

Gangadhar



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IN THE SILENCE (1953)

(Published in Mother India in 1953)

A MEDITATION

I. Self-Knowledge is Bliss; the confusion, due to ignorance, is sorrow.

II. To comprehend in a deep seated silence the real existent, – as it is, – is the best way to enjoy the happiness and to become free from the misery.

III. There is a Reality, wide as the sky, which acts in and through all beings. All are its becoming and manifestation. There is nothing but that. That is all.

It manifests at the same time as the One and the many, in and beyond creation, as the moving and the motionless. It is that which has been worshipped as God by the religions. It is not a mere guess or fantasy, but a reality that can actually be experienced. When, as a result of a life of tapasya, there is a blooming of the inner life and when desire and ego are destroyed, this supreme Reality can be realised, in a deep silence, by all aspirants.

IV. The presence of the Divine is there always, at all places, continuous and full. It is the egoistic individual consciousness that stands as the main stumbling block in realising it; and when the ego is destroyed, none else but the Divine can be seen in this world.

V. The Real is integral.

Every philosophy, which declares the Real as a unity or as a multiplicity, a void, Maya, or nothing else but the visible Nature, and so forth, – whatever be its brilliance or boldness, – does not explain the integral nature of the Divine. What we call the Divine, our idea of the Divine in its full stature includes all the truths found separately in the different religions of the world, philosophies, spiritual codes, the teachings of the ancient texts, all the truths realised till now and are going to be realised hereafter in their entirety.

VI. It is not by a study of the texts, or by philosophical arguments, or by diligently observing certain religious disciplines, that the supreme truth can be realised. “This is the truth. Such and such is its nature”. Clear-cut statements like these cannot be made by anyone. The supreme Truth cannot be known by the sense-organs. It can only be known as a high spiritual experience.

VII. Like an artist who gives shape to his piece of work, from deep layers of thought, we give a form to Truth, with what we have seen, heard, experienced, read and talked about as the basis. We then try to concretise this imaginary form of truth; and still more we declare that this is the supreme Truth and that there is and can be nothing else beyond this. Such a belief may be useful, to a certain extent, to the sadhak at the early stage. But this may lead far away from his goal the sadhak who, with the awakening of his

inner being, is intensely in quest of the spirit. Our ideal is not to concretise our fancies and imaginations: it is to see the Real as it is. Is it possible to experience, by means of the mind and its formations, the supreme Truth, which can be realised only in a consciousness beyond that of the mind?

The mind is narrow and restless and, only within certain limits, is able to dissect and analyse events. How is it possible, then, to comprehend, with its help, the ever-living, limitless, infinite, supreme Reality?

If we want to have a full experience of the supreme Truth, the ever-present and ever-living, we must go beyond the mental concepts, thoughts, ideas, likes and dislikes. We must be free from the clutches of what we have seen, heard and talked about; we must be pure as the sky, without any of the mental constructions, and without being affected by anything. We should not determine beforehand the what and how of Truth. We shall only be cheating ourselves by such preconceived notions. Our heart must become calm and firm like a rock which is not affected by anything. It will be enough if we make our subtle and physical organs worthy enough to experience the supreme Truth, accept what is experienced, and manifest it in life. In course of time, we shall realise, – according to our state of preparation, – what is the supreme Truth.

We shall also find a thorough change of all our present conceptions of the Divine. We shall realise, by experience, that the Divine is not someone sitting high above the sky, but an omnipresent, all-becoming supreme Reality.

VIII. Though all worldly appearances emerge out of the one supreme Being, we cannot conclude that each is the same as the other. Though the fundamental reality behind each is the same, there is a great difference in the growth of each and in manifestation of the reality lying within. The seed and the tree cannot be absolutely the same. The ordinary human being lives in the surface consciousness and, separated as he is, by his egoistic individual consciousness, is whirled in the darkness of ignorance and struggles in the storm of desire. He cannot in any way become equal to the seer who, as a result of a life of tapasya and the descent of the Grace from above, becomes pure, egoless, calm and immersed constantly in the bliss of the Divine. As the sweet smell emerges only out of a full-blown flower, the supreme reality that lies dormant in all manifests in a truly realised soul – then, one with the Divine, he becomes a pure vessel of His Light and Power.

FLOOD OF GRACE AND GOLDEN LIGHT (1977)

(Published in Mother India in 1977)

VISIONS AND EXPERIENCES

IT is by Grace that I came into contact with the Mother of the Sri Aurobindo Ashram in my youth when she visited my village Veerampattinam, four miles off Pondicherry, in 1928. She poured Her looks of Grace into my heart. I was soon attracted to join the Ashram in my twentieth year which fell in 1933. I come from a poor and uneducated family. I had only completed the lower standards of school education. All the sadhana or spiritual discipline that I did and am still doing is wholly centred upon the work which She gave to me. I work in the sanitary service of the Ashram.

By doing the work with sincerity and devotion as the Mother's own work, I began to get experiences. By Her Grace my soul or psychic being opened after five years of Ashram-life. Since then, the psychic has been my guide and I feel always the Mother's Presence in my heart. From time to time various kinds of spiritual experiences have come, one after another. In my 63rd year, I had a flood of spiritual experiences and visions soon after I had sat in meditation in Sri Aurobindo's room on my birthday, along with fellow disciples and devotees whose birthdays coincided with mine. Then in the next year, when I meditated in my own room on my sixty-fourth birthday (24-7-76) at 12 noon, the Grace of our Divine Mother descended and entered into the depth of my mid-forehead. She came in the form of a Luminous Young Child Bala, in the same form as when She had been about seven years old – and opened the “chakra” on the top of the head, the Sahasrara, giving rise to wonderful visions and experiences.

I feel that these are purely a gift of the Grace of our Divine Mother, and not at all due to my merits or qualifications or Sadhana. The experiences have continued and developed since then and especially in my midnight meditation between 2 and 3 am. Soon after the experiences, the Grace comes in the form of Tamil poetry in which they get expressed. Below I am giving in English some recent experiences in the order in which they came.

The Divine Mother lit the Light of a Lamp burning in the middle of my forehead. It is a Light that extended, with its flaming heat, in all directions.

In the depth of a silence beyond mind and heart, I found the pure flame of Truth blazing in its intensity. As the bud blossoms unfolding its petals all around, so the inner consciousness blossomed and expanded in that profound silence.

In lonely silence again, I realised the Divine Mother, the Consciousness of all consciousnesses, manifesting Herself as a luminous young child-Bala. I became one with Her in consciousness.

My uvula curved upwards' and tasted the oozing Amrita (Nectar) of Grace. The thousand-petalled lotus opened itself. I sensed its subtle 'fragrance full of Grace.

The lid of Brahmarandhra (Aperture of Brahman) opened itself. The last vestige of the ego was dissolved. A flood of Light entered in from above. I became absorbed in Bliss, the most precious gift of the Mother. The infinite pure Consciousness and the Self were realised.

The bond of birth and death has been broken and with that the dualities of pleasure and pain, sorrow and happiness were cancelled. The being has become free by realising the Light of Consciousness which is the source of the Vedas.

Mother Bala gave by Her Grace the Eye of Knowledge to see and realise the Truth. By surrendering to Her Lotus-Feet one can receive the supreme fulfilment of life as Her gift.

After the rending of the lid on the top of the head, and being surrounded by Light, I quickly rushed through wide spaces of heavens. Heavens within heavens were entered. The consciousness moved both upwards and inwards. It crossed six overhead planes which had been screening the Truth. Then I entered into the experience of the Void, the Sunya of Nothingness. But this was not the end. I felt I was near the Vast Realm of Light which is the Home of Mother Bala who has manifested to me in Her splendour of Light. The ascending path to the Home of Grace and Peace was seen. The Golden Door opened. I trod the interior path to the Heaven of Mother Bala and quickly entered into the vast Realm of Truth-Knowledge. I saw Mother Bala seated in Her Form of dynamic and vibrating golden Light in Her own supreme and universal Heaven of Light. I had wonderful visions of Truth; and Bliss coursed through and overflowed my whole being.

Cascades of intensities of the pure golden Light spread in all directions, and all the spaces were flooded with the golden Light. The Light within the inner Light was realised and I became one with the consciousness of Light and partook of the Amrita of Bliss.

I entered into the vast Golden Truth-world and realised its vast Golden Light of Truth-knowledge. There was an enjoyment of the dynamic play of the Lord, His play of the beginningless and endless Bliss. I realised the supreme Lord with His Shakti Uma as the Two-in-One in the vast Golden Realm of Truth, which even the great gods fail to see. I realised Him as the Lord of my soul and self, present everywhere and bestowing His Grace on the devoted faithful in the depth of their hearts.

I saw the supreme Lord, realised union with Him, and became verily Himself. The birth, maintenance and destruction of the universe taking place in the Heart of the supreme Lord was seen. My being got fused and absorbed in the eternal Ananda which is beginningless and endless, and verily became that.

There, all the crores of heavens and worlds and the physical cosmic bodies, namely, the sun, planets, earth, moon and stars, were seen whirling like atoms. I saw them with the eye of Grace.

I realised the vast and supreme golden Light of Grace in its own Home of Truth which is without beginning and end. I became the pure Consciousness of the dynamic golden Light of Truth. The source of the secret Truth of the Vedas was found, and that without one's learning to know of it. I realised the supreme Light (*shuddha param Jyoti*) spreading, from far beyond above, in all directions.

In the supreme and pure infinity of existence which is without day and night the unity of the all-containing supreme Existence (*eka poorana*) was realised. It was realised also as the one infinite and eternal Bliss of the supreme Consciousness.

The world of play of Truth-knowledge is found in the depth of silence. The whole universal movement is the play of the Lord of the Truth-world, the play of Knowledge-Will, the play of the beginningless and endless Ananda. The earthly life shall get changed into a play of Bliss when one annihilates the ego and realises the supreme Lord who has extended Himself as the universe.

The Golden Sun of Truth-knowledge rose up in that supreme world of Peace and Silence, and in the midst of the vibrating ocean of Ananda, spreading the flood of golden Light everywhere and illuminating, sustaining and nourishing the earthly world of ours. With the rising of the Sun of Truth-knowledge, the darkness disappeared everywhere and the Golden Light pervaded the whole universe and the earth too became golden.

The pure Golden Light descended from the vast Heaven of Truth-knowledge like the raining of waters. The earth, being flooded with the descending golden Truth-Light of Grace, changed into a golden earth, shining in its golden luminosity. A golden world is seen born, and men too become golden in the mental, vital and physical levels of existence. With the descending force of the golden Light of Truth on the earth, a new era has begun and the earth has woken up with a new consciousness which is seen vibrating with a new awakening of life at all levels of human existence. The human race is awakening everywhere with a new life.

Carried by the force of the flood of the descending golden Light, I came down to the earthly consciousness when I entered into my body through the Brahmarandhra.

I hear the Omkara-nada vibrating in me and, along with it, the Golden Truth-Light infiltrates into my adhara. The heart is filled with the consciousness of Grace which is indeed the Golden Light of Grace. The ego has been completely effaced. The golden Light of Truth also descended into me, into my mind, life and body and made them golden. The golden Light entered into all the cells of the body, into the bones, muscles, tissues, brain and nerves, blood and its cells, skin and even the hairs, from the root to the end, and made them appear golden with a tinge of red. The whole body appeared a beautiful golden red body.

I saw even the Sun of golden red Light rising up over the earthly sky, spreading its golden red Light of Truth into the whole material earth. The golden red Light of Truth is verily the concrete physical form of the highest supreme consciousness. The descending Golden Light becomes the golden red Light when reaching into matter and the material world and the material body.

The phenomenal universe which is derived and born from the supreme eternal Truth of Bliss, Light and Peace moves to reach and become the Truth of Bliss, Light and Peace again, by enjoying the endless Bliss.

Man shall realise the eternal Truth and become That and he shall live the immortal life here on the earth by attaining a deathless body.

The Golden Light of Truth is awaiting above the head to descend and enter in man through the opening of the Sahasrara when one, being awakened to the psychic being, remains in undisturbed silence and peace. The Golden Light is seen to rush into the whole adhara and into the body and shall transform man.

Gangadharan

AMONG THE NOT SO GREAT (2002)

(Published in Mother India in 2002)

Mud with a little gold in it is often more highly prized than gold with a little mud in it.

Austin O'Malley

Gangadhar – “brother” to all and to whom all were “brother” or “sister”. Yet who was he? Do many remember him? Surely some do, when and if an occasion arises and then some have to untangle all those crowded, jumbled threads of the past to bring him back into focus in the present. That done, then what? Let our thoughts dwell a little bit longer on him and see what floats up.

Gangadhar was, to all appearances, just a Tamilian gentleman, bearded, long haired (both dark and thick). He was of normal proportions. His face was gentle, with large semi-closed eyes that smiled when he smiled, at any and every acquaintance he met – often with a “good morning brother” in a gentle voice. The dress was the simplest, white dhoti wrapped around a small, forgivable paunch and a white chadder thrown over the shoulders. This dress never changed. That's all that surfaced after the first stirring – nothing very remarkable or out of the way. One more trait – I have hardly heard him talk but for the “good mornings” and maybe some more in his work time at the department (Sanitary Service).

Gangadhar lived in Nanteuil (opposite the Playground) back in 1945. Nanteuil is a beautiful, majestic, spacious old building, one of those from the past, with its own history and interesting stories. The building housed, let us say, “Royalty”. In the past an American daughter of the Mother, Nishtha, lived (and died) here. She was the daughter of President Wilson of the U.S.A. A remarkable lady she was. When terminally ill and suffering, she could have received the best of treatment anywhere she chose. But, she remained here saying: “They will take care of my body, but who will take care of my soul?” Then came Hyder Ali under its roof. He was a big man from the old State of Hyderabad – with his wife (French) Alice, daughter Bilquis and son Adil (and two big dogs). After that Sanat Kumar Banerjee, Ex-Consul General of India to French India and his family, lived and passed away under the same roof. Now, as most would know, the first floor contains memorabilia – sacred and dear to us – of the Mother and Sri Aurobindo. The place is named “Sri Amrita”. So where did the simple Tamil gentleman fit in? There was a small cubby-room at the back of the building, with a low ceiling, door and one window. Maybe it was meant to be a store-room (to which purpose it was put, after Gangadhar was shifted). Gangadhar lived there several years.

Veerampattinam is a village on the coast 5-6 km to the south of Pondicherry. A good-sized temple is situated therein. The deity is a form of Kaliyamman. Once the Mother had gone thereabouts and found the atmosphere unwholesome (there was a time birds were sacrificed to appease or please the deity). When the Mother's car was leaving, a small boy ran after the car. How far he kept up the chase, or whether he met the Mother – I could not ascertain. But, I believe he did come under the spell of her direct gaze. Whatever the facts of the chance meeting, one thing is certain – the young boy was marked; he was fated

to serve the Mother. When the boy grew into a man of 20 years – on 24 July 1933 – he joined the Ashram. The young man was Gangadhar. No external needs goaded him. The inner ones compelled him.

Gangadhar was given work in the Ashram Sanitary Service. He served there (in the true sense of the word) till he could no more, i.e. the body's ageing was the cause. That was, I guess, in the late 80s or early 90s. He considered his work not just as a departmental occupation, but as the Mother's personal work. During his long tenure the heads (of the Department) changed, came and went, but he held them all with the same and utmost respect (many of them half his age). Were he late, he apologised to them. He said that the one sitting there (in the head's chair) was the Divine Mother Herself – not just a representative.

Gangadhar was a man with hardly any needs, let alone wants. He had whittled them down to the minimum. He never asked for anything extra, or even complained about anything. He used to say: "This is not my father-in-law's house." He did not believe in hoarding or collecting things, be they eatables or wearable. If a piece of bread was left over, he kept it in an old cardboard box and drew a ring of DDT to keep the ants away. Someone suggested: "Why not get a small meat-safe? Why this daily trouble of cleaning away DDT, putting on a fresh circle?" Gangadhar could not see the "trouble" part of it. He said he was doing a bit of necessary work! Some well-wisher offered him some money. He refused, saying, "Oh no, there will be no end to one's wants." (He did, I believe, accept a small amount for some specific purpose – but that was all.) He had an ancient mosquito net, patched up often enough, the threads somehow holding the holes in place. He took it to Prosperity for some more repairs. The people there had one look at it and referred back – 10-15 then 30 years, to their records – to find out when last he had taken a net. They then requested him to take a new one. He never asked for a servant, but later Counouma urged him to take one to help him out (in his old age).

Then blew up a storm. It was a period when it was thought that Gangadhar was going round the bend. I am not sure if anyone knew what was really wrong. He shut himself up, would not eat and threw things about. Some boys were sent, and he was somehow induced to open the door and come out. Then he gave himself up. There was enough "reason" to send him off to Bangalore for psychiatric treatment. Gangadhar himself probably couldn't or wouldn't say much in his own defence.

There is an amazing sequel to the drama. When Gangadhar was admitted to the hospital (Bangalore), he was not in the least happy about it. Then a nurse, sweet and kind, came to him at night and saw to his needs, talked to him, soothed his mind, nerves and body, with her kindly words, companionship and compassion. She brought him round, away from that brink. He even started to look forward to her arrival. Then it was time for him to go, return home to Pondicherry. He was being discharged. Gangadhar was full of gratitude for that nurse – an angel in white. He wanted very much for her to come to Pondicherry, the main reason being that she should have a darshan of the Mother. He spoke to the hospital authorities, describing the nurse. He singled her out from among the others. So far so good – but, there was a problem and a mystery! The nurse denied having nursed this man. The fact was that she had been on leave and had just returned to her duties! But Gangadhar was sure about his statements and his identification. He was insistent that she accompany them (himself and those who would come from Pondy to fetch him) to Pondicherry. The nurse, – you can well imagine her predicament, – was as strong in her refusal to come to Pondicherry and also her denials of having nursed him. Many around thought: "Maybe Gangadhar is

having a relapse.” Gangadhar was somehow made to understand the situation and the party returned. Gangadhar was very disappointed that he could not repay his “angel” – also he was puzzled by her denials. Gangadhar went to the Mother soon after he returned and poured out his sorrows. *The Mother smiled and lifted the veil of that “mystery”*. She said it was SHE who went to Gangadhar every night to soothe his pangs and deliver him from, god knows, where or what!

Gangadhar resumed his life from where he had left. The short storm seemed to have left him unscathed. But when he returned, he was transferred to another house. Why, and why to that particular house I cannot answer. It was an old two storied building in a lane near Ambabhikshu garden (our cycle repair department is situated in that lane). Gangadhar had to live on the 1st floor. He had to come down for his ablutions, etc. The stairs were steep and his legs were not as strong as they were a few years before. So, the going up was on all fours. For the coming down his seat too had to participate. He progressed (downwards) lowering himself, supported by hands and feet, to sit on the lower step and so on.... He never complained. Then one day he fainted (whatever the reason). The doctor was called, who took him away for treatment. The good doctor spoke up for him, to get him a better place to live in. He (Gangadhar) was told about another place, a bit dark and damp (according to one of his well-wishers). Gangadhar agreed to move in, saying “Oh, it is alright, if Counouma has decided.” The friend remonstrated, saying “Gangadharji, you will die there!” Gangadhar smiled and reassured the friend: “I am not immortal anyway.” But better sense prevailed and he was given a room on the ground floor of Subbu House (our hair-cutting place). There he lived his last days, doing what he could in our midst. In what else, and where else, he was more active I cannot say much. But it does seem that his field of action was not just the department he worked in. The following may elucidate where lay his field of action, or at least give us a hint and allow a knowledgeable guess.

Once a person, who went to the Mother practically every day, mentioned to Her that Gangadhar came to Her only once a year. The Mother replied: “Gangadhar is always in my consciousness.”

One day, it seems that Sri Aurobindo asked the 75 and odd sadhaks as to why they were here. Sri Aurobindo liked best the answer that Gangadhar gave. (Alas! I have not been able to find out what that answer was.)

On another occasion when the Mother appeared on the Balcony for the general Darshan, she said that Sri Aurobindo's Grace was spread over the area like a mist and most had not felt or only vaguely perceived it. But one – that was Gangadhar – was very aware of it.

Gangadhar was in his room. He idly thought: “What is this Supermind? I don't understand anything, have no idea about it!” Then it happened; all on a sudden he saw the place around him was bathed in gold. Even the water he poured out of the *kuja* flowed out like liquid gold. This seems to be but the precursor of some more and higher experiences that he had – as he himself wrote about them later. He talks of how the “thousand petalled lotus Centre above the head opened due to the Grace of the Divine Mother. So too the *Brahma-randram*. He experienced being transported to many regions of Golden Light, into the presence of the Supreme Lord, full of peace and Ananda.

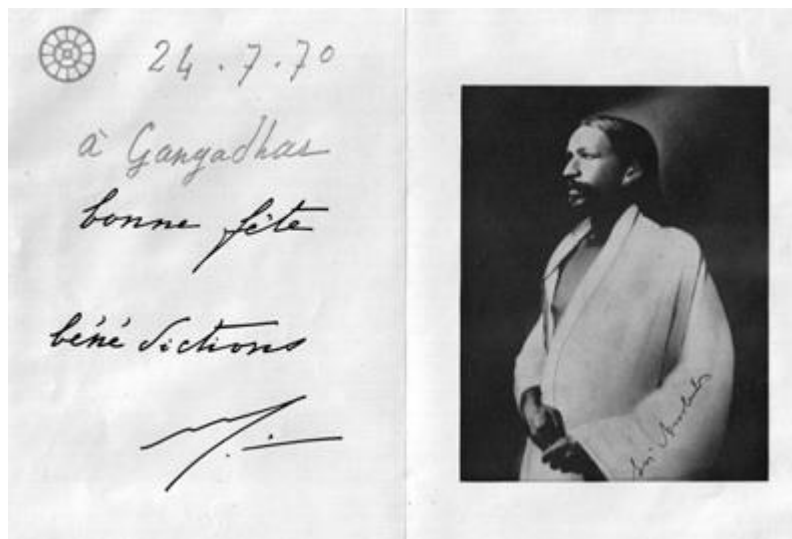
These are a few bits and pieces gathered and patched together by belated promptings from within me – incomplete and inadequate. Maybe someone else could add and shed some more light on this man's life. But it would require a “keener sight” (or insight) both to shed the light and for others to “see” it.

As matters stand, Gangadhar could pass off as just another of the thousands of Mother's devotees. He was the simplest of the simple. No distinguishing or distinguished characteristics or achievements in any field of physical, mental or vital activities (not even in any of the social or friendly ties such as we dilly-dally in) marked him. At best we could single him out for being “not one of us”, and then shelve him in a corner of our minds. So much for the vestiges of him, and his life in our memories. But his mortal remains – they are resting in another far corner of Pondicherry – they went back to where they began this earthly journey. His friends and family members from Veerampattinam requested and were given the body to be buried there (as per their custom). This earthly journey ended on 16 August 1992. He was not too old, but not too young either. He had developed some urinary problems, but refused to be taken to Jipmer, saying: “My end is near – so let me be.” But, insisted upon, he relented. I am told he passed away even before being admitted to the hospital. He had quietly shaken off his mortal shackles, leaving us to figure out their future. It was in the scheme of things that he be taken to his village. The body was kept there for three days for his people to pay homage. It seems there was no smell, and no deterioration of the body was seen. Slabs of ice were kept in the vicinity – yet it is unusual (to say the least) that the body lasted so long.

No bells tolled, nor were requiems sung – but I would say that we keep a clean little niche in our hearts and minds for this gentle giant, following whose ways could be rather rewarding.

The ONE Gangadhar is mighty Shiva whose matted locks could absorb the thundering fall of Ganga and imprison that flow. This Gangadhar is a tiny trickle from those matted locks, gentle, pure and clear.

Prabhakar (Batti)



GANGADHAR

A HAPPY CHILD OF THE MOTHER

(Published in Golden Chain)

Edited by Sanjay Bhatt '71

This interview was taken on 15 October 1982 by Peter Wohler and Alok Ghose '72 in Gangadhar's room, then in a house in the lane to the south of the present Ambabhireshu complex. What charmed Alok and Peter but sadly cannot be reproduced is the musicality of his voice and laughter which, along with his gestures and expressions, carried them into the mukta spirit behind his words – he learned English only after he joined the Ashram. We have kept as close as possible to his language but, per force, edited/omitted the breaks, meanderings, repetitions, rephrasing inevitable in such cases. Battida has written on Gangadhar in his “Among the Not So Great” in Mother India, February 2002.

When did you join the Ashram?

1933, I joined in the Ashram, [on 24th July]

What brought you here? How did you come?

I am very small boy. My age is fifteen. Once (in 1928) Mother comes to my village. That time, Mother will go now and then to visit some different place of Pondicherry. My village is Veerampattinam, three miles far in Pondicherry, southern side of the sea coast. There is one Mother's temple there. There Mother comes. All the boys gathering in front of her, that time, Mother looked at me for four or five seconds only, deeply. Immediately I feel something in my heart. After, gradually, I felt joined to Ashram. That time I don't know anything about Ashram, about Mother, about Sri Aurobindo, anything. Only, Mother see me that something happen – what happen I don't know. After I trying to four-five years, coming and going, that time very difficulty to join in the Ashram, not so easy.

Did you read anything about the Mother or Sri Aurobindo?

No. I not interest yoga or... only if find some religious method of... usual. I not come for Ashram also. Only want to join the Ashram. Why I joined, I joined.

You mean you hadn't heard their names?

No. Only I see Mother after, interest to, thinking to join. First I write to Sri Aurobindo I want to join. Mother asked me, “Why, why you join? What is cause?” I said, “I don't know. Cause I don't know. Only I want to joined.”

What did you expect to find here?

That time I nothing expect. Only want to joined, only. Why joined that I no any idea. But so much thirst, without joined I can't live. That burning house wants rain... that kind of thirst.

Your parents and others did not object? there was no problem?

No, no. My parents, mother father died very early. I am remaining to my brother. So many problems. But what will be there? I was so strong, I come to join the Ashram, I come. But that time, some way, my family all will gone out. Some political reason... some political two party fight... my family all gone there. I and my sister only remain. That was so fortunate to come and join. Sister good lady; know me this good boy, this good way is going, her allow.

And then did you stay continuously or did you go back?

No, never go. Once that joined, I never go any place. Even one night I didn't go to, out of Ashram... I never go.

When you joined, where did you live? Did Mother give you work?

First, opposite of Ganapati temple, one garage. There is no window, no ventilation; one small bamboo cot, one cane chair, one bamboo table; one kuja, even no tumbler to drink water – only kuja I take this is open. I working sanitary service that time. Still I working there.

What was your work there?

Only supervising the scavenger, this, that. That time Kodandarama is in charge. That (garage) where is my room, there is no bathroom and no latrine, for two-three year I remain there. I come to this Kodandarama house take bath. I go to latrine in the Ashram. Only, take food and go sleep night that room.

What was your feeling when you saw Sri Aurobindo for the first time?

First I see Sri Aurobindo, some goddest man is sitting this is. I cannot see his face, and this is like golden body and everything see. I thought some goddest, man of goddest is.

Did you talk?

No. Not talk. Even Mother also I don't talk, only take blessings. Whenever birthday go: "Bonjour Mother." That only say.

You did not write anything to them?

I write Tamil. Very rare, only this is about fifty years, I write about only 12 or 15 letter only. Earlier time, before joined Ashram, I write every month. That time manager one Amrita. He is very good man, he is helping. Translate this and...

Then they replied also?

Reply, reply. Reply and that immediate Amrita translation also.

Did you join in Play Ground activities?

No joined. Only Mother's work only. My whole life Mother's work only. Mother's work is like our prayer and meditation. Whenever some trouble come, before Mother's photo I sit and pray for her. This is my sadhana. Even I don't sit for meditation also. Only Mother's work and sit before Mother's photo.

What kind of sadhana was there at that time when you came?

Only everything surrender to Mother. This is my service. Whatever you are giving, you don't think other things also, only you thinking to Mother, always. Remembering Mother, this is our sadhana. By sitting before Mother's photo, remember Mother, that only. After your advanced stage, gradually your mind becomes silent; you go deep in meditation. Mother may not give any mantram anything; but through work, our work sincerely, our do like Mother's own work, our can benefit.

Nowadays things are a little bit different?

Now different.

How do you feel about it? This is also sadhana or part of sadhana?

Nothing feel! nothing. Mother's work, now what our it is not our thinking about her work. Whatever Mother give us, our do, that is our work. Is not our, this is go to see what is going on. This is not our right attitude. Mother has not asked, "Go Gangadhar, go to see what is going on." Mother give only Mother's work. Then do this Mother's work, that's all.¹

It must have been a bit difficult when Sri Aurobindo left and even more when Mother left, for some time?

No difficulty. Mother is not. Mother always remain here. What is there difficult? Always her presence I feel. Two three times I see in Meditation Hall where there is Mother's chair [couch]. Whenever I feel so much difficulty I come here. This is Mother, her not left Ashram. Whatever your difficulty, without going to write. Mother will solve that thing. Now... before, I write to Mother and Mother will be through management you do. No, now nothing there. Anything trouble, only I remember prayer to Mother; next day that work is done. Mother is there... not only feel, I *see* her presence always there. Presence, help. Now her more help now (*laughs*). Before her presence less! (*Laughter*) Now even more help. I never feel any difficulty also. Her give more than my necessity. I require one rupee, her give ten rupee, what is there? Everything. My work also no trouble.

You had ever any desire to go out?

No. I never go, I never go.

You never thought?

¹ In answer to a question by a visitor on the current atmosphere in the Ashram community. Gangadhar is reported to have said: "You enter in Godavari, very holy river, bath and that one get beautiful shells or gems and another get mud only, what is there?"

Never thought. I satisfied. Once I see the Mother, that is my satisfaction. There is no idea to go out of Ashram, no any.... Even I don't read Mother and Sri Aurobindo also. Only some small book *The Mother, Sri Aurobindo Meditation. Words of the Mother* this only I read. I don't read philosophy book or Sri Aurobindo philosophy or this or that.

What is the most important quality a sadhak has to develop?

There's not more easy thing than, when, whatever work Mother give, do sincerely, like Mother's personal own work. Very sincere. When you feel this is Mother's own work you no any doubt or confusion, or any mistake, then you go correct path. This not only Mother's own work, this is Mother always present and looking our work That attitude enough to do every sadhana. Now you go to take something, some angry or that. That time, you see Mother see, that angry will vanish.

Do you think that that attitude is lacking now at present?

Another people like¹ or no, how can I? I can't say this is like or not like. But this is best and easy way. This is no trouble, no worry, no botheration. Surety of our goal. This is simple child, like naked child to Mother's feet. That is great joy. You are thinking how much more you do by meditation. What, what is going in meditation? Through meditation you are going to realise your self. Whenever your desire, ambition, all lower nature silent, naturally the divine nature manifests! Mother give work not only for economical condition. Through work our purifying our lower nature. Ego, desire, ambition this will go naturally, you can find your inner being, psychic. There is no doubt about your realisation of God, this is not impossible, not any guessing or imagination, but fact. You can see. Like you see this is stone, this is wall. This way you see God also. There is no doubt. Through only work sincere and humble, a humble child of Mother. Whenever you are trouble remember Mother's Holy Name: Aum Ma! Aum Ma! that is enough. That is great meditation. You can advance also, there is no confusion, no doubt. Mother Holy Name: Mother, Mother; sound-form IS Mother. Whenever remember constantly, devotionally, faithfully you remember, you really you see Mother. Not only the physical form of this Mother, which Consciousness takes this form, that Consciousness you can identify with this consciousness. It's not only an imagination, you can hear, you can see with these eyes. The same way you can sit and see that Consciousness, you can enter also. There is no doubt because it is not any imagination or only belief: "Mother say therefore that (experience) comes", no, *that is there* therefore Mother say! You see, Veda letter is about Brahman. Veda letter, not letter also is Brahman. Brahman is *there* therefore Veda is describe. Root of Veda is Brahman. Like this whenever you are sincere and humble, like naked child, offer yourself to Mother that great joy and nothing can stand before this sadhana. Very simple method. Only — work for Mother, whatever Mother give us that satisfied. Very sincere and humble. Very humble, like... like *duster than dust*. No desire. Whatever Mother give take Mother prasad. That is more than any great sadhana. Only, only that attitude you do you can advance. You thought how this man can possible without read. Read not, reading not for knowledge. Knowledge is *real*. Knowledge not through books come. That is knowledge already is there in the heart, there is some subtle vidya, that subtle vidya is already there.

¹ Obviously Gangadhar has taken the word "lacking" in the question to be "liking".

Did you have any remarkable experience? Especially of a humorous nature?

Once I get some mental trouble. 1970. I get very serious mental attack.¹ That time this big doctor say I am died, this is, people say big doctor say mental doctor. “Impossible [to survive], no doubt; otherwise years take to [cure] this disease.” After, I not take food, anything very difficulty. Mother say, “No. This boy not die. We will send to Bangalore.” Bangalore hospital. Mother send with me one relative, one boy. This is, I am unconsciousness. But though after 15 days, no consciousness, nothing. No take food, anything. After, this is, electric shock, everything. After, little normal come. Then I found, every day night, 12 o'clock, one head-nurse comes. I am sleeping. Head-nurse coming [with] very hot hot coffee. Coffee and biscuit. Coming and, “Wake up.” Take me to bathroom, and give biscuit and coffee, after bathing and this is. This goes on about one month like this, daily. After, one day, that head-nurse say “From tomorrow you take coconut. Morning one coconut, evening one coconut, take.” I say, “No money mother. If you give ten rupee....” After I two-three day take, this disease completely come to normal stage! This doctor all will be surprised. “How is possible? This boy cannot possible two years, before two months it is stopped!” But I can't remain that atmosphere. So much madness. After, that doctor itself saw the thing and sent me [back] with my helper. That time, I go in to see head-nurse: “Head-nurse, you're giving so much help, I going. You not only [attend] every day, night also come and give coffee and this is. You give this coconut, coconut most help to this thing.” After (*chuckles*) that lady say, “I never come! (*Laughter*) I never come. I never give you money. Why I come night 12 o'clock?” After here I come, without I ask, Mother sanction two coconuts, tender coconut. That is Mother. There coming and this is physically Mother is helping. Not only me, many people Mother physically helping. You only faith in your heart. Faith, belief, devotion to Mother, that's enough. Whether Her giving not giving our doubt, how can Mother will help?

Any incidents before that?

Earlier day, when I come my village. 1930, 1928-29, that period, when I night come and go. My house is very far, three miles. I villager, no time [clock], nothing. Only I get up, any time, two o'clock, one o'clock night also I get up, come alone in the seashore. Once I see one accident. Very heavy rain. 1933 I joined, may be 1931 or 30, like this. Very heavy, like cyclone. I enter... no boat, night who will come that way? I enter in the seashore... this is I can't bear in the water. Very cold. I take my clothes in one fist and coming. Suddenly I l-e-f-t [*swept off by a strong current*] this is. I only remember Mother. Mother only, because most I thought this is our end, end of our life! (*Laughter*) This almost go to that, near this sea and river is joined. There someone hold hand and throw in the... ground. After, I come out [*of swoon?*] and little after [come to Ashram]. After (*chuckles*), I go Mother – that time morning all go pranam – without [saying] anything Her looking long time. (*Laughter*) Flower not give. (*Laughs*) Why this is? I go to pranam to Mother, generally one second Her give flower; that day more than two-three minutes, almost five minutes, this is seeing and this smiling. After, I thought that that hand is Mother's hand.

Must be, yes, yes.

Not must be! This only! (*Laughter*) There is no any doubt. (*Laughs*) Fire may be hot... not [like] that. Fire IS heat. Like that Mother IS. Many people [experience] many things; this is only [*Her response to*]

¹ He asked Manoj-da, his neighbour, on returning from Bangalore, “Brother, when I was mad, did I speak anything bad about Mother or Sri Aurobindo?”

our faith in heart. You not do any sadhana, nothing do. Only your what work, that you do. Mother's work our sadhana, our puja, meditation, everything.¹ Remember Her, Her do everything. There is no doubt.

From which year you are in this house?

After this mental trouble, when I am in [hospital], here all these people, my management, say this boy may not come. My room, everything will be just [taken].

How amazing, huh?

Before [that] I stay in Nanteuil house, opposite Playground. There one accident happen. Always Mother giving me small room; small room always separated. That Ganapati house also, that is big building but I remain separated, no connected with the big people. After, that Nanteuil house also the same. Nanteuil house you know? Very big house. There is one room like keeping broom or anything also. That room give. Once (*chuckles*) Mother comes – that time Mother will go to everyman house. That one day, there is one lady Guna, her birthday, her calls to Mother, Mother going there. My room very small but that door also this [tiny] is. My room opposite one small passage. The door open, passage will be thin. This door always closed. I remain, I not come out. Mother going that house how can I? That time Mother, Pavitra, and Chinmayee will be going that passage. I use light, I put dhoop, Mother coming. Mother may not come my room, my duty is remain. After, Mother ask outside, “What is this?” That why light is there. Somebody say this is Gangadhar remain there. “Is Gangadhar not there?” Mother asking, I am inside, so “Yes, Mother!” I s-l-o-w-l-y open. (*Laughter*) Very small room, like this [one we are in] is half, even this cot after this much space only. I pranam to Mother. Mother one feet take my room. “Very s-m-a-l-l room. Very s-m-a-l-l room. How you are remain in this room? How you are remain in this room?” I say, “Mother, I am very happy Mother. I am very very glad to, Mother. I no any difficulty. I very like it. I remain like palace, no any difficulty, Mother.” People thought, this man ask some other where, any, there is big big other room also, this big opportunity. Mother very much happy I am not asked anything. Blessing and go!²

When this I am in the Ganapati house also, sister [*Aloka*], earlier time, 1935 like this. That time I am take [*supervising*] some work. That time one man come my way: “Aie fool, Mother is going to your house, you're watching work! Run, run, you go. Mother is... You go.” I went. Mother saw this [room]. There also (*laughs*) there is not at all window, only wall one hole. One small door. That open, Mother see. “Pig also not is staying there! How, this is no window, this is?” Mother angry to Chandulal, that engineer. “How you are giving to this boy this room?” After, next day, he ventilation everything arranged. I never ask Mother. Whatever give, I satisfied. Not only saying this is, I satisfied. Her giving is more than enough. Satisfied, without any grumbling or inner. Inner also not, nothing. Now so many year I am Ashram food take; sufficient, whatever give I take. Even so many day, I never throwing Ashram vegetable.

¹ “Yoga through work is the easiest and most effective way to enter into the stream of this Sadhana.” 8.3.1930 (SABCL 25:207)

² This event recurred with luminous changes when She visited him on 17.10.1979: “After this vision I find and feel the Mother's concrete physical presence inside the Ashram building. One day in the Ashram meditation hall... with open eyes and not in an inner vision, I saw the Mother sitting on the bed with a glowing divine golden body which looked most concretely physical beyond a shadow of doubt” (G in *M.I.* Jun'80:358ff) Earlier (GC: Nov'02) he spoke of seeing Her in the Meditation Hall.

So after Nanteuil, you were here?

Huhn? After Nanteuil? After coming hospital, Mother give one separate house, sister [Aloka], that “Give this boy....” Then I see one experience there. Nobody there, old big house.¹ After six o'clock, I feel so silent, like you are, ugh... sunk in the well. So silent, no any thought, no anything. I afraid. Something happen therefore this is. (*Laughter*) I write to Mother. Mother say, “Aie fool, this is the silence. You want that silence for sadhana. Is coming to you! (*Laughs*) You're any afraid you call me, I come, I am always help you. Why, what is afraid? This is good. Sign of progress. This silence descent is not afraid to, this is welcome. Receive.” Such silence, whole night remain. (*Laughter*) Even no thought. Such is three, four [days?]....

But you didn't stay there?

After five year stay, lease over, I come here.

This is nice place. You have big garden...,²

Nice, nice. Mother always give nice. Nice room. Nice work. Nice atmosphere. All nice. I not feel any trouble for Ashram. [*Amen.*]

When now young people, new people, come what should they concentrate on most?

Only remember Mother, first this is. “Remember Mother” this is one secret is there. When you remember, constantly remember, mind become purified, mind become silent. Why our trouble? Mind always this is thinking and this and that, always jumping. (*Laughter*) That is cause of all trouble. When you're remember Mother means remembering God. Mother means any Name, any mantram, you remembering constantly, devotionally, faithfully BE. That will be, that force will be, a kind of keep [mind] clear. When mind silent, what concentration? This is... Remember Mother, constantly remember. You're automatically, you're



¹ Which/where was this house?

² In this “nice” place, the toilet was on the ground floor, a sick G on the first, the staircase steep & narrow. One day... see *M.I.*, Feb'02:162. (The garden was the neighbour's.)

go deep in peace, silence.¹ (*Pause*) Concentration very difficult, that's why I ask this. This is easy method of concentration. Remember means you're keep attention one point. Concentration [*samadhi*] not our goal. When [in] concentration, our purify, our enter in the high, the highest consciousness. This is Root of all. You're [in] touch with that Consciousness. Remembering Mother also is [only] sadhana stage. Not [only] remember, you're [to] become Mother. First you remember, remember Mother; after, you're in the Mother. Mother means that Supreme Consciousness, you are become one with that Supreme Consciousness.² (*Pause*) But this not come one day, two day. Can't possible, is not a miracle or anything there. You have Her Grace you can make miracle. Her Grace anything can make. But it takes time. But live sincerely now: your own work finished, go [home] alone, you can sit and meditate, prayer to Mother; [if] you're go read and this dance and sing, what Mother do? (*Laughter*) This is not a Mother fault, Mother not asked you go [*do those things*]. You remain [*in your room*]! You want the highest benefit, you can give effort. You want some golden pot, you can give more price; one rupee you can purchase earthen pot, for golden pot you can sacrifice, you can more price also give. Without sacrifice how? This is easy method, remember Mother, Mother's work you do. Now you see, Ashram give [charge of] work [to] somebody, you not fight, you not angry. Whatever in-charger say, you believe in-charger is Mother. Why you're bother for him? In-charger order you carry on. How long the ego, desire is there, you cannot progress; not even one inch also progress. Why? Ego go, you are already progressed! Why? You take, not only [in] Mother's work, [in] everything right attitude you take. Work not giving freedom, by what attitude our do that only give freedom. Why? Not only Mother's work, whatever, why [do it] very bad, anyhow? Everything is work, do consciously, this is Mother's work, for our sadhana, that attitude give, that is enough. Earlier time, Mother give "Radha's Prayer" to sadhaks [*describing a sadhak's attitude*].

Tell us something about those earlier times.

When I am joined, 1933, only 75 people, my number is 75. Mother own house about 25; rented house 25 about. That time only 250 come this is big [*August?*] Darshan. Big Darshan how long you know? Morning 7.30 started, going on 2 o'clock! Everyone more than 2-3 minute take. First pranam Mother, after Sri Aurobindo reach, there pranam. Some people giving something, take 15 minute also! When birthday, Mother give interview to sadhaks: 9 o'clock Mother room. People take how long can take; 2 hour also you can take. When I got [birthday], I only go; I will take 10-15 minutes sit. I bow. Mother sit, pranam, meditation and Mother goes. Her ask "Anything ask?" "No Mother." (*Laughter*) Hahn! I never asked Mother [for anything], whenever [birthday] is there I only bow. Mother blessing is enough. First Mother, what [else] is there?

What were your feelings about Sri Aurobindo then?

Mother and Sri Aurobindo, what is there? Whatever I say "Mother" that is "Sri Aurobindo". Mother isn't [only] Mother. Whatever I tell Mother I repeating to Sri Aurobindo. [What to] Sri Aurobindo say, that's [to] Mother. There is no difference. Only there is One. One Soul acting two ways, one Sun's acting two ways. One thing [about] Sri Aurobindo and Mother, whatever Mother say. Sri Aurobindo never

¹ "In the depth of a silence beyond mind and heart, I found the pure flame of Truth blazing in its intensity." G in *M.I.*, Mar'77:176

² "As the bud blossoms unfolding its petals all around, so the inner consciousness blossomed and expanded in that profound silence. In lonely silence again, I realised the Divine Mother, the Consciousness of all consciousness." G in *M.I.*, Mar'77:176

[asked/argued] “Why don't you...?” [For us to speculate] “Suppose – Mother...” is only supposing; supposing is different. Supposing means you are not being [factual, only imagining]; you're not your [own] self, then “suppose”. Mother IS Sri Aurobindo – that way no any confusion or doubt.¹ Whatever Mother say, do, doing, that is Sri Aurobindo [himself] doing.

Now when this is Sri Aurobindo accident, that time you see that what is surrender. Sri Aurobindo also surrendered to Mother! That time [*Those days*] Mother go trance; even eight hours or more Mother will be trance. Mother come generally 7, 7.30 [a.m.] in Meditation Hall [for] meditation. That day [*when in trance*] even 3 o'clock [p.m.] Mother will be sit, the body is there and that physical consciousness. That time Sri Aurobindo take food 9 o'clock, that Mother only give. After meditation Her going, take bath everything, then give. That day, Mother go 3o'clock, after Her come and give food that time only [He will] take. [When] Mother going field or something, after [returning attend to] Her personal work, then come and give food that time only [He will] take. See how it [*His meal-time*] has spoiled? But He never asked “How is Mother that last time you...?” Nothing. When Mother give food that take.² Satisfied. No grumbling also! (*Laughs*) Child. Sri Aurobindo child. Never grumbling. Whatever [*happens*]. Only two things He asked: water and urine pot. That union stage, very highest. You can enter into that stage when you have no desire, no ambition – like this, same [*equal*], whatever [*happens*] you don't [react], “This is Mother blessings” – that feeling our when comes, like rocket speed you can advance in sadhana. People [*nowadays*] think Mother never see, Mother [can do] nothing. This is how only work will be. Mother, through [our] work, Mother is doing so much, that is [when] this man sincere is doing. When one sincerely do Mother's work. I fifty years my experience I say, when one sincerely – that humble, Mother's own work, in Mother's presence, that attitude you do, the same Light you can get, you can realise,³ Even not do any sadhana, even not meditate. There is no confusion, no doubt. (*Pause*)

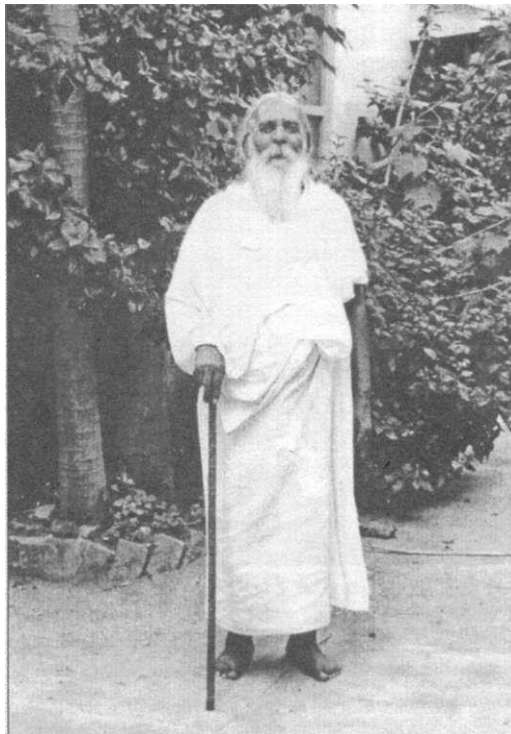
That attitude [*of absolute surrender*] also only comes after long back our journey – when our train journey will be end. (*Laughter*) That time – only that attitude is come. You see, five year or five and half year old burning, taking to water or something. When the soul is ready, his end is coming to that last hold of this bladder – Is coming to bladder! – that stage only the psychic is get warned. Quite old, is quite old – because sadhak's psychic.⁴ When [in] humility, [it's] searching, not only Mother, any gum, searching guru, such case, whatever guru [will] say, you think best. Guru say jump into fire: jump. It is last stage. (*Pause*)

¹ “When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like one and the same Person. – then you will know that you begin to be open to the supramental force and consciousness.” CWM13:33

² Pranabda: “I used to have lunch with Mother... After our meal Mother used to serve Sri Aurobindo.” Once he took some children for a boat ride & could not return until after 4 p.m. / *Remember*, 1993:48-49.

³ “By doing the work with sincerity and devotion as the Mother's own work... my soul or psychic being opened after five years of Ashram-life. Since then, the psychic has been my guide and I feel always the Mother's Presence in my heart.” G in *M.I.* Mar'77:176

⁴ In 1928-33 G rushed repeatedly to the Ganga of Gangas “so much thirst... burning house wants rain, that kind of thirst”. In such hours of God the bladder/soul “gets warned”: Reject all toxins or burst. 1928-33 ended a journey of many lives; 5 intense years of cleansing later the psychic took over, see fn 10.



Another thing is [in] confusion or doubt. There is Reality. The real, real thing. You can see [It]. You [ask] how [this experience will] come without reading? This is not reading knowledge! This man, this man, another says, this man this say, this [scholarship is] not [Knowledge]. Sri Aurobindo say learning. Learn [*here some recording got erased*] Now with *Savitri*, the news that our only understand Mother [by studying it]. Not necessary!¹ You see, Consciousness of Sri Aurobindo is such, it's remain; that [is why] his writing became such [effective]. Mother and Sri Aurobindo [did] very great sadhana, come [to] very great stage. What is special [about] that stage [is that] it remains [*is established*], means you [also] will attain that stage. You think they only have that stage? Sri Aurobindo did, we will all attain that stage. That is our goal, our duty, our birthright to attain. That is in the way [they] show, that way our goal. Ultimately, there is no doubt. You thinking why we not attained? You, you not surrendered to Mother! Surrender like naked child – like baby surrenders how to Mother?² Like this you remain, how quick you advance. But this stage also, this is not falls of flower.³

...first Mother is to be held..⁴

Nichchaya. [*Certainly*]

¹ Earlier (GC: Nov 02) he had said, “Even I don't read Mother & Sri Aurobindo also. Only some small book *The Mother, Words of Sri Aurobindo* [quotes from his correspondence were copied, circulated &/or put on the Notice Board], *Words of the Mother*... I don't read philosophy book, Sri Aurobindo philosophy or this or that.” He & others experienced Reality without studying the *Arya* & realised the Mother without *Savitri*. No longer possible!?

² “Self-surrender to the divine and infinite Mother, however, difficult, remains our only effective means and our sole abiding refuge. — self-surrender to her means that our nature must be an instrument in her hands, the soul a child in the arms of the Mother.” SABCL17:72. “When the child has need of anything he is certain that it is coming.” CWM12:125.

³ Cf. CWM4:92-95 — 35 years for orthodox initiate to change character (to flower), less if surrender as baby cat.

⁴ Rest of sentence not clearly audible.

...silence made permanent¹...

Nichchaya, nichchaya. Not making! When you see it is mixture come up then check that [for] Mother's own presence, own sign.² Firstly [*Before*] this sign also, so many signs that take, so many miracles, this take trouble. Ughnn, great misery of life! There is no misery!³ (*Pause*) There is one no-piece-of-light that [is] suppose Death. You know (*laughs*) there is no, no death! There is no death. You no suppose of death. There is no death. (*Pause*) This only can be [said] of this [that] there is something going on there. First also, this spirit is not died, but IS. Mother also not died. Mother also high eternity, eternal. Sri Aurobindo also eternal. Only this foreign [*unreal*] stain. This is painting and painter. This [body] is only painting, painting stain. The painter and this painting two is not same. You see, if you attain [*Realisation*] then you get that knowledge. Reshuffle, this is reshuffle. You can realise that there is no programme, no God, nothing. There is no war [*of conflicting realities*] now, where is war? Now you know that suffering and trouble and pain [are unreal] and this [is Reality]. Once Sri Aurobindo. A big cyclone. Particularly in the form, you see, this tree is flying in the sky, [that] night. So heavy. Mother, in the night, inspiration, inquiete. "This is cyclone. What is this Sri Aurobindo condition?" Mother come to see. Here window open. No cyclone inside this! He is like statue, like same, remaining in the silence. After, Mother not disturb. Only window close and go. This is another stage you can see. This is the real supreme God. (*Bursts out in a powerful verse in Tamil.*)

Our belong to Mother, our Mother's child, our searching Her, Her presence only, that is our sadhana. Mother what our give, our give to this Mother's own work, Mother's presence that is enough to....

Did you have any problems in sadhana?

No, nothing there is. I not do sadhana also! (*Laughter*) First [*Only if*] you do sadhana [*on your own*], there is [any problem]! I am Mother's child, there is Mother's presence: if the child is within [Her], it's not child's presence, it's Mother's presence. Her child. What is there? Mother give everything to everyone.⁴ You see, this world is remaining still [*untransformed?*]. Many guru come, many sage come, many avatar, jyoti, very big big people come. What is Mother done, no one done in the world. Even Sri Aurobindo also: "Without Mother I am also do not succeed." Any guru not done so much for disciple. Even physically...⁵ Mother has *tedi, tedi* [*sought out Her children*]. Mother gives any person what is Her giving can give, even one small rice also not save. Everything give. First [*Before*] Mother any guru not done in the world. This is Mother's uniqueness. Anyone asks anything, Mother will give. Mother so much done. (*Pause*)

I will tell one [incident], you are family. Now you see, when first I come, I come with two dhoti, two chadder only. I put one chadder for the Darshan – this [end] over far this. That time, whenever I put on dhoti, I put whatever, some one way. I don't feel this form of going [is not done]. After, [like] everybody take food and work and this going on. No cloth, no soap, no wash [clothes]. I know nothing. I only take bath & go to Pranam. Then (*chuckles*) Mother is marking this daily. I no tell, I don't know others what

¹ Rest of sentence not clearly audible.

² "When as a result of a life of tapasya, there is a blooming of the inner life and when desire and ego are destroyed, this supreme Reality can be realised, in a deep silence..." G in *M.I.* Mar'53:54

³ "To comprehend in a deep-seated silence the real existent, as it is, is the best way to enjoy the happiness and to become free from the misery." G in *M.I.* Mar'53:54

⁴ "The Mother is the goal, everything is in her; if she is attained, all is attained. If you dwell in her consciousness, everything else unfolds of itself." *Letters of Sri Aurobindo*, 2002:114

⁵ Falters. Maybe recalling his own case?

they say. (*Laughter*) I don't know Ashram, Ashram form what all. I don't know English, I not understand Sri Aurobindo, this is. I go to Pranam. Ughn, Pranam no good for asking, just come [away]. So to Amrita next; Amrita this next. That Mother blessings, that means that next day, "Call Amrita." Mother stayed with this, "Why you not give this boy any prosperity?" Amrita "Angh-han-hmm..." [*Laughter*] After, forcibly give. After, Mother own give this is. That time also I take only two dhoti one year. This one dhoti I keep, not Bengali way, someone ways I put it and keep like this, anything; the remaining I simply like this, putting very humbly. (*Pause*)

Humility. This humility more important to spiritual thought, any thought humility important. Our big big big thinking these are no maturity. This small thing thinking, that smallest thing will lead to biggest. You're more learning, more study cannot give.¹ Remain like humble, like meaningless, then much done. You are what learning? Mother everything give. More than enough give. Not only outer, inner also Her give. What you are more want? Only remember Mother. All big big things [like] Mother is go [*was born*] to France & this & that, no. You have come so far [for] some higher ideal. Remember Mother, read Mother book, that will help. Her always ready, like our [own] thoughtful channel Mother [is] getting [us to] our goal. Our only go towards goal. Mother always coming to, ready to, waiting to [take] Her child [to] our goal. [But] our not give Her chance to.... Our blind, our ego, all this is. (*Pause*)

Now in sadhana, sister [*Aloka*], [under] elderly sister² I working: "Who is there that give, give?" — "What is there?" — "Who you are?" — that [*sort of bickering is*] meaningless. Sister under working, whatever her order I obey. Whatever you say, you say what is pleasant, — pleasant method & easy to sadhana. This is not the sister work [but] Mother work. Mother give you work. Mother give you under [someone]. Work sincerely, like humble and right; [if] you [are] coming [as if] to your [own] work (*laughs*) what you come [here for]?

(*G asks A & P their names, when & from where they came etc.*)

I am 50-year baby, you are 10-years baby. (*Laughter*) Mother like small baby more, that is why Mother grace more for you. Generally human mother also, small child more, child [do] this, that; fathers more, more height [*less accessible*]. But only you not open your eyes, then how Mother will help? That is [to come from] your end. Here Ashram, I find people are more surrender, very hard worker, but only one defect, you not rejection there. Rejection means that... that book *The Mother*? Sri Aurobindo says, first [& 2nd] chapter, three things: this aspiration, surrender, rejection. Here your aspiration there, surrender is there, Mother work like very too, but only defect is you will not rejection.

Rejection of what?

Ego! That ego there is, that you have to [reject]. Ego means he is master of world! Not allowed to... (*mumbles something & laughs*) Not I go! Mother give easy method, easy path, everything, but our not use properly, what will Mother do?³ [It's] our defect. First [*Before*] Mother if a [*seeker's*] surrender is

¹ G grew up on "a drop of practice" based only on "small" books & correspondence. In 1920, when Arya was coming to a close, Sri Aurobindo refused to join the work of the saints & yogis in Bengal: "If the unripe goes amid the unripe, what can he accomplish?" In 1926, "Now if I have to write out all the truths I have experienced it will be necessary to write 100 Aryas for 70 years. But... I only write what will be of immediate use." That is to say, "small" b.s & corresp. Compare our ever burgeoning classes, theses, conferences on the Major Works, Lives, Actions &c.

² Padmasini (1902-82), daughter of a police inspector, a Pondicherrian devotee, joined in Dec 1933. A formidable personality.

³ *Sweet Mother, why don't we profit as much as we should by our presence here...?* "...it is too easy! When you have to go all round the world... give up everything to obtain only the first words of a teaching, then this teaching, this spiritual help

defective, yet is spiritual, then anyhow, any country, anywhere, how much trouble, how much suffer, how much this is. Only we [must] do sincerely our work, rest is our mental [*constructions?*]. That attitude we work, Her giving us more than all...¹

Some years after this interview Gangadhar suffered a heart-attack and, eventually, was granted a ground-floor room in Subbu bouse. He died there on 16 August 1992. In his "Among the Not so Great" (M.I., Feb'02:163) Battida wrote:

"His mortal remains... went back to where they began this earthly journey. His friends and family members from Veerampattinam requested and were given the body to be buried there (as per their custom).... It was in the scheme of things that he be taken to his village. The body was kept there for three days for his people to pay homage. It seems there was no smell, and no deterioration of the body was seen. Slabs of ice were kept in the vicinity – yet it is unusual (to say the least) that the body lasted so long. No bells tolled, nor were requiems sung – but I would say that we keep a clean little niche in our hearts and minds for this gentle giant, following whose ways could be rather rewarding. The ONE Gangadhar is mighty Shiva whose matted locks could absorb the thundering fall of Ganga and imprison that flow. This Gangadhar is a tiny trickle from those matted locks, gentle, pure and clear."

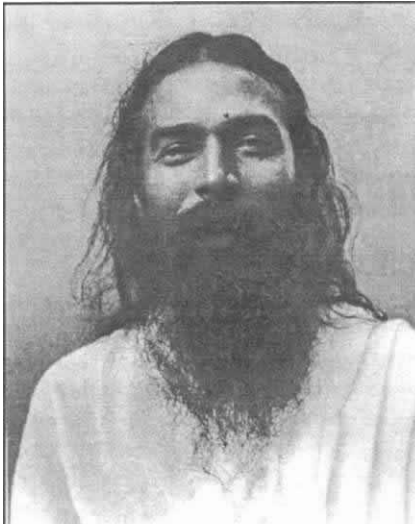


The Mother with Gangadhar

becomes something very precious... you make a great effort to deserve it.... Perhaps, after all, something is being prepared and one day..." - Talk of 13.8.1958.

¹ "On my 64th birthday the Grace... entered into the depth of my mid-forehead. She came in the form of a Luminous Young Child, Bala... opened the Sahasrara, giving rise to wonderful visions and experiences [which] have continued and developed since then...." G in *M.I.* Mar'77:176.

RAMAN REDDY ABOUT GANGADHAR



People started noticing Gangadhar towards the end of his life. Taller than average Indian height, healthy and round-faced, clad in a white dhoti barely covering his chest, he would be seen visiting the Ashram in the eighties. White beard shining in the sun, long silvery hair, deep beautiful eyes, his face radiated spiritual contentment. An occasional “*namaskaram Ayyah*” (lengthening the “Ayyah” while raising joined palms to the forehead) showed his simplicity and humility. He addressed everybody in the same way, be it the Managing Trustee or the servant who accompanied him, Ashramite or visitor, young or old, as if he addressed the Parabrahman in each. Word had gone around that he was an old timer who had spent all his life supervising scavengers of the Sanitary Service of the Ashram. Above all, he was one of those rare sadhaks (Mother said so Herself) who never gave any

problems to Her. His English, by the way, was as bad as he was spiritually great, that is, in the inverse proportion. But what he conveyed through half broken sentences seemed so much more important than well-articulated lectures on *The Life Divine*. What came across especially was his attitude – the extraordinary faith and self giving, the utter simplicity. I once visited his room when he was my neighbor in Subbu House. He, at last, had been given a large room, three-fourths of which he had left unused due to the sheer habit of living in cubby-holes for decades. Two kerosene stoves occupied a corner where an old, frail-looking, cook-cum-servant was busy doing something. The servant had become his only companion; he disappeared after his master died. There was a cot near a window and I don't remember seeing any table. I suppose there was no need of one because he could simply sit on the floor and write in the good old Indian style. He had contributed a few times to a Tamil magazine, he said, and pulled out a copy from a small heap of papers in a wall-almirah. Otherwise, the shelves were as bare as the room, except for a little junk thrown here and there. It was then that I noticed with glee a brand new radio! What was Gangadhar doing with a radio? The explanation was simple. As he was now too old to work, he was forced to stay at home all day, and so he felt like listening to some music. The wish was fulfilled as soon as the need was felt, without applying for any sanction to the Ashram authorities. A Westerner appeared out of the blue and presented him with a radio. “You see, Divine Mother see that Gangadhar need radio, so she tells *vellakara* (white man) to give me radio. Otherwise, you tell me how did this *vellakara* know that Gangadhar need radio?” he explained merrily. As he fumbled with the crackling radio, I knew he was still unfamiliar with its operations. He was more familiar with the operations of the spirit and mind and could switch off his thoughts more easily than the radio in his hand. How many of us can do that?

Raman Reddy '75

AN EXPERIENCE OF GANGADHAR

On 13 March 1981 at 2 a.m. when I started my usual meditation I was irresistibly caught by that mahamantra and I went on chanting “Om Namō Bhagavate Sri Aravindaya” continuously. My whole being got charged with the fire of a great aspiration and an intense devotion. I went into a deep meditation for more than an hour. My mind became absolutely still like a waveless sea...

Peace, peace, peace, oceanic peace enveloped all creation and in that peace was heard the non-stop reverberating subtle sound of “Om”, slowly pervading all the world and there was a flood of golden light everywhere. In the deep silence of the Cove of the heart a fire was seen burning upwards to heaven.... All the inner centers opened up as lotus buds open in the sun, and they were flooded with light from above. The nectar of immortality started dropping down from the 1000-petalled lotus which had fully opened out its petals at the top of the head! There was a feeling that a great obstruction at the top of the head had got removed, and immediately thereafter the golden light from above flooded the whole being. Now, everywhere there was nothing but the golden light, inside and out.... The light, the delight and the sound, which were at first distinct and separate, now combined into a single deep divine consciousness.

The golden light descended further into the dark cavern of the dense Inconscient and lit up that entire field. The Inconscient was transformed....In a few minutes the whole scene changed. There appeared to the vision the divine golden compassionate form of Sri Aurobindo exuding Grace, Love and golden Light. Then appeared our Mother in her most wonderful golden form of divine beauty, radiating Light and Bliss.

A little later the Mother's form merged in the form of Sri Aurobindo and became One with it. Then Sri Aurobindo also disappeared from the vision leaving behind an all-pervading Supreme Silent Consciousness of Sat, Chit and Ananda. In the nerves as well as in all the pores of my body ran a strong current of divine Ananda....

(Mother India, Aug. 1981, p.449-50)

GANGADHARAN

by Srikant Jivarajani

“I have been thinking for sometime about a very great personality of the Ashram. He remains, so to say, an unsung hero, but a true child of the Mother and Sri Aurobindo.

It appears one day, suddenly it was Sri Aurobindo who said: “Where is Gangadharan?”

Nobody seemed to know.

Sri Aurobindo: “All of you are centred around your own selves, and you don’t care about him because he is a simple man, but Gangadharan is constantly in our consciousness. He is a great soul. He is lying ill in his room, somebody kindly go and attend him.”

Immediately, Arvamedu Iyengar alias Amrita-da went to his room. He found Gangadharan-ji lying on the floor. He was unable to get up even. From several days he had not even his food. But it did not in the least matter to Gangadharan-ji. He was simply calling the name of the Mother, and that’s about it!

Sri Gangadharan-ji was a fisherman and a local Tamil boy, born on 24 of July 1913, in a small coastal village of Veerampattinam, south of Ariankuppam, some 6km south of Pondicherry.

Now in the 1930s the Mother used to go out for long drives. Some of you may have even read in Bulletin the story of a temple that she had visited at Veerampattinam on one of those outings. However, after the visit as she was returning, a young man was strangely fascinated by the Mother and he ran behind Her car, all the way to the Ashram at Pondicherry. Naturally, he was not allowed in the Ashram premises. He went on insisting that he wanted to see the Mother and said he wanted to stay here in the Ashram. The parents of the lad came from Veerampattinam, and tried a lot and cried too. But the lad was steadfast in his resolve. Finally, the Mother advised the parents that, it is best he stays here as he wants to do.

So on 24th of July, 1933, exactly at the age of 20, on his birthday, Sri Gangadharan-ji joined the Ashram.

He was given the work of supervising the cleaning of all the WCs of the houses of Ashram in the Sanitary Department, which he did till 1987. He was addressed by everybody as brother Gangadharan, because he was always smiling and was from his heart a true brother to all.

He stayed all his life in a very small room which was like a store, maybe 6’x12’, next to Manoj-da’s room. It is only at the very end we could give him a good room, which he accepted after a lot of persuasion.

As he advanced in age I was looking after his small needs, such as providing biscuits, bringing the money from cashier’s room meant for his servant, and so on. For that the gratitude he showered was unthinkable. Even now, tears roll down as I remember it.

He was a great saint, and the spiritual experiences he wrote are of great value, written by a simple heart! Such was the simplicity and true greatness of this man that even his servant has become a saint!

Towards the end, he was not keeping well for several years. His relatives from Veerampattinam wanted to take him back. But all that he agreed was they could do his last rites after his death at Veerampattinam. Permission was taken from Dyuman-bhai to that effect.

Now, he had some urinary problem, and he had probably not passed urine for a couple of days. So I told him, on 16th of August, 1992, in the late morning, “Gangadharan-ji, let us go to the JIPMER hospital, so that this painful situation of the urine will be at least solved.”

He replied: “Brother, my time has come.”

I insisted, “Gangadharan-ji, that time comes for all of us, but why physically suffer now?”

He would not listen. So, finally, I called Manoj-da to tell him. As soon as a senior like Manoj-da told him, he readily agreed to go to JIPMER.

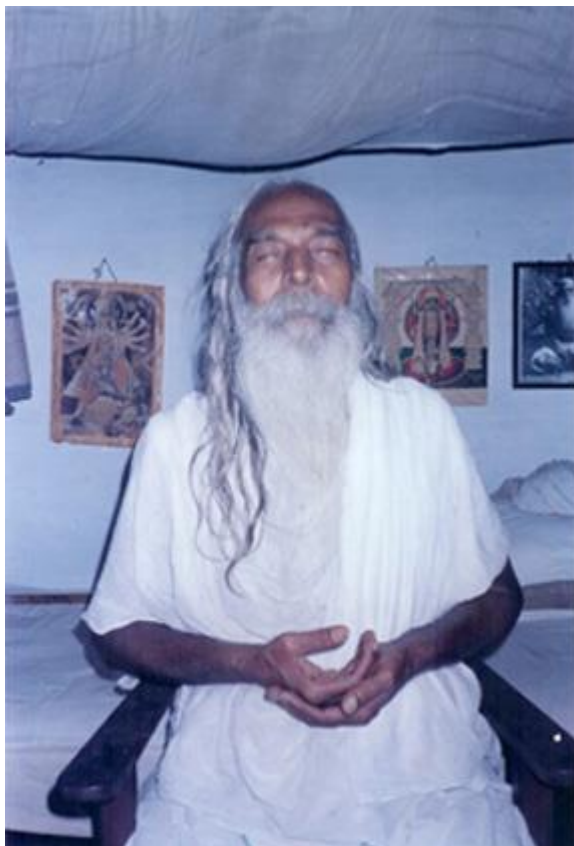
At 1.10 p.m. I took him to the hospital. On our way to the hospital we were talking all the while, and he talked normally, even when we were in front of the casualty ward. I went in and returned with the doctor in less than 2 minutes. The doctor declared, “You have brought us a dead body!”

So I returned back to Ashram. Gangadharan-ji was taken to Veerampattinam. For three days there was no deterioration in his body. Finally, on the 4th day, he was cremated on the Veerampattinam beach, on the backdrop of the vast ocean and the infinite blue sky above.

What a sublime and indescribable atmosphere there was!”

GANGADHARAN THE GREAT

by Krishna Prem



Thanks for the opportunity to write a few words about The Great Gangadharani. I was a school boy when I was interacting with him and so those interactions were much restricted or were relevant to that age only, when I had not grown in spiritual knowledge, awakening, experience. Whenever I met him, he lovingly enquired about my studies, asked me to study well, and things like that. By the time I considered myself as having spiritually grown up a bit, he had passed away and even now I feel sad for having missed such a sincere child of our sweet Mother. I would have asked him a few curious questions, based on his exciting inner journey into the realms of Supermind. Anyway, I grew up hearing about his great experiences from my father, brother, and my uncle/mentor (TR Thualsiram who lived and served in Sri Aurobindo Ashram between 1969-2007); these have been a wonderful source of inspiration and that is why I consider him as one of my spiritual mentors, who set himself as an excellent example to emulate.

One of the great qualities of Gangadharan that deeply touches everyone is his simplicity and humility. In Tamil language the word "Ayya" is generally used to address respectable elderly males, but Gangadharan was using this word to address every male irrespective of his age; he addressed me too this way and so I remember it. There is one interesting incident about which I heard quite a number of times from my father. It seems that once when Gangadharan was interacting with someone who was carrying an infant, he enquired about that little one, asking like "Ayya eppa vandhaaru?" The people around him were not

sure as to who he was referring to, because he used the word "Ayya". Little later they all realised that he was actually enquiring as to when that child was born/came to this world, but the way he originally asked sounded like "when did this Ayya come?" Well, this may appear like an ordinary incident but it is very evident that Gangadharan had this psychic relationship with others and that made him see and treat everyone around him with due respect, a perfect quality of a true Yogi.

Gangadharan shared a special friendship with my uncle Thulasiram who has done, as part of his sadhana, some extensive and intensive supramental researches and further published his findings. Gangadharan greatly helped Thulasiram for some of the inner/integral experiments of the latter. With respect to the Mantra experiments of Thulasiram, he had requested Gangadharan to take it up, chant and meditate with each Mantra on a different day. It is very interesting to note that how the Truth of every Mantra/Divine Personality presented themselves to him and that shows his heights of attainments or plasticity of surrender, whatever it is.

Let me present here his experience on the following Mantra of Sri Aurobindo and the Mother:

Sri Aravinda Sri Aravinda Aravindaya Nama Om
Sri Aravinda Sri Aravinda Mirra Aravinda Nama Om

By chant of this Integral Mantra, Gangadharan felt Light and Omkara Sound surrounding him, and his *ādhāra* (the psychophysical system) blossomed in all the centres (chakras). Sri Aurobindo and the Mother appeared for a while in their luminous golden Forms of Grace. Then his deep soul-consciousness joined with the Self and ascended to the Truth-World, and he felt the Divine Presence everywhere. Even during the ascent, the Golden Light was seen flowing down from above and spreading everywhere. On the summit of the Truth-World he experienced vast and pure white Light of Grace. When he was identified with it, he heard an immortal sound which made him wake up with open eyes. The vibrations of the experience continued for a long time, and were tangibly felt in the body.

When he chanted a Mantra of Lord Krishna, the vision broke out with the scene of battlefield in which Sri Krishna was seen preaching to Arjuna; then this vision disappeared and was soon replaced by Sri Aurobindo appearing in His benign luminous Golden Form. Later, during his ascent to the Truth-World, Sri Aurobindo was replaced by the Mother (of Sri Aurobindo Ashram), especially at a stage in the ascent when an obstructing golden Dome was opened by Her with a stroke of golden hammer and, as a result, Golden Light rushed downwards to the earth; Gangadharan ascended into the Truth-World receiving the golden light in his body also.

In the case of a Mantra of Lord Shiva, he saw the Shiva-Shakti Dance in their blissful and luminous Truth-Physical Bodies, and also their circumgyrating dance in bodily union. (Details can be accessed at <http://www.auro-ma-ramalingam.org/yoga.php>)

Apart from the Mantra experiments, Gangadharan also participated in Thulasiram's 'the Mother's Yoga-of-food' experiment, a powerful method in which the Mother's *pranam* picture is used to charge our food and thus gather/increase the spiritual-physical power in one's body. Let us hear what Gangadharan himself says: "I received from you a *pranam* picture of the Mother. I felt its great power by touching it. I am thankful to you for giving me an opportunity for receiving quite a new kind of spiritual experiences

even at the body level, by doing the food experiment devotionally for three days. On a clean cloth spread over the well-cleaned dining space of my room, I kept the Mother's picture (as enclosed in a plastic transparent cover) and over it I placed my food plate served with Ashram food. I touched the food-plate with both hands, and remembered her with love for 10 minutes before eating. An indescribable current of spiritual power, with light and bliss quickly descended into my body, in all its cells, and reached into the ends of hair. Great peace reigned in my heart also. The most important and unexpected result of the experiment is that the light which had descended into my body at the time of food had come to stay for good in my body, in all its cells. After three days of experiment, when I touched the picture and then my body I felt a greater power in my body, but it was felt as equal to the spiritual-physical power of the Mother's eyes or to Her Satchitananda power. This cannot be explained except by saying that it happened by Her Grace. When I saw the joint picture of Sri Aurobindo and the Mother, their figure disappeared at first, but they came back alive in their physical body, as when I used to see them during Darshan days.”

Another magnanimous experience of Gangadharan was personally shared by him to my father, between 1980-85. This is like Aswapati's ascension (as traveller of various worlds) in Sri Aurobindo's *Savitri*. It seems that Gangadharan used to lock his room during meditation and lie down on the floor. He then would leave his body and travel/ascend through various planes and different worlds and, after reaching the summits, return to his body. He has also told about the risks involved in this adventurous sadhana, especially because of the fact that there was only a hair-thin connection between his body and his soul and if someone would come and disturb his body during such journeys then it might even lead to death. I am not sure how long he had been experimenting this way, whether he shared such experiences in writing.

These are some of his wonderful experiences that he has compassionately expressed, and must be for the benefit of others. We do not know what kind of other higher experiences he had, experiences he kept to himself.

In the book *Among the Not So Great* by Prabhakar (Batti) we read that, once when Gangadharan was sitting in his room and simply wondering as to what the Supermind is all about, immediately he saw the place around him was bathed in gold, even the water he poured out of the kuja (jug) flowed out like liquid gold.

I also remember reading an interesting story about him in a popular book-series *How they came to Sri Aurobindo and The Mother*.

Sri Aurobindo has written a number of letters to Gangadharan. My brother had the blessed opportunity to see these letters which were lovingly shown to him by Gangadharan. It will be nice if that correspondence can get published, but I have no idea who has been treasuring them.

I had the good opportunity to visit his Samadhi (in its yester-location) in early 2008, which was located in Veerampatinam village, 6 km from the Pondicherry. No need to describe the kind of Presence felt by touching his Samadhi; however the surrounding was somewhat disturbing when I looked at the broken glass pieces and cigarettes strewn all around his Samadhi. It was clear that this isolated place was being used by some less fortunate people for some other purposes. I was pained at this sight and prayed for a much better place that this 'pilgrim of Supermind' deserves. I also heard that some of his admirers who visited this place earlier, felt bad and prayed for a conducive location. Such sincere prayers seem to have

been granted and today his Samadhi is located as part of a new house constructed by a close relative of his. It is heartening to note that his relative boy is taking care of his Samadhi and this sincere boy's name is 'Gangadharan'.

There is something uniquely great about his Samadhi-shrine, as aspirants have experienced in different ways. One could concretely feel Mother's immense Presence there, and the other experience Integral Consciousness that comes penetrating from below the feet.

Shall we say that he/his life matches the matchless words of The Mother: "Greatest victories are least noisy."



Gangadharan's Samadhi

In 1978 Gangadharan had a rare vision of the dematerialisation of Swami Ramalingam's body; the Swami had locked himself in his room on 30 January 1874 and left the body. It is a coincidence that this tribute to Gangadharan is appearing on the *Mirror of Tomorrow* on the eve of this significant date. Synchronicity is striking.

"Swami Ramalingam locked this door on 30 January 1874 to dematerialize his triple deathless body in order to enter into all the bodies and permeate and pervade the entire universe and the farther pure worlds of Consciousness beyond."

It was by a rare virtue (Punya) that on the first day of Tamil month Thai (14 January 1978), I had a continuous Vision between 2 am and 3 am in my usual meditation in the night. The vision of dematerialization of the physical body of Swami Ramalingam into and as the Truth-Light of Supreme Grace which contains or possesses in itself Supreme Compassion and Bliss of Grace.

Though I have had occasions to ascend into and remain for sometime in the Truth-World of Grace-Light wherefrom I could see the earth as part of the universe, the said Vision came to me when my consciousness was on the earth itself, though aware of the Truth-World and the Beyond.

To begin with I sensed an ineffable Silence and Peace (Para Shanta Mauna) prevailing everywhere and I heard continuously Para Nada. The mysterious divine Sound in that Supreme Silence and Peace. Then the Vision broke out.

A small village was seen in its simple and beautiful surroundings, though not endowed with a rich beauty of nature. There was the concrete Presence of the Supreme and Universal Divine with the beautiful Truth-Light of Grace and Fragrance, which enriched the place all the more and enraptured my heart with ever increasing aspiration for Grace. At the center of the village was seen a small house in its purity and peace. Sweet Fragrance of Grace radiated everywhere from the house.

Vallalar (Swami Ramalingam), the Great Munificent, was seen entering the house. His face was calm and peaceful. He was seen as the very embodiment of Compassion and his body was filled with the Fire of Tapas of Truth-Consciousness as of the Purity of the Supreme Divine (Suddha Sivam). His whole body was radiating the Light of Grace. Besides, his body was of silken or light golden shining colour. He entered into the verandah and kindled the wick of a burning oil-lamp and it began to burn more brightly. Then he stepped into his room and closed the doors and bolted inside. At that time there was the Concrete Presence of the Supreme and Universal Divine in the room. The Presence could be sensed even physically and even by the born-blind. There was also Silence, Peace, Fragrance and the Light of Grace due to the Presence.

Vallalar sat on the white cloth spread on a low wooden plank and began to concentrate. In that poise he was seen as a Mountain of Truth-Knowledge with the Truth -Light of Grace and Peace and Fire of Tapas. He was verily a supreme form of the Divine. Flood of Light was radiating from his pure and luminous body into all the directions.

Supreme Grace, Supreme Compassion and the Light of Grace are expressive of the secret truth that they hold the key for transformation of physical body into the deathless physical body of Grace in its eternal youthfulness. One has to live in the depth of the ocean of blissful Grace-light for getting transformed into the divine nature and as the divinised body.

The intensity of the flood of Light that radiated from his whole body was very powerful and one shall have the strength and capacity to bear and receive it. My whole body vibrated with a joy and pleasantness because of the Vision of Light of his body.

After sometime of concentration, he rose up and saw the physical sky. Full moon was shedding its blissful cool rays over the earth. A little distance away from the moon was seen a very bright and concentrated Splendour of Light. It appeared like a bright dazzling star of Light. The Swami poured his concentrated gaze at it for sometime. He became enraptured with blissful joy in the heart, which radiated on his face. A little time thereafter, he again sat on the white seat of the plank and entered into deep concentration.

Though the Swami was inside the closed and bolted room, he could see clearly the whole universe (Vishwa Prapancha) with its tiers of many worlds of mind; life and the physical including the physical earth and sky with its moon, stars and clouds.

When he was thus absorbed in deep concentration, an effulgent Truth-Light of Grace broke out from his heart and with its unique Heat began to burn his radiant physical body very slowly, as if at a snail's speed,

and that in an upward direction, from the heart towards the head. The burning of the body may be somewhat likened to that of an incense-stick which however burns downwards by its inner heat of fire, forming ash-covering but without the falling down of the ash-form.

When the upper part of his radiant body was burnt completely from heart to head, there was left in its place a form of pure white substance, which also radiated its light of Consciousness. The burnt part, however, showed all its features intact and clearly and even the burnt hair of his head was seen distinctly as luminous white hair. Then the Heat of the pure Light of Grace descended to burn the lower part.

After the whole body was thus burnt, the Swami was seen as a bodily form of pure white substance from head to foot, radiating its Light. Even the blood had changed into a white luminous Substance. The form white kept intact all the different kinds of cells of his body and all the distinctive features and formations of his interior and exterior body. His bodily form did not shrink in size after the burning. I saw no visible flame nor sensed its heat during the burning of his living body, nor smoke, nor any bad smell as of burnt tissues, nor heard any cracking noise as of burnt bones. But instead, there was a sweet Fragrance since the time his body began to burn and it spread everywhere. I sensed in my heart an ineffable Calmness and Silence, which gave me in turn a state of Bliss.

Now a second stage of burning began. The unique Heat of Grace-Light began to burn slowly the Swami's luminous Form of white Substance from head to foot downwards. When his white Substance-Form full of its radiating Light, was thus burnt completely, the white Substance became very fine sub-atomic consciousness particles which permeated and pervaded the entire universe and the farther pure worlds of consciousness beyond. The fine, white and conscious particles with its radiating Light also entered into and got distributed everywhere in the earth and even in matter and in the Inconscient. After the universal pervasive distribution of the particles, they could be seen no more and disappeared from my sight. But now there pervaded everywhere the sweet, soft and fine Fragrance of Camphor which gave my body a blissful sensation and enraptured my heart as well.

Then I had the rare vision of the Swami's universal luminous golden Form. As a matter of fact the immensity of his golden form contained in it the whole universe (Vishwa Prapancha). This form too disappeared from my view and was replaced by another vision in which I saw the Golden Light of Truth-knowledge and Grace entering into all the directions more speedily than the lightning. It permeated and pervaded the whole universe and the farther pure worlds of Consciousness. It entered into our earth and all its crores of the physical forms of beings and objects and in the apparently insensible matter (Jada) and even in the very dark realm of the vast Inconscient. All the forms that were permeated by the Golden Light of Truth changed into golden forms of beings and objects. The golden Light entered into my whole adhara including the physical body. My body felt in all the cells vibrations of ease and pleasantness.

Then I heard some words of Grace, but they were indistinctly heard and could not be deciphered, as I was absorbed in a rapture of Bliss due to the sublime vision and experiences. Thus the Vision lasted an hour of time and came to an end.

The visible physical light is the concrete symbol of the Vast truth-Light of Grace which is the source of all lights. Camphor is verily a solid form or symbol of that light. The Swami's soul is inseparable from the conscious white particles of Substance which he has become and pervadingly distributed everywhere.

When the Supreme Truth-Consciousness manifests in the physical world, it becomes the golden Light of Grace. The Will of the Supreme Divine in the Vast Truth-Light of Grace shall be fulfilled on the earth. The Golden Light of Grace will purify and transform man and the physical body too will become deathless physical Truth-Body, and the Sanmarga of Truth, Purity and Goodness shall prevail on the earth. As Anma (soul) realizes the pure Spirit, the body too shall realize its truth as the true body of the Spirit.

1-2-1978

(Sd) Gangadharan

SRI GANGADHARAN - A PILGRIM TO THE SUPRAMENTAL WORLD



"The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness."

"to feel her (Mother) within the heart is to make existence a rapture and a marvel."

-Sri Aurobindo



Sri Gangadharan (1913-1992)

Sri Gangadharan was born on 07.11.1913, in the simple environment of Veerampattinam village, which is 6 km from Pondicherry. It seems the Mother of Sri Aurobindo Ashram first saw Gangadharan, as a small boy chasing her car when she had gone to that village to see the famous Kali temple. Her concentrated look, with a pouring of grace, on that simple village boy had silently prepared his soul to lay his life in the service of Adya Shakti- the Supreme Divine Mother. Later in 1933, at the young age of twenty, he had joined Sri Aurobindo Ashram as a sadhak and given the work in the Ashram Sanitary Department.

He took up his work as the field of sadhana and did it with complete sincerity, humility, surrender and devotion to his masters. Yoga through work is the easiest and most effective way to enter into the stream of sadhana. Any work done for the Mother in the true spirit itself is the highest meditation. By Mother's grace his soul or Psychic became his guide and he started feeling the Mother's Presence continuously in

his heart. From time to time various kinds of spiritual experiences came to him, one after another. In his 63rd and 64th birthdays, Gangadharan had a flood of spiritual experiences and Golden Light visions soon after he had sat in meditation in Sri Aurobindo's room and in his own room respectively (only the summary of his experiences are given here. For the details please refer the Supramental experiences page in this site). In one of these experiences, the Mother came in the form of a Luminous Young Child – Bala, in the same form as when She had been about seven years old – and opened the "chakra" on the top of his head, the Sahasrara, giving rise to wonderful visions and experiences. Gangadharan attained the highest Supramental Realization after he entered into the vast Golden Truth-world and realized its vast Golden Light of Truth-knowledge. In the vast realm of supramental world, He saw Mother Bala seated in Her Form of dynamic and vibrating golden Light in Her own supreme and universal Heaven of Light. He had wonderful visions of truth; and Bliss coursed through and overflowed his whole being.

After this Supramental Realization gifted by the Divine Mother, which broke his bondage from the cycle of birth and death with its duality of pleasure and suffering, Gangadharan was occasionally able to ascend into and remain in the Truth-World of Supramental Grace-Light. In 1978, Gangadharan had the only and rare vision of dematerialization of the physical body of Swami Ramalingam, when the Swami's luminous Form of white Substance, with very fine sub-atomic consciousness particles, entered into and got distributed everywhere in the earth and even in matter and in the Inconscient. Then he had the rare vision of the Swami's universal luminous golden Form. As a matter of fact the immensity of his golden form contained in it the whole universe (Vishva Prapancha). This form too disappeared from his view and was replaced by another vision in which he saw the Golden Light of Truth-knowledge and Grace entering into all the directions more speedily than the lightning. It permeated and pervaded the whole universe and the farther pure worlds of Consciousness. It entered into our earth and all its crores (billions) of the physical forms of beings and objects and in the apparently insensible matter (Jada) and even in the very dark realm of the vast Inconscient.

Another significant experience of Gangadharan came in 1981, when he chanted the Integral Mantras. At the beginning of the chant of the respective Mantras, Gangadharan felt for a while the Presence of Saint Thirumoolar, Swami Ramdas of Anandashram, Cannanore (Kerala). Then Sri Aurobindo and the Mother appeared for a while in their luminous golden Forms of Grace. When he chanted the Arut Perum Jyothi Mantra (Vast Grace-Light Mantra), Gangadharan had the most powerful and integral experience. The graceful Presence of Swami Ramalingam was felt for a while during the chant. Then, Gangadharan was surrounded by the white Light of Grace and Omkara Sound and Bliss. His soul-consciousness joined with the Self and ascended to the Truth-world of Supermind. In the ascent into the Truth-World he entered into the Golden Truth-world of Golden Light (Ponnambalam proper) and then reached the summit Truth-world (Cit Ambalam) of the pure white Light of Supreme Grace (Arut Perunjothi). He became identified with the Supreme Divine of the vast Grace-Light and experienced the whole universal manifestation in its formless form and as an expression of Supreme Compassion (Thanip Perung Karunai). Then, by a power of the Grace-Shakti he came down into the Golden Truth-World and saw Siva-Sakti Dance in their subtle or formless form of union, and after descending through several planes, came back to the earth which appeared illumined by Golden Red Light. After this experience, when his soul-consciousness entered back into the physical body through Brahmarandhra, the hole in the top head "Golden Red Light" rushed into his physical body filling up all its cells, and into his whole adhara. His whole body appeared luminous in

golden red, and even the roots of hair shone likewise. An indescribable Bliss overwhelmed the depth of his heart.

Whatever higher spiritual experiences he got and whichever spiritual worlds he ascended, Gangadharan always remained as the Mother's True and Beloved Child. Gangadharan was a humble man with child-like simplicity and frankness. His very nature was very compassionate, without even a trace of human and spiritual ego. He expresses his characteristic way of polite demeanor equally to his rickshaw driver who was one of his 'brothers'. To his many colleagues he was a 'brother' and for him all were 'brother' or 'sister.' He used to say that all these experiences are purely a gift of the Grace of the Divine Mother, and not at all due to his merits or qualifications or Sadhana. His devotion to Sri Aurobindo and Mother was very pure and high that the Mother had once remarked he is always in her consciousness. Despite his minimum of worldly education or lack of any university degrees, he had possessed a very good knowledge on Tamil devotional poetic literature and major spiritual works of Tamil Siddhar lineage like Thirumandiram, Devaram, Vaishnava Alwar's works, Swami Ramalingam's Thiruarutpa, etc. He himself had written several poems in Tamil on the Divine Mother, describing his higher spiritual experiences (some of them available are published in this site).

Gangadharan had a special bond and kinship with T.R.Thulasiram, which was of a higher spiritual kind and nature. Their frequent meetings at Thulasiram's house were always a satsangha in exchanging their notes and happily ending up with a sumptuous meal, for which the simple Gangadharan had a rasa or special taste. Both of them had mutually and freely exchanged their independent spiritual views and experiences still strictly within the ambit and scope of the Integral yoga of Supramental Transformation that they were practicing under their Masters Sri Aurobindo and Mother, whose core aim is transformation of life, mind and body and establishment of Life Divine on the earth. Both of their views and spiritual experiences on Swami Ramalingam's Supramental body transformation and eventual dematerialization for the purpose of collective evolution of mankind converged on the same lines. In fact it was Gangadharan's rare vision of dematerialization of Swami Ramalingam's Deathless physical body, with its finer details on the entire process, resolved the mystery surrounding on the whole episode of Swami Ramalingam's disappearance from the eyes of the public, after he locked himself in his secluded cottage in his Ashram at Mettukuppam, near Vadalur. In that way, the spiritual world in general and Vallalar's devotees all around the world, owe him a debt of gratitude for his candidness and catholic attitude in sharing his unparallel and far-reaching experiences. Gangadharan's spiritual attitude reflects Saint Thirumoolar's popular poem of "Let the whole world shall gain the knowledge of Divine bliss that I realized."

He retired from his active service in the Ashram Sanitary department in the early 90s due to his old age. His earthly journey quietly ended on 16th August 1992, after he had developed some urinary problems. He refused to be taken to the Jipmer hospital, saying, "My end is near – so let me be." As per his last wish, his body was buried in his native Veerampatinam village. It seems there was no smell and no deterioration of his body for three days when it was kept for his people to pay homage. Gangadharan, the Divine Mother's beloved child, finally merged in her Universal Consciousness.



Sri Gangadharan Swamy meditating in his room in Sri Aurobindo Ashram.



Samadhi of Sri Gangadharan Swamy at Veerampatinam Village, 6 k.m. from the Pondicherry city. Mr.Prabaharan, Senior IT Security Consultant from Washington D.C., and Member-Board of Trustees of Aumra Trust is seen here praying at the samadhi. The powerful Supramental vibrations, which touches our physical body, from the head to the foot can be experienced at the Samadhi of Sri Gangadharan.