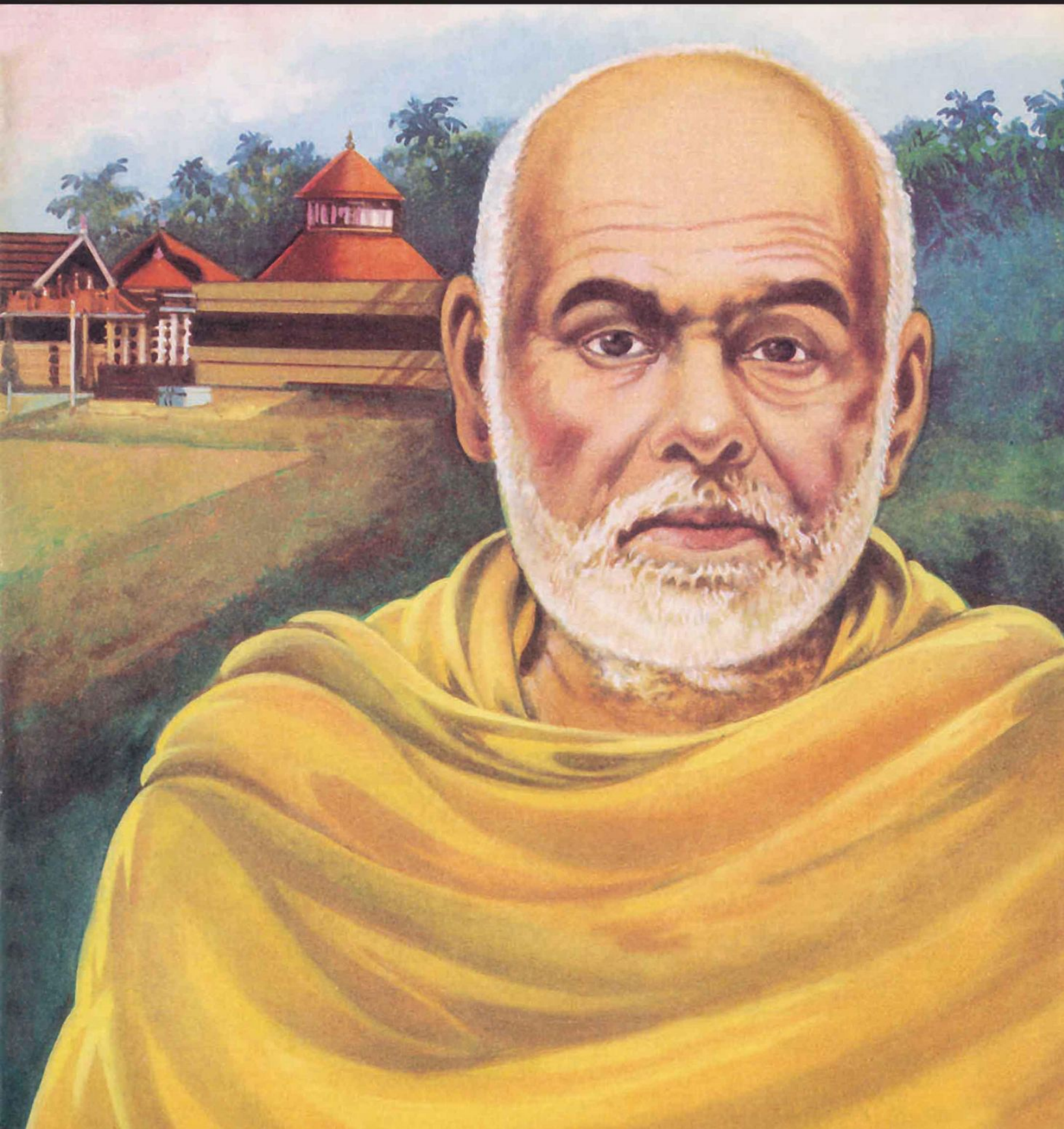




NARAYANA GURU

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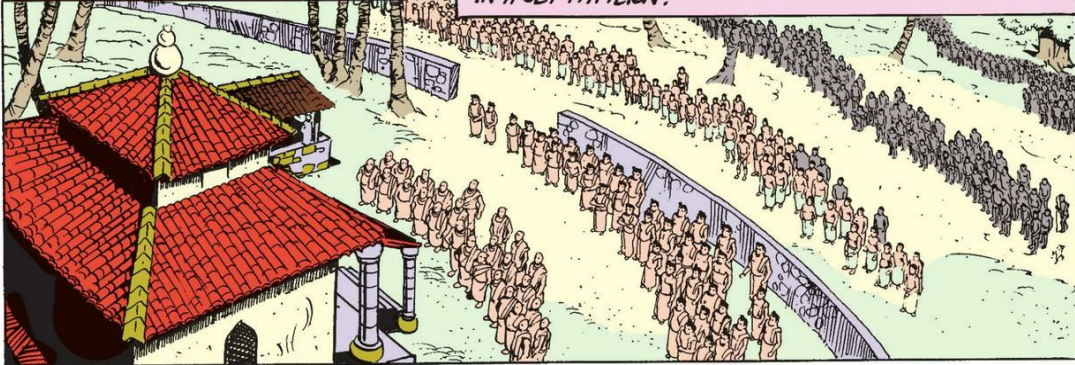
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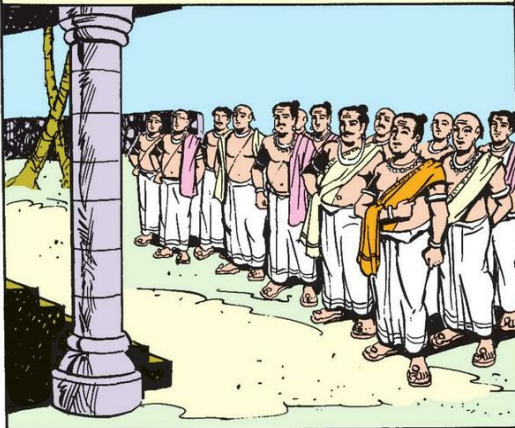
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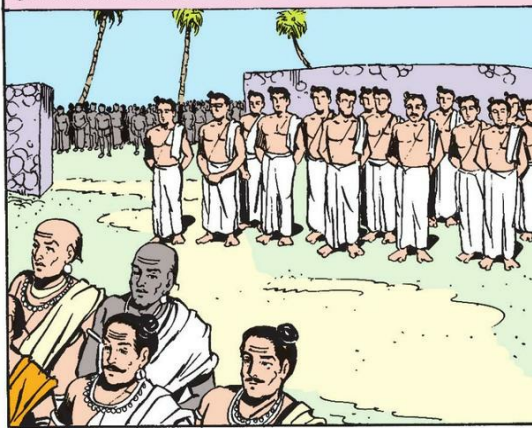
IT WAS A DAY OF FESTIVITIES IN A SMALL TOWN IN KERALA. WORSHIP WAS GOING ON AT A TEMPLE. THE VILLAGERS STOOD IN A SET PATTERN.



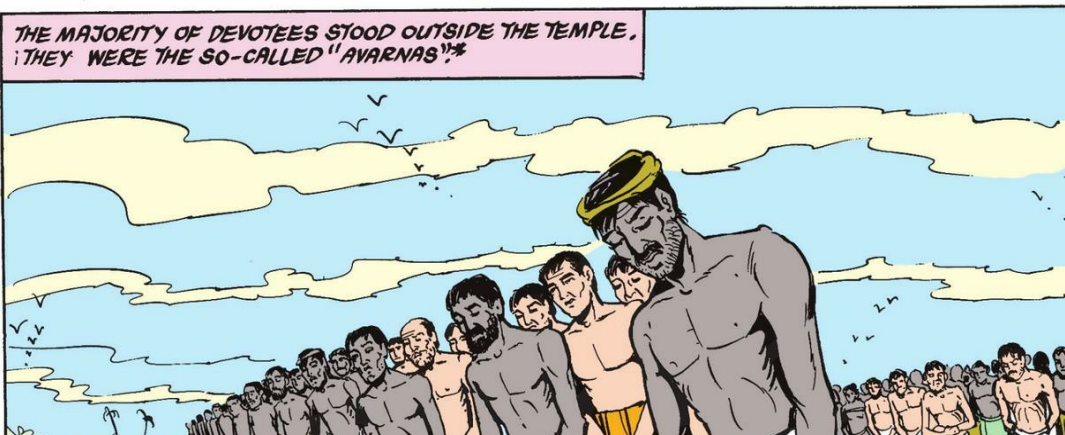
INSIDE, FOREMOST, STOOD THE PRIESTLY CLASS, CLOSEST TO THE SANCTUM SANCTORUM.



NEXT TO THIS CIRCLE OF THE PRIVILEGED CLASS STOOD MEMBERS BELONGING TO THE NON-BRAHMAN CASTE HINDUS.

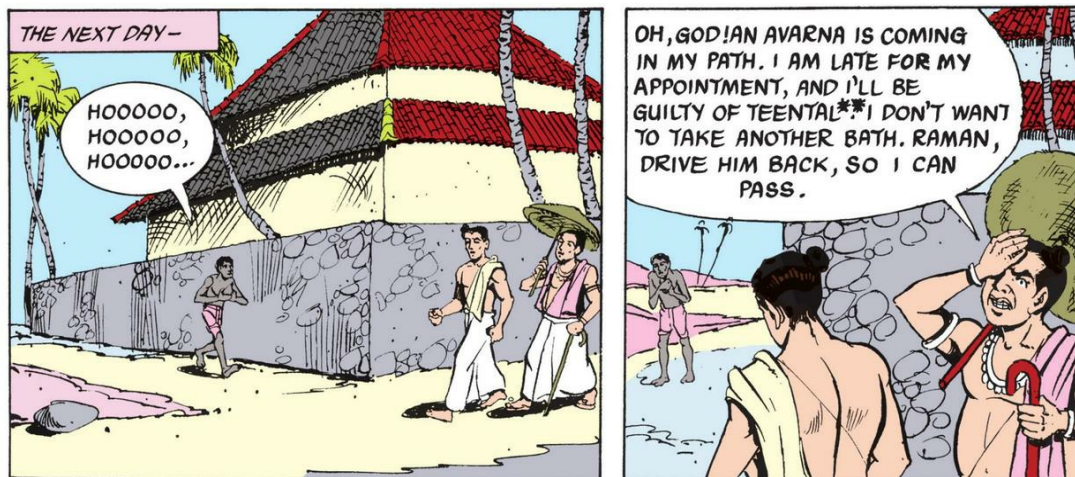
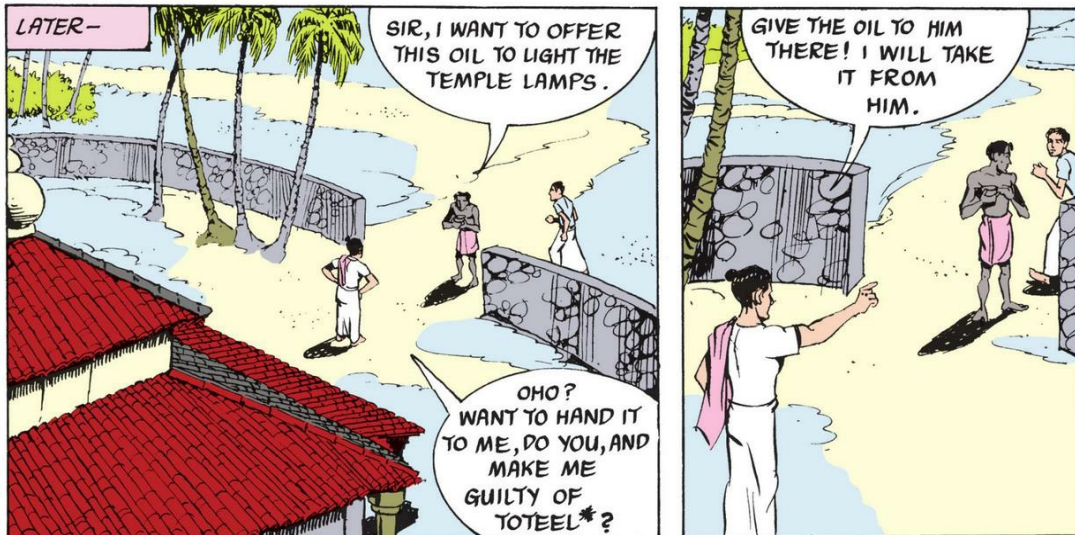


THE MAJORITY OF DEVOTEES STOOD OUTSIDE THE TEMPLE. THEY WERE THE SO-CALLED "AVARNAS".



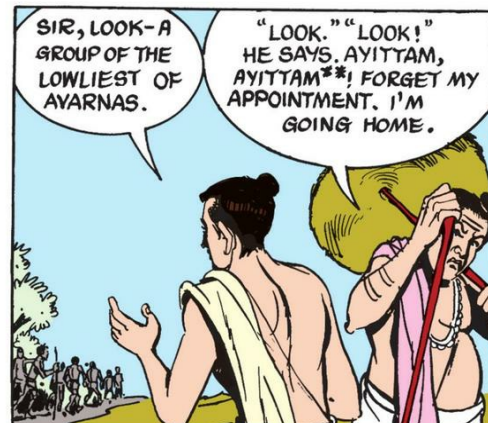
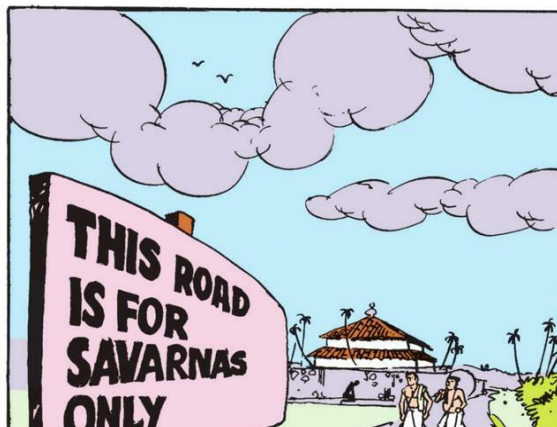
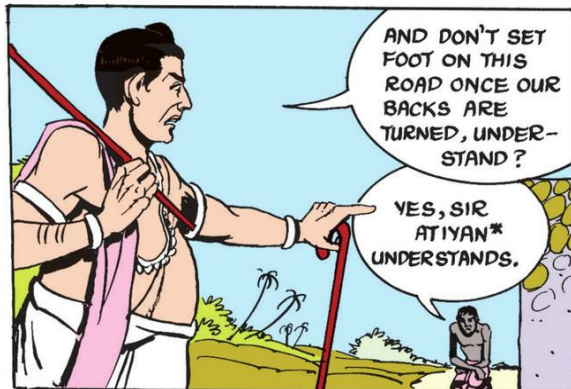
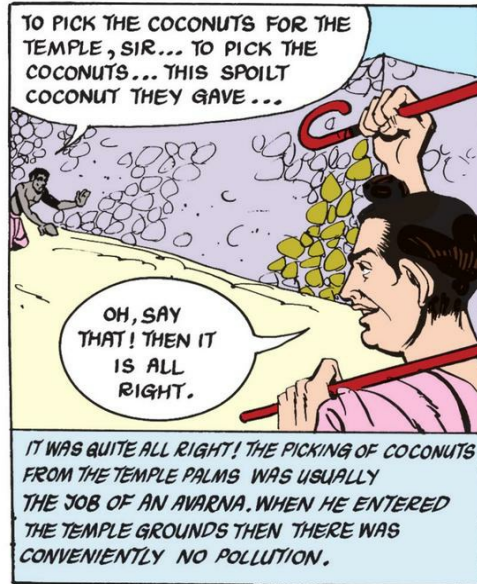
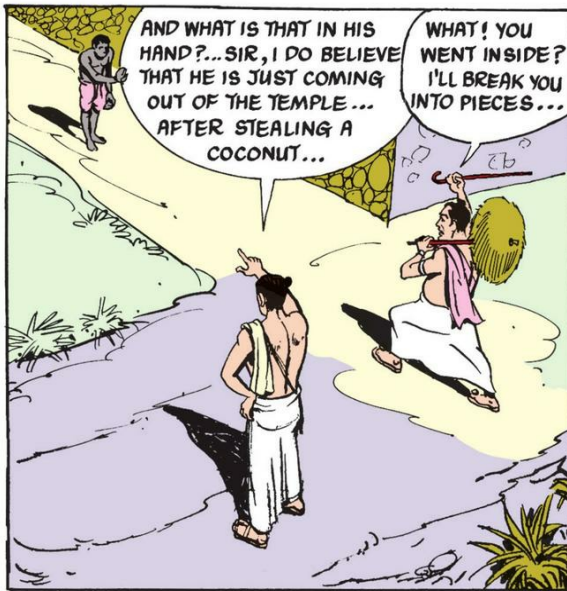


* LITERALLY "WITHOUT CASTE" AS OPPOSED TO CASTE HINDUS OR "SAVARNAS" WHO ARE DIVIDED INTO FOUR CASTES.





* TOUCH BY AN AVARNA. ** CLOSE APPROACH BY AN AVARNA.
+ A STIPULATED DISTANCE THAT AN AVARNA MUST KEEP BETWEEN HIMSELF AND A SAVARNA.

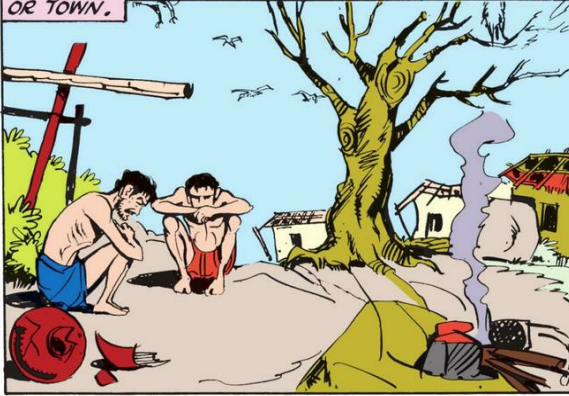




THE CASTE HINDUS THOUGHT THE AVARNAS WERE SO LOW THAT NOT ONLY THEIR TOUCH AND APPROACH, BUT THEIR VERY SIGHT WAS CONSIDERED UNCLEAN.

* "SLAVE": THE LOWEST OF THE AVARNAS COULD NOT USE THE FIRST PERSON SINGULAR 'JNAN' ('I') * * POLLUTION

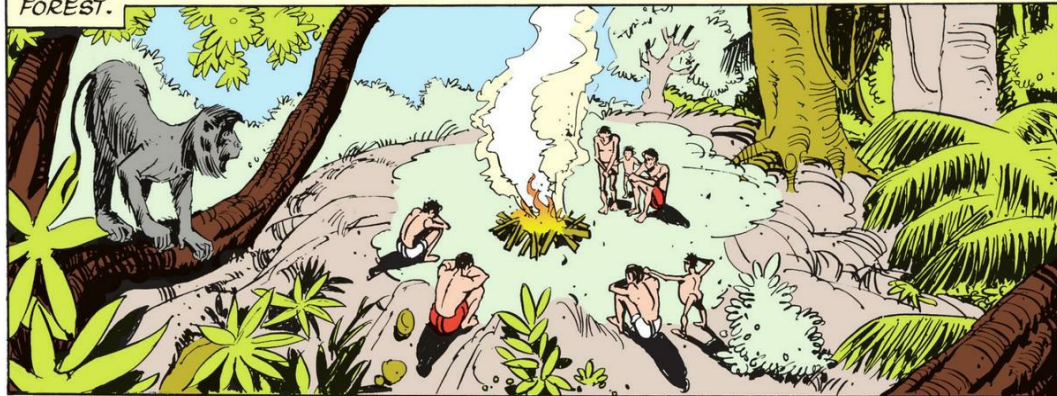
THUS, OSTRACIZED ALMOST EVERYWHERE, THE "AVARNAS" LIVED IN ISOLATION ON THE OUTSKIRTS OF THE VILLAGE OR TOWN.



THE BARBARITY OF IT ALL HAD FILLED SWAMI VIVEKANANDA WITH LOATHING, WHEN HE HAD HEARD ABOUT IT.



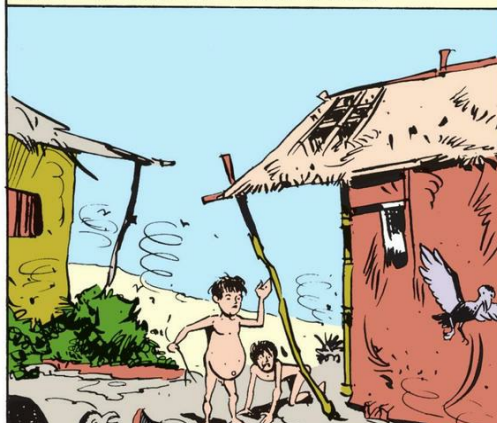
THOSE CONSIDERED LOWEST AMONG THE "AVARNAS" (THE ADIVASIS) HAD TO LIVE IN THE FOREST.



THEY WERE CONSIDERED DEFILING AND THEY LED DEFILED LIVES.

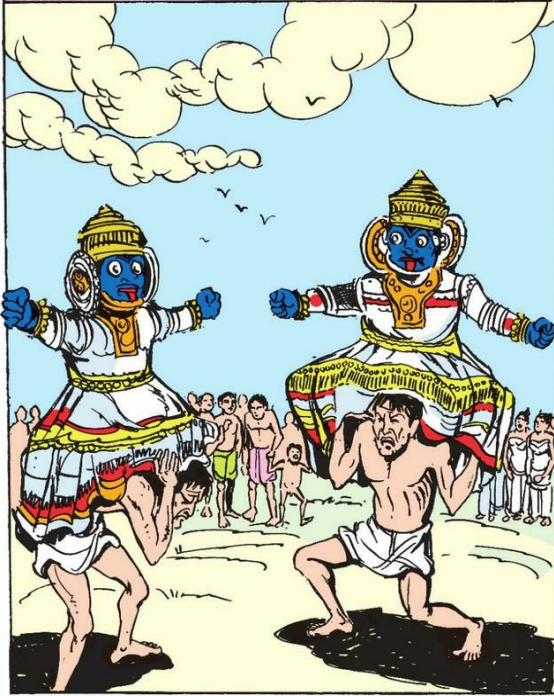


THEY WERE CONSIDERED FILTH, AND THEY LET FILTH COLLECT ROUND THEM.





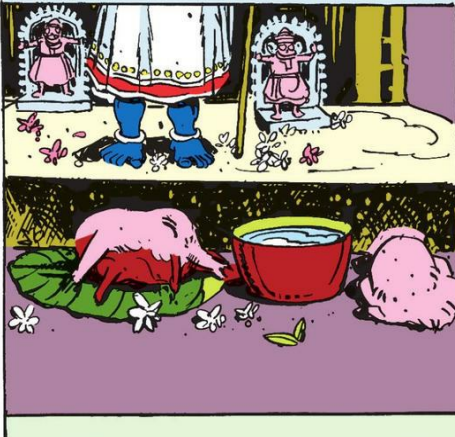
TRAMPLED UNDERFOOT BY THE CASTE HINDUS, IT WAS NATURAL FOR THE AVARNAS TO WORSHIP DEITIES THAT HAD CRUEL OR FIERCE ASPECTS- MARUTHA, SHASTA, ARUKOLA ...



... BHADRAKALI AND CHAMUNDI.



THEY LIVED WRETCHED LIVES AND WERE DENIED EVEN ELEMENTARY EDUCATION. THEIR OFFERINGS TO THEIR GODS AND GODDESSES WERE TODDY, ARRACK AND MEAT.



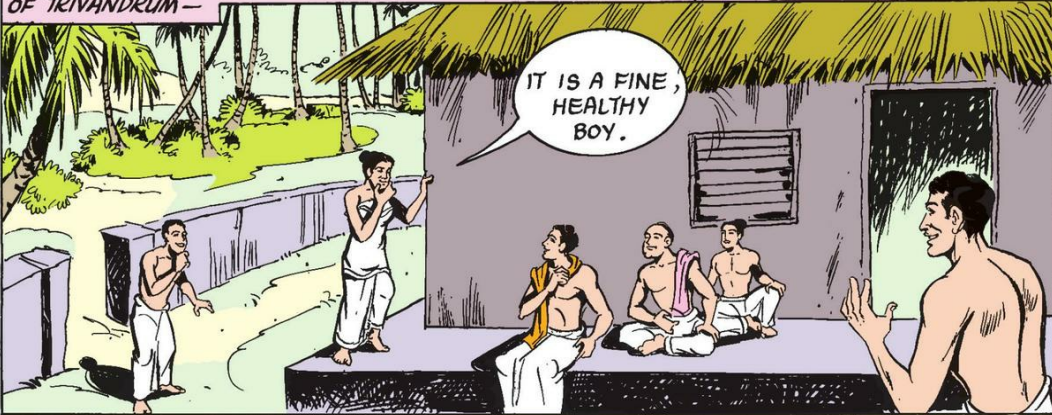
IN ALL THIS DARKNESS THERE APPEARED A NEW LIGHT.



WOULD THESE MEN WHO LIVED IN THE DARK-
NESS OF IGNORANCE AND INJUSTICE, EVER
KNOW FREEDOM AND JUSTICE?



A CHILD WAS BORN IN THE YEAR 1854 AT CHEMPAZHANTI, A VILLAGE ABOUT 12 KM. NORTH OF TRIVANDRUM —



IT WAS THE DAY AFTER ONAM, THE HARVEST FESTIVAL, WHEN THE HOME-COMING OF MAHABALI IS CELEBRATED. THIS LEGENDARY KING WAS FAMOUS FOR HIS IMPARTIAL RULE OF HIS SUBJECTS WITHOUT THE BARRIERS OF CASTE, RACE OR STATUS.

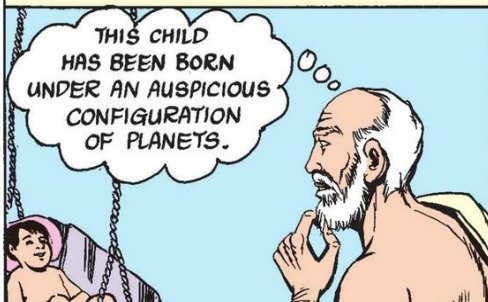
THE FATHER OF THE CHILD WAS MATAN, A GENTLEMAN FARMER RESPECTFULLY CALLED 'ASAN' BY ALL FOR HIS KNOWLEDGE OF SANSKRIT, ASTROLOGY AND AYURVEDA.



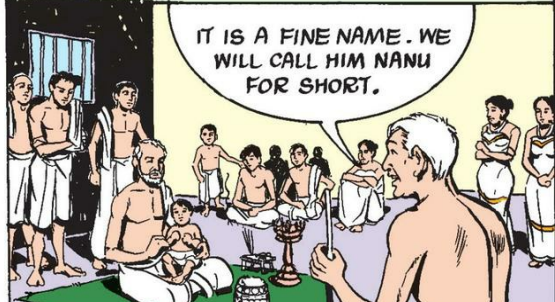
THE MOTHER WAS A PRETTY AND SENSITIVE WOMAN CALLED KUTTY — A NAME BEFITTING HER SIMPLICITY AND CHARM.

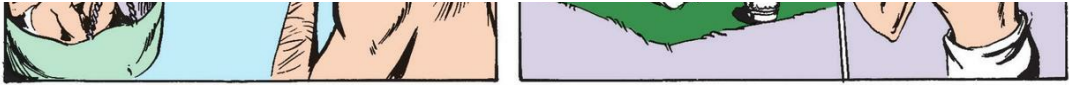


KRISHNAN VAIDYAR, KUTTI AMMA'S BROTHER, WAS ALSO A SANSKRIT SCHOLAR AND A WELL-KNOWN VAIDYAR OF THE PLACE.



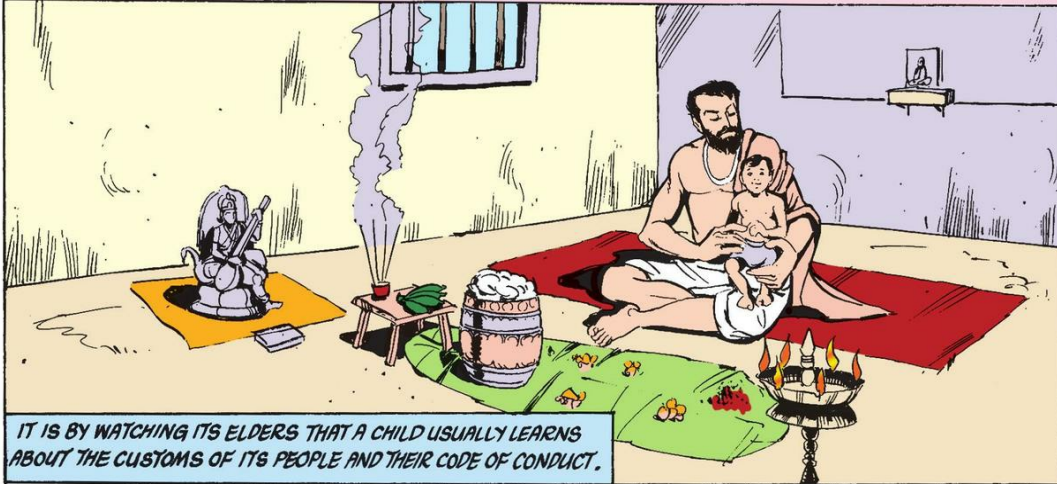
KRISHNAN VAIDYAR CONDUCTED THE NAMING CEREMONY AND "NARAYANA" WAS THE NAME CHOSEN FOR THE CHILD.





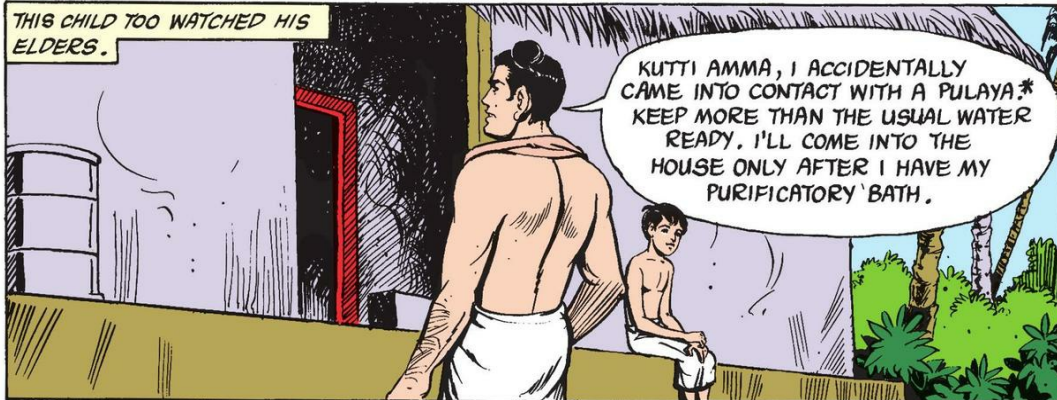
NARAYAN GURU

ACCORDING TO TRADITION, WHEN THE CHILD WAS FIVE YEARS OLD, MOOTTAPELLAI ASAN PROPITIATED GODDESS SARASWATI AND INITIATED NANU INTO THE ART OF LEARNING.



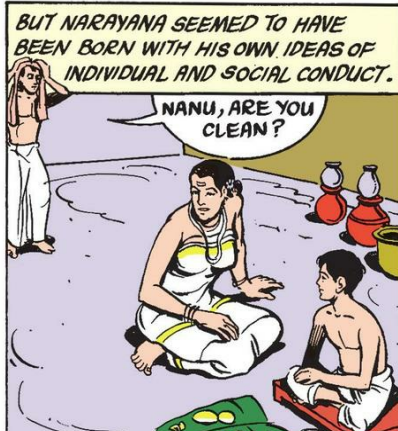
IT IS BY WATCHING ITS ELDERS THAT A CHILD USUALLY LEARNS ABOUT THE CUSTOMS OF ITS PEOPLE AND THEIR CODE OF CONDUCT.

THIS CHILD TOO WATCHED HIS ELDERS.



KUTTI AMMA, I ACCIDENTALLY CAME INTO CONTACT WITH A PULAYA.* KEEP MORE THAN THE USUAL WATER READY. I'LL COME INTO THE HOUSE ONLY AFTER I HAVE MY PURIFICATORY BATH.

BUT NARAYANA SEEMED TO HAVE BEEN BORN WITH HIS OWN IDEAS OF INDIVIDUAL AND SOCIAL CONDUCT.



NANU, ARE YOU CLEAN?

I AM, FATHER.



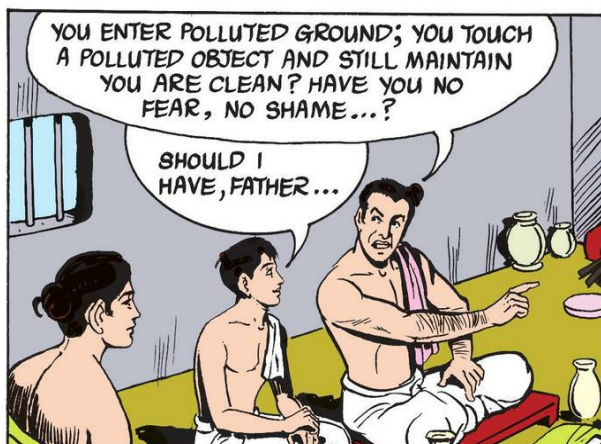
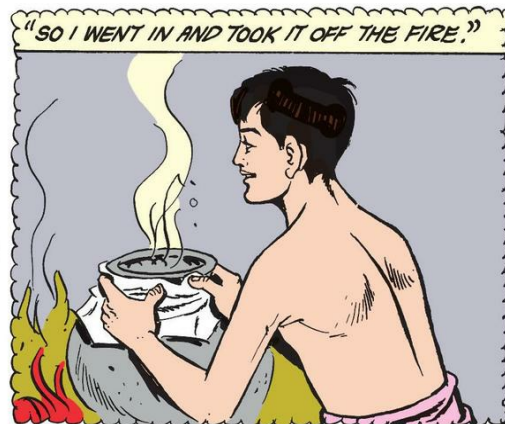
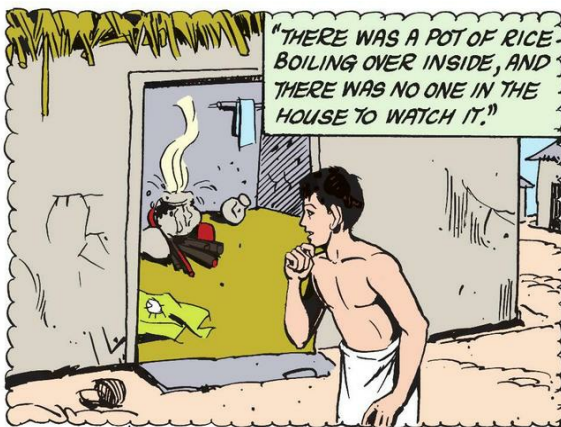
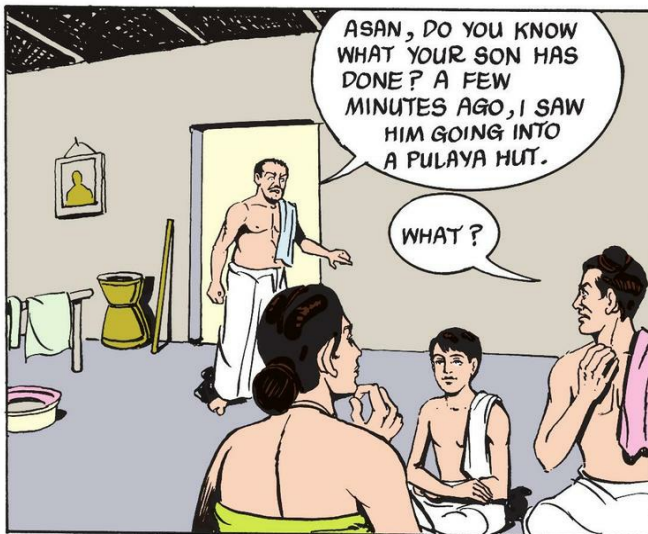
CLEAN? THIS BOY? NONSENSE!



WHO...?

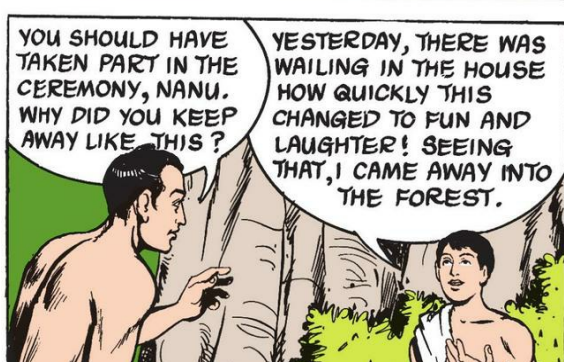
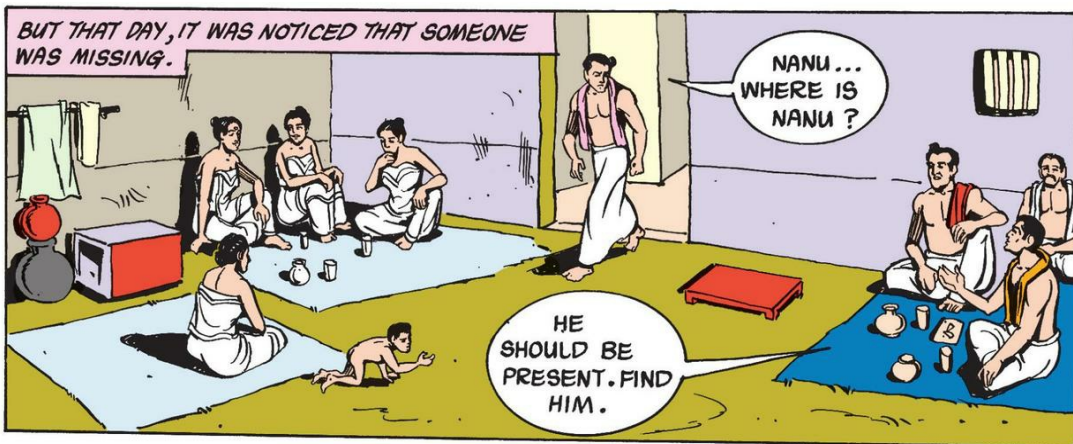
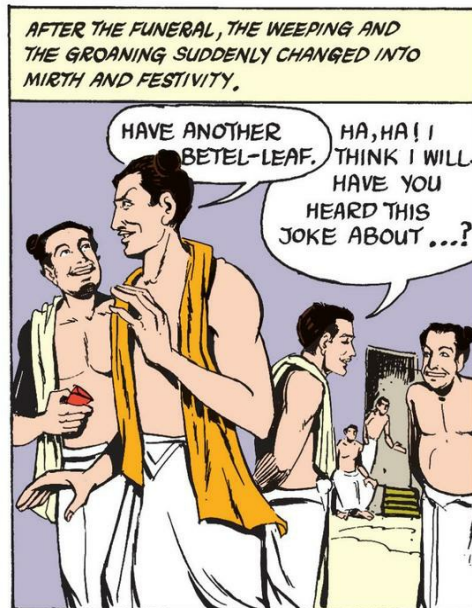
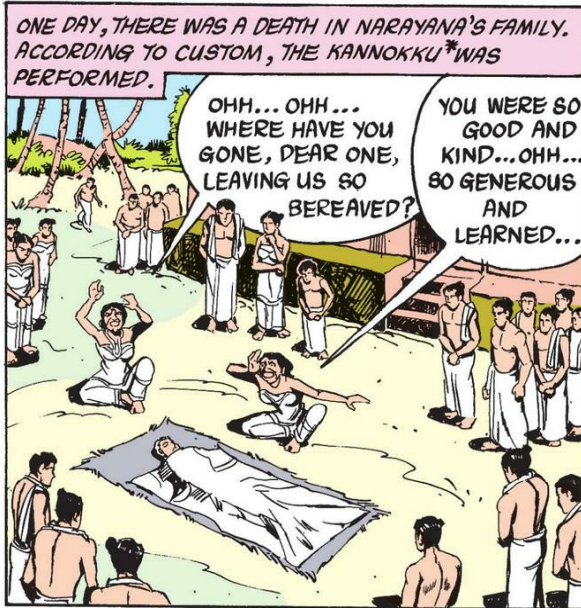


* PULAYAS ARE AMONG THE LOWLIEST OF AVARNAS .





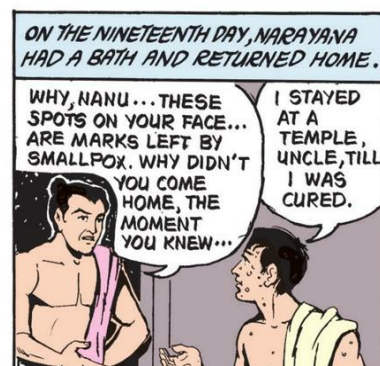
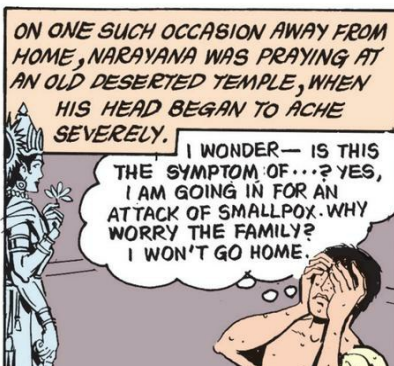
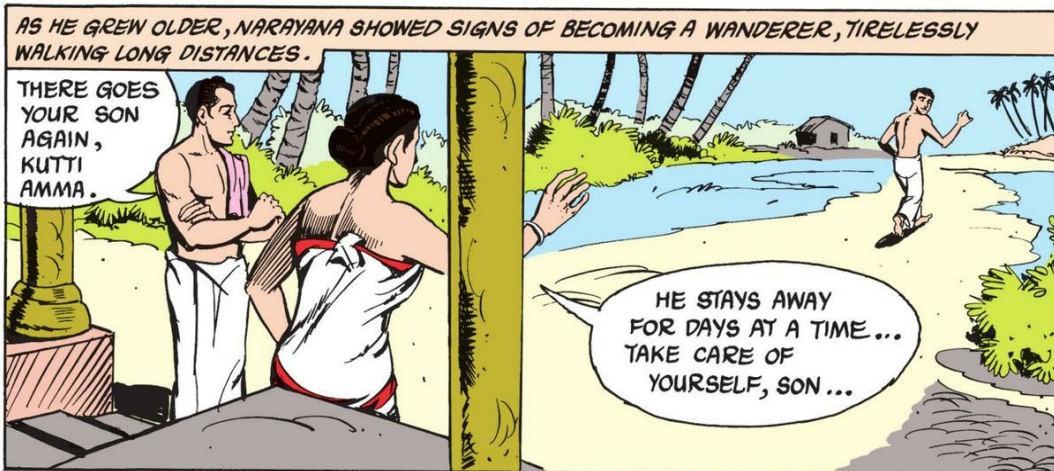
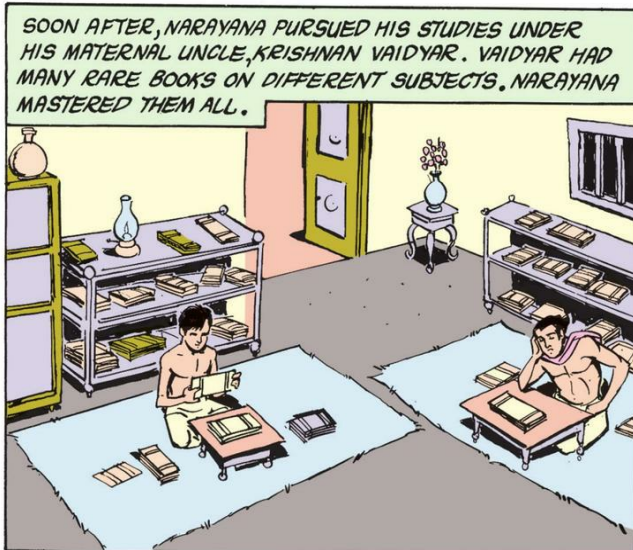
A YOUNG CHILD HAD EXPOSED THE
INHUMANITY OF A CUSTOM.





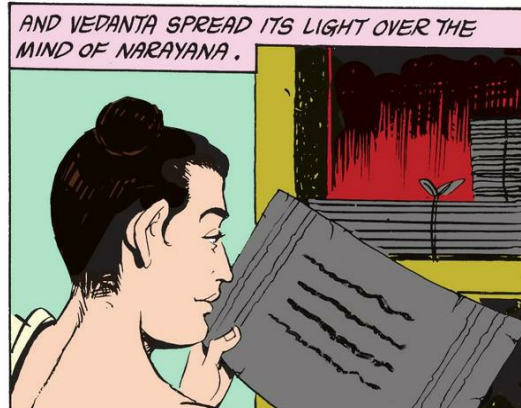
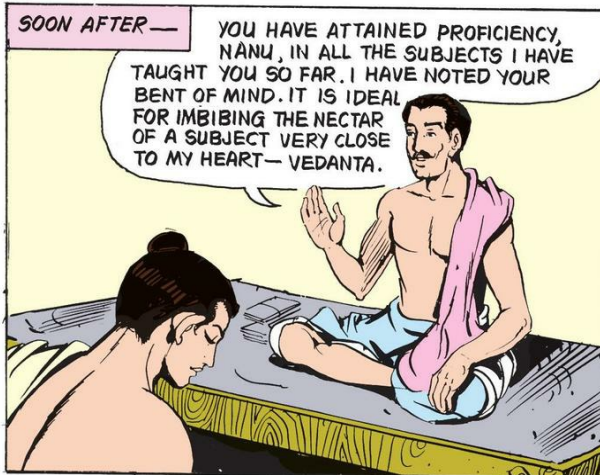
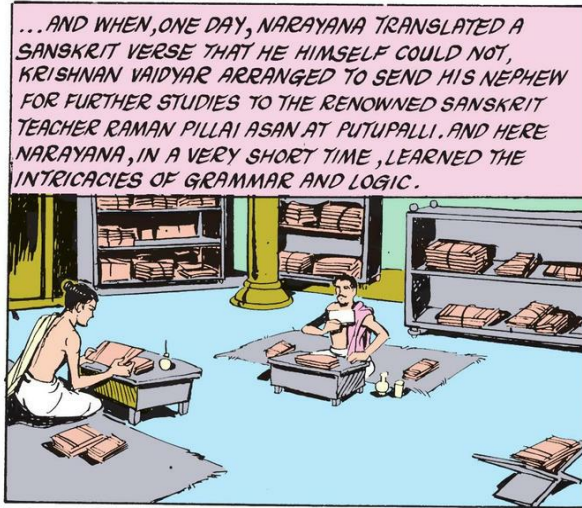
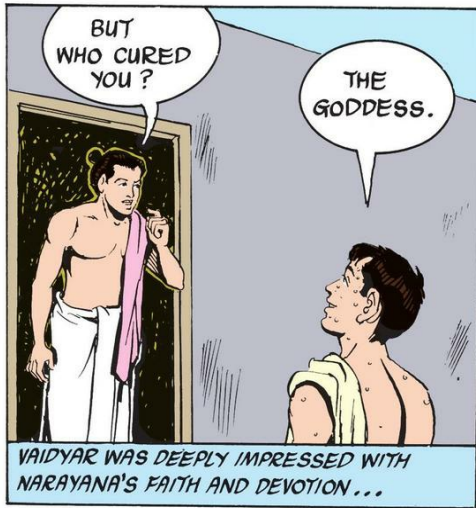
A YOUNG CHILD HAD EXPOSED THE HYPOCRISY OF A CUSTOM.

* THIS IS A CEREMONY WHERE FAMILY MEMBERS AND FRIENDS COME TO MOURN THE DEAD PERSON .



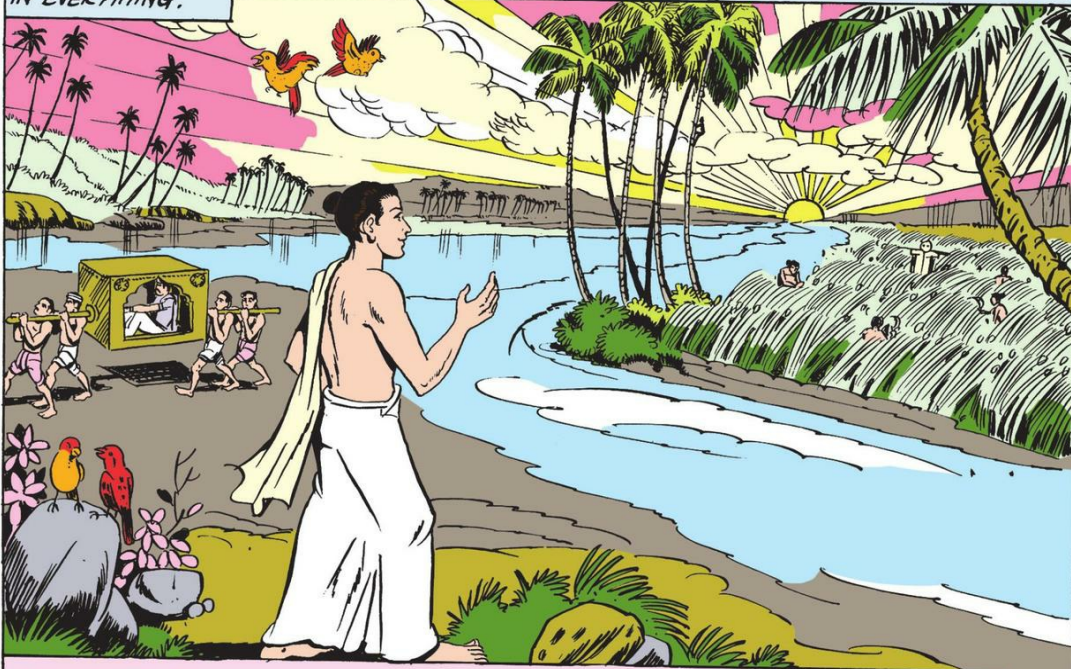


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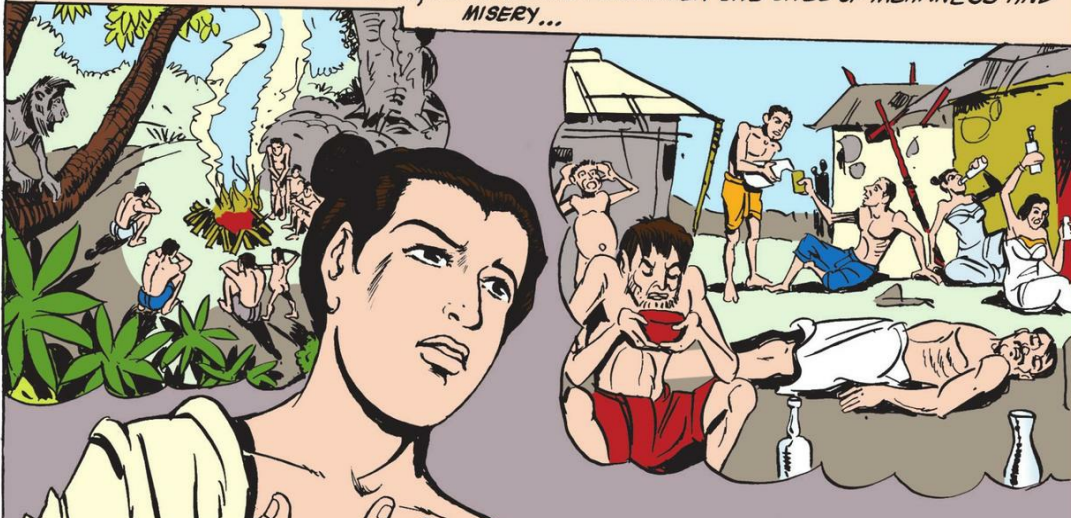


AND IN THE GLORY OF EVERY SUNRISE AT PUTUPALLI, IN THE GREEN PADDY-FIELDS AND COCONUT GROVES, IN THE WHITE SAND OF THE RIVER BANK, IN THE FLOWING WATERS AND THE CLOUD-FLECKED SKY; IN ALL MEN, FROM THOSE WE CALL RESPECTABLE, TO THOSE WE CALL LOWLY, THE WANDERER BEGAN TO SEE ONE LIGHT EMBRACING ALL. THERE WAS NO DIFFERENCE AMONG THEM. GOD WAS IN EVERYONE, IN EVERYTHING.



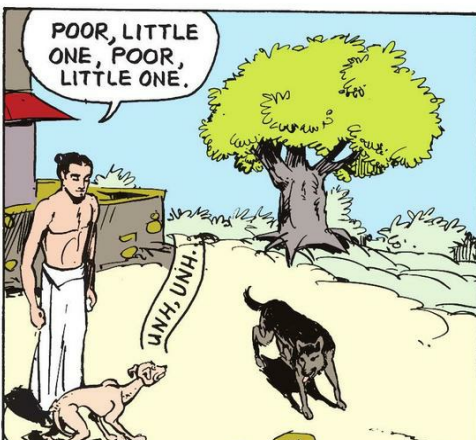
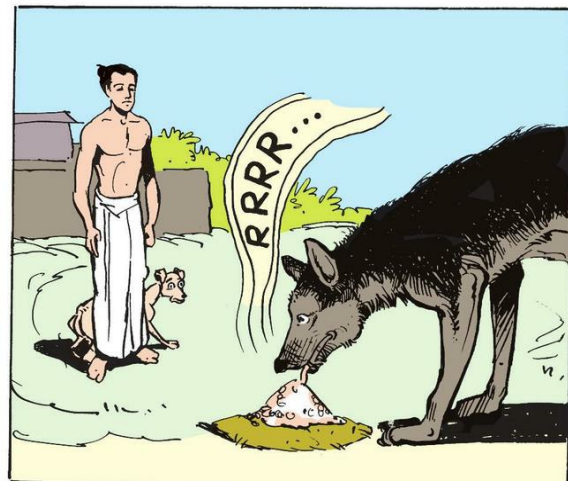
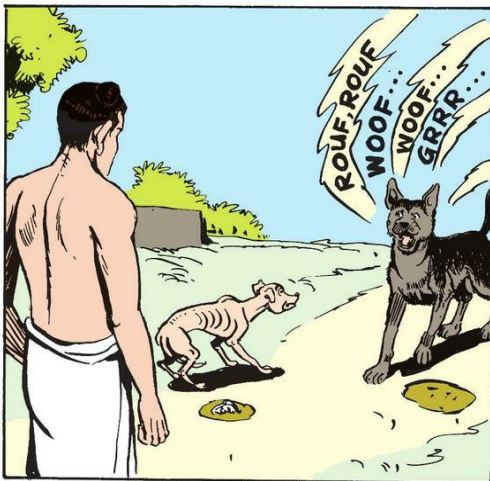
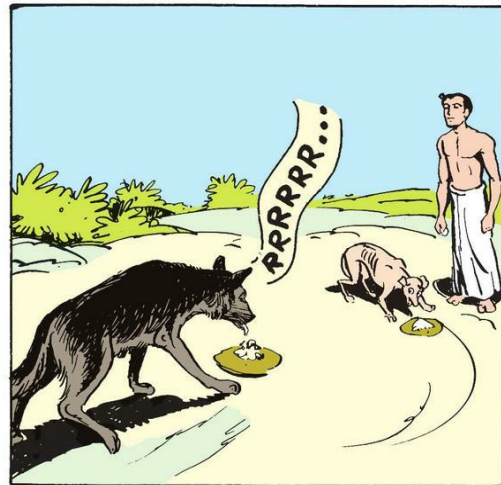
AND IN CONTRAST TO THIS RADIANT ONENESS, THIS INWARD BEAUTY THAT INHABITS EACH AND EVERY CREATION OF GOD...

...WAS THE OUTWARD NATURE OF MAN, THAT MADE HIS FELLOWMEN LIVE LIVES OF MEANNESS AND MISERY...

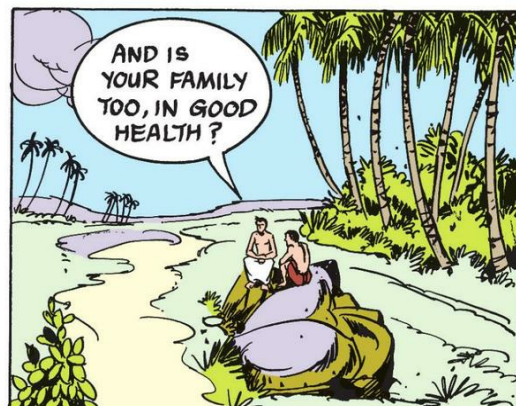
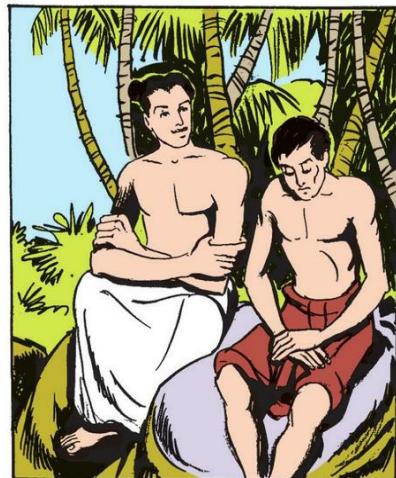
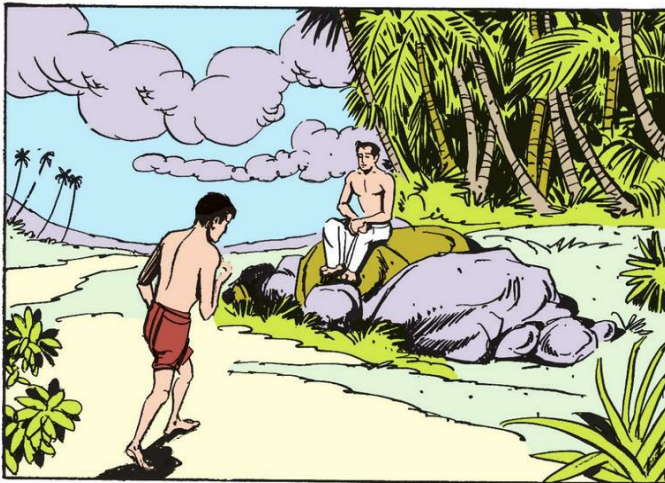
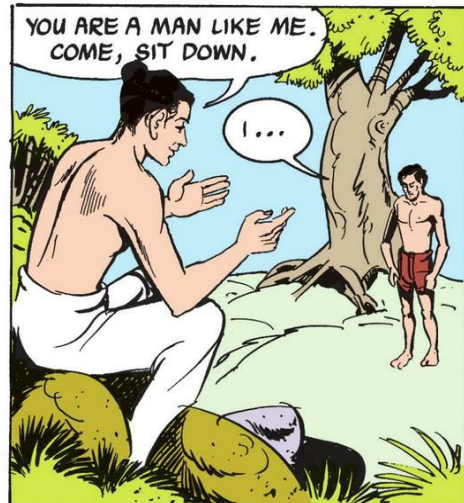
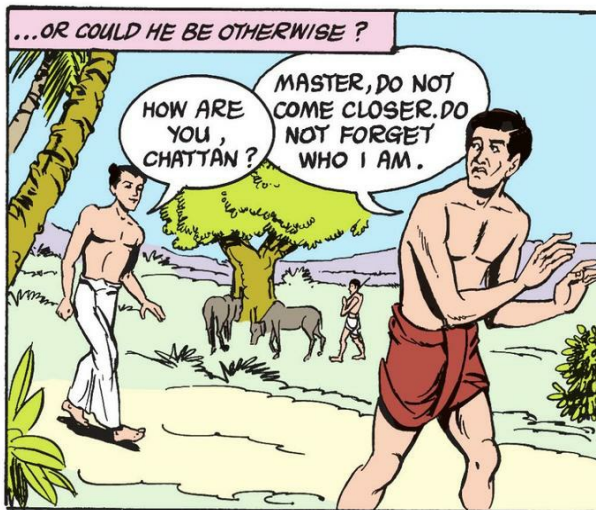


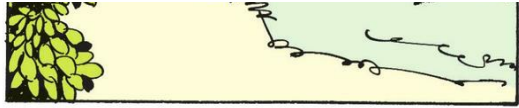
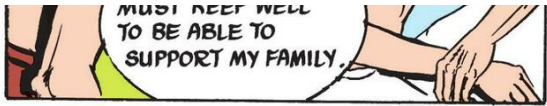


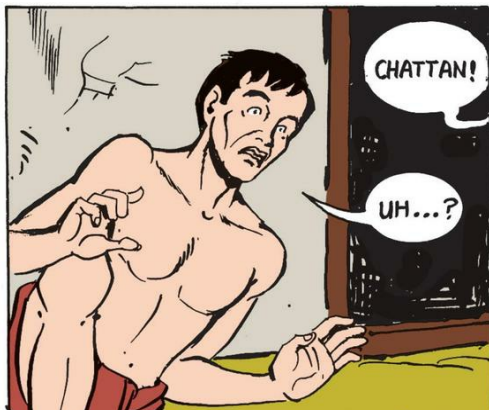
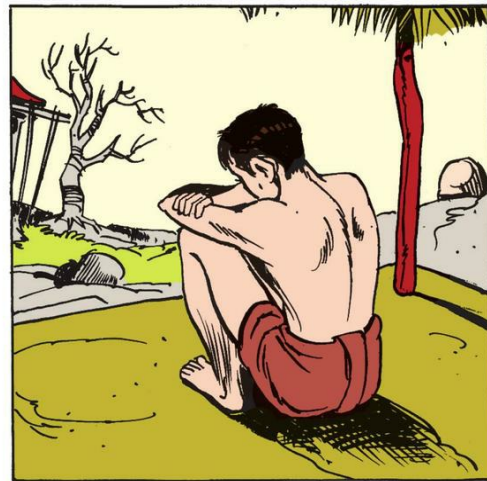
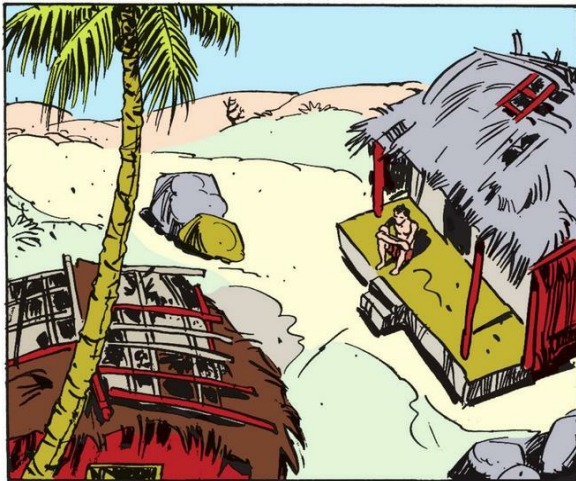
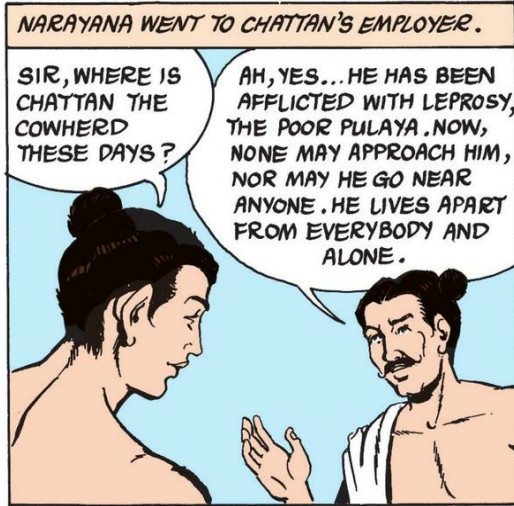
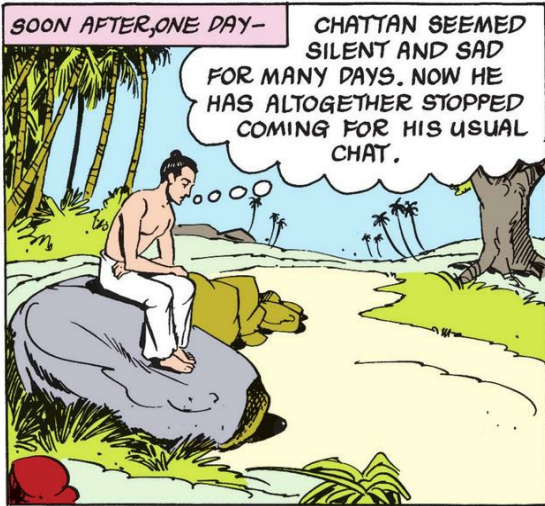
... MAN: BLIND, IGNORANT OF THE INNER
LIGHT, AND THEREFORE ...



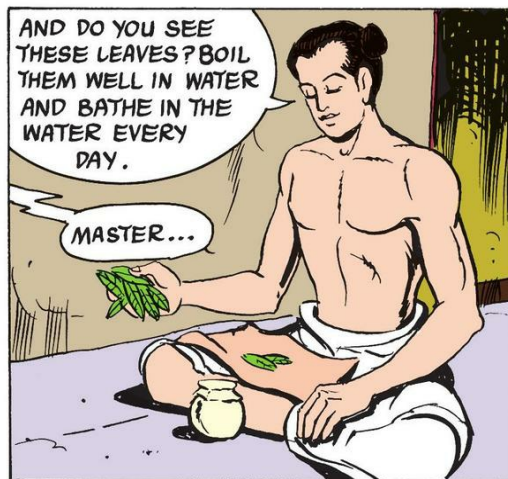
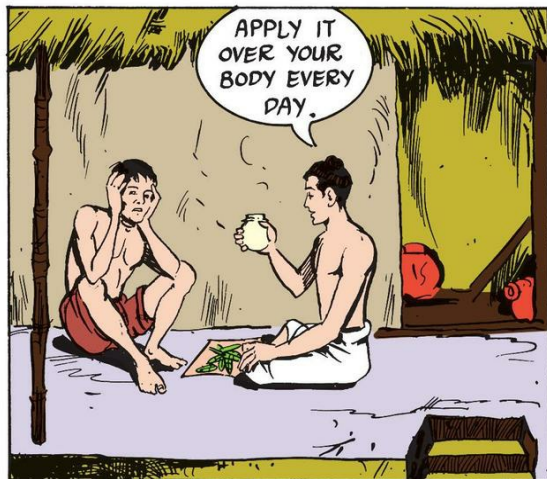
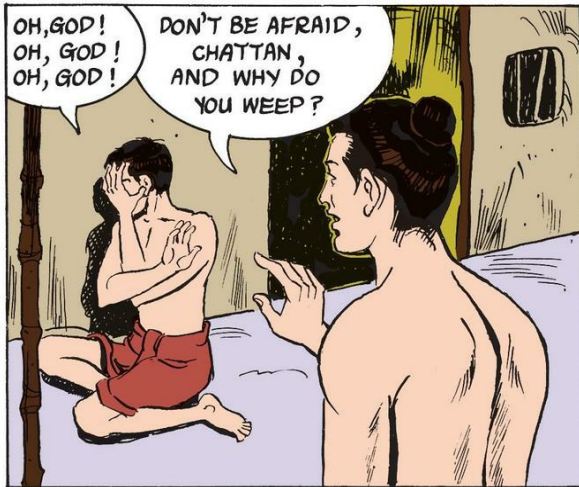








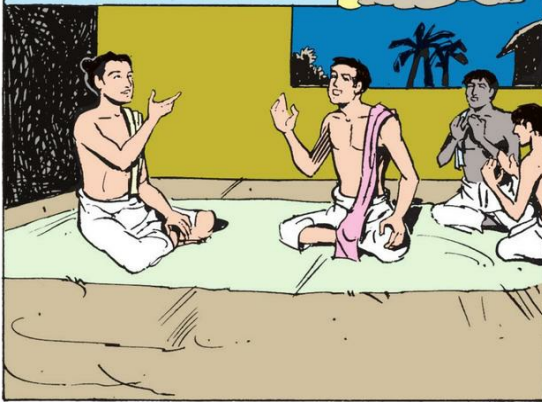




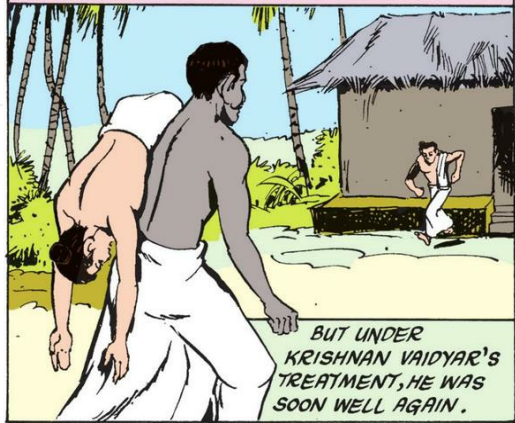


NARAYAN GURU

THE PAIN OF DISEASE, THE INJUSTICE OF SOCIAL LIFE BEGAN TO HAUNT NARAYANA. HE PONDERED DEEPLY ON LIFE. AT NIGHT, WITH A FEW OF HIS CLASS-MATES, HE CHANTED THE NAME OF GOD.

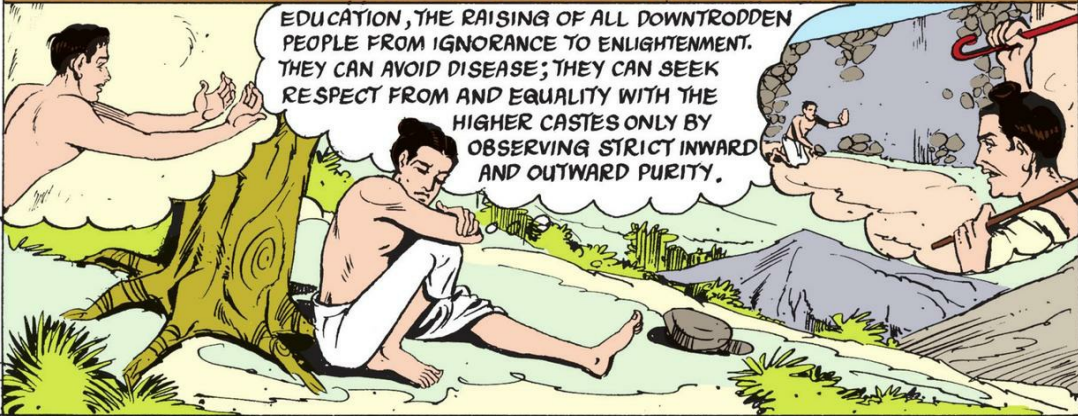


THEN ONE DAY, HIS MENTAL ANGUISH CAUSED HIM TO FALL SERIOUSLY ILL AND HE HAD TO BE BROUGHT HOME TO CHEMAZHANTI.



BUT UNDER KRISHNAN VAIDYAR'S TREATMENT, HE WAS SOON WELL AGAIN.

HE DID NOT GO BACK TO PUTUPALLI. HE HAD WANDERED AND SEARCHED TO HIS FILL IN THE LAND OF BOOKS. NOW THE NEXT STAGE HAD COME—WANDERING IN THE REGIONS OF HIS MIND, SEARCHING WITHIN HIS SOUL, SURROUNDED BY SOLITUDE. SLOWLY, THE ANSWER BEGAN TO FORM.



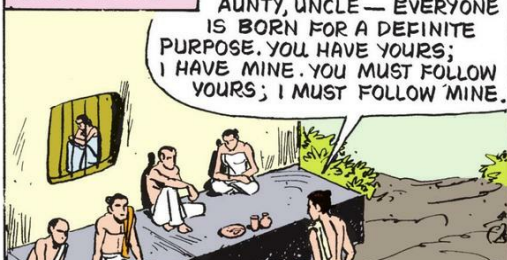
EDUCATION, THE RAISING OF ALL DOWNTRODDEN PEOPLE FROM IGNORANCE TO ENLIGHTENMENT. THEY CAN AVOID DISEASE; THEY CAN SEEK RESPECT FROM AND EQUALITY WITH THE HIGHER CASTES ONLY BY OBSERVING STRICT INWARD AND OUTWARD PURITY.

BUT MEANWHILE, NARAYANA'S FAMILY HAD ARRANGED HIS MARRIAGE. HIS OWN COUSIN'S DAUGHTER HAD BEEN CHOSEN AS THE BRIDE. NARAYANA WAS NOT EVEN PRESENT ON THE OCCASION.



KALIAMMA, ACCEPT THESE CLOTHES, AND NOW, LET ME TAKE MY BROTHER'S BRIDE HOME.

BUT NARAYANA HAD TAKEN UP A GREAT SPIRITUAL TASK. HE COULD NOT NOW AFFORD THE DISTRACTIONS OF THE MATERIAL WORLD. AT HIS BRIDE'S HOUSE—



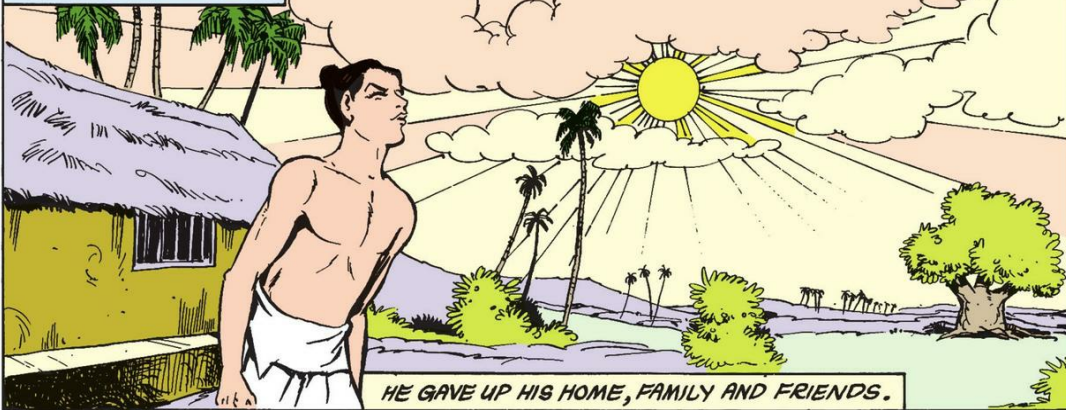
AUNTY, UNCLE—EVERYONE IS BORN FOR A DEFINITE PURPOSE. YOU HAVE YOURS; I HAVE MINE. YOU MUST FOLLOW YOURS; I MUST FOLLOW MINE.



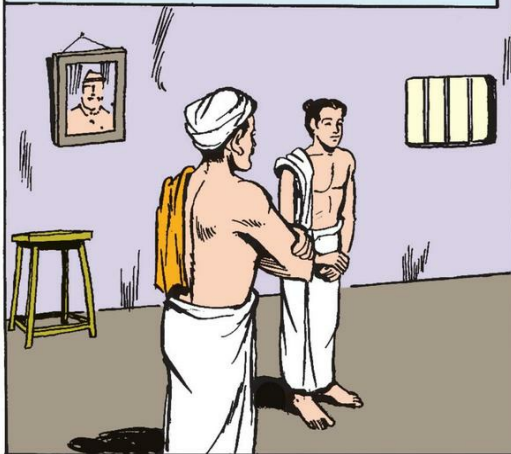
WITH THIS SMALL CEREMONY THE RITUAL
OF MARRIAGE WAS OVER.



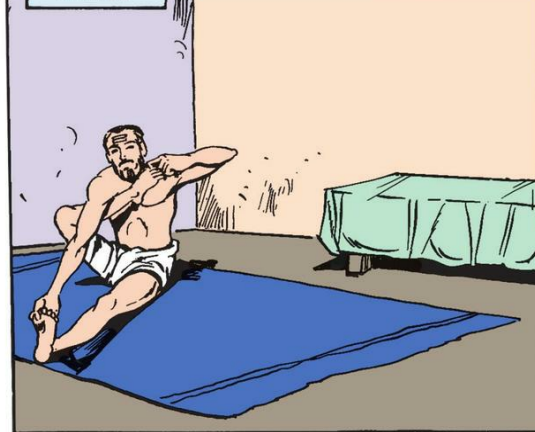
TO FORSAKE THE SECURE, FAMILIAR WORLD OF LIFE IS NOT EASY. IT WAS A SUPREME EFFORT, BUT NARAYANA MADE IT.



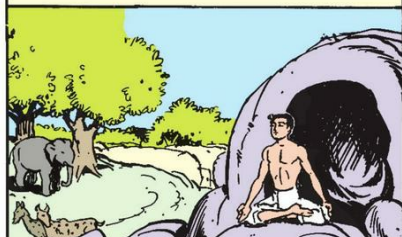
HIS PATH CROSSED THOSE OF TWO GREAT MEN, KUNHAN PILLAI CHATTAMPI ...



... AND CHATTAMPI SWAMI'S GURU, THYCAUD AYYAVU, WHOSE DISCIPLE HE BECAME FOR A WHILE.



THEN AGAIN CAME THE DESIRE FOR SOLITUDE AND REFLECTION. HE WENT TO THE LONELY FORESTS OF MARUTWAMALAI NEAR NAGERCOIL (NOW IN TAMIL NADU) AND BEGAN TO MEDITATE.

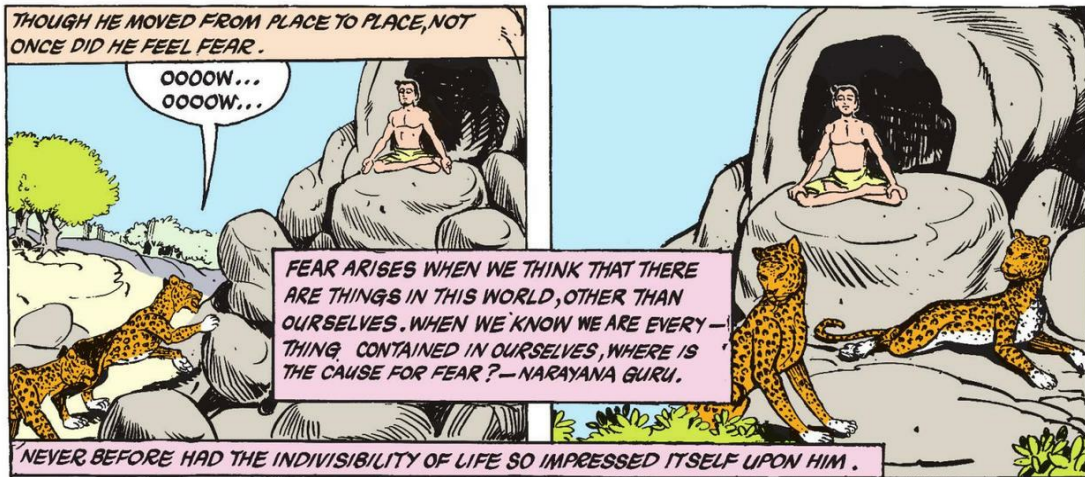


HIS FOOD WAS OFTEN THE JUICE OF A HERB THAT WHEN LEFT FOR SOME MINUTES...

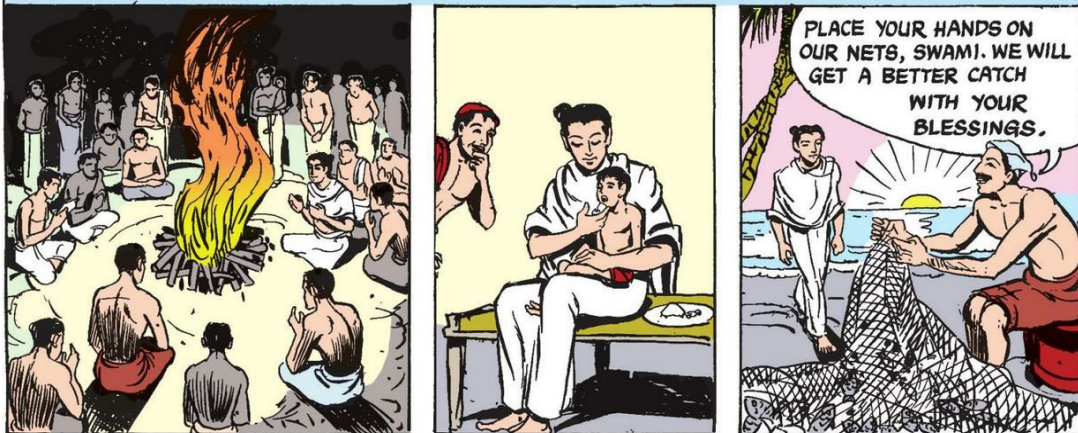




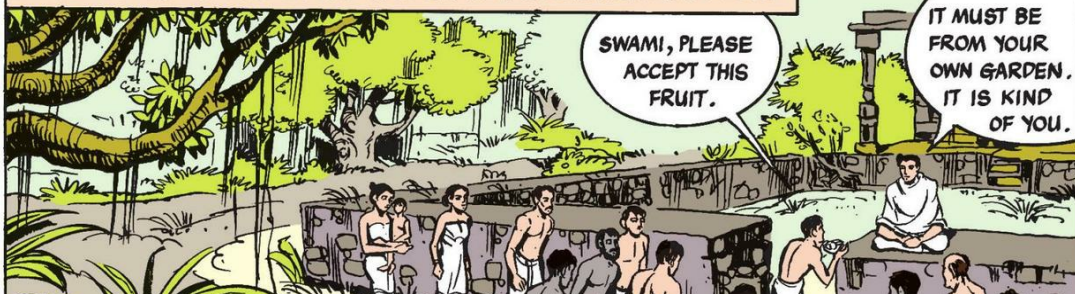
NARAYAN GURU



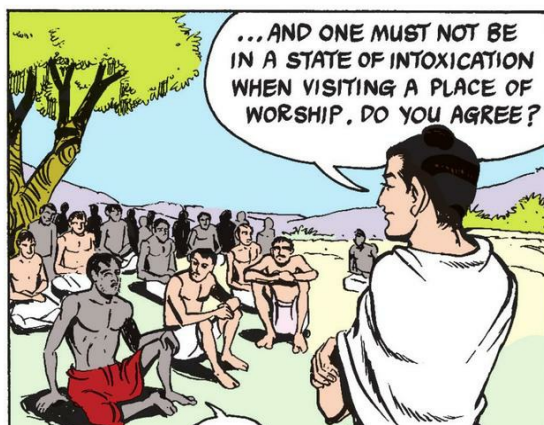
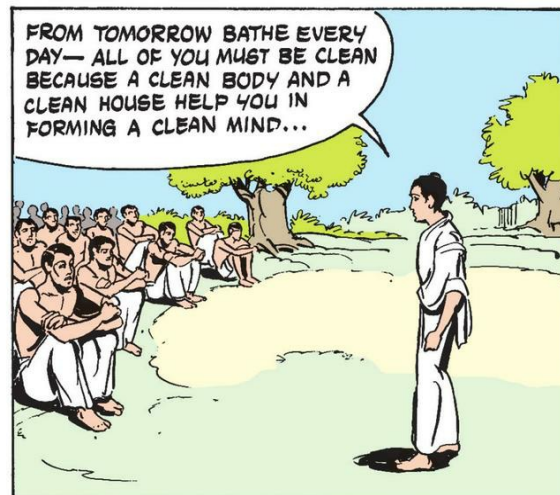
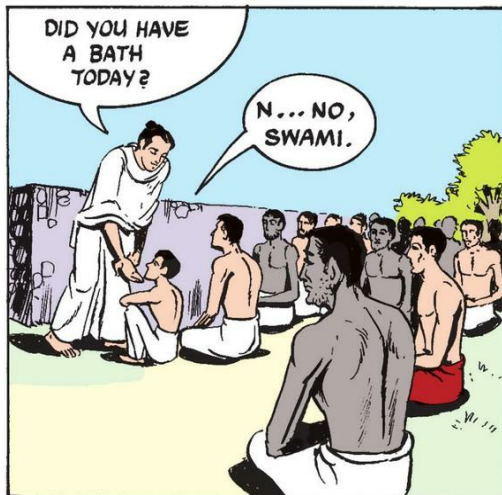
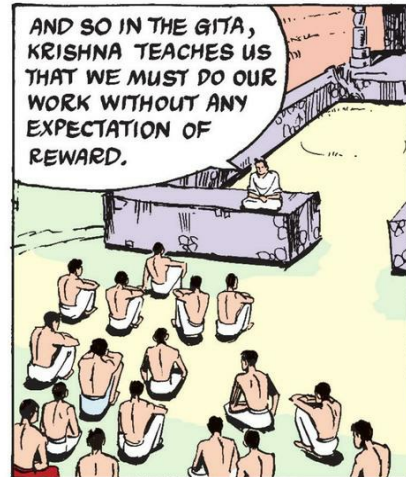
THEN, REFRESHED AND RECHARGED WITH SPIRITUALITY, SWAMI RETURNED TO THE WORLD OF MEN. HAVING ATTAINED FULL CERTAINTY ON ALL MATTERS OF SUPREME HUMAN INTEREST, HE WITH HIS MIND AT PEACE AND HEART AT REST, MOVED AMONG THE PEOPLE, SHARING THEIR LIVES, INSPIRING THEIR REVERENCE AND LOVE.



THE WANDERER NOW WANDERED ABOUT WITH A MISSION TO FULFIL. HE MOVED FROM TEMPLE TO TEMPLE LIVING FOR A FEW DAYS IN ONE, SPENDING A MONTH IN ANOTHER. WHEREVER HE WENT, VISITORS WERE STRUCK BY THE COMPASSION AND WISDOM THAT SHONE FROM HIS FACE.

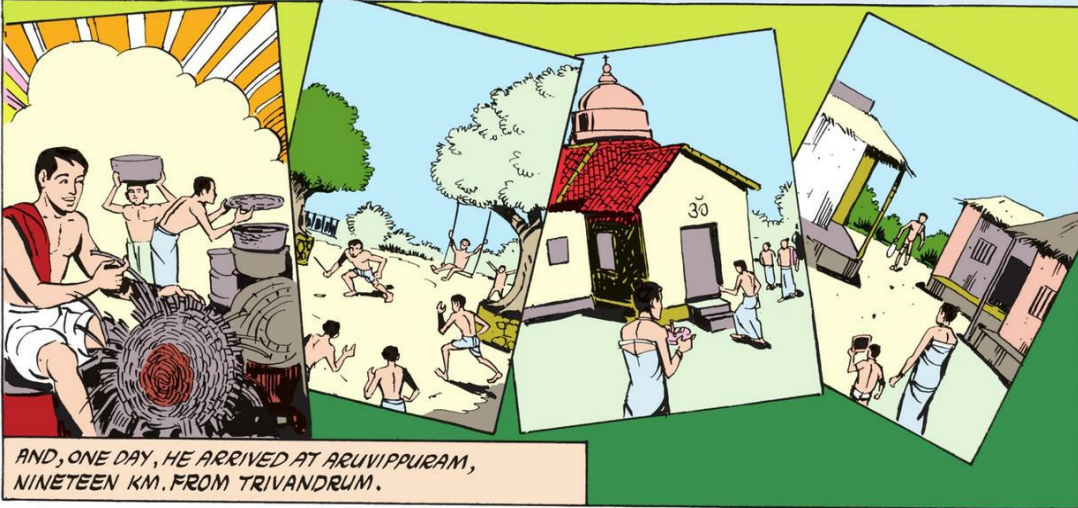








WHICHEVER PLACE NARAYANA VISITED IN HIS WANDERINGS HE LEFT IT CLEANER THAN HE FOUND IT. IN THE HEARTS OF THE PEOPLE HE MET, HE SOWED THE SEEDS OF NOBLER THOUGHTS AND BETTER LIVES.

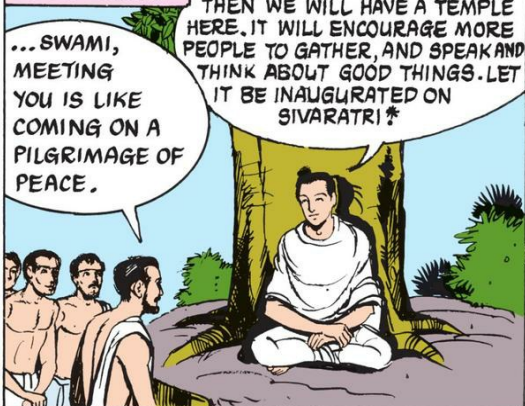


HERE TOO, ATTRACTED BY HIS MAGNETISM, SEVERAL PEOPLE CAME TO SEE HIM. SOON ENOUGH, SOME OF THE DEVOTEES BEGAN TO BRING THEIR PROBLEMS TO HIM.



SWAMI'S SIMPLE AYURVEDIC MEDICATIONS EFFECTED MANY CURES. HIS FAME SPREAD FAR AND FAST.

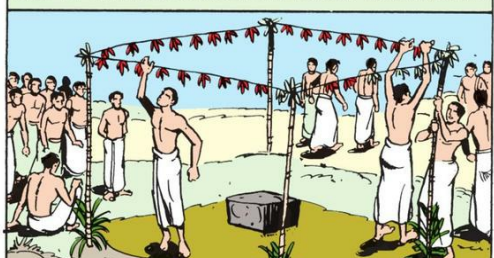
AS A RESULT OF HIS INFLUENCE, AN ATMOSPHERE OF HARMONY AND PEACE PERVADED ARUVIPPURAM.



AND A TEMPLE SPRANG UP SPONTANEOUSLY ON THAT SPOT; A TEMPLE QUITE UNLIKE THE TYPICAL TEMPLE OF THE DAY. THERE WERE NO TALL ENCLOSING WALLS TO EXCLUDE A CERTAIN SECTION OF SOCIETY...



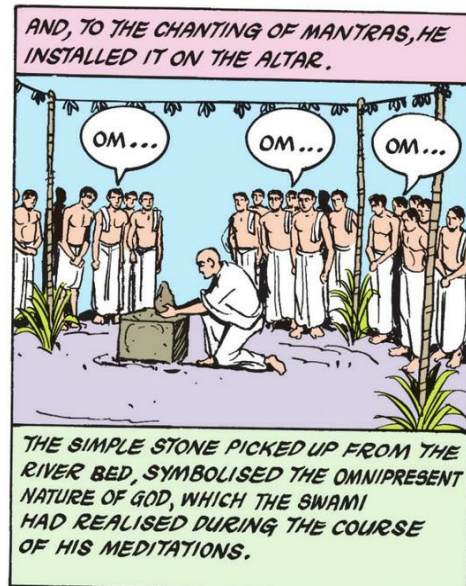
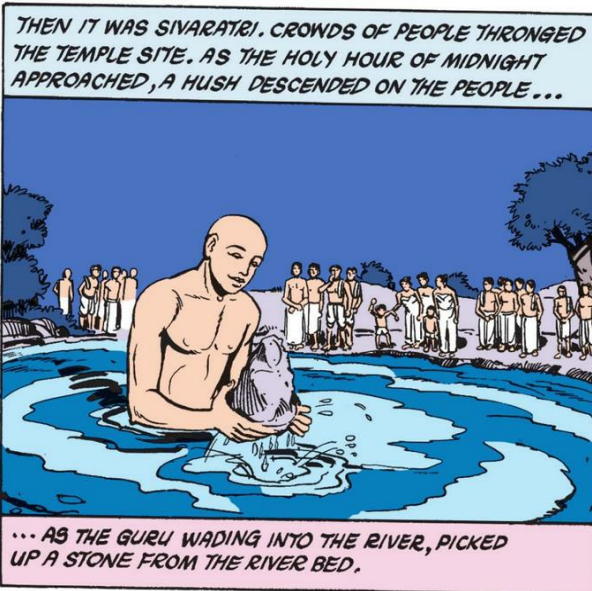
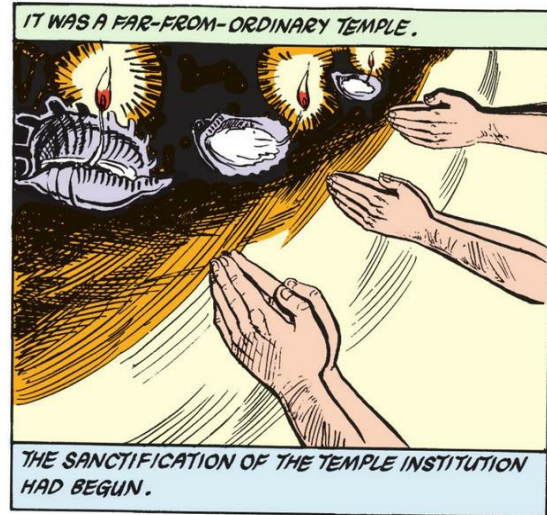
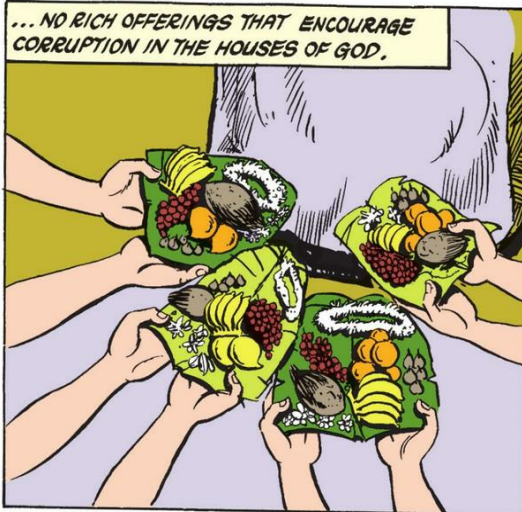
... NO DISTANT, INACCESSIBLE ALTAR AT THE END OF A MYSTERIOUS AND DARK CORRIDOR...





... NO ELABORATE DECORATIONS AND
EMBELLISHMENTS TO DISTRACT THE EYE FROM
THE MAIN GOD-HEAD ...

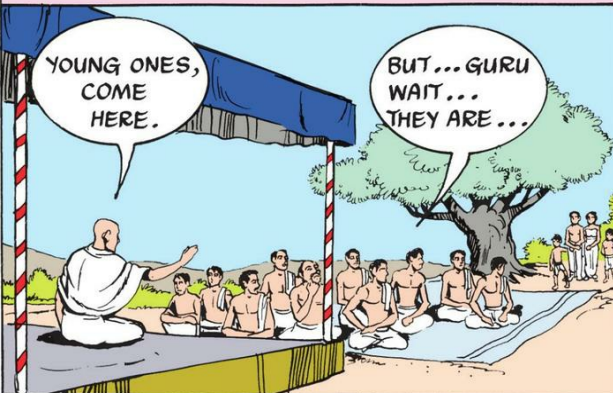
* NIGHT OF THE SIVA FESTIVAL .



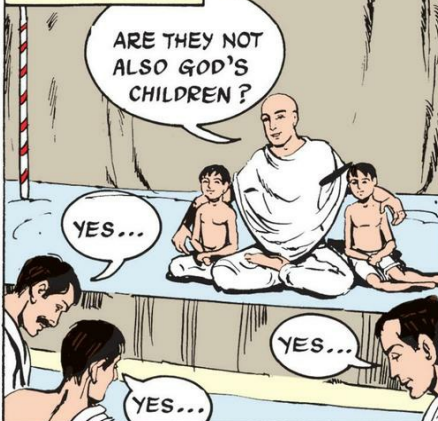


NARAYAN GURU

ONCE DURING ANOTHER SIVARATRI FESTIVAL, THE GURU NOTICED SOME PULAYA PEASANTS AND CHILDREN WATCHING THE CEREMONY FROM A DISTANCE.

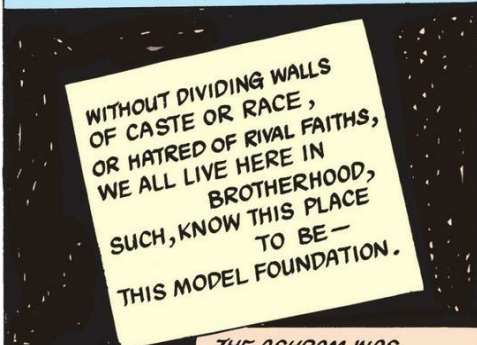


THE GURU LOVINGLY MADE THE BOYS SIT BESIDE HIM.



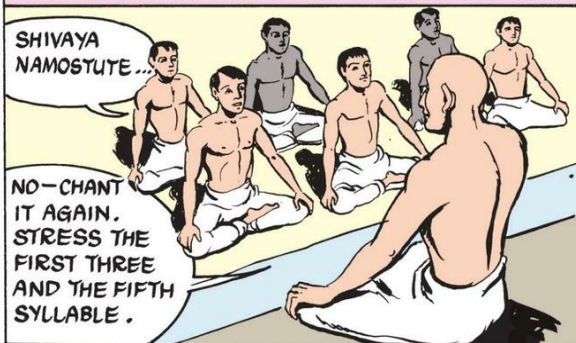
PERHAPS FOR THE FIRST TIME, PULAYAS PUBLICLY TOOK PART IN AN EZHAVA FUNCTION. LATER TOO, THE GURU WOULD GENTLY INDICATE THAT ALL MEN BE ALLOWED INTO THE MANY TEMPLES HE HAD INSTALLED, FOR HOW COULD WE, HE ASKED, DEMAND EQUALITY WITH THE HIGHER CASTES UNLESS WE FIRST CONSIDERED THE LOWER CASTES OUR EQUALS.

AND THE GURU ESTABLISHED HIS FIRST ASHRAM AT THE ARUVIPPURAM TEMPLE. ITS MOTTO INSCRIBED ON ITS WALL:



THE ASHRAM WAS REGISTERED AS A SOCIAL ORGANISATION AND NAMED THE ARUVIPPURAM TEMPLE ASSOCIATION.

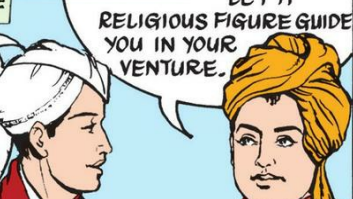
EZHAVA AND PULAYA BOYS JOINED THE ASHRAM. THE GURU PERSONALLY TRAINED HIS YOUNG DISCIPLES.



THESE BOYS WOULD ONE DAY BECOME PRIESTS OF THE GURU'S TEMPLES AND CHANT THE SACRED SHLOKAS AS PERFECTLY AS THE BRAHMANA PRIESTS DID.

IT WAS ABOUT THIS TIME THAT SWAMI VIVEKANANDA MET ONE DAY A DISTINGUISHED POLITICAL LEADER, IN MYSORE

SWAMIJI, MY NAME IS DR. PALPU. YOU HAVE SEEN HOW OUR PEOPLE SUFFER SUCH INJUSTICE. IT MUST ALL BE CHANGED.



HE CAME DIRECTLY TO THE GURU, AND RELATED HIS DREAM. IT WAS THIS DREAM THAT SAW THE REESTABLISHMENT, WITH THE GURU'S BLESSING, OF THE ARUVIPPURAM TEMPLE ASSOCIATION AS THE "SRI NARAYANA DHARMA PARIPALANA YOGAM" IN 1903.

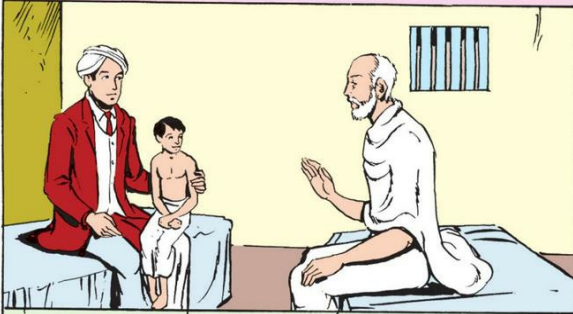




THIS ORGANISATION, POPULARLY KNOWN AS
SNDP YOGAM, SOON GATHERED MOMENTUM IN
THE MOVEMENT AGAINST MEANINGLESS CUSTOMS
AND CEREMONIES.*

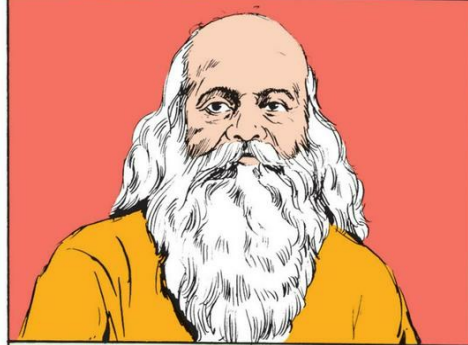
AMAR CHITRA KATHA

ONCE DR. PALPU BROUGHT WITH HIM HIS SECOND SON, AGED FOUR, WHOM THE GURU HAD NAMED 'NATARAJAN' WHEN HE WAS BORN. YOUNG NATARAJAN GREW UP UNDER THE GURU'S TUTELAGE.



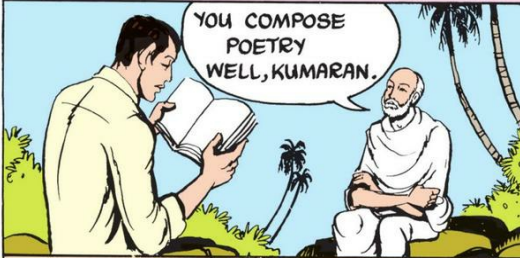
NARAYANA GURU SENT NATARAJAN TO SORBONNE UNIVERSITY IN PARIS FOR HIGHER STUDIES. HE WAS TO BECOME THE GURU'S MOST DISTINGUISHED DISCIPLE.

NATARAJA GURU (1895-1973), A GURU IN HIS OWN RIGHT, FOUNDED THE GURUKULAM CENTRE CONCEIVED BY HIS GURU.



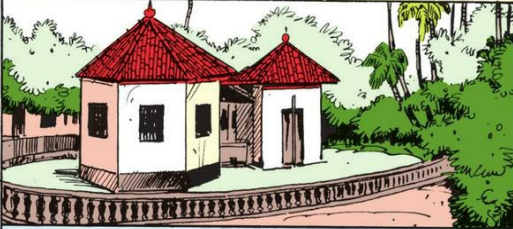
TODAY, THERE ARE MANY SUCH MODEL CENTRES IN INDIA AND ABROAD.

NARAYANA GURU ALSO MET AT THIS TIME, A YOUNG POET NAMED KUMARAN ASAN.



IN LATER YEARS, KUMARAN, WITH INSPIRATION FROM THE GURU WROTE SOME OF THE GREATEST POETRY PRODUCED IN MALAYALAM AND CAME TO BE RECOGNISED AS A NATIONAL POET.

THE GURU'S TRAVELS CONTINUED. IN 1904, A MATH* WAS ESTABLISHED AT SIVAGIRI, VARKALA. THE ADVAITA ASHRAM AT ALWAYE FOLLOWED TEN YEARS LATER—ALL SIMPLE, AUSTERE CENTRES.



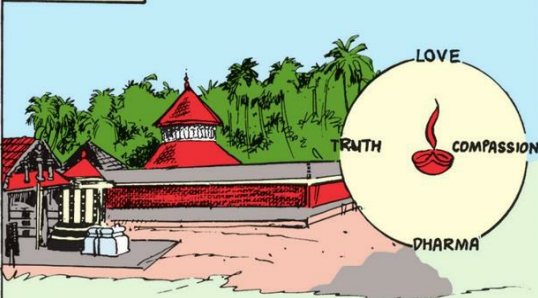
AT SIVAGIRI IS LOCATED THE HEADQUARTERS OF THE SREE NARAYANA DHARMA SANGHAM TRUST, AN ORGANISATION OF SANYASINS.* *

AT SIVAGIRI TOO IS AN IDOL OF THE BEAUTIFUL SARADA, THE GODDESS OF LEARNING, SYMBOLISING THE SPIRITUAL AND MATERIAL AWAKENING OF MEN THROUGH KNOWLEDGE.



TO ADDRESS MAN'S PRAYER TO ONE GOD. NARA—

MORE TEMPLES CAME UP LIKE THE JAGANNATHA TEMPLE AT TELlichERRY AND THE SRIKANTHESWAR TEMPLE AT CALICUT.



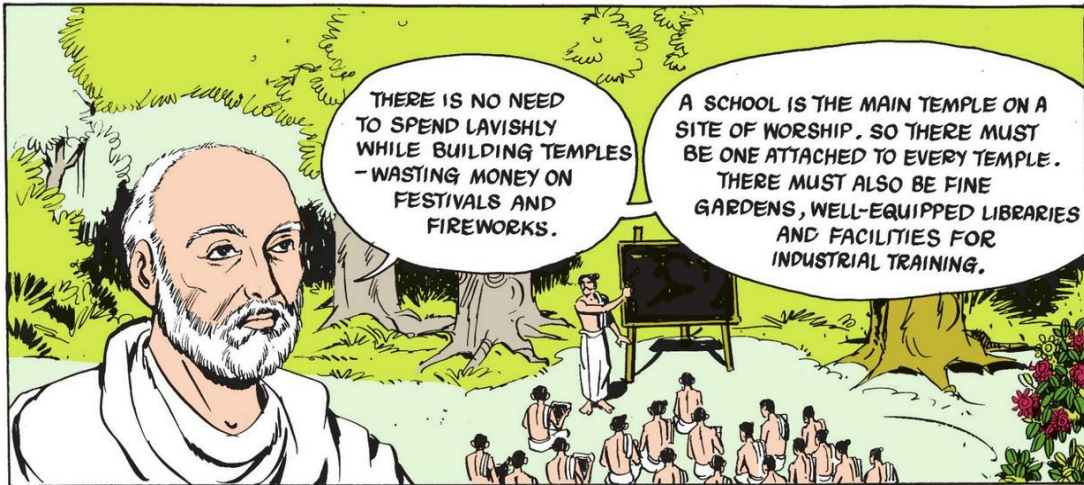
AT MURUKKIMPIZHHA NEAR TRIVANDRUM WDC

YANA GURU TAUGHT HIS DISCIPLES THE 'DAIVA
DASAKAM' A PRAYER WHICH IS ADDRESSED TO
'GOD' AND NOT TO ANY PARTICULAR DEITY.

...
CONSECRATED A SIMPLE, BRIGHT LAMP REVEALING IN
MALAYALAM, THE WORDS, "TRUTH, DHARMA, COMPASSION,
LOVE".

* RELIGIOUS CENTRE * * MONKS

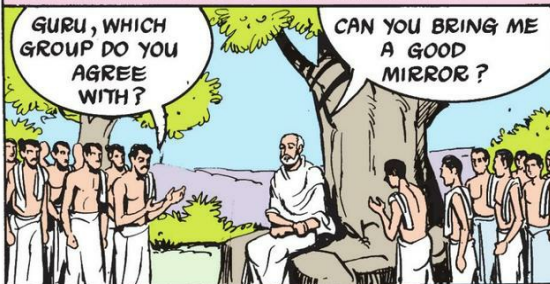
NARAYAN GURU



THERE IS NO NEED TO SPEND LAVISHLY WHILE BUILDING TEMPLES - WASTING MONEY ON FESTIVALS AND FIREWORKS.

A SCHOOL IS THE MAIN TEMPLE ON A SITE OF WORSHIP. SO THERE MUST BE ONE ATTACHED TO EVERY TEMPLE. THERE MUST ALSO BE FINE GARDENS, WELL-EQUIPPED LIBRARIES AND FACILITIES FOR INDUSTRIAL TRAINING.

ONCE, FOR A NEW TEMPLE AT KALAVANKODAM, SHERTALLAY DISTRICT, THE GURU'S DEVOTEES GOT INTO A HEATED ARGUMENT. ONE GROUP WANTED AN IDOL INSTALLED. THE OTHER OPPOSED IT. FINALLY —



GURU, WHICH GROUP DO YOU AGREE WITH?

CAN YOU BRING ME A GOOD MIRROR?

THOUGH PERPLEXED BY THEIR SMILING SWAMI'S STRANGE REQUEST, THE DEVOTEES BROUGHT THE MIRROR.

AND NEITHER AGREEING NOR DISAGREEING WITH EITHER GROUP, SWAMI INSTALLED THE MIRROR IN THE TEMPLE...



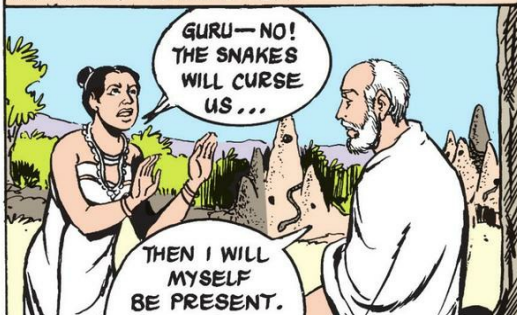
...REMINDING US THAT THE GOD-HEAD WATCHFULLY RESIDES IN OURSELVES, VERY MUCH LIKE A CHANGE-LESS MIRROR, WHILE THE IMAGES IN THE MIRROR ARE EVER-CHANGING LIKE THE OUTSIDE WORLD OF OUR SENSES.

THE GURU'S SIMPLIFICATION OF CEREMONIES BROUGHT GREAT RELIEF TO IMPOVERISHED FAMILIES. THE GURU PERSONALLY PERFORMED MANY CHANGES. AT KOTTAR, HE HAD THIRTY-ONE PRIMITIVE IDOLS REMOVED.



CLEAR THEM AWAY. SIVA, SUBRAHMANYA OR SARASWATI SHALL BE INSTALLED INSTEAD. AND

TO CHANGE THE DEEPLY EMBEDDED RELIGIOUS BELIEFS WAS NOT AN EASY TASK. SCORNING THE SUPERSTITIONS THAT SNAKES CAUSE LEPROSY AND SKIN DISEASE, HE URGED EZHAVA FAMILIES WHO HAD SARPAKAVUS* TO CLEAR THEM.

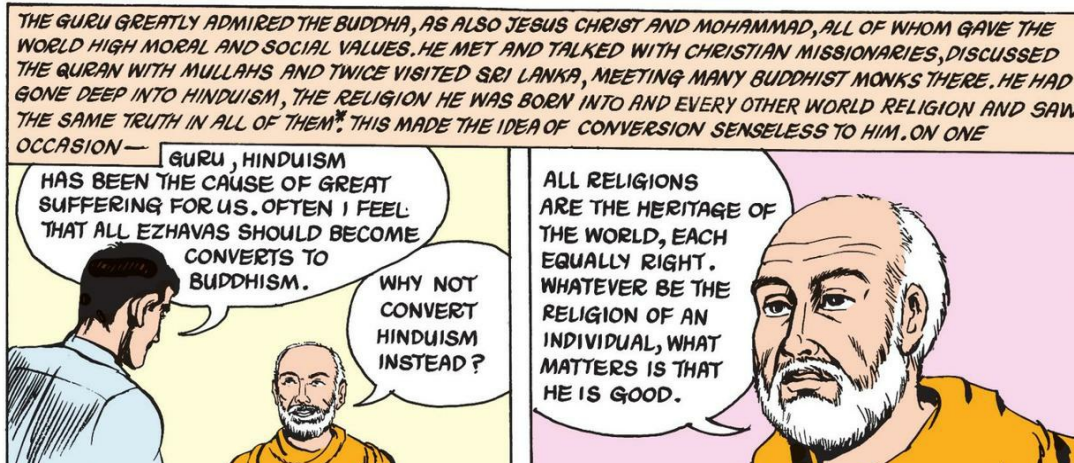
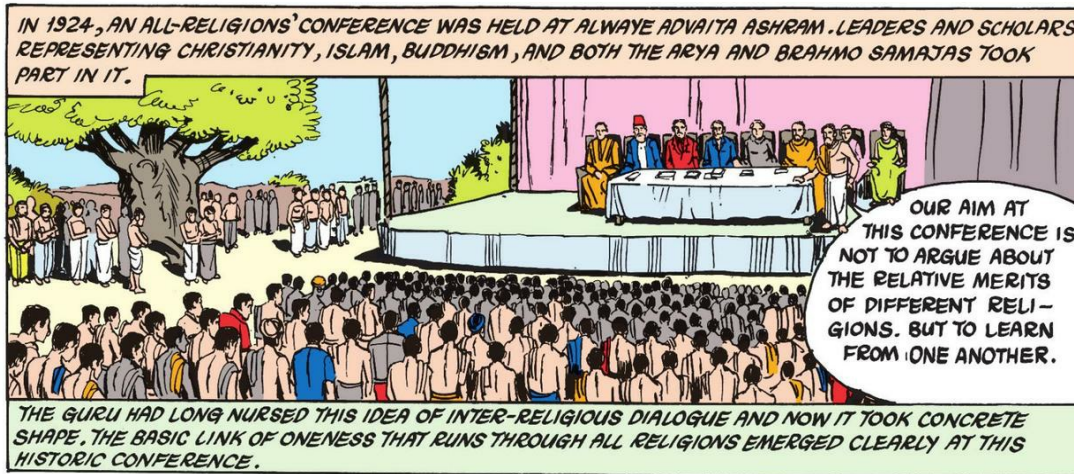
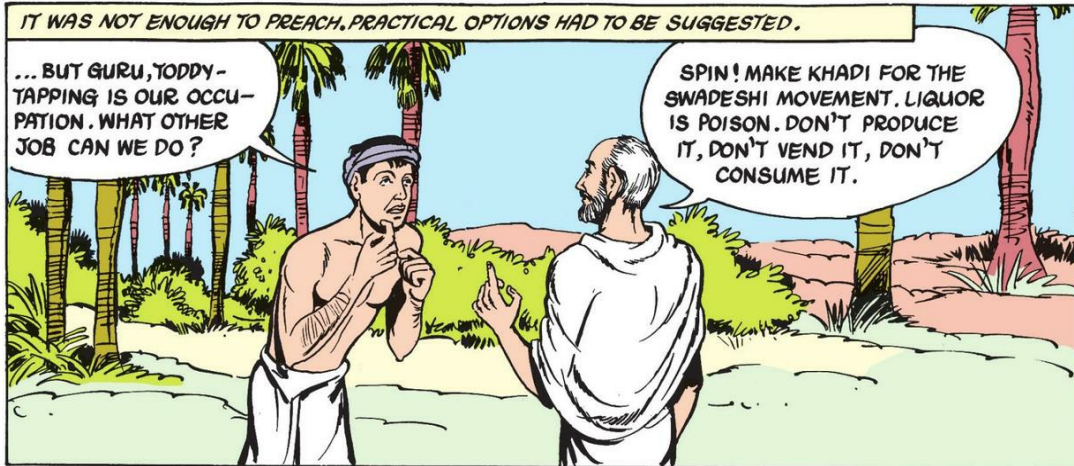


GURU—NO! THE SNAKES WILL CURSE US...

THEN I WILL MYSELF BE PRESENT.



* SNAKE-PARKS.





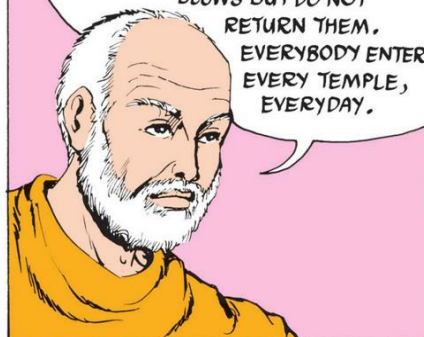
* NARAYANA GURU ADVOCATES "MANAVA DHARMA"—ONE RELIGION FOR MAN. DHARMA IS THAT WHICH SUPPORTS TRUTH OR REALITY COMMON TO ALL RELIGIONS. IT IS THEREFORE FOOLISH TO PROMOTE FUNDAMENTAL ATTITUDES IN ANY RELIGION FOR ALL MEN ARE IN THE QUEST OF THEIR REAL NATURE WHICH IS HAPPINESS.

NARAYANA GURU

IN 1924 WAS CONDUCTED THE GREAT VAIKAM SATYAGRAHA, BACKED BY GANDHIJI. THIS SATYAGRAHA DEMANDED ENTRY FOR AVARNAS INTO ROADS LEADING TO TEMPLES. T.K. MADHAVAN, A DEVOTED ADMIRER OF THE GURU WAS THE BACKBONE OF THE MOVEMENT. THE GURU'S ENCOURAGEMENT GAVE ADDED IMPETUS TO THE SATYAGRAHA.

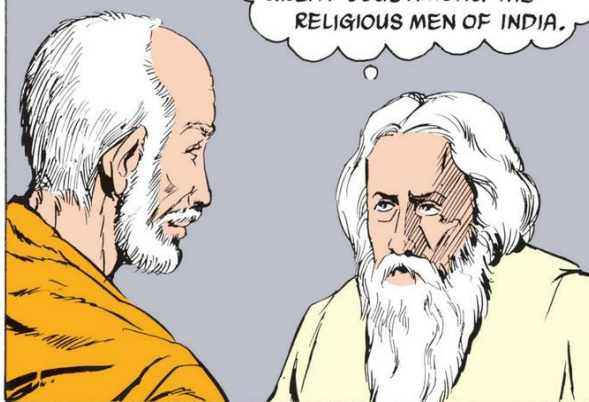


IT IS NOT ENOUGH TO USE THE ROADS. YOU SHOULD ENTER THE TEMPLES. IF THEY PUT UP A FENCE, CROSS IT. IF YOU ARE BEATEN, BEAR THE BLOWS BUT DO NOT RETURN THEM. EVERYBODY ENTER EVERY TEMPLE, EVERYDAY.



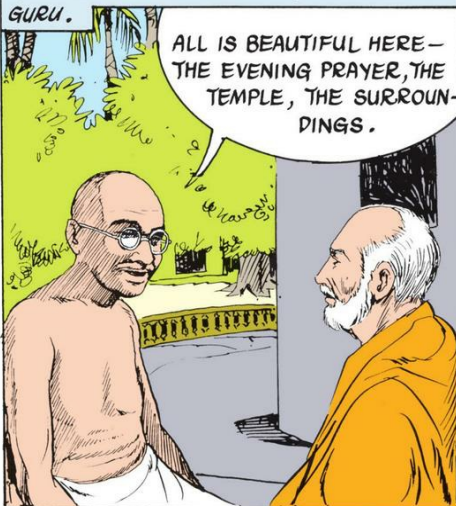
WHEN RABINDRANATH TAGORE MET THE GURU AT SIVAGIRI—

I HAVE TRAVELLED FAR AND WIDE. NEVER HAVE I MET SUCH A GREAT SOUL AMONG THE RELIGIOUS MEN OF INDIA.



GANDHIJI TOO HAD A MEETING WITH THE GURU.

ALL IS BEAUTIFUL HERE— THE EVENING PRAYER, THE TEMPLE, THE SURROUNDINGS.



THE GIST OF NARAYANA GURU'S LEGACY TO MAN IS CONTAINED IN A STANZA OF ONE OF THE MANY BEAUTIFUL POEMS THAT HE WROTE.

OF ONE KIND, OF ONE FAITH,
OF ONE GOD IS MAN,
OF ONE WOMB, OF ONE FORM,
HERE, DIFFERENCE THERE
IS NONE.



NARAYANA ATTAINED MAHASAMADHI* ON SEPTEMBER 20, 1928. HIS SAMADHI AT SIVAGIRI IS A CENTRE OF PILGRIMAGE FOR ALL

AND IN THIS ODE TO COMPASSION (ANUKAMPA
DASAKAM) HE GIVES A MANTRA COMMON FOR
ALL : "ONLY HE LIVES WHO LOVES".

IS A CENTRE OF PILGRIMAGE FOR ALL
THOSE WHO BELIEVE IN HUMAN FREEDOM
AND EQUALITY.

* ABSORPTION IN THE ABSOLUTE.

WHICH OF THE ACKs HAVE YOU STILL NOT READ?

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Lalitaditya
Mangal Pandey
Noor Jahan
Padmini
Panna And Hadi Rani
Paurava And Alexander
Prithviraj Chauhan
Raja Bhoja
Raja Raja Chola
Rana Kumbha
Rana Pratap
Rana Sanga
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Rani Durgavati
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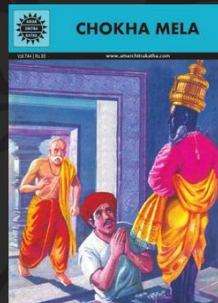
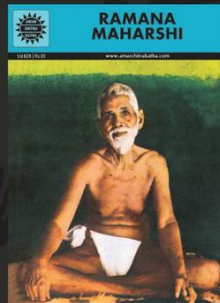
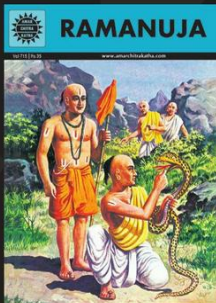


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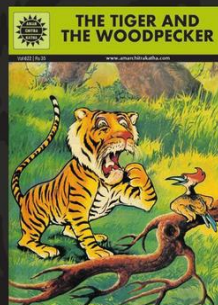
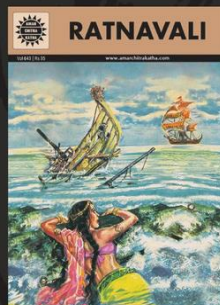
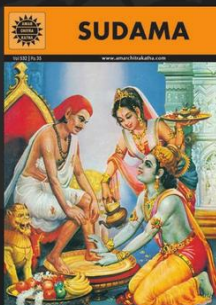
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