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PATHWAY TO GOD

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devoted to religion. Philosophy, Mysticism & Science of Yoga*

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Prayer

to Lord Rudra Shiva (Stanzawise Translation in English)

नमो वृद्धाय च संवृध्वनेच ॥१०॥

My saluation to the Lord who is greater in age and who is stronger in might.

नमो अग्रियाय च प्रथमाय च ॥११॥

My salutations to the Lord who is the earliest and the first amongst the gods.

नमः आशवे चाजिराय च ॥१२॥

My salutations to the Lord who can occupy quickly (the whole world) and is the bravest on the battle field.

नमः शीघ्रियाय च शीभ्याय च ॥१३॥

My salutations to the Lord who is fastest and the mightiest (of all).

नमः ऊर्म्यायचावस्वन्याय च ॥१४॥

My salutations to the Lord who rides over the waves (of the oceans) as well as occupies the depths of water.

नमः स्रोतस्याय च द्वीप्यायच ॥१५॥

My salutations to the Lord who occupies the streams as well as the gulfs of islands.

□□

Thus Spake Gurudeo...

The mother should be dear to us not for her own sake but through God; the son should be dear to us not for his own sake but through God; everything should be dear to us not for its own sake but only through God.



Love for God thus becomes the central and the highest virtue.

(p.63)

If God is in all men, God-love must manifest itself through sympathy (दया) to all human beings. Sympathy thus becomes the source of Dharma. Tulasidas himself has said elsewhere,

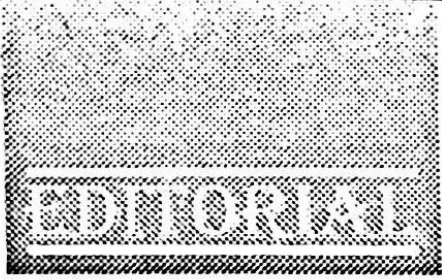
*दया धर्म का मूल है, पापमूल अभिमान ।
तुलसी दया न छाँड़िए, जब लगे घटने प्राण ॥*

Then, again sympathy and benevolence are related to each other as the negative and positive poles of the spiritual battery. Where sympathy of compassion (दया) would stop inspiring high ideals in individuals, benevolence (परहित) would move out and show itself in positive acts of beneficence to humanity. परहित is just the Tulasidasian spiritual equivalent of the Benthamite utilitarian conception to Benevolence.

(p.96)

(Gurudeo in Pathway to God in Hindi Literature)

□ □



Individual aims, society and Bhagwadgeeta

A man is born of his parents into this world, which itself is said to be a good fortune because man is the only being endowed with intellect, ego, mind and a consciousness of the same. He is a constituent of the human society, the world with its environment and the universe, all of which belong to an unknown super power variously called as the Supreme Being or the Almighty God, who rules the universe, the world and our lives according to certain cosmic laws which are not yet fully known to us.

The common man is an ignorant entity, who lives by imitating the surroundings, may be with some variations due to his intellect, egoistic playfulness and imaginations of his mind. He forms his own ideas of happiness and ambitions of life and tries to attain them at times successfully but at times, more often than not, with miserable failures. Then it dawns on him that he has to face inexplicable uncertainties in life, which he cannot understand with all the knowledge at his disposal.

What are the reasons for these inexplicable uncertainties in his life? Indian philosophy says that these are due to the deeds of past lives of man. The present life span of man is but one of the many the man has lived in the past and also the many he has to live in

the future. It has now been accepted by many western religious thinkers and also modern scientists that the law of Karma or the law of compensation as it is called, is an inescapable principle of life in the universe. It is an inescapable corollary to the law of incarnation which is also, by now, an accepted law of all life in the universe. Some thing one has done in the past life, comes to fruition as an effect in this life and seen by us as an uncertainty in this life. This effect may also become a cause of something in next life. The chain of cause and effects or cycles of cause and effects decide the innumerable births or incarnations one has to undergo as workings of the law of compensation or the universal law of Karma. If one has sown wild oats in one incarnation he cannot expect to grow mangoes in the next one. If a corrupt man creates a mountain of illgotten wealth in this life he is sure to reserve a seat as a street beggar in the next birth. He cannot escape it.

What is the remedy to escape this law of compensation? The only remedy is to act thoughtfully, not to sow wild oats by our actions. The law of compensation emphasizes the need for morality and ethics. We should have sympathy and love for all beings as well as plant life and world environment, in all our actions. The vedas also say "speak the truth and act dutifully" (सत्यं वद । धर्मचर). Indian heritage also says that we should first offer salutations to mother earth when we get up from bed and ask her pardon for touching her with our feet (पादस्पर्श क्षमस्व मे). After all, it is the mother earth that provides us with all the life's needs.

Bhagwadgeeta gives a recipe for escaping the law of compensation. We cannot renounce all actions and

sit quiet to escape the law. It is not possible. If we sit quiet for some time, the mind becomes active and due to the three attributes of nature the Sattva, Rajas and Tamas, creates desires and make the senses prone to act. Therefore, Karma yoga says whatever actions are demanded by your duties, perform them without selfish desire or attachment, but with dedication and a sense of sacrifice. Then you can escape from the bondage of Karma or the cause and effect law of compensation.

Does the law of compensation apply only to individuals or also to groups of individuals, Societies and nations ? Once we say it is an universal law, they cannot escape it bringing the same logic to work.

The great Indian Civilization was once on the top of the world, but today it is a third world country, riven with dissensions, disunity and strife amongst themselves with loss of moral and ethical values despite rich resources and natural wealth. Was the law of compensation at work ? If we look at the history of the society with lack of equality, sympathy and brotherhood towards its own countrymen for centuries together, the answer is in the affirmative.

During the great Mahabharat war about five thousand years ago, it is said that the Pandavas used to go to the enemy's side at night to express grief and condolence for the dead warriors, as they had no personal enmity with the warriors they had killed.

It is said that Lord Shrikrishna had spoken some deceitful words, had a curse from Gandhari and had to suffer for the same. His own dynasty of Yadavas was decimated due to infighting amongst themselves. He himself had to suffer death because of a hunter's arrow

presumably aimed at a wild animal but hitting the big toe of his foot when he was resting under a tree. As an incarnation in the form of a human being, he was not an exception to the law of compensation.

Britain had once an empire on which the sun never set. But after the second world war, it was reduced to almost an island nation. The law of compensation probably worked because of the inevitable interactions with their subjugated countries.

In the second world war the USA dropped the atom bombs on Japan killing thousands of innocent people. The pilot of the aircraft which carried out the sortie has written in his diary that he never knew that he carried such a highly destructive weapon. He only obeyed the orders. But after seeing the destruction, he was appalled beyond imagination and filled with remorse. Has the law of compensation worked into the twin-tower destruction of September eleven of 2001?

Coming back to Indian Society, apart from the law of Compensation, let us see what are the visible reasons for its downfall. A distinguished Indian economist from the west has said that the difference between the first world and the third world is that the institutions of excellence sustained their excellence in the first world while declined in the third world. While Oxford and Cambridge universities having been going on for seven hundred years with same excellence, neither the generational differences nor alternating political leaderships, nor the great wars led to any fall in their standards. The once famous Indian universities of Bombay, Madras, Calcutta, Travancore and others then almost equal to British high standards, offer a sad

spectacle today. The culture of collecting capitation fees from the students at the time of admission soon led to brisk trading in even engineering and medical degrees. The way we allow our institutions, our value based traditions and our country's natural wealth go to decay is what makes us a third world country.

Our educational, religious and spiritual institutions should sit up and think whereto they are leading the society ? Or whether it is none of their concern ? As an exception, only Satya Saibaba's educational institutions are for the poor with reduced fees. His medical hospital also runs on the lines with concern for the poor and some doctors and other staff giving free service because of devotion to the cause. The donations were taken at the start from wealthy people on voluntary basis and no donations or capitation fees from the students or patients. However, it is a lone star with darkness in the whole country.

We should rethink about our tradition of mere Bhakti cult in religion, which has produced many enjoyable festivities but no moral or ethical virtues in the society. Bhakti in the form of ritual worship is utilised only with craze for family benefits. Bhakti with true love of God is really a difficult course. One has to give up all love for one's self, family and belongings like Meerabai, Saint Tukaram, Tulsidas and others. Better we emphasize on Karmayoga along with Bhakti and not Bhakti alone, which is sure to result in a better society and also true love of God.

Guru Gobind Singh and all the sikh gurus were yogis in their own right, but organised the youth to become strong and armed to fight the muslim rulers.

Samarth Ramdas Swami asked the youth to worship Hanuman and become strong when Chhatrapati Shivaji was organising his armies. Swami Vivekanand told the youth to awake arise, help the poor and build a strong nation. Ramakrishna Paramhansa's last disciple and guru-bandhu of Swami Vivekanand, Swami Akhandanand asked his disciple Madhav Sadashiv Golwalkar to go back to Nagpur and help Dr. Hedgewar to build the RSS youth organisation in the interest of the nation. Needless to say, Golwalkar like Swami Vivekanand was a yogi of high order but spent his life in organising the youth till his last day. Swami Vivekanand founded the Ramakrishna mission to serve the poor, build a strong nation as well as spread the high principles of Hinduism all over the world.

To possess a moral and ethical base and attain spiritual progress is an independent activity of the inner being of man. It does not hamper one from becoming active in the society and set an example of moral, ethical and spiritual behaviour by one's own demeanour and virtuous activities. Unless spiritual persons come out in the society and set examples of value based activities, this society of depleted morals and ethics will not progress. Bhagwadgita also says that the world should be run by men and gods together with men doing their activities dutifully and with a sense of sacrifice which will please the Gods and they themselves will come down to fulfil the requirements of men.

□ □

Natural religion has been sundered too much in our day from a theological study of the different faiths.

- Gurudeo R. D. Ranade

(Continued from last issue)

Eternity Compressed in Time : My Reminiscences of Shri Gurudeo

Shri Gurudeva then comes to the song of Dadu Dayal which depicts the nature of a Kafir (काफिर) who regards the world as unreal. His mind is always polluted, and he is festered with deceits (कपटकूड सब उसही माहीं). Though he regards the world as unreal, he considers his own shadow as real, and is proud of it. He questions the very existence of God, and has no esteem for God's laws. Shri Gurudeva here reminds us of the description of the demoniac heritage in the Bhagwadgita, which is surprisingly similar to the picture of the Kafir depicted by Dadu Dayal.

After referring to the vices, which need to be shunned by every aspirant after spiritual life, Shri Gurudeva comes to the exposition of main virtues, which should be cultivated for the sake of spiritual life. Kabir's song, 'मन लागी यार फकीरी में', O friend ! My mind is immersed in God-contemplation, which is the hallmark of a Fakir. A Fakir finds a resting-place in the City of Devotion (प्रेम नगर में रहनि हमारी). He is wedded to a life of poverty, patience and sufferance. With an earthen pot in one hand and a wooden rod in the other, he verily enjoys supreme state of contentment (सबूरी) that brings to him the empire of all the worlds (चारों दिशा जगीरी में). Shri Gurudeva here refers to Mahatma Gandhi, who consistently refused to accept the paraphernalia of what

the world considers as greatness. This quality of the Mahatma earned him the sarcastic title of a naked Fakir from Mr. Winston Churchill as well as the honour and high esteem in the eyes of the world scarcely attained by any person in recent times. Shri Gurudeva says, "What greater example can be given of a more sublime appearance than that of the Rajghat in which Mahatma Gandhi rests for ever on the banks of Yamuna." (Pathway to God in Hindi Literature, p.89).

In continuation of the social and moral doctrine of a Fakir in Kabir, Shri Gurudeva discusses what he calls the metaphysical and mystical description of a Brahmin in Charandas. A Brahmin, according to Charandas, is one who has realised the Brahman. 'ब्राह्मण सो जो ब्रह्म पिछाने'. Shri Gurudeva remarks that conversion of this proposition, i.e., one who has realised the Brahman is entitled to the name of a Brahmin, would be right. In fact, a Brahmana and a realiser of Brahman are convertible terms. Shri Gurudeva points out that these doctrines must be carefully remembered by those who might regard a Brahmana as one who belongs to particular social caste. Any one of the so-called backward classes who might realise God may equally be entitled to the name of a Brahmana or Brahman-knower. Such a Brahmana introverts the outgoing sense by his great moral and spiritual power. Sex and anger have no place in his life. Compassion is the chief insignia of his Brahmin hood (जनेऊ). One principle function of such a Brahmana is to learn 'आत्म विद्या', and to teach it. It is his business always to be merged in God. Shri Gurudeva here puts us in mind of great Greek philosopher Plato who recommends that a mystic must learn and teach Philosophy which would enhance his intellectual grasp

and make him socially useful.

Shri Gurudeva next considers Nanak's song, 'बिसर गई सब आप पराई । जब से साधू संगति पाई ॥' Company of the saints "enables us to forget the difference between the self and the notself ethically, and therefore metaphysically. There is no friend and no enemy to such a man, no national, no foreigner. He belongs to the city of the world, and for the matter of that the city of the spiritual world. He would not be satisfied with a mere Cosmopolis, but must be a member of the Theopolis." (Ibid., p. 91-92). Continuing the topic of the effects of the company of saints according to Nanak, Shri Gurudeva tells us that it creates in the mind of the aspirant an attitude of reconciliation with the highest Reality, call it Nature or call it God. The great Stoic philosopher Marcus Aurelius says, "All that is good to thee, O Nature, is good to me." Job in the Old Testament reiterates the same idea in another fashion when he exclaims, "God hath given, and God hath taken away. Blessed be the name of the Lord." Explaining this attitude of reconciliation, Shri Gurudeva says, "All prosperity, all adversity, all good and bad happenings in the world take place on account of the will of God". He recalls in this context the Leibnitzian Law of Sufficient.

Reason, which tells us in a philosophical way that whatever, happens has a sufficient reason for its occurrence. Says Nanak, 'जो प्रभु कीनी सोमल मानो'. The same optimistic attitude is expressed by Robert Browning when he says, "God is in the heaven and all is right with the world." Nanak again gives credit to the company of the saints for bestowing on him a continuous and unceasing vision of the one sporting Lord, who is

immanent both in nature and in man." The mystical vision of the one sporting Lord, who is immanent both in nature and in man." The mystical vision makes Nanak laugh and blossom like a lotus. Every movement in the world of Nature and of man is to him a miracle worked by God," says Shri Gurudeva concluding his exposition of Nanak's song.

Shri Gurudeva then comes to a poem by Tulsidas, 'जाके प्रिय न राम वैदेही' for showing how the vision of God binds together all saints with the bond of God-love. It is believed that Tulsidas wrote this poem in reply to a letter from Mirabai in which she acquainted him with the difficult situation in her family. Her husband was dead; her brother-in-law was giving her every imaginable trouble. In utter dissatisfaction with her life, she asks Tulsidas regarding future course of action on her part. Should she go out of the house, and renounce all claims to the kingdom? Tulsidas sends his reply in the form of the present song. He conveys his considered opinion to Mirabai that establishing relationship with God ought to be the primary concern of a devotee. If our relationships to worldly people become hindrance to the cultivation of our supreme relation of love to God, then we should relinquish them. Tulsidas proves his point by pointing out how, for the sake of God, Bharat left off his mother, Prahlad left his father, the Gopis left their husbands, and Bibhishan left his brother, and yet they have become symbols of auspiciousness in the world, "भोजग मंगलकारी". Thus despite their derelictions of duty their names have become mementos of universal respect and praise. (Ibid., p.94). A devotee should renounce anyone who comes in the way of his God-love. Shri Gurudeva tells us that Christ also says in a similar

manner, "Leave off thy father and thy mother, and follow me." Ramdas had said that we should not mind renouncing our very dearest relatives, provided we secure the friendship with God : "देवाच्या सख्यत्वासाठी ! पडाव्या जिवलगारीतुटी !!" Carlyle also expressed the same sentiment: "He who does not believe in God is our enemy. Our only business is to fight him to the death." Shri Gurudeva tells us further that The Bhagwadgita also regards God-devotion as the supreme virtue, as is clear from the last eight verses of the twelfth chapter wherein Bhakti is regarded as supreme among all virtues, other virtues being only aspects of it. Tulsidas also concludes the song by telling Mirabai unreservedly that between any two friends or relatives, such as husband and wife, father and son, brother and sister, and so on, God-realisation is the only link of real love. Shri Gurudeva here says, "Real love is not any carnal love nor any physical love, nor even any intellectual love. It is the spiritual love, the love of God, which binds all people together." Says Tulsidas, "Only those persons who relate themselves to us through their love of Rama (God) are our real well wishers. What is the use of that collyrium which would only destroy our vision? My point cannot be over-emphasised." (Ibid,95).

In this context, Shri Gurudeva recalls the famous doctrine of Leibnitz in his Monadology, that monads, which are independent, have no direct relationship with one another, except through the central Monad (God). God being the Monas Monadum, becomes the vinculum substantiale, the bond of substantiality between different independent monads. Upanishads also tell us that the spokes of a wheel are connected with each other not directly, but only through the central hub, which is

God : नामाविवापिताः । Shri Gurudeva again quotes the famous Upanishadic utterance :

न वाडरे सर्वस्य कामाय सर्वं प्रियं भवति ।
आत्मनस्तु कामाय सर्वं प्रियं भवति ॥

Our relatives should be dear to us not for their own sake, but through God. Everything should be dear to us not for its own sake, but only through God. Love of God thus becomes the central and the highest virtue.

In this connection, Shri Gurudeva draws the attention of Hindi scholars to the great resemblances in the teachings of Tulsidas and Narsi Mehta, the famous poet-saint of Gujrat. Just as Tulsidas is forthright in recommending the rejection of even our dearest relatives in case they stand in the way of God-devotion, so also Narsi Mehta has no hesitation in declaring that a devotee should renounce any relative, whether it is the father, or the mother, or the brother, or the sister, or the husband, or the wife who stands in the way of his devotion to God, says Narsi Mehta :

“नारायणं नाम जे लेतां वारे तेने तजिये रे ।....
कुळ ने तजिये, कुटुम्बने तजिये, तजिये माने वापरे ।
भगिनीसुतदाराने तजिये, जेम तजे कंचुकी खापरे ॥”

Such relatives should be cast aside like the casting of a slough by a snake.

(To be continued)

- Prof. M. L. Sharma

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□ □

*The Disting of man being infinite, the
possession is infinite and himself infinite.*

- William Blake

(Continued from last issue)

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter VI ध्यान योग

The True Yoga

(Sanskrit Script followed by English translation)

प्रशांतात्मा विगतभीर्ब्रह्मचारीव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

Serene, fearless, firm in the practice of celibacy, with the mind subdued and intent on me alone, let the aspirant yogi sit absorbed in me as the only goal (14)

Saint Dnyaneshwar explains -

By observing the mudras and bandhas (as said in the previous stanzas) the fickle nature of the mind changes and becomes devoid of cravings, hunger and sleep. The Apan Vayu gets directed upwards and puts pressure on the Manipur Chakra. the stomach and the endocrine glands and purifies the body. The unexpected development puts fear in the aspirant, but he has to remain steady. The uneasiness comes and disappears. The kundalini which is asleep in three and a half coils like a serpent in the navel area awakens due to mool bandh and stands up with the brightness of gold. Her hunger dries up the whole body, the Prana and Apan Vayus meet and embrace the chakras to purify the whole body by removing all the dirt from its various parts. Then the kundalini calms down, body regains its strength and kundalini positions itself in the Sushma.

It receives nectar from the upper chakras and gives a shining glow to the body. Youth and old age disappear and childhood returns with its freshness, as if the body is reborn. The earth and water constituents of the body, as if disappear, the eye sight can see beyond obstacles, the mind can assess feelings and emotions of others, even of the small ants. The man rides on a breeze, walks as if his feet do not touch the ground or water where he walks. He can hear the voices from heaven. As long as the Prana and Apan Vayus have not disappeared, the sky element in the heart can create words. Once they disappear, it is filled with loud sound of Om which then opens the window in the brain (the brahmarandhra) for entry of the kundalini in the Vayu form. Like the empty space in a blooming lotus flower, the skylike void in the heart is occupied by the kundalini in Vayu form. Just as the lightning strikes and vanishes in the sky, similarly the kundalini vanishes in the void of the heart and also rises to occupy the void in the brain. It becomes formless energy. The sound, flame and shape vanish. There is no more need for breath control, meditation or effort to calm the mind. Kundalini is thus the crucible to vapourise the five elements of the body. The principle to utilise the body to devour itself and vanish as taught by Adinath of Yoga, Lord Shiva and as indicated by Mahavishnu & I have opened all the folds of the cloth like a merchant before his customers, who are listeners before me to see for themselves all the intricate details of the magnificent path of yoga.

युञ्जन्त्रैवं सदाऽऽत्मानं योगी नियतमानसः ।

शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

The yogi who thus keeps himself harmonised

together and with subdued mind, attains Nirvana, the supreme peace which abides in me. (15)

Saint Dnyaneshwar explains -

When power loses its lustre and the body its shape, the yogi becomes so subtle that he cannot be seen. Actually, the body remains with the same limbs made of a Vayu (air) only. It is like the sky growing its limbs, which are as good as non-existent. When the yogi gets this power, people call him one, who, like a miracle moves through the sky. The three elements of earth, water and lustre disappear in the body itself and only the sky and air or Vayu remain. The kundalini remains with the body as Vayu or energy. The power of kundalini exists till it merges with the Brahman. It then climbs above the head to meet the Parabrahma, when the thin veil of the panch mahabhutas completely vanishes and self merges in the Universal being, what is called the union of Shiva and Shakti. Like the water of the sea evaporates, makes the clouds which pour it on the ground to flow ultimately in to sea again, the soul which separated from the universal, becoming the individual body, dissolves the body and again merges with Universal, the Parabrahman. All the words and discussions about the self and the universal cease and the man becomes a Siddhapurusha. The words are unable to explain this experience. Words express the ego of the speaker. When the ego vanishes, there are no words. The sky element of the body cannot be seen, the vast expanse of the sky and what remains is nothing. Thus when the individual merges with the Universal being, nothing remains, then who can tell the experience? If you ask what is the recognition of Brahma, it can be said that it is the natural state of the soul, the

youth of the Samadhi state, the fruit of the tree of Yoga, or the life of everlasting bliss. A state where there is no beginning and no end. Brahma is the original cause of the five elements and the lustre of the lustrous Being and that represents my original form. Those who consistently and unfailingly continue to make efforts to reach this state, attain the goal. Those who practise the eightfold path of Dhyanyoga, ultimately reach the same state as mine. If they still remain in the body, they get the lustre of the molten gold in the crucible. For him the world has, as if disappeared Arjuna asks "All that you have told me must be true as you are the highest amongst all, but how can I attain such a state even if I make the maximum effort, as I will fall short in my capacity to effort. Bhagwan says "Oh Arjuna, you ask unless the capacity is there how can one succeed?" Understand that the capacity you talk about cannot be understood unless you attain it by consistent efforts. Even if one begins with a small effort consistently, he will ultimately reach the goal. For a man who is inconsistent and not intent with a single purpose, success is not possible.

नात्यश्नतस्तु योगोऽस्ति न चैकानामश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

This yoga is not for him who eats too much or abstains too much from eating. It is not for him, Oh Arjuna, who sleeps too much or keeps awake too much. (16)

Saint Dnyaneshwar explains -

That man who succumbs to the cravings of the tongue to eat more, nor the man who is overpowered by slovenly sleeping excessively can be the 'right man to

aspire for yoga. The man who abstains from hunger and thirst and eats less for sentimental reasons nor the one who avoids sleep due to false pride of his strength, cannot harmonize his bodily capacities and is unable to prepare himself for yoga. Therefore one should not indulge in excessiveness in normal habits, but follow them with a system.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

The man who is temperate in food and recreation, who regulates his activities, whose sleep and waking up timely brings discipline in his life and eliminates all sorrow.(17)

Saint Dnyaneshwar explains -

One should eat food, but do so at regulated intervals. Similarly, whatever activities are needed to be carried out, they should be planned with a system. Talking should have a limitation, so also the physical exercise, restful sleep and keeping awake due to exigencies. If one's daily routine is planned systematically, the physical systems remain balanced, maximise one's efficiency for activities and also keep the senses satisfied and mind content.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

When the mind is disciplined and abides in the self with satisfaction, it is easier for the man to free himself from desires and prepare himself willingly for yoga. (18)

Saint Dnyaneshwar explains -

With the mind and the senses thus kept

harmonised with the self, the man is inwardly content and can practise yoga effortlessly. Just as fortune favours an industrious man and wealth enters his house in a natural way, similarly, one who is inwardly content, looks to yoga practice just casually, he gets intuitional experiences of yoga. Thus, Oh Arjuna, one who is fortunate and also tactful moves towards liberation from bondages effortlessly.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

That a lamp placed in a windless place does not flicker is given as an illustration of the harmonized state of mind of a yogi attempting the Samadhi State. (19)

Saint Dnyaneshwar explains -

When a man whose life is regulated entertains a desire to practice yoga, it is like the rivers Ganga and Yamuna joining in the sacred place of Prayag, such a man's mind does not flicker like the lamp in a windless place and facilitates his effort to attain the goal of yoga, which is to enter the Samadhi State and unite with Brahman. A contented and regulated mind suits naturally to undergo the whole process. Once the obstacle of a fickle mind is removed, the yogi attains his goal effortlessly.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

That in which the thought is at rest, the mind subdued for concentration, that in which he beholds the self through the self and remains joyful in the Self.(20)

He finds this supreme delight in this state which is perceived by his intellect and which is beyond the perception of the senses, and wherein once established, he never falls away from the same.(21)

Saint Dnyaneshwar explains -

The practice prescribed for the senses to be overpowered and mind subdued, is followed willingly by the senses and the mind due to one's regulation of life, the self of the individual itself readily goes to meet the self and the union occurs. The self recognises itself and becomes blissful and once in that state never wants to return. It rejoices in that state which is perceived only by the intellect and is beyond the understandability of the senses, experienced in self-realisation as Brahman only.

यलब्ध्या चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

After attaining which, he thinks that there is no other gain greater beyond it and having established in it, he is not shaken even by the heaviest sorrow.(22)

Saint Dnyaneshwar explains -

Once this happens, whatever calamities befall to the body, the mind remains painless. Even if the body is cut by a weapon or burnt by fire or drowned in water, the mind refuses to return from that blissful state. It forgets the body, being absorbed in the highest bliss.

तं विद्यात् दुःख संयोग वियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगो !निर्विष्णचेतसा ॥२३॥

This realisation which disconnects the union with sorrow is known by the name of yoga. This yoga should

be practised with determination and without any mental reservation and doubts whatsoever.(23)

Saint Dnyaneshwar explains -

The bliss of the state of Brahman which makes one forget the worldly desires and disconnects him from the unhappiness and sorrow of worldly affairs, appears before him as his experience for which all the quest for knowledge and the various yoga practices were undertaken till then by the aspirant and he becomes one with the Brahman.

(To be continued)

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□ □

It is time that Sanskrit should come to be known to European Scholars on account of its rich treasures of philosophy, than merely by its philological, antiquarian or anthropological interest. It is time that the resemblances between Neo-Platonism and Yoga, between the philosophies of Spinoza and Berkeley and Shankaracharya, between Kant's idea of Duty and that of Bhagavadgita, between the claims of both Tukaram and the Christ as their being sons or Deputies of God, or even God himself and other similar problems should be brought to light and discussed.

- Gurudeo R. D. Ranade

The Application of Santometry To The Luminaries of Dasakuta

Dasakuta is a division among Madhvas who maintain that Kanarese may be used in sacred worship (Bucher's Kannada - English Dictionary 1989:258). Some luminaries of Dasakuta are Sri Sripadaraja, Sri Vyasraya, Sri Vadiraj, Sri Purandaradasa, Sri Kanakadasa, Sri Prasanna Venkatadasa, Sri Vijayadasa, Sri Gopaladasa, Sri Jagannathadasa. The basic objective of the present paper is to apply the novel research technique of Santometry (the assessments of saints in relation to some other saints or Gods/Goddesses) to the aforesaid luminaries of Dasakuta alongwith their brief biographical sketch.

Sri Sripadaraja (1422 - Circa 1476) :

Sheshagiri Achar and Giryamma-the parents of Sripadaraj alias Laxminarayana lived in a poor condition near Abbur in Channarayapattana Taluk. Sripadaraja received his education and also Sanyāsa Dixā from Swarnatirtha Swami. Sripadaraja used to take daily sixty four Bhakshas (eatables) and ascended the throne of Chandragiri around 1471. He was at once an erudite Sanskrit Scholar and a passionate devotee and poured forth beautiful Kannada songs in praise of the Lord Hari under the pen-name '*Ranga-Vitthala*'. His important pieces are '*Bhramara-Gita*', '*Venu-Gita*', and '*Gopi-Gita*'.

Those who would like to know his scholarship should go through his '*Vagvajra*'. He became later the head of Padmanabha Mutt and attained *Jeevanta Samadhi*. His *Brindavana* is near Narasimha Tirtha - 1½ miles away from Mulbagal in Kolar District.

Sripadaraja is considered an *avatara* (incarnation) of Dhruva by Madhvapati - the last son of Purandaradasa and all other prominent Dasas (vide *Keshavadasa* 2000:31).

Sri Vyasaraaya (1447-1539) :

Vyasaraaya alias Yatiraj was born in Bannuru (Malavalli Tq., Mysore Dist.). Ramacharya was the father of Vyasaraaya. Vyasaraaya became a Sanyasi at the age of seven and had his education under Brahmanya Tirtha. Sripadaraja was Vyasaraaya's spiritual teacher. Vyasaraaya is believed to have had a mystic vision of Lord Sri Krishna dancing before him. Vyasaraaya's name has come to be cherished not only as a prominent figure during the regime of Krishnadevaraya of Vijayanagara, but also as the discoverer of the saintly order of Kannada viz., Purandaradasa and Kanakadasa, whose names are on the lips of people all over Karnataka.

Some of the great works of Vyasaraaya are *Tatparya Chandrikā*, *Nyāyamrit*, *Tarkatāndava*. Apart from these works, he has composed songs profusely in Kannada, 'Sri Krishna's *Mudrika* of his songs. He attained Samadhi in Navavrindavana near Anegundi.

According to *Narasimha Purana* Sri Vyasaraaya of Sosale Mutt is an *avatara* of Shankukarna of Satyaloka, Prahlada and later of Sri Raghavendra Swami (vide *Krishnarao* (1992:1)

It would not be out of place here to make a brief reference to Raghavendra Swami (1595-1671) of Mantralaya alias Venkatesh. Bhuvanagiri is the birth place of Raghavendra Swami and he was the son of Timmanna Bhat and Gopamma. He was a great musician and led a household life for some time and embraced Sanayasa later. Sudhindra Tirtha was a spiritual teacher of Raghavendra Swami. *Sri Nyaya Sudha Parimala*, *Chandrika Prakash*, *Bhava Deepa* are some of the great works of Raghavendra Swami. *Dheera Venugopala* is the *Mudrika* of his songs.

Sri Vadiraja (1480-1600) :

Sri Vadiraja alias Varah or Bhuvarah of Sode Mutt was born at Huvinkere near Kumbhasi in Tuluvanandu by the grace of Varah. Ramacharya and Saraswati were his parents. He was ordained as a Sanyasi in eighth year. He was given (Hayagriva) *mantropadesh* by Shri Vagish Tirtha. He was an ardent devotee of Lord Hayagriva and adopted Hayavadana as his *mudra* and kept on friendly terms with Vaishnava Brahmanas of the Gauda Saraswata Group.

Vadiraja's *Tirtha Prabandha* (the first travelogue in Sanskrit). *Rukminisa Vijayam (Mahakavya)* and *Yuktimalika* (a summary of the Brahmasutra) are well known among his numerous works. His *Yuktimalika* is equivalent to Vidyaranya's Panjadashi according Belur Keshavadasa (2000:100). There are about 8 Kannada works of Vadiraj like '*Vaikuntha Varṇane*'. It is interesting to note that quite a few poems in Tulu are written by Vadiraja.

Parthasarathy (2002:3) remarks that like Ramanuja (1017-1137) the founder of Vishishtadvaita

Vadiraja lived a long and meaningful life of 120 years. The adherents of Dasakuta believe that Vadiraja is an *avatara* of Latavya of *Rajagana* (vide Bhat : 24-27).

Sri Purandaradasa (1480-1565) :

Purandaragada near Pune is probably the birth place of Purandaradasa alias Srinivasa Naik or Navakoti Narayana. Saraswati Bai was his wife. It is from the writings of Vijayadasa that we come to know about the details of the story of the dramatic change in the life of the wealthy but miserly Purandaradasa who renounced all his worldly possession and became great devotee of Vitthala (Sharma 1956:353). He spent his days mostly at Vijayanagar, where he had settled down after his initiation into the Dasakuta by Sri Vyasarayana. He has composed about 4,75,000 songs in Kannada (and a few songs in Telugu) and his Guru has characterized them as Purandaropanishad. 'Purandara Vitthala' is the *mudrika* of his songs. He is the founding father of Karnataka Music.

Vijayadasa regards Purandaradasa as an *avatara* of Narada Maha Muni who came to this world to cleanse the sins of the people (*Sangoram* 1971:23). Sangoram (1971:82) feels that Purandaradasa's life was uncontaminated by worldly life. In this respect he resembles Janakaraja R̥ṣi.

Prof. R. D. Ranada (1960:8) says, "Purandaradasa occupies the same position in Kannada Literature which Tulasidasa occupies in Hindi. They can hardly be surpassed so far as their literary ability and poetic genius are concerned. Tulasidasa stands on a *Saguna* level on the whole but Purandaradasa has advanced further."

Kanakadasa (1508:1606) :

Kanakadasa alias Timmappa, was not a Brahmin by birth like Purandaradasa. He was a person of humble birth and is believed to have been a Kabbaliga (a boatman, fowler), or a Kuruba (a Shepherd), or more probably a Beda (a hunter chieftain). Kummaru or Baad is his birth place. He is the son of Biregowda and Bachhamma. He is the disciple of Vyasaraaya, but he got *Mantropadesh* from Tatacharya of Sri Ramanujacharya line and he had a strong leaning towards both Vaishnava and Sri Vaishnava traditions.

Kanakadasa belonged to the village of Kaginele, and adopted, as *mudrika*, the name 'Kaginele Adikeshava' the deity of his village. Besides a number of devotional songs, Kanakadasa wrote the following pieces. *Mohana Tarangini*, *Haribhakti Sāra*, *Nalacharite*, *Ramadhanya Charite*. The literature of Kanakadasa can be compared to Saint Ekanath Maharaj of Maharashtra or Tulasidasa of Uttar Pradesh (*Kullur 2002:67*).

Ramadhanya Charitre is a real creative product of Kanakadasa's imagination. It is autobiographic in nature. Kanakadasa is at heart a 'rebel' who protested against the evil of casteism and communalism. He wanted to uplift the downtrodden people to an elevated position of dignity. In this sense Kanakadasa is a protestant saint poet after Basaveshwara, Dyaneshwara, Namdeva, Sena Nahvi and other saints' (*Kullur 2002:69*).

Kanakadasa has composed many "Mundiges" or folk riddles - puzzles. The *Mundiges* offer challenges to scholars to interpret them correctly. They also remind

us of such "Abhangas" of Muktabai of Maharashtra (*Kullur 2002:70*).

In the opinion of Prof. R. D. Ranade (1960:7-8), Kanakadasa resembles Chokhamela as both of them were great God-realizers and both have given a vivid expression to their direct spiritual experiences. As a poet, however, Kanakadasa is superior to Chokhamela.

According to Prof. R. D. Ranade (1960:9) "Kanakadasa of Kannada mysticism has his parallel in Raidasa of Hindi mysticism.. Raidasa is a very fine personality, a wonderful poet with mystical experience. so also is Kanakadasa."

If Kanakadasa considers himself an *avatara* of Yama (the God of death) Purandaradasa regards him as an *avatara* of Tumbura (vide Betageri, Bengeri 1965:vi-vii).

Sri Prasanna Venkatadasa (Circa 1680 - Circa 1752) :

Bagalkot is the birth place of Sri Prasanna Venkatadasa alias Venkatesh. Venkatesh lost his parents (Kakhandki Narasappayya and Laxmibai) at the very young age and his elder brother's wife ill treated him. Therefore, he left for Tirupati, where he was converted himself into Haridasa on account of the grace of Tirupati Venkatesh and Haridasas. He received his education under the guidance of Mudgal Janardana Acharya.

Some important works of Prasanna Venkatadasa are : *Narada Koravanji, Narayana Panjara, Sri Krishna Parijata, Samasta Namamanigunashtacharana Padyamala, Prasanna Venkatara Bhagawat*. The credit of translating the entire *Bhagawat* into Kannada in the

form of couplets goes to Shri Prasanna Venkatadasa. One opinion is that if the '*Prasanna Venkat Bhagawat*' is traced fully and compiled and published by research scholars it can undoubtedly stand on par with the *Ekanath Bhagwat of Maharashtra* (Keshavadasa 2000:476-77). The *Ankita nama* of his devotional songs is 'Prasanna Venkata'.

Badami is a place where Prasanna Venkatadasa breathed his last and Annayya Acharya - the great grandson of Prasanna Venkatadasa built at Badami the platform which is known as 'Prasanna Venkateshara Katte'.

Vijayadasa (Circa 1683 - Circa 1758) :

Vijayadasa belongs to a place called Chikalparavi (Manavi Taluk, Raichur Dist.). Srinivasa and Kusuma are his parents. It is mainly through Vijayadasa we get information on Sripadaraj, Tikacharya, Vadiraja and Purandaradasa. Purandaradasa imparts 'Vijaya Vitthala Nama - mantra' to Vijayadasa in the dream at Kasi and the same is Vijayadasa's *mudrika*. Vijayadasa has composed about 25,000 poems in dedication to Vijaya Vitthala. "Vijayadasa of Kannada literature" observes Prof. R. D. Ranade, (1960:8-9) "has his parallel in Surudasa. Both of them are *Saguna* worshippers and both of them are good musicians."

Several Haridasas hold the view that Vijayadasa is not only an *avatara* of Bhrigu Mahamuni but also an *avatara* of Madhvapati (*vide* for details *Keshavadasa 2000:319-20*).

Sri Gopaladasa (Circa 1717 - Circa 1765) :

Sri Gopaladasa alias Bhaganna was born at Mosarukalla (Devadurga Tq., Dist. Raichur).

Murariraya and Venkamma were his parents. He faced a number of difficulties in his childhood and recited (Purascharana) Gayatri Mantra. Gayatri appeared before him and wrote *Bijakshara* on his tongue. He made use of his scholarship, musical, dancing, drawing talents for the sake of God - realization. He composed several poems in dedication to Lord 'Gopal Vitthala', Vijayadasa initiated Gopaladasa by imparting 'Gopala Vitthala' *Nama Mantra* at Kasi. The adherents of Daskuta believe that Gopaladasa is an *avatara* of Ganapati (*Kushtaqi 1975:13*).

Sri Jagannathadasa :

Sri Jagannathadasa alias Srinivasa is the native of Byagavatti (Manvi Tq. Raichur Dist.) Narasimha Acharya and Laxmibai are his parents. It is said that Jagannathadasa offended Vijayadasa and later suffered from stomach-ache. He repented and begged Vijayadasa to pardon him. Vijayadasa told him that his proper teacher was Gopaladasa. Gopaladasa initiated him and gave his forty years from his own future life. (*Ranade 1960:95*).

Jagannathadasa is also known as Rangolidasa as he used to draw artistically *Rangoli* of Sri Ranga. Like a number of his predecessors of Daskuta and Vyasakuta Jagannathadasa has enriched both Kannada and Sanskrit literature, 'Jagannath Vitthala' is the *Mudrika* of his devotional songs. *Sri Harikathamrit Sāra, Tantra Sara, Tatvasuvalli* are some of the great works of Jagannathadasa.

Prof. R. D. Ranade (1960:7-8) states, "the great Maharashtra Saint Ekanath who is both a Philosopher and a mystic has his parallel in Jagannathadasa among

the Vaishnava saints and Nijaguna Shivayogi among the Veerasaiva saints". Jagannathadasa has been regarded as an *avatara* of Sahlada - a younger brother of Prahlada by the adherents of Dasakuta (*Vide Kushtagi 1975:55*).

Now, the gist of the above description of the application of Santometry to the luminaries of Dasakuta can be presented in the following table on page 33 & 34.

From the above description it should not be concluded that the list of the luminaries of Dasakuta is complete in every respect. For want of space and due to some other reasons I could not add to the list of the luminaries of Dasakuta the names of Sri Narahari Tirtha, Mohanadasa, Vaikunthadasa, Praneshadasa and many others. Suffice to say in the end that if the article stimulates curiosity for further study on the subject. I feel immensely satisfied.

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(Contd... on Page 35)

KALEIDOSCOPIIC TABLE OF SANTOMERY

S.No.	Who is Compared	To Whom Compared	By Whom, Where Compared	Aspects of Comparison	Remarks (=Equal ≡ Similar. > Greater Than)
1)	Sripadaraja	Dhriva	The adherents of Dasakuta	Incarnation	Same
2)	Vyasuraya	a) Shankukarua b) Prahlada c) Ragbavendra Swami	Narasimha Purana and the adherents of Dasakuta	Incarnation	Same
3)	Vadiraaj	a) Lalavya b) Ramanujacharya c) Vidyaranya	a) The adherents of Dasakuta b) Parthasarathy c) Belur Keshavadasa	a) Incarnation b) Longevity c) Works	a) Same b) ≡ c) Resemblance
4)	Purandaradasa	a) Narada b) Janakaraja c) Tulasidasa	a) The adherents of Dasakuta like Kanakadasa b) Sangoram c) R. D. Ramade	a) Incarnation b) Uncontaminated by worldly life c) i) Poetic genius ii) Spiritual advancement	a) Same b) ≡ c) i) = ii) Parandaradasa > Tulasidasa
5)	Kanakadasa	a) Yama b) Tumbura c) Raidasa d) Eknath & Tulasidasa e) Basaveshwara, Jnanadeva, Namadeva.	a) Self b) Purandaradasa c) R. D. Ramade d) N. S. Kullur e) N. S. Kullur	a) Incarnation b) Inarnation c) Mystical poets d) Literature e) Protest against casteism, communalism	a) Same b) Same c) = d) = e) =

S.No.	Who is Compared	To Whom Compared	By Whom, Where Compared	Aspects of Comparison	Remarks (=Equal = Similar, > (Greater Than))
		Sena Navhi f) Muktabai g) Chokhamela	D N. S. Kullur g) R. D. Ranade	f) Mundiges/Abhangas g) i) Great God-realizers ii) Poetic genius	f) Resemblance g) i) = ii) Kanakadasa > Chokhamela
6)	Prasanna Venkateshadasa	Ekanatha	Belur Keshavadasa	Works on Bhagavata	Resemblance
7)	Vijayadasa	a) Bhrugumuni b) Suradasa c) Madhvapati	a) The adherents of Dasakuta b) R. D. Ranade c) The adherents of Dasakuta	a) Incarnation b) Saguna worshippers & good musicians c) incarnation	a) Same b) = c) Same
8)	Gopaladasa	Ganapati	The adherents of Dasakuta	Incarnation	Same
9)	Jagannathadasa	a) Sahlada b) Ekanath & Nijaguna Shivayogi	a) The adherents of Dasakuta b) R. D. Ranade	a) The adherents of Dasakuta b) Great mystics & philosophers	a) Same b) =

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JOY

JOY IS BUT FEELING OF PLEASURE.

JOY IS WHAT YOU FEEL IN PEACE AND LEISURE.

JOY IS WHEN YOU ARE HUGGED BY YOUR MOTHER.

JOY IS WHEN YOU ARE BLESSED BY YOUR FATHER

JOY IS WHEN YOU FIND SOMETHING TO TREASURE.

JOY IS THAT WHEN YOUR SORROWS YOU CONQUER.

JOY IS THE ETERNAL BEAUTY OF NATURE.

THE SINGING OF BIRDS, FLOWING OF A RIVER.

BUT IS IT JOY. AND IS IT TRUE ?

ASK A JAWAN WHO SACRIFICES FOR ME AND YOU.

JOY FOR HIM IS NOT PLEASURE OR LEISURE.

BUT SACRIFICING HIMSELF FOR TIEE MOTHER.

- Harsh P. Shirahatti

Dandeli

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Bhakthi : The Basis of The Search For The Absolute

The bhakthi cult in India stretches beyond the limits of time and it is impossible to trace its origin. Well-known in many Indian philosophical systems such as Buddhism, Jainism, Saṁkhya-Yoga, Yoga Sutras of Patanjali and the Ṛg Veda, bhakthi or loving devotion is a basic Yogic discipline which enables the spiritual exaltation of the Hindu Yogi. All Indian philosophic systems agree with the idea that the spiritual longing of man is to acquaint himself with the Absolute. The pathway to the Absolute is prolonged and requires a series of disciplinary and purificatory rites. Among them are karma, Yoga and bhakthi. This paper confines to the study of the latter which finds a striking parallel in the search for the Absolute in Euripides' "The Bacchae".

"The Bacchae" represents the power of Bacchus, the Giver of Wine and the Lord of the Moist Element in nature. Bacchus stands for the ultimate essence of nature. The two pillars of the Saṁkhya school include Kapila and Patanjala. The latter recognizes Iśvara as distinct from the Absolute or Brahman. Bacchus corresponds with both Iśvara and Brahman. The frenzy, the ecstasy, the rapture and the wild orgiastic nature of his rites synonymously associate the concept of bhakthi. Bhakthi of the Bacchantes, worshippers of Bacchus in "The Bacchae" involves a deep inner craving and a spiritual necessity to transcend all obstacles that cause

the bondage of the soul and finally to become one with the larger source of the universe, the Absolute. The difference between the Yoga system and the Bacchic worship is that the former requires a series of disciplinary acts such as the astanga or eightfold means of Yoga. These include ahimsa, (non-injury), satya (truth), asteya (not stealing from others), brahmacarya (celibacy), aparigraha (non possession of things), sauca (purity), samtosa (happiness), tapas (austerity), svādhyaya (study) Iśvara pranidhana (bhakthi for God). Iśvara pranidhana or bhakthi is vivid in the Bacchic rites. But the Bacchantes are not expected to undergo any such serious training except the bhakthi for Bacchus, as portrayed in the following lines :

"Let every lip be holy,
Stand well aloof, be silent, while we sing,
The appointed hymn to Bacchus !"

("The Bacchae" p.183)

In total contrast the Hindu Yogi is resorted to a completely ascetic and severe austere discipline. But they both feel the same bhakthi for the Absolute.

The Bacchic worshipper in "The Bacchae" falls into a rapture which drags him on and on to an illusionary world where he is totally free, free from the burden of life and household chores. Dancing to the rhythm of the Phrygian flutes, yelling and exuberant in rapture an illusion is created within the reality in order to make the reality approachable : Frantic with bhakthi for Bacchus the Bacchantes suckle wild animals, scratch the earth and all joys of nature become theirs to enjoy - wine, water, honey, oil and milk. They tie their hair with snakes who do not bite, these snakes lick their

wounds clean, if anybody tried to harm the Bacchantes they "drew no blood" (The Bacchae, p.205) and there was certainly the "power of a God in that" (The Bacchae, p.205). This is evidence of the power and strength of bhakthi so preeminent in the Hindu context.

Having experienced the joys of nature, physically, the Bacchantes feel the blessings of Bacchus which are lasting and full of consolation spiritually as well :

"Blessed is the man who cheats the stormy sea,
And safely moors beside the sheltering quay;
So, blest is he who triumphs over trial.

One man, by various means, in wealth or strength,
Outdoes his neighbour; hope in a thousand hearts.
Colours a thousand different dreams; at length,
Some find a dear fulfilment, some denial.

But this I say,
That he who best,
Enjoys each passing day,
Is truly blest".

("The Bacchae" p.210).

The Brhadaranyaka Upanishad notes a similar consolation felt by the Hindu Yogi :

"Having become calm, subdued, quiet, patiently enduring and collected one should see the Self in the self" (iv.iv.23). The self in the Self corresponds with antaryamrtah or inner immortal ruler. The attainment of antaryamrtah is the final stage of sadhana which is fundamentally the same in the Yogic system and in the peaceful and serene submission to the absolute power of the Absolute, named Bacchus in "the Bacchae".

The first initial rapture now felt and experienced to the fullest the Bacchic worshipper is now awarded a unique bliss that enables him to face the challenges of the day to day life. He has experienced the very quintessence of the Absolute out of his bhakthi and now his emotions are subdued. He feels an inexpressible inner quietitude. The mana or innate vigour of Bacchus has been attained and he is free to enjoy the benefits bestowed upon him by Bacchus. This is where the Hindu Yogi and the Bacchantes resemble each other. The final realization of the Hindu yogi corresponds well with the Bacchic :

"That which is the subtlest, that is the self, that is all the truth, that self thou art" (Chandogya Upanishad, vi. 10).

Bhakthi is the basis on which lies the pathway to the Absolute, both for the Hindu Yogi and the Bacchic worshipper. It directs both of them towards their one positive goal-the acquisition of the essence of the Absolute. On it depends their exultation.

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The great Buddha showed us the vulnerable points of our sacrificial system, and it was owing to him that our sacrifices became more humane.

- Gurudeo R. D. Ranade

Note on Mysticism

I

The mystical tradition I feel closest to is that of Advaita Vedānta. What the tradition stands for is perhaps indicated if the three terms used in the line above are clarified :

1) Mysticism; 2) Advaita and 3) Vedānta.

The definition of mysticism, which has appealed to me most, is curiously enough the one offered by the Webster's Dictionary :

"The doctrine or belief that direct knowledge of God, of spiritual truth, of ultimate reality, or comparable matters is attainable through immediate intuition, insight, or illumination and in a way differing from ordinary sense perception or ratiocination."¹

In terms of this definition, the school of Indian Philosophy, known as *Advaita Vedānta* stakes the claim that immediate knowledge of the ultimate reality is possible through intuition. But what is Advaita Vedānta?

One must begin with the word *Vedānta*. It is made of two words : *veda* and *anta*. The word *Veda* may refer to the foundational texts of Hinduism or to the knowledge contained in them. Similarly, the word *anta* may refer to the ending or to a conclusion, because it comes at the end of a presentation. If all these four

¹ Philip Babcock Gove, ed. Webster's Third New International Dictionary (Springfield, Mass: G. & C. Merriam Company, 1961) P.1497

senses, when combined, offer the following meaning of the word Vedānta : Conclusions about spiritual knowledge contained in the end-portions of the Hindu scriptures called the Vedas.

From among these various possible conclusions, which have been debated over the centuries, there is one conclusion in particular which is favoured by some spiritual aspirants in Hinduism-namely, that ultimately there is only one reality, or that there is nothing apart from this reality both in terms of anything within it or outside it. That is to say, nothing within it can be distinguished from anything within it; nor can anything outside it be distinguished from it as anything outside it; nor any inside or outside can be distinguished in relation to it. So nothing can be distinguished internally, as within it; nor anything externally as outside it, nor can internal or external be distinguished in relation to it.

This boggles the mind. But it should, for this reality is said to be beyond the mind. But if it is beyond the mind, can it be known? It can be known because the range of human experience extends beyond the range of the human mind-we experience deep sleep but the mind does not exist as a part of our experience at the time. It is also worth noting that deep sleep represents an undifferentiated experience-while in it we experience nothing inside or outside it, nor the distinction of an inside or an outside.

Does then deep sleep represent the experience of the ultimate reality? No, because although analogous to the reality, it is not ultimate, because the ultimate reality represents the experience of undifferentiated consciousness, not lack of it. In terms of a mental

metaphor-the difference between the two is the difference between an empty mind and an open mind.

The spiritual mystical quest thus consists of the quest for this mystical *non-dual* experience.

II

While on this path, one is drawn to the non-dual mystical experiences reported in other faiths such as Buddhism and Christianity.

The doctrine of Emptiness in Mahāyāna Buddhism provides a point of contact with Buddhism. For in its experience of Emptiness, everything is experienced as empty-the experiencer, the experienced and the relationship between the two. In relation to Advaita Vedānta, however, this identity of everything in its emptiness is a negative identity-based on the negation represented by Emptiness. Advaita Vedānta seems to point to a kind of positive identity.

The experience of the reality of God in Christianity would also seem to represent a form of non-dual identity. This may not be obvious at first sight, as the devotee and God represent two distinct identities. However, it is a common emotional experience that we lose ourselves, that is, our sense of separate identity, in moments of rapturous love. The emotional distinction between the two-the lover and the object of love-is annihilated by the intensity of love. Thus Christian mystics bear witness to a kind of non-dualism. However such non-dualism is relational in nature in the case of Christianity, but ontological in the case of Advaita.

III

It is however possible to argue that no formulation of the ultimate reality can be adequate. Nothing can be

described except in terms other than what it is. The moment we think of a table it ceases to be a table, and instead turns into a "thought" of the table. If this also happens when we talk of ultimate reality, then the divergence noted earlier between Advaita Vedānta, Buddhism and Christianity may have to be revisited.

It may then be proposed that just as one *talks* of the reality of light-which is identical with itself-in terms of either particle or wave, similarly one could be talking of the same reality as either Emptiness or Brahman. One could further argue that in some cases it might be heuristically advantageous to speak in terms of a negative identity on certain occasions and in terms of a positive identity in other cases.

Similarly, if everything is relational in nature as "experienced" and that relationality breaks down in moments of intense experience of God, in which the devotee is lost in God, then could it not be the case that the devotee really experiences the ontological non-duality, which is then identified as God. In other words, light is experienced in this case as energy rather than as wave or particle.

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After the war is over, in India, we have to address ourselves to the removal of three things, "Casteism, Corruption and proliferation of religion in all affairs".

- Subhash Chandra Bose to captain of the submarine, which took him from Germany to Japan.

एनु माडिदि केळेत्र

*(The Kannada Poem composed by the Saint of Nimbargi
in the Devanagari Script)*

एनु माडिदि केळेत्र, देवा! ॥१॥ एनु माडिदि एतेंत हेळलि ।
हितपु एल्ल निन्नल्लिरलु ॥ घन घातकतनदिदलि एन्न । नी केडिसिदि सांवा ॥१॥
एन्नोळु नीनु कूडि आडिदि । आडुत वंदु फासि हाकिदि ॥
फासिय जरिदु जारि नितिदि । इदु अल्ल रीति सांवा ॥२॥
खुळ्ळ देहदोळु गूळ्यागि मेरेदि । दुःखके एन्न गुरि माडिदि ॥
भिन्नविल्लदलि भिन्न माडिदि । भुलविगे मरुळादि सांवा ॥३॥
फासियोळगे एन्न घासि माडुवदे । ईसु काल निन्न दयदल्लिदे ॥
हरुपदिंद शिव सद्गुरु एन्नलु । भवद फासि नी हरिसिदि सांवा ॥४॥
जीव शिव एंव भेद निन्नल्ले । ई संबंधव नडिदु नोडले ॥
ठकवाठकवी हच्चव्याडले । हुच्चा नी केळो सांवा ॥५॥
जीवद इच्छिले आगुवदिल्ल । शिवन इच्छे नडिसुवदेल्ल ॥
गुरुलिंगजंगमन पादक होंदि । दोषव कळकोळ्ळो सांवा ॥६॥

What Have You Done O Lord?

What have you done O Lord?
Hear me O Lord, what wrongs you've done.
What shall I say 'bout what you've done?
Denied me your grace and brought me despoil,
Conspired to spatter disgrace at me O Lord;
Hear me O Lord, what wrongs you've done.

We've been playmates for years, yet what have you done?
Ensnared me within the mesh of worldly life,
You standing without, is no fairplay O Lord;
Hear me O Lord, what wrongs you've done.

Roamed like a bull in my mortal coil,
and what have you done?
Sow'd in there the seed of difference 'twixt us,
Enticed to the artifice, left me in pain and
anguish O Lord;
Hear me O Lord, what wrongs you've done.

In your design and mercy I was for years,
and what you have done?
Fettered me to this life whilst in joy to myself
Reciting *Śivā, Sadguru*; how unbecoming of you O Lord!
Hear me O Lord, what wrongs you've done.

It's only you who dent the rift 'twixt *Jiva* and *Siva*,
Therefore I warn ye herewith to make amends anon,
Listen hey *Sāmbā*, stop acting crazy and playing foul;
Hear me O Lord, what wrongs you've done.
Nothing happens here merely by the will of a mortal,
Only the will of the Lord that moves the world,
So get to the feet of *Gurlinga-Jangama* to
cleanse your sins;
Should I say O Lord, what wrongs you've done?

Transcreated by :
- Prof. Yashwant Achar
H.No.9. Heerabagh. Udupi. □□

Darwin ! Darwin ! You have Limitations !

Did you analyse why is the nature ?
The Sources behind and fundas of pressure,
Tell me of mind, the soul and its station,
Thy theory leads to only frustration;
Darwin ! Darwin ! You have limitations !

Truely it is thought that evolves,
And not the body as it dissolves;
Great monuments and theories of world,
Are only creations of 'Minds' you love;

The true 'Bishop' is outside the church,
And science has yet so many things to search;
Colours of life are definite to pale,
And yet Granpa's repeat your usual tale,
The stories they know not
Leave great impressions:
Darwin ! Darwin ! You have limitations !

The Bull, the Bear, The Boom, and Recession,
Are only the clouds that sail over nation;
The nature reserves its right of dissolution,
Then why claim a false Evolution ?
Darwin Darwin you have Limitations...!

Explanatory note on the poem :

Nature has been a mystery, a source of inspiration and a matter of new revelation. When we find something that follows a sequence, we call it a theory or science. These theories many a times dwell around the path

chosen for its research and also get themselves bound by its limitations as well.

Darwin, the world's most recognized scientist, through his continuous research came to the conclusion of his findings that there exists an evolution. His finding was that the present human being has derived this form after years of processes of evolution. A great scholar and a great scientist, still he had to struggle hard to prove to the world his beliefs. He admits missing links in his theory. Any theory for that matter suffers from limitations and these limitations alone bring purpose to life, as the man always is eager to find out his source of existence.

In Hindu philosophy i.e philosophy propagated by Ved, Upanishads, we find some beautiful, thought provoking concepts. 'Advaita' is one of such forms where we get tuned mentally and bodily to the stream of 'chaitanya' the spring. The Upanishads believe that there are five basic factors, which when united become force. The science accepts this force but is unable to formulate it and show it through dissection. This exactly is the form of the formless. The concept of "Advaita" leads to this thought of formlessness.

Based on this thought of formlessness, the thought came as to how one is evolved. Darwin being the master of this science is questioned in this poem on various issues that concern us every moment. In this poem titled "Darwin, Darwin you have limitations", the thoughts linger around the cause of existence.

Evolution can follow only after existence and unless the cause of existence is established, accepted or proved the evolution theory becomes superfluous. Co-

existence of different elements in nature or in a universe is known. Who precedes whom or who succeeds the existing cannot be established. Whether all trees, all animals, all birds came into being along with the nature? Whether these birds, animals and human got voices right from their birth or were it a subsequent evolution? E.g. when a bird sings we say it is its nature to voice. The voice of human also existed along with the existence of human. But when the voice was culminated into meaningful conversational form, we called it a language. The language can be evolved but not the voice. How the voice existed?, wherefrom it could have its form or origin into human, birds, animals?

It is why, in first stanza it is asked of Darwin as to did he analyze why is the nature? What were the sources behind the existence of nature and what are the fundamentals of pressure?

Certain things are known, and certain things are unknown. 'We believe that there is a thought process activated into every human, the force that activates, we call it mind. Who inculcated the process of thoughts? Why do they differ from one man to another? We also know that every human body vanishes into ashes, and we also believe that the soul is immortal. What could be the station where the soul could be parked after death? It's really frustrating some times to build super structure without a proper base and it is in this spirit that Darwin has been asked to go into details of his theory and to find out whether his theory rests on a proper footing.

The true evolution can be of thoughts. We can have control over them through different processes. Some may call it education, some may believe in meditation, but everyone believes that human mind can be controlled

through self-discipline. So much so we also believe in this evolution of thoughts. Good, better, best, bad, worse, worst are the terms that measure this evolution. We also find that the present form of human being is in existence since years and during last several centuries we have not seen any bodily evolution but have witnessed several deaths. The cycle of birth and death is also as ancient as can not be traced. We believe in super natural powers. We believe in gods. We believe in unknown power. The process of invention is on right from the man has got the thinking abilities and we still have several hidden mysteries of nature and science. Several scientists several years with several available materials and tools are behind finding some thing that is new, some thing that is unknown to others. This lust or desire of going into the details to know the realities is unending. The great Architect and Geometrician of universe, we really do not know how powerful could he be, and with what tools he could create the forces existing and noticeable. It is in this sense that the true Bishop is to be found outside the church. The science as well, we find has its own limitations. The life is a means through which we try to understand the process of these powers and the cause or the factor, which created this power, yet remains unknown. Many a time we even do not think of the cause of our existence, the true destiny and the dramatic sequence of birth and deaths of different species in universe. The life cycle progresses and yet we just go on pondering whatever is taught to us, without really bothering to test the knowledge and the hard realities of unknowingness. It is in this sense, it is written that colors of life are definite to pale, yet Grandpa's repeat their usual tale. The true wisdom lies in knowing the unknowing.

Every theory has a base or a nucleus. The known things can be compared and studied and the logical conclusions can be drawn. In science there exists a cycle. A rotation is nothing but repetition, likewise in economics also we find rotations from top to bottom, from left to right, from east to west everything gets cycled into the sphere of space. In reality there is no left, no right, no top, no bottom, no east, and no west if we transcend into the space beyond. In the last stanza the practical process of evolution is thus compared with the economic theory wherein the ups and down in market are described and analyzed into the phases of Bull, Bear, Boom and Recession. These terms are only descriptive of a temporary phenomenon but certainly do not bring out the true realities behind. They are like clouds, that keep on sailing and beneath we see the sky changing colors.

For every process the end is certain and if we exist, the universe exists, its end ought to be certain. The cycle or a circle has origin and end at its beginning itself. The circle starts from a point, gets dragged and culminates or ends into the point of origin. It is the radius that drags the point to rotate into a cyclic function. The center of the circle is away from the track on which the circle rotates and likewise the almighty, the center of the circle is away from the track root, away from the origin and end of the circle. In Hindu philosophy, the deeds coupled with desires, or the 'Karma' assumes the role of radius and least the desires least is the radius. 'Karma' with no desires whatsoever, is rated supreme. If you are 'on' into a circular cycle, it is because you had a radius of desires and this alone rotates you from origin to end and end to origin. In recent years a new theory is evolved

which is called a law of compensation. One should try to reach the stage of quietness that is the stage of no desires. Not only bad desires but no good desires as well. And by 'birth' itself the Hindu philosophy presumes a prominent desire taking form of radius of a circle of this life cycle.

The nature, as is in existence or has a 'birth', it too must have in-built radius. We must therefore concentrate on knowing what is that radius and thereafter should try to reach the Center of the circle. Then there lies then no theories, no evolutions. It is a stage of dissolving the thoughts to reach the center. In doing so many a times our situation is like a cube of salt, travelling down to the bottom of huge ocean. Will it ever reach over there, or would it get dissolved into the huge waters of mighty oceans?

The journey then starts in knowing the means through which one should start journey to its goal. A disciplined approach and the guidance of saints in the process can help us out.

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A man who starts on his journey must not expect to reach the end at once... So, initiation and realisation should not be spoken of in the same breath. A gardner might sprinkle water on the trees and plants but it is only after the spring sets in that the trees and plants bear fruit.

- Gurudeo in *Mysticism in Maharashtra*, p.91

B. L. Institute of Indology Delhi

Holds Summer Schools on
Religion Culture and Philosophy
May 26 - June 16, 2002

The 3 Summer Schools on-1. Prakrit Language & Literature, 2. Jain Religion & Philosophy, 3. Manuscriptology & Research Methodology were organized this year also in line with the past 14 Years. This was a unique experience. They were inaugurated simultaneously on May 26, 2002. Dr. V. Kutumba Sastry, Director, Rashtriya Sanskrit Samsthan, N. Delhi, Presided. Dr. Prem Singh, (Prof., Delhi Univ., retired.) was the Chief Guest. 36 teachers and research scholars from universities and colleges all over the country took part.

Dr. Prem Singh, associated with the Institute since its inception enlightened the audience of the literary, research and publication activities of the Institute, and the interdisciplinary relationship between the above 3 subjects, the value of critical and comparative study between the Vedic-Brahmanic and the Buddhist- Jain Shramanic traditions of the country.

Dr. V. Kutumba Sastry, threw abundant light on the contribution of Jain Acharyas right from the ancient times through the medieval and early centuries of the modern era in the development of dialectic, linguistic, lexicographical, literary and cultural heritage of this

country from state to state and century to century. The contribution of Jain Acharyas in certain fields, especially those belonging to the literary, cultural, and architectural wealth of the southern parts of India is so great without which a comparative and critical study of the overall development of the greater Indian subcontinent cannot be made. The building up of modern India is possible and depends to a very large extent only on such complementary and supplementary studies of the 3 traditions.

The Valedictory function of the 3 summer schools was held on June 16th, 2002. 16 highly experienced teachers were called from different parts of the country to impart instructions to the participants. The institute library was kept open from 9.30 A.M. to 9.30 P.M. in order that teachers and trainees could interact freely on the questions, doubts and problems that arose during the lectures. The atmosphere of the summer schools was a live experiment seen to happen just in front of our eyes. In this system, a synthesis between the highly disciplined educational system and training under Acharyas in the ancient gurukulas, could be seen to be competing with the comparative and critical methodology of the well-known universities in the West.

Dr. Sompal Shastri, Member, Planning Commission, graced the occasion as the chief guest. Dr. H. D. Singh, director general, national Archives presided over. Padmashri G. C. Jain was honoured as a special guest. all authorities of the BLII, Shri Pratap Bhogilal, Shri. N. P. Jain, Dr. Jeetubhai Shah, Shri. Vinodbhai Dalal, Shri. Raj Kumarji, Enkay, Shri. Birchandji, Shri. Deven Yashwant and many other well-known personalities of the community actively participated.

Dr. Sompal Shastri enlightened the audience with his thought-provoking speech as one who has gathered living experience of the Vedico-Upanashadic thought currents in his personal life as a free thinker and also as a highly respected political leader; the ways of life as suggested therein; the practicability and the heights of the Jain ideology, which have not only kept the Jain Shraman tradition alive but have made it also extremely valuable in the present situation when life on the planet Earth and its ecology has been brought to a point of total extinction. We are faced with an awfully tragic situation due to violence by us humans in different forms to other categories of life, major or minor, subtle or gross. To give a blind eye to the situation will mean utter disaster. The Vedic Rishis had created a sense of reverence towards nature in the form of air, water, fire, earth vegetation and life in whatever form. They established an intimate relationship between mankind and nature as different aspects of the Divine. Mahavir, on the other hand, preached existence of life in all the above forms of nature, their oneness, their dignity, and their equality; and therefore, propounded the philosophy of nonviolence, non-possession and non-absolutism in order that all could live, develop and attain Divinity, by their own efforts, today or tomorrow. The principles of Mahavir and Vedic Rishis thus go together very deep and far both in letter and spirit. It is time that we understand this universality of the life principle and the unity among ourselves and the world around us.

The programs thus ended in an atmosphere charged with spirituality and the inspiration to preserve the cultural wealth and heritage that belongs to us.

- **Dr. Vimal P. Jain**, Director BL II,
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Laugh in Your Sleeve and be Alive by spirit

When one realizes the completion of all happiness and all pleasures in God, the attraction of sense-pleasures dies away. Those enjoy Him can find no attraction in the cheap worthless pleasures of the world. He who has once tasted the refined crystal of sugar-candy finds no pleasure in tasting dirty treacle. (Kakvi). He who has slept in a palace will not find pleasure in lying down in a cottage. **THE SOUL THAT HAS TASTED THE SWEETNESS OF DIVINE BLISS FINDS NO HAPPINESS IN THE VULGAR PLEASURES OF THE WORLD.**

Many well-meaning but misdirected aspirants struggle with their desire for pleasure in a wrong way. In their earnestness they do not hesitate even to do harm to themselves, but it is all in vain. Ultimately they are vanquished, notwithstanding their honesty of purpose and sincerity. **SO IT IS VERY IMPORTANT TO AVOID THIS PITFALL IN HANDLING THE PROBLEM OF OUR INNER LIFE-THE DESIRE FOR PLEASURE.**

So long as the passions are directed towards the world and its objects, they behave like enemies. **BUT WHEN THEY ARE DIRECTED TOWARDS GOD, THEY BECOME THE BEST FRIENDS OF MAN, FOR THEY LEAD HIM TO GOD. LUST FOR THE THINGS OF THE WORLD MUST BE CHANGED INTO :**

HANKERING FOR GOD. The anger that a man feels towards his fellow men should be turned towards God for not revealing Himself. Thus the passions cannot be eradicated but can be educated. That means, passions cannot be destroyed but can be harnessed and purified. **IF WE LINK THE PASSIONS TO THE SUPREME SPIRIT, BY THEIR DRIVING FORCE, WE RISE TO HIM.**

After a person has experimentally known that he is the Atman and not the body-mind complex, passions cease, **FOR PASSION IS SIMPLY DESIRE WRONGLY ORIENTED.** When desire is directed towards the worldly pleasures, it becomes the **INSTRUMENT OF BONDAGE AND MISERY**; when it is directed towards the God, it becomes the instrument of liberation and joy.

Certainly, all beings here are, indeed born from **BLISS**, having been born, they remain alive by **BLISS**, and on departing, they enter into **BLISS**. The very root of man's existence being **BLISS** it is but natural that he should instinctively seek to feel identified with it. **BUT WHEN HE IS IGNORANT AND IS IDENTIFIED WITH BODY AND MIND, HE SEEKS BLISS IGNORANTLY IN THE BODY AND MIND AND NOT IN THE SPIRIT, WHERE IT IS. BLISS IS IN THE SPIRIT AND NOT IN THE BODY OR IN THE MIND. 'BLISS' IS BEYOND PLEASURE AND PAIN-BLISS IS IN THE SPIRIT. THE FORCEFUL WAY IN WHICH YOU CRAVE TO ACHIEVE THE BEST FOR HUMANITY AND THE GOD.**

As if, mind is the finer body within this gross body. It is for this reason that physical illness often affects

the mind and mental illness or tension often affects the body. Behind the mind is the atman. the real Self of the man. Body and Mind are material, ATMAN IS PURE SPIRIT. THE BETTER THIS ATMAN, THE MORE EDUCATED THIS ATMAN, THE BETTER THE CHANCES OF REACHING THE GOD, AND GETTING REAL, PURE BLISS. SUCH A PERSON IS LIBERATED. And he enjoys 'Life and Health'.

ENTIRE FAITH AND EXCLUSIVE DEVOTION IS THE SECRET OF THIS LIFE AND HEALTH SCIENCE.

Man's well-being is inseparable from mind-control. Vedanta and Yoga have much to teach about the nature of the mind and the ways of controlling it. NOTHING AFFECTS US INDIVIDUALLY MORE THAN OUR OWN MINDS. The Supreme State of YOGA is obtained after achieving EQUANIMITY or PERFECT EVENNESS OF MIND. But the mind is restless, turbulent, powerful and obstinate. To control the mind is as hard to control the wind. BUT BY THE PRACTICE AND DISPASSION IT CAN BE CONTROLLED.

Don't sit idle simply because your spiritual consciousness had been awakened a little. GO FORWARD. Keep up the practice and you will find that your mind and body will follow in whatever direction you i.e. Your Spirit, Your Will-Power ..lead them. The very fact that all of us have our own inner struggles indicates that WE HAVE THE WILL-POWER. But in most cases this WILL-POWER to control the mind is not very strong. And, most important, our Will-Power will never be strong until and unless we have renounced pleasure, as one of the main pursuits of our life. IT IS

BY GOING BEYOND PLEASURE AND PAIN THAT ONE ATTAINS JOY OR BLISS, WHICH IS THE VERY GOAL OF LIFE. In short, go forward beyond pleasure and pain, with the help of your Will-Power. Mind and body go hand in hand, when only controlled by Spirit. Repeat the job in hand, 100 times. Repeat, Repeat, Repeat.

INSANITY IS THE WORST THING THAT CAN HAPPEN TO AN INDIVIDUAL AS A RESULT OF NON-CONTROL OF THE MIND. A wise man is characterized by his peace of mind. One who has no control over his mind cannot have peace of mind. IF THE MAN DOES NOT HAVE THE GRACE OF HIS OWN MIND, HE WILL GO TO RACK AND RUIN. Mind must be continuously directed by the Will-Power. Fix your target & follow it by taking breaks in between. Breaks or Pauses are badly needed. CORRECT PAUSING IS THE RESULT OF CORRECT THINKING AND CORRECT ACTING. Natural healing much depends upon taking things easily with correct pausing. Mind control must never be a tension. Mind control is the love with which the SPIRIT tenderly moves the mind and body to do their jobs in stylish and professional manner. In short, the Spiritor, the Will-Power or the Driving Force is of vital importance in leading man to Godliness.

Mind and body are instruments of the Spirit. They must not be misused by the Spirit. They must be given full rest. NOTHING LIKE SLEEP. Only after sound sleep, man looks fresh. Not less than 8 to 10 hours of Sound sleep is needed, if the Spirit wants the body and mind to be active and cheerful.

Such a person of stout body and gay mind succeeds, even in adverse circumstances. A happy person makes others happy. The quality of his work improves steadily and he often attains prosperity as a matter of course. Friends wonder how this person could become before their eyes, so great. The three P's : PROGRESS, PROSPERITY AND PEACE come to him, as a natural gift.

For such a cheerful and active person, Spiritual Illumination is not far away. He lives for the pleasure, he lives for the bliss he lives like other persons, the only difference is that GOD IS IN HIS HEAD, HE LOVES GOD BEYOND ALL, REALLY BEYOND ALL.

If a person does not eat for 15 days, his body becomes emaciated (very thin), and his mind also becomes blank. If he fasts for a few days more, he cannot even think. He even forgets his name. When he begins to take food, again strength slowly returns, and his memory revives. The SUBTLEST PART OF THE FOOD, VIZ BUTTER, THAT IS EATEN BECOMES MIND. The water that is drunk becomes PRANA. In short, the mind consists of food, prana consists of water and speech consists of fire.

The mind is a distinct inner instrument. It is through the mind that one sees or hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear are all but the mind. Thus the mind exists. The mind has the power of looking back into itself. The mind is a compound of three substantive forces called Sattva, Rajas and Tamas. These are called GUNAS. The mind has four faculties. viz. MANAS, BUDDHI, AHAMKARA and CITTA. The Ist one

considers the pros and cons of a subject, 2nd determines, 3rd one is characterized by Self-consciousness and the 4th helps to remember. The mind manifests itself in the following five conditions viz. Scattering, Darkening, Gathering, One-pointed and Concentrated. In the darkened state, man feels dull and passive. In the scattered state, he feels restless. Through practising, the same mind can be GATHERED, 'ONE-POINTED' And later on it can be CONCENTRATED. IT IS THE HIGHEST CONDITION OF THE MIND. If the mind is concentrated, the body is healthy. That is how mind and body are related. FOR THESE GOOD RESULTS, MAN NEEDS GOOD FOOD AND SOUND SLEEP.

Most of the persons do their jobs well, in their working hours owing to SOCIAL FORCES. How we look to others is the most important factor in controlling our behaviour. Normally, everybody wants to be liked by others. He likes to be praised. He likes to be 'GEM'. Hence he acts as 'GOODY-GOODY' with all. He befriends his associates. He mixes with them, he gives them sweets and parties, gifts and lifts. Thus he controls his mind without making special efforts. He need not learn by heart certain rules of behaviour. He need not study psychology and psycho-analysis. IT IS BY INSTINCT THAT ONE CONTROLS ONE'S MIND. A POPULAR PERSON, UNCONSCIOUSLY, YIELDS TO THE OPINIONS OF OTHERS, LISTENS OSTENSIBLY (ON THE FACE OF IT) TO OTHERS, IGNORES TO RESPOND TO BAD WORDS FROM OTHERS, OR MISBEHAVIOUR SHOWN BY OTHERS. HE MAY BE A SELF-MADE PERSON. BUT WHEN OPPORTUNITY COMES HE DARTS WITH SPEED IN THE DIRECTION OF HIS TARGET. He subdues his

weakness and raises himself. That is the teaching of Lord Krishna. Such a person becomes strong and stout, in the natural course, since physical health depends on the Health of the Mind.

Still, the health of the Mind and the Body depends entirely on how one utilises one's LEISURE HOURS. As all know, working hours feed us, give us money, give us power or status, a class in the society. Leisure Hours give nothing, as such, on the face of it. But Leisure Hours pay us more dividends. Hobbies or works for entire love, heal us. We get spiritual satisfaction in following a fixed, certain path, for its own sake. There are no financial expectations, no rewards. Bhakti or exclusive devotion is its own reward. There are no strong likes or dislikes. There are no attachments or aversions. There is no intention to harm others. There are no controversies. There are no futile pursuits. There are no ambitions, no jealousies. SURRENDER IN THE NAME OF GOD & THE YOU ATTITUDE, ARE LIKED BY ALL.

Let us be selfish. Let us give maximum time to others. Let us please others ostensibly, so that little time without perturbation, will elevate us to approach God. THAT IS BLISS.

- Suresh M. Parulekar

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*Intolerance is a species of violence and
therefore against our creed.*

- Mahatma Gandhi

Virasaiva - A Vedic Religion

Introduction :

Dharma is a term that gives wider meaning than English word religion as MaxMuller writes. It cannotes mysticism, yoga, karma, pramana and rituals, etc. The roots of all the components go deep into the Vedic age and earlier. It is very difficult task to make a search of them. But the inquisitive spirit does not stop facing such situation. He starts the research work equipping himself by studying the works or source literature.

The history of Virasaiva dharma is embeded in Veda, Upanisat, puranetihasa, Agama and also the Vacana literature which is in Kannada language of 12th century. We come across different names of Virasaiva in ancient and mediaeval samskrit and Kannada works. The medieval mystic thinkers are very critical while dealing with some of the religious practices depicted in earlier source works.

Ancient name-words of Virasaiva :

Most of the modern Virasaiva scholars did not pay attention to find out the ancient names and to trace the names wherever they are found used. The kind of use is not limited to Virasaiva only. The search inspired the present writer when he went through a book called pre-upanisadic philosophy where he found the ancient name of Jainism. According to the thesis Kiriyaavada is ancient

name of Jaina religion. This instance awakened to embark on the work. The reading of Karanagama threw light on the problem. Karanagama states.

**atyasramam pasupatam sambhavam
tacchirovratam |**

**ityevam namabhih punyair'nigamantesu
giyate ||**

- Karanagama, Kriyapada, slok 9.

According to Agama Atyasramavrata, Pasupatavrata, Sambhavavrata and Sirovrata are the ancient names. They are traced to Nigamanta by the said Agama. The writer, according to the Agamic reference to source literature, went through upanisats. He found Atyasrama vrata, Sirovrata, etc. in upanisats. Mundakopanisat states :

**tadeta dricabhuktane
kriyavantah srotriya brahmanisthan
svayam juivata Ekarsim sraddhayantah |
tesamevaitam brahma vidyam vadeta
sirovratam vidhivadyaistu cirnam ||**

- Mundakopanisat, 3.2.10

[And This is declared by following Rik :

'Let a man tell this science of Brahman to those only who have performed all (necessary) acts who are versed in the Vedas, and firmly established in (the lower) Brahman, who themselves offer as an oblation at the one Rishi (Agni), full of faith, and by whom *sirovvrata* has been performed, according the rule (of the Atharvans)'.] - Mundakopanisat quotes a Rik from Rigveda where in the name-word Sirovrata is found. This ancient name-word is selected by Karanagama to show

that this is a synonym of Agamic word Virasaiva. Hence the Veda and Upanisat are the source literature to Agama and Vacana literature. Hence Virasaiva is Vedic religion.

Again Svetasvataropanisat states :

**tapahprabhavaddevaprasadacca brahm ha
svetasvataro' tha vidvan |**

**atyasramibhyah paramam pavitram provaca
samyagrishisanghajestam ||**

- Svetasvataropanisat, VI.21

[Through the power of his penance and through the grace of God, has the wise Svetasvatara truly preclaimed Brahman, the highest and holiest, to the best of Atyasramis, as-approved by the company of Rishis - Svetasvataropanisat, VI.21]. We come across the name-word Atyasrami. Atyasrami is one who belongs to the Atyasramavrata, which is one of the Vedantic names of and is synonym of Agamic Virasaiva.

The above evidences go to establish the conclusion that Virasaiva is a Vedic origin religion or a Vedic religion.

There are other religious practices to show that Virasaiva is Vedic religion. Lingadharana is told in Vedas. Rigveda is a source for the subject. Rigveda states :

**pavitram vitatam brahmanaspate |
prabhurgatrani paryesi visvatah | -Rigveda, 7.3.8
mukhemantro hrididhyanam mastake
lingadharanam |
sikharudraksa bhasmani iti brahmanam ||**

Quoting Rigvedamantra Gautama smriti adds that

one having Linga on the head, which is one of the places of Istalingadharana according to the tradition, should practice mantrajapa, meditation in the heart, wear bhasma i.e. ash on the forehead and also rudraksa. These go to make a Brahmajnani such one is called Brahmana. He is Virasaiva who has all these characteristic marks, and also the achievement of final realization. This is, therefore, said to be Vedic religion.

Exposition of philosophy of Vedapanisats and Vacanas : An argument Again there is another Rigveda mantra which proves that Lingadharana is Vedic practice. It says.

ayam me hasto bhagavanayam me
bhagavattarah |

ayam me vishwa bhesajo'yam
sivabhimarsanah |

ayam mata ayam pita ayam jivaturaga mat |
idam tava prasarpnam subandhavehi nirihhi ||

- *Rigveda, VIII.1.25*

This mantra has been quoted by almost all the writers on Virasaiva. They are authors, acaryas, and mystic thinkers of Karnataka. Chennabasavanna and Vrilingapeddi are the two most outstanding mystic thinkers. They quote Vedic mantras in their Vacanas. This is how the mystic thinkers relate the practice to Vedic times. Hence Virasaivadharm is Vedic religion. The mystic thinkers use Yajurveda mantra. It runs as follows :

eka eva rudro na dvitiiyaya tathe
emba sritiyanaridu matte daivavuntemba
vipraru nivu keliro !

"om nidhana patay namah om nidhana
patantikaya namah

om urdhvaya namah om urduvalingaya
namah

om hiranyaya namah om hiranyalingaya
namah

om suvarnaya namah om suvarnalingaya
namah

om divyaya namah om divyalingaya namah
om sarvalingam sthapayet om pani mantram
pavitram

endudagi idanaridu matte daivaventemba
dvijayellaru

bhramitaru kudalacennasangamadeva.

This is Vedic mantra used at the time of Istalingadharana to Virasaiva a member of Virasaiva community. This is a practice existed in Vedic times. To support the argument an archaeological evidence from the excavation of Mohenjodaro and Harappa. According to Sir John Marshall there are Lingams like those used by the Kannadigas even today. The word Kannadiga in this context means Virasaiva. Thus the main character of Virasaiva religious practice i.e. Lingadharana is not only Vedic but also prevedic. Hence Virasaiva dharma is Vedic one.

The pancaksara mantra - *om namah sivaya* is Vedic one. Vacanakaras say that it is the highest and holiest only mantra found among crores of mantra. This mantra is given to the person initiated in the religion. This leads to Linganga - (Siva jiva aikye) samarasya. Basavanna says : "tuttigomme siva saranu endare karanavrattigaladaguvavu". Say siva while taking every morsel. It leads to the destruction of mental modifications. This means purification of mind. Hence Virasaiva is Vedic religion.

'Gurupadesa mantra vaidya' The teaching by guru is a medicine of spell. 'nasadiya sukta' is a text for metaphysical thinking. It is the highest Reality accepted by Vedic Virasaivas. The same strain of thought is found in the upanisads. The upanisadic virasaiva says that the highest Reality is 'asat'. Taittiriya Upanisat states - 'asadva idamagra asit'. According to it asat (non-existence) was existed as the highest category of existence in the beginning. The synonym of asat is sunya of the mystic thinkers of the 12th century. They are Allama and Basavanna. Both reached the Reality by the method of negation and affirmation as stated by Chennabasavanna. He says : "illembudanallama konda untembuda basavanna konda" upanisadic and vacanic thinking is one and the same. This is said to be 'ekyavakyata'. In this sense also Virasaiva is Vedic religion.

There is no difference between Siva and Linga, for both of them mean one and the same Reality. They are synonyms. They are used by the devotees for the religious worship. Siva is Linga. jiva is anga. Both are of same component-Reality. Linga and anga are not two different Relatives. This is Sivadvaita. Hence Virasaiva has non-duality view of Reality. This capacity in jiva is called sakti. Hence saktivisistadvaita vedantic view makes Virasaiva a Vedantic school of thought. Chennabasavanna says the bayalu possessed sakti in order to say that Reality is Bayalu with power. This connects Nasadiya sukta philosophy and vacana philosophy to show that they are not different.

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Guru, The Supreme Being and The Almighty Beyond All Perception

The importance of Guru in spiritualism cannot be over emphasized. In worldly life we respect even our teachers who educate us and develop our talents to sustain ourselves in the world by earning money. All this learning like the shining spots in the peacock's feathers, is categorised as transient. The learning which enables us reach God belongs to a different category. It is the learning that liberates us from the cycle of births and deaths. How much reverence then one should pay to the realised teacher, the Guru, who gives us the learning which is beyond all the transient things of the world?

It is not for nothing that Saint Dnyaneshwar has, again and again, praised the greatness of the Guru who is a realised soul and gives the learning to reach God. There is not a shred of doubt in the minds of saints as to who is greater ? The God or the Guru ?

Kabeer says "When Guru and God both stand before me I am puzzled for a moment, before whom I should prostrate ? No doubt, Guru, who showed me the light of God, is more powerful."

Dnyaneshwar praises Guru as the king of the whole family of saints. He is the refuge of all souls; the ocean of happiness, the storehouse of Love, mountain of

strength, the cow which gives the milk of fulfillment of desires, of the devotee, who is the pinnacle of devotion, who makes the devotee suffer the pains that accompany the spiritual effort, the remover of the sins of the devotee, who is the fountain of renunciation, who is the Brahma incarnate, who opens the eyes of the devotee towards the wealth of spiritual experience. The importance of Guru is that he gives the saviour mantra to the devotee to protect himself from the bodily weaknesses and reach Brahman through its meditation. Therefore, Dnyaneshwar says with intuitive inspiration that "There is no God like the Guru in the whole of the Universe."

We accept the creative, protective and destructive powers of Guru in the form of God and say ("Gurur Brahma Gurur Vishnu Gurur devo Maheshwarah").

Guru gives a name of God as a mantra for japa or meditation to the disciple and directs the benediction of God Himself towards his disciple through this name of God proven by the Guru's spiritual attainment and penance. The Guru takes the responsibility for the spiritual progress of his disciple through his constant attentiveness towards the behaviour of the disciple. At times the Guru has to suffer the punishment for the moral turpitude and aberrations of the disciple. Ramakrishna Paramhans, Umadikar Maharaj, Gurudeo Ranade used to go through spells of illness, at least at times due to mis-behaviours of their disciples. Once Gurudeo Ranade saw the bodily pain suffered by Umadikar Maharaj. On asking the reason, Maharaj said it is due to his disciples' moral misbehaviour. Nimbargi Maharaj used to say that even if a thorn gets broken in our heels, it should be treated as an effect of our misbehaviour of some type and check up ourselves

through introspection. Umadikar Maharaj was moral behaviour and religious merit incarnate. But suffered pain due to moral failures of his disciples.

However, for this, Guru's unhesitant acceptance of the disciple with his blessings is essential. Those with such blessings are called "Sagura" and those without "Nigura".

Gorakhbani says "In the sky there as well which is upside down and full of nectar. One who is 'sagura' drinks to the full. However 'Nigura' goes away thirsty. The case of Gora Kumbhar tapping the head of Namdeo in a meeting of saints to see whether he is mature or immature and when Namdeo shows irritation Muktabai calls him Nigura is well known. He was called an earthen pot which is not properly burnt to make it firmly solid.

With inspirational urge from god Vitthal, to make the earthen pot properly burnt, he submitted himself to Visoba Khechar and became 'sagura'. Prabhu Ramachandra appeared before Samarth Ramdas and gave him his blessings as a Guru while Guru appeared before Tukaram in a dream and gave him benediction and made him 'sagura'. With whatever devotion one surrenders to God, without Guru-deeksha the secret of spirituality remains unknown. Hence the importance of Guru. Tukaram says outright "Talk of a person without Sadguru is like the talk of a corpse as said by Vyas Rshi in Puranas. Therefore one should not see the face of such a person as he is, as if constantly in the mood of a grief stricker person. [Tukaram Abhang Gatha, Maharashtra Govt. edition Abhang 4341]

Guru who gives the Naama-mantra is the father and also the mother of the disciple. He wipes out the

birth of the gross body and gives a new spiritual birth. So Guru is the father and mother in totality for the disciple. A new-born has the following relations in life. Father who gives him birth. Acharya who ushers him in field of education. One who nourishes him with food, one who relieves him from all fears and one who gives him liberation from the worldly bondage. The Sadguru who bestows liberation is therefore The Supreme Father. Eknathi Bhagwat, while comparing the Spiritual Guru with the Guru giving worldly talents, says that Sadguru gives the birth without insemination and without the womb of the mother, which is therefore of a divine nature. Ordinary mother first casts out the child out of her body and then takes it in her lap. But Sadguru first takes in the child and then showers it with his love. The first one is biological while the other one is spiritual. The biological parents are for one birth only while the Sadguru looks after his disciple throughout the cycle of births.

Dr. R. C. Dhere has critically explained in one of his research essay why one should regard the Acharya as his real mother. He says that the boy who undergoes the Upanayan ceremony becomes symbolically the foetus in the Acharya's body for three nights and again symbolically gets reborn. "Even the Gods eagerly look at this new birth of the boy". (Atharva Ved 11.5.3). The same thing is said in Shatapath Brahmana as "आचार्यो गर्भी भवति हस्तमाधाय दक्षिणम्" (11.5.4.11). Hair are removed from the boy's head as a symbolical death before becoming a foetus with Guru. The removal of hair is symbolical of death which was also observed by women who did not enter the fumed pyre with the dead of body of the husband, to show that they exist as good as dead.

Guru is a combination of both the parents together at the same time. Such is the personality of a Sadguru. Dr. Dhere in his research paper "Expression of wholeness" has mentioned how amongst the earlier races, God was shown as half man and half woman (अर्धनारीनटेश्वर) and later on how the idea of wholeness in Guru (Archetype) got developed. The background of calling the Guru (त्वमेव माता पिता त्वमेव) "you are the mother and you are the father" with ecstatic devotion and high gratitude, is thus explained.

A symbol of wholeness, fully liberated Guru will appear to a disciple as God Himself. Eknath says "The firm belief that Guru is the Supreme being, The All-powerful who is beyond perception, brings the God Himself to the disciple's home" and concludes that for him Swami Janardan, his Guru is God Himself offering salutations to him as Sadguru in the form of Omkar and the Almighty God.

Sant Tukaram says "Those who put devotion on the feet of Guru, see God without effort. Therefore worship Guru and meditate on his form. Should I say again and again that God is with Guru? While worshipping Guru, you will see God even in a crowd or in a forest."

Once we have devotion on Guru's feet, we see God without effort. Because God is not faraway, but with Guru only. So says Tukaram Maharaj through his experience. So if a disciple worships his Sadguru, circumbulate around him, do the aarti with lighted lamps before him, it is not a wonder.

In in devotional ecstasy, Shivdinkesari says, "My worship of God is worship of the feet of Gururaja; The

soil on Guru's feet is my Ganges; the drop of water on the feet of Guru is my ocean of milk; meditation on Guru's feet is my sacred bath and recitation of God's name in 'Sandhya'. Shivdinkesari has no God except his Guru. After his worship, the disciple performs the aarati -

"My fortune has taken shape and given me gratification in this world; I met my Sadguru and he held me by the hand; made me walk towards the west where one is sure to see the soul; I saw the beautiful city of Pandhari on the meeting point of three roads; I cannot tell you my happiness in words as words fall short to describe; because of the aarati, my ego disappeared."

While circumbulating the Guru who represents the knowledge of Brahma, the disciple is struck with wonder and says even the Gods will join him in circumbulation. Every step will bring him religious merit and the greatest of sins will disappear. Even Vedas fall short in describing the knowledge of the greatness of worship of Guru. The disciple inspirationally utters the words -

The circumbulation around the Guru is a wonderful thing; Really it is wonderful to circumbulate the Guru; It compels the gods to make a landing of their plane at the site; Every step in the circumbulation gets one heaps of religious merit; The visits to all the sacred places including Varanasi are over in one circumbulation of the Sadguru; sins of crores of Brahma-hatya (Killing the brahmin as the greatest sin) are removed when one prostrates before the Guru and liberation from all bondages lies down at his feet for acceptance; The devotees sing with emotion to the tune of music of Mridang, clapping and repetitive words in the songs; They

dance in ecstasy with the name of God on their tongues; the greatness of Guru-worship cannot be understood even through the scriptures; Only those will understand who seek refuge at the feet of Guru and get the experience; One who loses the consciousness of the body through the circumbulation, sees Shrikrishna in the form of Vitthala standing before him. Thus the worship, aarati, circumbulation etc. was over. In the process, ego, pride of doership & duality disappeared and the predominance of spiritual light, brighter than the sun and moon, sound without clapping or musical instruments was the sole experience as described by Dnyanadeva.

The Sadguru who can give his disciple these high spiritual experiences, certainly possesses the divine attributes of omnipresence, omniscience and omnipotence. If one is under his protection, even death cannot step in. Such is the experience of the disciple. Many realised persons of the Nimbargi Sampradaya enjoyed these super-powers as seen by the memories written about them. Once Gurudeo Ranade said to Sharakka, one of his disciples, that he comes to know when a spiritual aspirant starts from whatever place to visit Nimbargi and with what motive, before hand. What an intuitive knowledge of things being done ! Bhausaheb Umadikar, the Sadguru of Ranade, had not learnt the English language, but once he saw the book of Annie Besant and went on telling the meaning as if he read it line by line. Ranade was surprised. Later on Ranade also got the same mystic power, through spiritual attainment.

Tukaram Maharaj says that from where one can get a university degree of such a knowledge. This is the

greatness of a clean peaceful mind and spiritual attainment through Naam - "One whose mind is like the flow of Ganges, understand that the God is standing beside him, God stands near him with devotion; and he experiences the store house of Bliss; He sees the form small like one's thumb; this sign is known to the experienced. Tuka says the degree belongs to one who deserves." Sadguru whose mind is sacred and clean like the water of Ganges, has the God standing before him with devotion. When one gets protection of such a Guru, why one should have any fear? A queen will not go abegging nor one who sits under the Kalpa-vruksha (the tree which fulfills desires) have anything short of requirement? He says that he has thus crossed the ocean of worldliness through Guru's blessings.

As, in this world, truth and falsehood reside side by side, Samarth Ramdas, Bhausaheb Umadikar and Gurudeo Ranade have told how to know a true Guru. Samarth Ramdas says that those who show mysterious and magical action to attract ignorant persons, may not be able to bestow liberation on their disciples (Dasbodh 5;2). Bhausaheb Umadikar used to say that those who are after spiritual progress do not get attracted by these transient things. However they should be aware and careful about such things. The only way to spiritual progress is through meditation on the Naam-mantra given by his Guru.

In the preface to Nitya-nemavali, Gurudeo Ranade says that amongst ordinary persons, there is confusion as to whom to call a saint. The ordinary person cannot assess whether a man has got any divine experience, knowledge of Brahman or has made any spiritual progress. A man who is skilled in mysterious activities,

talks unintelligible difficult-to-understand speeches, behaves strangely and eccentrically, who has a bright healthy look even in old age gets a crowd of so-called disciples. A man who gives discourses on vedas and upanishads is respected by ordinary people as great and saintly. Umadikar used to say that one should not be carried by wordy knowledge without experience.

In the field of spiritualism, there is misplaced importance given to mysterious or mystical deeds. Such deeds at times take place through a Sadguru, but the Sadguru does not participate in them. The deeds are due to divine powers of God only.

Umadikar Maharaj, Shri. Babamaharaj Sahasrabuddhe of Pune used to give medicines at times to a sick person and the medicine would be effective. The same medicine given by others would not have the effect. Umadikar Maharaj or Sahasrabuddhe used to see divine signs like the Om or some illumination or shape of an idol on the medicine. When this happened, medicine would be effective.

A Sadhu or a man of renunciation, sees a human like deity's figure at the tip of the nose due to constant meditation on God's name and it remains stable there. He has the power by whose fancy **the** world moves.

Persons like Sant Tukaram can order the thumbsize deity (अंगुष्ठमात्र) appearing at the tip of the nose to remain there itself due to their power of spirituality. The vision of this *Vastu* (वस्तु) gives the saints the divine power of activity. God is the mountain of strength and ocean of power in which the saints swim and derive the divine powers. The disciple should act as per the advice of such a Guru with total devotion.

Disobeying even by chance shouldn't enter his mind at all. The behaviour of the disciple should be worthy of the all powerful Guru. The seed sown in a nicely tilled land is sure to sprout up. Samarth Ramdas warns that "Guru offers blessings but the disciple remains unworthy like the beggar son of a wealthy father". Such a thing should not happen.

Guru destroys ignorance. The gross body form of the Guru is not the real Guru. The subtle form which he shows is the real guru, who looks after the progress of the disciple from the smallest to the greatest. When such a guru gives a Naam-mantra, the disciple progresses by leaps and bounds. Due to the meditation of the Naam he is able to see the rise of merit in him, his ears can hear sounds and nose can smell fragrance. The aspirant thus gets supra-sensual experiences. Black light spots, moon, sun, stars, pearls, the serpent cobra with many mouths, the Omkar etc. before his eyes. The Zankar sound without any physical reasons is heard by him. These are the lamp posts that show the way that approaches Godhood. Ramadas has said that a Vaidya puts the medicine in the ear (of the Naam) and it affects the eyes that is the eyes could see the spiritual sights. The man undergoes a change and is filled by the juice in form of Brahma.

The Vaidya visits as a giver of happiness
the disease disappears, the medicinal juice
is put in the ear, but affects the eyes; fills
the whole body and transforms the reason
and intellect
the juice is poured in the divine body and Guru
Ramdas gives a critical look.

The Guru who says such a proven Naam in the

ear of the disciple is none other the Supreme Self. Because of his blessings the disciple, while meditating on the 'vastu' (वस्तु) himself becomes the Vastu and the Guru not only answers his call in this life but also after he casts his body, to remove his difficulties.

Such a Guru is The Supreme Being and The Almighty who is beyond perception, for the disciple and is rightly so.

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(Original Marathi rendered in English by P. D. Dharwarkar)

CORRECTION

In Para II on Page 40 of July-Sept. issue of 2002, "Bhagwadgita as a philosophy of God Realisation" should be read as "Constructive Survey of Upanishadic Philosophy."

- P. D. Dharwarkar, Ed.

Obituary

We are grieved to convey the sad demise of Shri. Indu Prakash Singh, distinguished member of the All India Council of our Academy of Comparative and Philosophy and Religion, and a great devotee of Gurudeo Ranade. He was 71.

He was a member of the I.F.S. and retired as ambassador to Spain. He got his M.A. degree in First Class first in Philosophy from Allahabad University when Gurudeo Ranade was Vice Chancellor of the University. He had come in close contact with Gurudeo Ranade during his University days and many a time used to take his advice in his personal career matters. His joining I.F.S. was also after Gurudeo so advised him to follow the similar wishes of his parents. After he got his I.F.S. and posting in London as a trainee, Gurudeo gave him a letter to the head of Philosophy department of Cambridge University to allow him to continue his studies for Ph.D. in Philosophy, which he did and produced a thesis for the same. However due to the conduct rules, he could not submit the same to the University. Later on, he submitted the same to Allahabad University and got his Ph.D. in Philosophy.

In 1998, he had come to Belgaum to deliver the Ranade memorial lectures for three days in the ACPR auditorium on his choice topic of "Frontiers of Science and Philosophy", which was indeed a very well-studied document and the lectures were attended by large audiences.

He had carried out highly responsible tasks as a diplomat under Shri. Atal Bihari Bajpai when he was foreign minister in the Janata Party Govt. and also when Shrimati Indira Gandhi was prime minister.

Recently, that is only last year, he was appointed as ambassador to Nepal; In August this year, he got ill and was transferred to a London hospital where he breathed his last on 17th August 2002.

May his soul rest in peace.

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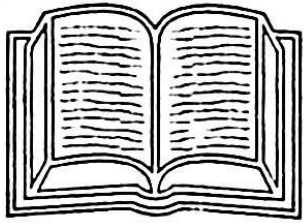
We regret to convey the demise of Prof. Dr. B. R. Modak on 29th April this year at the age of 73. He was ill for a couple of months. He was on the editorial board of "Pathway to God" in its very initial stages. Recently he had taken upon himself the responsibility of review of books for the journal, which were liked by the readers. He was a great devotee of Gurudeo Ranade.

He did his M.A. with Sanskrit from Karnatak University and Ph.D. from Pune University in the same subject. He retired as head of the Sanskrit department of Karnatak University. He wrote and published fifteen books and more than fifty research papers. His thesis on "Contribution of Karnatak to Sanskrit literature" was commended by University Grants Commission. He read his paper on "Mystical connotation of Vedas" in the Pennsylvania University at Philadelphia in U.S.A., in the Sixth Sanskrit International Conference.

On 28th of March 2000, he was honoured as one of the highly learned persons in Sanskrit by the cultural ministry, Central Govt. of India.

May his soul rest in peace.

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Book Reviews

- 1 -

Tantra in Practice, Edited by : David Gordon White, Published by : Motilal Banarasidass, 41, U. A. Bungalow Road, Jawaharnagar, Delhi-110 007, (2001), First Published by Princeton University Press (2000) Pages 640; Price Rs. 495.

The book is a work by thirty nine contributors drawn from around the world, who are leading scholars of Tantra and is edited by David Gordon White who teaches in the department of Religious studies at the University of California, Santa Barbara - Each contributor has provided a translation of a key work, in most cases, translated in this book for the first time. Each chapter in the volume begins with an introduction in which the translator discusses the history and influence of the work identifying points of particular difficulty or interest. The volume is the first book to put together all the available information on theory and practice of the Tantra in the whole of Asia, through the scholarly authors and thus offers an opportunity for further research regarding the value, genuineness and effectiveness of the system as followed in this millenium and which has been handed down through many past centuries.

As is well-known the Hindu sages, yogis and scholars of Hindu religious philosophy advocated the way to divinity as laid down in the Vedas and upanishads

through mental and moral discipline and a prescribed behaviour in worldly matters. However, knowledgeable persons knew that the earth, the celestial bodies and the whole universe is pervaded by divine energy; then why not tap it or reach it by techniques other than stern path shown by the sages ? Some persons, through their special perceptive powers could be aware of than presence of deities and subtle bodied souls at their different potential levels, who could be approached by certain techniques to please them and pray for favours of various mundane types. These experiences gave rise to a variety of techniques and technologies which form the Tantra systems in Hindu as well as other asian religions.

As long as the deities approached were of a high divine potential, their processes were not much different from the path of the sages. But when the approach was to a lower level of subtle bodied souls who still possessed human cravings though without bodies, the processes were looked down upon by the sages, yogis and the learned. All these techniques are also included in the body of the Tantra system and were and may be still are practised for material gains. Then the question arises which techniques are good and which are bad or evil ? The question also is raised by one of the authors in the volume and differentiation is made into hard core and soft core tantra systems. If we worship the gods through sacrificial fires like the ancient sages, techniques are involved. If we worship the rising sun, the full moon, the sky or the tree, river, mountain or earth, techniques are involved. All these can form the Tantra system. However, at least in India, the tantra system is considered as a lower form which is not sublime and

which can create complications of the mind and consciousness if not handled by expertise. Still they are practised for eager politicians and ignorant people, and the practitioner can earn a hefty sum like as highly expert medical practitioner or high financial consultant. The genuineness of the practice is always in doubt for want of believable or experienced evidence.

With all the vagueness and lack of written theories associated with Tantra systems the volume "Tantra in Practice" is a welcome documentation to expand one's knowledge on the topic and enable an in-depth study of the system which may lead to new ways to transform the human consciousness to a divine one and a fresh look at the present pathways to approach the Divine.

- P. D. Dharwarkar



- 2 -

The Ganges in Myth and History, by : Steven G. Darian, Publishers : First in USA 1978; Motilal Banarasidass, 41, U. A. Bungalow Road, Jawahar Nagar, Delhi-110 007, (2001), First Indian Edition 2001, Pages 219; Price Rs. 195.

The word Ganges or Ganga, the name of the most sacred river in India denotes a legend in mythology and a faithful sentiment in the hearts of all Hindus since thousands of years, that a prayer to the Goddess, her worship or a dip in the river washes away all the sins and make them eligible for her benediction. Millions yearn to have a dip in the river at least once in their life time on sacred occasions. Bheeshma, the most invincible warrior in the Mahabharat war was supposed to have been the son of the river Goddess Ganga. Jawaharlal

Nehru, the first prime minister of India, known to be an atheist throughout his life had expressed his desire that his bones be immersed in the river Ganges after his death. Yogis and spiritualists believe that penance or meditation done on the shores of the river Ganges is certain to be fruitful.

The author has done a great service to all such devout people as well as scholars whose instinctive curiosity for research will be satisfied by the minutest details given in the book.

A sound and comprehensive study of Ganga in all its aspects has been a necessity since long, for no river in the world's history has achieved such fame as this sacred river of India, the Nile being only a possible rival. From its origins in the cold Himalayan peaks to its merging in the bay of Bengal, in all its majestic length, it forms the main artery carrying the life blood of Northern India. It is not in the least surprising that the ancient Indians thought of the Ganga as sacred, mystifying and beautiful, a Goddess in her own right, descending from the head of the Great God Shiva himself from mount kailas. The author has travelled her banks for their full length right from her source and lived among those who dwell by her side. He evidently loves her with an intensity which few modern Indian can match. The book offers a wealth of information about the geography, history and religious significance of the Ganga, both as a scholarly study and a work of interpretation that explores the hidden relationships between Indian art and religion with his excellent literary gifts.

As the author remarks, to the early Aryan settlers

of the Ganges valley, the river loomed massive and omnipresent, its waters nourished, allowed communication with other settlements, old and new, its route pointing ever east towards some unknown fulfillment. As civilization grew on its banks and cities rose, Ganga became more and more a part of Indian ethos. With the flourishing of commerce and agriculture, its water was called upon for a thousand functions. Just as in love few men can resist an utterly devoted woman, so people came to worship the river that offered them so much. Ganga water played a vital role in Hindu ceremony; in rituals of birth, initiation, marriage and death. As a goddess, she moved amongst the great celestials of Hinduism, ever and always conferring benediction on the devotees.

In time, the fame and sanctity of Ganga reached the western world. She became the goal of Alexander the Great, who regarded the river as the farthest limits of earth. He hoped to reach the Ganges and then continuing east, return to Europe by sailing through the pillars of Hercules. Virgil, Ovid and Dante all mentioned Ganga. With a curious blend of scripture and classical geography, the church fathers came to regard Ganga as the Phison, the first river of Eden. The belief prevailed the middle ages accepted by such figures as St. Augustine, Ambrose and Jerome. It remained until the end of fifteen century, when Columbus, on his fourth voyage to the New World, touched the coast of Panama and thought he heard the natives speak of the great river Ganges, which lay ten days journey from the coast.

Ganga's power is felt more in Bengal than elsewhere along its coast. Its shifting current has created and destroyed great cities and its changing distribution

of silt left entire regions desolate. It's no wonder that Ganga plays a prominent part in the literature and folk religion of the delta.

The book is a must for readers of religion as well as scholars of religions philosophy.

- P. D. Dharwarkar

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RELIGION AND RELIGIONISM

Whenever any ideals and thoughts are transformed into institutions in Society their life energy becomes petrified in external limitations and the essence of religions was destroyed as it had become involved, not inextricably, in scriptures, churches, methods of worships, priests and other fry of the congregation. Separating the latter from true religion, Sri Aurobindo has christianed it religionism. All defects attributed to religion are the defects of religionism. Religionism is as false and harmful as racism, casteism, groupism and narrow nationalism.

*Sharma R. N., "Principles of Sociology",
Media Promoters & Publishers Pvt. Ltd.;
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- From Yeshwantachar

Activities of A.C.P.R.

Quarterly Report for the period ending 31-9-2002

I. Programmes held in A.C.P.R. :

Lecture Series held in A.C.P.R. from 1-7-2002 to 30-9-2002.

Date	Name of Guest	Topic
6-7-02	Sri. Prabhakar Kulkarni Belgaum.	"The Secret of Life and Death" (Part II)
13-7-02	Sri. Prabhakar S. Kulkarni Belgaum.	"Is God Exist"
27-7-02	Sri. D. B. Deshpande Belgaum.	"Purusharth Artha"
3-8-02	Sri. S. R. Mundurgi, Snr.Adv. Belgaum.	"Discrimination is an Essence of Dharma"
10-8-02	Sri. S. S. Kelkar, C.A. Belgaum.	"Darwin Darwin you have limitations"
17-8-02	Sri. G. Narhari, Principal District and Sessions Judge, Belgaum.	"Law and Ethics"
24-8-02	Sri. Prabhakar S. Kulkarni Belgaum.	"Rudrabhishek and Sravan Mas" (Part I)
31-8-02	Sri. Prabhakar S. Kulkarni Belgaum.	"Rudrabhishek and Shraavan Mas" (Part II)
6-9-02	Swami Madhavanand, Pune	"Dnyaneshwari Pravachan" Organised by : Swaroop Yog Yuva Kendra, Belgaum.
28-9-02	Sri. Prabhakar S. Kulkarni Belgaum.	"Kuran Shariff Ek Dharma Granth"

II. We welcome the following New Subscribers to Pathway to God Journal. (Each Rs. 75/-)

1. Sri. S. H. Godkhindi, Thane; 2. Prof. D. Balaganapati, Kuppam; 3. Dr. Vijay Jayade, Hubli; 4. Sri. M. G. Bapat, Dharwad; 5. Sri. D. S. Hosamath, Bangalore; 6. Sri. Arunrudra Muniyappa, Dharwad; 7. Sri. Dayakar A. S., Bangalore; 8. Sri. S. D. Sulegavi, Bangalore; 9. Dr. H. G. Bidri, Bijapur; 10. Sri. S. T. Bidri, Hubli; 11. Sri. R. G. Nathu, Behatti; 12. Sri. Shivram A. Patil, Dandeli; 13. Sri. S. M. Totad, Bijapur. **Total Rs. 975/-**

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M. B. Zirali

Date : 30-9-2002

Secretary, A.C.P.R. Belgaum.

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News item : Master Hrikesh Joshi son of Shri. S. S. Joshi appeared for the CXC Carribean Secondary Education Certificate Examination with eight normal and four additional subjects standing first in all subjects breaking all the past records of the country of St. Kitts-Nevis where his father works. He says his success is due to, apart from his hard efforts and strategic studies, his regular meditation and devotion to Gurudeo Ranade.

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