



PATHWAY TO GOD

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

"ONE GOD, ONE WORLD, ONE HUMANITY"

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Words of a Godly Man

A professor from Calcutta had learned about the daily discourses of Ramakrishna Paramhans on spiritualism at Dakshineswar on the riverside. He also knew that Ramakrishna Paramhans was an uneducated man & thought, once he would attend one of the discourses and cross-question him on some of the points Ramakrishna might expound in his discourse.

So, one day, he went to attend the discourse. Ramakrishna Paramhans always used to talk, out of his own experiences & not with quotations from any texts or vedas. The professor listened with rapt attention and couldn't ask any question. The next three/four days also, the professor went for the discourse and listened with rapt attention. Ramakrishna Paramhans had noticed that a new person comes every day to listen to him. One day, Ramakrishna looked at the Professor and told a story during the discourse. He said that a peacock used to visit a garden at 4 PM daily and the gardener used to give him a small dose of opium. The peacock started coming every day as he wanted more doses of opium.

At the end of the discourse, Ramakrishna called the professor and told him that, looking at his face, forehead and eyes, he knew for certain that the professor had a spiritual bent of mind and is bound to make good progress in spiritualism. Ramakrishna advised him to continue his teaching Profession and also look after his family, but never to forget the name of God. In these matters, he told, one should behave like the tortoise in the lake, who dives to the bottom, comes up to the top, swims all around the periphery, but its attention is always concentrated on the eggs that it has laid on the shore.

In later years, the Professor became a great devotee & yogi and spent his life in preaching the teachings of Ramakrishna Paramhans. ★★

PRAYER Hymn to Sun-God

नक्षत्रग्रहताराणाम धिपो विश्वभावनः
तेजसामपि तेजस्वी द्वादशात्म नमोऽस्तुते ॥

Salutations to the Lord of stars, planets and constellations, the knower and care-taker of the whole universe, the Lustrous among the brilliants & the one who manifests himself in twelve forms.

नमःपूर्वायि गिर्ये पाश्चिमायाद्रये नमः ।
ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥

Salutations to the Lord of the eastern mountain (where the sun rises) and the western mountain (where the sun sets). Salutations to the Lord of the stellar bodies & the day.

जयाय जयभद्राय हर्यश्वाय नमोनमः ।
नमोनमः महस्त्रांशो आदित्याय नमोनमः ॥

Salutations to Him who ensures victory & the prosperity that follows from such victory. Salutations to the thousand-rayed Lord Aditya.

नम उग्राय वीराय सारंगाय नमो नमः ।
नमः पद्मप्रबाधाय मार्तण्डाय नमो नमः ॥

Salutations to the relentless warrior (who annihilates the darkness of evil forces) and who moves as fast as the deer. Salutations to the one whose emergence makes the lotus bloom and who is fierce and powerful:

ब्रह्मेशानच्युतेशाय सूर्याया दित्यवर्चसे ।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥

Salutations to the overlord of Bramha, Vishnu and Mahesh and whose lustrous effulgence is seen in the sun. Salutations to the illuminator (of the whole universe) and devourer of all (forces of darkness) and who possesses a body as fierce as Rudra.

तमोघ्नाय हिमघ्नाय शत्रुघ्नाय अमितात्मने ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥

Salutations to the limitless Atman that dispels darkness, drives away the chill of fear and destroys the enemies. Salutations to the Lord who annihilates the ungrateful and who rules over all the stellar bodies.

तप्तचामीकराभाय बन्धये विश्वकर्मणे ।

नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥

Salutations to the Lord shining like molten gold, who is celestial fire, who is the architect of the universe, who dispels darkness and who is the Radiant cosmic witness of the whole universe.

नाशयत्येष वैभूतं तदेव सृजति प्रभुः ।

पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥

Salutations to the Lord who destroys everything that existed and creates it all over again and who takes up the water through his rays, heats it and sends it down again as rain.

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।

एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥

Salutations to the Lord who abides in the heart of all beings, keeping awake even when they are asleep, who himself is the sacrificial fire and also the fruit expected there of by the worshippers.

वेदाश्च ऋतवश्चैव क्रतूनां फलं मेव च ।

यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥

The sun indeed is the Lord of all actions in the universe, He is verily the vedas, the sacrifices and fruits thereof.

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।

कीर्तयन् पुरुषः कश्चिन्नाव सीदति राघव ॥

(Sage Agasti says to Shri Ram) : Oh Raghav, he who recites this hymn in times of peril, affliction, when lost in the wilderness & when beset with fear, will not lose heart.



Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

EDITORIAL

*The Concept of God &
Modern Science*

The concept of God originated in the feelings of awe and astonishment amongst the early inhabitants on the surface of the earth. The unfathomable wisdom and design visible in the working of the universe, the movements of the sun and the stars, vastness of the oceans and the sky, the variety in the plant and animal life etc. inspired these feelings of awe and astonishment and lead to the concept of some almighty super human being. Then came the biologists, physicists, and other scientists, who recorded their observations that as they go deeper and deeper in the analytical search for knowledge regarding the laws of nature, the guiding principles behind the different phenomena in the universe, the structure of the various animal bodies and the human body, they feel the presence of a "Supermind" behind all these things and the Superiority of the "Supermind" is far beyond the imagination of the human mind.

In recent times as late as the sixties and seventies of this century, the scientists started developing theories of the vast universe, movement of the galaxies, whether the universe is expanding or contracting and what is the relation of this with the law of gravitation etc. Similarly, they also developed theories of the smallest particle Inside the atom. When they started looking into the origin of the universe, the question arose whether it started from a sort of nothingness, and if so, will it again relapse into that state after some time? Will it be able to restart all over again? Answers to these questions and explanations to many phenomena are not available in the theories developed so far. Scientists had to

introduce " the Principle of uncertainty " and " the Principle of exclusion " till the answers are found by future research. A scientist says, " If there be a God, his work will be limited to give a direction by his intervention wherever there are uncertainties in the behavior of the vast universe or the smallest particle in the atom " .

Most religions accepted the existence of an Omnipotent, Omnipresent and Omniscient Almighty God, who controls and guides the vast universe as well as life on earth. It's only by his will that things happen in this universe. He delivers men from their sins and damnation and obliges them with Redemption,

In ancient India, however, the things were a little different, say, about 10,000 or 15,000 years ago. Though the ordinary man believed in an Almighty God, the sages tried to know about this entity called " God ". They said if God exists, they should be able to see him face to face. Otherwise there is no point in believing in God. They went after this idea with a researcher's zeal. Their research was through engaging themselves in deep thought in a secluded place like a cave, undisturbed by the mundane happenings of the world. They soon discovered that God cannot be seen by our ordinary eyes and their further research lead them to the " Science of Yoga. "

They found that some portion of the human brain lay dormant, even for the whole life of an individual, unless it is nourished and developed by the power of the Kundalini, which needs to be first activated from its position in the sacral centre to travel towards the brain. They also discovered that man possesses not one but four bodies, so finely meshed together, that we are not even aware of it.

Their research soon lead them to the processes to activate the Kundalini, raise its power to the brain and develop the dormant portion. They came to

know that when this happened the mind gets stilled and the consciousness enters the inner body, which they called the subtle body. When this was achieved, the miracle towards which their whole effort of research was directed, took place and they could not only see God face to face, but could also see their past lives, They could see the various deities and elevated souls and could even communicate with them in the language of telepathy. The powers of the subtle body to see & apprehend are vastly superior to those of the gross body.

Between the human being and the almighty God, there is a host of other beings or elevated souls in their subtle bodies, as well as various deities, Many accomplished yogies had a vision of them, even could communicate with them. Adi-Shankaracharya, though a firm believer in Advaita and one God, compiled a number of verses in praise of various daities like Sharda, Shiva etc., whenever he had a vision of them. Ramakrishna Paramhans had asked the great Yogi, Tailang – Swami, known as Prati-Vishwanath in Varanasi, whether there is one God or many. He had replied that when in Samadhi, God is one, otherwise many. Swami Yoganand when in U. S. A., had communicated with Jesus Christ, in his meditational concentration to find out from him the details of early part of his life, unknown to Bible. These were serialised in American magazines. Gondavalekar Maharaj had a vision of Ved-Vyas, when he visited Badrinath, So also Sant Dnyaneshwar.

All this indicates that our modern theory of Evolution, considering the human being at the crest of the evolutionary development, is incomplete and overlooks the development beyond the human being. All the animals including the human beings possess the gross body, subtle body, mind and soul. The development beyond the stage of human being, is without the gross body and only with the subtle

body, mind and soul. In this category are covered all the elevated souls and deities.

Our sages were aware of the whole range of evolutionary development from the inanimate at the lowest rung to the Almighty God at the crest. Accordingly they planned the Hindu way of life for every individual in such a way that even after casting the body by means of death, his progress is ensured along the higher echelons of evolution towards the crest of the Almighty. The Hindu religion, therefore, boasts that their aim is to make a God out of man. Swami Yoganand used to say that the various deities are but positions of authority, occupied by elevated souls, performing their duties as per the cosmic laws. When another elevated soul becomes capable, the old soul goes higher along the ladder of evolution, allowing the new soul to occupy his position of authority and so progresses the evolutionary development towards the crest.

Modern Science believes only what the eyes and ears of the gross body can sense while spiritual mysticism or Science of Yoga depends on what the subtle body can see and communicate. The problem is a great amount of self discipline for the gross body and mind is required to transfer the consciousness to the subtle body, which is not to the liking of the modern scientist. The modern science and research by spiritual mysticism thus remain in different compartments and the riddles and uncertainties of the vast universe as well as the smallest particle in the atom remain an unsolved mystery for the common man. Paul Brunton has said that the material Sciences and the material pleasures cannot sustain the human race for long. It has to take recourse to the Spiritual Science. Sooner or later.



Śruti-sara-samuddharana of Totakācārya

श्रीतोटकाचार्यविरचित श्रुतिसारसमुद्धरणम् ।

Part-V

(58)

करको न मृदः पृथगस्ति यथा
मन आदि सतोऽस्ति तथा न पृथक् ।
इति वस्तुसतत्त्वकता तु यथा
विधिशब्द इतिश्च तथा तु वृथा

(It may be argued that the text as " The mind is to be meditated upon as Brahman" etc. are meant) for conveying the true nature of an entity to the following effect that the mind etc. are not different from the Existence (Brahman) just as a pot is non-different from the clay. But in that case the term indicating the injunction (about meditation i. e. upāsita) and the word 'as' (iti) would be in vain.

A statement that conveys the true nature (*Satattvakatā*) of an entity (vastu) should contain a verb in assertive sense and not in imperative mood. The form of the sentence conveying the true nature of a pot, for instance, will be " The pot is clay " (*ghato mrttikā*) and not " The pot is to be imagined as clay. " (*ghatam mrttiketi bhāvayet*). Similarly, the statement declaring the true nature of the mind etc. will be " The mind is Brahman " (*mano brahma*) etc. and not " The mind is to be meditated upon as Brahman " (*mano brahmetyupāsita*). Thus it is clear that the terms indicating the injunction (*Vidhisabda*) such as ' *upāsita* ' and the word ' *as* ' (*iti*) are of no use for conveying the true

nature of any entity. But these terms are very much there in the Upaniṣadic texts as " The mind is to be " etc. and hence the intention of the latter is to enjoin meditation (*upāsāṇā*) and not to convey the true nature of the mind etc.

In the above śloka the correlative terms ' *yathā-tathā* ' are employed in the sense of ' if then ' (*yadā-tadā* or *yaditarhi*)

(59)

मन आदि समानविभक्तितया
विधिशब्दमिति च विहाय यदि ।
जनकेन सता सहयोगमिया—
दनृतं तदिति स्फुटमुक्तमभूत् ॥

If, abandoning the word conveying the injunction (i.e. upāsita) and (the word) 'as' (iti), the mind etc. were to attain union with the Existence, the Cause, by virtue of their being in the same case relation (with the latter), then it would be clearly stated that they are unreal.

Śri Toṭaka has so far established that the terms ' *upāsita* ' and *iti* distinguish the text " *mano brahmetyupāsita* from " *Tattvamasi* ". Suppose these two terms are not there, the text becomes " *mano brahma* " meaning " The mind is Brahman ". Here mind is the effect (*janya*) and Brahman is the cause (*janaka*) And when the effect is mentioned in the same case relation with the cause in a sentence, it implies that the effect is unreal and the cause alone is real. Because the effect has existence only in name and as cause alone it is real. (*Vide explanatory notes on śloka 45*). For instance, the sentence " The pot is clay " implies the falsity of the pot, on the one hand and on the other the reality of the clay, which is the material cause of the pot. Similarly, the text " The mind is Brahman " declares that the mind is unreal (*anṛta*) and Brahman alone is real. If the Dvaitin, who is the opponent here, accepts this view, he runs himself into two difficulties. Firstly he has to abandon his central thesis because for him this world consisting of mind etc. is as real as Brahman. Secondly, even after leaving out the terms *iti*

and *upāsita* in " *mano brahmetyupāsita* ", he fails to bring it on par with the text " *Tattvamasi* ", because the former emphasises the unreality of the mind and the truth of Brahman, while the latter Proclaims the absolute identity between the individual self and Brahman.

(60)

ननु जीवसतोरपि तत्त्वमिति
स्फुटमेकविभक्त्यभिधानमिदम् ।
कथमस्य शरीरभृतोऽनृतता
न भवेदविभक्तविभक्तियुजः ॥

(*Objection:*) Here, for the individual self and the Existence also there is clear mentioning of the same case termination as " *Thou art That* " Then, why not falsity for the individual self which has the same case relation (with the Existence i. e. Brahman)?

Without understanding properly what the Vedāntin has stated in the previous śloka, the opponent again contends that if the statement ' *mano brahma* ' implies the falsity of the mind due to the same case termination for both the mind and Brahman, then the text " *Thou art That (Brahman)* " should imply that the individual self is false, as the term " *tvam* " which expresses the latter is in the same case relation with the word ' *tat* ' which denotes Brahman. And if the individual self is admitted to be false, then the entire scripture that deals with the liberation (*mokṣa*) for the individual self will be meaningless.

(61)

प्रकृतेरभिधानपदेन यथा
विकृतेरभिधानमुपैति युजाम् ।
अनृतत्वमतिस्तु तथा विकृतौ
मृदयं घट इत्यभिधासु यथा ॥

(*Reply:*) when the word expressing the transformation is in the same case relation with the word signifying the material cause, there arises the idea of falsity with

regard to the transformation as in the sentences such as " This pot is clay."

Having the same case relation for the two terms in a sentence is not always the criteria for implying one of the entities denoted by them to be false. The entities signified by the two terms having the same case relation must also be related to each other as the material cause (*prakṛti*) and the effect (*vikṛti*). For example, the sentence (*abhidhā*) " This pot is clay " implies the falsity of the pot because, the pot, apart from being in the same case relation with the clay, is also the effect of the latter. The text " Tat-tvamasi " however, does not imply the falsity (*anṛtatva*) of the individual self, for, though the term 'tvam' expressing the individual self has the same case termination with the term 'tat' signifying Brahman, the individual self is not the effect of Brahman.

(62)

विकृतित्वमवादि मनःप्रभृते—

र्वहुशः श्रुतिषु प्रकृतेस्तु सतः ।

अत एव समानविभक्तितया

मनआदि सुवेमद्यसत्यमिति ॥

In many Upaniṣadic texts, the mind etc. are Spoken of as the modifications of the Existence (Brahman), the material cause. Hence the mind etc. can be easily understood as unreal because of their being in the same case relation (with Brahman).

The Upaniṣadic texts such as " From Him originate the vital force as well as the mind, all the senses, space, air, fire, water and earth that supports everything" (*Muṇḍaka, II. i.3*) " From That, Brahman, which is this Self, emerged the space " (*Taittiriya, II. i.)* etc. declare the creation of the vital force, mind, senses, space etc. from Brahman. Hence there will be no difficulty in understanding the mind etc. to be false when they are mentioned in the same case relation with Brahman. However, the individual self is never spoken of as the creation of Brahman, hence it cannot be brought under the category of the created things as mind etc. This point is made clear in the very next sloka by Śri Toṭaka.

(63)

जनितत्वमवादि नहि श्रुतिभि—
 जन्केन सता ऽस्य शरीर भृतः
 मनआदिविकारविलक्षणतां
 प्रतियन्ति शरीरभृतस्तु ततः ॥

The Upaniṣads, however, have not declared the creation of the individual self by the Existence (Brahman), the Cause. Therefore, (the wise) understand the individual self to be different from the modifications as mind etc.

(64)

यदजीजनदम्बरपूर्वमिदं
 जगदक्षरमीक्षणविग्रहकम् ।
 प्रविवेश तदेव जगत्स्वकृतं
 स च जीवसमाख्य इति श्रुतयः ॥

The Upaniṣads state that Brahman [lit. the imperishable], which created this universe comprising the ether etc. after visualisation, itself entered into the world created by It and thus That [Brahman alone] is called the individual self.

The Upanisadic texts such as, " That [Brahman] visualized, I shall become many I shall be born. That [Brahman] created fire, " [Chāndogya, VI ii 3] etc. declare the creation after visualization (ikṣāṇa). And in the texts such as, " Having created that, He entered into that " (Taittirīya, II. vi) etc we hear of the entry of the Creator Himself in the form of the soul of each individual being.

Creation always involves some kind of modification, while entry implies no modification whatsoever. In other words, what is created undergoes some change, whereas what is entered remains unchanged. For instance, when the threads are woven in a systematic way, we see the change in the form and then it is called 'cloth', but when somebody, say Devadatta, enters his house, his name and form remain as they are. Hence the individual self is Brahman itself and not the modification thereof.

(65)

परमात्मविकारविभक्तमति—

न भवत्यत एव शरीर भृतः ।

यत एव विकारविभिन्नमति—

न भवत्यत एव मृपात्वमतिः ॥

Thus the idea of the individual self as the modification of the Supreme Self does not arise at all. Since the idea of the individual self being the modification is not there, the idea of falsity (also will not be there with regard to it).

The state of being modification has invariable concomitance with falsity (*anṛtatva*). Because modification (*Vikara*) has speech as its origin (*Vicārambhāṇa*) and exists only in name. From the standpoint of its material cause, however, no modification has any existence of its own and hence it is false. The Śruti declaring the Supreme Self itself entering in the form of the individual Self rules out the possibility of any modification for the latter. The idea of falsity, therefore, will never arise in case of the individual soul.

The terms '*Vibhakta-mati*' and '*Vibhinna-mati*' in the Śloka mean only '*mati*' (idea).

(66)

अविभक्तविभक्त्यभिधानकृता

परमात्मपदेन शरीरभृतः ।

न भवेदिह तत्त्वमसिप्रभृतौ

लवणं जलमित्याभिधासु यथा ।

Nor, because of the mentioning of the same case termination for (the term) implying the individual self with the word signifying the Supreme Self, can it be (a figurative expression) here in the texts such as "Thou art That" etc. as in the statements like " The water is the salt ".

So far it has been established that because the individual self is not the modification of the Supreme Self, its men-

tioning in the same case relation with the latter does not imply its falsity but its absolute identity with the Supreme Self. Now one would argue that the mentioning of the same case relation (*avibhakta-vibhakti*) may imply the figurative identity as well. With reference to the salty water, for example, we use the expression "The water is salt" (*lavaṇam jalam*). It is well-known the water and the salt are two different substances. Still due to the mixing up to the salt with the water, we are unable to differentiate one from the other, since the characteristics of the former are so closely related to the latter, and hence the expression "The water is salt." Thus the identity conveyed by the mention of the same case relation here for the words signifying the salt and water is only figurative and not absolute. Similarly, the expression "Thou art That" may convey the figurative identity between the individual soul and Brahman, as the characteristics like consciousness, eternality etc. that belong to Brahman primarily are found in the individual self also. This argument does not hold any water, for, the figurative sense is resorted to only when the primary sense is inappropriate. The Śrutis that declare the entry of Brahman, the Supreme Self itself, in the form of the individual self speak of the identity between, the two in the absolute sense only. Hence it is absurd to imagine the figurative identity in the text "Thou art That", when the absolute identity is admired by the Śrutis themselves.

(67)

परमात्मविकारनिराकरणं

कृतमस्य शरीरभृतस्नु यतः ।

परमेश्वररूपविलक्षणता

न मनागपि देहभृतोऽस्ति ततः ।

That the individual self is the modification of the Supreme self has been refuted. Hence the individual self is not at all different from the very nature of the Supreme God.

On the basis of the scriptural texts about the entry [*Praveśa-śruti*], the possibility of the individual self being

the modification of the Supreme Self has been ruled out. This implies that the individual self is not different from the Supreme self in any way, as it is essentially of the nature of the latter.

(68)

ननु जीवसतोरणुमात्रमपि
स्वगतं न विशेषणमस्ति यदा ।
वद तत्त्वमसिती तदा वचनं
किमु वक्ति तथैष त इत्यपि च ॥

[Opponent:] *If there is not even the minutest distinction between the individual self and the Existence, tell, what indeed do the text "Thou art That" and also the text "This is your Self that is within all" declare ?*

The opponent raises yet another objection on the Vedānta view. In the previous śloka, the Vedāntin has categorically stated that there is not even the slightest difference between the Supreme self and the individual self. This has been proved by the texts about the entry of the former in the form of the latter. Thus, when the absolute non-difference between the individual self and the Supreme self is already established, there is no need to instruct as "Thou art That (Brahman)" etc., the import of which again is the same. For instance, if one knows a pot it is needless to instruct him as "This is a pot".

(69)

स्वगतं यदि भेदकमिष्टमभू -
दणुमात्रमपीश्वरदेह भृतोः ।
अपनेतुमशक्यमदो वचने-
रमुनाऽस्य पृथक्त्वनिषेधपरैः ॥

(Vedāntin:) *Even if the slightest difference that is innate be approved of between the Supreme Self and the individual self, it is not possible to remove that by the statements that are intent on negating the difference between the two.*

Here Śrī Toṭaka starts replying to the objection raised by the opponent in the previous śloka. First he clarifies that if there exists any real difference between the Supreme Self and the individual self, it can never be disproved by any śruti statement negating that difference (*bhedaka*). Because what is really existing cannot be denied by any statement. For instance it is impossible to remove the inherent difference between the water and the fire by merely stating that there exists no difference between them.

(70)

इह यस्य च यो गुण आत्मगतः
स्वत एव न जातु भवेत्परतः ।
वचनेन न तस्य निराकरणं
क्रियते स गुणः सहजस्तु यतः ॥

In this world, [it is found that] the inherent quality of an object is quite natural to it and not accidental in any way. And because that quality is natural, it cannot be negated by the [mere] statements.

Cool touch [*śīta-sparśa*] is the inherent quality of the water. It is therefore, not possible for any statement to deny that because it is quite naturally existing there in the water. However, the quality of hot touch [*uṣṇa-sparśa*] can be negated in the water, because it comes there due to the association of the latter i. e. water with the fire, and hence having the hot touch is only accidental for the water. Thus a statement is capable of negating what is accidental and not what is very natural to an entity. Or else a statement would lose its validity.

(71)

वचनं त्ववबोधकमेव यत-
स्तत एव न वस्तुविपर्ययकृत् ।
नहि वस्त्वपि शब्दवशात्प्रकृति
प्रजहात्यनवस्थितिदोषभयात् ॥

A statement is only to convey the essential nature of an entity and hence it cannot cause any change in the entity itself. Nor, indeed, does an entity give up its natural state under the influence of any statements because in that case there will be the fear of the logical fallacy called infinite regress.

Infinite regress [*anavasthiti* or *anavasthī*] is a logical fallacy which consists in imagining an endless series of things without any valid ground. In the present case, if it is accepted that a statement can bring about change [*viparyaya*] in an entity or that an entity abandons its own nature in accordance with a statement [*śabdavaśāt*], no entity will ever remain in its natural state, as one can imagine thousands of statements of regard to an entity, and, in fact there is no end for such an imagination. But this is totally irrational, because in this world we see each entity with its peculiarities.

From what has been said in the above two ślokas it is clear that what is quite natural to an entity can never be negated by a statement because the very purpose of a valid statement is to convey the essential nature of an entity. However, in conveying the real nature of an entity, a statement can negate the accidental qualities of that entity which are superimposed on it due to its association with other objects.

(72)

यत एवमतो विषयस्य गुणं
विषयेण सहात्मनि मूढधिया ।
अधिरोपितमस्विव भूमिगुणं
प्रतिषेधति तत्त्वमसीति वचः ॥

Thus the text "Thou art That" negates the attributes of the matter or the non-self superimposed along with the latter on the Self by the ignorant, just as the characteristic of the earth [i. e. the odour] is superimposed on the water.

The odour [*gandha*] is the peculiar quality of the earth [*bhūmi-guna*]. Still owing to the association of the earth with the water, the latter too appears to be having the odour.

Similarly, due to ignorance, the attributes of mind, senses, body etc. which constitute the non-self [*visaya*] are superimposed [*adhiopita*] along with the latter i.e. the non-self on the self, though it is essentially attributeless. Hence the self appears to be having the characteristics of being the doer, the enjoyer etc. which bring the so-called individualhood for the Self. It is clear from this that the difference between the individual self and the supreme Self is only apparent, being caused by the limiting adjuncts such as mind etc. The Upanisadic statements like " Thou art That [*Brahman*]", " I am Brahman " etc. negate this illusory difference [*aupādhika bheda*] and convey the absolute nature of the individual self as Brahman, the Supreme Self.



*Like a lion breaking out of a cage,
a man of ability amongst thousands of
ordinary people, breaks away from the
bonds of desire and becomes free.*

THEOMETRY AND KSHETROMETRY

The concept of 'Santometry' (a measurement of saints/ gods/goddesses) which has appeared for the first time in my unpublished Ph. D. Thesis ("Sociological Analysis of Nimbargi Sampradaya : A case study in Sociology of Religion " - 1993) has infact prompted me to introduce in this article two more new concepts viz., 'Theometry' (a measurement of gods/goddesses) and 'Kshetrometry' (a measurement of Kshetras/sacred or holy places) with illustrations. In one way or the other all these three concepts (' Santometry ', ' Theometry ' and ' Kshetrometry ') are interrelated. We can fare well with the concept of ' Santometry ' instead of ' Theometry '. But we need a concept which lays stress upon the measurement of levels of gods/ goddesses i. e. ' Theometry '. At times, saints are elevated to the position of gods/goddesses and even the positions of gods/goddesses are assessed in relation to heroes/semigods and ordinary men etc. Here we find the interaction between ' Santometry ' and ' Theometry '. If we take some sacred places (Kshetras) usually we find in some parts of India one presiding deity and some subsidiary deities. Here is the interaction between ' Kshetrometry ' and ' Theometry '. Some places have become famous and holy because of some kind of association of saints with such places. Needless to say, here is the interaction between ' Kshetrometry ' and ' Santometry '. Keeping all these problems and some other related problems in mind we shall first proceed to deal with ' Theometry ' and then to ' Kshetrometry '.

To know whether ' Theometry ' is a widespread and multidimensional phenomenon the examples of gods of Central Indian tribes, gods/goddesses of ancient Greece, and India, Padma Purana, Valmiki Ramayana, Vishnu Purana, the heirarchical arrangement to gods/goddesses made by Sri. Madhvacharya and the stand taken by the saint of Umadi (The SU) on the descrimination among gods can be cited.

It may be observed below whether in Central Indian tribes the concept of high and low gods is found prevalent.

The minor deities of Central Indian tribes are of various types. One category could be called mountain gods. The mountain god is inferior to the high god. The high god of the Central Indian tribes is often identified with the sun who does not require food like the lower deities and spirits. During public sacrifices, the high god is invoked first, as also in thanks-giving ceremonies. In the funeral ceremony he (the high god) is mentioned as master over life and death. He (the high god) is reproached in misfortune, and called to witness in oath-taking. (1973 : 156-57)

We shall now turn to ancient Greek gods/goddesses who are categorised into greater and lesser gods / goddesses, heroes, and the ordinary men.

The Greeks had combined most of their deities into one divine class, the head or 'house-father' of which was Zeus. (1968 : 849) Zeus was a deity of meteorological phenomenon such as rain and snow. (1968^a : 848) The lawful queen and consort of Zeus, standing next in order was Hera. (1972 : 16) Ares, Hebe, and Hephaestus were the children of Zeus and Hera. (1972 : 16) Zeus' son Ares was the god of war (1972 : 104) Hebe was the fair goddess of eternal youth. Hephaestus was the master of fire and every kind of craft. (1972 : 16) These are some illustrations of ancient greater Greek gods/goddesses.

Round these, the greater gods/goddesses were grouped a great number of lesser ones. Among them Hermes (the patron of merchants, those engaged in any kind of game), Pan (pa-on " feeder " – the little god of Arcadian goat herds), Nymphs (marriageable young women or brides) showed no moral development at least in normal Greek thought (1968^a : 849 and 858). Another minor deity Iris – the many coloured goddess was the messenger of gods (1972 : 19).

Ancient Greeks thought of heroes as standing in some way or other near to the gods. Sometimes, they were the children of an immortal god/goddess and a mortal parent,

as when a god or goddess had stooped to love a human being, such were Asclepius, the child of Apollo and Coronis; the child of Zeus and Danae; Theseus, the child of Aitha and Poseidon and many more. The heroes were greater than ordinary men, able to plead with gods on their behalf and to be honoured on that account as well as for their own merits and high deeds (1972 : 24).

It is not that the phenomenon of ' theometry ' is found only in ancient Greece but also in ancient India. The following parable in Kenopanishad tells us how Indra became the foremost of all gods in ancient India.

There was once upon a time, a great fight between the gods and the demons and the gods were successful. The gods thought that the success was due entirely to their own power, and forgetting that this power was only a manifestation of the power of Brahman in them, they became proud. The Brahman, knowing this, suddenly made its appearance before them, and the gods were greatly wonderstruck, not knowing what it was. Then they sent forth one of them, namely the god of fire, as an emissary to Brahman, and charged him with the task of learning the real nature of that Great Being. The god of fire ran in pride to Brahman. Brahman asked him who he was and the god of fire proudly answered that he was Jatavedas, in whom lay the power of burning the whole of the earth if he pleased. Then Brahman threw before him a small blade of grass and asked him to burn it if he could. The god of fire was unable to burn it with all his might. He became disappointed and returned to the gods. Then the gods sent another godling of nature, the god of wind and charged him with the same mission. The god of wind ran in pride to Brahman, and, being asked who he was, said that he was Mātariśran, in whom lay the power of blowing away anything from off the surface of the earth. Brahman again throw a blade of grass before him. Not with all his might was the god of wind able to move it to an infinitesimal distance. Then the god of wind returned in shame, not being able to know the nature of that great being. Then the gods sent Indra and charged him with the same mission. Indra was a more modest god than either the god

of fire or the god of wind. He ran to Brahman to know its nature, and Brahman disappeared from his sight, for the simple reason, it seems, that India was more humble than either of the gods previously sent. Then suddenly sprang one before Indra very beautiful celestial damsel, from whom Indra enquired what that Great Being was, which had made its sudden disappearance from before him. Then that damsel told him that it was Brahman, and said further, that it was due to the power of the Brahman that the gods had gained victory over the demons, and not to their own personal power. God Indra was shrewd enough and understood that the power of the gods was only a manifestation of the power of the Absolute. It was on account of this humility, which made it possible for him to go to Brahman and touch him nearest, that he became the foremost of the gods (1968^b : 186-87)

Let us now move on to Padma Purana, Vālmiki Rāmāyana and Vishnu Purāna concerning the superiority of Siva, Vishnu, and complimentary nature of Siva and Vishnu respectively.

The following story about even Vishnu turning out to be a devotee of Siva on account of sancity of Sivabhasma is related in chapter 101, Patakhanda of Padma Purāna.

Siva took a pinch of bhasma (ash) from his breast and chanting Gayatri and Pancaksara mantras sprinkled it all over the body of Vishnu. Vishnu meditated whereupon he saw a very bright light in his heart. When he told Siva that a light was being seen by him the latter said that his knowledge was not mature enough and asked him to eat some bhasma so that it might become perfect. Vishnu accordingly consumed the Bhasma and became as white as pearl. He began to be called Suklavarna (white colour) from that day onwards.

Mahavishnu felt happy and contented having seen Siva, who asked the former what it was he saw in his mind just then. Vishnu answered that he saw the blissful form of Siva before him. Vishnu fell at the latter's feet. To Siva's query as to what boon he desired to have, Vishnu replied

that he wanted to become a devotee of Siva and became a devotee of Siva (1975 : 878).

Balkanda canto 75 of Valmiki Ramayana states that Vishnu is superior to Siva : The Devas wanted to test who was more powerful of the two, Siva or Vishnu, and they told Brahma about the idea. By carrying tales to them one against the other, Brahma made Siva and Vishnu mutual enemies. The enmity led to a fight between the two. Visvakarman made a bow for each of the contestants in the fight between the two. Siva got defeated and the Devas realised that Vishnu was greater than Siva (1975 : 726).

The new form of Harihara in Vishnu Purana reveals that Siva and Vishnu are complimentarily blended with each other. In Vishnu Purana, Siva himself speaks that he is the half part of Vishnu and his existence is not distinct or separate from Vishnu (199 : 23).

Hereafter, we shall consider the views of Sri. Madhvacharya on the different positions held by various gods/goddesses. According to Sri. Madhvacharya Lord Narayana invests His powers in Brahma, Rudra, Indra and other gods/goddesses. He thus works through the instrumentality of gods/goddesses, who are subordinate to Him. Below in a descending order the hierarchical arrangement of gods/goddesses made by Sri Madhvacharya is presented.

1] *Narayana/Vishnu* : Narayana is supreme (Sarvottama). He is infinite times greater in Gunas (qualities) than anyone else.

2] *Laxmi / Rama* : This goddess is the consort of Vishnu and she is superior to Vayu by one crore time in Gunas.

3] *Brahma [Chaturmukha – fourfaced], and Vāyu* : Vāyu is equal to Brahma in the sense that he is going to attain the position of Brahma.

4] *Saraswati / Bhārati* : This goddess is the consort of Brahma.

5] *Shesha [Serpent god], Rudra [Siva], Garuda [a kind of bird]* : Siva is going to attain the position held by Shesha.

- 6] Devendra (Purandara)
- 7] Indra (Deva, Brahaspati)
- 8] Devatās (Shatas Devatās or Tatvābhimīni Devatas)
- 9] *Karmaja Devatas* : The position attained by Karma (deed). Bali, Prithu are the examples of Karmaja Devatas.
- 10] *Ajanaj Devatas* : The position attained by the virtue of being children gods (for example : Jayanta - the son of Indra).
- 11] Chirpitris
- 12] *Pitris [ordinary Pitris]* : Except 8 pitris, all other pitris are 100 times lesser in Guṇās than Ajanaj devatās. Among the eight pitris seven people are equal to Karmaj devatās. Vishvamitra is equal to Vasishtha - the son of Brahma.
- 13] *Dev Gandharvas* : Among Dev Gandharvas 100 people are equal to Devatās. Thus, in all except 108 Gandharvās, the rest are 100 times inferior to Pitris in terms of Guṇās.
- 14] *Manushya Gandharvas* : Both Deva (god-like) and Manushya (man-like) Gandharvās are messengers of gods (Devadootās). But the difference between the two is that the former receives the orders directly from the gods and the latter from the others.
- 15] *Chakravartis (Manūshyōttamaru)* : (Vide for details 1993^b : 52-55)

Of course, according to some saints God is everything. It is interesting here to note the views of the SU—(saint of Umadi the disciple of the founder of Nimbargi Sampradāya (NS).

One of the Vaishnava disciples of the SU had begun to have the spiritual experience of Shivalinga (phallic). She asked the SU, "I belong to Vaishnava Sampradāya. Why should I have the experience of Shivalinga in my meditation?" The SU replied : " Your nature is not straight. The difference between Siva and Vishnu is not yet disappeared from

your mind. God is neither Siva nor Vishnu. He is everying. (1977 : 107).

The whole discussion on 'Theometry' can be summed up in the following manner.

The sun god is superior to the mountain god among Central Indian tribes. In ancient Greece god/goddesses are greater and lesser and Zeus is the Chief among the greater gods/goddesses. Indra is the foremost of all gods in ancient India. If Padma Purāna regards Vishnu as a disciple of Siva. Valmiki Rāmāyana treats Vishnu as a superior god to Siva. Vishnu Purāna's version is that Siva (Hara) himself is the half part of Vishnu (Hari). According to Sri. Madhvacharya Vishnu is at the top of hierarchy of gods/goddesses. It is interesting to note that gods/goddesses are measured at times in numerical terms by Sri. Madhvacharya. But God is everything in the eyes of the SU.

We shall now proceed to give a brief account of various facets of the concept of Kshetrometry with reference to two holy places of Islām, some centres of NS, Dwādash Jyotirling, Melkote, Vaduoor, Draksharām, Nimbāl.

It is a well known fact that Mecca and Medinā are the two holiest places of Islām. Meccā (Makkah) – the birth-place of the Prophet Mohammad and as such is the holiest city of Islām. Medinā (Al Madinah) is the second holiest city of Islām. after Meccā. (The Prophet Mohammad fled from Meccā to Medinā to escape persecution in A. D. 622). (1993^c : 269-70)

Not only the birth places or the places to which the founders of religious organizations fled become sacred but also where they lived and died or where their Samadhis (tombs) are erected. However, such centres of the founders of religious organizations seem to become more sacred (though not always popular and big) than the centres that are started by or named after the disciples of the founders. To illustrate this point we take below the centres of NS.

All the centres of NS do not enjoy equal position. Kaneri Muth-Siddhagiri enjoys the highest position of all the centres of NS. It is at this centre that the founder of NS

was initiated by one pontiff of Kaneri Muth and hence this centre is considered to be the original seat (*Mula Pitha*) of NS.

Devar Nimbargi can be considered the second highest Place after Kaneri Muth because it is here that the founder of NS lived and breathed his last and his Samadhi has been erected. Devar Nimbargi is regarded as Mula kshetra [*the original centre*] of NS.

Some places or the centres that are established by or named after the disciples of the founder of NS are perhaps the holiest places after Devar Nimbargi. Chimmad (*where we find the Samadhis of two disciples of the founder of NS viz., Sadhubua and the saint of Chimmad*), Umadi (*the birth place of the saint of Umadi—the disciple of the founder of NS*), Inchageri (*where we find the Samadhi of the SU*) are illustrations in point.

There are about 8 main centres in NS which are usually started by or named after the disciples of the saints of Chimmad and Umadi. These main centres can be regarded as the most sacred places after Chimmad, Umadi, Inchageri. (*vide for details 1993**)

Hereafter, we can turn to another aspect of 'Kshetrometry' in which it is believed that the benefit of some centres can be had by visiting a particular centre. For instance, of Dwadash (twelve) Jyotirlings (Somanath ling-saurashtra, Mallikārjuna ling - Srishail, Mahākāli ling-Ujjain, Onkārling Amareshwar at Pranava, Kedārling-Kedar, Bhimāshankarling Dakini / Kotiphali, Vishweshwar ling-Kasi, Trimbakling - Trimbakeshwar, Vaidyanāthling - Chitabhoomi, Nāgeshwarling / Ādijyotirling - Daarukwan near Aundh, Rāmeshwarling - Setu, Ghushmeshwarling - Near Dakshina Devagiri) Aundh's Nagnath stands foremost. A visit to Ādi jyotirling/ Nageshwarling can get benefit of Dwādash Jyotirling according to Amardak Mahātme of Kāveri khanda of Padma Purana. (1995 : 1)

In contrast to the above example, at times it is said that the Yātra (pilgrimage) to one sacred place is not considered

to be complete until it is followed up with a visit to another particular holy place. The following case reveals this fact.

Those undertaking a pilgrimage to Badrināth usually head north towards the Himālayās, but perhaps not many know that according to legend a Badriyātra is deemed to be incomplete until it is followed up with a visit to the "Badri of the South" (Thirunārayanapuram – now known as Melkote) – (1995^b)

Those who have gone through the works of Prof. M. N. Srinivas – an eminent social anthropologist know that sometimes local deities become identified with Sanskrit / All-India Hinduism. This is implicit in the above instance of "Badri of the South". But to bring this fact more to light we can take two examples – one from Vaishnavism and another from Saivism.

The sacred shrine of Sri Lord Rāma at Vaduoor is an ancient temple, also known as "Dakshina Ayodhya", situated on the Thanjavur – Mannargudi road. (1995^d)

One of the most sacred and secular shrines in Andhra Pradesh, the Drāksharāma temple is known as "Dakshina Kasi". (1995^a).

From the preceding information it is obvious that local deities or temples such as the Thirunarayanawamy temple at Melkote – Badri of the South, the sacred shrine of Sri Lord Rāma at Vaduoor – Dakshina Ayodhya, Draksharāma temple – Dakshina Kasi are almost equivalent to Badri, Ayodhya, Kasi respectively. But a typical example can be found occasionally where one Kshetra is compared to two other Kshetras. The following information sheds light on this point.

It will be interesting to know the archeological information about Nimbāl in the Epigraphia Indica Vol. 34 page 277 and Vol. 28 p, 94, One copper plate inscription of 1186 A. D. of Kalachuri, the 2nd Shankhamdeo, and another inscription on stone of 1187 A. D. of Yādav Bhillam, both in old Kannada script, have been named as "Nimbahur" and "Nimbahalli". These two inscriptions are in the temple of Shankarling in the Nimbāl village. The names of

the deity as ascribed in the inscriptions are ' Kotilingeshwar ' and ' Koti Shankardeo '. So also Nimbai has been named as South Varanasi (Dakshina Kasi) and new Shrishail (Navra Shrishail). These have been published by Sri. Dhavaligar and Dr. Gai (1981 : 154)

To state the matter succinctly on the basis of preceding analysis of Kshetrometry ' we may say that Mecca is the holiest city of all Islāmic cities. we can construct a hierarchy of the centres of NS beginning with 8 main centers, and 3 Kshetras (Chimmad, Umadi, Inchageri) on the top of 8 main centres and passing through Mulakshetra of NS to Mula pitha of NS. Darsana (seeing) of Nāgeshwarling/Ādi Jyotirling can bring benefit of Dwadash Jyotirling. A visit to either of the two Kshetras (viz., Badri of the North, Badri of the South) is incomplete. In other words, it is essential to visit both Badris of the North and the South. Vaduoora and Draksharāma are known as Dakshin (south) Ayodhya and Dakshina Kasi respectively. But Nimbai is said to be both Dakshina Kasi and New Shrishail. It is interesting to note here that one South Indian Kshetra can be compared to another South Kshetra or to the North Indian Kshetra or to both the South and the North Kshetras but I have yet to come across a Kshetra in the North India which is compared to a South Indian Kshetra. Thus, it is evident that the phenomena of 'Theometry' and 'Kshetrometry' are widely prevalent and multi-faceted. However, for better understanding and to exploit some more facets of comparisons and measurements of Saints /gods/goddesses/Kshetras it is imperative to sharpen three interrelated concepts viz., Santometry, Theometry and Kshetrometry.

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— By K. B. DABADE, Udupi.

The Vision of Reality through Pathway to God

The Spiritual wisdom contained in the vedas declaring that Consciousness is the One Life spark that play in all creatures and that is God, the Lord, the one substratum from which the Universe has arisen, in which the universe exists and in which alone all names and forms merge, provide us an important clue to the unfoldment of "One own self" as also the Universe and God.

(i) The four Upanishadic Commandments mentioned below also lend support to the above view :—

- 1) " Pragnanam Brahma " - Consciousness is Brahman.
- 2) " Tat Twam Asin " - That Thou art.
- 3) " Ayam Atma Brahma " - This Atman is Brahman.
- 4) " Aham Brahma Asmi " - I am Brahman.

(ii) Swami Vivekanand, the greatest saint of recent times, has rightly observed that each soul is potentially Divine. He has further observed that unity in variety is the plan of the Universe, As a man, we are separate from animal or plant but as living beings man woman animal or plant are all one and as existence we are one within the whole universe.

iii) It may be noted that Dr. Gurudeo Ranade was also of the firm view that only when all humanity comes to recognise the one spiritual principle which underlies all things, we could bring about harmony between different creeds nations and races.

(iv) Sri Aurobindo has said That " the unity of human race can only be secured and can only be made real if the religion of humanity spiritualises itself and becomes the general inner law of human life. A religion of humanity means the growing realisation that there is a secret spirit, a Divine Reality in which we are all one.

(v) By extending the concept of modern scientific theories to the human beings, we come to the conclusion that we are inseparable part of the cosmos in which we are imbedded and hence our goal should be to shed all ego sensations completely and in mystical experience merge with the totality of cosmos.

(vi) It would thus be seen from the above, that there is a perfect reconciliation between the discoveries of Science and the truths contained in our Scriptures. It is for this reason that Dr. Gurudeo Ranade has said that "the Upanishads are capable of giving us a view of " Reality " which would satisfy the Scientific, the philosophic and the religious aspirations of man; because they give us a view which may be seen to be supported by a direct first hand intuitive mystical experience which no science can impeach, which all philosophy may point to as ultimate goal of its endeavour ".

2. The Philosophy of evolution.

A comparison of the Upanishadic Mysticism with that of Bhagwadgita would show a significant change in its approach.

(i) The philosophy contained in Bhagwadgita aims at democratisation of the mystic experience for the benefit of the entire humanity and not for the selected few as used to be during the age of Upanishads.

(ii) On the material plane, with the advancement of science and technology, the world has shrunk considerably bringing humanity closer to each other, holding the hope of forging the unity of mankind at no distant future. But owing to the lack of spiritual insight amongst a large section of the society consisting of ego-centred politicians and scientists, the unity of mankind appears to be a mirage rather than a reality ! In this context, the following words of Gurudeo Ranade may prove to be most inspiring to the mankind : " The world is torn with dire conflicts to-day. There is no hope for humanity except on the basis of spiritual experience whose power when writ large upon the world, can assuage

ascerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God."

(iii) In so far as the evolution of human being is concerned, Sri Aurobindo is of the firm conviction that man is not the last word about the terrestrial evolution. Supermanhood as envisaged by Sri Aurobindo is quite in keeping with an integral view of the Ultimate reality and with coherent account of the process of terrestrial evolution. Supermanhood must be a certain divine and harmonious absolute of all that is essential in man, who is made fully in God's image. To take all that is essential in human beings and uplift it to its most absolute term so that it may become an element of light, joy power for oneself and others, this is divinity. Supermanhood implies not only the realisation of God on the lofty summits of spiritual experience but also dynamic manifestation of God in the material circumstances of our human living. According to him, it is not only possible but it is certain that man in his terrestrial life will become sooner or later, sooner rather than later, a Divine man. Between Sri Aurobindo's Philosophy and the great Advaita Philosophy of Sankar, there is a wide divergence. For Sankar, Salvation would come only to the individual man; there would be no transformation of the nature of man into that of Superman or the Divine man, nor the Uplift of the whole Universe. Sri Aurobindo also asserts that this transformation of man will take place in this world, in this terrestrial existence of ours. This terrestrial life will receive the benefit of the higher light that evolution will bring in its train; there will be a general uplift of all different spheres of existence, physical, vital and mental. Such is Aurobindo's philosophy of evolution envisaging and integrating within itself all that is best in the East and the West.

(iv) Even according to Gurudeo Ranade, " God realisation is the highest ideal of life. " " To realise God both for oneself & others is and should be the end of human life,

" Says Dr. Gurudeo Ranade. Thus the approach of Sri Aurobindo and Dr. Gurudeo Ranade towards the goal of life appears to be identical.

3. Unflinching faith in the existence of God.

The Spiritual wisdom contained in Vedas and Upanishads and the conclusions arrived at by the most renowned saints mentioned earlier through their Spiritual experience, " that each one of us is a divine soul and that we are capable of reaching the highest stage (ce. God) are so inspiring that we cannot but keep implicit faith in them. Our faith should be as strong as described by Mahatma Gandhi in the following words, - " Faith is not a delicate flower which would wither under the slightest stormy weather. It is a faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living and wide awake consciousness of God within." Once such a faith is rooted in us, the Life Spark within us gets kindled and that light of Knowledge, Power and Bliss would continue to pervade not only our life but also of those who come in contact with us. The ignorance in the form of Ego-sense that exists as part and parcel of our life, would, on the life spark being kindled, be found annihilated and the boundaries of finite world would slowly begin to disappear in the process to its merging with infinite Universe, We shall also realise that the rivers of Bhakti (Love) would begin to flow merrily and finally merge with the infinite ocean of Bliss and Peace. Love and Duty towards humanity shall come to be recognised as Bhakti and worship of God respectively. Thus the cherished dream of Sri Aurobindo of reaching the stage of superman and that of Gurudeo Ranade of realizing God both for oneself and others would be found realised.

4. Pathway to God

With the grand synthesis established by Sri. Aurobindo, Swami Vivekanand and Dr. Gurudeo Ranade, between the East and the West in regard to the existence and realisation of God, the pathway to God as discovered by Dr. Gurudeo Ranade, which not only bears the most modern look of the

West but also exhibits the rich Indian architecture of the East stands dedicated to the denizens of this blessed world amidst the joys of the entire humanity !

(ii) It could be seen from Bhagwadgita chapter XVI-18 that once ego-ism takes possession of an individual he steadily sinks to the ugliest depths of animalism. Drunk with passions, he abdicates all the dignity of cultured man and behaves as a beast strutting about precariously on its hind legs ! Such a biological break, who is physiologically a man but temperamentally animal is the type that can be compared with one diabolically fallen. The consequences of disrespecting all cultural values and living an un-cultured ego-centric existence of passions and desires would be nothing short of total destruction of life.

(iii) The world at present depicts the same grim picture as described above. The problem before us, is how to avert this disaster. The remedy lies in evicting the ego which is the source of all evils.

(iv) We have already seen the effects of annihilation of Ego-sense. The following description of a realised man would give us still a clearer picture :

A man of realisation moves about in the world seeing his Own Self, expressed through every movement and action, word and thought that cluster around him at all times. Just as one light in the midst of thousand mirrors comes to provide crores of reflections, so too one centred in the "Real self," when slips out in to the world sees where his own self, darcing shooting glances at him from all around at once thrilling him always with homogeneous ecstasy of perfection and bliss.

(v) I am prompted by my inner voice that those who walk on this Pathway, walk not in darkness. For the Pathway is fit with innumerable divine lights all along the path which leads to the realm of Reality. The Pathway has neither a beginning nor an end as it comes from times immemorial from the realm of God and ends into the realm of God alone. It is like a ring route around this blessed

world, where the kingdom of God is found established. Each point on this Pathway forms its centre with no circumference to it. Such is the Pathway to God, found by Dr. Gurudeo Ranade, which would give a thrilling experience to all the aspirants treading the path, of seeing God face to face in His Universal form !

5. Conclusion

May all the aspirants of the various sections of the humanity from all the parts of the world, who tread this unique Pathway, under the banner of "One God, One world, One Humanity" be blessed with the grace of Gurudeo, Swami Vivekanand and Sri Aurobindo, so that their hearts be filled with blissful joy at the vision of Reality and inspire others to join them, So that the entire world may be transformed into the Kingdom of God, as prophesied by Sri Aurobindo !

— K. K. ADKAR



VAIKUNTHA CHATURDASHI NAMA SAPTAH-95

The Vaikuntha Chaturdashi Nama Saptah, as usual, will be celebrated this year, from Kartik Shuddha Navami to Chaturdashi i. e., from 01-11-95 to 05-11-95, for five days, in the Gurudeo Mandir, Hindwadi, Belgaum. The Vaikuntha Chaturdashi will be observed on Sunday, the 5th November 95 which please be noted. Arrangements for the stay of the Sadhakas coming from outside places will be made in the Gurudeo Mandir itself. The Sadhakas, who desire to attend the Saptah are requested kindly to give advance intimation before 20-10-95 to the Secretary of the Academy to enable him to make necessary arrangements to make their stay comfortable for intensive meditation during the Saptah period.

—J. M. Kulkarni, Secretary

Eternity Compressed in Time : **My Reminiscences of Shri Gurudeva** *(Continued)*

In the year 1977 my wife had not been keeping well for quite some time mainly due to depression. We were planning to go on a pilgrimage to Nimbai, when I got an invitation from the Registrar, Poona University, Pune for holding the Viva Voce Examination of a candidate supplicating for the degree of Ph. D. in Philosophy under the supervision of Professor S. S. Barlingay. I accepted the invitation, and accordingly we i. e., my wife and myself reached Pune, finished the Viva Voce, and left Pune for Nimbai on the night of 17th August. We arrived at the Nimbai Ashram on the 18th morning. Fortunately, Ti. Kakusaheb (Mrs. Ranade) and Sau. Shakkutai were present in the Ashram where nearly one hundred Sadhakas had gathered for the श्रावण मास meditation Programme. We were allotted the corner room situated near the room which houses the kitchen of the Ashram at present. After night Bhajan and Arati we preferred to sleep in the Samadhi Hall during the 18th night in order to be able to get up in time for the early morning meditation which commenced as usual at 3 a. m. After nearly two and a half hours' meditation the Kakadarati was performed. My wife and myself rolled our beddings and came towards our room. It was six in the morning. I opened the lock of our room and hurriedly proceeded inside to open the window so that some wind might enter the room before my wife entered it. I may point out here that in those days the Ashram had not been electrified, nor was tap water provided in every room. The window of our room had no latch and its doors were kept closed by a piece of stone, I had a torch in my right hand, and yet I did not remember to light it in the semi-dark room. I approached the window and put my left hand on the piece of stone in order to remove it for opening the door.

I felt something bit me in the forefinger and encircled my hand. Feeling something heavy on my hand, I reflexly shook it, and something fell on the ground near my feet. My wife who entered the room following me saw a snake lying near my feet and warned me to take care lest it might bite me. But by then having seen a bleeding cut on my forefinger I told her that the snake had already bit me. She cried piteously that a snake had bitten her husband. There was great agitation among the Sadhakas gathered outside in the courtyard for the six o'clock tea. But one Sadhaka Shri Kumbhar who was posted as Head Master at the High School, Shri Gurudeva Ranade Jnanadham, Nimbai kept his presence of mind. He rushed in our room, and his first act was to kill the snake lying near my feet. He immediately sterilised a shaving blade by lighting a matchstick, incised my finger on the site of the snake-bite, and suck the oozing blood thrice. Then he tied a rough and ready bandage on my left hand near the elbow tightly. After hurried consultation with other Sadhakas he took the instant decision to take me to the Civil Hospital, Bijapur by the 6.30 a. m. train. In the meantime my wife went to Ti. Kakusahab to apprise her of the tragic happening. Ti. Kakusaheb and Sau. Shakkutai were greatly concerned to know this. Apart from the great affection she bore for me as a Sadhaka initiated by Shri Gurudeva himself nearly a quarter of a century ago Ti. Kakusaheb thought that people's faith in the omni-
auspiciousness of the Nimbai Ashram might be shaken in case some mortal harm overtook me. She prayed for my safety to Sri Gurudeva, gave the holy Angara for me, issued instruction for performing the Ārati at the Samadhi, and concurred with the decision of Headmaster Shri Kumbhar to take me urgently to Bijapur Hospital.

As for me, I did not undergo even the slightest emotional shock of the snake-bite nor did I entertain any fear of possible death. It is said that in cases of snake-bite it is the shock rather than the poison that is the chief cause of death. It was indeed that miracle of all miracles performed by Shri Gurudeva's grace which kept me free of emotional shock. I was thereby able to take the things in their own stride. The only thought that came to my mind was that

one has to die one day. " If I die now and in this holy Ashram, this is the best place on the earth to die; and if I get a lease of life by the will of Shri Gurudeva, I will spend my life in singing the glory of Guru and God." I was also exhorting my wife to remain courageous in face of the calamity leaving everything in the hands of Shri Gurudeva.

As we left the Ashram for the station Shri Kumbar remembered to carry the dead snake with him. On reaching the station he requested the Station Master to phone the Bijapur Station Master for calling an ambulance from Bijapur Civil Hospital so that we may be carried to the Hospital expeditiously after our arrival at Bijapur Station.

We boarded the train as soon as it arrived at the station. All the spiritual brothers with anxiety writ large on their faces were there to see us off. An hour's journey took us to Bijapur. As the ambulance could not be secured, Shri Kumbar hired a three-wheeler auto for the Hospital. As the auto drove us out of the congested lanes towards the Hospital Road, it suddenly came to a grinding halt. The driver cleaned the spark plug, checked the flow of petrol, and kicked repeatedly, but to no avail. My left hand having been tightly tied above the elbow swelled to the bursting limit making me restless. The Hospital was tantalizingly visible at a distance of about one kilometer from our auto, but we were stranded on the way due to the failure of the auto. No city bus or any other means of conveyance was visible on the wide open road at that early hour. We prayed to Shri Gurudeva. The auto suddenly responded to the stroke and moved on to our relief but again came to a halt after covering a few yards. I was not in a condition to walk the distance. Our frantic prayers were answered and the vehicle moved on slowly and fitfully, picked up speed and reached us at the hospital at about 8 a. m.

The night-duty doctors were to leave the hospital when we entered the compound. But Shri Kumbar rushed to them and apprised them of the serious mishap. They were kind enough to return to the Casualty Section. I still remember with a sense of gratitude Dr. Uppin who told my wife,

“ Today is the auspicious Nāga Pañchamī Day. It is my experience that a snake bite on this day has never proved fatal. So, sister do not entertain any anxiety about him.” He inquired about the place, the circumstances, the time at which the snake bit me. All the while he slowly removed the bandage from my hand taking care to allow the blood to circulate very slowly down the hand, palm and fingers. He also examined the snake brought by Shri Kumbar. It was of the crate variety. After giving a prick of ATS, he injected anti-venom serum. He advised me to enrol myself as an indoor patient because I had to be kept under observation for twenty-four hours. Fortunately, Cottage Ward was available at the time, so that my wife could also put up with me. As we stayed in the ward, Shri Kumbar went to the nearby medical store to purchase the medicines that were prescribed for me.

Meanwhile, as I was treated as a medicolegal case, the local Police Officers came to the ward and recorded my statement about my family, employment, visit to Nimal Ashram, the circumstances of the mishap etc.

On the basis of hearsay I had formed some pre-conceived notions about precautions one has to take in case one suffers a snake-bite. Firstly, one should keep awake avoiding sleep, for if one goes to sleep one is likely to be overpowered by the snake poison leading to eternal sleep. Secondly, one should eschew every kind of food and drink for twenty-four hours because snake poison is likely to gain in lethal potency thereby. It was only when the doctor came on his afternoon round to the ward and removed my misconception that I took tea brought by Shri Kumbar. But I did not take any food that day, so also my wife. We kept remembering the Name. The Ārati of Shri Bhau Sahib Maharaj मंगल महार्लिग उमदीशा ' kept flashing in my mind time and again, Until that day I used to recite that Arati only by reading it from the ' नित्यनेमावली ', but every line of that powerful grace-abounding song ringed in my ears during those critical twenty-four hours, especially the line 'मृत्युविन बाधेयनु विडिसुव सत्य सद्गुरु काडसिद्धा. '

Bijapur being a Kannada-speaking place we were language wise strangers to the people at the hospital. But by a strange miracle every person, man or woman, we came across appeared to be full of affection, sympathy, and fellow feeling for us. Shri Kumbar's sister who was an employee at the hospital, made available to us two bedsheets and a carpet. One cottage ward patient and his wife offered us milk, fruits and food. Nurses too behaved as if we were familiar to them. And doctors were godly. And above all, there was Shri Kumbar as a veritable pillar of strength to us, a God-sent man to help us in every way. During night he slept nearby in the corridor adjoining the ward with the assurance that he would be available for help at any hour of the night.

So grace of Shri Gurudeva came from all directions. My wife and myself spent the night remembering the Name and singing the Bhajanas. Shri Kumbar woke up early in the morning. He said, " I shall leave for Nimbai by morning train and give the good news of your welfare to Kakusaheb and all the Sadhakas there thus relieving them of their anxiety, and also attend to the School work as Head Master, I will return by noon. "

The doctors came to the ward in their morning round, examined me and finding my condition satisfactory, instructed the compounder to prepare my discharge slip. I went to the hospital office beaming with joy, and cleared cottage ward dues against an official receipt. Noontime arrived and Shri Kumbar was back from Nimbai as promised. He thanked the doctors and nurses for their excellent treatment, and left the hospital.

On our way to the station Shri Kumbar took us to a hotel for having tea and snacks. We caught the train for Nimbai and had a very happy one hour journey all the time conscious of the grace of Shri Gurudeva which showered like gentle rain from heaven throughout the twenty-four hour ordeal. On reaching Nimbai station we were overwhelmed by the reception given to us by all the Sadhakas gathered

with happy faces at the station. Everyone was conscious of the miracle that was accomplished by Shri Gurudeva's grace. I was literally rescued by Shri Gurudeva from the jaws of death putting the stamp of veracity for we devotees on the stories of divine succour given instantaneously to Gajendra, Prahlad and Draupadi. The snake biting me in semi-darkness, the presence of mind and resourcefulness exhibited by Head Master Kumbar in killing the snake and sucking the blood from my forefinger after a quick incision, the extraordinary concern felt by Ti. Kakusahab and Sau. Shakkutai, the timely availability of the train for Bijapur, the absolute absence of any emotional shock in my mind, the fervent prayers of my wife, our timely arrival at the Hospital despite some last minute snags in the auto hired by us, the readiness with which even off-duty doctor promptly volunteered to treat me at the request of Shri Kumbar, the encouraging words of Dr. Uppin referring to the all-auspicious Nāga Pañchami Day, the all-round affection and sympathy expressed by everyone in the Hospital, the joy with which all Sadhakas welcomed us at Nimbal station on our return from Bijapur are concrete manifestations of Shri Gurudeva's grace that sustained me in my encounter with death.

It is a pity that Head Master Kumbar who gave us wonderful support in face of that unforeseen calamity is no more in this world. I got this bad news when I visited Nimbal last time. He was transferred to Bidar soon after the incident. I got his letter expressing his keen desire to do M. A. in Philosophy from the University of Jodhpur. But when I informed him that our University does not allow external candidates to appear in any examination, he felt disappointed. On our next visit to Nimbal we carried a white metal idol of Lord Ganesh and a Jodhpuri Sari as our presents to Shri Kumbar and his wife respectively. Shri Kumbar was away at Bidar while his family stayed back at Nimbal. So we could meet only Mrs. Kumbar. It need not be mentioned that Shri Kumbar will always be remembered by us with gratitude till we live. *(To be continued)*

—Prof. M. L. SHARMA

Gurudeo Ranade on Mysticism of Karnatak Saints

The basis of the various forms of religious experience which we meet with in this world, there is one underlying unity, viz., the unity of mysticism.

Mysticism, as you might remember, is derived from a Greek word *mustain* which means to shut one's lips'. It is exactly what Sanskrit philosophy calls *Mauna*. *Mauna* not merely silence but *मुनेर्भावाः*. So, that is an experience which a man gets in the recesses of his own heart and which can be made applicable in its individual social and cosmic aspects to the conditions of humanity as a whole. I want to ask you one simple question-how many among the social and political workers of today are absorbed in silence, are endowed with that equanimity and disinterestedness of purpose, that keen insight into events, that feeling for humanity to understand about mysticism? If every political worker will keep before himself the ideal, I am sure that India will become the greatest of the nations of the world. I have no doubt about that. Let no people approach spirituality or spiritual life or spiritual experience in a way so as to throw suspicion on it or to depreciate it. When a philosopher talks about spiritual experience, he is neither a Hindu, nor a Muslim nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world. A philosopher is one who comes naked from the realm of God into the world and endeavours to realize the nature of ultimate reality for himself and to see whether this could not be spread out into society. I shall not enter into details.

Now coming to my subject proper, I might divide it under certain simple heads. First I will discuss what is meant by *Atmajnana* or *Brahmajnana* or what is meant by mysticism. Secondly, I shall discuss the necessary conditions, in order

that this Brahmajnana may be attained, e. g., a spiritual teacher is required in order that spiritual experience might descend from higher heights into us. Thirdly, I shall deal with one simple method which may be regarded as essential, viz, meditation on God by means of the Name of God. Then there are certain physiological requirements which are necessary for attaining to that experience as well as certain virtues in self and in society which are essential for its development. After a discussion of these physiological and ethico-social aspects we come to certain heights of spiritual experience such as the psychological, the contemplative and the active. Psychological mystical experience has occupied the attention of many European philosophers most prominent among whom is of course, William James. After this psychological aspect I shall go on to the contemplative or philosophical aspect and then to the active aspect in which the saint is expected to be useful to society. That will finish my present Topic.

Before, however, I proceed to discuss all these things there are certain songs from the great saints upon which I must rely. I must not talk at random. We must have definite sources by means of which we may inculcate these spiritual truths in ourselves and others. I am thus taking my stand on some spiritual songs from the great Karnatak Mystics. I want to rely upon eight such songs today. Two of them belong to a Muhammedan saint called. Sharifsaheb in the District of Dharwar, Two of them belong to two Vaishnavite saints Purandardas and Mahipati.... and four others Veerashaiva saints. One of them is Chidanand, the other is Kudaluresha, the third is Bhavatarak and the fourth is Kalmeshwar. I am told that this Kalmeshwar was a co-worker or a colleague of the great Basaveshwar. As you know the word 'Kalma' means light in Sanskrit. Also in Kannada we have ಕಲ್ಮ ಬೆಳಗಿತೆ. Kalmeshwar thus means the God of light. So far then about the authors of these splritual songs.

I will not go into the details of the explanation of the song. I shall only call your attention to certain points. The first point is ನಿರ್ದಾನದೊಳು ನಿಜ ವೃಂದಯ ಕಮಲವೊ ಏ ಗುಣು ಗಾದವ ಕಾಣಲು The

mystic, says the song, must be able to see the feet of the Lord inside himself *ನಿಜಾನದೊಳು*. Now there are three different meanings which may be assigned to the word 'Nidan.' The first is that mental equipoise which is necessary for the realisation of the Godhead; the second that continuous effort which is needed for this realisation; and the third, the termination of the effort of the aspirant. That a man should be able to see the feet of the Lord inside his heart can only take place as the termination of his spiritual endeavour.

Says Tukaram *पायावरी शिर ठेवेनिया । तुका म्हणे काय पढियेते मागा ॥* So to, see the feet of the Lord is a big thing. This is the commentary on the word 'Nidan.' Secondly, the author of this poem Sharifsahab of Dharwar District is referring to four different kinds of mystics Bhogi, Yogi, Rogi and Ragi. In the Bijapur district it is customary to speak of five different kinds of mystics, Tyagi being sometimes added. But Sharifsahab is referring to only four. The Bhogi is a mystic who pursues God in the midst of his enjoyment. The Yogi is one who uses a sort of physiological or Yogic apparatus. The Rogi who is concerned with Rogas, is a man who takes away the Physical and the mental diseases of humanity. And finally there is that type of mystic called Ragi. Now in the Bijapur district it is usual to assign four different names to these four different types of mystics. Rogi is Rukmangad the medical saint of Bijapur. In Agarkhed we have got the Bhogi Krishnadvaipayanacharya. In Mahipati we have got the Yogi from Kakhandaki; and fourthly Ragi is a difficult job. It is not impossible to combine music with mysticism. What did Purandardas do? What did all those saints of the Dasakoota do? They combined music with mysticism They are called Ragis. But this great Mohammedan saint Sharifsahab says it is as difficult to understand Nijarag as to practise it. It is not the music which is set to the lyre or to a harmonium or to any other musical instrument or according to one's own whim. 'Nijarag is the tune which issues from the depths of the presence of spirit inside us. *ನಿಜರಾಗವ ನುಡಿಯಲು* That Raga must rise from the depths of recesses of our own being. . This is the second point. The third point is. *ಹೆಸರು ಪೊಗಲಿ*. Now another reading

of course, is ಹೆಸರು ಜೊಗಳಿ. It is not very difficult to praise God; but it is very difficult to bark out His name. There is a famous Abhanga of Tukaram ಅನಂತ ಯುಗಾಚಾ ದೇವ್ಹಾರಾ¹ when he speaks of himself as the dog of God. ಪಹಾ ತುಕೇ ಭುಂಕವಿಲೇ.² When we bark out the name of God reflexly, automatically, unconsciously, we might be called the dogs of God. It is probable we may or not know anything very fully about Sharifsaheb. He lived in a place, I understand, called Shishunal near Shiggavi in Dharwar District. Now a former student of mine had his old grand-father in that village Shiggavi. This grand-father and Sharifsaheb were contemporaries and friends. When once this Sharifsaheb came to Shiggavi, this gentleman asked "Where are you going, O ! Sharifsaheb ?" Sharifsaheb did not reply. "Sharifsaheb, I am asking you a question. Are you not answering me ?" He still did not reply. Again the gentleman asked "O ! Sharifsaheb". Then he replied "Sharifsaheb, O ! he has long ago ceased to exist, Sharifsaheb is no longer living." That Ahampratyaya (ಅಹಂಪ್ರತ್ಯಯ) which called itself Sharifsaheb, his bodily consciousness, had long ceased to be. He was no longer Sharifsaheb. That is the way in which this great mystic spoke about his own spiritual experience.

Now the second and the third Padas. These deal with the nature and the function of the spiritual teacher and the meditation on God's name.

In the song ಎಂಥಾ ಗಾರುಡಿಗಾ ಸದ್ಗುರು³

We are here told about the distinction between the real spiritual teacher and other inferior spiritual teachers. The real spiritual teacher is he who, according to this verse, makes us live in our own form ಸಾಕ್ಷಿಯಾವೆನಮ್ಮಾ.⁴ You must lose consciousness of the world and live, as Patanjali tells

1. अनंत युगाचा देव्हारा

2. पहातुके भुंकविले

3. यंथा गारुडिगा सद्गुरु

4. साक्षीय देनम्मा

you, in the enjoyment of your spiritual form तदा द्रष्ट : स्वरूपेऽवस्थानम् । That is, one distinguishing characteristic of the spiritual teacher. The way in which the author describes of the turning of the Vibhooti by the master round about the body of the disciple is not material at all. So we must not confound the unimportant with important in the method of spiritual experience. The other teachers, we are told howsoever, they may make us tread the path of the Mantras will not lead us to the fruit. ಮಾಂತ್ರಿಕರೊಳು ಬಲುದೊಡ ವನೇ ಗರು. My spiritual teacher is a Mantrika magician, a juggler, no doubt. But he leads me to reality. Then what about the love of society, of self, of the house, of the nation and so on in spiritual practice? ಭವಗೇಡಿ, ಕುಲಗೇಡಿ, ಸಂಗಗೇಡಿಯಾದ್ದು. May be this is true. But we must not lose sight of a higher value, ನಾರಿ ಬದುಕು ಮನೆ ಮಕ್ಕಳನೆಲ್ಲ ಸೇರಿ ಸೇರದಂತೆ ಮಾಡಿದನೇಗರು. I need not begin to dislike my wife, my children and my friends. I may love them: but I may regard my love of them as an aspect of the love that I bear to God. Now those who have read the Upanishads might know

ನವಾಸರೇ ಪುತ್ರಸ್ಯ ಕಾಮಾಯ ಪುತ್ರಃ ಪ್ರಿಯೋ ಭವತಿ ।
 ಅತ್ಮನಸ್ತು ಕಾಮಾಯ ಪುತ್ರಃ ಪ್ರಿಯೋ ಶವತಿ ॥
 ನವಾಸರೇ ಸರ್ವಸ್ಯ ಕಾಮಾಯ ಸರ್ವಂ ಪ್ರಿಯಂ ಭವತಿ ।
 ಅತ್ಮನಸ್ತು ಕಾಮಾಯ ಸರ್ವಂ ಪ್ರಿಯಂ ಭವತಿ ॥⁵

So we need not negate or annihilate our interest in society or the state. We may continue to have it. But we may regard it as an aspect of the higher thing for which we are craving, viz, the experience of the realisation of God. The last point in this verse is-what is the use of coming into this life, asks the poet, unless we become exactly like our spiritual teacher? ಇವರ ನಂಬಿದ ಮೇಲೆ ಇವರಂತೆ ಆಗಿದೆ ಭುವನಕ್ಕೆ ಬಂದದ್ದು ಫಲವೇನು? What is the use of a spiritual teacher if he does not make us a replica of himself? So it is a sort a

5. ನವಾಸರೇ ಪುತ್ರಸ್ಯ ಕಾಮಾಯ ಪುತ್ರಃ ಪ್ರಿಯೋ ಭವತಿ ।
 ಅತ್ಮನಸ್ತು ಕಾಮಾಯ ಪುತ್ರಃ ಪ್ರಿಯೋ ಶವತಿ ॥
 ನವಾಸರೇ ಸರ್ವಸ್ಯ ಕಾಮಾಯ ಸರ್ವಂ ಪ್ರಿಯಂ ಭವತಿ ।
 ಅತ್ಮನಸ್ತು ಕಾಮಾಯ ಸರ್ವಂ ಪ್ರಿಯಂ ಭವತಿ ॥

mutual obligation. The teacher must see that the disciple goes up to his level; and the disciple must be able to reach it. It is only when this takes place that there is a real bond between the spiritual teacher and his disciple.

Now I will take up a famous song of Shri Purandardas in which there is an insistence on the value of the Name of God which song many of you may be knowing.

The song is ಸುಮ್ಮನೇ ದೊರಕುವದೇ ರಾಮನ

In this song of Shri Purandardas I want to draw your attention to four points. First, what is meant by Divyanama? How does it differ from the ordinary Name? Tukaram says.

ರಾಮ ರಾಮ ರಾಮ ಅನಘೇಚಿ ಮಣ್ಣತೀ | ಕೋಪ್ಪೇ ನಜಾಣತೀ ಆತ್ಮ ರಾಮ ||^o
ರಾಮ ಹಾ ಕಾಲಚಾ ಸುತ ದಶರಥಾಚಾ | ಅನಂತ ಯುಗಾಚಾ ಆತ್ಮ ರಾಮ ||
ರಾಮಾಸೀ ಹಾ ರಾಮ ಜರೀ ತಾವೇ ಅಸತಾ | ತರೀ ಕಾ ಶರಣಜಾತಾ ವಶಿಷ್ಠಾಶೀ ||

Even the great Rama had to go in submission to his spiritual teacher before he attained to Atmaram by meditation on the name of God. This name is the real spiritual name the *Divyanama*. It is the name which comes laden with spiritual meaning. It is this which is conveyed by the spiritual teacher to his disciple. It is this on which Purandardas insists so much as being the *Divyanama* of God. A second point is that Purandardas tells us that we have to pay a very high price for the attainment of this name. Three things are required First, sinlessness; We must realise that we are freed from the sins of this life and possibly of former lives. we do not know whether we have passed through former lives. But we might have committed sins in this life. So we must be devoid of sins before we attain to the celestial name of God. Now that raises a very important question. How are the two things related-sinlessness and the experience of God? Unless we become sinless we cannot attain to the form of God; and unless we attain to the form of God we cannot become sinless. So these things are mutually inter-

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6. राम राम अवघचि म्हणता । कोणो ही न जाणती आत्माराम ॥
राम हा कारुवासंत दशरथाचा । अनंत युगाचा आत्माराम ॥
रामासी हा राम जरी ठावे असता । तरी का शरण जाना वशिष्ठासी ॥

dependent. And the path of the seeker just lies on the razor's edge, ಕ್ಷೂರಸ್ಯ ಧಾರಾ ನಿಶಿತಾ ದುರತ್ಯಯಾದುರ್ಗಮಂ ಪಥಸ್ತತ್ ಕವಯೋ ವದಂತಿ.⁷ So sinlessness is the first price that we have got to pay. Then we have got to be devoid of all anxiety and care, ನಿಶ್ಚಿಂತನಾಗಿ. What is meant by this *Nischinti*? We must take resort to the power of God and know that He does everything for our ultimate good. In fact it corresponds to what Shri Aurobindo Ghose calls 'the virtue of surrender'. You can not be *Nischinti* unless you have surrendered yourself to God. This is the second price. The third price which we have got to pay is that we must be able to partake of the spiritual juice—*Rasa*. That juice we must partake of before we can attain to the form of God. So this is the price that a man has to pay. A certain philosopher has said that a very great price has got to be paid for the attainment of God. The price is 'poverty' of spirit. It is the 'poverty' of spirit which enables you to purchase God. Then a third point which Purandaradas stresses is—it is no use uttering the name of God by word of mouth ಅಚ್ಯುತನ ನಾಮ ಬಚ್ಚಿಟ್ಟುಕೊಂಡು... Even though Purandaradas uses the word Achyut for the sake of alliteration with the word ಬಚ್ಚಿಟ್ಟು you will see he makes no distinction between any names of God. For example, in this very verse he has spoken about Rama and Krishna and Achyut and as also Vithal. So, to him it is immaterial which name we invoke. That name must be kept like a secret spiritual ember inside us, And finally Purandardas tells us that the attainment of the spiritual name of God is co-extensive with the attainment of His form. Now what is meant by the attainment of His form? There are two things; the first is, if we interpret the reading ತಂದು in its literal sense it means that unless we are able to conjure up by our imagination the form of God upon whom we are meditating, our meditation will not be any avail. This process has not much material value. So other and better readings suggested are ಬಂದು or ಕಂಡು; for, the real thing is that you must be able by a sort of super-sensuous experience to visualise the form of God. It is a sort of

7. ಕ್ಷೂರಸ್ಯ ಧಾರಾನಿಶಿತಾ ದೂರತ್ಯಯಾದುರ್ಗಮಂ | ಪಥಸ್ತತ್ ಕವಯೋವದಂತಿ ||

super-sensuous experience; it is a sight without eyes and audition beyond ears. I need not go into details. It is only when you are able to have such an experience inside yourself that you are able to attain to His real form as well as His real celestial Name.

After this song on the Name of God I will now proceed to a very important song again by that Sharifsaheb on the value of the spiritual Charkha. It is a very famous song And I will give you analogies from other writers of other provinces to point out the real importance of this Sharifsaheb's teachings,

In this description of The song of ಅರಗೊಡನಿನ್ನೇನು ಮಗಳೇ of the spiritual Charka, Sharifsaheb is imitating what his compeer Mohammadan weavers of the Uttar Pradesh have equally [brilliantly said in their Hindustani songs. One of them is Kabir and the other is Dadu. I shall give here a short comparative account of the teachings of these three great weaversaints. To begin with we are told by Sharifsaheb that we must fix our Asna like a stable pedestal, On that pedestal two strong poles should be erected capable of holding the Charkha These two poles are the Ravi and the Sheshi the Ida and the Pingala of the physiological body. Then that Charkha should be set in motion with its spokes held in position by the cords of the ten Vayus All and a Pure sliver should be taken away from the cotton and a pure sliver should be produced. ಕಸರನೆ ಕಳೆದು and ಕಳೆಗಳ ತೆಗೆದು. Dadu in a similar strain advises us to drive away all the dross from the cotton of the human body. ಸಬ ಘಾವರ ಕಾಢೇರು When the Charkha has been set in motion for a sufficient period, then says Sharifsaheb, a spirodal might be taken out of the spindle and then made use of in preparing a hank or a skein, ಪಟ್ಟಿ ಸುತ್ತವ್ವಾ.

[Condensed from "Lectures of Gurudeo Ranade."]

(To be Continued)

Book Review

The Foundations of Living faiths Is an Introduction to Comparative Religion : by Prof. Haridas Bhattacharya; Publ. Motilal Benarasidas IFBN 81-208-1147-x; Price Rs. 425

This is a summary of the lectures delivered during 1934 by Prof. Haridas Bhattacharya. Really, it is a landmark in the Study of comparative religion. The author has critically examined the five major religions, viz. Hinduism, Judaism, Islam, Christianity and Zoroastrianism. It is a brilliant and authoritative work on the above religions. It exposes the deeper meaning and spiritual values, grown through the Sacred traditions of each community. Prof. Bhattacharya, though a renowned scholar, who professed Brahmanism in his personal life, has peeped into other faiths with a critical eye. According to him all religions possess good points and the main theme of all religions is the same i. e., Spiritual development.

Vast data on different faiths exists on diverse subjects like Philosophy, Sanskrit, Arabic, Hebrew and various languages. It is a great credit to this distinguished Scholar, who has amassed a wealth of data to bring out this volume which is of great help to teachers, researchers and student community. wide appreciation of this exhaustive volume by indologists, linguists, & scholars of religion and philosophy is a great proof in itself. The author has brought out the essence of religions, the gist of philosophy and code and conduct of various faiths.

The book consists of ten chapters. There is deep mystic flow describing the infinite, with historic steps, leading to faith in God, who is omniscient Omnipresent and omnipotent.

God is most manifest where spiritual power, beauty and strength are present. Reality overflows its manifestations

and finite beings fail to convey the immensity and immeasurability of the infinite. The first chapter deals extensively on the living faith. Man lives on faith. Religion appears to be a mystic wand in the hands of man. Man has believed in the mysteries and marvels, which human civilisations have put forth through centuries of development and scientific advancement. The faith appears like a mountain in the human mind. All regions of the world have shown certain faith in chosen path of specific religion. Faith can move mountains. Faith in God, faith in good work, faith in thoughts of prophet and priest are mile stones in understanding the words, Faith and God. Religion covers the areas of faith, knowledge of God, Principles of moral and mystical aspects of living, the rules of society, contemplation and wisdom.

Faith has a dynamic role and function with regard to Divine-Culture, Divine-visions, Mystic-approaches and consciousness of God. The aim of religion should be to Know the secret path of God, the path of Infinite and the mystic truths. History and growth of every religion reveals the same mystic path.

Religions were born and vanished in Rome, Greece and Egypt, like the religions of Assyrians, Babylonians and Teutons. Christianity also underwent reforms since the time of Josiah and Amenhotep IV, in the hands of Jews. In the fast race, faith overruled faith but Christianity stood through centuries, with the advent of Jesus and through the preaching of John the Baptist. Mohammadanism succeeded in completely suppressing the pre-Islamic polytheism of Arabia and Zoroastrianism replaced the polytheism of Persia. Reared on mythology and Superstition and absence of higher morality on the nature of divinities worshipped, both Arabian and Persian polytheisms tumbled down before the ethical religions of Muhammad and Zarathustra. This paved the way for a new religion.

In ancient India too, the Vedic polytheism slowly decayed as scholars were not satisfied and the Upanishadic Brahman also failed to win over the thoughts of old Schools. The rank and rituals of the Brahmanas tended to make the

worship Soulless and formal, resulting in the births of Sceptical Schools. One can read about these schools in Brahmanic, Jaina and Buddhistic literatures. Faiths triumphed over faiths, Brahmanism was purely built on Bhakti—Cult avoiding the unintelligible texts. Mahabharat and Bhagawad Gita have strengthened the faith in Hinduism.

Rajaram Mohan Roy and Dayanand Saraswati were the main reformers of Hinduism. These reformists removed the weak points in Hindu doctrines and built the religion on sound footing. There was wide applause from every nook and corner of India for the noble and purer attempts to purify the faith and build sacred traditions to pursue God. Some time faiths and belief over-rule reason and thinking. Free and impartial thinking of a religion with deep faith and convincing reasons to understand and follow the path of intellectual illumination towards God is a path of glory, path of truth and tract of the Lord. The roots of faith lie deeply buried in the mind. Religion is a life and not a creed. The vedic branch has sprouted into three branches namely Brahmanism (Hinduism), Buddhism and Jainism. These religions have grown beyond the limits of India. Buddhism has shown conquest, a cultural conquest on the lands of Mongolia, Tibet, China, Ceylon and Japan.

The descriptions of prophets, priests, their qualities and qualifications, duties and functions in all religions have been discussed in chapter II. In all religions, greatmen were regarded as incarnation of God. These greatmen, the so called religious heads, Prophets, Priests and Gurus were considered as the link between God and human beings. These religious heads possessed spiritual greatness and mystic powers and they showed miracles and wonders to prove their greatness. Purity of faith and noble conduct, Search for truth with nobler and purer attempts, made the prophets as Incarnation of God. These prophets led the public in the path of God, inducing a sense of devotion, dedication and tremendous faith in God. Vedic Seers also stuck to the laws of truth and morality.

In chapter III, broad outlines of the prophetic inspiration have been discussed. Evidence was found in the (i)

megestic doctrine itself, (ii) The Simplicity, purity and divinity of the style, (iii) the antiquity of the books, (iv) prophetic oracles, (v) miracles, (vi) failure of the enemies to destroy them (vii) the testimony of martyrs; and (viii) the character of writers. Inspiration is a must to understand these attributes to God.

Rigved covers the Three fold order, Cosmic ritualistic and moral. The meanings of words, like Right Truth, Holiness, Righteousness, morality, mystic approaches, were explained to devotees to bring a moral order for the moral design of a creative deity. The fight between Law & Liberty, Fate & Fiat, Destiny & Deity, was always there. No religion which ignores the social aspect of faith, has any chance for its survival. All religions are put to test upon the ethical behaviour & social concord. Culture purifies every religion in ways of intellectual and ethical directions.

The Gods of Hinduism (vedic) and (Puranic) have been described in chapters IV and V. God in Judaism, christianity and Islam have been discussed in chapters VI, VII and VIII. In chapter IV, Vishnu has been raised to Supreme position and rise of Vaishnavism with causes in Vedic-age, has been discussed. The various forms of Vishnu, the Avatars, have been depicted. Vishnu was identified as Purusha-Narayana (vedic-purusha) with spiritual qualities. Incarnation of such purana-purusha as Krishna, Rama, comprise the basis of Hinduism. The great Avatars were worshipped by the devotees, who believed in Vedic/Upanishadic Philosophy. Shiva, Vishnu and Brahma (creator of the universe), were worshipped but the former Gods were worshipped by most. Bhagawad Gita holds up the ideal of God and reveals the attitude of worship and advice to the worldly citizens as revealed by Lord Krishna. Saivism and Vaishnavism, the two cults ruled for generations the ideals of Siva and Vishnu, which were advocated by Shankaracharya and Madhvacharya.

Babylonian influence on Yahuisim has been critically discussed in chapter VI. Chapter VII deals with historical Contemporary ideas on God in christianity. The author has emphasised that it is difficult to distinguish the religion of

Christ and christian religion; the history of Jesus and the myth of Christ, as put by Reinach. The character of New Testament, the nature of Christ, Christ and God, the divinity of christ, Jewish and christian conceptions of God, the atonement, God as Love, the universalism of christianity, have been discussed in chapter VII. God in Islam has been discussed in great detail in chapter VIII. Prof. Bhattacharya has given a detailed account on: Muhmmad as Prophet, The Quranic Revelation, Prophecies about Muhammad, The Last Prophet, Muhammad's miracles, Islam as the Universal Religion, The Light of Muhammad, The Quranic view of God, The Greatness of God and The Unity of God. His masterly critical account with historical aspects of every religion are the land marks in this beautiful book. (Volume I). Every student of religion has to wait for the Volume II, like a "Chatak-bird". The Zoroastrian Conception of God, Spiritual character of God, the Abstract qualities and the Mission of Zoroaster are some of the attractive features, which attract the reader.

Prof. Haridas Bhattacharya, a born scholar of Philosophy and Religion and a great teacher has shown in this book, a strong link between Man and God, through the ways of Religious, Philosophical, Cultural Clouds, which rain incessantly on Humanity.

Reviewed By — Prof. R. J. GALAGALI, M.Sc., Ph.D.
Belgaum.

THE EXPERIENTIAL DIMENSIONS OF ADVAITA VEDANT; by Aravind Sharma; Pub. Motilal Banarasidas; pages 116; Demi 1/8; price Rs. 125/-.

The subject matter of the book is divided into two parts of four chapters each. It is a thorough critique of the Advaita vedant in all its details but bereft of Sanskrit language and its cultural idiom. At the same time, it is

clear and succinct. It is therefore, very acceptable to persons interested in pure philosophy especially to the westerners.

In the first chapter of the first part, the author examines normal experience of waking state and enumerates eleven reasons as to why that alone is real. In the second chapter, all these reasons are subjected to Advaitic arguments. The conclusion is that the waking state is on par with the dream state and all these three states of waking, dream and deep-sleep are different segments of our experience, thus creating a plausibility of Advaitin's position. In the third chapter conclusions are drawn to establish this view that the experiencing self is the witness of the three states. The author points out "What we are concerned with is the process of ordinary living which is not the real 'I' but the 'I' thought." Dr. Sharma gives the analogy of the bride and her bridal dress to prove his point. In the fourth chapter the author reconciles the normal experience with Advaitic state and ends up with the statement "Just as lucid dream consists waking awareness while dreaming lucid sleep would consist of waking awareness while sleeping." In the state of realization, one is identical with Reality or the pure subject. A realized person experiences his bodiless consciousness, while an ordinary man cannot escape his body consciousness.

In the fifth chapter of the Second Part, normal experience is further investigated and it has been ultimately proved that the subject will always remain as subject and as such cannot be known. The Buddhist view and the Advaitin view regarding Self is discussed and it has been stated that the former denies the existence of the Self while the latter asserts it. In the sixth chapter, the normal and the Advaitin experiences are reconciled. The conclusion drawn here is In the deep sleep state, We lay down our ego, our thoughts and our desires. If we could do all this while we are conscious, we would realize the Self. The Seventh Chapter deals with the practical side of pure consciousness. Words have no power to fully describe the Self. The realization of the Self is abiding as the Self, after Self

enquiry and giving up all thoughts. This search has to be done in course of daily living and not by retiring to the forest. The last chapter deals with The Advaitic experiences of Ramana, Paul Brunton and Nisargadatta, which are identical but differing only in their words. In the state of realization the world is not seen as different from the self but as the manifestation of the Self "I am one with the world and yet beyond it" is the crux of the Advaitic experience. As pointed in the 'conclusion' by the author. This starkness (About Advaita vedant) some find compelling and some repelling and others remain unaffected by it. Only a few chosen are blessed with the vedantic BLISS.

The author seems to identify the individual soul with the I-thought or ego (page 26), while some Advaitins view them differently. Because in deep sleep the ego does not exist, while the individual soul persists. So in this precious book, the Advaitic experience has been investigated from all its angles and the presentation is methodical, crisp and convincing. The book therefore is a must for all seekers after Reality.

— Dr. C. N. DESHPANDE

(3)

"BODHA-SĀRA" — compiled by Sri. A. V. Sadarjoshi, M.A., LL.B. Advocate, Bhagyanagar, Belgaum, Publisher : Mīnchinhalli Granthamala Burli Bindu Mādhav Pratisthan (R) Hubli, First Edition : 1993, Pages : XXI+292, Price : Rs: 50/-

This book is a digest of the ten Independent books written by Sri. Samartha Sadguru Ganapatrao Maharaj, of Kannur.

This book is dedicated to Teertharoopa-Sushilabai Sadarjoshi, late mother of Sri Appasaheb Sadarjoshi, who has compiled this book.

Then there is preface and it is written by Dr. C. N. Deshpande of Dharwar. Therein Dr. Deshpande, also a devotee of Sri. S. S. Ganapatrao Maharaj, depicts in short, the teachings and the tradition of "Guru Parampara". He charts out and describes in short seven-translated and ten independent books written by Sri. Ganapatrao Maharaj of Kannur. Then there is author's say and then the summary of Sri. S. S. Ganapetrao Maharaj's life and teachings. After that there is small description of "Shanti Kuteer" Ashram, the abode of Sri. S. S. Ganapatrao Maharaj, which is some 25 K. M. from Bijapur. After this the publisher's say on this book, follows Sri Sadguru's colour photo.

Ten books codified in this book, which were Independently written by Sri. S. S. Maharaj are as under :

- 1) Vivek Kunj
- 2) Yashaswi Jeevan (successful life)
- 3) Subodh Karmayog
- 4) Bhaktigagi Badidātave ? (why quarrel about devotion ?)
- 5) Bhagavadgeete Jalliya Dhyān-Yoga
- 6) Adhyatmad Rast doot
- 7) Ātmanubhavād Sadhangalu
- 8) Adhyatmad Angainelli
- 9) Anubhav Jnān
- 10) Sadhakar Dārideep.

This Kannada book contains compiler's say on the Significance and the scope of the book digested there in, before the beginning of every book view.

1) Vivek Kunj :- For every day dealings of life, one must have the basis of Adhyatma, in order to make best of life. This book depicts among other things, " Do not defame other ", " Do not be sad for what other's say ", " Unless you are improved, you cannot improve others, " " Do not be greedy ", and " Help others, as much as you can. " This way this book prepares one for the future Sādhanā, after the purification of mind (Chitta-Shuddhi).

2) Yashaswee Jeevan :- This is a practical guide to lead a life of eternal bliss. for us and others. This book teaches Vedānta in practice. This is a best book not only for Self-improvement, but also a best book for Self-realisation !

3) Subodha-Karmayog :- This book consists of Pravachanas rendered by Sri. S. S. Sadguru Maharaj. Do

your duty without thinking its results. Do not think that you are the doer or you are the beneficiary. Do not be involved in the work. Dedicate your work and its results to him and you will be free. This is a book of practice.

4) Bhaktigagi Baditatave ? (Why Quarrel for the sake of devotion ?)

It is true that in India there are as many castes & creeds, as there are Gods of those sects. Every caste has its own God and thinks that He alone is great. This applies to religions also. One has all together forgotten that maxim, " Ekam sat vipraha Bahudha vadanti " This book shows the way from " Sagun " to " Nirgun " A must in these days of chaos.

5) Bhagavadgeeteyalli Dhyanyog :- This book, in a way is a continuation of the above book. Therein castes & creeds quarrel stating that their God alone is great and here educated people and pundits quarrel about Dwaita, Adwaita etc. In the final analysis, the sum & substance of Bagavadgeeta is to attain self-realisation, which is in you only. But you have to realise it that sum and substance of all religions and all sects and schools is knowing thyself.

(6) Ātamajnanad Rasadoot : This book describes duty of a man—the foremost duty being to realise one self, some hints for sadhana, overcoming ego and other vices, value of experience and knowledge and Jnanottara vyavahara—dealing of a Jnani after Selfrealisation, Hinduism teaches Guru—Shishya Parampara & its Greatness in attainment of Godhood by a man. Really a feast for the aspirants !

(7) Ātmanubhavad Sadhangalu :- This book consists of pravachanas of sadgurunath. Sri. S. S. Maharaj says this about this book in his prāsādik Vāni, " There is Jnana, vairāgya, Mukti, Gurubhakti and Sadhanā for the Sādhakās of Anubhavik vedanta, which you cannot find so simple in any other book " No other say is necessary for the greatness of this book ! In this book, the last-pravachan "Adhyatma-Sadhanānusthān" teaches Ph. D. in philosophy, as per Sri. Mahalaj, It tells us about 1) Vyaktika Sadhana and 2) vyāvahārik sādhanā.

(8) Adhyayatmada Angai nelli :- As the book's title suggests, it gives you philosophy in your hand (rather palm) as This book depicts 6 pravachanas of Sri. S. S. Maharaj and teaches - Shravana, Manan. Atma Swaroop Jnana and eternal bliss and it's attainment in Simple-but effective language. A must for Sadhakas.

(9) Anubbhav- Jnana (Gyan) :- This book is the result of Sri. S. S. Maharaj's experience and Sadhana, as the title itself suggests. It tells us, how to put in practice the teaching of this book.

(10) Sādhakara Dārideep :- As the title shows this book shows a way out to all Sadhakas- to reach the goal of self-realisation. This book contains 20 chapters. It takes you step-by step to the last step - i. e. understanding and then living Adwaita.

This way; through His books, which have been ably and efficiently digested by Sri. A. V. Sadarjoshi, Sri. Sadguru has contributed permanently to the Indian Philosophy and most important of all, to the aspirants in self-realisation. This book is for the entire human race. This is a summerised Adhyatmic Dictionary I

Prof. S. N. KULKARNI (Retd.)
R. P. D. College, Belgaum



Quarterly Report

for the period ending 30-9-1995.

The Probus Club of Belgaum had arranged a small function in the Gurudeo Mandir Belgaum on 05-09-1995 to consider the various day today problems being faced by the citizens of Belgaum. Many senior members of the club attended the function.

Raosahab B. M. Gogte, Industrialist of Belgaum presided over the function, which ended with Arati, Bhajan and distribution of prasad.

Sri Radha Swami Satsang Beas, Belgaum Branch, had arranged Satsang meeting in the Gurudeo Mandir on 20-08-1995. About 300 persons attended the Function.

We are thankful to the persons for their donation to the academy as detailed below.

Donation

1. Smt. Asha Bhide, Belgaum	Rs. 100/-
2. Smt. Smita S. Ranade Pune.	Rs. 102/-
3. Sri. S. P. Garg, Jaipur.	Rs. 100/-
	<hr/>
	Rs. 302/-

Path-way to God Life-Subscribers

1. Sri. K. B. Navadgi, Hon Justice Bangalore.	Rs. 250/-
2. Annual Subscription - 15 persons.	Rs. 375/-
3. Renewal of Subscription 15 persons.	Rs. 395/-

30-9-1995

J. M. KULKARNI
Secretary

**THE CORRECTIONS FROM THE
[JULY—SEPTEMBER 1995 ISSUE]**

- 1) Page II—line 2 :—
In place of "Shrimant Balasaheb Aundhkar", read
"father of Shrimant Balasaheb Aundhkar"
- 2) Page 52—Sri. Gaurish Ajeet Saraf — Rs. 1001/-
(Printed Rs. 100/- by mistake)
- 3) Page 52—2nd Name-under Life Members is to be read
as "Shri K. G. Ankalikar of Pune" in place of Shri. A.
G. Kalikar of Pune.



WORDS OF WISDOM

- 1) Jealousy arises from lack of confidence, not in others,
but in oneself.

—Eugene Clontier
- 2) God is a very jealous God, who would not allow any
love to be given to any other object beside Himself.
- 3) Shri Rama says to Vishwamitra " Oh sage, this body
does not belong to me, nor I belong to this body".
Those men, who are constantly in Communion with the
Self, with the above feeling, are the best of men in this
world.
- 4) Shri Rama says to Vishwamitra " Oh sage, the thirst for
sensual pleasure rising in the heart of men, has an edge
Sharper than the edge of a Sword and is hotter than the
sparks flying out of red hot iron."
- 5) When the bud of pure Love starts flowering in the heart
of even a cruel man, that Love does not disappear, but
stays permanently.

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