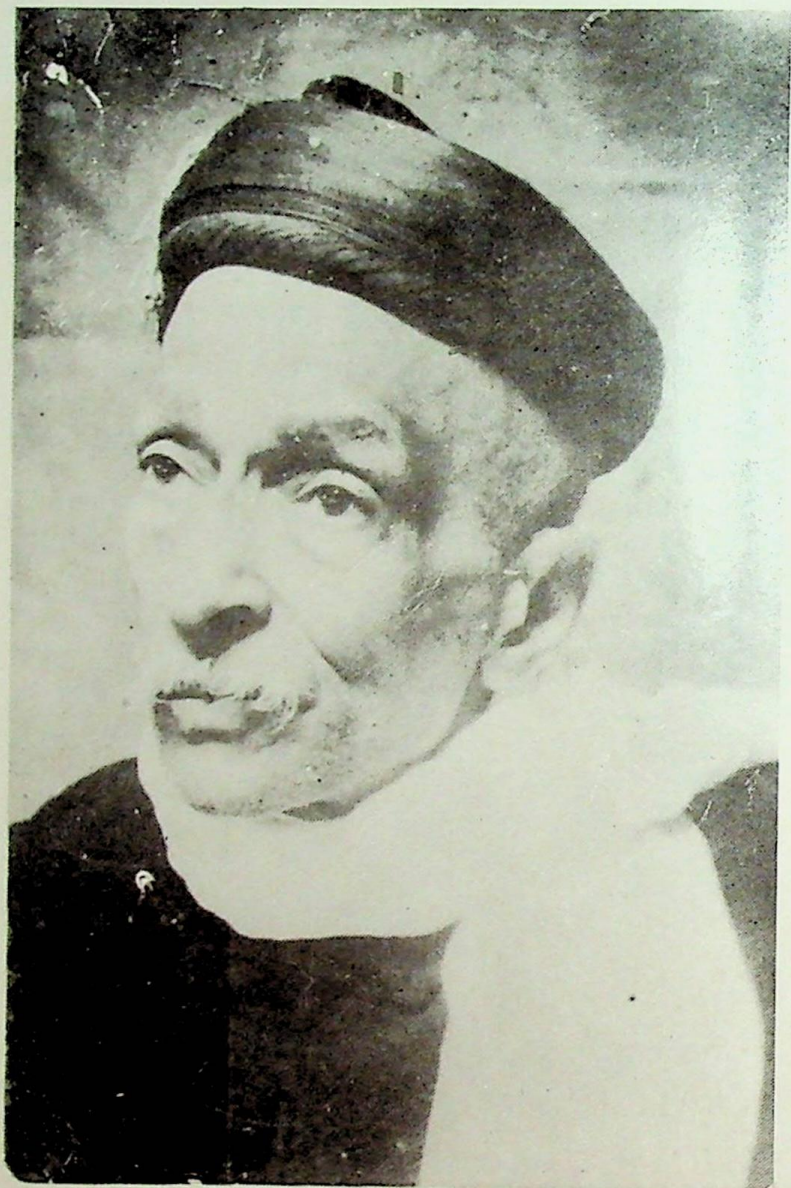


GURUDEV R. D. RANADE

A GLANCE AT

HIS ALLAHABAD UNIVERSITY DAYS
AND
OTHER ESSAYS





R. D. Navadi



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AND
OTHER ESSAYS**

**EDITOR
B. R. KULKARNI**

1997



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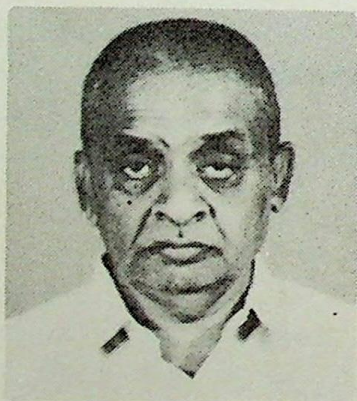
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Shri Jagannathrao Parulekar



Shri Arvind



Late Shri Ravindra

Editor's Apology

It is with a sorrow-laden pleasure that I begin this Apology. Putting the pen to paper for writing anything about Gurudev Ranade, is always a rewarding experience. But this time, it is widely fringed with grief. On 22-11-1996, a letter from Shri Jagannathrao Parulekar landed at my door conveying the very sad news of the passing away of his youngest son, Ravindra, on 18-11-96. This was a second such calamity that befell him. His eldest son, Rajaram, was snatched away by death twenty years ago. To withstand this second tragedy at the age of 95, was an ordeal. Ravindra was managing the family affairs with great care and sincerity. The father had a strong hope that he would continue to shoulder the responsibility. But Fate willed otherwise. Ravindra's sudden demise gave a stunning blow to the aged father. However with Gurudev's grace he recovered from the shock. He desired to undertake some solemn act to serve Gurudev's cause, in commemoration of the dear departed. His second son, Arvind who had some money, readily agreed to pay whatever amount was needed for the purpose.

Shri Jagannathrao was fortunate in getting initiated by Shri Gurudev in 1950 in Sangli. When Gurudev first looked at Shri Parulekar, he at once uttered, "His facial expression discloses that he is a true Brahmin, ब्रह्म जानाति इति ब्राह्मणः । He will live pretty long and will do some very good work." A glance at Shri Parulekar's life shows that Gurudev's words were prophetic. Blessed with a long life - he is 95 today - Shri Parulekar guided the destinies of the Academy of Comparative Philosophy and Religion, Belgaum, for more than three decades. He strove hard to implement the Aims and Objects of the Academy as envisaged by Gurudev.

He suggested to me to bring out a brochure in memory of Ravindra. It was to be exclusively on Gurudev's life and teachings. His earnest wish was that the book should come out by March 1997. He proposed that if possible, the compilation should carry new articles on Gurudev; but if necessary, some already published pieces could be picked up and included. I had my own notes on Gurudev, made from time to time. I began to hunt this treasure to cull out material high-lighting significant events in his life.

Gurudev R.D.Ranade

Memoirs from devotees were obtained and arranged. The whole thing was put on rails and flagged off in December 1996 itself. It must be borne in mind that Shri Arvind Parulekar's large-heartedness made it possible to launch the project.

Regarding the articles which appear in this book. For some years past, I had been collecting information about Gurudev's life in Allahabad University. There are enormous gaps in our knowledge of his Allahabad days. There is no single reporter who can take a bird's eye view of the full stretch of the period. People are witness to bits of this life. But bits stitched together do not make a whole. Gurudev's personality was versatile. What is presented in the first article is just a sketch of events drawn on the basis of University records, fragments of letters or information supplied by eye-witnesses. It is like gathering crumbs that fall from the feast. The intention is, not to allow this important chapter in Gurudev's life to remain undeciphered.

There are slightly different versions of the incident that took place on 12th August 1942 at Allahabad. A very vivid account of the ghastly event is given by Shri D.H.Kolhar who had himself joined the students' procession midway. Further, his reminiscence contains a simplest ever definition of philosophy. All teachers know how very difficult it is to be simple. Shri Kolhar's four-year stay at Gurudev's place fortified him to conduct himself with dignity throughout his life, inspite of heavy odds.

Part of Dr.R.H.Karmarkar's memoir was published in Marathi a couple of years ago. The unpublished part is equally illuminating. The French philosopher Descartes has said that God is not merely an instrumental cause of the world but is its sustaining cause as well. He sustains the world at every moment. So too does a spiritual teacher. We read here how the spiritual teacher does not stop at initiating a devotee but sustains and nourishes his spiritual experience by giving proper directions to him.

Scores of disciples have experienced Gurudev's grace in day-to-day occurrences in their lives and have felt elevated on that account. Shri V.P.Kanitkar's memories are representative in this behalf. Moreover, they carry with them an authenticity because of Shri Kanitkar's practice of immediately recording the facts. What he has written is history, not mythology. These anecdotes were first published in Marathi in संतकृपा, Pune.

Dr. Mohan Lal Sharma gives a candid expression to the mental set of a youth of impressionable age, which he was when he came to Gurudev. His first visit to Nimbhal at the age of 23 was not motivated by spiritual considerations. He was then merely a student of philosophy. Later he became a very ardent disciple of Gurudev. His faith is so firm that he sees the working of the gracious hand of the Guru, in all that he has achieved in life. At the same time, true to his profession, he displays a keen interest in academic matters. This makes his narration unique. The memoirs were first published in the Quarterly, Pathway to God, Belgaum.

A child, all of ten years, is sick. The pious parents once invite Gurudev to their house when he was in their town. The remedy suggested by Gurudev works wonders. Shri S.D.Shintre re-lives his childhood days and says that his ailment itself was his blessing because that was instrumental in bringing to him Gurudev's grace. The article was first published in Bhavan's Journal, Bombay.

Sau.Sucharita Bhagwat's article takes us back by 80 years when Gurudev was a young Professor at Fergusson College, Poona, and Shri Krishnarao Gajendragadkar, her father, was his student. The narration, prefaced by a couple of humorous incidents, describes in a very lively way the close relationship between Gurudev and Krishnarao. One learns a lot about different qualities which an ideal seeker should imbibe. These memoirs first appeared in the Quarterly, Pathway to God, Belgaum.

Gurudev's writings can be divided into two periods with a gap of about twenty years in between. The write-up on the evolution of Prof. Ranade's thought, traces the many ways in which the two sets of writing differ. There was a gradual transformation which is clearly reflected in his later books. Bhavan's Journal, Bombay had carried this article.

The next essay by Sau. Padma Kulkarni throws light on common features in the life and thought of two great philosophers — Kant and Gurudev. Kant's remarkable influence on Gurudev apart, it is wonderful that the fabric of their lives is often woven in identical threads.

Her next article points out that Gurudev's assessment of Greek Philosophy is both linguistic and doctrinal. His re-interpretation

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tion of Greek thinkers emphasises the fact that history of philosophy is not a life-story of thinkers but a description of the development of thought in general. The essay deals with the subject in all its lineaments. It first appeared in Bhavan's Journal, Bombay.

Shri Vamanrao Kulkarni's account of his last two visits to Nimbal before Gurudev's निर्याण is surcharged with intense devotion. He could not stand the sight of Gurudev's extremely weak condition. However, he never entertained the idea that Gurudev would take leave of the world. On the contrary he comforted himself by Jnaneshwar's assurance that a saint who is merged in God is beyond the pale of death.

Regarding the last piece of this book. This is not a complete chronicle. There can not be any, unless a person was with Gurudev all the time. What must have transpired there when I was absent, will always remain unknown to me. This narration is sure to have gaping holes in it. If these are taken as errors of omission, well, they are bound to be so. My only concern is that there should not be any errors of commission. For me, facts are sacred and facts concerning Gurudev are sacred many times over. The jottings were made almost immediately after the events and so memory has least scope to play its tricks. Again, in spite of the claim of trying to be objective, personal aggrandizement has surreptitiously crept in, I should be forgiven by the indulgent reader. The titbits were kept intact for forty years. They are now taken out for public consumption. How for they are useful or palatable, only Time can tell.

There are two Appendices to the book. Appendix A is Psychology Syllabus which Gurudev had prepared for M.A. students for the year 1936-37. This is included to show how systematic he was in everything. In the first place, topics are neatly divided and assigned to each academic term. There is no scope to go on postponing the teaching assignment and hurriedly finishing the portion at the end of the year, to the chagrin of students who do not get time to revise. Again, a glance at the syllabus listing different branches of Psychology and their exponents shows how up-to-date was his study of that subject.

Appendix B gives lecture-points, again an example of meticulous working. Gurudev's lecture-points had become a public property of Allahabad philosophy students. He lent them freely

to be copied out. Many a student has kept them as a valuable possession. The pages speak for themselves. Only one observation may be made. Watson gives three primary emotions — love, rage and fear. The Bhagavad-gita also gives three — काम (love or desire), क्रोध (rage) and लोभ (avarice). Gurudev remarks that Watson's view is an advance on the Gita Psychology. लोभ arises out of काम and need not have an independent status, as the Gita gives it. Fear is more primary and it must be counted. Watson mentions fear and not avarice, hence it is an advance. How impartial Gurudev is !

Time was very short. It was necessary that the press-copy was ready forthwith. Who would prepare it ? At this juncture Shri N.S.Patki arranged the typing of a couple of articles. Shri N.S.Kulkarni and Shri S.K.Joshi wrote out large chunks of the text. The contributors of articles and Editors of Journals which had published some of the articles have laid me under great obligation. Prof. R.N.Kaul, Allahabad, had carefully preserved Gurudev's letters addressed to him, as a priceless treasure. To his daughter, Prof. Smt. Dipika Kaul who sent the letters to me, I owe more gratitude than I can express. The 89 years young D.R.Pathak, Kolhapur, promptly sent valuable information as also the last photograph of Gurudev taken by him at Nimbargi. Dr. P.G.Lalye, Pune, supplied reference works. Dr.Sangam Lal Pande, Allahabad, gave information asked for. Sau. Sushama Agnihotri, Pune, promptly prepared the cover design. My thanks are due to them. How can I name the host of Gurubandhus and Gurubhaginis who extended their help in more than one way ? With them it is निष्काम कर्म. I am thankful to Miss. Arundhati Naidu for neat and clean typesetting and to Shri Nandan Shah for excellent production.

Solapur
Magh Shuddha Tritiya
10th February 1997

B.R.Kulkarni

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1. Professor R.D.Ranade's Days in Allahabad University

1927 - 1947

1. Prologue : An Odyssey to North

Evening of 24th October 1927, 17.45 hrs. The Deccan Gymkhana Post Office at Poona received a Morse code message flashed from Allahabad at 15.50 hrs, that Prof.R.D.Ranade was appointed Professor of Philosophy in the Allahabad University. The telegram was a culmination of a chain of letters exchanged between the young Professor and the elderly Vice-Chancellor of Allahabad University. Prof. Ranade joined the University on 1st December 1927. That was the beginning of an eventful career, a literal उत्तरायण. Some light has been thrown on Prof. Ranade as a saint, less as philosopher, lesser as teacher, lesser still as author, little indeed as administrator. Not much has been said about his Allahabad University life. This aspect also deserves careful study.

It was one of my good fortunes to have witnessed his Allahabad life for a few years. When I was an inmate of his house, I had made my own jottings. Bits of information were collected and stored over the years. My recent visit to Allahabad filled in a number of gaps. I visited Allahabad in April 1996 to gather date-wise account of important events in his Allahabad career. The Vice-Chancellor and the Registrar of the University were kind enough to grant me permission to study relevant records. The staff of the different sections of the University-were very cooperative and made available necessary papers. It is a matter of

great satisfaction that even after a pause of 70 years some useful material could be obtained. My heartfelt thanks to the University, my Alma Mater. I also took an opportunity to meet old friends and even make new acquaintances who enlightened me on many an aspect of Prof. Ranade's splendoured personality. To my great astonishment, an old timer who had come into close contact with Prof. Ranade, recited verbatim a couple of Dr. Ganga Nath Jha's letters to Prof. Ranade written in 1927, persuading him to join the Allahabad University as Head of the Philosophy Department. Though my narration moves round the central figure, Prof. Ranade, I have allowed myself some digression and taken liberty of straying into adjacent territories. I thought it justifiable to draw a pen picture of Dr. Ganga Nath Jha about whom, we in the South, know nothing except his invitation to Prof. Ranade to join Allahabad University. Same with Dr. Amar Nath Jha, whose association with Prof. Ranade spread over two decades. These and other men of letters had their own academic achievements and administrative skills which had provided the groundwork for Prof. Ranade's career. The Freedom Movement, especially events in 1942, had caused a tremendous convulsion in the emotional set-up of each and every person in Allahabad and could not just be left out of this story. Thus references to persons, places, letters, memoirs, or incidents form a backdrop against which Prof. Ranade's life will be understood. Without them, the portrait I wish to paint will lack historical dimensions. For the same purpose the main happenings are prefixed with a few events that took place before 1927 and suffixed with those that came to pass after 1947.

Prof. Ranade's stay at Allahabad University lasted for twenty long years spanning the period 1927-1947. It stands out as a distinctive one from the earlier one. With his brilliant victories at the school and college level, with his

fame as a distinguished teacher of philosophy and English literature spread far and wide, and with his undertaking a gigantic project of an Encyclopaedic History of Indian Philosophy, the earlier phase of his life may be characterised as adventurous and heroic. After he landed at Allahabad in 1927, the scene changes. Status-wise the University post stood much higher than the college post, and financially it was a windfall. He was again blessed with a son during his sojourn at Allahabad. While congratulating Prof. Ranade on the new arrival, Dr. Ganga Nath Jha wrote, "So you have attained to Abhyudaya with a double dose ...". The period preceding 1927 saw Prof. Ranade always on the move. As Director of the Academy of Philosophy and Religion, he had to visit many places. There were also invitations for lectures from academic institutions. His itinerary included far off places like Mysore, Bangalore, Baroda, Nagpur, Benares or Calcutta. Nearby towns like Belgaum, Dharwad and the then Princely States like Aundh, Sangli, Miraj, Kolhapur, Jath or Kurundwad saw him as a peripatetic philosopher. On joining the Allahabad University, he appears to have, in a way, settled down. In a letter dated 30th December 1930, addressed to Shri Ram Nath Kaul, his affectionate colleague in the Philosophy Department, he wrote, "I have not myself moved out. My maxim is : stay if you feel well, move if you feel out of sorts." Was he out of sorts before he shifted to Allahabad? The guess seems to be justified. Apart from travels to different towns, there were major shifts in his professional career also. From 1907 he was Dakshina Fellow in Deccan College, Poona for two years. A serious illness came in the way of his taking any regular job till 1911 when he joined Fergusson College, Poona, as Tutor in English. In 1913 he came back to Deccan College, now as curator of MSS. The year 1914 saw him back in Fergusson College as Professor of Philosophy and Life Member of D.E.Society.

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On health grounds he was transferred to Sangli in 1922. In 1924 he resigned this job and started the Academy of Philosophy and Religion. That means the twenty years from 1907 to 1927 present a contrast to the twenty years from 1927 to 1947. He rarely moved after he settled in Allahabad University. Allahabad in those days was the academic and cultural capital of erstwhile United Provinces. Here he came into contact with stalwarts in every field of life. There were new challenges and equally new assurances. The culminating feature of his Allahabad days was that he was recipient of rare religious experiences in the holy precincts of Prayag. There was a widening of his intellectual and spiritual horizon. The latter phase of his life may thus be characterised as idyllic i.e. peacefully blissful. If twenty years at Allahabad were significant in his life, the times were not less crucial in the nation's history. They witnessed a momentous political upheaval. In the chronicles of the Allahabad University there were ups and downs, which left - as the Freedom Movement at some stages turned violent - a scar, one would rather do without.

The Allahabad University, one of the premier Universities in the country, came into existence in 1887. It was then mainly an examining Body. Various colleges which were affiliated to it spread over a vast chunk of the present day Uttar Pradesh, Rajasthan, Madhya Pradesh and a bit of Maharashtra. Muir Central College, established in 1872, itself became the nucleus of the University activities. The College could boast of its Philosophy Department with doyens like A.E.Gough, George Thibaut or J.G.Jennings who were all masters of Indian Philosophy and whose services to the cause of that philosophy are signal. Though they are dead and gone, their treatises, packed with intense studies, have decorated and will ever decorate the shelves of college and university libraries in our country. Then



Gangaratta Jha

came P.S.Burrell, who was a profound scholar of Western Philosophy especially Greek Philosophy. In 1922 the Allahabad University became a Teaching Body and Burrell had the honour of becoming the first Professor and Head of the Philosophy Department. The person to succeed him in this coveted post was Dr. H.N.Randle who had specialised in Indian Logic. Greek, Latin, German and Sanskrit were at his command. He thus combined in himself Eastern Religion and Western Thought. This characteristic feature was augmented, organised and perfected by Prof. R.D.Ranade who came after Dr. Randle. Prof. Ranade presented Indian Philosophy in the Western garb and looked at Western thought, particularly Greek thought, from the Indian standpoint. He was the first Indian to become Professor and Head of the Philosophy Department of the Allahabad University.

Dr. Ganga Nath Jha was Vice-Chancellor of the Allahabad University at the time. An erudite scholar of Sanskrit language and literature, his contributions to Indian Philosophy too were remarkable, so much so, that he was elected General President of Indian Philosophical Congress at its very second session held at Benares in 1926. His English translations of मीमांसा classics are monumental and his independent works on that weighty philosophical system have their own authority. He is the first Indian scholar who brought to the notice of the world the neglected treatises of मीमांसा. Similar is the case with his translation of खंडनखंडखाद्य, a celebrated work on Indian Dialectics, or his English rendering of मनुस्मृति and काव्यप्रकाश. He touched almost all systems of Indian Philosophy - Sankhya, Yoga, Nyaya, Vaisheshika or Advaita Vedanta. It is difficult to find substitutes for his works. Still Dr. Jha thought that there was no limit to further improvement. In a letter dated 21-12-1927 addressed to Dr.N.G.Sardesai of Oriental Book Agency, Poona, he states that he was thinking of revising

Gurudev R.D.Ranade

a couple of his works. He observes, "The translation of Yoga-sutra with Bhashya was a juvenile work, and is very imperfect; nor would I dare to undertake a revision of it - now that I am grown wiser and more cognisant of my deficiencies.... The Chandogya Upanishad Bhashya requires entire re-writing. I do not know if I shall have the physical strength to do it." This shows that he aimed at perfection everywhere. He did not presume that what he wrote was the last word needing no revision. His writings are an eloquent proof of his conviction that the logical consummation of Mimansa is Vedanta. In him we find a "happy blend of the ancient Pandit with his depth of knowledge and of the modern scholar with his wide horizon," says Otto Strauss of Breslau. It is really wonderful how he could accomplish such a colossal task inspite of his busy teaching and administrative schedule, first as Principal and later as Vice-Chancellor. His volumes are "hefty in weight and heftier in scholarship." We breathtakingly gaze at his bulky volumes. 'Still we gaze and still our wonder grows, that one small head can carry all he knows.'

Minutes of various meetings of the Allahabad University Bodies show that Dr.Ganga Nath Jha took active interest in the modelling of the University even after his retirement as Vice-Chancellor in 1931. Himself a product of Allahabad University, he had now set his stamp of guardianship on it. The cynical idea, 'After me the deluge', never entered his mind. We find him participating in the Executive Council Meeting held on 10th April 1937 chaired by the then Vice-Chancellor, Pt. Iqbal Narain Gurtu, or Faculty of Arts Meeting dated 5th October 1939 presided over by Dean of the Faculty of Arts, Prof.R.D.Ranade. Dr.Jha would be honorary member of a number of committees and guide the destinies of the University. Records show that he attended Philosophy Syllabus Committee meetings and took part in the discussions. He would encourage young members

of University Bodies and offer advice when sought. He was never supercilious nor did he assume dictatorial roles. His very presence in the meetings was regarded as a source of strength. He highly respected democratic traditions of the University and safeguarded them with ferocious loyalty. It appears that Prof. Ranade had suggested in September 1927 for consideration of Dr. Jha two proposals — one higher and the other lower — before accepting the University offer of Professorship. Dr. Jha had replied: "As regards your proposal No.1, if I were a free agent or ever as autocratic a Vice-Chancellor, with as great powers as the late Sir Ashutosh Mukherji, — I would accept at once. But ours is a thoroughly democratic constitution and the U.P. is much too matter of fact to realise the benefit of your proposal. I think therefore that *nolens volens* we shall have to adopt the lower proposal."

Dr. Ganga Nath Jha loved students. Once a continuous strike in the University took place to protest against the repressive measures of the foreign rule. Students had boycotted the classes. They held meetings and demonstrations. Lathi-charge followed. This pained Dr. Jha. He said, "Students are like my own children and I would much prefer to die rather than be a party to allow my students to be lathi-charged or trampled under horses' hooves howsoever misguided they may be." He was snatched away by death in 1941. Prof. Ranade's account of Dr. Jha's last days is very graphic. "... it was a wonderful sight to see the Panditji sitting up in a Yogic posture throughout the entire last month of his life without pause. It was a feat which could be accomplished by rarely any person during the last stages of his life... The mainstay of his final programme must have been the powerful support which he received from his moral and spiritual life, led continuously through a period of more than seventy years... Born in Videha, there is no doubt that he must have reached Mukti

Gurudev R.D.Ranade

of the Videha type !”

To such a mighty personality rich tributes flowed. Among others was the Committee of Courses and Studies in Philosophy which, at its meeting held on 18th March 1942, placed on record its deep sense of loss and grief at his passing away. “Mahamahopadhyaya Ganga Nath Jha was a distinguished member of the Committee for the last sixteen years. His presence was always a source of inspiration and guidance to the members and his great scholarship was always at the disposal of the Committee.” That such a person who was a confluence of scholarly heights and religious fervour, thought it appropriate to invite Prof. Ranade for the post of Professor of Philosophy in the University, speaks volumes for the high eminence of Prof. Ranade. Only the like can discern the like.

2. Appointment as Professor

Dr. Ganga Nath Jha was on the look-out for a person who would succeed Dr. H. N. Randle in the Philosophy Department. He had known the remarkable contribution of Prof. Ranade to Greek Philosophy and Indian Philosophy. He also knew that Prof. Ranade was a renowned teacher. He was well acquainted with the Academy of Philosophy and Religion which Prof. Ranade had established in the early twenties. The Academy was an eloquent proof of his organising ability. Again the encyclopaedic History of Indian Philosophy which he had launched had marked him out as a scholar of versatility. Dr. Jha started correspondence with Prof. Ranade early in 1927 with a view to bringing him into the portals of the University. He allayed the latter's fears regarding the unsuitability of the Allahabad climate. Further Prof. Ranade could look to the work of the Academy from Allahabad itself, he added. In his letter dated 1st Oct. 1927 Dr. Jha conveyed his earnestness to have

Prof. Ranade on the rolls of the University. The concluding portion of the lucky letter which is quoted and requoted reads, "Please let me know by return of post if I have your consent to put up your name before the Committee that selects the Professor. I need not add that personally I shall regard it as my greatest achievement as Vice-Chancellor if I succeed in bringing to the University a person of your calibre and attainments. So please do not disappoint."

Dr. Mohammad Hafiz Syed, an intimate friend of Prof. Ranade wrote to him on 6th October 1927 from Allahabad that there were some applicants for the post of Professor of Philosophy in the Allahabad University, Dr. S.N. Das Gupta being one of them. "But", Dr. Syed continued, "the Vice-Chancellor wants you and you alone." Of course the matter was to be decided by the Executive Council which was scheduled to meet for the purpose on 17th October 1927. It seems that Prof. Ranade had offered to work in the University in an honorary capacity. To this Dr. Syed's reaction was, "Your first condition namely, to serve as an Honorary Professor is quite impracticable and unconstitutional so far as this university is concerned.. You can easily transfer your monthly salary to the Academy if you do not want to accept it for yourself." He concluded, "Your letter made a deep impression upon my mind. You are a Brahmin in the true sense of the word. You value wisdom more than wealth. I am proud of your friendship. May you be spared long to serve our motherland." This is a perfect example of real secularism — a real Mohammedan praising the virtues of a true Brahmin.

Dr. Syed again wrote on 25th October 1927 from Allahabad congratulating Prof. Ranade on his appointment as Professor of Philosophy in the Allahabad University. He prefaced his letter mentioning that the Executive Council Meeting was postponed from 17th October to 24th October

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and hence the delay in sending his felicitations. He added that he was always at Prof. Ranade's service and had started looking for a suitable house for him. He ended his letter by confirming the telegram sent by the Vice-Chancellor to Prof. Ranade. The prompt working of the University is worth noting. The Executive Council Meeting was held on Monday 24th October 1927 at 12 noon. The said meeting records : "With reference to Executive Council resolution No.232 (Retirement of Professor Randle), dated 3rd September 27, the Council considered the recommendation of the Committee of Selection for filling the post of Professor of Philosophy."

"It was resolved that Mr.R.D.Ranade, M.A. be appointed Professor of Philosophy in the grade of Rs.800 - 50 - 1250 for a period of three years in the first instance." The very same afternoon the telegram was dispatched to Prof.Ranade. The Executive Council meets at 12 noon to select the Professor; after the scrutiny of applications and discussions, it decides to invite Prof. Ranade for the post; and immediately at 15.50 hrs. the University sends a telegram to him to join the post early. So eager were they to have Prof. Ranade in their midst and so quick in shooting the telegram. We can just compare this to the present-day dismal state of affairs. In those days, administrative matters of the University were handled mostly by academicians who could look at important matters like appointment of able teachers, under proper perspective. Moreover, they could understand the teachers' and students' problems better. The Annul Report of the Allahabad University for 1927-28 records : "In October, Mr.R.D.Ranade whose work on Hindu Philosophy has been recognised to be exceedingly valuable was appointed Professor in Dr.Randle's place."

Prof. Ranade's friends were thrilled to know that he was offered Professor's post in the Allahabad University.

They wanted him to accept the offer. In order to convince him about the suitability of Allahabad climate, his senior friend Shri Rangarao Deshpande, who later retired as Tehsildar, travelled all the way from Nimbhal to Allahabad. He stayed there for quite some time and prepared a detailed weather-chart of Allahabad, to get an idea of maximum temperature, minimum temperature, departure from normal, humidity, sunrise, sunset or average rainfall and what not. It was a day-wise chart for one full year. The document can still be seen in the archives at Nimbhal.

On hearing from his father about Prof. Ranade's appointment as Professor of Philosophy, Shri.K.B.Dixit, a young friend wrote to him from Kanpur on 25th October 1927, offering him his house at Allahabad. The house, he added, was very near the University. Perhaps this may be the same house in Katra area which Prof. Ranade occupied for a while on reaching Allahabad. He shifted to 2 Beli Road on 10th January 1928. He stayed at this place for sixteen years and came to occupy his own newly constructed house at 15 A Hastings Road on the very date, 10th January. Immediately after joining the University, Prof.Ranade received letters from his friends at Allahabad appreciating his book — A Constructive Survey of Upanishadic Philosophy. We may mention only two. Dr.Amar Nath Jha, Professor of English was then officiating as Registrar of the University. In a letter dated 20th January 1928, he expressed that the book would help to remind him of the very remarkable and original work which Prof.Ranade had provided. Pt.Hriday Nath Kunzru of the Servants of India Society, similarly wrote on 24th January 1928 that, "The book would compel people like us who are absorbed in things immediate and transient to care more for what is distant and eternal."

Allahabad which is another name for Prayag has been a holy place from times immemorial. On the sacred confluence, innumerable persons have engaged themselves

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in endless sessions of meditation. Naturally the sanctifying places on the outskirts of the city became vaults for Prof.Ranade's unitive meditation. One such spot was Malaka. This village is now called Malaka Harhar and is about 13 km. from the University towards North-west. It is in front of Draupadi Ghat on the opposite side i.e. on the left bank of the Ganga. Dr.Kailas Nath Katju, Advocate, Allahabad (who later became Union Home Minister) had a house at Malaka. It is reported that he wrote to Pt.Baij Nath Prasad, Malaka, to make the house available to Prof.Ranade and see that he was not inconvenienced. The house was used by Prof. Ranade only for meditation. So he became a citizen of Allahabad. The city might not have even dreamt that it would one day be chosen to look after a saintly person for full twenty years. Now he had a secure teaching job, a sprawling bungalow for his various activities and many a retreat where he could go and meditate at will. There were elderly persons who would appreciate his merit and protect his interests. There were students who would remember him with gratitude throughout their lives, and friends who cherished his love. Like Julius Caesar, he would now do his day's duty and think his night's thoughts.

3. Head of the Philosophy Department

Prof.Ranade joined the Allahabad University as Professor and Head of the Department of Philosophy. At that time, there were a couple of teachers working in the Department. When he retired, there were six teachers — Prof. A.C.Mukerji, Shri.R.N.Kaul, Shri Ali Mahdi Khan, Shri N.C.Mukherji, Dr.S.Datta and Dr.V.S.Naravane. His attitude towards his colleagues was an important factor in the smooth working of the department. Colleagues were given complete freedom to choose the subjects they wanted

to teach. No subject was imposed on any one. Prof. Ranade himself took up whatever remained unchosen. The syllabus was undergoing constant updating to accommodate new and new subjects, thus ensuring that no stagnation set in. Mostly, newly introduced subjects like Post-Shankarite Advaitins or difficult subjects like Philosophy of Science remained unchosen. He would collect the leftovers and handle them deftly. He would study a number of books which would cover the entire syllabus. The subject would be divided into topics and to each topic a certain number of lectures would be allotted. He would then prepare detailed lecture points. He would shine his insight on all aspects of a topic. His comparisons of Eastern and Western doctrines would add substantial material to a student's knowledge. His critical estimates of the erstwhile thinkers would constitute a befitting conclusion. He used to say that he was not a school-teacher to spoon-feed students. What he intended to do was to give the students an outline of the topic, important points to be covered, books to be read and the system to be built. He would not provide, much less dictate notes prepared once for all; for he was no drill master. The students were expected to think for themselves, have their own interpretation and complete the structure. Needless to say that he was always there to guide them. He wanted his students to excel in their own fields which they may choose, once they finished their studies. They should put their heart and soul in their work.

He had real affection for students, especially poor ones. At a time five to six of them used to stay with him in his house. Some of them were from Maharashtra or Karnatak and some were from north. Of course, there

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was a sort of entrance test to become an inmate of his house. Command over English and Sanskrit weighed over other subjects. A student reminisces : I went to Nimbhal in June 1944 after passing the matriculation examination. The only thing I knew about Prof.Ranade was that he was a Professor of repute and took poor and deserving students to Allahabad for further studies. As I entered his room, I saw two elderly persons sitting. One of them was a bespectacled tall gentleman with a spotless white shirt and dhotee, who would immediately catch anyone's attention. The other one was only a meagre figure and was casually and carelessly dressed in a simple shirt and a short dhotee. Who else could be the University Professor if not the one with an impressive personality? So I bowed to him straightway. But he instantly pointed to the other person and said, "Bow to him; he is Prof.Ranade, not I." I realised my mistake; but Prof. Ranade reassured me with 'Alright, alright; no need to bow to me.' All my imaginary ideas about a University Professor were belied. Later, I came to know that the other person was Prof.N.G.Damle, nephew of Prof. Ranade. Preliminary inquiries over, he asked me to write a few lines in English, Kannada and Sanskrit. When I went out to bring paper and pencil, a visitor to the Ashram cautioned me, 'Be careful lest you scribe some cinema song !' I wrote a small passage from Mahatma Gandhi, which started with 'Truth is God and God is Truth.' The Kannada passage I wrote was a verse from Kumar Valmiki's Torawe Ramayana, which decried servitude. The Sanskrit writing consisted of two stanzas from the Bhagavad-gita, beginning with ध्यायतो विषयान् पुंसः । He glanced through the English passage and asked me to read and explain the Kannada verse, which I did. He scanned the

Sanskrit couplets and remarked, "There is one mistake here. You have written प्रणस्यति instead of प्रणश्यति." I was as good as selected.

This was the general way of testing students. To take young boys from a remote corner of Karnatak all the way to Allahabad, to look after them and educate them was no simple task. But he liked students around him. As to the students, it was a God-sent opportunity to stay with him. Such was a sweet reciprocity between the teacher and the taught. Every one had a place in his heart and therefore in his house. We may refer to two cases. Dr.Indu Prakash Singh, who later became Indian Ambassador to Burma, writes, "When I became a lecturer in the Department of Philosophy, the Ganga Nath Jha Hostel, where I was staying, asked me to quit the place as I was no more a student. Some friends of mine invited me to stay with them. Instead, I asked my friend Satish Chandra Verma, to explore the possibility of our staying with Prof. Ranade. The same evening Satish came to me to say that Prof. Ranade had agreed to our request. It was an unbelievable news and I shifted forthwith. I knew the discipline of staying in the house, which without so boasting, was an Ashram in the true sense. We all slept on thin Durries on the ground and ate the simple meal prepared in the household kitchen. Of course these things were not compulsory. However the atmosphere in the house was such as we all felt elevated in leading such a life."

Shri Shiv Narain Saraf of Nagpur was a student of Allahabad University. One morning he came to Prof. Ranade's house to seek his help. When an inmate informed Professor Ranade about it, Shiv Narain was asked to wait. It happened that day that the inmates forgot to remind Prof. Ranade

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about the lad, nor did Prof. Ranade remember to call him. Nachiketas-like the young boy continued to wait till late in the afternoon. When Prof. Ranade suddenly recalled the fact, Shiv Narain was ushered in immediately. "I am very very sorry, Shiv Narain, it slipped from my mind that you have been waiting. I admire your patience. Right now come and stay in my house and carry on your studies." It was a bonanza for the gentle youth. He was overjoyed and joined the already existing squad of pupils. Prof. Ranade had a special love for him. Shiv Narain was intelligent, but had a spastic-like difficulty in writing. Consequently, the fellow could not write the required number of questions, though he knew the answers well. He could not therefore pass his B.A. examination inspite of a couple of attempts. Perhaps there was no provision of an amanuensis in those days. Prof. Ranade pleaded with the Vice-Chancellor, that it was Shiv Narain's physical handicap that came in the way of his passing the examination. The Vice-Chancellor understood the situation and saw to it that the boy was awarded the degree.

Prof. Ranade's general advice to the students was, 'Character is much more important than mere intelligence. Character will sustain you through life.' Indeed it has sustained many through all vicissitudes. Immediate and transient good was never his concern; he longed for eternal felicity. William James' remarkable words in this connection are, "The tramp who lives from hour to hour; the bohemian whose engagements are from day to day; the bachelor who builds but for a single life; the father who acts for another generation; the patriot who thinks of a whole community and many generations; and finally, the philosopher and saint whose cares are for humanity and

eternity, — these range themselves in an unbroken hierarchy, ...” (The Principles of Psychology, Vol. I, P. 23). Prof. Ranade belongs to the saint’s category, mentioned above.

He was interested in the study of all branches of Philosophy without any prejudice. A student of Islamic Philosophy wrote on 27th May 1930 : “But for your fostering care Islamic Philosophy would not have been introduced in the Allahabad University ...” Prof. Ranade worked a great deal for Islamic Philosophy and its students. He had asked as early as 1928 - immediately after joining the University - for one lecturer’s post in Islamic Philosophy. The post was sanctioned by the Academic Council in 1929.

Psychology was still in diapers in the twenties. It had yet to win an independent status in the syllabi of Indian Universities. The syllabus for the year 1936-1937 along with the teaching schedule is given in Appendix A. He was very much interested in the subject. He got one post of lecturer sanctioned for Psychology in 1929 itself. He handled the subject for some years. His detailed lecture-points for the year 1934-35 are edifying (See Appendix B). He taught the theories of psychologists who were still around. Not merely classical psychology but doctrines which were being formulated at the time, came within his purview. Schools like Psycho-analysis, Behaviourism or Gestalt, figure in his lecture-notes. Psychologists whose views were yet in the process of crystallisation, included Freud (died 1939), Watson (died 1958), Wertheimer (died 1943), Koffka (died 1941) or McDougall (died 1938). They were thoroughly studied and taught to the post-graduate students.

We may refer to a couple of Annual Reports of the Allahabad University which mention the great strides the

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Philosophy Department took under the Headship of Prof. Ranade. Annual Report for 1932-33 records : "Prof. R. D. Ranade took Greek Philosophy (Lectures and Seminars) at the previous M.A. and Contemporary Philosophy (Lectures and Seminars) at the final M.A. The students took great interest in Contemporary Philosophy and asked so many subtle questions that it was always a great pleasure to discuss the answers with them." Prof. Ranade took extra classes to help students in subjects assigned to other teachers, who could not cover the syllabus because of their ill-health or because they were on furlough. This becomes clear from the Annual Reports for 1932-33 and 1933-34. The Report for 1935-36 records the highly creditable work which the M.A. students did for their Seminar classes.

He gave bibliographies to students for a deep study. They were both descriptive and critical. His idea of a Bibliography was not just making a list of books. He wanted it to be weighty and substantial. It should be evaluative bringing out in a nutshell the salient features of a book. It would be a veritable guide to the contents of a book, and would help the student to read only certain chapters and skip over unimportant or repetitive portions. He had requested Dr. Umesh Misra of Sanskrit Department to prepare a Bibliography for Dr. Ganga Nath Jha's work on पूर्वमीमांसा. Referring to this, Dr. Misra writes, "Prof. Ranade asked me to write a short critical Bibliography on Mimansa, containing Texts, published and unpublished, and explanations and criticisms as well as articles in Reviews and Journals which have hitherto appeared on Mimansa, as an Appendix to this work." On learning about the assignment, no wonder that Dr. Ganga Nath Jha observed, "This is a stupendous task that Prof. Ranade has set you."

Incidentally, Prof. Ranade has himself written an Introduction to this Volume of Dr. Ganga Nath Jha. In it he makes an important observation that 'the publication work is more durable than work in marble.' Instead of raising buildings we should attend to publishing important works. If no academic work is done in lavishly constructed buildings, they are, to employ a Biblical phrase, whited sepulchres. After all, for research or any studious work, grand structures are not a pre-requisite. Sir Alexander Fleming, who heralded the penicillin era, had his laboratory in a corner of a small all-purpose room. It was a lab - cum - tea - room - cum sitting room and all else.

Prof. Ranade valued study of philosophy next only to meditation. A stirring controversy was raging in the twenties in the field of philosophy. Prof. Jadu Nath Sinha of Meerut College had laid a charge of plagiarism against Prof. S. Radhakrishnan. Unfortunately the conflict was blown out of proportion and the matter was taken to the Press. Letters started appearing in the Modern Review, Calcutta, some of them in favour of Prof. Sinha and some in favour of Prof. Radhakrishnan. Prof. Ranade's compromising nature and love of Philosophy could not stand all this. He held that personal wranglings should be set aside and war of words ended, by mutual understanding, when larger issues were at stake. In a letter dated 20th March 1929, to the Editor of Modern Review, he says, "The fair name of Philosophy is being spoilt by the way in which the controversy is being brought to the notice of the public... I shall therefore be immensely obliged, if you will cry halt to this controversy, and save your readers the pain of witnessing unphilosophical issues being brought in the domain of Philosophy itself." The duel ended when the

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two heavy-weights came to a compromise.

Dr.Ganga Nath Jha stole the march by prevailing on Prof. Ranade to accept the University post. But other universities almost vied with each other to invite him for delivering Endowment Lectures. Shri M.B.Kinkhede, founder of the late Rao Bahadur Bapurao Dada Kinkhede Lectureship, himself approached Prof. Ranade. He wrote in his letter dated 27th January 1928 that he very much wished that the honour of being the first Lecturer should go to Prof.Ranade. The Kinkhede lectures were to be delivered under the auspices of Nagpur University. The first lecture was scheduled on the Vaikuntha Chaturdashi Day. It was a happy coincidence that Vaikuntha Chaturdashi was the day on which Prof.Ranade was initiated by his spiritual teacher, Shri.Bhausahab Maharaj of Umadi. The book based on the Kinkhede Lectures, delivered in 1928, was titled 'The Bhagavad-gita as a Philosophy of God-realisation.' It proved to be his Magnum Opus. It was ready in 1956, as we learn from a letter dated 2nd September 1956 addressed to Shri.K.D.Sangoram of Athani. It was however published posthumously in 1959 by the Nagpur University. It so happened that Shri.V.A.K.Aiyer, Associate Editor, Bhavan's Journal, who would be always hunting after good literature, read this book. He brought it to the notice of Dr.K.M.Munshi who went through this classic with great delight. He was so much impressed, that he almost danced with joy, reports Dr.R.R.Diwakar, who was present on the occasion. The Bhavan wrote to Nagpur University for permission to bring out a fresh edition of this great treatise. Papers began to move. There was an inevitable procedural waiting period for permission to be granted. Dr.Munshi, however, could brook no delay. He referred the matter

to Dr. Shri Prakash, who in virtue of his being Governor of Bombay Province, was Chancellor of Nagpur University. And pat flew in the permission. The Bhavan published the book in 1964 under its Book University Series and sold it at a very nominal price. Since then the work has run into a couple of reprints.

Not to lag behind, the Calcutta University wrote to Prof. Ranade on 26th September 1928, inviting him to deliver the Sreegopal Basu-Mallik Lectures on Vedanta Philosophy. The Lectures were delivered in March 1929. The monograph based on these Lectures, titled Vedanta the Culmination of Indian Thought, was posthumously published in 1970 by Bharatiya Vidya Bhavan, Bombay. Dr. K. M. Munshi had assured Dr. Diwakar that it would be his privilege to publish every word of Prof. Ranade. Though these volumes could not be published in his life time he was working on them oft and on. He had given serious thought to these and other works which he intended to publish. Notes were being prepared, constantly revised and re-revised. The operation was in continuous progress. As regards the consolidation and expansion of his philosophical thought, he notes with gratitude the benefactions which the University had bestowed on him. He acknowledges, "I am much indebted to the opportunities which I have had at the Allahabad University to widen my philosophical horizon during the last few years of my life there. These years have opened out a new intellectual vista before me, enabling me to define more accurately to myself my own position in philosophy from the side of contemporary developments in Metaphysics, Ethics, Psychology and Religion. I only hope it may please Providence to enable me to place my views on these matters before the philosophical world

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in course of time." However he could not bring out any publication during the two decades of active teaching in Allahabad University. What with the added responsibility as Dean of the Faculty of Arts for about a decade and Vice-Chancellor for some time. It explains Prof. Ranade's silence on the publication front. His book on Mysticism in Maharashtra, though it saw the light of day in 1933, was almost ready in the late twenties. And it was seven years after his retirement from the University, that the twin volumes — Pathway to God in Hindi Literature and परमार्थसोपान — came out in 1954.

4. Election as Dean

Prof. Ranade was Dean of the Faculty of Arts from January 1938 to August 1945. The post was next to the Vice-Chancellor's, and carried with it a heavy burden. The Faculty of Arts in those days was the biggest and covered a majority of subjects, barring only a couple of them given over to the Faculty of Science or the Faculty of Commerce. We may highlight some interesting episodes in the process of his election to the Deanship.

The term of office of Pt. Iqbal Narain Gurtu as Vice-Chancellor was to come to an end in January 1938. Normally the senior-most Dean would be elected as the next Vice-Chancellor. Obviously Dr. Amar Nath Jha (Dr. Ganga Nath Jha's son) who was the seniormost Dean, was the natural claimant for the post. Consequently the Dean's post would fall vacant and the election for Deanship would be due. In 1937 January itself, preparations for the Dean's election were afoot. Dr. Ganga Nath Jha who had played a very significant role in shaping the University was

interested in its welfare. He disliked internal squabbles and wanted as Dean a person, who would be above petty politics. Prof. Ranade who was most non-controversial, was the first choice of the father-and-son duo. Dr. Amar Nath sounded Prof. Ranade who met Dr. Ganga Nath and had a long discussion about the proposal. At this meeting Prof. Ranade put forth the great hindrances — physical, intellectual and others — which stood in the way of his going in for the Deanship. The meeting ended perhaps with no final decision on either side. In the meanwhile the University closed for summer vacation and he went to Nimbhal as usual. Dr. Amar Nath pursued the subject and wrote to Nimbhal soliciting Prof. Ranade's consent to his proposal. It was impossible to say "No" to this most earnest and pressing request. Moreover Prof. Ranade got the impression that he would be unanimously elected as Dean, because the sitting Dean who was most likely to be the next Vice-Chancellor, was himself to propose his name. He surmised that the election would be only a formal affair with no rival candidate contesting the post. So he sent a telegram from Nimbhal to Dr. Amar Nath, agreeing to his request. The University re-opened after the summer vacation, and Prof. Ranade came to Allahabad and began preparations for the tasks which he would have to shoulder as Dean. And lo and behold ! He learnt that there was a formidable candidate who had thrown his hat in the ring. He was no less a person than Sir Shafaat Ahmed Khan, Head of the History Department, who later became a very important national figure. The pre-election fever gripped the Heads of the Departments of the University. Feelers were sent to Prof. Ranade from Sir Shafaat's side obliquely hinting to him to withdraw from the contest.

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A senior Professor approached Prof. Ranade and pleaded that he had already promised support to Sir Shafaat little knowing that he (Prof.Ranade) was a contestant. He also put forward that Sir Shafaat had a good following.

It was only because the two Jhas had prevailed upon Prof.Ranade that he had given his consent. The thought of a contest had never entered his mind. But now, the election fight seemed inevitable. How could a gentle, pious person enter into the fray? Having never played the role of a rival or adversary, the election became a haunting poser for him. In the University arena, opinion polls were active — some insisting that Prof.Ranade's side was weighty and others controverting the claim. This politicking was too much for him and he wrote a long letter to Dr.Ganga Nath Jha on 9th September 1937, stating that contest, victory, defeat did not augur well for the smooth working of Deanship. Analysing his own personality, he observed that he was of a reconciling nature and that he had always tried to avoid confrontation. When it became clear that a contest was inevitable, it disturbed him. He wrote to Dr.Ganga Nath, "A retired disposition, which constitutes the backbone of my temper makes me naturally averse to accepting the Deanship for fear of losing my peace of mind altogether." He foresaw difficult days ahead which forced "sleepless nights on me." He therefore desired that his name should not be proposed for the Deanship on the election day.

Dr. Ganga Nath Jha was not a person to yield to such pleas. The same day he shot back mentioning his stand succinctly and forcefully. "As regards the Deanship — I do not think it advisable to stick up for being elected 'unopposed'. A contest does not mean future trouble or

disloyalty of members. Not one of my three elections to the Vice-Chancellorship was uncontested; and yet my work was quite smooth. So you should not mind the opposition at the election." Or again, "In this matter, as in many others, a little firmness on your part is all that is needed. In the best interest of the University, the Deanship this time must go to an honest person; and to my mind if you don't come in, it would be a sad day for the University... That is why I am writing to you so strongly which, I hope, you won't mind." The letter concludes with a homily in Sanskrit : स्थिरबुद्धिः यतचित्तात्मा च । (Be of steadfast mind and exercise self-control). A bold advice indeed from a senior person whom Prof. Ranade revered as elder brother. This interesting correspondence reveals Dr. Jha's absolute tone about Prof. Ranade's success in the election. Nowhere does he suggest that there was a contingency of losing in the contest and offers no advice in case of possible defeat. The perorative refrain is : Be firm and play the game. Not that Prof. Ranade lacked the virtues of steadiness or tranquillity of mind. He was a स्थितप्रज्ञ. What he lacked — and detested — was ruthlessness that is required for rivalry-laden battles.

When all this was going on, a different scene was taking place on another stage in the University. Pt. Iqbal Narain Gurtu resigned Vice-Chancellorship under peculiar circumstances. He had invited Lord Lothian to deliver an address at the University on the occasion of its Jubilee. (Sir Arthur Cunningham Lothian I.C.S., K.C.I.E., C.S.I., was Additional Secretary (Federation) to the Govt. of India during 1935-37). The students however resented the invitation. The watch-word at the time was freedom. Allahabad University students were front-liners everywhere and they would not

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allow a foreigner, the very emblem of oppression, to address them. They threatened hostile demonstrations and a total boycott of the function. Ultimately Pt. Gurtu who could feel the pulse of their mood, had to cancel the invitation to the guest. He felt deeply humiliated and tendered his resignation to the Chancellor. The Executive Council at its Meeting held on 26th October 1937 made a note of it.

In the meanwhile, the Deanship issue was becoming hotter. It was a foregone conclusion that there would be a straight fight between the two contestants, Prof.Ranade and Sir Shafaat. The election day dawned. Prof.Ranade won. The margin was very narrow. A story was making rounds of the University that Prof. Ranade voted not for himself, but for Sir Shafaat. When asked for the reason, he said, 'How can I vote for myself?' It must be admitted however, that as regards the full picture of voting, we soar in a vacuum. We learn from the Minutes of Annual Meeting of the Faculty of Arts held on 27th October 1937 that, "under Statute 5 (1) chapter V, the Faculty elected Prof.R.D.Ranade Dean vice Professor A.N.Jha whose term of office expires on January 19, 1938."

Prof.Amar Nath Jha was a man of administrative acumen. He was very well informed and was fortified with correct statistics on a variety of subjects. He could therefore speak with authority when important decisions were to be taken. Moreover, he was an idol of the students. "No student will discontinue his studies for want of money. The doors of my house are open even at midnight. You can come to me and I shall see that financial constraints do not interrupt your career so long as I am in the University." These words of Dr.Amar Nath are fondly remembered

by a past student. Such a highly competent administrator was now elected Vice-Chancellor. He wrote to Prof.Ranade on 19th January 1938 :

“In handing over to you the office of the Dean — which I do with much pleasure — I should like to commend to you Mr.Williams, the Dean’s clerk, who has worked with zeal and devotion and efficiency.

I can not say the same of Baijnath, the Dean’s orderly. There is no vice in him, and he is hard-working; but his intelligence is by no means of a superior order. You will find in your dealings with Heads of Deptts that some of them are not easily amenable to discipline. A little firmness will bring them to their proper level.

For the rest my cooperation will always be at your disposal.

Wishing you a peaceful and successful term of office...”

Prof.Amar Nath Jha’s further observations are, “It is a pity that senior teachers like the Deans do not control their temper better. Professor... is getting very old and Dr... has always been hot-headed.”

This was the heritage of Prof.Ranade when he took over as Dean after the dramatic election was over. Allahabad University at that time could boast of eminent scholars who occupied the Chairs of Heads of Departments. While taking any decision, it was necessary to see that their point of view was heard with respect. Never was their ego to be hurt. In spite of the age-old adage that scholarship should be adorned with humility, more often than not, this is not the case. The scholar’s feet are also made of clay and many a time his ego rules the roost. Prof.Ranade’s accommodating nature stood him in good stead in this arduous task. Heads of Departments highly respected him

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for his scholarship no doubt; but there was more of love for his gentle nature and warmth of heart, than of awe for the high post he held.

Allahabad University was progressive in its outlook. Even as early as the thirties, subjects like sewing, painting or photography which orthodoxy would regard as wayward, were welcome. Welcome too was Vocational Education. Prof.Ranade was elected to the Selection Committee for Appointments under the Faculty of Arts, in 1941. He was appointed Finance Committee member in 1944. He took great interest in the establishment of Sir Ganga Nath Jha Research Institute at Allahabad. While delivering his address as the chief speaker at the inaugural function, he took a resume of all the writings of Dr.Jha both published and unpublished and spotlighted his contribution to the world of letters. So closely reasoned and so highly methodical was his speech that even today the old timers say that the lecture was a fine specimen of comprehensiveness as well as depth. Of his public addresses, both during his service and after retirement, we may mention only two. He spoke on A Critical Estimate of Sankhya Philosophy which was presided over by Dr.Amar Nath Jha. The other one was the Doctrine of God in Badarayana's Brahma-sutras, chaired by the then Vice-Chancellor Dr.Tara Chand.

A good many people would come to visit him. They were not necessarily students or teachers of philosophy. Dr.K.S.Krishnan, Head, Physics Department (who later became Director, National Physical Laboratory, New Delhi), was a regular visitor. A bundle of papers tucked under his arm and Sanskrit verses from Shankaracharya on his tongue, he would happily wait in the verandah for the Professor to come out. He would never forget to instruct

the student-inmates not to disturb Prof. Ranade in his meditation. Dr. Krishnan was also a great Sanskrit scholar and with his white Dhoti, woolen coat and south Indian head-gear, he would make a respectable figure. When Prof. Ranade would come out, both would be absorbed in discussing Shankaracharya's thought and teachings.

In 1946 Dr. Dharendra Mohan Datta of Patna University came to Allahabad for conducting viva voce examination of post-graduate students of the Philosophy Department. Prof. Ranade had requested Dr. Datta to stay with him during the visit. Dr. Datta had sent a message that he would be reaching Allahabad by such and such a train. A student who went to receive him came back to say that Dr. Datta had not arrived by that train. It was about mid-night and every body went to sleep. Early next morning Prof. Ranade came out of his meditation and made an inquiry about the guest. Before he could get the answer, he saw some one sleeping in the open verandah. It was none else than Dr. Datta who greeted Prof. Ranade with a reverential Namaste.

"Dr. Datta, how come that you are sleeping here? A separate room was kept ready for you with a cot and a mosquito curtain."

"My train from Patna was late by a couple of hours and I missed the connection at Mogalsarai. I took the next train which brought me to Allahabad at an odd hour. I did not want to disturb you at 3 a.m. as you would be in meditation. I had a very comfortable sleep here."

The host was a little embarrassed but the guest was all cheerful. "When I am in your house, the verandah is as cozy as a special room," Dr. Datta exclaimed. It is really wonderful that even senior professors were very

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cautious not to disturb the meditation of the devout soul. Dr. Datta rarely used the room reserved for him. He stayed most of the time with the students who were preparing for their B.A. or M.A. examinations. A couple of them were to appear for the viva for which Dr. Datta was in town. But the topic of the viva never figured in the hundred and one subjects that were freely discussed between the learned man and the young pupils. Dr. Datta came home after conducting the viva and was busy preparing the marksheets and sealing the envelops. The students who had appeared for the viva were observing the process from a safe distance with their hearts going pit a pat, but with their mouths shut. It was only after the sealed envelops had left for the University, that one of them ventured to say, "So Sir, you have sealed our fate!" A gentle smile was the only reply. Dr. Datta was a true Gandhian. With his white flowing Dhoti, white Kurta and shawl he was a picture of simplicity, amiable nature and high culture.

Eight memorable years of Deanship elapsed. The period was a mixture of occurrences both blissful and sorrowful. In 1946 Prof. Ranade retired as Dean. A meeting of the Faculty of Arts was held on 2nd April 1946. On the motion of Pandit K. Chattopadhyaya supported by Professor A.C. Banerji, the following resolution was passed unanimously :

"The Faculty places on record its appreciation of the services rendered by Professor R.D. Ranade, the retiring Dean. His deep scholarship, saintliness of character and unflinching courtesy ensured the harmonious working of the Faculty during the period of his Deanship."

"Professor Ranade then thanked the members of the

Faculty for the kind words expressed about him, the confidence reposed in him for eight years and their hearty cooperation in his work."

5. Freedom Movement

In the middle of Prof. Ranade's Deanship, a fierce drama was unfolding itself on the national stage. The freedom movement was at its height. The students of the University had staked their salvation on the freedom of the motherland. They were in an agitated mood and were ready to react to the slightest stimulus. Mass meetings under the famous Banyan tree were the order of the day. Fiery speeches were delivered and volcanic resolutions erupted. The age-old Banyan tree was a mute witness to these volatile activities. Perhaps it has all the vivid and unbiassed memories of the bygone turbulent days and the operations that took place under its canopy. The air was heavy with forebodings in the wake of the Quit India tempest. A ghastly incident had cast its shadow on Allahabad life. The University had become a barometer of Allahabad's political climate. If the University caught cold, the whole city would sneeze. On the fateful day of 12th August 1942, a huge procession was taken out by the students to the Collector's office. One version of the dreadful incident goes that the girl students with the Congress flag in their hands were heading the procession with boys in the rear. The Collectorate was cordoned off with mounted police on the watch. The marching group was determined to cross the Rubicon. The police were repeatedly warning the students to disperse. Seeing the girl students surging forward, a police officer made a taunting remark, "Why make the girls fodder for the cannon? If you have courage, come forward and face the bullets." Elbowing the frenzied mass, Lal Padma Dhar

Singh (Born 14th October 1913) forged ahead. Cannons to the left of him, cannons to the right of him, and cannons in front of him, strode the irrepressible youth. He crossed the prohibited line and baring his chest before the death-sentinels, thundered, "Here I am; do what you want." In a split second a bullet pierced the youth's chest rendering him a martyr. One can only imagine the shock waves that engulfed the boisterous sea of students. They were mad with rage and infuriated by the insulting remark of an irresponsible officer. They ran amuck, pell mell. Hell broke out on the scene. In the melee that followed, how many lost their lives and how many were injured, only history knows. A pall of gloom descended on the entire city.

It would be interesting to note the Government version whose tone is just the opposite. In their view, a patriot becomes a traitor; a students' procession becomes a violent mob. The *communique* issued by the District Magistrate, Allahabad, as reported by The Times of India, in its issue dated 14th August 1942 runs : "A large crowd at midday was met by a small body of police. Bricks were thrown at the police who were compelled to open fire ... As far as can at present be ascertained, two persons were killed by firing. A number of policemen received minor injuries ... sufficient military force is held in reserve in the city." Those who cared for the minor injuries to policemen were indifferent to major injuries to students!

On this dark day the Vice-Chancellor Dr. Amar Nath Jha wrote to the Registrar: "Please notify immediately to all the Hostels and Colleges and Heads of Departments that the Executive Council has decided that in view of the situation in the town, the University will remain closed

until further notice and the students are strongly advised to go to their homes." It was hoped that peace would return to the University campus. However the situation worsened and the University was further closed upto 25th October. Freedom was the ideal that was most dear to every heart and teachers were no exception. At an emergent meeting of the Executive Council held on 31 October 1942, the Registrar reported receipt of letter No. 1739/S.T., dated 26th October 1942, from the District Magistrate, Allahabad, regarding the detention of Mr. K.K. Bhattacharya, Reader in Law, under rule 129 D.I.R. To establish peace in the University campus, the Vice-Chancellor was authorised to appoint such additional Proctors and Junior Proctors as he deemed fit. Emergency meetings of the Executive Council followed one after another. Sometimes a single day witnessed two meetings, one at 8.30 a.m. and another at 5.30 p.m.

The painful incidents of August 1942 must have put tremendous pressure on Prof. Ranade's mind. He was the senior-most Dean and had to shoulder a heavy responsibility. Both students and teachers had different concepts of a revolt against foreign rule. Their ways of expressing resentment were also dissimilar. Their methods to be employed for achieving the cherished goal of freedom were at variance. Prof. Ranade was a witness to all this. He had great concern for students' welfare. He prayed for students. He cautioned them against taking extreme steps and counselled patience and forbearance. They were comforted and calmed down. Rare gifts of energy, wisdom and fortitude were necessary to bring crisis under control and not allow the situation to deteriorate. Prof. Ranade's saintly nature came to his help in serious situations. Was

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it not his meditation that proved to be his chief support in the face of calamities?

To add to the turmoil in the university, there was another catastrophe which had disturbed peace in the world. The second World War was raging. Late 1942 was a very crucial time. In fact 22nd October 1942 was a D. Day, when one of the deadliest battles, the battle of Alamein, was being fought. It ultimately determined the fate of the War. Every one had to pass through anxious moments. Let us listen to what Prof. Ranade says. "When I was in Allahabad University in the year 1942 and when the Japanese had bombed Calcutta and Vizagpatam and when Mogalsarai was regarded as the next front for holding the advancing Japanese if they came to Calcutta, we had to postpone our University Convocation by two months. The Collector had stopped the Magh Mela so that lakhs of people who would gather there, might not be exposed to destruction by bombs. But even though we had our Convocation on the 23rd December 1942, we ourselves were full of anxiety. I remember very well that when I was taking tea in my room aeroplanes were flying overhead and I did not know when they might drop a bomb over us within that short space of time of taking tea. It was only when I had meditated sufficiently that I could go to the University feeling absolutely sure that nothing untoward would happen. Until I meditated all the time, there was every reason for being afraid." Meditation was always his strongest armour.

A bust of Lal Padma Dhar Singh symbolising his supreme sacrifice, stands on a white marble pedestal in the vicinity of the historical Banyan tree in the Allahabad University compound.

6. Officiating Vice-Chancellor

The last leg of Prof. Ranade's University career saw him as Officiating Vice-Chancellor. The Executive Council meeting held on 4th August 1945 resolved that Prof. R. D. Ranade, Dean of the Faculty of Arts be appointed Officiating Vice-Chancellor. The area of responsibility widened; problems multiplied. There was no end to meetings. As usual, he would closely study the Agenda of each and every meeting, Academic Council meetings and Executive Council meetings being prominent among them. With a red-and-blue pencil in his hand, he would underline the catchwords in the Agenda. This facilitated his preparation for the decisions to be taken at the meetings. If a complicated case came up, he would scan its whole history so that no injustice was done to any one. While conducting a meeting he was always composed. He was a patient listener and never interrupted others when they started speaking. He would not contradict a person but gave him a full chance to put up his case. He did not lose his temper even once; did not even raise his voice. Shouting was out of question. His choice of words, dignified demeanour and the strong bond of belongingness which he projected, made the meetings a friendly affair. They as if air-conditioned heated tempers. He came out of the meetings, always in a jovial mood. He did not entertain the dogma that his view alone was the right one and that others' stand-point was wrong. Hence he was not sorry nor dejected when another person carried the day. After the meeting, while on his way home, he would ask the student accompanying him, to recite verses from the Bhagavad-gita or sing a devotional song.

In 1946, there were some intriguing items on the

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Agenda of an Executive Council meeting. Early that morning, he went to the residence of Pt.K.D.Tewari, Assistant Registrar, to discuss a case. Pt.Tewari was a senior person and was very competent. He mustered relevant information, with facts and figures, about every case. Prof.Ranade had a special affection for him. Learning that the Vice-Chancellor himself was at his doorstep, Pt.Tewari rushed out to greet him. He surmised that the items on the Agenda of the Executive Council Meeting, were weighing on Prof.Ranade's mind; otherwise, how could he move out at that hour of the day when he would usually be wrapt in meditation? He welcomed Prof.Ranade with the significant quote : Uneasy lies the head that wears the crown. Both had a hearty laugh, and were closeted for about two hours. Meditation was always the foremost item on Prof.Ranade's life-agenda; but he never used it as a plea for neglecting duty.

There was no fuss over protocol. Students, teachers, office-bearers or, for that matter, any one could come to his house at any time. There was no fixed time for this, no condition like 'visit only by prior appointment.' Of course, one had to wait if the Professor was in meditation. When the visitor was called in, he could sit as long as he wanted — sometimes discussing or sometimes singing a Hindi Bhajan of Kabir, Tulsidas, Surdas or Mira. Prof.Ranade would appreciate such occasions. It would become more or less a family meeting for the visitor. Whenever a Bhajan was sung, he would sit cross-legged, with hands held one within the other on his lap, immovable almost like a statue. He never made it a rule that junior colleagues or officers should come to him for University work. He himself would visit their places. He would go to Prof.A.C.Mukerji, Head of the Philosophy Department, or Dr.A.Siddiqi, Professor

of Arabic and Persian. Colleagues or officers felt honoured when a visit was paid to them. They would extend their whole-hearted co-operation. He established an easy rapport with people with whom he came into contact. Thus he had a wide circle of friends and admirers. His harmonising attitude in philosophy was reflected in all his activities — academic and non-academic. Members looked with awe and reverence whenever he spoke. Such was his high intellectual and spiritual status that his very presence radiated peace. In a word, he was an embodiment of simplicity, wisdom and holiness.

He never made a show of his authority. His practice as Dean was to grant half freeship to poor students staying with him; he would pay the rest. When he took over as Officiating Vice-Chancellor, Dr.Tara Chand became Dean of the Faculty of Arts. After that he did not insist on half-freeship to any of his wards. He would only recommend the case to Dr.Tara Chand, the Dean, who was free to grant or not to grant the same. In a letter dated 31st August 1946, he says, "He came 17th in the list of successful candidates in the first class in the last intermediate examination. As he is very poor and deserving, I recommend him strongly.... I hope you will be pleased to consider him for the same." There was no discretionary quota in those days, even in the case of senior officials.

Naturally he was a member of the University Court. It is very interesting to go through the Minutes of the Court Meetings. No doubt the Court Meeting was a free for all. Law of caprice ruled; still it maintained dignity and decorum. There were long speeches, objections and answers, sprinkled with humour and clappings. A study of the Minutes of various Committee Meetings, shows that

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all matters, even unimportant ones like granting leave, were referred to top bodies and every item was decided by an impartial discussion.

Prof.Ranade was officiating Vice-Chancellor during the period, September 1945 to August 1946, when Dr.Amar Nath Jha was on deputation to Government of India, War Department. Records show that the term of office of Prof. Ranade expired on 19th January 1947. It seems that the newly elected Dean and the newly elected Vice-Chancellor used to take charge of office on 20th January. The elections would be held a couple of months before this date. As per this practice, Dr.Tara Chand was elected Vice-Chancellor at the Annual Meeting of the University Court held on Friday, December 20, 1946. In the normal course Dr.Amar Nath Jha would continue as Vice-Chancellor till 19th January 1947. But he had submitted his resignation of the Vice-Chancellor's post and the resignation was considered in the very same Court Meeting. All this means that Dr.Amar Nath did not stay in the University to complete his tenure, i.e. till 19th January 1947. Why he resigned, we do not know; but it seems that he was sorry to leave the University. In the aforesaid Court Meeting the very first sentence of his Address is, "Members of the Court, the time has arrived, a little earlier before my appointed hour, to bid you farewell." The rest of the Address reveals an underlying pathos for having had to leave the Institution. The University was a part and parcel of his life as he recalls that he knew every brick, every stone, every bush... in the University. In earlier days Dr.Ganga Nath Jha as Vice-Chancellor, Dr.Amar Nath Jha as Professor of English and Prof Ranade as Head of the Department of Philosophy, had made a happy triumvirate. Later, with Dr.Amar Nath Jha

as Vice-Chancellor and Prof. Ranade as Dean of the Faculty of Arts, the alliance continued for almost one decade. Both of them left the University by about the same time. Prof. Ranade's term of office had come to an end but Dr. Amar Nath Jha had resigned prematurely.

The Executive Council met on 19th October 1946 under the Chairmanship of Dr. Amar Nath Jha. On the motion of the Vice-Chancellor, the Council unanimously resolved to place on record its warm appreciation of the services of Prof. R.D. Ranade as Offg. Vice-Chancellor. The Allahabad University held in high esteem his scholarship and attainments. The November 1947 Convocation conferred on him D.Litt. Degree *honoris causa*. It is reported that he forgot to take with him the Certificate which he received from Smt. Sarojini Naidu, who was Chancellor of the University in virtue of her Governorship of U.P. Does this have any symbolical meaning? Firstly, he always preferred to be addressed as 'Professor Ranade', and not as 'Doctor Ranade'. Secondly, by this time his thought and personality had undergone a silent metamorphosis. Worldly honours had never allured him; but by now, they lost their meaning altogether. There was weaning even from intellectual or philosophical exercises. He had leanings towards spiritual life right from his childhood, now mystical life became the Ultimate of the ultimate preoccupations.

7. Epilogue : Good Night, Sweet Allahabad

Even after retirement Prof. Ranade kept visiting Allahabad every year. He liked Allahabad winters. So he went there during that season and returned to Nimbai before scorching summer set in. There were no longer

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any University duties, and his main occupations were meditation and studies. His research work went on as usual; the only difference was that technical philosophy had made way for literature of poet-saints. His activities of giving talks, meeting people, guiding research students and the like continued uninterrupted. There was the same hubbub of visitors, who came usually in the evenings. Such gatherings were great levellers. Students and teachers, officers and laymen, princes and paupers rubbed shoulders when they all sat on a simple Durree in the room. He too sat with them and talked with them with gusto. It was as if he had not retired from Allahabad routine.

For one week from 14th March 1957, when he arrived at Allahabad, his health was alright. On 23rd morning lightning struck his adjacent bungalow injuring the owner's son. Rains, storm and thunder made the weather unfriendly and he became seriously ill. Severe cough started. This was for the first time that he became so ill at Allahabad. He could take only one or two spoonfuls of vegetable soup or a piece or two of an orange. He developed an aversion for milk and tea. His food intake had always been very meagre; now with sudden depletion in it he became extremely weak. The digestive system was much disturbed. On the whole, Allahabad for him lost all its charm this time. The city appeared hostile with nothing to offer, not even salt or jaggery, not to speak of sugar candy. Shri Santosh Kumar Mukherji who had supervised the construction of his house, 15 A Hastings Road, paid a visit to him as so many other people did.

As his health did not improve, he decided to return to Nimbai. Was it not his maxim, 'Stay if you feel well; move if you feel out of sorts ?' He left Allahabad on

26th April 1957. He had become so weak that he could not walk from his car to the railway platform and had to be carried in a chair. Many friends, erstwhile colleagues and students had come to see him off, little knowing that it was the last time they were seeing him. The entire staff of the Philosophy Department including research students was present. Dr. Babu Ram Saxena of the Sanskrit Department who had come to see him, promised that he would visit Nimbai, the place where Prof. Ranade's Ashram stood. Nimbai was an academic and spiritual center. May be Dr. Saxena was interested in Prof. Ranade's research material which was yet to be published. The visit never came about. Dr. Saxena however fulfilled the promise in another way. When he assumed charge as Chairman of the Commission for Scientific and Technical Terminology, Government of India, New Delhi, he arranged the publication of the Hindi translation of Prof. Ranade's book, A Constructive Survey of Upanishadic Philosophy. The translation was ready way back in the thirties; printing was taken up, but had to be stopped as circumstances changed due to the outbreak of the second World War.

Now back to the Railway Station. Dr. Dharendra Verma, Dean of the Faculty of Arts, who had also arrived at the station had a long talk with Prof. Ranade; the talk exuded reverence, warmth and intimacy. Prof. Ranade records that Dr. Verma was in a very jovial mood and was buoyant like a youth in his twenties. Another eminent person present on the occasion, was Pt. Devi Prasad Shukla, his very intimate friend. During his last visit to Allahabad Prof. Ranade used to go to Pt. Shukla's house almost every evening. Panditji had a long association with him and was overawed by his high intellectual, moral and spiritual stature. He had

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the privilege to peep in the trunks full of Prof.Ranade's files on philosophy, both Indian and Western. His ardent desire was that these scholarly notes should not remain hidden in the trunks but should see the light of day soon. He used to repeat that he would like to see the trunks empty one day, with all the material published for the benefit of the scholarly world. He was sure that the hidden treasure would throw new light on many a philosophical problem. He would read and re-read Prof.Ranade's book, Pathway to God in Hindi Literature which contains technical discussions, apt comparisons and mystical interpretation of songs of Hindi poet-saints. At the Railway station also Pandit Shukla did not forget to observe : "Prof.Ranade, what a great obligation you have conferred on Hindi people by writing on Hindi saints. It is unfortunate that very few people realise the value of your unique work."

Also present in the galaxy that had gathered was Dr.Govind Chandra Pande, Reader in History Department, who rose to become Vice-Chancellor of a University in Madhya Pradesh. He presented his book on Buddhism to Prof.Ranade who asked Shri Shiv Shankar Roy, one of his favourite students to study Buddhist Philosophy and note its significant features. Shri Shiv Shankar's brother who was Deputy Collector had accompanied him to the station. Dr.B.P.Saxena Head of the History Department, was also present; so was Shri R.N.Kaul, an erstwhile colleague. Special mention must be made of Shri Herbert Williams who worked with Prof. Ranade as clerk when he was Dean of the Faculty of Arts. Dr.Shri Ranjan, Vice-Chancellor of the Allahabad University had paid a visit on the afternoon of 25th April. In the lively talk that took place, the earlier doyens of Allahabad, Shri Govind Das and Dr. Bhagavan

Das, were affectionately remembered, together with many an incident associated with these great personalities. Dr. Shri Ranjan was assured all help in University matters. In a note dictated the next day, Prof. Ranade points out that Dr. Ranjan was no longer his former self and that he had become soft and had cooled down.

In the meanwhile, the train had arrived. The pilgrimage was at an end. Prof. Ranade boarded the train bound for Bombay. The train whistled and moved. The familiar landmarks passed one after another. The shadows of trees lengthened. The outskirts of the city began to appear fainter and fainter. He cast a last glance on the beloved city, which had nourished his academic and spiritual life. The train gathered speed and Allahabad was left behind, far, far behind. 'Adieu, Allahabad, Adieu, we now part company.'

Good night, sweet Allahabad,

And flights of scholars sing thee to thy glory.

2. "Either Studies or Politics, Choose"

After passing the Inter Arts examination of the Ajmer Board in 1942, I went to Nimbal during the summer vacation and saw Professor Ranade Saheb through Shri S.G.Kulkarni who had already been studying at Allahabad (Shri Kulkarni was affectionately called Shinappa. After his graduation from Allahabad University, he joined the P.W.D.Karnatak State). I expressed my desire to join the Allahabad University for B.A.and sought Saheb's assistance. He enquired about my educational and family background and took a small test in reading English and hand-writing. He asked me to bring my father and see him again after 2-3 days. He also enquired, if I could name any prominent person whom I knew at Bijapur. I at once mentioned Shri Kakasaheb Karkhanis, Shri Vasudevrao Ranade and Shri Hanamantrao Kaujalgi. I also named Congress leaders like Shri Rangarao Diwakar, Shri R.S.Hukkerikar and Shri D.P.Karmarkar whom I knew at Dharwar where I was studying Hindi along with Shri Vasant Vaman Chaware (After his graduation from Allahabad University in 1945, he joined Department of Agriculture, of the then Bombay Presidency) at the Karnatak Prantiya Hindi Prachar Sabha. When I saw Saheb again along with my father (Shri Hanamantrao Kolhar) he had a discussion with him and agreed to take me to Allahabad. After discussion, it was decided that I should take Philosophy, Hindi and English Literature as optionals. Initially when I hesitated to offer Philosophy as it was a very difficult and abstruse subject Saheb characteristically laughed and drew a triangle on a piece of paper lying before him

and explained : "At the top is God, and at the base are the individual soul and the world. These and the inter-relation among them is the subject-matter of Philosophy. So there is nothing to be afraid of." I was indeed delighted by his simplification. However when I expressed my preference for English Literature, he said, "You take English Literature, Hindi Literature and Philosophy." He explained that study of Philosophy would take one to the pinnacle of intellectual life and every aspiring person should study it. I later realised how study of Philosophy is important for life's upliftment.

Saheb was to go to Allahabad within 3-4 days; but I told him that I would join him at Allahabad after a week, so that I could get my clothes etc. stitched and arrange for some money. After a week I went to Allahabad via Daund-Manmad by Calcutta Mail. I had sent a telegram to Shinappa to attend the Railway station as I was new to the place. Shri K.T.Jahagirdar of Agarkhed who was then studying for Ph.D., under Saheb, and Shinappa came and took me to Saheb's bungalow at 2 Beli Road. There was a little delay in my sending application for admission to B.A.; but the delay was condoned by Saheb who was the Dean of the Faculty of Arts. I started attending the University classes from the next day.

After my joining the Allahabad University, barely a month had passed when the Congress struggle for freedom reached its height. I used to read newspapers — The Times of India, The Amrit Bazar Patrika and The Leader — for Saheb. These papers were full of news as well as the statements of Mahatma Gandhi, Pt.Jawaharlal Nehru and other national leaders. There was great excitement every where in the country. Naturally the young students

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of the University were bubbling with great enthusiasm to take part in the Congress movement. The Cripps Mission had failed and the Congress decided to ask for complete Independence. It was August 42. The Working Committee Meeting of the Congress was to be held at Bombay. Two days before going to Bombay, Pt. Jawaharlal Nehru and Acharya J.B.Kripalani addressed the University students at the Students' Union Hall and exhorted us with their fiery speeches to do or die for the sake of country's Independence. The atmosphere in the University which was already tense became more tense and everybody was watching the declaration from the Congress.

On 9th August 1942 the Congress Working Committee passed the famous Quit India Resolution at Bombay. Soon after, all the national leaders were arrested throughout the country. This created great resentment, and tension mounted almost to a point of breaking. On 12th August, at about 11.30 a.m. or 12 noon, about 5000 students of the University came in a procession to the Collector's office, shouting full-throated slogans. People in the street also joined the procession. The procession was led by the Students' Union leaders and Shri Lal Padma Dhar Singh who was the Union President was in the forefront. The bungalow of Saheb was quite near, and hearing the sounds of the procession, Shri S.G.Kulkarni and I ran out of the bungalow and joined the procession. The processionists were shouting slogans as they were inching their way to reach the Collector's office, despite strong resistance from the police and the military. The procession ultimately reached the foreground of the Collector's office shouting slogans unabatingly. There was lathi charge. In the meantime some students entered the Collector's office from the

back-door and set fire to the Record Room. The European Collector gave the warning of firing. The students did not budge an inch. Soon firing started, and Shri Padma Dhar Singh who was leading the procession, fell to the bullet. Many were injured. It was said that Kumari Chandralekha, daughter of Smt. Vijayalaxmi Pandit, was also hit. There was great confusion and panic. People began to disperse helter skelter. Shri K.T. Jahagirdar (he retired as Professor of Philosophy from a Bombay College) who had seen me and Shri S.G. Kulkarni in the procession, came home and told Saheb about our participation. When the people began to disperse, we came home, talking about the incident. Shri L.G. Marathe (After his graduation from Allahabad University he joined the Revenue Department of the then Rewa State) who had come to the Collector's office had returned home earlier.

After a few minutes Saheb called me and Shri S.G. Kulkarni. We entered into Saheb's room with hesitation and a sense of fear. Saheb seemed to be agitated. He said, "I am told that both of you joined the Students' Union procession and that there was lathi charge and firing, and that Padma Dhar Singh was hit by the bullet and died. This is indeed very very unfortunate. I can very well understand your feelings. No use to be so impetuous. Tell me, have you come here to study quietly or participate in political work? I have also great patriotic feelings — no less than yours. In my younger days, I was close to Lokamanya Tilak and was for sometime associated with Kesari and Maratha, the papers which he ran. After a short stint, I realised that politics was not for me and I took to a life of teaching and spiritualism. If you take active part in politics while studying here with me, you

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will bring me into trouble. You know, Prof.A.C.Banerji's (Head of the Mathematics Department of the Allahabad University) house was searched the other day because of the active participation of his son and daughter (who were also students in the University). Do you want the same thing to happen to me? If you want to study, by all means study quietly. If you actively participate in politics, you can go back to Bijapur, and if you need, I will give you the Railway fare."

I pleaded with him to give us a little time to think over and come to a conclusion. In any case, I explained that we did not intend to bring him into any trouble or to put him in an awkward position because of us. We came out of his room. We thought over the matter very carefully, weighing the pros and cons. When I was a student at Dharwar, I had seen some of my Hindi teachers as well as others who had left their school and college studies, to participate in the Congress movement and had gone to jail, only later to lead a life without a job or profession. They were leading a life of misery and utter poverty. I sympathised with them, but did not want the same thing to happen to me also. My aim was first to complete my education and adopt some profession or work and then to take active part in politics. At any rate, I concluded that Saheb should not be placed in any embarrassing situation because of us. I fully discussed this with Kulkarni and he agreed. We went to Saheb again and promised him that we would not take any active part in the movement but completely devote ourselves to studies.

After the firing incident in front of the Collector's office, the attendance in the University became a bit thin and irregular. Students and professors used to meet in

small groups separately and discuss the terrible incident or its possible aftermaths. Outside the University campus, the police and the military were deployed in strength. The atmosphere in the city was frightful. Everybody was grave and grim. There was a silent pain in everyone's heart. They however would not speak out anything. A few days later — perhaps four or five days — the students mustered courage and began taking processions within the University compound, with the effigy of the U.P. Governor Sir Maurice Hallet, and singing Hindi and Urdu dirges. They gave vent to their fury by burning the effigy, while the police and the military watched from outside the campus. They could not interfere as the Vice-Chancellor had not permitted them to enter the University area. But they fumed inwardly. When we went out, the police used to scare us. Kulkarni and I used to wear Khadi clothes. My Gandhi cap was forcibly snatched by a policeman, in spite of my protest. Since then for many months I used to go bare-headed. Tension was mounting in the student community. The Vice-Chancellor, Dr. Amar Nath Jha, called a meeting of all the students and Professors in the Senate Hall. When Dr. Amar Nath began addressing the students to pacify, they began to boo him and would not allow him to speak, despite the fact that he was most popular and most respected in the University. The meeting ended abruptly. Thereafter the University was closed for about two months. Many of the students, especially those from outside Allahabad, left for their places and the situation subsided a little. However, everywhere in the city the police and the military were watching the movements of the people. People would go out during day-time, and that too, only when it was necessary and return home immediately.

During the closure of the University many senior students and Professors would come to see Saheb. Among them may be mentioned, Shri Shiv Shanker Roy, Shri Ramanand Tiwari, or Shri V.S.Naravane, who were then studying for their Ph.D. Past students like Shri S.Datta and colleagues like Shri P.S.Naidu, Shri R.N.Kaul or Shri N.C.Mukherji were among the frequent visitors. Professors from other departments would also come. I remember some I.C.S.officers who were past students of Saheb, coming and discussing events. All those who came — whether students or Professors — came with great respect for Saheb and would not mind waiting for long if he was in meditation.

I have narrated the above story as I remember after more than fifty years. It was my great good fortune that it was given to me to sit at the feet of such a great man. I have always cherished and will continue to cherish the sweet memories of my association with Saheb till my last breath.

3. Sacred Memories of my Last Meeting

In the middle of May 1957, an idea flashed through my mind that my children, Suhas, Tai, Mai, and Pratibha should receive initiation from Gurudev. Accordingly I wrote to him. I took care to write to Shri Kakasaheb Karkhanis to be present in Nimbal on 30th May 57. This was mentioned in my letter to Gurudev.

On 29th May, Prof. N.G.Damle's grandson's thread-ceremony was to take place in Pune, for which I was to be present. I had planned to leave Pune for Nimbal on the 30th early morning by my Dodge car. It was sanctified by Gurudev by travelling in it. On arrival at Pune, I found at my uncle's place, a post card from Kakasaheb, that was waiting for me. It said that Kakasaheb was to go to Bangalore for a Meeting of the Harijan Sevak Sangh and therefore he would not be in Bijapur on 30th May. I was a bit disappointed. However I did not change my plan to go to Nimbal.

At that time the bridge on the Bhima river was opened for traffic from Solapur to Bijapur. As I was not aware of it I had planned to go to Bijapur via Sangli and to take Kakasaheb with me to Nimbal. While in Pune, I learnt from Prof. Damle that there was no longer any need to take a circuitous route as the Bhima bridge was functioning. He volunteered to accompany us to Nimbal. Together we arrived at Nimbal on 30th May by 11 a.m.

We were called by Shri Gurudev. I narrated to him that Kakasaheb was not available. Yet, he said, "काका काय म्हणतात ते बघून ये" (Go to Bijapur and see whether Kaka

is coming). Prof. Damle re-echoed my statement that Kaka must have gone to Bangalore. To the utter surprise of both of us, Shri Gurudev — in an attitude of almost trying to get up — said, “मी सांगतोय ना?” (Don't you understand what I say ?) I was struck with awe, in a sense, terror. ‘Have I dishonoured him?’ my mind asked. I was also overcome by a feeling of shame and remorse. Trembling in my shoes, I got up instantly and rushed to Bijapur by car. It was about 1 p.m. Kakasaheb's room on the first floor of his house in गोडबोले मळा was open. A student told me that Kakasaheb had left for the Railway station. Straightway I drove to the station and entered the waiting room. And there he was, perched on an easy chair, with Jnaneshwari in his hand. This very sight was reassuring. It was my good fortune that the train was running late. On seeing me Kakasaheb expressed surprise and asked me why I had come, that too via Sangli, inspite of his post card. It took quite some time for me to relate that I had not come by that route but had reached Nimbai via Solapur. Then I conveyed to him the message, as far as possible, in the words of Shri Gurudev : “काकांचा काय बेत आहे हे त्यांना विचार” (Ask Kaka about his plans). Pat he replied while getting up, “अरे, बेत काय विचारतोस ? या जन्मात एकदाही गुरुदेवांची आज्ञा मी उल्लंघिली नाही” (His word is my decree. I have never once disobeyed his command). He returned the ticket at the window. We were at Nimbai in a short while. On the same day the holy ‘Gurumantra’ was bestowed on my children, and incidentally, also on my Kaku who had arrived earlier from Miraj.

I have blissful memories of 30th and 31st May and of 1st June. Immediately after the initiation of each child — given in the room on the right — I made them sit

for meditation for some time. While pacing outside the room, he happened to see the four little ones engaged in meditation. Later he complimented me for that move. That evening I proposed to him that I would take the children and Kaku to Bijapur and from there proceed to Kolhapur to meet Bapusaheb Apte. Hearing this he said, "तू काय विजापूर पाहिले नाहीस का ?" (Have you never been to Bijapur?). It was obvious that he wanted me to stay back and let the children proceed to Bijapur. So I sent them that night by the 8 p.m. train. I stayed on in Nimbhal till the morning of Saturday, 1st June.

On Friday he called me and made me repeat the account of what had come to pass just before the demise of Tatyasaheb, my father. My grandmother had asked me to light camphor and recite the अरती at his bedside. Though almost unconscious, Tatyasaheb folded both his hands in worship just when the अरती was over and breathed his last. Then Gurudev said, "अरे मी त्यावेळी ठाण्यातच होतो, पण मला माहीत नव्हते की ते इतके आजारी आहेत" (I was then in nearby Thane but never knew that he was seriously ill). Gurudev had come from Allahabad to Nasik. After a halt there, he went to Pune via Thane. Earlier also he had expressed his sorrow for not being able to see my father during the last moments.

Another memorable event was on Friday when he called me to his meditation room and asked me to tell him what I saw in the light coming in, from the window in front of me. On hearing from me that I saw some forms which moved rapidly, he uttered, "दृष्टी स्थिर व्हावयास पाहिजे" (The vision should be steady).

Luckily my car was useful to Gurudev to go for meditation by the side of the ओढा (brook). Shri Pandurangrao

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Bapat's car-driver had gone to Bijapur, and so my car got a chance. With my mind full of gratitude I left for Kolhapur on Saturday, 1st June in the morning. I was not to see him again. These are the three blessed days carved on my heart. As I look back on my past, I know surely that apart from my own will or capacity, it is Gurudev's grace that has led me ever since.

4. Gurudev's House was my Haven

Fortune smiled on me. I got an order to join duties as Assistant Station Master at Nimbai, a tiny Railway Station on the Solapur-Hubli meter-gauge line. From Belgaum where I was working, I travelled to Nimbai to take up the new assignment. When I reached that place, I learnt that the house which was ear-marked for me was not ready and perhaps would not be ready for another six months. Nimbai village was about one km. away. For two days I stayed in the station office itself. Not far from the station, was the Ashram of Prof. R. D. Ranade whom every one called Gurudev Ranade. I had not met him. Shri Joshi, Station Master, suggested that I should approach Gurudev and see whether he could find a way out. I was hesitant. Should I, or shouldn't I, go to such a great man with a petty personal problem? But Shri Joshi assured me that some accommodation would be given to me and that there was nothing wrong in seeing him.

Gurudev was to proceed to Allahabad the very next day. Everybody was busy preparing for the journey. Prof. S. J. Joshi who had retired from Benares Hindu University was working as his Secretary. He would speak five to six languages fluently and was a learned man. When I went to the Ashram and saw Prof. Joshi, he said that it might not be possible to see Gurudev at that time. Hoping against hope, I lingered there. 'Perhaps Gurudev may come out, and it may then be possible to talk to him', murmured my mind. As if every thing was pre-arranged, a servant came out and I sent in a word with him. I was immediately

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asked to go in to meet Gurudev.

He was sitting in a room in the eastern wing of the house (This is the room where he left his mortal coil in 1957). I bowed to him. In a very affectionate way he enquired about my family. "Are you from Poona?" he asked. "No, Sir, we belong to Karnatak." Memories from long lost days were stirred and led him back in time.

"One Dr. Kanitkar who was a vaccinator at Jamkhandi, used to come to Shri Maharaj (Shri Bhausahab Maharaj of Umadi, spiritual teacher of Gurudev). Are you by any chance related to him?"

"He was my grand-father's uncle", was my reply. Pieces of jigsaw puzzle fitted and he was delighted.

"Is it so? Is it so? Well, I shall give you three rooms in the 'old house' (Gurudev's former residence). I am going to Allahabad tomorrow; so see me tomorrow noon positively."

At 3.30 the next day I was at his doorstep. About 25-30 people from Solapur and Bijapur were already there. A lot of hustle-bustle was going on. I waited on the plinth outside the house with an idea that as soon as he came out, I would speak to him. Inside the house, camphor was lighted before the photo of Shri Bhausahab Maharaj. Then they all came out, but I could not find my way to go near him because of the crowd. All people proceeded to Gurudev's old house. He walked so fast that one had almost to run to keep pace with him. Everyone went inside the house, and again I was stationed on the plinth, now of the old house, little realising that this house was to be my home for more than four years. Again camphor was lighted inside the house. The practice of lighting

camphor was unknown to me. Gurudev came out. He was holding an open umbrella. When he saw me, he put his hand on my shoulder and enquired, "When did you come?" In another instant, I found myself under his umbrella. That canopy signified his grace and I am under it ever since. He then said, "I have asked Shankar Lamani to clean the rooms. See him tomorrow. Bring your family. There is perfect safety here. I shall be back after four months." He then started walking fast towards the station.

I stole a moment to say, "I hope the government quarters would be ready in about 4-5 months. I shall then shift there."

"Let us decide that afterwards."

Did he suggest that I was never to occupy the official quarters? I stayed in his house till I was transferred from Nimbal. The next day the rooms were kept ready by Shankar Lamani — Shankar Kheeru Rathod — who acted as master manager of household affairs. Today Gurudev's old house is converted into the Samadhi Mandir.

Gurudev was back from Allahabad. The Railway quarters were not yet ready. I felt a bit embarrassed and tried to avoid meeting him. A Sitting or spiritual gathering was a unique feature of Nimbal life. Gurudev called all the inmates of the Ashram to a room where reading of sacred texts, discussions or singing of Bhajans took place. When I attended one such Sitting, I sat in a distant dark corner, nursing a vain hope that he would not spot me out! But he did notice me. I did not take tea which was served to people who had gathered. I did not, however leave the room.

"How are you ? How is everybody in the family?" Gurudev enquired.

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I ventured, "Sir, the government quarters are not yet ready...."

He cut me short by saying, "Do not worry, be at home. Let the completion of the house take its own time."

After the Bhajan at night, I came home. His reassuring words were ringing in my ears and brought tears to my eyes.

At long last the Railway quarter was ready. I decided to shift. At about 10 in the morning, I went to him to take his permission. Tea over, he was sitting in his meditation room. When I broached the subject of shifting, he was surprised and uttered, "Is the house completed? Well, I shall talk to you tomorrow." Next morning at nearly the same time, I stood before him. He asked me to sit down.

"Do not occupy the Railway quarters. Inform the authorities accordingly."

I mustered up courage to put forth a plea. "The house which you have given to me is very big and should be useful to all people who visit Nimbai. At present the Crown Prince of Sangli and myself are the only occupants. Other people are inconvenienced because of my stay. Kindly permit me to move out."

"No matter. They won't mind inconvenience. One can't ask for comforts on the spiritual pilgrimage." He waited a bit and continued, "Many are after us but we are after a few. You are not shifting; you will stay here only."

The words came to my ears as manna from heaven. I was an ordinary railway employee. Why he picked me up for showering grace, is still a puzzle to me. I informed the railway authorities as directed by Gurudev and stayed at his house from 18-1-1951 to 27-9-1955. When he offered

his rooms, I had asked about the rent, but he had dismissed the idea by saying that it would be settled after his return from Allahabad. Afterwards he spoke not a word about it, and I had no courage to touch the subject. I never paid a single pie as rent. I was lucky enough to reside in the holy precincts. Could that be measured against money?

In December 1952, my second son, Suresh was unwell. Nimbai had no doctor. We used to go to Hotgi Railway Hospital. It was a problem how to take the child to Hotgi. Household remedies did not work. Shri Jagannathapant Lele, a disciple of Shri Amburao Maharaj (Gurudev's Gurubandhu), used to come to my house twice or thrice a day. He was related to Gurudev and served him devotedly. One morning he came at about 11 a.m. Finding that Suresh was ill, he said, "Do not get frightened. Nothing untoward will happen. I shall accompany you to Hotgi." His words were a great solace to me. We decided to start for Hotgi early next morning at four O'clock.

"We must obtain Gurudev's permission before we go," I suggested.

"I will manage that," he said and went back.

He must have informed Gurudev about my son's illness. At 1.30 at noon Gurudev himself came to my house.

"Jagannath told me that your son is ill," he said.

"Yes, Sir."

"Let me see him," he said as he entered the inner room. That was half the portion of the present south-eastern corner room. He sat near the boy on the bare ground not allowing even a Durree to be spread out.

"How long is he ill?"

"About 4-5 days. Household medicines have had no effect."

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He felt the pulse of the boy. "Why did you not inform me about the illness?"

"How can I burden you with my difficulties?"

"Look here, you should come to me when fortune smiles on you as also when fortune frowns on you." The words were a soothing balm to me. There was a staircase in the room. He looked at it with half closed eyes and in a somewhat louder tone said, "People have meditated in this room. Don't remove the boy from this place. Write out for me the history of his illness. You need not go to Hotgi. I shall arrange to give a ring to Dr.Paripatyadar to come to Nimbal." Dr.N.S.Paripatyadar was a disciple of Shri Amburao Maharaj. He was very much devoted to Gurudev. While on his way back, Gurudev entered the outer room and said, "Shankarrao Dharmadhikari used to stay here." I later learnt that Shri Dharmadhikari was a disciple of Amburao Maharaj and was steno to Gurudev.

At 4 in the afternoon, Dr.Paripatyadar was contacted and he rushed to Nimbal from Solapur. He was in Nimbal at 10-30 at night with required medicines. How grateful I felt to him ! Gurudev's grace is of course the greatest support, but to Dr.Paripatyadar too, I am deeply indebted. Whenever I met him, I expressed my gratitude. His medicine worked. He was to leave for Solapur the next morning by the 9 O'clock train. I went to see him off. Gurudev and he were standing outside the room. When I told them that my son was feeling better, Gurudev asked Dr.Paripatyadar to keep enough medicines for a week. I was overwhelmed by his love for me. I was just an ordinary person and did not deserve such indulgence. I was basking in his affection.

Nimbal had no electricity at that time. Shri Gopalrao

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Ankalikar, a disciple of Amburao Maharaj, used to send kerosene from Bijapur. Once it happened that Prof. Joshi inadvertently forgot to intimate to Ankalikar that the stock of kerosene in the Ashram was over. Prof. Joshi came to me with a request that I should lend him one tin of kerosene from the station quota till the Ashram stock was replenished from Bijapur. I did. To avoid such a contingency arising again, I offered to make arrangements to bring kerosene from Indi as and when necessary. He was quite pleased to see that I had taken the responsibility off his shoulders. I told him to supply four empty tins and Rs. 25-00 to cover the price of kerosene and other expenses. Whenever kerosene was delivered to the Ashram, Prof. Joshi profusely thanked me in Kannada.

"I shall settle the accounts and see that your money is reimbursed," he would say.

"Don't worry," would be my reply.

One year elapsed. Shri. Babasaheb Sangoram of Athani checked the Ashram accounts. He was Amburao Maharaja's disciple and one of the pillars of Nimbai Ashram. Every time he would put a remark in the accounts book that the money should be paid to me, and because it remained to be paid, put a question mark there. Prof. Joshi was a soft-spoken man, he would not hurt a fly. But he was very forgetful. I did not demand the amount and the amount remained unpaid. When the accounts were complete, the ledger book went to Gurudev. He understood everything and asked the money to be paid immediately. He then called me. I wondered why. The servant told me that it might be in connection with the payment for kerosene. I had kept my own accounts and took my notebook with me. Till then Gurudev did not know our arrangement of

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getting the supply from Indi. At about 9 o'clock in the morning I went to him. He was preparing tea in the tea-room and invited me to share the tea.

"You please have your tea Sir, I will wait outside."

"No, no, come in, sit here." I had to. Three stoves were burning in front of him. He cast a glance at all the three for a while and put off two of them. He then told a servant in Kannada to brighten the flame of the third stove. He put some water to boil without measuring it. Three sugar pots and three tea packs were lying there, as also some pieces of spices — cloves, cinnamon, etc., and a small box of saffron. I could taste all these when I took tea afterwards. He put aside two sugar pots and from the third, put handfuls of sugar in the boiling water. So too with tea-leaves. Afterwards were added the spices and saffron. Then tea was strained through a spotless piece of white cloth. An ample amount of milk was added. At that time two visitors came from Bijapur and entered the room forthwith. One was Barrister Madhavrao Ankalikar, a Gandhian and disciple of Gurudev; the other was Shri Shrinivasrao Dabade, a retired clerk of the court and Gurudev's devout disciple. Gurudev welcomed them both. Each one of us was given about 3/4 of a glass of tea. He took only 1/4 glass, and took only a sip or two.

"How tasteful !" said Shri Ankalikar. "Even before I could finish it, I began to perspire..."

Shri Dabade's observation was, "This is no tea, it is nectar."

Suddenly Gurudev commented, "Perspiration is a must, 99% perspiration and 1% inspiration. Ascending efforts and descending grace." He did not like passively depending on grace; he gave great importance to self-effort. After

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both the guests had left, Gurudev asked me, "Are the accounts correct ? I don't know why Babasaheb has put a question mark in the ledger." According to my record the accounts were correct, and I told him so.

"Have you also kept a record ? Very good, very appreciable. But why have you kept an independent account?"

"I wanted that only the exact amount should be paid to me, not a pie more," said I.

"Prof. Joshi will pay you today."

I got the whole amount that very day. I must have earned some merit in my last life. I could get tea which Gurudev had prepared with his own hands. My throat chokes and my words freeze in the mouth when all these incidents parade before my mind's eye.

Gurudev would come to the Railway station mostly when he was to go to Allahabad. Once he came to see off Smt. Shakutai Apte, his daughter. He did not make his presence felt; nor did he ask for a chair. There was a big wooden box where the gangmen kept their tools. He sat on the box as so many others used to sit. The scene made me uneasy. I brought a chair from the office. He occupied it at my request. After the train's departure he took me to an adjacent railway quarter and told me that he had stayed there for four months. Then he hurried back home. After some days Prof. George Burch, a teacher of Philosophy in Tufts College, Medford, Massachusetts, came to Nimbai to meet Gurudev. It was end of June 1954. When Prof. Burch left Nimbai, Gurudev came to the station along with him. I provided chairs for both. In about ten minutes, the train arrived and departed with Prof. Burch aboard. Once again Gurudev took me to the same railway

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quarter and repeated that he had occupied the house for four months. How he cherished gratitude for the place which had sheltered him for a brief span of his life ! It may be about 1922 that he was there. His own house was not then ready. Some joyous thoughts passed through my mind. 'Gurudev must have meditated in these railway quarters; must have lighted camphor before Maharaja's photo. There might have been discussions about spiritual life.' Suddenly Gurudev said, "At that time Shri Kovadkar was working as Station Master. How I wish I would see him again." I knew that Shri Kovadkar had settled in Bijapur after retirement. But I did not know his address. After some days I went to Bijapur for some shopping. I then procured Kovadkar's address from the Station Master at Bijapur. Shri Kovadkar was very happy to learn that Gurudev remembered him and expressed a desire to see him. "I am sure to visit Nimbali and pay my respects to him. I will ring you up before coming," he said.

A week later he was in Nimbali. The train used to come at 4 O'clock in the evening. We proceeded to Gurudev's house. On the way Kovadkar said, "I have brought some Pedhas for him. However, I could not place an order in advance for the special variety which contains ample खवा (solidified milk). I have brought what was available today."

When we reached Gurudev's house he was about to go for his bath. We sent in a word. On hearing that Shri Kovadkar had come, Gurudev came out of his meditation room, held Kovadkar's hand and led him in. He lovingly enquired about Kovadkar's welfare.

"I have brought some Pedhas," said Kovadkar.

"Really ? Let me see." He then took four pieces of the sweets and held them in his hand. I was looking

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at the scene with wonder-waiting eyes because it was very unusual for Gurudev to receive any gift himself. He would ask the person to keep whatever was brought, before Maharaja's photo and to distribute it as Prasad. Today's incident was an exception. He held the Pedhas for about ten minutes and remarked,

"These Pedhas are extra sweet, they contain little खवा." He handed them over to Shri Kovadkar. We took his leave and walked to the station. How could he say that the Pedhas contained too much sugar without tasting even a particle ? It continued to puzzle us.

A fortnight passed. There was a telephone call from Kovadkar and there he was in Nimbal. He was accompanied by Shri Chitguppi, Permanent Railway Inspector. It was one year ago that Gurudev was travelling from Hotgi to Nimbal in a first class compartment. Shri Chitguppi was a co-traveller. Both were silent. Much as Shri Chitguppi wanted to start a conversation, he could not. He got down at Tadwal for his work. After that, whenever he came to Nimbal station on duty, he requested me to take him to Gurudev. I suggested to him that instead of going all of a sudden, he should attend the night Sitting. Generally Gurudev used to meet new-comers at that time. And I would always be there to introduce him to Gurudev in case Gurudev did not notice him. Chitguppi found it difficult to attend the night Sitting as there was no train for him to go to Bijapur after that. It would be alright, I told him, if he could some day come at 4 in the afternoon with Shri Kovadkar to whom he was related.

So one day both of them arrived at Nimbal and all three of us started for Gurudev's house. "This time," Kovadkar told us, "I have brought special Pedhas." That

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day also Gurudev was to go for a bath but he left it and as on the first occasion, led Kovadkar by holding his hand. When all three of us were seated in the room, he instantly recognised Chitguppi. In fact they had travelled together for less than half an hour. But Gurudev's pictorial memory had registered Chitguppi's face. He made enquiries about him. This time also he held in his hand the Pedhas brought by Kovadkar for about ten minutes as was done last time.

"These Pedhas are really good. They are fresh and contain sufficient खवा." And again we wondered how he could taste them without tasting. The puzzle remained a puzzle.

Every puzzle has a solution and this one also had it. In 1955 I was transferred from Nimbal to Jaisingpur. I used to go to Sangli on most Sundays to Kakasaheb Tulpule's place for meditation. I narrated to him the whole Pedha-episode. In reply Kakasaheb narrated his own experience. "Once Gurudev stayed for a month in the माळवंगला of Rajasaheb of Sangli. When the plan of his departure from Sangli was ready he said to me, "Tomorrow we shall go and have Darshan of the Samadhi of Yargattikar Maharaj" (a disciple of Shri Nimbargi Maharaj). The Samadhi is situated in the compound of Shri Kelkar's house in गावभाग. Gurudev asked me to send a word to Shri Kelkar. Both of us went to the place next day. He sat for meditation near the Samadhi for about 15 minutes. Having had the pre-intimation of Gurudev's visit, Shri Kelkar had kept ready शिरा (a sweet dish made of semolina). The plates were offered to us. As usual Gurudev did not take anything. However he said, "Ganpatrao, get some more sugar added to the dish." In the meanwhile I had already tasted a spoonful

and had found that it was not sufficiently sweet. But Gurudev had found it out only by looking at it. How could he? What happens in such cases is that there is an inter-hange of functions in the saint's sense-organs in the supernatural state. One sense does the work of another. Gurudev has explained it in connection with a Doha of Kabir, in his work, Pathway to God in Hindi Literature. In the Pedha incident, the function of the tongue was taken over by the tactual sense (hand), in the second incident at Sangli, it was performed by eyes."

When I heard this explanation another doubt stung me. "Does it mean, Kakasaheb, that Gurudev is in the supernatural state all the time?"

"No, no; if he were, how would he conduct day-to-day life? But he can easily pass into a supra-mental state." Thus my doubt was removed.

When Prof. George Burch was here, he stayed for seven days in the Ashram along with the inmates. Before that, Prof. De Marquette who was teaching Philosophy in France, had been to Nimbal along with his wife. He was given Dr. Karmarkar's room. He must have been attracted to Nimbal after reading Gurudev's classical works. The husband and wife desired to be initiated. Shri Kakasaheb Karkhanis through whom the नाम was given, said that they were given Christian नाम. Those who were present were surprised to hear this. But Kakasaheb informed them that Gurudev had heard Christian names also when in meditation. So too about Parsi religion. He had once heard the नाम Zarathushtra during his meditation. When Prof. Burch left Nimbal, Gurudev remarked, 'Prof. Burch is more holy than De Marquette.' In fact Burch had not taken नाम, but Gurudev had seen his intrinsic qualities and had fondness for him.

During Prof. Burch's stay in Nimbai, there was a Sitting at 2-30 one afternoon. The conversation went on in English. He asked some questions to Gurudev from Greek philosophy. They were difficult for a common man to understand. What was noticeable however, was that Gurudev instantly replied to all his queries. Prof. Burch was mainly interested in Vedanta and both of them must have had ample discussion about the problems concerning that great system. I could not attend every Sitting; nor did understand the subject either. Then Prof. Burch asked Gurudev about the process of meditation. Gurudev explained: "We can not stop at the stage of the Yogic processes like posture or breath-control, or for that matter, even concentration. We must be one with the नमः. For that, continuous meditation is quite essential. Meditation should be silent and must be done with intense भाव (one-pointed devotion), and must be carried on for a long time. The aspirant then approaches the stage of passive alertness. Devotion must be unswerving, it should not decrease and should not come to an end." Prof. Burch wanted to know what passive alertness was. All at once Gurudev raised his finger and uttered, "It is a matter of experience and can't be grasped by mere intellect. It is indescribable. No logical analysis of it is possible." The phrase 'passive alertness' can not be easily understood even by students of philosophy. Some devotees opine that passive alertness implies a devotee's waiting for God with great vigilance. The aspirant cannot conjure up God's form before his eyes on his own. God himself has to reveal His form. That means he is passive. The devotee has to be ever watchful. His alertness is his moral and spiritual preparation. But this is not sufficient. Nothing is possible unless there is grace. This is the element of

surrender. After this Prof.Burch asked two more questions.

“I have heard that you live only on tea, am I correct?”

Gurudev just smiled. After a couple of minutes words came from him, “If my meditation is not satisfactory, then even tea is not taken.”

“Does morality have any place in meditation ?”

“Of course. No morality, no spiritual experience.”

“Has grace anything to do with meditation ?”

“The experiences that one has after intense and continuous meditation, are impossible without grace. Morality and grace are the two pillars of meditation.”

Gurudev's walking or talking was very fast. Every action had a quickness about it. His intellect was very sharp. If it was difficult to walk with him, it was equally so to understand him or reduce to writing what he said. But I was lucky. As Kakasaheb Karkhanis was very hard of hearing, Gurudev asked Kakasaheb Tulpule to convey the whole conversation to him through the amplifier. This was done very slowly indeed. That helped me to make my own notes.

There was a Sitting on the next day at night. Prof.Burch was present. He had a curiosity about Gurudev's diet. He queried, “I dont think you get sufficient calories from what you eat. Your intake is very meagre; still you are always joyous and enthusiastic. How is it ?”

Gurudev raised his right hand and said, “I know how to tap other sources of energy,” and laughed heartily.

One day some teachers from P.B. High School, Jamkhandi, were in Nimbal. I knew two of them, Shri Yashwantrao Lele and Shri V.G.Apsangi. There were two more gentlemen whom I did not know even by name. When I was a High School student at Kundgol, Lele was

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Head Master. He was uncle of Jagannathapant Lele. An year earlier, one of the teachers had consulted Gurudev as regards books to be read to improve one's knowledge of Sanskrit. Gurudev had suggested शाकुंतल and रघुवंश.

"I was much benefited by reading the books you asked me to read," he said.

"Is it? Which were the books?" asked Gurudev.

"शाकुंतल and रघुवंश." He named one more book but I could not catch it.

"Why read these books, they contain only flights of imagination."

"Rambhau, you yourself had suggested these books last year", intervened Yashwantrao, who was waiting for such an opportunity.

"Why talk of last year? Am I the same Rambhau as I was yesterday?"

The conversation ended there. After the sitting, I asked Lele what Gurudev might have in his mind when he said that he was not what he was the day before. "He only gives vent to his anger by saying something. I do not know what he meant. He just silences us." Lele thus explained away my difficulty. He was of a jocular type and took liberty with Gurudev. I was not convinced by what he said. "Those words must have some deep meaning. Gurudev will not utter shallow words, I am sure about this," was my reaction and I conveyed it to Lele. Then I decided to approach Kakasaheb Tulpule and took the earliest opportunity to do so. Kakasaheb's clarification was as follows:

"One day Gurudev and myself were sitting in the room on the eastern side of the house at Nimbai. In the course of a discussion about Hindi saints, Gurudev threw

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light on an important point about his own meditation. To wind up meditation is very different from meditation automatically coming to a stop. In the latter, the body, mind and self become tranquil. It is a unique state. After such experience, a new person as if emerges. Each day's contemplation heightens the status of a saint. That is why today he is not what he was yesterday and will not be the same tomorrow as he is today. This seems to be the meaning." I was satisfied by this explanation. I did not ask him the implication of winding up meditation. To my mind, it means rising from meditation as soon as the stipulated time is up.

Shri Sonopant alias Mamasahab Dandekar used to visit Nimbhal every year. Gurudev would ask him to give a discourse whenever he came. He would be in Nimbhal at 11 in the morning and would leave by 4 in the afternoon. The discourse would take place some time in between. On one such occasion the discourse took place, not in Gurudev's house but in Dr. Karmarkar's room. Many times Gurudev used to have Sittings in this room. It is sanctified by his visits. Dr. M. S. Kanade was alone engaged in meditation in Gurudev's old house. No one else was present at Nimbhal that day. So instead of asking to ring the bell indicative of the Sitting, Gurudev himself came to Karmarkar's room. He asked Sonopant to start his discourse. As I had foreseen that Sonopant's discourse was sure to take place, I was waiting for it. In the inside room Shri Bhau Nimbargi and Shri Madhukar Kumathekar used to stay. I went there and we busied ourselves in conversation. Shri Tatyasaheb Shintre was also there. He was a very gentle soul and was very much reserved. If we asked his opinion about anything, he would just smile and nod his consent. He was Gurudev's

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steno, and was of immense help to him when the book, Pathway to God in Hindi Literature, was being prepared.

Four people had accompanied Mamasahab. Shri Dudhagikar, a jeweller from Solapur, was known to me. When Gurudev came to Karmarkar's room, all four of us who were sitting in the next room, came there. The room was small and was almost packed. The wonderful discourse lasted for forty-five minutes. As Gurudev was very near, I had no courage to take notes though I had my notebook with me. I could write only a word or two from every sentence. Whatever I could remember I wrote out when I went home. Of course it was just a sketch. For the entire duration of the talk Gurudev was looking at the door with his eyes half-closed. I could witness that meditative mood clearly. Sonopant spoke on one Abhang of Tukaram which implied :

“Have faith in the divine words of Tukaram, so that you will not lose courage at the time of adversity. You will not swerve from your devotion. The stumbling blocks in your way will be removed. Your devotion will not suffer a break. Your intense faith will protect you from calamities. Well may you be a sinner; but if you repent and leave the evil ways, you are well on the path of saint-hood. The devotee will never come to grief; his devotion will never be unfruitful. He will be on the proper path and though late, he will attain to his goal. Who can say how much time he will take ? Spiritual life does not aim at increasing happiness and decreasing sorrow in the worldly life, nor at making bearable the jolts in daily life. Spiritual life may lend a hand to these things, but they do not constitute its goal. Religious life aims at divine bliss, a first hand experience of God. That sanctifies your life.

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Worldly goods will never give you that bliss, they will only stand in its way. We should therefore take resort to spiritual life for pure bliss and higher peace.”

Sonopant concluded the talk with a parallel Abhang of Jnaneshwar from Haripath. I found out this Abhang from Haripath and wrote it in my notebook on going home. I was very happy to see that Mamasahab's advice was the same as Gurudev's. Only the great can know the great. Sonopant's exposition was scholarly and was sprinkled with profuse quotations, anecdotes and examples from saintly literature.

After the talk Gurudev said, “Sonopant, you excelled yourself today. I was glued to one spot.”

“How was it ?”

Gurudev became a bit serious and said, “Sonopant, throughout the discourse I have had the most blissful and sublime vision.”

One gentleman accompanying Sonopant asked, “Does such experience energise you ?”

“Why me alone ? Every one must get energy from it. Bliss has got that power.” Camphor was then lighted before Maharaja's photo in the adjacent Dhyana-Mandir. In the afternoon Mamasahab took leave.

People asked me why I kept these memoirs. It is for my own inner peace. It augments my devotion and my भाव. Another object is to preserve Gurudev's words as they came from his mouth. Other friends expressed a fear that Gurudev would not like that I should scribble notes while a talk was going on. But what I learnt from a brother-disciple was just the opposite. He records, “It was either 1952 or 53. On an invitation from the Rajasahab of Sangli, Gurudev had gone there and was staying in

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the माळबंगला. He had arranged a lecture by Principal V.K.Gokak who gave an excellent talk for one full hour on the philosophy of Sri Aurobindo. Gurudev and Rajasaheb attended the lecture as so many learned persons did. In a few appreciative words Gurudev summed up Prin.Gokak's speech. I had just started my career as lecturer in a college. I was busy taking down notes. 'Perhaps the material may come handy if I have to teach the subject,' I hoped. I was sitting in a corner so that Gurudev should not see what I was doing. But he did notice it. When all people had dispersed he asked me, "Were you taking down notes?"

Struck by gooseflesh I submitted, "I took down some catch-words." But Gurudev did not want to expostulate me at all; he wanted to encourage.

"You did the right thing. You have to note down as much as you can. You learn new things by this. The speakers come well-prepared. Justice must be done to them. The speaker gets a feed-back when he finds that his words are being taken down and he is happy about it. Continue the habit."

When I heard this I was convinced that writing memoirs was not against Gurudev's wish.

5. Eternity compressed in Time

Though I was fortunate to have come in contact with Shri Gurudev Ranade sahib in May 1950 at a relatively young age of 23 years and subsequently visited Nimbal/Allahabad in every summer break and X'mas holidays till 1955, I have not till now tried to put my reminiscences in black and white. All the same, those precious reminiscences have all along been my only life-sustaining ambrosia which I have been continually partaking throughout the last 43 years. As such the reminiscences in my case are no longer memory traces weakened by the passage of time. They are vivid, living experiences occurring in the present in the company of Shri Gurudev. They exemplify the meeting point of Eternity and Time.

I must make it clear that my first visit to Nimbal Ashram in May 1950 was not motivated by spiritual considerations. At that time I was studying as a Rajputana University (Now Rajasthan University) Research Scholar for my Ph.D. thesis entitled "Absolutism in the East and the West," under the guidance of Prof.V.H. Date, Head of the Department of Philosophy, Jaswant College, Jodhpur. Prof.Date was a disciple of Shri Amburao Maharaj but he revered Gurudev as his spiritual teacher after the Nirvana of Shri Amburao Maharaj. His very mission in life was to uplift his students and friends spiritually by advising them to go to Nimbal, where, as he put it, a philosopher-mystic of a rare stature flourished, the like of whom comes to this world only after a lapse of thousands of years. He told me, "As your thesis involves a comparative study

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of Indian and Western currents of idealism and their evaluation from the view-point of Mysticism, you would be immensely benefited by the guidance of Prof.Ranade sahib." Dr.Date directed me to go to Nimbai as an intellectual seeker rather than as a spiritual aspirant, in as much as he rightly assessed me as a student who set much store by his so-called keen intellectualism.

When I reached Nimbai in the after-noon of the final days of May 1950, I found that Dr. Date with his family was already there. The bell for the Sitting rang and the disciples hurriedly proceeded to the new house of Shri Gurudev. Dr. Date took me there and introduced me to Shri Gurudev as his Ph.D. student. I bowed reverentially at the feet of the great Philosopher-saint who was bubbling with immense spiritual energy, though physically he was lean and thin. His face was aglow with joy and his beautiful eyes glanced at me with affection. While he busied himself with lighting practically a whole broom of incense sticks, the servant brought a discful of burning coal and placed it before him. Shri Gurudev took a handful of sandal-wood powder mixed with incense material and sprinkled the same over the live coal. And lo ! the fragrant smoke spread through the verandah creating a delightful setting for the Sitting which used to be a combination of personal inquiries, reading of spiritual literature, singing of a devotional song or two, serious discussion, reminiscence, and finally Bhajana and Arati.

Then Shri Gurudev asked me as to how far from Jodhpur was located Merta, the birth-place of Mirabai, the renowned princess-saint of Rajasthan. When in reply I told him that Merta was hardly 80 miles from Jodhpur, he directed me to narrate the life-story of Mirabai to the gathered

Sadhakas. He further said that I should speak in Hindi even though many in the assembly might find it difficult to understand the language. "But let them learn Hindi which is destined to become our national language," he remarked. Fortunately for me, I had offered Hindi Literature along with Philosophy and English literature at my B.A. The courses of Hindi Literature in part consisted of the poems of medieval Hindi Saints such as Surdas, Tulsidas, Kabir, Mirabai and Nanak among others. These things were fresh in my mind so that I could narrate adequately Mira's life. In those days Shri Gurudev was finalising his work on परमार्थसोपान, the source book of his epoch-making treatise, Pathway to God in Hindi Literature. The entire manuscript of परमार्थसोपान containing the Padas and Dohas, their paraphrase in prose, and detailed notes and comments was getting ready for the press. Shri Gurudev decided that the paraphrase portion be fully revised. So for full three weeks from morning till night his Hindi knowing students, Messers B.R.Kulkarni, Pralhad Kulkarni, Bhau Nimbargi, Madhu Kumathekar, Prakashachandra Sharma and myself sat at the feet of Shri Gurudev doing revising work under his guidance. Even during the Sitting the परमार्थसोपान dominated. It was my rare luck that my very first visit to Nimbai brought me in very close personal contact with Shri Gurudev when I was still a 23 year old student. There were moments when in my boyish immaturity coupled with a false sense of my intellectual competence, I would argue with him about the interpretation of some word or phrase. He would show his anger at my inability to distinguish between the literal and the mystical meanings; but would soon become soft on realising my frightfulness.

During those precious three weeks, I was occasionally

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asked by Shri Gurudev to sing a Hindi Pada. I would sing with great feeling, and every time a classical touch would automatically embellish my singing. I felt that inspiration was subtly coming from Shri Gurudev who visibly appreciated my singing. He would then ask Dr.N.S. Paripatyadar of Solapur to inquire from me as to the 'Raga' in which I sang the particular song. Dr.Paripatyadar incidentally revealed that he could not pick up classical music despite his keen efforts. Then he went to Inchageri Math and sat at the Samadhi of Shri Bhausahib Maharaj crying and fervently praying to Maharaj to fulfil his desire for attaining proficiency in classical music. Shri Maharaj granted his prayer and the doctor gained command over classical music without any outside assistance.

The Sittings were undoubtedly the outer manifestations of the inner richness of the many-sided personality of Shri Gurudev. His spiritual height, philosophical depth, intellectual acumen, care for the welfare of disciples, heartfelt mercy for all living beings, affection for children, kingly dignity amidst utter simplicity, unsurpassable devotion to his Guru, Shri Bhausahib Maharaj were remarkable. Each of these qualities and something eluding any description found expression during the Sitting. He would make everybody present feel that he had a special love for him. He had a sixth sense of picking up the unique quality of every individual and praising it, so that one felt one's value in his august presence. His greatness consisted not in making the individual feel dwarfish before him, but in awakening in him the sense of his own worth.

The Ashram cat would invariably drop in while the Sitting was on and by his 'mew mew' would let Shri Gurudev know how much hungry he was. However busy Shri Gurudev

might be in discussing some point, he would tell the servant to bring a plate of rice and a tumbler of milk to feed his uninvited guest. On one occasion the same cat injured his paw and came limping to Shri Gurudev and showed him his painful foot. Immediately Shri Gurudev called for some lotion and cotton to give first aid to the V.I.P. patient. The clever animal paid regular visits during Sittings for treatment of the injury at the hands of Shri Gurudev.

Shri Gurudev's great love for children was evident from the way he cut jokes with his 2 year old granddaughter, Nandini whenever she walked in during the Sitting in a playful mood to attract his attention. While even the elderly Sadhakas participated in the Sittings with all solemnity and a sense of awe in the presence of Shri Gurudev, Nandini could easily put her grandfather in a very affectionate light-hearted mood and even amidst serious spiritual Sittings Shri Gurudev played a prank or two with the child, thus showing his affection for the innocent kid.

I remember how much concerned Shri Gurudev felt about the future of all his disciples. Shri Bhau Nimbargi had developed severe myopia in both his eyes. Shri Gurudev told me with anxiety, "Mohan Lal, this lad wears glasses of -12 and -14 numbers even at this young age ! What will he do in life if he does not get a suitable job because of this abnormal myopia?" That his concern for Shri Nimbargi had ensured for the latter a secure future became evident when years later I was informed that he was employed in a reputed college. Shri Madhu Kumathekar also entered Maharashtra Government service and rose to the level of a Dy.Secretary. Shri B.R.Kulkarni who was affectionately called B.R. by Shri Gurudev, became Professor of Philosophy and subsequently held a key post in Cabinet Secretariat

due to former's grace. I too lived entirely on Shri Gurudev's grace and steadily advanced in my academic career to occupy the chair of Professor of Philosophy in the University of Jodhpur (Now Jai Narayan Vyas University), against all odds. As a great poet saint has aptly put it, जो साधुच्या अंकित जीव जाला । त्याचा असे भार निरंजनाला । (One who has been accepted by a saint is taken care of by God Niranjana).

To return to my narration. Shri Gurudev was extremely pleased with me during those three weeks, and I surmise that he wanted to initiate me in spiritual life. I guess it was at his instance that Shri M.S.Deshpande made discrete inquiries from me about the Deity I worshipped. At that stage of my life, I had no idea that the real spiritual life begins after the imparting of the name by the Guru. My teacher Dr.Date had left for Kolhapur soon after I arrived at Nimbai. He did not specifically instruct me to seek the नाम from Shri Gurudev. Again, my first visit to Nimbai was for the academic purpose of seeking Prof. Ranade sahib's guidance for my Ph.D.thesis. He directed me to discuss the topic with Prof.N.G.Damle, who was kind enough to suggest some basic books viz, J.H.Muirhead's "Platonic Tradition in Anglo-Saxon Philosophy", Hiralal Haldar's "Neo-Hegelianism" and Edward Caird's monograph on Hegel, among others. I found Hegel, some back numbers of the Mind and the Indian Philosophical Quarterly in the personal library of Shri Gurudev. This material gave me the much needed sense of direction in the vast literature of Absolute Idealism.

Elderly Sadhakas might be remembering how much difficult it was in those days to stay more than a few days at Nimbai Ashram for new comers like me. There were no separate rooms with electricity fittings and

water-taps, lavatories, bathrooms as we find at the present time. All visitors had to be accommodated in the old house (जुने घर) and two to three rooms located in line with the Post Office. Long-staying Sadhakas settled in the rooms adjacent to the Dhyana Mandir. Only one meal was provided in the afternoon besides morning and afternoon tea and plateful of boiled and salted moong or 'उसळ' at about 11 a.m. One had to supplement one's diet by biscuits, snacks, and plantains etc. The revision of परमार्थसोपान having been completed in three weeks, I expressed to Shri Gurudev my desire to leave for Jodhpur immediately.

Next morning Shri Gurudev who had gone to the old house for meditation, sent word to me with his servant to see him immediately. I hurriedly proceeded towards the old house and having approached him bowed at his feet reverentially. He had got prepared some tea. The servant placed the kettle and slowly poured tea in my cup. Even while tea was poured, he inquired from me affectionately if I could wait at the Ashram for a couple of days more. I can now surmise that the reason behind his wish for my prolonged stay was his intention to formally initiate me. He imparted the नाम on particular week-days only, through either Kakasahib Karkhanis or Kakasahib Tulpule. Presumably one of these veterans must be due for arriving at the Ashram in a couple of days. But my ignorance about the matter came as a bar, and Shri Gurudev permitted me to leave Nimbal as per my wish.

On my return to Jodhpur, Prof. Date asked me if I had made a request to Shri Gurudev to initiate me. On hearing from me that I had not done so, he directed me to visit Allahabad where Shri Gurudev used to go every winter for staying in his Hastings Road bungalow

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on the Draupadi Ghat. He told me that apart from praying to Shri Gurudev for my initiation, I could utilize his very rich personal library for my research. I reached Allahabad in February 1951. It was extremely cold there, and Shri Gurudev had instructed the relevant quarters to provide hot water for me to bathe. But somehow I could not get hot water for my bath. Cold bath coupled with the mosquito swarms descending with night-fall on Allahabad, made me sick, and I could not stay there for more than a week. I sought Shri Gurudev's permission to leave for Jodhpur in view of my continued fever. Before leaving, when I prayed to him for my initiation, he said, "Come to Nimbai for that purpose."

The two-year period of my University Research Scholarship ended in June 1951. I took up a Lecturer's post in a college not far from Delhi for which I was selected miraculously despite a keen competition from some local candidates. But at the end of the session in March 1952, I decided to leave the job in order to devote myself to whole-time research. My father had retired, and my mother's salary from teacher-ship could hardly make the two ends meet. So my wife entered service as a teacher. But doing the job even while nursing our first born daughter proved to be too much of a burden on her and she fell ill. It was in such a difficult situation that I wrote a letter to Shri Gurudev in July 1952 conveying to him my predicament. Shri Gurudev's reply dated 1.8.1952 was a remarkable act of his Grace on me. That letter has been carefully preserved by me, for it served as a veritable blueprint of my total future life chalked out by my Sadguru. It expressed his intense concern for the unsatisfactory life I was leading, appreciated my devotion towards him,

pointed out that Sadguru's grace alone enabled one to cross successfully the worldly ocean, advised me to spend my days in Saraswati Aradhana and Sadguru Bhajana, face unhappy days in life courageously, blessed me for my ultimate rise to mental peace over and above mundane happiness and misery, directed me to follow in the footsteps of my worthy counsellor Dr. V.H.Date who had successfully gone through all mundane favour and disfavour, and assured me that my devotion and attachment to him gained by coming in personal contact with him at Nimbai won't go fruitless. Obviously, the letter proved to be the most significant watershed in my life.

My teacher Dr. Date who had been transferred to Jaipur in the meantime called me there to complete the thesis as soon as possible. Rejecting the offer of a graduate teacher in a local Higher Secondary School, I went over to Jaipur. During my stay at the residence of Dr. Date in December 1952, the latter advised me to write to Shri Gurudev at Nimbai expressing my keen desire to get myself formally initiated by him during his brief stay at Bombay on his way to Allahabad. As the old Sadhakas are very well aware Shri Gurudev who liked to spend winter months at Allahabad, made it a point to make a brief sojourn at the Bombay residence of his reputed surgeon-disciple Dr. R.H.Karmarkar, for the benefit of spiritual seekers who would be eager to get themselves initiated by him. Accordingly I wrote a postcard to Shri Gurudev and no sooner did he get it he sent me a telegram of approval — "Do Come Bombay". That telegram is one of my most cherished possessions. I left Jaipur for Bombay on the 3rd January 1953, and on reaching there proceeded straight to the Dadar residence of Shri Ghanekar, brother-in-law

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of Dr. Date. I went to Dr. Karmarkar's residence in the morning of 5th January on a summons from Shri Gurudev. At about 10 a.m. I was ushered in the presence of Shri Gurudev who was delighted to see me and made anxious inquiries about my family. After some time I was directed to go to another room where the veteran Sadhaka Kakasahib Tulpule gave me the Nama-Mantra imparted by Shri Gurudev.

As I had already come prepared to accompany Shri Gurudev to Allahabad, arrangements were made for our departure by Calcutta mail leaving Bombay in the evening of 5th January. While Shri Gurudev with Kakasahib travelled in First class coach, Bhau Nimbargi, Madhu Kumathekar and myself were accommodated in the third class sleeper. Next day when the train reached Jabalpur we were surprised to find Shri Gurudev walking down to our compartment for inquiring from Bhau and Madhu if I had been provided with tea and meals. I remember with joy and gratitude Shri Gurudev's affection for me. We reached Allahabad in the evening of 6th January. Shri Gurudev called me on the 7th morning and asked me to narrate the events of my life since I last met him in February 1951 at Allahabad. He also inquired from me the career I would like to choose. When I told him that my aim was to become a teacher of Philosophy, he patted me on my back saying, "A teacher's job is inherently noble and more so the job of a teacher of Philosophy because it provides one ample opportunities to pursue spiritual life even while earning one's livelihood by teaching Philosophy which is a soul-building subject." He then asked me to go to the adjacent room and sit for meditation. I went there and sat in a steady comfortable posture for starting meditation. Shri Gurudev came to me and appreciating the posture adopted by me, uttered the

following couplet from Kabir :

कबिरा धारा अगम की सदगुरु दई लखाय ।

उलटि ताहि सुमिरन करो स्वामी संग मिलाय ॥

Explaining the significance of this couplet he laid emphasis on the words स्वामी संग मिलाय. Though the couplet means that real meditation is meditation in the presence of God, yet a beginner who might be unable to see the form of God should meditate on the Name with love. The utterance of the Name should not be done mechanically, but the नाम should be meditated upon with a feeling of love, regard and joy. The Name should be tied to every breath lovingly.

During my stay at Allahabad for 3 weeks, my day-time was devoted to reviewing the Appendices to परमार्थसोपान dealing with the science of Rhetoric, in the company of Shri Gurudev, and to my research work when I was alone. The nights offered me a unique opportunity to spend a couple of hours in the exclusive ennobling company of Shri Gurudev. The chapters of "Pathway of God in Hindi Literature" were dictated by Shri Gurudev during the day to the steno who then prepared the script. During the night Shri Gurudev would send the servant to awaken me at any time after midnight for reading out to him the typed pages of the Pathway. The staircase led to two rooms, one on the left and another on the right side. While in the right side room Shri Gurudev spent the night doing meditation, in left side room the servant kept the night vigil to be ready at the beck and call of the Master. When I entered Shri Gurudev's room, he would tell me, "First go to the other room where the servant has kept tea ready for you. Come back to me after taking tea." I would promptly enjoy a cup of hot tea in the winter.

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night and return to Shri Gurudev's room for reading out to him slowly the typed pages. He would listen attentively to every sentence, weighing carefully every word and phrase, and occasionally ask my opinion about the appropriateness of the language. I was wonder-struck to see Shri Gurudev working with extreme care and thoughtfulness on a language in the manner of a sculptor fashioning a statue with chisel and hammer. The result is for every reader of his works to see. Not a single word can be replaced or even shifted from its original setting without disturbing the unique balance of content and style, cadence and clarity, brevity and depth of meaning. It was not without reason that Sri Aurobindo paying his tribute to Shri Gurudev, called him a "Perfect writer and scholar." In his monograph on "Heracleitos" he was provoked to publish a response to Gurudev's penetrating paper on that famous Greek Philosopher of antiquity. I myself recall Shri Gurudev having told me one midnight that James Ward was a great writer who put wealth of meaning in a single sentence whereas Josiah Royce had to write pages after pages for giving a single significant idea. In this context I learnt that some reputed western critic had likened Dr.Ranade to Ward and Dr.Radhakrishnan to Royce.

I could hardly understand Marathi those days. So Shri Gurudev advised me to read regularly the Dasabodha and the Jnaneshvari in as much as that would automatically inculcate in me the understanding of Marathi. At least on two occasions he told me, "Hindi and Marathi are like two daughters of Sanskrit vying with each other for the love of their mother."

Shri Gurudev was most particular about precision and

exactness, let the context be simple conversation or serious discussion. One day he asked the stenographer about the number of pages that had been typed and corrected till that time. The steno replied that about 18 to 20 pages had been corrected. I remembered to have corrected 19 pages, and I mentioned that number to Shri Gurudev. He appreciated that exact number given by me and remarked, "I want exactness in every task. A man who is not exact can achieve nothing great in life."

I recall how Shri Gurudev's presence at Allahabad during the winter months was utilised by Professors, Judges, scholars and spiritually inclined citizens for spending as much time as possible in his holy company. His 15-A Hastings Road bungalow became a center of intellectual and spiritual activities. In my diary of that period I find the names of Pandit Devi Prasad Shukla, Principal of Malaviya College, Professors S.N.Deshpande, T.K.Deolalkar, and I.P.Singh, theosophist Sanjeeva Rao, Justice Shankar Saran of Allahabad High Court, Industrialist K.H.Kabbur and his wife, Dr.Girish Chandra Sharma and Bhojpuri Rambhajan Singh, as visitors to take advantage of Shri Gurudev's presence. I was given the privilege of not only being in the company of Shri Gurudev when great men came to meet him but also of singing a Bhajan or two in the learned assembly. One Bhajan viz, "नैनहीन को राह दिखा प्रभु", was sung by me on three occasions because Shri Gurudev had an immense liking for it. On two occasions he asked me to accompany him to Malaviya College where on one day the theosophist Shri Sanjeeva Rao delivered a lecture and on another day Shri Gurudev's lecture was read by Pandit Devi Prasad Shukla. While Shri Gurudev sat next to the driver in his car, I occupied the back seat. I recall with a sense of

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pleasure and privilege how on one occasion Shri Gurudev took off his turban in the car and handed it over to me to keep it with me. I kept the priceless article with me till we arrived at Malaviya College and handed it over to Shri Gurudev when we alighted from the car. This showed how he held me in great affection, and consequently offered me every opportunity to serve him.

Twice did Shri Gurudev ask me to show him the work I had done on my research topic, my notes, as also the draft of some chapters. When he saw my notes on the Bhagavadgita and my comments on some Shlokas, he went in a reminiscent mood. He told me that "The Gita is in my very blood," and that he delivered the Kinkhede Lectures on the Bhagavadgita years ago (1928) at Nagpur University. Fortunately for the philosophical world Shri Gurudev was able to complete the final draft of his invaluable thoughts on the Bhagavadgita in his life-time. The book was posthumously published under the title "The Bhagavadgita as a Philosophy of God-realisation," by the Nagpur University. It is a tremendous work, being the very personification of the sublime personality of Shri Gurudev.

It seems to me that I had the fortune of enjoying the holy company of Shri Gurudev for a maximum of three weeks only, at a time. That was the case on my 1950 visit to Nimbhal. This time at Allahabad also by the end of my 3-week stay, I got from home a wire to catch the first available train to Jodhpur, on the evening of 26th January. I was at a loss to understand the reason for the urgent message. I decided to inform Shri Gurudev about it when he would call me for the post-midnight session. But that night there was no call for me from Shri Gurudev. Next morning when he called me to his room for the

work concerning the Rhetoric in the परमार्थसोपान, I showed him the telegram. When he found me unable to guess the reason for the urgent summons from Jodhpur, he asked me to read out the letters I had previously received from home. In my wife's letter I had got on 24th January, it was mentioned that my father suffered from stomach-ache. Shri Gurudev said, "Probably your father's stomach condition might have worsened. You should leave for home today." I packed up hurriedly. Friends, especially Manohar Paripatyadar rushed to the Dhobi to bring my clothes and hire a cycle rikshaw for me to reach the station. Shri Gurudev himself gave me the अंगारा and came all the way to the verandah to see me off with a feeling of anxiety and visibly affectionate graceful look. I bowed at his feet and took my seat in the rikshaw to catch the train for home.

I reached Jodhpur on the 28th afternoon, all the way experiencing painful suspense as to the welfare of everybody at home. On reaching home I was informed by my wife that my father had undergone surgery for intestinal obstruction. I rushed to the hospital where my elder sister informed me that the operation was apparently successful. While my mother and younger brother remained in the hospital ward during the day, my elder sister and myself kept nightly vigil beside my father's bed. The nocturnal silence of the hospital was broken occasionally by the strange and weird rumbling of some trolley passing through the verandah carrying a dead body from some ward to the mortuary. I meditated on the Name and realised that everything except the Name is perishable. I wrote a letter to Shri Gurudev on 29th January regarding the successful operation of my father. In his reply dated 3-2-53

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penned as usual by Prof. Joshi, he expressed his delight at the "radical improvement in your father's condition" and sent the अंगारा from Nimbargi and Inchageri. The letter also made a mention of the operation for hernia undergone by Shri Nagappa, grandson of Shri Nimbargi Maharaj, at Bijapur hospital exactly during those days.

However, on the 9th February the stitches on my father's abdomen suddenly snapped open. The surgeon again performed an emergency operation. But my father's condition deteriorated. I sent an express telegram to Shri Gurudev for his grace, on the 10th February. In his reply of the 12th February he expressed his sorrow, advised us "to pray to God whose will is omnipotent," and "to keep our courage intact." But the end came on 12th February, the Shivaratri Day at about 8 p.m. As my father was breathing his last remembering all the while his Guru, the ward-in-charge Dr. Bheem Puri, my erstwhile class-mate in the High school and friend, advised me to get my father discharged immediately to avoid the postmortem which was compulsorily done on dead bodies at the hospital.

On receiving my sorrowful letter Shri Gurudev asked Prof. Joshi to write to me on 17-2-53 about his deep grief, expressing his hope that I would stand courageously, placing all burden on Almighty and face the circumstances, adding "May नम have compassion on you !" Prof. Joshi further wrote, "Shri Gurudev now-a-days was highly praising you for your calmness and tranquillity and your manner of behaviour. The same trend of mind will take you through the calamity and land you safe somewhere."

I went through the aftermath of my father's demise with patience by Shri Gurudev's grace. I, however, failed to write to Shri Gurudev after receiving his letter of 12-2-53.

So he asked Prof.Joshi to write me a letter on 19-3-53 saying that he had not heard from me about my further activities after he received the sad news of my father's demise. He wished to know, "What you have intended or intending to do. How are your circumstances and what remedies are being adopted by you to meet them... there are obstacles in the way to welfare, श्रेयांसि बहुविघ्नानि. After referring to a letter received by him from my spiritual brother Shri Faujmal Purohit, a first rate artist, informing him about his inability to maintain himself and his family on the painting profession, he wrote 'such are generally hard times for the aspirants.'

When my letter of 21st March reached Gurudev, he asked Prof.Joshi to inform me in his reply dated 27-5-53 that he was glad to know that, "you have been courageous to face the circumstances befallen on you, boldly. There lies the key to success in life..... may that bent of mind in you be growing day by day till you see a day when all your cherished desires will be fulfilled."

Professor Date who was extremely anxious to help me come out of the grief caused by my father's demise, asked me to go to him to Jaipur and submit the Ph.D. thesis after giving it final touches under his direction. He also directed me to send a copy of the synopsis to Shri Gurudev. In his letter of 12-6-53, Prof.Joshi informed me that Prof. B.R.Kulkarni read out the synopsis to Shri Gurudev who pronounced it as "good." I duly submitted the thesis to the University. In the mean time, the Rajasthan Public Service Commission advertised one temporary post of degree and post-graduate Lecturer in Philosophy. I applied for the same under intimation to Shri Gurudev. In his letter dated 14-9-53, Prof.Joshi conveyed to me Shri Gurudev's

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blessings that I may get a chance in view of my qualifications. I was selected by the R.P.S.C. for the post. I conveyed the happy news to Shri Gurudev on 15-10-53. He was extremely glad as per Joshi's reply of 17-10-53.

During the ensuing X'mas holidays I went to Jaipur in order to accompany Prof. Date and his family on a pilgrimage to Nimbal. When we reached Nimbal at about 11-30 a.m. we were immediately called by Shri Gurudev. As we were ushered in his room, we found him preparing his own tea. While inquiring from us about the welfare of us all, he expressed to me his sorrow at the death of my father earlier that year. He had great love for my teacher Prof. Date who literally lived from moment to moment on his grace entirely. He cherished affection for me, chiefly because I was an humble student of Dr.Date. He magnanimously entertained us with tea prepared by himself. It was a rare act of grace of our Gurudev which is very well preserved in my memory. Greatness was so natural to him that he had no need of establishing it by keeping himself aloof from the devotees and giving 'darshan' on rare occasions, by occupying an exalted seat in the assembly, by performing some miracle or the other, or by adopting mannerisms peculiar to the so-called realised saints. During the Sittings he sat on the ground on the same level as the devotees who gathered around him, and raised the assembly to divinity without giving a formal discourse. It is difficult to explain the unique spiritual satisfaction produced by each Sitting, in the devotees who participated in it. The servant would ring the bell, the devotees would hurriedly proceed to the new house to occupy the seats after bowing down reverentially before Shri Maharaja's photo. Gurudev squatted on the ground in a corner, wearing

white dhoti and kurta, and some of the veteran disciples of Shri Bhausahib Maharaj and Shri Baba viz, Kakasahib Tulpule, Kakasahib Karkhanis, Shri.Babasahib Sangoram, Shri Ramanna Kulkarni, Shri M.S.Deshpande, Prof.V.H.Date would sit around Shri Gurudev with utmost humility. The Sitting would commence informally with some simple inquiry of a personal nature about some devotee by Shri Gurudev, or a short speech on the Jnaneshvari by Shri Karkhanis, or with some reminiscence of Shri Bhausahib Maharaj, sparked off by the scarf worn by some devotee because of its resemblance to the scarf of Shri Maharaj, or with the reading of some letter of Shri Maharaj, or with the singing of some Bhajan by some devotee. Shri Gurudev would give his comments in between so as to bring a unity of purpose in the whole discussion which subserved the cause of spirituality and love of God. I spent more than a week at the Ashram participating in all the spiritual activities from early morning till night. Shri Gurudev called me to the Dhyan Mandir on the day of my departure. He was sitting with Kakasahib Tulpule and some other Sadhakas. He asked me to read out the typed Introduction of परमार्थसोपान before sending it to the press. I read it slowly, and when I came to the Thanks portion, Shri Gurudev told Kakasahib, मी शंभर लोकांना thanks दिले आहेत (I have given thanks to a lot of persons). This shows how generous he was in giving credit to even those individuals who made some insignificant contribution towards the completion of his great works. He was generosity incarnate. As the time for the train I was to catch approached, he asked me not to be anxious, adding, "We can stop the train !" This remark of Shri Gurudev can be put in contrast to his remark to me on another occasion when he came

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with me up to the door of his new house to bid me farewell and observing the overcast sky and the start of a drizzle, said to me, "If God wishes that you leave by this train, the rain will stop. Otherwise you would have to postpone your departure till tomorrow." It dawned upon me that a great saint usually follows the will of God in all matters, and yet he may on occasions prevail upon God to change the course of events as per his wishes. This is what I surmise. The paradox can be best resolved only between the saint and God !

I returned to Jodhpur by the beginning of January 1954. As per Prof.Joshi's letter to me dated 21-1-54, written from Sangli, Shri Gurudev had gone to Sangli in the first week of January for the publication ceremony of परमार्थसोपान at the hands of Dr.S.Radhakrishnan, the then Vice-president of our country. The ceremony took place on 9th January. It was "very grand", Prof Joshi continued, "Dr.Radhakrishnan was here till 10 at night when he left for Poona accompanied by Prof Damle. Shri Gurudev continues to stay here for several reasons : 1) The climate has been congenial to his health; 2) insistence of His Highness of Sangli; 3) Pathway is complete in 405 pages. Source Index, Subject Index required the selection of Types which are various, and as the Press is here, it is easy to get the question settled. You will receive the book which is being sent to you by Regd.Book Post today, for preparing Errata. It is most probable that Shri Gurudev will have to go to Delhi for the inauguration of its publication at the hands of Rashtrapati. So you will have to hurry up and prepare the Errata as early as possible... Prof.B.R.Kulkarni is requested to prepare the General Index of the same."

I sent the Errata prepared by me to Shri Gurudev

at Sangli, and conveyed the happy news of my appointment to the permanent post of Lecturer at S.M.K.Govt.College on 5-2-54. I had appeared before the Rajasthan Public Service Commission for interview for the above post in the month of January. Before the interview I suffered from severe cold and cough for more than a week resulting in sore throat that affected my speech. While I awaited my turn for the interview in the office of R.P.S.C. I was much worried because I could hardly utter a sentence clearly. I prayed fervently to Shri Gurudev and swallowed a pinch of holy अंगारा that I carried in my pocket. When I came face to face with the Chairman and Members of the Commission, I could, by Shri Gurudev's grace fluently answer the questions put to me. Prof. Joshi in his letter of 16/2/54 from Nimbal acknowledged the receipt of my above mentioned letter and added, "We left Sangli on the 7th, visited Siddhagiri, Kolhapur, Miraj, Athani and Bijapur and reached here on the 14th. Shri Gurudev was glad to know that you have been able to secure the permanent job... The correspondence is going on as to the publication of Pathway at the hands of the President. The date is not yet decided. It is likely that 3rd and 4th March may be accepted. In that case Shri Gurudev will first go to Delhi and then go to Allahabad at the beginning of the month of March."

One day during my next visit to Nimbal in the summer vacation of the year 1954 I was standing near the Dhyani Mandir. I was a bit worried about the undue delay in receiving the result of the Ph.D. thesis I had submitted in July 1953. I had met the Vice-Chancellor of our University at Jaipur twice in that connection. My thesis being a comparative study of Absolutism of the East and the West,

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the University appointed two external examiners of whom one was Prof. B.L.Atreya from the East and the other was Prof. Charles A. Moore of the Hawaii University from the West. At that time the Korean war was in full swing. As such the normal traffic over the Pacific was disrupted. The University had despatched my thesis to Hawaii by sea mail. Hence it did not reach Prof. Moore for many months. In view of this problem I had pleaded with the Vice-Chancellor to appoint an examiner from India in place of Prof. Moore. As I stood worrying about the fate of my thesis, Shri Gurudev happened to pass by me accompanied by the servant Gundu. He said "Mohanlal, come along with me." I instantly hurried behind Shri Gurudev without caring to put on my chappals. Shri Gurudev walked with speed of wind. When I approached him, he asked me as to who were the examiners of my thesis. I replied, "One examiner is Prof. B.L. Atreya of B.H.U. and the other is Prof. A.C.Moore from Hawaii." He corrected me and said, "The other gentleman must be C.A.Moore, and not A.C.Moore. Is he from Hawaii?" I said, "Yes Sir, the examiner's name is C.A.Moore, ie., Charles A. Moore." When he noticed that I was walking barefoot with him, he asked me to go back and put on my shoes. I ran back towards the Dhyani Mandir to put on my chappals and returned with speed to join Shri Gurudev. But in the meanwhile he had disappeared beyond the well among the bushes, accompanied by Gundu.

However, just a fortnight before the November 1954 convocation of the University, I was telegraphically informed by the Registrar that Ph.D. degree would be conferred on me at the convocation. I realised that Shri Gurudev's grace had accomplished the work that was hanging fire

for more than a year. I wired Shri Gurudev about the conferment of Ph.D. degree at the forthcoming convocation to be held at Maharaja's College, Jaipur. I remember with a sense of pride that I was the first scholar to get the Doctorate in Philosophy from the Rajputana University, and that by Shri Gurudev's grace I was the youngest (26 year old) among the three recipients of Ph.D. degree in 1954 convocation, the other two being an elderly lady and an elderly gentleman whose degrees were in the subjects of Hindi and Commerce respectively. Before going to the convocation Pandal at Maharaja's College, I went to the residence of my revered teacher Prof. V.H.Date to get his blessings and to offer 'Prasad' at the photos of Shri Gurudev, Shri Baba, Shri Bhausahib Maharaj, and Shri Nimbargi Maharaja's Samadhi. There was no limit to the delight of Prof. Date on that occasion.

Prof. Joshi in his letter dated 17/11/54 from Nimbal, wrote, "Shri Gurudev and others including myself were highly delighted to receive the wire from you today, that you have been conferred upon the Doctor's degree so eagerly awaited... Now you can in course of time make further progress in your line which is earnestly hoped and desired by us all. We are leaving for Dharwar where Shri Gurudev is to deliver three lectures on Karnatak Mysticism on 21st, 22nd and 23rd of this month."

My last visit to Nimbal during the life-time of Shri Gurudev took place in the last week of December 1954. I stayed at the Ashram for a fortnight till the first week of January 1955. One morning some disciples including myself were sitting with Shri Gurudev in the first storey room of the new house. He was telling us in some context, which I fail to recall now, that the Guru gives everything

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to the disciple at the time of initiation and that the disciple need not meet his Guru in case circumstances do not allow him to do so. "My Guru's Guru met his Guru only twice," he remarked referring to Shri Nimbargi Maharaj.

In the mean time, that very morning, Shri Gurudev got a telegram about the demise of some gentleman. He expressed his sorrow and recalled the question raised by Arjuna at the end of the 6th chapter of the Bhagavadgita regarding the fate of the individual whose life is cut short while he is still struggling on the path of God-realization.

कश्चिन्नोभयविभ्रष्टश्चिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥38॥

Is that individual, deprived as he was of pleasures of the world as well as bliss of God-realization, ultimately destroyed like a cloud torn apart by powerful winds? Lord Krishna's definite reply to the effect that such a person dedicated to the cause of spiritual life, is never destroyed here or here-after, was also quoted by Shri Gurudev.

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥40॥

The Punyatithi of Samartha Shri Amburao Maharaj was celebrated in the room adjoining the Dhyana Mandir. Shri Gurudev sat devoutly near the photo of Shri Baba which was placed on a pedestal. Veteran disciples read the letters of Shri Bhausahib Maharaj written to Shri Baba and recalled some events connected with Shri Baba's life. Shri. Gurudev asked me to sing some devotional song on the occasion. I sang the Pada of saint Raidas,

आज दिवस जाऊँ बलिहारे ।

मेरे घर आये राम के प्यारे ॥

Appreciating the song Shri Gurudev told me with delight, "You are now established in परमार्थ."

I spent memorable two weeks at Nimbal. One day Shri Gurudev himself came and sat among the disciples while all of us were taking meals in the Dhyān Mandir at about 5 p.m. He was looking through the door at the vast eastern horizon. He remarked, "Vista कित्ती छान आहे" (How beautiful is the vista). Occasionally, he glanced with grace-abounding eyes at the disciples as they partook the meals. Incidentally, I may mention here that Shri Gurudev issued detailed instructions regarding the rice and other items. He would have a look at the prepared food before it was served to the disciples. No wonder the Ashram food worked many a miracle in respect of the physical as well as spiritual health of those who partook of it.

One morning I entered the door of new house with the idea of requesting Shri Gurudev to put his autograph on the copy of the परमार्थसोपान that was given to me the other day, free of cost, at the instance of Shri Gurudev. Apparently, I had chosen a wrong time for the purpose. Shri Gurudev was speaking angrily with a person who seemed to be a stranger coming from some nearby village. The person had a coconut in his hand, and was insisting on placing it at the feet of Shri Gurudev all the while praying to him to solve his doubts (शंका समाधान). Shri Gurudev repeatedly told him, "शंका समाधानाची माझी मुळीच योग्यता नव्हे." (I do not possess the least ability to solve any sort of doubt). "You place the coconut before the portrait of Shri Maharaj and pray to him for solving your doubts. As for myself, I have absolutely no ability." In that angry mood he saw me approaching him, and thinking that I had gone to seek his permission to leave for home, he told me curtly, "Mohan Lal, don't be in a hurry to go. You come from far off." Sensing his mood, I immediately turned

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back without praying to him for his autograph on my copy of परमार्थसोपान.

The incident indicates how Shri Gurudev did not make any pretension of being a saint who claimed to possess extra-ordinary powers of solving the doubts of others or of performing miracles. He always remained an humble and dedicated devotee of his Guru, Shri Bhausahib Maharaj, with full surrender. His Guru was all in all for him. He lived from moment to moment entirely on his grace. He eschewed totally what is called "Gurudom." In this connection, it would not be out of place to mention an incident narrated to me by my revered teacher Prof. Date. The incident belonged to the year 1928 when Prof. Date during his student-days was staying with Shri Gurudev at Allahabad for serving him in every possible way. Dr. S. Radhakrishnan paid a visit to Shri Gurudev's residence for his lunch after finishing his academic work at the Allahabad University. Before going to the dining room with his honoured guest, Shri Gurudev paid his obeisance before the photo of Shri Bhausahib Maharaj. When Dr. Radhakrishnan inquired about the identity of the person in the photo, Shri Gurudev replied, "He is my spiritual teacher." Dr. Radhakrishnan in a sort of half belief asked, "Was he so great?" "Yes, yes, it is he who has opened my eyes," replied Shri Gurudev with emphatic pride. Then Dr. Radhakrishnan immediately bowed reverentially before the photo of Shri Maharaj.

6. Grace Abounding

Life is a chiaroscuro, a play of light and shade. It is full of pleasant and unpleasant experiences, the significance of which is revealed much later. Even an unexpected incident might give altogether a different turn to man's life and leave its permanent imprint. One such incident occurred in my childhood.

My father, Shri.D.P.alias Tatyasaheb Shintre was serving in the Nasik Security Press. He was a pious soul. Reading of Gurucharitra formed part of his liturgy. May be, it was his devotional fervour that earned him Gurudev R.D. Ranade's grace. Tatyasa's friend, Shri.K.S. Tamhankar cherished great reverence for Gurudev. It was for the first time in 1949 that Tatyasa came into contact with Gurudev through Shri Tamhankar and went to Allahabad to see Gurudev. After that he frequently visited Allahabad and Nimbhal to help Gurudev in the preparation of his book, "Pathway to God in Hindi Literature." Gurudev used to dictate the matter, Tatyasa took it down in shorthand and prepared a typed copy to be read out to Gurudev. It was a challenge to reduce to short-hand Gurudev's torrential flow of dictation; but Tatyasa's competence and conscientiousness helped him to cope with the mighty speed. He was not to question what, but to record what was caught. Any interruption would disturb the line of Gurudev's thinking. All lacunae in the writing would be corrected after the matter was reduced to typing.

Incidentally round about the twenties Gurudev had a steno, Shri Shankarrao Dharmadhikari who was very

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intelligent and efficient. This disciple of Shri Amburao Maharaj was studious and could work till late hours. Old timers report that when they witnessed Gurudev's fast emerging words and Shankarrao's equally fast moving pencil, they were reminded of Vyasa, the author of Mahabharata and Ganapati, the scribe. A humorous incident occurred in 1920, in Inchageri where the work of Gurudev's "A Constructive Survey of Upanishadic Philosophy" was in progress. The last chapter was being dictated. Gurudev came to the post-ecstatic utterances of the sage Trishanku, in the Taittiriya Upanishad. Quoth he, "I am the food, I am the food, I am the food." Shankarrao took down, "I am the fool, I am the fool, I am the fool." When the matter was read out, Gurudev burst into a hearty laugh and asked, 'Shankarrao what is it that you have taken down ?' Equally amused, Shankarrao exclaimed, 'Well, what else could I do? Disciplined into silence while taking down, I could only write what I heard.'

My father had the good fortune of assisting Gurudev in the preparation of the book, "The Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints." Fourteen chapters of "Pathway to God in Kannada Literature" were also typed by him. The work of typing the Analytical Table of Contents of the volume, "Vedanta, the Culmination of Indian Thought" was also going on. It was a highly rewarding experience for Taty to type, from beginning to end, "The Bhagavad-gita as a Philosophy of God-realisation", the ripest fruit both of Gurudev's spiritual life and his writings.

In 1951 I was bed-ridden with severe rheumatism. I was hovering between life and death. The doctors had declared that the prognosis was bad and all had given up hope. I was hardly ten years then. That year Gurudev

touched Nasik on his way back to Nimbhal from Allahabad. He was staying with Prof.K.V.Gajendragadkar, a great devotee and disciple of Shri Amburao Maharaj. Gurudev visited Shri Tamhankar's house which was not far from our residence. With an ardent yearning that Gurudev should visit his house as well, Tatyia went there. Such a visit was his only hope for the cure of his ailing child, and the visit did come through. It was about 6 p.m. Gurudev was accompanied by 10 to 12 people. They were seated in the middle room and the usual programme of lighting camphor before Maharaja's photo and distribution of Prasad might have been observed. I could not see it because my sick-bed was in the room where daily worship was conducted. The door adjoining the middle room was almost closed — perhaps to prevent people from seeing the sick boy. My father did not want to make an exhibition of his domestic difficulties before Gurudev. The closed door was, however, slightly ajar and I was trying hard to turn on one side, for getting a glimpse of Gurudev. The pain was excruciating and I was groaning under it. The feeling that I alone was debarred from his presence was much more painful. Perhaps my unconscious made me audibly whine to attract attention. The whimper caught Gurudev's ear. "Who is ill ?" he asked. My father replied, "It is my son." With the words 'Let me see him,' on his lips, Gurudev rose and entered my room. With him came the ray of light and hope. He threw his glance at me and uttered, "This is too small a bed, let the bed run through the length and breadth of the room and let the boy roll over it." His instructions were complied with. The stiffness of my limbs gradually disappeared and within 6 to 8 months I became whole. Gurudev's coming into my room and

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his gaze constituted the healing touch. It was the turning point in my life.

An important thing to be noted is that Gurudev did not take the credit for my cure. He gave the credit to my freely rolling around. My rolling around was only an apparent cause of the cure. In fact, the strength to do it, was an effect of his grace.

In April 1952 Tatyā went to Nimbāl. Gurudev enquired about my health. On hearing that there was a great deal of improvement, he asked Tatyā to take me to Nimbāl. During the Shravan Saptah that year, my mother, two elder brothers and myself proceeded to Nimbāl. It was then that all of us received initiation. Our conviction has been that there is always his protecting grace. We are too small to pay it back.

One more instance of his abounding love. In 1957 Gurudev had come to Nimbāl from Allahābad. He was ill and it proved to be his last illness. That year I was down with typhoid and the malady lasted right from March to May. I had become extremely weak and emaciated. I could not appear for the annual examination of the tenth standard but was promoted to the 11th standard on the basis of my previous performance. In the first week of May, my mother, elder brother, his wife and myself arrived in Nimbāl. Tatyā was already there. We were staying in the room which is today being used as Post Office. Our room had a window that opened to the south. When Gurudev's car came to be parked in front of his house, it was an indication that he would go out for meditation in the direction of Inchageri, the place sanctified by his teacher. Through the window of our room we could get a full view of Gurudev coming out of the house and entering the car.

Dr. Madhusudanrao Datar from Nasik whom we knew well, had come to Nimbal at that time. He had brought च्यवनप्राश for Gurudev, and was entreating him to partake of it. As was his wont, Gurudev asked Dr. Datar to place the tonic near the photo of Shri Maharaj. I was convalescing at the time and my mother entertained a fond idea : "What a great blessing it would be, if Gurudev sends a little bit च्यवनप्राश for my little boy ! The Prasad would work wonders." She kept the thought to herself. But would not Gurudev know what was in the mother's mind ? And lo, an inmate of Gurudev's Ashram, with च्यवनप्राश in hand came to our room with the words, 'Saheb has sent this for the boy.' None can imagine the overwhelming joy and gratitude my mother felt.

In retrospect, I wonder how I, rendered helpless by severe rheumatism, could qualify for military service where physical fitness is a pre-requisite. It was not through any achievement or effort of my own that I had grown into my present self, but Grace was imparted to me. What would have been my fate if Gurudev had not seen me? Agonising pain would have made my lot miserable. I now take solace in the thought that rheumatism itself was my blessing. It is futile to blame others — and much more futile to blame God for the misfortunes that overtake us. Those very ills may be His instruments for bringing sweetness and light to us. As Otto says, "...though God indeed comes where and when He chooses, yet He will choose to come when we sincerely call upon Him and prepare ourselves truly for His visitation."

7. Gurudev Ranade as my Father saw him

My father Shri Krishnarao Gajendragadkar was born on 13th August 1896. On this birth centenary day I remember his devotion to Gurudev, and many things he said about him crop up in my mind. His entire life was transformed by the magical touch of Shri Gurudev. My father whom we called Kaka was one of those fortunate students whom Gurudev took under his wings and protected till the end.

Kaka was educated in Jamkhandi in the same school which had the honour of having Shri Gurudev as its student. All youngsters in Jamkhandi looked upon Gurudev as their ideal. Many used to go to meet him whenever he was in Jamkhandi and Kaka was one of them. He always remained attached to Gurudev all his life which reminds me of what Gurudev wrote, 'A bee that toucheth honey leaveth not!'

Kaka joined Fergusson College. He had requested Gurudev to help him to secure freeship. When his name did not appear in the list of students who got freeship he went to Gurudev. Gurudev told him not to worry and within fifteen minutes his name was added to that list. Kaka always turned to Gurudev in his difficulties and Gurudev always rushed with his Sudarshana-chakra as he did for all his devotees. Kaka also used to tell us that Gurudev instructed him to use chappals as Kaka always moved barefoot. Gurudev had such protective attitude towards those near him!

For the first two years of college, Kaka kept in touch with Gurudev as his simple way of life and affectionate nature attracted him, though at the same time he had an

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awe for his intelligence and the respect he received from college authorities. Kaka had a friend, Satyawant Malebennur who had influenced him a great deal. It was Satyawant who taught him the importance of educating younger generation to gain independence for the nation and they had planned to start a school too. As a pre-requisite to start the school Satyawant wanted that they should study philosophy. That's how Kaka turned to Philosophy and Philosophy never left him after that. He became a student of Gurudev for B.A. Due to his habit of taking detailed notes Kaka impressed Gurudev, especially because as we all know, Gurudev had the habit of speaking pretty fast. Kaka remembers Gurudev as an ideal teacher who would start the lecture by giving a summary of what was taught in the last lecture and end with a gist of the topic just taught.

Gurudev used to invite some of his students to his residence for dinner and Kaka was one of them. When Kaka went there for the first time, he saw thin strings hanging from nails fixed on the walls. These strings had small sticks fastened at their ends. These were for fixing the mosquito nets but Kaka thought that this had something to do with yogic practices which perhaps Gurudev was following. Also when he saw Gurudev lighting camphor in front of Maharaja's photograph he concluded that Gurudev belonged to some Jyoti-sampradaya. When after some years Kaka told this to Gurudev he laughed heartily and would make him tell this in the presence of other Sadhakas. Somehow in later years, Gurudev used to be pretty free and would be laughing heartily to Kaka's jokes and would also tell funny episodes to people in his presence. This was a rare relation between the teacher and the taught

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and it was noted by everybody.

Kaka left Pune after graduation and went to Bombay where he took a teaching job. He was also studying law. After a couple of months he came to Pune to pick up his luggage which he had left with his friend. As he was going from Pune station towards Fergusson College, he saw Gurudev going in a *tonga*. When Gurudev saw Kaka, he stopped the *tonga* and asked, "What are you doing now-a-days?" Kaka told him that he had a teaching job and side by side was studying for law. To the next pointed question of Gurudev whether he wanted to become a lawyer, Kaka replied that he had no such intention but he was studying law as he had some spare time. Immediately Gurudev offered him Fellowship under him for the books he was writing with the grant of University of Bombay. Pat came Kaka's positive reply without even a moment's thought and Gurudev asked him to sit in the *tonga* to go with him. Kaka never even went to collect his luggage. This was the turning point in his life. Gurudev had selected his devotee.

Kaka remained his student and helper till the last days of Gurudev. Gurudev used to call him 'Krishna' till he joined as a Fellow, but from the very next day he started addressing him as 'Krishnarao' which was how all Sadhakas addressed him. It is the divinity in Guru which selects his disciples and strengthens the bonds. Kaka who hailed from a very orthodox family immersed in traditional ways of worship was literally lifted from this atmosphere and placed among the greatest of disciples of Shri Amburao Maharaj, who led an intensely spiritual life without any external show.

Kaka was the first student who stayed with Gurudev.

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In Adhyatma Bhavan, Kaka helped Gurudev in every way from physically massaging his body as it was paining (in our last meeting with Gurudev, he mentioned that it was Krishnarao who taught him to get his body massaged) to preparing notes for the books he was writing. Gurudev would ask Kaka to write something or prepare notes for some reference and after a few hours would inquire whether that task was accomplished. So Kaka got into the habit of completing the work entrusted to him — may it be replying to some letters or writing summary of some book — immediately after going to his room. Kaka was also doing his M.A.(with Philosophy). Gurudev cared for him as a guardian. If he found Kaka chatting with other students he would tell him to go to his room and study. Kaka was very obedient, and quick. He freed Gurudev from routine work. Even in later years he forgot his age; when it came to serving Gurudev he would literally run like a youth and do the work. Gurudev was very much satisfied and pleased with the physical and mental alertness shown by Kaka.

Kaka was with Gurudev in his serious illness when he went to Inchageri in 1920. It was then that he came to know about Gurudev's spiritual life and lineage. He had the good fortune to meet Shri Amburao Maharaj (Baba), and also many senior disciples of Shri Bhausahab Maharaj, like Smt.Shivalingavva, Shri Girimallappa and others. Smt. Shivalingavva was very kind to Kaka. She would not put *purdah* when he approached and allowed him to touch her feet. They had also exchanged letters. All those Sadhakas treated Kaka like a young brother. Here again he saw how Gurudev and Baba concentrated on Nama or meditation, how Gurudev had undaunted, untarnished faith in Nama

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in spite of acute physical suffering. He was an eye-witness to Gurudev's miraculous recovery. He was moved to see that all the Sadhakas were relieved and happy to see Gurudev's improvement.

As Gurudev's health improved he started to take some food whereas earlier it was not possible for him to have even a morsel. The lunch was cooked either by Kaka or Shri Jagannath Lele who were quite inexperienced in the culinary art. Kaka at last asked Gurudev whether some relative could come to take care of him. Gurudev told that his cousin Smt. Yamanakka would come if some money for travelling was sent to her. So a money order was immediately sent to her and Smt. Yamanakka came. A cook Shri Patil was also appointed. And Gurudev had some good food for the betterment of his health.

Kaka was with Gurudev for four years as Fellow during which period he did his M.A. partly by research under Gurudev's guidance. The subject of his thesis was "Aristotle's Critique of Platonism," a rather difficult subject which was so ably handled by Kaka that Gurudev had suggested to him to work further on it and offer it for Ph.D.

Kaka's attitude changed entirely in the godly company of Gurudev. And yet he had not received Nama. Once when some of his friends of Jamkhandi were going to Inchageri from Nimbali to get initiated by Baba, Gurudev asked Kaka, "Are you also going to get Nama?" Kaka said, "I want to have Nama from you." Gurudev did not say anything. He did not give Nama to anyone then. After a few days Kaka felt that he had committed a mistake in not going to Inchageri. So he requested Gurudev to allow him to go and receive Nama from Baba. Gurudev rebuked him for not going earlier and refused permission

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to go. Kaka was very sad. After a few days, however, Gurudev asked Kaka to go. Kaka had known Shri Baba when he stayed in Inchageri with Gurudev. Baba and Gurudeva used to talk about Shri Maharaj with love and intense devotion every night after others had retired. They would be engrossed in the memories of Shri Maharaj. So Baba would say, "Ramaraya, how much you love Shri Maharaj ! It's 3 a.m. come, let's go for Nama !" Kaka would be sitting there pounding betel leaf and tobacco for Baba, a lucky witness to these unique, rare conversations. When Baba gave Nama he told Kaka - "विद्येने शिरी वाहिला देवराणा, our God is that God !" Also as was his practice he asked Kaka to open the book of Geeta and read one Shloka. Kaka opened the book and the Shloka he read was गतिर्भर्ता प्रभुःसाक्षी....

My mother was initiated by Baba, so was her sister Sharakka who rose to the highest peak of God-realisation. In fact, Kaka had this missionary spirit in his heart and he led many persons and families to this pathway to God. He not only led others to become disciples of Gurudev but also encouraged them to serve and gain the confidence of Gurudev. And when this happened he was pleased without an iota of jealousy in his mind. Shri Shamrao Kumathekar always remembers his words, "Serve Gurudev so that he remembers you in his meditation." In fact, the first person to call Gurudev as 'Gurudev' was Kaka — till then everybody used to call him 'Rambhau'. He was convinced that Gurudev was God, and he started calling him as Gurudev which was picked up by Dr.N.S.Paripatyadar, Shri Kumathekar, Shri.N.R.Maslekar and others.

Once Laxmanbhatji said to Kaka that a Guru gives everything to a disciple but not spiritual experience. Kaka

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immediately told him that Guru gives spiritual experience also to his disciple and he was a living example of this. When Kaka was at Inchageri, the Sadhakas were very frank and friendly. They freely talked of spiritual experience. Gurudev used to introduce Kaka to different Sadhakas and after they left he would tell Kaka their spiritual experiences. When Kaka got initiated he started meditating very earnestly and sincerely. But time went by and he did not have any spiritual experience; he was restless. Gurudev knew about this. That year it was decided that the Sadhakas from all the branches of Shri Nimbargi Sampradaya should come to Nimbargi to celebrate Shri Nimbargi Maharaja's Punyatithi. Kaka accompanied Gurudev thither. While returning with Gurudev, Kaka was very sad in his heart as he thought that even meditation in the company of so many stalwarts, at such a holy place, did not give him the desired fruit. At that moment Gurudev said, "Krishnarao, look." Kaka looked at the sky and he had his first experience. He received Gurudev's grace directly. Gurudev always loved him in this way. He said to a disciple in 1955, 'Among my students, the best student in all respects is Krishnarao.' The disciple had written a letter to Kaka to this effect.

Kaka always assisted Gurudev in all his works. He was indispensable to Gurudev even as he was working as a Fellow. But the project had stopped and Gurudev needed his steno-typist Shri Shankarrao Dharmadhikari. Gurudev said, "Krishnarao if you knew some typing I would have kept you with me. I need you but I cannot keep two people." Kaka immediately went for another job. Yet wherever he was and whatever the position he was holding, every vacation was spent with Gurudev. Every leave was for Gurudev and whenever Gurudev called him

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he would leave everything and go to Nimbal or wherever Gurudev was staying.

When Kaka decided to join H.P.T.College, Nasik, as a Lecturer, Gurudev gave him his Pagadi and asked him to wear it and said, "Krishnarao, you look like Vithoba" and started laughing heartily. But as Kaka was reluctant, he put it away. Later, Kaka always said that he should have taken it. When Gurudev wished him a good future, Kaka expressed his diffidence due to his height. Gurudev said very forcefully, "What is physical height ? Make your soul great !" This was always a guideline for Kaka in his whole life.

Whenever Kaka was free he would go to Gurudev and Gurudev sent for him whenever he wanted him. Kaka gave up Vice-Principalship when he found that this was coming in the way of his working for Gurudev and he accepted Principalship only after Gurudev reassured him.

After his retirement from H.P.T. College he joined J.S.S.College, Dharwad and after Dr.R.D.Ranade Chair for Philosophy was created in Karnatak University, he was the first Professor to honour the Chair.

Kaka used to narrate about many incidents in Nimbal. He told Gurudev once, "You are like a moon." When asked to explain, he said that just as everybody felt that the moon walked with him, everybody coming to Nimbal felt that Gurudev loved him only, though he was same to all. Gurudev laughed. Once Gurudev scolded Kaka for some mistake. Later he said, "These youngsters now-a-days get angry when I scold them. How is it that you don't get angry ?" Kaka quoted Jagannath Pandit "रोषोऽपि निर्मलधियां स्मणीय एव." The wrath of godly persons is equally attractive like the bitterness of saffron. Gurudev smiled. Once when

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he came and saw Kaka's pose in meditation, he said, "This is the right pose. Young men these days sit straight, full of ego. They don't have any humility. One should be humble when meditating."

Gurudev was very kind to his disciples. He used to come to Nasik to our house for five years — five days in each year. Shri Baba had also once visited our house in Nasik. All the Sadhakas in Nasik were very happy when he came there. One year Kaka was sad as nobody showed eagerness to get initiation. The next year (the last year of Gurudev's visit) about hundred Sadhakas had initiation in Nasik. It was Gurudev's way of satisfying his devotee.

Kaka entirely depended on Gurudev. His grace was his food. Gurudev also knew of this one-pointed devotion and complete surrender. A person who was present nearby has reported this story to us. Some Sadhakas jokingly said to Gurudev that he had exceptional love for Krishnarao. Gurudev became very serious and said, "Krishnarao has such faith in me that if I ask him to jump in the well full of water, he will do so without hesitation !" We pray that our faith towards Gurudev should equal his !

8. Evolution of Professor R.D.Ranade's Thought from 1937 to 1957

Evolution is a necessary process. Thought always evolves. It is never static. Professor R.D. Ranade, reverentially called Gurudev by his disciples, had traced the evolution of his thought till the mid-thirties in an article which he contributed to "Contemporary Indian Philosophy" (Editors, Dr.S. Radhakrishnan and Prof. J.H. Muirhead, Publishers, George Allen and Unwin, London, 1937). Towards the end of that article he states that the opportunities which he had at the Allahabad University had widened his philosophical horizon. It was his intention to place before the philosophical world, in course of time, his views on philosophy from the side of contemporary developments in Metaphysics, Ethics, Psychology and Religion. But the intention did not materialise as no specific article on the development of his thought after 1937, ever came to be written. However, his views on different subjects continued to evolve till the end and they are reflected in his later writings. Here below is an attempt to collate these views and trace the later evolution of his thought.

Gurudev was mostly merged in meditation and, if any time remained on hand, he would study and teach philosophy which enhanced his intellectual grasp and enabled him to serve humanity. Meditation on the one hand, and study of philosophy on the other, were constantly going on and they helped the process of evolution of his thought, the former in the realm of mysticism and the latter in the domain of philosophy.

This is consistent with his doctrine of asymptotic approximation which assumed greater and greater signifi-
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nce as time flowed. We never attain to the ideal fully and finally, but go on constantly approximating to it. Not perfection but progress, not realisation but approximation — is the upshot of his teaching. "It is this perpetual progressive realisation, or attainment to the highest acme possible for man here below which may be reached by humanity without a tinge of arrogance or self-complacency" (Pathway to God in Hindi Literature, P. 197). Who is there who has reached the summit? This constant reminder of human weakness leaves no scope for arrogance. If the far off end is to be reached, as per Kant, only in infinite time, where then is there any excuse for complacency? Here, pessimism, yet another hurdle, is also avoided, because we actually achieve something, though by bits or degrees. We go on traversing the path; but the milestones we meet with on our onward journey, assure us of our concrete progress.

This doctrine of approximation is intimately connected with the doctrine of reciprocal causation which we frequently meet with in Prof. Ranade's later writings. In the realm of nature there is the sway of the principle of causality, according to which, one event is a cause and another event an effect. But nature does not always oblige us by simply putting before us two events one of which is exclusively the cause and another exclusively the effect. Nature is far too complex to allow a straight classification. Sometimes, we come across two events which are both causes and effects of each other. This is called reciprocity of causation or interdependence of events. We may note a few examples mentioned by Prof. Ranade. It is well known that unless we become sinless, we cannot have the vision of God; but it is equally true that unless we

attain to the vision of God, we cannot become sinless. The two are inter-dependent and proceed *pari passu*. Further, Gurudev refers to two events — transcendence of delusion and realisation of the Self, and raises the question — which is the cause and which the effect? He himself answers : “It may be said that the two are inter-dependent like the obverse and the reverse sides of the same coin, that neither could be achieved without the other, and that, if at all, the two are achieved simultaneously” (Ibid, P.15). The same reciprocity is seen between fearlessness and joy (Ibid, P.139) as also between meditation on the Name of God and God-love (Ibid, P.97). In his book, Pathway to God in Kannada Literature also, instances of reciprocal causation are not wanting. For example, there is reciprocity between deliverance from passions and devotion to God (P.31). His book, The Bhagavad-gita as a Philosophy of God-realisation, also discusses an example of reciprocity when it takes up the question of the relationship between action on the one hand and illumination and beatification on the other (P.205). Reciprocity or interdependence of events brings them together. No event can completely be explained from within itself. Two events cannot even be said to coexist in space without being related to each other. Without such a relation, our perception of objects would be broken off from others and unified experience would be impossible. The operation of the principle of reciprocity brings more and more events under one banner till, as Kant would like to put it, we refer to the unity of God as the cause of existence of all the dependent substances. God binds all events to a unity with each other. No wonder such a unifying principle made a strong appeal to Professor Ranade’s reconciling tendencies.

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Gurudev Ranade began his career not as a philosopher but as a mathematician. The definite shift of his interest towards philosophy was the result of his keen desire to provide a philosophical foundation to the mystical experiences which he was having. He also established the Academy of Comparative Philosophy and Religion to bring together all those who were interested in the Problem of God.

Adoption of the method of Western philosophy and comparative study of Indian and Western thought were the twin instruments to place before the world the spiritual values enshrined in Indian philosophy. His work on the Upanishads (1926) is a clear example of this approach. But his thinking went ahead, crossed the limits of one particular religion or one particular school of philosophy and adopted a universal standpoint. This is reflected in his plan of writing a volume on the Pathway to God, an outline of which is spelt out in the last sentence of his book, *Mysticism in Maharashtra* (1933). This proposed volume was to be a combination of philosophy and mysticism. A glance at the plan of the proposed volume (*Studies in Indian Philosophy*, Pp.110 ff) will show that the book is heavily loaded with philosophical topics like doctrine of a finite God suggested by Mill and developed by W.James, H.G.Wells, Schiller and Rashdall or Einstein's theory of Relativity or Spencerian and Bergsonian theory of evolution. The under-current, however, is spiritual which is exemplified by his assertions that love of God is the supreme virtue, that mystical experience is the supreme end of life or that mystics are the parents of a new spiritual race. The balance is now tilting more and more towards spiritualism. The current of his thought was flowing in

the single direction of mysticism. In late forties the outline scheme of 'Pathway to God' was once read out to him by Shri K.D. Sangoram of Athani (a disciple of Shri Amburao Maharaj and close associate of Gurudev). Gurudev had a hearty laugh and exclaimed : "There is some method in madness." Perhaps the implication of this utterance was that the contemplated work was systematic and methodical no doubt, but to be immersed in this intellectual exercise would be nothing short of madness. By this time he ceased to be chiefly interested in philosophising. Shri G.G. Karkhanis, his spiritual brother, once asked him the ticklish question : 'Does Jnaneshwari propound 'मायावाद, विवर्तवाद or अजातवाद?' Gurudev replied, 'Ganpatrao, why are you chewing such bagasse? The only message which Jnaneshwari proclaims from the house-top is Bhakti or one-pointed devotion to God.' Thus did his thought bloom from philosophy to mysticism. Study of technical philosophy was a phase in his life; his official position of Professor of Philosophy in the Allahabad University demanded it. But after retirement from the University in 1946, it was side-tracked and the main line was reserved for mysticism or spiritualism. In the late forties, the whole scene changed. The front rows came to be occupied by saints like Kabir, Tulsidas, Dadu, Mira, Bhavataraka, Mahipati or Madival Yogi, while philosophers like Zeno, Berkeley, Bradley, Gangesha, Kumarila, Sureshwara or Vidyananya were relegated to a secondary position. Technical subjects like cosmology, hedonism or rationalism made room for topics like relation between saint and God, efficacy of the name of God or methods of meditation.

In all his later works, criteria of mystical experience like correspondence, coherence or satisfaction occupy a

respectable position. The Theory of Correspondence itself came to be explained in mystical terms. "The internal and external perception of God must be alike. If there is internal perception to which nothing external corresponds, it may be a case of imagination, hallucination or illusion. If, on the other hand, there is something external to which nothing internal corresponds, it cannot be evidently a case of supersensuous experience and may be ultimately unreal" (Pathway to God in Hindi Literature, Pp. 141-142).

Interpretation of saintly literature in mystical terms became natural to him and he did not hesitate to change a word or two in the original reading of a song he was expounding. For example, in the song कृष्णमूर्ति कण्ठमुंदे नितिदंतिदे by Purandaradasa, he changed the expression नितिदंतिदे (as if standing) to नितिरुत्तदे (is standing). He insisted on the change saying that when Krishna was standing before the spiritual vision of Purandaradasa, what is the fun in saying that Krishna is *as if* standing before Purandaradasa? (See Pathway to God in Kannada Literature, P. 55). A superb example of one mystic portraying another mystic! When he was teaching William James' Varieties of Religious Experience to a student in 1950, the student read out from the book the sentence, "If there be higher powers able to impress us, they may get access to us only through the subliminal door" (P. 195). "Strike out the word 'subliminal;' how can higher powers influence us through the subliminal or the lower door?" he remarked, and instantly suggested that the word 'superliminal' be substituted.

His work on Vedanta, published posthumously, is not a representative of his later thought. His notes on the work were prepared way back in the twenties and the exposition of the notes was made not by him but by

two of his students who could not provide his Midas touch to the material. The book on Vedanta would perhaps have appeared in a very different form if he himself had handled it as he had handled the Bhagavad-gita. Perhaps he might not have loaded it with abstruse metaphysics. Who knows, we might have had "Vedanta as a Philosophy of God-realisation" instead of "Vedanta the Culmination of Indian Thought."

Earlier, Gurudev's treatment of a topic was strictly philosophical. It was quasi-Kantian. Discussion would proceed along the lines of psychology, epistemology, metaphysics, ethics and mysticism. Later, however, philosophy paved way for pathway to God. Love of God became so expansive as to encompass and transcend love of philosophy. The five traditional branches — psychology, epistemology, metaphysics, ethics and religion were metamorphosed into five practical aphorisms — Panchasutras — (i) Incentives to Spiritual Life (ii) Moral Preparation (iii) Nature and Functions of a Spiritual Teacher (iv) Methodology of Meditation and (v) Varieties of Spiritual Experience.

Philosophy of Religion was given a secondary place while psychology of Religion became more prominent. This stress on psychology can easily be noticed as psychology comes to be tagged on to mysticism. Ethics was severed from mysticism and was joined to axiology; and as God is the ultimate Value, ethics became the discipline for the attainment of God. Again, extensive references to Alankara-shastra or rhetoric on the background of mysticism are noticed in his later works. His judgements in this field make us spellbound as we witness his cogent criticism of the traditional nine-fold scheme of Rasas or

his elevation of Bhakti Rasa to the status of the Supreme Rasa. "In the cabinet of the Rasas 'Shanta' is co-opted and Bhakti is rejected, which shows the depths to which human thought could descend. A Godless philosophy and a soulless psychology are just the prototypes of a devotionless rhetoric" (परमार्थसोपान Appendix II, Pp. 5-6). All the Rasas have been given their roles under Bhakti Rasa which does not stand a peer. Every student of literature must study Gurudev's 'Contribution to the Science of Rhetoric' appended to परमार्थसोपान, the source book of his English work — Pathway to God in Hindi Literature. Here, as elsewhere, Gurudev's later writings show the balance inclining from intellectualism to devotionism or from intellect to intuition, from बुद्धि to भाव. A.E. Taylor of the first edition (1903) of Elements of Metaphysics was through and through an absolutist; but by 1924 he had risen above metaphysics and had become a thorough-going theist. By 1932 he had made excursions in the territory of ethics and religion. He strode away from the phenomenology of ethics and dry metaphysics to become a deeply religious soul. We may also note how William James who started with anatomy, travelled through psychology and philosophy ended up with being a Doctor of Divinity.

Though Gurudev had high admiration for Kant and held his three Critiques (Critique of Pure Reason, Critique of Practical Reason and Critique of Judgment) as masterpieces in philosophy, he noticed a certain lacuna in Kant. "When I was young, I looked upon them like works of philosophy; but now they appear to me like works of poetry" (The Bhagavad-gita as a Philosophy of God-realisation, P.279). "... Kant is lacking in one element namely, the element of intuition" (Ibid, P.280), he observes

further. Neither poetry nor philosophy nor any branch of knowledge for that matter, can dispense with intuition if it were to claim universality and excellence. Philosophy works in the field of reason, no doubt; but it must realise the limitations of reason and bow down and make way for intuition. Similarly, psychology cannot take leave of intuition because that would result in neglecting one specific faculty of man. Intuition is the very core of mysticism, because no mystical experience is possible without the faculty of intuition. This supersensuous faculty, 'The divine' in man as Plato calls it, becomes pre-eminent in Gurudev's later writings. Right from the beginning, Gurudev had given intuition its proper place (*Mysticism in Maharashtra*, Preface P.29); but as days passed, intuition became the queen with the nasty little faculty of reason serving as a handmaid. That is why he wanted to supplement the three Critiques of Kant by a new Critique, namely the Critique of Intuition. Kant must have been indeed happy in his grave to see this consummation of his philosophy, namely, the logical fruition of Intuition in the mystical realisation of God.

As compared to his earlier works where we come across long complex sentences — sometimes para-long — we have in his later works simple, pithy statements. We may take a few examples. "Avatara is the descent of God's form before the spiritual vision of the aspirant" (*The Bhagavad-gita as a Philosophy of God-realisation*, P.175). "Action is the cradle of God" (*Pathway to God in Hindi Literature*, P.52). "God could afford not to obey the dictates of morality, because He is probably a super-moral Being" (*Ibid* P.264). "To sit in judgement on the motives of God is a very difficult matter; but to sit in judgement on the motives of the saint may not be impracticable" (*Ibid* P.402).

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“Expression presumes a duality, experience presupposes a unity” (Pathway to God in Kannada Literature, P.216). The highly simple style is direct and appealing; a rapport is easily established between the author and the reader.

Reference to the spiritual school to which Prof.R.D.Ranade belonged or to the great personalities of that school or to the incidents associated with them are conspicuous by their absence in his earlier writings. But they frequently make their appearance in his later works. By and by, one does meet with such expressions as, ‘my own spiritual teacher’ or ‘the spiritual school to which I belong’ and so on. Not less than 40 references to his Sampradaya can be noticed in his book — Pathway to God in Kannada Literature. There are as many as 25 personal references in the book, The Bhagavad-gita as a Philosophy of God-realisation and over 20, in Pathway to God in Kannada Literature. These two works seem to present his spiritual autobiography where one notices a graphic account of his own spiritual pursuits and the great heights he reached in the realm of Spirit.

As contrasted with the earlier period, in the later period there are no reservations, no compulsions to withhold anything or to be chary in matters spiritual. The experiences narrated are highly personal, surcharged with warmth and intimacy. Really the cloud of mercy has begun to pour heavily. It appears as though he is in need of an occasion; or he eagerly waits for an opportunity when he can narrate the incidents that occurred in the course of the history of his Sampradaya.

The term वस्तु अमोलिक occurring in a song of Mirabai, reminds him of an Abhanga of Jnaneshwara, अमोलिक स्तु जोडले रे तुज, “...which Abhanga was later regarded as

an auspicious sign and command at the time of the foundation of the Inchageri Math by its great spiritual founder" (Pathway to God in Hindi Literature, P. 192). The incident of the passing away of Nadgouda of Nimbali is narrated by Gurudev when he is expounding a line from Purandaradasa that "messengers of death come and attack you" (see Pathway to God in Kannada Literature, P.50). Shri Maharaja's admonition to Lingappa Savalgi is quoted when in a poem the word सिद्धान्ति occurs (Ibid, P.134). Come the song, योगि बंदनो शिवयोगि बंदनो and a graphic account of an important incident follows :

There was a Shastri at Jamkhandi who was conversant with Sanskrit. Unfortunately he desired to dishonour in public the saint of Umadi by showing that the saint did not know much of Sanskrit or philosophy and therefore of spirituality. There was some delay in the arrival of the Shastri to the venue where he wanted to cross question the saint. The saint of Umadi asked Shri Vishnubhat Nimbargi, one of his best disciples, to sing the song योगि बंदनो शिवयोगि बंदनो. Not only was the Shastri delayed but he was also injured on his way and had to go back. The saint went on with his spiritual discourse smoothly and successfully. Seeing that the Shastri's mischief boomeranged upon him, the saint of Umadi uttered : "See how God justifies Himself, how God justifies the saint." (Ibid Pp. 76-77)

Apart from references to Shri Nimbargi Maharaj (his teacher's teacher), Shri Bhausahab Maharaj (his own teacher), Shri Amburao Maharaj (his spiritual brother whom he revered as his teacher after the passing away of Maharaj) and Smt. Shivalingavva (his spiritual sister), he does allude directly or indirectly to his brother disciples, namely, Nandyappa, Lingappa Savalgi, Balappa Pitel, Shankarappa

Kakamari, Shetteppa, Pundappa, Swami of Kannur, Ramarao Horti, Karabasappa Avati or Bhagavantappa.

Instances pertaining to Shri Narasappa Shapeti and the musician-saint of Savalsang (both disciples of Shri Nimbargi Maharaj) are depicted with reverential affection. References to Babacharya Kavya who published in 1908 महाराजवर वचन (ethico-spiritual teachings of Shri Nimbargi Maharaj) can not be missed in his writings. The affection he cherished for Nagappa Nilavani, grandson of the saint of Nimbargi, needs no reiteration. Moreover, utterances of the great masters of the school adorn the pages of his later writings.

While dealing with the vision of God in internal consciousness (The Bhagavad-gita as a Philosophy of God-realisation, P.261), he quotes the whole Kannada expression uttered by the saint of Nimbargi : हीगे ई जन्म इरुवदरोळगे आत्मनत्रु कडेगे तेगेदुकोंडु नोडिदरे आ मनुष्यनु मरळि जन्मके बरुवदिल्ल (Thus if we extract the Self out of our body while living, the whirligig of coming and going ceases). While discussing the efficacy of meditation, he mentions twice the utterance of his spiritual teacher : अच्छेर हालु कुडिद हांग आगतद (I feel as if I have taken half a seer of milk) (Pathway to God in Kannada Literature p.119 and P.132). He quotes another dictum of the Master : "That Anahat Sabda which we hear remains; that spiritual form which we see remains, while our body falls off..." (The Bhagavad-gita as a Philosophy of God-realisation, P.233). Again, the superb description of the state of the released soul, definitely sounds autobiographical. The self which was pent up inside a tenement of bones, will now, like a fish, swim in the sea of joy as soon as it envisages the Form of God" (Pathway to God in Hindi Literature, Pp.249-250).

In a word, as we pass from his earlier writings to the later ones, we witness the spiritual treasures brought from the hidden cloister to the market-place. This contrasts with his earlier writings which are highly impersonal and sometimes abstruse. In the article, Evolution of my own Thought, he refers to his vision of the Spirit, "... the thought came to me powerfully that the whole universe might be regarded as full of spirit... in that great day reverie." He does not want to say that it was a veritable spiritual experience. He uses the term 'great day-reverie' and leaves it to the reader to interpret it in any way he pleases.

In earlier years, the tone of his criticism was at places a bit harsh or incisive. While dealing with the Vedantic commentaries on the Upanishads, he remarks : we might say about the theological disquisitions of these commentators what Bacon said about the arguments of the Schoolmen, borrowing the idea from Ariston, that they resemble more or less a spider's web, admirable for the ingenuity of their structure, but of little substance and profit" (A Constructive Survey of Upanishadic Philosophy, Preface P.x.)

In one of his earlier Notes, he had remarked about a philosophical system : "False psychology, wrong religion and an exploded metaphysics." When a philosophical system talked about the mystical experience or enlightenment, Prof.Ranade observed : "It is enlightenment without light." But later, when commenting on the Bhagavad-gita expression, सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । and the Upanishadic expression अपाणिपादो ज्वनो गृहीता, the tone is mellowed. He says : "We may submit here that neither Shankara nor Ramanuja has taken into account the mystical manifestation of God to an aspirant in the process of his realisation" (The Bhagavad-gita as a Philosophy of God-realisation, P.45). The

helping attitude is equally noticeable at another place. "We might also come to the help of Madhva by interpreting the first part of this line, namely, नासतो विद्यते भावः as probably implying that असत् or Maya itself does not exist (Ibid, Pp. 47-48). Finding that the Bhagavad-gita is chary in respect of the description of the ecstatic vision of God, he takes up the task of a full exposition on behalf of the Bhagavad-gita. "It is only an infinitesimal spark of this experience which the Bhagavad-gita has portrayed for us in that one cryptic utterance, यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति । (VI.20). Probably there was no reason for the writer of the Bhagavad-gita to expand or expatiate on this theme. The present writer has done the work of that expatiation on behalf of the Bhagavad-gita" (Ibid, P.264).

In the earlier phase we see him as reserved and almost inaccessible. But later, one finds him free and lenient. He could not stand the suffering of any individual, even if he be a sinner. While discussing the topic of Categories of God-seekers, he handles the question of unrepentent sinners who are denied the possibility of any reformation in their character and are condemned for ever by Theology. Gurudev's heart melts even for these unrepentent sinners. He says that we should be a little generous to them also, "Even they should be allowed to come up somewhat nearer to the life of spirit" (Ibid. P.234).

Both the analytical and the synthetical methods were employed by Prof. Ranade in the treatment of the Upanishads - the former in The Creative Period and the latter in A Constructive Survey of Upanishadic Philosophy. By and by he came to regard the synthetical method as better than the analytical one (see Pathway to God in Kannada Literature, Pp.33-34). The synthetical method introduces unity in

diversity. In his work, *Mysticism in Maharashtra*, he had given an analytical and not a synthetical survey of the teachings of the great Maharashtra saints. He wanted to re-cast the work in a synthetical mould (see his lecture on *Introduction to Karnatak Mysticism*, delivered on 26th August 1950 at Dharwar and later published by Karnatak University).

The same tendency of finding out similarities among the contending parties and bringing them on a common platform is clear when he reconciles opposite stand-points. This approach becomes more prominent in his later writings. He shows how परिवार मुक्ति synthesises the thesis of एकमुक्ती and the anti-thesis of सर्वमुक्ती (*Pathway to God in Hindi Literature*, P.265), or how sport synthesises liberation and beatification (*Ibid*, Pp. 401-402). Or again "...the first Doha जो चाहै आकार तू represents the thesis of which निराकार की आरसी is the antithesis, while भजन भरोसे राम के constitutes a synthesis of the two" (*Ibid* P.331). "I may also point out that the शेष is welcome both to the Shaivas and the Vaishnavas. Shaivas make शेष into a necklace which decorates the neck of their God Shiva and Vaishnavas look upon शेष as the resting couch of Vishnu. So it is this शेष which reconciles these two schools of thought, the Shaivite and the Vaishnavite (*Pathway to God in Kannada Literature*, P.6). One entire chapter is devoted to five antinomies in the *Bhagavad-gita* and their reconciliation (see Chapter XV of the *Bhagavad-gita* as a Philosophy of God-realisation). Again, we read, "Samkhya as philosophy and Yoga as activism are reconcilable, if we ultimately find a common basis for them. The basis is renunciation or disinterestedness" (*Ibid* P.24). It may be further noted that of the three traditional arguments for the existence of God, he

seems to prefer the cosmological argument as against the ontological and the teleological. "So, on the whole, the cosmological argument is a very important one in trying to prove the existence of God from the order in nature" (Ibid P.59). The first two arguments are rather speculative. The cosmological argument on the other hand takes us directly from the diversity in the world to unity in God.

It is an important question as to whether the ultimate aim of meditation is the attainment of peace or the attainment of joy. In his earlier writings, attainment of the bliss of self-realisation is depicted as the highest ideal. The notes which he prepared in the early thirties show that he wanted to write a book on "The Pathway to God" with its sub-title, "A Study in the Philosophy of Beatification" (See, Studies in Indian Philosophy, P.110).

In later years, peace was given the favoured position. Let us see what he himself says : "The present writer thought for a long while that joy was elative and peace was equanimous and therefore there could not be any compatibility between the two... He has, however, now come to the conclusion that ultimate peace would be even a higher category, but that peace would not be attained except through joy... of course a man attains to this exceeding peace only after the attainment of God-realisation. Peace does not lead to joy, joy leads to peace and hence it is, that peace might be regarded as the apex of joy" (The Bhagavad-gita as a Philosophy of God-realisation, P.265). "So, in that way, the highest aim of meditation, according to Nijagunashivayogi, is to attain to that ultimate state of tranquillity. This tranquillity is a higher conception than either the apathia of the Stoics or the ataraxia of the Epicureans, which are merely moral conceptions. The

conception of tranquillity in Indian Philosophy is higher than these conceptions as it transcends and supervenes upon an already achieved state of the highest spiritual realisation" (Pathway to God in Kannada Literature, P.212). As to the question, what is the nature of the released soul, the answer is specific — Peace unspeakable.

His later works display great emphasis on भाव. This unexplained and inexplicable love of God becomes the be-all and end-all of his spiritual teaching. It is भाव or internal devotion that enables one to see God (See, The Bhagavad-gita as a Philosophy of God-realisation, P.99). "What is wanted is the inner quality of the heart which may enable him to conquer time... If you have reached a particular stage of Bhava, then neither much time, nor much practice would be needed" (Ibid P.238). "... meditation from hour to hour and day to day and even concentration on the name of God are of secondary importance... unless we resign ourselves completely to the Power and Will of God, no great achievement in spiritual life is possible (Ibid. Pp.254-255). "...higher than anything else is Bhava. If you have it, none of these things are required" (Pathway to God in Kannada Literature, P.100). "Devotion is of course necessary. Without that you cannot move forward even a single step" (Ibid P.216). In a reminiscent mood, he narrates : "What is wanted is devotion and not mere counting of beads... For a long time I did not know what Bhava was. Latterly I have begun to learn what this Bhava is. Our spiritual teacher used to speak about it often, but we did not know then what this Bhava meant" (Ibid P. 236).

Now more emphasis is laid on grace than on self-effort. "While a mere climber can attain to the heights only through

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a long and tortuous ascents, it is devotion alone which can carry us aloft at once like an aeroplane, the rate of speed being determined by the quality of the heart" (Pathway to God in Hindi Literature, Pp.193-194). Complete resignation to the Will of God has its corollary in the descent of Grace. Man's helplessness and the utter inadequacy of self-effort to attain to the vision of God, proves Grace to be both a necessary and sufficient cause to reach the spiritual ideal. The necessity of Grace for the genesis, growth and culmination of spiritual experience, meets our eyes very often in his later writings. Gurudev adores the power of grace when he comments on a poem by Krishnaraya of Kakhandaki (see Pathway to God in Kannada Literature, Pp.70 ff). In his book on the Bhagavad-gita, we find an excellent account of how the Grace of God wards off all perils. He refers here to his own case. In 1909 he was seriously ill and was hovering between life and death; he was saved only by the grace of God (see P.268). "Man may make his own effort, and yet it remains with God to crown that effort with success by His grace" (Pathway to God in Hindi Literature, P.120). "Unless we realise our absolute impotence before the majestic power of God, it may not be possible for God's grace to descend upon us" (Ibid Pp. 181-182). The conclusion is irresistible. "It is the Grace of God which supersedes any other source of strength which man may fondly cling to in his heart" (Ibid P. 183).

All events that occur whether in the course of nature or in the life of an individual are due to the Command and Will of God. "When we look at nature, we see that the Order which governs it, is nothing else except the Will of God. Also if we look at the matter even physiologically,

we see that our exhalations and inhalations are themselves due to the Order of God, and when God desires that we should have final exhalation, we do finally exhale and there is no further inhalation. Death is thus itself due to the Will and Order of God" (The Bhagavad-gita as a Philosophy of God-realisation, P.60). We are reminded of R.L. Stevenson's famous utterance, "And why not grace? Why not God's grace, Hey?... We walk upon it, we breathe it, we live and die by it; it makes the nails and axles of the universe; and a puppy in pyjamas prefers self-conceit."

It is because of a spirit of full self-surrender that most of his lectures on Pathway to God in Kannada Literature which he delivered at Dharwad under the auspices of the Karnatak University during the period November 1954 to December 1956, had the colophon : "This is my task and God willing, I shall try to accomplish it to the best of my ability." It is not known why the Editors of this posthumous publication omitted the significant words, "God willing" from the text. Out of 20 lectures stipulated, he could deliver only 14 till the end of December 1956, and he left the mortal coil on 6th June 1957. The colophon sounds prophetic. Could it be that he knew that he would not be able to complete the task? In any case, one thing is absolutely certain. He had reached the acme of complete surrender to the Will of God. To employ Rudolph Otto's words: "He had become the pencil of the unearthly writer, the bent bow of the heavenly archer, the tuned lyre of the divine musician."

9. Kant and Gurudev

Edward Caird in his work, *The Critical Philosophy of Kant*, Vol.I, gives a very brief, but at the same time a graphic account of Immanuel Kant's life. As one goes through it, one finds striking similarities between Kant and Gurudev. We may just take a resume.

"He was of a cheerful, unassuming disposition and extremely modest in his personal claims. While he deeply sympathised in the aspirations of his time... his temper inclined him to avoid anything like rebellion against constituted authority." Can any one say that this does not aptly describe Gurudev ?

Feeble physique and delicate health were characteristics both shared. In spite of this, they undertook and carried out an incredible amount of work.

Both Kant and Gurudev received their first lesson in spiritualism from their mothers, of whom no one of them could speak without emotion. It was the conviction of both that without religious spirit, one can not have 'that peace, that cheerful spirit, that inner harmony with self which can be disturbed by no passion'. They never participated in active politics though they had a lively interest in political developments around them. Both watched, with a keen zest, all the phases of battles that were fought on distant lands.

It is remarkable that the twosome had their inklings in the direction of mathematics and physical science rather than of philosophy. Further, Kant was adept in Latin, a great classical language, as Gurudev was in Sanskrit an

equally great classical language. It was through the portals of libraries that Kant and Gurudev entered the Professor's chamber. Kant's first important appointment was sub-librarian; Gurudev's, Curator of MSS in the Deccan College Library. Kant's appointment as Professor of Logic and Metaphysics at Konigsberg University and Gurudev's appointment as Professor of Philosophy at Allahabad University, put an end to their hard and struggling life.

Jachmann gives a description of Kant's method of teaching. In lecturing, Kant was wont 'as it were to conduct an intellectual experiment before his audience, as if he were himself beginning to meditate on the subject. First, he set up a rough definition of the subject to be discussed, then by degrees, he introduced new conceptions to modify it; step by step the explanations which had been tentatively presented, were corrected, until at last the finishing touch was given to the definition, which had been elucidated in every point of view. In this way an attentive listener not only was made acquainted with the subject, but also received a lesson in systematic thinking.' Is not Jachmann portraying Gurudev's method of teaching? Neither of them followed the routine and age-old courses existing in the University. They were exploring new territories and introducing new subjects. Kant introduced Physical Geography while Gurudev brought in Islamic Philosophy in the University syllabus.

The environment in which Kant grew, saw two tendencies, Wolffian Philosophy (which was thoroughgoing rationalism) and Pietism (which had leanings towards feeling), warring with each other. These very tendencies were present in Gurudev's background, in the garb of intellectualism and mysticism, though there was no open

enmity between them. It was a sort of a cold war. Intellectualism kept itself aloof from mysticism; and it had become a mark of modernism to deride mysticism as irrational. Mysticism was shy and did not bother to establish its supremacy. Kant inherited the reconciling tendency from Schultz who wanted to pick up good points in both the opposing trends, and combine them. In fact Kant went much ahead of him in perfecting the synthesising attitude. Gurudev on his part, de-mystified mysticism and gave a rational basis to it. Without religious zeal, intellectualism was but chicanery, and without intellect, mysticism would degenerate into blind faith. What was required was rational mysticism. Mediation between the two fighting partisans was the way of Kant as well as of Gurudev, and that made them master-reconcilers. In each of them we see a colossus, bequeathing to the world, works of immense philosophical value. As their powers matured into perfection, they lifted their readers to a higher plane.

Kant has a wholesale influence on Gurudev. His presence is felt throughout Gurudev's writings by way of direct references to his name, allusions to his works, adoption of his method, liberal use of his words and phrases or examination of his doctrines. Gurudev had assimilated Kant in his own thought-system, so much so, that it is not much of an exaggeration to say that he Kantianised the study of Indian Philosophy. It is no wonder that Gurudev appreciated Kant, a philosopher of high stature, who displayed a rare clarity of thinking and a mighty gift of sustained analysis. One has just to note how Gurudev praises Kant for his edification of the Sublime to understand the high esteem he felt for the German philosopher (see *The Bhagavad-gita as a Philosophy of God-realisation*, Pp.293-294).

Gurudev's standard for regularity was Kant. When he found that a student was 'very regular and punctual in all matters down to the evening walks', he called him meta-Kant.

As early as his first book, Gurudev had mastered Kant, a feat not easy to be accomplished. There he speaks of Kant's influence on Carlyle (*Signs of the Times and Characteristics* by Thomas Carlyle, P.36). It will be a task, impractical indeed, to count the shipload of references to Kant in Gurudev's works — especially later ones, where you hardly turn a few pages before Kant appears in some form. Mention of the Critique of Pure Reason dates back to 1916 and continues for four decades till his last work on the Bhagavad-gita. In 'A Constructive Survey of Upanishadic Philosophy', Gurudev views all the three Critiques of Kant in a novel perspective when he states that the Critique of Pure Reason is the first premiss of a grand philosophical syllogism, whose minor premiss and conclusion are respectively the Critique of Practical Reason and the Critique of Judgement wherein conceptions of goodness and value supplement the considerations of Pure Reason (Preface, P.xii).

Gurudev's method of construction through critical exposition is essentially Kantian. Kant had revolutionised European philosophy by adopting this method. Chapter V in Gurudev's book on the Upanishads, just mentioned, displays a methodological as well as phraseological analogies with Kant. We read of 'regress' of one category to another. Students of Kant are familiar with such regresses in his philosophy. A regress is necessary, because the first immediate constructive effort of thought may not sufficiently explain a phenomenon. In other words, a regress is coming back to ideas which are more explanatory. All science

has progressed because of regresses, which arise out of our consciousness of inadequacy of earlier approaches. Kant himself adopted a radical regress of thought when he suggested that it was necessary to go back to the examination of the powers of mind before we do anything else. This very idea of regress is shown to be working in the development of Upanishadic thought when Gurudev speaks of 'regress from the cosmological to the physiological categories', or 'regress from cosmological and physiological to the psychological categories'.

Paralogism, Ideal, Criticism, Dogmatism, Category, A priori, Antinomy, Schematism, Thing-in-itself, Rational Theology are but a few of an endless chain of words and phrases that are liberally strewn in Gurudev's writings and used in a typically Kantian sense. So too are Kantian doctrines like 'I am I', Reciprocal Causation, Synthetic Unity of Apperception, or Kingdom of Ends. It is impossible to catch the purport of Gurudev's usage of these terms, if one were to go by their dictionary meanings. 'Destroying knowledge in order to make room for faith', 'to awaken from dogmatic slumber', 'forms of human mind' or 'duty for duty's sake' are innocent English expressions, but a student of philosophy will certify that they have a decidedly Kantian connotation. Such terms were so ingrained in Gurudev's vocabulary that he would just use them without any conscious effort. Gurudev set a new trend by discussing various criteria of spiritual experience. Therein a place is invariably reserved for Kant's concepts of universality, objectivity or necessity. The arguments for the existence of God — ontological, cosmological and physico-theological — did not originate with Kant, but it was he who systematised them for the purpose of examination; and it is difficult

not to remember him at their mention. It will be an interesting job to track the frequent allusions to these arguments in the works of Gurudev.

Gurudev narrates that way back in 1928 he gave three lectures at Nagpur on (1) Antinomies in the Bhagavad-gita, (2) The Categorical Imperative in the Bhagavad-gita and (3) The Nature of the Sublime in the Bhagavad-gita, and that these were the three important topics in Kantian philosophy dealt with in his three famous Critiques (The Bhagavad-gita as a Philosophy of God-realisation, P. 280). In this book three independent chapters are devoted to these topics. Gurudev observes here that Kant was lacking in the element of Intuition; and so he felt the necessity of supplementing Kant's three Critiques by a new Critique, namely, the Critique of Intuition. Curiously enough this supplement proves to be not a censure but an adoration of Kant. In the last chapter of Gurudev's book under reference, the Kant we see is not a dry intellectualist, but a mystic who realises his identity with the Ultimate Being. Gurudev finds this Kant not in his Critiques, but in the papers found after Kant's death. Kant was sincere enough to reconsider his position, honest enough to reject his earlier views and candid enough to keep a record of his new perceptions. These new conclusions, says Gurudev, are exactly the same as the Bhagavad-gita teaching. That Gurudev should end his Magnum Opus with such appraisal of Kant, is the greatest compliment paid to the Sage of Konigsberg.

10. Prof. R.D.Ranade's Contribution to Greek Philosophy

Influence of Greek Philosophy

Barring Kant, the greatest single influence from the Western world on Prof. R.D.Ranade's mind is that of Greek Philosophy. In his article, Evolution of my own Thought, he records, "...the first definite period in my work on philosophical subjects was connected with Greek Philosophy." In the influence can be seen in the scores of references to Greek words, phrases, ideas, doctrines and thinkers found in his writings. In the *locus classicus* of his study of Greek Philosophy, his Essays written about 1915, he takes a critical review of doctrines of prominent Greek thinkers. They were later compiled in the book, Philosophical and Other Essays, Part I. Most of the references in this article are naturally from that book.

Study of Greek Language

The earliest philosophical musings in the Western world are found in Greece. For a first-hand understanding of this source of Western thought, Prof. Ranade studied Greek language — including its script. This is an unusual phenomenon; because a student of Greek philosophy is generally satisfied with his own ability to understand a Greek word here and a Greek word there, which he reads as transliterated in Roman alphabet. Not Prof. Ranade. He not only learnt but also mastered the script thoroughly. He could write it with ease or quote passages from the original Greek. His long Essay, Greek and Sanskrit : A Comparative Study, has obliged both the languages by presenting the subject upto the tersest of technical details. It provides guidelines for comparative linguistics. An

instance would not be out of place. Like Sanskrit, Greek too recognises accent. Consequently change of accent means change of meaning. Heracleitos said that the name of the bow (Bio's) is life (B'ios); but its work is death. In the first word the accent is on o, in the second, on B, and with that change, bow is changed to life ! This change must be grasped in order to understand the paradox which the whole sentence presents (See Philosophical and Other Essays, Part I, P.2). The paradox uses the same word with changed accent as seen from the original word. Prof.Ranade would many times insist on using the word in the Greek script. The English language does not use different accent marks; as such, a Greek word written in Roman script with faulty or no accent marks, was sure to deprive the original word of its proper connotation.

Use of Greek Concepts

Greek words and phrases had become a part and parcel of his repertory and he freely used terms like catalepsia, apathia, ataraxia, theoria, logos, and so on, just as he used Sanskrit terms like ब्रह्मन्, आत्मन्, भक्ति or माया. By this practice he popularised a host of Greek words and concepts. Plato's Parable of the Cave, the Ent and the Non-ent of Parmenides, Love and Hate of Empedocles, Flux of Heracleitos, Man-the-measure idea of Protagoras, appear in connection with the thought of philosophers far removed from Greece in space and time.

Comparative Approach

Prof.Ranade had as if a map of Greek Philosophy spread out before him. Thinkers and doctrines were located on it. When he talked of philosophical concepts of people in the wide world, the ideas on the map came alive and prayed to him to pick them up for comparison. And the

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comparisons would just fit in. In his Pathway to God in Hindi Literature (P.239), he says that the significance attached to Epoche by the Stoics, Epicureans and Sceptics, was exactly the same as Kabir's, as it is expressed in मन मस्त हुवा तब क्यों बोले । At the highest spiritual stage, words become empty. One more example would do. The acme of spiritual life is आनंद according to Jaimini, while it is चित् according to Audulomi. There is no conflict between these two, says Badarayana. The crowning experience may well be both — चिदानंद. Prof. Ranade loses no time in naming this stage as beatific theoria, the phrase typifying Aristotle's God who is intelligence and bliss rolled into one (see Vedanta the Culmination of Indian Thought, P.176).

We get a detailed account of cosmogonic concepts of Greek and the Upanishadic thinkers both of whom are interested in the primal substance of things. We are told that the almost identical hypotheses used by them are a result of independent parallelism of thought. The comparative method gave a new direction to the study of both Indian and Greek philosophy and Prof. Ranade is one of the earliest authors to advocate the method. It opens before a student's mind both the arenas and makes it easy to compare the doctrines of thinkers. Thus we are told that Plato's Idea of the Good is like the Sun of Absolute Reality of Jnaneshwara (The Bhagavad-gita as a Philosophy of God-realisation, Pp. 56-57); the metaphysical antinomy between अल्प and भूमन् occurs in Anaximander as between *peras* and *Apeiron* (Vedanta the Culmination of Indian Thought, P.80); Shankara is Indian Parmenides (Philosophical and Other Essays, Part I, P.41); or Avidya and Vidya have almost the same meaning as *doksa* (opinion) and *episteme* (knowledge) in Greek thought (The Creative

Period, P.172).

History of Philosophy as Doctrinal Interpretation

Prof. Ranade's main contribution to Greek Philosophy lies more in his doctrinal interpretation than in anything else. He put Greek thinkers on the chart of philosophical thinking in general, thereby providing them a definite standing for objective reference. Thus Heracleitos becomes a philosopher of becoming while Parmenides is a philosopher of Being. In an Essay which was later included in his posthumous publication, *Essays and Reflections*, he says that history of philosophy is neither a chronicle of events, nor is it a life-story of thinkers. It is essentially a history of ideas. Prof. Ranade calls it a 'Problem history' (P.5). It is exposition of various problems which are tackled by thinkers all over the world. Philosophical doctrines are timeless, they do not belong to a particular time or place; they must be de-individualised and studied. "What the history of Philosophy shows us is a succession of noble minds, a gallery of heroes of thought, who, by the power of Reason, have penetrated into the being of things, of nature and of spirit, into the Being of God, and have won for us by their labours the highest treasures, the treasure of reasoned knowledge ... This is the function of our own and of every age : to grasp the knowledge which is already existing, to make it our own, and in so doing to develop it still further and to raise it to a higher level", says Hegel in his *Lectures on the History of Philosophy*, Vol.I, Pp.1-3.

Prof. Ranade's study of Greek Philosophy proceeded exactly in this direction. He pinpointed the salient doctrines in thinkers and noted their value for contemporary thought. He highly appreciated Aristotle's scientific genius. For example, he says, "In his criticism of Zeno's arguments

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Aristotle contributes three important ideas to the history of thought. They are concerned with the distinction between Relative and Absolute Motion, the Philosophy of the Infinite and the Philosophy of Continuum" (Philosophical and Other Essays, Part I, P.48).

However, even in the doctrinal treatment, historical perspective is given its due by Prof. Ranade. Two theories separated by a time gap are always compared; but an earlier theory is not criticised in terms of a later one. An earlier philosopher who is innocent of later development, is not found fault with. Thus Zeno is not considered guilty for not knowing Infinitesimal Calculus though Russell is strongly impeached for it by Prof. Ranade in the book just now mentioned (Pp. 61-62). Again on P.80 we read that to say that Anaximenes chose air as the primary substance because of its extreme mobility and changeability is alright, but to say that Thales chose water for that reason is anachronism. Cicero's interpretation that Thales believed in the World Creator is also reading the later Stoic doctrine in Thales (Ibid, P. 86).

Evaluation of Thinkers

Prof. Ranade formed his own independent judgements about Greek thinkers. He was not carried away by argumentative skill of other scholars. Regarding the concept of conflagration in Heracleitos, both Zeller and Burnet held opposing views; the former holding that Heracleitos did hold a theory of conflagration and the latter insisting that he did not. Prof. Ranade goes deeper into the problem and says that both the scholars start from a common wrong assumption that change and conflagration are contradictory. In fact both change and conflagration are essential for a right understanding of Heracleitos (Ibid, Pp. 14-16).

Reconciliation of opposites by an unprejudiced understanding of them is an important character of Prof. Ranade's philosophising and it is markedly present here. A couple of remarks embodying his evaluative judgements may be cited. "And if it is clear that Heracleitos preceded Parmenides, it is also clear that the doctrine of becoming *preceded* the doctrine of being, and Hegel's contention that the logical category of becoming must *follow* that of being is not historically justified" (Ibid, P.5). Though Prof. Ranade is all praise for Aristotle on some counts, he censures him on others. He himself holds a brief for the deductive method and for system-building and therefore, can not agree with Aristotle who treated Eleatic philosophy slightly. He observes that Aristotle "fails to appraise correctly the importance of the deductive method in philosophy, which Melissos was one of the earliest to formulate and to carry to perfection" (Ibid, P.71). "Xenophanes certainly had a right to be treated more leniently by Aristotle for his humanistic importance" (Ibid, P.30). All the judgements testify to Prof. Ranade's mature understanding and evaluative genius.

Use of Synthetic Method

The treatment of Plato's dialogues by the synthetic method was another special feature of Prof. Ranade. We gather this from a student's notes. When he taught the dialogue, *Phaedo*, the dialogue which contains the account of the death of Socrates which has few parallels in the history of world literature, he used the synthetic method. The theme of the dialogue is immortality of the soul. Prof. Ranade collates arguments for pre-existence and post-existence of the soul. He cites parallel arguments from Plato's other dialogues like *Republic*, *Phaedrus* and *Laws*, and

compares them with Christian ideas. When it is established that the soul is immortal, the next question is about its fate after death. He then deals with the subject by drawing comparisons from Dante who indicates different regions for different types of souls. He concludes by pointing out that Plato's idea that a philosopher is free from incarnation, is antithetical to the Christian concept but similar to the Indian stand-point.

Inter-disciplinary Study

Let us pass on to Prof. Ranade's contribution to Greek thought through an inter-disciplinary understanding of mathematics and philosophy. All students of Greek Philosophy are familiar with Zeno's puzzles. Zeno who wanted to defend the monistic philosophy of his master, Parmenides, put forth a number of arguments against multiplicity and motion. For example, he said that the flying arrow must be regarded as at rest. At any moment during its motion, it is at rest and a sum of restful positions can not constitute motion.

Zeno's argument against motion can be dealt with only by considering time and space together. Zeno accepts that space and time are continuous, but forgets that motion is something totally different from both and is qualitatively new. His question is : How can you say that the arrow moves when it is at rest at a particular point? The answer is that movement is not an addition of particular distances, nor is it a successive counting of moments either. It is a spatio-temporal relation where both time and space are involved, but where the result is totally different either from space alone or time alone. The process of the formation of green colour from the combination of two basic colours, viz. blue and yellow, can be cited as an example. Green

is neither yellow nor blue but a third different colour. So too time and space in combination give us motion. Zeno speaks of space but keeps silent about the spatio-temporal relation. The analysis of motion into static points of space or time which Zeno attempts, is incorrect. There are no static spaces nor static moments in motion; and, therefore, to say that an arrow which moves is static at every point, is irrelevant.

The question involved in most of Zeno's sophisms is whether an infinite number of very small units gives us a finite number. He says that a bushel of corn does not make a noise as one grain of corn does not produce an audible sound. A very slight sound is inaudible, and another very slight sound is equally inaudible; and so two inaudibles or even a hundred inaudibles cannot give an audible sound. But the very supposition that a very slight sound is a nonentity is wrong; it is a very small unit but not a zero unit; it is not 'nothing'; it is 'some-thing', though infinitesimal. The perceptions that arise out of very weak stimuli are called *petite perceptions* (small perceptions) by Leibnitz. They are incapable of being heard *singly*, but definitely audible if they come in large numbers. Psychologically speaking, a large number of perceptions which are severally below the threshold of hearing, are above the threshold when taken in combination. Mathematically an infinite number of very small units gives us a finite number, and so though a single unit of corn in Zeno's example does not make a noise, a sound is produced when the whole bushel is poured. That a large number of infinitesimal units can give a finite quantity has been shown by Prof. Ranade by applying the laws of Infinitesimal Calculus (Ibid, Pp.61-63). By this the ground of puzzles

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of Zeno is taken away. People wondered at Zeno's arguments which seemed to be absurd but insoluble. They criticised him. Philosopher-mathematicians like Weierstrass even tried to re-establish his sophisms. But it was Prof. Ranade who alone gave a mathematical solution to these so-called insoluble problems.

One more example of inter-disciplinary comparisons may be cited from his student's notes.

Plato

Physiology	Psychology	Ethics	Sociology
Liver	Appetite	Temperance	Worker
Heart	Spirit	Courage	Soldier
Brain	Reason	Wisdom	Legislator
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Body	Soul	Justice	Philosopher

Plato's ideas put in such a tabular form, explain the 'physio-psycho-ethico-sociological parallelism.' On the whole, Prof. Ranade would report the similarities, write about them, name them, classify them and compare them, and trace their relation to other doctrines.

Conclusion

Thus we find re-interpretation of many a Greek thinker. There are comparisons of Greek concepts with Indian and European concepts, both ancient and modern; there are evaluations and judgments, with a couple of mathematical ideas thrown in. We have to contemplate on Prof. Ranade's writings to derive benefit from his studies. In this connection what he says about Aristotle should serve almost as an eye-opener. "...the acute criticism of Protagoras which Aristotle offered on his own account is so fresh and modern, his psychological analysis of the nature of sensation so

profound, and his account of truth and error so unassailable, that the present writer considers it almost impious to allow the Aristotelian *Metaphysica* merely to gather dust on old bookshelves and fall a prey to worms and moths" (Ibid.P.93). Does not the description of Aristotle's qualities apply to Prof. Ranade's way of thinking ? And is it not impious to allow *his* works to remain unstudied?

11. The Gathering Shadows

On 29th April 1957 the Solapur disciples of Gurudev Ranade learnt that he had returned to Nimbai from Allahabad and that he was not keeping good health. On 30th, we practised meditation for 24 hours by relaying sessions, at Dr. V. P. Aroskar's place. Dr. Aroskar, Baba Gole, M.R.Rege, Dada Kamdhenuwadikar, Gopalrao Aurangabadkar, Babu Kulkarni, Basappa, Dr.P.D.Khanolkar, myself and a couple of more Sadhakas participated and prayed for improvement in Gurudev's health.

The 1st of May saw all of us proceeding to Nimbai by the morning train. On reaching there by about 11 a.m., I went to Gurudev's new house to reach vegetables brought from Solapur. While I was placing the same before the photo of Shri Bhausaheb Maharaj, I heard Gurudev's voice coming from his meditation room. The voice was feeble and faint, as if coming from a depth and made me sad. I had an instant thirst to see him but could not go in.

At about 12 noon, Dr.Khanolkar asked for Gurudev's sputum for examination. By 1.30 p.m. or so, I went to the nearby room where the students used to stay. Bhau Nimbargi and Madhu Kumathekar were there. A few papers were lying on the floor. A foolscap paper caught my attention and just out of curiosity I picked it up to see what it was. But Madhu cautioned, "I am afraid the account is too personal. It is better not to read it." I kept the paper down.

The bell of Sitting rang at 2.30 p.m. and we all ran to Gurudev's house. Gurudev was sitting in the middle

of his meditation room. Alli was massaging his legs. As there were many people who had come, Gurudev directed that some may sit inside the room and some in the verandah, just outside. Dr. Jagannathrao Chidgupkar, Dr.N.S. Paripatyadar, Dr.Khanolkar, Gopalrao Aurangabadkar and myself, accommodated ourselves in that small room. The remaining Sadhakas sat outside. We did have an inkling of Gurudev's ill-health; still what we saw with our own eyes pained us greatly. Always of a delicate frame, he was now reduced to mere skin and bone. A muffled moan occasionally escaped from him. Anxiety about him gripped us all. Added to it, was an unknown fear which made us tense.

I was sitting near a wall, facing south. He asked me to sing a song. Which one should I sing ? My mind raced through many a poem. I decided on Surdasa's song — सुना रे मैंने निर्बल के बल राम as I thought it proper to invoke Maharaja's grace for Gurudev's recovery. The singing started; but after a couple of lines my words froze in the throat and blocked the way of further lines. No longer able to control myself, I burst into a loud wail. It acted as a signal for the high strung nerves of the devotees to give way. Their already mellowed hearts became mellow and their tears began to flow in spite of themselves.

To pacify us Gurudev at once asked someone to bring the note about his recent illness, which he had dictated during his return journey. It changed the scene. The note was brought and read out. Incidentally, it was the same paper which I had picked up in the students' room awhile ago. Gurudev obviously did not think that it was too personal or private. He had no reservations about telling people that his spiritual experience had become faint in Allahabad. His life was an open book.

Then he asked me to complete the song which I could somehow do. He also was moved. Maharaja's grace had led him throughout his life. He began to speak, "१९३१ साली प्रत्यक्ष महाराज...." (In 1931 it was Maharaj himself...), but his voice became indistinct and words refused to come out of his mouth. An overwhelming emotion of gratitude to his spiritual teacher took possession of him for a moment or two. But he instantly composed himself. The sentence which he had begun remained half-spoken and we could not know what exactly he wanted to convey. When we noticed that speaking was causing him pain, we requested him not to talk. 'How can I sit silent when all of you have come here?' he said.

Then everybody came out. He sat at his usual place and made enquiries about the disciples' welfare. In front of the tea-room two spotlessly clean copper pitchers filled with crystal-clear water were kept. In between them was a copper tub. He walked there to drink water. From one pitcher he took a handful of water and sipped it, only to be spewed in the tub. The action went on repeatedly till one pitcher was emptied. Then it began with the second pitcher which was half emptied. Then issued the words, "God does not want me to drink water today." He set aside the two pitchers. We watched agape. "Thy Will be done," was his attitude. Not even a drop of water is to be forced in, if God does not will it.

He went inside the room, changed and came out. Again he asked me to sing a पद. I wanted to recite Mira's song जोगी मत जा (Forsake me not, Oh my spiritual teacher). But I left it, lest the recent scene repeated itself. I sang some other song. Perhaps Gurudev noticed my wavering mood; he looked at me meaningfully but kept quiet. The

Sitting ended. We returned to Solapur.

After that Gurudev's health seemed to improve. About 20th of May I went to Nimbai. The night भजन took place in the ध्यानमंदिर. After the भजन we sat down. Some one from behind requested people to move on. I could see but a hand urging persons to make room. In another instant, I saw Gurudev himself who came and sat there. He asked me to sing a song. Surdasa's poem, कीजै प्रभु अपने बिरद की लाज (Think of your fair name, O Lord), was chosen by me. After that all people dispersed. Gurudev then went to Dr.Karmarkar's nearby room and sent word for me. On entering, I saw Shri Vitthalrao Jamkhandi, sitting there. I sat on the floor. He asked someone to bring tea. B.R.Kulkarni brought two cups of tea. One was offered to Shri Jamkhandi and the other to me. But as I felt it awkward to take tea in Gurudev's presence, I did not take. He did not press. The song कीजै प्रभु was got recited again. He appreciated it. He then asked me about my meditation schedule in Solapur. I replied,

"Many Solapur Sadhakas assemble daily at Dr.Aroskar's place at 9.30 p.m. After the night भजन we go to sleep. At 2.30 a.m. we are given hot tea by Dr.Aroskar. An incense-stick, which burns for a long time — may be nearly an hour — is lit. Then all of us meditate in a standing posture till the incense-stick is burnt out".

"Why in a standing position?" Gurudev intervened.

"It is just for your speedy recovery, Sir," I said

"Stop if forthwith," he commanded; "No meditation either individually or collectively for my sake — far less in a standing position. Don't ask too much from God. Let His Will prevail; carry on your usual meditation. And mind you, during early morning prayer, withhold singing of गुरु

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हा संतकुळीचा राजा (The spiritual teacher is the king among saints).” Why he asked us to withhold that अभंग, could not be understood.

He did not stop at the above directions. He knew that we had to work the whole day long. To see that we got enough rest, he asked us to recite only बारा अभंग from the night भजन on all days except Mondays and Thursdays when the whole भजन was to be recited. That was more than motherly love. This was followed by an important suggestion that one should never fail to meditate for one hour daily by oneself. Others need not know about it. Gurudev had showered grace to enable me to follow this advice literally. Even after coming late at night from the cloth mill where I was working, I practised meditation for an hour. As sleep was likely to pounce on me, I did this standing.

On 5th June, I went to Dr.Aroskar's house as usual. I happened to pick up the copy of Mysticism in Maharashtra which was kept there and opened it at random. My eyes rested on the following portion :

“Those... who in this way make Me the object of all their activities, these, even before death, have already come into My Being. How, after death, shall they ever pass out of Me ?” (P.135). The passage teaches the absolute identity of saint and God. I felt that this was fully applicable to Gurudev. Death can not touch him. Though I knew that Gurudev's health was causing worry, the above passage removed my anxiety and I thought that he would not leave us. I kept the whole thing to myself.

On 6th June, many Sadhakas from Solapur went to Nimbai by the evening train. I missed it and had to take the late night train. I reached Nimbai after mid-night only

to find that I was too late. Gurudev had already left the world. With a heavy heart I circumambulated his mortal remains. I touched his feet. On earlier visits I always used to look at his feet as I sat near a particular pillar in his presence. Many times his hands would be resting on his feet as if to cover them. A thought used to cross my mind, 'Should I be denied even the sight of his feet?' There was no question of touching his feet as he never allowed that and I used to feel sorry. And now I was touching the feet when the spirit had left. But why should I entertain such a morbid thought? The feet I was touching were the holy feet of a saint and I should consider myself fortunate that I could touch them at least once in my life. I feel today that the touch of those sacred feet has sanctified my life. सकल जीवासि पावन हे गुरुपाय.

12. Final Farewell

Plato's Dialogue, Phaedo shines in the republic of letters not merely because it contains a lucid exposition of the doctrine of Immortality, but also because it presents a more than graphic picture of that great historical event — The Death of Socrates. Echebrates, a disciple of Socrates, was away on that day and so he requests his friend Phaedo to favour him with the day's trustworthy account. Phaedo who witnessed the grand finale, readily agrees saying, 'to be reminded of Socrates is always the greatest delight to me, whether I speak myself or hear another speak of him.' Not a whit different is my case. What greater joy can there be than sharing with those who are of the same mind with me, the facts related to the evening of Gurudev Ranade's life? Many *last* occurrences took place during the six months — end of December 1956 to the beginning of June 1957 — which were foreshadowing the fall of the curtain. But these passed by unsuspected by most of us. His journey was drawing to its close though we were unaware of it. I have narrated the events as faithfully as I can. To most of the incidents, I was an eyewitness. As to the last week of his life, I was stationed in Nimbai itself.

The Karnatak University, Dharwar, had invited Professor Ranade to deliver twenty lectures on Karnatak Mysticism. Till November 1956, eleven lectures were delivered. Late in December he went to Dharwar to give a course of three lectures. He used to stay in the spacious bungalow of Shri Bhaurao Jamkhandi, retired District Judge. The three

lectures — (i) Characteristics of Saints, (ii) Relation of Saints to God, and (iii) Morphic, Photic, Phonic and other Experiences, were delivered on 25th, 26th and 27th December respectively. The venue was Municipal Hall. The lectures were chaired by Vice-Chancellor, Wrangler D.C.Pawate. These proved to be Prof.Ranade's last lectures under the auspices of the Karnatak University. The remaining six lectures could not be delivered. During his stay at Dharwar, Gurudev visited a couple of Maths. The Swamijis were highly pleased to welcome him and discuss with him a point or two concerning Veerashaiva theology in general and Kannada saintly literature in particular. They bade him farewell by presenting some of their Kannada publications.

From Dharwar he came to Hubli. Shri Pralhad Kulkarni, a very close disciple of Gurudev was working at that time in the secretariat, Bangalore. He attended the three Dharwar lectures and was to go back to Bangalore. At Hubli Junction he would take another train. Before taking his train he came to Gurudev's compartment and bowed low at his feet, with visible emotion. After he left, Gurudev expressed, "Pralhad's heart is full of devotion. Did you notice how much he was moved when he took leave?"

The big bundle of books presented by Swamijis, was entrusted to us for being taken to Nimbal. It so happened that no one took the thing seriously. Each one of us thought that others must have kept it properly. A couple of times on the way, Gurudev asked about the bundle. But having had the impression that it was safe, we kept on telling him so, without checking even once. When we landed at Nimbal, we found to our dismay that the bundle was missing. When Gurudev learnt about this, he was extremely

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sorry. "It was a gift of love and affection from those great Maths", he said. We, the students and servants, accompanying him, were individually and collectively responsible for the loss of books. He did not scold us, and we felt relieved. How much do I feel today for the blunder of being careless about Gurudev's things.

On his way back to Nimbai, he broke his journey at Gadag at the pressing invitation from a few of his friends there. Dr.N.H.Godbole had made all arrangements for his stay at his residence. We were more than 15 people and were treated most cordially. This was 28th December. In the evening a public lecture of Gurudev was organised under the presidentship of His Holiness Shivanand Swamiji at the Math. At the outset Gurudev asked Bhau Nimbargi to sing the song इदे ब्रह्मज्ञान नोडिको (Behold, this is the real knowledge of Brahman), by the famous Kannada poet-saint Sharif Saheb. After that Gurudev gave an exposition of the song in Kannada. This was his last public lecture. It is noteworthy that his last lecture should be in Kannada — the language of his spiritual Sampradaya, the language which his spiritual teacher had asked him to learn way back in 1910. In the song, the Name of God is identified with the ultimate Reality or Brahman. God is नाम and नाम is God. The song describes the consummation of the process of meditation in three different ways : (i) A devotee is able to visualise the feet of the Lord. This is possible only in the case of an advanced mystic. (ii) An aspirant experiences the mystical note which issues from the depths of the Spirit. (iii) Lastly, the mystic reflexly utters the Name of God. Reciting the Name of God becomes a habit with the saint. The importance of habit in our lives cannot be exaggerated. "Habit, a second nature ! Habit is ten

times nature," the Duke of Wellington is reported to have exclaimed. The Name of God gets ingrained in the very being of a mystic and he breathes it automatically. This is a stage when he becomes one with the ultimate Reality. Thus the last message of Gurudev pronounced from a public platform is that the Name of God should be the very life-breath of man.

Come January 1957. I received a letter from Shri Gurudev written on 8th January 1957 from Nimbal, intimating that Professor Krishnarao Gajendragadkar was scheduled to go to Nimbal and that I too should be there. The urgent work was to finalise the eleven lectures on Karnatak Mysticism previously delivered. In addition, the three lectures recently delivered at Dharwar were to be processed. Gurudev also asked me to take with me all the books in which Shri Aurobindo and others had discussed the doctrine of physical or earthly immortality. Is it not significant that immortality was almost the last topic Gurudev wanted to discuss just as Socrates did before he took the cup of hemlock ? I went to Nimbal. Professor Gajendragadkar and myself busied ourselves with the assigned task for a couple of days. But the work could not be completed.

In a fortnight's time after his return from Dharwar, Gurudev went to Nimbargi. Nimbargi had a special niche in his heart. It is the abode of the Samadhi of Shri Nimbargi Maharaj — Gurudev's teacher's teacher. It was the holiest of the holy for him. The town's Bhimaraya temple with its wide ramparts, sleek pinnacle (शिखर), majestic महाद्वार, arouses the feeling of the Sublime in the visitor's mind. The image of Lord Balabhima with his अभयहस्त heralds divine assurance of unflinching support. The rooms around the temple, the place of the kettle-drum (नगरखाना), the tamarind

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trees outside, narrate the memorable events in the life of Shri Nimbargi Maharaj. The Bhimaraya temple was the main centre of the activity of the Saint of Nimbargi. Gurudev would be over-flooded with joy whenever he went to Nimbargi.

This visit, on Sunday, the 13th January 1957, proved to be the last one. Shri D.R.Pathak of Kolhapur was fortunate enough to take Gurudev's photo during this visit. This was the last photo of Gurudev. The photo is eloquent. Gurudev is standing under an arch in the Samadhi temple of Shri Nimbargi Maharaj, with his vision fixed on the Infinite. The disciples, many in number, are sitting on the steps leading to the *Sanctum Sanctorum*. The striking feature of this photo is that the teacher is standing while most of the disciples are sitting. It is reported that referring to this fact, Gurudev said that he was there to serve the disciples. This reminds us of two great utterances. Jnaneshwara says that his role in conveying the divine message is that of a servant. येथ माझें जी उरलें । पाईकपण । (ज्ञानेश्वरी, १८.१७९२). So too Jesus Christ, "I am among you as he that serveth" (St.Luke 22.27). Gurudev returned to Nimbargi late at night.

Regarding the tell-tale photo, Shri Pathak reports : "On hearing that Gurudev was to proceed to Nimbargi, I went to Nimbargi. While I was there, Gurudev was once standing near the front door of his house. That was a moment I wanted to catch in my camera; but I did not get his consent. However, he assured me that he would allow me to take one photo of him. When he started for Nimbargi everyone present at Nimbargi got ready to accompany him. Disciples were looking forward to such a pilgrimage and no one so much as waited for a call.



Standing : Bhaurao Apte, S.H.Nagpurkar, xxx, Gurudev R.D.Ranade, Dr.V.P.Aroskar, V.B.Sabnis, M.H.Nagpurkar,
M.L.Vaikunthe, R.L.Wadnap, Babasaheb Sangoram, Shrinivas Kulkarni, S.V.Raibagi, xxx.
Sitting (I row) : Krishna, Bhaurao Jamkhandi, Dr.N.S.Christian, J.V.Parulekar, Gangadharrao Deshpande, M.R.Rege.
(II row) : S.V.Masaraguppi, Jagannath Lele, Appa Abhyankar, V.B.Ramdurgkar, Baba Gole, Vamanrao Kulkarni

About 20-25 people, all in a jubilant mood, boarded a truck that took them to Nimbargi. After camphor was lit before the sacred Samadhi of Shri Nimbargi Maharaj, Gurudev came out and asked me to take a photo. All those who were in the temple hurriedly assembled round him, some sat down where they found a place and a few remained standing — all eager to have themselves photographed along with him. The photo was taken. Casually waving his hand towards the devotees, Gurudev said, 'Shri Nimbargi Maharaj was a shepherd who led all his sheep.' Though the words were attributed to Nimbargi Maharaj, was it not a fit description of Gurudev himself? 'The good shepherd does not leave his strayed sheep to find its own way back; he goes out into the darkness and dangers of the wilderness to find it,' is how Jesus Christ is referred to. There was another occasion when the subject of this photo came up. On 13th March 57, I went from Kolhapur to Dr.R.H.Karmarkar's place at Bombay to see Gurudev who was to proceed to Allahabad. The moment he saw me, he asked, 'How come you are here?' I replied, 'Yesterday I somehow felt that I should come to Bombay. In the morning I went to Shri Y.S.Tamhankar at Grant Road. He told me that you are here. That is how I have come.' Then he asked the people who had assembled, the meaning of the photo taken at Nimbargi. But no one could explain. In the end he said, "या लोकांच्या सेवेसाठी मी उभा आहे" (I am standing to serve them all). Then he turned to me and said, "You are lucky." The words lifted me to a blissful region. At 9 p.m. I went to the Railway station to see Gurudev off. At 10.30 p.m. I got a phone-call from Kolhapur asking me to rush back as my son had taken ill. Though I started immediately, there was not an iota of anxiety

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in my mind. How could there be, when Gurudev had called me lucky ? Doctors had given up all hope about my son, but I was emphatic that no ill could happen to him. Shortly my son became hale and hearty." This was the last when Shri Pathak could see Gurudev.

The month of February passed. On 3rd March Shri Bhau Nimbargi wrote to me that all preparations for the journey to Allahabad were complete and that Gurudev would leave for Allahabad within a week's time. Gurudev left Nimbai on 12th March. For thirty years from 1927 he had been traversing the path between Nimbai and Allahabad. Now he was doing it for the last time. He reached Allahabad on 14th March — on the eve of Ides of March. Time was whispering : Beware of the Ides of March. But the infamous date — 15th March — passed unnoticed. From 14th to 22nd March, Gurudev's health was fairly normal. His meditation was regular. However, 23rd March did not bring good tidings. Lightning struck a neighbouring house. Rains and storm were furious. With nature assuming a menacing form, there fell upon him a dire sickness. By and by his condition deteriorated. His spiritual experiences were adversely affected.

When he was seriously ill in 1920, there was absolutely no reference to his mystical experiences becoming faint. At that time, inspite of his bad physical condition, he was fast advancing on the spiritual way. He had given up medical treatment at Poona, and gone to Inchageri Math, a remote corner totally cut off from cities. The hamlet was almost inaccessible. One had to walk a lot to reach it on foot. Journey by a bullock-cart was a luxury. It was equally a back-breaking exercise because of the boulders lying on the mountainous path. During his stay in 1920 at Inchageri,

there were auspicious omens and sublime auditory experiences indicative of his tremendous spiritual progress. There were re-assuring dream-visions also. In a dream he had heard Maharaj telling Shri Amburao Maharaj: "Haven't I taken his responsibility?" When the dream was related to Shri Amburao Maharaj next morning he was overjoyed and said, "There is now no cause for any anxiety. Maharaj has given his word to protect you." He then asked one of the Sadhakas to beat the drum of victory. In view of these holy harbingers, Gurudev did not bother about his poor health. He was least perturbed so long as his mystical experiences which constituted the back-bone of his life, were constantly growing.

All this positivity took a right about turn and changed into negativity at the time of his Allahabad illness in March 1957. He left Allahabad for Nimbai on 26th April. A note was dictated by him in the train. It was early morning of 27th April. The train was yet to reach Itarsi. Perhaps it was somewhere near Satna, the very Satna, where he was blessed with a high spiritual experience some years ago. He had given expression to this sublime vision in the words of poet-saint भवतारक. To quote his own words: "... after spiritual realisation, he saw a new glory in the world. It seemed as if there was a regeneration or a re-creation of the entire world. The whole world from the earth to the top of the mountain was filled with immaculate spirit." This contrasts with what he dictated when the train was moving in the vicinity of Satna. Perhaps his mind was lingering on the rare experience he had got earlier in the very region. He was now to recount at great pains the ill-omens witnessed at Allahabad just a few days ago. His note clearly states: 'Nature this time was totally barbarous

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and nasty. Earlier the whole universe was experienced to be full of pure spirit; now it appeared to be devouring me' (सर्व जागा व आकाश खावयास येते की काय असा भास झाला). Nature was cruel and threatening. And on the top of it his experiences of the Divine were growing fainter and fainter (प्रचिती मलिन होत चालली होती). Whereas formerly he could subdue his physical sickness by means of intense meditation, now his physical infirmity did not allow him to meditate (प्रकृती ज्या दिवशी बिघडे त्या दिवशी मुर्छीच नेम होत नसे). What do all these things indicate?

The Yoga Sutra III.22 talks of अरिष्ट or portents which suggest a Yogi's approaching death. The nearness of death sends premonitions like, inability to visualise the tip of one's nose or failure to experience the ethereal light (आकाशस्थ ज्योती). The dimness of intuitive vision was a bird of ill omen. The bird flew in and perched on the Allahabad bungalow.

The first intimation of his serious illness at Allahabad was given to me by Smt.Shakutai by her letter of 3rd April 57. She had mentioned that Gurudev had severe cough and had gone very weak.

On his way back to Nimbai, Gurudev halted for some time at Poona. An incident there may be briefly passed in review to fill the gap. In a Sitting at Poona, he asked Shri Y.S.Tamhankar to sing the song which conveyed a doleful message — मौतका डंका बजा (the death-knell was sounded). The song is, सत्तर बरसतक घर बनाया । तयार जब यह घर हुआ । (For over full seventy years I nourished this tenement of clay. The time has now run out). Coincidentally, Gurudeva had completed seventy years and was close upon his seventy first year. Did he want to indicate that the bell was tolling for him? The disciples who had

assembled, shuddered to think of the implications of the song chosen for the day.

On his return from Allahabad, I was called to Nimbal. He wanted to finalise the Karnatak Mysticism chapters. I went to Nimbal. For one full week the subject of Karnatak Mysticism, or for that matter, any academic work, was not even broached. One day he was coming out of his meditation room and walking towards the main entrance of the house. I approached him and summoning up courage, said, "Şir, you called me for Karnatak Mysticism work. More than a week has passed. When will it be taken up ?" He became grave. "I am not going to touch that work any more. You and Krishnarao should do what you like." I was stunned and stood still. He was standing nearby.

"Have you anything further to ask ?"

"No Sir."

In the Socratic vein he continued, "Let us then fulfil the Will of God and follow whither He leads." I could not understand the meaning of the words he uttered. By entrusting the work to us, did he give an indication that he was not to touch the work at all ? Six chapters of Karnatak Mysticism were yet to be written and they were destined to be completed by Professor Krishnarao Gajendragadkar and myself.

It so happened that after Gurudev's Nirvana, the Karnatak University constituted an Editorial Committee consisting of Dr.R.R.Diwakar, Prof.N.G.Damle and Prof. K.V.Gajendragadkar to complete the work. Prof. Gajendragadkar and myself were assigned the task of expounding the remaining six chapters on the basis of copious notes left by Gurudev. Chapters XII and XIII (The Name of God Part 1 and Part 2), Chapter XVII (Cumulative Mystical

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Experience) and Chapter XVIII (Supernal Experience) were completed by Professor Gajendragadkar and Chapters XIX and XX (Effects of God-realisation Part 1 and Part 2) were attempted by me. Was Gurudev's utterance a prophecy that he would not complete any of his remaining works which he had planned and for which exhaustive notes were ready ? And he did not.

On 16th May 57 afternoon, all of a sudden, he decided to go to Solapur for a medical check-up. The train for Solapur had already arrived. A person ran to the station to detain the train. Unfortunately the driver of Gurudev's car had gone out probably for taking his bath, and had taken the key with him. There was no time to wait for him. Gurudev came out of the house, sat in the car and asked Madhu Kumathekar to start the car. Madhu, who possessed a rich fund of resourcefulness as well as presence of mind, by-passed the car key and connected the starter-wire. The car moved. Within minutes Gurudev arrived at the station. As the platform was on the other side of the train, it was not possible to go to the platform unless one went round the train. Gurudev did not do that. Although he had gone very weak, he darted from the car, and before any one could guess, he scurried up the foot-board from the off-side by holding to the bars and entered the compartment. The train whistled. At Solapur Dr. P. D. Khanolkar, Civil Surgeon, examined his chest and found that there was congestion, particularly on the right side. After X-Ray examination, refreshments were served to all. Bhajan and Arati followed. Gurudev returned to Nimbhal the same night at about 1.30 a.m.

As academic work was stopped, I requested Gurudev to grant me permission to go to Poona, which he did.

I left for Poona on 21st May and returned to Nimbhal on Friday, 31st May morning. The first thing I came to know on arrival was that Dr.Khanolkar had been to Nimbhal about 23rd May with his X-Ray machine. The X-Ray test showed then that Gurudev's lungs were clear. I surmised that his health was improving. On learning that I had returned, Gurudev sent word for me. I went in. I had expected him to be alright. But what was seen was quite the contrary. In a feeble voice, he asked, "How do I look health-wise?" Having had no courage to tell him about his declining health, I uttered the words; "You look better now, Sir." Pat came the reply : "You do not understand any thing." He asked the same question to Prof.N.G.Damle, who had arrived a day earlier. Prof.Damle replied, "Your face is bright. Except for that you have gone down." Gurudev kept quiet.

Why his health had suffered a set-back passes comprehension. As I was away from Nimbhal for ten days, I do not know the developments that took place there during the period. It is difficult to hazard a guess. I heard from shri Tatyasaheb Shintre, Gurudev's steno, that once Gurudev had called him for dictation work. It was past midnight. Gurudev had completed his meditation. The usual practice was that Gurudev would prepare tea himself and take but a spoonful. A kettle-ful of tea would however be ready for those who were called. That night Tatyasaheb immediately went to Gurudev's room with his short-hand book. On going there, he learnt that no work was to be done. With great surprise, he came back. Why the plan was changed by Gurudev abruptly is not known and will never be known. It is true that Gurudev did not give any dictation thereafter.

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In the afternoon of 31st May there was as usual a Sitting. Dr.R.H.Karmarkar, a devout disciple of Gurudev was present. His children, Suhas, Tai, Mai and Pratibha were blessed by Gurudev on Thursday, 30th May by giving them initiation.

Saturday, 1st June 1957

Eminent Doctors from Bombay, Dr.R.V.Sathe, Dr.T.H.Tulpule and Dr.S.S.Ajgaonkar came to Nimbal to see Gurudev. When they enquired about his health, Gurudev asked Dr.N.S.Pariptyadar who was present, to explain the details. After listening to his account, and discussing the matter with Gurudev, the Doctors said that every thing was alright except extreme weakness. So they placed before him a couple of tonics and entreated him to take them, so that he would be alright soon. Gurudev just smiled and folding his hands requested them not to press. The Doctors immediately said, "Sure Sir, we won't go against your wish." It was then 2 p.m. and the usual after-noon Sitting was called. When all had assembled, Gurudev asked Shri Hanmantrao Kannur, his brother disciple to sing a song. Shri Hanmantrao recited सर्पभूषण शिवयोगि's Kannada song, गुरुदेव नी माडिदुपकृतियनु नानु मरेयेनेदिगू (It is impossible to forget thy obligation, Oh my spiritual teacher). Gurudev then asked me to explain the meaning which I did in Kannada. Immediately, Gurudev said to me "Look here; persons who have gathered here speak Marathi; they do not know Kannada. Shouldn't you have explained the poem in Marathi? Well let it be so." Shri Bhau Nimbargi was then asked to read Shri Maharaja's letters. After Arati and Prasad, people dispersed, never to gather again for a Sitting. The house was not to witness spiritual assemblies any more, nor was any song to be discussed, nor a discourse to

be held, in his august presence. Looking back, we can say that this was his swan-song.

What is the significance of a swan-song ? It is the sweet song sung by a dying swan or the last act of a man before passing away. Now, so far as the Sittings called by Gurudev were concerned, it was the last one and hence it was a swan-song. Again, swans, "when they perceive they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the thought that they are about to go away to the god, whose ministers they are," says Socrates in the Dialogue, *Phaedo*. As chance would have it, the song which was recited that day, talked of the infinite obligations a disciple feels towards his spiritual teacher, 'for visualisation of the form of God in the first place, for the direct contact with Him in the second place, and lastly, for bringing him into unison with Him and conferring beatitude on him.' This is exactly the reflection of the swan's joyous mood. That Gurudev was absorbed in this feeling of gratitude to his spiritual teacher in those last days is known to all. His thoughts were concentrated only on Shri Maharaj. The only thing that Gurudev got read in those days was Maharaja's letters, which are replete with moral and spiritual teachings. That a song glorifying the grace of the spiritual teacher should be sung on that day, is simply wonderful.

There is another incident in Gurudev's life linked with the swan-song. This incident too is associated with a saint's leaving this world and merging in God. In the above mentioned Dialogue Socrates says that because the swans are sacred to Apollo, "they have the gift of prophecy, and anticipate the good things of another world; wherefore they sing and rejoice in that day more than ever they

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did before." In January 1914 Gurudev was in Poona and was reading this very passage. There was a knock on the door. Gurudev opened the door. There was a telegram conveying that Maharaj had passed away. The prophetic power of the swans was, as if, transferred to the words of Socrates which Gurudev was reading; for, it proved to be a pre-intimation of Maharaja's passing away. This had a deep impact on Gurudev's mind. Later in 1950, this passage was being read out to him by me when I was studying Greek Philosophy for my M.A. Part I. Immediately Gurudev asked me to write in the margin the words 'Telegram intimating Maharaja's death was received.' Then he uttered, "Socrates must have been a great mystic." So far about the swan-song.

In the evening Shri. Hanmantrao Kannur came to Gurudev and expressed his desire to go to his village Kannur, for some plantation work. Gurudev was not willing to let him go. When Hanmantrao pleaded that he would be back in two days, Gurudev said,

"Hanmantraya, every time you say you would be back soon. But once you go, you won't come on time. You are always late."

"You just see, Sir, how I rush back ere long."

"Alright go," was the reluctant reply. Shri Hanmantrao left for Kannur the next day early morning only to return on Friday, 7th June evening for Gurudev's funeral ceremony. A messenger was sent to Kannur on 7th June morning to convey the sad news to him. Shri Hanmantrao had a long association with Gurudev — almost half a century — and Gurudev had a special love for him. He was one of the handful fortunate boys 'elected' by Shri Maharaj for purposes of spiritual work. He had the unique opportunity

of serving Shri Maharaj during the latter's illness. Perhaps Gurudev wanted him to be around at the time of his final departing — but that was not to be.

Sunday, 2nd June 1957

6-30 in the morning. Gundu, Gurudev's favourite servant came to our room with a message that Gurudev had called Bhau Nimbargi, with records of Ashram accounts. Bhau had gone for a bath. Gundu came again with a word for me to go to Gurudev with correspondence — urgent letters to be handled and pending papers to be attended to. I had also gone for a bath when he came. Gundu came for a third time to say that Madhu Kumathekar was called by Gurudev for some work. As ill-luck would have it, Madhu also had gone for a bath. When Gundu reported this, Gurudev remarked "How is it that all the three are missing simultaneously? Do all the three have one common body to be bathed?" When we came back, to our room and learnt about Gurudev's message, Bhau went with all the necessary papers. Ashram Bills for May 57 were seen by Gurudev and cheques issued to concerned parties. The last lot of cheques was signed. Nothing remained to be paid. The decks were cleared. No one guessed what that indicated.

The usual practice was to go to Gurudev only when he called. But as Gundu had brought the word that Gurudev had called me with all correspondence, I readied myself to go. But an inmate advised me to wait, and go only when called again. I waited and waited but the call never came. What replies were to be drafted, what messages or reminders were to be issued, what new queries were to be made is not known. I missed the last opportunity to go to him for his work. Correspondence was the only

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way to communicate with Gurubandhus, friends, students, relatives or for that matter with any one; but I was not of any use when he wanted help in the matter. That pain is acute and will for ever be so.

From this Sunday onwards i.e., from 2nd June 1957 for five days before casting away the mortal vesture, Gurudev entirely withdrew from the out-side world. He stopped even sipping water. He stopped talking, except for whispering a word or two. Sometimes he wrote an instruction on the palm of the person who was near.

Monday, 3rd June

At 6 a.m., as was his wont, he wanted to go out for meditation. In view of his great weakness he would come out of the house, and sit for a minute or two on the chair kept there before entering into the car. That day the door of the car was half-open when he sat on the chair. Before he could get into the car, a cruel wind pushed the half-open door which dashed against his fore-head with a big bang. The sound of the heavy blow was audible. One could imagine the excruciating pain that must have been caused. But not a word was uttered by him. He remained calm and unruffled as if nothing had happened. He entered the car and the car left forward towards Inchageri side. The incident shows that bodily pain had ceased to have any effect on him. Ataraxia or imperturbability incarnate ! Body was clinging to him like an Uttariya, just an outer garment which could be tossed off at will.

In the evening, Prof.S.V.Pandit (a former student of Gurudev in Fergusson College, Poona) and myself went to Inchageri and stayed there overnight.

Tuesday, 4th June 1957

We came back to Nimbali in the morning at about 9 a.m. From Inchageri we had brought Shri Maharaja's Angara. I went to Gurudev's house to give him Angara, but stood outside his meditation room as I had no courage to go in. In the meanwhile Madhu came out of Gurudev's room. I handed over the Angara to Madhu with a request to give it to Gurudev. I had no mind to go back to my room. I lingered there fondly hoping that I would be called in. But I was not called. Just then, the word 'Madhu' uttered by Gurudev in an unexpectedly loud tone pierced through the air. Madhu hurried in. The two syllabled word 'Madhu' still rings in my ears. That was Gurudev's voice I heard for the last time, yes, last time. Afterwards not a single word that his lips could frame ever came to my ear. I trod back the weary way to my room. By evening I developed fever.

Wednesday, 5th June 1957

Early morning Madhu burst out in a loud cry as he got up from the bed. Bhau and myself were terrified. We tried to calm him down, at the same time attempting to elicit the reason of his incessant weeping. Amidst sobs, sometimes, halting and sometimes muttering in a choked voice, he narrated the dreadful dream that visited him. "I can not describe what I saw in the dream. Some people were placing Gurudev's body on the funeral pyre, while I was shouting, 'Oh, no, please don't. Gurudev can not leave us.' I can not stand the evil dream." To console him, I said, "Madhu, after all it is a dream. You are constantly witnessing Gurudev's illness and serving him all the time. Your mind is under great pressure lest something untoward happens. The worked up brain has expressed the fear

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in the form of a dream. Don't worry. Be of good cheer. Gurudev will be alright soon." Madhu could not be comforted though. In spite of Madhu's dream, no abhorring idea made its appearance before the footlights of my consciousness.

At about 2 p.m. Gurudev took one dose of magnesium sulphate. Was it for cleaning the body before handing it over to its Maker? Like Kabir, he wished to return the body-garment to God in the same unsullied condition as was given to him. Still none of us could fathom the significance of Gurudev's act.

At 3 p.m. Gurudev asked Madhu about my health. On hearing that I was down with flu, Gurudev poured into a cup one dose of quinine mixture, containing magnesium sulphate and asked Madhu to give it to me. I drank it, little knowing that it was the last thing that I was to receive from Gurudev's hands. I wish I had at least preserved the cup which had brought me the elixir. Elixir it was, for it has sustained me all through. In the evening, I saw Gurudev going in the car for meditation.

Thursday, 6th June 1957

Very early in the morning Gurudev went for meditation towards Inchageri side. Inchageri was no less holy than Pandhari for him. It was a place where Shri Bhausahab Maharaj had built a temple in honour of Shri Nimbargi Maharaj, his own spiritual teacher. It was again the place which housed Maharaja's Samadhi. Shri Amburao Maharaj had spent his life-time in Inchageri for furthering the cause of परमार्थ and his last resting place was also Inchageri. Gurudev went upto Horti, which is half way between Nimbargi and Inchageri, and did his meditation. He distributed Prasad (चुरसुरे फुटाणे) to people who were there, as he had been doing for some days past.

Madhu reported later on, that Gurudev used to carry with him a mirror; he would look in it and dash it against the cushion-seat of the car with a thud. Madhu did not know the meaning of this act, nor did we. Could it be that Gurudev was not able to see his Form in the mirror? That is spelt out as another portent (अरिष्ट) which foretells that one's hour of departure is arriving.

In the afternoon, Madhu came to our room and said to me, "There is hardly any whisper from Gurudev. No movement of the body is visible. Would you come and see whether you get any response from him?" I accompanied him. Gurudev was lying in his meditation room on a matress with his head towards north and his legs towards south. This reversal of the direction of the sleeping posture appeared very odd to me. Again, he usually slept in the middle of the room; but at this moment he was lying much nearer the western wall. This oddity gave me an eerie feeling. Madhu asked me to touch Gurudev's body and enquire about his health. I touched Gurudev's hand with great trepidity and spoke the words, "How do you feel, Sir?" That was the last time that I could touch the holy body and for that I am indebted to Madhu for ever. I Could not notice any response on the part of Gurudev, no, not I. But Madhu, who had by now become well-versed in understanding the meaning of Gurudev's subtle movements, said : "He did recognise you and he did respond." I do not know. However no inauspicious thought came to my mind. To speak for myself, I now think that my understanding was eclipsed. There was a sort of बुद्धिमग्न (clouding of intellect) or illusion, with the result that I could not understand the implications of happenings around. It was as if fugitive ideas had blurred

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the power of clear thinking. I had developed mental blindness and was unable to understand things inspite of my eyes wide open. Perhaps there were some inmates who could know that all was not well. I can not say. Perhaps there were others who, like me, were under the spell of Maya, I can not say. Madhu and myself were still in the room when Matoshri Kakusaheb came in with a small bowl containing आमटी (Dal-Soup) and tried to put a drop in Gurudev's closed mouth. A slight movement of the lips was visible at the touch of the spoon. At that moment Smt.Shakutai came in, drowned in sorrow. Sobbing, she asked Gurudev whether camphor was to be lit. No response was seen by me. The by-standers were just bewildered. Kakusaheb asked us not to make a crowd. We came out of the room and waited outside. Kakusaheb closed the door. After 5-10 minutes, she dashed out wailing loudly, which made cowards of us all. Afterwards, we learnt that Gurudev had indicated to her that he was departing and that she should thereafter shoulder the responsibility. Smt.Shakutai was weeping all the while.

It was about 6-30 p.m. Evening shadows gathered. Dusk was deepening into darkness. We all entered Gurudev's room again. Kakusaheb asked Gurudev whether he wished to be shifted to the eastern room. I can not say whether there was any response. He was then shifted to the eastern room, Kakusaheb holding one end of the bed and Madhu, the other.

By 8.30 p.m. we were again called and directed to bow to Gurudev one by one. When my turn came, I bowed down like an automaton. Gurudev was lying calmly in his usual meditation pose, one foot placed on the other. Internally he was filled with the bliss of meditation. There

was absolutely no trace of excitement or restlessness on the face. It was shining serene. He was tranquil.

Throughout the life the senses were tuned to the Name of God. No wonder that at this moment also, they were so. Slow and quiet was the breathing going on. It was पराशान्ति which adorned him. That was the last I saw him while he was still with us.

At 9.30 p.m. we came to our room. People were asked to start the night Bhajan in Dhyana - Mandir. Accordingly the Bhajan started. My fever had subdued me so I slept in the room and could not attend Bhajan. At 10-30 p.m. Shri Tatyasaheb Shintre awakened me from my slumber with the words, "Please get up; Gurudev has left us." That was the end of an era.

Is it not an irony of fate that many who were very close to Gurudev were away at the moment? Some of them who were deprived of the opportunity to pay their last respects to their Master, had been asked to go. May be, destiny led them away; for, they would not have stood the scene of final parting. Some had to leave on a call of duty. Some had gone of their own accord. Many were there; but in the thickest company Gurudev was like a hermit.

During the last days Prof. Krishnarao Gajendragadkar arrived at Nimbal but was taken ill. High fever could not come down. He sought Gurudev's permission to return to Dharwar. Gurudev desired that some one should accompany him. It so happened that Shri Gururao Deshpande brother-in-law of Krishnarao, came to Nimbal on learning about Gurudev's serious illness. Gurudev talked to him in his usual affectionate way and informed him about Krishnarao's sickness. Gururao volunteered to escort

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Krishnarao to Dharwar. Thus both Krishnarao and Gururao could not be with Gurudev on 6th June.

Unbelievably another disciple left Nimbai in the afternoon of 6th June. He took the night passenger train from Solapur and arrived at Poona station in the morning. In all innocence he opened the morning news paper and was shocked to read that Gurudev had passed away on the previous night.

Outside Gurudev's house in Nimbai sorrow-ridden devotees started gathering. Madhu almost collapsed with every drop of his hope and energy drained out. On being directed by Prof.N.G.Damle, I went to Bijapur to convey the sad news to the newspapers as well as to Sadhakas at Bombay, Poona, Sangli, Miraj, Belgaum, Dharwar, Hubli or Bangalore. Shri S.V.Masarguppi, Dr.N.H.Kelkar, Shri Krishnarao Bhide and myself left for Bijapur by the 1.30 a.m. train, which took us to Bijapur at 3 a.m. As I climbed down the train, I saw Shri Babasaheb Sangoram standing on the platform just opposite of my compartment. He had come from Athani and was waiting for the train to take him to Nimbai. On hearing that Gurudev was no more, grief overcame him and he slumped to the ground. The train to Nimbai arrived in the mean time and we helped him board the train. We proceeded to the Head Post Office, Bijapur and made telephone calls and despatched express telegrams. The entire bill of the telegrams and trunk calls was footed by shri S.V.Masarguppi who never spoke a word about it later. It was not a small sum.

Friday, 7th June 1957

By about 2 p.m. we started from Bijapur in a truck carrying sandal wood, camphor, incense-sticks, a piece of white cloth and so on. The truck was kept at our disposal

by Shri Revanasiddappa Navadagi, leading grocery merchant of Bijapur and Gurudev's disciple. He insisted that we should take with us a sackful of sugar, some tea boxes and a big can of milk for those who had assembled at Nimbal. Very few know this generous act of Navadagi. Shri Mohan Masarguppi, another favourite disciple of Gurudev also accompanied us to Nimbal. We reached Nimbal at about 3.30 p.m.

Gurudev's body was lying in state outside his meditation room. Shri Rambhau Kolekar was loudly reading Dasabodha. Disciples were grieving at the huge loss they had suffered. There suddenly was created a vacuum which was never to be filled. How can there be a substitute for Gurudev ? As they say, God created him, and broke the mould.

At about 5 p.m., आरती was performed before the photo of Shri Maharaj and the last journey commenced. People had gathered in thousands. The procession wended its way round the old house. Amidst singing of devotional songs, reverberations of हरिनारायण गुरुनारायण and halting at places for waving आरती the procession reached its final destination — opposite the front door of Gurudev's residence. It was about 6 p.m. The celebration of God's Name was going on continuously, at times punctuated by shouts of जयगुरु (victory to Guru).

The frail body was kept on the pyre and camphor was lit on it by Prof.N.G.Damle, Gurudev's nephew. The brilliant light of the burning camphor arrested the onrushing darkness and the whole vista was alight. The द्विशिर्ष and सप्तहस्त Fire-God nodded his delight with both his heads and collected the oblation of the body with all his seven hands. He was consuming the sacred हवि behind a thin curtain of smoke. The mournful breeze spread the aroma

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of camphor and sandal wood. Elements mingled with elements. The soul released from the body had preceded on the wings of meditation and merged in the Infinite. Indeed few and far between have any claim there. "...to the company of gods no one who is not extremely pure at the time of his departure is admitted."

Such was the end of our Great Teacher who was the purest, the noblest and the holiest.

Appendix A

Psychology Syllabus : 1936 -1937

1st Term

- (i) General Psychology — Ward (1886), James (1890) and Stout (1896)
- (ii) Comparative Psychology — Galton (1869), Espinas (1877), Romanes (1882), C.Lloyd Morgan (1890) and Baldwin (1895)
- (iii) Child Psychology — Preyer (1881) and Hall (1904)

2nd Term

- (i) Physiological and Experimental Psychology — Wundt (1892), Head and Holmes (1911), Loeb (1913) and Spearman (1914)
- (ii) Behaviourism — Watson (1914)
- (iii) Gestalt — Koffka (1927)

3rd Term

- (i) Abnormal Psychology — Ribot (1881), Freud (1900), F.W.H.Myers (1903) and Jung (1916)
- (ii) Social Psychology — Tarde (1890), Le Bon (1895), McDougall (1908) and Shand (1914)

Appendix B

Psychology : Lecture Points — 1934-1935

I Eight Heads of Classification of Psychology

- (i) General Psychology, (ii) Comparative Psychology
- (iii) Physiological Psychology, (iv) Experimental Psychology, (v) Educational Psychology, (vi) Abnormal Psychology, (vii) Social Psychology and (viii) Religious Psychology

James Ward

- II James Ward's Contribution :
- (i) Standpoint of Psychology, Individualistic.
 - (ii) A clarification of the conception of the self in Psychology.
 - (iii) His exposition of the Theory of Presentation.
There are three things of which there are no presentations — Feeling, Attention and Self.
Feelings are subjective in character and so have no presentation.
There is no presentation of attention as it is only the attending process.
Similarly, the self can not be presented.
"Self can not be presented," is wrong, because then there would be no self-consciousness.
 - (iv) The Idea of the Continuum.
- III Ward's Three Continuums :
- (i) Presentation Continuum, (ii) Memory Continuum, (iii) Ideation Continuum.
- IV Ward's criticism of Associationism :
- Law of Continuity.
- V Ward's Criticism of James' Theory of Emotions.
James : Motion comes first and then emotion.
- VI Ward's Theory of Psychoplasm corresponds to Vedantic Linga Sarira.
- (i) Proto-plasm, (ii) Bio-plasm, and (iii) Neuro-plasm.
Instinct, Emotion and Sentiment.
- VII (i) Rivers : New Theory of Instinct by Rivers :
"Instinct and the Unconscious", 1920.
- (ii) Rivers says there is nothing like Intelligence.
The so-called Intelligence is merely the instinctive control of Instincts:
 - (iii) There is no grading in Instincts.
Instinctive Behaviour is alike in all times and at all places.
 - (iv) Rivers' three reasons for not accepting grades in Instinct : "All or none" type of Experience.

He relies on three experiments : (a) Dr. Head cut down his own efferent nerves. (b) Observation of Immobility, as in a hare when pursued. (c) Adrian has made an experiment to tell us that a nerve does not respond to an increasing stimulus. There is no intermediate stage : either full sensibility or no sensibility.

VIII Drever - "Instinct in Man" challenged McDougall's view that there is a corresponding emotion to every Instinct, and said that an emotion may exist without a corresponding instinct. Hunger and Thirst are appetites, Play and Imitation are instincts, and Fear and Anger are emotions.

IX Stout's View of Instinct, Emotion and Sentiment.

X What is Instinct ?

(i) It is an innate tendency,

(ii) It is a neural disposition,

(iii) It contains all the three elements :

(a) an impulse towards action, (b) a cognitive element and (c) a feeling of interest (Stout's View).

Impulse : Instinct :: Sensation : Perception

(iv) It is a life-impulse tending to be aware of itself.

(v) It is an inherited disposition.

XI (i) McDougall's Theory of Instinct and Emotion.

(ii) Bernard is a Behaviourist, and so he attacks the Instincts. There are no instincts at all.

(iii) Marshall says : "Reason is nothing but developed Instinct."

(iv) James says : "Both Reason and Instinct exist."
James - Lange Theory of Emotion.

(v) Idealists say there is no instinct but Reason alone.

(vi) Bosanquet advances an argument from Instinct to Existence.

- XII Shand's Theory of Emotions and Sentiments :
- (i) While McDougall lays stress on Instincts, Shand lays stress on Emotions. McDougall says that the driving force is Instinct, but Shand says it is Emotion.
 - (ii) Appetites merge in Instincts, Instincts into Emotions, Emotions into Sentiments and Sentiments into Character. Hence ethology.

General

- XIII (i) Russell's theory of Perception : "Our knowledge of the External World."
- (ii) Four key words of his Philosophy :
- (a) Perspective (b) Sensa (c) Cross-section and (d) Neutrum.
 - (a) Perspectives differ with Individuals, and also differ with the same individual at different times and places. (b) Sensum is the aspect of a thing itself. A thing is nothing but the sum total of its sensa. (c) Mind is a cross-section. Matter is a cross-section. (d) What exists ultimately is the Neutrum. There is no matter, no mind.
 - (iii) How does Perception arise ? How does mind know matter ? Just as a photographic plate can imprint all the stars of the heaven, so the so-called mind can know material objects. The systems of mind form one world, the system of matter form another world. But both systems (of matter and mind) are fictitious. So what exists in this world is neutral particulars, one part of which is mind and another part so-called matter.

- XIV The Relation of Brain and Intelligence (see Robinson).

Behaviourism

- XV (i) Introduction : Fore-runners of Watson. Watson

says there is no Sensation. He only made room for Stimulus and Response. Criticism of James and Spencer, not to speak of Introspectionists. Praise of Lange.

- (ii) Three works of Watson.
- (iii) Bekhterev and Pavlov.
- (iv) Thorndike : (a) Law of Exercise (Habit), (b) Trial and Error, and (c) Law of Effect.
- (v) The Behaviourist account of Memory, Instinct, Thought and Emotion.
- (vi) In 1914, Watson recognised instincts in animals; in 1919 he recognised instincts even in man (though he condemned James' view), i.e. he recognised instincts both in animals and men and in 1924 he rejected Instincts altogether, because instincts are merely habits (Law of habit; exercise).
- (vii) Thought is merely internal speech.
- (viii) Watson, the Psychologist, Holt, the Metaphysician, Loeb, the Physiologist.
- (ix) Points in Watson :
 - a) Watson's Psychology only physiological. b) Emotions are expressed by the face. There is a different physiological expression for each Emotion. c) Three patterns of primary emotion - Love, rage and fear. In the Bhagavad-gita (XVI.21) कामः क्रोधश्च लोभश्च । In Watson : कामः क्रोधश्चभीतिश्च. Hence an advance on the Gita psychology. Why three, and not one, as was later done by critics of Watson? How Watson found out alphabets of emotion ? Or, is it one — S.R.? d) The conditioned Reflexes are difficult to be wiped out, i.e. he recognises some consciousness behind them. e) Possibility of the same (continuity also) perceivable physiological complexes for different emotions like fear and

anger. f) Behaviourism stresses the whole body : physiology, the organs.

Gestalt Psychology

- XVI (i) Criticism of Associationism.
(ii) Perception of Motion.
(iii) Wertheimer :
Two parallel straight lines.
Two straight lines at right angles to one another.
Two straight lines in opposite directions.
(iv) Relation between background and figure.
Wholes.
(v) Learning process in Koffka and Kohler.
(vi) Applications of Gestalt :
Logic, Whole; Mysticism, Gap linked, and equilibrium reached; Physiology, whole Brain; Ethics, seeing all things good; Metaphysics, seeing the whole of reality.

Foundations of Experimental Psychology

- XVII (i) Wundt's contributions to Systematic Psychology :
(a) Classification of Sensation. (b) Theory of Feeling as tri-dimensional. (c) Doctrine of Innervation. (d) Doctrine of Apperception.
(ii) Wundt's contribution to Experimental Psychology.
(a) Reaction-time experiments. (b) Psychological interpretation of Weber-Fechner Law. (c) Cattell, a disciple of Wundt. (d) Wundt's Contribution to the Word-association Test.
- XVIII Muller's Doctrine of Specific Energies. Localisation of Self.
- XIX Gall's Phrenology.
- ### Psycho-analysis.
- XX Freud : Six Problems.
1 Stages in the development of the Psycho-analytic

- method. 2 Contribution to Psychology, especially that of the Neuroses. 3 A Psycho-analytic study of the child. 4 The Meta-psychology of Freud. 5 The Practical Applications of Psycho-analysis. 6 A Critical Examination of Freud.
- XXI. Adler : Two Problems.
 1 Freud and Adler : Comparison and Contrast : Sex and Inferiority Complex. 2 The style of Life in the Child and the Adult.
- XXII Jung : Four Problems.
 1 Relation to Freud and Adler. 2 The meaning of the Libido. 3 Psychological Types : the Introvert and the Extravert. 4 The Unconscious : Individual and Racial
- XXIII Freud (detailed) : Freud is a great fraud
 1 Stages in the development of the Psycho-analytic method;
 i) Hypnotism (suggestion) (Paris) Charcot.
 ii) Hypnotism and Suggestion. (Nancy) Janet also gave suggestion in hypnotism.
 Liebeault.
 (iii) Hypnotism and Talking out (Breuer)
 (iv) Relaxation and Talking out.
 (v) Free Association.
- Higher Development of the Psycho-analytic method :
 Analysis Proper :
- (i) "Interpretation of Dreams". Reproduction of Past; Dream within a dream; Wish-fulfilment; Symbolism.
 (ii) "Psycho-pathology of Everyday Life."
 (iii) "Wit in relation to the Unconscious."
 Consummation or the Highest stage of the Psycho-analytic method :
- (i) Transference of the emotion to the analyst.
 (ii) Rationalisation (moral) e.g. Ball.
 (iii) Sublimation (artistic).

2 Contribution to Psychology, especially that of the Neuroses. Psychological Process.

- (i) Psychical, not Somatic. Paralysis of a lady.
 - (ii) Desires, Wish-forces, Orectic cf. Ideas forces of Fouillee.
 - (iii) Motivation or Psychical causation.
Motivated Forgetting; Everyday life.
Even "Involuntary" acts motivated.
Green's distinction between Wish, Desire, Motive. Freud does not recognise.
 - (iv) Sex. Libido not de-sexualised. Fear, Danger.
 - (v) The Idea of the complex.
 - (vi) The Fact of Repression.
 - (vii) The Unconscious. Ice-berg. cf. Jung, Hartman.
- 3 A Psycho-analytic Study of the Child.

- (i) Infantilism.
- (ii) Oedipus Complex : Electra Complex :
5th year. Deep down the ocean of the Unconscious, the children bury their wand.
- (iii) Narcissism (Auto-eroticism).
- (iv) Homo-sexuality.
- (v) Hetero-sexuality.
- (vi) Reversion to childhood cf. Shakespeare.
The Seven ages (stages) of man.
Religious Instinct Sexual.
Freud is wrong in the first and the second stages while he is right in the remaining.

4 Freud's Psycho-metaphysics (or Meta-psychology as he calls it).

- (i) Polarity, not a continuum. The Unconscious and the Conscious.
The two poles merge as in a circle
The Idea of the "Pre-conscious" cuts at the root of Polarity.
"Also Ideas of Censor, and Super-ego".
Consciousness not an ellipse but a circle.

Radical Right.

Ego and the Libido.

Ego, sexual, therefore wrong, says Freud.

Life Instinct and Death Instinct.

(ii) The Pleasure Principle (Individual) and the Reality Principle (Social) Eros.

(iii) The 'Id' and the 'Ego'; the 'It' and the 'I' - unorganised and organised.

Also conceptions of the censor and the Super-Ego. (=Thou Shalt, and Thou Shalt not).

Super-Ego, Embodiment of our Ethical maxims. to explain guilt.

5 Totem and Taboo

XXIV

Adler (detailed) :

1 Freud and Adler : Comparison and Contrast : Sex and Inferiority Complex. European dress, Superiority Complex.

(i) Ego for Libido : therefore Individual Psychology. Urge for power. Self-assertive impulse.

(ii) Analysis common to both, Transference, Falling in love with the doctor, is one way of getting the better of him.

(iii) Motivation or Psychic Causation.

(iv) No Polarity (Dichotomy), but unity.

(v) A dream is a rehearsal of the future, not a reproduction of the past.

(vi) Adler also stresses the family situation, but in a different way.

2 The Style of Life in the Child and the Adult.

(i) Child adopts a style of life. The eldest son, the second son, the youngest son, and the only son. Cf. Hindus, Muslims, Depressed, and the Princes.

(ii) The style of the Adult.

Compensation.

Demosthenes : Stutterer, Orator.

Sandow, Weak physique, iron health.

Beethoven, deaf and musician.

Homer and Milton, blind, and saw things in Heaven.

Manner of Sleeping indicates attitude in Life.

XXV Jung (detailed) :

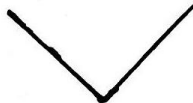
1 Relation to Freud and Adler.

(i) "Ab-reaction" (the "remedy" proves worse than the "disease". It deepens the disease), Does not help. Real Cause, present difficulty.

(ii) Analysis of dreams, but without sexual interpretation.

(iii) Complex (Freud), Style of Life or urge for power (Adler)
Aspiraton (Jung). General urge.
Energy.

(iv) Freud	Adler
Sex	Power
Object	Subject
Feeling	Thought



Conation of Libido

2 The Meaning of the Libido.

(i) Libido, de-sexualised. God, manifestation of Libido. Cf.Elan vital, 'Energy' in Physics. Psychic Energy.

(ii) Energy sublimated in Art.Tends towards an end-state or equilibrium. cf.Gestalt.

3 Psychological Types : the Introvert (Adler) and the Extravert (Freud) पराङ् पश्यति नान्तरात्मन् ।

(i) Introversion-Extraversion Scale.

More than two Independent variables.

Ambivert, whose Libido went both outward and inward.

- (ii) Sensitive type, thinking type, feeling type, intuitive type, conative type ?

The extraverts in conscious life are Introverts in unconscious, and vice versa.

- (iii) History of Types :-

Visual (eagle, falcon); Auditory (horse); Olfactory (dogs); Motor (Migratory birds). Cuckoo. Galton : Visual; सूरदास : auditory Motor (Everest climbers, sportsmen) Olfactory types. Middle Ages : Choleric; melancholic, Phlegmatic, Sanguine. (choleric : bile, anger; Sanguine : blood, hopeful; Phlegm : thick slimy matter (कफ), sluggish; Melancholy : black bile, depressed. अंधं तमस् ब्राह्मण, क्षत्रिय, वैश्य, शूद्र).

Bhagavad-gita : सात्त्विक, राजस, तामस.

Carlyle's Heroes.

Jaensch - Eidetic Imagery.

Form-type, Light-type, Colour-type, Sound-type, Word-type.

Spranger : Types of men : Six

- (1) Theoretic, cognitive or scientific. (2) Economic man. (3) Aesthetic type. (4) Social type. (5) Man of power. (6) Religious.

4 The Unconscious : Individual and Racial.

- (i) Jung takes the Unconscious more seriously than Freud. Individual and Racial.
- (ii) The Racial unconscious which is inherited, from which both the Conscious and the Unconscious in the individual develop.
- (iii) Only rarely does the Unconscious show itself in dreams, neuroses or insanity, Delirium.
- (iv) The Collective Unconscious is equal to instincts (action) plus primordial ideas (thought). (Archetypes). In earthquakes, we

think animistically.

Healthful to integrate (moralism tendency)

These archetypes and instincts with conscious thoughts and actions.

(v) "Mythology" and folk-lore throw light on the Racial Unconscious. Freud's 'Id' is equal to Jung's 'Collective Unconscious.'

Jung : Instincts plus Ideas.

Freud : Id plus Ego.

Animal Psychology

XXVI	Psychological School	Mechanistic School
	1. Lamarck	2. Darwin
	3. Romanes	4. Lloyd Morgan
	5. Binet	6. Loeb
	7. Jennings	8. Thorndike
	9. Yerkes	10. Watson
		11. Kohler.

