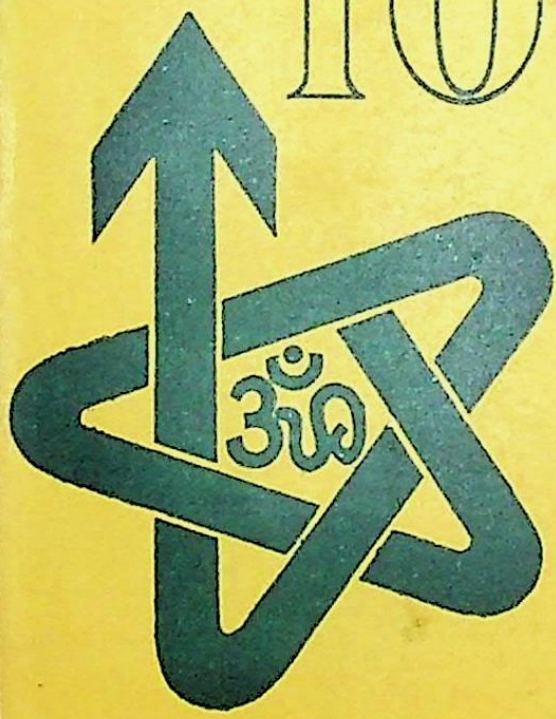


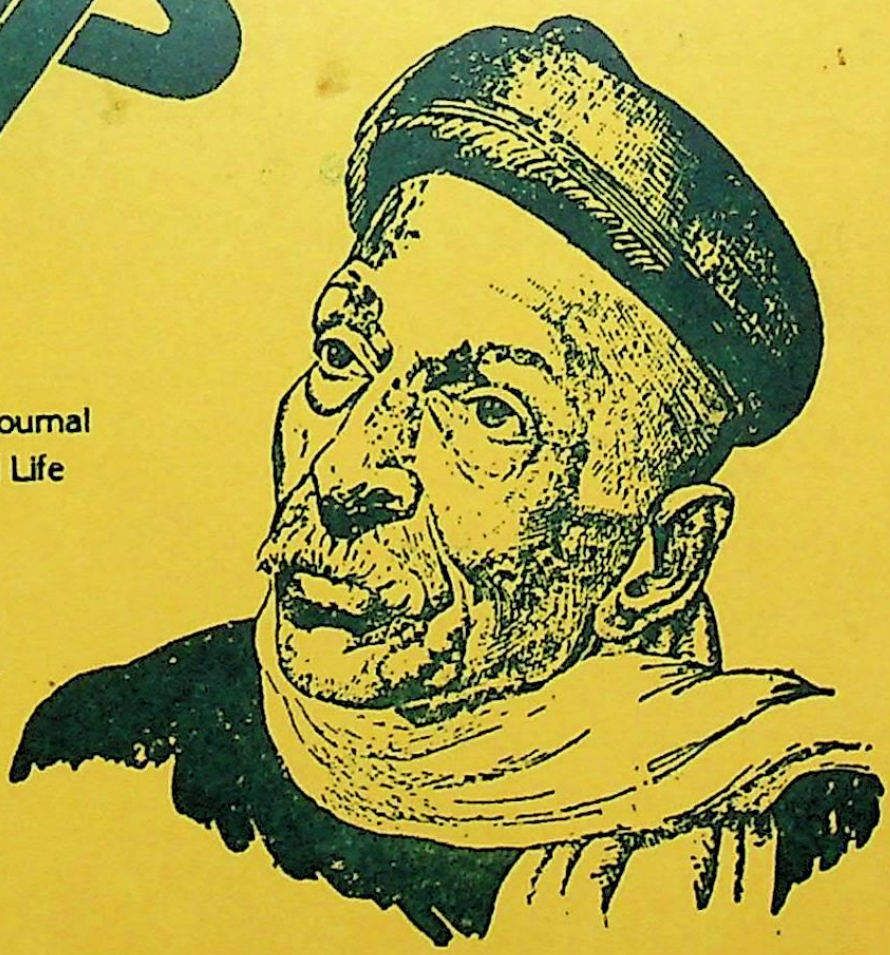
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PATHWAY TO GOD



आत्मा का अरं इष्टव्यः

A Quarterly Journal
of Spiritual Life



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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“ ONE GOD, ONE WORLD, ONE HUMANITY ”

Vol. XXVII

October 1992

No. 1

Prayer to Master

स्वमिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्वातिकारुण्यसुधाभिवृष्ट्या ॥

35. O master, O friend of those who reverentially surrender to thee, thou ocean of mercy I salute thee; save me, fallen as I am into this sea of change, with a direct glance from thy eyes which rain nectarine Grace supreme.

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जना-
नहेतुनान्यानपि तारयन्तः ॥

37. There are peaceful and magnanimous saints who live like the spring season—for the good of humanity They have crossed the dreadful ocean of finitude through their own efforts and with no ulterior motives, they also help others to cross it.

These two verses are taken from Śankarā's classical work—'Viveka Chudāmani'—Sec. 9

The Self-Awareness !

How similar are the words and teachings of Mahatmas, like Gurudeo Ranade and Bhagavan Sri Ramana Maharshi! Let us not make the serious mistake — a sinful distinction between Mahatma and Mahadeo, or between Gurudeo and Ātman. Men of little intellect would venture to deny the full flow of powerful Grace from Heart-Lotus or from Sahasrara, to all parts of visceral body and external parts of body. In our drudgery of social or family life, and also in our doubtful and dogmatic mind we do not permit the fullness of light of Truth and Self. Let us open our pure mind and sharp intellect to the everpresent Reality of Ātman—the nameless, the timeless and the spaceless. Here and now, in our pristine purity and thoughtlessness we experience the 'Presence' of our master—Gurudeo Ranade. The Jnoni, The Jnānadeo, The Prabhulingdeo, or Lord Krishna are with us now and here, to vouchsafe grace supreme! The Truth of Self is the only Existence! The Self is power, Light and Saving wisdom! This is the practical, the theoretical and ideal state of awareness—the dreamless, wordless awareness of my Self, deep within. How then can there be a dream of ignorance in spiritualism of highest truth of Self, which shines as yogic vision. (योगदृष्टि)? —

—T F Bidari

Shri Gurudeo Dr. R. D. Ranade

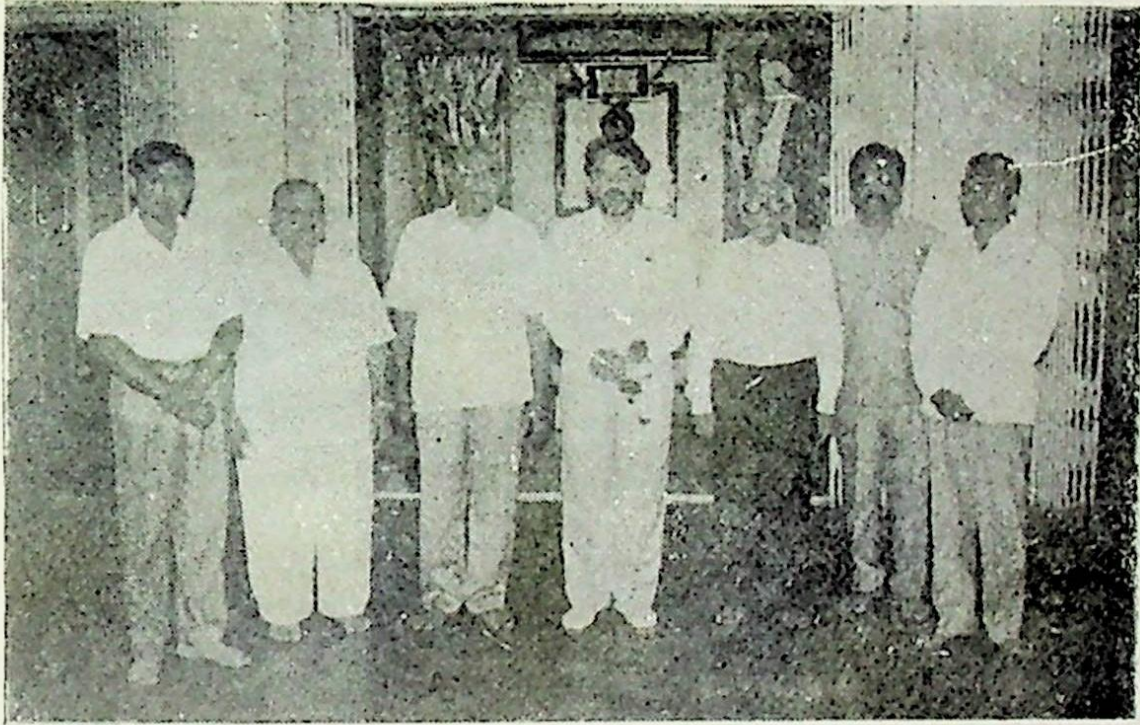


Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957



Group Photo at the time of the visit of
Sri. Abdul Jaffar Bhai, Dubai
to Gurudeo Mandir, A. C. P. R., Belgaum,
on 12-9-1992



— to R—1] Sri. Vijay Kalburgi, 2] Sri. K. R. Kulkarni
3] Prof. N. R. Deshpande, 4] Sri. Abdul Jaffar Bhai
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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“ ONE GOD, ONE WORLD, ONE HUMANITY ”

Editor: Prof. T. F. Bidari

Joint Editor Prof (Mrs.) Shaila S. Mutalik Patil

Vol XXVII

October 1992

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EDITORIAL

Blessed are the worldly people-the laymen and aspirants who lead a simple life with austerity and modesty. Blessed are the spiritually advanced men and women who lead a pure life of dedication to Ātman the self. Simplicity is the hall-mark of a saint or savant ! O Lord bless me with Thy kindness and Grace, and vouchsafe the simple path of Truth ! This must be our constant prayer to God who loves the men of simple mind and innocent heart. But man in social or spiritual life forced by Vāsanās and evil desires, treads an arduous path of mental cobweb and ideological confusion. Man is slave of his impure mind, which sways him away from simple truth of either pure mind of innocence or the thought-free state of natural meditation (i e of staying in an ever-free state of pure awareness) Much of the talk of a philosopher, or of Mahātma is not intelligible to corrupt man, who does not know the trickery of thought. Mind by nature is calm, peaceful and innocent, enjoying the sleepy state of withdrawal and detachment. But we the 'wise' people force it to run the race of logic and conjectures. (This is a childish affair 'res puerilis'-of building false imaginations). O mind relax ! wait a bit-stop, now and here O My dear active mind, relax a while to be fully energetic and strong ! Past understanding and past all mysticism, there is a simple state of restful mind which by God's Grace enters its sweet 'home' ! So in a simple way, enter the heart-the home of mind, and be relaxed.

There are Mahātmās like Gurudev Ranāde and Sri Ramana Maharshi, who in their simplicity and purity have shown that full fragrance of truth begins to spread out all-over to the ardent seekers of truth. What a wealth of knowledge, religion and spiritualism flows from the fountain source of Heart of sage ! The Himalayan

height of wisdom is clothed in a simple and unostentatious way in our holy masters, Mahatmas and Mahants. Greater the richness and bounty of spiritual wisdom, simpler the dress, talk and mode of master mind; and conversely, greater the simplicity of word, thought and deed, richer is the power of mind and spirit. Not only is a master averse to show and sham, but in the oceanic fullness of love, kindness and beneficence, the God-man is untouched by worldly ways of our humdrum living. In simplicity of talk, food and behaviour – almost reminding us of the ideal of Bhagavadigita 'Hita Mita Bhuk' – be moderate and judicious in consumption of food. The masters all over the world have been the simplest persons of mirth, play and 'Leala'. It is not possible for the ordinary persons of limited intellect to gauge the depth of seemingly simple words like- 'Live in the present', 'Divine name is a potent grace' etc. But after deep contemplation even a simple utterance of pranawa-'OM', in quiet mind, as directed by Master, will certainly lead to expanse of awareness and Mahāyoga. Simplicity confirms the ardent faith of a devotee in Master's guidance, and saves him from many evils of artificiality, egoism and love of flattery. Mind plays havoc, and erects huge mansions of illusion and delusion. In a way it delights with its imaginative creations, not knowing dangers of delusion and pains of psychosis. Easily we slip away from mirth to misery, when we are swayed away by adventures of intellect. Let us be simple in all respects, and let us receive master's Grace and mercy !

Generally, simplicity is not an easy process of living or a thinking for us, because we have trained our mind for complexity and needless logicality, we have now to train our mind to realise the happiness and glory of inward search. All along we are under the influence of dogma, blind belief and doctrinaire approach. we follow a system of philosophy not knowing the highroad to truth, shown by any system of thought, be it scepticism, agnosticism or positivism. we follow religion very sincerely; but never see the universality and absoluteness of religious truth. Some thinkers become modernistic in thought, by denouncing religion and philosophy. How simple is the truth of yoga,

philosophy and Religion, for a man of wisdom and real Tapas! Be directed inward in deep introspection, and always 'look within' to realise that you are already realised. Now and here, in a simple, direct and sacred way approach reality in heart centres, without any complications of theory or doctrine. Still more blessed way of inward search in heart centre is to have a 'Bhavana' of holy presence of shiva, always within. How advanced is the spiritual path of Jnana the light of simple inward path of pruemind! Seek the truth within, and be 'Mahamanas' or the person of cosmic mind. Such is the evolution of spiritualism which runs in opposite direction- from the complexity of mind it runs to the simplicity of mind, and heart. The simple truth of self is joy and delight of simple man.



THE FIVE SENSES

[In the discussion and elaboration of Quantum Mechanics in comparison with Upanisadic view the author has made a special contribution to Science and Philosophy. Please note the Philosophical undertone of the author -EdJ]

Brain scientists have continued to search for the way in which external stimuli activate the senses notwithstanding the fundamental message of Quantum Mechanics that their efforts are in vain. Quantum Mechanics as well as Hindu Philosophy are at one in denying the possibility of "duality", i. e. that both "subject and "object" can have a separate existence, which therefore raises a question as to the true operation of the senses. We shall here examine in some detail the sensory apparatus of the body to see whether its possible that Quantum Mechanics and Hindu Philosophy are right, and that the senses are actually giving us false information. In particular we shall look at the operation of neurotransmitters found in sensory receptor - cells neurotransmitters that are capable of activating the senses from within the brain.

All along, the Upanishads have been saying that the senses are directed from within. For example, in relation to the sense of sight, " This person that is seen in the eye, this is the Self." (Chandogya Upanishad IV.15.1) [1] " For everybody sees through the mind alone." (Brahadaranyaka Upanishad 1. 5. 3) [2] This can only be done by neurotransmitters in the retina of the eye which determine the nature of the electrical impulse that is sent down the optic nerve. Neurotransmitters are potent chemical substances which, as their name implies, transmit neural (electrical) signals. And it is precisely electrical stimulation that causes them to be released. Throughout the brain and body there are constant waves of electrical

activity emanating from the embryo brain region, and these brain waves can signal to a neurotransmitter in the retina which excites (or inhibits) a particular neurone or nerve cell.

Blood can also signal the release of neurotransmitters in the retina. The whole brain is bathed in blood, and hormones, which are neurotransmitters carried by the blood, are capable of stimulating any neurone in the body. By virtue of blood the whole body becomes a closed circuit. The blood reaches everywhere and the hormones it contains are like radio messages. The programme can be picked up by anybody who has a radio to receive it (p. 530) [3]. These programmed messages are all released into the blood stream from the embryo brain region (including the pineal gland and the hypothalamus) and can regulate and stimulate myriad electrical interactions.

The standard explanation from neurophysiologists for what we see is that the retina is sensitive to light, and changes in the chemical composition of the retina activate "bipolar cells," which in turn activate "ganglion cells" which fire electrical impulses down the optic nerve. They further tell us that prior to the activation of the ganglion cells there is stimulation from "lateral" connections known "horizontal" and "amacrine" cells which are internal to the brain. This internal innervation, they do concede, can also determine the nature of the electrical impulses that are sent down the optic nerve to the embryo brain region. From there a dense group of fibers, the optic radiations, relay the impulses to the visual cortex at the back of the brain where the external world is registered. Wave functions in these optic radiations from the embryo brain region to the visual cortex determine what we see.

But this is only one half of the story. There is also a very dense projection of nerve fibers back from the visual cortex to the embryo brain region which indicate that the visual system is a circuit-output from visual cortex to embryo

brain region, which in turn determines input to visual cortex. Neurophysiologists indeed are at a loss to understand why this should be so. It seems to be excessively complex if all the visual system is doing is monitoring objects in an external world. (p. 803) (3) But a circuit such as this is precisely what would be required if the brain itself is generating everything that we see. All that remains is to pinpoint the part of the embryo brain region that can signal what we will see next to the horizontal and amacrine cells in the retina.

The retina of the eye is attached to the pineal gland via the retinohypothalamic tract. The pineal gland is said to be sensitive to light and is the central releasing factor for the neurotransmitters melatonin and serotonin. When light is "turned off" melatonin increases in the retina. When light is "turned on" serotonin increases and melatonin decreases. It is therefore possible for the pineal gland to signal to the retina the degree of brightness of the external light supposedly entering the eye. In addition, the enzyme responsible for converting serotonin to melatonin serves as a highly specific marker for the site of formation of melatonin. (p. 355) (4) It can therefore signal shades of brightness and darkness on the retina.

In lower animals the pineal displays photosensitivity and electrical activity suggestive of a "third eye". (p. 351) (4) And in those few species that actually have a third eye in the top of the skull, the nerve fibres connecting the pineal with this eye are very short; the two structures are almost touching. (p. 530) [3]. From these scientific observations we readily see the significance of the mystical third eye of Shiva, situated between the eyebrows, which is on line with the pineal gland in the embryo brain (or heart) of the brain. "He who dwells in light but is within it, whom light does not know, whose body is light, and who controls light from within, is the Inner Controller your own Self and immortal." (Bhadaranyaka Upanishad 3. 7. 14) [2].

Another neurotransmitter found in the retina, principally in the amacrine cells, and in the optic nerve and at several levels of the visual system, is somatostatin. The amacrine cells, it will be remembered, represent innervation from within the brain prior to the firing of the ganglion cells that send the visual impulses down the optic nerve. Somatostatin in the amacrine cells excites spontaneous neural activity. (p. 573) [4] In particular, somatostatin is reported to stimulate serotonin release. (p. 573) [4] As already stated, increases in serotonin in the retina signal light being "turned on." The embryo brain region is the central releasing area for somatostatin into the blood, as it is, indeed, for all, neurotransmitters/neurohormones which stimulate and regulate the brain waves on circuit.

It is easy to appreciate how brain waves generated from within can be responsible for our hearing. The basilar membrane in the cochlea of the ear is simply a frequency analyser, different frequencies producing activity at different places along the basilar membrane. The information contained in the patterns of vibration on the basilar membrane is transmitted in the fibres of the auditory nerve in the form of brief electrical impulses, called spikes or action potentials. Special cells, called hair cells, which rest on the basilar membrane, are said to be responsible for transforming the vibrations into spikes. However, the same neurotransmitter, somatostatin, that is found in the amacrine cells of the retina has also been found in the cochlea, and somatostatin fibres project into the main portions of the auditory nerve. (p. 569) [4] In other words the same brain wave (electrical) frequency is capable of releasing a neurotransmitter that synchronizes sight and hearing.

Another neurotransmitter that, appears to play a key role in what we hear is the enkephalin group which has been found in the entrance to and at the back of the cochlea. (p. 585) (4) The enkephalins are also found in the olfactory bulb, and can therefore coordinate the workings of the ear and the nose. (p. 585) [4] Indeed,

more than a dozen neuropeptides have been identified within subsets of sensory neurons. Included in this list are substance P, somatostatin, CCK, VIP, dynorphin, vasopressin, galanin, and oxytocin. (p. 625) [4] These can all be innervated by the electrical milieu (wave functions emanating from the embryonic heart of the brain) and so cause sensory receptors to fire as if stimulated by external means. "Within (the heart in) the body, where the vital force has entered in five forms, is the subtle Self to be realized through that intelligence by which is pervaded the sensory organs of all creatures." (Mundaka Upanishad III. i. 9) [5].

The receptors for smell lie in the mucous membrane at the top or back of the air passages in the nose, but it is not known how smell molecules activate these cells which causes them to fire electrical impulses into the olfactory bulb. As with the other senses, there are many neurotransmitters and neuropeptides in the smell receptors which can be stimulated by brain waves or by electrical activity in the mucous membrane as well as by other neurotransmitters and hormones in the blood. Nasal stimulation increases the blood supply to that portion of the brain serving the sense of smell. (p. 349) [3] The more blood, the more neurotransmitters and neurohormones, and the more complex become the brain waves. Specifically, neurotransmitters released into the blood from the thyroid and adrenal glands can affect the sense of smell. (p. 454) [4] These glands are in turn controlled by the pituitary gland in the embryo brain region. And so we can appreciate the advice in the Kaushitaki-Brahmana Upanishad, "Odour is not what one should desire to understand, one should know him who smells" (III. 8) [6].

By the same token, "Taste of food is not what one should desire to understand, one should know the discerner of the taste of food." (III. 8) [6] We must therefore find out how receptors in the mouth and throat are activated to give us the sensation of taste. Taste receptors are bathed in saliva, which is secreted from the salivary glands, and contains taste stimuli such as sodium chloride or potassium

chloride; these can come from the blood. (p. 768) [3] Changes in salivary concentration of taste stimuli can be 100-fold and highly significant. It can render an otherwise piquant food tasteless. So, as the Kaushitaki-Brahmana Upanishad says, there is no point in looking to the apparent external substance, food, as an explanation for taste.

The peptide somatostatin has been identified in the salivary gland and it is also found in the gut and pancreas. It is also found in the olfactory tubercle which explains the co-relation between taste and smell. (p. 569) [4] There is an extensive list of other neurotransmitters and neuropeptides that will activate somatostatin release. (p. 572) [4] It will be remembered that the taste stimuli in saliva is sodium chloride and potassium chloride, and it has been found that somatostatin reduces the reaction of taste receptors to calcium and increases their reaction to potassium. (p. 261) [4] This brings about the sensation of taste. Somatostatin is released in response to depolarizing stimuli. (p. 568) [4] In other words through electrical activity (brain waves emanating from the embryo brain region) we come to know the discernment of the taste of food.

The last of the five senses is that of touch. The skin contains several kinds of touch receptors, and recent experiments have demonstrated that all these receptors can be stimulated electrically. Electrodermal activity (electrical currents in the skin) can therefore be responsible for the sense of touch. Like brain waves, this electrodermal activity is simply wave functions that emanate from the embryo brain region. And the results of these experiments indicate that external stimuli is both immaterial and unnecessary. For example, the Pacinian corpuscle receptors give a sensation of tickling, or when the electrical stimulation is increased a sense of vibration. Meissner corpuscles evoke a sense of tapping, flutter, buzzing, or vibration (related to the frequency of the vibration). The Merkel receptors evoke a sense of sustained pressure or sustained contact. (p. 780) [3]

All that is required is for neurones in the sensory receptors to be activated whereupon electrical channels will innervate myriads of cells in the cortex that are actually responsible for telling us what we are seeing and hearing and touching etc. (p. 129) [3] The retina, for example, is mapped not once but over and over in the cortex of the brain where we perceive an external world. And this is confined not only to vision. Multiple brain maps of sensory and motor systems, as well as representations of body schema are now established. (p. 438) [3] There are billions of cells in the cortex that have their own specific stimulus requirements, and as a consequence when they are stimulated they "say" something specific about the world supposedly external to the brain cells that will signal colours, different orientations of lines or edges, directions of movement, brightness and texture size or pressure, and ticking, and particular smells, sounds and tastes. . . . The one, divine Narayana alone (is the mainstay of all creation), the eye and what is seen . . . the ear and what is heard . . . the nose and what is smelt . . . the tongue and what is tasted . . . the skin and what is touched . . . " (Subala Upanishad VI. 1) [6]

The proof, however, that the brain/body is a closed electrical circuit and that therefore sensory stimuli comes from within is to be found in the branch of modern Physics known as Quantum Mechanics. Brain scientists have failed to appreciate that the brain they are analysing is a "physical" object like any other and is therefore a creature of the laws of Physics. When a brain scientist reports, for instance, that he has examined the workings of a certain nerve cell in the retina of the eye, and has found a certain neurotransmitter substance which caused the appearance of a "hole" or "passage" in the membrane of the neuroreceptor through which only a particular charged ion can pass, he is really talking the language of Quantum Mechanics. He may talk about a more complex neuroreceptor response which involves an enzyme in the membrane as a second messenger and results in the secondary opening of particular ion channels. Again he is

talking the language of Quantum Mechanics. The "two-holes experiment" to be precise.

Feynman, who received the Noble Prize for Physics in 1965, says that the basis of quantum theory is the experiment with two holes. Why? Because this is a phenomenon which is impossible, absolutely impossible, to explain in any classical way, and which has in it the heart of quantum-mechanics. In reality, it contains the only mystery... the basic peculiarities of all quantum mechanics. (p. 164) [8] This central mystery is that "particles" and "waves" behave in the same way. If a scientist in an experiment observes a "particle" passing through one hole then the interference pattern on the other side will be consistent with that one particle having passed through that one hole. However if nobody observes which of two holes that one "particle" passes through then the interference pattern on the other side will suggest that waves passed through them both. The strangest thing about the two-holes experiment is that it is the act of observing a system that forces it to select one of its options, which then becomes real. In terms of Schrodinger's wave equation, each of the potential "particles" corresponds to a wave, or rather a packet of waves. The observation that crystallizes one "particle" out of the wave of probabilities is called the "collapse of the wave function." (p. 173) [8]

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(To be continued)

—**Bradley York Bartholomew**

Sensation and Awareness

The Senses prove the Principle of continuity of awareness, and also of the functional continuity of higher brain centres. Therefore a physiological activity — the chemical and electrical activity of the five senses is suggestive of metaphysical nature of the cognizer within.

What was considered in the field of Psychology a century before as the non-mental activity is now taken to be indicator of deep mental activity. The mystery therefore of the five senses and also of cognition and perception is their continued meaning for subsistence of man.

Think of the mental nature of man; and then surmise existence of thinker in man

How great is the value of Upanisadic utterance—Mahāvākya, Prajnānam Brahma (प्रज्ञानं ब्रह्म) which declares in clear terms the nature of Absolute Reality as Pure Awareness !

The Historico-religious Evolution of the Concept of Guru

The role, significance and meaning of the institution of guru can properly be understood and appreciated if the text is read in the context of history. In other words, we will have to analyse the concept of guru against the background of such historical and societal forces that laid the necessary seeds for the institution of guru, and which, through the passage of time, have formed themselves into a definite shape and form. All ancient societies, as we know, functioned within the framework of mythic concepts, in that the concepts were not seen as abstract or divorced from human existence, but were experienced as concrete, existential and sacred realities or presences of the Beyond. The concept would, through the mythic and mystical identification, be given a concrete shape. Reality thereby was experienced at the existential level; it remained not far away from the people. It is the immanent aspect of Reality that people experienced at the level of mythic consciousness. Thus each act or thought gained its significance only within the immanent and sacred context of life. Even the so-called secular acts were not seen as profane; rather they were viewed as channels and means for the enactment of the experience of the Beyond. It is for this reason that we find that most of the ancient cultures did not experience discontinuity or rupture between the flow of Time and Eternity, between Being and Becoming; rather the presence of the Infinite was located and experienced in the given, in the manifest. The sacral presence of the Beyond was made available by the poet-priest, by the shaman, to the people through mystic outpourings, or through ritual enactments. The priest was the focal point of all acts of life, whether religious or non-religious. The priest-poet, as the bearer of divine (*divya*) consciousness, was considered both as a concrete embodiment and

THE HISTORICO-RELIGIOUS
EVOLUTION OF THE CONCEPT OF GURU

11

manifestation of the Beyond. He, as it were, was the icon as well as the microcosmic representation of the macrocosmic Beyond. It is against this background of understanding that the institution of guru has to be viewed.

The earliest religious life of the Indians is reflected in the sacred texts called the Vedas. The religion of the Vedas, like all the primordial or ancient religions, was characterised by a sacrificial outlook or orientation. It was a religious orientation in which the priest (*brāhman*) was seen as the main agent or means of effecting the sacrality of the Beyond. The priest, through the ritual act, actuated the presence of the High here Below; rather he functioned as a cosmic pole or pillar between heaven and earth by relating one to the other. The priest, through his presence, filled the gap or vacuum between the Above and the Below. He was, therefore, able to facilitate the experience of the Beyond for the people.

It was not an easy task to obtain the sanctified status of a priest. Mere birth by itself was not of much help. The sanctity of priesthood could not be obtained or realised at a throw-away price. It was only after a long and arduous study of the sacred texts and training that one could aspire for the post of a priest. It was the learning and the moral authority that entitled a *brāhman* student to assume the office of a priest. At the same time the office of priesthood conferred upon the *brāhman* student a special and unique kind of sanctity or holiness called *brahmavarcasa*.⁽¹⁾ The *brahmavarcasa* sanctity of a priest could be measured in terms of his scriptural knowledge. The emphasis on scriptural knowledge of a priest had a practical end. It was the holy knowledge of the sacred texts that enabled a priest not only to realize for himself, but also for others, the practical and transcendent goals of life.

That *brāhman* was considered to be holy and the bearer of divine wisdom (*divya jñāna*) who, through scriptural study

as well as through self-study (*svādhyāya*), had gained the faculty of wisdom. As a man of translucent wisdom and luminous vision, he was expected to solve the difficulties of life and unlock the mysteries of the Beyond. He was looked upon as a person who alone had the power of bringing to a successful conclusion both the heavenly and earthly tasks; Time and again the need for scriptural study as well as for self-study (cf. *Śatapatha-brāhmaṇa*, xi.3.3.3.-6; 5.7.10. xi.5.6.3; henceforward *ŚB*) is insisted upon. As the knowledge of the sacred texts and of the self is considered to be the highest accomplishment as well as the essential requirement for a brāhman, so the effort and sacrifice that goes into it is viewed in terms of *sacrificio* to *brahman* (i. e. the Absolute), to speech, to mind, etc. The conclusion of this sacrificial endeavour concludes in heaven, whereas the imperishable world is seen to be its goal. They who remain immersed in the study of sacred texts and of the self gain the tranquility of mind. Remain they undistracted and undisturbed who are calm in mind and peaceful in disposition (*ibid*, xi. 5.7.1). The *metonoia* or spiritual transformation that comes about through study is spoken thus: "The brāhmanas who have studied (*śuśruvāmsah*) and recited (*anūcārāh*) the sacred knowledge are the human gods" (*ibid*, ii.2.2.6).

It is within such a conceptual framework or context within which the spirituality (i. e., holiness) of a teacher (*brāhman*), and thereby by extension of a guru, has to be viewed. It becomes clear when we are told that mere verbal knowledge of the texts does not denote the holiness of a teacher. A knowledge that remains confined to words and concepts is considered as a form of ignorance. That brāhman alone is thought to be in the possession of sacred knowledge, and thereby of real knowledge, who, through study, has gained spiritual holiness, i. e., divine faculty of wisdom (*Taittirīya-saṁhitā*, i i. 5. 4. 4.) It is the content and quality of the divine wisdom of the brāhman that became the main evaluating factor in determining the ancient educational system.

As the goal of education was religious in intent and content, so the pupil sought a teacher (*ācārya*) who not only was learned in the sacred texts, but also was wise. It was the wisdom of the teacher that determined his holiness. The pupil, therefore, was asked to seek instruction in, and impartation of knowledge of, the sacred texts from a teacher who was wise (*dhīra*) and accomplished (*Siddha*). It was the instruction only of such a teacher (*ācāryā*) that would bestow the required power of insight upon the pupil (cf. *Chāndogyopaniṣad*, iv. 9. 3: henceforward *Chānd. Up*) The acquirement of right knowledge is seen to be an impossible task without a teacher (*ācārya*) who is accomplished and wise (*Katha Upaniṣad.*) ii. 8: — (*ananyaprokte gatiḥ atra nāsti*) It is this understanding that gave birth to the conviction that knowledge has not to be sought for its own sake; rather the acquirement of knowledge has a practical end or goal : to gain divine sanctity or status. The pupil, therefore, is advised: " Let him, for the sake of knowledge, approach... a teacher (*gurum*) who is learned in the scriptures and established in *brahman* (i. e., the Absolute " (*Muṇḍaka Upaniṣad*, i. 2. 12).

Since the empirical or worldly knowledge is considered to be misty, the effort, therefore, is directed towards that knowledge which is free from doubt and uncertainty, which liberates man from limitations. The liberative knowledge is said to be transcendent in origin, and the acquirement of this knowledge alone can remove the misty fog of relative knowledge. It is only an accomplished teacher who can impart to the pupil the liberative knowledge of Reality. An accomplished teacher, thus, is seen as the dispeller of ignorance, for it is he who alone has the power of leading the disciple to the ultimate goal of life (cf. *Chānd Up.*, vi. 14. 1).

The pupil comes to realise that his relationship with transitory world will last till the time of his release (*mokṣa*)

It is the acquirment of this knowledge which makes a brāhman pupil truly a reborn brāhman; otherwise he is seen as a brāhman only in terms of his birth, It is the knowledge of the Absolute (*brahman*) that really qualifies one for the status of brāhmanhood (of. *Chānd Uṇ.*, vi. 1. 1). It is this vision of education that gave birth to what is known as *brahmacharya*. The student as a *brahmacharya* learnt how to keep his mind under control. It was a method of asceticism. The *brahmacharya* state of the pupil enabled him to approach a competent teacher for instructions.

The function of a teacher was seen to be far more important than that of parents. The parents only gave a physical birth to the child, whereas the teacher bestowed a spiritual re-birth upon his pupil. As the young children need parental care, so the student is in need for his spiritual upliftment of a teacher. The task of the teacher was not just to teach the student how to read and write; rather the teacher's responsibility was onerous, in that he not only had to care for the physical needs of his students, but also had to take care of their spiritual well-being, The teacher had to prepare his students for the various tasks of life in accordance with their abilities; he had to show the goal of life and the practical methods of reaching it. The teacher, from very ancient times, had to play a dual role : he had to take the role of parents as well as that of a teacher.

As the teacher is seen to be the most important factor or force in the life of a student, so it is but natural to say that reverence and honour towards the teacher would express itself in extreme forms. As one of the good marks of a student was to respect his teacher, so he is asked to wait upon his teacher with the same disposition of mind and he would show to God (*deva*) (of. *Śvetāśvatara Upanisad.*, Vi. 23). The cultivation of such a disposition of mind was bound to sow seeds for such theological concepts that would facilitate the process of deification of the teacher (*ācārya*). The deification of the guru that we

witness and see these days has its antecedent history in the Vedic priest who not only was a learned person, but, as the container and bearer of divine powers, was able to actuate and effectuate the presence, through the various ritual acts, of these powers. Thus the guru's divinity has its source in his role and function, and it is the Vedas that have determined, the divine functions of the priest-teacher. The doctrine of divinity of the guru, in due course of time would gain pan-Indian acceptance, and would become a part and parcel of the Indian spiritual ethos. It is, therefore, incorrect to maintain that the origin of Guru's divinity is non-Vedic and un-aryan. It may be however, true to say that some non-Vedic elements, particularly from the fringe schools of yoga, have helped and hastened the growth of guru.

While discussing the role and function of a teacher, two things need to be kept in mind. The teacher, being a brāhman, functioned both as an instructor as well as a sacrificial priest. As a teacher, his duty was to instruct the students in the knowledge of the sacred texts, and as a priest, he offered the sacrificial libations in the sacrificial fire on behalf of himself as well as his client. Before he could assume these roles or functions, he had to fulfill certain norms or qualifications. As a teacher, he had to be of good family; he had to be well-versed in the scriptures; he had to lead a life-style that was simple and ascetical; he had to be pure in thought, word and deed. As a priest, he was expected to perform the sacrificial rituals impeccably and regularly.

This dual role of priest and teacher could only be performed by the one who was a brāhman. There are few exceptions where non-brāhmins have assumed the role of brāhmins. As far as the general norm of the society was concerned, it was a brāhman who alone could impart knowledge and offer sacrifices in the sacrificial fire. As it was a brāhman alone who could function as a teacher and priest, it was but natural to maintain that he, on account

of his learning and birth, was a divine representative as well as the carrier of divinity on earth. What this understanding visualised was a scheme of things in which non-brāhmans were debarred from the office of priesthood and of teaching. Even though he may be learned, he could not impart the necessary knowledge of scriptures. It becomes clear when Ajātsatru, being of a warrior caste, refused to impart the holy knowledge by saying that he would be acting contrary to the natural order if he imparted knowledge to Gārgya (of, *Bṛihadāraṇyaka Upaniṣad*, ii. 1. 15: henceforward *Bṛihad Up*). A brāhman student could be taught by a *kṣtriya* or *vaiṣya* in case a brāhman teacher was unavailable (See *ŚB*, viii. 1. 4. 10). But the over-all picture we gather is that a brāhman alone could function as a teacher and a priest (See *Āpastambā-dharma sūtra*, ii. 2. 4. 25: henceforward *Āps. Dhs*)

As already pointed out, the institution of guru was permeated by the spirit of *brahmacharya*. The doctrine of *brahmacharya* laid down the essential principles that would form the basis of the relationship, between the teacher and the student. The core and the heart of the doctrine of *brahmacharya* is that the student, during his period of studentship, was asked to leave the parental home and live with his teacher. As a resident student (*āntevāsin*), the student considered the home of his teacher as his own, and therefore the relationship between the two was that of father and son. In was a bond that bound them together in a relationship that was spiritual (*vidyāsambandha*). Although not related genetically to each other, their relationship, as it were, was reared up in the crucible of knowledge. The unity of relationship between the two expressed itself in such acts in which the student named himself after his teacher (*ācārya*). The teacher treated the student as if he was his own son, as if he was genetically related to him (*yonisambandea*). The student, too, considered both the teacher and his wife as his own parents, their children as his own brothers and sisters, their disciples as his co-brothers. It was this mystical relationship that

caused such rules and regulations to come into being that prohibited the student from marrying the teacher's wife, or daughter. The greatest sin a student could commit was that of sexual offence. It is in the intimacy of this relationship in which the source for the tradition of succession has to be found. A worthy student or son could, after the death of the teacher, succeed him.*

In order to become a student one had to earn the right to be a student. It was not just the birth or age that counted. The most important thing was the sacramental initiation by virtue of which a student was entitled to be a student. The student could gain entrance into the portals of knowledge only when the sacrament of initiation had been performed. Unless the young boy was initiated into studentship, he could not call himself a student. The teacher would impart the secret knowledge of the scriptures to the one who had gained the right of studentship through the *sacrament of introduction (upanayana)*. It was only after the performance of the sacrament of introduction that the father could impart the mystical doctrine of *brahman* (i. e., the Absolute) to his eldest son or to a worthy disciple. Even if the teacher is given the possession of the entire earth, he is asked never to impart the holy knowledge to the uninitiated (*Chānd Up*, iii.11.5). The student, after the initiation, could become a resident pupil (*antevāsin*). As a resident pupil, the teacher would impart him the necessary knowledge of the scriptures. In the *Aiteraya Āraṇyaka* (iii.2.6.9) we are told: "Let no one tell these *samhitās* to one who is not a resident pupil, who has not been a resident pupil, who has not been with the teacher for one year, and who is not himself to become a teacher."⁸ It is this requirement of preliminary initiation that, in a way, helped in making the impartation of knowledge as a kind of secret activity. The secrecy of knowledge made knowledge itself as something that was divine and supernatural. To maintain the secret or esoteric character of knowledge the teacher would not divulge the contents of his knowledge in the open. The teacher would either impart knowledge in a lonely place

or in some forest. To this day this tradition has been maintained. During the Tantric period the idea about the secrecy of knowledge reached its climax. After receiving the knowledge in secrecy, the student too kept the contents of knowledge locked in the chambers of his heart. The secrecy of knowledge reached its height when even the name of God was considered to be mysterious. This belief in the secrecy of knowledge became the foundation of the conviction that the teacher alone knows the secret Name of God. The moment the secret Name of God is received from the teacher, that very moment it begins to transmit the energy and power that is contained in it. This whole process is called the mantric initiation, or the transference of power that empowers the student or disciple, through verbal process, to gain a total disclosure of Reality.

While living at the teacher's place, the student had to fulfill certain obligations. The teacher, too, had to function towards his disciple like a father. The mutual responsibility towards each other disclosed the content and nature of their relationship. It would, therefore, be wrong to say that the obligations or responsibilities were one-sided. Both were required to act for the good of the other. A student was expected to protect and serve his teacher like the sunshades, whereas the teacher had to protect his disciple under the canopy of love and compassion. The student, through his obedience and service, had to earn the affection of his teacher both for earthly and heavenly purposes (see *yājñavalkya-smṛiti*, i. 28: *kr̥tajñādrohimedhāviśucikalpānasūyakāhī adhyāpyā dharmatah sādhuśaktāptajñānavittadāh*)

Before taking up the residence at the teacher's place, the student had to undergo certain rites. After the performance of rites, the next step was to locate astrologically the auspicious place and time of instructions. (*Atharvaveda*, vii. 66; *Aitareya Āraṇyaka*, v. 3. 3).⁴ The student, after his full acceptance by the teacher, had to observe and follow certain rules and regulations. The very observance

of rules and regulations denoted the process of "initiation" of the student.⁵ The members of the first three Classes, by virtue of their introductory initiation (*upanayana*), were considered as twice-born (*dviija*). It is this initiation that entitled them to be initiated in the study of the Vedas, and thereby become mystically the embryo of the teacher (cf. *Atharvaveda*, xi. 5. 3). The purpose of initiation was to initiate a new birth in the one who was being initiated.⁶

A teacher could not shirk the responsibility of teaching. It was his dharmic duty to teach the deserving students the sacred knowledge of the Vedas. The teacher, as a priest, has also to perform rituals and rites.⁷ A teacher who neither taught nor performed ritual acts suffered both from moral and spiritual degeneration. Every avenue of happiness would remain closed unto him. An upright and conscientious teacher by fulfilling his duties, not only gained happiness for himself, but became a means of happiness to others. An intellectual barrenness and dryness visited the teacher who was untruthful or who imparted not the sacred knowledge to deserving students (*Praśna Upaniṣad*, vi. 1). The word (*mantra*) of that teacher alone is charged with energy who is perfect and wholesome. The word, before its utterance by the teacher, is lifeless. It is the utterance of an accomplished teacher that brings life in the word. It is this life in, and of, the word that is being transmitted by the teacher to his disciple at the time of instruction. The energy and life of the scriptural word is transmitted to the student when he *hears* it from the mouth of his teacher. The teacher, therefore, is asked to transmit the scriptural word so that its energetic presence may remain alive in the world. Having the power of invoking the energetic presence in the word, the teacher is, thus, seen as the carrier and bearer of *brahman* (Absolute Reality). It is a bounden duty of the teacher to see that the mystical secret of the scriptural word is transmitted to them who have matured, so that the cosmic law (*rita*) of *dharma* (i.e., righteousness) remains continuous and unbroken. There will be chaos in, and destruction of, society if the mature members are deprived of

the knowledge of *dharma*. The sacred knowledge of *dharma* is meaningful to the extent it is transmitted by an accomplished teacher. In this way the living presence of the energetic word of the scripture is allowed to permeate the world. If the word of the *dharma* is neither heard, nor recited, nor studied, then its usefulness may be linked to clouds that rain not.

The teacher had to impart the knowledge of *dharma* for the upkeep of *dharma*. The impartation of knowledge would bear fruit only if the sole motive of the teacher was to keep the presence of *dharma* alive. The teacher, therefore had to be unselfish. He was not expected to teach for a living. A teacher who made teaching of scriptures as a means for living was considered a degenerate. Whatever gifts a teacher received from his disciples, they had to be voluntary gifts (*prasāda, vada dakṣinī, guru dakṣinī*). The main purpose of the gifts was to please and propitiate "the teacher and was not a complete equivalent of...the knowledge imparted." ⁸ The acquirement as well as the impartation of knowledge was considered far more important than the possession of wealth (*Chānd Up.*, iii. 11.6). An authentic teacher, in this context, was considered to be the one who performed sacramental rituals (*samiskāra*), maintained the resident student, and imparted the necessary and correct knowledge of the Vedas. A teacher who taught some portions of the Veda merely for a living was called an *upādhyāya*. An *upādhyāya* just taught a portion of the Veda and his instructions did not possess any sacramental value. Whatever he uttered or spoke concerning the Veda, was bereft of the presence of energy. His words were like empty-shells (cf. *Manusmṛiti*, ii.141, 142; *Yājñavalkyasmṛiti*, i. 134.) ⁹

The term *guru* in the sense of a perfect teacher, for the first time, appears in the *Chāndogyaopaniṣad* (viii. 15.1). It was the term *ācārya*, however, that was much in common use, and is already to be found in the *Atharvaveda*. In the hymn of *brahmācārin* (*Atharvaveda*, xi. 5) there are quite a few indications which tell us that the teacher is an

incarnation as well as an embodiment of the highest reality.¹⁰ The *ācārya* is not simply seen as a carrier of supernatural powers, but is said to be identical with them. The teacher seeks his students through the process of what is called *brahma*-studentship, that is, *brahmacaryeṇa*. It is a process of making the student to leave his parental home, so that, as a resident student at the teacher's place, he could lead a chaste life during the period of studentship. It is a process whereby the student, by living with the teacher, gains complete mystical union with the teacher, so that both of them together become identical with each other. In other words, it means that the student reflects the spiritual glow of his teacher in himself, and the teacher in himself, and the teacher relates himself to the student in the same manner as he would with his son. From very early times the teacher is seen as a person who incarnates in his person the spiritual authority and dignity that is expected of a seer. As a man of authority, the office of the teacher was looked with awe. The teacher was not simply seen as a symbol of power and might, but a living reality whose very presence gave the required authority to his office. As a person of power and might, he could affect the mystical union with his student. It is this mystical union that is seen as the basis for guru-disciple relationship.

(To be continued)

- Moti Lal Pandit

Notes :

- 1 R. K. Mookerji, London, *Ancient Indian Education* (1947), p.88.
- 2 See V. S. Agrawala, *India as Known to Pāṇini* (Lucknow, 1953), p.282.
- 3 A. B. Keith, *The Aitareya Āraṇyaka* (Oxford, 1909), p.257.

- 4 See W. D. Whitney & R. Lanman, *Atharvaveda-sāṃhitā* (Cambridge, Mass., 1925).
- 5 Cf. A. B. Keith, *The Religion and Philosophy of the Veda and the Upanishads* (Cambridge, Mass., 1925), p.371.
- 6 S. C. Rice, *Hindu Customs and Their Origin* (London, 1937), p.172. See Max Weber, *The Religion of India* (Glencoe, Ill., 1958), p.59.
- 7 P. V. Kane, *History of Dharmasūtra*, ii (Poona, 1941), p.239.
- 8 *Ibid*, p.360.
- 9 *Ibid*, p.321.
- 10 See M. Bloomfield, *The Atharvaveda and the Gopatha-brāhmaṇa* (Strassburg, 1899).

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आत्मसंस्थितिः स्वात्मदर्शनम् ।

आत्मनिर्द्वयादात्मनिष्ठता ॥ २६ ॥

'Upadeshasāra' of
Bhagawan Sri Ramana Maharshi

Being the Self is the vision of the Self, since there are not two selves This is being or abidance as the Self.

—Translated by Viswanath Swamy

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"....Existing in the dissolution and deep sleep you witness the darkness of ignorance. Now entering the Heart abide as the all-perfect Self." II Section, Verse-143

'Kaivalya Navaneeta' of Tāndavarāya Swamy

SHRI KRISHNA

Shri Krishna was born on the 8th day of the dark fortnight of the month of Shravan. This day is known as Krishnashtami. (1) His mother, Devaki, was not in a position to look after the care of her son. He was born when his parents, Vasudev and Devaki were in captivity of Vasudeva's own brother-in-law, Kamsa. Krishna was taken out of prison in the dead of night and carried to the neighbouring village, Gokul to the house of Nanda. He was brought up by the foster mother, Yashoda and the foster father, Nanda. He was well-built and beautiful and was playful. He performed several miraculous feats in his childhood. Kamsa came to know that Krishna would bring his death; and he decided to kill Krishna when he was in his childhood. Kamsa sent for Krishna to visit Mathura where he was ruling. Krishna and his brother Balarama went to Mathura, where Kamsa was killed by them. The parents, Vasudev and Devaki were overjoyed to learn of the death of Kamsa.

Krishna's Education :- After performance of the funeral rites, the two brothers, Krishna and Balaram were initiated in their thread ceremony and thereafter, they were sent to the "Ashrama" of Sandipani Muni for their education in the Dharma Shastras. As both the brothers were intellectual giants, they picked up the knowledge of all the "Shastras" within a very short period. Sudama was also with them in Sandipani Ashram for his education.

"Krishna, we are told, was both a warrior and a mystic. As a mystic, we know from the Mahabharata and from other Puranas how Krishna had meditated long in the Gandhamadan forest, on the Pushkar lake, and on the Badari mountain. This aspect of Krishna's mystical achievement has not been noticed by many, because like La Place in his famous reply to Napoleon "They have not felt the necessity for the hypothesis." It was due to the spiritual power that Krishna

gathered in his meditations at these three places of natural scenery, a forest, a lake and a mountain, devoted himself to God, and having ultimately succeeded in realising Him, that he became later on what the Gita calls Yogesvara and as Yogesvara he was responsible for the victory of the Pandavas. It is due to the spiritual power which a man gets through his meditation that he is enabled to spread the spiritual influence far and wide. It was thus, therefore, that the presence of Krishna himself, even though he acted merely as a charioteer, was responsible for securing victory to Arjuna and the Pandavas in their war with the Kauravas." (2)

Shri Krishna and the Gopis :- The relations between Shri Krishna and the Gopis has been misunderstood by some persons, particularly those with western education and who are under the glamorous influence of western life. As a child, Krishna had a healthy body, with sky-blue colour and enchanting eyes. He moved freely and mixed with the families of the cowherds. He soon created a feeling among the masses that he was one of them and one like them. The cowherds came to like him and by his conduct, he created awe and respect for him in their minds. When he entered the houses of the cowherds, the pots of milk and butter were searched by him and he used to swallow butter to his heart's content. The cowherd ladies - the Gopis expressed faint anger; but their affection and love for the princely personality of Shri Krishna was ever on the increase. The young Gopis of marriagable age felt that they should have him as their husband; and they started to express their passionate love for him. Krishna was however never moved by their erotic passions. He had studied Dharma under such a great Guru like Saint Sandipani. He had practised penance and meditation for a number of years. He was, what Bhagavat-Gita calls, a Sthita-Prajna (स्थितप्रज्ञ). The sense objects never entered his mind. "Just as a tortoise in joyous mood spreads out or withdraws his limbs at his will and pleasure, even so the Yogi has full control over his senses and makes them act as he likes".(3) Krishna was ever contented and his heart

was full of satisfaction. He had completely destroyed the strong desires for pleasure of sense objects, Krishna, therefore, never reciprocated the passionate feelings of the Gopis. On the other hand, he reprimanded them from time to time for their attitude towards him whenever there were occasions to do so. Shri Krishna as a mystic had the vision of God and with the vision of God, all kinds of carnal passions automatically disappear. As the Gopis came more and more in contact with Shri Krishna, their sexual passions gradually disappeared and devotion for the Divine Krishna took their place. They developed single-minded devotion for him and the result was blissful life for them. Whenever they had a desire to see him and meet him, they prayed and he was present before them. Saint Ekanath has said "ज्या ज्यानी प्रार्थिला, गेला त्याच्या घरा" Krishna entered the houses of all those Gopis who prayed for his divine sight. It was only the Divine Krishna who was capable of such a performance. How can Krishna in a human body visit the houses of thousands of Gopis praying for his sight at one and the same time? When they heard the music from the flute of Shri Krishna, they all rushed to hear that music at close quarters and to have "darshan" of Shri Krishna, without minding their dress and decorum. They had "rasa-lila" with him and were having free dance with him, when none of them had any carnal desires. They were devotees and he was God to them. " Krishna miraculously divided himself into many Krishnas, each of whom was with an individual Gopi so that none of them felt neglected, indeed they thought that Krishna was giving each of them full attention and loving each of them more than the others "

(4) The soul of the Gopis had merged in, and become one with the Divine Soul of Shri Krishna. We may thus say that the Gopis had spiritual marriage with Shri Krishna. The jaundiced eyes always see yellow and similarly the sex maniacs always see only carnal relationship when they see Krishna and Gopis together.

Mystic powers of Shri Krishna : Krishna is considered as an Avatar-incarnation of God, descended upon earth with a human body. On account of this human

body, limitations came upon his divine powers. Krishna had practised meditation and penance for a long time and he ascended to Divinity, was a God-realised soul and acquired divine powers. He could use these powers for helping his devotees—persons who had completely surrendered to him. When the Pandavas were banished to live a lonely life in the forests, the Kauravas sent to them Rishis like Durwasa with their large number of disciples and they demanded food from the Pandavas, at an odd hour. The Kauravas wanted to deprive the Pandavas of their righteousness and piety. The Pandavas were taken by surprise and non-plussed. Draupadi, with her one pointed devotion, prayed Shri Krishna for help and Shri Krishna went to her help and the problem was easily and immediately solved. Does it mean that he went there to the forests with all food articles, wanted by the rishis? How can a man reach the spot in a minute and how can he carry that heavy load of food with him? Krishna performed all this action with his mystic powers. He was not even visible to the rishis and yet they were served full food to their satisfaction.

The Kauravas had forcibly brought Draupadi to the Darbar hall where they were trying to make her naked and humiliate her. She cried for help and prayed Shri Krishna. The prayers reached Shri Krishna, who by his mystic powers, saved her from that humiliation. Krishna did not go to the hall to render help to Draupadi. A fight would have ensued if he had done so and the Kauravas would not have allowed him to rescue Draupadi from her humiliation.

When the preparations for the Mahabharat war were complete and the armies of Kauravas and Pandawas were just ready to start the fight, Arjuna requested Shri Krishna, who had then assumed the role of Arjunas' charioteer, that the chariot should be driven to the middle of the two armies so that he may know the persons who were ranged against him. Shri Krishna did so and Arjuna saw respectable persons like Bhishmacharya and Dronacharya and several of his relations, ready with their weapons to fight with

Arjuna. Arjuna suddenly became perplexed and dejected and in a sullen mood, told Shri Krishna that he would not like to have a fight with those respectable persons. Shri Krishna tried to persuade him to go in for the war; but Arjuna continued his hesitation and declined to do so. At last, Shri Krishna showed him "Vishwa roop" and added that even without you, all the warriors who are stationed in the hostile army, would cease to live. They have been already killed by Myself. Do not be awe-stricken in the presence of Drona, and terror-stricken in the presence of Bhishma, and do not hesitate to hurl the missiles at Karna. Drona and Bhishma, Jayadratha and Karna as also the other warrior heroes are already slain by me (5). They have been already killed by Me. You are only a mere instrument to show that you killed them. With his mystical powers, Shri Krishna gave Arjuna this knowledge of the coming events and then Arjuna picked up his weapons, and the great war began, ending in the victory of Arjuna and the Pandavas.

Shri Krishna's advise to the leaders of the society :

Shri Krishna tells these leaders.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

सद्यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ B. Gita III-21

The great persons in the society, the Guru, the teacher, the Administrator, the judge or the minister must take care that everyone of them performs his duty with all honesty and integrity and according to the principles of Dharma. The public at large will follow almost blindly the conduct of the leaders and then the general behaviour of the masses will be in accordance with the principles of Dharma. The rule of Dharma will thus automatically prevail. Today's leaders are following Adharma only and are wanting in righteousness and piety and the result is the whole nation is suffering from all types of miseries.

Swami Chinmayanand write on this shloka as follows (6). "Man is essentially an imitating animal. This is a

psychological truth. The moral rejuvenation of a society in any period of history can take place only because of the example set up by the leaders of that nation. Students can be disciplined only when teachers are well behaved, the minor officials cannot be kind and honest when the rulers of the country are corrupt tyrants. Children's behaviour depends entirely upon, and is ever controlled by the standard of purity and culture of their parents.

"Unless he (Arjuna) diligently acts, the chances are that the entire community will follow the low standard of retreat from action set up by him and thus they will ultimately invite a general decadence of culture in life.

"Lord Krishna indicates himself as an example, The Lord, though already a liberated soul, is acting diligently without attachment, as a model, for his generation to rise up above the slothfulness of the age into vigorous activity.

"The very creed of Krishna is active resistance to evil."

Shri Krishna-World Teacher : In Bhagavadgita III-11, Shri Krishna declares : परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।
If one helps the other to meet his wants and in his progress, all the people will be happy and reach the goal of their life. Shri Jnaneshwar says :

कां जालिया सकल संपदा । जो अनुसरेल इंद्रियमदा ।

लुब्ध होऊनिया स्वादा । विषयांचिया ॥ १०३

अग्निमुखी हवन । न करील देवतापूजन ।

प्राप्तवेळे भोजन । ब्राह्मणाचें ॥ १०५

विमुक्त होईल गुरुभवती । आदरू न करेल अतिथी ।

संतोषु नेदील ज्ञानी । आपुलिये ॥ १०६

ऐसा स्वधर्मक्रियारहितु । आथिलेपणे प्रमत्तु ।

केवळभोगासक्तु । होईल जो ॥ १०७

तया मग अपावो थोरू आहे । जेणें तें हातीचे सकल जाये ।

देखा प्राप्तही न लाहे । भोग भोगूं ॥ १०८

म्हणवुनि स्वधर्मु जो सांडील । तयाते काळू दंडील ।
 चोरू म्हणूनि हरील । सर्वस्व तयात्तें ॥ 112
 हें सांडोनिया मूर्ख । आपणपेयालागी देख ।
 निपजवितो पाक । नानाविध । 131

“ If after securing all glory, you were to get tempted towards the sense objects and fall victim to the sensual enjoyment and similarly you do not offer oblations to the Fire, nor worship the gods, nor serve the brahmins with meals in due time or were to fail in devotion to the preceptor or were not to extend hospitality to sacred guests and persons, keep contented men of your caste and religion,-in this way becomes oblivious of his religious duties and through pride of riches and glory, gives himself up entirely to enjoyment and pleasure, such a person, O, Arjuna, would bring down on his head the penalty. He must lose all the glory, secured by him. Also he does not remain in a position to enjoy the pleasures he secured. Therefore he, who abandons his Dharma, will be punished by the all-consuming destroyer (Kāla) and will be deprived of all his possessions, being taken as a thief. Leaving these truths aside, the fools prepare various delicacies of food, only to satisfy themselves ” (7).

Everyone should use his knowledge, wealth, authority for the good of others whenever it is needed. If one has plenty of grain, why not give a little of it to the starving neighbours? If you have surfeit of wealth, why not donate a little to give relief to the needy persons?

Shir Krishna and the sinners : To the sinners, Shri Krishna has given assurance to help them to reach Divinity if they follow his advice. Ordinarily, sinners are shunned by the common man and the jurists talk of penal Code and punishment only. Shri Krishna's advice to the sinners is :

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
 साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ IX-३०

Swami Chinmayanand writes in regard to this shloka " Ordinarily, there is a vague belief that a vicious sinner or a desperate criminal is an outcaste, who can never dare to enter the courtyard of heaven. This condemnation of the immoral sinner is an unhappy misreading of the spirit of vedic literature. The Vedas condemn the sin, not the sinner. "

" Not only does the Geeta throw its gates open to the sinners, but the Singer of the Divine Song also seems to have great missionary zeal to redeem all sinners, and bless them." (8) Shri Krishna asks the sinners that they should worship Him with one-pointed devotion and they would soon come to be known as Sadhus. Their sins will be washed away by their whole-hearted devotion to Him. Jnaneshwar explains it by a simile. " Like one drowned in floods, their sins are washed away by their one-pointed devotion and then this devotion opens the gates of heaven for the sinners (IX-418 Jnaneshwari).

In the next following Shloka 31, Shri Krishna gives further assurance: न मे भक्तः प्रणश्यति । One devoted to Me will never be perished. Jnaneshwar explains " the elephant Gajendra was seized by a shark at the leg, he prayed Me devoutly and then was rescued from the shark by Me and that Gajendra reached Me after he was divested of his beastly life ". (IX-442 Jnaneshwari).

A prayer to Shri Krishna : It is difficult today to find out in India persons, who are sinless. Corruption is rampant and from sentry to Mantri, from clerk to clergy and from peon to presidents, almost everyone is involved in corrupt practices. The morning papers are full of news of murders, dacoities, abductions, arson and looting. What the mighty utters is called Dharma and what the ruler says is called morality. We have in these circumstances only to pray Shri Krishna to fulfil his words and take birth a second time in India, after his first birth about 5000 years ago. He gives us an assurance :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
घर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ IV-8

If the evil forces, now bringing ruin to the nation, are to be eliminated, that feat can be achieved by a divine personality like Shri Krishna. He alone can uproot the evil doers and restore the rule of Dharma in India. Let us all pray Him: Bless us with your birth in India and start destruction of Kamsas and Jarasandhas, Shishupals and Shalvas, Karnas and Duryodhanās and bring the rule of Dharma for this sacred land of Bharat.

- P. Jagannatha Rao

NOTES :

1. 21st August 1992 was the Krishnashtami day this year.
2. Bhagavadgita as a Philosophy of God Realisation pp 191-2 by R. D. Ranade
3. Jnaneshwari II - 301-2
4. The Bhagavata purana - Arabind Basu (The full chapter on Rasa Lila in this book may be read for further details)
5. Bhagavadgita II- 34.
6. The Holy Geeta-PP 181-2 : Swami Chinmayanandji.
7. Jnaneshwari, Translated in English by R. K. Bhagwat.
8. The Holy Geeta-P. 569 : Swami Chinmayanandji.

MATA AMRITANANDAMAYI-

EMBODIMENT OF DIVINE LOVE

The crisis which confronts modern man is essentially a spiritual one. Leading a life of struggle and strife, immersed in selfish pursuits, constantly looking to the external world for joy and satisfaction, man has exiled himself from the glorious Kingdom of the Self. Yet the yearning of the Spirit, the thirst for Love, peace and freedom goes on within the depth of his being, making him dissatisfied, and creating a state of despair, ennui and emptiness.

To restore man to his innate glory, by guiding him in the path of inner enquiry, Self-Realized Masters and sages have appeared in our midst from time to time. Holy Mother Mata Amritanandamayi Devi is one such personality, who not only shows deluded mankind the path to self-emancipation, but comes as a torrential shower of Divine Love upon all parched hearts and famished souls, soothing their pains, lifting their burdens, transforming their personalities and giving them a glimpse of the Splendour of the Self.

So open, so accessible is this Spiritual Master, that people have come to realize in Her Universal Mother-Love, at once personal, yet boundless—like a vast ocean, gently gracing the shores of troubled minds and searching hearts. Without any pontifical airs of a “spiritual leader”, Holy Mother receives one and all as Her own children, moving freely with them, and bathing them in the soothing showers of Her Love. Her personal touch, Her care and concern, Her compassion and tenderness, Her spiritual charisma and charm, all are unmistakable and unique. Her childlike simplicity, disarming innocence, endearing smile, sweet words and loving caresses make people shed their inhibitions and open up their hearts to Her.

In Her elevating presence, something deep in the being of man is awakened. Tears of joy mist many eyes, many burst into tears; some become dumb with profound emotion. Taking refuge in Her lap, people cry their pains away. In one moment all the cares and concerns of life are forgotten. The heavy burdens of the heart are lifted. The deep yearnings and suppressed sorrows rise to the surface and are washed away in the purifying tears of self-surrender. New springs of devotion well up in their hearts. A deep bliss fills their being. The experience gives them a glimpse of the glory of the Self, a taste of the sweetness of devotion, and the reassuring joy of becoming an innocent child in the lap of the Divine Mother.

Through Her loving ministrations, Holy Mother is able to instill in each one a sense of belonging, a sense of protection, a feeling that "this Divine Mother will be with me always, ever guiding and protecting me in every moment." As they bask in the palpable vibrations of peace and bliss that emanate from Her Divine Being, She infuses in each one the self-confidence and strength to boldly face the challenges of life.

Mother's life is a glorious tale of absolute surrender and dedication to God, overflowing compassion for the poor and the sorrowful, untiring selfless service to humanity, and peerless self-sacrifice, which shall be a source of inspiration and strength for lovers of mankind and seekers of Truth for all times to come.

Born in a remote coastal village in Kerala in 1953, Mother received only a minimum of formal education, without a congenial background for spiritual pursuit, but armed with an iron will and unshakable faith, She waged a relentless battle against stupendous adversities. Through Her passionate Love for God and Her intense tapas She finally emerged victorious. Indeed, the Holy Mother has shown forth as one of the foremost Spiritual Masters of the present times — one who has proved Herself to be a great

conqueror and purifier of human hearts, a man-maker and awakener of millions; and one who is the pivot of a grand spiritual renaissance, the full significance of which is yet to unfold.

Life Sketch in Brief

On the morning of the 27th of September, 1953, in the village of Parayakadavu in the Quilon district on the west coast of Kerala, the rising sun was witness to the birth of a female baby who was named Sudhamani by her parents Sugunandan and Damayanti. The baby came into this world not with tears, but with a beaming smile on her face. She soon proved to be a precocious child in every way, learning to walk and speak when She was barely six months old. In fact, She began walking without ever going through the initial stages of crawling.

Devotion to God was Subhamani's in born gift. Before She was five years old, She had started composing devotional songs addressed to Lord Krishna, songs birmming with poignant longing for the Lord, and often laden with deep mystical insight. She would pour forth Her heart and soul into these melodies in utter self-forgetfulness, and Her sweet voice became a source of great joy for the villagers. She always kept a picture of Krishna close to her heart, and would often talk and sing and confide her sorrows and secrets to her Beloved, gazing at His picture.

Not understanding the child's spiritual moods, and prejudiced against Her due to Her dark complexion, Sudhamani's parents and siblings were often less than loving towards the young girl, and placed a disproportionate share of the family work upon Her young shoulders. when Sudhamani was nine years old, Her mother became ill, and suddenly the entire workload of cooking and housekeeping fell upon Her, forcing the young prodigy to withdraw from school. Arising at 3 AM, She would begin attending to Her chores, sweeping the yard, cleaning the pots and pans, fetching water, cooking food for the whole family, washing

and mending the family's clothes, tending the cows, and countless other tasks, continuing Her work until late at night. She toiled day in and day out, and was treated no better than a slave for Her efforts. Her mother was hot-tempered by nature, and did not hesitate in the least to severely punish Sudhamani at the slightest error or omission on Her part.

Yet nothing could stifle the flame of devotion that was ever burning bright in Sudhamani's heart. Taking refuge in the Lord, and accepting every obstacle as His blessing designed to bring Her closer to Him, She found solace and support in the constant remembrance of Her beloved Krishna.

Another quality that was manifest in Sudhamani from this tender age was Her love and compassion for everyone, especially the old, the poor and the suffering. While performing the daily task of collecting feed for the cows, Sudhamani had to often visit the neighboring houses. Melting with compassion at the tales of the woe heard from the elderly members of those families, Sudhamani would often wash their clothes, give them a bath and even bring them food from Her family's house. This habit of giving away things from Her family's house to any poor or starving person would often land Sudhamani in hot water. However, no amount of punishment could curb the blossoming of the divine compassion which flowed through Her blood.

As Sudhamani grew up, Her love for the Lord also grew. She filled her heart and soul with the form of Krishna, and His name was ever on Her lips. Her ecstatic moods became more and more frequent and She would often dance and sing in bliss, intoxicated with God and totally oblivious of the world. It seemed that Her only wish, Her only passion in life was to behold Krishna, to experience Him, and to become merged with Him. Sometimes She would be found immersed in deep meditation, with barely any sign of external awareness, for hours together. She soon

began having visions of Krishna beholding His living form within each and every object. To Sudhamani's eyes, the whole Universe was pervaded by Krishna and Krishna only. It was not long before Sudhamani entered into what many would call the pinnacle of spirituality : a profound, mytical Union with Krishna so complete that She could no longer distinguish between Krishna and Her own self. Becoming completely identified with Krishna, She merged into Him forever.

While Sudhamani was thus passing Her days in a state of unshakable Oneness with Her Beloved, one day She happened to overhear a reading of the Srimad Bhagavatam, which was being conducted in one of the neighbouring houses. She had overheard the final verses of the Srimad Bhagavatam. The reading had come to an end and the devotional singing was just beginning.

Sudhamani stood there captured by the moment and appeared to be intently listening to the singing. Suddenly her mood changed dramatically. She ran to the spot and stood in the midst of the devotees who had gathered there, overwhelmed with divine bliss, her inner identification with the Lord overflowed into her external being transforming her features and movements into that of Sri Krishna himself !

Some were moved to tears, and fell at her feet. Others, more skeptical, demanded a miracle. At first she refused, saying, " The real miracle is to discover Me within your own heart "; but when they insisted, she told them to return in one week, and that she would give them a miracle.

Word rapidly spread among the villagers, and when the chosen day arrived, the courtyard was filled with hundreds of people, mostly skeptics hoping to expose her as a fraud. Sudhamani asked the leader of the skeptics to bring a pot of water. When the water was brought, she told him to stir it with his finger. When he did so, the water turned into milk ! After passing out samples of the milk, she

asked the once-skeptical villager to now give the milk a stir. When he did as requested, the pot was suddenly filled with panchamritam, a sweet pudding often used in the worship of Lord Krishna. At this point, everyone present was given a sample of the pudding, and after each of several hundred people had eaten, the pot remained full to the brim !

Having realized the Purusha aspect of the Parabrahman as Krishna, the second phase of Sudhamani's 'leelasadhana' was to strive towards the realization of the Universal Mother, or Devi, the Prakriti (primordial Nature or Creatrix) aspect of Parabrahman. Sudhamani's divine longing for the Universal Mother was aroused by an unexpected vision of the Goddess. This vision was followed by an unending state of God-intoxication of such intensity that Sudhamani became as one possessed, pining for the Divine Mother every moment of Her existence. She became completely unconcerned about Her bodily needs, living out of doors, foregoing food, sleep and bathing. She would kiss the earth and embrace the trees, perceiving the Divine Mother within them all. She would weep at the touch of the breeze, feeling it to be the Divine Mother's caress.

By this time, Sudhamani's family had become deeply concerned about Her strange moods and unconventional behavior. Fearing that She would bring disrepute to the family, they began to harass Her in every possible way, kicking Her out of the house and even denying Her food. Many villagers had also turned against Her. On more than one occasion, people poisoned Her food, and many other times attempts were made on Her life, including one incident when someone tried to stab Her with a knife. Somehow, She emerged unscathed from every attack against Her.

Through such cruel treatment at the hands of Her fellow human beings, Sudhamani became convinced of the essentially selfish nature of all human relationships. She now began to spend Her days and nights on the open ground,

surrender Herself completely to the mercy of the Divine Mother of the Universe. The sky overhead become Her roof, the earth Her bed, the moon her lamp, and the sea breezes Her fan. Inscrutable indeed are the ways of God, for at this time when Her own kith and kin had abandoned Sudhamani, it was the so-called unintelligent beings the birds and animals, such as cows, dogs, snakes, parrots and eagles that stood by Her and rendered Her the food required for the maintenance of the body.

Soon Sudhamani's supreme Love of God took the form of intense tapas. Subsisting only on water and Tulsi leaves She immersed Herself for months on end in the most rigorous and austere spiritual practices imaginable. Undeterred by the vagaries of climatic conditions, completely indifferent to the needs of Her body, She spent days and nights in deep absorption in the Divine Mother. She rapidly Passed through all the different moods of supreme devotion, known as 'bhava', 'mahabhava' and 'Radhabhava':

As it is told in the scriptures, God cannot resist pure Love. At long last, the Divine Mother appeared before Sudhamani in all Her splendour and majesty. What followed can only be described in the Holy Mother's own words: "Smiling, the Divine Mother became a mass of effulgence and merged in me. My mind blossomed and bathed in the many-hued light of Divinity. Thenceforth, seeing nothing as separate from my own Self, I renounced all sense enjoyment For the salvation of mankind I proclaim to the whole world the sublime Truth uttered by the Divine Mother: 'O Man, merge in your Self!'"

Sudhamani was thus completely absorbed into the Divine Mother, and felt Herself to be completely identified with Her. She beheld all the divine attributes of the Great Mother suddenly manifesting within Her own self in the fullest measure. The all-pervasive primordial vibration "OM" sprang forth from within Her Being and She realized that "nothing was different from my own formless Self, in which the entire Universe exists as a tiny bubble."

whatever aspect or form of the Divine She concentrated upon would immediately begin to manifest within Her.

At this stage. " The purpose of Her birth was revealed to her and She dedicated Herself to the great cause of humanity, giving Herself up entirely to " removing the sorrows of mankind ". An unbroken stream of Love began to overflow from her heart, caressing all beings and embracing all suffering and sorrowful souls.

Sudhamani was thus transformed into " Amma " (the Mother), soon to become known to the world as Mata Amritanandamayi Devi, the Mother of Immortal Bliss.

The Great Mission

Mother soon began Her mission of tireless service to humanity. She began receiving the thousands of people who flocked to Her for blessings, wiping the tears of the sorrowful with Her own hands, and bringing solace and succour to the weak, patiently listening to the problems of everyone, whether spiritual or mundane, and giving counsel and helping them in whatever way She could. As spontaneous and natural expressions of Her divine power, She began to fulfill the prayers of the devotees, cure diseases, and bring new hope and confidence to the dejected and forlorn.

Assuming the Divine Bhavas (moods) of the blissful Lord Krishna and the all-merciful Divine Mother, She spread the blessings of God's Love to all who came to Her, delighting the selfless devotees and strengthening the faith of the common people.

The Ashram is Born

As Mother's fame began to spread, inquisitive young men, seekers after Truth, began to seek refuge in the infinite wisdom and compassion of the Holy Mother. Captivated

by Mother's Divine Love and noble qualities, many of them renounced their homes and professions and surrendered their lives at Mother's feet. Soon, the beginnings of an Ashram were forming at Mother's parental home. Though both Mother and these disciples had to face stiff opposition from the local people, and though the living conditions in the Ashram were extremely spartan, nothing could deter Mother or these young men from their sacred Goal. Soon spiritual aspirants hailing from distant continents such as America and Australia reached Mother's abode and accepted Her discipleship. The number of such disciples rapidly increased, making the need for the establishment of an Ashram keenly felt. Finally, the Mata Amritanandamayi Mission was founded in 1981.

Divine Healer

Mother has dedicated every moment of Her life to removing the sorrows of mankind, and to lifting the burdens of the suffering. During Her drawn-out public when tens of thousands of people seek Her guidance, unmindful of the immense physical strain, She personally attends to each one until the last person has had received Her blessing. Thus during the last two decades of tireless service, Mother counselled, consoled, wiped away the tears and lifted the burdens of several, millions. When troubled minds and sorrowing hearts call, Holy Mother forgets all Darshans, hunger and thirst, all sleep and rest, all personal comforts and bodily needs, and tirelessly does Her all to bring relief to the suffering. She has lifted many from the abyss of despair and regret, bringing new hope and light into their lives. "Compassion for the poor and the suffering is our duty to God." Such is Her message to the world. With this vision, She has created institutions designed to be instruments of compassionate social service.

For all Her toil and suffering, for all Her untiring service and sacrifice, Amma asks nothing in return, except the burdens and impurities of all. Mother says, "I have come especially for the bad people. If Amma did not accept the

wicked ones, it would be like constructing a hospital and then putting up a sign saying 'No Sick People Allowed.' It would be like a sacred river that objected when people cleansed themselves by bathing in it. "

She often takes upon Herself the diseases of others, saying, " If I suffer for 20 minutes for their sake, they will be relieved of twenty years of suffering." None can conceive of the immensity of Mother's self-sacrificing nature until they personally witness it. Says Mother, "My only wish is that even at the moment of leaving this world, my hand should be stroking the shoulder of a distressed soul, consoling him and bringing him peace and solace.

Universal Guru

A Universal Guru, Mother has infused devotion to God and a spirit of selfless service into the hearts of millions all over the world. A true socialist in the realm of Spirituality, She has, in an incredibly liberal way, given initiation to tens of thousands of people (giving them divine mantras for mental repetition). Traveling the length and breadth of the country, conducting spiritual yajnas (devotional singing, discourses, bhajans, darshan, etc.) Holy Mother has taken the opportunity to establish, through Her personal contact, a strong bond of Love with hundreds of individuals, bringing about a profound inner transformation in many. Granting the prayers of the people and showering motherly love upon them, She turns their hearts to God, and sows the seeds of devotion and the spiritual quest in them. Through Her simple teachings, replete with stories and illustrations, Mother has brought the message of Vedanta and Spirituality to the common man. Issuing forth from Her direct experience of Truth, and being charged with motherly love, Her teachings enter the hearts of the people easily. She infuses in the people the self-confidence to face the trials and tribulations of life with the conviction that God will look after those who surrender to Him. She inspires them to tread the path of dharma and to lead a

spiritual life, knowing that God-Realization is the purpose of human birth. Holy Mother guides each spiritual aspirant according to his taste and inborn nature (samskaras). Mother has infused the burning desire for God-Realization into hundreds of youths from all parts of the world, and in the process of training them, has completely remolded their personalities, making them into real servants of the world.

By this time, Holy Mother has travelled around the world five times, proclaiming the perennial spiritual message of Bharath. She has led more than a thousand spiritual yajnas (programs) in such countries as USA, Russia, Canada, Britain France, Germany, Italy, Switzerland, Austria, Sweden, Japan, Australia, Singapore, Reunion Island and Mauritius. The impact She has created can only be called enormous. In Her presence, the deeper yearnings of the Western society, long concealed beneath the outward splendor of the materialistic civilization, finally find an expression. All barriers of colour and creed are washed away in the tide of Mother's Divine Love. Customs, conceits and cultural differences are all forgotten. It is amazing to see how even small children feel so close to Mother, who speaks an alien language. They play with Her freely, never wanting to leave Her company, as if She had been known to them for ages. In Reunion Island, Muslim devotees invited Mother and Her children to their mosque, and while Mother gave darshan to all, together they sang the glories of God. Mother's visit paved the way for a healing of the rifts between religions, races and cultures, truly a step towards the healing of mankind.

Mother has given the modern generations what they are thirsting for—pure Love and peace of mind. Through Her influence, thousands who had led a life steeped in materialistic pursuits have changed their lifestyle and taken to the Spiritual Path. The constant flow of Western men and women to Mother's Ashram in Kerala bears witness to this silent revolution. In Her Ashram in Amritapuri, one can behold the picture of the world family: one Mother, and a multitude of children from diverse lands and cultures, all

unified by the holy power of Love, the Spiritual Essence in all.

Teachings

Holy Mother's teachings shed light on the varied paths to Truth, and cover a wide range of topics, from the day to day problems of life to the most abstract philosophical puzzles. Hence, they have a universal appeal, attracting the layman and the serious seeker alike. Holy Mother holds that awareness of Spiritual Truths among the people is the basic requirement for the building of a peaceful and prosperous society. "Spirituality is the science of mind. It teaches us how to face the problems of life, how to overcome its ups and downs and lead a life of contentment and lasting happiness. It is the science that everyone should master first of all."

"The spiritual truths proclaimed by the rishis of ancient Bharath embody the highest attainment of humanity, and will satisfy the questions of the human intellect for all ages. They outshine all the discoveries of science — those that have been made in the past and those that are to come in the future. We should study them, imbibe them and spread them among the masses."

Holy Mother's teachings are basically Advaitic; and yet She recommends the path of devotion as best suited for our times. "The milk of Advaitic Knowledge is to be poured into the vessel of our heart only after the vessel has been cleansed with pure devotion and selfless service. But praying to God for fulfillment of worldly desires is not devotion at all; instead we should love God for love's own sake. Through pure motiveless love for God, we will get everything—material prosperity and spiritual upliftment.

"Selfless service is the only effective means to eradicate our deep rooted vasanas. Our efforts or God-Realization will remain incomplete until we show compassion for the

poor and the suffering. That alone will attract the Grace of God. "

" However, in order to acquire the necessary strength to serve the world efficiently and with detachment, spiritual practices like mantra japa, meditation, kirtan, etc., are essential. Service should be rooted in the understanding of spiritual principles, i.e., it should be done with detachment and dedication to God. Sadhana should spring from selfless love for mankind. " Thus unfolds Mother's vision of service and sadhana.



Holy Mother is a living commentary on Vedantic truths. She does not teach anything that She Herself does not practice. Her own life is a glowing illustration of such divine qualities as detachment, humility, equal vision, universal Love, patience, renunciation, compassion for the poor and the suffering, total surrender and dedication to God. As Mother once told Her disciples, " If you closely observe my life and imbibe lessons from it, you will have no need to pore over scriptural texts. "

Mata Amritanandamayi Math

To disseminate the message of Spirituality, Universal Love and selfless service to humanity that shines through the life and teachings of Holy Mother, and to organize activities for the Spiritual, social and cultural advancement of mankind and the upliftment of the poor and downtrodden, the Mata Amritanandamayi Math was founded. The Math is a spiritual and charitable mission with headquarters at Amritapuri, in the Quilon district of Kerala, at the birthplace and parental home of the Holy Mother, where today many hundreds of devotees and spiritual aspirants pour in everyday seeking the blessings and guidance of the Holy Mother. The Mission has today expanded into a world-wide organization with branch centres in several countries. The many projects, institutions and activities in India include a Vedanta Vidyalaya

and Gurukula for training sincere spiritual seekers for a life of renunciation and selfless service to the world; an orphanage and harijan hostel filling the needs of over 500 underprivileged children; a hospice project for cancer patients; the construction of free houses for the poor; an Ayurvedic research institute; educational institutions ranging from Kindergarten level to the Higher Secondary level; technical institutions like a computer training institute and an industrial training centre; unique temples designed to inculcate the spirit of sadhana in the people and bring them relief from the 'prarabda karmas' (manifesting as the influence of malefic planetary conjunctions); running charitable dispensaries and organizing medical camps and blood donation camps; conducting yoga classes and yoga therapy camps; providing scholarships and free tuition to the poor; organizing spiritual yajnas such as congregational pujas and devotional singing, retreats and discourses, etc.



A Mahatma is a perpetual enigma, beyond our assessment and judgement. Colourful and multifarious are the facets of Amma's divine personality. The detachment and equipoise of a Jnani, the emotional ardour of a Bhaktā, the zest and zeal of a Karma Yogi, the innocence and playfulness of a child, and the divine splendor of the Supreme Goddess all can be seen scintillating through Her changing moods and Her Divine personality. She appears before us as a loving mother, a responsible stern father, a compassionate Sadguru, and the all-merciful Divine Mother. In an age of hypocrisy and pretension, with all the loving tenderness of a mother She whispers into our ears the saving wisdom of spirituality. Kindling love for God in the hearts of millions, and infusing the Spirit of selfless service in them, Mother is paving the way for a global spiritual renaissance. As a mother guides a toddling babe, holding our hands, She is leading us into the pristine joy, peace and beauty of the Self.

—**Brahmachari Mohandas and Shri Ramdas**

Book Review

'The Doctrine of the Upanisads and the early Buddhism'
Translated from German to English by Dr. Shridhar
B. Shrotri, Publisher · Motilal Banarsidass, Delhi 1991,
PP X+226, Price : Rs. 225/-

The Upanisads occupy a unique place in the history of Indian Philosophy. They mark a transition from the time when sacrifice occupied an important place in social life to a period which laid emphasis on meditation. Herman Oldenberg, the author of the original German work has traced in his introduction the development of Philosophic thought from the Brahmanic period to the Upanisadic times.

In the Upanisads there emerges an outsoaring longing for departing into the peaceful quietude of eternity. The Upanisads know how to describe astutely and artistically complicated structures of thought. The nature, the climate and an atmosphere of undisturbed peace in India helped the blossoming of a penchant for contemplation and cultivation of knowledge. Spirituality ever emerged stronger.

The Upanisadic seers were seekers of immortality. It did not mean prolonging the life on earth for ever, but blissful merging with infinity. In the Upanisads we come across venerable thinkers, who having discovered the mystery of the Brahman, have found peace in it. At many a point we feel like bowing our head before the Upanisadic seers in reverent silence.

The book is divided into three chapters. Chapter I deals with the teachings of the older Upanisads. Herein we come across the desire, so deeply inherent in the philosophising mind, which forced its way further particularly towards the

idea of conceiving the unity of being in all plurality of the phenomena, Here Mysticism aspires to absorb in itself a higher existence and to merge with a higher existence. It is called Brahman and also Ātman. Brahman has an objectivity, whereas Ātman has a subjectivity. Brahman is a power reigning over things intensively; Ātman is the innermost entity. is a seer, a listener and a speaker. Eye, ear and voice are merely his tools.

The concept of the Universal Self (Brahman) corresponding to the human Ātman and resembling it in essence becomes forcefully inevitable. There is no doubt that Brahman and Ātman are considered as identical. The Supreme Being is called "No, no" when the negation is too audaciously apprehended as an expression of being free from restrictions of every kind. The three brief words, each one in itself colourless, teach one to understand the same Being in one's own person in wonderful simplicity and greatness *Tat tvam asi* "That you are".

The Upanisads use a number of similes to clarify a point. The example of salt dissolved in water is given to illustrate the immanence of Brahman. For the ultimate merging of all things in Brahman, the simile of rivers flowing into the ocean is given. For non-clinging of evil to a knower of Brahman, the example of a lotus-leaf untouched by water is given.

Chapter II deals with the later Upanisads and the beginnings of Sāmkhya and Yoga. It is pointed out here that in the later Upanisads poetry becomes more prominent than prose

The Sāmkhya doctrine puts forth the duality of prakṛiti and puruṣa. Prakṛiti is the Material Fundamental principle consisting of the three Gunas, namely, Sattva, Rajas and Tamas, like the three threads of a rope. The Spiritual principle is called puruṣa. The identity of Puruṣa with Ātman emerges clearly. Under the influence of puruṣa

there emerge from prakriti the mahat (intellect), ahamkara (Ego principle), five tanmātras (fine elements), manas (mind), the five sensory organs, the five organs of action and the five mahābhūtas (gross elements).

The influence of Puruṣa and Prakriti upon each other is shown clearly. Puruṣa is a spectator of prakriti, which plays different roles like an actor. Puruṣa imagining 'That am I, this is mine' is caught like a bird in a net. He is infatuated and succumbs to temptation. His deliverance comes through proper discriminative knowledge.

Yoga is the practice of physical discipline, which induces methodically mystic condition. God is felt within oneself with the help of austerity (tapas). Meditation is directed to the mystic word, Om. Then comes the feeling of joy, and finally only the feeling of being 'I'. Once that has disappeared, the highest concentration is attained. It is a profound and luminous quietude. Hence the Yogins and the ideals of Yoga have risen to the highest place of honour.

Chapter III deals with the beginnings of Buddhism. Buddha appeared on the scene bringing with him the solace of his doctrine to those tormented by the misery of life and the fear of death. For Buddhism the Karman doctrine is a permanent heritage for long, worked through from all sides, extended by imagination to infinity, loaded and overloaded by the embellishment of numerous stories. Buddha is one "who is awakened." Buddha rejected purely theoretical knowledge. He rejected all knowledge which brings no profit, does not promote transformation into holiness, does not lead to aversion from the mundane, to cessation of the perishable, to peace, perception, to enlightenment and to Nirvana.

A hope is aroused in the mind of the knower that the stream of life is guided in a fixed course by the law of nature, and that he can cut off this stream by force, that he can release himself from suffering. Deliverance from suffering can be considered as an elimination of the process

causing suffering or a withdrawal of the sufferer from a contact with this process. The Sāmkhya adopted the second path while it lets the spirit turn away from the nature and enter the purity of its solitude. Buddhism refused to speak of pure spirit. As a consequence it had to choose the first of the two paths.

There is strongest connection between Buddhism and Yoga. By meditation the mind becomes collected, purified, refined, liberated from defilement, made supple and alert for work, firm and unyielding. The pathway to deliverance passes through three stations : honesty, concentration and wisdom i. e. knowledge. It is knowledge that strikes the suffering at its root.

The earthly life of Buddha is represented as the final link of the chain of countless earlier existences, in which this being has elevated itself from imperfection to perfection. In Buddhism are united indissolubly the spirit of proud confidence in one's own power, and humble and thankful acceptance of what the exuberant mercy offers from its world of light.

Regarding the image of Buddha it is said, " The world-conqueror rules in infinitely exalted remoteness over the world, beyond all search, desire and action. Now he is lost in meditation. Now the instructive gesture of hands or the raising of the right hand proclaiming peace points out to the blessings he gives to human beings, peaceful emanation of one's own deep quietude over to those seeking quietude. It could only let one guess the mystery and the silent majesty of Nirvāna.

Herman Oldenberg (1854-1920) was great Indologist who had drunk deep at the fount of knowledge. He had a decisive intellect with which he gave a clear cut expression to his views regarding the Upanisads, Samkhya, Yoga and Buddhism. His critical outlook manifests itself clearly in statements as follows :-

“ We thus see how centuries ago a foundation was laid in the Upanisads of the different forms of Buddhistic dogma. In fact it was sometimes more than a mere foundation. ” (P. 80).

Samkhya in prevalent tendencies of the theoretical observation of the world, and Yoga in many features of ascetic practices have been evident as sources of Buddhistic doctrine and spiritual practice ” [P. 213].

The flowery figurative style of Oldenberg can be seen in the following examples :-

“ The ideas of the sacrificial science pass on smoothly and unnoticeably into those of the Upanisads. How many thoughts contain unfathomed depths by a fast fading word at first slipping over them.” [P. 20]

“ The total progress of the intellectual work [of the Upanisads] could impossibly be represented, so to say, as a uni-dimensional line. It had rather to resemble a river which is sometimes broad, sometimes narrow, meandering its way, branching off on the right and on the left, forming lakes, and flowing further slowly over various obstructions, but ultimately flowing in the direction of its goal. (P. 90)

Prof. Shridhar B. Shrotri, who is the Chairman of the Department of Foreign Languages, Karnatak University, Dharwad has rendered yeoman's service to the world of Indian Philosophy by ably translating this great work from German to English. We expect many more such works from his pen.

Dr. B. R. Modak, M.A., Ph.D.

(2)

'(The principles underlying forms of Knowledge, behaviour and social relationship in traditional society)' by K. S. Bose, Sterling Publishers Private Limited. New Delhi 1991 pp (i) to (viii) and 1-134. Price Rs. 150/-

1. The book aims at formulation of a theoretical (cognitive) model of religious thought on an assumption that such a reconstruction will have a significant impact upon the study of traditional socio-cultural expressions including religion. The author thinks that conceptual systems order social life and guide individual conduct: conceptual systems are useful for the members of society to derive their notion of Self, their ideas about proper conduct and interpersonal interaction. The conceptual systems also provide models and techniques for understanding the world.

2. Eventhough both religion and science provide two important conceptual systems to dominate traditional social systems and modern industrial societies respectively, the author focusses his views mainly on three types of religions developed independently. In the first chapter an attempt is made for modern understanding of the Indian especially Vedantic notion of the supreme being, Brahman. The second chapter is about religious forms and beliefs among the Lugbara and the third chapter examines certain fundamental categories relating to Tao. In the concluding chapter IV author recapitulates his conceptual formulations.

3. It is necessary to examine author's claim that the set of essays (Chapters-I-IV) as an attempt to understand the implicit principles underlying human expressions by which they offer a theoretical model of religious thought in order to explain phenomena from traditional societies. In order to understand the traditional Indian concept of Brahman the author has developed a theoretial model having two essential components namely terms and rela-

tional elements. Terms are concrete categories but relational elements are abstract in nature. An understanding of the structure of thought is based on the examination of the features of the terms and relational elements. The author is of the opinion that classical Indian conception of reality is processual rather than a substantial one, because phenomena are understood as being in motion. But traditional systems like upanisads have made a clear distinction between immanent and transcendent aspects of reality. Accordingly there is a need to change the cognitive model in order to accommodate the phenomenal world with the model of the active mode. Eventhough the active mind apprehends the abstract universal activity pervading all beings as the principle of notion and transformation of all beings it is necessary to articulate the mind independent of reality in which mind is also accommodated. It is somewhat interesting to see author's attempt to findout social relationships, and cultural forms in case of cognitive orientation (p. 19). Since the basic dimensions of social structure are power and solidarity, the cognitive model of the traditional reality provides the fundamental principles to define reality, social order etc. The manifold articulations about Brahman in terms of the cognitive model enable to see the sociocultural doctrines which form a coherent system of ideas with an inner logic.

4. Author's understanding of the traditional concepts of reality is quite interesting even though he comes from different field like Chemistry. There is a need for modern understanding of the traditional religious concepts. The author's attempt is to be appreciated in this regard. The book is useful for layman and scholars who are interested in understanding comparative religion. There is a need of economy edition so that many will be benefitted by the book.

Dr. R. I. Ingalalli

(3)

Couplets from Kabir' Edited translated and compiled by G N Das. (P P. XXXIII +132) Price Rs. 95/- Publisher.- Motilal Banarsidass Publishers Private Ltd. Delhi.

Kabir was born at a time when the Muslim rule was spreading and the Hindus were losing ground. Through his dohas and padas, he tried to create understanding between the two communities and preached tolerance. He tells us :

हिन्दु कहे राम मोहि प्यारा, तुरक कहै रहिमाना ।
आपस में दोड लरि लरि मुए, मरम न काहू जाना ॥ Doha 246

Hindus say "Rama is God" and Muslims say "Rahim is God". They do not realise that God is one, whether you call him Rama or Rahim. The Hindus and Muslims should learn this fact and refrain from hostilities. In another doha he tells us :

कावा फिर कासी भया, राम भया रहीम ।
मोर चून मैदा भया, बैठा कबीरा जीम ॥ Doha 270

Kaba is same as Kasi, Rama is same as Rahim. There is difference in name only; and yet the two communities have taken warlike attitude towards each other on account of misunderstanding and fanaticism. Kabir preaches and proclaims to the world the oneness of humanity. He declares that character is man's only asset.

मानुस तेरा गुण बडा Doha 89

A few of the dohas have a deep spiritual meaning and the correct and significant interpretation of such dohas of a mystic like kabir is best supplied by a mystic only. The interpretation of doha (5) गुरुकुम्हार is given by Dr. R. D. Ranade, one of the greatest mystics of this century, as follows :

“ A spiritual teacher performs for his disciple the same functions which a potter performs for his pot. In the first place, he takes away all the depressions and protuberances of his jar, and rounds off all its angularities. In the second place, he enlarges the potential vacuum of the pot, and gives it the shape and size he wills ”

“ In a similar manner, a spiritual teacher takes away all the defects and deficiencies of his disciple's mind, enlarges receptivity, and makes of him a worthy disciple, capable of performing the functions he wills.” (Pathway to God in Hindi Literature : 336-7.

Kabir preaches and proclaims to the world the oneness of humanity. His dohas will be read and enjoyed from generation to generation. Some of the dohas, like

बकरी पान खात है (163), तन पवित्र सेवा किये (234) न दीन गरीबी बन्दगी (76)

touch the heart and bring to the mind noble thoughts. The moral standard of the people has fallen very low and clashes and corruption are widely prevalent. These dohas would create repulsion in the people for immoral living and a liking for religious and contented life. The book deserves patronage from Schools, Colleges and Government. The message of Kabir will bring together all humanity; and any person of any caste or community will find it rewarding to read this book of dohas.

– P. Jagannath Rao

(4)

'The word Speaks to the Faustian Man' I Volume.
By Som Raj Gupta. (Published by Motilal Banarsidas
Publishers (P) Ltd, Delhi. Pages 455. Price Rs. 5.00
In the 'Wisdom of Sankara' series, this is the I Vol,
which is a translation and sankara's interpretation as found
in his Bhāsyā-Commentary on the four of the principal
Upanisads, Isa, Kena, Katha and Prasna Upanisads)

In this valuable volume of wisdom and veracity, the author, Prof. Som Raj Gupta, teacher of English at Kirori Mal College of the University of Delhi, has cast new light on the oft-quoted Upanisadic verses. The text printed in bold type, with S. B. (Śankara Bhāsyā) in small type, apart from elaborately mentioning the traditional meaning, has also dealt with modern interpretations of wittgenstein. Students of Upanisadic philosophy, and also the general readers of scriptures will be delighted with the newness and modernity of the interpretation of verses with special reference to sages, Sri Ramana Maharshi, Adīśankara and Sri Mangatram, his guru-preceptor. We are easily impressed by captivating title, which refers to the 'openness of secret word, speaking to the passionate modern man the 'faustian' man, the term used by spenglar (Vide P. 298.) The publishers of this enlightening book, have taken up the task of publishing ten volumes of the series, to educate the modern readers with the richness and holiness of ancient Indian scriptures. So the publishers deserve compliments of readers and devout followers of ĩtman, for in this world of scepticism the path of noble truth is lost to many persons. The author in a modern and spiritual way, keeps the ancient wisdom safe in the centre of beauty of expression and literary grandeur. Referring to wittgenstein, and Sartre he gives a modern touch to the concept of word and temporal reality, mind and 'geist' the spirit. One word summary of the volume for beginnners and members of " Sick Culture " is " innocene "— The most meaningful expression for child -like simplicity of man of truth.

There is full-length discussion—nearly one hundred pages for discussion of each of the three Upanisads—Isha, Kena and Prasnopanisads; and the most important—Katha—occupies about one hundred and fifty-four pages of the most important discussion of immortality—the story of Nachiketa. There is a logical consistency of treatment of text, for in all four Upanisads, author emphasizes the thoughtless, “non-predicative and an innocent attitude, bereft of the isms, theories and world-views”. “Purged of thought of language of desire and action man ceases to be man; he dies into Godhood”. The main purport of the teachings, according to the author is as follows, “Impoverish yourself of thought and interpretations of desire and passion and let the word reveal itself to you”. To go a step further, “Do away with passion for knowledge.”

The verses beginning from ‘Isha—*Purnam adah purnam idam* to the last verse of Prasna Upanisad— *namah Parama rsibhyo namah parama rsibhyah*, offer the fullness of richness of sanskrit terms to the praying mind of a devotee; and the annotations marked ‘SB.’ offer clear meaning of important concepts, like ‘Sambhuti’ ‘Asambhuti,’ immortality, sound and eternal meaning, ‘Hiranyagarbha’— the cosmic germ, and the opposition between theory and practice— ie. ‘theoria’ and ‘praxis,’ or between ‘technē’ and ‘Tüche’ (Destiny). There is endless discussion of the infinite and transcendental nature of Ātman in Upanisads. In this volume, much to the delight of readers, there is clear account of the mysterious nature of Ātman as pure awareness and ‘Vidya’: ‘Ātmanā Vindate Viryam Vidyayā Vindate-mṛtam’ (Verse 4, Kena Upanisad) and ‘Pratibodha—Viditam’ (Ibid) which has a rich meaning. It is known in every cognition. What a paradox ‘It is known to him to whom dox ! it is unknown’. In this way the account of indescribable Ātman — the self is not clear to general readers of Upanisadic literature. So also the concept of ‘Amrtam’ in Katha Upanisad and in Kena Upanisad is not clear to readers; but the impoverished self, rid of ignorance and delusion is pure desireless mind which knows the presence of the inner self.

Not as a miracle, nor as a flash. not too as God-possession, is self known to ignorant man. "Brahman will not come to him as the shattering darkness nor as all-encompassing light. Nor will Brahman possess him to impoverish him into itself." It is done only by eradication of desire and vāsanās, and by entering into Heart centre of seventy two thousand nadis, as shown by Pippalada to his six disciples, Body is the prop of the 'I thought'. These views which remind us of jānna and teachings of Sri Ramana Maharshi, take us to the very core of innocence—the absolute innocence which means "Life in death," or "pure awareness of shiva who is sound and dance." Man—the modern man—the "Faustian man of today" must shed off ignorance and also the poetic sensitivity which may mean god-vision or knowledge of nature, and the mystical visions of nature and reality to enter into the golden land of deathlessness which is unknown to created beings. Not by tapas, nor by rituals and 'nirvikalpa Samādhi' can the limited man—the finite man, reach the final goal of freedom from suffering, doership and enjoyment, or the goal of "that ontosophy that establishes as one with Brahman, the individual self with the universal self." This wisdom is opposed to ignorance and to superimposition of limiting adjuncts unto the self. "This ignorance is the origin of the world and is innate in all creatures. The Ontosophy in question reveals the self as free of such adventitious attributes as activity, doership and enjoyments". This is the meaning of attainment of liberation from birth and death. Such illuminating words of wisdom – the expressions of eternal sound, the eternal WORD—abound in all explanations of spiritual problems of four Upanisads.

In the Is'a Upanisad, readers are much attracted by the poetic words of Wordsworth, the expressions of spiritual experience and God-Vision (Mandal Vision.) Then follows detailed account of Cosmic man or Golden Germ—'Hiranyagarbha.' The book is full of references to modern philosophy, literature and poetry. But the central theme is logic of ignorance or of the passion of 'faustian' man. To a great extent the readers will be free from ignorance, after

reading about the sweetness of self and spiritual Vidyā of sages, Sri Ramana Maharshi and Sri Mangatram. There is unspeakable joy of knowledge of how in Realisation one hears the WORD. Publishers of this volume, which is Appearance of Aruna and sunlight will be doing yeoman's service to Jnāna and Vidyā, by publishing remaining nine volumes of shining sun of 'surya mārga'—the 'Jnāna path' of sages and masters. May the sacred Truth of the Eternal WORD shine all-apace in the modern world of 'Faustian man I

-Prof. T. F. Bidari

O O O

"The wise are liberated here and now....They are free from thoughts and therefore live happy, like an undisputed suzerain of the whole world, or like a baby. The ideas of bondage and Release vanish for them altogether...."

Section II, Verse 88,
Kaivalya Navaneeta of Tandavaraya Swamy

**Academy of Comparative Philosophy &
Religion, Belgaum.**

Quarterly Report for the period ending 30-9-92

1. During the last week of June 1992, tree plantation programme was performed under the personal supervision and guidance of Sri S. R. Hombal, Assistant Conservator of Forests, Social Forestry, Belgaum, who was specially invited for the function. Sri V. C. Hanji, forest contractor and member Board of Management, K. L. E. Society Belgaum was the chief guest for the function. We are thankful to all the persons who participated in the programme.

2. Rules for the appointment of staff, required for the administration of the Academy of Comparative Philosophy & Religion, Belgaum, were suitably amended, to control the staff.

3. Prof. N. R. Deshpande, who is a direct disciple of Gurudeo Dr. R. D. Ranade, was coopted as a trustee on 9-7-1992, on the Board of Trustees of the Academy of Comparative Philosophy & Religion, Belgaum.

4. The Constitution of the Trust was amended on 9-7-1992 as under-

'No person is entitled as of right to enter upon or stay in the permises of the Trust. The Board or any person authorised by the Board may prevent any such person from entering upon the property of the Trust or evict such person from the property of the Trust without giving any reason.'

5. Sri J. M. Kulkarni trustee, is appointed as the Secretary of the Trust "Academy of Comparative Philosophy & Religion, Belgaum", with effect from 20-9-1992 in place of Sri V. G. Deshpande, in the interest of administration.

6. The conference of Mathadhipatis and Peethadhipatis was organised by the Vishwa Hindu Parishad at Gurudeo Mandir, Belgaum on the 19th, 20th and 21st of September 1992.

7. The Vaikuntha Chaturthi Nama Saptaha will be held as usual during the period from 4-11-1992 to 8-11-1992. The Sadhakas, who intend to attend the

Saptaha may kindly intimate in advance to the Secretary of the Trust.

8. We thank the following donors for their generous donations to the Academy.

- ✓ (i) Sri A. S. Bhoi, Khanapur Road, Tilakwadi, Belgaum, Rs. 1001/-
- (ii) Sri Abdul Jabber Bhai, Post Box No. 1095, Dubai, Rs. 5000/-

It may be specially mentioned here that Sri Abdul Jabbar Bhai, a Dubai businessman, who has got great respect for Hindu religion, visited Gurudeo Mandir on 12-9-1992 and donated Rs. 5000/-

Life Subscribers

- 1) Sri M. V. Patankar, Pune.....19-8-92 Rs. 50/-
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- 7) Sri S. K. Gupta, Kuansarpur (Orissa) 30-9-92
Rs. 50/-

10 Smt. Anjali Jinsivale of Bangalore, gifted 50 steel plates to the Trust on 6-6-1992. Through an oversight, this gift was not mentioned in the last quarterly report. We are grateful to her for the gift.

11. Guru Pournima was celebrated in the Mandir on 14-7-1992, when Bhajan and Arti was done and Prasad was distributed. Recitation of devotional songs by Shri Vijay Prabhu Khanolkar was also arranged at that time.

Belgaum :

Date : 30-9-1992.

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List of Publications

1. *Thus Spake Gurudeva* — *Shri M. S. Deshpande* 1-00
 2. *An Introduction to Vedic Study*
— *Dr. Sampurnananda* 1-50
 3. *Religion in the changing world*
— *Dr. P. Nagaraj Rao* 4-00
 4. *Haridasas of Karnatak* — *Dr. G. S. Srinivasan* 1-50
 5. *Bhagawata Purana* — *Prof Aravind Basu* 6-00
 6. *Critical and Constructive Aspects of*
Dr. R. D. Ranade's Philosophy
— *Prof B. R. Kulkarni* 12-00
 7. *Sri. Jnaneshwar* — *Shri. R. N. Saraf* 3-00
 8. *Gurudeva Ranade Biography and Mysticism*
— *Shri. S. N. Deshpande* 24-00
 9. ಶಿವಶಕ್ತಿ ಶಿವಲಿಂಗವ್ಯ — ಶ್ರೀ ಆರ್. ವಿ. ಕುಲಕರ್ಣಿ 12-00
 10. ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ
— ಶ್ರೀ ಎನ್. ಎಸ್. ದೇಶಪಾಂಡೆ 12-00
 11. गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण
— श्री. ग. वि. तुळपुळे 15-00
 12. श्री ज्ञानेश्वरांचे आत्मदर्शन
अर्थात् कर्म आणि तत्त्वज्ञान — श्री. रा. वि. सराफ 40-00
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