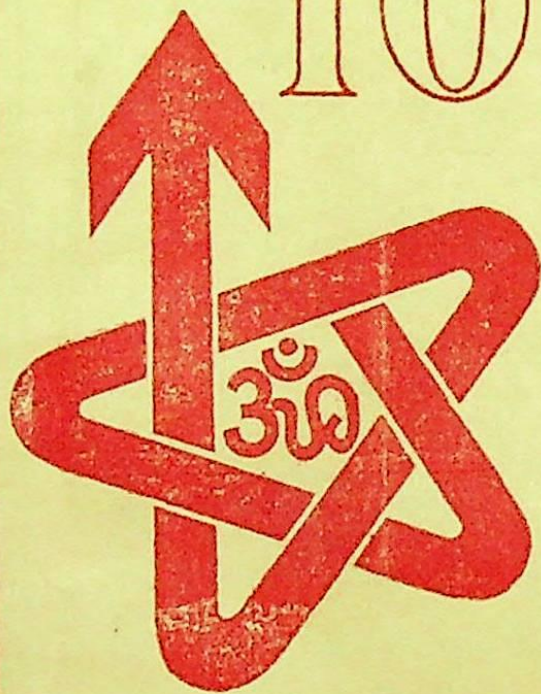


10/87

# PATHWAY TO GOD



आत्मा का अरे द्रष्टव्यः

A Quarterly Journal  
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.



PATHWAY TO GOD  
( A Quarterly Journal of Spiritual Life )  
" One God. One World. One Humanity "

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October 1987

No. 1

P R A Y E R

यं वैदिका मन्त्रदृशः पुराणाः

इन्द्रं यमं मातरिश्वानमाहुः ।

वेदान्तिनोऽनिर्वचनीयमेकं

यं ब्रह्मशब्देन विनिदिशन्ति ॥ १ ॥

शैवा यमीशं शिव इत्यवोचन्

यं वैष्णवा विष्णुरिति स्तुवन्ति ।

बुद्धस्तथार्हन्निति बौद्धजैनाः

सत्श्री अकालेति च सिक्खसन्तः ॥ २ ॥

णास्तेति केचित् कतिचित् कुमारः

स्वामीति मातेति पितेति भक्त्या ।

यं प्रार्थयन्ते जगदीशितारं

स एक एव प्रभुरद्वितीयः ॥ ३ ॥

# PATHWAY TO GOD

( A Quarterly Journal of Spiritual Life )  
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Editor : Prof. B. R. Modak (M.A., Ph.D.)

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## *Editorial*

God is one without a second.

The ancient Vedic seers called him

Indra, Yama, Vāyu etc.

The Vedāntins point out to Him as the

one indescribable Brahman.

The Śaivas call Him Śiva.

The Vaiṣṇavas call Him Viṣṇu.

The Buddhists call Him Buddha.

The Jainas call Him Arhat,

The Sikhs call Him Sat Śri Akāla.

Some worship Him as the Ruler.

Some worship Him as Kumāra.

Some worship Him as the Master.

Some worship Him as the Mother.

Some worship Him as the Father.

Thus though people praise with devotion

God the Almighty variously,

He is one without a second.

If this Truth is properly realised,

there will be no communal strife.

**The Academy of Comparative Philosophy  
and Religion. Belgaum  
( Public Trust )**

Founded by Gurudeva Dr. R. D. Ranade

M. A., D Litt

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## IS BUDDHA A DEVIATION FROM HINDU SANATANA DHARMA

—Prof. **B. K. Tripathy**

Academicians may categorise him as a heterodox philosopher, historians may call him a rebel child of Brahminism, but Buddha was neither. For neither did he segregate himself from the deep-rooted Upanishadic trend nor was he inimical towards the various sects and faiths of the then India, On the other hand his was a well-knit juxtaposition of both, the former being the matter and the latter the form of Buddhism. "There were various religious and philosophic speculations in the country before the Buddha was born, which undoubtedly exercised a great influence upon his mind" writes Prof. Vidhushekara Bhattacharya in the 'Cultural Heritage of India' (Vol 2. p 559). Buddhism did not pose any challenge to the perennial philosophy of India nor was it a total departure from it. In fact Buddha was the first to initiate the idea of spreading Indian Philosophy beyond India and later on Swami Vivekananda gave a befitting finishing touch to it. Both had the same mission, namely to make the entire world know the efficacy of Indian Philosophy as a way of life. If Buddha did it under the garb of Buddhism, Vivekananda did it under the garb of Advaita Vedanta, But both Buddhism and Vedanta have the same background, namely the Upanishads, the ancient philosophical documents of the Hindus. If Buddha is the voice of ancient India, Vivekananda is the voice of modern India. It is due to these two illustrious sons that the profound and perennial philosophy of India as contemplated by its sages and saints up in the Himalayas, down in the holy river beds, and inside dense forests could

reach every nook and corner of the world. Unfortunately no significant edifice could be erected as yet upon the foundation thus laid by these two great sons of India.

It is interesting to note that the teaching of Buddha is but only the systematization of ideas and thoughts already prevalent among the then Indians. His was but only a vociferous appeal to what had already been in vogue among the Indian mass. In reality his teaching does not contain any thing new or novel, nor does it add any thing more to what was already known to the Indians. "There was absolutely nothing new to the Indians in the teachings of Gautama, and his message could only be intelligible in its original form to the Hindus", writes Sir E. Denison Ross in his introduction to the 'Light of Asia' by Edwin Arnold. Rhys Davids, a renowned Buddhist scholar also admits— "It is inaccurate to draw any hard and fast line between the Indian Buddhists and their countrymen of other faiths." To be more appropriate Buddha only gave a practical touch to what was already there in the form of theory.

Like any other spiritual leader of the then India, Buddha too renounced sensual pleasure, moved from place to place as a mendicant in search of Truth and his mission too was emancipation of the entire mankind irrespective of caste, colour or creed ( Bahujana Hitāya, Bahujana-Sukhāya ), Rhys Davids says— "The career of such a wandering teacher seems to have been open to any one and even to woman. And the most perfect freedom, both of thought and expression, was permitted to them— a freedom probably unequalled in the history of the world". But unlike other faiths Buddhism could reach the common mass easily and quickly, because the founder himself moved from door to door and became one with them and the reason for this difference is that Buddha had the added advantage of having the missionary zeal which other founders did not have Falling

in line with ancient sages of India. Buddha too ran helter-skelter in search of a Guru or Spiritual guide who could dispel from him dark clouds of ignorance and show him the light proper. He approached first Alara, a spiritual guide of repute of his time and then shifted to Uddaka, son of Rāma, another renowned spiritual master. "Though Gautama ultimately rejected the teachings of both these ascetic thinkers, the Brahman doctrine of Parama- Ātman evidently remained as the basis of his own doctrine of impermanence of the individual" writes J. G. Jennings in his 'The Vedantic Buddhism of Buddha'. In the Mundaka Upanishad it has been categorically laid down that the seeker after truth must approach a Guru, who is fit enough to impart Brahma-Jñāna by which ultimate truth can be realised. Geetā too asks to approach the appropriate teacher for guidance in order to obtain knowledge proper.

In the forest, to begin with, Buddha followed the path of rigorous asceticism causing untold hardship to his body but without any result. He became weak and frail unable to walk even. Soon he realised that the path of senseless asceticism would never help obtain the Truth because quest of truth requires stamina, courage and determination. But any body will mistake this for Upanishadic style of approaching the Absolute. The Mundaka Upanishad categorically asserts "Nāyamātmā Balahīnena Labhyaḥ" or the weak can never realise the Absolute. The same Upanishad goes further to add that the paths of ritual and sacrifice are of no use. But the fools who follow these paths stick to the whirlpool of Saṃsāra (Cycle of birth and death). It is to be noted in this connection that like the Upanishads, Buddhism does not prescribe any ritual or sacrifice. So leaving aside the path of austerity and mortification Buddha sat under an Aśvattha tree, full of courage, vigour and determination and plunged himself into deep medita-

tion. As the night progressed, Truth revealed itself petals after petals and finally the Absolute Truth was grasped. First pluralism and then dualism gave way to monism. Buddha mingled himself into one single reality, reached the highest realm where body, mind, sense organ, nay every thing else ceases and merges into one single whole, unconditioned and Absolute. No one but the experiencer himself can describe his feelings of this stage. Let us see how Buddha himself described his own feelings on reaching the final stage of mediation. "Being myself subjected to decay, to disease, to death, to grief and defilement, I attained Supreme peace of nibbāṇa not affected by decay, disease, death, grief and defilement. My liberation is established, separate existence is terminated here, there is not now rebirth..... My mind was liberated from the taint of lust, taint of individuality and taint of ignorance". Any body, who is well versed with the pros and cons of Sanātana Dharma of India, more particularly with Brahma Vidyā will mistake these lines of Buddha to be the feelings of ancient Indian sages on reaching the Mount Everest of spiritualism. This is typical age-old Indian style of describing the final stage of deliverance or Mukti of the individual, Indian philosophy down from the Upanishadic age asserts categorically that life is full of sorrow and suffering is inevitable in in this world, that everything here is subject to birth, growth, decay and death. But on reaching liberation or Nirvāṇa there is no more sorrow and egoism. Only Bliss Eternal prevails, the individual becomes the Absolute and thereby escapes from the cycle of birth and death for ever. Did Buddha say anything new then? Were not Indians already familiar with all these? The same old thing was imposed upon the people with renewed vigour and zeal. Edmond Holmes in his 'The Creed of Buddha writes "It seems to point out with irresistible force to one conclusion, namely that Buddha accepted the idealistic teachings of the Upanishads— accepted it at its highest level and in its

purest form and took upon himself as his life's mission to fill the obvious gap in it ..... in other words to make the spiritual ideas, which had hitherto been the exclusive possession of a few select souls, available for the daily needs of mankind. If this conclusion is correct, we shall see in Buddhism not revolt against the Brahmanic philosophy as such, but an ethical interpretation of the leading ideas of that philosophy .....

All men are not gifted with the same talent, aptitude and capability. So to fit into the multiple choice, taste and temperament of different people, sages in the Vedic era had formulated different Mārgas or paths for God-realisation. "A careful study of Ṛgveda shows that even in the early times, Karma and Jñāna were recognised as two separate factors in the spiritual progress of man" writes Prof C. Kunhan Raja in 'Cultural Heritage of India' (Vol 1, p.208) The followers of Jñāna Mārga do not aspire for the eldorado 'Svarga' after death. Instead they prefer to make a heaven of this earth (Jīvan-Mukti). Their ultimate aim is attainment of knowledge proper or Brahma Jñāna because knowledge for them is salvation. Knowledge gives freedom and immortality. Ignorance is bondage and it is the sole cause of suffering. It entangles man for ever in the wheel of birth and death. But with the dawn of knowledge proper all sorrow and suffering vanish, there remains no chance for rebirth again and the divinity and immortality of the individual one are revealed thereby. 'Vidyayā vindate Amṛtam' and 'Sā vidyā yā Vimuktaye' say the Upanishads. The Ātman becomes the Paramātman, **Brahmavit Brahmaiva bhavati** or 'the Knower of Brahman becomes Brahman' says the Mundaka Upanishad. Naturally no room is left for egoism or 'I' sense. But did not Buddha say the same thing? Was he not a staunch critic of ignorance and champion of Vidyā or knowledge? Like the Upanishads he was only critical of the Vedic rituals or Karma Kāṇḍa of the Vedas. But he

whole-heartedly supported the Jñānakāṇḍa of the Vedas. Even the moral virtues which every seeker after Truth in India right from the Vedic age is supposed to inculcate are very much reflected in the Astāṅgika Mārga or Eight Fold Path of Buddha. "Thus in Vedic age the aim of education was that of equipping the student to play his part as an honoured citizen .... There is a very interesting passage in the Taittiriya Upanishad (iii) that throws considerable light on the educational policy of those times. After the student has finished his education, the teacher exhorts the disciple who is going back home to speak the truth and to lead virtuous life . . . . He should pay attention to truth and virtue in life" writes Prof C. Kunhan Raja in the 'Cultural Heritage of India' (Vol 1, pp. 218-19).

To wind up the discussion it will be most appropriate to quote a few more lines from Rhys Davids in support of this essay. He writes " . . . . I hope to remove at least one mis-conception — the prevalent notion that Gautama was an enemy to Hinduism and that his chief claim on the gratitude of his countrymen lies in his having destroyed a system of iniquity and oppression and fraud. This is not the case. Gautama was born and brought up and lived and died a typical Indian. Hinduism had not yet, in his time, arisen. And he had but little quarrel with the religion that did prevail. His purpose was to build it up, to strengthen it, not to destroy it . . . So far from showing how depraved and oppressive Hinduism was, it shows precisely the contrary, for none will deny that there is much that is beautiful and noble in Buddhism, and Buddhism was the child, the product, of those phases of Indian belief out of which Hinduism afterwards arose".

## SEMBLANCES BETWEEN PURANDARADASA & TYAGARAJA\*

—Dr. (Mrs.) Y, Seetaramalakshmi

### I

Purandaradasa (Pu) and Tyagaraja (Ty) are the Vaggeya-kāras in Music in all respects. Their compositions are immortal in the field of music. Purandaradasa lived in 15th century, while Tyagaraja in 19th century. However, there is a great deal of ' Bhāvaikya ' and ' Saṁvāda ' noticeable in their compositions. Great minds think alike. Purandaradāsa propagated Music and Bhakti, likewise Tyagaraja.

These composers have helped the growth and development of Carnatic Music. They have established the greatness of Music through ardent devotion and hard work. They achieved their object through divine grace. It should be said that the deity they worshipped worked through these minstrels in order to help mankind.

Purandaradasa has himself mentioned that he made four lakh and odd compositions. But unfortunately only around 700 Kirtanas belonging to Purandaradasa are available in print. In case of Tyagaraja the position is the same. The tradition informs that Tyagaraja composed many compositions, but only 700 compositions belonging to Tyagaraja are available in print. Out of these available comps., only 200 comps. are popularly sung in the music concerts. The music part of Purandaradasa's compositions is not authentically preserved. But fortunately the music part of

---

\* Lecture cum demonstration performed at the Bharatiya Vidya Bhavan, Bangalore Kendra, Bangalore.

Tyagaraja's compositions is preserved to a certain extent. However, musicians effect some changes in the rendering part of the compositions of Tyagaraja even.

Tyagaraja has mentioned Purandaradasa more than two times. For example, in the Kirtana **Verevvaregati** of **Surati raga Desaditala**, Tyagaraja adds the name of Purandaradasa in the list of Bhaktas who worshiped Rāma. (**Brindara Kadimuni brindasuka Sanakasanadana Sri Naradadi aravindodbhava Purandarulaku Sri Tyagaraj-uniki ninuvina Verevvaregati**).

It is worth our attention that both these composers have collectively glorified Lord Narayana especially in the aspects of Panduranga Vitthala and Sri Rāma respectively. Bhakti has been the path trodden by these composers to win the grace of God. Purandaradasa inculcated the Bhakti of Panduranga Vitthala, while Tyagaraja of Rāma. It is interesting to note that both have resorted to Music to spread devotion to God. They aimed to propagate the excellences and achievements of God. They explained the nine kinds of Bhakti in their compositions. They have enriched the wealth of Carnatic Music in India.

Pu. and Ty. stand on a place of unique distinction also for upholding certain social values and imparting importance to them. Further the compositions of these composers reverberate the reformist zeal of the composers. Undoubtedly Purandaradasa and Tyagraja are Social reformists. They bring about change in the attitude of life among people. They specifically pointed out that one may be leading **samsaric** life, but still he can be fit enough to pay attention to the worship of God. That has a better appeal and that is no disqualification for saintly life. The same is said in the compositions **..Isabeku iddu jaisabeku** of Purandaradasa and **Samsarulaite nemi** of Tyagaraja. They also



said 'Those who are devoted to God, need not be scared of the death even.' Purandaradasa says '**Enyake yamana badhegalu**' and Tyagaraja says '**Bhajanaparulakela dandapani bhayamu**'. It is indeed a great support to those leading family life.

Music is an attractive medium. Both have employed music to remove dismay, suffering etc. among the people. They intended also to formulate system into the study of Music and they have succeeded in it.

Actually these composers have made the people realise the realities of life. They are themselves lucky persons, as they enjoyed the Darshana of Lord Narayana himself. Purandaradasa and Tyagaraja have pointed out the make belief life lead by large number of people. In the Kirtana '**Udaravairagyavidu**' Purandaradasa described the plight of people engaged in wordly assignments and their struggle. Tyagaraja also similarly pointed out the mean way of living of the people in his Kritis '**Telivaleru Ramabhakti Margamu**' and '**Marivadagadura**'. Purandaradasa and Tyagaraja have exposed the ways of the people, so that they may realise and develop Bhakti towards God.

Purandaradasa and Tyagaraja have utilised their knowledge of Upanishads, epics etc. in their compositions. Purandaradasa has made many references to Mahabharata and Upanishads. Tyagaraja however, wished to retell the story of Rāma in the form of Musical comp. Tyagaraja points out his awareness of the story of Rāma written by Vālmiki and others. He however states that he gets satisfaction only when he describes Rāma's story once again. (**Valmikadi munulu narulu ninu varninchina nu yaso dirona**).

Purandaradasa and Tyagaraja have gathered many disciples Purandaradasa is a 'Dāsa-śreṣṭha' in the tradition of Dāsas (Dāsa Paramparā) of Karnataka, while Tyagaraja

is a Bhāgavatoṭtama among the Bhāgavatas of Andhra. Both are famous having 'Svayam mudrā's.

Purandaradasa mentioned 32 to be the number of the rāgas. They may be present in his times. These rāgas are traceable, but not fully in the comps. like '**Nalinajanda**' and '**Tutturu tuvendu**'. We do not get all the 32 ragas as mentioned by Purandaradasa, because some portion of the song is missing in the printed text. It is statistically pointed out that there are 222 rāgas in which the comps. of Tyagaraja are sung.

## II

To begin with let us consider the life sketch of Purandaradasa before we come to Tyagaraja. As we know a great part of the life of Purandaradasa was spent in pleasures. Later he realised and repented for the wasteful life he spent, not remembering the sacred name of Lord Narayana. This feeling is seen in the comps. like '**Mosahodenalla**', '**Binnahakke bayillavayya**', '**Bhandade nanu samsaradalli, Durahoyitu Prayavella**' etc., As a contrast Tyagaraja is devoted to God right from his childhood. The comp. '**Chinnanade ni cey battitini**', '**pathividuvararu**' of Tyagaraja reveal his devotion to God. He explicitly states '**Puttinanade nija bhaktini medagatti**' meaning: "I shouldered the true devotion (unto Lord) right from the time of my birth. Also in the Kriti '**nannubrovani Kintatamasama**', he says '**Chinnanade ni celimigalgagori chintinchaleda**' i. e. "Did I not think of you for friendship right from my childhood itself?" This is how Tyagaraja's comps. narrate his devotion to Rāma his iṣṭadevatā.

Purandaradasa understood Lord Hari as 'Sarvottama. He sang with ecstasy '**Adaddella olite ayitu**'. Tyagaraja also declared '**Vasudevassarvam**' in the Kriti '**Cedebuddhi nanura**' meaning that every thing is Vāsudeva himself.

Tyagaraja carried out the work entrusted to him by God. He says the same in the comp. 'Dayacucutaku velara' as 'munu nivanatichina Panulu asagoni macasaraga nidanamuga salipinanu'. He means that he has fulfilled all those assignments which God had given him earlier, with all anxiety and with full devotion. He requests and says that it was the time for the Lord to show mercy upon him. Purandaradasa has requested the Lord with great humility to extend protection. The comp. 'Srikanta enagistu dayamado' contains the repentance for his past request for emancipation. Both have expressed their littleness before God. For example the comp. 'Mandamatiye nanu' of Purandaradasa and 'Buddhirādu' and 'enduku peddalavale budhī-yavu' of Tyagaraja indicate their utmost humility before God.

Both have resorted to the life of going about for alms i.e.. Madhukaravritti or Unchavritti as the case may be. They went about for alms singing the glory of Lord Hari. The comps. 'Madhukaravritti ennado' of Purandaradasa and 'ennallu tirigedi' of Tyagaraja point out the nature of life that these composers preferred. Tyagaraja says in the above comp. 'Uppu Kappuramu Varaku Unchavritti naraginchi' meaning thereby earning of things began right from salt and going upto camphor. Here the Vritti (activity) was limited to fetching things beginning from food and materials for Pooja. Both have expressed their joy and happiness in such a type of living. Purandaradasa and Tyagaraja have claimed membership in the family of Vishnu and respected the Vaikuṇṭha, the dwelling place of Vishnu. They put forth their personal worries and also express their happiness submitting that everything was due to his grace. Purandaradasa has expressed his happiness at the services of his wife in the expression 'Henḍati Santati Sāvīravāgali'. Tyagaraja also represented his personal worries before God. For example in the Kṛiti 'Nadupai Palikeru narulu', he says 'illu okatanicurtinigani venduceya valenani belkitina'. This

points out that people had criticised him for the partition of the house, which was once joint with his brother. When people probably blamed him for the act, Tyagaraja must have submitted to God regarding his agony for such a family situation. In the life of both the composers, the trouble by the 'way-layers' is mentioned. This is seen in the expression 'Kaḍukallaru bandu avugaḷanu Konduhoguvuru' by Purandaradasa. In the comp. 'Munduvenaka irprakala Todainarahari rara' we see Tyagaraja singing and seeking the protection from Lord Rāma from the way-layers.

Both have promoted Pilgrimage. Purandaradasa points out the same in the Kīrtana 'Pādadindali nī pāda-yātre mado'. He described the length and breadth of the country, which he covered four times. In case of Tyagaraja, the same is true to a certain extent. He also went about on pilgrimage to certain places. Ultimately he got vexed at moving about in that way. He expressed that 'Kotinadulu Dhanush Kotilonundaga etiki tirigedave manasā'. He means when all the crores of sacred rivers are present in the bow of Rāma, why need one roam about the places for the sake of pilgrimage (Tīrtha yātrā). Tyagaraja also said 'dhyaname varagaḷ-gasnanamu'. Both the composers have shown disinterest in the riches which was offered to them. 'Nimma bhagya doddado' of Purandaradasa and 'Nidhi calasukhama' of Tyagaraja stand as illustrations. Purandaradasa and Tyagaraja discouraged and criticised the performance of Yajñas, as they do not yield the necessary change in the life of religious people. Purandaradasa says '**Yajna yagavanu maduvavaru Sullanu bidalilla**' while Tyagaraja says '**Yajnadalu Sukhamanuvariki Samulajnanulu Kalare**'. Regarding the choosing of iṣṭadevatā also we see the same. Pu. has chosen the manifestation of Lord Narayana as Panduranga Viṭṭhala, while Ty. Sri Rāma, another manifestation of Lord Nārāyaṇa only! Both have described the deity in details like that of any great man being praised.

Tyagaraja attaches greatness to Rāma as (True) "Man". Thus, he calls him **'manavendrudaina Ramachandrudu'**.

Both have valued human birth (mānavajanma). They considered birth of man to be noble for God-realisation, Pu. sang **'manavajanma doddadu'** while Ty. mentioned **'manavatanu durlabha manucunenci'** in his famous Pañcaratna Kriti **'dudukugala'**. The composers have immense faith and trust in the strength of their Lord.

The power of Navagrahas is dull before God. This is seen in Kritis **'Sakalagrahabala nine'** of Purandaradasa and **'grahabalamemi Sri Ramanugrahabalame balamu'** of Ty. Both have defined the term 'Rāma' and glorified the greatness of Lord Rāma. **'Rama yenduva eradu aksharagalu'** of Purandaradasa and **'Evarani nirnaincirira'** of Tyagaraja define 'Rāma'. Further they add **'Ramamantrava japiso'** and **'Telisi ramacintanato'** regarding the strength of Rāma's name. Both have enough courage to make **'nindāstuti'** (chide-praise) often towards God.

Purandaradasa and Tyagaraja say with confidence that they were never poor. **'Nāneke baḍavanu, nāneke Paradesi, Śrinidhi Hari nīniruvatanaka'** of Purandaradasa and **'Anath-uḍanuganu'** of Tyagaraja stand testimony for the same.

Both have realised and commented upon the **'mahimā'** of the Gāyatrīmantra of the Ṛgveda (3.62. 10). Purandaradasa says **'nityaniyamagalēlla gāyatrī mantrada hinde'**, while Tyagaraja goes a little ahead and describes Gayatri as containing the soul of music in the brilliant manifestations of Vishnu in the form of Seven Svaras. He sang in the Kriti **'Śobhillu Dhara ruksāmadula lo varagayatrī hridaya-muna śobhillu'**.

Both worshipped deities like Gaṇapati, Shankara, Tulasi Narasiṃha etc. They sang their compositions in praise of these deities. Purandaradasa and Tyagaraja respected

and followed and got inspired by the sage Vālmīki and his Rāmāvaṇa. In fact Vālmīki is the first poet to depict music link with God Rāma (in the Bālakāṇḍa of the epic.) Purandaradasa described 'Jānakīpati' to be 'Gānalola'. Tyagaraja also described 'Jānakīpati' to be 'Gānalola' and 'Sangitalola'. Tyagaraja states 'Gītārthamu sangitānandamu nitavuna cuḍara' meaning that Lord Rāma is embodiment of the meaning of Music and the ultimate result viz. bliss due to music.

Purandaradasa promoted 'Mādhva-mata' and Dvāita siddhānta specifically. In a Kīrtana 'Biḍabyaḍa biḍabyada madhvanmata siddhānta' he stressed its importance. On the other hand, Tyagaraja posed a doubt whether 'advaita' was for comfort or 'dvaita'. Tyagaraja sang 'Dvaitamu sukhama' Advaitamu sukhama'. However, he comes out with an opinion when he sings 'Aḍucu nādamuna paḍucu edutara veducu dehādi indriya samuhan ulanu maraci sohamai nade calu'. He recommends the 'Sohambhāva' experienced through, singing, dancing and praying the Lord to appear, after having forgotten the body and the senses in a person on the ecstasy of singing.

Purandaradasa advocated music and explained certain technical terms in Music. Purandaradasa also provided examples for the preliminary exercises for the beginners in music. He pointed out several requisites for good singing, so that the singing would be pleasing to the ears of God, Purandaradasa points out all that in the songs like 'Tālabeku takka mela beku' 'Keḷaṇo hari tāḷano' and 'Ragadali ni hado' etc., Probably because of these valuable details, Purandaradasa was accorded the glory as 'Sangita pitāmaha'.

In the same manner, we see in comps. like 'Sogasuga Mṛicāṅge talamu', 'Endaro mahānubhāvalu' and 'duḍu-kurgale' etc, wherein the structure of a Kriti, definitions of musicians as 'Bhāgavatas' and 'Mahānubhāvas', the

various requisites to be a good musician etc. have been described by Ty. He designated 'Saṅgita' as 'Nāda vidyā' viz. a special kind of knowledge useful for practical achievement. He elevated 'nāda' to a manner of 'Yoga' also. He provided certain advanced steps in the practice of music compared to Purandaradasa. He insisted like Pu. on the practice of music with certain conditions. Ty. named the practice of Music to be 'Nādapāsanā' and thus a worship of Nāda as such, the reward of which would be the realisation of 'Nādabrahma'. 'Nādabrahma' is but the Lord Śiva himself. This is clear in the Kīrtana 'Nādatanumanīṣam Śaṅkaram'. At another place Ty. identified 'nādapāsanā' with the worship of 'Rāma' himself. He considered Rāma in the place of 'Nādabrahma' himself. This we note in the expression 'Nādasudhārasambilanu narākri-tāya Praṇava'. Fortunately, Tyagaraja like Purandaradasa does not see difference between the forms of God, viz. Śiva, Mādhava, Veṅugānalola, Krishna or Rāma. Pu. looks upon Lord Krishna, Rāma and Śiva etc, as Pāṇḍuraṅga Viṭṭhala himself, Thus the greatness of their respective iṣṭadevatās is amply described by them.

Ty. points out the genesis of Nāda, in its two aspects viz. 'Anāhatanāda' and 'Āhatanāda' in his compositions. 'Svara rāga Sudhārasa' and 'Sobhillu saptasvara' contain the illustration to this. In 'svara rāga' Kṛiti Tyagaraja says 'Mūlādhāraja nāda meruḡuṭe mudamagu mokshamurā' meaning to know that nāda produced from the Mūlādhāra Chakra of the Shaṭchakras of human body would be the blissful emancipation only. That could be the 'Anāhatanāda'. In 'Sobhillu Saptasvara'. Ty. points out 'Nābhī hrutkaṅṭha rasānāsādulayandu Sobhillu saptasvara' indicating the respective seats of the Saptasvaras that would emanate from, in the body. Here he mentioned only five points ((sources) in human body beginning from Nābhī to be the seats of origin for the seven svaras. At another place

Tyāgarāja pointed out that the saptasvaras have emerged from the five faces of Śiva. It is so because Ṣaḍja and Panchama Svaras are Prakriti svaras, which again become the seats for the emergence of the five svaras viz. Ri, Ga, Ma, Dha, Ni. Thus those five svaras originating through those seats of human body or from the five faces of Śiva include Sa and Pa also. Thus the number of svaras to be seven becomes explained.

In 'Mokshamugaladā' Tyagaraja points out that the 'Omkāra nāda itself has manifested into Seven svaras due to the combination of the 'Prāṇa' and 'Anala' (Wind and Fire). Tyagaraja explains in clear terms the Sapta Svaras and the other terms of Music with reference to the 'Kodaṇḍa of Sri Rāma' The expression 'Svaramulārunnoka . . . . . ' etc. of the Kṛiti 'nādasudhārasambilanu' explains the same.

Purandaradasa and Tyagaraja followed the 'Bhajana Paddhati', a feature in the Bhagavaddharma. This is clear from the comp. like 'Elayya belagayitu', 'Kanda halu kudiyo', 'Dhūparatiya noduva banni' etc. of Purandaradāsa and 'Melukovayya', 'Aragimpavepālu', 'Patikīhāratīre' etc, of Tyāgarāja There are a good number of events present in the 'Paddhati' (practice) and accordingly Kirtanas are available from both these composers. Also they have given us 'Mānasapūjā Vidhi' Kirtanas. 'Paripālaya paripālaya Raghunātha' may be mentioned as an example for that.

Both Purandaradasa and Tyagaraja are the Sangita ācāryas (teachers in Music) to all the generations of musicians. When we actually stop to reflect on the sense of the comps . of these composers for academic gain, then we notice the composers to be great instructors and benefactors to the world of Music. They have laid down many principles for success in the field of practical music. Both have concurrently expressed success in Music to get



'ānanda' and enjoy the vision of the God through the 'rāga' in which the compositions are rendered.

Purandaradasa appreciates such a method in singing, which contributes to one's satisfaction and happiness, otherwise Purandaradasa just calls such a music to be a 'dambarakūgāta' or 'hīna Sangīta'. Likewise Tyagaraja too insisted on the knowledge and the practice of Music to be coupled with sincere devotion and understanding of the meaning of the song rendered. Tyagaraja sings 'Sangita Jñānamu, bhakti vinā' in order to emphasise the same. He also pointed out the reward of sensible music. He says 'Sangita Sāstra jñānam Sārūpya Soukhyadame manasā' viz., the knowledge of Music provides happiness of absolute identity with the deity praised. Basically both the composers repeat a suggestion that Music knowledge was essentially a gift but to be conferred by 'Dhātā' the creator on a person. Tyagaraja says; 'Sangita jñānamu nuduta dhāta Vrāyavalera'. He also says, 'Rāga jā a Sahituḍu ilalo dhanyudura'.

Purandaradasa and Tyagaraja are also great practical musicians. They took note of difficulties of normal students in the field of Music. They laid down certain hints to help students to progress in Music. For example, both have stressed that an ardent devotee of Music should reject sleep in the early hours of morning to practise music. He should sit with firm mind to sing the glory of God in beautiful rāgas loudly. He should tune 'Tambūra Śruti' for the accompaniment as Drone for singing. When such hardship is undertaken, the success in Music would not be a difficulty. The expressions 'Tambura miṭadava bhavāmbudhi dāṭadava', and 'Prātaḥkālada nidde pariharisi' etc. of Purandaradāsa indicate such discipline for Musicians. Tyagaraja says similarly in the expressions 'Iniddura nirākarinchi' 'Vekuvajāmuna Velayucu Tambūra

batthi' etc. in the kritis 'Kaddanuvāniki' and 'Koluvamaregada'.

### III

In this manner, musical illustrations from these composers could be multiplied in order to show the beautiful 'Bhāvaikya' and 'Saṁvāda' between these composers.

In fact, I have prepared a list of concordance either in part or full in the comps. of Purandaradasa and Tyagaraja. (Vide my thesis on Pu. and Ty.) In view of many common ideas found between the composers, we should say that the people of Karnataka and of Andhra deserve to be proud. It is interesting that there are not many Vāggeyakāras in Carnatic music who lend significant scope for compare and contrast study. However, Annamacharya and Purandaradasa deserve a comparative study of their respective Kirtanas.



### Prayer for Universal Good

Let the Lord of the Universe be pleased with this sacrifice of mine, and being pleased let Him give me this grace : May the wicked leave their crookedness and have increasing love for good. Let universal friendship reign among all beings. Let the sun of True Religion rise in the world. Let all beings obtain what they desire.

—Saint Jnanasvara

Dr. GURUDEVA R. D. RANADE,  
A SPIRITUAL LUMINARY

—Shri G. K. Jeshi

अज्ञानतिमिरध्वंसी मोक्षमार्गप्रदीपकः ।  
तत्त्वज्ञानांबरे भाति पूज्यः श्री रानडेगुरुः ॥

The respectable preceptor Shri R. D. Ranade (the adorable planet Jupiter (Guru) that is Shri Ranade), who removes the darkness of ignorance and illuminates the path of liberation, shines in the sky of Philosophy.

Dr. R. D. Ranade of Nimbai shines bright like the planet Jupiter (Guru) in the galaxy of saints and philosophers who flourished in India during the first half of the 20th century.

A study of the life and works of Gurudeva Rānade shows that he was a great philosopher who possessed all the characteristics of a Brahma Jñānī as described in the Upanisads, the Bhasavadgita and the Brahma-sūtras.

Shri Rāmabhau Ranade was born of very pious parents, Shri Dattatreya Rao Ranade and Shrimati Parvatibai, at Jamakhandi on the 3rd July, 1886 at 10-00 a. m. Shri Ranade, who was born by the grace of God Rameshwar, had a devotional and spiritual bent of mind from his very childhood. His mother Shrimati Parvatibai was a very highly spiritual-minded lady. Shri Ranade was initiated into the 'Nāmajapasādhana' or the repetition of the Lord's name by Shri Bhausahab Maharaj on 25-11-1901 at a young age of 15 years only. This initiation by the Guru can be said to be the starting point of his spiritual career. After a very brilliant academic career, both at School and

College level!, he graduated himself in the year 1907 and passed his M. A. in First Class in the year 1914 with Philosophy as the major subject. In the meanwhile he was attacked by brain T. B. in the year 1909, which was considered to be an incurable disease at that time. So he along with his mother approached Shri Bhausahab Maharaj and begged his mercy for the cure of the disease. The Maharaj assured him that there was no fear of death up to the age of 60 years and asked him to take refuge in the repetition of the name of the Lord. Accordingly Dr. Ranade intensified his spiritual pursuit. But he was destined to meet several other calamities in future. He lost his mother and the first wife in the year 1918 and was attacked by a severe type of lungs T. B. (Rajyakshma) in the year 1919. These repeated calamities turned his mind completely towards God and he surrendered himself at the feet of the Lord.

In this context, I am reminded of the memorable words of Kunti, as they have a close relevance to the life of Shri Gurudev Ranade. Kunti, the mother of Pandavas, when asked to choose a boon, begged the Lord to confer on her calamities at each and every step :

विपदः सन्तु ना शश्वत् तत्र तत्र जगद्गुरो ।  
भवतो दर्शनं यत् स्यात् अपुनर्भवदर्शनम् ॥

“ O Preceptor of the Universe, may there be calamities for us always at each and every step, whereby we may have your sight which will save us from re-birth”.

Similarly a devotee has said in Hindi as under :

सुखके मारथे सिलपडो (जो) नाम हृदयसे जाय ।  
बलिहारी वा दुःखकी (जो) पल पल नाम रटाय ॥

“ Damn prosperity which puts His name out of mind  
Blessed is the adversity which makes us repeat his name every moment”

Shri Swami Vivekanand has also expressed similar views in one of his lectures .

“ It is only when we have had hard blows in our lives and are disappointed with everything here, that we feel the need for some thing higher; then we seek God”.

Thus, from these words, it is clear that calamities take a man near God and that they have contributed to the spiritual progress and perfection of several saints in India and elsewhere. Dr. Ranade, who was a spiritual minded man from his very birth, would have been a great philosopher and a mystic even in the absence of these calamities. Even then it would not be incorrect if I say that these calamities instead of becoming impediments acted as incentive to the growth of devotion and spirituality of Dr. Ranade. Similarly, Dr. Ranade being overcome by calamities repeatedly became an āṛta-bhakta or an 'Afflicted devotee' who is the first of the four types of devotees described by the Lord in the Bhagavadgita :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥

The fact that his heart was full of āṛtabhakti and that he completely surrendered at the feet of the Lord for his refuge is evident from the following verses which are the natural out-pourings of his heart :

तापत्रये हा बहु गांजलो मी। बुद्धि स्थिरावे न च शीघ्र रामी ॥  
मने ओढिलो सर्वदा कामपाशी। गुरो कृपाळो धरी शंघ हाती ॥  
संसारतापे बहु तापलो पहा । निवृत्तिमार्गे मज शीघ्र चालवा ॥  
नसे दूसरा रक्षिता कोण माते । कृपा पूर्ण दासानुदासा असोदे ॥

In this state of mind, he came to Inchageri and stayed there for nearly 2 years in meditation (Dhyāna), repetition of

the name of the Lord (Japa) and in the service of his Master (sevā). As a result of this long spiritual sādhanā, he got divine mercy and was cured of the disease by the grace of his Guru.

The importance of a Guru or spiritual teacher cannot be over-estimated in the path of realisation. A spiritual teacher is god himself. God descends on earth in the form of a Guru to rescue the people from the torments of the worldly life (Saṁsāra) :

अप्रत्यक्षो महादेवो सर्वेषामात्ममायया ।  
प्रत्यक्षा गुरुरूपेण वर्तते भक्ति-सिद्धये ॥

“The Mahādeva or the great Lord is invisible to human beings on account of his divine power. But he becomes visible in the form of a Guru for the establishment of devotion”.

साक्षान्नारायणो देवो कृत्वा मर्त्यमयीं तनुम् ।  
मग्नानुद्धरते लोकान् कारुण्यात् शस्त्रपाणिना ॥

“The Lord Nārāyaṇa assuming the human form raises up the people who are plunged in the ocean of Saṁsāra with books of philosophy in his hands”.

Thus, a spiritual teacher not only imparts spiritual knowledge to his disciples, but also rescues them from all sorts of difficulties.

A spiritual teacher is also described as a Bhavarogavaidya or a physician to the disease of worldly life. So by the grace of his Guru Shri Bhausahab, who was a great Brahm-jñāni and a Siddhapuruṣa, Dr. Ranade was cured not only of T. B. but also of the disease of Mundane Existence.

Dr. Ranade was an erudite scholar, who had mastered all the Upanishads, Bhagawadgītā, Brahmasutras and all

other prominent schools of philosophy prevalent both in the east and the west. In addition to this deep learning, he attained the grace of his spiritual teacher which is the root cause of Brahmavidyā. The Śrutis and Smṛtis emphatically declare that it is only through the grace of a Guru that a man can attain spiritual illumination or Brahmajñāna :—

- १, “ आचार्यवान् पुरुषो वेद । ”
- २, “ न प्रकाशति वै विद्या विना गुरूपदेशतः । ”
- ३, “ तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्  
ससिपाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ ”

Thus it is through the grace of his Guru that Dr. Ranade attained spiritual illumination at a young age of about 34 years.

Dr. Ranade was a Karmayogi, a Bhakta and a Jñāni all combined in one. So he was the best example of the “ Ideal Man of the Bhagawadgita ” who is called in the Gita by various names such as Karmayogi, Bhakta, Jñāni, Paṇḍita, Sthitaprajña, Muni etc.

Dr. Ranade was a great Karmayogi like King Janaka of Mithila. Through he was in the midst of wordly life serving as Professor and Vice-chancellor in the University of Allahabad, he was free from all worldly attachments like a lotus leaf in water (Padmapatramivāmbhasā). He did not aspire for money, name or fame, but did his duty in a spirit of complete detachment. Thus the philosophy of Niṣkāmakarma or doing one's duty without aspiring for the fruit of the action was sincerely followed by Dr. Ranade. He spent his life in teaching philosophy, in imparting spiritual knowledge to the aspirants, in writing books on philosophy and in helping the poor and the afflicted. Thus the lesson of Lokasaṅgraha taught by Shri Krishna in the

Gita was also practised by Dr. Ranade and he did not give up 'Karma' even to the last moment of his life.

Śrī Gurudeva Ranade was an ardent devotee of the Lord. He used to spend most of his time either in meditation ( Dhāna ), or in the repetition of the name of the lord ( Japa ), or in hearing the praise of the glory of the Lord ( Śraṇa ). His way of life was like that of the devotees as described by the Lord in the following verse :

सततं कीर्तयन्ती मां यतन्तश्च चढब्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

Though Dr. Ranade was an ārtabhakti in the beginning of his spiritual career, he had become a Jñānibhakta at the end, and had attained the Brahmātmaikya-bodha or the unity of the self with Brahma. As Dr. Ranade had attained the Sarvātmabhāva he looked upon all beings as his self. He had no hatred or enmity towards any being on this earth as stated in the following verse of the !śāvosiyoṇiṣad.

यस्त सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

He was not a mere bookish scholar ( Śāstravit ), or a cold logician ( Tārkika ) but a true realised soul ( Brahma-vit ) endowed with all the essential qualities such as Śama, Dama, Vairāgya, Dayā, Indriyanigraha, Kṣamā, Akrodha which are found in a real Brahma-jñāni. His life was exactly similar to the life of a Jñāni described by the Lord in the following verses of the Gīta :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःख सुखः क्षमी ॥  
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यपित मनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥



“He, who entertains no hatred against any being, who is friendly and kindly disposed to all, who is free from selfishness and egoism, who is balanced in pleasure and pain, who has got forgiveness, who is always satisfied, who has controlled his mind and senses, who has firm conviction, who has dedicated his mind and intellect to me, is my real devotee and is dear to me.”

One who had come in contact with Dr. Ranade during his life can easily realise that he possessed all the qualities mentioned in the above two verses.

One of the most important characteristics of a self-realised soul is the vision of equality or Sama-darśitva. Dr. Ranade had attained that state of equilibrium or the vision of equality which enables a man to treat with equal love and respect all beings on the earth whether high or low. A person possessing this quality is termed as a Paṇḍita by the Lord in the Bhagawadgita and is described as having equal vision towards a learned and cultured Brahmin, a Chandala, a cow, a dog and an elephant :

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

This vision of equality follows as a corollary to the realisation of the unity of the self.

Dr. Ranade used to treat with love and regard even boys, girls, women and ignorant and uneducated persons, and used to discuss with them freely matters relating to God, philosophy and religion. He did not make any differentiation between the young and the old, the poor and the rich, and the educated and the uneducated

Dr. Ranade was not merely a self-realised soul content with his own liberation, but he was also a great spiritual teacher bent upon raising others from the ocean of worldly life (Saṃsārasamudra)

Shri Shankaracharya says in his Praśnottara-ratna-mālikā that a real spiritual teacher is one who has realised the truth and is bent upon doing good to all beings

को गुरुः ? अधिगततत्त्वः सत्त्वसमाहिताय सततोद्यतः ।

This description of a Guru is applicable to Dr Ranade also. He was himself a great Brahma-jñāni and was always bent upon doing good to all beings.

I wish to conclude this article by giving a short description of an incident in my life which reveals the greatness of Dr Ranade as a man and a philosopher :

I had the good fortune of having the holy sight (Darśana) of Dr. Ranade in his Ashram at Nimbai in 1942, while I was still a student in the Senior B. A. Class. On coming to know that I had taken Sanskrit for my B A. he asked me to recite some stotras in Sanskrit. Accordingly I recited some verses from Śiva-mahānna-stotra, Bhaja-govindam and Śivaparādha-kṣamāpana-stotra of Shri Shankaracharya. In course of recitation, I recited the following verse of Śivāparādha-kṣamāpana which describes the fleeting nature of time, the transitoriness of human life and the fickleness of wealth and glory.

आयूर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं  
प्रत्यायांति गताः पुनर्न दिवसाः कालो जगद्भ्रक्षकः ।  
लक्ष्मीस्तोयतरंगमंगचपला विद्युच्चलं जीवितं  
तस्मान्मां करुणानिधे करुणया त्वं रक्ष रक्षाद्युना ॥  
शरणागतं शरणम् ।

On hearing this verse, Gūrudeva Ranade became very grave, gave out a long sigh and exclaimed (in Marathi) :  
“सरे आहे बाबा” (It is true indeed !)

The graveness and the thoughtful appearance which manifested on his face on hearing this verse are still before my eyes.

— अनन्तं कर्तव्यं विष्णोः स्मरणां पादसेवनम् ० --- ॥ २३ ॥  
इति पुंसां शरणागतं विष्णोः शक्तिरूपमवलोकनात् ।  
शिवो जगत्पतिश्च तस्मान्मे शरणं प्रदातुम् ॥ २४ ॥  
शारणागतं च. ३ सं. ४. ७.

अभिप्रान्नुद्युतो मुक्तिं गतः भवणतो हरेः ।

शुकस्तु कीर्तनारव प्रह्लादः स्मरणेन च ॥१॥

Dr. Gurudeva Kanade : a Spirituai Luminary

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Then I recited one verse which enumerates the names of nine ancient devotees, each one of whom represents one of the nine types of devotion (Navavidha-bhakti). The said verse runs as under :

विष्णोस्तु श्रवणे परीक्षितिरभूद्व्यासकिः कीर्तने  
प्रह्लादाः स्मरणे तदङ्घ्रि-भजने लक्ष्मीः पृथुः पूजने ।  
अक्रूरस्त्वभिवंदनेऽथ हनुमान् दास्ये च सख्येऽर्जुनः  
सर्वं स्वात्मनिवेदने बलिरभूत्कैवल्यमेषां पदम् ॥

On hearing this verse, he said to one Shri Lele, who was the Head Master of the High School at Jamakhandi at that time and who was sitting by his side: "Mr. Lele, please hear, this boy recites a verse which has escaped my reading". Both of them got recited this verse by me more than twice or thrice and were overjoyed to hear it. Then Dr. Ranade said to me. "Mr. Joshi, you have given us one beautiful verse. So we will give you a beautiful verse in return". Then he sang one verse which contains Sakhya-bhāva bhakti, or the devotion of friendliness towards God, and he asked Shri. Lele to dictate to me so that I could take it down. The said verse is given below :

सिंधौ सिंधुसुतापतेऽश्मनिचयः संतारितः किं ततः  
किं चित्रं बलमित्सहोदर घृतो हस्तेन गोवर्धनः ।  
हे नागाशनवाहन स्वपिषि चेत् किं तत्र नागाधिपे  
मां चेतारयस्त्रीह संसृति भयाज्जाने भवत्पौरुषम् ॥

"O Lord of the daughter of the ocean, you made stones to float on the surface of the water in the sea. What is the use of it? You held the Govardhana Mountain on a finger. What wonder is there? You who ride on Eagle, sleep on the lord of a serpent. What is there? If you rescue me from the fear of the circle of birth and death, then only I can understand your valour."

पादसेवनतो लक्ष्मीः पृथुः पूजनमात्रतः ।

अभिवंदनतोऽक्रूरो दास्येनांजलिकासुतः ।

सख्यत्वेनार्जुनो राजा बलिस्त्वात्मनिवेदनात् ॥२॥

This incident shows how magnanimous Dr. Ranade was. Though he was himself an ocean of knowledge, he was ready to receive even a piece of information from whatever source it came. This is an indication of his great heart, wide vision and his readiness to appreciate the qualities of others.

Such was the greatness of Dr. Ranade as a Brahma-jñāni.

### Expression of Ecstasy

" I have obtained the company of the devotees of God. What now remains to be attained ? The instruction of my Spiritual Teacher has given me infinite support. What remains now to be achieved ? My earnestness for crying out after different deities has ceased. My attachment to life of the world has come to an end. The name of God has been rooted in my tongue and His form in my heart. What and remains to be attained ! Now no doubt has been left in my mind that I have become a recipient of God's grace ".

—Pathway to God in Kannada Literature, p. 307

काशाद्देवाद्भयात्स्नेहाद्यथा भक्त्येवमेव मनः ।  
 आवेक्ष्य तदर्थं हित्वा ब्रह्मसाधुनिं गतः ॥२०॥  
 गौतमः काशाद्भयात्स्नेहात्स्नेहाद्यथा भयात्स्नेहात् ।  
 संभ्रमाद्भृशायः स्नेहाद्युक्तं भक्त्या वयं प्रकौ ॥३०॥  
 काशाद्भयात्स्नेहात्स्नेहात्स्नेहात्स्नेहात् ॥३०॥

पदा भाग्येश्वरी अ. २. १६३ ते १६४ .

हेतुं क्वचन एव जिते । अथिना माहेतुं तर्हि प्रकौ ।  
 येषु ध्यातव्यं मनोवर्धनं । शिशुपात्कादिभिः ॥

## BEYOND REASON IN AUROBINDO AND RANADE

—Prof S. K. Gupta

Reason as a source of knowledge has its limitations. There can be an argument, a counter argument, a rejoinder and so on ad infinitum. It is difficult to ascertain which is correct and which is not. In its own empirical sphere, reason may operate powerfully. In the realm above experience, reason becomes inadequate or insufficient. An attempt to prove the existence of god, by deduction from the facts of experience is futile. The infinite cannot be deduced from the finite. There will be much more in the conclusion than what can be justified by the premises. Rational proofs for the existence of god are feeble. Rationalisation of what is beyond reason is futile. Kant's criticism of the traditional proofs of god's existence shows the innate weakness of reason. According to Dr. R. D. Ranade there is no valid criterion in logic for apprehension of god. The highest reality belongs to the spiritual world. The only valid criterion for its apprehension is the mystical criterion. If in logic there is no fit criterion, in Metaphysics there is no fit category to describe god. The categories like personal, Ananda etc. are not adequate descriptions of god. With the direct realisation of god the descriptive categories are transcended. (Ranade, Vedanta the culmination of Indian thought, pp. 75, 80).

Aurobindo also is critical about efficacy of reason as a source of knowledge, especially in the spiritual sphere. Reason can not determine in its own right the system of divine knowledge, "when the highest philosophising can not give a true inner knowledge of the spiritual light"

(Aurobindo, Reason and beyond reason, p. 44). In philosophy reason gives equally good justification for monism and pluralism, for the belief in Being or Becoming, for optimism and pessimism, for activism and quietism "It can justify the most mystic religionism and the most positive atheism, get rid of god or see nothing else" (p. 27). Therefore according to Aurobindo reason is insufficient and ineffective to grasp what is beyond experience.

Above reason there is intuitive mind, according to Aurobindo, which is our means of passage to a higher principle of knowledge. "What is impossible or absurd to the unaided reason, becomes real and right to the reason lifted beyond itself by the power of the spirit and irradiated by its light" (p. 47). Intuition is not anti-rational, rather it enriches reason by widening its boundaries. Such is Aurobindo's gnostic Ideal. Supermind achieves the mystical realisation of God and enriches the philosophical knowledge. A gnostic is a knower not only in the philosophical sense but also in the spiritual sense. Ranade remarks that this is a special point in Aurobindo's philosophical teachings. (The Bhagavadgita as a philosophy of God-realisation, p. 167). Intellect according to Ranade is not sufficient for the reception of divine knowledge. A higher faculty is necessary. Intuition makes mystical experience possible. It does not contradict Intelligence, Feeling or will. It does penetrate and lies at the back of them all. A definite, prolonged and continuous exercise of the will makes intuition possible. Also our emotions are to be purified and turned towards the service of God. Rational or intellectual justification if needed can be given of mystical experience. Intuition backs the three mental functions, though above them.

To attain the Gnostic Ideal according to Aurobindo, self-sacrifice and self-surrender are means. Man must surrender his will to God. Man has to empty his mind to make room for the descent of God; with the descent, man

is Divinised. It grips the thought, feeling and will of man and forges them into organic unity round the soul-centre. With the descent of spirit into matter there is ascent of matter into spirit. The descended spirit makes matter to evolve into something higher than itself. Evolution (ascent) is conditioned by involution (descent). The ascent generates awareness of God, and fills the mind with constant peace and joy. In all objects God is seen, in all sound He is heard, in all touches He is felt. Aurobindo believed in Avatāra or descent of God in the world. An Avatāra is so possessed by divine consciousness that he becomes an effective channel of it. Having realised God within, he spreads the message of God upon earth.

This Ranade regards as a very important point. However he thinks that strictly speaking 'Avatāra is the descent of God's form before the spiritual vision of the aspirant'. Such a person is called a Ṛṣi. (The Bhagavadgita as a philosophy of God-realisation, p. 175).

To attain mystical experience, meditation on God is to be practised under the guidance of a Guru who is already a God-realiser. Moral goodness of the aspirant is the prerequisite. Only a pure mind can be concentrated upon God. As a consequence of continued concentration with devotion, mystical experience occurs and self may be realised. According to Ranade, self is seen reflected in the mirror of one's heart. Such reflection is unlike the reflection of face in a mirror. One's own form is seen "suffused in a halo of dazzling light". It has substantial reality. By the help of the Individual self the Universal self is seen, as by a lamp one is able to see an object. Thereafter identity between the two is realised. Self and God reflect each other infinitely like two mirrors facing each other. Distinction between self and God disappears. They become one. God is seen within as well as outside. In all objects

God in seen. Therefore self also is seen in all objects. According to Ranade the experience of God within and outside should be the same. Otherwise it is not genuine mystical experience. Another criterion of validity of mystical experience is its universality. Regarding the nature of self realisation, mystics of different religions have similar views.

According to Jñāneśvara, the Marathi Saint, in the mystical experience bodily consciousness is lost, mind is changed to supermind, sense of boundness is over, reason comes to a stand still, words change to no words. Then the mystic sees his own self. Distinction between night and day disappears. The whole universe is alight and filled with resonance of God. He is merged in an ocean of bliss and his beatification can not be expressed in words (Ranade, *Mysticism in Maharashtra*, p. 12).

With the realisation of self there is plenitude of fine emotions attuned to God. These emotions are to be kept under the control of reason. There should be intellectual love of God, as Spinoza said. When one feels that there is something within greater than himself, he is impelled to propitiate Him by doing good to the world. The very fact that he draws the attention of the world to God is a great service to humanity (Ranade's *Mysticism in Maharashtra*, pp. 26, 27). The God-realiser identifies himself with all objects after having realised his identity with God. Wherever he turns, he finds good. In all dualities God's presence is felt. He is the food as well as the food-eater. He is the immanent unifying factor in all objects. Another effect of God-realisation is to feel that he shares in divine power. He feels as if he is the mover of the world. As Ranade said, to realise God is to become God. Such a person rises above time. Time moves on but the realised self remains unaffected. "We should plant our feet firmly at the back of time" remarked Ranade. This is different



from leaving foot-prints on the sands of time as the British poet said. Such foot-prints exist in time. Whatever is in time, is ipso facto transitory. The self-realiser, having planted his feet firmly at the back of time, becomes timeless or immortal. The infinite past becomes like an eternal now.

Aurobindo gives a good account of supermind and its functions. Ranade in his description of self-realisation evinces greater mystical insight and philosophical acumen. The grandeur of his mystical outbursts is unparalleled.

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### Vision of the Self

When the tree of unreality has been cut down by the sword of Self-knowledge, then one is able to see one's own Self. This is, however, not to be compared to the vision of the reflection in a mirror; for the reflection in a mirror is simply an 'other' of the seeing man. The vision of the individual Self is as a spring, which may exist in its own fullness, even when it does not come up in a well. When water dries up, the image goes back to its prototype; when the pitcher is broken, space mixes with space; when the fuel is burnt, fire returns into itself. In a similar way is the vision of the self by the self. One must see without seeing. One must know without knowing.

—Mysticism in Maharashtra, p. 120

## THE POETRY OF SAROJINI NAIDU\*

-Kum. N. Pratima

Sarojini Naidu was a many splendoured personality. She was one of the makers of modern India. Her struggle and sacrifice is unparalleled. She represents the finest combination of modernity and tradition. She had the advantage of absorbing the vital spirit of the West as a student in England. Her deep insight into the Indian history, literature and poetry helped her to assert the ideals and values found in the great epics. It is no wonder that she utilised in her poetry the knowledge of the classics both Western and Indian with a confidence which can be rarely seen in the Indian poets writing in English language. Her sharp intellect mustered the nuances of the poetic idiom. Poetry came to her naturally as though the muse of poetry was in search of the medium in the person of Sarojini Naidu.

Sarojini Naidu's first collection of poems was the **Golden Threshold** which came out of the press in 1905 with an introduction by Arthur Symon and it was dedicated to the English critic and scholar Edmund Gosse. Many English scholars lavishly praised the poetry of Sarojini Naidu. Her poetic talent was also praised by Mahatma Gandhi, who called her the Nightingale of India. Her second collection of poems was **The Bird of Time**. **The Broken Wing** is her third collection of poems, which also was praised

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\* Paper presented in the meeting of the P. E. N. Vishakha-patnam Group, Andhra University, Waltair, held on February 13, 1987 to celebrate the 108th birth anniversary of Sarojini Naidu.

by the literary figures all over the world. Another important collection of her poems is **The Temple**, which contains her acute insight into the deeper aspects of human life and also her vision of the all-pervasive Eternal Being. In her poems she has depicted the troubles and sorrows of human life, and has shown her faith in the all-pervasive spiritual power, which is not alienated from the human being. Sarojini Naidu could present in her poems the ordinary events of life as well as the meaning of the higher truths with equal ease. Her attention did not remain confined to the world of literature. For she felt that until India remains in bondage, there is no possibility of any progress of the people.

She always took part in social service. After meeting Mahatma Gandhi in London in 1914, she became an ardent follower of him. Her faith in Gandhiji's leadership was firm and she took part in the non-violent struggle with unflinching courage. She had close friendship with the leading intellectuals and political leaders of the country. She admired Kasturba Gandhi and found her as the paragon of all virtues. She took part in the Salt Satyagraha and the agitation against the Rowlatt Bill under the leadership of Mahatma Gandhi. She went to England in 1919 as a member of the group representing the All India Home Rule League. She successfully advocated the cause of Indian women. She fought for gaining more rights for Indian women throughout her life. As an active member of the Indian National Congress she came into contact with people from different strata of Indian society and thus made a niche in the hearts of the men and women of India. She participated in the Conferences of Indian National Congress and her moving speech in support of self-government at the 31st session of the Congress at the Lucknow in the year 1916 shows her deep patriotism. She said "Let us then offer our lives unanimously as tribute at the feet of the

Motherland, for as the great prophet of Islam says "Under the feet of the Mother lies the paradise". Sarojini Naidu's speeches at the Congress sessions and from different platforms show amply her desire to secure freedom without any loss of time. She was a freedom fighter of the first rank and followed the spirit of non-violence with courage and fortitude.

Sarojini Naidu's brilliant literary career could not continue after her entry into the freedom struggle. However, the poems written by her have an undisputed value, for her poetry is a synthesis of the ancient Indian wisdom with the developments in the modern west. Her poetry is free from the ideological slant and it deals with the perennial problems of humanity. The feelings and emotions of men, women and children felt by people irrespective of race, colour or creed find a place in her poetry. In this sense her poetry has a universal dimension which will always serve as a model for the younger poets all over the world. Sarojini Naidu possessed the amazing capacity to put in words the most delicate feelings of the human heart. Her poetry is a tender expression of the innermost echoes of the human nature. She has measured the rhythm of life and expressed its depths and harmony with great effect. She is undoubtedly a magician of words, for she had the uncanny capacity to read the voice of the human soul.

Sarojini Naidu's poem 'The Flute-Player of Brindaban' shows her devotion towards God. She expresses the longing of the devotee to have the blessings of the Supreme Being. She says that the proximity of God can only give the ultimate solace to the troubled human heart. She says in this poem :—

Why didst thou play thy matchless flute  
'Neath the Kadamba tree,  
And wound my idly dreaming heart

With poignant melody,  
So where thou goest I must go,  
My flute-player, with thee?

In this poem she has shown that the Divine figure of Lord Krishna with his sweet tunes on the flute erases the troubles of the world faced by the human being. The divine music of Lord Krishna makes the human soul fearless to face the harsh realities of the world. She says that the dauntless spirit in the human being is a gift of the Lord. Sarojini Naidu radiates the spirit of devotion and piety in her religious poems. In the poem 'The Flute-Player of Brindaban' she has expressed her ability to overcome every difficulty after hearing the divine music from the flute of Lord Krishna.

No peril of the deep or height  
Shall daunt my winged foot;  
No fear of time-unconquered space,  
Or light-untravelled route,  
Impede my heart that pants to drain  
The nectar of thy flute

Sarojini Naidu's poem 'The Prayer of Islam' again deals with the all-pervading truth which shapes the human destiny. In this poem she has shown the attributes of the divine described in Islam. God is compassionate and He is the giver of life. God is the possessor of infinite time:

We praise Thee, O Compassionate  
Master of Life and Time and Fate,  
Lord of the labouring winds and seas,  
Ya Hameed ! Ya Hafeez !

Sarojini Naidu has used the background of thought provided by Islam in this poem. This aspect of her poetry makes it truly appealing to people belonging to different religions. The poetry written by her has universal appeal.

Sarojini Naidu has in fact taken her belief in the unity of mankind into the political arena. Sarojini Naidu was the most poetical politician in the freedom struggle, and it is no wonder that she could infuse the spirit of universality and equanimity into Indian politics. Accordingly the poetical credo of Sarojini Naidu found new pastures in the politics of the most turbulent period in Indian history, when the entire nation was engaged in the battle of freedom under the leadership of Mahatma Gandhi.

Sarojini Naidu's poetry presents the different hues of human life, its sorrows as well as joys. In her poetry she has presented the critical situation in India under the weight of centuries of suffering and domination by the alien powers. In her poem 'To India' she has expressed her aspirations to see an India free and vigorous playing her destined role in the comity of nations. She has drawn a glorious picture of India helping the nations of the world in their progress towards peace and unity. She believed that being an ancient civilization India has to lead other nations towards peace and progress. She wants a strong India ever alert to the changes in the world, and always an ally of the nations, who suffer under the forces of authoritarianism. She says in her poem 'To India' :—

The nations that in fettered darkness weep  
Crave thee to lead them where great

mornings break.

Mother, O Mother, wherefore dost thou sleep?  
Arise and answer for thy children's sake!

Sarojini Naidu has described the changes which the coming of spring brings forth in nature in her poem 'Spring'. The trees put on colourful apparel. Flowers bloom. Birds of different colour and hue express their happiness in their songs. The joy of the poet is mirrored in the poem 'Spring'. Sarojini Naidu identified herself with the unfolding vital

force in nature which sets the tone of the spring mood in every living creature. The spring beckons everyone to throw away all sorrows and become a part of nature's gaiety. Sarojini Naidu finds in nature the clue to human happiness, for through absorbing the vital force of nature one can rise above the ordinary world of perception and have a glimpse of the real power manifesting in nature. In another poem 'In Praise of Gulmohar Blossoms' she reads the message of the spring in the Gulmohar blossoms. The products of nature are inimitable and no human ingenuity can match them. Everything in nature is in tune with eternal cycle and rhythm. Human crafts can only produce crude copies of the original patterns imprinted on the different products of nature. She says in this poem that Gulmohar blossoms are gifts of nature.

What can rival your lovely hue  
 O gorgeous boon of the spring ?  
 The glimmering red of a bridal robe,  
 Rich red of a wild bird's wing ?  
 Or the mystic blaze of the gem that burns  
 On the brow of a serpent king ?

Her another poem 'The joy of the springtime' brings out the bountiful aspect of nature, when it pours its harmony everywhere. She hints that there must be a grand plan beneath the appearance. Human perception gains a new colour and depth in spring time says Sarojini Naidu. Spring time is the right time to forget the hangover of old troubles and absorb the joyous mood of nature, as the prelude to begin a new life full of hope and faith in the bounty of nature. She says that human perspective receives a pleasant jolt and one is awakened to a new world of colour and light in spring time.

Springtime, O Springtime what is your essence.  
 The lilt of a Bulbul, the laugh of a rose.

The dance of the dew on the wings of a moonbeam,  
 The voice of the Zephre that sings as he goes  
 The hope of a bride or the dream of a maiden  
 Watching the petals of gladness unclose ?

Sarojini Naidu has dealt with the mystery of time in her poem 'The Bird of Time'. She has accepted the basic significance of time and has described its all comprehensive aspect in human life as well as human history. Time is prior to everything else and it has no beginning, says Sarojini Naidu. She indicates that time has within its bosom the record of every event since creation. She expresses her desire to hear the songs hidden in time. She points out that such songs could be about the deeds of great minds, golden words of prophets and about the things which give joy and happiness to humanity. The struggle of humanity to gain freedom from despotism as well as the sacrifices of saints have all occurred within the framework of time. She says that time is both the beginning and end comprehending within it the cycle of life and death, creation and destruction. She says in 'The Bird of Time' :—

O Bird of Time on your fruitful bough  
 What are the songs you sing ?.....  
 Songs of the glory and gladness of life,  
 Of poignant sorrow and passionate strife.  
 And the lilting joy of the spring;  
 Of hope that sows for the years unborn;  
 And faith that dreams of a tarrying morn.  
 The fragrant peace of the twilight's breath.  
 And the mystic silence that men call death.

Sarojini Naidu gave much importance to the folk-tales and folk-songs. Her folk-songs are fine descriptions of the poor people engaged in traditional crafts. With her wide perspective and also deep insight into the mind of the humble persons like snake-charmers, corn-grinders and the



palanquin-bearers. She has immortalised these characters in her poetry. Her deep familiarity with the characteristics of the Indian ethos gives her great advantage in bringing out the joys and sorrows of the poor workers and craftsmen who have to work hard to get their daily bread. In her poetry one can find adequate representation of the people coming from all walks of life and professions. Whether her poem is on the Nizam of Hyderabad or on Coromandel Fishers there is the stamp of authenticity and originality, speaking of the creative mind of Sarojini Naidu. It is true that her poetry has the aura of the Victorian age, but this does not reduce the significance of it today. The wonderful rhythm and flow in her poetry are indicative of the command she had over the English idiom. It is no wonder that Indian poetry in English bears the influence of the trends and techniques used by Sarojini Naidu.

The group of poems comprising **The Temple** contain the spiritual beliefs of Sarojini Naidu. The influence of Vaishnava poetry appears to be strong on her. The tender yearning for the Ultimate Being is expressed by her in the poems of **The Temple**. As in Rabindranath Tagore so in Sarojini Naidu God comes as a friend to redeem the human being from all troubles. The poems included in **The Temple** are full of Bhakti-rasa. Sarojini Naidu's poetry touches great heights of perfection and devotion in the poems of **The Temple**. She has left an indelible mark on Indian poetry irrespective of the language in which it is written. Her poetry is a combination of the romantic, metaphysical and religious elements which makes it shine forth with different meanings. The depth of meaning as well as clarity go together in the poetry of Sarojini Naidu, which appears to be rarely present in the modernist poetry. The ideas expressed in her poetry paved the way for her brilliant

performance in the arena of Indian politics. Her poetic sensibility blended well with the political ideology, which was shaped by Mahatma Gandhi. Her attainment in politics is as high as her attainment in poetry.

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### **Rise of India**

If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the West and the East, and will rise superior to both. If the West and 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 and the energy of Europe. I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self.

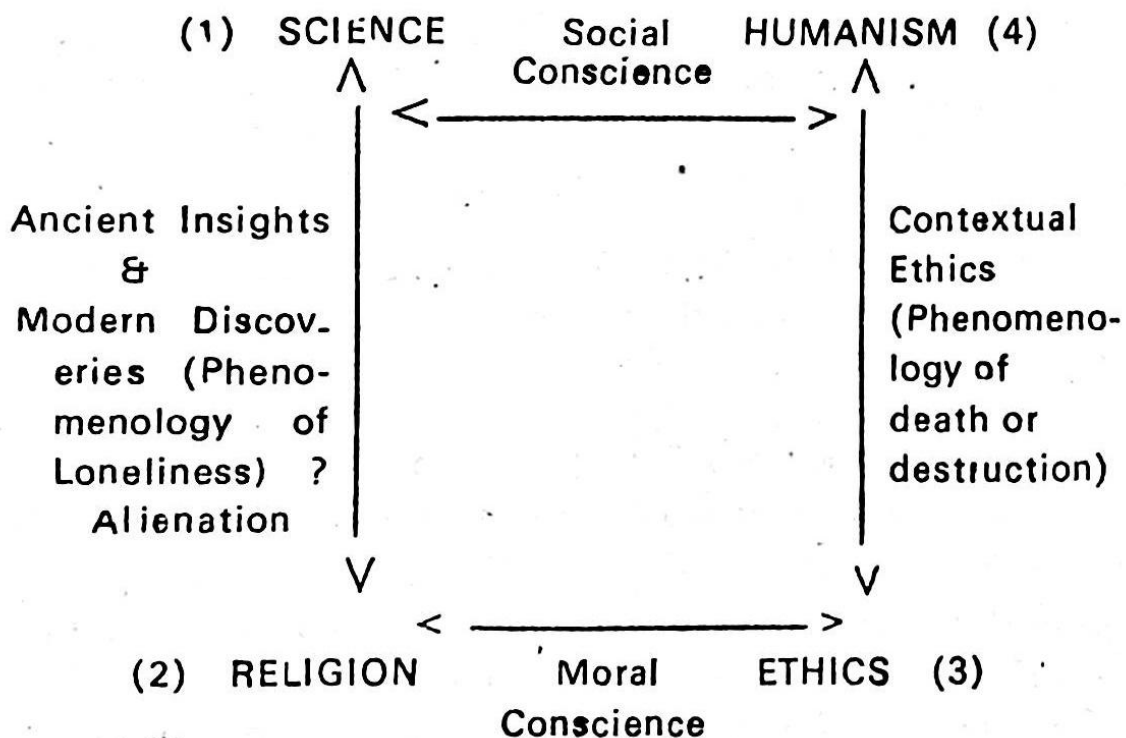
—**Dr. R. D. Ranade,**  
'Philosophical and Other Essays', p. 184

# SCIENCE AND HUMANISM

—Dr. (Kum.) Filita Bharucha

**Abstract :** The aim of this paper is to understand the link between Science and Humanism with a view to studying problems regarding international understanding and nuclear disarmament. The two concepts of Science and humanism though different, are centered very much upon each other in the senss of advancement and effects leading to advantages and disadvantages of civilization culture and upon humanity at large. This clearly requires a detailed study of the relation between religion and ethical values subject to the socio-economic and other contextual changes, with special emphasis on third world developing countries.

**SECTION-1** I represent below an  
" Arrow-Diagram Summarizing Research Project"



The humanistic implications of the above diagram are centered on the symmetry and transitivity relations of the four arrows

in the diagram. We briefly discuss below the connections between each of these arrows in a cyclic order as follows :—

### **Science <—> Religion**

The tradition between two concepts will be studied with special emphasis on A.I.M.D. (Ancient Insights & Modern Discoveries). For example the ancient logic (epistemology in general) of the ancient Jainas can be related to modern developments in logic.\* Also their theories of atomism have some bearing on 20th Century ideas of atomism. This link between Science as shown in the arrow-diagram is mainly based on the 'Phenomenology of Alienation'.

### **Religion <—> Ethics**

If a link is to be examined between these two concepts we take note of the fact that many ancient religions e. g. Buddhism was far more concerned with the ethical and psychological factors that effected the religious beliefs of mankind. In fact the basic tenets of Buddhism like the doctrine of momentariness and others can throw light on modern developments in Science today.\*\*

However, if a balance between the two has to be maintained, one cannot forget that the ritualism perpetuated by religion is part of a Socio - Economic background (with special

\* Ref: My research paper "Syadvada Theory of Jainism in terms of a Devient Logic" (Indian Philosophical quarterly April 1984, vol. xi, 181).

\*\* Ref: 1) My Ph.D. Thesis "Buddhist Theory of Causation and Einstein's Theory of Relativity";

2) My research paper on "The Essence of Buddhism".  
(Pathway to God, Oct. 1975)

3) My paper "The Quest" Ibid Vol. 16, April 1982.

reference to third world countries), and may be necessary for an individual's psychological balance. On the other hand, an ethical approach is equally necessary as it helps to maintain the link to humanism, the link being maintained by a 'moral conscience'.

### **Ethics < — — > Humanism**

The connection between ethics and humanism centers around man's phenomenological reaction to death or destruction. We study this link in the context of the problems of nuclear disarmament. Can a 'contextual ethics' elucidate the position of an individual in the context of his environment? This question is being specially connected with the idea of international understanding.

### **Humanism < — — > Science**

We finally link up science and humanism in terms of a "social conscience".

The proposed research project also investigates the link between these two concepts in terms of the others viz. religion and morality.

**SECTION II :** According to most Schools of Philosophy of Science, organized empirical Science provides the most impressive result of human nationality and is one of the best accredited candidates for knowledge. Further we observe that philosophy of science seeks to show how empirical sciences differ from guess-work and pseudo-sciences, and makes its predictions and technologies worthy of verification. One must note that science does not consist merely in making timid generalizations from wide collections of data as in social sciences. The physical scientists' methods are not simply inductive extrapolations but rather explanations, models and theories. Induction is just one part of the process, although one whose justification is necessary to the confidence placed in scientific prediction.

Popper has emphasized the creation of a bold predictive theory, that may then be rigorously subjected to test. On this view the rationality of the empirical scientist (as opposed to the pseudo-scientist) is his eagerness to seek out such tests and abide by a negative result. Popper is able to use this falsifiability criterion to dismiss various world-views (Marxism, Psychoanalysis) as unscientific but it has been pointed out that the standards he sets may not be met even by more respectable sciences. In any case it remains obscure why rationality, so construed, should lead to reliable prediction or further discovery of the truth.

Logical positivism needs above all to reconcile its verification theory of meaning with the intelligibility of the theoretical concepts of science. Carnap, Hempel and others sought to do this by a specification, for each sentence of a theory, of the experimental conditions issuing in its confirmation or refutation. In addition to these issues, philosophers of science devote themselves to problems arising from particular concepts involved in statistical measurement processes, teleology, causal explanations, the condition under which one science reduces to another, and the specific concepts of individual sciences.

**SECTION III :** we shall now deal with 'Humanism', a term that has been given a wide variety of meanings, two being more important than the rest. I outline them as follows:—

(1) The intellectual movement that characterised the culture of Renaissance Europe: Renaissance students of classical Greece and Rome— especially Greece— were called humanists, such students were optimistic about human possibilities attended to human achievements and eschewed refined enquiries into theological niceties. However, in this sense humanism was concerned with belief in God and in particular Christian belief.

(2) In this century the label has been appropriated by those who reject all religious beliefs; insisting that we should be exclusively concerned with human welfare in this, the only world.

The concept of "Ethics" suggests to the layman a set of standards by which a particular group or community decides to regulate its behaviour to distinguish what is legitimate or acceptable in pursuit of their aims; from what is not. Hence we talk of "business ethics" or "medical ethics". But not all uses of the term need be associated with a specific activity. If it makes sense to talk of the following principles within a restricted area like medicine or commerce, then equally there can be standards of morality that apply to men not simply in terms of their particular professions but in respect generally of their being men who live among other men.

As a philosophical term, ethics has clear conviction, though it is not identical with this everyday usage. Like all philosophical endeavour it is an investigation into the fundamental principles and basic concepts that are or ought to be found in a given field of human activity and thought.

**SECTION IV :** The concept of moral and social conscience :— Moral conscience seems to imply that some action is morally and socially obligatory (or wrong) and to be firmly committed to doing (refraining from doing) it. Conscience has often been regarded by theists as the voice of God. However it could not deliver new moral information from God, since it can err, and therefore if a particular deliverance came from God we should have to know already what his commands were.

Many philosophers believe that a man should be excused from blame for following his erring conscience, since he is by definition doing his best. The possible social consequences of this belief might be somewhat limited by

the (equally controversial) claim that there are beliefs too extreme to be conscientiously held.

This brings us to the problem of the philosophy of religion. It is not always possible to draw a sharp dividing line between philosophizing about and simply explicating religious history or psychology or the detailed difference between sects and traditions.

Thus a thinker may set himself to analyse the concept of religion itself to bring out just what it is that distinguishes religion from other beliefs and activities. Such analyses have yielded some brave attempts to arrive at a comprehensive definition, usually in terms of belief in, together with the worship and service of, some supreme or absolute being.

In his essay "The Religiousness of Science"\* Einstein has also emphasized that you will hardly find one among the profounder sort of scientific minds without a peculiar religious feeling of his own. But it is different from the religion of the naive man.

The scientist is possessed by the sense of universal causation. The future to him is every whit as necessary and determined as the past. His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that compared with it, all the systematic thinking takes the form of a rapturous amazement at the harmony of nature.

**CONCLUSION :** All these concepts discussed above are to a great extent linked up with the evolution of phenomenology in physics and philosophy.

\* 'The world as I see it' — Albert Einstein





Shri Siddheshwar Swamiji  
Jñāna-Yogaśrama, Bijapur



## 'PAISA' AND 'BAYALU' : A NOTE

—Dr. Vijaya Telang

An attempt is being made in this short note to understand and compare two close concepts / two mystic experiences finding full-throated expression in the poetic works of Dnyanadeva and Prabhudeva, namely 'Paisa' and 'Bayalu'.

As far as dictionary meanings go, 'Paisa' means "मोकळी जागा"<sup>1</sup> and 'Bayalu' is "An open space, field or plain..... a vacuum".<sup>2</sup> Molesworth explains it as..... "free space".<sup>3</sup>

Dnyanadeva uses the word 'Paisa' in the sense of 'vistara' :

" Samudracheni paise  
Samudri Akashe Abhase "<sup>4</sup>

'Paisaru' in the same sense occurs in " Sukhacha Paisaru Jode "<sup>5</sup>

More than these scanty usages of this word, what is important and pertinent here is the 'Paisacha Khamba' / the pillar of 'Paisa' in the temple at Nevase. Having 'full' backing of this pillar / 'Paisa', resting his back on the said pillar, Dnyanadeva spoke out, rather mused what is known as 'Dnyaneshwari'. Durga Bhagavat has interpreted 'Paisa' in the most poetic way.<sup>6</sup>

I quote below four occurrences of 'Bayalu' in the vachanas of Prabhudeva.

( i ) While praising his Guru, Animisha, he says :  
" ākāra Nirākārava nuṅgi  
**bayala samādhiyalla; silukittu noda** " !<sup>7</sup>

"How form has swallowed up the Formless and is caught in a **Transcendent trance**."<sup>8</sup> Editorial comment on this vacana " Animisha is in a profound trance "<sup>9</sup> clarifies the term ' Bayalu'.

( ii ) Prabhudeva describes the Śaraṇas to Siddharāmayyadeva :

" Olage nodidare **battabayalipparu** "<sup>10</sup>

(" Look into them, they are found to live a **trance of vacancy** ! ")

(iii) Prabhudeva declares on seeing Madivāla Mācayya:  
 " enna mātapitā Guheśvara nimma śarana niad:vāla  
 Mācayyaninda **bayaladenu**.

muktanādenu nimma karuṇadinda ! "11

(" O Guheśvara, who are  
 My father and my mother, through  
 Madivāla Mācayya, your śaraṇa,  
 I have become the **void**  
 And through your compassion, free ! "12

(iv) Prabhudeva explains the place, time and circumstances of her Liṅgaikya to Mahādeviyakka :

"battabayalu kāṇabahudu noda

ā **bayalu** berasuvare....."13

("...you have become yourself, you look

**An empty stretch** is what you see")

'Batta' means "Bareness; voidness".14

Dnyanadeva and Prabhudeva, through 'Paisa' and 'Bayalu' are speaking out almost the same metaphysical experience, which could be grasped better with the help of discussion of 'perceptual space' and 'conceptual space' by A. E. Taylor.<sup>15</sup>

To me, tentatively, it seems that 'Paisa' and 'Bayalu' are identical experiences / expressions, signifying '**fullness** and not merely 'emptiness'. That is why a remark like 'illembudanallama konda' is to be carefully examined before accepting. Dnyanadeva's or Prabhudeva's philosophy is not eristic philosophy. Gurudeva Ranade has rightly named it as 'a positive philosophy'.<sup>16</sup>

Concept of 'Śūnya' or 'Zero' has to be brought in here as the main aim is 'Śūnya Sampādane'. "Zero is the productive All and None, the matrix of positive and negative of addition and subtraction of generating and destroying capacities".<sup>17</sup> 'Paisa' and 'Bayalu' thus, simultaneously contain 'Śūnya' and 'Pūrṇa' and convey the highest experience of 'Aikya'.

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**The Academy of Comparative Philosophy and  
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**Report of the Academy for the quarter ending 30-9-1987**

We are happy to announce that Prof. B. R. Modak, M.A., Ph.D. Karnatak University, Dharwad has now taken over the Editorship of Pathway to God. We hope the journal will grow in popularity under his able guidance and secure wide readership.

Param Poojya Shri Siddheshwar Swamiji, Jñāna Yogāśrama, Bijapur camped in the Gurudāo Mandir for nearly a month and during this period, he delivered Pravachanas in the evening on 'Ishopaniṣhad'. These Pravachanas were so instructive, interesting and enlightening that the hall was almost packed in full and the audience listened to the Swamiji with pin-drop silence. Each Pravachana ended with 'Arati' followed by distribution of 'Prasāda'.

The Board has in its meeting held on 8-7-1987 taken a decision to raise the life-subscription of Pathway to God from Rs. 100/- to Rs. 125/- with immediate effect. Enrolment of Life-member on payment of a sum of Rs. 300/- has been discontinued.

**Donations were received from—**

- 1) Shri M. N. Kirkire .... Satara Rs. 25/- (Feb. 87)
- 2) The Saraswat Co op. .... Bombay Rs. 5000/-  
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We are grateful to the management of the Saraswat Co-op. Bank Ltd., Bombay for their generous donation.

The following persons paid Rs. 100/- each and enrolled themselves as life-subscribers of Pathway in July, 1987.

- 1) Shri Sadashiv B. Patil, Dharwad.
- 2) Shri Ekanath Thakur, Bombay.

While despatching July 1987 Number of Pathway to God, the annual subscribers were informed that their annual subscription expired with despatch of that Number and that they should please arrange to remit the renewal subscription of Rs. 12/- for the year 1987-88 ( 1-10-87 to 30-9-88 ). Subscribers who have not so far remitted their subscription for the new year are requested to send the amount of Rs. 12/- at an early date to enable us to send them 'Pathway to God' which will be out on 1-10-1987. The subscription should be sent to the Chairman, Gurudeva Mandir, Hindwadi, Belgaum-590011.

Shri Y. P. Pandit, Pune has presented to this trust 12 fine dining plates of stainless steel on the occasion of his 81 st birth-day. We are grateful to him for this generous gift.

The Vaikuntha-chaturdashi Nāma--saptāha will be celebrated in the Gurudeva Mandir this year for five days from 31 st October to 4 th November. Sādhakas desirous of attending the Saptāha should give intimation about the date when they will reach the Mandir, to enable the management to make arrangements for their lodging and boarding.

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## ADVERTISER'S ANNOUNCEMENT

Israelites passing through the Red sea, that God opened for them to escape slavery in Egypt, Exodus 14:29

All quotations are from the Bible, God's book. It is divided into the Old Testament, the ancient Jewish part which foretells the coming of Jesus Christ, and New Testament, concerning Jesus Christ, the only begotten Son of God from whose birth the years are numbered.

God, from beginning of time. sent prophets or messengers to Israel. These were from the beginning of time. To these God said "In you and in your seed shall the families of the earth be blessed (Genesis 28:4). At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40:15). The Old Testament part of the Bible was written by the prophets that God sent to Israel through many countries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2. Isaiah 9:6 & 7. Zechariah 12:10) and be nailed to a cross (Zechariah 12:10. Zechariah 13:6) and that his disciples would have everlasting life (Psalm 28:6, Daniel 12:2, Micah 4:5). Jesus Christ is God in the personage of the Son of God or God the Son.

God, called Jesus Christ, called to a cross near Jerusalem around 33 A. D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49:10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isaiah in Isaiah 53:8

The son of God, lord Jesus Christ, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood communion in its form of bread and wine (John 6:53 and Matthew 26:26-29) may have everlasting life. Very many of the events in the life



of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria-Egypt, in 282 B. C. and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6 " I am the way, and the truth, and the life: no man cometh unto the Father but by me." The Bible says that all who do not receive God, who is Jesus Christ (John 10.30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian church. The oldest Christians, Roman Catholics and Greek Orthodox, say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bisbop Melerios IV of Constrantinople in 1922 toward Anglican clergy, including also roman Catholic clergy.

The new testamest, recommended to be read first because one soon reads Jesus Christs's own words, is much smaller than the old testament. Many libraries have a copy of the Bible. It contains also God's commandments, which people should keep. The new testament summarises them, One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore 560001.

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## OUR CONTRIBUTORS

1. Prof. B. K. Tripathy  
Reader in Philosophy  
Dhenkanal College  
**Dhenkanal 759001 (Orissa)**
  2. Dr. (Mrs.) T. Seetaramalakshmi, Ph. D. (Music)  
Head of the Dept of Music  
Govt. College for Women  
**Kakinada**
  3. Shri. G. K. Joshi (Retired Tahasildar)  
C/o Dr, A. D. Kulkarni  
Near Mahalaxmi Temple  
**M. G. Road, Bijapur 586101**
  4. Prof. S. K. Gupta  
Retd. Reader in Philosophy  
Kuansarpur, P. O. Debidwar 755007  
**Jajpur (Orissa)**
  5. Kum. N. Patima  
5/36 Siripuram Quarters  
Andhra University, **Waltair 530003 (A. P )**
  6. Dr. (Kum.) Filita Bharucha  
Churchgate Mansion, Flat No. 10, First Floor  
A-Road, Churchgate, **Bombay 400020**
  7. Dr. (Kum.) Vijayā Telang  
Lecturer in Marathi  
Gulbarga University, **Gulbarga**
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