

Dr. Shuddhananda
Bharati

Kama Thilagan
and
Vanarasu

Stage drama



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Foreword

Jeevaka Chinthamani, is one of the five epics; the story and verses are pleasant to read. The main character Jeevagan is a heroic lover; he indulges in worldly pleasures, finally renounces everything and becomes a saint. This epic depicts all the realities of the world. *Kama Thilagan* is written as a poetic drama based on the story in 'Suramanhariyar Ilambagam', which is a part of the epic *Jeevaka Chinthamani*. Suramanjari spends her life in dance and music, distancing herself from men. Jeevagan, under the guise of an old man, entices her with his passionate love and ultimately marries her in blissful happiness. This musical drama, written in Tamil by Kavi Yogi Maharishi Sri Shudhananda Bharati, was enacted by All India Radio Tutcorin on 19 September 1946. This is written in such a way that it can be read as a text as well as enacted. Let many new dramas adorn the Tamil Literary World.

Ramachandrapuram, 30 October 1946,
Anbu Nilayathar

Preface

When I received an invitation from Mr. Christian Piaget to translate the two books *Kamathilagan* and *Vanaarasu* from Tamil to English, I wrote that it is a divine gift for me to associate with the efforts of a person like him, who is dedicated to develop and continue the ideals of Kavi Yogi Maharishi Dr. Shuddhananda Bharati in Europe. But I had no idea that I would embark on a long journey into the rich and tough literary work of Dr. Shuddhananda Bharati. Naturally I was searching for a person with the same wavelength of interest to accomplish the task and there came my bosom friend and colleague Mr. S. Pichandi, a dedicated and sincere person, who always yearns for perfection. With this synergy, we could successfully complete the translation of the two books.

Kavi Yogi Shuddhananda Bharati is a multifaceted personality with reference to his creative literary work, ranging from epics to essay writing. *Kamathilagan* and *Vanaarasu*

are operas on entirely two different themes, *Kamathilagan* dealing with the passionate love of the heroic lover Jeevagan who marries the heroine Suramanjari in blissful happiness, whereas the book on *Vanaarasu* deals sardonically with the dictatorial attitude of the superpowers after World War II, to subjugate the other nations. The author has been equally adept in the art of dealing with the subject on deep love and the animosity of the superpowers and their greed to rule the world in terror. India, with its historic non-violence policy of the Old Man of Peace, Gandhi, is emerging as a place on earth where “Vanarasu”, the Divine Kingdom descends.

As the conversations among the various characters are both in prose and verse form, we had to apply our mind deeply to cope with the requirement of conveying the theme with exact impact in the English version. We made all out efforts to ensure that every minute concept or detail is reproduced faithfully, by referring to the *Bible*, history and glossary. Every word and sentence was framed after mutual discussion

and unanimous decision. We are sure that we have succeeded in our endeavour to make the English version an original one, keeping in the natural flow.

We are deeply indebted to Mrs Gowri Kannan and Vasanthi Pichandi who have rendered us all support to make this translation work a grand success.

V. Kannan & S. Pichandi



Brief Note on Kama Thilagan

There are five important epics in Tamil literature. They are:

1. Silappadhigaram
2. Jeevaga Sinthamani
3. Manimegalai
4. Valaiyapathi
5. Kundalakesi

Each epic depicts the life of great heroes and heroines.

The epic *Jeevaga Sinthamani* is based on the life of the hero Jeevagan. *Kama Thilagan* is written as a poetic drama based on the story in *Suramanjariyar Ilambagam*, which is a part of the epic *Jeevaga Sinthamani*.

In order to understand the drama *Kama Thilagan* in a better manner, one needs to know in brief the full story of *Jeevaga Sinthamani*.

Sachchandan, father of Jeevagan was the king of the country Eamangadham. After his marriage with Princess Visayai, he got himself absorbed in worldly pleasures, abdicating his responsibility as a king.

Ultimately he handed over the whole administration of the country to his corrupt

Minister Kattiyangaran, who makes a plot to murder the royal family. Realizing the impending danger and unable to escape from there, the king Sachchandan makes a peacock shaped flying machine, trains his wife Visayai, who was then pregnant, in operating the machine and sends her away in a bid to save her life. Sachchandan was later murdered at the behest of Kattiyangaran.

Visayai could fly some distance and later fell in a burial ground. She gave birth to a male baby, who was named Jeevagan. As she felt she could not bring up the baby, she left him, hid herself and was watching. Kandhukadan, a rich merchant who came there, took this baby and brought him up. Jeevagan grew up as a charming hero and was trained on all arts and as a warrior by his guru (teacher), Achchanandi. He advised him to wait till an appropriate time to fight with Kattiyangaran, who had usurped his father, and to take back the kingdom from him. Jeevagan was going from place to place with his friends and came across the following 8 beautiful women whom he married.

1. Gandharvathathai: Princess of the country, Vellimalai and daughter of King Kaluzhavegan. She was an expert in playing a musical instrument called 'yal (yaazh)'. Jeevagan won her in the yaazh competition and married her.

2. Gunamalai: Gunamalai and Suramanjari are beautiful virgins living in Rasamapuram, the capital of the country Eaman-gadham. Both were friends. During a festival in Rasamapuram, both of them prepared a fragrant powder (perfume) and a competition arose as to which powder was superior in quality.

Jeevagan, who was an expert in testing the material, adjudged with proof that the powder prepared by Gunamalai was the superior one. Enraged by this decision, Suramanjari shunned the males and went away. She also vowed that she would make Jeevagan propose to her and would marry him only.

One day Gunamalai was attacked by the royal elephant. Jeevagan saved her and subsequently married her.

3. Padumai: She was the Princess of Chandhirabam. She was bitten by a snake. Jeevagan, an expert in saving persons from the venom of snake bite saved and married her.

4. Kemasari: She was the daughter of a great merchant Subhathiran in a place called Kemamapuram. As per the astrologers' prediction, she would marry the youth on seeing whom she blushes. When Jeevagan was taken to her house by her father, she liked him and both were married.

5. Kanagamalai; She was the Princess of Maththimanadu. When Jeevagan went to this country, he met King Thadamithan and trained his 5 sons in archery. The king was very happy and gave his daughter in marriage to Jeevagan.

6. Vimalai: She was the daughter of a leading merchant in Rasamapuram. Jeevagan had reached Rasamapuram, his maternal uncle's place as per the advice of his mother. There he met Vimalai, fell in love with her and married her.

7. Suramanjari: She is the heroine in the drama *Kama Thilagan*. Please refer details furnished at SL No 2 above and the Preface in *Kama Thilagan*.

8. Elakkanai: She was the beautiful princess and daughter of King Vidhayan. Jeevagan married her after winning an Archery competition.

Govindhai: There is a reference about Govindhai in *Kamathilagan*. As per the details in *Jeevaga Sinthamani*, the hunters had taken away the cattle from Rasamapuram by defeating the defending shepherds and the soldiers of the king. Then the leader of the shepherds Nandhakon declared that he would give his daughter, Govindhai, a beautiful girl, in marriage to the person who could retrieve the cattle from the hunters. Jeevagan defeated the hunters and came back with the herd of cattle. Even though Nandhakon offered his daughter, Jeevagan declined to accept her as he had only done his duty in saving the cattle and got Govindhai married to his friend Padhumugan.

Reference.

Imperum kappiyangal

Jeevaga Sinthamani 1 & 2 by Nachchinarkiniyar.

Publisher: E. Eniyan, Elangani

Pathippagam, Chennai-15

Kappiya kadhaigal by Jagadha, Bagampariyal

Pathippagam, Chennai-14.

Jeevaga Sinthamani. A Review by Dr.M.

Rajathi Selvakani & Ms Hema Joel, Publisher

Dr D. Padmanaban.

Thamizh Agaradhi (Tamil to Tamil and

English Dictionary), Lifco Publishers,

Chennai.



Editor's Notes

Clarification to the reader: the dialogues in verse form in the original text have been made bold and the dialogues in text form in normal letters (not bold). As Buddhigaran's dialogue here is in the form of verse not only the word "scholar" but all the six words in the 2 lines

**An erudite scholar -
Regarded by intellectuals!**

have been made bold.

A warm thank you to M. V. Kannan and his friend S. Pichandi for this beautiful translation. They have, with their meticulous work, been able to express fully the thoughts of Dr. Shuddhananda Bharati. A warm thank you to their wives, who have provided all the necessary support.

It is a real pleasure for me to present *Kama Thilagan* and *Varanasu* to you. We have to much to learn from this musical play and love story!

Thank you, Kavi Yogi Dr. Shuddhananda Bharati for having transmitted *Kama Thilagan* and *Varanasu* to us.

With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget



Song of Unity

*Unite. Unite, Unite, Oh Souls
Unite and play your roles
Unite in mind, unite in heart
Unite in whole, unite in part
Like words and tunes and sense in song
Let East and West unite and live long
Trees are many; the grove is one
Branches are many; tree is one
Shores are many; sea is one
Limbs are many; body is one
Bodies are many; self is one
Stars are many; sky is one
Flowers are many; honey is one
Pages are many; book is one
Thoughts are many; thinker is one
Tastes are many; taster is one
Actors are many; the drama is one
Nations are many; the world is one
Religions are many; Truth is one
The wise are many; Wisdom is one
Beings are many; breath is one
Classes are many; college is one
Find out this One behind the many
Then life shall enjoy peaceful harmony*

Peace Anthem

*Peace for all, peace for all
For all the countries peace
Joy for all, joy for all
For all the nations joy
A rosy morning peace
A smiling summer joy (Peace for all)*

*All for each and each for all
This is the golden rule
Life and Light and Love for all
For all that live our love (Peace for all)*

*Work and food and clothes for all
Equal status for all
Health and home and school for all
A happy world for all (Peace for all)*

*No idle rich, no more beggars
All are equal workers
No more tears, no more fears
The heart is full of cheers (Peace for all)*

*No atom scare, no fat mammon
No room for war demon
Like leaves in trees, like rays in the sun
We are one communion,
One Divine communion (Peace for all)*

*The good in you is good for all
Your life is life for all
The God in you is God for all
Your love is love for all (Peace for all)*

*For he or she or it or rest
This collective life is best
This Universal Life is best
North or South, or East or West (Peace for all)*

*Peace for plants and birds and beasts
For hills and streams and woods
Peace in Home – land and air and sea
Dynamic peace we see*

Peace for all, peace for all

Immortal Peace for All

Presentation of Dr. Shuddhananda Bharati

11th May 1897 – 7th March 1990

The wise one to the cosmic age

Although more than 90 years old, in his school in the south of India, Kavi Yogi Maharishi (great divine visionary, wise poet), Kavi Yogi Swami Dr. Shuddhananda Bharati worked like a young man of twenty. When he was asked his age, he answered: "My age is Courage!"

The Yogi wrote several hundred works in English, French, Tamil, Hindi, Telugu and Sanskrit; five thousand songs, and fifteen hundred poems in French. The magnum opus of the man conscious of the presence of God in him, *Bharata Shakti*, (in 50,000 verses) described his ideal: only One Humanity living in communion with only One God in a transformed world! *Bharata Shakti* is a monumental and unique work. The Yogi depicts the essence of all the religions, of all the prophets and saints, all the approaches of Yoga and all the cultures on

an allegorical fabric. It is a book for any age which all spiritual researchers and all nations should read and meditate on.

His commitment is summarized in his book celebrating his life, *Pilgrim Soul*.

The two poems mentioned in the opening express perfectly his ideal.

His mantra, *Aum Shuddha Shakti Aum*, nourishes our souls and guides our steps toward the inner joy Ananda. It means: the light of Grace and power of the pure supreme Almighty bless us with peace, happiness and prosperity!

Let the beauty and greatness of soul of Kavi Yogi Maharishi Dr. Shuddhananda Bharati bloom and scent the entire Earth with its divine message and spiritual and unifying benefactor!

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Courage!

*The night is through,
The chain of slavery
It is already broken -
I am full of courage!*

*Peace in the morning,
A golden sun rises,
Like a lion superhuman
To accomplish my dream.*

*A hopeful smile,
Docile as a child
Who plays in the infinite
With a fiery star.*

*My journey is over;
I enjoy time;
The universe is my nest,
Of eternal spring.*

Kama Thilagan (Stage drama)

Yogi Shuddhananda Bharati

Chief characters of the play (drama)

1. Jeevagan - Hero lover
2. Veenavani - Heroine, Jeevagan's wife
3. Dhanasekaran - Jeevagan's friends
4. Buddhisagarar - Jeevagan's friends

Others Maids, friends,
priests and others.

Places Rasamapuram Grove,
Saramajari Harem,
Kamakottam.



Kama Thilagan

Scene I

(Rasamapuram Grove – Dhanasekaran and Buddhisagarar make fun of Jeevagan, who married Vimalai).

Both: My God! Buddy! Luck favours you to get married! Long live Vimalai's lover!

Ragam: Bihak – Rubaka Thalam – beat

**You the son of Sachchandan,
blessed with Sagadayogam!**

Buddhisagarar: An erudite scholar –
regarded by intellectuals!

Jeevagan: Buddies! Sagadayogam has not yielded peace; I have not captured this country after defeating the useless minister who has cheated my father; my mother's vow is not fulfilled. Time has not ripened to use the

arrows (weapons) given by my guru.

What is the use of my vast knowledge?

What is the use of my inherent courage?

What is the use of intellectuals' praise?

My conviction has not come true!

Dhanasekaran: There is a time for everything to succeed! Can the minister escape from your arrows? Be happy now! Why do you worry?

**Virgins, at their first sight
Are attracted to you, Cupid!**

Buddhisagarar: Oh! Unequaled –
Scholar of many scriptures!

Dhanasekaran: My dear friend Jeevaga! At present you have the blessings of planet Guru (Jupiter). You see, how enchanting damsels like Govindai, Gunamalai, Gandharvathathai, Kemasari, Kanagamalai and even the

heavenly beauty Rati are overwhelmed by your handsomeness! Yesterday Vimalai was playing. The ball fell on your side; when you were handing over the ball... both eyes met and love developed at first sight... you have the magic power to attract maidens!

Jeevagan: Vimalai conquered me with her excellent ball game!

Dhanasekaran: No, no, your majestic and heroic looks only have won her; I too feel I should have been a girl; you are none other than Cupid!

Buddhisagar: Dhanasekera, What! Vimalai is so beautiful? A most beautiful girl is in this place itself. Her name is Suramanjari. She sings, dances, plays yazh (musical instrument), is well read... maiden... but does not allow any male to come near to her!

Dhanasekaran: Ha! Ha! Ha! What a surprise? Is she invincible? No matter who the maiden is, is there a beautiful girl in the world who cannot but love Jeevagan?

Buddhisagar: Jeevagan's beauty and majesty can't stand before Suramanjari. Let us see if he can approach and entice her!

Dhanasekaran: In case he attracts her...?

Buddhisagar: If you call Jeevagan a Kaaman [one who attracts girls] I will give him the title **Kama Thilagan** [Leader of Kaaman] and garland him. **What, Jeevaga!** Are you ready?

Jeevagan: I accept the challenge. Let the marriage garland be ready.

Buddhisagar: Oh! Heroic and majestic groom, Jeevaga! How will you approach Suramanjari? You can't even enter her street, you will be banished.

Jeevagan: Buddhisagar, tomorrow night I will bring her to Kamakottam. You hide and do what I say.

Buddhisagan: Ridiculous! If you go there as a lad, the maids will catch and imprison you. Be careful, this is Rajamapuri. The soldier is ready with his sharpened sword to behead you.

Jeevagan: Dear friend, even you can't visualize my guise tomorrow.

**I will conquer the beauty
– I will
Get near and speak to her
As an old man,
see the tactfulness
Of this Kamakizavan!
[old man]**

Both: Ha! Ha! Ha! Goodbye old man! God bless you! We hope to meet you as a pair in Kamakottam.

Exit all



Scene II

(Suramanjari's Harem. Suramanjari sings, playing yazh (lute) – maids guarding).

Ragam: Kapi Thalam – Adhi Thalam

**Shun even the name lad -
Lads don't tread here!
Don't violate the guard of
maids
Don't even peep thro' this
street!**

Suramanjari: Oh, maids, my deep love for the arts makes lust ridiculous!

One maid: You are a rare person! We can't be like you. Even one day separation takes our life out! What is the use of beauty without men? What is the use of flowering without a bee?

Suramanjari: My mother also chides me in the same way. I get irritated when I think of males!

One maid: Suramajari! Just as bees search flowers for honey, youth yearn

to enjoy your beauty. To hear your yazh music they are waiting at the corner of the street.

Suramanjari: Hey, Chitraleka, what did you say? No place to talk about men... They are worst cheats, they will entice us with sweet words - honey, beautiful deer and so on - and then trap us; beg to us; and then enslave us. Why does a bee approach the flower? To take away the honey like a thief!

Maid: Don't say so madam!
**Are there flowers not kissed
by bees -
Are there groves without
reverberating
The song of nightingale in
spring?**

Another maid: Oh Friend! Men only gratify!
**A verse not appreciated by a
Pandit is a verse?
A girl who has not enjoyed
her teens is a girl?**

Suramanjari: (With yazh)

Ragam: Senjurutti – Adhi Thalam

**Just as the untouched holy
flower -
Better to be a virgin and lead a
virtuous life!
Tell me, dear maids, how to
Believe these tricky males?**

Friend - 1: My dear Suramanjari!

**Don't utter so, my friend -
gents are
Ecstatic dancing waves of
ocean!**

Friend - 2: Oh my friend, who has not
tasted the pleasures!

**A kiss like this will
Secrete nectar on our lips**

Suramajari: Go away ladies,
you are all lunatic.

Ragam: Moganam – Jambai Thalam

**Flowers lose their fragrance,
petals wither**

After the bees taste the flower
(honey)
Birds leave the fruit-bearing
trees
After tasting the fruits.

Friend - 1: What is the use of an untasted
mango?
What is the use of a flute lying
idle?

Friend - 2: What is the use of unworn jas-
mine?
What is the meaning in
unmarried life?

Suramanjari: My face will lose its charm - if
I befriend the playful males
They call us sweethearts –
later
They leave us in the lurch,
abuse us!
Would anyone like to behold the
Frenzied face of pretending
cheats?
Be inspired by art, shun the
male aura!

(At this moment an old man appears at the portals of the palace and appeals).

Old man: Madam! I'm hungry, make some alms. Madam Manjari, please show mercy.

Suramanjari: Ha! Who is there? (closing her ears) How come a male voice is heard here! Arrest him who has disobeyed my orders.

(A maid enters)

Maid: Madam! An elderly man has come; a grand old man. Hungry, it seems...

Suramanjari: Old man? What is his age?

Friend: I don't know, sporting grey beard, mustache; shivering; a hunchback, standing with the support of a stick.

Suramanjari: Oh, is it! A ripened old man! I will feed him to satisfy his hunger. Bring him here carefully.



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