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## **THOUGHTS ON EDUCATION**

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Front Cover:  
**Sri Ram, Sita, Lakshman and Hanuman**  
**in Sri Bharatamata Mandir**

### INDIA—PRECEPTOR OF THE NATIONS

“Wherever I spoke, I humbly set forth my belief in India’s mission to the modern West. I repeatedly said that Europe was declining. I realized more than ever before why Schopenhauer had turned to Hindu thought as the solace of his life, the solace of his death. Wherever I went, India was with me. Not the India of the modern politician, the noisy India of the clamorous crowds of cities – but the India of her Rishis and Saints, the India that communed with the Eternal, and in her forest – schools built up a civilization which made her a preceptor of the nations in the long ago.”

– **Sadhu T.L. Vaswani**

## Editorial

### IDEAL EDUCATION

This issue of TATTVA DARSANA carries the collection of “Thoughts on Education” culled from the articles and writings of this Sadhu in the journals that he edited and in his correspondences with devotees in India and abroad in the last five decades.

On the auspices Gurupoornima Day, July 29, 1988, this humble servant of the Divine Master Yogi Ramsuratkumar, made a pilgrimage to Tiruvannamalai to call on the Master and present to him the first copies of the second edition of GLIMPES OF A GREAT YOGI and the issue of TATTVA DARSANA, August--October 1988. Chi. Vivekanandan and Sow.Nivedita, children of this sadhu, and Dr. C.V. Radhakrishnan, Professor of Philosophy in Vivekananda College, Chennai, accompanied this sadhu in the journey. An interesting event that occurred on the day has been narrated in the subsequent editions of GLIMPSES OF A GREAT YOGI:

“The Yogi concentrated his vision on the children for some time and then asked Vivek: “Your father has taken up man-making work. You want to become an engineer. And Nivedita wants to become a computer scientist. What sort of engineer you would like to become—man-making or machine-making?” He was laughing hilariously for some time and then again asked him, “Would you like to become a man-making engineer?” “Yes, I would like to be so”, replied Vivek. The Yogi went inside and brought a book, LECTURES FROM COLOMBO TO ALMORA by Swami Vivekananda. He opened the book. It was a chapter titled “The Sages of India” and asked me to read it. In the very opening paragraph, one line touched His heart: “The sages of India have been almost innumerable, for what has the Hindu nation been doing for thousands of years except producing sages?” the Yogi turned to the children and addressed them, “See, Vivekananda speaks about man-making work. What has the Hindu nation been doing for thousands of years except producing sages?” The Yogi made me read the whole chapter from the book. When I finished reading, the Yogi said: “Our country is to produce sages. Our work is not to produce engineers and computer scientists. Our country is concerned only with producing sages. For thousands of years, only producing sages has been our aim. When we know that our goal is God, why should we hanker after other things and waste our precious

time”. He again turned to the children and jovially asked: “Will your mother get angry if you go and tell her that this beggar wants you not to become machine-making engineers, but man-making? Will she say that this beggar wants her children also to become beggars like him and not engineers and scientists and ask you not to go to this beggar again?” He burst into a roaring laughter even as the children replied, “No, No.” Then He continued, “Don't think this beggar in discouraging you from becoming engineers and scientists. My Father will see that Vivekanandan gets a seat in engineering and becomes a great engineer and Nivedita becomes a computer scientist. But remember that your goal is something higher. Your father has brought you up properly and put you in the right line. Do not forget the ideal. Becoming a scientist or engineer is all secondary, the most important is god-realization. Understand?” The children nodded their head.” (GLIMPSES OF A GREAT YOGI, Yogi Ramsuratkumar Centenary Year Commemoration Volume, March 2018, P.63-64)

Swami Vivekananda had eloquently expounded the ideals of Bharatiya education in his lectures and writings:

“Education is the manifestation of the perfection already in man. Religion is the manifestation of the Divinity already in man. Therefore the only duty of the teacher in both cases is to remove all obstructions from the way” (**Selections from Complete Works of Swami Vivekananda**, P.506)

Swamiji was very clear in expounding the meaning and purpose of education. “What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education. Now consider, is that education as a result of which the will, being continuously choked by force through generations, is well-nigh killed out; is that education under whose sway, even the old ideas, let alone the new ones, are disappearing one by one; is that education which is slowly making man a machine? It is more blessed, in my opinion, even to go wrong impelled by one's free will and intelligence than to be good as an automation. Again, can that be called society which is formed by an aggregate of men who are like lumps of clay, like lifeless machines, like heaped up pebbles? How can such society fare well? Were good possible, then, instead of being slaves for hundreds of years, we should have been the greatest nations on earth, and this soil of India, instead of

being a mine of stupidity, would have been the eternal fountainhead of learning.” (**Selections from Complete Works of Swami Vivekananda**, P. 538)

Sister Nivedita, the illustrious disciple of Swami Vivekananda, who had founded the Nivedita School for women in the presence of Mother Sarada, the Divine Consort of Sri Ramakrishna Paramahansa, in Calcutta, at a time when the western type of education introduced by the British and the schools run by Christian Missionaries were corrupting the minds of Mother India’s children, wrote profusely in her “**Hints on National Education in India**”:

“There is nothing so belittling to the human soul, as the acquisition of knowledge for the sake of worldly reward. There is nothing so degrading to a nation, as coming to look upon the life of the mind as a means to bread winning. Unless we strive for truth because we love it and must at any cost attain, unless we live the life of thought out of our own rejoicing in it, the great things of heart and intellect will close their doors to us. There is a very definite limit to the distance a man can go, under the impulsion of worldly motive.” (P. 11)

Nivedita was very clear about the goal of Bharatiya education. She said, “Education in India today has to be not only national but NATION-MAKING. We have seen what a national education is—a training which has a stronger colour of its own and begins by relating the child to his home and country through all that is familiar but ends by making him *free of all* that is true, cosmopolitan and universal. This is the necessary condition of all healthy education in all countries whatever their political position or stage of development. These general statements are as true of England and France as of India, as true in happiness as in adversity.” (P. 29)

She further stressed: “We must surround our children with the thought of their nation and their country. The centre of gravity must lie for them outside the family. We must demand from them sacrifices for India, *bhakti* for India. The ideal for its own sake. India for the sake of India. This must be the breath of life to them. We must teach them about India in school and at home. Some lessons must fill out the conception, others must build up the sense of contrast. Burning love, love without a limit. Love that seeks only the good of the beloved and has no thought of self—this is the passion that we must demand of them. (P.31-32)

She gave the clarion call: “Let love for the country and countrymen, for People and Soil be the mould into which our lives flow hot. If we reach this, every thought we think, every word of knowledge gained will aid in thinking clearer and clearer the great picture. With faith in the Mother and *bhakti* for India the true interpretation of facts will come to us unsought. We shall see the country as united, where we were told that she was fragmentary. Thinking her united she will actually be so. The universe is the creation of mind, not matter. And can anyone force in the world resist a single thought, held with intensity by three hundred millions of people? Here we have the true course of a nation-making education.” (P.33)

Nivedita was very emphatic about the need to educate the women to play their role in nation-building. She called out: “What is the type of women we must admire? Is she strong, resourceful, inspired, fit for moments of crisis? Have we not Padmini of Chitore, Chand Bibi, Jhansi Rani? Is she saintly, a poet and a mystic? Is there not Meera Bae? Is she the queen, great in administration? Where is Rani Bhowani, where Ahalya Bae, where Janhabi of Mymensingh? Is it wifehood in which we deem that woman shines brightest? What of Sati, of Savitri, of the ever-glorious Sita? Is it in maidenhood? There is Uma. And where in all the womanhood of the world shall be found another as grand as Gandhari?” (P.56)

Nivedita delineated the role of perfect disciple in carrying out the mission of the master. “It has been well said that the true disciple is he who is caught heart and soul by the idea that caught his master and proceeds to work it out in ways that the master never thought of and might not even have approved. What was the idea that caught Vivekananda? Is it not plain enough for him that runs to read? He saw before him a great Indian nationality, young, vigorous, fully the equal of any nationality on the face of the earth. To him this common nationality—conscious of its own powers and forcing their recognition on others, moving freely forward to its own goal in all worlds, intellectual, material, social, occupational—was that “firm establishment of the national righteousness (*dharma*)” for which those who love him believe undoubtingly that he was born.” (P.90)

Since times immemorial, the sages and seers of Bharatavarsha had delineated the highest ideals of education in our Vedic scriptures, puranas and itihisas.

Vishnu Purana proclaims:

*tatkarma yan na bandhāya sā vidyā yā vimuktaye /  
āyāsāyāparam karma vidyānyā śilpanaipuṇam //*

That (*tat*) is 'work' (*karma*), which (*yat*) is not (*na*) for the bondage (*bandhāya*).

That (*sā*) is 'knowledge' (*vidyā*), which (*yā*) is for the liberation (*vimuktaye*).

For hardship/effort (*āyāsāya*) is the 'other work' (*aparam karma*).

The other (*anyā*) knowledge (*vidyā*) is skills in art/craft/etc. (*śilpanaipuṇam*). (**Vishnu purana**, 1,19.41)

Ishavaasyopanioshad declares:

*Vidyaaam chaavidyaaam cha yastatvedobhayam saha*

*Avidyayaa mryitum theerthwaa Vidyayaaamrutam ashnute*

– He who knows at the same time both Vidyaa and Avidyaa overcomes death by Avidyaa (material activity) and obtains immortality by Vidyaa (knowledge). (**Isavasyopanishad**, Stanza 11)

Mundakopanishad clearly delineates what is lower knowledge and what is higher.

*Tasmai sa hovaacha dve vidyaa veditavye iti ha sma yad*

*Brahmavido vadanti, paraa chaiva aparaa cha*

-- To him (Saunaka), Angiras said: “There are two kinds of knowledge to be acquired, namely *Apara* and *Para*—lower and higher. So say those who know Brahman (the great seers of the Upanishads).” (**Mundakopanishad**, I-I-4)

*Apara* , lower knowledge, is also a kind of knowledge, not *bhrama* or *mithyaa jnana*, error or falsehood. It also aims at knowledge of the highest real even though in a partial or imperfect manner. *Para* – the higher is that by which the Undecaying is apprehended. The goal of human life is to realize the self. While education should contribute to *abhyudaya* – material well-being of the individual to make him or her a perfect instrument to realize self, the ultimate goal is *nishreyas*—obtaining the highest self-realization.

*Ji Sadhu Ranparajam*

## ADULT EDUCATION

*“Saa vidyaa yaavimuktaye”*—That which liberates is education, proclaims the Upanishadic Seer with the force of his grand vision behind his words. Mahatma Gandhi points out: “Education, here, does not mean mere spiritual knowledge nor does liberation signify only spiritual liberation after death.” In the words of Lala Lajpat Rai, “The real salvation lies in freedom from misery, poverty, disease, ignorance, and slavery of every kind, in this life, now and here for ourselves and hereafter for our successors.” He further points out that the aim of education is to fit men and women for the battle of life; we do not want to convert them into anchorites and ascetics.

### Views on Perfect Education

In the words of Swami Vivekananda, “Education is the manifestation of the perfection that is already in man.” Sir John Woodroffe points out that education means to “educe” or “bring forth” what is within the child. We cannot bring forth that which is not there, though it is possible to superimpose something from without. Such acquisition, however, is not natural or lasting. “The education in the case of an Indian”, says Woodroffe, “is therefore the bringing forth of the Indian Samskara”. Plato says, “The education we speak of is training from childhood in goodness, which makes a man eagerly desirous of becoming a perfect citizen, understanding how both to rule and be ruled righteously.” In the words of Sri Aurobindo, “that alone will be a true and living education which helps to bring out to full advantages, makes ready for the full purpose and scope of human life all that is in the individual man and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation living, a separate and yet inseparable member.”

### Vital Cultivation

Education, then, is not an individual or private affair. It has a very vital role to play in the mutual relations of human beings living in a society, in a country, nay, even in the world at large. This brings to the fore the importance of a universal and obligatory system of education which equips each and every individual member of a society or country to



develop himself into a right citizen and to perform such activities that will promote not only his own welfare, but the welfare of the whole society to which he belongs. "Man is man", says Sister Nivedita, "in proportion only as he does not live the blind instinctive life of his first impulse, his immediate convenience, his individual self-interest, but a higher life of struggle against these primitive desires and their suppression by others which are subtler, less self-regarding and further reaching."

## **Ancient Disciplines**

Our ancient sages and seers were fully aware of the social role of education. Sri C. Kunhan Raja, in his lectures on "Some Aspects of Education in Ancient India" remarks: "I do not know of any other civilization in this world, where there was such a scheme of universal and obligatory education prescribed to citizens." The *Taittiriya Aranyaka* commands "*Swadhyayo adhyetavya*" — "one should study what has been prescribed for his own study." Denial of literacy to some is a factor in a later age, when the civilization had met decadence. Even *Mimamsa* prescribes some Vedic study also to person outside the three castes, like the chieftain of hunters and the carpenters. What education was needed for them for citizenship was imparted to them. When even some sort of Vedic study was permitted for the members outside the three castes, it goes without saying that secular education was freely imparted to them. Such education was universal in India, without any power to enforce it. The sense of civic duty was the only power that promoted the people to abide by this obligatory universal education, without any sort of compulsion. The primary purpose of education was to develop very healthy civic life in the country. Every citizen was enjoined to know law for himself and to conduct himself according to the provisions of law as a direct knowledge of law. *Dharma* flourished in the country through the operation of a sense of *Dharma* and not through the application of a temporal power like the king. A universal and obligatory system of education that could help each and every individual to attain the *chaturvidha purusharthas*, the four human goals, -- *dharma*, *artha*, *kama*, and *moksha* -- was prescribed by ancient seers.

## **Ages of Decadence**

During the periods of decadence, we lost sight of the glorious heritage of Bharatha Varsha and carried away by the alien influences strayed into a

period of darkness and ignorance, disunity and dependence, slavery, and imitation of the foreign masters. While a considerable section of our masses was condemned to rot in ignorance, superstitions and poverty, the upper classes or the so-called educated society opted to acquire such kind of education that will keep them perpetually the slaves of the foreign masters and producers of wealth that will fill the coffers of the colonialists.

## **The Renaissance**

At the dawn of renaissance and reformation in our country, our great national leaders, patriots, and saintly personalities who came forward to rescue this ancient nation, and its people with a hoary culture and civilization from the slough of ignorance, despondency, slavery and virile dependence,, realized the importance of popular or mass education for national awakening. One and all of them vociferously protested against the denial of education to certain sections of people and came forward with marvellous ideas and schemes to educate the whole nation. Swami Vivekananda, the foremost among the awakeners of the Indian national spirit, pro-claimed: "My heart is too full to express my feelings. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them." He asks: "Who feels for the two hundred million of men and women sunken ever in poverty and ignorance? Him I call a *mahatman* who feels for the poor. Who feels for them?" Vivekananda wanted every educated young man to travel from door to door bringing education to the poor and ignorant masses whom he declared to be the worshipful gods. Sister Nivedita suggests: "Why should it be thought impossible that every student, when his own education is over, should be called upon to give three years to the people? It is of course understood that just as the only son of a widow in the West is excused military service, so one whose earnings are absolutely necessary to others must be excused from educational service." She further points out: " It takes thirty years to make. a whole people literate, even supposing that an idea like this were carried out in its fullness."

## **The New Ideas**

Now let us ponder briefly over what sort of education that these great nation-builders wanted the masses to be provided with and the plans and methods they suggested for imparting this education.

Swamii Vivekananda says: "The education that does not help the common mass of people to equip themselves for the struggle for life, which does not bring out the strength of character, a spirit of philanthropy and the courage of a lion — is it worth the name?" He also emphasises that education should include the knowledge and application of modern science and technology so that people could produce more to meet their natural wants. "Remember that the nation lives in the cottage. Your duty at present is to go from one part of the country to another, from village to village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition." He further suggests to such dedicated workers: "By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. Kindle their knowledge with the help of modern science. Teach them History, Geography, Science, Literature and along with these the profound truths of Religion through these." It is clear that Swamiji suggests a healthy combination of a secular and spiritual education. He derived from his Master, Sri Rarnakrishna, the idea that people with empty stomachs could not practise religion and had from his actual experiences the verification of the same truths in the moral degradation of men throughout the country mostly from poverty, in the course of wanderings. His aim is to make a cobbler a better cobbler, a tiller a better tiller and a merchant a better merchant, besides contributing to his spiritual upliftment. According to the eminent pragmatist of America, John Dewey, " Nothing is more tragic than failure to discover one's true business in life, or to find that one has rifted or been forced by circumstances into uncongenial calling. A right occupation means simply, that the aptitudes of a person are in adequate play, working with the minimum friction and the maximum satisfaction." An education which acknowledges the full intellectual and social meaning of a vocation would include instruction in the historic background of present conditions; training in science to give intelligence and initiative in dealing with material and agencies of production, and study of economics, civics and politics, to bring the future worker into touch with problems of the day and the various methods proposed for its improvement. The Kothari Commission on Education rightly points out: "The movement of basic education launched by Mahatma Gandhi more than 25 years ago, proposing a new type of elementary education for the nation which would centre around some form of manual and productive work and have intimate links with the life of the community, was a landmark in the history of education in India."

Swami Vivekananda believed that future India could be built only by men with "muscles of iron and nerves of steel," who possessed indomitable will power.

The education for the masses, according to Sister Nivedita, must include the cultivation of national feeling. "Let love for country and countrymen, for people and soil be the mould into which our lives flow hot. If we reach this, every thought we think, every word of knowledge gained will aid in making clearer and clearer the great picture. With faith in the Mother and bhakti for India the true interpretation of facts will come to us unsought. We shall see the country as united, where we were told that she was fragmentary. Thinking her united she will actually be so. The universe is the creation of mind, not matter. And can anyone force in the world resist a single thought held with intensity by these hundred millions of people? Here we have the true course of a nation-making education."

### **Educate the Women**

Another equally important aspect of mass education is the education of women. In ancient India, women have been authors of Vedic hymns. "If you educate the women," says Nehru, "probably men will also be affected thereby, and in any event the children will be affected." Swami Vivekananda proclaims: "If the women are raised, their children will by noble actions glorify the name of the country; then will culture, knowledge, power and devotion awaken in the country."

The Bangkok Conference of Ministers of Education and Planning held in 1965 points out: "The struggle against adult illiteracy is now following two main directions: On the one hand the elaboration of well-defined realistic natural plans and programmes for progressive eradication of illiteracy *according to the possibilities, needs and aims of different countries*; on the other, implementation of work-oriented pilot literacy projects carried out through natural means with the support of multilateral and bilateral assistance."

Here is a task of paramount importance before the youth and students of our country. We need not go in for expensive methods of educating the masses. What is required is only dedication and devotion on the part of our educated young men to strive for the upliftment of the less fortunate brethren to whom the benefits of education have so far been denied. During the freedom struggle, teaching was considered to be a profession for patriots who wanted to serve the motherland. If such a sense can be

cultivated among the idealist students and graduates of the present day, they can contribute a lot in the combat against illiteracy and ignorance. They must turn into missionaries carrying the lamp of knowledge to the dark areas of our country where ignorance reigns. As Sister Nivedita says: “Let the missionary travel with the magic lantern, with collections of post-cards, with a map of India and with head and heart full of ballads, stories, and geographical descriptions. Let him gather together the women, let him gather together the villagers, let him entertain them in the garden, in the courtyard, in the verandas, besides the well, and under the village tree with stories and songs and descriptions of India! India! India!”

The great Tamil poet, Mahakavi Bharati, envisaged the setting up of at least two schools in every street of the whole country. To him, imparting education to an illiterate child is the greatest worship of Bharata Sakti. Let us dedicate ourselves to the task of fulfilling his dream.

*“In India, when you address a group of students or even grownups, if only a bird passes nearby, the audience will automatically be drawn to that bird and forget all about you and your lecture. A mere bird can snatch away our mind because we have no discipline in concentration, in the training of the mind. For us, education is, more often, not training of the mind but stuffing of the brain; there in Japan it is different. And the fruits also are different accordingly.”*

— SWAMI RANGANATHANANDA

[YUVA BHARATI, December 1978]

### **Lesson in the Practice of Patriotism**

We have to fill the minds of our boys from childhood with the idea of the country and present them with that idea at every turn and make their whole young life a lesson in the practice of the virtues which afterwards go to make the patriot and the citizen. If we do not attempt this, we may as well give up our desire to create an Indian nation altogether; for without such a discipline nationalism, patriotism, regeneration are mere words and ideas which can never become a part of the very soul of the nation and never therefore a great realised fact. Mere academical teaching of patriotism is of no avail. – **Sri Aurobindo**

# VALUE ORIENTED EDUCATION

*Aum, Vedarishaya samaarabhya,  
Vedaantaachaaryaa madhyamaah,  
Yogi Ramsuratkumara paryantam,  
Vande Guruparamparaam!*

-- Salutations and prostrations to all the great preceptors of this Holy Land of Bharatavarsha, from the Vedic Rishis and Vedanta Acharyas of eternal wisdom up to my Master, Yogi Ramsuratkumar!

The great sages of this land proclaimed in the hoary past that the goal of education is to liberate man—“*Saa vidyaa yaa vimuktaye*”—“Knowledge is that which liberates man” (*Vishnupuraan*). Long before the dawn of civilization in other parts of the world, the ancient seers of this land inquired into the meaning and purpose of life. They declared that man is endowed with reason only to probe into the mystery of his own nature and realize his Self and all other pursuits in life is secondary to this prime goal. A universal and obligatory system of education that could help each and every individual to attain the *Chaturvida Purusharthas* or the four-fold objects of life, viz. *Dharma*, *Artha*, *Kama* and *Moksha*, was evolved by them. *Moksha* or liberation was given the prime position and the *Artha* or acquisition of the means of livelihood, and *Kama* or satisfaction of urges and desires in man at various levels, based on *Dharma* or the eternal values of life, were recommended only for exhausting the existing *vaasanas* (inclinations or residuary impulses in the sub-consciousness) in every individual to equip him for the final goal of realization or liberation. No wonder this land which gave this wonderful system of education of mankind to reach the zenith of perfection and self-realization came to be proclaimed as **Bharat**, the Land of Wisdom Light, and '*Loka Guru*', the preceptor of the world.

Thus, a value oriented educational system was first produced in ancient India in the remote past. In the world's first convocation address ever recorded in history, we find in the '*sikshaa valli*', a section containing instructions to scholars to sharpen their inner equipments for mastering the eternal wisdom, in the *Taittiriya Upanishad*, the preceptor, having taught the Vedas, enjoins the pupil: "Speak the truth, do your duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the preceptor the fee he deserves. Never err from truth, never fall from duty, never overlook your own welfare, never

neglect your prosperity, and never neglect the study and the propagation of the Vedas." This convocation address makes it clear that our ancients stressed not only *para vidya*, the education for spiritual realization, but also gave due importance to *Apara vidya*, the education that enabled an individual fit for the battle of life. Our ancients evolved an integral educational system in which the relative values of intellectual understanding of truth or reality, skill in action, maintaining equipoise in the disturbing conditions of life, awareness of social responsibilities and building up the quality of gentleness in oneself, were carried forward by an intuitive vision to the realization of Absolute Truth, awareness of the Divine Law or Dharma, enjoyment of Absolute Peace, spirit of Oneness with every being and the manifestation of a Universal Divine Love, respectively. Thus, from the realm of mundane material well-being, man was taught to ascend to the realm of lasting spiritual bliss and peace through the perception of his own inner and outer equipment.

The ancient conception of the value-oriented education has found its echo even in the West. According to Plato, "the education we speak of is training from childhood in goodness, which makes a man eagerly desirous of becoming a perfect citizen, understanding how both to rule and be ruled righteously." In the modern period, Herbert Spencer declared in no uncertain terms, "to prepare us for complete living is the function which education has to discharge."

This great 'Land of Light', Bharat, had to pass through a period of dark ages following the invasions of hordes after hordes of foreign forces. Consequently, during the periods of decadence, we lost sight of the glorious heritage of this land and were carried away by the lure of the materialistic civilizations of the aliens. The descendants of the Rishis descended to the level of opting to become stooges and servants of alien masters to enjoy sensual pleasures and material prosperity at the cost of self-respect and freedom. The colonialists who ruled over this country for a long period, introduced a system of education which uprooted the ancient value-oriented education and endeavoured to create a class of clerks and accountants who would perpetuate their colonial rule in the country of their occupation and enable them to plunder and loot this rich land to fill their coffers in the distant continent. By the divine Grace, the national spirit of the race of the Bharatas did awaken at last, thanks to the emergence of great patriots and spiritual stalwarts during the period of renaissance and reformation in this country. All these savants of the country stressed the need to re-organize the educational field of the

country so as to re-instil in the hearts of our people the eternal values of life propounded by our great seers. Education, they declared, was not stuffing the brain with knowledge and skill that will enable a man to act only to fill his stomach and enjoy the pleasures of life till he found his grave. Education to them was not something that was put in from outside. "Education is the manifestation of perfection that is already in man", thundered Swami Vivekananda. Sir John Woodroffe, a renowned authority on Tantra Shastra and a great savant of Indian culture and heritage, declared in **The Seed of Race-An Essay on Indian Education**, that the word education comes from 'educer' or 'bring forth' what is within the child. "The education in the case of an Indian", he emphatically declared, "is therefore the bringing forth of Indian *Samskaara*." In the words of Sri Aurobindo, "that alone will be a true and living education which helps to bring out to full advantages, makes ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with life, mind and soul of humanity, of which he himself is a unit and his people or nation a living, a separate and yet inseparable member."

Swami Vivekananda asks: "the education that does not help the common masses of people to equip themselves for the struggle of life, which does not bring out the strength of character, a spirit of philanthropy and the courage of a lion—is it worth the name?" The patriot-monk, at the same time, exhorted the youths of this country to understand the importance of an education that should also include the knowledge and application of modern science and technology. "Remember that the nation lives in the cottage. Your duty at present is to go from village to village and make people understand that mere sitting about idly won't do any more. Make them understand their real condition." He emphatically commands, "Kindle their knowledge with the help of modern science. Teach them History, Geography, Science, Literature and along with these, the profound truths of Religion through these." At a time when the world is moving towards a precipice, drawn by the destructive hands and devastating brain of man who is now creating a bomb which is twenty times more powerful than that which swept clean off the lives of millions of innocent people in Hiroshima and Nagasaki, Swamiji's prophetic declaration of the importance of man-making education for the whole world, especially to the children of this land who are to be the leading lights of humanity, receives added significance.



Man-making and nation-building education is the need of the hour. Today our country is passing through a period of crisis. On the one side, there is an onslaught of highly technological and materialistic culture and civilization from the West. On the other hand, the loss of spiritual values and the lack of patriotism have created a brutish selfishness, mean and senseless struggle for survival, among the children of this land. It is at this juncture that we hear the call of Sister Nivedita, the illustrious disciple of Swami Vivekananda: "Let love for the country and countrymen, for people and soil be the mould into which our lives flow hot. If we reach this, every thought we think, every word of knowledge we gain, will aid in making clearer and clearer, the great picture. With faith in the Mother and bhakti for India the true interpretation of facts will come to us unsought. We shall see the country as united, where we were told that she was fragmentary. Thinking her united, she will actually be so. The universe is the creation of mind, not matter. And can any one single force in the world resist a single thought held with intensity by these hundred millions of people? Here we have the true cause of a nation-making education."

My Master Yogi Ramsuratkumar, once addressing a couple of students (Sadhu's children coming out of the school at that time) aspiring to become engineers or scientists, pointed out to one of Swami Vivekananda's speeches on "Saints of India", the words of the great monk that our country has been for thousands of years producing sages and that has been our only aim. He said, producing scientists and engineers is secondary, but the most important work of the nation is to produce "man-making engineers", not "machine-making engineers".

A value oriented educational system equips each and every member of a society or country to develop himself into a right citizen and to perform such activities that will promote not only his own welfare but the welfare of the whole society to which he belongs. "Man is man", says Sister Nivedita, "in proportion only as he does not live the blind instinctive life of his impulse, his immediate convenience, his individual self-interest, but a higher life of struggle against these primitive desires and their suppression by others which are subtler, less self-regarding and further reaching." Let us therefore hearken to the call of the Rishis:

*"Uttishhata, jaagrata, praapyavaraan nibodhata!"* —"Arise , awake, stop not till the goal is reached! Oh man! Realize that Self having approached the excellent teachers!"

## REAWAKENING OF HINDUISM ON A NATIONAL BASIS

In an interview which a representative of *Prabuddha Bharata* had recently with the Swami Vivekananda, that great Teacher was asked: "What do you consider the distinguishing feature of your movement, Swamiji?"

"Aggression," said the Swami promptly, "aggression in a religious sense only. Other sects and parties have carried spirituality all over India, but since the days of Buddha we have been the first to break bounds and try to flood the world with missionary zeal."

"And what do you consider to be the function of your movement as regards India?"

"To find the common bases of Hinduism and awaken the national consciousness to them. At present there are three parties in India included under the term 'Hindu' — the orthodox, the reforming sects of the Mohammedan period, and the reforming sects of the present time. Hindus from North to South are only agreed on one point, viz. on not eating beef."

"Not in a common love for the Vedas?"

"Certainly not. That is just what we want to reawaken. India has not yet assimilated the work of Buddha. She is hypnotised by his voice, not made alive by it."

"In what way do you see this importance of Buddhism in India today?"

"It is obvious and overwhelming. You see India never loses anything; only she takes time to turn everything into bone and muscle. Buddha dealt a blow at animal sacrifice from which India has never recovered; and Buddha said, 'Kill no cows', and cow-killing is an impossibility with us."

"With which of the three parties you name do you indentify yourself, Swamiji?"

"With all of them. We are orthodox Hindus," said the Swami, "but", he added suddenly with great earnestness and emphasis, "we refuse entirely to identify ourselves with 'Don't-touchism'. That is not Hinduism: it is in none of our books; it is an unorthodox superstition which has interfered with national efficiency all along the line."

"Then what you really desire is national efficiency?"

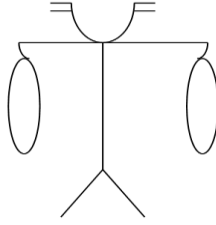
"Certainly. Can you adduce any reason why India should lie in the ebb-tide of the Aryan nations? Is she inferior in intellect? Is she inferior in dexterity? Can you look at her art, at her mathematics, at her philosophy, and answer 'yes'? All that is needed is that she should de-hypnotize herself and wake up from her age-long sleep to take her true rank in the hierarchy of nations." (*Prabuddha Bharata*, September, 1898)

# TOWARDS MAN-MAKING AND NATION-BUILDING EDUCATION

## Education for Liberation

Bharat -- The land that revels in the Light — The. Light of Eternal Wisdom --- is the preceptor of the World. The Vedic Rishis called out to the humanity – “*Srinvantu sarve amrutasya putraah*”— “Listen ye all, children of immortality” -- and proclaimed, “*Etaddesa prasootasya sakaashaatagrajanmanah, swam swam charitram siksheran prithivyaa sarva maanavaah*”-- “Let all men of the world learn their lessons sitting at the feet of the learned preceptors of this land”. The whole landscape from the Himalayas to the southern ocean -- the Akhanda Bharat -- is the Divine Manifestation of Chit Shakti - the Knowledge Force or the Consciousness Force, which is the dynamic aspect of the Supreme Brahman. The evidence for this is found in the fact that the fifty-one temples of Maha Shakti in the country from Kanyakumari to Ksheer Bhavani in Kashmir are located exactly in the pattern of the fifty one Shaktipeethas in the Shree Chakra, the Mystic Symbol of Mahashakti. Wisdom is always represented symbolically in the form of a lotus. Sister Nivedita, the illustrious disciple of Swami Vivekananda, points out: “Very few probably know the beautiful old map of Varaha Mihira (about A.D. 550) in which India is represented as an eight-petalled lotus, where Panchala is the centre, and Magadha, Kalinga, Avanta, Amarta, Sindhu, Harhama, Madra and Kulinda form the eight petals. India as the lotus, the lotus lying on the Ocean, or India as Uma practising austerities to be the bride of Mahadeva-- it is difficult, sometimes, to believe that our old poets did not directly or deliberately idealize their country.”

Naturally, in this land of Bharatavarsha, men of highest wisdom were the masters who guided the destiny of the people. We had the institution of **Rajagurus** who were great sages and seers like Vasishtha and Viswamitra, Vidyaranya and Samartha Ramadasa, who were held in high esteem by the kings and emperors of this land. A recent discovery in the Indus Valley excavations, a Kamandala or the sacred pitcher of the rishis placed atop a bearer symbol, the symbol representing an emperor or the ruler of the land, points out the antiquity of the concept of **Dandanitii**— that the kings and emperors were subject to the dictates of men of highest wisdom.



The whole life of the people—the individual as well as the social or national life-- was evolved with the set goal, Moksha or the highest realization of Wisdom Eternal by living a life of Artha and Kama based on Dharma or eternal value's of life. The education for such a life was therefore defined as "*Saa Vidyaa yaa vimuktaye*" -- that which liberates is education. Liberation does not mean mere spiritual liberation. As Lala Lajpat Rai has rightly pointed out, "the real salvation lies in freedom from misery, poverty, disease, ignorance and slavery of every kind, in this life, now and here for ourselves and hereafter for our successors." The aim of education according to our ancient sages and seers is to fit men and women for the battle of life, not to convert them into anchorites and ascetics. Therefore, the ancient Vedic system of education covered all aspects of life viz., spiritual, intellectual, emotional and physical. Along with the Upanishads, the treasure chests of highest spiritual wisdom, our ancestors developed the sixty-four arts and sciences to cater to the emotional and material needs of men and women.

### **Ideals of Ancient Indian Education**

In short, it was a man-making and nation-building education that our ancient preceptors imparted. Addressing the students of the ancient Vedic university, the Rishi of **Taittiriya Upanishad** commands: "Speak the truth; practise social ethics (**dharma**); neglect not the (continued) pursuit of knowledge (**veda**) ; (at the time of your departure home from the guru's house) offer to your teacher the gift to his liking, and break not the tradition of your ancestry."

"Swerve not from the truth nor from social ethics (**dharma**) nor from property (**Kushala**). Never neglect your material welfare; abandon not your debt to the Gods and the spirits of your ancestors."

"See God in your mother, in your father, in your teacher and in your guest."

While discussing the unit of human bliss, the Rishi points out what sort of youth that his system of education aims to create”.

**“Yuvaa syaat saadhu yuvaadhyaayakah  
Aashishthah, dradishthah, balishthah”**

--"A young man, good, youthful, well versed in scriptures, well disciplined, resolute and very strong."

Our ancient scriptures stand testimony to the fact that this system of education was not meant for any particular class of people. It was universal, meant for all men and women irrespective of caste, creed or nationality. We have the striking example of Satyakama Jabali who was born to a woman who was "serving several masters" and therefore did not know his gotra. He was accepted by the great sage Gautarna as his disciple for he spoke a naked truth without the least hesitation. Adherence to truth was the highest qualification to become a fit student for **Paravidya** - the Supreme Education. Yaska points out from an ancient Vedic text the only persons who were disqualified from gaining the Vedic knowledge: "Verily, the goddess of Learning (**Vidya**) approached Brahmana (the man of highest wisdom), saying : “Protect me: I am thy treasure. Do not expound Me to the following unworthy persons -- him who is jealous (**asuyaka**), who is wanting in simplicity and straight forwardness (**anriju**) or who is devoid of self-control (**ayata**). Then alone shall I be Potent.”

In the Vedic system of education we find three types of institutions:

(i) The homes of teachers as schools, where the disciples spent several years as "**antevasin**", serving the master and his wife as his own parents. The puranas speak of the glorious lives of illustrious students in the acharyas' ashrams, e.g. Krishna and Kuchala In the ashram of Sandeepani.

(ii) Debating circles and parishads (academies): Formal education In the ashrams of teachers was followed up by pursuit of knowledge even in the life of householder. Such students improved their knowledge by mutual discussions or by instructions of renowned specialists in search of whom they wandered throughout the country. Learned Brahmin scholars came in search of specialised knowledge to King Janaka of Videha, a Kshatriya.

(iii) Conferences: Great kings and emperors summoned big national gatherings or Congresses in which representative thinkers of various schools in the country met and exchanged views. In such conferences we find even women scholars like Gargi confronting spiritual giants like Yajnavalkya in quest of truth and knowledge.

The fact that women also pursued a life of spiritual yearning is amply demonstrated by the **Yajnavalkya–Maitreyi samvada** in the **Brihadaraanyaka Upanishad**. In the early historical period, we find the education system expanding in leaps and bounds with the emergence of big Universities and Colleges. Students who had their primary or elementary education for years together in the hermitages of masters reached the portals of universities for higher learning. And during the Buddhistic period the sway of the universities even expanded to areas outside the boundaries of the country, attracting scholars from abroad. We find great universities like Nalanda, Takshasila, Vikramshila, Ujjain, Kashi and Kanchi attracting scholars from every nook and corner of the country and from abroad. The educational values remained as pure and unsullied as in the ancient periods though the systems and institutions found modernization according to the needs of the times.

## **Renaissance and National Education**

In the medieval period, the Muslim invasions as well as that of the Europeans not only shattered all the age-old institutions of education in our land, but even attempted to wipe out all the cherished values of education inherited from our ancient seers and sages. During the British period in India, Macaulay introduced an educational system which was aimed at creating a class of Servants to the British masters to keep the country ever in bondage. The brainwashing of the children of the rishis went to such an extent that our own people were made to claim that it was English education that brought in scientific and technological knowledge as well as social and political ideas into this country to convert the ‘uncivilized people’ of a country of ‘snake charmers’ and ‘magicians’ into ‘civilized citizens’ of ‘nation in the making’. What a blasphemy it is to claim that before the advent of the British, there was no science and technology nor social and political life in this country! Long before the Europeans emerged as civilized people, our country had produced great scientists and men of genius like Aryabhata, Bhaskara, Charaka, Sushruta, and Patanjali. In the mood of self-forgetfulness during the

period of slavery our people-totally forgot our Ancient spiritual, cultural, and scientific heritage.

It was during the period of renaissance and national awakening in the country in the 18th and 19th centuries that the spirit of ancient India once again woke up. Not only the educated and enlightened children of Mother India, but even those foreigners who were lovers of India, like Max Mullar, Jacobi, Romain Rolland and Sir John Woodroffe rediscovered the soul of India and stressed the need for reviving the ancient values and systems of education. Sir John Woodroffe, in his "**Seed of the Race -- An essay on Indian Education**" proclaimed: "The education in the case of an Indian is therefore the bringing forth of the Indian **sanskara**". He prophetically declared: "They will gain power (**Shakti**) to uphold their race and will receive all their desires if they serve their country in the belief that service (**Seva**) of Shri Bharata is worship (**Seva**) of the Mahashakti Shri Bhagavati who, though appearing in one of Her forms as Bharata Shakti is not merely a Devi of the Hindus but their **name** for the one Mother of the World". He pointed out that education means "educate" or "bring forth" what is within the child. To bring out what is already in the individual and national consciousness is therefore the means for a man-making and nation- building education. Swami Vivekananda also declares "Education is the manifestation of the perfection already in man". In the words of Sri Aurobindo, "that alone will be a true and living education which helps to bring out to full advantages, makes ready for the full purpose and scope of human life, all that is in the individual man, and which at the same time also helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member".

### **Education for Service of Motherland**

Education then, is not an individual or private affair. It has a very vital role to play in the mutual relations of human beings living in a society, in a country, nay even in the world at large. This brings to the fore the importance of a universal and obligatory system of education which equips each and every individual member of a society or country to develop himself into a right citizen and to perform such activities that will promote not only his own welfare, but the welfare of the whole society to which he belongs. "Man is man", says Sister Nivedita, "in

proportion only as he does not live the blind instinctive life of his first impulse, his immediate convenience, his individual self-interest, but a higher life of struggle against these primitive desires and their suppression by others which are subtler, less self-regarding and further reaching".

Swami Vivekananda, the foremost among the awakeners of the Indian national spirit, emphatically proclaimed that this man-making and nation-building education, if it has to achieve its goal, must reach out to the masses, especially the poor and down-trodden in the country. He pours out the feelings of his heart: "My heart is too full to express my feelings. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them". He asks: "Who feels for the two hundred millions of men and women sunken ever in poverty and ignorance? Him I call a mahatma who feels for the poor. Who feels for them?" Vivekananda wanted every educated young man to travel from door to door bringing education to the poor and ignorant masses whom he declared to be the worshipful gods. Sister Nivedita suggests: "Why should it be thought impossible that every student, when his own education is over, should be called upon to give three years to the people? It is of course understood that just as the only son of a widow is in the West excused military service, so, one whose earnings are absolutely necessary to others must be excused from educational service". She further points out, "It takes thirty years to make a whole people literate, even supposing that an idea like this were carried out in its fullness".

### **Education for Common Masses**

Now, let us ponder briefly over what sort of education that these great nation-builders wanted the masses to be provided with and the plans and methods they suggested for imparting this education.

Swami Vivekananda, says, "the education that does not help the common mass of people to equip themselves for the struggle for life, which does not bring out the strength of character, a spirit of philanthropy and the courage of a lion -- is it worth the name?" He also emphasizes that education should include the knowledge and application of modern science and technology so that people could produce more to meet their natural wants. "Remember that the nation lives in the cottage. Your duty at present is to go from one part of the country to another, from village to



village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition." He further suggests to such dedicated workers: "By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. Kindle their knowledge with the help of modern science. Teach them History, Geography, Science, Literature and along with these, the profound truths of Religion through these". It is clear that Swamiji suggests a healthy combination of secular and spiritual education. He derived from his Master, Sri Ramakrishna, the idea that people with empty stomachs could not practise religion and had from his actual experiences, the verification of the same truths in the moral degradation of men throughout the country, mostly from poverty, in the course of his wanderings. His aim is to make a cobbler a better cobbler, a tiller a better tiller and a merchant a better merchant besides contributing to his spiritual upliftment.

Swami Vivekananda believed that future India could be built only by "men with muscles of iron and nerves of steel" who possessed indomitable will power. In the task of educating the masses, the imparting of physical education plays a very important part. Lala Lajpat Rai stresses, "I want my countrymen to realize that the problem of education is a national problem of the first magnitude, and they should apply themselves to its solution with all energy and the force of soul they possess".

The education for the masses, according to Sister Nivedita, must include the cultivation of national feeling. "Let the love for the country and countrymen, for people and soil be the mould into which our lives flow hot. If we reach this, every thought we think, every word of knowledge gained will aid in making clearer and clearer the great picture. With faith in the Mother and *bhakti* for India, the true interpretation of facts will come to us unsought. We shall see the country as united, where we were told that She was fragmentary. Thinking Her united She will actually be so. The universe is the creation of mind, not matter. And can anyone force in the world resist a single thought held with intensity by these hundred millions of people? Here we have the true course of a nation-making education". Another equally important aspect of mass education is education of women. In ancient India, women have been authors of Vedic hymns. "If you educate the women," says Nehru, "probably men will also be affected thereby, and in any event the children will be affected". Swami Vivekananda proclaims: "If the women are raised, their children

will by their noble actions glorify the name of the country; then will culture, knowledge, power and devotion awaken in the country”.

### **Task Before Us**

Here is a task of paramount importance before the youth and students of our country. We need not go in for expensive methods of educating the masses. What is required is only dedication and devotion on the part of our educated young men to strive for the upliftment of the less fortunate brethren to whom the benefits of education have so far been denied. During the freedom struggle, teaching was considered to be a profession for patriots who wanted to serve the motherland. If such a sense can be cultivated among the idealist students and graduates of the present day, they can contribute a lot in the combat of illiteracy and ignorance. They must turn into missionaries carrying the lamp of knowledge to the dark areas of our country where ignorance reigns. As Sister Nivedita says: "Let the missionary travel with the magic lantern, with collections of post cards, with a map of India and the head and heart full of ballads, stories and geographical descriptions. Let him gather together the villagers, let him entertain them in the garden, in the courtyard, in the verandahs, beside the well and under the village tree with stories and songs and descriptions of India! India! India!"

The great Tamil Poet, Mahakavi Bharati, envisaged the setting up of at least two schools in every street of the whole country. To him, imparting education to an Illiterate child is the greatest worship of Bharata Shakti. He considers a man-making and nation-building education as indispensable for the very continuance of the existence of our Motherland. He says "Firstly, she must live. And life, according to the Indian conception, has a fourfold object—**Dharma, Artha, Kama, Moksha**--Duty, Acquisition, Enjoyment and Liberation. Unless these four things be achieved in full measure, an individual life would be imperfect while a national existence in such a case, would be undivine, contemptible, futile. Both duty and wealth, enjoyment and liberation will be possible only where knowledge is allowed full scope to develop itself. Our first need, then is education. We want free, universal, primary education, of course under Indian control". Let us dedicate ourselves to the task of fulfilling the dreams of the great men who have shown us the path we have to take in moulding the destiny of our glorious nation.

### **Vande Mataram!**

[TATTVA DARSANA, November 1985-January 1986]

## SANCTIFY TEMPLES OF LEARNING

Hindu society rightly condemned the undue liberty taken in the name of art by Sri M.F. Hussain in drawing the pictures of Mata Saraswati, Mata Sita and Mahavir Anjaneya in nude, made him come to his senses, and openly apologize for the blasphemous act. But how could they sit silent and witness their own brethren, especially those who claim to be the guardian angels of our spiritual culture and heritage, make the very Mother Vidya stand naked in the open market and auction Her for the sake of money?

Hindu tradition proclaims that knowledge is the greatest wealth and gift of knowledge is the supreme gift one could make. Bharat, the Land of Knowledge, since times immemorial, has gifted to the world the highest knowledge and wisdom not only in the spiritual realm, but also in all the fields of human knowledge. In the ancient Gurukulas, the children from all strata of the society came with samid - the sacred fuel - in their hand to symbolically offer themselves into the fire of wisdom kindled by their preceptors. Irrespective of their caste, class or other distinctions based on birth, the seekers of knowledge were imparted the highest wisdom by the Acharyas. Not only education was free, but even the necessities of the wards were taken care of by the Masters who considered themselves to be the guardians of the students till the end of their studies. Whatever was offered as Guru Dakshina by the disciple at the end of the studies was gladly accepted by the preceptor, that too to enable him to continue his services to the new-comers into the Gurukula. The most ancient universities like Nalanada and Takshasila were also ideal centres of learning where seekers of knowledge from all over the world thronged to drink the nectar of Bharatiya Vidya. These institutions were also residential universities where the students were provided free education apart from their physical needs.

Today what is the condition? The advancement of science and technology has brought in more material well-being, comforts and pleasures in human life and the world has also shrunk in size. However, along with that, the world of human values has also shrunk. Standard of living has gone up, but the standard of life has gone to the abysmal low. The Vedic Rishis declared, *Yaa Vidyaa saa vimuktaye* - "that which liberates is education". But today, education is only a means for livelihood, a passport for a higher standard of living. It makes human being a machine

to produce maximum possible comforts and sensual pleasures in life which the producer himself has no time to enjoy.

In the Muslim period of Indian History, not only the sacred temples of the Hindus, but also the temples of learning, the ancient universities along with their vast libraries, were destroyed and Madrasas came into existence to brainwash those who were forcibly converted to Islam to carry on the Jihad or war in the name of Allah against the Hindus who were condemned as "Khafirs".

When the British introduced their system of education in this land, their main objectives were to produce a class of white-collared slaves who will help the white man to perpetuate his empire in India and to convert the masses into alien culture and religion so that they will ever remain his loyal vassals. Christian missionaries were pumped into the educational field to achieve these two objectives and they succeeded to a great extent in destroying gradually all that was noble and great in the Bharatiya or the Hindu way of life.

After hundreds of years of struggle and suffering, when Bharat was seeing the dawn of Independence, 92% of the Mussalmans in this country refused to co-exist with their Hindu brethren in this nation and demanded partition of the country. The country was divided, and Muslims got their Pakistan, which was proclaimed as an Islamic nation. However, the rest of the country was not declared a Hindu Nation, because the vested interest of the political leaders who grabbed power immediately after independence prompted them to pursue a policy of appeasement of the so-called minorities in this country. They declared this country a "Secular Nation" and allowed the so-called minorities to continue to live in this land with some special privileges. There is no uniform civil code for all the citizens of this land. The Muslims can follow their own sharia. The minorities can set up their own educational institutions to preserve their religious rights and interests. Thus, the educational institutions set up by the so-called minority communities were given special rights to preach and propagate their religion in their institutions, whereas the educational institutions started by the majority community were made into secular institutions where no religious teaching could be imparted. Even the use of the premises of these institutions by Hindu social, cultural, and religious organisations would invite the wrath of the "secular" government! The minority institutions can give preference to their community students in the matter of admission in their schools and

colleges and sell the remaining seats for a hefty price to members of other communities. Aristocratic Hindus who could be easily weaned away from their culture and heritage because of their attraction to alien culture are easily drawn towards these institutions. But a Hindu institution cannot give preference to the Hindus in the matter of admissions. In the British period as well as in the post-independent India, some great souls did think of the fate of the Hindu race and made sincere efforts to promote our culture, heritage, and national spirit. However, unfortunately, in the course of time, institutions have also turned into marketplaces selling degrees and diplomas. They have lost their vision and are able to see only those who walk into them with a hefty amount to be paid as capitation fee, tuition fee and special fees. The poor and deserving Hindu students cannot think of higher education, especially if they happen to be from the so called forward communities. At least, the scheduled caste, scheduled tribe and backward communities could hope to get admission because of the reservation policy of the Government. Private individuals, businessmen and politicians are competing with one another in setting up the so called "self-financing" educational institutions to build up their coffers. Now the religious institutions, Maths and Missions have also joined the race. The excuse that all of them make for fleecing the students is that they need money to put up buildings and infra-structure. All of them are auctioneers of Mother Sharada!

The crying need of the day is a class of Acharyas -- true preceptors who live a humble and simple life with high thinking -- setting themselves as examples before the younger generation and imparting to them knowledge in all fields of learning and highest wisdom without expecting anything in return and motivated only by the goal of making men with capital 'M'. If the Maths and religious organizations cannot afford to run institutions that could provide secular education free or at a nominal cost, and also provide religious instruction to the students, let them better hand over the schools and colleges to the Government and concentrate on their main mission, i.e., imparting spiritual knowledge and wisdom by setting up ideal Gurukulas. The very purpose of a spiritual or religious organisation is defeated when it runs institutions which create only graduates and post-graduates who run after money-earning jobs, material comforts and sense pleasures without any higher goals or aspirations in life.

The rich Hindu culture, heritage and spiritual values are captivating the attention of the people all over the world who are fast getting fed up with

the nauseating materialistic civilizations. They are all looking towards Bharat for solace and inspiration. There are also children of the Bharatiyas settled abroad who are attracted to the higher values of life propounded by their forefathers and they all want to come and sit at the feet of the Acharyas of this land and learn the meaning and purpose of life. They want to learn Yoga, Ayurveda, music, art, and dance of this most ancient land. Our educational values and the whole system of education must change if Bharat is to emerge as the preceptor of the world. Our philanthropic and religious minded businessmen, instead of pumping their resources into meaningless rites, rituals and religious tamasha, must concentrate on promoting Bharatiya Vidya and our religious leaders and spiritual institutions, instead of running after accumulation of wealth and properties, concentrate on discharging their duties to the nation and to the world as messengers of Mother Saraswati. Let our educational institutions be true temples of learning.  
Vande Mataram!

[Editorial –Tattva Darsana, May-July 1998]

### **BHARATAMATA—THE PRECEPTOR OF THE WORLD**

Bharat Mata is the Loka Guru, Loka Mata, and She alone will lead the whole universe.

As far as this Beggar is concerned, I feel that India, our country, will flourish and pave the way to the whole universe. India will lead, in every aspect, all other nations and India's words will be heard by the whole universe very shortly.

The time has come now for this. We cannot judge the sea by seeing the outward appearance of the waves. Similarly, you cannot judge things by the outward appearance of them in the country now. You should see the depth of the sea. My Father has got many ways of doing things and He knows where to do what, when to do what, etc. He will definitely do and make our Nation, Indian Nation, Bharata Desam, not only flourishing but also to lead the whole universe soon. India will show the path, the right way in every sphere to other nations. – **Yogi Ramsuratkumar**

# **GLOBAL ORGANIZATION FOR VALUE ORIENTED EDUCATION**

The proposal is to initiate a non-profit, non-partisan organization to inculcate value-oriented education.

Mankind for the last two to three decades has been searching for human values in the external world of time-space matrices, or man-made social cosmos, or human sensual world. He has utterly failed in this experiment not only in India but throughout the globe.

Swami Ranganathananda Maharaj wrote, "All ethical values are essentially spiritual values; they proceed from the trans-sensual dimension of the human personality (Institute Booklets 25, 1967, p.12)". The above 'perennial truth' clearly lays our responsibility to understand the 'Absolute Truth' that governs the cosmos and beyond, and bestows on mankind the perfect order and rhythm, and eternal values. It is obvious that mankind has to explore the trans-sensual dimension of human mind, or symbiosis of science, philosophy and spirituality, or non-dual and non-conceptual frame of reference of Mind spectrum. It is proposed that we make a joint effort, both at individual and institutional levels, to explore value-oriented education.

## **AIMS AND OBJECTS**

1. To promote human values in our educational curriculum. To initiate dialogue and share the knowledge with an open mind with mankind.
2. To initiate liaison and cooperate for a joint exploration with eminent educationists, philosophers-mystics, scientists, and so on.
3. To jointly work with institutions, organizations in matters relating to values of life and arrange training centres which will impart man-making and character-building for the good of humanity.
4. To organize conferences, seminars, workshops, symposia, lectures. To publish books on the human nature.
5. To explore and understand intuitive mind, and to live in communion with the laws of nature.

6. To replace violence by love, replace confrontation by cooperation. This will lead to sustainable freedom and peace on the globe.

7. To provide peace to human mind, love to the human heart, and construct a society based on equality and fraternity for every existence on the globe.

## **GENERAL RULES**

1. The Headquarters will be Bharatamata Gurukula Ashram, ( Sister Nivedita Academy), 'Sri Bharati Mandir', Srinivasanagar, Kithaganur Road, Krishna Raja Puram, Bangalore 560 036.

2. There will not be any subscription. The Books/Periodicals will be priced.

3. Active support is requested from those who subscribe to the above Aims and Objects. Donations are welcome.

4.. Your early response will be greatly appreciated.

## **CONCLUSION**

If man fails in his responsibility of fostering value-oriented education, his future is in jeopardy.

**Sadhu Professor V. Rangarajan**  
Convener

**Dr.Sampoorn Singh**  
Joint Convener

### **MOTHER INDIA IS A GODHEAD**

Mother India is not a piece of earth; she is a Power, a Godhead, for all nations have such a Devi supporting their separate existence and keeping it in being. Such beings are as real and more permanently real than the men they influence but they belong to a higher plane, are part of the cosmic consciousness and being and act here on earth by shaping the human consciousness on which they exercise their influence. It is natural for man who sees only his own consciousness individual, national or racial at work and does not see what works upon it and shapes it, to think that all I created by him and there is nothing cosmic and greater behind it. – **Sri Aurobindo**



## STUDY OF VEDAS BY WOMEN AND SHUDRAS

It is a blatant lie propagated by vested interests that the Vedas and Dharma Shastras prohibit study of Vedas by Shudras. The *Purusha Sookta* of the Rig Veda, when it says, "*Braahmano asya mukham aaseet, baahoo raajanya kritah, uroo tadasya yad vaishyah, padmyaakum shoodro ajaayata*", it speaks about the four main limbs of Rashtra Purusha-- the Brahmanas or the men of realization who are the guides of the nation's destiny and its spokespersons, compared to the mouth, the Kshatriyas, the men in whom strength and valour is predominant to protect the nation, compared to the shoulders, the Vaishyhas who are the producers of wealth, compared to the stomach which supplies energy to the whole body, and the Shoodras, the common masses who are the foundation of the society, compared to the feet on which this body stands. Nowhere it is said one is superior to the other and that the *varna* is determined by birth. "*Chaaturvarnyam mayaa srishtam guna karma vibhaagashah*"--"the four *varnas* are determined by me on the basis of quality and temperament", says Lord Krishna. Krishna Dwaipayana Vyaasa, who is the compiler of the Vedas and to whom the authorship of Brahmasutras, Mahabharata and the Puranas are attributed, was the son of a fisherwoman. Satyakaama Jaabaali, the great Upanishadic seer, was the son of a prostitute. Narada, who has given us the Bhakti Sootras, was the son of a servant maid. Valmiki was a hunter-cum-dacoit. But they all rose to the status of the highest Brahmins of the land by their sadhana and self-realisation. Ravana, son of a Brahmana and a scholar in the Vedas, fell to the realm of Raakshasa by his sensuality and self-forgetfulness.

The Vedas are the ultimate authority and the statements in the Smritis and the Puranas, if they do not follow the dictum and message of the Vedas, are to be discarded. There are a lot of interpolations in the Smritis, Itihasas and Puranas, made by some vested, so called brahmin, interests in different periods. They have no authority or sanction, and Hindu society should discard them. Even otherwise, we now live in the age of science and reason and anything that is superstitious, ridiculous and irrational is irreligion or anti-religion, and no religious sanction should be accorded to it on any account.

There are evidence that we had great women seers in the Vedic period, like Maitreyi, Gargi and Sulabha who could stand up as equals to Yagnavalkya and Janaka. *Yagnopaveeta* was performed even for girls in the ancient period. Many great sages and saints have arisen from the poor and downtrodden classes both in the ancient and in the modern periods. Today, women Panditas conduct all rites from *Jata Karma* and marriage to funeral rites. It is their legitimate right.

This sadhu has given *Yagnopavita* to devotees from different strata of society, especially in South Africa, where many are the descendants of the people who went as indentured labour and most of whom do not know their *varna* or *gotra*. They are practising religion sincerely and progressing in their spiritual path while we find so many who claim themselves to be '*dwijas*', especially brahmins, in India today living the life of scoundrels, adulterers, drunkards and debauchers. What right they have to talk about Sanatana Dharma and Hindu Shaastraas? Even the so-called ashrams, maths and religious institutions are mostly under the control of people living crass material life with all vices and human frailties like anger, lust and greed. Yuga Dharma is the right of the descendants of the ancient rishis to burn all obsolete, nonsensical, and irrational scriptures and create new Smritis to help humanity progress in the path of spirituality on the lines indicated by the Vedic rishis. When this sadhu introduced a '*Laghu Gayatri Homa Vidhaana*' to enable our brethren abroad to perform Gayatri Homa in a simplified and sensible form, understanding the meaning and significance of the steps, some of the so called brahmins questioned this sadhu as to how he could interfere with the method of the rites and impart the 'secret' mantra to all irrespective of caste or creed. We had to tell them that we belong to the Kaushika Gotra, the lineage of Rishi Viswamitra, who was a Kshatriya by birth and who gave the Gayatri Mantra, and we had every right to distribute our parental heritage to anyone we like. Let all Hindus all over the world know that they are all the descendants of the great and most ancient sages and seers of Bharatavarsha and they have got every right to inherit our Vedic heritage and distribute it to the whole world to fulfil the dream of our forefathers--"*Krinvanto vishwam aaryam*"--"Let us make the whole world noble!" They wanted the children of Mother Bharat to teach the entire humanity the values of life and the meaning and purpose of human existence--"*Etad desha prasootasya sakaashaad agrajanmanah, swam swam charitram shiksheran prithivyaa sarva maanavaah*"--"Let all men of the world learn the meaning and purpose of their life from the first born of this land!" That is our right and duty.

\* \* \*

Thanks for your comments on my write up regarding study of the Vedas. You may call this sadhu "devil's advocate", if by the word 'devil' you mean the 'asura' of the Vedic terminology. Do you know that it is only in Semitic religion 'devil' is opposed to 'God'? In Vedic Hinduism, both the devas and the asuras are progeny of Kashyapa Prajapati and are brethren. In the Vedas, the word 'asura' is used to qualify Gods like Indra--"*brihat shravaa asuro barhanaa*"--"great, renown, mighty, repeller of foes". (Rig Veda, 1.54.3)

Well, let us leave that now. What are the questions that are unanswered? And who are the "knowledgeable persons of our religion" ready to challenge us? When a Mullah or Moulvi asserts that Allah alone is the God, Prophet Mohammad the messenger of Allah, Quran the last and final testament and all those who do not accept these are 'Kafirs' to be annihilated, is he not a 'knowledgeable person' of his religion? When a Padri or Evangelist says that Father in the Heaven alone is the only God, Jesus is His son who alone saves and Bible is the only scripture for salvation, is he not the 'knowledgeable person' of his religion? Fortunately, Hinduism is not a religion but only a way of life. Every Hindu has freedom to have his own view of God and religion and he is the 'knowledgeable person' of his religion.

A true 'knowledgeable person' is a Brahmana. *Vajrasoochi Upanishad* defines who is a Brahmana. It poses the question whether Brahmana is Jiva or Jnana or Karma or the doer of Dharma and answers that none of these is Brahmana and asserts that Brahmana is one who has realized the Atman--the Existence-Consciousness-Bliss. To such a *Brahmajnani*, Vedas are redundant--"*Yatra Veda avedaah!*" Then why should a true Brahmin recite or study Vedas? They are needed only for those who are yet to attain the state of a Brahmin. How can there be discrimination of caste, creed, or sex among the seekers of Wisdom or Jnana?

We don't want to brainwash anyone. We only want everyone to question his own beliefs and seek perfect knowledge. We will certainly wait for your thought-provoking questions, which will make us, test our own convictions to get at truth.

\* \* \*

Thanks for your message. There was a great Tamil poet-scholar called Nakkeerar who was also a Shiva Bhakta. He once pointed out a mistake committed by Lord Shiva in a Tamil Sangam. Shiva became angry.

Nakkeerar however firmly declared, "*Kotravane kutram sheitaalum kutram kutrame!*"--"A mistake is a mistake, even if it is committed by the Lord Himself!"

That some 'noble' souls in the Hindu community have taken to, at one time, the stand that women and Shudras should not recite Vedas cannot justify the wrong they did. When Draupadi was disrobed by Dusshasana on the orders of Duryodhana in the open court, grandsire Bhishma, Guru Drona, husbands Pancha Pandavas and all the 'noble' souls stood like "*Pettai marangal*"--"dead wood"--as Mahakavi Bharati says in his "*Paanchaali Shapatam*". The price that was paid for the folly was very heavy. Both the Pandava and Kaurava clans perished.

If we go into the Ancient History of Aryan Civilization, we will find that many ancient tribal communities advanced in civilization and attained to the status of Aryans and became members of the four *Varnas*. We should not forget the fact that many of the ancestors of the so-called modern Brahmin community in various parts of Bharat were Chandalas, Nagas and belonged to tribal communities and many of the ancient Arya Brahmins are today tribal and nomads, for example, the gypsies you find all over the world.

Swami Sakhyananda of Ramakrishna Order has written a very inspiring book in Malayalam, "*Aarsha Bhaaratattinte Paarambaryam*"--"The Tradition of Aryan Bharat". If you read that you will find that vested interests had even captured ancient orders of sannyasa and mutts established by Adi Shankaracharya and made them corrupt and dilapidated and centuries later, Abhinava Shankaracharya and his disciple, Kaladi Shankaracharya had reformed the orders and made the Hindu society rejuvenated. What religious or spiritual validity do the injunctions and laws introduced by corrupt 'dharmacharyas' in the medieval period have? We should never try to defend them.

If Max Muller and Griffith study the Vedas and give their commentaries, our so-called Pandits will take them as authoritative interpretations and praise them. But they will at the same time argue that women and Shudras in our own society should not learn the Vedas. It is these pseudo-Brahmins who served the Muslim and European Masters and earned titles and gifts from them. It is they who have done more harm to Hindu culture and heritage as well as society and nationalism than the aggressors themselves.

This sadhu will go one step further and say, Hindu Dharma is Manava Dharma, meant not merely for the Hindus, i.e., those who claim themselves to be children of Mother Bharat, but for the entire mankind, and is Sanatana Dharma, which is eternal.

\* \* \*

This sadhu honestly feels that the whole exercise is a wasteful attempt to discuss about a Varna system that is no more in practice and the so-called injunctions prohibiting study of the Vedas by women and Shudras in Dharmashastras that are non-existent and irrelevant to the Hindu society. The first and foremost question that we would like to raise is who is the true Brahmin or Dharmacharya in the Hindu society today who is eligible to interpret the ancient Dharmashastras or give new injunctions.

A Brahmana, according to Manu Dharma Shastra is one who does not keep food for the next meal. Anyone who engages himself in any profession earning income or trading in religion by performing religious rites etc. for remuneration is a Shudra. Could you find a Brahmin priest today who lives just on daily Bhiksha and performs his duties expecting nothing at all in return? Can you point out one Dharmacharya who lives like the rishis of yore in any remote forest hermitage, surviving on fruits, roots and nuts that Mother Nature provides and runs Gurukulas to impart religious and spiritual education to aspirant disciples? What right or eligibility the Brahmins of the present day and the so-called Dharmacharyas trading in religion and making fortunes have to speak about Dharma Shastras?

The ancient Varna Dharma clearly indicated the qualities and functions of the members of the four Varnas. "*Janmanaajaaayate shoodrah, samskaaraat dwija ucchyate*"--"By birth all are Shoodras, only by Samskara one becomes a *Dwija* (twice-born)"--*Atri Smriti*, 141-142. By this definition, ninety-nine-point nine percent of the Hindus today are Shoodras, not eighty percent. If you recognize as Brahmin anyone who has a surname like Aiyar, Ayyangar, Sarma, Namboodiri, Dwivedi, Vajpayee or Tripathi who works as a doctor, engineer, lawyer, professor, tradesman or government servant or a staff in any private concern and earns his monthly salary, and who has no time even to do his '*Sandhyaavandana*', not to speak of study of Vedas or scriptures, sometimes whose *Yagnopaveeta* is also performed as a formality on the eve of his marriage, and if you call his descendants also as Brahmins, whose fault it is? Do the Dharma Shastras recognize them as Brahmins?

Who said *Manu Smriti* declared women as inferior and ineligible to study Vedas. Manu says emphatically that where women are dishonoured the entire society will perish. Could he have insulted women by declaring that they are ineligible to study Vedas? He wanted women to be worshipped as manifestations of divinity. "*Yatra naaryaastu poojyante, ramante tatra devata*"--"Where women are worshipped, Gods revel there". Could he have said that women are inferior? Where is the authority for the statement, "Apastamba, Yagnavalkya or Manu said that a Sudra (or a woman) should not be allowed to read the Vedas"? Why should we take mischievous and vile interpolations and misinterpretations as the authoritative injunctions of the Scriptures? Did Yajnavalkya who imparted the highest wisdom, Brahavidya, to his own wife, Maitreyi, as you find in the *Brihadaraanyaka Upanishad*, give any injunction against women studying scriptures? Did the great Rishi Haridruma Gautama who imparted the Brahma Vidya to a prostitute's son, Satyakaama Jaabali, violate Scriptural injunction?

It is a blatant distortion of truth and a blasphemous statement to say that great Acharyas like Shankara and Ramanuja prohibited study of the Vedas by Shoodras. Adi Shankaracharya who travelled throughout the length and breadth of India won over tribal religions, descendants of even Sakas and Yavanas who came from distant lands outside India and followers of atheistic schools of thought and brought them all under the Advaitic path, reformed the 'Dashanaami system' of sannyasins, and re-established the six systems of worship on rational and scientific lines, thereby becoming the "*Shanmata Sthaapanaachaarya*" who revived and rejuvenated Hindu Dharma. Did the one who sang the '*Maneesha Panchakam*' forbid Shudras from learning the Vedas? To say that Ramanuja prohibited Shudras from reciting the Vedas is outrageous insult to Vaishnavism that he preached and propagated. He was instrumental in bringing into the fold of Vaishnavism thousands of poor and downtrodden masses belonging to the lower classes including fishermen and elevating them to the status of Brahmanas by giving them the Samskaaras for the Dwijas. Even Guru Raghavendra who came in the Madhwa Sampradaaya accepted aspirant from the low class as his Shishya. All the great Acharyas had to face the wrath of the corrupt pseudo-Brahmins of their time, who distorted the ancient Dharma shastras, for accepting Shishyas from the lower classes.

Excepting the characterless, corrupt Brahmins making money in the name of religion, no one in the modern age is against women and Shudras

studying the Vedas. Even western scholars like David Frawley (renowned Vamadeva Shastry) and Muslim scholar like Anwar Shaikh (Aniruddha Sharma) have not only studied Vedas in depth but also are imparting the Vedic wisdom to people in the east as well as the west today. Where is the question of prohibition of study of Vedas by women and Shudras? In the Arya Samaj, people from all the so-called castes are trained in the Vedas and are functioning as priests. In Maharashtra, women priests perform even marriages and funerals according to Vedic rites. Modern movements like Ramakrishna Mission, ISCKON and VHP are training people from all classes and castes as priests and Vedic scholars. What we have to do today is to throw out of Hindu society anyone who objects to the study of Vedas by any aspirant from any part of the world. If anyone objects to the study of the Vedas by women or Shudras, he is a *mleccha* or *chandala* who is out to destroy the ancient Hindu Dharma or Sanatana Dharma whose primal injunction is "*Krinvanto vishvam Aryam*"--"Make the whole world Aryan, i.e. civilized or cultured by the wisdom of Vedas"

**(Extracted from Sadhu's e-mail discussions on the subject)**

### **WORSHIP FOR REALIZATION**

One should worship Kali by watching the inflow and outflow of the life-breath. When it is accomplished, the life-breath **Prana** becomes full of light. One should worship Lakshmi by watching the thoughts rising like waves in the mind. When it is accomplished, the mind will be devoid of thoughts. One should worship Gayatri by following with care the subtle sound. Then the inner sound will become full of light. One should worship Ishvari by constant remembrance. By that the release of all knots will be accomplished. One should worship Sadasiva by a natural inborn poise. By that the Self will be transformed to Brahman. This is my message to my disciples.

--From **Purna** (novel) by "**Kavyakantha**" **Vasishtha Ganapati Muni**

# ON EDUCATING THE MASSES

More than thirty years after the independence of our nation, the people are today awakened from a dogmatic slumber by the thunderous news that more than eighty percent of the population in our country are steeped in ignorance and illiteracy. We call it a dogmatic slumber, for till now people have been lulled into a blissful sleep by dogmatic slogans of socialism, secularism, and socialistic pattern of society. We have never cared to investigate the actual conditions of the masses and ponder over their real needs and necessities. We had all forgotten the fact that India lives in her villages which are inaccessible even to newspapers which carry these meaningless slogans. One will be surprised to know the fact that in some tribal areas of our country, the innocent people are yet to know that the Britishers have left the country. Even those who have come to know that the country has become independent, are yet to know the real meaning of freedom. Have we not taken two decades to take up the problem of bonded labour and think about their emancipation? The emancipation of women is still a burning problem in our country and even in the educated society, we find the evil of dowry eating the vitals of family life.

Now this raises a pertinent question. When we say that the country has attained freedom, we have to ask ourselves, who have got the freedom. Eighty per cent of our people living in villages are yet to attain freedom from poverty, ignorance, and illiteracy. What about those living in the cities and towns? Are they free? The so-called educated people have acquired knowledge of many things, but no wisdom. Wisdom lies in self-realization—in the realization of the purpose of one's own existence and of one's duty to other fellow beings. Wisdom lies in one's striving for truth, in living a fearless life and in being humane to other fellow beings. These three can hardly be found in our 'educated' people. They have yet to attain freedom from egoism, selfishness, prejudices, jealousies, and many other vices which prevent wisdom from dawning in their minds. So, we have to conclude that none in the country is free. This raises a fundamental problem before our modern reformers who are out to free the masses from illiteracy and poverty through adult education campaigns to be launched on a national scale. We are not belittling the vital importance of the task that they have undertaken, but strongly pose the question whether the would-be educators be themselves educated



before they carry education to the villages. At least the people in the villages have the noble virtues like simplicity, innocence, truthfulness, and faith in a Supreme Being, which is the beginning of all wisdom. But have those who want to eradicate ignorance and poverty of the villagers acquired any of these or other virtues besides their book learning?

Hence, our adult education movement should be two-pronged—First of all, we have to educate the educated on the eternal values of life cherished by the sages and seers of our holy land and handed down to us through generations; we have to make them patriotic, national-minded, less self-regarding and dedicated to the cause of society and the country. This is the beginning step. The second step is that such dedicated workers should spread to every nook and corner of the country carrying the message of love, knowledge and wisdom, live with the poor and downtrodden, sharing their happiness as well as woes, and contribute to their physical, mental, intellectual and spiritual development.

Swami Vivekananda's dream was, "A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the down-trodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up, the gospel of equality." The fulfilment of this dream alone is the only solution for all ills afflicting the country, including the problem of illiteracy. Our scriptures proclaim: '*Saa vidyaa yaa vimuktaye*'—that which liberates is education. We have to create missionaries who will carry the message of liberation—liberation from poverty, misery, ignorance and fear—to every village in the country. Without attempting this, if we launch an ambitious programme with pomp and show, it is bound to end up only as a paper plan. Let us create Men with capital 'M' out of the educated, then we can eradicate poverty and illiteracy from the villages.

*"India of the ages is not dead, nor has she spoken her last creative word; she lives and has something to do for herself and the human peoples. And that which must seek now to awake is not an anglicised oriental people, docile people of the West and doomed to repeat the cycle of the occident's success and failure, but still the ancient immemorable Shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma."*—**Sri Aurobindo**

# NEWS & NOTES

## Inauguration of Hindu Jana Sena

A new Hindu Organization, Hindu Jana Sena, working with the objectives of social service, unity of the country, abolition of casteism, methodical campaign to follow Hindu culture, following Mahakavi Bharatiyar's Bharatmata national policy, Lokamanya Bala Gangadhara Tilak's Hindu people's integration policy and Chatrapathi Shivaji's Hindu rights policy was inaugurated by Sadhu Prof. Dr. V. Rangarajan in a colourful function held at Satyshree Function Hall of Hindutwa Research Foundation & Jyothipeedam Agastiyar Ashram at Hosur, Tamilnadu, on Sunday, December 17, 2023.



Prof. Dr. B.V.K. Sastry, Chancellor Yoga Samskritam University, Florida, USA; Dr. Chokkalingam Iyya, Founder, Shri Nithya Bharati Social Development Trust, Pondicherry; and Dr. Suresha K. Narpavi, Director, Ashtanga Yoga, Chaitanya Trust, Bangalore, addressed the gathering. Sri G. Venkatesh, State Seretary of Shiva Sena, Tamilnadu; Sri M. Nanjappa, Secretary of State Farmers Wing of Shiva Sena, Tamilnadu, and Sri B. Sivakumar, Shiva Sena Youth Wing Secretary, Tamilnadu, also participated in the function organized by Sri Muralimohan Guruji, Founder of Hindutwa Research Foundation, Agastiyar Spiritual Foundation and Jyotirpeedam People Welfare Trust.



Sadhuji called upon the Hindus to hearken to the message of Sister Nivedita, illustrious disciple of Swami Vivekananda, in her clarion call "Aggressive Hinduism" and awaken the Hindu society to protect the hoary culture and heritage of Bharatavarsha to lead the entire humanity to the realization of the meaning and purpose of human life.



Sadhuji also offered prayers at the Bharatamata and Agastiyar shrines in the Ashram.

## **Sadhu Rangarajan visits Yogi Ramsuratkumar Mandir in Hosur**



Sadhu Rangarajan, initiated disciple of Bhagavan Yogi Ramsuratkumar, visited the Yogi Ramsuratkumar Mandir in Hosur, on Sunday, December 17, 2023. He was received by Sri Ratnakar, Trustee of the Mandir, and other devotees of Bhagavan Yogi Ramsuratkumar. Addressing the devotees in a satsang, Sadhuji called upon them to meticulously follow the guidance of the great Master in pursuing the spiritual sadhana of nama japa and unstinted



devotion to the Lord. He recalled his experiences with Bhagavan and the constant guidance and care that he received from Bhagavan who made the sadhu an instrument to spread the message and mission of His Master, Papa Ramdas and Mataji Sri Krishnabai. Sadhuji later visited the houses of devotees.

## Yogi Ramsuratkumar Jayanti and Sri Bharatamata Mandir Anniversary



The Jayanti of Bhagavan Yogi Ramsuratkumar and anniversary of the consecration of Sri Bharatamata Mandir were observed in the Mandir on Sunday, December 24, 2023. Sadhu Rangarajan performed havan, special abhisheka to Sri Bharatamata, and pooja and aradhana to Bhagavan. Sri Dhyani of Samskar Bharati and mothers of Bharatamata Sangam rendered devotional songs on Bharatamata and did nama japa. Sadhuji spoke on the spread of World Ramnam Movement under the auspices of Yogi Ramsuratkumar Youth Association in Bharat and abroad and invoked the blessings of Bhagavan on all devotees.

Dr. Suresha K. Narpavi, Yoga Acharya of Chaitanya Foundation, was the chief guest on the occasion.

## Inauguration of Agnimitta

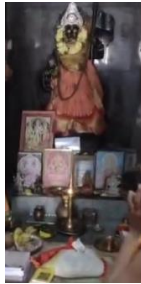
Agnimitta, an organization for promotion of Yoga and Hindu religious studies, was inaugurated in Krishnarajapuram, Bangalore, on Wednesday, January 17, 2024. Sadhu Rangarajan, Swami Bodhaswaroopananda of Ramakrishna Mission, Ulsoor, and Sri Marappa of Vishwa Hindu Parishad, participated and addressed the gathering. Sadhuji stressed the need to spread our ancient Vedic wisdom among the younger generation to turn them into perfect citizens of Bharatavarsha.

## **Pranapratishta of Ayodhya Sri Pattabhirama in Sri Bhatamata Mandir, Bangalore**

Pranapratishta of Ayodhya Sri Pattabhirama, Sri Seeta Mata, Sri Lakshman and Sri Hanuman took place with all auspiciousness and grandeur in Sri Bharatamata Mandir at Kithaganur in Krishnarajapuram, Bangalore, on Monday, January 22, 2024, exactly at the time the Pranapratishta of Sri Rama Lalla took place in Ayodhya.

Sri Sri Namashivayam Swamiji, Founder President of Om Sri Bhuvaneshwari Yoga Muneshwara Devasthanam, Bangalore, performed the pranapratishta rituals in the presence of Kollimalai Brahma Sri Vasi Yoga Gurupada Siddhar, Founder Chairman, Brahma Gnanam Vasi Yoga Global Foundation, Bangalore, and Sadhu Prof. Dr. V. Rangarajan, Founder Trustee of Sri Bharatamta Mandir. Sri Narasimha Murthy, Provincial Secretary of Vishwa Hindu Parishad, Karnataka, addressed the devotees who had attended the pratishthapana celebration.

The Akshata from Ayodhya Ram Mandir to celebrate the consecration ceremony was received in Sri Bharatamata Mandir by Sadhu Rangarajan on Friday, December 29, 2023, and placed at the feet of Sri Bharatamata. It was taken in a procession to Sri Hanuman Mandir at Kithaganur village and was placed at the feet of Sri Rama, Sri Sita, Sri Lakshmana and Sri Anjaneya and the archana was performed by Sri Lakshmi Narasimha Acharya.



On Tuesday, January 9, 2024, Sadhu Rangarajan gave a special video statement on the Consecration of Ayodhya Ram Mandir and a Call to the Hindus all over the world through African Lotus Productions and it was

broadcast widely for devotees in South Africa in the South African Hindu Temples.

Link:

<https://www.facebook.com/share/v/7AY8fSrnWMXxZ7NQ/?mibextid=ejvXOw>

The idols of Sri Rama, Sri Sita, Sri Lakshman and Sri Hanuman for prathioshthapan in Sri Bharatamata Mandir, sculpted by Sri Rajesh Sthapathi of Mamalla Sculptors, Mahabalipuram, Tamilnadu, arrived in Sri Bharatamata Mandir on Makara Sankranti Day, Monday, January 15, 2024.



The Jalasthana of the vigrahas was done by Sadhu Rangarajan in front of the Mahameru in the Mandir in the presence of Acharya Dr. Suresh K. Narpavi, Karnataka State President of Agasthiyar Spiritual Foundation, India, on Tuesday, January 16, 2024.



The Dhanyasthana and Navadhanya pooja were held on Thursday, January 18, and Friday, January 19, respectively. The peetha for the

vigrahas, donated by Sri Shyam Krishnamoorthy was received on Saturday, January 20, 2024. The Pushpa pooja of the vigrahas took place in the night. On Sunday, January 21, the Bhagava Dwaja was hoisted on the top of the Mandir by Swayamsevaks of



Rashtriya Swayamsevak Sangh. The peetha was placed in front of Sri Bharatamata Vighraha in the night. The swamijis who were special invitees for the consecration function arrived in the night. The pranaprathishtha rituals commenced at 1-00 AM on Monday, January 22, 2024. At 4-00 AM the vighrahas were placed on the peetha and Swami Namashivayam did the pranaptishtha. Special Homa, Abhisheka and Alankara of the idols and Gopuja took place.



Sri Naryana Murthy of VHP addressed the devotees on the occasion. Nama snkirftan and bhajans were conducted by the devotees. Prasad for the dcevotees were arranged by swayamsevaks of RSS, Kithaganur.

## Republic Day Celebrations

Republic Day of Bharat was celebrated in Bharatamata Mandir and in Srinivasanagar Layout in Krishnarajapuram, Bangalore, with hoisting of national flag and pooja to Bharatamata on Friday, January 26, 2024.. Addressing the participants on the occasion, Sadhu Rangarajan hailed the grand achievement of the Prime Minister Sri Narendra Modi in fulfilling the dream of millions of the Hindus by consecrating the mandir of Sri Ram in Ayodhya and exhorted the people to be proud of their hoary culture and heritage. He also invited them to visit the shrine of Sri Ram, Sita, Lakshman and Hanuman in Sri Bhatamata Mandir, consecrated on the same day when Sri Ram was consecrated at Ayodhya on January 22, 2024.



## SISTER NIVEDITA ACADEMY PUBLICATIONS

- Vande Mataram** (English) -Enlarged Third Edition  
by Sadhu Prof. V. Rangarajan India: Rs.50 ; Outside India: US\$3.00
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Volume by Sadhu Prof. V. Rangarajan India: Rs.500; Outside India: US\$25.00
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- Ramnam** (English) by Tapasi Baba Avadhoot  
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