P. Pandit of Sri Aurobindo Ashram, Pondicherry, who was a great friend, philosopher and guide to us right from the inception of Sister Nivedita Academy, has translated the verse and commented on it as follows:

ganaanaam twaa ganapatim = The leader of the host of mantras

havaamahe = We invoke thee

kavim kaveenaam = A superb poet among poets

upama shravastamam = who causes the hearing of divine inspiration

jyeshtharaajam brahmanaam brahmanaspata = The leader, the lord of chants

aa nah shrinvantu = may he hear us and

ootibhih seeda saadanam = may he manifest himself in us with his protections.

"In the Veda the three deities Brahma, Brihaspati and Brahmanaspati denote one Deity. This deity is also the popular elephant-faced God worshipped in the Puraanaas whose tusk is in the form of the sacred syllable OM or AUM. He appears in the Tantra Yoga in the form of Ganapati, presiding deity over the 'paraavaak', the speech supreme with his abode in the moolaadhaara chakra, subtle body of every human. In the Veda, Brahma stands for the Potent Word, mantra. Brahmanaspati is thus the Lord of the mantra. When the mantra is recited by a proper person, it enters our subtle bodies and releases the concealed forces and leads them upwards in manifestation. He is called in the Puraanaas as Vigneswara or the Lord of obstacles. Physical obstacles are caused in our tasks because of our conflicting thoughts and desires. All problems of existence are problems of harmony. Ganapati places the appropriate mantra in the subtle body using his tusk skillfully and the power of the mantra removes the inharmony, the cause of the obstacle. Hence Ganapati is said to manifest in our subtle bodies with his protections, *ootibhih*. The same idea is there in other mantras such as (RV 1.40.1) 'he is prayed to become awake'. The mantra is popularly used in the beginning of many rituals even today.

"Gana in this mantra means a group or host. He is the leader of the host of the mantras. His power enables us to hear the voice of divine inspiration in our hearts. He is called a superb kavi because kavi is not a mere poet but the originator of all actions, both in the macrocosm and microcosm. When he hears us, his action for us automatically follows."

....

With love and blessings, Yours in service of Sri Bharatabhavani,
Sadhu Rangarajan

GANAPATHI OR BRAHMANASPTI

"Notwithstanding the fact that the Ganapati referred to in the famous Rigvedic mantras, '*ganaanaam tvaa ganapatim havaamahe...*' (2.23.1) and '*nishu seeda ganapate...*' (10.112.9) and the Ganapati we worship today are strangers to each other; all unbiased scholars agree that the seeds of the Ganapati concept are already there in the *Rigveda* itself. In the subsequent centuries, this concept has passed through the mills of the epics and the puranas to produce the Ganapati as we know him today. In any community, the development of the concept of god and the modes of his worship are as much the products of the geographical, historical and cultural factors as of mystic experience and spiritual realizations of the highly evolved persons. It is quite reasonable to suppose that the 'Ganapati-Brahmanaspati' of the *Rigveda* gradually got metamorphosed into the deity, 'Gajavadana-Ganesha -Vighneshvara'."

—Swami Harshananda in *A Concise Encyclopaedia of Hinduism*

RELIGIOUS PHILOSOPHY OF MAHAKAVI BHARATI—IX

Sadhu Prof. V. Rangarajan

GOD, WORLD AND SOUL—V

Individual Soul and Universal Soul

Mahakavi Subramanya Bharati considers the entire universe as manifestation of One Supreme Soul which is not different from the individual soul manifesting in each being. He says, “Your soul and the soul of the universe are one. You, I, crocodile, tortoise, fly, eagle, ass—all are one life. That life is God.”¹⁴¹ That Supreme Soul which is called as Brahman in the Vedas and scriptures is nothing but Consciousness.

ஒன்று பிரம முளதுண்மை யஃதுன்
உணர்வெனும் வேதமெலாம் -- என்றும்
ஒன்று பிரம முள துண்மை யஃதுன்
உணர்வெனக் கொள்வாயே.

Onru piramamulatunmai yatun
Unarvenum vedamelaam—enrum
Onru piramamulatunmai yatun
*Unarvenakkolvaaye*¹⁴²

“It is true that there is one Brahman and Vedas always assert that it is your consciousness. Realize that there is one Brahman and that is your consciousness.”

In his total identification of his individual self with the self of the universe, Bharati could envisage even in his enemy the presence of the same divine which manifests in him. He sings,

பகைவனுக் கருள்வாய் நன்னெஞ்சேழீ
பகைவனுக் கருள்வாய்ழீ
புகை நடுவினில் தீயிருபபதைப்
பூமியிற் கண்டோமே--நன்னெஞ்சே
பூமியிற் கண்டோமே.
பகை நடுவினில் அன்புரு வானநம்
பரமன் வாழ்கின்றான்--நன்னெஞ்சே
பரமன் வாழ்கின்றான்

Pakaivanukkarulvaai nannenje!
Pakaivanukkarulvaai!

Pukai naduvinil teeyiruppataip

Poomiyir kandome—nannenje

Poomiyir kandome.

Pakai naduvinil anburuvaana nam

Paraman vaazhkinraan—nannenje

*Paraman vaazhkinraan.*¹⁴³

“Shower grace upon the enemy, Oh good heart, shower grace upon the enemy! We have seen the existence of fire in the middle of the smoke in this world, Oh good heart, we have seen in this world. In the middle of enmity, our Supreme Lord who is the form of love resides, Oh good heart, our Supreme Lord resides.”

World—A Reality

Bharati does accept the *Paaramaartika* or transcendental view point that everything is Brahman and there exists nothing else other than Brahman. However, he is not prepared to accept the view that the world is nothing but illusory existence. He condemns the view as something that is projected by those in the path of total renunciation. He proclaims in the introduction to a poem, *Poyyo, meyyo*: “There is a school of philosophy in our country which says ‘the world is illusion’. Let Sannyasis go on harping on it all the time. I am not worried about it at present. Is it fitting to those who live in family life? Shall we utter it in the house? Is it not blasphemous? Is the house and farm that our father left for us illusion? There stands the wife like a golden statue. She shed tears whenever we were in distress. She felt happy when we were blissful. She brought up our children. Is she an illusion? Are the children too illusion? I ask the parent, are the children illusion? Is the family deity that we worship illusion?”

“To those who are in family life, the above philosophy is useless. The four things that we need in this world are long life, absence of disease, knowledge and wealth. We must appeal earnestly to our family deities to confer these to us. All gods are one. We must see Divine Light in Dharma, Artha, and Kama. If we see the Divine Light, the fourth state, Moksha will automatically be obtained.”¹⁴⁴

The Rishis who gave the Hindu way of life, which is a universal way of life for the mankind all over the world, prescribed the four fold goal of life—*Dharma, Artha, Kama* and *Moksha*. They were realistic and practical when they wanted man to exhaust all his *vasanas* or residuary impressions accumulated through experiences of past life by living a fulfilled life, satisfying all urges or *Kama* with the means or *Artha* acquired through *Dharma* or righteous actions before going to the last and eternal goal of *Moksha* or self-realization. The world is not a place of inescapable bondage and eternal suffering, but a field of dynamic action where the individual soul

could shed its shreds of ignorance and seek its identity with the Universal Soul.

Law of Karma and Bondage

The greatest bugbear and terrible nightmare of Hinduism is the concept of Law of Karma. It is believed that the soul takes its birth in this universe according to its deserts in the previous births. According to Law of Karma, one is bound by three types of Karmas—*Sanchita*, *Praarabda* and *Aagaamyā*—the accumulated results of actions in the past births that are in store, the results that have started to work out, and those that are yet to be accrued by present actions, respectively. There is no escape from *Praarabda Karma* which has started working out, though the *Sanchita* and the *Aagaamyā* can be burnt in the fire of knowledge kindled by *tapas* and *saadhana*. However, the stories of Savitri and Markandeya in our Puranas point out that even the *Praarabda* could be offset through surrender to God and Divine Grace. That there is no rigidity in the matter of Fate is explained by Sri Aurobindo: “There must be, if things are predictable at all, some power or plane through which or on which all is foreseeable; if there is a divine Omniscience and Omnipotence, it must be so. Even then what is foreseen has to be worked out, actually is worked out by a play of forces,—spiritual, mental, vital and physical forces—and in that plane of forces there is no absolute rigidity discoverable. Personal will or endeavour is one of those forces. Napoleon when asked why he believed in Fate, yet was always planning and acting, answered, “Because it is fated that I should work and plan.”¹⁴⁵ Bharati also holds the view that there is a supreme power working behind everything in this world, but at the same time, without worrying about fate one should act on surrendering to the Divine Will.

இன்னுமொரு முறைசொல்வேன் பேதை நெஞ்சேழ்
எதற்கும் இனி உனவதிலே பயனொன்றில்லை
முன்னர் நமது இச்சையினால் பிறந்தோம் இல்லை
மன்னுமொரு தெய்வத்தின் சக்தியாலே
வையகத்துப் பொருளெல்லாம் சலித்தல் கண்டாய்நீ
பின்னையொரு கவலையும் இங்கில்லை, நாளும்
பிரியாதே விடுதலையைப் பிடித்துக் கொள்வாய்நீ

Innumoru murai solven petai nenje!
Etarkum ini ulaivatile payanonrillai
Munnar namatu icchayinaal pirantom illai
Mannumoru teyvattin saktiyaale
Vaiyakattup porullelaam calittal kandaai!
Pinnaiyuru kavalaiyum ingillai, naalum
*Piriyate vidutalaiyaip pidittuk kolvaai!*¹⁴⁶

“Oh ignorant heart! I will tell you again. There is no use at all in worrying about anything. We were not born earlier according to our wish. You saw everything in this universe moving because of the power of the

Divine! Then there is nothing to worry here. Hold on to freedom everyday without losing your grip.”

Fate and Freewill

Bharati accepts, “there is the Law of Karma and result for every action in ample measure, but there is also the arrow of the Lord’s hand to mitigate the illusory ocean of suffering.”—

விதிபுண்டு, தொழிலுக்கு விளைவுண்டு, குறைவில்லை
விசனப் பொய்கடலுக்குக் குமரன் கைக் கணையுண்டு.

Vitiyundu, tozhilukku vilavundu, kuraivillai
Vicanap poikkadalukkuk kumaran kaikkanaiyundu ¹⁴⁷

However, Bharati does not support the blind belief that the Law of Karma is irrevocable. Sri V. Satchidanandan rightly points out: “In his commentary on Patanjali’s *Yoga Sutra*, Bharati observes that man should at one stroke try to free himself from karma and all human bondage in order to become one with God. The path of love expounded in ‘*Kuyil Paattu*’, is a demonstration of the spiritual truth that man has the power and the freedom to escape ‘from the vicious cycle of life and death. Karma is not completely deterministic.’” ¹⁴⁸

Bharati points out that resigning oneself to fate and helplessly refusing to put in any effort is wrong. “It is wrong to believe in fate. Europeans have no faith in fate. It is the Muslims and Hindus in Asia who firmly believe in fate. Because of that these people have fallen. Europeans advance in civilization and prosperity. One who puts in effort, achieves good gains. One who believes in fate starves for want of food.”¹⁴⁹

Ridiculing fatalism, Bharati says, “Yes, it is fate! It is fate that those who lack wisdom will not have joy; it is fate that diseases happen in a nation that lacks science!” ¹⁵⁰

In his article in English throwing light on ‘Fatalism’, Bharati emphatically declares: “Does fatalism lead to inertia, and consequent decadence? Certain people say that the East ‘fell’ by its fatalism. What they mean is that Asiatic nations have, during the past few centuries, been thrown into the shade by the superior commercial and political organizations of the West, and also that the Asiatics have, during the same period, lagged behind the Europeans in public ‘education’. But we were much worse fatalists than now, at the time when Arabia could impose her culture on Europe by superior force of arms. Chandragupta, Vikramaditya, Akbar, Shivaji—were not these men confirmed fatalists?....

“Are human affairs subject to the law? Am I helpless in this world-current as a straw on the mad waves of a torrent?....

“I cannot believe that the world law may be suddenly reduced to the play of chance and uncertainly by the freakish and accidental whims of one of the tiniest centres of the world-activity, viz., the human personality.

“Man is like the finger that writes; God is the directing spirit. I believe this and therefore I am a fatalist. Free Will, which God has given me as a gift, does not negate fatalism. My will is free or not, as God chooses. Anything is free or not, as God chooses to make it.”¹⁵¹

Path to Liberation

Bharati says, “two great demons, fear and suffering, surround us”—

அச்சமும் துயரும் என்றே--இரண்டு
அசுரர்வந் தெமையிங்கு சூழ்ந்துநின்றார்.

Acchamum tuyarum enre—irandu
*Asurarvant emaiyingu soozhntu ninraar*¹⁵²

He further says that to one who is immersed in the realm of self-realization, there is no fear.

ஆன்மவொளிககடல் முழுகித் தினைப்பவர்க்
கச்சமு முண்டோடா?--மனமேழீ
தேன்மடையிங்கு திறந்தது கண்டு
தேக்கித் திரிவ மடாழீ

Aanmavolikkadal moozhkit tilaippavark
Acchamundodaa?—maname!
Tenmadaiyingu tirantatu kandu
*Tekkittirivamada!*¹⁵³

“Is there fear, Oh mind, to those who are immersed in the floodlight of Self? The dam of the honey of bliss is opened here and let us go on gathering!”

When we realize that everything that happens is the act of the Divine Will, all ignorance and fear are burnt down in the fire of wisdom. When wisdom dawns, liberation is attained. Bharati sings,

பொறிசிந்தும் வெங்கனல்போற் பொய்தீர்ந்து தெய்வ
வெறிகொண்டால் ஆங்கதுவே வீடாம்--நெறிகொண்ட
வையமெலாந் தெய்வ வலியன்றி வேறில்லை
ஐயமெலாம் தீர்ந்தது அறிவு

Porisintum venganalpor poiteerntu deiva
Verikondaal aangatuve veedaam—nerikonda
Vaiyamelaan deiva valiyinri verillai
*Ayyamelaam teerntatu arivu*¹⁵⁴

“When devotion to God burns like a glowing ember emitting sparks and burning down illusion, that is Liberation. The world bound by an order is nothing other than the will of the Lord. Wisdom is in discarding the doubts.” All that one has to do is to realize that the Divine which is all pervasive is within our bosom.

Immortality Here And Now

Bharati does not consider immortality as something that is to be attained after departing from this world. He ridicules those people who aspire for attainment of immortality after death.

செத்தபிறகு சிவலோகம் வைகுந்தம்
 சேர்ந்திடலாமென்றே எண்ணியிருப்பார்
 பித்த மனிதர் அவர் சொலுஞ் சாத்திரம்
 பேயுரை யாமென்றிங் கூதேடா சங்கம்மூர்

இத்தரை மீதினிலே யிந்த நாளினில்
 இப்பொழுதே முக்தி சேர்ந்திட நாடிச்
 சுத்த அறிவு நிலையிற் களிப்பவர்
 தூயவ ராமென்றிங் கூதேடா சங்கம்மூர்

Settapiraku shivalokam vaikuntham
Serntidalaamenre enniyiruppaar
Pitta manitar avar solunchaattiram
Peyurayaamenringootedaa sankam!

Ittarai meetinile yinta naalinil
Ippozhute mukti cerntida naadic
Cutta arivu nilaiyir kalippavar
*Tooyavaraamenringooteda sangam!*¹⁵⁵

“Those who say that one can reach Shivaloka or Vaikuntha after death are crazy. Blow the conch and declare that the scriptures they quote are the proclamations of the devil.

“Blow the conch and proclaim that those seeking liberation on this earth on this day, right now and revel in perfect wisdom are pure.”

In his poetic message to the “*Hindu Mataabhimaana Sanghattar*”, Mahakavi Bharatiyar elaborated the way to live an eternal life on this earth:

மண்ணுலகின் மீதினிலே எக்காலும்
 அமரரைப் போல் மடிவில்லாமல்
 திண்ணமுற வாழ்ந்திடலாம், அதற்குரிய
 உபாயம் இங்கு செப்பக் கேளீர்
 நண்ணியெலாப்பொருளினிலும் உட்பொருளாய்ச்
 செய்கையெலாம் நடத்தும் வீனாய்த்
 திண்ணியநல் அறிவொளியாய்த் திகழும் ஒரு
 பரம் பொருளை அகததிற சேர்த்து

‘செய்கையெலாம் அதன் செய்கை நினைவெல்லாம்
 அதன் நினைவு, தெய்வமே நாம்
 உய்கையுற நாமாகி நமக்குள்ளே
 ஒளிர்வ’தென உறுதிகொண்டு
 பொய், கயமை, சினம், சோம்பர், கவலை, மயல்
 வீண் விருப்பம், புழுக்கம், அச்சம்
 ஐயமெனும் பேயையெலாம் ஞானமெனும்
 வானாலே அறுத்துத் தள்ளி

எப்போதும் ஆனந்தச் சுடர் நிலையில்
 வாழ்ந்து உயிர்கட்கு இனிது செய்வோர்
 தப்பாதே இவ்வுலகில் அமர நிலை பெற்றிடுவார்
 சதுர் வேதங்கள்
 மெய்ப்பான சாத்திரங்கள் எனுமிவற்றால்
 இவ்வுண்மை விளங்கக் கூறும்
 துப்பான மதத்தினையே இந்து மதம்
 எனப்புவியோர் சொல்லுவரோமீ

Mannulakin meetinile ekkaalum
Amararaip pol madivillaamal
Tinnamura vaazhtidalaam, atarkuriya
Upaayam ingu ceppak keleer
Nanniyelaapporulinilum utporulaaic
Ceikaiyelaam nadattum veenaait
Tinniyanal arivoliyaaait tikazhum oru
Param porulai akattir certtu

‘Ceykaiyelaam atan ceikai ninaivellaam
Atan ninaivu, deivame naam
Uykaiyura naamaaki namakkulle
Olivra ‘tena urutikondu
Poy, kayamai, sinam, sompar, kavalai, mayal
Veen viruppam, puzhukkam, accham
Ayyamenum peyaiyelaam gnaanamenum
Vaalaale aruttuttalli

Eppotum aanandac cudar nilaiyil
Vaazhtu uyirkatku initu seivor
Tappaate ivvulakil amaranilai petriduvaar
Caturvedangal
Meyppaana saattirangal enumivatraal
Ivvunmai vilanagak koorum
Tuppaana matattinaiye indu matam
*Enappuviyor solluvare!*¹⁵⁶

“We can certainly live on this earth like the immortals without death. Listen, the way for it is prescribed here. Firmly establish in your heart the One Supreme Being which is the core of all beings, which is the cause of all

activities and which is the brilliant light of wisdom. Assure yourself, ‘All actions are Its acts, all thoughts are Its thoughts, God Himself has transformed into ourselves in our inner being and shines to enliven us’ and cut asunder with the sword of wisdom all demons like untruth, cowardice, anger, lethargy, worry, delusion, unnecessary desires, sultriness, fear, and doubt. Those who always reside in the light of bliss and serve other living beings will without fail attain the state of immortality in this world. The scientific religion which proclaims this truth through the four Vedas and the revealed scriptures is called Hindu religion by the people of the world.”

Self-realization is Chidambaram

People go on long pilgrimages to pilgrim centres spread all over the country, like Kashi, Gaya, Dwarka, Amarnath, Chidambaram, Rameswaram and Kanyakumari, in search of Self-realization or God-realization. But the realization is something that is to be realized within and not outside. Bharati beautifully presents this truth through the narration of his encounter with Kullacchamiyaar whom he considered as a great Siddha and Guru. One day Bharati entertained Kullacchamiyaar for a meal. After the meal, Kullachami took him to the attic of the house. With movement of his eyes he pointed out a small palm leaf lying there. Without telling anything further, he departed from the place. Bharati did not call him. Bharati continues the narration: “He (Kullacchami) is not bound by the rules meant for human beings. Therefore, even without calling him, I picked up the leaf lying down and read it:

1. Like the eagle that roams in the sky always, without being bound by worldly interests, looking at the light of wisdom of the Paramatman is freedom. That is Chidambaram. Son! Go to Chidambaram.
2. In Chidambaram, along with Nataraja, Sivakama Shakti is conferring boons to devotees. Go and get boon.
3. Chidambaram is Srirangam; that is Palani Hill. Know that all pilgrim centres are symbols of *Jeevan Mukti*. May you be blessed with happiness, long life and *Jeevan Mukti*”¹⁵⁷

In one of his prose writings, titled “Searching for Nectar”, Bharati expounds the truth that pain and pleasure are two sides of the same coin. “Whatever we touch, pleasure and pain both exist in that. However, with our wisdom, we could reject the pain in the objects and take the pleasure. Water, if you take bath, is pleasure, if you drink, pleasure. Fire, if you get warmth, it is pleasure; if you see it is pleasure. Earth, a major part of its effect is pleasure; its support is pleasure. Wind, if you touch it, it is pleasure; If you breath, it is pleasure. If you mix with living beings, it is pleasure. If there is love in human relations, it is solid happiness. Moreover, in this world, eating is pleasure, working is pleasure; sleeping is pleasure; dancing is pleasure, learning, hearing, singing, thinking, knowing—all are happiness”¹⁵⁸

The Poet who Conquered Death

Mahakavi Bharati is, indeed, a great Siddha as he himself has claimed, who has conquered Death. He had the courage and wisdom to address Death and proclaim boldly:

காலாழி உனை நான் சிறு புல்லென மதிக்கிறேனஇ என்றன்
காலருகே வாடாழி சற்றே உனை மிதிக்கிறேன்

*Kaalaa! Unai naan ciru pullena matikkiren; enran
kaalaruke vaadaa! Catre unai mitikkiren*

“Oh Death! I consider you just a blade of grass; come near my feet, I will just trample upon you!”¹⁵⁹

Moreover he proclaimed with firm courage and conviction that he will outlive the Kali age and bring the Krita Yuga on this earth:

மொய்க்குங் கவலைப் பகை போக்கி,
முன்னோன் அருளைத் துணையாக்கி,
எய்க்கும் நெஞ்சை வலியுறுத்தி
உடலை இரும்புக் கிணையாக்கிப்
பொய்க்குங் கலியை நான்கொன்று
பூலோகத்தார் கண்முன்னே,
மெய்க்குங் குருத யுகத்தினையே
கொணர்வேன், தெய்வ விதியி.தே

*moikkum kavalai pakai pokki,
munnon arulai tunaiyaakki,
eikkum nenjai valiyurutti
udalai irumbukkinaiyaakkip
poykkunkaliyai naan konru
poolokattaar kan munne,
moykkunkritayugattinaiye
konarven, deiva vidiyite.*¹⁶⁰

“Removing the afflicting worries and wrath, making the grace of the First Born a help, strengthening the heart that gets wearied, and making the body equal to steel, I will kill the Kali Age of falsehood and bring before the eyes of the people of the world the Krita Yuga which is the age of truth and this is God ordained!”

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FREEDOM, GOD AND IMMORTALITY

"The old shall perish; it shall pass away,
 Expunged, annihilated, blotted out;
 And all iron hands that ring about
 Man's wide expansion shall at last give way.
 Freedom, God, Immortality; the three
 Are one and shall be realized at length.

--Sri Aurobindo Ghose

Akshaya Tritheeya Celebrations in Sri Bharatamata Mandir

Akshaya Tritheeya, the day auspicious for the worship of Sri Bharatamata was celebrated with Special Abhisheka, Homa and Pooja to the Divine Mother in the Sri Bharatamata Temple, Krishnarajapuram, Bangalore on Sunday, May 16, 2010. Poojya Swami Shivashankarananda of Adi Shankara Ashram, Johannesburg, South Africa, was the Chief Guest on the occasion.

Sadhu Rangarajan performed the Abhisheka to the Divine Mother and the Bharatachandi Homa. Swami Shivashankarananda and Sri Ganesh Prasad of Mysore rendered soul-stirring Bhajans. The mothers performed 'Pongala' according to the tradition in Bhagavati temples in Kerala, by lighting ovens in the front of the temple and cooking rice porridge with sugar and milk. Later they performed the congregational Deepa Pooja by lighting lamps and doing Archana with Kumkum under the direction of Sadhuji.



Sadhuji directing the Deepa Pooja

Sadhu Rangarajan introduced the Swami from South Africa and spoke about the significance of worship of Sri Bharatamata. He said, Hindus may worship thirtythree crores of gods and goddesses, but unless and until they worship everyday, the Divine mother, Sri Bharatamata, the mother of all gods and goddesses, they could not claim the right to be called Hindus.



Swami Shivashankarananda rendering bhajans

Swami Shivashankarananda spoke about the efforts of Hindus settled in distant lands to preserve the spiritual culture and heritage of the land of their forefathers. He pointed out that the worship of the divine Mother, Sri Bharatamata, will bring in unity and integration among Hindus though they may follow different ways of worship and sampradayas.

Bharat Jagruti Morcha Workers' Meeting

A meeting of the workers of the Bharat Jagruti Morcha took place in the presence of Sadhu Rangarajan on Saturday, May 22, 2010, in Sri Bharatamata Temple at K.R. Puram, Bangalore.

Sadhu Rangarajan, addressing the workers, stressed the need for Hindu leaders to come out of the narrow confines of organizations, mutts, missions and institutions and strive to unite the entire Hindu society under one banner. He said, that is possible if and only if the Hindu leaders think that first and foremost they are the children of Mother Bharat and worship and adoration of the Divine Mother Bharatamata, the mother of all gods, goddesses, saints, sages and gurus should be placed above their loyalties to sects, Sampradayas and institutions. Secondly, the service to the poor and downtrodden in the Hindu society should be rendered as worship of God and then only the conversion of the weaker sections of the Hindu society into alien religions could be prevented and the Hindu society strengthened.

Sri Manidsh Manjul, All India General Secretary of SAMARTH, an organization for Rashtriya Abhyudaya with headquarters in New Delhi, and Sri Cn. Raju, Dakshina Bharat Organizing Secretary of SAMARTH, addressed the meeting. Sri Ashish Ravikanth of Bharatiya Jagruti Morcha explained in detail the efforts of the Morcha to create awakening among the Hindus



Sadhuji with BJM workers

Inauguration of Sri Nanjundeswara temple at Thali

Sri Nanjundeswara Temple at Nanjundeswara Nagar in Thali near Hosur, Tamilnadu, was consecrated with all religious rites on Sunday, May 23, 2010, in the presence of religious heads and a large number of devotees from various parts of Tamilnadu and Karnataka.

A spiritual congregation held on the occasion was presided over by Sri Beli Matha Mahasamsthana Swamiji and addressed by Sadhu Prof. V. Rangarajan of Sri Bharatamata Mandir, Bangalore, Swami Chandreshananda of Sri Ramakrishna Vivekananda Sadhana Kendra, Bangalore, Sri Ni. Pra. Siddhalinga Mahaswamygalu of Jangama Matha, Denkanikotta, and Sri Sriramakoteswarananda Giri Swami.

Speaking on the occasion, Sadhu Rangarajan pointed out that the worship of Rudra Shiva spans from the Vedic period to modern times and symbolically represents the highest scientific truth that the Ultimate Reality which is Consciousness, proclaimed by scriptures as the nameless and formless Brahman, manifests in the form of Energy—*Prakrity* or *Mahashakti*—from out of which the five elements—*Akasha* (space), *Vaayu* (air), *Agni* (fire), *Aapa* (water) and *Prithvi* (earth) evolve. The first evolute, space is

represented by Sound. Saint Thyagaraja in his song on Lord Shiva, “*Naatha tanumanisham Shankaram*” points out that the sound syllables, *sa, ri, ga, ma, pa, dha, ni* come out of the five faces of the lord, *Sadyojaatam, Vaamadevam, Aghoram, Tatpurusham* and *Eeshaanam*. The Shiva Linga represents the form and formlessness—*roopa-arooa*—of the Ultimate Reality.

Sadhuji said, the worship of Shiva spread throughout the world and even today, on the top of the Table Mountains in the southern tip of the African continent, the Hotentots worship the *Surya Linga* and *Soma Linga* when the Sun rises behind these *lingas* on the occasions of Uttarayana and Dakshinayana Punyakalas.

Inauguration of Academic Session in AGCC High School

Sadhu Rangarajan, Spiritual Head of Sri Bharatamata Gurukula Ashram and Yogi Ramsuratkuamr Indological Research Centre, addressed the school reopening function of AGCC High School (Maharshi Agastya Vidhyalaya), Ulsoor, Bangalore, on Wednesday, June 2, 2010.

The function commenced with special homas and pooja in which Sri B.K. Ramakrishnan, Correspondent of the school and teachers participated. Students of the final year in the school performed *Paada Pooja* to their parents. Smt. Manjubhashini, Principal of the School, presided over the meeting which followed.

Addressing the congregation of students, staff and parents, Sadhu Rangarajan said that the land of Bharatavarsha has been hailed from times immemorial as the land of wisdom and the preceptor of the world. The great sages and seers of this land where not only self-realized saints, but also the greatest scientists that the world ever saw. Rishis like Dhanwantari, Patanjali, Bharadwaja, and Sushruta were adepts in various fields of science like medicine, yoga, aeronautics and surgery respectively. Sadhuji called upon the students to adore and worship the land of their birth as the Supreme Goddess, the Mother



of all gods and goddesses that the Hindu society worships and of all saints, sages and gurus. He asked them to touch Mother Earth every morning before they put their feet on Her while getting up from bed and apologize for placing their feet on Her body and pray for Her forgiveness..

Sadhuji addressing the gathering

Walk for Patriotism

A “Walk for Patriotism” was held to commemorate the ‘Centenary of Swatantrya Veer Savarkar’s Historic Leap into the Sea’, under the auspices of Rashtra Gaurav Samrakshana Parishat, in the Cubbon Park, Bangalore, on

Saturday, July 10, 2010. Centenarian Freedom Fighter, Sri Pandit Sudhakar Chaturvedi inaugurated the walk in which renowned writer Sri Chidanandamoorthy and other patriotic citizens participated. Addressing the gathering on the occasion, Sadhu Prof. V. Rangarajan of Sri Bharatmata Mandir, recalled the historic leap that took place on 8-7-1910. The renowned patriot, revolutionary and freedom fighter, Swatantrya Veer Savarkar, was arrested by the British police and brought to India by SS Moria from London to India. When the ship reached near the Marseilles Port in France, Savarkar jumped through a pothole in the lavatory of the ship and swam towards the port. He asked the French police to take him to a magistrate, but the British police bribed the French and took back Savarkar to the ship violating the international law. Savarkar who was brought to India was sentenced to two life imprisonments and sent to Andaman Cellular Jail.

Sadhu Rangarajan proudly recalled that his maternal grandfather, Dr. T.S.S. Rajan, who was a close associate of Savarkar in the India House, London, along with the renowned revolutionaries and patriots, Madam Cama, Lala Hardayal and V.V.S. Iyer, tried to save Savarkar from the clutches of the British police. Madam Cama and Iyer were waiting a little away from where Savarkar landed in Marseilles, and hence they could not succeed in their effort..



Walk for Freedom

Ramayana Month

Reading of ‘*Adhyatma Ramayana*’ in Malayalam by poet-ser, Thunjattu Ezhuthacchan during the Ramayana Maasa by Keralites all over the world is an auspicious festival and it was commenced under the auspices of Samanvaya at Ayyappan Temple, HAL, Bangalore, on Sunday, July 11, 2010. Sadhu Prof. V. Rangarajan gave a talk on the Ramayana by throwing light on the spiritual, ethical and historical aspects fo the scripture. He pointed out that Ramayana festival was ceebrated not only in India, but in many countries. A Muslim nation, Indonasia hosted the International Ramayana festival, while in Russia, Ramayana ballads are popular among the common run. Many reputed historians and scholars of the world have done research on the historical aspects of the Ramayana.

Social Harmony Congregation

“Swami Chinmayananda had proclaimed that national integration would be achieved overnight if the eighty percent Hindu population in India stood

united”, recalled Sadhu Prof. V. Rangarajan, addressing a Social Harmony Congregation of Samarasya Vedike, Varthur, at Dharmashree Kalyana Mandapam, Ramagondanahalli, Bangalore, on Saturday, July 17, 2010. He said, Swamiji had a clear vision that the remaining twenty percent of the people of this country who call themselves non-Hindus, though their forefathers are all Hindus and the blood that flows in their veins is the Hindu blood, will merge in the mainstream if the Hindus stood united. Swamiji also had given a call to “Hinduize the Hindus” before striving for the Hindu unity., because those who claimed themselves to be Hindus were not conscious of the true Hindu identity and remained imprisoned in sects and cults like Saivite, Vaishnavite, Buddhist, Jain, Sikh, etc. Sadhuji pointed out that the true definition of a Hindu is one who adores and worships the holy land of Bharatavarsha stretching from the River Sindhu in the north to the Sindhu or Indian Ocean in the south as their *pitrubhoomi* and *punyabhoomi*, the Divine Mother greater than all gods and goddesses of all religions. Hindu unity is possible if and only if the so called Hindus rise above all their narrow sectarian faiths and consider themselves first and foremost the children of Mother Bharat. Religion is a matter of personal faith and Hindu way of life gives full freedom to people to worship God in any name and any form they like. Those who have embraced fundamentalist creeds like Islam and Christianity have done so not because they found something superior to Hindu way of life, but because of worldly and materialist compulsions. The vast majority of the Muslims in the country today are the progeny of those who were converted to Islam at the point of sword and the descendents of those hapless Hindu women who were kidnapped and raped by the Muslim marauders who aggressed our country. Those who embraced Christianity are the poor and downtrodden people who were neglected and discriminated



against by the well to do in the Hindu society and helplessly fell into the trap of Christian missionaries who enticed them with assurance of material well-being and social position. Sadhuji said, it is the duty of the Hindu sadhus and sannyasins to come out of the confines of their mutts, missions and Ashrams, go to remote villages and backward areas of the country, merge with the people in the lower rungs of the society, raise them up socially, educationally and spiritually, and turn them into patriotic citizens.

Sadhuji in Samavesh

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“All I know is Ramnam. For him there is no need for realization, visions, experiences, or anything else. Ramnam is everything. Chant the name all 24 hours! I do as ordained by my Master. That’s enough for this beggar!”

-- Yogi Ramsuratkumar

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"It is not easy to get a Guru, a Spiritual Master. It may take, sometimes, many births to get a Spiritual Master."

-- H.H. YOGI RAMSURATKUMAR

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