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# Pathway to God



ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELAGAVI



# Pathway To God

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# *Musings of the Editor...*

*Esteemed Spiritual Aspirants,*

Here's the last issue of your long awaited Quarterly Journal Pathway to God laden with fresh thought-food to quench and inspire your aspiring minds.

We are on the threshold of crossing 2022 to enter into 2023. The year gone by has been full of challenges, problems, trials and tribulations, great upheavals on all fronts. Now we are ushering into 2023. We know not what's hidden in its impregnable embryo. But as the years pass by we realize the stark reality that we need to be more cautious, alert, well-organized, well-planned, prudent and diplomatic. In this context I wish to share with you an allegorical story of a mouse and a cat in the epic the Mahabharat, Shanti Parva throwing light on politics, diplomacy, good governance and philosophy embodied with the spirit of justice and rule of the Law.

The Pandavas, before taking up the reins of Hastinapur, in the aftermath of the Great Battle they won, along with Krishna meet Bheeshma lying on the bed of arrows to seek his counsel. Shanti Parva is the longest of 18 Books of the Mahabharat consisting of three Parts, 365 Chapters. It is aptly called as the Book of Precepts, the Book of Instructions together with Anushasana, a treatise on jurisprudence, prosperity and success. There are innumerable allegorical stories through which the Pandavas are guided by Bheeshmapitamaha. One such story is that of a wise mouse and a cat:

There stood a large banyan tree in a dense forest. A wise mouse, Palita dwelt at the foot of the tree. There lived a cat, Lomasa by name on the branch of the tree. One day the cat was caught in a snare spread by a hunter, Parigha. Just then the mouse, Palita scurried out of its hole, sauntered around joyfully and began to eat stealthily the flesh that the hunter had spread about as a lure. As he was eating his eye

caught the sight of a mongoose, Harita which was about to pounce upon the mouse. The mouse also saw an owl, Chandraka perching on the tree, watching his prey. The mouse was greatly alarmed, reflected, ' there's danger for me from all sides , death is staring at me, how should I act now? I have to save my life from these three enemies, if the cat frees itself it is sure to devour me. A wise, intelligent person having the knowledge of the science of diplomacy never sinks in despair however great and formidable the danger may be . Now by making friends with the cat I can escape from all. My life entirely rests in the hands of my enemy, the cat. I shall suggest my plan of liberation to the cat.'

Thinking thus the mouse makes friends promising that if he saves him he would cut the strings of the snare. After a prolonged discussion and sermonizing by the mouse, the cat hides the mouse under its body.

The owl and the mongoose, seeing that the cat and the mouse now have become friends, retire to their respective places. Now it is the turn of the mouse to liberate the cat. The cat hastens the mouse but the latter deliberately delays its action. A wise argument between two follows. Finally, noticing the hunter approach with a group of hounds the cat is more frightened and requests the mouse to cut the strings. No sooner the hunter arrives right near the snare, the mouse cuts the last string and scurries back into its hole. The cat too jumps up the tree. The hunter with no prey in view goes away disappointed. Now the cat takes the mouse to the task for its treacherous act. There follows the dialogue between the two and the mouse gives wonderful answer,' Look dear Lomasa, this is a mysterious world; people become friends and enemies from consideration of gain and loss. Self-interest plays a very important part here. It can turn enemy into a friend and a friend into an enemy. Fear of circumstances creates friends and enemies. One should carefully examine and study his friends and enemies. Sometimes enemies in the guise of friends appear here.....'

Dear readers, the story ends here but you can interpret it from the viewpoint of each of the characters in the story.

Nonetheless we need to be wise, diplomatic and foresighted like the mouse, Palita.

Esteemed readers, many articles in the present number such as Ganganth Jhas, Worship of Linga, Holy Memories in the Company of two Saints, Prophecy and French Connections, Upanishads and Cure for loneliness Poem of Gangadhara etc., open our eyes to the various philosophical and spiritual dimensions making us pause and ponder. We are extremely grateful to all these contributors for enriching our journal.

We remain thankful to all the Members of the Board of Trustees, Chairman, Vice-Chairman, Secretary, Jt. Secretary for their suggestions, encouragement and guidance in publishing this journal.

We thank profusely the entire team of Impressions for its impressive printing carried out so meticulously.

Dear readers, now it's your turn to respond through your appreciation and/or suggestions to enable us to emulate ourselves.

May the Pathway to God throw its light of knowledge on your spiritual path.

WISH YOU ALL A VERY BRIGHT AND ENLIGHTENING  
NEW YEAR 2023.



*Prof. Dr. Madhumati M. Kulkarni*  
*Editor-in-Chief*

# Upanishads and the Cure for Loneliness

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## Introduction

Loneliness is a major problem in the current times. This article tries to address the issue of loneliness and the cure for it from the ancient wisdom of Hindu Philosophy. We will take three principles to address this issue from the Indian philosophical texts of the Upanishads and will also rely on the mainstream teachings of the Upanishads, mainly their insistence on the practice of meditation.

Upanishads are India's great heritage. The twelve main Upanishads were composed before the common era and were passed on through the oral tradition. The genesis of the Hindu religion and Buddhism is found in the Upanishads. There is neither religious nor social rift implied in these texts, as they preceded any religion.

Many scholars have written about the Upanishads. One such great name was Prof. R.D. Ranade. His book '*A Constructive Survey of the Upanishadic Philosophy*' was published in English around 1926 and soon became one of the most respected and well-read pieces of literature on the Upanishads.<sup>1</sup> We will take a page from this book and let it guide us to examine how loneliness can be decreased or cured with the advice from the Upanishads.

**Perennial Values** - The contemporary Indian society is caught between religious divisions, casteism and various other ideologies; likewise, the contemporary American society is caught between political, racial, religious divides as well as various issues of what constitutes political correctness. One encounters these challenges daily. For example, before making any new friends, we tend to assess whether we have similar thoughts, similar religion, similar political views, similar beliefs on social

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<sup>1</sup> It was translated in to Marathi by Prof. K.V. Gajendragadkar under the title 'Upanishad Rahasya'



issues, similar social class, what do people say about them, will the friendship benefit us, what will they think about us – all these thoughts become constraints and conditions and we happily impose them upon ourselves, thereby making it very difficult for us to reach others and make friends.

This creates a sense of loneliness and induces physical and mental illnesses. Loneliness arises when one is either without family or friends close by, or when one feels that one's family or friends do not understand one's inner turmoil and at times, one's irrational thoughts. This thinking-out-loud with friends is also a process of checking the validity of one's thoughts to arrive at a rational course of action. How does one go beyond these constraints to find a good solution for making friends? Ancient wisdom comes in handy in this process, helping us examine the values and principles of life. These values are perennial and hence they seem fresh even today. They are concerned with absolute universal values and not short-term goals; hence they become applicable across the board, irrespective of differences of class, caste, color, religion, age, race, sex, origin etc.

### **Inter-connections**

The first principle I would like to consider is from the *Isha Upanishad*, *Yasmin sarvani bhutani atmaiwabhudvijanatah*, which means that one should think of another human being as an end and not as a means to an end. With this attitude, it becomes easier to respect another human being. It enables one to make friends with others, have compassion for others, reduce the divide between us and them, and help them in times of need. All human beings are representatives of the Atman, and we all share the same principle of the Atman in ourselves. Hence, we are all connected to each other. When one understands that, one does not discriminate against another person based on their caste, color, religion, class, etc. Instead, one starts wondering, how we would act, if we had to walk in their shoes.

The philosophy in the Upanishads is very compelling, besides their linguistic beauty and the wonderful stories. For example, what is the principle of 'Know Thyself'? How does one understand that, how does one

get to know oneself and if we don't know ourselves, then how do we tell people our opinions? How do we remove any misunderstandings about ourselves? When do we form our opinion? Normally it is necessary for us to understand ourselves. Our growth and development are essentially tied up with that knowledge. As we understand ourselves, our inner self, our soul better, then our inner strength, our sense of contentment grows, loneliness decreases, and we are better able to face the ups and downs of life.

### **That Thou Art**

The second principle I would like to consider is found in the Isha and Maitreya Upanishads, which is '*Soham – sah aham*' or 'That thou art'. It means that the concept of Brahman – known as sah or that, is within me. One can understand that by either thought process – Jnana Marg, or through meditation – *Bhakti Marg* and by doing the right deeds - Karma Marg. These pathways enable us to get closer to the Atman. The Upanishads have a lot of passages that talk about how to understand the principle of 'Know Thyself' and how to complete one's journey towards Moksha. When the individual soul (Atman) and the universal soul (Brahman) become one, then a human being achieves Moksha. In practical terms, one understands that it is important to treat another individual as a soul, with respect and dignity.

To understand these and many other philosophical issues, one must understand the principles behind them. The Upanishads have a lot of discussions of philosophical issues. The Ken Upanishad says that humility is extremely important for the knowledge of the Atman, the knowledge of the self. Without humility, one does not understand the Atman. Perhaps the same principle applies to making friends. If we do not treat others with politeness and humility, no one will want to be friends with us. Perhaps the Upanishads want us to learn these principles in small steps.<sup>2</sup>

### **Infinite Power of Mind**

Prof. Ranade gives an example from the Mundaka Upanishad of the two birds that represent Jiva (the individual soul or Atman) and Ishwara

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<sup>2</sup> A constructive survey of Upanishadic Bhajan, Page 25 Philosophy R.D. Ranade 2002, Bharatiya Vidye

(the Universal soul or Brahman), living on the same branch of a tree. The Atman would tend to be unhappy thinking of itself as a helpless creature. But when it unites with the Brahman, it realizes that it is a part of the infinite power and hence it stops feeling sad and becomes extremely happy. The Atman realizes that it is not alone but is an integral part of the universe. This refers to our third principle, quoted from the Mundakopanishad.

*Dva suparna sayuja sakhaya samanam vriksham parishasvajate |  
tayoranyah pippalam svadvattyanashnannanyo abhicakashiti || 1 ||*  
(3.1.1 Mundakopanishad).

Likewise, when one tries to follow the purpose of one's life, one becomes happy. Then there is no fear, nor any loneliness. Hence with the consult of the Upanishads, it is possible to lead one's life with patience, courage, and morality. This will enable us to understand the principle 'Know Thyself' and ease our way in our pursuit of happiness.

The *Chhandogya* and *Maitri Upanishad* discuss the importance of the mind. Mind is the genesis of all thoughts and emotions. A person sees and hears through the mind with the help of the sense-organs.<sup>3</sup> Our emotions are governed by our mind; hence one can choose whether to be afraid of or be thrilled about something. When the mind is ruled by the intellect, then one can take a good decision. None of this is easy, of course. As we keep practicing taking good decisions, we see incremental growth in our confidence, self-love (as in love for the Atman, and not as narcissistic egoism) and self-respect (respect for the Atman). It is considered as spiritual progress.

Meditation and clear thinking can help us practise this further. This practice also enables us to gain an understanding of the world at a different plane, such as through intuition. For example, one can understand who likes us or who does not like us, merely by consulting with one's own mind. One can also understand who is telling us the truth and who is being deceptive. Similarly, we also have a sense that we are not alone in this world, and that we are connected to the Brahman (also known as the universal soul, or the Ultimate Reality) that protects us, and this

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<sup>3</sup> Ibid, Page 118

knowledge helps cure loneliness and fear. This does not mean however that one should not take care of oneself in practical ways. But it means that one understands one's role and importance in life and life becomes blissful.

## **Conclusion**

It is possible to cure or limit the sense of loneliness by understanding the perennial values, following the path of humility, understanding the power of mind, practicing meditation and believing that we are a part of the infinite power of the Brahman. <sup>4</sup> In practical terms, extending a hand of friendship to others, being respectful towards others, controlling one's anxieties and appreciating the positive aspects of our situation would help us connect better with other members of the community and ultimately help us improve our sense of connectedness, resulting into a substantial decrease in loneliness. Besides, loneliness can be transformed into bliss, 'a bliss of solitude' when one understands that the real source of happiness or bliss is within the Self for the one who seeks the Brahman (the Ultimate Reality) and that is when the Upanishadic teaching has matured in one's life.



### **Shri Gurudev R.D.Ranade's \*Divine Thoughts\***

- \* Intelligence without the moral backbone might only degenerate into the cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. - C.S.U.P. page no.287.
  
- \* The first ideal of human life, is to pray incessantly and inceasingly to the God. - PGKL Page No. 17.

*Courtesy : Sadaka Samvad-2*

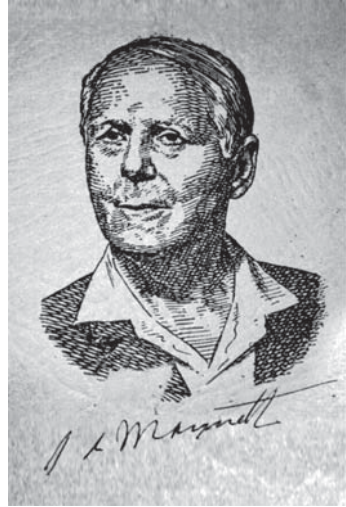
<sup>4</sup> Ibid, Page 348

# A Prophecy and the French Connection



Gurudev Dr. Ranade introducing  
His French Disciple  
Dr. J. de Marquette's lecture at the  
ADHYATMA PARISHAD,  
Allahabad.

**Dr. Mukund Uplekar, MD and  
Dr. Rajendra Chauhan, BDS**



"He is the one who will spread the reputation of your grandfather across seven seas" said Gurudev Ranade's Guru Shri Bhausahab Maharaj to Nagappa, the grandson of his Guru - Shri Nimbaragi Maharaj. Dr Jacques de Marquette, a French Professor, became the embodiment of this prophecy when in December 1954, he came all the way from Paris to Nimbai along with his wife and both of them were initiated by Gurudev Ranade.<sup>1</sup>

The letter of introduction that Gurudev sent to Dr R S Padaki recounts accomplishments of Dr Marquette who had first met Gurudev in Allahabad in 1931. Suggesting that Dr Marquette could deliver "very interesting and instructive lectures on subjects like Psychology, Philosophy, Sociology, Mysticism and Human Relations etc.", Gurudev gives a list of the 13 books Dr Marquette had published on Psychology, Economics, Sociology and Religious Philosophy including, for instance, "Introduction to

<sup>1</sup> The French couple had arrived in Nimbai on 7 Dec. 1954. Dr Jacques de Marquette (23 Apr 1888 - 22 Aug 1969) was initiated on 9 Dec. 1954 (Datta Jayanti). Dr Mrs Phyllis de Marquette (14 Sep 1902- 3 Mar 1971) was initiated on 16 Dec 1954.

Comparative Mysticism" (1946) and "From Art to Spirituality" (1947). Making a note that Dr Marquette was the editor of the quarterly 'Harmonie', Gurudev further writes: "He has been doing great work in the cause of human relations. He has been devoting time to this work since 1911 and was the organizer of the first camps for International Friendship. He was a founder of scouting in France and the General Instructor for French scouting from 1911 to 1914. He is a complete vegetarian and an absolute teetotaler for the last fifty years". The story goes that, when he was nine years old, Jacques heard the cry of a sheep being slaughtered. That pitiful cry moved him so much that he stopped eating meat thereafter. In a postscript to his letter, Gurudev has also introduced Dr Mrs. Marquette briefly: "You will be interested to learn that his wife Mrs. Phyllis de Marquette, MA, PhD (University of Michigan), who is accompanying him on his tour, was an associate Professor in the Department of Psychology (Mount Bolyoke College) as well as the Vice President of National Business and Professional Women's Club in Los Angeles".

Reportedly, Dr Marquette used to hear a continuous sound and did not know where it came from. He had consulted several doctors in Europe and America to address the problem but to no avail. It was Gurudev who told him that it was a divine sound as a result of his spiritual practice in his previous life. Interestingly, Mrs. Marquette had no intention to get initiated by Gurudev initially. Her question to Gurudev was: "if the objective of initiation with divine Name is to increase the pace of one's moral development, can it not be achieved by other means also?". Gurudev response was, "moral development is not the only purpose of divine Name, its purpose is to visualize God". Consequently, on the day of their return from Nimbai, Mrs. Marquette also volunteered to be initiated by Gurudev.

The Marquette couple stayed in Nimbai for a couple of weeks. Although Gurudev had arranged for bread and butter for their meals, Dr Marquette opted to have the food made for all: millet bread, porridge, lentils, soup, buttermilk etc. Dr Marquette had also got some Indian style pajamas stitched to be able to sit comfortably on the floor and always sat cross-legged and erect for meditation. At the time of "sittings", he used to ask Gurudev lots of questions. Gurudev once said, "we do not have beautiful mountains here, no greenery or any river flowing; it's just barren land. Yet, I suggest you first get initiated with divine Name and meditate as I tell you. Once you begin getting spiritual experience, all your doubts will go away".

On the day of their return, lunch was offered as Prasad, and giving in to wishes of Dr. Marquette, Gurudev let him take his photograph along with other disciples. When leaving, Dr Marquette kneeled before Gurudev saying, "I want your blessings". Mrs. Marquette also bowed to Gurudev. "You are already blessed", Gurudev responded. Later on, when someone aware of the usual practice of asking the name of family deity before initiating an aspirant queried about the couple's initiation, "how could we ask them about their family deity, they do not have many of them, do they?", Gurudev said, "Why do we need to ask? Don't I know it? That divine name is with me for a long time".

This was how Dr and Dr Mrs. Marquette, a renowned French philosopher couple, got permanently connected with the Nimbaragi Sampradaya. Dr Marquette's lucid translation into French of Gurudev's book on Mahatma Gandhi entitled: "La Spiritualite dans L'oeuvre De Gandhi" remains his permanent memento to Shri Gurudev and Nimbaragi Sampradaya. In this book, he gives a brief account of Gurudev's huge contribution to the world of Philosophy and Mysticism. He concludes: "...In the spiritual hierarchy of contemporary India, he (Gurudev) is the leader of the great jnyanis, yogis and the spiritual aspirants, teaching about the path to divine communion through knowledge and intellectual (Noetic) axiology". Dedicating his another book "Religion in the light of Sciences" to the "the memory of Dr R D Ranade in loving gratitude", Dr Marquette declares Dr Ranade as "the foremost Jnyana-Yogi of our age".

### **Resources:**

- ACPR- Pathway to God, Oct-Dec 2017 (A letter by Gurudev to Dr R S Padki)
- ACPR- Pathway to God, Jan-March 2018
- K D Sangoram- Punnya Smruti (1964)
- Shri Mangeshrao Rege- Shri Gurudevancha Satsang (2009)
- Shri Narayanrao Malekar- Ti hi Samarthkrupechi Vachane (2007)
- Rajendra Chauhan & Deepak Apte- Smruti Sangam (2020)
- Jacques De Marquette- Religion in the Light of Science (1963)



# Dr. Ganganatha Jha: Calendar of Events and Works



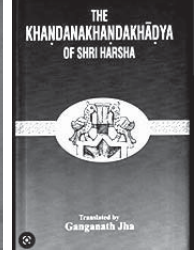
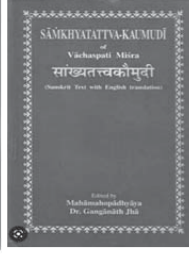
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Sharad P. Joshi, Pune

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## A) Calendar of Events

**25-09-1871:** Born in Shrotriya family at Sarisab-Pahi (Dist: Madhubani)

**1871-79:** Spent early childhood at Gandhavari and Varanasi (1878-79) with his grandmother Vasumati Devi and siblings (two elder brothers and five younger sisters).

**1879:** Admitted into the Raj (English) School along with his brothers Vindhyānath, Gananath in Darbhanga at the instance of Maharaja Lakshmeshwar Singh.

**1886:** Passed the entrance Examination and joined the Intermediate Class (F.A.) at Queen's College-Varanasi. 1888: Got First Class in F.A.

**1888-89:** Continued education in Queen's College and opted English, Sanskrit and Philosophy for B.A.

- Came in contact with Col Olcott and Mrs Annie Besant and joined soon Theosophical Society.
- When he was doing B.A; he was married to Indumati Devi, the daughter of Harsha Nath Jha - a great Sanskrit Scholar.



- Lost father Tirthanatha (alias Dharanath)
- Stood first in First Class in B.A.

**1892:** Got Second Class in M.A. (Sanskrit), though stood first among the successful candidates.

**1892-93:** Grandmother died at Gandhavari. Returned to Darbhanga for a job in Library under the Raj.

**1898:** Lakshmishwer died. Rameshwar Singh succeeded his brother.

**1900:** Career under Raj Darbhanga, came to an unpleasant end. (During his stay at Darbhanga he was blessed with two sons and three daughters) **22-11-1902:** Joined Muir Central College, Allahabad.

**24-12-1902:** Lost his mother Ram Kashi Devi. 1905: Nominated as a Fellow of Allahabad university.

**1909 :** November: Awarded D. Litt for his thesis 'Prabhakar School of Purva Mimamsa' The first Indian scholar to get this degree in Sanskrit. **1910 January:** The title of Mahamahopadhyaya was conferred on him by the Government in recognition of his scholarship.

**1911-12:** Selected to represent U.P. Education Service to give evidence before the Public Service Commission.

**1918:** Transferred to Varanasi as the Principal of the Government Sanskrit College

**1921:** Promoted to the Indian Education Service and a little later, the Government nominated him as a member of the council of the state.

**1923:** Held the post of Vice-Chancellor of Allahabad University.

**1926:** Elected as General President of Indian Philosophical Congress at its very second session held at Benares.

**1927:** Succeeded in appointing Prof R.D. Ranade as Head of the Department of Philosophy of Allahabad university.

**1931 :** Retired as Vice-Chancellor of Allahabad university. - Life member of the Court of the university. - A newly built Hostel was named as Ganganatha Jha Hostel.

**1932:** Indumati Devi died.

**1937:** Attended the conference of Maithil-Mahasabha at Sarisab-Pahi. - Delivered lecture in Hindi Under the auspices of 'Ram Deen

Readership Lecture series' at the invitation of Patna University. Awarded the Campbell Gold Medal by Bombay Branch of the Royal Asiatic for translating the Mimamsa Sutra of Jaimini into English. Subsequently, the Royal Asiatic Society of Great Britain and Ireland elected him as its honorary member.

**1941:** The British Academy elected him as its honorary Corresponding Fellow. Subsequently, he was Knighted by the British Government. It was around this time he lost two of his elder daughters and one of his grandchildren.

Left his mortal coil at Allahabad On 17th November 1941 and was survived by Dr Bhavanth (the eldest son)

- the Chief Medical officer at Raj Darbhanga, Dr Amarnath (the Second son 25-2-1897 Darbhanga, 2-9-1947 Patna)
- the Vice Chancellor of Allahabad University, Shiv Nath (third son) - in U.P Education Service, Vibhuti Nath (4th Son)
- Deputy Collector, Adityanath (5th Son) joined the Indian Civil service
- Daughters- Shaibi Devi, Sita Devi, Shyam Bhavi Devi

Prof. R.D.Ranade's account of Sir Ganganatha's last days is significant," To me personally, 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 would be accomplished by rarely any person during the last stages of his life. When Dr. Umesh Mishra and myself had been to pay our respects to the Revered Panditji, just six hours before he passed away - alas! We did not know that it was our final visit to him, nor that it was the final visit that he granted consciously to anybody he offered to us, and we shall long cherish the impression that he was a "Lion among Philosophers", roused from Samadhic slumber and speaking consciously to us Like Kumarila, he was a great connecting link between Mimamsa and Vedanta. Born in Videha, there is no doubt that he must have reached Mukti of the Videha type!"

## **B) Works of Sir Ganganath Jha**

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# Holy memories in the company of two Saints

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Holy memories in the company of two Saints by Dr N. S. Paripatyadar. Extract from the Marathi Granth Kalpataru Talvati - written, compiled and edited by Sau Shashikala Khandekar, published in 2001. Second Edition 2019 Adaptation by Shri Bhushan Gokhale, MSc. (Mathematics) gokhale.bhushan@gmail.com

Today, on the 2nd of January 1995, I have completed 90 years of my life. I have a confession to make: during this long life, I have not engaged in 'Naamasmaran' as much as I should have. There is no substitute for the "Remembrance of God's name" and when the Lord, with his unfailing Grace, has given such a long life and good health, then 'Naamasmaran' ought to be the only duty left. I pray at the feet of Shri Gurudev to make this happen.

As I look back, many holy memories of time spent in the company of Saints flash by me.

1. Shri Gurudev's arrival at our house for a meal - In 1917-18 : We used to stay in Karve Wada near Kanya Shala (Girls' school). Shri Krishnarao Gajendragadkar resided in our neighbourhood. Shri Krishnarao was studying for his B.A in Philosophy under the loving tutelage of Shri Gurudev. Our father was a staunch Vaishnava and would adhere to all the prescribed rites and rituals. He held Shri Krishnarao in high regard because of his education and since he was a student of Shri Gurudev, it was natural that our father had a very high respect for Shri Gurudev. Given Shri Krishnarao's close relationship with our family, Shri Gurudev had once visited our house for a meal. I still vividly recollect the sight of Shri Gurudev and my father sitting down side by side for a meal. We value this great moment immensely, though it must be said that in my estimation, Shri Gurudev must have had only a couple of morsels to eat, at most.
2. The most extraordinary event in my spiritual life - In May 1921, Param Pujya Shri Samarth Amburao Maharaj bestowed on me the 'Bhavatarak Naam Mantra', thereby opening to me the path of Bhakti, which is the sure way for anyone who wants to make the most



out of this rare human birth. I regard this incident to be 'the most extraordinary event' in my spiritual life. It took place at Inchehiri, outside the Samadhi mandir of Shri Bhausaheb Maharaj: To the left of the 'Gabhara (main sanctum)', there is a large 'Chaurang' (square stool with short legs). Shri Baba would usually sit there when delivering his discourse. This was the exact spot where he bestowed the 'Naam' in my ear. It depicts the humility of Shri Baba that although by then He had himself risen to the stature of a Sadguru, yet He said, "I am the 'mahar' (messenger boy) of Shri Maharaj. The 'Naam' is given by Him, as per your liking and I am beautifying it by adding one alphabet and passing it on to you." Further, He mentioned to me that I should always have full faith that Shri Bhausaheb Maharaj is my Guru. It is entirely His gracious and blessed assurance that has enabled me to firmly hold on to my strong faith in Shri Bhausaheb Maharaj as my supreme Sadguru!

3. **Early experiences** - Ever since I received the 'Nama' in 1921, during my meditation. I invariably had a vision of two golden-yellow hollow tubular spirals with a dim bright light emanating from them. These golden looking springs would contract and expand 2-3 times in front of my eyes. This experience lasted for many years. I also had a vision of a horizontal chain and a mesh of 'pearls' or '*bindules*'. After a few years, I had a vision of 'gulbakshr-coloured 'pearls' or 'bindule' in the shape of 2 to 3 fangs of a cobra, intertwined into each other. This experience of a serpentine form of 'pearls' or 'bindules' during meditation also lasted for many years. From 1943 onwards, when I started going to Nimbai regularly, I narrated the above experiences to Param Pujya Shri Gurudev. I told him that I no longer have the vision of the golden springs, to which Shri Gurudev said, "Try and you will get it again." Since then, I have tried many times but to no avail.
4. **Vision of Param Pujya Shri Bhausaheb Maharaj** - It was in October 1928 that I had travelled to Mumbai to appear for my final L.C.P.S. examination. At that time, Shri S. N. Kulkarni (hailing from Ramdurg and who later became a famous doctor) was studying for his M.B.B.S degree. He used to reside in a private hostel reserved for medical students of the J.J. medical college. I was new to Mumbai and was carrying with me a reference note from the late Shri Krishnarao Gajendragadkar addressed to Shri S. N. Kulkarni, requesting him to permit me to stay as a guest. Somehow, since my initiation in 1921 to date, I had had very limited opportunities to associate with fellow

disciples. Even the late Shri Krishnarao used to be out of station for his work, and so, I did not benefit from his holy company either. I had also not engaged in 'Naamasmaraṇ' as much as I should have done. However, with the grace of Shri Baba, despite all this, my faith in Shri Samartha Bhausaheb Maharaj was firm. On the first day of the L.C.P.S. exam, I fared well in the subjects of 'Medicine' and 'Surgery'. However, on the next day, in the subject of 'Midwifery and Gynaecology', I fared badly in its first paper.. I was very disappointed and in that state of mind, I asked myself that since it seemed to be a foregone conclusion that I was going to fail, then why should I even bother to attempt the fourth exam which was on the subject of 'Hygiene'? I came to my hostel room in a very dejected mood. It was evening time, and I was sweating a fair bit due to the humid air of Mumbai. I went to the bathroom to take a shower. Standing on a stone platform and on the verge of tears, I was about to start the shower just then Shree Samartha Bhausaheb Maharaj with His holy hand patted me lovingly on my right shoulder and said, "Vatsa! Don't be afraid. Try and you will pass." It was the back of my shoulder area which had a direct vision of the slim figure of Param Pujya Shri Bhausaheb Maharaj, wearing His small Kanarese style green-coloured turban, adorned with 'koyari'-shaped white blocks! I felt instantly inspired and with my eyes filled with tears of joy, I turned back to bow down to Shri Maharaj, but lo and behold, He was not to be seen! How did this happen? I am unable to describe this extraordinary experience of seeing Shri Maharaj in person and hearing his gracious encouraging words! But I did feel a renewed sense of enthusiasm and I appeared for the final paper. After this paper was the practical exam. Eventually, when the results were declared, I had successfully passed the L.C.P.S exam. I wrote a detailed letter to Shri Krishnarao describing this extraordinary experience. Shri Krishnarao later told me that he had sent my letter to Shri Gurudev. In my entire life this has been the only time when I experienced a *darshan* of Shri Maharaj. On another occasion, I had a dream vision in which Shri Maharaj, Shri Baba and Shri Gurudev all appeared in my dream. I had narrated this dream to Shri Gurudev.

*To be continued...*



# Women Saints of Mystic Literature in Karnataka- 9

Mrs. Radha Shamrao  
Dharwad, Translation- Editor

## KALASADA SUNDARABAI

Not much information about her is available. We can make out from her works that she was brought up in a conventional way bound by the traditions of the day. She was an ardent devotee of Krishna and has composed several verses on Him. "Kaliyamardan Krishna' was her Divine Seal. So far over 30 works of Sundaramma are extant. Among them are the verses composed on *Yatis of Udupi Ashtamath*, the sacred 'naamas' put by men, self- surrender, Lokneeti, Morning Melodies, the rituals to be followed by the society etc., These overflow with intense emotions and Bhakti.

### Specimen Verse

*Why do I worry about my Sadhana  
When O Lord Madhava, residing in my mind you get it done?  
Several births came and passed  
Never did I acquire a blade of grass  
I know not my course in the next  
O Bindu Madhava, O Yadava,  
Who else can pardon me other than you?  
I know not any other course, swear do I, not falsely  
Grant me to remember Thy Feet, O do come,  
O you most magnanimous One, Prop of devotees  
How much did they pray for thy compassion,  
Now what harm O Lord"?  
O my Darling behold me with pity,  
O thou Kaliyamardan, open thine eyes and behold  
O thou Krishna, Darling of Shri Madhwamuni.*

- To be continued

# The Worship of Linga is going on continuously within my heart

Poet : Gangadhar

Transcription and Exposition : Dr. Shaila S. M. Patil

**Poet : Gangadhar**

**Poem :**

Dear brother, the worship of Linga is going on |  
Continuously the worship of Linga is going on || P ||  
While the worship of Linga is going on, within the temple called the body |  
The mind, which is like Linga is seen by the eyes || AP ||  
The six and the three must be tethered |  
For the worship of Linga |  
The six and the three must be destroyed |  
Crossing over the six stations |  
In the midst of the three rivers |  
Ascend to the top |  
And there you will see |  
The kettledrum shouting aloud || 1 ||  
Dear brother, four ways are there | for the worship of Linga |  
Ascend and stand there, O brother |  
Drive away arrogance |  
And cast off insolence |  
Then, with discretion |  
you will see various colours || 2 ||  
Dear brother, look at the Yogi dwelling in the supreme consciousness |  
To the faithful one alone |  
the Chinmay form shines forth |  
The body will not say now and then |  
but takes you away |  
So know Gangadhar soon,  
before you pass away || 3 ||

**Poem :** Lingpooje aaguthadanna |  
Lingpooje aaguthada |  
anga yembo gudiya  
                                  olage |  
Lingadanthaa manasu  
                                  thanna |  
kangalige kaanathada ||

"Dear brother, the worship of the Linga is going on." The most difficult moment in a man's life is the moment of passing away from the body, says Shri Gurudev. Hence the author of this poem tells us to remember Gangadhar at that time. He, who leaves the body repeating the single letter 'Om' which signifies Brahmana, and attains the supreme goal, salvation.

Om ityekaaksharam  
brahma vyaaharan  
says the Bhagavadgita.

Shri Gurudev says that there might be a play upon the word Gangadhar, which means either Shiva, or the name of the author. The name of the author is not explicitly mentioned in the poem.

The first point according to the poet that the worship of Linga is going on continuously within the heart. That is the real test of Lingapooja. It is not only at 7 a.m, or 8 a.m, or 4 p.m or 10 p.m. No. You must be able to see that Linga always. What is the use of merely placing it on your palm ? You must be able to visualise it continuously in order that the Atma-Linga might manifest itself.

The author speaks of only one Linga in this poem which is continuously seen and that is absolute Reality ( Param satya ). How is this to be attained ? Firstly, there is a moral preparation. The 'Astamadas' in the form of eight buffaloes should be driven out of the field. Then, the three and the six, Trigunas and shatvikaaras, must be bound together and sacrificed. That is the real sacrifice. As the buffaloes cannot be easily sacrificed, they will run away. Hence they should be driven away. :

Aaru mooru kattabekanna,  
Aa Lingapoojege aaru  
mooru kedisabekanna ||  
Kaaka buddhiya  
kaleyabeku, nookabeko  
madagalella ||

Further, the poet speaks about three rivers in the body - the Ida, Pingala and the Sushumna. In this confluence of three rivers we have six stations. They are called the six chakras or plexuses. We have to rise through those six chakras. When we rise thus, we will go to the top of the brain, where there are four roads, one frontal, one occipetal, and two lateral.

Naalku daari untu nodanna, melakke yeri nillabekanna ||

We have to go through the Sushumna to a place where those four roads meet. The place is also called elsewhere as Shringataka. Here we get the vision of God. In Vedantic philosophy this place is also called as Brahmarandhra. There we get a mystical visualisation of this Linga. When we reach that top most pinnacle, lying in the midst of the four roads, the central ventricle, Shringataka, or Brahmarandhra, the sound of kettle drum is continuously heard, and not at fixed time only, but the whole of during the day. Here, Shri Gurudev tells us about his experience when he had been to Jamakhandi. He had been to the place where the kettle drum used to be sounded in his childhood. And when he was actually before the God, the kettle drum sounded ceaselessly. Secondly, we must be able to visualise the lustrous form of God and at the same time, see various colours. God appears all the more beautiful when He appears in this light and accompanied at the same time with the sound, and followed by colours. :

Vivekanaagi nodalu, aneka  
belaka kaanatada |

.....

Yogi unmani vaasa  
nodanna, .. Chinmaya  
roopa holeyutadanna ||

Finally, the poet Gangadhar tells us that this kind of good fortune does not fall to the lot of everybody. He says, " the body leaves you at the appointed time without hesitation."

Aaga eiga yennade deha  
saagi ninna hogatada |  
So it is necessary to know God im...



# English Version of Bheemashankar Poem

Poet : **Bheemashankar**

Transcription and Exposition : **Dr. Shaila S. M. Patil**

**Note : For the information of Readers**

**The Article appeared in previous issue** grace of the spiritual teacher- 31-33 on Poem of Bhimashankar **by the same author was incomplete for want of this English Transcription, please read this transcription of original poem alongwith expositions appeared in previous issue.**

**- Editorial Board**

A close translation of the poem by Bhimashankara.

Right right, by Sadguru's

grace, I forgot myself ||P||

See see ! I forgot myself and got intoxicated. ||

What might be the

reason !

He placed his hand

on my head,

And I obtained vairagya ||

Noisily and merrily, he

made me dance. And made me like himself,

(to visualize my own

form).|| AP||

He became himself,

erasing the two ,

I and You ||

Consuming both

honour and dishonour,

Showing the path of

wisdom,

He made me to meditate.

Showing the sign,

he delighted me.||1||

He made my mind  
to lose in  
Unstruck Sound ||  
And made me  
to win the debate  
with intellectuals ||  
He showed me  
the path beyond  
duality and non-duality ||  
He mellowed  
my ferocious mind,  
which was  
like the mother tigress,  
just delivered ||2||

He made visible God  
(Vastu),  
betwixt my eyebrows ||  
And showed  
the radiant Sun,  
at the tip of my nose ||

He seated me, and  
strengthened  
my posture ||  
He made my mind  
absorbed in proclamation,  
and endowed me  
with the audition of a  
thousand divine names  
of God,  
such as Datta, Mahesh  
and Digambara. || 3 ||



## **Essay and Reflections on the study of Indian Philosophy**

**II. Causes which have helped the neglect :** (a) There is no interpretation and correlation. We say 'neglect' deliberately ; for in spite of the large oriental output made in these days by countries interested in Sanskrit learning, the fact remains that the nature of this output is more philological than philosophical. More interest has been taken in tracing the history of words than in interpreting the meaning of ideas. Numerous scholars have exhibited their 'textual' and 'translative' geniuses, if we might use these words. Far more attention has been devoted to the production of 'critical' editions of works and to the 'translations' of these, than would seem ordinarily justifiable. The result of this has been that while we have had tolerably good texts or translations, we rarely meet with 'interpretations', and never with 'correlations' and 'constructions'. To illustrate what we mean, we have only to cite Dr. Thibaut's translation of the philosophy of Ramanuja. Well, the translation is good; but neither Dr. Thibaut nor any of his successors has thought it worth while to 'interpret' the meaning of Ramanuja. Translations are always bound to be uncouth. They are like a heavy cart-load which moves slowly along. No European philosopher would like to spend his time in moving slowly through the intricate mazes of the translation. He had rather neglect it altogether than try to understand it with so much trouble. What he wants is not a translation of Ramanuja, but an inter-pretation of the meaning of Ramanuja. What has Ramanuja to say about the Absolute? What are the relations of the Absolute to God in his system ? How is God connected with the human souls and the objects of nature? These are the questions which interest him these he would like to be 'inter-puted' to himself. He would, moreover, like to have made for himself a 'correlation' of the views of Ramanuja, if possible, with the views of any great philosopher of Europe, to that he might be able to understand the points of resemblance. It is only when he understands how the system of Ramanuja closely resembles the theism of Dr. James Ward that he begins to take a reflex interest in the philosophy of Ramanuja. And lastly, when an interpretation and a correlation have been made possible, it is then time for a new

'construction'. Philosophy lives only when it constructs; it dies away when it lives in stagnant water. And, a European philosopher would not think it below his dignity to give attention to any new construction that might be forthcoming even from an Indian scholar. But these three latter processes-interpretation, correlation, construction-require a thorough understanding of European Philosophy; and a Sanskrit scholar would not ordinarily like to have an extra load put over him in that direction. And thus we find the curious spectacle of European Philosophers not caring for Indian translations, and Indian scholars not caring for European Philosophy.



### **Ideas Worth Remembering**

- \* Your subconscious mind controls all the vital processes of your body and knows the answers to all problems.
- \* Prior to sleep, turn over a specific request to your subconscious mind and prove its miracle working power to yourself.
- \* Whenever you impress on your subconscious mind is expressed on the screen of space as conditions, experiences and events. Therefore you should carefully watch all ideas and thoughts entertained in your conscious mind.
- \* The law of action and reaction, is universal your thought is action, and the reacting is your subconscious mind's automatic response to it.

**- Dr. Joseph Murphy**

The power of your subconscious mind P.45

## Mysticism in Maharashtra Reprint No.30 to 35

We have now to express our heartfelt obligations to all those who have helped us in the present concern. We have first to thank very heartily Prof. K. V. Gajendragadkar, M.A., of the Arts College, Nasik, who, as a Research Assistant some years ago under Prof. Ranade, gave continuous and invaluable assistance in the present work. The contribution on the Amritanubhava of Jnānēsvara which appears in the present volume (Chapter IV) is due mainly to him. Prof. Gajendragadkar also helped very much in preparing the Index for the press, in collaboration with his colleague Prof. Jog of the Arts College, Nasik, and we are much obliged to these gentlemen for the help they have so readily given. We are also much indebted to Prof. S. V. Dandekar of the Sir Parashurambhau College, Poona, for help in a contribution on the Bhagawata of Ekanatha which appears in the present volume (Chapter XII). Prof. Ranade had certainly a claim on him, as he was once his student at the Fergusson College, but it is as a friend that in the present case he has worked on a Chapter for which the authors are much obliged to him. Mr. S. K. Dharmadhikari gave great help as a Shorthand Typist throughout the progress of the volume, but the completion of the work was reserved for another stenographer who succeeded him, namely, Mr. H. K. Dharmadhikari of the Commerce Department of the Allahabad University. We thank both these gentlemen for their labours. Mr. Jagannath Raghunath Lele of Nimbai was of continuous and immense assistance in reading out the Sources, on which is based the present volume of Maharashtra Mysticism. These Sources were independently published by Rao Saheb V. S. Damle, Retired Mamlatdar, Thalavadi, Belgaum, in four volumes, entitled Jnaneavara Vachanamrita, Santa Vachanamrita, Tukarama Vachanamrita, and Ramadasa Vachanamrita for the Academy of Philosophy and Religion, Poona, a few years ago. The " index of Sources " in the present volume on Maharashtra Mysticism refers to these Source-Books which have been published by Rao Saheb V. S. Damle. It will be found by reference to the present work that it is almost impossible to understand its full tenor without reference to these Source-Books at every stage. Hence the great value of these Source-

Books for all those who wish to understand the mystical argument of this book, enabling them at the same time to check the presentation by ready reference to the original Sources. As regards publication arrangements for this work, we have first to thank very heartily our friend Mr. B. R. Patwardhan, M.A., LL.B., Pleader, Dharwar, who offered a few years ago to advance sufficient money to the Press to enable them to take up the work in hand at once. Even here, the completion of the scheme was reserved for another friend of ours, Mr. S. A. Apte, B.A., LL.B., Government Pleader, Jamkhandi, without whose spiritual solicitude to volunteer enough money to meet the burden of the Volume in every way, the present work would scarcely have seen the light of the day in its present form. Mr. A.V. Patwardhan, B.A., Manager, Aryabhushan Press, Poona, who has had ties of various relationship with all of us, and who is publishing the present volume on behalf of Mr. S. A. Apte, is extending to it his fostering care, which concerns not merely its formal publication, but also the administration of its sales with a view to defray out of the sale proceeds the liabilities involved. We have also particularly to mention the help we have received from Prof. N. G. Damle, M.A., of the Fergusson College, Poona, Mr. P. K. Gode, M.A., Secretary, Academy of Philosophy and Religion, Poona, Mr. R. D. Wadekar, MA., Lecturer in the Bhandarkar Institute, Poona, as well as Mr. S. V. Mhaskar, B.A., formerly State Librarian, Jamkhandi, who have much obliged us by their constant solicitude and unremitting exertions to enable the Volume to see the light of the day as early as was possible. Mr. G. G. Karkhanis, has also helped in the matter of procuring some hitherto unpublished material on Ramadasa, as well as by his constant care concerning the Sources of the Jnānēsvari. We are also much obliged to the Rev. John MacKenzie, M.A., Vice-Chancellor of the University of Bombay, for having looked at the Preface, and made some useful suggestions. We have to thank Shrimant Chief-Saheb of Miraj for having supplied to us the Abhangas of Sāmavāta Māli, who lived some centuries ago at Aranagaon, which is under his jurisdiction. As regards the Bibliographical Note, we must express our obligations heartily to the Rev. Dean Inge, Miss Underhill, and Mr. Fleming, to whose works on Mysticism we are much indebted. It is to be hoped that the present volume would supply the world with a new material for a Philosophy of Mysticism and from a hitherto untrodden territory, namely, that of the religious experience of certain typical representatives of Indian Mysticism. We have

also to thank very heartily the University of Bombay for having patiently waited for such a long time for the present volume to see the light of the clay. As we have to thank the Bombay University, so we have also to thank the Allahabad University for facilities provided to at least one of the Joint Authors for work connected with this volume. We have to express our gratefulness to Dr. Conganath Jha, LL. D., Vice-Chancellor of the University of Allahabad, for having done no the honour of extracting a few passages of this book in illustration of his argument in his Kamala Lectures delivered before the University of Calcutta in 1923. We are much beholden to our friend Mr. V. Subrahmanya Iyer, B.A., Formerly Registrar, University of Mysore, for the very great care which he bestowed in going through the Chapter on the Jnānēsvari some years ago, and for having seen the possibility of its teachings being compared with those of a great Vedantic teacher like Shāṅkārāchāryā. Finally, we have to express our deepest obligations to the Bangalore Press for having waited patiently for such a long period, and for having carried on the work through thick and thin, and enabled the Authors and Publishers to see that as few imperfections as possible remain in the printed work. It is scarcely necessary for the authors to say in conclusion that a work like this represents a great sacrifice in which each man brings to the consummation of the Ideal what his individual powers enable him to offer ; or else, where each man sings, like the Leibnitzian monad, his own tune, and yet the whole becomes a harmony wonderful, contributing to the glory of God and the relief of man's estate.



'Giving and Receiving are  
opposite ends of the same  
continuum. When you close the  
circle, they meet and come together

**- Jim Stovall : The ultimate journey, P. 116**

# Pathway to God 1966 Issue Reprint

Page No. 93 to 95

## Glimpses of The Life and Philosophy of Count Hermann Keyserling

(By Dr. V. V. Athalye, L.M.S. Satara)

### I

#### His Life

Keyserling was one of the most popular modern philosophers of the West. He has given an autobiographical sketch in one of his books, namely, "The World in the Making." He was born in 1880. Two peculiarities of his nature were noticeable in his childhood; one indicated his impressionability, suggestibility, receptivity, adaptability and quick perception; and the other made known his volcanic violence of a primitive type, with the instincts of a conqueror and a ruler. These two peculiarities gave rise to a constant struggle in his mind. The first inclined him to achieve mental development and the second to attain the physical one. The dualism was apparently a queer co-existence of opposite characteristics in him.

#### A. The Man of Force in him

In youth he resolved to be solely the man of force, . From 1898 to 1900 he was an idol of primitive health and brute strength and became famous everywhere on that account and was much pleased with himself. But he could not continue to have this pleasure for a long time. Just when he was 21, he received, in one of the duels he participated in, a wound that severely hurt the muscles of his chest, which would have resulted in death, had he not had exceptional recuperative power. But the event so much debilitated him that it was then impossible for him to consider the physical force as the highest human value. However, this accident gave unexpectedly a favourable turn to his life. He began to concentrate his mind on the spiritual force. He had a new vision that was followed by new desires.

#### B. The Man of Spirit in him

The man of force in him was soon replaced by the man of spirit. The spirit rose to mastery, as he writes, not through the medium of his

consciousness but rather through, the unconscious. He was now under the influence of the unconscious and began to grope in all directions in order to understand the progress of spirit.

He then happened to come across H. S. Chamberlain's book 'Foundations of Nineteenth Century'. He could find a kind of relationship in many respects between his own net and that of Chamberlain he saw himself in Chamberlain, such as he was, as in a mirror. Thereafter started the readjustment' of his nature, which was much assisted by Chamberlain's book.

Soon afterwards, he came into contact with Rudolph Kassner, a German mystic. For almost two years continuously he used to go to the mystic every afternoon. Kassner laid open before him treasures of mystic literature and awakened in him the sense of the art of writing for which, Kassner- thought, he had a latent inclination. The mystic taught him how to transvaluate all values and this was followed by a corresponding inner - revolution.

During this period it became evident to him that understanding was more important than knowing for self realisation could be attained only on the plane of understanding. The key to self-determination that was obvious in his life thenceforth, was to be found in this recognition of the significance of understanding. And it was this recognition that led afterwards to his comparatively rapid spiritual attainments. That there was difference between knowing and understanding was the cause of his founding in course of time, the School of Wisdom which was different from university in its conception.

Keyserling earnestly desired his intellectual and spiritual organism be so transformed as to become a perfect instrument of expression for universal good. And with that in view, he was striving to mould his life.

### **Difficulties in the Spiritual progress**

But the process of understanding transformation is beset with insuperable difficulties that surround human nature. The *asuri or demoniac* endowments alluded to in Bhagvadgita are of this type, for example anger, arrogance, ostentation and excessive pride. These are inner obstacles and they prevent a thorough contact between inner ultimate spiritual principle or the real Self and the outer world of reality. But understanding does not reach its perfection in the absence of such a

contact. Apart from these difficulties, there is another great one, namely, untimely crystallisation of views and opinions. Innumerable thoughts, experiences and influences constantly rush in from outside. One need not fear them but must take care of them. They must not be permitted to crystallise or consolidate prematurely.

Keyserling was very much cautious in this respect. For years he did not allow himself to possess any personal opinions or to go in for any argumentation or disputation, though he was open to all experiences and influences, external as well as internal. He could thereby reach the stage of spiritual ripeness, and it is worth remembering that when he was thus spiritually mature, the expression of all his thoughts proved to be highly sublime. Such a sublimity is imperative not only in the spiritual but also in the material progress for, life is both spiritual- and material.



### Words from the Gita

दण्डो दमयतामस्मि नितिरस्मि जिगीषताम् ।

मौनं चैवास्मि गृह्यानां ज्ञानं ज्ञानवतामहम् ॥

गीता : विभूतियोग : 10 : 38

I am the subduing power of rules, I am righteousness in those who seek to conquer. Of things to be kept secret, I am the custodian, in the form of reticence, and I am the wisdom of the wise



## Activities of ACPR

**01-11-2022**

Visit to Kakhandaki to seek the Darshan and the blessings for the New Book in Kannada on Pathway to God in Hindi Literature of H. H. Shri Sidaheshwar Mahaswamiji on 1st Nov. 2022. The Book is the outcome of the advice and the blessings by His Holyness Pujya Siddeshwar Mahaswamiji, Jnayanयोगashram, Bijapur.

The Book "Hindi Sahityadalli Paramartha Marga" the kannada translation of Pathway to God in hindi Literature original in English and translation by Dr. Smt. Shaila Patil was submitted to him. Earlier he had appreciated the book and graced with foreword to the book. His holiness bless the book and asked team ACPR to release it in a befitting way. The team ACPR was headed by Hon. Secretary Adv. M.B Zirali, along with Jt. Secretary Shri. R. G. Jakati, Shri Gururaj Mahajan and Dr. I.S. Kumbar Rtd Prof. of Philosophy.



H.H. Pujya Siddeshwar Mahaswamiji making a pointer about the development of ACPR to the team ACPR at Kakandki on 1-11-2022

L to R : Shri R. G. Jakati, Jt. Sec., ACPR, Dr. I.S. Kumbar & Adv. M.B. Zirali, Hon. Sec. ACPR

& H.H. Shri. Shivayogishwar Swamiji, Shri Gurudevashram, Kakanadki (Extreme Left) was present



H.H. Pujya Siddeshwar Mahaswamiji was briefed by Adv. M.B. Zirali Hon. Sec. ACPR about the activities of ACPR at Kakandakion 1-11-2022



The copy of the New book "Hindi Sahityadalli Paramartha Marga"  
Kannada Translation of Dr. Gurudev Ranade work  
"Pathway to God in Hindi Literature" Presented to  
H.H. Pujya Siddeshwar Mahaswamiji and Swamiji blessed  
& also appreciated the activities carried out by ACPR

## 07-11-2022

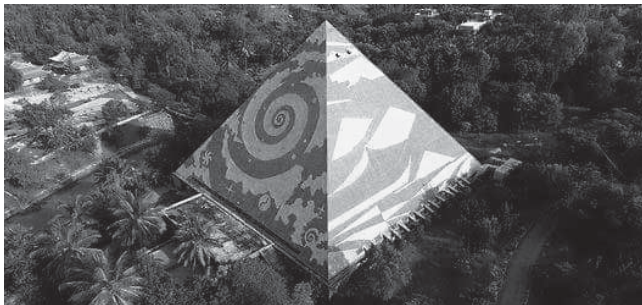
Visit of ACPR Hon. Secretary Adv. Maruti B. Zarali to Pyramid Vally International Bangalore founded by Bramharshi Pitamaha Subhash Patriji and gained information about the meditation Centre.

Keeping in the view to design and construct the international meditation centre at ACPR promises on the occasion of ACPR Centenary Celebration- 2024, Honourable Secretary of ACPR Mr. Maruti B. Zirali, visited International meditation Centre pyramid valley International, Bangalore which is founded by Brahmarsi Pithamaha Subhas Patriji.

Pyramid Valley International, a serene valley surrounded by greenery and small hills, is the perfect place for going deep within oneself. The 28-acre campus hosts the world's largest pyramid structure built solely for meditation. Towering to the height of 100 feet/ 30 meters — the height of a 10- storey building — the Mega-Pyramid is a silent abode of sacred energies that allows meditators to experience calmness pretty rapidly. The entire campus is dotted with high-energy spots for meditation and silent retreat.

The Maitreya Buddha Pyramid inside the Pyramid Valley occupies a base area of 160' x160' and is as tall as a ten-storey building at a 102 ft. height. It can accommodate about 5,000 meditators at a time.

The Pyramid is constructed on the principles of the Great Pyramid of Giza. Oriented exactly in the North – South direction, the four faces of the Pyramid have the golden angle of inclination at  $51^{\circ}50'$ . The King's Chamber is located at the centre of the Pyramid, at  $1/3$ rd the height from the base the Pyramid. Thousands of people meditate daily inside the Pyramid and hence there is stupendous energy available for everyone to get recharged. Mrs. Shalini, Co-ordinator, furnished necessary information about the pyramid.



A view of Pyramid Velly, Bengaluru.



Visit to Pyramid Velly and interaction about the Meditation Centre  
From L to R Smt. Nirmala Zirali, Shalini Madium Co-ordinator of the Centre  
Shri. M.B. Zirali, Hon. Sec., Mr. and Mrs. Bheemsen Zirali

### 30-11-2022

Bhagawadgeeta District Level Recitation Competition ACPR with Shri Swarnavalli Seva Pratisthana Belagavi conducted District Level Recitation Competition for Highschool and Higher Primary School students. This is as a part of Bhagawadgeeta Abhiyana Karnataka conducted every year by Shri Sonda Swarnavalli Mahasanstan Sirsi Recitation of 5th Adhyana of Bhagwadgeeta by 30 students from 17 Schools across the district have participated Dr. Prema Gramopadhya Tr. Sr. Ophthalmic Surgeon graced the occasion and distributed prizes to the winners.

The event of competition was sponsored by ACPR, Belagavi.

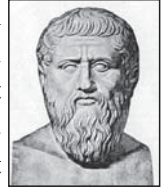


The photos of prize distribution function at  
ACPR Belagavi on 30-11-2022

# Great Thinkers and Philosophers of of the world- 9

Prof. Dr. Madhumati M. Kulkarni -Editor

**ARISTOTLE-** He was born in 384 BC, in Stagira in Northern Greece. His parents were members of traditional medical family and his father Nicomachus served as court physician to King Amyntus III of Macedonia. Aristotle's parents died when he was very young and it is believed that he was raised by his family in Stagira.



At the age of 17 he was sent to Athens to enroll in Plato's Academy. He spent twenty years as a student and teacher at the Academy, emerging with both a great respect and a good deal of criticism for his teacher's theories. Plato's own later writings in which he softened some earlier positions seem to bear the mark of repeated discussions with his most gifted student.

After Plato's death in 347BC the control of the Academy was passed on to his nephew Speusippus. Aristotle left Athens soon thereafter. It is not clear whether frustration at the Academy or political crunches due to his family's Macedonian connections hastened his exit from the Academy. He spent five years on the Coast of Asia Minor as a guest of former students at Assos and Lesbos. It was here that he undertook his pioneering research into marine biology and married Pythias, had a daughter named Pythias.

In 342 BC Aristotle was summoned to Macedonia by King Philip II to tutor his son, the future Alexander the Great- a meeting of great historical figures, that in the words of modern commentators 'made remarkably little impact on either of them.'

Aristotle returned to Athens in 335 BC as an alien. He could not own any property. He rented space in Lyceum, a former wrestling school outside the city. Like Plato's Academy, the Lyceum attracted students centered on its founder's teachings.

Most of his works over 200 were composed here, now only 31 are extant. His works are almost jumbled and dense, suggesting that they were lecture- notes for internal use at his school. His surviving works are grouped into four categories;

1. *Organon (instrument, tool, organ)* - a set of writings providing a logical tool kit for use in any political or scientific investigation.
2. *Theoretical works* - a treatise on parts of animals, movement of animals, cosmology, physics, nature of matter and change, Metaphysics.
3. *Practical works notably* Nicomachean Ethics and politics. They investigate nature of human flourish on the individual, familial and societal levels.
- 4 *Rhetoric and Poetics* - these examine the finished products of human productivity can instill cathartic fear and pity.

Poetics - This famous work was composed around 330BC. It is the earliest extant work of dramatic theory. It is often interpreted as a rebuttal to his teacher Plato's argument that poetry is morally suspect and should therefore be expunged from a perfect society. Aristotle takes a different approach, analyzing the purpose of poetry. He argues that creation endeavours like poetry and theatre provide catharsis or the beneficial purging of emotions through art.

Thus Nicomachean Ethics, Politics, Metaphysics Poetics and On the Soul (De Anima) are the five key works of Aristotle.

Aristotle died in 332 BC in north of Athens of digestive complaint. He had a son Nicomachus, after whom his great ethical treatise is named from Herpyllis. Aristotle's favoured students took over Lyceum, but within a few decades the influence of the school faded in comparison to his rival Academy.

*To be continued...*



# BOOK REVIEW- 19

- Editor

**Title- SHRIAMBURAO MAHARAJ**

**A Brief Life-sketch**

**Author- M.S. Deshpande**

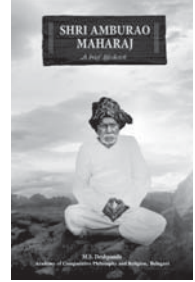
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3360/4, Gondhali Galli Cross Road, Belagavi- 590 002**

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**Released on 06-06-2022 at ACPR, Belagavi**

The book under review saw light of the day on the occasion of 65th Purnyatithi of Dr. R.D. Ranade, one of the leading saints of modern India. The present booklet is extracted from ACPR's Silver Jubilee Souvenir published in 1978. The booklet is divided into three chapters. Chapter I, entitled 'Shri Amburao Maharaj' describes how Shri Amburao Maharaj evolved himself into 'faith incarnate,' a flute singing the spiritual glory of his Master. The Chapter throws light on the birth, and early life, family problems, bereavements of wife Ahillyabai and daughter, prophetic visions, blazing point of light, intense sadhana, dialogue with the Guru of Shri Aburao Maharaj alias Baba.

Chapter II, "Practical Philosophy" written by M.S. Deshpande and K.D. Sangoram deals with practical teachings of Shri Baba, his moral and spiritual discipline, Naama, - the chanting of the Divine Name-Meditation and his several spiritual experiences.

Chapter III, 'Light for Life' analyzes the primary duty of a devotee. The Chapter discusses how God's Will alone prevails. 'As is our devotion so is His Grace. Be true to yourself and finally absolute surrender to Him.'

The Booklet bears a beautiful portrait of Shri Amburao Maharaj on its cover page. The book under review is written in a very simple, lucid style and serves as a ready reckoner for sadhaks on the path of spiritual learning. It is a valuable book to be read by readers in general and sadhaks especially the followers of the 'Sampradaya' in particular.



# Readers' Views

**Shreedevi Muktali**

<muktali@hotmail.com>

*Respected Editors,*

I have been receiving this magazine, Pathway to God since past twenty, twenty five years. I love to read the articles which promote Shri Gurudev's phylosophy and enrich my belief in Guru Sampradaya. I congratulate and appreciate the efforts taken by the editors in collecting and compiling such high standard articles and the devoted management and working staff for timely distribution of the magazine. Cheif editor Dr. Madhumati M Kulkarni, her musings can not be missed. She in her editorial column encourages the readers to refine their thinking after reading the articles. In this issue July-September 2022, Shaila Patil's article "Grace of spiritual teacher" makes good reading. She, referring to the songs of few of our enlightened saints emphasized the fact that only Guru can impart beejakshara naam sadhana to enable the disciple get various spiritual experiences for which the devotee is immensely grateful to his teacher. Dr Shankarlal Suthar's extract from Prof Date's Essays on Prof R. D. Ranade's spiritual reflections is equally enlightening. Few reprints of articles from earlier issues draw our attention to remain in search and exercise spiritual path .... All are worth reprint..and reading again. Dr. K B Dabade's selection of Tulsidas Doha which is beautifully explained in simple words by Gurudev R D Ranade is an eye opener. Ashwini Mokashi's article analyzing and finding solutions to anxiety in Upanishad chapters is of high standard. The book review of Shri Sadguru Nimbargi Maharaj, author of Bodh Sudhe, inspires the new readers who need to know about Nimbargi Sampradaya read the book. We get to know the various activities ACPR is conducting for the benefit of youth. This is a very valuable contribution to society. I am sure Blessings of Shri Gurudev are always with the management of this institution and will be forever. Thank you very much.

With regards

**Shreedevi Muktali,**

Vadodara

Email : muktali@hotmail.com



**Reema Kulkarni** (B.E CSE)

Bengaluru- 560092

Reemak.10@gmail.com

*Dear Editors,*

The front cover of the July -September 2022 issue of *Pathway to God* is very attractive and pleasing to the eyes. It contains not only interesting and illuminating articles on varied topics but also brilliant editorial and book review. The two poems : Jyothi Rao's 'Ripples Never Go Waste 'and late Dr. B. B. Lal's 'Epilogue' would certainly touch our hearts. The photographs enhance the beauty of the journal and the reports throw light on the dynamic activities performed by A. C. P. R. -Belagavi.

I wish wholeheartedly a grand success and bright future for the journal and ACPR. Eagerly awaiting to receive the next issue before 2023.

Thanks & Regards,

**Reema Kulkarni.**

---

**Dr. Ram Chandra Suthar**

Email: ram v2@yahoo.com

I have been reading through the new volume of *Pathway to God*, and I haven't been able to put it down. Gurudev Ranade's philosophy is so refreshing and enlightening. His words help me get closer to my own truth and make sense of everything. It has changed my life for the better. I cannot thank him enough for what he has done for our world. *Pathway to God* volume is a fantastic introduction. It is easy to read and understand which I appreciate because I am not an expert on Gurudev. Overall, it has been an eye-opening experience reading this journal and I will continue to follow its teachings.

I'm a regular subscriber and I can say that it has helped me gain clarity with my spiritual journey. I love the new volume; Gurudev R. D. Ranade's philosophy is great and always delivers insightful nuggets of wisdom.

**Dr. Ram Chandra Suthar**

Head, Assistant professor Department of Biotechnology

SVKM's Pramukh Swami Science & H. D. Patel Arts College,

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Mrs. Bhagyashri Dharwadkar  
Pune  
Bhagyashri.dharwadkar@gmail.com

**Dear Editors,**

Thank you for giving me the opportunity to provide feedback on your esteemed quarterly publication of the Pathway to God Journal. What enthralled me to write this feedback are few of the recent, very interesting articles published in the journal. I feel, *Pathway to God* Journal gives a bouquet of splendid philosophical and spiritual articles in the hands of its readers. The articles span various topics and also give deeper insights in the philosophical Arena.

I wish the Journal the best and shall wait for the next edition to come out.

Jai Gurudev.

Rajadhiraj Sadgurunath Maharaj ki Jai.



### **About Meditation**

Metabolic process of the body are maintained by the mind without formation of thoughts. But, when the mind taken the shape of the body, that aspect of mind is responsible for formation of thoughts.

It is on this vehicle of thoughts, that he go away from our own selves.

Things going away from our own selves happens in three parameters :

1. Time
2. Space
3. Object

Therefore essential ingredient of controlling the mind is engaging the mind with, reforce to those thre parameters.

**- Swami Anubhavananda: Let meditation Happen, P.112**

# Obituary



## **Sri Mohan Srinivas Dabade**

Sri Mohan Srinivas Dabade B. A. B. L; expired on 17th October at the age of 90 in Mysuru. He was initiated by Gurudev through Kakasaheb Tulpule. He retired as a Deputy secretary from Vidhan Soudha. He was helpful, witty, principled and a great devotee of Gurudeo Ranade.

Sri M.S. Dabade was a life subscriber to Pathway to God journal published from ACPR Belagavi. ACPR prays Gurudeo to grant him Sadgati and expresses Heart felt condolences to his the aggrieved family members and friends .

The board of ACPR as expressed deeps condolences and prayed Shri Gurudev to grace the departed soul with the salvation.



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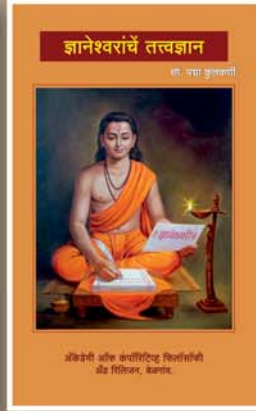
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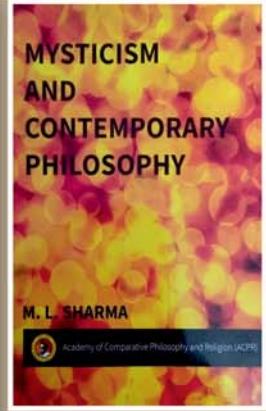
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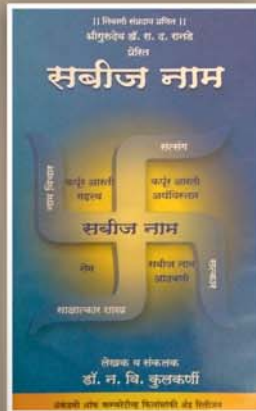
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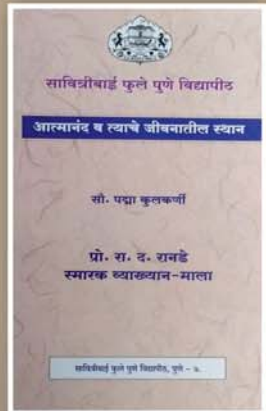
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