



TATTVA DARSANA

Quarterly

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THIRTY YEARS OF *TATTVA DARSANA*

Blessings of Divine Mother Mayi and Bhagavan Yogi Ramsuratkumar, the *deeksha guru* of this sadhu, brought into existence *TATTVA DARSANA* Quarterly, the inaugural issue of which came out on February 29, 1984, the auspicious day of the 28th anniversary of the Descent of Supramental Manifestation heralding the Golden Age brought down upon this Earth on 29th February, 1956, by the force of Tapas performed by Sri Aurobindo and the Mother at Vedapuri (Pondicherry). Hailing the advent of the new journal devoted to religion, culture, spiritual heritage, science and patriotism, H.H. Swami Chinmayananda, the *siksha guru* of this sadhu, thundered: “Sri V. Rangarajan is fully capable of delivering the goods through the journal, *TATTVA DARSANA*, which is the urgent need of the times. It is my firm understanding that he has the spiritual preparation, in both study and practice, and by a conspiracy of destiny, he had a gruesome total training in all areas of journalism. When such a well-equipped person, having the necessary intense consciousness of our culture, starts a journal, it cannot but assert our goal. Even though the market is saturated with trash, I am confident that *TATTVA DARSANA* will have all success, and I am looking forward to seeing its glorious trail of service to the Hindu Nation.” Showering his blessing on the sadhu, Swami Ranganathananda of Sri Ramakrishna Math said in his blessing to the sadhu: “With all your devotion, talents and capacities, I am sure ‘*TATTVA DARSHANA*’ will be a source of education and spiritual strength to its readers. I convey my best wishes for the continued success of the journal.” Sri M.P. Pandit of Sri Aurobindo Ashram, Pondicherry said: “I welcome the appearance of ‘*TATTVA DARSHANA*’ as part of the New Future that is slowly building up all over the World. I am sure its Vision will turn towards the future and not only to the past.”

Right from the beginning, the journal received very valuable support and patronage by way of inspiring articles and serials from nationally and internationally reputed spiritual leaders like Kaviyogi Maharshi Shuddhananda Bharati, Swami Mukhyananda, and Poojya Tapasi Baba, litterateurs and authors like R.K. Murthi and R.A. Padmanabhan, scientists like Dr. B. Ramamoorthy and Dr. S . Raman, philosophy professors like Dr. P. Nagaraja Rao and Dr. N. Gangadharan, and authors, educationists, and writers like Sri Skanadanarayanan, Prof. G.C. Asnani, and Dr. Sampuran Singh. The first annual number of the journal received the blessings from H.H. Sri Abhinava Teertha Mahasannidhanam & H.H. Sri Bharati Teertha Swami of Sringeri Sharada Peetha and message from Sri Rajiv Gandhi, Prime Minister of India.

The second annual number which commemorated the first visit abroad by this sadhu to South Africa, Mauritius and Reunion received an inspiring message from Swami Chinmayananda which said: "I had many glowing tributes paid to you received by me in many letters from Reunion and Mauritius. I had a very clear picture of what you are accomplishing. We need such champions of Hinduism, who scream into the ears of the sleeping Hindus, reviving and revitalizing them in their hearty consciousness of their proud past. This alone can make them live dynamically and carve out for themselves a brilliant future which they so eminently deserve." Messages were received from Sri P.V. Narasimha Rao, Prime Minister of India, H.E. Prem Singh, Indian High Commissioner of Mauritius, and H.H. Swami Shivapadananda, Head of Sri Ramakrishna Centre of South Africa.

Apart from the contributions of renowned writers, reproduction of the writings of saints, patriots, freedom fighters and national leaders like Swami Vivekananda, Swami Rama Tirtha, Sister Nivedita, Sri Aurobindo, Lokamanya Tilak, Veer Savarkar, Lala Har Dayal, J.C. Bose and Sri Guruji Golwalkar embellished the pages of the journal. Series of issues on the Saints of India has contributed significantly to highlight the spiritual glory of the Holy Land of Bharatavarsha. Writings and editorials of this sadhu in the journal has drawn the attention of journals inside and outside the country which have reproduced them. Sri Sukumar Guha Thakurta of Shaktibad Mahamondal of Calcutta rendered a signal service by collecting selected writings of this sadhu from TATTVA DARSANA and bringing out a book titled, CONCEPT OF INDIAN NATIONALISM. Twelve visits of this sadhu to South Africa and countries abroad including Kenya, Botswana, Mauritius, Reunion, Singapore, and Nepal, has drawn admirers to the journal and devotees and patrons from England, America, France, and other European nations have also been drawn to the journal. Scholars from outside the country like Anwar Shaikh, Ines Lawler, Dr. Cyril Hromnick and Lee Lozowick also contributed to the journal.

The journal grew in leaps and bounds. The first copy of every issue, as soon as it came out of the printing press, was taken to Bhagavan Yogi Ramsuratkumar for His blessing and release at His hands. As instructed by Him, prior intimation used to be given to Him about the sadhu's visit to Tiruvannamalai with the copies and He used to wait eagerly to receive this sadhu and devotees accompanying him. Bhagavan used to go through the contents of each and

every issue and made the sadhu or anyone of the devotees present to read the editorial and a few selected articles. He would then put His signature on a few copies of the issue. All such copies signed by Bhagavan are preserved in the Academy's archives. The copies of the journal which Bhagavan used to receive and read with interest are still preserved in the abode of Bhagavan in Sannidhi Street, Tiruvannamalai, which has now been converted into a museum of all that Bhagavan possessed. Some of the issues like the one which carried sadhu's editorial as instructed by Bhagavan and introducing Ma Devaki as "The Eternal Slave" of the Master, in November 1993, were distributed by Bhagavan Himself to devotees in His congregation and He made the devotees read them again and again loudly.

With this current issue, the journal is completing thirty years of its glorious existence. Sister Nivedita Academy, whose official organ is this journal, has completed thirty seven years of yeoman service to the Hindu cause in India and abroad. The Bharatamata Gurukula Ashram and Yogi Ramsuratkumar Indological Research Centre set up at Bangalore in 1999, Sri Bharatamata Mandir consecrated by Swami Vishweshwara Tirtha of Udipi Pejavar Mut, in the presence of Mananeeya Sri H.V. Seshadri, Saha Sarkaryavah of RSS, in 2004, the setting up of Sri Gururji Golwalkar Hindu Resource Centre and opening of Sri Gururji Hall in Sri Bharatmata Mandir by H.H. Swami Harshananda of Sri Ramakrishna Math, Bangalore, in 2010, and the consecration of Mahameru Gopuram on the top of Sri Bharatamata Mandir by Dr. R.L. Kashyap of Sri Aurobindo Kapali Shastri Vedic Research Centre, Bangalore, in 2011, are milestones in the history of the Academy.

The Sadhana of Service of this sadhu to the cause of Hindutwa and Motherland, Bharatavarsha, began with the blessings of his mentor, Sri Gururji Golwalkar, and *siksha guru*, Swami Chinmayananda and as a full time worker, since the age of 24, he held various responsibilities in organizations like RSS, Vishwa Hindu Parishad, Vivekananda Kendra, Chinmaya Mission and Swami Vivekananda Medical Mission. The starting of Sister Nivedita Academy in 1977 with the blessings of great nationalist leader, Acharya Kripalani, Swami Chinmayananda and Mother Mayi of Kanyakumari, and his receiving initiation from H.H. Yogi Ramsuratkumar have paved the way for a glorious trail of service during the last half a century. Though he is in the evening of his life, this sadhu realizes that he has to go a long way to complete all that he has aspired to achieve before the dusk.

A number of unpublished writings and speeches of this sadhu during the last fifty years, the voluminous extracts from the writings and speeches of great national leaders and thinkers culled out from the various volumes, back issues of journals and press clippings preserved with meticulous care in the archives of the Academy's library and rare manuscripts of eminent writers are yet to see the light. Therefore, the forthcoming issues of TATTVA DARSANA will be wholly devoted to bringing out these and each issue of the journal will be devoted to a particular theme and cover subjects like history, culture, nationalism, religion, spirituality and life sketches of great men. All that we need and appeal for is the continued help and support of our readers, subscribers, life members and patrons. We take this opportunity to express our sincere and wholehearted gratitude all those in India and abroad who have supported our cause. Come, let us all join together and offer our best at the altar of Sri Bharatabhavani! *Vande Mataram!*

Ji Sadhu Ranparajam



TATTVA DARSANA—UNOFFICIAL FORUM ON YOGI RAMSURATKUMAR



“One such learned man, who first visited Yogi Ramsuratkumar in 1984 and who would come to play a significant part in the master’s lila, was Venugopala Rangarajan. At the time of his first meeting with this humble beggar, Rangarajan was forty-four years old and had already distinguished himself in many fields of endeavor. He held a post-graduate degree in philosophy from the University of Madras, had been an editor at various news agencies, had served as a secretary of the Chinmaya Mission and Vivekananda Medical Mission and was a visiting professor of Indian Thought and Culture Heritage at institutions in Madras (Chennai). In 1977, Rangarajan founded the Sister Nivedita Academy under the inspiration of his *siksha guru* (the guru who teaches one the knowledge of worldly arts), Swami Chinmayananda. This organization, named after the radical Irish woman formerly known as Miss Margaret Noble, the devotee of Vivekananda, was dedicated to the revitalization of the consciousness of India’s citizens to their proud past. In that same year, 1977, Rangarajan had published his first book, *Vande Mataram* (a history of India’s national anthem), which was also the Academy’s first publication. In 1984, he initiated a periodical called *Tattva Darsana*, a quarterly journal devoted to philosophy, religion, culture and science. This journal soon became the first, unofficial forum for news and teaching stories related to Yogi Ramsuratkumar.”

—Regina Sara Ryan in “**ONLY GOD—A Biography of Yogi Ramsuratkumar**”



SWAMI VIVEKANANDA'S VISION OF *KARMA YOGA*

Sadhu Prof. V. Rangarajan

Introduction:

Four main paths to God-realization are prescribed by Indian Philosophy. They are known as *Karma Yoga* - the path of action, *Bhakti Yoga* - the path of devotion, *Jnana Yoga* - the path of renunciation and *Raja Yoga* - the path of control of mind. These different forms of Yoga are adapted to the different natures and temperaments of men. *Vairagya* or renunciation is the turning point in all the various *yogas*. The *Karmi* (worker) renounces the fruits of action, the *Bhakta* renounces all little loves for the almighty and omnipresent love, the *yogi* renounces his experiences knowing that he is eternally separate

from Nature and the *jnani* (Philosopher) renounces everything realizing that the world is an illusion.

Renunciation is one of the *dharmas* or ways of life recognised always by Indian thinkers, the other one being action. These are not opposed to each other. Swami Vivekananda's life itself is a harmonious synthesis of these two. He sees 'action in non-action and non-action in action'. Like many great souls that have preceded him and come after him, he also has proved in his life that renunciation or *Jnana yoga* in its true sense implies disinterested performance of action and action or *Karma* in its real sense is performance of action without interest in the fruit of action. According to him, service is the medium in and through which renunciation manifests itself. *Karma yoga* according to Swami Vivekananda is doing "work for work's sake, duty for duty's sake". Work or duty is synonymous with the service which is to be performed in all humility - '*Seva*' is not '*Daya*' - compassion or charity. *Seva* is selfless service - act unto God.

***Karma* in Its Effect on Character**

The word *Karma* is derived from the Sanskrit root '*Kri*' - to do. It means both action as well as the effects of action. In the metaphysical sense it means the effects of our actions in the past, in the present life as well as in the previous births. But in the ordinary sense it denotes work. Every action that is performed leaves behind its impression or *Vasana* on the soul and it is these *vasanas* that mould our character. Character is 'the sum total of the bent of his mind'. Hence Swamiji stresses that a man's character is to be judged not by his performances, but by his most common actions. Character is manufactured by *Karma*. 'If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in future can be produced by our present actions, so we have to know how to act'. *Karma Yoga* according to the Gita is performing action with cleverness and as a science. It preaches action without motive - *Nishkama Karma*. By 'Motive' it means selfish motive. Work is to be performed for work's sake, not for name, fame nor even for heaven. Such performance of action automatically leads to highest gain - love, truthfulness and unselfishness for our highest ideal. All actions spring from thought, thought from will and will is caused by character which itself is the result of our actions. Only self-control will tend to produce a mighty will, a character which makes a Christ or Buddha. According to Swamiji, 'The ideal person is one who, in the midst of the greatest silence and solitude, finds the

most intense activity, and in the midst of the most intense activity finds the silence and solitude of the desert.`

Each is Great in His Own Place

According to *Samkhya* philosophy, nature is composed of three forces - *Tamas* (darkness or inactivity), *Rajas* (activity) and *Sattva* (the equilibrium of the two). In all creations - in animals, plants and men - we find the more or less typical manifestation of all these different forces. *Karma yoga* deals with these three factors and by teaching what they are and how to employ them, it helps us to do our work better.

Morality differs from society to society, so also duty. Two ways are left open to us - the way of the ignorant, who think that there is only one way to truth and that all the rest are wrong, - and the way of the wise, who admit that, according to our mental constitution or the different planes of existence in which we are, duty and morality may vary. Swami Vivekananda takes, for instance, the ideal, `Resist not evil`. To teach this doctrine only would be equivalent to condemning a vast portion of mankind. In the Gita, Krishna demands Arjuna to resist evil. One man does not resist evil because he is weak and a coward while a strong and courageous man, though he can give a decisive blow, refrains from doing so. The first one commits a sin, while the latter will be committing a sin if he attempted to use force. The Karma yogin is the man who understands that the highest ideal is non-resistance, and who also knows that this non-resistance is the highest manifestation of power in actual possession, and also what is called the resisting of evil is but a step on the way towards manifestation of the highest power, namely, non-resistance.

A man must be active in order to pass through activity to perfect calmness. Inactivity should be avoided. Every man should take up his own ideal and endeavour to accomplish it; that is surer way of progress than taking up other men`s ideals, which he can never hope to accomplish. Our duty is to encourage everyone in his struggle to live up to his own highest ideal, and strive at the same time to make the ideal as near as possible to truth. The scavenger in the street is quite as great as the King on the throne. It is useless to say that a man who lives out of the world is greater than he who lives in the world. "If the householder dies in battle fighting for his country or his religion,

he comes to the same goal as the yogin by meditation", says *Maha Nirvana Tantra*. Vedas teach "fearlessness". Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and ridicule of the world. Each is great in his own place. Swamiji illustrates this by telling a story in which a family of three little birds sacrificed themselves, as true householders, to provide food to some wayfarers, and a sannyasi threw away the offer of a rich princess to marry him, and Swamiji points out that if one is a householder he must live like the birds and if he is a sannyasin, he must live like the sannyasin who could resist the strongest temptation.

The Secret of Works

According to Swamiji, one who gives man spiritual knowledge is the greatest benefactor of mankind. Next to spiritual comes intellectual help, and after that physical help. Mere physical help alone cannot remove misery. `We may convert every house in the country into a charity asylum; we may fill the land with hospitals but the misery of man will still continue to exist until man's character changes.

Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage - producing nature of work is, that if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Liberation means entire freedom - freedom from the bondage of good, as well as from the bondage of evil. The bad tendencies are to be counteracted by the good ones, and the bad impression on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the "attached" becomes "unattached". Selfish work is slave's work; and here is a test. Attachment comes only where we expect a return. By looking upon work as worship, we give up all the fruits of our work unto the Lord. Worshipping Him thus, we have no right to expect anything from mankind for the work we do. To illustrate the idea of self-sacrifice, Swamiji narrates a story from Mahabharata, in which a mongoose, which rolled on a small particle of food in a poor Brahmin's family who gave up whatever little they had to feed a guest, became half golden in colour, but could not get the other half in the golden colour even after rolling on the ground in the great *Yajnasala* of the Pandavas who performed a big sacrifice after the Kurukshetra

war. The point is that the great *Yajna* did not have that much effect as the poor man's sacrifice. Swamiji points out what Karma Yoga means even at the point of death to help anyone, without asking questions.

What is Duty?

The term `duty` like every other universal abstract term, is impossible to define clearly. Though an objective definition is impossible there is yet duty from the subjective side. `Any action that makes us go Godward is a good action, and is our duty; any action that makes us go downward is evil, and is not our duty'. It is our duty to do that work which will exalt and ennoble us in accordance with the ideals and activities of the society in which we are born. We should always try to see the duty of others through their own eyes, and never judge the customs of standard. No man is to be judged by the mere nature of his duties, but all should be judged by the manner and the spirit in which they perform them.

Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. Swamiji points out the position of the mother as one place in which to learn and exercise the greatest unselfishness. "The love of God is the only love that is higher than a mother's love".

Swamiji stresses that the only way to rise is to do the duty next to us, and thus go on gathering strength until we reach the highest state. He refers to the story of Dharma Vyadha in Mahabharata, and points out that even a butcher can become a great *jnani* by performing his duty. "Our duties are determined by our desires to a much larger extent than we are willing to grant," he says and adds "Let us work on, doing as we go whatever happens to be our duty, and being ever ready to put our shoulders to the wheel. Then surely shall we see the light!"

We help ourselves, not the world

Our duty to others means helping others; doing good to the world. Why should we do good to the world? Apparently to help the world, but really to help ourselves. Swamiji quotes a sermon which tells "All this beautiful world is very good, because it gives us time and opportunity to help others". He says

that when we help a poor man, we help ourselves for all good acts tend to make us pure and perfect. "Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect". The world is not waiting for our help, yet we must work and constantly do good, because it is a blessing to ourselves. There is God in this universe, eternally active and infinitely watchful. He is working incessantly and all the changes and manifestations of the world are this. We must not hate anybody. This world is always a mixture of good and evil. We ought not to be fanatics of any kind because fanaticism is opposed to love. The calmer we are and the less disturbed our nerves, the more shall we love and the better will our work be.

Non-attachment is complete self-abnegation

Just as every action that emanates from us comes back to us as reaction, even so our actions may act on other people and theirs on us. According to Karma Yoga, the action one has done cannot be destroyed, until it has borne its fruit; no power in nature can stop it from yielding its results. There is no action that does not bear good and evil at the same time. He - who in good action sees that there is something evil in it, and in the midst of evil sees that there is something good in it somewhere, - has known the secret of work. The main effect of work done for others is to purify ourselves. By means of the constant effort to do good to others, we are trying to forget ourselves. This forgetfulness of self is the one great lesson we have to learn in life. The highest ideal is eternal and entire self-abnegation, where there is no "I" but also is "that" and whether he is conscious, or unconscious of it, Karma Yoga leads man to that end.

Swamiji speaks of the two paths "*Pravritti*" and "*Nivritti*". *Pravritti* means revolving towards and *Nivritti* revolving away. The tendency to accumulate everything to oneself with the narrow idea of "me" and "myself" is *Pravritti*. When this tendency begins to break, when it is *Nivritti*, going away from "I" and "me", then begin morality and religion. The former is evil work, the latter is good work. The very perfection of *Nivritti* is entire self-abnegation, readiness to sacrifice mind, body and everything for another being. When a man has reached that state, he has attained to the perfection of Karma Yoga. The philosopher, the devotee and the worker, all meet at one point, that one point being self-abnegation. Self-abnegation is not slow suicide, but it is the theory of non-attachment, to be attached to nothing while doing our work of life. To work properly, we have to first give up the idea of attachment.

Secondly, we must not mix up in the fray and hold ourselves as witnesses and go on working. It is a weakness to think that any one is dependent on us and we can do good to another. By non-attachment, we overcome and deny the power of anything to act upon us. As the supreme example of non-attachment, Swami Vivekananda points out the great sage Suka, son of Vyasa, who as a student went to Janaka's place to acquire knowledge from the great philosopher-king. Neither the indifference of the ignorant palace guards nor the palatial pleasures could overpower his mental equilibrium and Janaka found that he had nothing more to teach the aspirant. If we are genuine Karma Yogis and wish to train ourselves to the attainment of this state, whenever we may begin, we are sure to end in perfect self-abnegation. "First it is feeling, then it becomes willing, and out of that willing comes the tremendous force for work that will go through every vein and nerve and muscle, until the whole mass of your body is changed into an instrument of the unselfish Yoga of work, and the desired result of perfect self-abnegation and utter unselfishness is duly attained".

Freedom

The law of Karma means law of causation, of inevitable cause and sequence. It is only when `being` or existence gets moulded into name and form that it obeys the law of causation, and is said to be under the law; because all law has its essence in causation. Therefore, we see at once that there cannot be any such thing as free will; the very words are a contradiction, because will is what we know, and everything that we know is within our universe, and everything within our universe is moulded by the conditions of space, time and causation. But that which has become converted into the will, which was not the will before, but which, when it fell into this mould of space, time and causation, became converted into the human will, is free; and when this will gets out of this mould of space, time and causation, it will be free again. From freedom it comes, and becomes moulded into this bondage, and it gets out and goes back to freedom again. To acquire freedom we have to get beyond the limitations of this universe; it cannot be found here. Real religion begins where this little universe ends. There are two ways to do that, mentioned in our books. One is called the `*Neti, Neti*` (not this, not this), the other is called `*Iti*` (this), the former is negative and the latter is the positive way. The former way of obtaining non-attachment is by reasoning, and the latter way is through work and experience. The first is the path of *Jnana Yoga*, in which there is no

cessation from work. *Karma Yoga* is the knowledge of the secret of work. It says "Work incessantly but give up all attachment to work". Two ways are there for giving up all attachment. Those who do not believe in god have simply to work with their own will, with the powers of their mind and discrimination, saying, "I must be non-attached". For those who believe in God there is another way - to give up the fruits of work into the Lord. "Give up all fruits of work, do good for its own sake; then alone will come perfect non-attachment. The bonds of the heart will thus break, and we shall realize perfect freedom. This freedom is indeed the goal of `Karma Yoga`."

The Ideal of Karma Yoga

Karma Yoga is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The *Karma Yogi* need not believe in any doctrine whatsoever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realizing selfishness; and he has to work it out himself. All ideas of making the world perfectly happy may be good as motive powers for fanatics; but we must know that fanaticism brings forth as much evil as good. Karma Yogi has for his ideals the words of Gita "To work you have the right, but not to the fruits there of". Swami Vivekananda points out Buddha as one man who actually carried this teaching of Karma Yoga into practice. In conclusion he proclaims: "He works best who works without any motive neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world. This man represents the very highest ideal of Karma Yoga."

Books Referred to:

1. Karma Yoga by Swami Vivekananda
2. Teachings of Swami Vivekananda, Advaita Ashrama, Calcutta/

**SAINT POET RAMPRASAD—
His Songs On Divine Mother--XIX**

Deba Prasad Basu

Song 46

*Tara ebare karo par
Tarange padechi shyama , na jani satar.
Ake deha jirna tari, tahe pape hoila bhari,
Ki dhari ki kari, bhaba jaladhi apar,
Bhebechilam jabo kashi, hoye rabo kasha bashi.
Kama sindhu nire asi, pasilam abar,
E kul okul hara ami,majhe majhi tumi,
Prasader bharosa tumi, kebal kali karnadhar.*

Translation:

Tara, now help crossing this world river. I don't know swimming and have fallen into the river. This body is an old boat, and over and above, sins have made it heavy. I don't know what to catch in this ocean of world. I thought, I shall go to Kashi and settle there as a resident, but I retracted because of the ocean of worldly attractions. I am in between the two sides of this river and you are the boatman. Prasad depends only on the captaincy of Mother Kali for this boat of life.

Notes:

Ramprasad has prayed to Kali to help him cross this ocean of life. *Jirna*—broken. *Bhari*—heavy. *Kama sindhu nire*—In the ocean of worldly attractions. *Bharosa*—depends, hope. *Karnadhar*—Captain of the boat.

Song 47

*Kebal asar asa,bhave asa ,asa matro sar holo
Jemon chitrer padmate pode bhramar bhule ralo*

*Oma neem khaoale chini bole kathai kore chal.
Oma mithar lobhe tita mukhe sarata din galo
Ma khelbi bole phanki diye namali bhutal
Ebar je khelali mago asha na purilo
Ekhan sandhya bela koler chele ghare niye chalo.*

Translation:

Only the hope to come to this world, the hope of all of desires materialized, like the bee on the lotus of a picture forgetting the real lotus. Mother, you gave me neem in lieu of sugar, by deceiving in your words. I lost the entire day with the bitter taste in the hope of sugar. Mother, you sent me to this earth for playing; whatever games you made me play did not fulfill the hopes. Now evening has come, and take this child to your home.

Notes: *Padme*—in the lotus. *Bhramar*—bee.

INDIA AND HINDUISM ARE ONE

After a study of some forty years and more of the great religions of the world, I find none so perfect, none so scientific, none so philosophic, and none so spiritual as the great religion known by the name of Hinduism. The more you know it, the more you will love it; the more you try to understand it, the more deeply you will value it. Make no mistake; without Hinduism, India has no future. Hinduism is the soil into which India's roots are struck, and torn of that she will inevitably wither, as a tree torn out from its place. Many are the religions and many are the races flourishing in India, but none of them stretches back into the far dawn of her past, nor are they necessary for her endurance as a nation. Everyone might pass away as they came and India would still remain. But let Hinduism vanish and what is she? A geographical expression of the past, a dim memory of a perished glory, her literature, her art, her monuments, all have Hindudom written across them. And if Hindus do not maintain Hinduism, who shall save it? If India's own children do not cling to her faith, who shall guard it? India alone can save India, and India and Hinduism are one.

—Annie Besant



GLIMPSES OF A GREAT YOGI
Part II— The *Deekshaa Guru*
as Seen by the *Shishya*

Sadhu Prof. V. Rangarajan

Chapter 12

BHAGAVAN—THE DIVINE HEALER

Yogi Ramsuratkumar Youth Association decided to have Guru Pooja on July 18, 1989, at Yogi Ramsurat Kripa, abode of Sri V.R. Srinivasan and Smt. Ranganayaki Srinivasan, ardent devotees of Bhagavan at Chennai. Before that, as scheduled, this sadhu had to undertake a visit to Ernakulam to attend the

Shashtiabdapoorthy of a devotee, V.S. Narayanaswami and from there a visit to Anandashram, Kanhangad. Sri Srinivasan accompanied the sadhu in this journey and we left for Ernakulam on July 10, 1989, and reached there the next day. To this sadhu it was unique opportunity to visit his place of birth after a long time and to meet his childhood and youth friends who all gave him a hearty reception. They were all elated to see their old friend now as a Sadhu initiated by His Holiness Yogi Ramsuratkumar. The sadhu visited Guruvayoor temple, Anjam Madhavan Namboodiri's house and then proceeded to Kodungaloor Bhagavati temple. After visiting Tiruvanikkulam temple, while returning to Cochin, an unexpected event took place. V.R. Srinivasan suddenly suffered severe chest pain when we reached Paravoor. He had to be rushed to a hospital and put under observation of a cardiologist. He was put on bed rest and saline water injection was provided to him. This sadhu prayed to Bhagavan Yogi 'Ramsuratkumar to take care of him, left him in the hospital and rushed to Cochin to attend the Shashtiabdapoorthy function of Narayanaswami, the next morning. After the function, this sadhu rushed back to Paravoor. Though the doctors wanted to keep Srinivasan under observation for some more time, this sadhu decided to leave things into the hands of Bhagavan and persuaded them to discharge the patient. Bhagavan's grace and Srinivasan's faith in Him worked a miracle and Srinivasan returned to normal condition the very next day. This sadhu paid a visit to the houses of old friends and acquaintances, especially to the fellow devotees in the Chinmaya family with whom this sadhu had intimate relationship. It was a very happy moment to meet again Smt. Janaki N. Menon, a veteran of Chinmaya Mission and one of the most prominent disciples of Swami Chinmayananda, the sadhu's *siksha guru*, who was instrumental in this sadhu meeting the Swamiji and bringing him to the house of this sadhu when he was just a teen age youth leader, which was a turning point in the life of this sadhu. After this eventful visit to Cochin, this sadhu and Srinivasan left for Kanhangad. Before leaving Ernakulam, this sadhu installed a portrait of Bhagavan Yogi Ramsuratkumar in the house of Narayanan, his childhood friend and owner of the house in which this sadhu spent twenty years of his life from birth.

We reached Anandashram, Kanhangad, on Friday, 14th July. Swami Satchidanandaji, Head of the Ashram received us. We spent some time with him and another swami from Bihar and two devotees in the room of Mataji Krishnabai. Our discussions were on the Ramnam movement under the leadership of Bhagavan Yogi Ramsuratkumar. Swami Satchidanandaji wanted this sadhu to take every effort to spread the movement far and wide. We spent two days in lively discussion with devotees from Chennai and other places

staying in the Ashram and chalked out plans to spread the Ramnam movement. On Sunday, 16th July, this sadhu visited Guruvanam of Bhagavan Nityananda with Kristi (Sivapriya) and Srinivasan and crossing a river in a boat, reached the cave where Bhagavan had sat and meditated. Later visited the Nityananda Ashram and spent some time sitting in meditation in Nityananda Mandir and Janananda Mandir. We returned to Anandashram and spent the rest of the day in discussions with devotees about Bhagavan Yogi Ramsuratkumar and Ramnam Movement. On Monday morning, before leaving the Ashram, we met Swami Satchidananda again in Mataji's room. Swamiji presented malas and booklets for distribution to the Ramnam Yajna participants. We discussed with him about printing of Ramnam pamphlets. He arranged for our return to Chennai and we took leave of him.

We reached Chennai in time to celebrated Gurupooja in Yogi Ramsuratkripa on July 18, as scheduled. Devotees and members of the Yogi Ramsuratkumar Youth Association gathered in good number to participate in the Ramnam Japa Yagna.

Hohm Community of Arizona sent their first overseas collection of Ramnam Japa Counts. Vivekanandan and E.R. Narayanan came forward with the idea of a new service activity--blood donation campaign--under the auspices of Yogi Ramsuratkumar Youth /Association. They had already commenced visit to Hospitals to pray for patients and encourage them to do Ramnam Japa. Meanwhile, the son of the Gurukkal of Tiruvannamalai Arunachaleswara temple and some devotees came to invite this sadhu to attend a programme of K.J. Jesudas, the renowned musician, at the temple. Wrote a letter to Bhagavan Yogi Ramsuratkumar on 31-7-1989 about all the developments and about our visit to Kanhangad in particular:

“Poojya Sri Gurudev,

Vande Mataram! Aum Namō Bhagavate Yogi Ramsuratkumaraya! Aum Sri Ram Jai Ram Jai Jai Ram! My humble prostrations and salutations at your holy feet!

Hope you are in receipt of the letter sent by V.R. Srinivasan on our return from Kanhangad. As directed by you, we spent three days there and Poojya Swami Satchidananda was very kind and good to us. Sri Srinivasan had a heart

trouble when we were on tour in Kerala. But, by your Grace and Blessings, he recovered fully within twelve hours. As we had to proceed on our journey, I had to get him discharged from the hospital against medical advice, yet he was completely alright during the rest of the tour and was of great help to me in spreading the Ramnam Campaign.

Yesterday, Sri Rama Kasivisweswaran and Sri P.T. Ramesh, organizing the Sundaramoorthy Swamy Festival at Tiruvannamalai, visited our abode and gave me the posters and invitations for the function. I intend to come there on the morning of the 9th August, so that I can have your darshan and report to you in detail about the Ramnam Campaign and also attend the programme in the night. My aged mother, Dr. C.V. Radhakrishnan and Sri A.R. Rao, our printer, intend to come with me in Sri Rao's car to have your darshan.

The YOGI RAMSURATKUMAR YOUTH ASSOCIATION, along with some other sister service organizations, is organizing a blood donation campaign on 6th August, to mark the 42nd year of Independence of our Motherland. They have sent a copy of a circular in this connection to you. They seek your blessings.

As a part of our Ramnam Campaign, we now organize occasional special satsangs in the houses of the devotees, besides our daily satsang in our abode. The last one on Gurupooja Day at Sri Srinivasan's house, Yogi Ramsuratkumar Kripa, was a grand success. The next one will be held in the house of Smt. Preeta and Sri Ponraj, your ardent devotees, at Mylapore, on 5th August. We seek your benign blessings for the success of the programme.

Poojya Swami Satchidananda has written to us expressing his happiness over our visit to Kanhangad. Enclosed please find a copy of his letter. He wants us to increase the number of japa done every month. Now, most of the devotees do *likhit japa* and, therefore, the monthly average comes to only 50 lakhs. We are encouraging our devotees to do more chanting so that we would be able to increase the figure in crores from the next report onwards. Now the work is fast spreading like a wild fire in all states like Kerala, Maharashtra, Punjab, Kashmir and Andhra. A devotee, K. Balachandran, is now on a *Pada Yatra* from Kanhangad to Kanyakumari, spreading the Ramnam Yagna. He seeks your blessings. We have started receiving Ramnam *likhit japa* from our brethren in USA and other countries.

The VOICE OF SIVANANDA, a mouth-piece of the Divine Life Society, which goes to all centres of the Society all over the world, has carried news on

our Ramnam Yajna and we hope to get a good response from many devotees of the Sivananda Ashram all over the world. Sri A.V. Kuppuswami, Editor of the journal, has requested me to forward a copy of the journal to you and I am enclosing it along with a copy of his letter. I pray to you to bless him and the devotees of Swami Sivananda who are helping us in our noble cause.

Kumari Nivedita is now in the Queen Mary's College very near to our house and she finds ample time to help us in the Ramnam Campaign. Chi. Vivekanandan is busy with the YOGI RAMSURATKUMAR YOUTH ASSOCIATION work. The youth visit patients in Royapettah Hospital, here, every week, and convey your blessings to them for their speedy recovery. According to their reports, many patients who have received them and joined the Ramnam Campaign, have got discharged from the hospital quickly and, therefore, there is a good response to the work of our youth in the hospital.

My Mother, Vivek, Nivedita, Smt. Bharati and all your devotees here want me to convey their namaskars to you.

With *saashthaanga pranaams* at your holy feet,
Your obedient disciple,
(Sd/-) V. Rangarajan
Encl: a/a”

The succeeding days saw a spate of devotees coming to the abode of this sadhu for Ramnam Satsang. The visitors included Swami Rakhil Chandra Paramahansa, popularly known as Burma Swami, an American devotee Herbert sent by Master, and Swami Arjun Dev from the banks of Narmada. The special satsang at the residence of Preeta Ponraj on August 5 went off well and many devotees attended. As we had informed Bhagavan, this sadhu, accompanied by Vivek made a visit to Tiruvannamalai on August 9 and Bhagavan was expecting us and he gave us a kind and affectionate welcome. We spent two hours with him reporting about this sadhu's visit to Kanhangad. He was happy to know that we visited Guruvanam and Nityananda Ashram also with Kristi. He also enquired about the health problem of Srinivasan during the trip and we told, by his Grace and Blessings, he was cured immediately and we continued our journey. He asked whether this sadhu gave any lecture in the Anandashram and we replied that we only rendered some bhajan songs. He felt happy about that. We reported to him in detail about the

Gurupooja function at Yogi Ramsurat Kripa and special satsang at Preeta Ponraj's residence.

This sadhu's report about the blood donation campaign started under the auspices of Yogi Ramsuratkumar Youth Association by Vivek and his colleagues received an unexpected reaction from Bhagavan. When this sadhu said that Vivek had also donated blood, he called Vivek and made him sit by his side. Holding the hand of Vivek he asked him to point out the spot from which blood was taken. When Vivek did so, Bhagavan held his palm over the spot and pressing it for a long time, went into deep meditation. Then he opened his eyes, took his begging bowl and asked Vivek whether the quantity of blood donated was equal to a bowl full. Vivek smiled and replied that it was much less. Bhagavan then started singing a song on Bharatamata the purport of which was that great men have made great sacrifices in this holy land—sacrifices like Viswajit, the sacrifices to invoke the blessings of the Devas, the sacrifice of Lord Rama, etc. He then asked Vivek how he felt after the blood donation. Vivek said he was alright. The Master paused for a minute and then gave a startling piece of advice to Vivek: "No more blood donation, Vivek!" Vivek was taken aback. Master then continued: "There are people who have enough blood which is not used for anything useful. They can donate blood. This beggar wants your blood, bones, flesh and everything for a higher cause." He asked whether Nivedita donated blood and Vivek replied in the negative. Bhagavan's unspoken message was loud and clear—the youth dedicated to the work of Yogi Ramsuratkumar Youth Association must not divert their attention from the main spiritual and nation-building mission like the International Ramnam Movement and celebration of Vivekananda Jayanti, etc., and all secular social service activities should be left to other social service organizations.

This sadhu told Bhagavan that because of some developments, Sri A.R. Rao could not accompany this sadhu and therefore we could not bring my Mother to have his darshan. Sri Rao was preparing to wind up his printing business at Chennai and move to Mumbai. This sadhu told Bhagavan that Sri Rao was of great help to our work right from the inception of TATTVA DARSANA and his going away would be a great handicap to this sadhu. Bhagavan assured: "My Father is there to help you in your work!" He then suddenly got up, went inside and came back with a bunch of currencies in hundred and fifty rupee notes in his hand and thrusting it into the hands of this sadhu, he said, "Keep this with you. You may use this for any purpose." He further assured, "As long as Father's help is coming, we need not bother about human help." This

sadhu told him about frequent visits of devotees from inside and outside the country to our abode for our Ramnam satsangs. He felt happy that the Ramnam Movement was spreading fast.

Bhagavan asked whether the Gurukkal of Tiruvannamalai temple had arranged for our stay for the night to attend the programme of Yesudas. This sadhu asked him in turn whether he wanted us to stay. He replied in the affirmative. He then entertained this sadhu and Vivek with buttermilk which he brought from inside. He also brought some poetic epistles from Lee Lozowick and handed them over to this sadhu. This sadhu assured him that we will bring the collection of those poems in book form. He spent most of his time with Vivek asking him about his health. We presented before Bhagavan the malas given by Swami Satchidananda for distribution to devotees. He took them in his hand and blessed them. We told him that we were organizing bhajans by Swami Madhurananda. Bhagavan said, he had not met him, but had heard about his bhajans. He blessed our programmes.

We then took leave of Bhagavan and visited the house of Sundara Gurukkal. He took us to Appar Illam, guest house of the Arunachaleswar temple, and arranged for our stay there. After refreshing ourselves, we visited the temple and then came to the Pandal (temporary auditorium) in front of the temple where music concert of Sri K.J. Jesudas was arranged in connection with the Sundaramoorthy Swamy Festival. Bhagavan was already seated on the dais and Nagaswaram concert was going on. We were provided seats by the side of the dais. Later Jesudas arrived there and other percussionists also got seated around Bhagavan. Prostrating to Bhagavan, Yesudas commenced his music concert and it went on for more than three hours. The programme was grand and my Master was honoured. After the programme, accompanied Bhagavan with Vivek and Jayaraman, Bhagavan's devoted attendant, and came to his abode. Bhagavan ordered milk for all of us. He was again enquiring about Vivek's health. Because it was already midnight, we took leave of Bhagavan. He asked where we would stay. We said, our accommodation was arranged in Appar Illam. Yogiji made pun of the word 'Appar' and said Jesudas was staying in a hotel whereas our accommodation was in an 'Upper' illam. Taking leave of the Master, when we came to Appar Illam, unfortunately the doors of the guest house were already closed, but Rajendran of Unnamalai Amman Lodge near the guest house was there to give us accommodation in the lodge.

Getting up in the next morning, after bath and sandhya, we took leave of Rajendran and went to Yogiji's abode. He received us. He again enquired about Vivek's health and held his hand for some time and meditated. This sadhu felt that there was some significance in Bhagavan enquiring about Vivek's health again and again. Our discussions centred about the music programme of last evening. He said, Yesudas insisted on his sitting through the music programme and he also sat for hours making the musician and his percussionists to perform to their hearts' content. Bhagavan said, he met the musician for the first time when the latter heard about Bhagavan at Tirunelveli and came all the way to Tiruvannamalai to have His darshan. He asked Yesudas how being a Christian he was singing songs on Hindu gods and the musician replied that he was doing so since his father's time. He also sang some songs for Bhagavan. When Pon Kamaraj wanted the singer to give a concert for raising funds for Yogi Ramsuratkumar Mantralayam at Kanimadam, Yesudas contacted him to get His permission. Again, when the Gurukkal of Arunachaleswara temple wanted to invite him for the music performance in the temple programme, then also the singer contacted Bhagavan. Bhagavan said, this was the third meeting with the singer.

Bhagavan asked this sadhu about Nityananda Ashram and Polytechnic in Kanhangad. He advised this sadhu to visit Alandi. He blessed for the successful completion of thousand crore nama japa before the end of the century. He sang, "*Thava shubha name gaaha*" and said this sadhu was doing good work of spreading the name. This sadhu sought his permission to observe fast from Gayari to Vijayadashami as in last year. After long enquiries about this sadhu's experiences at the time of fast last year, he permitted this sadhu to observe it this year also. This sadhu told him that he will come on Gayatri Day after giving prior intimation to Bhagavan. We also told him that Nivedita will come to have his darshan on Sunday. We then took leave of Him proceeded to Chennai. He gave us Prasad for distribution to all devotees in Chennai.

On Saturday, August 12, 1989, the Bhajan programme of Swami Madhurananda took place in our abode with the blessings of Bhagavan. Ramnam devotees from various parts of the city congregated. The bhajan went on till late in the night and the Swami had dinner with all of us. On Sunday morning, Nivedita left for Tiruvannamalai with a group of devotees to have Bhagavan's darshan. They all spent a good time with Bhagavan. The latter enquired about the programme of Lee Lozowick. Referring to this sadhu's

statement that “Bhagavan was breathing in and out Ramnam” he laughed aloud and remarked it was “highly poetic”. He appreciated the Yogi Ramsuratkumar Badges prepared by us for the Ramnam campaign and blessed them. After assuring Bhagavan that this sadhu will be by His side on Shravan Poornima Day, Nivedita and party took leave of him and reached home in the early hours of Monday.

August 16, 1989, was Shravan Poornima Day. This sadhu performed *Upakarma, Yajopaveeta dharana, Tarpana*, etc., in the morning and got ready for journey to Tiruvannamalai. A big group of devotees including this sadhu’s mother, Janaki Ammal, sister Alamelu, Vivek and members of Yogi Ramsuratkumar Youth Association joined this sadhu in the journey to Bhagavan’s abode. As we reached the town late in the evening, this sadhu left the group in a lodge and proceeded alone to Bhagavan’s place. He had already gone to take rest and hence returned to room without seeing Him. Vivek was not doing well and he had incessant cough.

In the early morning after bath and *sandhyavandana*, we proceeded to Bhagavan’s abode. He was waiting for all of us and received us with all kindness and love. He enquired about the health of C.V. Radhakrishnan and Vivek. He showered his blessings on mother and Alamelu. He pointed out that the greatest panacea for all illnesses is Ramnam. A devotee brought a big garland and after he put it on the neck of Yogiji, He removed it and presented it to mother. He entertained all of us with milk and tea and then permitted all of us to proceed to the temple where this sadhu and Vivek were to perform our Gayatri Japa. The others went round the temple till we finished the Gayatri Japa. Later, we all returned to Bhagavan’s abode. We spent two hours in His presence chanting Ramnam. He emphasized the need to expand the base of the Ramnam Movement. He spoke about the destructive role of western materialistic forces in the world politics and stressed the need for India’s rising up. He spoke of a direct conflict between materialistic forces and spiritual forces and said, ultimately the spiritual forces will win.

This sadhu told Bhagavan that mother, Janaki Ammal, in spite of her physical handicap, was doing a lot of *likhit japa* every day. She had a fall and injured her right hand and was unable to bend the hand as there was calcification in her elbow. Bhagavan observed her hand for a few minutes. Then he asked this sadhu’s sister to take His coconut bowl inside and bring some water in it. He

then put some water into His right palm and placed it right below the elbow of mother's right hand. He meditated for a few minutes and then asked her to bend the hand. When she told that it would be difficult and would cause severe pain, He smiled and said, "No Amma. Your hand is alright now" and he made her fold the hand at elbow. Spiritual healing could do what doctors could not achieve. But then he told her, "For the next six months, you do only oral chanting and need not do likhit japa" It was a very significant advice.

Turning to this sadhu, He asked him to commence the fast from Gayatri to Vijayadashami and inaugurated it by giving '*Nellikai Podi*'—Gooseberry Powder—and advised this sadhu to take the powder every day. He said, next to Ramnam, Gooseberry is the best panacea for all ills and asked me to take it regularly to get the energy needed to do my work.

After spending a good time in the presence of Bhagavan and getting his blessings for all the family members of the devotees, we took leave of Him to return to Chennai.

MASTER'S WORDS

Listen happily, whether he speaks to you
warmly or with coldness...
The master's anger and kindness
are the thunderstorms and sunshine
of life's new spring.
From them, grows forth the rose
of the disciple's sincerity and purity.

--Jalal ad-Din Muhammad Rumi

WHY WE NEED A HINDU RASHTRA

Babu Suseelan

India has a unique history. While the west and the Middle East were living in darkness, India was at the zenith of civilization. Indian culture, philosophy, and richness were unparalleled in the history of the world. From 8th century onwards hordes of Islamic invaders marched with their ferocious new found Islamism and swords to India. Muslims came to India as invaders, looted India's wealth, mercilessly killed those who resisted brutal Islamic invasion, enslaved Hindus, Buddhists and Sikhs. Invading Muslims forcefully converted millions of Buddhists, Hindus and Sikhs by the Islamic sword, destroyed temples, cultural institutions and learning centers. Islamic dictators were successful in erasing cultural memories and spiritual tradition. Uprooted people were forcefully enslaved with the Arab desert dogma. Centuries of brutal Islamic rule reinforced the valueless values of Islam and the closed, dogmatic and non- compromising Islamic thinking.

Since Islam is against democracy, pluralism, multiculturalism, tolerance and coexistence, converted Muslims became dogmatic and sectarian. Then The European Christians came to India, subdued Islamic rulers and established the colonial rule. Christian colonialists encouraged Muslims to retain their Islamic identity and hostility against Hindus.

The Christian colonialists colluded with Muslims against India's spiritual tradition and moral foundation. It paved the way for Muslims to retain their Islamic identity and they used Mosques as centre for Islamic socialization. Everything ant-Hindu were promoted and Hindus were reduced to spineless jelly fish afraid to speak up. They have fallen prey to the corruption of the secular and have become watered down version of their Hindu self. Hindus were often more concerned with survival amidst discrimination, oppression and chaos. Hindus became a laughingstock, and frequent target of Islamic fanatics and Missionaries. They were successful in imposing their outdated, closed and reductionist theology on helpless Hindus. In response to these multilevel attacks, Hindus became paralyzed, hypnotized, and ostracized by corrupt politicians, colonial masters and Islamic fanatics.

There were no strong Hindu organizations other than few Bhakti movements. They were preaching Bhakti and saturated Hindus with chanting and Ahimsa as well as surrender and political non-involvement. They were not teaching or reminding Hindus to become politically active. As a result many Hindus thought coercive religious conversion and colonialism is predetermined and therefore beyond their control. It was a great disaster for Hindus. Muslims who were worldly, gained political strength, established strong separate identity and were faithful to Allah and Islamic value system. Muslims demanded their own way, throwing muscle power and tantrums like violent criminals.

During independence struggle under Gandhi, fear had overcome Hindutva, conformity to Hindu culture had replaced with conformity to Islamic and western values. The voice of Hindu leaders had been replaced by a cacophony of English speaking leaders like Nehru and Islamist Jinnah. The colonial masters encouraged and supported Muslim's demand for a separate state. Indian leaders trained in the secular, liberal agenda fell into the Islamic trap. Now separate Islamic states exist on the west and east of India. In Kashmir, Nagaland and several parts of India, Hindus are a minority. If the present coercive religious conversion continues, in several parts of India, Hindus will soon become extinct.

Muslims residing in India still identify with the desert originated Arab dogma. Hindus are forced to tolerate the incursion of darkness. Muslims are organized and connected to rich Islamic states. Hindus still have a choice. They need to unite and declare India as a HINDU RASHTRA. Rigid, dogmatic idealism of Marxism, Islam, Nazism and Fascism cannot help realize the ideals of humanity. The world needs a universal, systemic, pluralistic idealism. And a HINDU RASHTRA can promote liberal democratic system around the world with ideals of pluralism, universalism, coexistence, peace and harmony.

"The sword of the warrior is as necessary to the fulfillment of justice and righteousness as the holiness of the saint. Ramdas is not complete without Shivaji. To maintain justice and to prevent the strong from despoiling, and the weak from being oppressed is the function for which the Kshatriya was created. Therefore, says Krishna in the *Mahabharata*, God created battle and armour, the sword, the bow and the dagger."

--Sri Aurobindo

VARIOUS INFLUENCES IN THE PHILOSOPHY OF MAHAKAVI BHARATI

Sadhu Prof. V. Rangarajan

Veda Rishikalin Kavitai--The Poems of Vedic Seers

“To distribute the seed of Vedanta to all and enrich the nation to grow valuable crop, Bharatiyar sang wonderful songs by mixing ancient Vedanta with fresh fragrance of nationalism”, says C. Rajagopalachari, hailing the songs of Bharati like *Acchamillai*, *Jayamundu*, *Sangu*, and *Jaya Bherikai*. In his small book, *Veda Rishikalin Kavitai*, Bharati has presented in Tamil what Sri Aurobindo has written about the poems of Vedic seers. Chellammal Bharati in her biography of the poet, *Bharatiyar Charittiram* says that right from the younger days in Ettyapuram, Bharati was interested in research into Vedic hymns. He used to discuss high Vedantic subjects with elderly people even when he was a boy. Thangamma Bharati, daughter of the poet, also says that Bharati was eager to present to the world the Vedic way of life after removing the dust. He did intense study of Vedic works and Sri Aurobindo was a great help to Bharati in this task. Kaviyogi Shuddhananda Bharati hailed the Vedantic poet Mahakavi Bharati as “New age Vedic poet who sang in Tamil the Mantras of Bharata Shakti Yaga”. Bharati’s poetic works were introduced by Bharati Prachuralayam calling them ‘*Deshopanishad*’. Addressing the Tamil people Bharati called upon them to believe in the Vedas. In his introduction to *Veda Rishikalin Kavitai*, Bharati says: “Veda Rishis are those who sowed in the beginning the seed of the Kalpavriksha of the immortal Hindu civilization. Modern researches are devoid of any instrument to calculate and say in which period--how many centuries ago--these seers existed. When Himalaya Mountain did come into existence? Who knows? When did Vedic seers live? How to say?”¹

The *Agnistomam* and *Upanishads* of *Veda Rishikalin Kavitai* were published in the *Gnaana Bhaanu* journal (1913-15) of Subramania Siva. Bharatiyar’s English rendering of Vedic hymns were published under the title, “Agni and Other Poems”. *Veda Rishikalin Kavitai* highlights hymns on Vedic deities like Indira, Agni, Mitra-Varuna, Vayu, Aswini Devas, Marut, Aditi and Saraswati.

Bharati had also rendered the Tamil translation of *Isaavasyopanishad* and *Kenopanishad* and Patanjali's *Yoga Sutra*.

Bankim Chandra's "Vande Mataram"

Mahakavi Bharati was immensely inspired by the "*Vande Mataram*" song of Bankim Chandra Chatterjee, whom Sri Aurobindo hailed as "Modern Rishi". He gave two translations of the immortal song. The first translation was done by Bharati to include the song in the Tamil translation of Bankim Chandra's immortal novel, *Ananda Math*, by Mahesh Kumar Sharma. He also wrote a poem hailing the song and published in his *Chakravartini* journal. Writing in *Viveka Bhaanu* journal from Madurai which published his first poem, Bharati expressed his immense joy that Tamil scholars had come forward to sing the glory of the Mantra of 'Vande Mataram'.

Sri Ramakrishna and Swami Vivekananda

"Vivekananda's *satguru* Sri Ramakrishna Paramahansa and Sri Vivekananda are the great men who appeared very recently and attained *Mahasamadhi*. This is not the time to tell who was greater among the two. I am not fit to do that. What right a frog inside a rock to speak comparing the planets Sukra and Budha in the heaven? How can I, a frog caught inside the rock of worldly Maya with the qualities of ego, desire and fear, speak comparing the stars like Ramakrishna and Vivekananda shining in the sky of wisdom? However, does not that frog get the privilege of feeling joy by seeing the brilliance of any one star through a hole in the rock? So I speak a little on the greatness of the light of Vivekananda as far as I know."²

These are the words in which Bharatiyar glorifies the greatness of Sri Ramakrishna and Swami Vivekananda. Bharati was immensely influenced by the thoughts of Swami Vivekananda. In *Bala Bharata*, the journal edited by Bharati, he had published a unique article titled "Vivekananda's Three Steps to Patriotism". When Swami Abhedananda visited Madras on July 15, 1906, Bharati wrote a poem in which he proclaimed the greatness of Swami Vivekananda. Bharati had also sung the praise of Bhupendranath Dutta, the younger brother of Swami Vivekananda and a great patriot-revolutionary. Writing in the *India* journal dated 10-11-1906, Bharati says: "As a forerunner of a great renaissance taking place in India in the last few years, Swami Vivekananda and his group appeared and scattered all over the world the great truths of Hinduism, just like Pattinatthar who scattered around all his wealth.

Swami Vivekananda went to America which was immersed in worldly pleasures and atheism and showered like a mighty cloud the ideals of sacrifice and unity of all beings. After him, Swami Abhedananda, Trigunatita and others are continuing his great work systematically.” Throwing light on the impact that Swami Vivekananda created on the West, Bharati says, “In those countries there was wrong impression in the minds of the people that Indians were barbarians. Later, Swami Vivekananda and great men like Rabindranath Tagore and Jagdish Chandra Bose travelled extensively in those countries and showed their immense power which made the westerners realize and exclaim with astonishment, ‘Oh! The Hindus are so great in culture and wisdom!’”³

Bharati wrote a long article in *India* journal on Vivekananda’s patriotism, wherein he says: “One may doubt if Swami Vivekananda’s excessive love for the mother-land was compatible with his life of total renunciation. This same doubt, it appears, also assailed the mind of Sister Nivedita, who has been writing on Vivekananda in the *Prabhuddha Bharata* for the last few months. She discusses this strange contradiction at length. ‘The feeling of patriotism is deep-rooted in his nature from his early days. He is unable to see his powerful mother, Bharatamata in bondage, oblivious of her own prowess. He did know however, that this attachment was only due to *Maya*. His master Sri Ramakrishna also knew this well when he said, ‘There is a veil of *maya* in Vivekananda’s mind. The Lord had put it for a good cause. It is a light veil which can tear easily’.” Then Bharati continues, “But by our good fortune and the grace of God, this otherwise totally unattached Vivekananda had for long years the attachment to his motherland.” In fact, he said that excepting for very mature Sannyasins, others without an intense love for their land, would only be termed as corpses.⁴

Bharati echoed the speeches of Swami Vivekananda in his prose and poetical works. He translated into Tamil the messages of Swami Vivekananda on ‘Practical Vedanta’. He wrote in the language of Swami Vivekananda a long article on the pathetic condition of our people in *India* journal in 1908. He used to send free copies of *India* journal to those who set up gymnasiums and service centres following the message of Swamiji and published news about their service activities in his journal.

Nivedita--Gnana Guru

Mahakavi Bharati, while returning from the Calcutta Session of the Indian National Congress in 1906, met Sister Nivedita at Dum Dum and recognized in her his spiritual mother. That he accepted her as his Guru and received initiation into Shakti worship is expressed with intense devotion and gratitude by him in a couple of dedications of his poems. Dedicating his work, *Swadesha Geetangal*, to Nivedita, he says: "I dedicate this small work at the feet of my Guru, who showed to me the perfect form of Bharata Devi and taught me *Swadesha Bhakti* (devotion to Motherland) just as Sri Krishna showed to Arjuna, His *Vishwaroopa* and expounded to him the Truth of the Self". Dedicating *Janma Bhoomi* (*Swadesha Geetangal*, Part II) to Nivedita, he says: "I dedicate this work to Shreemati Nivedita Devi, the spiritual daughter of Bhagavan Vivekananda and my Guru, who, in a short while, imparted to me, without speaking, the value of devoted service to the Mother and the greatness of renunciation". He also wrote a soul-stirring song titled *Nivedita Devi*, offering homage to his *Gnana Guru*: "My salutations to Nivedita who shone as a dedication to Spiritual Grace, as a temple of love, the sun which dispelled the darkness in my bosom, one who was to our great country like the showers of rain to crops, a great treasure to those who knew no source of wealth and a scorching fire to the bondage of *Samsaara* or worldly life."⁵

She inducted Bharati into the Shakti cult, worship of the divine creative energy in the form of the Mother Goddess. She opened his youthful eyes to the existence of the invisible world from which the visible originated. Hailing her as the foremost among the disciples of Swami Vivekananda who created a renaissance in the nation and emerged as a patriot prophet, Bharati wrote in *India*: "This queen of women, though born in the clan of the white people, is a great benefactor of our people. Did not Vibhishana born in the Rakshasa clan stand as a great support to the Aryan king (Rama) who was embodiment of noble virtues?"⁶

Bharati claimed that he got patriotism, spiritual inclination, spirit of support to women's right, etc., as Guru Upadesha from Nivedita Devi. Bharati narrated to his friend, Advocate S. Duraiswami Iyer, about his meeting Sister Nivedita, the embodiment of courage. She told him, "You must have emotional feeling to see Mother Bharat standing in front of your eyes with shackles in Her hands; then only you will have the urge to remove the shackles at any cost." While talking like that she turned highly emotional and tearing off the upper garment covering her chest, she roared, "You must develop courage, you must have courage to stab us here and kill us." Her point was that for the sake of

emancipation of Motherland, there must be brave people who will not be afraid to do “*Dushtha Nigraha*” by destroying white people like her. They way in which she gave the message of developing manliness to the slavish people went deep into the heart of Bharati.⁷

Swami Abhedananda’s Influence

Bharati hailed the visit of Swami Abhedananda, Gurubhai of Swami Vivekananda, to Tamilnadu in his *India* journal: “We feel very happy about the grand reception accorded to him at places like Tirunelveli, Madurai, Tiruchirapalli, Pudukkottai. We firmly hope that when he visits our city, Chennai, people of our city will do their duty with regard to the great man.”⁸

Introducing the great Sannyasin, Swami Abhedananda, to the people of Tamilnadu, Bharati wrote in *India* journal on 18-6-1906: “Swami Abhedananda, got the message of the one (Swami Vivekananda) who shed his light all over the world and attained *mahaasamadhi* at a very young age...and has been relentlessly expounding *Vedantasaara* and answering questions of devotees... the greatness of this Mahatma is no less than that of Vivekananda... the fact that he drew the attention of the people is made clear by his work, INDIA AND HER PEOPLE. This sadhu has come here remembering his Motherland. ...It is said that this great man will spend some good time in his motherland and then go back to continue the mission that he has taken up. We pray to Lord Krishna that such a sadhu should live a long life and raise the glory of Vedanta more and more.”⁹

Bharati also wrote a poem of 32 lines welcoming the great saint. Referring to a talk of Swami Abhedananda in the Town Hall of Chennai, Bharati said it was no less a condemnation of the lack of courage and bravery on the part of the people of this land. His exhortation to the people of this land, “You have lost your manliness and are lying in low abyss! Wake up and prove your manliness!” is expression of the same anger that Swami Vivekananda expressed to the people. Bharati said that Abhedananda not only talked about courage but also on unity pointing out that though there were thirty crore people in India, because of the disunity they could not achieve anything, whereas though there were only four crore people in Britain, they could achieve things easily because they were all of one mind.

Association of Sri Aurobindo, V.V.S. Iyer and Lokamanya Tilak

Bharati's exile into Pondicherry, a French territory, to escape from the clutches of the British police, brought him in close contact with Sri Aurobindo, who took refuge in Pondicherry after his acquittal in the Alipore Bomb Case. V.V.S. Iyer, who was the right hand man of Veer Vinayak Damodar Savarkar in London, had also taken refuge in Pondicherry after the transportation of Savarkar to Andamans. The Trinities of Pondicherry--Sri Aurobindo, Bharati and V.V.S. Iyer--were not only a source of immense inspiration to patriots and revolutionaries, but also turned into rishis of modern India giving new meaning and interpretation to the Vedic culture and spiritual heritage of the land which had come down through ages. Prof. P. Mahadevan says, "These three--Bharati, Sri Aurobindo and V.V.S. Aiyar--were to prove the trinity of a renaissance in the South which slowly but surely radiated its influence all over India not merely in the political sphere, but in literary, philosophic and cultural fields as well."¹⁰ As he rightly points out, the impress of Sri Aurobindo on Bharati may be studied in his Preface to the Gita, in his translation of one chapter of Patanjali's Yoga Sutra with comments of his own, and above all, in the pervasive influence of Shakti or Mother or Paraashakti which has become the theme of a considerable body of his devotional poetry,

The abode of Sri Aurobindo in Pondicherry became a place of intense studies into the Vedas and centre of spiritual discussions in which the three, Sri Aurobindo, Bharati and V.V.S. Iyer, took lively interest. In later days, Bharati delivered lectures for several days on different religions in the Hindu Mataabhimaana Sangham of Karaikkudi. Bharati gave inspiring talks on Sri Aurobindo's works, Krita Yuga, Divine Life and Immortality and expounded the glory and greatness of Hindu religion. Those who heard the talks of Bharati were reminded of Swami Vivekananda and they hailed Bharati as Vivekananda of the South.¹¹ Writing on Sri Aurobindo Ghose's poems, Bharati says, "Shri Ghose's poetry is, of course, deeply affected by his profound study of the Veda, and his seer-like insight into the true, Adhyatmic (spiritual) meaning of the Ancient Record of God experiences."¹²

Bharati has referred to his meeting with Lokamanya Bal Gangadhar Tilak at Pune in 1905 and has said, he was deeply impressed with the peaceful nature of Tilak.¹³

Influence of Saints and Siddhars

Chellamma Bharati, wife of the great poet says that Bharati used to enjoy the songs of Saint Tyagaraja. “Some of the songs that he liked were *Nakumomu*, *Sakkani raja*, *Maaru palkal* and *Jayajaya gokula bala*. If anyone sang the songs distorting the meaning, he will be enraged. He learnt the songs of Deekshitar’s keertanas. In similar tunes, he wrote some songs too.”¹⁴ She also points out that Kullacchami, Yazhpana Swami, and Govindaswami recognized the spiritual maturity of Bharati and gave him spiritual instructions. It was at that time that Bharati staying in Pondicherry wrote *Paanchaali Sabatam*, *Gnana Ratham*, *Kuyil Paattu*, *Kannan Paattu*, etc. In his poem, *Bharati Arupattaaru*, Bharati presents a list of preceptors like Kullacchami who influenced him.

V.Satchidanandam points out, “Bharati was well acquainted with the devotional out-pourings of the Saivite and Vaishnavite saints of the Tamil country and was particularly fond of Nammalvar, the most mystical of the Alvars. He was extremely fortunate in moving closely with mystics like Sri Aurobindo and Siddhars like Kullachami who must have initiated him into the mystic way.”¹⁵

Prof. P. Mahadevan says that the last group of his prose pieces was composed by Bharati under the strong influence of Tagore who had popularised a kind of prose-poetry in English.

When the revolutionary extremism cooled down, Bharati gravitated to the teachings of Mahatma Gandhi, especially the ethos of non-violence and the political strategy of non-cooperation.

Islam and Christianity

As a true Hindu who accepted all religions as various pathways to Godhead, Bharati had deep respect for Islam and Christianity. After ten years exile in Pondicherry, Bharati went to Kadayam, the native place of his wife, Chellamma, and stayed there in 1919 and 1920. During that period, Bharati

gave discourses on Islam at Ravanasamudram and Pottalpur for the benefit of Muslim brethren. “A talk on ‘Greatness of Islam’, delivered by Bharatiyar in a distinguished gathering of Muslims in Pottalpur on Sunday, 20-6-1920, was published in *Swadeshmitran*. Later the article was incorporated in ‘Bharatiyar’s Prose Writings’.” It was in this gathering that Bharati sang his famous song:

` | f a ` | f a ` | f a !
 pl f ay ir m pl f ay ir m Eka F Eka F y] t g k q f
 ' | f a t ft iA cy iL Era er l fl y il f æ v q i v a [i E !
 nil f a T Cz [Ebad niy mw écy f R q fnay k [f
 eca f aL nfm [t f aL nfet adera] at epR w Ecat i!

Allah! Allah! Allah!

Pallaayiram pallaayiram kodi kodiya dangal

Ellaatisaiyilumor ellaiyillaa velivaanile!

Nillaatu suzhanroda niyamanche yatarul naayakan

*Sollaalum manattalun todaronaata perunjoti!*¹⁶

--“Allah! Allah! Allah!

One who ruled the movement heavenly bodies in all directions in the limitless outer sky,

The Supreme Light beyond the reach of word and mind.”

It was the glorious message of Advaita Vedanta that Bharati tried to present to the Muslims in the words of their own scripture.

With regard to Christianity also, Bharati tried to present the truth of Bible in the light of Vedanta when he penned his poem on Jesus Christ, narrating the crucifixion and the rising up of Jesus. The allegory of Crucifixion was very beautifully presented at the end of the poem:

u] A mey [b ciL A v y ibkd F
 u] aA v ~] it ft v g fek a] t Ft f a l f
 v] A mp Ep R y iaf Ey Ckibis fl
 v a [Er [iy il f` g K v iq g K mf
 ep] A nka] frai yan kt E na,
 Ep } nfnl f bnf Ey Ckibis fl ;
 N] A meka] t epa R q iT k] Gaf

enaFy il i# T py i[bid l aKmf

*Unmaiyenra siluvaiyir katti
unarvaiy aanittavan gondadittaal
Vanmaip peruyir yesu kristu
vaanameniyil angu vilangum
Penmaikaan maria Magdalena,
penum nallaram yesu kristu;
Nunmaikonda porulitu kandeer
nodyililitu payinridalaakum.*¹⁷

“If Sense is bound to the Cross of Truth
and crucified on the thorn austerity,
Jesus of the strengthened soul
will rise as the boundless sky.
Magdalene is Eternal Feminine.
Jesus Christ is deathless *dharma*,
Draw we close to the symbol:
Look, an inner meaning glows.”¹⁸

Western Influence

In his masterly research thesis, ‘Whitman and Bharati’, V. Satchidanandan, traces the influence of the American poet on Bharati. He says, Whitman’s ‘Song of the Banner at Daybreak’ has some seminal part to play in the composition of one of the most famous of Bharati’s patriotic poems, ‘*Taayin Manikkoti*’ (The Flag of Mother Inida).¹⁹

Like Mahatma Gandhi, Bharati was also influenced by Henry David Thoreau. “In an essay entitled ‘Work’, Bharati quotes with approval Henry David Thoreau, the American Transcendentalist, who says that soul-realization does not come to one who desists from work.”²⁰

“While a political exile in Pondicherry, the then capital of French India, the poet came into intimate contact with the French language and literature. His command over the language enabled him to enjoy reading French writers in original. His Tamil translation of the French national anthem to Marseillaise is a fine piece of work. In his poems and essays there are references to the

French revolution and the democratic principles of liberty, equality and fraternity which the movement gave to the world.”²¹

Bharati was also immensely inspired by the works of English poets. “A literary critic who had heartily enjoyed the poems of Bharati says, ‘In Bharati’s poems, one can see Shelly’s imagination, Wordsworth’s ideal of God, Franklin’s aim of life and Tennyson’s simplicity.”²²

Shelly had deeply influenced Bharati. “Bharati, who was fascinated by the poems of Shelly, assumed the pen name “Shellydasan” and wrote poems. His poems were published in ‘*Gnaanabhaanu*’ journal published from Madurai. He also wrote some articles occasionally.”²³ Influence of the Western poets is traced even in the philosophical poem, *Kuyil Paattu*. “There is a slant of Western poets like Shelly, Keats, Byron, Browning, Wordsworth, and Shakespeare in the poet’s *Kuyil Paattu*.”²⁴

As an International Poet, Bharati made his mark by his praise of October Revolution in Russia in 1917, which brought down the regime of dictatorial Czar and augured the advent of Russian Republic. Even that Russian Revolution was presented by him as the result of Mahakali Parashakti opening Her graceful glance at Russia. In 1914, he wrote ‘Greeting to Belgium’ glorifying its heroic fight against the oppressive King and its fall. He concludes the poem with the message of Veda that whatever is offered in the sacrificial fire, returns as gold and fame, war-time sacrifices in Dharma’s name must gloriously rise like phoenix, when the lamp is shattered, even a golden palace sinks in dark till sun-rise and even if measureless grief comes, the brave hearts are devoid of sorrow

CONCLUSION

Parali Su. Nellayappar, the renowned Tamil litterateur, who wrote a preface to Bharatiyar’s *Kannan Paattu*, called Bharatiyar a great intellectual, great scholar, religious poet, and a Jeevan Mukta. He hailed him as Rabindranath of Tamilnadu and the fruit of penance of Tamilnadu and proclaims, “I see right now the glorious scene of women and men of Tamilnadu reading the poems and revelling in joy even for centuries after the lifetime of this great author.”¹

Bharati was indeed, a great *Gnaani*, who in his short span of life, realized that both enjoyment and yoga are closely related to each other. As Prof. P. Mahadevan says, “Altogether he was in wit a man, but at heart, a child. There

is not a single remark of his which we might wish had not been made by him.”²

Bharati was indeed an ardent patriot. By his words he exalted India to the highest position, as also her literature. He spread the message of India's greatness through his inspiring verses. In the words of Sarojini Naidu: "Poet Bharati has fulfilled the true mission of a poet. He has created beauty not only through the medium of glowing and lovely words, but has kindled the souls of men and women by the million to a more passionate love of freedom, and a richer dedication to the service of the country. Poets like Bharati cannot be counted as treasure of any province. He is entitled by his genius and his work, to rank among those who have transcended all limitation of race, language and continent and have become the universal possession of mankind.”³

We conclude this extensive study on the “Philosophy of Mahakavi C. Subramania Bharati” with concluding lines of Bharatiyar’s immortal poetic work, *Paanchaali Sabatam*:

naMgfkA t Ay MFt Et arf-; nf

naḷ il MbB rfnl f iḷ p̄t f il fv əz k!

“Naamum katayai mudittom--inta

Naanila mutrum nallinpattil vaazhka!”⁴

-- “We too conclude the story. Let this whole world revel in immortal bliss.”

Vande Mataram!

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WE ARE ALL OF ONE CREED AND ONE RELIGION

“Of course, we must have our religious disputes. Religion is one thing where conformity is more dangerous than in any other. But, in the service of the Motherland, we are all of one creed and one religion, one caste and one colour, one aim and one ideal. In the temple of the Mother whoever enters is holy.”

—Mahakavi C. Subramania Bharati

NEWS AND NOTES

Abhisheka. Alankara and Pooja to Bharatabhavani

Special Abhisheka, Alankara and special Pooja were performed to Sri Bharatabhavani in Sri Bharatamata Mandir at Bangalore on Bharat's Independence Day, which is also the birth day of Mahayogi Sri Aurobindo, on Thursday, August 15, 2013. Devotees offered Sarees, fruits, garlands and flowers to the Divine Mother and invoked Her blessings for the welfare of all people.



Ramayana Masa Conclusion

The Ramayana Masa observed by Malayalis concluded on the last day of Karkidakam of Kolla Varsham 1188 (Malayalam Year) auguring a new year and it was celebrated by Keralaites in Bangalore under the auspices of Samanvaya at Krishnarajapuram on Friday, August 16, 2013. Sadhu Prof. V. Rangarajan addressed the devotees who concluded the reading of Adhyatma Ramayan of Tunjuathu Ezhuthacchan. Sadhuji threw light on the special characteristics of the Ramayana by Valmiki, Kamban, Tulsidas and Ezhuthacchan depicting the struggle of the individual soul to reach divine heights, the importance of moral and ethical values, surrender and absolute devotion to God, and highest Sadhana for self-realization.

Rashtrottana Parishad CBSE Schools Vivekananda Jayanti Interschool Contests

Rashtrottana Parishad, Bangalore, organized Swami Vivekananda's 150th Jayanti Interschool Competitions including oratorical, quiz and skit contests for the CBSE Schools run by the Parishad at Jaigopal Garodia Rashtrottana Vidya Kendra School, Bangalore, on Saturday, August 24, 2013. Hundreds of children from the various schools of the Parishad participated in the contests and won prizes and shields.



Addressing the children, the staff and guests who had gathered on the occasion, Sadhu Prof. V. Rangarajan said that the highest ideal of Swami Vivekananda was patriotism and adoration of the Motherland and the worship of all other gods and goddesses were only secondary. Swamiji was inspired by the vision of Rishi Bankim Chandra

Chatterjee and his immortal song, *Vande Mataram*, and he presented before the children of Motherland the path of salvation through the service of mankind.

Congregation of Ganesh Utsav Committees in Bangalore

A congregation of various Ganesh Utsav Committees in Bangalore was held at Rama Temple, Hennur, on Wednesday, September 4, 2013 and it was decided to have a united Samajika Utsav of Ganesh Chaturthi in Bangalore. A Mahanagar Committee with in-charges for various parts of the city was announced.

Addressing the congregation, Sadhu Prof. V. Rangarajan of Sri Bharatamata Mandir explained the scientific significance of the Ganesh worship. Modern science accepts the Vedic truth that the entire manifest world is originated from Consciousness manifesting into sound vibrations producing proton, neutron and electron which in turn transforms into atoms, particles, matter and life. The Primal Sound, Pranava Naada or AUM is symbolically presented in the form of Pranava Swarupa, Lord Ganesh, born out of Consciousness-Force symbolically represented as Purusha-Prakriti or Shiva-Shakti. Sadhuji traced the history of Ganesh worship which spread to distant lands. He pointed out that Lokamanya Bala Gangadhar Tilak gave form to the Samajika Utsav or congregational celebration of Vinayaka Chaturthi to forge unity among all sections of Hindus and instill the spirit of patriotism in them.

Bala Gokulam Krisna Jayanti Children's Procession

As part of the Krishna Jayanti Celebrations, a procession of children dressed as Krishna and Radha was held under the auspices of Bala Gokulam at Krishnarajapuram, Bangalore, on Sunday, September 8, 2013. The procession started from Ganesh Temple and proceeded to Ayyappa Temple in /Ramamoorthy Nagar. The procession was flagged off by Sadhu Prof. V. Rangarajan. Speaking on the occasion, sadhuji narrated to the children “The Story of Boy Gopala” as told by Swami Vivekananda and stressed the need for intense faith in God.

Sri H.R. Nagaraj of Haridas Sangha and Sri Narayanchar of Viswa Hindu Parishad also addressed the gathering.

Addressing the concluding function at Ayyappa temple, Sadhuji spoke on the symbolic significance of Hindu deities and god worship. He stressed the need to promote intense faith and devotion in the hearts of Hindus and awaken them to unite for the promotion and protection of Hindu way of life and the Hindu Nation.



Swami Vivekananda’s Chicago Address Anniversary



The 121st anniversary of the historic oration of Swami Vivekananda at the Parliameent of Religions at Chicago on September 11, 1893 was observed at Jaigopal Garodia Rashtrottana Vidya Kendra at Ramamurthy Nagar, Bangalore on September 11, 2013.

Addressing the gathering of students and teachers on the occasion, Sadhu Prof. V. Rangarajan spoke on the epoch- making speech of Swamiji which shook the entire religious world and gave the message of harmony and tolerance. Sadhuji pointed out that the Swamiji who was quite unknown and uncared for in America till the day of the opening of the Parliament became the most powerful orator in the parliament overnight and the whole nation bowed to him honouring him as the Patriot Hindu Monk from India. Sadhuji narrated how young Narendra flowered into a great Sannyasi by the touch of Sri Ramakrishna and elaborated on the patriotic message that Swamiji gave to the children of Mother India to worship the Motherland as the Supreme Goddess and Mother of all gods and saints. He called upon the students to imbibe the spirit of patriotism and immense courage exhibited by the great patriotic monk in his life and message.

Kumbhabhishekam of Shakti Mariamman Temple

With the blessings of Bhagavan Yogi Ramsuratkumar, the Jeernoddhaarana Maha Kumbhabhishekam of Sri Shakti Muthu Mariamman Temple at Vivek Nagar, Robertsonpet, Kolar Gold Field, was performed on September 16, 2013. Sadhu Prof. V. Rangarajan, Founder of Sri Bharatamata Mandir, Bangalore, and Sri Perumal Raju and Smt. Meenakshi Ammal, of Anmeega Nilayam, Krishnagiri, graced the occasion and blessed the devotees who had gathered in hundreds.

Inauguration of Bajrangdal

Sadhu Prof. V. Rangarajan addressed the inaugural function of Bajrang Dal at Krishnarajapuram on Sunday, September 22, 2013. He said, the Hindu society and nation could be protected only by an order of patriotic and militant monks like those of Sannyasi Rebellion in Bengal in 1773, depicted inspiringly by Bankim Chandra in his immortal novel, *Anandamath*. He said, the sadhus, sannyasins and dharmacharyas in the Hindu society at present are mostly important eunuchs unconcerned about the dangers that the Hindu society and the nation are



facing today and are more concerned in protecting their mutts, missions, organizations and their properties for their materialistic way of life. The Muslim Jehadis are annihilating Hindus and Christian proselytizers are converting poor and downtrodden Hindus into Christianity, but unmindful of all these our mahants and dharmacharyas speak of Sarva Dharma Samabhava calling Christianity and Islam as equal to Hinduism. He pointed out that during India's freedom struggle, the nation produced rare spiritual and patriotic gems like Swami Vivekananda, Sister Nivedita, Swami Rama Tirtha and Sri Aurobindo who galvanized the entire nation with revolutionary fervour and fought for the emancipation of the nation. We need only such spiritual leaders today to save the nation and society from the impending dangers posed by Islamic terrorists and Christian evangelists.

Navaratri Celebrations in Sri Bharatamata Mandir



The Sharad Navaratri celebrations from Saturday, October 5 to Sunday October 13, 2013 and Vijayadashami on October 14, 2013, were celebrated in a fitting manner in Sri Bharatamata Mandir at Krishnarajapuram, Bangalore. On all the days there were special aradhanas and chanting of Lalitha Sahasranama, Soundarya Lahiri and Srimad Bhagavad Gita by mothers.

Special Abhisheka and Alankara were done to Sri Bharatabhavani on 8th, 10th and 12th October. The crew of Shankara TV filmed the programmes and Meru and Gopura of the Bharatamata Mandir on 10th.

Ramajanmabhoomi Sankalpa Divas

The Ramajanmabhoomi Sankalpa Divas and Valmiki Jayanti were observed under the auspices of the IT Milan of Rashtriya Swayamsevak Sangh at Sri Bharatamata Mandir, Bangalore on Saturday, October 19, 2013. Sadhu Prof. V. Rangarajan presided over the function and administered Sankalpa to all Rama Bhaktas who had gathered on the occasion. Addressing the congregation, Sadhuji said ever since the Rama janmabhoomi was attacked

and ransacked by the Muslim marauder, Babur, in 1528, Hindus have been fighting an incessant battle to rebuild the Ram temple at Ayodhya. He said, according to Islamic Shariat, no mosque could ever be constructed at a place where idol worship has been taking place and therefore, Babur put up just an Islamic structure there to prevent Hindus from reoccupying the Rama Janmabhoomi, but in the following four centuries. 72 Battles were fought by the Hindus and more than 1.5 lakh Hindus lost their lives fighting for Rama Janmabhoomi. In free India the case for rebuilding Ram Mandir was fought in the court of law for decades without any solution and on 10th October 1990, thousands of Ram Bhaktas gathered at Ayodhya in spite of the preventive steps of the pro-muslim state government and brought down the Babri structure. In the subsequent police firing and atrocities, hundreds of Ram Bhaktas and saints were killed and their bodies floated in the Sarayu river. It has created an awakening throughout the nation and today crores of Hindus have taken their pledge to sacrifice everything in the struggle to rebuild the Ram Temple at the Janmabhoomi at any cost. Sri Sathyamji, Akhil Bharat Seva Pramukh of Vishwa Hindu Parishad also attended the programme.



Samanvaya Onam Celebration

Samanvaya, organization of Kerala Swayamsevaks of RSS in Bangalore, celebrated Onam festival in a befitting manner in Jayagopal Garodia Rashtrottana Vidya Mandir at Ramamoorthy Nagar, on Sunday, November 10, 2013. Sri P.M. Manoj, General Secretary, welcomed the gathering and Sri V. Ravindra Mallia, President, delivered the presidential address. Mananiya M. Radhakrishnan, Managing Editor of Janmabhoomi Daily Newspaper and Joint Organizing Secretary, Hindu Aikyavedi, Kerala, delivered the main speech in which he highlighted the decline of family values in modern days and the onslaught of materialistic alien culture on Hindu society. He pointed out the brazen “love-Jihad” to which hundreds of girls from Hindu families were falling prey to Islamic fundamentalist forces in a systematic attempt of the Muslims to wipe out Hindu culture.

Delivering his blessing address on the occasion, Sadhu Prof. V. Rangarajan, Founder, Sri Bharatamata Mandir, spoke about the spread of Hindu culture and heritage all over the world even before the dawn of civilizations in distant continents and setting up of Hindu temples in countries of Europe, Africa and Russia thousands of years ago. However, the self-forgetfulness of the Hindus and their losing sight of the adoration and worship of Motherland, which was the bedrock of Hindu nationalism, led to disintegration of the Bharat and aggressions of alien forces on our Motherland. It was Bankim Chandra Chatterjee, who was hailed as a “modern rishi” by Mahayogi Sri Aurobindo, who gave us the powerful mantra of “Vande Mataram” which aroused the national spirit of the Hindus and was instrumental in bringing about the emancipation of Motherland. He called upon the Hindus to uphold the adoration and worship of Motherland, the mother of all our gods, goddesses, and religions, as greater than the worship of all gods as Swami Vivekananda rightly proclaimed.



Dr. K.I. Vasu, Patron of Samanvaya, and Dr. Jayaprakash, Mahanagar Sahakaryavahak of RSS, Bangalore, also addressed the gathering. There was grand Onasadhya (Onam feast) which was followed by cultural programmes by women and children.

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cordially invite you to attend

***YOGI RAMSURATKUMAR JAYANTI &
SRI BHARATAMATA MANDIR 9th ANNIVERSARY***

on Sunday, December 8, 2013

**7-00 AM TO 8-00 AM: Ramanama Japa Yagna
8-00 AM to 10-30 AM: Abhisheka to Sri Bharatamata and Homa
10-30AM to 12-00 PM: Jayanti Celebrations**

**Chief Guest:
DR. RAJAH VIJAYAKUMAR,
Chairman & M.D., Scalene Cybernetics Ltd., Bangalore 560 036**

**Guests of Honour:
SRI CHAKRAVARTI SULIBELE,
Rajya Prabhari, Bharat Swabhimani**

**Benedictory Speech:
SADHU PROF. V. RANGARAJAN
(Founder Trustee: Bharatamata Gurukula Ashram)**

All are welcome!

Bus routes: From Shivaji Nagar: 312 & K.R, Market 313A to Kithaganur: