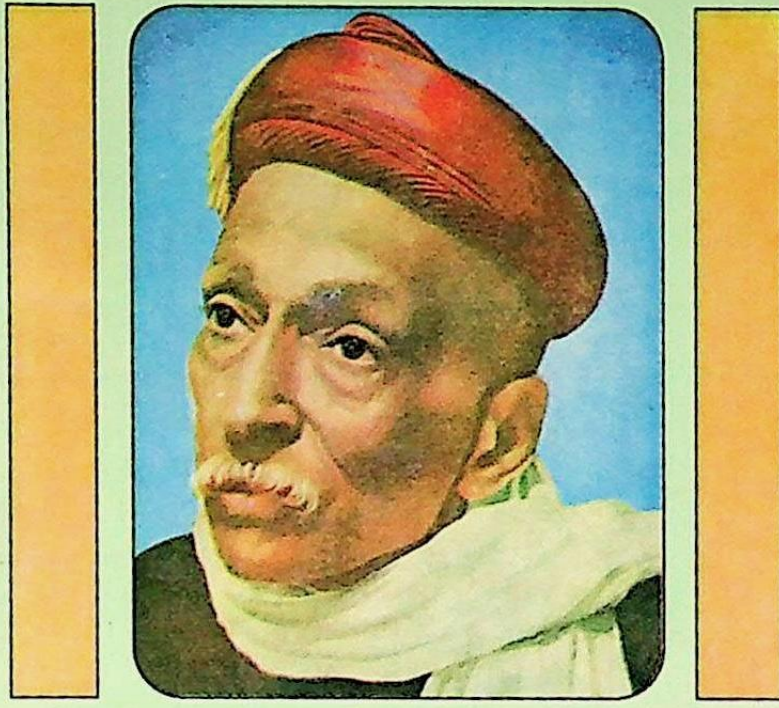


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# PATHWAY TO GOD

Vol. XXIX

OCTOBER 1994

No. 1



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# *3105* **PATHWAY TO GOD**

( A Quarterly Journal of Spiritual Life )

**" ONE GOD, ONE WORLD, ONE HUMANITY "**

Editor : Shri P. D. Dharwarkar

B Sc., C. Eng. F.I.E. M. A. S. C. E.

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## **The Story of Nehru family's Anand Bhavan at Allahabad.**

When Pt. Motilal Nehru decided to construct a building for his own use in Allahabad, he was on the lookout for a suitable plot for the same. He came to know that there was an area of a few acres, known since mythological times as the place where, " Bharat - milap " had taken place. It was the spot where Bharat welcomed, Prabhu Ramachandra while returning to Ayodhya after his victory over Ravana and embraced him with joy. Pt. Motilal Nehru was so much enamoured by the historical and emotional importance of the spot that he decided to purchase the same for his building.

The British collector was approached and there was initial reluctance on part of the Govt. But Pt Motilal Nehru was keen to purchase the particular plot of land even at a high price. Other plots were rejected. The British Govt. was then suspicious as to whether Pt. Nehru was planning to have a base on the plot for his political movement against the British. The central investigation dept. was asked to make enquiries regarding the motives of Pt. Nehru. The enquiries revealed that Pt. Motilal Nehru's keenness about the plot was personal because of the historical and emotional importance that attached to the plot and no political motives were involved.

Pt. Motilal Nehru was allowed to purchase the plot of land and " Anand Bhavan " was constructed. The instance indicates the deep roots of even the highly Westernised Kashmiri, Pandit in the ancient India's Ethos in spite of the known political views of the Nehru family.

## Prayer to Lord Siva

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो  
नमः क्षोदिष्ठाय स्मरहर नेहिष्ठाय च नमः ।  
नमो वर्षिष्ठाय त्रिनयन मविष्ठाय च नमो  
नमः सर्वस्मै ते तदिदमतिसर्वाय च नमः ॥

O Lover of forests ( for solitude ), My Salutations to you who lives very near ( in our hearts ) as well as very far away ( beyond speech and intellect ).

O Destroyer of the God of Love my salutations to you, Who resides in the minutest of atoms as well as in biggest of mountains.

O Three eyed one my salutations to you, who is the oldest ( living even before the creation of universe ). and also the youngest ( youthful as if born recently ).

My these salutations to all ( Since you yourself constitute all visible and invisible objects ) and also to you who is beyond all of them ( beyond their speech and intellect ).

बहुलरजसे विश्वोत्पत्ती भवाय नमो नमः  
प्रबलतमसे तत् संहारे हराय नमो नमः ।  
जनसुखकृते सत्वोद्रिक्ती मृडाय नमो नमः  
प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः ॥

My salutations to Bramha in whom Rajas dominates for creation of the universe.

My salutations to Rudra in whom Tamas dominates for destruction of same.

My salutations to Vishnu in whom sattva dominates for happiness of all. and

My salutations to Siva who is effulgent and beyond the three attributes. ( of sattva Rajas Tamas )

असितगिरिसमं स्यात् कज्जलं सिधु पात्रं  
सुरतरुवर शाखा लेखनी पत्रमुर्वी ।  
लिखति यदि गृहीत्वा शारदा सर्वकालं  
तदपि तव गुणानामीश पारं न याति ॥

O Lord, if the blue mountain be the ink, the ocean the ink pot, the branch of the Parijata tree the pen, the Earth the writing leaf, and by taking these the Goddess of Learning writes for eternity, even than the limit of thy virtues will not be reached.

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## EDITORIAL

### *Milestone on the Pathway to God*

*Though our sages and saints have declared " God Realisation " as the supreme good of human life, the question before an individual aspirant is how to achieve it? and what are the means at his disposal? The only means an individual can claim as his own, and has brought with him in this world, are his body and his mind. These are the two instruments he has to utilise for his progress in the world, be it material or spiritual. An individual should, therefore, be conscious of the powers he can develop through these two instruments.*

*Of these two, the mind has powers that are immense, almost unlimited. It can reach Godhood, if it means and makes the right effort in the right direction. If the mind is disciplined, it can discipline the body and control its activities. If one is conscious of powers of the mind and the body right from one's childhood, develops and nourishes them properly without misuse or waste, one can surely aspire to become an intellectual giant, a scientist, inventor, planner, philosopher or an athlete of great strength and renown.*

*Is only the urge and ambition sufficient? The answer is obviously in the negative. When a man enters the world - is born as a child - he has parents, relatives, society, surroundings and a set of circumstances in which he has to grow. All these have an influence which tries to mould his mind and body, his mental faculty of discrimination etc, and tends to shape his future life, as it were. Thus, since his birth a man is a slave of his surroundings, unless he becomes aware early and starts influencing the*

*surroundings to make a way for himself to tread the path, he chooses of his own will. Thus, Adya Shankaracharya; Samarth Ramadas Swami, Raman Maharshi and others like them, left the home and society in order not to become the slave of surroundings but to tread the path they had chosen, to live a life of Truth and Reality. Amongst the Tibetan Lamas, the practice is to select a child of couple of years or even younger according to their forecasts as per astrological and other sciences and take the child to the lamassery to lead a life of training and guidance amongst the Lamas, to go through the various stages of Yoga-Vidya and become an accomplished and "Realised" Lama, without wasting any time in the society as a citizen. Somewhat similar method was to send the boy at the age 8 to Guru's Ashram to stay there 8 or more years to learn the shastras, while the various facets faculties of the mind get trained and moulded to make him a good, moral and ethical citizen when he comes back into the society to carry out his duties. Even would be athletes and wrestlers would leave their homes and stay with their Guru in the Akhadas for training and guidance from their Guru.*

*The Hindu philosophy says that when a soul takes rebirth, it chooses the family and surroundings which suit its inclinations and aspirations. But once the child is born, it forgets all about the past births and gets involved in the various temptations and guiles of the society. Rarely, a youth is able to come out of these guiles and temptations to tread the path of spiritual progress. Man is living in two worlds, one external and the other internal and progress has been made in both the worlds, sine ancient times, almost on parallel lines. If a man comes out of the temptations and guiles of the external world and starts his travel inwards, he becomes capable of progress on the spiritual path. Maharshi Patanjali prescribes*

*Yama, Niyama, Āsaṅ, Prānāyām and Prātyahas as initial preparation before embarking on Dhāranā, Dhyāna and Samādhi, which lead to God-Realisation. He further describes the effects of these initial preparations on the life of man and the super sensuous qualities of mind that are developed. These can become the milestones on the Pathway to God and a measure of his progress.*

**Yama** consists of Non-violence, Truthfulness, Non-stealing, Continenace and non-hoarding to be imbibed in one's behaviour.

**1) Non-violence :-** Not to hurt or give pain to anybody is called non-violence. Not to pick out foibles in others and deride them is also included in Non-violence. When non-violence is firmly established in a man's nature, he exudes an atmosphere of friendliness wherever he goes. Enmity is expelled from the nature of even beasts and birds of prey, in his presence. That is how abodes of sages are described in Ramayana as places where lions, tigers, cows and deer stayed together peacefully.

**2) Truthfulness :-** If a man never utters falsehood, his tongue forms an habit to utter only Truth. Whatever such a man says becomes truth.

**3) Non-stealing ( अस्तेय ) :-** If a man never aspires or even shows the slightest inclination to desire for anything possessed by others, and this trait is firmly established in his nature, he is said to have Non-stealing or अस्तेय in his character. The Earth willingly shows to such a man all the secret or hidden treasures in its bowels like, jewels, pearls, gold, silver etc. He does not have to make any effort for it.

**4) Continenace ( ब्रह्मचर्य ) :-** A man who observes continence and does not give in to any temptations, the वीर्यशक्ती. Veerya-shakti nourishes the whole nervous system of the body and transforms him into a man with nerves of steel. The Sushumna awakens

*and if the window is opened, nourishment reaches the brain. The right side of the brain, master brain as it is called, but inactive in most people, becomes alert, starts functioning and bestows a number of super sensuous qualities like telepathy, tele-comunication, tele-vision etc. This occurrence is the same as awakening of the kundalini, for which continence is essential. Adya Shankaracharya, Samarth Ramdas Swami Vivekanand, Yogi Aravind and others are examples of powers that can be attained by continence.*

**5) Non-hoarding ( अपरिग्रह ) :-** *Not to store anything with oneself except for one's daily needs and not to have a feeling of ownership over whatever is stored is called "Aparigraha", approximately transtated as non-hoarding. When this trait is firmly established in one's nature and one has no feelings of ownership over whatever is with him, he is bestowed with the knowlege of his past lives. This knowledge helps a man to renounce the world and escape the cycle of birth and death.*

**Niyama** *Consists of cleanliness and purity, external and internal Satisfaction, Tapas. Swadhyaya and Ishwar-pranidhān.*

**1) Cleanliness and Purity, external and internal :-**

*The habit of external cleanliness as well as internal by means of Japa and Tapas, leads a man to be devoid of anger and hate, cleanses his feelings and emotions of bad facets such that the mind tends to remain at peace and can concentrate easily.*

**2) Satisfaction ( संतोष ) :-** *To be satisfied with whatever one can achieve or possess, leads to desirelessness and mental peace.*

**3) Tapas ( तपस् ) :-** *Tapas is disciplining the body and the mind through various means like Japa, Vrata, fasting, Anshthan and similar measures. Through this discipline, man is able to get control*

over bodily actions and cravings of the mind. It prepares the body and mind for future siddhis of कायसंपद् like Animā, Laghimā Garimā, Mahimā etc.

4) **Swadhyaya** ( स्वाध्याय ) :- Swadhyaya is study of shastras, Mantra-japa and study of one's own life through introspection. This enables a man to get the vision of God in the form of his Ishta-Devata ( इष्टदेवता ).

5) **Ishwar Pranidhan** ईश्वर प्राणध्यान :- Ishwar-Pranidhan is surrender to God with devotion and firm belief that He is the mover of all actions. When an aspirant follows his Sadhana unwaveringly without caring whether he will get success or not, God takes over the responsibility of such an aspirant, removes obstacles in his Sadhana and blesses him with success.

6) **Āsan** ( आसन ) :- These are various postures of the body which activate different endocrine glands and their secretions leading to smooth working of the body and calmness of mind. It increases body's endurance to sit in posture for a long time in meditation. Āsanas remove fickleness of the body and help concentration of mind.

7) **Prānāyām** ( प्राणायाम ) :- This is control over breathing through breathing exercises. Breath and mind are said to be closely related, control of Breath leading to control of mind. Practice of Prānāyām along with a Mantrā reduces the effects of Poorva-karma and Avidyā and the aspirant begins to experience Truth or Reality.

**Pratyāhār** ( प्रत्याहार ) :- This means turning the mind away from extrovert tendencies and sensual pleasures. As an aspirant advances in Pratyahar, he gradually gains control over all the senses i.e. Indriyās and progresses towards जितेंद्रियता i.e. complete control over the senses. This makes an aspirant capable

*of Dharanā and Dhyān (धारणा व ध्यान) on any subject of his choice.*

*If will be seen from the above that what Maharshi Patanjali has prescribed as initial preparation is creating a strong moral and ethical base to the individual, apart from a few other measures to train the body and mind. Gurudeo Ranade has also said that he cannot think of a Realised soul without a moral base. A moral base is also essential for any society to progress effectively and administer itself properly for the welfare of its constituents.*



The world is full of individuals who desire for the various worldly pleasures. A few desire for liberation of the soul. But rare is the individual who desires neither the pleasures nor the liberation.



For individuals who are not provided with the minimum necessities of life like food, water, clothes and a roof over their head, the sacred Benares or the beautiful Magadh are both of the same value. For them, the Ganges will be a river of burning coals and not of cool and soothing water.

## Obituary



In the demise of Shree N. S. Metrani, Chairman of the Gurudeo Ranade Mandir Trust and the Academy of Comparative Philosophy and Religion, on 18-7-94 the Trust and the academy have lost an able and experienced administrator, steeped in balanced judicial opinions and unparalleled devotion towards Gurudeo Ranade and his philosophical opinions about religion unsullied by ritualism and

rooted in the depths of mystic noumena.

Shree Metrani was born on the 6th May 1905 and after completing his education, mostly on Govt. Scholarships, obtained the B. A. (Hons) and LL. B. Degrees from the Elphinstone and Govt. Law College Bombay. He started his practice, as an advocate at Hubli and Bagalkot, and later entered the judicial service with the appointment as II class subordinate judge at Muddebihal on 26-5-1936. In his service life, he moved to many places like Koregaon, Barshi, Sholapur, Bagalkot, Athani and as Asst. Judge, Dist. and Sessions Judge at Bijapur, Pune, Kolhapur, Ratnagiri and Belgaum. To the Belgaum Bar, he was known for his clear and unbiased thinking in many a judgement and as a judge who never allowed any extraneous matter including political pressures to cloud his judicial opinions, at times, even to the detriment of his career. With all the achievements, he was a man of simple living, full of human feelings for all those who saw him.

In his stead-fastness, integrity, clarity of thinking and intellectual approach, Gurudeo Ranade recognised the right material to sow the seed of spiritualism, when Shree Metrani saw him for the first time at Athani in Shree Sangoram's house in 1946. In 1954, when he was at Bombay, as member of the Bombay Public Service Commission, he had a vision that Gurudeo gave him a coconut in his hands. When Shree Metrani met Gurudeo Ranade at Nimbal to know the meaning of the vision, Gurudeo told him " Now, you and I have become one and you should keep on coming

here ". Later on, in 1955, when he was having a nap after lunch, he had another vision, in which Gurudeo appeared as an astrologer, with pugree on his head, and told him that he was going to die within Six days. A bit scared by this strange vision, he again approached Gurudeo Ranade for explanation. Gurudeo told him that the former Metrani will be no more and a new Metrani will be born and initiated within Six days. He thus received initiation from Gurudeo Ranade through Ranade's Gurubandhu Padmashree Kakasaheb Karkhanis. Shree Metrani was deeply moved and considered himself extremely fortunate to have the initiation from such a God-Realised soul as Gurudeo Ranade. More so, when he knew that Gurudeo had refused to initiate some of his best friends because he considered them below the mark for initiation.

When he was at Bijapur, he suffered from a peculiar ailment, in which his right hand had a continuous tingling sensation for more than a couple of months and for its cure he spent a lot on prescriptions from different physicians and even country doctors, as he was afraid that it would lead to paralysis. At that time he learnt that Gurudeo was camping at the Anklikar's Ginning factory guest house near Bijapur railway station along with Dr. Pawate, Vice Chancellor of Karnatak University. As a disciple, he went to see him. When he reached the guest house, both of them were coming out of the guest house. Shree Metrani approached Gurudeo and paid his respects. Gurudeo asked him how he was doing and shook his right hand. Since that handshake, the tingling sensation completely disappeared and he was freed from the malady. Everybody in the house, the court and the friend's circle were surprised at this miracle.

As Shree Metrani used to say, Gurudeo Ranade was his friend, philosopher and guide and solved many of the knotty problems in his life and saw that his mind always stayed in profound peace. We are told that he breathed his last with Gurudeo's name on his lips.

Such was the personality of Shree Metrani, who combined the virtues and efficiency of material life with deep devotion to his Guru and consequent spiritual attainment.

All of us, belonging to the spiritual family of Gurudeo Ranade, pay him our obeisance and pray for Everlasting Peace to the departed soul.



# Śruti-sāra-samuddharana of Totakācārya

## Part I

श्रीतोडकाचार्यविरचितं श्रुतिसारमुद्धरणम् ।

A boy named 'Giri' was a devoted disciple of Śrī Śankara. Though not well-versed in Śāstras like *Vyākaraṇa*, *Nvāya* and *Mīmāṃsī*, he used to hear the discourses of his preceptor on the commentary on Brahma-sūtras (*Śārīraka-bhīṣya*) regularly, with utmost faith and great concentration. One day, Śrī Śankara's scholar-disciples, Padmapāda and others, having completed their daily rites, were sitting near their preceptor to hear the *Bhāṣya*, when this faithful Giri delayed for some time as he was washing the clothes of his preceptor. Inflated Padmapāda then requested his preceptor to begin the *Bhīṣya*. The latter, however, asked him to wait for a while as Giri also would join them soon. Padmapāda said that the absence of Giri would not matter much as he could not comprehend the deep meaning of *Bhāṣya*. With an idea to somehow shatter the pride of Padmapāda, Śrī Śankara then remained silent. In the meanwhile, Giri arrived there and, offering respectful salutation with folded hands, started reciting *Śrī śankara-deśikāstaka*; celebrating his preceptor, which he had composed forthwith in the metre called *Toṭaka*. At the end of his *Bhāṣya* that day, Śrī Śankara instructed Giri to tell concisely whatever he had learnt from him all these days. By the grace of his Ācārya, the latter at once composed "*Śrutisāra-samuddharana*" in the same metre *Toṭaka* and read it then and there. Astonished at this, Padmapāda and others then apologized to their preceptor for having underestimated Giri. And because he composed *Śrī*

*Śaṅkaradeśikūṣṭaka* as well as *Śrutisārasamuddharaṇa* in the *Toṭaka-vṛtta*. except a few benedictory verses, one at the beginning and two at the end in the latter, he was called *Toṭakācārya* and was made the pontiff at Badari in the North later on by Śrī Śaṅkara. Thus *Śrutisārasamuddharaṇa* is a work on *Vedānta* by Śrī *Toṭakācārya*, one of the four principal disciples of Śrī Śaṅkarācārya. As the name itself indicates. it gives briefly an account of the Upaniṣadic Philosophy.

(1) .

त्रैलोक्यनाथ हरि मीड्यमुदारसत्त्वं  
 शक्तेस्तनूजतनेयं परमेष्ठिकल्पम् ।  
 जीमूतमुक्त विमलाम्बर चाश्वर्णं  
 वासिष्ठमुग्रतपसं प्रणतोऽस्मि नित्यम् ॥

I ever bow down humbly to the praiseworthy God Visnu, the Lord of three worlds, and to the noble-minded ( sage Vyāsa ), the son of Śakti's son ( i. e. Parāśara ), almost equal to God Brahman, having beautiful complexion as that of the clear sky free from clouds, the descendant of Vasistha and of intense austerities.

In this verse Śrī *Toṭakācārya* offers his salutation to Lord Visnu, his favourite deity, and to the sage Vyāsa. The latter was the son of sage Parāśara, who in turn was the son of Śakti. Hence the epithet ' Śaktestanūjatanayam ' See this succession list of Advaita teachers given in a traditional verse:- Nārāyana, the lotus-born Brahman, Vasiṣṭha Śakti, his son Parāśara, Vyāsa, Śuka the great Gouepāda, Govīnda-yogindra, his disciple Śrī Śaṅkarācārya, and then his four pupils Padmapāda, Hastāmalaka, Totaka and the Vārttikakāra ( Śrī Sureśvara ). This also explains the term ' Vāsistham ' in the above verse. Because of his dark complexion, Śrī Vyāsa was also called Kṛṣṇa-dvaipāyana. Hence the epithet ' jimūtamuktavimalāambaracāruvarṇam '.

(2)

सकलं मनसा क्रियया जनितं  
समवेक्ष्य विनाशितया तु जगत् ।  
निरविद्यत कश्चिदतो निखिला  
दविनाशि कृतेन न लभ्यमिति ॥

Having ascertained the whole world, caused by action, to be perishable, some ( lucky man ) became detached to all worldly objects, since the imperishable ( Ātman ) cannot be attained by means of action.

One who is to take up the study of the Vedānta should fulfil the four-fold means of eligibility (*Sādhana-Catuṣṭaya*) Viz. discrimination between what is eternal and what is transitory, non-attachment to the enjoyment, of fruits in this world, possession of virtues like control of the mind, control of senses etc; and an intense desire for liberation ( See Śaṅkara's commentary on the *Brahma-sūtra*, I, i, 1. ). Of these the first two are given in the above verse and the remaining ones are indicated in the next verse.

Here the word '*Kṛta*' means Karma or action. Whenever any action is done: it is for sake of production (utpatti), or attainment (āpti), or transformation (vikṛti) or purification ( *saṁskṛti* ) of something. ( Vide *Naiṣharmya siddhi*, 1, 53). And what is produced, or attained, or transformed, or purified will indeed, come to an end, sooner or later. Thus no action can lead to what is imperishable (*avināṣi*). One who has ascertained this and is desirous of attaining the eternal Atman will become indifferent to the actions and the results thereof ( For details see Śaṅkara-bhāṣya on Muṇḍakopaniṣad, I, ii, 13)

(3)

प्रतिपित्सुरसायविनाशि पदं  
यतिधर्मरतो यतिमेव गुरुम् ।  
विदितात्मसत्त्वमुपेत्य कवि  
प्रणिपत्य निवेदितवान्स्वमतम् ॥

Desirous of knowing the imperishable object (that is, Ātman), that (man), being devoted to complete renunciation of worldly attachments, having approached only the teacher,

who has renounced the world, has realized the true nature of Ātman and is omniscient, and having offered him a reverential bow, conveyed his intention.

'*Yatidharma*' here refers to the path of total renunciation. Yati is the one who has renounced the world and controlled his passions. It is only when a spiritual aspirant reaches this stage of renunciation of karma as well as the worldly objects for the purpose of knowing Brahman that he is eligible to begin the study of the Vedānta or the enquiry into Brahman-Ātman, the Supreme Reality. Thus renunciation of the worldly attachments is a necessary prerequisite for Brahman-realization, which is the highest human goal. This renunciation is termed *vividiṣāsaṁnyāsa* as distinguished from the *vidvat-saṁnyāsa*, which is the highest stage of renunciation, of the man of enlightenment who has already realized Brahman.

The emphasis in '*yatimeva gurum*' implies that the dispassionate aspirant, though well-versed in the Vedas, should not seek Brahman-knowledge independently. He will approach the teacher who renounces all activities and remains absorbed in the nondual Brahman (Vide Śaṅkara's commentary on *Muṇḍakopaniṣad*, I, ii, 13.)

The teacher who has attained the right-knowledge of Brahman is, indeed, omniscient (*kavi*), because, for the one who knows Brahman, everything else becomes known (*Chāndokyopaniṣad* VI, I, 2-7).

(4)

भगवन्नदधी मृत्तिजन्मजले  
सुखदुःखझपे पतितं व्यथितम् ।  
कृपया शरणागतमुद्धर मा-  
मनुशाध्युपसन्नमनन्यगतिम् ॥

Oh ! Revered Lord ! I have fallen into the ocean ( of worldly life ) having the water composed of birth and death and the fish in the form of happiness and sorrow, ( and hence ). I am deeply afflicted. With no resort left, I have come to you for protection and I am sitting at your feet. Kindly come to my rescue and instruct me ( how to get out of this ocean ).

In this verse our worldly life is compared to an ocean. As long as one continues in this ocean, he becomes entangled in the meshes of birth and death, happiness and sorrow etc., which will finally lead him to affliction. If he wants to get out of this, he must resort to a competent teacher.

(5)

विनिवर्त्य रति विषये विषमां  
परिमुच्य शरीरनिबद्धमतिम्- ।  
परमात्मपदे भव नित्यरतो  
जहि मोहमयं भ्रममात्ममतेः ॥

Having removed the terrible attachment to sensual enjoyments and having given up the notion that is firmly rooted in the body, (senses, mind etc. to be the Self), be ever devoted to the abode of supreme Self and abandon, by means of the right knowledge of the Self, the erroneous notion caused by the ignorance (of the true nature of the of the Self. )

The teacher starts his instruction from this Śloka.

Due to the ignorance of the true nature of the Self, a person wrongly identifies his inner-self with the not-self such as body, senses, mind etc. This leads to the mutual superimposition of the Self and the not-self which is the cause of all evils. (For details, see S'rī S'āṅkara's preface to *Brahma-sūtra-bhāṣya*). The superimposition of one thing or the characteristics of thing on another is known as *bhrama* or *adhyāsa* (erroneous cognition). For instance, the cognition of the Silver in a piece of shell in front in the form "This is silver" is an erroneous one. The cognition of the shell in its true nature that arises subsequently will, however, sublate the earlier cognition of the silver. Similarly the erroneous identification of the Self with not-self will be uprooted on the dawn of the right-knowledge of the Self (Ātman), which is of the nature of reality, consciousness and bliss (*sacchidānanda*).

(6)

विसृजान्नमयादिषु पञ्चसु ता-  
महमस्मि ममेति मति सततम् ।

दृशिममनन्तमृतं विगुणं

हृदयस्थमत्रेहि सदाऽहमिति ॥

Always cast off that impresssion in the form " I am (this) " and " (This is) mine " with regard to the five sheaths of food etc. and ascertain constantly, " I am the Brahman, of the form of pure consciousness, truth, infinite, attributeless and abiding in the heart. "

The term ' annamayādiṣu ' here refers to the five sheaths ( *pañca-kośas* ) of the individual Self, which are pent-up telescopically, one inside the other, with the sheath of food ( *annamaya-kośa* ) as the outermost. Inward to the sheath of food are the sheath of vital air ( *prāṇamaya-kośa* ) the sheath of mind ( *manomaya-kośa* ), the sheath of intellect ( *Vijñāna-kośa* ), and the sheath of bliss ( *ānandamaya-kośa* ). See *Taittirīyopaniṣad*, II, 2-5. Because of the wrong identification of the Self with the five sheaths, a person subjects himself to two kinds of erroneous notion namely, *ahamabhimāna* and *mamābhimāna*. Identifying himself with physical body which is made up of food ( *anna* ), for example, an ignorant man says " I am stout " ( *aham sthūlab* ) and " This body is mine " ( *mamedem śariram* ). In reality, however, the Self ( *Ātman* ) is pure, eternal and free and hence beyond the five sheaths.

(7)

जल भेदकृता बहुतेव रवे-

घटिकादिकृता नभसोऽपि यथा ।

मतिभेदकृता तु तथा बहुता

तव बुद्धिदृशोऽविकृतस्य सदा ॥

As the diversity of the sun, effected by the difference of water, and of the etheric space resulting from pot etc., there is the diversity, as it were, of the ever immutable witness of your intellect (i. e. *Ātman*), owing to the difference of the intellect.

In the previous Śloka the empirical Self in its true nature is described as identical with Brahman, which is infinite and non-dual. Now the present Śloka explains how the Brahman appears as finite and different from one body to another. The luminous sun though one in itself, appears multifarious

owing to its reflection in water divided by different pots; and the etheric space, though undivided, appears as if divided, due to its association with the limiting adjuncts (*upādhis*) as pot etc. Similarly, the self-luminous Brahman-Ātman seems to be diversified when associated with the limiting adjuncts as the internal organ i. e. the mind (*mati*) etc. Thus the diversity of Ātman as that of the sun or the etheric space, being caused by limiting adjuncts, is only illusory and not ultimately real.

(8)

दिनकृत्प्रभया सदृशेन सदा  
जनचिच्चरितं सकलं स्वचिता ।  
विदितं भवताऽविकृतेन सदा  
यत् एवमतोऽसित एव सदा ॥

Whatever is attached to the internal organ of living beings is always manifest by you (the Ātman), the immutable self-consciousness, resembling the sun-light (which illuminates all objects) and thus (the Ātman) is ever free from bondage.

Here the self-luminous Ātman is compared to the sun-light. Just as the sun illuminates all objects, the Ātman manifests everything that comes within its range through the internal organ (*antahkaraṇa*). And as the sun-light, Ātman remains ever untainted by the characteristics of the objects it illuminates. It is only through the internal organ, the limiting adjunct, that Ātman appears as if embodied or bound (*sita* or *samsārin*). In reality, however, Ātman is free from any bondage (*asita* or *asamsārin*). The term *sita* is derived from the root 'si' to bind.

(9)

उपरागमपेक्ष्य मतिविषये  
विषयावधृतिं कुरुते तु यतः ॥  
तत् एव मतेविदिताविदिता  
विषयास्तु ततः परिणामवती ॥

Assuming the form of an object, the internal organ, can cognize that object, and because of this, to the internal organ, some objects are known and some remain unknown. Hence (the internal organ) is changeable (but not the Ātman.)

The internal organ i. e. mind, which is of the nature of light, is the cognitive instrument. In a cognitive act, say perception, it goes out through the sense of sight, etc., reaches the object like pot and is modified in the form of that object. This modification is technically called *Vṛtti*. When the internal organ takes the form of pot for example, it is called *ghatākāra-vṛtti*. This *vṛtti*, supported by the consciousness (cit), manifests the pot. Then there arises the cognitions "This is pot" (For details vide *Vedānta-paribhāṣā*, I). At this time the cognition of object like cloth will not arise because the internal organ has not assumed the form of that object. From what has been said so far, it is clear that, for a particular cognition, the internal organ requires the modification in the form of a particular object. This is why some objects are known and some remain unknown to the internal organ, as it cannot operate through all senses and with all objects at the same time. Thus it is the internal organ and not the Ātman that is liable to change. In fact, Ātman is the immutable witness of all changes pertaining to the internal organ.

In the above Śloka the term *uparāga* refers to the mental modification. The commentator Śri Sacchidānanda-yogindra explains this term as 'padārthāntarasya padārthāntara-jananam uparāgaḥ'.

(10)

मतिवृत्तय आत्मचिता विदिताः

सततं हि कतोऽविकृतश्च ततः

यदि चात्मचितिः परिणामवती

मतयो विदिताविदिताः स्युरिमाः ॥

Indeed, the modifications of the internal organ are always manifest by the Self-consciousness (Vix-Ātman), and therefore, the latter is unchangeable. If the Ātman, of the nature of pure consciousness, were liable to change,



there would have been mental modifications, some manifest and some unmanifest.

Manifold, indeed are the mental modifications, which appear and disappear one after another. All these modifications, whether they refer to the external objects like pot or the subjective states like pleasure, are invariably manifest by the Self-consciousness (Ātma-cit). Hence the latter remains over unchanged (*avikṛta*). If the Ātman were changeable like the internal organ, then like the objects pot etc, some mental modifications would become known while some would remain unknown to the Ātman. But that is not the case. Because all mental modifications are illuminated by the Self-consciousness as the objects inside a hall by the lamp hanging therein.

(11)

चरितं तु धियः सकलं सततं  
विदितं भवता परिशुद्धचिन्ता ।  
मतिभेदगुणो नहि तेऽस्ति ततो  
यत् एकमतोऽमदृशस्तु धिया ॥

Since all acts relating to the internal organ are ever known by you (the Ātman), the pure consciousness, the characteristic of the mental modifications does not cling to you. Thus you are dissimilar to the internal organ (that is subject to change).

Here the term '*mati-bheda-guṇo*' points to the characteristics of the internal organ according to the various changes it undergoes. The Self, however, remains unaffected by such characteristics because It is the very source of manifesting all those mental modes. Thus the Self is not similar to the internal organ which is subject to constant changes, while the former is unchangeable in all the the three divisions of time, past, present and future.

— Dr. M. G. Hampiholi M.A., Ph.D.



## The Saint of Nimbargi on the Virtue of truth : A Sociological Analysis

There are a very few persons who preach what they practise with a view to improve their own conduct and also to set an example to others. One among them is the Saint of Nimbargi ( the SN ) - the founder of Nimbargi Sampradaya. The sayings of the founder of Nimbargi Sampradaya fall into four major clusters:- (i) the fundamentals of conduct; (ii) the avoidance of vices; (iii) the cultivation of virtues; (iv) the pathway to God. His saying on " the virtue of truth " falls into the third cluster i. e., " the cultivation of virtues ". The prime object of writing this article is to narrate an incidence related to the saying and to analyse it from sociological standpoint. Before taking a plunge into the sociological analysis of the same, it is desirable to state his saying and the incidence that is related to the saying. The saying of the SN on " the virtue of truth " <sup>1</sup> is as follows.

" One should always speak the truth and should never utter a falsehood, so that one's speech would never be futile. If one goes on speaking the truth, whatever he utters would prove true. If one speaks untruth whatever one utters would prove false.

One should never stoop to falsehood, even if his being truthful would lead to trouble. It is self-deception to think that by falsehood one could escape trouble. On the other hand, one would have to face greater trouble thereby. Risk or no risk to oneself, one should never utter falsehood.

Even if adherence to truth were to result in loss of money , and property etc.; let them go. Our Gracious God is omnipotent and not a pauper. Only what he gives would satisfy " death is far better than untruth ". One's creed

ought to be no falsehood even at the cost of one's own life. God will, indeed, help a man in his work.

This inexorable rule is subject to only one exception, viz; one may utter a falsehood even at one's own risk, for securing benefit to others e. g. to save someone's life.

There is an old story in this connection.

Kabir Maharaj had seen a Brahmin beating his wife to death. Therefore, he was called as a witness to prove the beating. Kabir Maharaj realised that the Brahmin would lose his life if he spoke the truth, and if he did not, it would cast a blot on his character as a saint. He went to court meditating on the SELF ( Ātman ) and began to turn his face wherever he saw the SELF ( Ātman). He was asked to stand properly and to depose to what he saw. Kabir Maharaja said, " The seer ( eye ) cannot speak and the speaker ( tongue ) cannot see "

देखनेवाला बोलता नहीं । बोलनेवाला देखता नहीं ॥

The judge thought that Kabir Maharaj was an insane man and for want of evidence, let off the Brahmin. In this manner the life of the Brahmin was saved. Hence it is permissible, if one, with judicious discrimination, were to utter a falsehood for the good of another. But for one's own selfish ends, one should never utter falsehood. "

From the above it is obvious that Kabir Maharaj had tried to hide the truth in order to save the life of a poor Brahmin who had murdered his immoral wife. We shall observe below a similar though not identical incidence that had occurred in the life of the SN. Sri K. D. Sangoram<sup>2</sup> – a renowned disciple belonging to Nimbargi Sampradaya had recorded the essence of the incidence thus :

Once, when the SN sat for meditation in a forest, a frightened man who had murdered his immoral wife approached him. Her relatives were chasing to beat the murderer. The murderer reported all the matter to the SN

and requested him to save his life. The saint directed him to hide in the heap of hay nearby. Accordingly he hid himself there. Then the persons chasing came there and inquired the saint about the murderer. The saint told them that the person had already gone further. Then they ran in the direction indicated by the saint. Thus, the murderer was saved. In this context the saint said, "in order to save the life of the murderer and avert his misery my tongue had uttered a falsehood. I would be punished for that. Three hours before my death I would not be able to speak." And he was unable to speak three hours before leaving off his mortal coil!

We now proceed to sociological analysis of the above with reference to :

- i) structural-functional analysis;
- ii) the application of the concept of "Santometry"

#### **i) Structural - functional analysis :**

Roles, collectivities (sub-groups), norms, and values are four components of social structure according to Talcott Parsons. Each component is known as a partial social structure. Norm, for instance, is a partial social structure. If values (higher order norms) are general, norms are specific. A norm is an abstract pattern held in mind that sets certain limits for behaviour. (H. Johnson). Some important types of norms are folkways, mores, taboos. Folkways are ways of people. Regular brushing of teeth is an illustration of a folkway. Mores are those folkways which are considered essential for the welfare of the group with powerful sanctions. Each folkway is not considered tremendously important and is not supported by an extremely strong sanction, each mos (a singular form of mores) is believed to be essential for social welfare and is consequently strongly sanctioned. Mores that are expressed in negative forms are taboos. Taboos tell us what we must not do, whereas mores tell us what we must do. "One should always speak the truth" is an example of a mos, "One should never utter falsehood" is an instance of a taboo.

Some important functions of religion are social control and social control is a mechanism by which a society exercises its dominance over its component individuals and enforces conformity to its norms and values ( Coser and Rosenberg ) By socialization is meant the process whereby an individual becomes a functioning member of society into which he is born i. e , behaves and acts in accordance with its folkways and mores ( Samuel Koenig ). The basic processes involved in both are the same viz; praise and blame, reward and punishment for behaviour which is approved and disapproved respectively. As they work out in practice, however, the processes differ in emphasis and degree in two situations. Thus, social control may employ capital punishment but obviously socialization cannot. Here the saying of the saint is analysed with reference to sanctions.

Let us have a glance at positive and negative sanctions of the saying of the saint and their bearing on social control and socialization functions. The following are positive sanctions of his saying on the virtue of truth.

a) If one goes on speaking the truth whatever he utters would prove true.

b) Even if adherence to truth were to result in loss of money and property etc.; let them go. Our Gracious God is omnipotent and not pauper. Only what he gives would satisfy and endure. ( It is an instance of a supra social positive sanction ).

Let us now peep into the negative sanctions.

a) If one speaks untruth whatever one utters would prove false.

b) It is self-deception to think that by falsehood one would escape trouble. On the other hand one would have to face greater trouble thereby. ( It may be recalled to our mind that the SN could not speak three hours before his death as he uttered a falsehood once in order to protect the life of a murderer ),

c) The uttering of a falsehood would cast a blot on the character of a saint.

Hereafter, we shall concentrate on the analysis of functional deviance.

Most of us conform to most of the norms but not always every norm is followed. No norm is always obeyed; the individual always conforms to every set of expectations. Deviance in one shape or the other is found everywhere. D. Black and A. Reiss suggest that a norm violation that has any probability of being negatively sanctioned constitutes deviance. But deviance is not always dysfunctional. Sometimes it may be eufunctional or non-functional. Any partial social structure is said to have a function (to be more precise eufunction) if it contributes to the fulfilment of one or more of the social needs of a social system or sub-system; any partial social structure is said to have dysfunction if it hinders the fulfilment of one or more of these needs.

“One may utter a falsehood even at one’s own risk, for securing benefit to others e. g.; to save some one’s life.” This statement can be interpreted as eufunctional deviance, from the viewpoint of the SN, to protect the life of a murderer who had committed the murder of his infidel wife. But what is eufunction for one sub-group may be dysfunction to another sub-group i. e., the same is dysfunction from the viewpoint of those who chased the murderer.

ii) Finally, we move on to the application of the concept of ‘Santometry’ to the incidence in the life of the SN, and Kabir Maharaj, (I have taken the liberty of coining the term ‘santometry’ in my unpublished Ph. D. thesis on ‘Sociological’ Analysis of Nimbargi Sampradaya : A case study in sociology of religion.) Etymologically speaking, ‘Santometry’ is the measurement of saints. To be more precise ‘Santometry’ is the measurement of the physical, academic, psychological, spiritual, leadership and other such qualities of one saint with reference to other saints or gods. In the incidence mentioned earlier, it is obvious that the merciful nature of the SN behind protecting the life of a murderer has been compared to Kabir Maharaj. A

synoptic view of the same from various angles can be presented in the following table.

Who is compared	To whom compared	What aspect is compared	By Whom compared or recorded	Remarks Equal-same Superior
The SN the founder	Kabir Maharaj	Protecting the murderer by hiding the truth/merciful nature of the saint.	Sri K. D. Sangoram-a renowned disciple belonging to Nimbargi Sampradaya	The SN Kabir Maharaj are almost equal in showing mercy to the murderer.

I shall be glad, if the present article prompts some scholars to take up more or less similar kind of analysis on the sayings and life incidences of the saints.

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## Shri Gurudeo Ranade

### A Philosopher or A Mystic Spiritualist ?

Gurudeo Dr. R. D. Ranade M. A. D. LITT., though basically a Professor of Philosophy, who has produced a number of books on philosophy, is not much known as a philosopher of Modern India. This thought made me scan through his writings once again to search for his real distinctive speciality.

Generally, the thinkers of the world concentrated their attention mostly on materialism, morality and intellectualism. In course of time, materialism has outdone both morality and intellectualism with the consequence that the attention on materialism has increased considerably, while spiritualism, which depends on trans-sensual experiences, had to take a back seat. This did not escape the attention of Gurudeo Ranade and he turned his searching gaze towards spiritualism in preference to philosophy. Various deficiencies of philosophy surface, when we try to apply philosophy to human life and Gurudeo Ranade held the opinion that spiritualism alone can understand these deficiencies and make up for them while applying to human life. Keeping in view that his writings contain the essence of spiritualism, which is not easily acceptable to materialistic learned philosophers, he said that the world will take 200 years to understand his writings.

The Vedas and Upanishads are the foundations of the Indian philosophy. The Bramha-Sutra and Bhagwadgeeta are also based on the thoughts and propositions propounded in Vedas and upanishads. The Vedas, upanishads and Bhagwadgeeta are jointly termed as 'Prasthan-trayi'. The three Acharyas viz. Shankaracharya, Madhwacharya and Ramanujacharya based their discourses and expositions on these three sources of knowledge and gave their own



philosophical interpretations according to the depths and inclinations of their intellectual perceptions and shaped their thoughts opposing or supporting certain view points into voluminous philosophical treatises. All of them were termed the great philosophers of India.

Gurudeo Ranade wrote his treatises based on the knowledge not only derived from the Prasthan Trayi but also ensconced in the actual trans-sensual, spiritual and mystical experiences of the saints scattered in their poems and songs. These mystical experiences were in the realm of the ultimate Truth and were beyond the pail of logically debated conclusions of philosophy. Hence there is a vast difference in the thoughts expressed in the writing of Gurudeo Ranade and other philosophers. While arriving at the conclusions through the logic of morality, psychology and intellectualism, he derived the truths from his own mystical experiences in spiritualism. Unless we understand this background, it is difficult to grasp the importance of his writings.

Gurudeo Ranade defines Philosophy thus- "What we experience, what we feel and what we realise should alone constitute our philosophy". ( B. G. 191 ). He further says- "The ultimate purpose of the work is spiritual purpose; to that end, everything else is subservient". ( G. S. IX ) " God Realisation according to us is the supreme teaching of Bhagwadgita. This has not been properly insisted on by any of the great scholars that have gone by " ( B. G. 3 ) As if sounding a word of warning to logical intellectualists, he says "Any body who will take the trouble of following the full sequence of the logical argument of the volume will see-what the element of constructive thought the writer has to offer". ( C. S. XX ) Following the thoughts and conclusions expressed in his various treatises, we come to know his valuable and constructive contribution to the Indian philosophical thought.

The Vedas are said to be a revelation and are " Apourusheya " i e., not man-made. This is the traditional

thinking about the Vedas. Very few thinkers have, however, tried to explain the meaning of this traditional thinking. But Gurudeo Ranade has explained the same as follows— “ The real meaning of revelation seems to the present writer to be not any external message, delivered to man from without, but a divine afflotus springing from within, a result of inspiration through God intoxication. ” ( C S. 6 ). Gurudeo Ranade experienced the above meaning through his own state of realisation in 1922. Thinkers who follow only logical intellectualism will find it difficult to accept.

When we try to know the self ie., gain knowledge about our own soul, the knower and the object to be known become same. Is it possible that the self can scrutinize itself and know itself? Gurudeo Ranade has said that “ the self can become an object of knowledge to Himself. The self is endowed with the supreme power of dichotomizing itself “. ( C. S 200 ) This experience is trans-sensual and ordinary laws of experimentation cannot be applied to it. It is beyond the knowledge of the mind and intellect. When our brain centres become aware of the power of the Soul, the Self makes itself known through various media like smell, sound, taste, sight etc. and Gurudeo Ranade says “ The visions that the mystic sees, the sounds that he hears, the smells that he enjoys and so on, are not drawn from the outside world, Thsy come from within. ” While analysing the experience of Purandardas that the Self hears with the eyes, sees with the eyes and knows with the eyes, Gurudeo Ranade says “ It is our own experience that matters and it is that experience that makes Reality real. ( P. G. K. L. 213 )

In spiritual pursuits, ones own experience is the only proof. The trueness of Truth is only judged by experience, In such experience, we observe the unity of apperception and because it is backed by the power of Self, it is possible to exchange the knowledge which is beyond the rules of nature and we cannot comment on them, especially in the case of the experiences of Truth and Realisation which are similar with every aspirant “ But nobody has hitherto discussed the nature of spiritual apperception, ” say

Gurudeo Ranade. Bhausahab Maharaj Umdikar said "Nobody has become rich overnight. Nobody has become learned overnight. Nor has anybody attained Illumination overnight." Gurudeo Ranade says "Illumination is a process and not an event."

The Self is not wholly knowable by Jivatma but the travel from Jivatma to Paramatma or from self to Universal Self is going on endlessly, which Gurudeo Ranade calls "Asymptotic Approximation." He has alluded to the above in his writings on 1) Mind and Realisation 2) Self and Universal Self and 3) Morality and Realisation. In his writings on philosophy of Upanishads he says "Introspection is the psychological process corresponding to Self-consciousness. Self consciousness is possible as a metaphysical Reality, only through the process of introspection "

While analysing what Kabir has said in his Dohas, he has shown that introspection and the experience of Self are inter-related and psychology and the science of Realisation are the two sides of the same coin. He says "According to the mystical law, whatever a mystic perceives at any time, by any form or sense, corresponds exactly to the stage of development of his own spiritual temper and capacity." (P. G. H. L. 246) An aspirant, during his spiritual progress sees Forms which actually represent his own stage and capacity in spiritual progress. So the form or Vastu (वस्तु) he sees, represents himself i.e. वस्तु त्वं असि । according to Gurudeo Ranade. In other words, "Whatever a devotee mystically experiences, is always an index of his spiritual attainment." (BG 70) "There is a graded development in these forms" (BG 70). Thus the spiritual travel to meet God is unending in the devotee's efforts. as said by Dnāneshwar. In other words "He meets God at infinity" as said by Gurudeo Ranade. While commenting on Mahipal's pada (Song) "Inneninnenu" (Kannada) he says, "The spectacle of emotions and thoughts had turned into a real experience." He defined Jeevanmukti as "Liberation while living and though living. "

### **Morality and Realisation**

The ultra-moralist says that Perfect Morality is nothing but the Ultimate Truth. Lokmanya Tilak propounded "Nishkama Karma-yoga", while Mahatma Gandhi "Anāsakti." Both are but two sides of the same coin. Tilak gave importance to "Karma" or action, while Gandhi to "Satya and Ahimsa." There are persons who argue that once one is liberated or has realised, he need not observe any rules of morality. Ranade has proved that Morality and Realisation are closely related and to reach the peak of spiritual attainment, morality, esoteric philosophy and experience of the Self are together necessary and cannot be separated. "Just as morality to be ratiocinative must be firmly linked to intellect, Similarly for it's consummation it must end in mystical attitude. Just as there can be no true mysticism unless it is based on morality, so morality, to be perfect, must end in mystical attitude" says Gurudeo Ranade. As the aspirant reaches higher and higher stages of purity of of mind, which depends on morality, the higher and higher experiences he gets in Realisation. Thus Realisation and Morality are interdependent and come under the principle of 'Reciprocal Causation'. When a man attains the peak of Realisation, he also attains the peak of Morality, and hence also the ideal of 'Karma-yoga' and 'Anasakti'. Those who have conquered Desire and Anger काम and क्रोध are termed by Gurudeo Ranade as "Morally liberated" souls. He further says "A mystic without morality, if such a one were possible, might be a hideous creature who is a blot on the spiritual evolution of man.

When a materialist asks a saint "Show me God", he does not know that to see God one has to be devoid of Desire as well as Ego. "Empirical conditions of knowledge are inapplicable to the self" as said by Ranade ( C. S 200 ). The material body or स्थूल देह cannot See the Self or God. What is said in Bhagawatgeeta is आत्मना आत्मानं पश्यन् "which is rendered by Ranade as" Vision of the self by the self. He further says that "Bhagwadgeeta uses the word प्रत्यक्ष not in the physical or physiological sense, but in the super-

sensuous and mystical sense " (B.G. 252 ). The experiences which emanate from the self are called by him as " Centrally initiated, " as against physically or physiologically originated.

Which commenting on the word बुद्धिग्राह्यम् i e., perceivable by intellect, he says " Opinions differ as to whether this Buddhi can lead us to the vision of God. In one passage of B. G. (VI 21) we are told the happiness of God-Realisation can be apprehended by means of Buddhi; On the other hand, we are told in other passage of the same work (IV 42) that just as God is beyond all senses & mind, similarly he is beyond even this faculty of Buddhi or Intuition " (C. S. 247). Just as reciting Vedas may not always lead to self-Realisation, Similarly Realisation is also possible without the study of Vedas. While stressing the importance of Experience, he quotes अनुभूतिं विनामूढो वृथा ब्रह्मणि मोदते । प्रतिविवृतं शाखाग्रे फलास्वादनवत् ॥ To imagine attainment of Bramhan by a fool without experience is like tasting the fruit from a reflection of a tree-branch ( in water ).

While telling that self Realisation is the supreme goal of human life, he explains its social value in the following words. " The supreme value of God Realisation is to create conditions for the realisation of God in and for others. This in short is the consummation of the supreme modalistic teaching of Bhgwadgeeta " ( B. G. 215 )

Regarding the duty of a Realised saint, he says " One God, One World, One Humanity should be his maxim ... Who so ever realises the Unity or the presence of God can never but direct his life in such a way that the greatness of God becomes not merely understood but also achievable " ( B. G. 136 )

From the above one can conclude that Gurudeo Ranade was more a mystic spirilualist than a philosopher or that he was a rare combination of a mystic spiritualist and a

intellectualist philosopher such that he could bring out the knowledge shrouded in mystical spiritualism and express the same in philosophical terms understandable by a common man's intellect.

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**Shri Ramanna Kulkarni**  
 Vikrampur Athani

*(Rendered in English from original Marathi Article Ed.)*



*He who conquers the wiles of women, is verily a great warrior, a Hero. who will not find himself wanting in any situation.*



*The Self cannot be realised by means of discourses, or intellect or erudite learning. Only he, whom God chooses & showers His blessings, is able to attain that Realisation.*

# Answers from Late Paramacharya Swamiji to Visitors' Queries

## **The Japanese Professor H. Nakamura to His Holiness**

1) He was anxious to know what exactly was the meaning of "Upasana", a term he met with in Sri Shankara Bhagwatpadas's works ?

'Dhyanameva Upasanam' His Holiness replied. Upasana is dhyana or concentration, meditation. A Form is required for concentration. For example, you can meditate on a God with eight hands. Reality is always the same and changeless. God, as the ultimate Reality is Formless. But Upasana of a Form is done with a purpose namely, the attainment of a given benefit. The purpose to be attained by worshipping or concentrating on a Form of one kind is not the same as that to be attained by worshipping a Form of another kind. The scriptures tell you how to meditate and on kinds of Forms and with what results. For Upasana, you have to follow the shastras or scriptures. The different Upasanas are all aids in the path to the ultimate Goal viz., Understanding Reality. Scriptures prescribe Uapsana in order to train the mind to concentrate.

Knowledge of Reality or Jnana, and Upasana, are entirely different. While Upasana was mental action, Jnana, which also belonged to the realm of the mind, was not action. Action was something done in obedience to an injunction. When the knowledge of Reality is comprehended, the mind continued to dwell in that Reality and did not respond to any injunction whether that injunction came from any external agency or was the result of the prompting of the senses. The concept of action could be explained by a simple illustration. Here was a bunch of fruits, yellow in colour. When I say, "see this is yellow", you concur and manifest no reaction, because in reality it is

yellow. On the other hand, if I say, "See, this is red", or "See, this is black", you react immediately and reply, "No, it is yellow". But, if say, "Imagine this to be red", you are able to follow that direction. Therefore, action is related to the sphere of injunction. Upasana belongs to this category of mental action. You concentrate on God, imagining He is like this or that, until real Jnana dawns on you and you understand God as He really is. Thereafter you do not react to any direction to worship this or that form.

2] What, in your opinion, would be the most significant aid which a foreign government or institution, sincerely interested in helping India, could provide for the country?

The answer to your question depends, of course, on who you address it to. If you ask the Indian Government, they would probably say that help was most urgently needed in the field of agriculture or education. But since you are asking me I must give you my answer. As I see it, the most significant help which a foreign Government or institution could render India would be in the cultural field. To help us deepen our understanding and appreciation of our own cultural heritage in all its form, literature, dance, arts, philosophy, to help us carry on research in these fields and to bring the knowledge of these matters to our people; that would be rendering truly significant help.

**Paul Brunton to His Holiness :**

You would like people to introduce spiritual principles into their worldly dealings, then?

His Holiness replied :

Quite so. It is not impracticable. Because it is the only way to bring about results which will satisfy everyone in the end, and which will not speedily disappear. And if there were more men who had found spiritual light in the world, it would spread more quickly. India, to its honour, supports and respects its spiritual men, though less so, than in former times. If all the world were to do the same and to take its guidance from men of spiritual vision, then all the world would soon find peace & grow prosperous.



**Arthur Ieenburg to His Holiness**

1) Can one know whether one is making progress or retrogressing in the quest for wisdom?

His Holiness replied :

If each year, the number of things or events which can arouse your anger or lust grows smaller, you are making progress. If it remains same you are stagnating. If it increases, your spiritual development is retrogressive.

2) Whether there was any consolation or joy, any true happiness to be found?

His Holiness replied :

There was consolation and joy in the quest itself. Ultimate non-derivative existence was in itself blissful.

**Dr. S. I. Tulev to His Holiness**

Sir, I am able to understand Visishtadvaita to a certain extent. In Advaita I am puzzled by the word Maya. ' Maya ' you say is nothing. It does not exist. Then why call it Maya?

His Holiness replied :

Visishtadvaitins are also a particular type of Advaitins. They are qualified monists. They consider Maya as the body of God or Bramhan. We, Advaitins, believe that, Maya is the apparent manifestation of Reality. I shall give you an example. One makes toys in the form of vegetables out of Sugar and gives them different appropriate colours. A child who sees them thinks that they are real vegetables. When he grows old, he realises that they are all Sugar and that the forms are only apparent. In this, a knowledge that was not real did exist and on realisation of the real knowledge the previous one disappears. In the same way a rope is mistaken for a Snake in dim light. It creates all the effects in spite of being unreal, but when the real knowledge is gained, the earlier one vanishes. Similar to this is Maya. The Supreme Bramhan is real. The universe with its varied forms is nothing but Bramhan. Yet we see the reality in its manifold forms. The thing that presents this varied manifestation is Maya.

When the real knowledge is attained this manifold manifestation disappears as in the case of Brahmajnanins. You can neither say that Maya exists nor that it does not exist. You may equate it to zero. Zero has neither value nor is it devoid of value. If you write simply '0', it has no value. If you had any other numerical before it, it gains value. Maya is something like that.

### **Paul Dukes, Lavastine to His Holiness**

What would be the message from His Holiness that could be carried to the West ?

His Holiness replied;

In all that you do, let love be the sole motive. Any deed must be with reference to another. Action implies the acted upon as much as the agent. Let action be out of love. I am not here referring to the Gandhian gospel of Ahimsa. There may be situations which demand violent action, punishment, for instance, may be necessary. Even wars may have to be waged. But whatever be the nature of action, these must act out of love. Passions such as desire and hatred, anger and malice must be totally eschewed. If love becomes the guiding principle of all deeds then most of the ills of the world vanish. This, you may carry with you as the message of the sages and saints of India.

### **J. W. Elder to His Holiness.**

What would you say are those elements within Hinduism that most need to be stressed to-day ?

His Holiness replied :

Prior to India's independence you might have found not even ten per cent of the people being dishonest. Most of the Indian masses-peasants-were honest in all their statements and simple in their aspirations. Prior to independence the extent of dishonesty was very little when compared with any other country. With independence, all the people attained adult franchise. Adult franchise is given to the masses who are mostly illiterate. The people who stand for elections go and bribe the voters. The voter illiterate-receives the money and votes for somebody else.

With the advent of electricity and with various developments, everybody is interested in converting their dry lands into wet lands by installing electric motors and pump sets for irrigation purposes. Water is not required to such an extent for the dry lands as for the wet lands. Peasants and other poor people were taking maize, Ragi etc. and they were cultivating grams and dals from these dry lands. Since everybody has started cultivating rice more, for the sake of more income, apart from the increase in the price of grams and dals after a certain period, the water resources get exhausted. Further, everybody is interested in aiming only at a high standard of living. This results in indebtedness to others. Even the poorest man wants to wear trousers. He is unable to discriminate between what is necessary and what is luxury.

In the Hindu shastras, there is one aspect which stresses the discrimination between luxury and necessity. If a man does not take tea or coffee, he can still survive. What is most essential for a man is a small house in which to live, a shelter from rain and sun and enough clothing and food. Therefore the man must maintain a standard of living that was existing prior to independence. The government must maintain the standard of living without enhancing the standard of living till the people are in a position to discriminate what is absolutely essential and what is the luxury.

**Mrs. Beatrice Pitney Lamb to His Holiness**

1) During His Holiness's travels, does His Holiness find that the younger generation show increasing faith in religion or otherwise?

His Holiness replies :

In India to-day there are several political parties. They have no religious moorings. The younger people are swayed by one party or other. Especially the student generation is mostly under the influence of these parties and devoid of religious faith.

2) Does His Holiness have the hope that the situation will improve in future?

His Holiness replies :

Not at least so long as the education remains secular as it is now. In Christian and Muslim schools and colleges, they teach religion, but in the educational institutions of the majority community, this is not possible now. But when we try to impart same religious instruction privately or in after school hours to those of young age groups, the boys and girls feel very much interested and evince enthusiasm. This is a hopeful sign, for if such instruction is continued, faith could really be built up. It is also seen that after their school and college years, when they grow older, they begin to turn a new leaf and their religious instinct develops then.

*( Taken from the Commemorative Volume " A hundred years of light " published by Kanchi Shankaracharya Math, Kanchipuram ) Ed.*



*The world is full of individuals who desire for the various worldly pleasures. A few desire for liberation of the Soul. But rare is the individual who desires neither the pleasures nor the liberation.*



*For Individuals, who are not provided with the minimum necessities of life like food, water, clothes and a roof over their head, the sacred Benares or the beautiful Magadh are both of the same value. For them., the Ganges will be a river of burning coals & not of cool & soothing water.*

## Can East & West together Create a Kingdom of God on Earth ?

There is basic Difference in culture between the East & the West.

Swami Chinmayanand has said about the culture of the West & the East that the difference in culture lies in the values of life entertained by the people in their respective regions. In the western countries, the land was rugged and hard because of severe climatic conditions & constant snow-fall. Consequently, people became hardy & conquest of nature became the fundamental trait of the character of the people in the west. In sharp contrast, the East provided land with plenty and prosperity, creating such harmonious expression of life that everywhere people followed the benevolent nature and developed a culture based on serving and giving instead of fighting & procuring. Thus a culture emanating peace & tranquility developed in their country. whereas materialism took roots in the west and the idea of conquest was established.

He further says that Hinduism is built upon duties & responsibilities & not on rights. The European way of thought has moulded itself upon the "principles of rights" & the Europeans have been growing through arrows & boomrangs bullets & shells, to reach the present, when they are threatening one another with Atomic weapons and secret instruments of mutual slaughter to demand & maintain the rights of each against the rights of other. A civilization that is based on "Rights" must necessarily come to clamour & fight; and the instincts of acquiring and hoarding, keeping & maintaining develop in such a society and ultimately upset peace. While Hinduism is built on duties, the ancient scriptures like Vedas Upanishads, Bhagwadgeeta etc. have also played an important role in moulding the character of the people in this country, thus enabling them to inherit their culture in the world.

With the advancement of Science and Technology in the West, the people are found to be racing towards the peaks of material prosperity to the detriment of ethics. The recent generations of Indians too are seen to embrace western material pursuit, trampling down the ethical values built up over thousands of years. A culture which is based on principles of "Rights" and a race towards material happiness is posing a threat to the peace & tranquility of the entire world.

What then is the way out? Is the question that poses before us and the only answer is the knowledge of "Real Self" amongst the general population. This knowledge has the potential to redeem the humanity from the Bondage of untold suffering all over the world. A little thought will make one aware that there is some unseen power, present in each and every creation of the universe, which guides and controls the activities of the entire universe in the most scientific method. It is this unseen power that pervades the entire universe, symbolises the Omnipotent and Omniscient God, in the absence of which the entire universe will be reduced to a big Zero.

This power in its invisible form can be aptly described as the "Nirguna" form of God. When it manifests in the form of human beings, plant and animal life, is the "Saguna" form of God. The Indian philosophy seeks synthesis with the philosophy of all other religions in the world, in this respect and hopes that this common understanding will, one day bring the world together. India, as a country, has adopted secular policy in which all religions are considered equal which is a step in that direction.

The Entire Universe is the manifestation of God and that each human soul is Divine and a small powerhouse of that power called God. We are thus a tool in the hands of God and all our activities are guided and controlled by the will of God. As part and parcel of the human race, we have a duty towards the entire humanity and similarly towards the plant and animal life, as well. However, one must have His grace to do something. The scientists of the west, who claim to have conquered nature, lack knowledge of the

Real Self. The Egoistic Power does not allow them to see the unseen Realm of Infinite Reality. However great be their achievements, they will not be able to reduce the human suffering till the sun of the knowledge of the Real Self dawns on the horizon of their intellect.

All our achievements are due to the grace of God and all these should be dedicated to the Supreme Power. When we do this, the Ego self gets liquidated and the stream of love (Bhakti) would flow merrily throughout the world resulting in selfless and dedicated service towards the humanity and life in general including plant and animal life. Where then is the room for fighting, establishing one's rights against the rights of others? By following the above, we shall follow the path of Bhakti-Yoga and Karma-Yoga as enunciated in Bhagwadgeeta.

If love and duty towards humanity are to be brought into practice to achieve blissful joy, peace and tranquility all over the world, it would be necessary to purify the individual mind leading to purity of thought and purity of action. Once we evict the Ego self along with its roots and branches, the vices that accompany it will also get liquidated and the virtuous qualities of human beings will spring into action. Everyone will see Divinity not only in oneself but also in others. The conflicts will cease and God's Kingdom will descend on Earth. Gurudeo Ranade has said that we can never love man so well as we know that he partakes of the same divine nature, which is in us. Love to humanity must be based on love to God. If it is not, it is found to have shaky foundation. It is the love we bear to God that inspires us with love to man and those who love man other wise, love him accidentally and not essentially.

In this context, one is reminded of what Aurobindo has said in "Ideal of Human Unity". He says "The ideal of human race can only be secured and can be made real if the religion of humanity spiritualises itself and becomes the general inner law of human life. A spiritual religion of humanity is the hope of the future. A religion of humanity

means a growing realisation that there is secret spirit, a Divine Reality, in which we are all one. It implies a growing attempt to live out this knowledge and bring about a kingdom of the Divine Spirit upon Earth. But the high hope of humanity lies in the growing number of men who realise this truth and seek to develop it in themselves, so that when the mind of man is ready to escape from its mechanical bent, the truth of the spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

Gurudeo Ranade predicted about the glorious future of India in his "Philosophic & other Essays". He says "If India must rise, she will rise in a most peculiar way not hither to known to all History. She will combine the virtues of the West & the East & will rise superior to both. If the West & the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit & energy of Europe. I see her assimilating the excellences of both the East & West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self."

If is essential that India flings away superstition sloth and intellectual inertia & takes up scientific spirit & energy of Europe and west takes up Spiritualism. East and West can then come together to establish the kingdom of God on Earth such that conflicts will cease, sufferings of humanity will wither away and Peace will prevail every where.

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Late Pleader Shri V. R. Kotbagi with Shri. Gurudeo



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

My last visit to Nimbai during the life-time of Shri Gurudeva took place in the last week of December 1954. I stayed at the Ashrama for a fortnight till the first week of January 1955. One morning some disciples including myself were sitting with Shri Gurudeva 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 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 meantime that very morning Shri Gurudeva 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 sixth chapter of the Bhagawadgita regarding the fate of the individual whose life is cut short while he was still struggling on the path of God-realisation:

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पार्थ ॥ ३० ॥

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

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याण कृत्कश्चिद्गुंति तात गच्छति ॥ ४० ॥

The Punya-tithi of Samartha Shri Amburao Maharaj was celebrated in the room adjoining the Dhyana Mandir. Shri Gurudeva 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 Gurudeva 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 Gurudeva told me with delight, “ You are now established in ‘ परमार्थ ’ ”

I spent memorable two weeks at Nimbal. One day Shri Gurudeva himself came and sat among the disciples while all of us were taking meals in the Dhyan Mandir at about 5 p. m. He was looking through the door at the vast western horizon, and remarked, “ How beautiful is the vista! ( vista किती छान आहे ) ” Occasionally, he glanced with grace-abounding eyes at the disciples as they partook the meals. Incidentally, I may mention here that Shri Gurudeva first discussed the menu of the afternoon meals with Prof. Joshi, Shri Bhau Nimbargi and others who were responsible of the Kothi, and issued detailed instructions regarding the rice, and other items. He would have a look at the prepared food before it was served among 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 the new house with the idea of requesting Shri Gurudeva to put his autograph on the copy of the ‘ परमार्थ-सोपान ’ that was given to me the other day free of cost at the instance of Shri Gurudeva, Apparently, I had chosen a wrong time for the purpose. Shri Gurudeva was speaking angrily with a person who seemed to be a stranger coming from some nearby village. The person had a coconut in his hands, and he was insisting on placing it at the feet of Shri Gurudeva all the while praying to him to solve his doubts ( शंका समाधान ). Shri Gurudeva repeatedly told him. “ I do not possess the least ability to solve any sort of doubt ( शंका समाधानाची माझी मुळींच योग्यता नव्हे ). You place the coconut before the portrait of Shri Maharaj there and pray to him for resolving 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 back without praying to him for his autograph on my copy of the ' परमार्थ सोपान '.

The incident indicates how Shri Gurudeva did not make any pretention of being a so-called saint who claimed to possess extra-ordinary powers of solving the doubts of others or of performing miracles. He always remained a humble and dedicated devotee of his Guru Shri Bhausahib Maharaj with a constant sense of surrender. His Guru was all-in-all for him. He lived from moment to moment entirely on his grace. He eschewed totally what we may call the ' 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 Gurudeva at Allahabad for serving him in every possible way Dr. S. Radhakrishnan paid a visit to Shri Gurudeva's residence for his lunch after finishing his academic work at the Allahabad University. Before approaching the dining-table with his honoured guest, Shri Gurudeva paid his obeisance before the photo of Shri Bhausahib Maharaj. When Dr. Radhakrishnan enquired about the identity of the person in the photo, Shri Gurudeva 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 Gurudeva with emphatic pride. Then Dr. Radhakrishnan immediately bowed reverentially before the photo of Shri Maharaj. ( To be continued

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# The Religion of Human Kindness

Swami Vivekanand Said " Serve the poor and destitute as service to God. " He had told Industrialist Mr. Rockefeller to consider that the wealth given to him by God is for giving back to the Society to help the needy.

Maulana Abdul Sattar Edhi, 63, is the founder of the Edhi Welfare Centre, considered the best organised charity in the developing world, and is an example of dedication to serve the poor and the needy. His accidents and welfare centres and ambulance services with 10-minute response time criss-cross Pakistani cities. Edhi's mobile dispensaries and free kitchens feed the destitute, the mentally ill, drug addicts and the sick. Edhi's centres provide free blood to hospitals and daily food to patients in several Karachi hospitals and charity homes. His centres adopt many abandoned babies and buries eight hundred unclaimed bodies every month. Even stray and injured dogs, abandoned sheep and donkeys find shelter in one of Edhi's many refuges.

Edhi also runs first aid posts equipped with wireless sets, paramedics and ambulances at all major inter sections in Karachi, Islamabad, Lahore and Multan. Recent additions to his centres include one Cessna aircraft and two helicopters to ferry people from remote areas to urban centres for urgent medical treatment. His posts are active round the clock. People including army personnel involved in road accidents tend to inform Edhi's posts first. His signature is respected across Pakistan and any petition bearing it is immediately granted. He is one-man welfare state, who can unlock any corridor of Power in the country. He won the Ramon Magsaysay award for social welfare work in 1986, but calls himself a " Bhikhari " a beggar, who enjoys his work immensely.

He was born in Ahmedabad, where he began charity work running errands for the needy as a teen-ager. After independence he moved over to Karachi and soon started

work on his charitable services His fleet of ambulances are guaranteed safe passage during riots and ethnic battles that frequently erupt in Karachi and across Sindh. During the anti-Hindu riots in Sindh following destruction of Babri masjid, he is said to have provided food and shelter to some 19000 Hindus fleeing murderous mobs.

All Edhi's activities are supported by private donations which average around Rs. 500,000/- daily. Govt financial aid is politely refused. Only govt. help accepted is land at subsidised rates. "There is no shortage of money for charity" says Edhi. The only need is for persons divorced from religion and government, to run his institution,

His nagging regret is his inability to provide any aid to poor in India, because of circumstances and an atmosphere of suspicion between the two countries. Now that he has founded in 1987 the Edhi International Foundation in London and New York, he feels, he will be able to channel aid to the poor in India also. "Bhai-bandi" (Brotherhood) knows no boundaries and, after all, suffering is a human and not territorial condition, says Edhi. His charitable operations have spread to U. S., Canada, Britain, Dubai Moscow, Kabul and Sri Lanka, where his activities are limited to help the needy third world immigrants with free medical care and burial facilities.

He is popularly known as "Father Teresa" of Pakistan.  
( Based on Express News Service. -Ed. )



### **Shiva-Worship in Siberia**

A Russian Citizen, resident of northern Siberia is of the opinion that ancient Russians were worshipers of Lord Shiva. He calls himself a Shaivite and wear, a Shiv-ling in the sacred-thread like the Yadnyopavit and observes the daily worship of the Shiva - ling. He has named himself "Sadashivachrya" and desires to contact Shiva-worshipers of India. He always holds a "Trishul" in his hand and keeps a bowl made of human skull.

He runs fifteen spiritual centres in Russia in addition to one in Moscow.

( Taken from "Hinduism Today" )

## Book Review

*BUDDHIST PRECEPT AND PRACTICE* by Richard F. Gombrich, Publisher-Motilal Banarasidass, 41 U. A. Bungalow Road, Jawahar Nagar, Delhi 110007, 1991 ( Second edition ), Pages xv+427, Price Rs. 275

Richard Gombrich has been Boden Professor of Sanskrit at Oxford University since 1976. He has published eight books mostly on Buddhism. The present book *Buddhist Precept and Practice* is a revised version of his thesis submitted to the Oxford University for D. Phil, degree. He stayed in Ceylon for a long time, asked the laymen and monks many questions, studied their scriptures and visited temples to know their religion, art as well as iconography. The book deals with traditional Buddhism as found in rural Ceylon.

Theravada ( literally ' Doctrine of the Elders ' ) is the kind of Buddhism surviving in Ceylon. It rests on the Pali commentaries on Tipitaka. Buddhaghosha's Visuddhimagga ( The Path of Purity ) is, in effect, the unitary standard of doctrinal orthodoxy for all Theravada Buddhists. The 550 lives which Buddha lived before he was born as Gotama are the subject of the book of jataka stories. They contain pious verses reflecting on the vanity of worldly pomp. "The Buddha, as Indians like to point out, was a Hindu, as Christ was a Jew" ( P. 56 ).

The Buddha's teaching was limited to what he thought conducive to enlightenment. He was concerned with the spiritual good ( salvation ), not with material goods. But most people have broader interests. So Buddhists are almost bound to have other beliefs and practices, besides those of Buddhist doctrine. Thus Buddhism in real life is accretive. In the later nineteenth century, Christianity began to influence Buddhism to the point of genuine religious syncretism.



Christianity is theocentric, Buddhism is not. Christianity is based on a concept of personality, that of Christ. For Buddhists the Buddha and his personality are extremely important, but their religion is based on a doctrine. There is a corresponding contrast between the attitude of Buddhists and Christians to the founders of their respective religion ( P. 72 ).

The Buddha did not prescribe image worship. But Buddhists worship the image of Buddha. Here is a Sanskrit verse employed while offering incense ( P. 137 )

सुगन्धि-काय-वदनम् अनन्त-गुण-गन्धिनम् ।

सुगन्धिना ऽहं गन्धेन पूजयामि तथागतम् ॥

While waving a lamp around the image of Buddha it is said that the lamp removes the darkness in the form of ignorance. Then the Buddha is prayed to as follows for freedom from fear.

अतीत्य युष्मद्वचनं साम्प्रतं भयदर्शनात् ।

शरणं यामि वो भीतो भयं नाशयत द्रुतम् ॥

The worship of gods is not relevant to Buddhism. This is of course. not to say that it is irrelevant to Buddhists. Belief in gods is not contrary to Buddhism, but has no connection with it. "It is easier for a Buddhist to deny the existence of gods than of demons" ( P. 177 ). Buddhists believe in magic. An amulet is a prophylaxis rather than a cure. Black magic is contrary to Buddhist ethics, not to Buddhist metaphysics. It is a sin but not heresy.

Buddhism as such lacks sacraments. The only life crisis with which monks are traditionally associated is death. The grief and separation which death involves are a suitable occasion for the exposition of the Dharma of sorrow and impermanence. A monk who goes begging for his food is usually regarded as remarkably holy and everyone is so eager to give him food that a roster has to be set up.

In one formulation of Buddhism there are Four Noble Truths : (1) Unhappiness (2) The arising of unhappiness (3) The destruction of unhappiness and (4) The path leading to the destruction of unhappiness. These may be detailed as follows :-

(1) In the Buddha story unhappiness is symbolised by an aged man, a sick man and a corpse. Duhkha is 'not getting what we want'. (2) Duhkha exists because of desire. If we have no wants, we shall suffer no disappointments. It is desire, notably the desire for life which gives the impetus for rebirth. (3) The destruction of unhappiness is consequently the destruction of desire. (4) The path leading to the destruction of unhappiness is the Noble Eight-fold Path :—

- |                      |                      |
|----------------------|----------------------|
| 1) Right views       | 2) Right Resolve     |
| 3) Right speech      | 4) Right action      |
| 5) Right livelihood  | 6) Right effort      |
| 7) Right mindfulness | 8) Right meditation. |

Buddhism prescribes that to see the Truth one must steer between indulgence and mortification of the senses. Thus Buddhism is the Middle Path (Madhyama Mārga). The path described by Buddhist doctrine is ethical, intellectual and mystical. Canonical Buddhism is a simple religion for the individual. Excepting a few ceremonies for monks it neither prescribes nor contains any rituals. Bodhisattva is one who fulfils the requirements for Enlightenment. Buddha means enlightened.

The Buddhists see no beginning or end of the process of this world. Hence they have no need of a first cause, nor of any cause to bring the world to a halt. Nor can there be any question of an Omnipotent Judge, because while the universe lasts, pleasant or painful results follow from the inexorable law of Karma. The doctrine is, however, logically very far from fatalism. One cannot avoid the result of bad Karma, but one can at least be prepared for it.

" All that we are is the result of what we have thought " says the first verse of Dhammapada. It adds that Nirvāṇa is attained by perfecting morality, meditation and wisdom. Merit is a kind of spiritual money which can be used when required. According to the Buddhist ethic of intention it is the thought that counts, and merit bears fruit for the doer because of the pure thought that accompanies the act

Desire is the root of all evil, Freedom from attachment to worldly goods is a true Buddhist value. Passivity carries

rather negative connotation in the West. In the Sinhalese society it is certainly not so. It is sometimes assumed that meditation is the ideal for monks, and more active religiosity for laymen, but this is a misconception. Everyone should meditate if possible. There is a tripartite division of Buddhism into learning (paryapti), practice (pratipatti) and realization (Prativedanā). Each part is higher than the preceding.

Some scholars presume that the Buddha was against the caste system. But such is not the case. 'It is one of the mistakes picked up from western authors' (p. 345). The monasteris organization is completely pervaded by caste. Caste descrimination within the Buddhist sangha is ancient in ceylon. Caste is a fact of life, and the scriptural position that low caste is the result of sin committed in a former birth is widely upheld. There is no caste distinction in Buddhist precept but it very much exists in Buddhist Practice. Of course the Buddha has drawn the line - "In the supreme perfection of wisdom and righteousness there is no mention of birth or lineage."

It is a fact that monasteries in Ceylon have become almost landlords and their incumbents have become feudal lords, so that the monks have added temporal power to their traditional prestige. Incumbency becomes hereditary, so that monks are tempted to keep wealth in the family, and pass their position onto relatives. Most people, even monks, say that meditation is impossible, offering some such excuse as the pressure of affairs or the decline of the doctrine, and they display very little liking for Nirvāna ( P. 377 ).

It is rightly said that pure Buddhism is a philosopher's abstraction. The history of parts of Theravāda doctrine can indeed be seen as a running battle between doctrine and sentiment. In precept Buddhism is a religion which teaches that total renunciation of life is the only final answer to life's problems, but in practice there is emotional mass religiosity. Thus there is a clash between the cognitive and the affective levels of Buddhism. It may be pointed out here that

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Buddhism accepts two grades of truth, namely, conventional truth (*saṃvṛti-satya*) and ultimate truth (*paramārtha-satya*).

In the Jātaka stories the word *anumodanā* is explained as "teaching the doctrine to arouse joy in creatures." The tune to which the hymns of ancient Buddhism are attuned is triumphant joy. According to Buddhist doctrine, Nirvāṇa is the summum bonum, and self-restraint is the main means to it. Nirvāṇa is not a place, but a state. In Nirvāṇa one has no body, only thoughts.

Goutama Buddha did not forbid meat-eating. The only rule was that a monk may not eat an animal killed specially for him; but if it is already dead, he may as well eat it. "The Buddha's last meal was a dinner of pork given to him by a smith" (p. 357).

On page 311 the author states "The most frequent phrase used to convey approbation of someone is *śānta dānta*, nor is there any doubt that this is a pure Buddhist value." It is not correct. The words *śānta dānta* occur in the Brihadāraṇyaka Upanishad (4.4.23) and often in other Vedānta literature.

On the whole it may be said that the book contains the view of a western scholar looking critically at an eastern faith. At the end of the book there is a Glossary of religious Terms, Bibliography and Index. These have added to the value of the book. The book deserves serious reading to understand the religion, ethics and philosophy of Buddhism.

—Dr. B. R. Modak



# Quarterly Report

for the period ending 30-9-1994.

Sri Gurudeo, Dr. R. D. Ranade's 108th birthday celebration was arranged on, 3-7-1994, in the Gurudev Mandir, Hindwadi, Belgaum. Garlands were offered to the samadhi and photos of Sri Gurudev. Intensive meditation was performed by the Sadhakas and after prayer and arati, prasad was distributed. The function was well attended. Prof. B. R. Modak of Dharwad gave a brief discourse on the life and philosophy of Sri Gurudev; Dr. R. D. Ranade.

Gurupournima function was arranged in the Gurudev Mandir on the 22nd July 1994. Poojya Sri Kishoraji Herlekar Shastriji, Shahapur gave a discourse about the importance of Gurupournima. After pathi reading, bhajan and arati prasad was distributed. Intensive meditation both in the morning and evening was performed. Discourse on this occasion, by Dr. K. Vishwanath, B. Sc., M. E. Ph. D., F. I. E., Principal G. I. T. Belgaum explaining the inter-relationship between the modern scientific development of the present day and the comparative study of Philosophy and religion of Sri Gurudeo Dr. R. D. Ranade; M. A. D. Litt., was arranged in the Gurudev Mandir, in the evening on that day. The function was well organised and the attendance was also very good. The function ended after bhajan, arati and distribution of prasad.

Smt. Indutai Tendulkar of Belgundi, Taluka and district Belgaum has become a patron. She has generously donated an amount of Rs. 20,000/- ( Rupees Twenty Thousand ) only, to the A. C. P. R., Belgaum, with a request to arrange Geeta Yajna Lecture Series by eminent scholars, once in a year, in the Gurudev Mandir, Hindwadi, Belgaum, in the memory of her father Late Sri Nagesh Vasudeo Gunaji. She has requested to utilise the interest on the above amount of donation for the afore-said Geeta Lecture

programme. Accordingly, the programme of Geeta Yajna Lecture Series was arranged in the Gurudev Mandir, Hindwadi Belgaum from 23rd September 1994 to 25th September 1994, daily from 5-00 p. m. to 7-00 p. m. The following 3 eminent scholars were invited to give discourse on Geeta Yajna Lecture Series.

1. Sri D. K. Thavare of Solapur, gave discourse on 'Geeta Bhakti-Yoga' on 23-9-1994.
2. Dr. Narendra S. Kunte, M. A., Ph. D., of Solapur, delivered lecture on 'Geeta Jnana-Yoga' on 24-9-1994.
3. Sri P. D. Nikate, M. A., B. Ed. of Pandharpur gave lecture on 'Geeta Karma Yoga' on 25-09-1994

The above eminent scholars delivered very good lectures on all the three days. About 300 persons attended the Geeta Yajna Lecture Series daily. Dr. R. J. Galgali, M. Sc., Ph. D. retired professor of Chemistry, Banaras Hindu University and Ex-Member U. P. Higher Education Service Commission, Belgaum presided over the function for all the days. He summed up the discourses of all the three eminent scholars on the Geeta Yajna Lecture Series at end in a most beautiful way. His scholarly sum up of the Geeta Yajna Series was highly appreciated by the audience. The function ended in a grand success. After Bhajan and Arati, prasad was distributed to all. The audience really enjoyed the function.

On 26-09-1994, Jnaneshwari Jayanti function was arranged in the Gurudev Mandir at 5-00 p. m. Sri. Digambarpant Parulekarji of Belgaum gave a very beautiful lecture explaining the importance of Jnaneshwari Jayanti. Sri Kiran Thakur, Editor 'Tarun Bharat' Marathi daily Belgaum was the Chief Guest and he inaugurated the function by lighting the lamp. Dr. R. J. Galgali, M. Sc., Ph. D. retired Professor of Chemistry, Banaras Hindu University, Belgaum presided over the function. The function ended after bhajan, arati and distribution of prasad.

We are grateful to Sri S. S. Punekar, retired Jt. Director of Agriculture, Bhagyanagar Belgaum for having donated Rs. 1000/- ( Rupees One Thousand ) only to the A. C. P. R. Belgaum.

During the quarter, 23 persons from various places have subscribed newly for the quarterly journal "Pathway to God" by paying Rs. 25/- (Rupees Twenty Five) only each and we are thankful to all these new subscribers.

Vaikuntha Chaturdashi Nama Saptah. As usual, the Vaikuntha Chaturdashi Nama Saptah will be celebrated this year from Kartik Shuddha Navami to Chaturdashi i. e., from 12-11-1994 to 16-11-1994, for five days in the Gurudev Mandir, Hindwadi Belgaum. The Vaikuntha Chaturdashi this year will be observed on Wednesday the 16th November 1994, which please be noted. Arrangements for lodging and boarding of the Sadhakas coming from outside places will be made in the Gurudev Mandir itself. The Sadhakas who desire to attend the Saptah are requested kindly to give advance intimation before 10-11-1994 to the Secretary of the A. C. P. R., Belgaum to enable him to make necessary arrangements to make their stay comfortable for intensive meditation during the Saptah period.

Belgaum, 30th Sept. 1994

**J. M. Kulkarni**  
*Secretary*

Readers who were fortunate to meet personally Shree Gurudeo Ranade, are requested to send in their reminiscences to the Editor. These will be considered for publication in "Pathway to God". They are also requested to send in their personal experiences in meditation for the same purpose.

## A Saint in Simple Guise



**S. R. Katti**

Shree S. R. Katti who passed away on 26th July 94, was a double graduate with distinction in law. He did not practise, as an advocate, as he never wanted to compromise truth even in the smallest measure. I had a long association of thirty six years with him and could see the sterling Spiritual qualities in him at close quarters.

In his early age, he lost his genitive father and after a few days his adoptive father also. Thereafter, his grand mother, wife and son also passed away. Thus, at the youthful age of 31 he dedicated his life for the welfare of his younger brother and his family. His own health was not good, since his childhood. In his childhood, his mother had taught him the song सुम्मने दोरकुंवरे श्रीदेवर दिव्यनाम जन्मजन्मान्तरद दुष्कर्म होदागल्लवे । Can you get God's name easily, unless the mountain of bad Karmas of past lives vanishes? This song had made a deep impact of him. He travelled throughout India and during his travel, he saw Shree. Arabindo, Mother, Raman Maharshi, Meherbaba, J. Krishnamurthy, Ram Das, Rama Devi and Gurudeo Ranade. He also stayed in Badri for some days. When he met Raman Maharshi, a number of questions welled up in his mind and all these were answered by Raman Maharshi, before they were asked.

He used to do meditation for hours together, and later developed the capability to meditate and to talk simultaneously.

Some of his experiences border on miracles. In 1962, he accompanied me to Nimbai, when he was having severe trouble of piles. He didn't go for motion for thirteen days, when at Nimbai, due to the pain.



Once, his bowels had to be cleared by great force and he was in bed for 8 to 10 hours. In such a condition he used to read the book of N. Kasturi on Satya Saibaba. While reading this book, a thought entered his mind that Satya Saibaba could cure so many ailments of his devotees and what about his ailment? This mere thought of curing his ailment, had banished his ailments once and for all and he did not suffer till his last breath.

Once, when we were travelling for three months on our bullet motor cycle, we were approaching Mantralaya at a speed of 100 to 110 km/hour, when after Lingassur, the motor cycle fork broke, without any warning. But, somehow the motorcycle suddenly came to a stop and a fatal accident was averted. Seeing the fork condition, the M. G. Brothers mechanic at Raichur was surprised that both of us were still in good shape.

We left Raichur at 4-30 PM, thinking of reaching Mantralaya within half an hour or so. But within ten minutes, a heavy thunderstorm started and we took shelter in the inspection bungalow at Yeregara. Next morning we went to Ganadal where Raghavendra Swamy got realisation, in front of Panch Mukhi Pranadeo. While leaving the Bungalow, for Ganadal we went inside to take tiffin, when Shree. Katti removed his cap and kept it on the table. When we came back to pick up the cap, it was not there. I started to scold the watchman, when Shree. Katti asked me to calm down as the cap was worth only one rupee and we can purchase another one. So we went to Ganadal, offered cocoanut, incense etc. to Panch Mukhi Pranadeo. There were quite a number of Devotees. We sat on the rock where Swamiji got realisations for meditation. After half an hour, we got up and were going down the steps for circumbulation of Anjaneya, when suddenly Katti shouted that his cap has come in his hand through the air and was holding it tightly. Since I was a witness to this phenomena. I used to narrate this to many of his friends saying at the same time, that they will not believe me after his demise.

In 1961, he became my mentor and guide and both of us used to meditate hours together, day and night. This was

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