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PATHWAY TO GOD

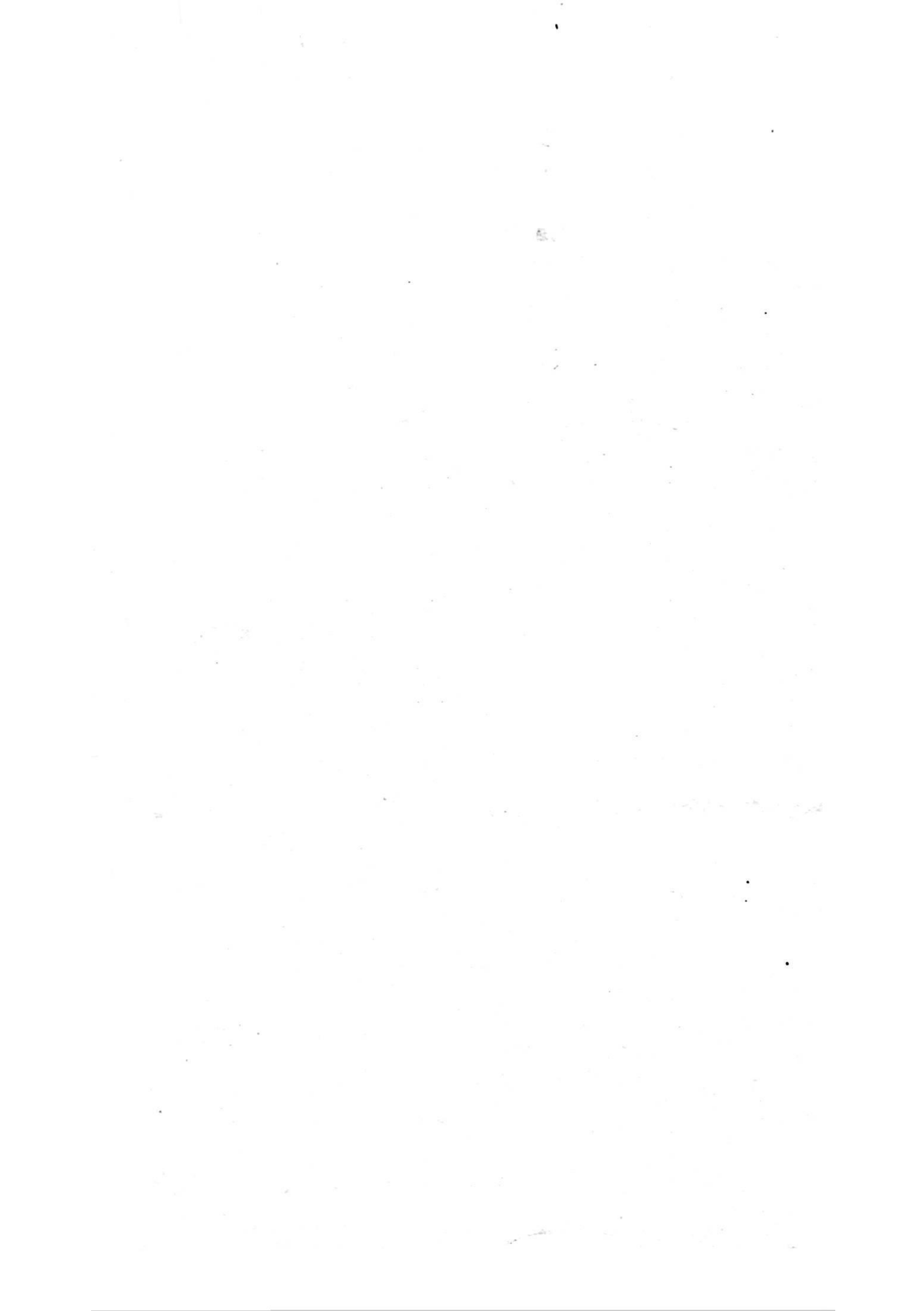


आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.



PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXI

October 1986

No. 1

PRAYER

अनेक वक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेक दिव्याभरणं दिव्यानेकोद्यतायुधम् ॥
दिध्यमालांबरधरं दिव्यगन्धानुलेपनम्
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥
दिविसूर्यसहस्रस्य भवेद्युगपदुत्थिता
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥
तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा
(अपश्यत् देवदेवस्य शरीरे पाण्डवस्तदा ॥)

-श्रीमद्भगवद्गीता XI-10-13

Having innumerable faces and eyes,
Having immeasurable divine look,
Possessing innumerable divine ornaments,
Possessing innumerable lofty weapons,
Wearing divine garland and garments,
Besmeared with divine fragrance (sandal),
All-wonderful God, Eternal, all-pervading,
Emitting the light of thousand suns,
rising at once

In Him all the worlds in one
And also divided in their entity
(Arjuna saw in Him, in the Almighty.)

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“ One God, One World, One Religion ”

Editor : Prin. P. K. Bhagoji (Retd.)

Vol. XX

October 1986

No. 1

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Shri Gurudeo Dr. R. D. Ranade



Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957



Editorial :

The Birth Centenary Celebrations of Shri. Gurudeo Ranade have been quite fitting tribute to the great realised soul. Talks on the life and philosophy of Gurudeo have been organised in various places including Nimbai. All India Radio has been kind enough to broadcast talks on Gurudeo's life and philosophy from, Bombay, Bangalore and Baroda. Eminent persons have given these talks. The celebrations of Nimbai were inaugurated by Revered Shri. Pandurang Shastri Athawale. We have been fortunate to print some of these talks here. We would have been happy to make a separate section of these talks. But things beyond our control denied us this facility.

The country is facing serious problems. Communal misgivings have created enough trouble and torture for the society. We sincerely hope the ideas of the realised souls will guide the suffering people properly. Birth Centenary Celebrations should induce the leadership to work on right lines and infuse faith in one and all.



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Param Poojya Shri Ganpatrao Maharaj Kannur
delivering a talk on 3rd July 1986 –
Birth Centenary day of Shri Gurudeo Ranade.

Shri Gurudev Ranade

100th Birth Anniversary Tribute.

Dr. S. G. Nigal

We are celebrating the birth centenary of Shri Gurudev Ranade, a very great philosopher-saint of the nascent India. He was a living exponent of intellectual mysticism. Shri Gurudev Ranade was a true mystic who lived the philosophy for which he stood. Moreover, he lucidly and rationally expounded and explained the doctrine of rational mysticism through his writings. We remember such great souls because they have become great through self-endeavour and perseverance. There is no gap between precept and practice in the lives of the truly great men. The late Dr. Radhakrishnan once rightly remarked : ' We merely teach philosophy, while Prof. Ranade lives it.'

It was the spiritual urge that was predominant in his philosophical studies and thinking. Philosophy, for Shri Gurudev Ranade, was both a view and a way of life. It was a rational way towards God realisation. Moreover, for him, philosophy was not only an intellectual game but a kind of meditation and spiritual discipline. Moral character and intense meditation are very essential for the development of spiritual life. In this sense, Shri Gurudev Ranade was a great philosopher-mystic whose life reminds us of the Upanishadic sages and seers of antiquity.

Mysticism means the doctrine that insists on the direct immediate, intuitive experience of soul's unity with the Supreme Being or God. The term 'mysticism' is very much misunderstood. It should not be confused with mesmerism or miracle-mongering. Similarly many western mystics are opposed to the use of reason or rational philosophy. To them, reason is opposed to faith. It is a hindrance in the path of God-realisation while there are philosophers who are opposed to mysticism. To them, mysticism is irrational and

It, therefore, is a form of sentimentalism. It is a hindrance in rational thinking. It is not an acceptable doctrine. It must therefore be exposed and rejected. Its claims are baseless. Most of those who claim to be mystics are charlatans.

Shri Gurudeo Ranade was neither an irrational mystic nor a dry philosopher. He was a rational mystic and a profound philosopher. He had a first-hand knowledge of Greek philosophy, European philosophy as well as of Indian philosophy, because he was an erudite scholar of Greek, Sanskrit and English languages. He was also a great mathematician. He went to the roots of the philosophical ideas. So far as mysticism is concerned, he was not only an academic student of Western and Eastern mysticism but also a living and practising mystic. His spiritual guide or Guru, the late Shri Bhausaheb Maharaj Umadikar himself was a living example of the mystical doctrine of God-realisation. Shri Gurudeo Ranade was so much spiritually attracted to this Guru, that he did not like to part with him when he was asked to accept the professorship at Harvard University. Shri Gurudeo Ranade declined to accept the unasked for offer of professorship abroad. It was he who declined to go abroad and instead suggested the name of Dr. S. Radhakrishnan for that prestigious post.

Bhausaheb Maharaj was a God-realised soul who insisted on the practice of meditation on the divine name of the Lord. Once Shri Gurudeo visited Banaras in order to meet Annie Besant, the great spiritual leader of theosophy. When he met her, they discussed many things about mysticism and philosophy. During their meeting, Annie Besant asked for the name and photo of Dr. Ranade's Guru. When Bhausaheb Maharaj's photo was shown to her, her instant reaction was : Mr. Ranade, you are in safe hands.

Shri Gurudeo taught philosophy both to Mama Sonopant Dandekar and the late Prof. S. V. Pandit. Mamasahab Dandekar himself became a professor saint. Prof. Pandit was my philosophy teacher in Tatwajana Vidyapeeth founded by the great living philosopher-saint Rev. Pandurag Shastriji

Athavale. The late Prof. Pandit used to tell us that Shri Gurudeo was a sincere, austere, intense and rational spiritual seeker who was habituated to sit for meditation for several hours at a stretch. He was a spiritual disciple of Dr. Ranade. Saint Tukaram Maharaj has given us the simple - but very difficult to practise criterion of a realised soul. He says :-

Bole Taisa Chale : Tyachi Vandavi Paule.

Prostrate before that man who lives his philosophy. He does what he says and vice-versa, His work is an illustration of his wisdom. There is no discrepancy between his thoughts and deeds. His life is more eloquent about his way of thinking than his words.

In one of his articles, Shri Gurudeo has explained the chief marks of a realised soul. It is indispensable to understand them when false claimants for sainthood and God-manhood are mounting in our society. The spiritual seekers and the common men should be aware of these criteria to distinguish the true mystics from the false ones. According to Shri Gurudeo, the God-realiser is the man of the following moral and spiritual traits. They are :-

- 1) Silence and/or epoche.
- 2) Humility and modesty.
- 3) Equanimity or Impartiality.
- 4) Self-surrender or complete dedication.
- 5) Selfless Altruism.

A genuine mystic or saint remains silent about his spiritual achievements. He remains merged in God and enjoys the mystical vision of his Lord. The consummatory mystical experience transcends the realms of thought and language. It, therefore is termed as "Ineffable." It is an unitary experience of soul's identity with God. Laotze, the founder of Taoism rightly says :-

He who knows, does not speak.

He who speaks, does not know.

The Upanishads corroborate this view.

Secondly, a God-realised soul is imbued with humility. He will never talk in big terms about himself and his spiritual gains. He will not exhibit his mystical powers. Shri Gurudeo gives an example of a fire-fly which sheds light for the

sake of others and not for itself. But the fire-fly is completely unaware of its light. In this connection, Dr. Ranade writes : The diamonds should not be opened out before a vegetable-seller because only the jeweller knows its value.

Thirdly, the realised soul is perfectly impartial in his dealings with others. He is without any partiality for anybody, high or low, rich or poor, educated or illiterate. Naturally, he is friendly towards all.

Hence the fourth mark of such a liberated saint is complete self-surrender. He experiences divine presence every where. It is not surrender of ego to some extra-cosmic supernatural God who is supposed to reside in far-off heaven. The petty or empirical ego is surrendered to God who is our True Self or Self of all selves. Thus the true mystic is not attached to his little ego and its vanities. Everything of his, including his ego, is dedicated to the God. All his thoughts, emotions, desires and possessions are offered to God.

Lastly, the realised soul lovingly and self-lessly practices altruism. He is truly a universal man. He does not run away from society. He sees God in all. He does selfless work. To use the well-known Gita phrase, he does Lokasangrahartha Karma. Such liberated mystics serve God by doing the work of upliftment of the people at large.

The late Gurudeo Ranade was such a realised soul. He reached the top of the spiritual everest through sheer moral and intellectual and mystical discipline. He utilised his spiritual achievements for the development of others. Such souls do not give false promises. They do not indulge in miracle mongering. Men like Dr. Ranade are the lighthouse on the pathway to God-realisation. He was both a philosopher and a saint. The rational and emotional dimensions of his personality were highly and equally developed in his personality. The claims of the head find happy and harmonious blending with those of the heart. Such souls bring sweetness and light to humanity.

I take this opportunity to pay my humble homage to the divine memory of Shri Gurudeo Ranade.



The Jivanmukta and the Muktajiva

Arvind Sharma

I

There is an occasional tendency in writings on Hinduism to use the terms *Jivanmukti* and *muktajīva* interchangeably.¹ It is the purpose of this paper to show that a distinction may be drawn between the two in the light of Brahmasūtra III. 3. 34.

II

Brahmasūtra III. 3. 34 is crucial in this context, wherein "there is a discussion of the continued existence of certain persons, although they had obtained release. In an elaborate discussion, the various commentators refer to the lives of sages like Apāntaratama, Sanatkumāra, Vasīṣṭha and Nārada. Some of them were reborn intentionally, though they had reached *moksa* experience. They continued to live, or even chose successive rebirths, in order to fulfill their missions, either to carry out certain offices bestowed upon them by God to help people and the world, or voluntarily to stay and help others achieve *mukti*. Such instances, Śaṅkara says, are *analogous* to the self-assumed mission and responsibilities of a *Jivan-mukta*."²

Dr. S. Radhakrishnan, in commenting on the *sūtra*, similarly remarks :

This *sūtra* says that ordinarily a person after attaining knowledge is not reborn. But the case is different with those who have a mission to fulfil. Those perfected sages take one or more births until their mission is fulfilled; after which they are not born again. Though they are reborn, they are

1 See Milton Singer, ed., *Krishna : Myths, Rites and Attitudes* (Honolulu : East-West Center Press, 1966), p. 167.

2 *Ibid.*, p. 168, emphasis added.

not subject to ignorance, Their cases are *analogous* to those of *jīvan-muktas*, who, even after attaining knowledge, continue their corporeal existence so long as their *prarabdha karma* lasts. The divine mission of these people is *comparable* to the *prarabdha karma*.¹

The cases, however, though analogous, are not identical. In the first case salvation is achieved while living followed by complete absorption in Brahman on the dissolution of the body. This is the case of *sadeha-mukti* or *jīvanmukti*,² followed by *videha-mukti*.³ The *jīvanmukta* is "not reborn"⁴

In the second case individual existence continues even after liberation. Thus Śaṅkara "admits that some persons although knowing *Brahman* attained new bodies Apāntaratamas. Vasīṣṭha, Bhṛgu, Sanat-kumāra, Dakṣa, Nārada assumed new bodies, after attaining knowledge of *brahman*. Those to whom the Highest Lord has entrusted certain offices, though they possess complete knowledge which is the cause of release, last as their office lasts, their works not yet being exhausted. They obtain release only when their office comes to an end",⁵ Thus in a way "As long as there is *adhikāra*, they are subject to *prārabdha karma*. They however pass, according to their free will, from one body to another, preserving all the time the memory of their identity".⁶

1 S. Radhakrishnan, *The Brahma Sutra* (London : George Allen & Unwin Ltd., 1960), p. 487, emphasis added.

2 The main idea seems to be of " 'living release' i. e. Salvation while one is alive and still here on earth. The *mukta* or one who attains *jīvan-mukti* does not have to wait for death to attain salvation, but has it immediately here and now" (Benjamin Walker, *The Hindu World*, Vol. II [New York; Frederick A. Praeger, 1958], p. 520).

3 Eliot Deutsch and J. A. B. van Buitenen, *A Source Book of Advaita Vedānta* (Honolulu: The University Press of Hawaii, 1971), p. 312.

4 *Ibid.*; also see Surendranath Dasgupta. *A History of Indian Philosophy* (Cambridge University Press, 1967, Vol: I, pp. 491-402; Vol. II, p. 246.

5 S. Radhakrishnan, *op. cit.*, p. 487; but also see Ramanuja's comment on the *sutra*.

6 S. Radhakrishnan, *op. cit.*, p. 487.

III

It is proposed that cases of the first kind be classed as those of *jīvanmuktas* i. e. cases in which *videhamukti* follows, while cases of the second kind be called *muktajīvas*,¹ whose bodily existence continues even *after* the attainment of Brahma-knowledge. The fact S'aṅkara "does not seem to have used the term" — *jīvanmukti* — "in his works"² renders this exercise of giving two distinct, if allied, names to the two conditions—conditions between which he clearly distinguishes—even more justifiable.³



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- 1 This use being suggested by the categorization of *jīvas* in Madhva's system (see Jadunath Sinha, *A History of Indian Philosophy* Vol. II [Calcutta : Central Book Agency, 1952], p. 698.
 - 2 Surendranath Dasgupta *op. cit.*, Vol. II, p 246.
 - 3 For an English translation of Sankara's commentary of Brahma-sutra III. 3. 34 see V. H. Date, *Vedanta Explained Sankara's commentary on the Brahma-sutras* Vol, II. (Poona : Booksellers Publishing Co., 1959) pp. 217-222.

Taoism and Zen

Dr. Mrs. Limaye

Taoism existed in China long before Buddhism was imported into China. The main source of information about Taoism are the verses written by Lao-tzu and his disciple Chuang-tzu. Lao-tzu wrote a book containing five thousand verses known as 'Tao Te Ching' or 'The Way and the Power'. This book opens with the lines 'The Tao that can be put into words is not the real Tao'. What is Tao?

To know Tao one must have an idea of the principles of Polarity which are fundamental to the Taoist view of the universe. The Principle of polarity forms the process of the Universe. These two poles which form the cosmic energy are The Yang (positive) and the Yin (negative), that is these two opposite poles exist in one Tao. They are inseparable.

The art of life, consists in obtaining and keeping a balance between the polarities. When one obtains and retains this complete balance one arrives at Tao. This is the life force of universe or harmonious structuring of affairs or the Reality transcending words.

So 'Tao' is the fundamental unity of mind and matter, the knower and the known.

So Lao-tzu says

' when everyone knows beauty as beautiful,
there is already ugliness,
when everyone knows good as goodness,
there is already evil,
' to be ' and ' not to be ' arise mutually ;
Difficult and easy are mutually realized ;
Long and Short are mutually contrasted ;
High and low are mutually posited; -
Before and after are in mutual sequence ¹

¹ Lao-tzu T'as. Allan watts.

Tao; The Water course Way P. 22-23

Tao is thus the unifying principle of being and non-being these are mutually supportive and mutually generative. One is the negative side and the other the positive side which are included and unified in the Great Reality that is Tao. Though they are two principles they are not a duality. They are explicitly dual expressing implicit unity.

Thus word is cyclic according to Taoism. There is no beginning or end to life and death which come and go forever. So Chuang-tzu says 'The Tao is that from which one can not deviate; that from which one can deviate is not Tao.'

Tao is the Absolute and hence everything else is relative. This concept of Tao as Absolute is mystical, it is ineffable and defines all expression that is why Lao-tzu says 'The Tao that can be put into words is not the real Tao'. Tao is without form, it has to be experienced intuitively, it can not be seen. It is something that is grasped and understood it can be transmitted but not seen. It can be attained. It is beyond distinction of duality. It is neither and both.

A freeman is the one who accepts life as it is and loses himself in Tao. It is a State where there is no doing yet nothing is left undone. It is a dynamic State, and not a Static State. There is activity but one realizes that the Tao in him does all the activity and he uses the instruments without being attached to them. Tao is Positive acceptance of Reality.

There is a gulf between the finite human knowledge and infinite Tao. So it is impossible for the finite human intelligence to grasp the infinite Tao. But Tao can be grasped by intuitive insight only. One must turn away or disengage oneself from all the multiplicity and throw oneself into the mystical whole.

The balance of Yin and Yang is the mystical experience of Tao. And then one has peace or wu-wei or dynamic non-activity or the middle road. When one realizes that their is

no alternative for one, then there is realization that man and nature around him are one process; this realization is Tao.

To realize 'you are that' is Tao. So when Chuang-tzu speaks of 'Sitting and forgetting' he means that one attains Tao only when one forgets everything and throws oneself headlong into the stream to float with it. One does the actual living when one changes one's view towards life. One lives out the term of life and survives without anxiety to survive.

To the Taoist, Goal is more important and not the road. The attainment or the true experience is more important and not the belief in a doctrine.

ZEN :

Bodhidharma, who is believed to be first patriarch of zen by zenists, took to China the concept of dhyana. Though Chinese accepted the metaphysics of mahayana buddhism, it was gradually mixed with their existent philosophy, specially Taoism. Thus over the years a new kind of Buddhism was born namely Zen or dhyana or chan with a special emphasis on the aspect of dhyana. There were five schools of this thought but only two are still popular and have a large following in Japan and Korea. These are Rinzai and Soto. Rinzai School was founded by Hui-neng and Soto School was founded by Shen-hsin. Both were disciples of the fifth patriarch Hung-Tan. Both accepted dhyana to reach Satori (truth) but the methods used by both were different. One used, according to Dr. Suzuki, 'Entrance by Reason' (Jnana-maya) and the other 'Entrance by conduct (Karma-maya)' ¹

The former was more popular as Thomas Hoover states 'there were practically no Chinese Buddhists who really understood or seriously practiced dhyana or zen²' may be for this reason they assimilated the concept

1 Essays in Zen Buddhism - D. T. Suzuki P. 167

2 Zen experience - Thomas Hoover
Allan Watts - The way of Zen P. 112

of Tao to suit their temperament. But Shen-hsin or Soto School accepted the traditional dhyana or concentrated meditation to reach Satori. This can be seen from the following verse written by him.

' The body is the bodhi tree;
the mind like a bright mirror standing,
Take care to wipe it all the time,
And allow no dust to cling.'

While Hui-neng who advocated instantaneous Satori, with the method of concentration on Koans, wrote the following verse.

There never was Bodhi Tree,
Nor bright mirror standing,
Fundamentally, not one thing exists
So where is the dust to cling ?

Everything boils

down to, as mentioned earlier, the Mahayana principle of the ' void ' Planum emptiness which resembles Tao which is also full emptiness or it has both positive and negative in one whole.

One School (Soto) advocates that *Obstructions* on the emptiness have to be removed slowly while the other Rinzai School says that this obstruction is removed at one go and realization of emptiness is sudden. Soto school advocates purification of mind and Rinzai advocates that our own nature is from the beginning clean and pure ' That is the original nature itself has prajna (knowledge). Hence Soto school does not use Koan, it uses the method of mokusho zen or Zazen which includes the sitting in meditation. But for both the schools what is important is the realization or the Enlightenment.

Enlightenment in both the schools consists of Satori. To understand the nature of Satori one must know the nature of self in Mahayana. They believe that the reality or self nature is Anitya, it is neither permanent nor impermanent, it cannot be grasped or that there is no self at the basis of

our consciousness; that everything is Sunya or Void or the self which we understand as a final home (base) in the flux of life is not the self at all. The zenists very aptly put it as ' true self is non-self '.

One becomes free or has Satori when one has self knowledge and this self knowledge is possible when there is the identification with the subject and object. or the Taoist positive and negative or Tatvamasi. That is self cannot be grasped objectively but it can be grasped only when one finds the living center of one's unity which is the wholeself or when one throws oneself into the mystical whole. This self is full of freedom and creativity. Thus Dogen says that ' To study oneself is to forget oneself. To forget oneself is to realize oneself as all things (in the world). To realize oneself as all things is to strip off both one's own mind and body and the mind and body of others¹.

There for grasping this pure self or consciousness which is glossed over by the ignorant egoself is the Satori or prajna (knowledge) or Tao. And according to Zenists there is no Zen without Satori.

Satori is the ' intuitive ' looking into nature of things as it is. Like Tao Satori is a mystical concept. Like Tao it is an experience which is ineffable it cannot be put into words. Those who have Satori or Tao do not see the world as it used to be but they see the world as an ' Organic whole '. The dualities disappear. The mind which is trained to see dualities undergoes a revolution and sees only unity. There is conversion and yet there is a noetic quality. One has peace or wu-wei. There is realization that the pure consciousness does not have anything that can be improved there can be nothing added, or taken away from it. It is accepted as it is and one learns to live with it.

Satori or Tao is pure personal experience, it cannot be transmitted. It is a Realization in the inner most sense of

¹ Japanese mind, Individual in Mahayana Buddhism quoted by ueda yoshifumi P. 171

the consciousness. It is a state of joy and peace a perfect state of mind in everyday thought.

A disciple (Hoji Bunkin) asked his master Hofuku Juten. 'What is everyday thought?'

The master answered :—

Drinking tea, eating rice,
I pass my time as it comes;
Looking up at the stream,
Looking up at the mountain
How serene and relaxed I feel indeed ;

Thus Satori like Tao is living in the same old world but looking at it in a deeper, fuller sense, or living in the river and floating with the current. Ch'ing - Yuan puts the same thoughts when he expresses that 'Before I had studied Zen for thirty years, I saw mountains as mountains, and waters as waters, when I arrived at a more intimate knowledge, I came to the point where I saw that mountains are not mountains, and waters are not waters. But now that I have got its very substance I am at rest. For it's just that I see mountains once again as mountains, and waters once again as waters.' Zen and Taoism are similar when they say that the world is real but one must 'recognise that the world described is included in but is not the same as the world as it is.' that is one must be aware of life without consciously thinking about it.

Zen tells us that nirvana is here and now specially the Rinzai School. It is just where one stands but one runs around in circles to find it. One must take a great leap for it and let go everything to really grasp it. It is like jumping from a great mountain. A monk was sitting in meditation once for a whole day. His master asked him what he sought 'My desire is to become a Buddha' said the monk.

The master picked up a piece of brick and began to polish it on stone. Asked to explain his action, the master said he wished to make a mirror 'But no amount of polishing a brick will make it into a mirror', said the monk.

If so 'no amount of sitting cross-legged will make thee into a Buddha' said the master. So just as a brick can not become a mirror by polishing it, mind cannot have Satori.

To have Satori, one must concentrate on now and not dwell on other things. Normally one holds on to the thoughts and it is reluctant to let them go, one must learn to concentrate on the thing one is doing.

Once two monks, were travelling to a monastery. It was raining heavily. They came to a river which they had to cross to reach the monastery. The river was in spate. While they waited they saw a young and beautiful girl, who was also waiting to cross. The river the older of the two monks picked up the girl and the three of them crossed the river.

After they reached the other shore the older monk put the girl down and without a backward glance walked on. The younger monk was very surprised and kept on telling the older monk that it was sinful to touch a woman and so on they walked.

After a little while the older monk turned and told the younger monk, 'Are you still carrying her, I have already forgotten about it'.

That is why a master's reply to his disciple was, I eat while I eat, I drink while I drink and I sleep while I sleep.

So Zen tells us that it is only in Samsara that one has nirvana. It is here and now. This realization is one's own, and one must be one with nature and live a life which is full yet detached by grasping the synthesis of polarities or duality has to be given up. Zen asks us to grasp the principle of nirvana and samskara which is not separate but one. The great unity of mind and matter, the inner and external world, comes when one strikes a balance between mind and matter. Only then one has tranquility of mind. And one who is in peace with oneself is at peace with the whole as he goes beyond polarities and becomes the whole.

This is shown by Tao too. One must live in this very world to realize the higher truth but one must live with detachment to live a full life.

Such a person who lives a detached yet full life is truly a sage or a Buddha.

Zen assimilates the madhyamika idea of emptiness with Taoist idea of 'non-being' or 'wu' and the balance of positive and negative to 'return to the source of our experience'.

Just as Tao is living, zen is living and it is the Taoist influence that teaches us in the words of Christians Humphreys 'Live' life as life lives itself'. As a modern master tells us.

While living
 Be a dead man
 Be thoroughly dead —
 And behave as you like
 And all's well¹



1 P. 38 Western approach to Zen.

Ramakrishna Paramahansa

A Spiritual Synthesis.

Prasanna Salshingkar.

One of the most potent forces in the present day cultural and spiritual life of modern India is Rāmakrishna Paramahansa, the silent man of God. He demonstrated to the new world of science that there was nothing wrong with the spiritual way of life taught by the seers and sages of India. He showed the futility of inter-religious quarrels by making his life a luminous commentary on the Vedic-text "Truth is one : sages call it in various ways".

Gadādhara Bhattāchārya (Often known as Rāmakrishna) was born in a Brāhmin family at Kamarpukur, a village of Bengal near Calcutta on 18th February 1836. His parents (Khudirama and Chandramani) were simple-hearted, pious and spent most of their time in the worship of their family gods and meditation. It is said that Lord Vishnu appeared in a dream before his father who had gone on a pilgrimage to Gaya and told him that he would take birth in his family as his son. When the child was born the parents named him Gadādhara. He was a little boy full of fun and life, mischievous and charming, with a feminine grace he preserved to the end of his life.

Gadādhara experienced ecstasy for the first time when was six years old. Once he was walking along the fields with puffed rice in a fold of his garment. In his own word as mentioned by Romain Rolland, " I was following a narrow path between the rice fields. I raised my eyes to the sky as I munched my rice. I saw a great black cloud spreading rapidly untill it covered the heavens. Suddenly at the edge of the cloud a flight of snow-white cranes passed over my head. The contrast was so beautiful that my spirit wandered

far away. I lost consciousness and fell to the ground. The puffed rice was scattered. Somebody picked me up and carried me home in his arms. An access of joy and emotion overcame me... This was the first time that I was seized with ecstasy".¹ Thus from that time the ecstatic mood came to him frequently. His longing for inward life increased after the death of his father when he was only seven. He sought the company of holy men (Sādhus) who happened to halt at his village, on their way to Puri, the holy seat of Lord Jagannathā. He listened to the sādhus and a sense of serious purpose took possession of him. He left school, because he found that class room study was designed only to serve as a means to earn for a living. Life and nature became his teachers, and not books and closed walls. After his holy initiation to the Brāhmanic order, i. e. his sacred thread ceremony, at the age of nine, his mode of worship of the family deity Raghuvira differed from the ordinary people. The image that he worshipped would appear to him not as an inert idol, but as the most intensely living Lord of the universe.

At the age of twenty Gadādhara was a priest in the Dakshineshwara temple of goddess Kālī. He soon found himself caught in a spiritual storm which carried him to what may appear as strange lands of supernatural experience. The image of Kālī was not a mere statue of stone for him. But it was a living force of the divine. An account of his mode of worship, a curtain of oblivion separated him from the outside world, and he was totally unconscious of the presence of many bystanders who usually gathered there to see the worship. Sometimes he would sit motionless for hours together and would hardly come to his own self even when called by the inmates Hriday. While uttering the various *mantras* would distinctly see those phenomena before him which the ordinary priest has merely to imagine." The normal priest masters the rituals, but seldom gains the true end of worship. Rāmakrishna had not much use for the ritual; what he offered to the mother was heart-worship. An intense longing to have

¹ Rolland Romain, *The Life of Ramakrishna*, Advaita Ashrama, Calcutta, 11th. impression, 1984, pp. 22-23.

a vision of the mother seized him. Describing his inward state at the time of the first vision he had, he used to say to his disciples; "One day I was torn with intolerable anguish. My heart seemed to be wrung as a damp cloth might be wrung... I was racked with pain. A terrible frenzy seized me at the thought that I might never be granted the blessing-the Divine vision. I thought if it were so, then enough of this life! A sword was hanging in the sanctuary of Kāli. My eyes fell upon it and an idea flashed through my brain like a flash of lightning. 'The sword! It will help me to end it'. I rushed up to it, and seized it like a mad man... And lo! the whole scene, doors, windows, the temple itself vanished ...It seemed as if nothing existed any more. Instead I saw an ocean of the Spirit, boundless, dazzling. In whatever direction I turned, great luminous waves were rising. They bore down upon me with a louder roar, as if to swallow me up. In an instant they were upon me. They broke over me, they engulfed me. I was suffocated. I lost consciousness and I fell... How I passed that day and the next I know not. Round me rolled an ocean of ineffable joy. And in the depths of my being I was conscious of the presence of the Divine Mother".¹

In this beautiful description there is no mention of the Divine Mother till the end; She was merged into Ocean. The disciples who afterwards quoted his exact words, asked him whether he had really seen the Divine form. "He did not say, but on coming to himself from his ecstasy he murmured in a plaintive tone: 'Mother!... Mother!'".²

From the day of his experience he did not see the image of the Divine Mother in the temple, but the living Mother Herself. He says: "I put the palm of my hand near nostrils and felt that Mother was actually breathing. I observed very closely, but I could never see the shadow of Mother's divine person on the temple wall in the light of the lamp at night.

1 *Sri Ramkrishna the Great Master*, by Swami Saradananda, published by the Ramkrishna Math of Mylapore, Madras, 1956, pp 140-41

2 Rolland Romain, *The Life of Ramakrishna*. Advaita Ashrama, Calcutta, 11th impression, 1984, p. 34.

I heard from my room that Mother, merry like a little girl was going upstairs, her anklets making jingling sounds. I came up to test it and found that She, with Her hair dishevelled, was actually standing on the verandah of the first floor of the temple and was now viewing Calcutta, now the Ganges".¹ From that moment his days and nights were continual presence of his Beloved. Their intercourse was interrupted like the flow of the river. Eventually he was identified with her, and gradually the radiance of his inner vision became outwardly manifest. Other people seeing him, saw what he saw. The bodies of the Gods appeared through his body as through a window.

Ramakrishna's practice of spiritual experiments became more absorbing and covered all the aspects of *Hindu sādhanā*. His hunger of God was so consuming that it required a varying and abundant spiritual fare for its satisfaction. *Tāntrika* disciplines are the most difficult and dangerous ones among the spiritual paths. Ramakrishna went through the *Tāntrika-sādhanā* without any untoward happening. His guide was a nun of *tāntrika* discipline who had no name of her own, and was known as 'Bhairavi Brāhmani'. Ramakrishna came out of *sādhanā* as a hero, with his *vairagya* (dispassion) reinforced. He spurned completely the supernatural powers that came to him as a result of the practice of *Tantra-yoga*. He did not relish even the golden radiance that was imparted to his physical body. "Take back thy outward beauty, Mother," he used to cry, "and give me instead thy inner beauty, the purity of the spirit". He demonstrated to the world of spiritual aspirants that it is perfectly possible to achieve success in the *Tantra sādhanā* without falling a prey to outward observations. The awakening of the *Kundalini* of Ramakrishna is reported to have taken place sometime in 1862 in the course of his *Tāntrika-sādhanā*.²

Ramakrishna approached God in many ways and succeeded in gaining him. Transforming him spiritually into Kaushalyā,

1 'Shri Ramkrishna' in T. M. P. Mahadevan's, *Ten Saints of India; Bharatiya Vidya Bhavan, Bombay, 1961, pp. 110-11.*

2 *Shri Ramkrishna Lilaprasanga*. II pp 206-7.

he regarded Rāmā as his child. Adopting the attitude of Hanumān he became the servant of Lord Rāmā. Becoming the Gopi of Vrindāvan, he realised communion with Lord Krishna, the beloved enchanter of all souls. Thus he enjoyed the glory and grandeur of God in a variety of ways.

Totāpuri, an itinerant monk of the dashanāmi order of Shankarāchārya, was said to have attained *Nirvikalpa-samādhi* (transcendent experience) after years of strenuous *sādhanā*. Rāmākrishna accepted him as guide to tore the veil of name-and-form, and behold his individuality dissolving in a limitless blaze of spiritual light. In the experience of the non-dual reality there is no distinction between experience and the object experienced. Employing the language of duality, we say that Rāmākrishna had this experience, that he had remained therein for three days, and that he returned to the relative plane of consciousness thereafter. In any way however, words cannot describe the non-dual experience, neither can mind measure it. It is from our point of view that the *Jivanmuktī* (one who has been liberated while yet living) continues to tenant a body. It is saving of the power of *māyā* that makes the *mukta-mumukshu* relation possible. Rāmākrishna attained the last stage of *Nirvikalpa-samādhi* wherein subject and object alike disappeared. "The Universe was extinguished. Space itself was no more. At first the shadows of ideas floated in the obscure depths of mind. Monotonously a feeble consciousness of the ego went ticking. Then that stopped too. Nothing remained but existence. The soul was lost in the Self. Dualism was blotted out. Finite and Infinite space were as one. Beyond word, beyond thought, he attained Brahman".¹

Having gained the transcendent experience of the supreme spirit Rāmākrishna came down to the plane of relativity and turned to the practice of alien faiths such as Islām, Christianity. He was able to look upon all faiths as different roads to the same destination because of his Advaita-realisation.

1. Rolland Romain. *The Life of Ramakrishna*.
Advaita Ashrama, Calcutta, 11th impression, 1984, P.55

His universalism was not the result of a process of rationalisation; it was a conviction born of experience. He followed the modes of discipline as advocated in other religions and found that all of them led to God-realisation. In this experience we have an authentic evidence of the supremacy and identity of the truth taught in all faiths. He says " I have practised all religions, Hinduism, Islam, Christianity, and I have also followed the paths of the different Hindu sects... I have found that it is the same God towards whom all are directing their steps, though along different paths. You must try all beliefs and traverse all the different ways once.¹ Wherever I look I see men quarreling in the name of religion—Hindus, Mohammedans, Brahmos, Vaishnavas, and the rest; but they never reflect that He, who is called Krishnā, is also called Shiva, and bears the name of Primitive Energy, Jesus, and Allah as well the same Rama with a thousand names. The tank has several ghats. At one Hindus draw water in pithers, and call it *jal*, at another Musalmans draw water in leather bottles and call it *pani*, at a third Christians call it *water*. Can we imagine that the water is not *jal*, but only *pani* or *water*? How ridiculous? The substance is one under different names and everyone is seeking the same substance; nothing but climate, temperament, and name vary.² Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him! He will surely realise Him".³

Ramakrishna felt the dynamic identification of the Divine—Apart from creation, God was the ' formless One ' according to him. He became manifest, and assumed personal qualities, when He made the world, and entered into relation with it. In the words of Ramakrishna, " when I think of the supreme Being as inactive, neither creating nor preserving nor destroying, I call Him *Brahman* or *Purusha*, the impersonal God. When I think of Him as active, creating, preserving,

1 *The Gospel of Sri Ramkrishna*, II, 17.

2 *Ibid.* II, 248.

3 Rolland Romain, *The Life of Ramakrishna* Advaita Ashrama, Calcutta, p. 60.

destroying, I call Him *Shakti* or *Maya* or *Prakriti*, the personal God. But the distinction between them does not mean a difference. The personal and impersonal are the same Being, like milk and its whiteness, or the diamond and its lustre. It is impossible to conceive of one without the other. The Divine Mother and Brahman are one".¹

Ramakrishna sought to reconcile the philosophy of the Advaita with the continued worship of God in His personal aspect. In his experience "ecstatic devotion to the Divine Mother and Her play (i. e. Her creative activity) alternated with complete absorption in the serene ocean of absolute Oneness".² He, therefore, regarded both as equally valid. What Rabindranath Tagore described as 'the play of the many' was for him just as divine as the undifferentiated unity of the absolute One. Such a view is actually quite incompatible with the Advaita. To equate the Divine Mother with Brahman was unthinkable to Shankara.

Ramakrishna's life became full with the realisation of the non-dual Spirit. The peace that was now his, knew no disturbance because there was no duality in it. He had become a full-blown flower, to use one of his similes, and the honey-bees came to drink the nectar. He spent the last years of his life in sharing his experience to all those who surrounded him. His disciples, under the leadership of Narendra Nath Datta, later known as Swami Vivekanand, founded a Mission in his name to carry his message of universalism in spirituality to each and every part of the globe. The divinity of man is their outlook they teach it, they practise it, they live and die for it. They carry practical Vedantism as reflected in Ramakrishna and Vivekananda throughout the world.

Swami Vivekananda proclaimed the faith which he had received from his master thus: "The only God in whom I believe is the sum total of all souls, and above all I believe in my God the wicked, my God the miserable, my God the poor of all races".

1 Cf. *The Cultural Heritage of India*, IV : 399.

2 Cf. *Ibid*, IV : 672.

Ramakrishna passed into *Mahasamadhi* on August 15, 1886 after giving his last instructions to his disciples and taking the name of the Divine Mother. After his death a missionary organisation called the Ramakrishna Mission was started by his followers.

It has been rightly said that ' Ramakrishna was the spirit of wisdom in ineffable love and his disciple Vivekananda was the spirit of action in sovereign calm ! '



The light of God is constantly shining in the lotus of my heart. Behold ! this it is ! here it is ! It is seen everywhere, filling the universe. When you are sitting alone by yourself, and when an inexpressible lustre fills you completely, you have to be deeply obliged to your spiritual teacher who is the very embodiment of spiritual knowledge, for having given you that experience. When you merge yourself, and attain entire unison with yourself, and when you have lost the consciousness of your body in the blissful enjoyment of the Self, then you will get this experience and visualise the Reality here, there and everywhere ; it is wholly a suitable matter known only to the wise, who have realised it.

— Gurudeo Ranade
in Pathway to God in
Kannad literature.

P. 264.

The Poetry of Rabindranath Tagore

N. Pratima

Tagore was influenced by the Upanishads and Bengal Vaishnavism. He drew inspiration from the ideals of the Upanishads. The ultimate truth of absolute is interpreted by Tagore as the Cosmic Person. He feels the nearness of the Cosmic Person and his poetry has a hymn-like quality in praise of the Cosmic Person who is the author of all the myriad forms and novelties in creation. The Absolute or the Cosmic Person is present in every aspect of creation. There is no separation between the creator and the world created by Him. Tagore finds an unbroken unity pervading the animate and the inanimate aspects of nature. There is no divisive force in nature and there is a fundamental unity pervading the entire creation.

Not only the Upanishadic texts but also the epics have shaped the mind of Tagore. If the Upanishads have provided the conceptual framework of his view towards the world, life and reality, the epics have inspired him to grapple with the realities of life. Tagore's poetry does not deal with the abstract issues, but throws light on the concrete problems faced by human being in society and history. Tagore's poetry contains the pangs and sorrows as well as the harmony and *ananda* felt by the human being. His poetry is a graphic representation of the awakening of the creative spirit within and it flows towards the Divine Person. In his poetry the human and the Divine intermingle and no chasm whatsoever remains in between. The Cosmic Person or God has to be realised, for in it lies the human destiny. It is ignorance which keeps the individual away from knowing the basic creative power which links everything in creation into a harmonious whole.

Tagore's poetry is saturated with the themes of Vaishnavism. He has pointed out that *mukti* is the primary objective

of Vaishnava poetry. He has clarified the misconceptions perpetuated around the Vaishnava poetry. Tagore says,

The songs of the Baishnabas are for Balkuntha alone
 Courting, attachment, sulkiness, sensitiveness,
 Tryst, dalliance, parting and union, theme of
 The songs of *Brindaban*—this dream of love,
 In the *Shraban* night on the bank of *Kalindi*
 The meeting of the four eyes under the *Kadamba* tree !
 In blushing adoration are the real for the Lord !¹

Tagore has accepted the relevance of the ideals governing Indian culture. He has praised the great insights of the ancient Seers into the nature of reality and truth. He depended on the wisdom embedded in the words of the ancient Seers. Tagore accepts that one cannot know the nature of reality, though one can feel its presence within oneself and in the world through meditation. The creative force which shapes everything in the universe cannot be given any form says Tagore. But he also accepts that one can enjoy the proximity of the Infinite Being, provided one has unstinted faith in Him. He says,

I have beheld in sudden flashes
 The Infinite, behind the veil of the finite²

Tagore has followed the traditions of Bengal Vaishnavism. He maintains that the thirst of human soul is never quenched without the glimpse of God. The individual soul would reach its highest destiny through God realisation. The poet says that without the grace of God none can be cleansed of the evil desires and acquisitive instinct. The proximity of God will not be available so long as the individual is under the sway of selfish motives and evil desires says Tagore.

Tagore's poetry is full of devotion and love towards God. He has stressed on the purity of mind. The pure mind is transparent, *Sāttvika*. On the basis of devotion and love that the human being can build the strong edifice of culture and civilisation maintains Tagore. He says that to attain knowledge

one has to wage a long struggle, but the path of devotion takes the individual towards truth provided that the mind is cleansed, of all impurities. He points out that the path of action leads to knowledge and ultimately to the coalescence of knowledge and devotion. He accepts that when knowledge is perfected, made steady and consistent, it becomes pure love which can lead directly to the realisation of the ultimate truth. He maintains that devotion and self-surrender are the two necessary ingredients of liberation. Devotion and self-surrender do not contradict the path of knowledge, but they are in fact its consummation says Tagore.

Tagore has identified work with worship. Constructive work undertaken for the well being and development of fellow beings is as sacred as worship and prayer. He has given a prominent position to the workers in his scheme of life. Tagore maintains that for human development and the harmonious growth of personality hard work is the absolute minimum. Tagore recognises that until the basic necessities of humanity are fulfilled through concerted action on a global scale there cannot be any growth of culture, refinement and right knowledge. Tagore is not a mere dreamer cut-off from the mainstream of life. His poetry is combination of the spiritual ideals and the facts of life. The practical and the theoretical, the spiritual and the material find an equal place in his poetry and writings. *The Gitanjali* is a spiritual manifesto as well as the blueprint of his approach towards the practical aspects of human life and culture. Tagore is against the exclusive stress on the spiritual aspect of human life and the universe. He indicates that worship of God should not hinder one from involving oneself in the constructive work for the development of the society and the upliftment of fellow-beings.

Tagore says that the divine being is with those hard workers who are engaged in constructive activities. Practical involvement in social life and a belief in the spiritual ideals are the twin models which can pave the way for progress and human development. Tagore has linked the ideals

of religion with the practical aspects of life and culture and he has discouraged all such attempts which tend to create a gulf between the spiritual and the material. He says,

Come out of thy meditations and leave aside thy flowers and incense ! What harm is there if thy clothes become tattered and stained ? Meet him and stand by him in toil and in sweat of thy brow.³

Tagore prays to God to cleanse the human heart of all the traces of selfishness and narrow attitudes. He prays that the divine may bestow on the human being courage and tenacity to meet the challenges of life. Tagore is against all despotic forces and he is for waging a relentless battle against all forms of tyranny. He gives prominent value to human freedom, for in its absence human creativity is benumbed. Tagore visualises that until one has faith in the divine one cannot realise the basic purpose of human life. The human being should function as the instrument of the divine in order to become a creative agent. He says,

give me the strength to surrender my strength to thy will with love. ⁴

Tagore maintains that truth is present in all manifestations of nature. The One reality takes manifold forms and every moment the truth appears in a new colour. The poetry of Tagore is concerned with the message of the Profound one. The music of his poetry is enchanting. Tagore accepts that the being of man is not devoid of the knowledge and truth and it is the poet who brings out from within the tidings of the Everchanging One.

I composed songs and under cover of my rhythm
I glimpsed joys and yearnings of the Limitless One⁵

Human existence contains infinite knowledge and bliss. The evanescent forms of life bear the stamp of the infinite reality. The frail human being gains spiritual heights and enjoys infinite existence because of the truth within. The compassion of the Infinite One endow the human being with the sheen of immortality. Creativity is the hallmark of

human existence which is an integral part of the eternal truth.

Thy infinite gifts come to me only on
these small hands of mine. Ages pass, and still
thou pourest, and still there is room to fill.⁶

The human being has a perfection unrivalled in creation. The creative force appears in all its greatness in the human being who is in fact the crown of creation. The creative force unfolds its essence in the human being and he only can visualise the future and solve the contradictions of life and history. Tagore says,

Came man on to the stage of life !
One by one, new lamps are lit,
New meanings find their voice.
Man, in wondrous light,
Beholds his future's unique shape; ⁷

Tagore says that the human growth should be in tune with the cosmic rhythm. Any human effort which goes against the creative rhythm embedded in every aspect of nature will ultimately hurt the human well being. All activities individual or collective which tend to destroy the balance and equilibrium between man and nature, would hinder the growth of human knowledge and culture in the right direction. In his inimitable style Tagore says,

Why did the harp-string break ?
I tried to force a note that was beyond its power, that
is why the harp-string is broken. ⁸

Tagore wants to be in the midst of change and revolution. He is not against the radical changes in society provided that the human freedom, values and culture remain intact. He wants to associate himself with the people of all lands and take part in their sufferings and joys. His love for humanity is above all geographical barriers and is not coloured with any specific ism or religion. He accepts that the life-force

moves ahead with amazing speed and explodes into myriad forms. Tagore does not like stagnancy in any sphere of life and likes to plunge into the fast changing world with full gusto. He says,

Many times I wish in that tempest of life
To set full sail like a light speedy boat. 9

The poet is a wayfarer on the path of truth affirms Tagore. He indicates that the truth will dawn in a most unexpected way though sometimes even with the utmost vigilance and guidance one cannot reach the coveted target. One can expect to have a glimpse of truth when the mind is devoid of preconceived notions says Tagore. Within the ebb and tide of expectations and aspirations one is not sure of gaining insight into truth, yet in a most surprising way one will come face to face with the object one desires most. It is not seldom that the individual is after such things which he cannot acquire, and what he acquires is not what he desired most. Tagore is against all craftiness and he opts for the spontaneous development of human personality and talent. Rigidity and artificiality should have to be avoided in order to realise the highest goal of life. When desires and ambitions sway the individual's thinking he will go astray from the right path of life. Tagore presents the predicament of a person who is lost in self-esteem and is in constant search for the objects he likes most. Life is full of surprises.

I seek what I cannot get,
I get what I do not seek 10

The poet is a singer of the joys as well as the sorrows of mankind. The pains and aspirations of everyone find an echo in the heart of the poet. The sensitive mind of the poet is the barometer of the changing moods of men, women, children and also the transformations in nature. Tagore says that the function of the poet is most fundamental for the prosperity and survival of mankind. The function of the poet is to get engrossed in the ups and downs of human history and identify himself with the changing tempo of human life. The poet

cannot fulfil his vision if he remains cut-off from the stream of life speculating over the abstruse problems of life and death. The poet is with everyone for he can peep into the mind and heart of an adult as well as a child. Age cannot make any difference in the capacity of the poet to hear the heart beats of the old and the young.

They all have need for me, and I have no time to
brood over the after-life.

I am of an age with each, what matter if my hair
turns grey?¹¹

The poet is in constant search for the highest ideals. The poet delves into the depths of his own heart and moves towards the transcending reality. The poet can hear with equal ease the signals of the 'Great beyond' which beckon the human being to have a glimpse of the many worlds over and above the human world. The poet also finds a wondrous world within his own heart and he tries to link the inner world with the unknown expanses of the universe. Tagore's vision breaks through the rigid frameworks of society, history and the physical world.

My soul goes out in a longing to touch the skirt
of the dim distance.¹²

Tagore has defined the functions and aims of the poet. He has given a significant place to the poet in his scheme of life. The poet is the harbinger of hope for the humanity suffering under the burden of superstitions and illusions. The poet is the ray of light in the darkness of ignorance and wrong beliefs, which have engulfed mankind. The poet is pathfinder who awakens the humanity from the slumber of ages. Tagore is the poet of the poets who has inspired the fellow poets to discharge their mission without any fear or favour. Tagore has a vital message to the poets.

Gather yourself, O poet and arise.
If you have courage, bring it as your gift.
There is so much sorrow and pain,
a world of suffering, lies ahead,-

poor, empty, small, confined and dark.
 We need food and life, light and air,
 strength and health and spirit bright with joy
 and wide bold hearts.
 Into the misery of this world, O Poet,
 bring once more from heaven the light of faith.¹³

Tagore's poetry is rooted in the conceptual basis of the Indian civilisation. His poetry is a combination of the old and the new and it also reflects the vitality of the modern India. Tagore's symbolism takes one into the basic sources of Indian culture and mythology. He has used the old myths in a creative way to throw a new light on the problems of the modern world. His poetry is universalistic and has a deep fascination for the people of all lands.¹⁴

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Basic Implications of 'Karma'

Biraja Kumar Thripathi

Fresh from Washington D. C. a friend of mine told me that people there never sit or stand. "They must be sleeping there always" said I immediately. "No : No : You could not catch me at all" said he and added "People there always run". Perplexed thoroughly I enquired " But why should they run always ? Do the trains always run fast there ?" This sufficiently provoked my friend to reveal himself thus-

When you see them running you will certainly feel that as if asked by some one they all are determined to do certain work. They are all mad after doing works. As soon as day breaks people from all walks of life, men and women, students and teachers, businessmen and statesmen and everybody else, come out from their respective places and engage themselves in some work or other. Work and work. No time to stand and stare.

This made me ruminating. Why in America only? This happens everywhere else also because action is inevitable and so unavoidable. Action is inherent in nature or Prakriti. It is therefore, unthinkable that every one, living or non-living can be actionless in nature. No one inside nature can claim total inaction, can relinquish action fully. It will be futile if anybody attempts to remain actionless even for a single moment.

This reminds me of a very interesting incident. Once a servant of mine came up to me and declared abruptly that he is not going to do any of his works, Instead, he will sit idle, actionless. He will not take his food even. In fact this he did for one full day and gathered all his energy to continue the next day even. Naturally I took pity on him

and intervened thus- "What are you thinking all along?" Pat came his reply. "My sweet home, my wife and children, all come to mind. I can not avoid thinking about them. This makes me inactive, I cannot do any work." I enquired again. "Don't you feel hungry? Don't you see we all have had our morning tea already? Don't you hear all are calling you to come out?" To all these he replied in the affirmative, I continued again "You see Your mind is working alright since you can think about your home and family. Your eyes are working or else how could you see all these before you. Your mouth is working as you are talking to me alright. Your stomach too is working because it has digested all the food that you had consumed last night. But despite all these you claim that you will not work. Everything in you is active and you claim that you will not work, that you are inactive. But how can that be?" Somehow this could make the situation light for him and he joined us smilingly.

Actionlessness, therefore, is sheer pretension. The man who sits tight to his room, his hands and legs tied down by means of a rope cannot claim total inaction. He can make himself so only apparently but not really. His claim that he could abandon action completely is sheer hypocrisy. For, what about his sense organs, mind, heart beat, digestive system etc. during that period? Were they all dead and defunct then? They simply were not so. Instead, his eyes must have been busy watching everything good, bad, and indifferent, ears busy receiving most secret of whisperings, and mind which moves faster than the fastest moving jet planes must be roving throughout the length and the breadth of this world. Last but not the least his digestive system and heart beat over which he has no control must have worked ceaselessly. His entire organism is, therefore, ever agile even though he tied down his hands and legs. In addition to this there are also other actions which are indispensable for us, as long as we lead embodied life. These are called Nitya Karmas or obligatory actions, without which life simply cannot be sustained. Eating, bathing, sleeping etc. are instances of obligatory actions. They are indispen-

sable because without them our very existence will be endangered. Action therefore, is instinctive,² a physical necessity, and so none can relinquish it totally. Prakriti or nature is charged with action and so everything in it, sentient or insentient, is ever active. Take the case of the planet Earth. It is revolving around its own axis in a stipulated period since its origin and there is no deviation in it. Revolving around its axis is its dharma. It is totally unaware of the side effects eg. day and night, season changes etc. of its rotation. Rotation is its *Karma*. It is unconcerned about its *Phala*, good, or bad. Likewise everything else in nature e. g. the river, wind, tree etc. are all ever engaged in their respective duties or Karma though totally unconcerned of the service they render to the flora and fauna of the entire creation thereby. Considered in this sense nothing, conscious or unconscious, can remain actionless. Instead, everything is goaded helplessly by nature to act.³ The whole universe is in a state of perpetual flux. He is a hypocrite⁴ only who claims inaction by sitting tight but allows his mind to dwell on diverse ideas. In such case mind remains active while the external senses remain under forcible control. But this imbalance is harmful to the organism as a whole. Mind and body prefer to work in a parallel manner. Absolute control over one while the other is set free totally causes imbalance in the organism. This is like forcibly stopping a moving fan without switching it off. This will certainly cause damage to the machine. Likewise when man adopts this type of artificial restraints he only invites hazards to his own being.

Two friends went inside the famous Puri temple. While coming back one of them said that he saw three pieces of wood only, with meaningless marks on them. But the other one said that he saw the ever smiling all-merciful Lord of the universe. It is the same log of wood for both. But while for one it is meaningless and insignificant, for the other it is all meaningful, and all valuable Lord Jagannath, and there lies the secret of it. It is our feeling that makes all the difference. Things get their weightage in accordance with our feeling,

approach, or necessity. As such things are neutral, so also Karma is neutral, *tabula rasa*, neither good nor evil. It is our motive behind Karma that makes the difference, makes Karma good or evil. Thus a boy plays regularly to keep himself physically fit. Whereas another boy plays regularly for the sake of enjoyment only. The result i.e. physical fitness achieved in both the cases may be identical but the motive is certainly different. While for the former Karma is result oriented, for the latter it is desireless Karma or Nishkama Karma. The second boy plays for the sake of playing only totally unconcerned of the result, as a river or a tree serves without expecting anything in return. People of the type of second category are usually found to be more sincere and competent than their counterparts in the first category and the reason for this difference is that when man is oblivious of the result he is able to concentrate more on his Karma. Naturally this makes him efficient, honest as well as happiest among all men. He knows his Karma only and nothing else. Since he is indifferent of the result he hardly bothers whether he succeeds or fails. The goal is never his motive and so how does it matter ever if he fails? Instead, he remains ever smiling and equanimous both in honour and dishonour, pleasure and pain, happiness or sorrow.⁵ This attitude makes him a successful worker. He delights in working, derives pleasure from his work. Karma is our only responsibility and is within control. We have right over Karma only and not over the result which is beyond our control.⁶ One who has realised this secret can remain equanimous. He is neither over-joyed in prosperity nor crest-fallen in adversity. He alone is the ideal man of Karma Yoga. On the contrary those working for certain objectives cannot be sincere or honest. They swing between their Karma and Phala. Their energy is divided between their Karma and Phala. As a result nothing satisfactory comes out of them. Their Karma is unsystematic and Phala, if any, is unsatisfactory. They hardly derive any pleasure from their work and so have no job-satisfaction at all. A genuine foot baller, for instance, will certainly refuse to accept the trophy without participating in the match. Of the

two alternatives, namely playing the game and receiving the trophy he will prefer the former because action is always alluring than achievement. This indeed is the true sportsman spirit. A genuine sportsman delights in playing. Certificate or trophy counts very little for him. This is one of the basic implications of Karma. It follows from the above that Karma as prescribed in Karma Yoga is an end in itself and not means to an end. He works for the sake of working only and not for any desired goal. But the Karma of the common man is result oriented. It is always intended for some goal or object. The common man thereby makes Karma secondary and its Phala primary. Both the Yogi and worldly man are human beings, both engage themselves in Karma but what a wide gap in their thought process: One derives bliss eternal from his Karma whereas the other suffers for his Karma.

We all have been taught right from our childhood days to speak the truth, to do good to others etc. But why? In other words, what is the harm if we resort to falsehood or cause harm to others? The reason generally advanced for this is that truthfulness is rewarded and falsehood is punished. That is to say we do good to others only in order to be rewarded or refrain from causing harm to others to avoid punishment. It follows therefore, that 'doing good to others' or 'speaking the truth' as such are not good. We adopt them only to be rewarded. But the exponents of this belief thereby make Karma secondary and its Phala primary. But this is not acceptable because result can never determine goodness or badness of action. Often good motivated actions have yielded bad results and vice-versa. The bullet fired at the tiger misses it and hits its prey i. e. say a man. The man is killed. But this bad result can not make the action bad or evil. Result can never determine the quality of the action since end can never justify the means. Instead, it is the motive of the doer that determines it. The motive really here is to kill the tiger and save the man. This is the thinking of a true worker. But the common man thinks otherwise. He performs his action keeping always in view certain result

i. e. to get the reward and to avoid the punishment. A student, for instance can argue that he must pass the examination in order to get a good job with a big salary (reward) or else his life will be miserable (punishment). He, therefore, orients his action keeping in view the reward. Such students never hesitate to resort to unfair means in the examination because Karma is secondary for them. Somehow they must get through. But this is the tragedy of making Karma secondary. The goal (reward) is all important for them and regular studies, which is their only Karma, becomes negligible.

When Karma is taken in its true spirit man can hardly be selfish or egoist. Through Niskama Karma man becomes a part and parcel of the entire society, a friend, philosopher, and guide to one and all. Karma-Yoga speaks widely of action for the welfare of others. To be more appropriate it is a theory of humanism. A man is not for himself alone, he is for others as well. He is not to get only but to give also. Human society persists only because of this give and take attitude. No man is an island, isolated and separated from others. Instead just as stars and planets survive in the empty space by attracting one another, so also human beings survive by helping each other. Roman, Egyptian, Mahenjodrao and such other civilizations of the past, which had reached the acme of prosperity have truly realised this basic need of the principle of give and take. The secret of peace and prosperity of humanity lies in love, affection, co-operation, and fellow feeling among one another. Karma performed for the welfare of others is the greatest sacrifice or Yajna itself.⁷ Karma as envisaged in Karma-Yoga is not ego-centric, it is intended for the welfare of others. Karma Yoga believes in mutual help and sacrifice. By helping one another each man shall reap good for himself.⁸ Whatever a man offers comes back to him thousand fold. But the man who lives for himself, receives only and does not return is a burden to society. He is a sinner in the true sense of the term. Unlike Vedic Yajna, in the Yajna of Karma there is no burning of ghee or animal sacrifice. Here Yajna means

Karma for the upliftment of humanity. Through such noble deeds or Yajna, not only the doer elevates himself but also serves the entire society.⁹ So Karma Yoga is no selfishness. Instead, it is the highest type of sacrifice. The performance of one's own duty most sincerely and faithfully is in itself the highest type of sacrifice or Yajna.

A fashion that is in vogue today is to be critical of one's own profession and be all praise for other's profession. The feeling of a doctor is "I wish I were an Engineer" and that of an Engineer is "I wish I were a doctor". As a result, neither patients nor bridges over the rivers survive; both collapse untimely. Unwilling worker is a danger to society. Selection of job or profession plays a vital role in later life. A profession should not be imposed from without but chosen from within. No extraneous factor eg. salary, comfort, availability of vehicle, quarters etc. should be taken into consideration for the purpose. Instead, it should be strictly determined by internal factors like nature, interest, aptitude of the person concerned. Given a vehicle, for instance it cannot make a man efficient. Instead it is his psychological make up that makes him efficient and this should be the only determinant factor in deciding the job. We all have not been gifted with same type of work or talent. All cannot be nobel laureates. What is important is how sincerely and faithfully one discharges his responsibilities. Because happiness lies in doing one's own duty even without success than in doing other man's duty satisfactorily. Mutton and cheese are no doubt good for health but they cannot be prescribed to all alike because they are harmful to many i. e. to heart patients. So be it small or displeasing one must accept and stick to his own lot till death and make all-out endeavour to perform it most sincerely. Because constancy enriches life and vacillation ruins it. Nothing good is achieved by changing one's own profession enticed by comfort and benefit. A professional farmer is never disheartened by temporary set back. He goes tilling the land year after year up to his death, This makes him confident and master of the situation. Sincerity of the purpose is the key to success in

life. Professionals, therefore, never perish if not flourish always. They are inspiring models of the society, whether dead or alive. But non-professionals frequently change for fear of misfortune. But this is sheer temerity. As jack of all trades they can not be master of any one. They are doomed for ever. This is the greatest warning of Karma-Yoga to all of us.

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Can Religion Exist Without Logical Explanation ?

Dr. (Miss) Filita Bharucha

Introduction :

This paper seeks to investigate the kind of relation that exists between the enquirer and the proof-seeker in religion. Philosophers may give a variety of reasons of scientific, historical, moral, art, socioeconomic judgements. However few can deny that there are realities with which, science, history, morality, art and socio-economic concern themselves. In connection with all these activities philosophers might well want to distinguish between practical doubt and philosophical doubt.

The investigation of the above, revolves around the discussion of the following questions :—

- 1) Can religion be explained away ?
- 2) Can it be considered as a product of ignorance, emotional stress, illusions or social pressures ?
- 3) If we believe that any attempt to argue to the reality of God from the reality of the world is deemed to failure, are these not the obvious reasons why many have come to believe in God ?

These questions involve a fresh analysis of religious beliefs as expressive utterances and practices without reference to objects or entities. This does not of course, mean that they cannot be the object of speculation and investigation.

The author ends the paper with the contention that such an investigation requires a clarification of the nature of activity which has always been an important feature of human life. To achieve such clarification it will be important to be

aware of differences between human activities, so that we shall not be too ready to assume that what it makes sense to one does not make sense to another.

The relation between the enquirer and proof-seeking in religion may be quite complex, consisting of various possibilities which appear in contemporary philosophy of religion are outlined below as follows :—

- 1) A person may feel that there must be a proof of the reality of God if only it could be found. However when he finds that the proof under consideration is unsatisfactory, he will in the light of his prior conviction still go on searching for a proof. He might argue that he is looking for the wrong kind of proof, but remain convinced that there must be a proof of some kind.
- 2) Another person, things might be different. He may not admit the possibility of any proof of the existence of God, so whichever proof is offered will be unsatisfactory.
- 3) This possibility deals with the belief that religious conviction is prior to any proof. However an urgency may be felt about securing a proof. The proof finally obtained may be a faulty one, but the desire to retain the conviction is so strong that it blinds the believer to the flaws in the proof. Further he may think that without the proof something essential may be lost. In this way a paradoxical situation comes about proofs come to be thought of as essential, for something which was known before truths were devised.
- 4) Lastly there might be a possibility that the flaw in the proof may be detected. Nevertheless the proof is felt to be inadequate, the reason being that it appears too neat, too theoretical. The proof does not touch our feelings and as such seems removed from the very thing it was supposed to be a proof of the reality of God.

A similar conclusion can be drawn about two radically different points of view which stem from a question concerning religious belief which is closely connected to the request for

proofs. The question of whether religious beliefs are reasonable. However we must note that when we search for the rational basis of an activity, this is often suspect in our eyes, we do not ask for the rational basis of activities which we do not suspect this way. For example we do not ask whether medicine has a rational basis, but we do ask whether faith-healing has a rational basis. It is important to note that where religious belief is concerned the first reaction is to assert that religious belief does and does not have a rational basis. It does not have a rational basis if by this is meant that the activity must be accepted on its own terms. It does have a rational basis if by this is meant that the activity can be explained rationally. By bringing the religious activities under the scope of the appropriate rational context, they can be explained of course, such explanations will show us that religion is not what its adherents took it to be.

Time and time again we shall find thinkers that one must distinguish between what religious thinkers think they are doing and what they are actually doing. The Greeks sought for example, a rational basis for the phenomenon of thunder and lightning which has been assigned to the planet Jupiter and suppose they found it in the quenching of fire, and this does away with the non-natural basis. By bringing the religious belief under a rational system one dispenses with the need for it. In providing such rational systems, the early anthropologists and psychologists were markedly different from contemporary philosophers of religion.

Many philosophers will say that religious believers are guilty of conceptual confusion; that words cannot be used in the way in which religious believers want to use them. One cannot say that God exists necessarily because to speak of necessary existence is a contradiction in terms. Such philosophers might argue that our reason has a right to call every belief in question to ask for evidence and criticise the evidence for them religious beliefs will not really stand this test to conceal this weakness. Theology tries to avoid the attacks of reason by taking refuge behind mysteries. It

assumes a mysterious source of religious truth, under the guise of Revelation which is supposed to be above the realm of reason. Yet whereas most philosophers content themselves with displaying the conceptual rules which religious believers break, the early anthropologists and psychoanalysts went further in attempting to tell us what religious believers are doing, if they are not doing what they think they are doing. The contemporary philosopher would find it difficult to answer the question. "What is this man doing when he is calling on his God." by merely saying 'he is misusing language'.

Another reaction to the question whether religious beliefs have a rational basis could not be further removed than from the one discussed above. Here so far from bewailing the fact that no such basis can be found the independence of religion from reason is celebrated as a sign that such activities have a higher basis than reason. We may come to see religion does lack what has already been defined as a rational basis. This is not to say that it has no basis, but simply that it lacks the kind of basis that is called rational. Furthermore we may conclude that the basis it has is the only kind of basis that is called rational.

If through the arguments outlined above we are brought to see the kind of thing religious belief is, it does follow that we shall have been given anything like a philosophical demonstration of the truth of religion. In showing the kind of thing religious belief is, one is not advocating belief in it. On the contrary the investigation is as essential to an understanding of atheism and rebellion as it is to the understanding of religious belief. I conclude with the contention that religion must at the moment remain without explanation, and that one must turn elsewhere than to philosophy alone for an answer to the question. "Does God exist" ?



The Saint of Nimbai : Gurudev Ranade

Based on the Radio Talk

Prof. Y. D. Bhawe

Some of them wore saffron robes with long sleeves. They had flowing beards, long hair. Some of them covered themselves in a strip of cloth, had matted hair, mud pasted slimy beards. Some paraded in sack cloth, tonsured heads and bodies besmeared with ash. But all of them alike spoke of God without realising him. They performed so-called 'miracles' which in reality were magician's cheap tricks. But they hugely fooled the gullible and ignorant. They grew popular and acquired fame as 'Divine Incarnations'.

It was against this drop-back that on 3rd July 1886, a child was born at Jamkhandi. He was destined to destroy all such popular misconceptions grown like a tumour. He was to give a new orientation to spiritual values, because he spoke or wrote about God only after seeing Him, realising Him. He had God in his very blood. He came from Ranade family that had the hereditary tradition of piety and unflinching faith in God. He was born to his mother Parvatibai, wife of Dattopant after her relentless penance, meditating on the name of God for twelve long years. His mother's spiritual Guru, significantly prophesied-'This boy is a scion of Gracea budding saint That was when he was a child of four. The prophecy proved to be hundred percent correct.

Born with gift of sharp intellect and infinite capacity for assiduous industry, he became, 'top-boy' in his class and won the esteem of his teachers. When he was just fifteen he received 'Initiation' from Sri Bhausahb Maharaj. That was the beginning of his life of light. His Guru's casual words that 'meditating on the name of God may bring a higher rank' made an indelible impression upon him. He worked harder

than ever, simultaneously meditating on the Divine Name. Meditation and unremitting industry brought him the Jagannath Shankarshet Scholarship at his Matriculation Examination. After this magnificent achievement he joined the prestigious Deccan College to win more laurels. But the crowning glory of his academic career was his capturing the ever-coveted chancellor's Gold Medal at the M. A. Exam of the Bombay University. His examiners were all praise: 'The examinee knows more than examiners' They wrote in their report.

Then he joined Fergusson College, taught English and Philosophy successfully for twelve years. He was loved and admired by his students. But soon came the rift; because Prof. R. D. Ranade ardently wished to raise the Fergusson College to a University; while his colleagues chose to make it a school. And so he resigned and stayed at Nimbai for three years meditating and writing, *'The Constructive Survey of Upanishadas'*— The book analytical and synthetic at the same time revealed new facets of the ancient Indian wisdom. It brought him international recognition, renown and professorship at the Allahabad University. There he enhanced his reputation as a scholar-professor, a visionary, a peerless mystic. He became the Dean and soon afterwards the vice chancellor. He retired after eighteen years of devoted service – the University authorities in grateful recognition of his service honored him and in a way honored themselves by conferring upon him D Litt and created Emeritus Professorship for him.

This material glory, this enviable achievement was indeed superbly great. But greater was his achievement in the spiritual sphere. He did not however run away from this worldly life and its challenges. He was an affectionate father, a good husband, a devoted son a conscientious sincere professor. His dress was ever so simple and yet ever so tidy. But the centre, the cynosure of his life was realisation of the ultimate Reality whether at Jamkhandi, Pune, Allahbad or Nimbai, the headquarters of his spiritual university, he pursued with untiring steadfastness the Pathway to God unceasing meditation on the Divine Name. Consequently

he had a number of spiritual experiences, experiences of the Infinite. He heard tingling sound of ringing bells when no bells rang. He saw a huge column of light, the firmament filled with light and colours. He saw golden and blue stars, blue crescent moon in broad daylight and shining disc of the Spiritual Sun constantly. He also saw a hooded *Shesha*, studded with jewels, golden Ashwattha Tree, Sudarshan, the Divine Wheel. Above all he had the vision of the Infinite, the cosmic vision bringing ecstatic rapture.

It was this spiritual nectar, 'the divine juice' that sustained him. It enabled him to conquer persistent illness that dogged his footsteps even T. B. of the brain. It brought to him equanimity and inner strength to face undaunted all the turmoils of human life - death of his first wife, of his only son and his mother; and putrid stinking whisperings of evil men. It created within him, 'divine juice' which was the secret source of his inexplicable energy. He ate little and days together did not touch a single morsel of food but subsisted on a few cups of tea which was more of a decoction. Yet he worked hard and incessantly. Witness his innumerable writings, his learned treatise, his learned lucid book on *Gita*, *Mysticism in Maharashtra*, *Constructive Survey of Upanishads*, *History of Indian Philosophy* to mention only a few, of his immortal contributions to human knowledge. He slept little if at all because of the constant continuous vision of the endlessly burning Divine Flame. And so whatever he did, or said glowed with an iridescent light of heavenliness. He was an uncrowned king of the Divine domain.

'This spiritual domain' he insisted, 'is nobody's exclusive private property. It is open to all. Anyone can own it. Anyone who approaches 'a realised Guru', obtains Divine Name from him and who meditates on it in silence with patient unwavering devotion, surrendering all to the Divine will certainly have the Divine Grace descend upon him and grant glimpses of Divine splendour and thrills of divine bliss, such an emancipated soul is not however to lead the life of seclusion but to face challenges of life and serve mankind and the nation.

He wrote articles, lectured and founded institutions to spread this culture of light. Others talked of God, discussed God without even a glimmering glimpse of Him. Gurudev Ranade spoke of God only because he had seen Him. But the God he had seen did not belong to any particular sect or religion. His religion was that of realising the ultimate Reality by meditating upon a Divine Name 'gifted' by a realised Guru. This mystic way is entirely different from the formalist teachings of so-called God-men or of fanatics who refuse to look beyond the self-erected walls of narrow parochialism, intolerant ritualism. It eschews ascetism. It condemns running away from world and its life, as a cowardly act. It teaches a new way of life, of realising God while doing duty to family, society and nation. It condemns distinctions of caste, creed, class and fanaticism in any form. It values highly human dignity. It brings the message of equality and of love for all, of brotherhood of man and of 'peace that passeth understanding'.

It is in this context that Gurudev had spoken and stressed upon the need of pursuing the idea of oneness, of one religion, one God and one world. By religion he meant The Pathway to God. By God he did not mean the Christian God, or the God of Islam or of Hindus or of any religion what so ever. By God he meant the Divine Presence that permeates all life, the invisible force 'within, behind and beyond life,' the life of life, the light of light, shedding the message of love, of universal brotherhood of man, and bliss and peace and of one world no more divided by jingoism and narrow outlook so popularised by selfish politicians. This message combines wisdom and hope. It is bound to find universal appeal for it teaches that humanity is a symphony of enfranchised souls 'true to the kindred points of Heaven and home'. That is why we have to create a world wherein humanity may live in love and peace.



A Tribute to Prof. Rambhau Ranade

Dr. V. K. Gokak

I have great pleasure in paying this modest tribute to Prof. Rambhau Ranade on this occasion :-

The great philosopher and Professor of Philosophy from Karnataka and Maharashtra who gained an all-India and even a world reputation as a mystic and writer on Indian Philosophy.

I had the honour to know him and give him my love and respect on quite a few occasions. The memory of his enlightening and affectionate presence lingers like a perfume in my mind even today.

Professor Ranade was born in Jamkhindi, the chief town of a small Maratha State in North Karnataka. Today Jamkhindi is a Taluka town in Bijapur district. The rulers of Jamkhindi State used to be Marathi-speaking Konkan Chitpavans and they naturally attracted to the place a few other Chitpavan families speaking Marathi. Professor Ranade's family was one of them. He thus grew up in Kannada environs and he could speak Kannada as fluently as his mother-tongue.

Professor Ranade had a devout and religious turn of mind even in his boyhood. He was attracted by Bhavu Saheb Maharaj, a saint from Bijapur side who had grown up in a mystical tradition which was close to the Avadhuta tradition of Shri. Bala Mukund and his well-loved disciple, Shri. Pantha Maharaj of Balekundri in Belgaum District. Practising meditation at an early age, as he did, his mystical learning and grasp grew immensely within him even in his student years. He was a quiet and top-ranking scholar as a student. Having studied Philosophy at the B.A. and M.A. Shri. Ranade soon blossomed into a lecturer in Philosophy in Ferguson College, Poona. He had moved from Jamkhindi to

Poona for higher studies and he stayed there as a College teacher. He was a celebrated Professor of Philosophy in Poona and many old Fergusonians like the late Shri. N. K. Dixit of Dharwad, remembered him with great respect & affection. He was transferred to Willingdon College, Sangli after sometime by the Deccan Education Society which had started Ferguson College in Poona. Prof. Ranade had joined Deccan Education Society as a life member. The Deccan Education Society was founded by great men like Lokmanya Tilak and Shri. Gopalkrishna Gokhale as a missionary institution for making students aware of their cultural heritage and also of their duty towards their mother-country which had fallen on evil days through alien rule for a long time. Like Jesuit missionaries, teachers who joined Deccan Education Society as life-members and Professors in their own subjects, took a pittance as salary and lived a simple and self-sacrificing life. This was how the pioneers founded the Society and were able to build up the institution. Compared with their simple and plain living it may be said that the Professors in Deccan College, a Government College in Poona, rolled in luxury as it were.

Prof. Ranade was inspired by the ideals of these pioneers and he embraced this dedicated life of plain living and high thinking gladly and voluntarily. He had only a few chosen ideals in life, to realise God and see Him face to face, to serve his country-men and fellow-men and to teach the youngsters that sat before him in the class not only their subjects of study but also the way to a good and noble life. No wonder, Prof. Ranade was loved not only by his students but also by any one who came to know him well. The kind of activistic life that the Deccan Education Society required of a life-member by way of organisation and fund collection did not suit Dr. Ranade's temperament. He took his teaching work seriously and did it conscientiously. But he preferred to spend his leisure in study and meditation. It was therefore inevitable for him, sooner or later to resign his life-membership of the Deccan Education Society. He was selected as Professor of philosophy by Allahabad University and he served there in this eminent capacity till the day of his

retirement. After his retirement, he lived in a small house near Nimal railway station, not far from Bijapur, because Nimal was close to the seat of his masters in the mystical tradition.

He was surrounded here by his devoted disciples who lived with him for days together and listened to him and his discourses with great love. I had an occasion to visit his residence in Nimal with a few friends when Dr. Ranade was there and I cherish this visit of mine with deep love to this day.

It was the good fortune of the late Srimant Appa Saheb Patwardhan, ruler of the then Sangli State, to get to know Professor Rambhau Ranade. Shri Appa Saheb had been a close disciple of Sardar Savan Singh, the saint of Beas in the Punjab. He was famous saint and one or two distinguished Americans had written very impressive books on him and his philosophy. Shri. Appa Saheb loved Professor Ranade almost as deeply as he had loved Sardar Savan Singh and founded, planned and built for him in Belgaum an Academy of Philosophy which would house a library of Vedanta, have a good lecture-hall and be the head-quarters of Dr. Ranade's spiritual movement.

When I was Principal of Rajaram College in Kolhapur, I received an intimation from Shrimant Raja Saheb of Sangli that Professor Ranade was in Sangli and that he would be very glad to see me. He also sent word to say that it would be good if I spoke on the philosophy of Shri. Aurobindo under the Chairmanship of Professor Ranade. I gladly agreed. The meeting was a memorable occasion for me.

A constructive survey of the philosophy of the Upanishads is the theme of the magnum opus of Professor Ranade. It is a masterly survey of the Philosophy of the major Unanishads and it is regarded now almost as a classic on the subject. Shri. Aurobindo reviewed it in the Journal which he was editing then (around 1914) and he paid handsome compliments to professor Ranade over this book. After some years professor Ranade commenced writing profound expositions of the philosophy of the Hindi mystics, of Maharashtra and the

Veerashaiva and Vaishnava saints of Karnataka. Some of the meaningful songs of these mystics are translated into English and insightful comments are offered which illuminate the meanings of these songs.

This is rich fare for students of mysticism.

The Academy of philosophy in Belgaum runs a Journal of philosophy and frequently interpretative articles are published in it on the writings of Professor Ranade.

It was in fifties that Professor Ranade was invited to deliver lecture on the mystics of Karnataka every year for there or four years by the Karnataka University. I was Dean of the arts faculty in the University at that time and Vice Chancellor Dr. D. C. Pavate asked me to preside over the lectures. This indeed was a great privilege. The lectures were delivered in Dharwar and many students and distinguished citizens attended them.

I should like to close this talk by referring to a certain touching incident which happened to me at the time of the demise of R. D. Ranade. I had an interesting dream on a certain night in the small hours of the morning of next day. I was standing on a little hillock in Bijapur district with a small group of devotional singers. Some of them had the *Ektara* or the single-stringed musical instrument in their hands. There was a pious elderly devotee whom they all respected and he was guiding them. They sang one or two devotional songs and were dancing gently to the tune. They were either going round the Dattatreya temple on the top of the hill or just round the hillock. After a while the elderly gentleman said 'Good Bye!. We will take leave of you now'. When I got up the next morning and read the morning newspaper, there was an item of news about the demise of Professor Ranade on that very night. Somewhere and somehow he had touched my soul within. My soul also had responded deeply to him and registered his transition spontaneously.



Stages and States of Love

Prof. M. P. Lakhani

God is Love. The human soul, the ATMA, is a part of the Universal soul, PARMATMA and has the same characteristics, potentialities, just as a bubble on the water of the ocean is a part of the waters and has the same characteristics and potentialities as the waters. In the ATMA is embedded Love desire to give love, desires to receive love.

Love is of several kinds. Mother's love for the child; Children's love for the parents; Love of brothers and sisters; Love, of near relatives; Love of early teenagers for friends of the same age group; Calf-love; Love of youth-sexual love; Loves of the couple at the advanced age; Love of the couple at the old age; Love of Guru and Chella; Love, universal for the whole creation.

Desire of Love is translated into actions like embrace, kiss, hugging, sex, submission of body & mind in the service of the beloved, giving out Love to the whole creation.

Love is a desire for Unity. The lover wants to become one with the beloved. Mother holds her child at arms length and brings it and presses it against her bosom; again removes it to arms length and brings it back to her bosom. She presses the child to her bosom and wants to become inseparable from it.

Embrace, kiss and other physical contact are expressions of this desire to unite and become one, but the two physical bodies cannot interpenetrate into each other. The physical juxtaposition is the nearest contact one can obtain in the physical bodies except in the sex union where getting into each other is the maximum union obtainable by the physical bodies, and it is this union, that is of great importance and desire to the common man. Submission of body and mind

Into the service of Guru is expression of losing oneself into the Guru. The cosmic love is expression of becoming one with all the created world.

Desire for union runs along the physical channel termination into sex relationship. As the love gets more refined, only a touch of the beloved, is as thrilling as the sex. Still later, even the contact is not necessary, the lovers want to be in the presence of each other. When one goes out of station, a letter from each other every day is a must as an assurance of each other's love. Still later, one does not need the presence of the beloved or any assurance of love. The lover loves and that is all he needs. The love between Guru and Chella is Guru's giving his grace to the Chella's service to the Guru. At the cosmic level love goes out to the whole creation; it is entirely giving with no thought of receiving.

Love, from its bubbling exciting love of youth, matures as the age advances. Kalidas has shown this in his book "SHAKUNTALA". Majnun's love for Laila is well known. Laila was a dark skinned girl. Friends enquired from Majnun how could he love such a dark skinned girl? Majnun replied that one had to look at Leila with eyes of Majnun. God asked Majnun to do obeisance to Him. Majnun got scandalized and said, "What! do you think you are greater than Leila!!" Majnun's love for Laila was very great but it was centered on one Laila only. Higher love would encircle all the Lailas.

A Vishnu's devotee lived outside the village in a thatched cottage. Talking to him, he said, if Vishnu were to come and stand outside the cottage and wanted to come in, he would tell him "go away. I have no need for you."

As the marital love advances in age, there is greater adjustment between husband and wife and love emanates from each to the other without desire for physical contacts and still at the older age the two souls seem to merge into each other and it would be surprising to note that even their

features seem to undergo transformation and tend to become similar.

It is difficult to describe what universal/cosmic love is like. There are no words to experience and if one were to attempt to describe it, the listener will not understand anything. It can only be experienced to know what it is.

This love encompasses the earth creation or our solar system but love still on a higher level encompasses all the solar systems, stars and everything that exists in creation. It is difficult to visualise it. It would be known only when one reaches the Absolute Truth or when one achieves Godhood.

An average common man is conscious of and is concerned mostly with sex love and love of friendship. This love undergoes many changes, ups and downs producing pleasure and pain, exhilaration and depression. If one understands the reason for these psychological changes, it would be easier for him to adjust himself and lessen the suffering involved in the changes. These changes occur in every type of earthly love with some modifications depending upon various factors but the basic changes remain the same.

Psychology of Love.

By some strange coincidence, the two would-be-friends meet. The first meeting consists in seeing and being struck; perhaps there is also an exchange of a few words.

The first meeting, short though it is, has a far reaching effect on both. The eye having seen, and the imagination being stirred, the mind is put into motion and the working of the mind brings about results in the future. Since there are two minds working in the same direction, the results are manifested all the sooner.

The mind begins to think, but for what? It thinks of what the eye saw - and the eye saw a great deal. As the mind thinks, it finds more food for thinking, and as it thinks,

more still more food for thought appears. The mind discovers that the object of its thought responds to its own ideal and the more it thinks the greater the response it finds. After all some one responding to his ideal has been found. The heart is directly affected by the workings of the mind. It yearns for the company of him, of whom the mind has been thinking of. Each fresh thought in the mind sends a powerful wave of longing and emotion through the heart. The heart at such times becomes exceptionally magnanimous; there is no goodness or greatness the heart would not believe to be in him; there is no weakness belonging to him. What is that which the heart will fall to do for him who is the cause of this disturbance. Life, sweet and attractive as it is, would be found too small a thing to be sacrificed for the would-be-friend. Nor is the eye quiet. The eye having beheld once, longs to behold again; having seen a second time wants to drink still deeper. The imagination soars high and brings visions in the day time and dreams by night. This is 'falling in' LOVE.

The powers that be bring them together. Then they know that they belong to each other. But there is surprise and shock at the suddenness and the quickness of it. The reality appears to be a dream. So has the eye got accustomed to visions and the brain to dreams, that the reality becomes unbelavable. It is almost a disappointment. But the reality hammers itself in. How charming then the sight! how delightful the meeting; how fascinating the memory! The longing to come together produced sparking before; now the current passes through quietly without noise: They have found a haven of peace. There is peace within, there is peace without. There can be no discord without when there is peace within. This is 'Bliss'.

So far, the contact has been only superficial. The heart has seen only the surface; imagination and desire to see only the best have supplied the rest. But now the heart desires to dive deeper and have a view of what lies in the interior, below the surface. But love has lent wings to the imagination

and favourable impressions have already formed, things not present have been imagined to exist there and the desire to see them creates the illusion of actually seeing them, what does exist is glorified to greater greatness. The exertion to see into the interior produces confusedness and this confusedness helps further to keep things veiled up in an illusion. The mind feels happy in seeing what it is determined to see and delights in imagining what should the interior be and, therefore, expects it to be superior and more delightful than the exterior. This stage is ' Illusionary '.

The laws of Nature are immutable. Action brings reaction. There would be no unity if there were no diversity. Light would not exist without darkness. The union of the two and the coupling of the hearts must be followed by disillusionment. The mind in the midst of the bliss wonders if this happiness will last for ever. Its peace is distributed by the thought of possible separation. The mind diverts from a joyous to this melancholy theme. Satisfaction, disappointment, misunderstanding, jealousy and one or all of these may become the cause of the dreaded possible separation. Such a chain of thoughts becomes torture. The heart stops beating; the life loses its joy and its meaning; the terror, the anguish of it rend the heart. Hell and purgatory cannot be worse. The possibility of such a thing happening must be prevented. Each word and action is therefore guarded; every possibility of misunderstanding and jealousy avoided. Not only that, but every opportunity, that offers itself, is utilized to draw on a fresh charge of love and so strengthen the current. All efforts to strengthen the link and keep it from rusting is put forth. This is ' Guarding '.

But guarding cannot make the illusion permanent. Like mist, it gradually clears away. The reality presents itself in its rudeness. The beloved stands out in his rugged nakedness. The eye opens wide, the brain awakens from dreaming; the mind emerges out of its intoxication and the heart contracts with the shock of reality. The eye now clearly perceives numerous black spots in the inner apartments.

After finishing the first round, the eye commences a second round, then a third round..... and perhaps every time it sees a little more of imperfection. The Imagination wonders; the mind is bewildered; the heart is shamed. This is 'Realization'.

The mind is now set at thinking. It begins to consider, to sift, to weight, to balance. The charms, the greatness that it was enamoured of at first and the flaws, the imperfections that bewilder and disappoint it now; it looks at them in a detached way, devoid of illusion and prejudice. It now determines their actual worth; weighs them; sifts them from one side to another; takes them out and replaces them again; calculates; gives judgement and plans a course of action. This is 'Decision'.

Emotion that had been present throughout the first four stages and had not lost its force completely at the fifth stage, now disappears. All thought of possible disappointment, misunderstanding and jealousy vanishes; fear of being forsaken dies away; effort to present only the best of one's self is over. The eye regains its normal state; the mind is at rest; the heart is at peace.

He can decide in one of two ways. Either to continue the friendship readjusted and based on understanding, or to leave and find an exit.

Both parties placed their feet on the first step at the same time; if both are equally sharp, equally active, both would be passing through the process simultaneously and would arrive at the 'decision stage' at the same time.

If both decide to continue, the illusion is gone and with it the need of guarding. Understanding reigns supreme. Love has come into its own and has banished the mask which had been masquerading so long in its stead. At this stage alone, it may be said that there dwells one heart in two bodies. At this stage is one the world for the other. It is only now that the real friendship exists.

If, however, both decide for the exit, there will be no rude shock of abandonment felt by any. A dream began and the dream ended. The curtain on the stage is dropped, both

go about their business none the worse for the experience; But such cases are rare - extremely rare.

Generally one of the two is quicker, more active than the other. He passes through the various stages more quickly and is the first to come to decision stage. He is more ardent at first; he burns and melts first; but he is also the first to grow indifferent and the first to freeze. Then woe to the other if he decides for exit. Then indeed he who is slower of the two gets a rude shock. Tragedies resulting thus occur everywhere. History is full of them; life around us abounds in them.

Everyone has an ideal of his own. One loves another because the lover realizes a part of the whole of his ideal in the beloved. In moments of intense feeling the lover wants to pour his soul out at the feet of his ideal. At the moment, he feels one with his ideal. But to whom do the feelings go? The feelings go to the person in whom he realises even a part of his ideal - the beloved - as the lover would want him to be - an embodiment of his whole ideal. When that intensity of feeling is passed, the love drops to the old level - the love he has in proportion to the part of his ideal he realises in the beloved.

Love is a desire for unity - desire for fusion with one's ideal, hence with one in whom one realises his ideal. The lover does not love the body. All desire for physical contact is an expression of this desire for unity. Lovers come physically together to realise unity. But to realise unity and get fused one into the other is impossible in the physical. Realising this, the lovers grow in love and seek union on less material planes. The planes grow subtler and subtler.

One ceases to love another when he finds out that the beloved does not satisfy his ideal. Or when he goes ahead and his ideal changes so that his beloved does not form a part of it any longer, i. e., when the beloved is not sharp enough to keep pace and develop correspondingly. In the first case he will be disappointed and will decide to find an exit. In the second case, he will have affection for the other

as for a thing that was a sweet thing, a sweet memory. He may not seek a break but let it become what it may.

Love and friendship do not, however, always begin by the mere attraction the eye feels. The coming together is not always guided by some mysterious power, some magnetic force-an apparent nothing. The hemming-in fact may be an ideal, a cause, a something one has dedicated his life to. A band of workers may be working together for a cause; and having this common ground to tread on the mysterious forces bring the would-be-friends together. The love that grows between them is love for a co-worker, for a comrade, for a warrior on the path to the common goal. It is the love for the ideal is reflected from both and being in the same phase will be reinforced, grow stronger and soar higher. This is like two harmonious notes uniting to make a greater music. The personal is submerged into the ideal. Personal love becomes a secondary thing-the love for the comrade-in-arms being the primary. The personal idiosyncracies and weaknesses-the dark spots are easily overlooked, they simply do not matter, they cannot hurt, they cannot disappoint. When the full moon is shining one does not look to see whether there are stars present or not - they are of no moment when the moon is bright. This kind of friendship does not pass through the various stages described and easily develops into the understanding that is true love.

If the love and friendship are to continue, each party must increasingly feed the other's love.

“ Love is a fire that needs renewal
Of fresh beauty for its fuel ”.

The beauty that love requires is not physical but mental and spiritual. When both parties increasingly respond to each other's ideal, they see fresh beauty in each other. Mind and spirit should, therefore, be ever on the look out for what the beloved is, for what the beloved wants, for what the beloved is aspiring to and endeavour to give that and be that. Physical, mental and spiritual selves should, therefore, merge into those of the beloved.



आधुनिक भारतातील एक थोर तत्वज्ञ-संत गुरुदेव रा. द. रानडे

डॉ. रा. ह. करमरकर*

गुरुदेव रानडे यांचे ठिकाणी सखोल तत्वज्ञान आणि उच्च साक्षात्कार यांचा मनोज्ञ संगम झाला होता. जीवनाच्या विविध क्षेत्रात त्यांनी मोठी पदवी प्राप्त करून घेतली होती. ते जसे आदर्श विद्यार्थी होते तसेच कुशल शिक्षक, थोर विचारवंत व परमार्थपथावरील श्रेष्ठ मार्गदर्शकही होते. पुण्यातील फर्ग्युसन् कॉलेजात आणि नंतर अलाहाबाद विद्यापीठात त्यांनी तत्वज्ञानाचे अध्यापन केले. अलाहाबाद विद्यापीठाच्या फॅकल्टी ऑफ आर्ट्सचे ते १० वर्षे डीन होते आणि नंतर काही काल उपकुलगुरुही होते.

गुरुदेवांचे व्यक्तिचित्रण करण्यासाठी त्यांच्या हिंदी संतावरील पुस्तकाकडे वळले पाहिजे. कवीर व मिराबाई यांच्यावर अनेकानी ग्रंथ लिहिले आहेत. तुरुसीदास व सूरदास यांच्यावरही उद्बोधक ग्रंथ आहेत; पण विषयवार आणि पद्धतशीर मांडणी केलेला, हिंदी संत-साहित्यावरील ग्रंथ गुरुदेवानी प्रथम लिहिला, तो म्हणजे “*Pathway to God in Hindi Literature.*” या आपल्या अमोलिक ग्रंथात, गुरुदेव साक्षात्कारी संतांच्या नैतिक लक्षणाबद्दल बोलतात. ती सर्व लक्षणे या देववेड्या तत्वज्ञाला कशी लागू पडतात हे बघणे मनोरंजक ठरेल. साक्षात्काराबद्दल बोलावयाचे तर ‘तुका म्हणे पदवी ज्याची त्याला’ हेच खरे. साक्षात्कारी संतापासून समाजाला काही फायदा होणार नसेल तर तो संतच नव्हे अशी गुरुदेवांची भूमिका आहे. स्वऱ्या संताची लक्षणे कोणती, त्याला इतरापासून वेगळे कसे काढता येईल, त्याचे सामाजिक कार्य काय या संदर्भात गुरुदेवानी पाच वैशिष्ट्ये सांगितली आहेत. ती

* दि. ३-७-८६ राजी मुंबई रेडियो केंद्रावरून केलेले भाषण

म्हणजे, मौन, नम्रता, समदृष्टी, शरणागति व परहित. ज्यानी गुरुदेवांना पाहिले आहे त्यांच्या हे चटकन् ध्यानात येईल की हे सर्व गुण त्यांच्या स्वतःच्या ठिकाणी होते.

पहिले लक्षण, मौन. सदा सर्वदा ईश चिंतनात मन असल्यामुळे व परमेश्वर दर्शनाच्या आनंदात असल्याने संत मौनवृत्तीने असतो. ईश्वराचे सामर्थ्य व त्याची जवळीक त्याला प्रकर्षाने जाणवत असते. मग बोलावयाला उरले काय ?

याचे पाठोपाठ नम्रता येते. स्वतःच्या मोठेपणाबद्दल संत मूग गिळून बसतो. किवहुना स्वतःच्या मोठेपणाची त्याला जाणीवही नसते. त्याला अहंकाराचा वाराही लागत नाही. स्वऱ्या विद्येबरोबर विनय येतोच. संत आपल्या विद्येचे प्रदर्शन करीत नाही. आपला अभ्यास, आपले ग्रंथ, आपली विद्वता किंवा आपले पारमार्थिक अनुभव याबद्दल गुरुदेवांनी आपल्या तोंडातून कधीही एक शब्द सुद्धा काढला नाही. तसेच आपल्याला मिळालेले मानसन्मान, उदाहरणार्थ जगन्नाथ शंकरशेठ स्कॉलरशिप किंवा चॅन्सलरचे सुवर्णपदक हे त्यांनी कधीही जगापुढे मांडले नाही. स्वतःच्या ग्रंथाबद्दल ते चकार शब्दही काढीत नसत. अलाहाबादला असताना तत्वज्ञान घेऊन एम्. ए. ला बसणाऱ्या विद्यार्थ्यांना त्यांनी आपला जगन्मान्य झालेला. **A Constructive Survey of Upanishadic Philosophy** हा ग्रंथ वाचण्यास सांगितला नव्हता. दुसऱ्या प्राध्यापकाकडून मुलाना कळले की प्रा. रानडे यांनी स्वतःच उपनिषदावर एक ग्रंथ लिहिला आहे. त्या विद्यार्थ्यांनी गुरुदेवांना विचारले, “ सर, तुम्ही आपल्या पुस्तकाचे नावही आम्हाला सांगितले नाही हे कसे ? ” त्यावर ते उत्तरले “ मी स्वतःच तो विषय शिकवत आहे, मग माझाच ग्रंथ वाचण्यास सांगण्याचे प्रयोजन काय ? ” इतकी नम्रता. पारमार्थिक अनुभवाबद्दल म्हटले तर इतर संतांच्या अनुभवाबद्दल गुरुदेव जे वोलतात त्यावरून त्यांच्या अनुभवांचा कयास करावा लागतो; इतरांच्या अनुभवांचे त्यांनी जे अधिकाराने वर्णन व परीक्षण केले आहे त्यावरून अशा परीक्षणामागे त्यांचे स्वतःचे अनुभव आहेत हे सहज कळून येते.

संतांचा आणखी एक गुण म्हणजे समदृष्टी. संकटानी त्यांच्या धैर्याचा डोंगर डळमळत नाही. कारण आपले सद्गुरु व प्रत्यक्ष परमेश्वर आपले पाठिराखे आहेत अशी त्यांची निष्ठा असते. कबीर म्हणतात की सद्गुरु कुंभार असून शिष्य कुंभ आहे. वेडावाकडा आकार राहू नये म्हणून कुंभार कुंभाला बाहेरून थापटीत असतो. पण आतून मात्र स्वतःच्या हाताचा भक्कम आधार देतो. आपले सद्गुरु आपल्यास तारतील अशी गुरुदेवांची नितांत श्रद्धा होती. मातोश्रीच्या आणि पत्नीच्या आजारांचे आणि निधनाचे दुःख त्यांनी आपल्या अभ्यासाच्या व परमार्थाच्या आड येऊ दिले नाही. एकुलत्या एक पुत्राच्या निधनाची वार्ता कळूनही ते अवचलित मनाने ठरलेल्या कार्यक्रमाला हजर राहिले. परमेश्वरच आपल्याला आधार देईल आणि आपले रक्षण करेल असा त्यांना दृढविश्वास होता.

याच भावनेने परिवर्तन शरणागतीत होते. आपल्यावळ जे काही आहे, मग ती सत्ता असो, सामाजिक प्रतीष्ठा असो, ऐश्वर्य असो किंवा आपल्या भावना असोत - त्या सर्वांना ईश्वराच्या कामी लावले पाहिजे. या सर्वांची आसक्ती सोडून ईश्वराची आसक्ती धरली पाहिजे, हीच निष्काम भक्ती, हेच ईश्वरावरचे निरपेक्ष प्रेम.

संतांचा आणखी एक सद्गुण म्हणजे परहित. 'जगाच्या कल्याणा संतांच्या विभूती' हे परमसत्य आहे आणि म्हणूनच 'आता उरली उपकारापुरता' असे तुकाराम म्हणतात. घरगुती संकटे, बौद्धिक समस्या किंवा नैतिक आणि अध्यात्मिक अडचणी हे सर्व घेऊन मंडळी गुरुदेवाकडे जात. गुरुदेव त्याची समजूत घालीत. त्यांच्या संशयांचे निरसन करीत आणि परमार्थमार्गावर प्रवास करणाऱ्यांना हाती धरीत. मात्र लोकांचो आध्यात्मिक उन्नति हेच त्यांचे खरे उद्दीष्ट असे. त्यांची स्वतःची अध्यात्मिक साधना अतिशय तीव्र होती. म्हणूनच हे सद्गुण त्यांचे ठिकाणी प्रकट झाले. रामदास म्हणतातच ना, "अंतरि गेलिया अमृत बाह्य काया लखलखीत."

गुरुदेवांच्या जीवनाचा केंद्रबिंदु म्हणजे त्यांचे नामस्मरण. ' करसे काम करो, हरीसे ध्यान धरो ' हे त्यांच्या जीवनाचे सूत्र. तत्त्वज्ञानाचे अध्ययन व अध्यापन याना ते दुसरा क्रमांक देत. नेम केल्याने मनुष्याच्या बुद्धीला धार येते व त्याचा समाजाला फायदा होते असे ते म्हणत. त्यांच्या हालचाली जलद असत आणि त्यांच्या प्रत्येक कृतीमध्ये तरतरी आणि प्रफुल्लता असे. त्यांच्या आसपास राहण्याने मनुष्याला जोर व उत्साह येई. निबाळमधील सिटिंगच्या प्रसंगी साधकांच्या आनंदाला उधाण येई. उच्च-नीच, सुशिक्षित-अशिक्षित, शहरी-खेडवळ सगळे त्यांना सारखेच होते. त्यांचा साधेपणा विलक्षण होता; आणि त्यांच्या इतरावरील प्रेमाला कुठेही अडसर नव्हता. सर्व जातीच्या, सर्व धर्माच्या सर्व पंथांच्या लोकाना निबाळच्या आश्रमात मुक्तद्वार होते. अहमदाबाद येथील गुजराथ विद्यासभा या संस्थेतर्फे गुरुदेवानी " महात्मा गांधींचे अध्यात्मिक जीवन " या विषयावर एक व्याख्यान दिले होते. त्यात त्यांनी " एक ईश्वर, एक विश्व, एक धर्म " हा विचार मांडला होता. निबाळमधील जीवन या विचाराचे जणू काही प्रात्यक्षिकच होते.

सद्गुरुनी दिलेल्या नामाचे सतत व भावपूर्ण स्मरण करणे हेच कसे अगत्याचे आहे हे त्यांच्या शिकवणीवरून व त्यांच्या प्रत्यक्ष जीवनावरून दिसून येते. अजूनही सर्व साधारण मनुष्याला नामस्मरणाचे महत्त्व पटलेले नाही. नामस्मरणाने दुःख कमी होऊन शक्ती वाढते. ते जखमेवर फुंकर घालते, आणि नवीन कामाला प्रेरणा देते. त्यापासून शांति व परमानंद मिळतो. आजच्या धकाधकीच्या आणि मानसिक ताणाच्या काळात आपल्या दुखावलेल्या मनाला आल्हाद देण्याचा नामस्मरण हा रामबाण उपाय आहे. आजच्या मानसशास्त्रज्ञाचा दावा आहे की मनापासून देवाची प्रार्थना केली तर दुखणी बरी होतात. नामस्मरणामुळे एक अज्ञात शक्ती आपल्याला दिलासा देते. ती कुटून येते व कशी कार्य करते ते कळत नाही. देवाची करुणा भाकल्याने ती कार्यक्षम होते हे मात्र खरे. रोग्याने स्वतः किंवा त्याच्या हितचिंतकाने अंतःकरणपूर्वक देवाला आळवले तर देव कृपेचा वर्षाव करतो. निबाळला जाणाऱ्या

अनेकानी हे दृश्य पाहिले आहे कीं नामस्मरणाला जाण्यापूर्वी जरी गुरुदेवांचे अंगात ताप असला किंवा कितीही क्लेश होत असले तरी नेम करून वाहेर आल्यावर त्याचा लवलेशही शिल्लक नसे. त्यांच्या नामस्मरणामुळे इतरांच्या व्यथाना उतार पडल्याची अनेक उदाहरणे आहेत. ईश्वराभोवती त्यांचे जीवन गुंफलेले होते. आणि त्याचा फायदा त्यांच्या परिवारातील मंडळीना मिळाला तर त्यात नवल ते काय ?

असे होते गुरुदेव. 'झाले बहु, होतिल बहु परंतु या सम हा, हैच त्यांचे यथार्थ वर्णन.

(आकाशवाणी, मुंबई केंद्र यांच्या सौजन्याने उद्धृत)



गुरुदेव रानडे - एक प्रेमळ पिताजी

सौ. विजया विश्वनाथ आपटे*

३ जुलै १९८६ - हा सुवर्णयोग आहे. श्रीगुरुदेव रा. द. रानडे यांचा हा जन्मशताब्दि दिन आहे. श्रीगुरुदेव रानडे यांची कीर्ती स्वतः-सिद्ध आहे. त्यांचे सर्व लेखन पाश्चात्य आणि पौरात्य तत्त्वज्ञांचे आणि सत्पुरुषांचे विचार आणि अनुभव जमेलस धरून, शास्त्रीय दृष्टीचा निकष लावून, स्वानुभवास पडताळून, चिकित्सक बुद्धिने, आधुनिक लोकांस परमार्थाच्या दृष्टीने उपयोगी पडेल, अशा रीतीने लिहिले गेले आहे. भगवद्गीतेत वर्णिल्याप्रमाणे त्यांच्या जीवनाची ज्ञान, कर्म आणि भक्ति ही तीन मुख्य तत्त्वे होत. 'सर्वही कर्मे कृष्णार्पण' या विचारसरणीतूनच त्यांचे जीवन, लेखन व निदिध्यासन हे सर्व परमार्थमयच झाल्याने त्यांच्या जीवनालाच "Gurudeo Ranade as a philosophy of God-Realisation" असे म्हटले तर वावगे होणार नाही. श्रीगुरुदेव रानडे अर्थात् प्रा. रा. द. रानडे यांची कार्यक्षेत्रे मुख्यतः तीन - महाराष्ट्र, उत्तर हिंदुस्थान व कर्नाटक! ते अलाहाबादला परिचित आहेत, ते एक विद्वद्वर प्राध्यापक म्हणून! भारताबाहेरच्या देशांत त्यांना थोर तत्त्वज्ञ म्हणून लोक जाणतात! महाराष्ट्र आणि कर्नाटकमध्ये ते 'गुरुदेव' आहेत! मी आज आठवणी सांगणार आहे त्या मात्र एका प्रेमळ आणि प्रतिभावान् पित्याच्या आहेत.

१९२५ साली माझे बाबा वेदांतावर व्याख्याने देण्यासाठी बंगलोर-म्हैसूरकडे गेले होते. एक दिवस महिषासुरमर्दिनीचे दर्शन घेऊन घरी परत आल असतांना माझ्या आजोळहून एक पत्र आले, "रथसप्तमीच्या आदल्या रात्री कन्या झाली. नांव काय ठेवायचे?" आवडेल ते नांव ठेवावे, महिषासुरमर्दिनी हे नांव ठेवण्यास काय हरकत आहे?" अशा

* तारीख ३-७-८६ रोजी मुंबई रेडिओ केंद्रावरून केलेले भाषण

आशयाचे उत्तर त्यांनी पाठविले ! सर्वांनाच नवल वाटले. जनरीतीचा किंचितही विचार न करतां त्यांनी असे कां कळवले असेल ते त्यावेळी कुणालाच कळले नाही. परंतु आज विचार करतां असे वाटते की, दंभ, लोभ, मद मोह, मत्सर इत्यादि ज्ञानांधकाराच्या महिषासुरांचे मर्दन करून आपल्या कन्येने परमानंदाचा आस्वाद घ्यावा अशी त्यांची अपेक्षा होती की काय, न कळे ! ही आठवण ती. बाबा व सौ. आईने बऱ्याच जणांना सांगताना ऐकले आहे.

श्रीगुरुदेवांचे सर्व जीवनच आमच्या आठवणी आहेत, - कांही ऐकलेल्या, कांही पाहिलेल्या ! त्यांचे जीवन नाममय झालेले - त्यांची आठवण म्हणजे “ आठव तो ब्रह्म, नाठव तो भवभ्रम ” असेच आहे ! माझे बालपण मात्र मला स्पष्ट आठवते ! स्मृतींचा सुगंध भरून येतो, वाटतं पुन्हा लहान व्हावं, माता-पित्यांच्या कृपेच्या प्रेमळ स्त्रोतांत पुन्हां न्हाऊन निघावं ! असामान्य पित्याच्या कृपाछत्रांत वावरलेल्या या कन्येचा - मला स्वतःलाच कधीकधी हेवा वाटतो ! ती. बाबांच्या रुपाने मूर्तिमत विद्वत्ता व परमार्थाचे जाज्वल्य तेज सतत समोर वावरत होते. असामान्य व्यक्तिमत्त्व दृष्टीपुढे होते. त्यांच्या प्रत्येक कृतीतून विचित्रता, विविधता, तरीही असामान्यता जाणवत होती. फक्त त्यावेळच्या शंकांचे निरसन आता ह्या वयांत झाले आहे ! त्यांच्या प्रत्येक वाक्यांतून महानता जाणवत होती. माझ्या बालवयांतच त्यांचा परमार्थ “ दिन दिन वढत सवाय ” या न्यायाने वाढतच होता ! जगद्विख्यान् ग्रंथांची निर्मिती होत होती. १९२६ मध्ये **Constructive Survey of Upanishadic Philosophy** आणि १९३३ मध्ये **Mysticism in Maharashtra** सारखी पुस्तके जगासमोर आली. अशा वेळेस बालपणीचा हट्ट केव्हां करणार ? निंबाळच्या जुन्या घरांत बऱ्याच विद्वानांची चर्चा चाले. मी ३-४ वर्षांची असतांना त्या मंडळीसमोर मला कित्येकदा भगवद्गीतेचा १२ वा अगर १५ वा अध्याय ते म्हणायला सांगत. अशा वेळेस मंडनमिश्रांच्या पोपटाची आठवण होते ! तो संस्कृतमध्ये “ कस्त्वं ” “ किमेषः ” वगैरे बोलत असे ! मी तर मानव - त्यांची कन्याच - म्हण म्हटल्यावर म्हणायचं - आणि खरंच हे म्हणतांना कधी

भीती वाटली नाही. न्हस्व दिर्घाची कधी चूक झाली तर शांतपणे ते सुधारून घेत. काम करित असतांना किंवा पुस्तक लिहितांना किंवा ध्यानास बसले असतांना कसलीही गडबड केलेली त्यांना चालत नसे. त्याकरीता ते कधी रागावले नाहीत. पण त्यांच्या अस्तित्वाची व त्याच्या निश्चयाची एक प्रकारची जबर वाटे, त्यामुळे एक अनाकलनीय बाबा आपल्यासमोर आहेत असे वाटे !

अलाहाबादला असतांना एकदां सौ. भागूअक्का दामले (माझी आत्या)- तैथे आल्या. आत्या मला म्हणाली, “ आज दसरा आहे. रामला ओवाळ ”. ह्यावेळी ती. बाबांना त्यांची मित्रमंडळी व आप्त वगैरे “ राम अगर रामभाऊ ” म्हणत असत ! ती. बाबांना ओवाळायचे म्हणजे एक दिव्यच ! भय, आश्चर्य, आदर व आनंद अशा सर्व भावना एकवटून देवरूप असलेल्या आपल्या पिताश्रींना एका ६-७ वर्षांच्या मुलीने ओवाळायचे ! पण बालपणच ते ! तबकांत निरांजने घेऊन नवीन वस्त्रे लेवून मी त्यांना ओवाळले. त्यांनी हंसून प्रेमळ दृष्टीने आपले आशीर्वाद माझ्या तबकांत घातले. आणि वरवर म्हणाले, “ तुला काय हवय ? ” आपल्या दिव्य दृष्टीने जे द्यायचे ते त्यांनी आधीच दिले होते. मी मात्र मागितली बाजाची पेटी ! त्यावेळेस १९३०-३१ साली ती एक मोठी देणगीच होती. संध्याकाळी मला बरोबर नेऊन, बाजाची पेटी मला घेऊन दिली आणि म्हणाले “ यावर भजने म्हणायला शीक हं ! ” तेनसिगला एव्हरेस्ट मिळाल्याचा आनंद झाला नसेल इतका आनंद मला झाला ! पित्याचा हा प्रेमळ सहवास अमोल होता ! वडिलांनी लाड करायचे; मुलांनी झेलायचे ही जगाची रीतच आहे. त्यांत नवीन कांहीच नाही. परंतु ही कथा एका असामान्य विद्वत्तेची; उत्तुंग पारमार्थिक व्यक्तीमत्वाची आहे ! “ नाम रूप रस गंध स्पर्श ” यांचे सहाय्याने त्यांचे बरोबर जीवत जगता आले; या भाग्याची आज कृतज्ञता वाटते ! आजही ती पेटी माझ्याजवळ आहे. कुठेही भजनाचे किंवा भजनाचे किंवा अभंगाचे सूर कानी आले की मला ही आठवण होऊन डोळे ओलावतात ! शिकवण्याची त्यांची ही पद्धत विलक्षण होती - एखादाच शब्द बोलायचे; पण तो शब्द अविचल असायचा; अनुपम असायचा !

त्यांचा परमार्थ सतत चालूं असें. “ चालता बोलता धंदा करीता— नाम विसरूं नये ” असा त्यांचा कटाक्ष असे. जीवनाला आवश्यक तेवढेच व्यवहार ते करायचे. एरव्ही त्यांचा सर्व वेळ परमार्थाकरीताच असे. त्यांच्या नेमाच्या वेळी कसलीही गडबड अगर आवाज केलेला त्यांना चालत नसे. एकदा दोनदां सांगितल्यावर घरातील आबालवृद्ध सर्वच शांतता पाळत. शांतता हा जणू एक नियमच होऊन गेला. कधी त्यांचे तोंडून स्वर्गीय आवाजांत ‘ नारायण ’ ‘ नारायण ’ नामाचा गजर होई, तर कधी ‘ अरविनिद स्तोत्र माडुवे ’ किंवा ‘ घटका गेली पळे गेली तास वाजे झणाणा ’ अगर ‘ स्वरूप वारे अंगी भरले वाचे बोलतां नये ’ ‘ अशी पदे ऐकावयास मिळत. अशावेळी ती. बाबांना म्हणतांना ऐकले आहे की ‘ असा परमार्थ झाला म्हणजे पोट कसे भरून जाते ! ’ त्या वयांत या शब्दांचा अर्थ कळत नव्हता. परंतु असे शब्द वरचेवर कानावर पडत. अशा पारमार्थिक वातावरणांत बालपण वाढत होतं ! १९२७ ते १९५७ पर्यंत माझ्या आठवणीत त्यांनी नियमित भोजन कधी केलेच नाही. फक्त चहा मात्र दिवसातून २-३ वेळा अवश्य घेत. माझ्या जन्माच्या आधी मात्र ते जेवत असत. १९२७ पासून त्यांनी अन्न सोडले. मात्र सर्व साग्रसंगीत स्वयंपाक रोज झालाच पाहिजे असा कटाक्ष असे. २-३ ताटांच्या छोट्या पातेल्यात घालून त्यांना स्वयंपाक दाखविला जाई. ते फक्त दृष्टीसुख घेऊन ती ताटे परत पाठवून देत. १९२७ ते १९३३ पर्यंत त्यांनी खरोखरच दृष्टीनेच भोजन केले. साग्रसंगीत स्वयंपाक करण्यामागे त्यांचा हेतू हे अन्न सर्वांना मिळावे असा असावा. १९३३ नंतर कधीतरी आमटीचे पाणी, भाजीचा रस, एखाद्या संत्र्याचा रस, थोडा चहा असे ते घ्यायला लागले.

मला कळायला लागल्यापासून हा अपरिग्रह पाहत आले त्यामुळे मन उदास असे. परंतु संध्याकाळी त्यांनी चहा घेतला, व एखादा शब्द “ शके, इकडे ये; अमूक आणुन दे ” अगर “ अभ्यास झ ला कां ” ? असे शब्दसुख मिळाल्यावर तप्त भूमीवर मेघांचा वर्षाव व्हायचा; बालमन बागडायला लागे ! मात्र हे सुख त्यांच्या नामानंदावर अवलंबून असे.

त्यांचा अलिप्तपणा व प्रसिद्धिपराङ्गमुखता विशेष होती. कशाचाही हव्यास नाही - लौकेषणा; पुत्रेषणा; वित्तेषणा यांच्या फेऱ्यांत ते कधी गुंतले नाहीत. अलाहाबादला १९४८ मध्ये ती. बाबा अलाहाबाद विद्या-पीठाचे कुलगुरु होते. श्रीमती सरोजनी नायडू त्यावेळेस उत्तर प्रदेशच्या राज्यपाल असल्याने नियमाप्रमाणे त्या कुलपति होत्या. ती. बाबांना त्यावर्षी " सन्मानीय (Honorary) डी. लिट्." पदवी द्यायचे विद्या-पीठाने ठरविले. त्यावेळेस श्री. पंडित जवाहरलाल नेहरु व डॉ. रा. द. रानडे यांना " डी. लिट्. " पदवीने विभूषित केले गेले. त्यावेळेस ती. बाबा अत्यंत साध्या पोषाखात पदवी घेण्यास गेले. श्रीमती नायडूचे भाषण फारच छान झाले. पदवीदान झाल्यावर ती. बाबांची पदवी तेथेच राहून गेलेली पाहून श्रीमती नायडू त्यांना म्हणाल्या, " Ranade, you are really a great philosopher. You have forgotten your Degree here. " ती. बाबांच्या अमृत महोत्सवाच्या वेळी लोकनायक श्री. बापूजी अणे ह्यांनी १९५६ साली " यो रानडेवंश ललामभूतः । विद्वद्वरैः पूजित पादपीठः ॥ " हे आचारवान् उच्चविचारदर्शी स्तोत्र लिहून पाठविले होते.

१९३६ साली नागपूरच्या Philosophical Congress चे अध्यक्षपद ती. बाबांनी भूषविले होते. त्यावेळेस आमचे घरी अलाहाबादला डॉ. राधाकृष्णन्, औधचे राजेसाहेब, प्रा. दामले, डॉ. सेनगुप्त वगैरे विद्वान् मंडळींना भेटायला बातमीदार आले. त्यांना डॉ. राधाकृष्णन्नी विचारले, " आपले काय काम आहे ? " वार्ताहर म्हणाले, " आम्ही आपल्यासारख्या जगद्विख्यात (Dignitaries) मंडळींना भेटायला आलो आहोत ! " चटकन डॉ. राधाकृष्णन् म्हणाले, " Do you call us Dignitaries under Ranade's roof? - If you want to meet the dignitaries, go and meet them at the University. "

लोकमान्य टिळकांना कांही मंडळी एकदां म्हणाली, " आपल्या गीतारहस्याचे इंग्रजीमध्ये भाषांतर झाल्यास फार चांगले होईल. त्यावेळेस

लोकमान्य म्हणाले, “ I know there is only one person who can translate my book in English on the Gita, and that is R. D. Ranade ! ” अशी जगन्मान्यता मिळत असतांनाच त्यांची पारमार्थिक श्रेष्ठता व भुतदया दिसून येणारी एक आठवण सांगाविशी वाटते. निंबाळला एका रात्री ११ चे गाडीने कांही लोक गाडीतून उतरले. ते कुठून तरी पळून आलेले चोर असावेत. जमल्यास निंबाळला चोरी करून पुढे जावे असा त्यांचा विचार असावा. ती. बाबा त्यावेळी कुणाकडून तरी सोप्यावर वाचून घेत होते. बाहेर ओट्यावर बरीच गडबड ऐकून, “ कोण आहे रे, ? इकडे ये ” असे नोकराला हांक मारताच ती मंडळीही पाठीपाठ आंत आली. त्यांना पाहून ‘ कोण तुम्ही ’ ? फार लांबून आलांत का ? असे म्हणून त्यांचे थकलेले चेहरे पाहून सौ. आईस म्हणाले, “ ह्याना कांहीतरी खायला द्या बरं ! ” अपरात्री त्या मंडळीना घरातल्या चौकात जेवायला घातले. चोर जेवले, तृप्त झाले आणि जाताना “ महाराज, क्षमा करा ” म्हणून ती. बाबांच्या पाया पडले. “ अरे, मी कोण क्षमा करणार ? ” “ महाराजच (त्यांचे गुरु श्रीभाऊसाहेब महाराज) तुम्हांला क्षमा करतील. जा आतां तुम्ही ” असे म्हणून त्यांना निरोप दिला. ते गेल्यावर तासाभराने रेल्वे पोलिस चौकशी करतां आले. ती. बाबा काय समजायचे ते समजले होते ! संतानी चोरांना क्षमा करून दुसरी वाट दाखविली होती. संत एकनाथांच्या वेळची जणू पुनरावृत्तिच !

जगन्मान्य विद्वत्ता, असामान्य व्यक्तिमत्व; अलौकिक परमार्थ हे आमच्या बालपणाचे सोवती ! अशा ज्वलंत परमार्थी; विद्वान व प्रख्यात तेजोनिधीसंगे आम्ही राहिलो; वागडलो ! क्वचित् त्यांचे बोलणे, वागणे इतके सहज भारून टाकणारे असे, की ‘ हेच का ते बाबा ’ असे वाटे ! पण हा क्षण म्हणजे कपिलाषष्ठीचा योगच असे ! केवळ हिंदुस्थानातीलच नव्हे तर परदेशातील विद्वान-अमेरिकेचे प्रो. बर्च, फ्रान्सचे डॉ. द. मार्कोट अशी विख्यात मंडळी निंबाळसारख्या खेड्यांत केवळ गुरुदेवांचे करतां येऊन राहात. ती. बाबा ज्यांना जितके समजले तसे व तितकेच वर्णन ते त्यांचे करू शकले. हिमनगाचा म्हणजेच Ice-berg

चा थोडसा भाग पाण्यावर तरंगतो. ज्यास्तीत ज्यास्त भाग पाण्या-
खालीच राहतो, त्याची खोली कळत नाही. तद्वतच ती बाबांच्या
जीवनाचे पूर्ण आकलन होणे कठीण आहे. डॉ. राधाकृष्णन् यांनी ती.
बाबांचे निर्याणानंतर पाठविलेल्या पत्रात ते म्हणतात. " He was
touched by the grace of God. My life has been
richer by knowing him ".

ती. बाबांना ज्यांनी पाहिले, ज्यांनी त्यांच्या सान्निध्यात अनेक
वर्षे घालविली अशी मोजकीच मंडळी आतां उरली आहेत. आज
अनुपंगाने आलेल्या त्या आठवणी एकत्रित करण्याची बुद्धि केवळ एकाच
विचाराने आली- आता आपलीही संध्याकाळ जवळ येत चालली !
देवदयेने स्मृति आहे, तोवरच ही भावपूजा करावी असे वाटले ! ज्यांच्या
अंगात ' आपण तरुनी विश्व तारा ' अशी शक्ति होती अशा या
अलौकिक व्यक्तिमत्त्वाचे वर्णन करतांना- ' ते माझे पिताश्री आहेत. '
ही भावना तेव्हाही गेली नाही व आजही गेली नाही. फक्त ' पिता
आता ' देव ' झाला आहे !!



Shri Gurudev Ranade's 100th birth Centenary Inaugural Address*

by

Parampujya Pandurang Shastriji Athavale

Date : 7-7-1986

Place : Nimbald.

वसुदेवसुतं देवं कंसचाणूर मर्दनम्
देवकीपरमानंदम् कृष्णं वन्दे जगद्गुरुम्

I am here today at the Samadhi place of Shri Gurudev. It is he, who brought me here. I am very happy to be amidst you, this morning. Shri Gurudev was a great mystic philosopher. For me, that man is great who even at the height of his Intellectual development, retains and maintains the emotional and feeling side of his personality. In him, we see the sublime blend of noble qualities of heart and head. Adl Shankaracharya was great because in him we find the sharp and dialectical Intellect blended with the life of feeling and emotion. This intellectual height can be seen in his Bhashyas. His emotional Side-love and devotion to God is expressed in his Stotras- or Spiritual hymns. Shri Gurudev Ranade was great in this sense. He was not a dry philosopher. He was full of love and devotion towards God and his spiritual preceptor, Shri Bhausahab Maharaj.

Many think that philosophy makes a man sceptical. But, I think, it need not do so. Depth in philosophy turns man towards God, who is our true self. Shri Gurudev was a mystic. He brought rationality in mysticism. Mysticism means the doctrine of God-realisation or self-realisation. God is the being of our being. He is the underlying principle of our metabolism. Almost ninety percent of our metabolism

* Compiled & rendered into English by Dr. S. G. Nigal. English Rendering of Revered Shastriji Pandurang Shastriji Athavale's Discourse in Marathi at Nimbald on the Occasion of the 100th Birth Anniversary of Shri Gurudev Celebration.

Is not under our control. We do not know what is sleep, We do not know how to speak. Yet we sleep and speak.

In what does lie the ultimate purpose of human life? It is only man who reflects upon his destiny or his origin. Where I am? Where I am to go? Who am I? These questions are asked only by man.

Some say that social work is something that should be the mission of human life. But if we read the scientific books like 'Animal world', 'New Evolution' by Clark, we come to know that even animals and insects have social dimensions. They are also social creatures. The ants, for instance, look after the old and crippled ants. The bees serve the needy among them. But the creatures never ask questions about themselves. They never bother about the problems regarding their origin and destiny. It is only the man who asks such questions. It is he who can become aware of his ignorance. It is he who asks questions about nature of his true self. Self-realisation, therefore, is the highest goal of human life.

The Higher self of ours is neglected by those who debate about self and non-self, Ātmā and Anātmā. God is the Higher self who dwells in us. He is with us and is active in us. The realisation of this divine Touch is the purpose of our life.

Shri Gurudev has stressed three things in this connection. viz.

- 1) Iswar Bhakti : Devotion to personal God.
- 2) Guru Bhakti : Devotion to one's spiritual preceptor.
- 3) Namasmaran : The invocation of the Divine Name.

We come across great statements in the Upanishads. viz. Tat Twam Asi and Aham Brahmasmi. In final and consummatory experience, the spiritual aspirant becomes one with God. Aham Brahmasmi is an utterance based upon spiritual experiences of the seers and but for us, it is a stick to walk on the path of spirituality. It says : It is I who

must make efforts towards self-realisation. The capacity to do so is in me. I am not a slave of circumstances. I am a maker of my destiny. Consequently I have to do something in this regard.

Tat Twamasi expresses the identity of the spirit in us with the universal self. But we cannot plunge directly to the final stage of mysticism. We need not be in a hurry. Gita talks of several births (Bahūnām janmāvām Ante Gita 7/19) It says: At the end of several births, the man of wisdom reaches Me, after realising that all this is God. Tat Twamasi indicates at three stages of spiritual progress or levels of mystical experience.

- 1) Tena Twamasi : Man is due to God
∴ I am due to God
- 2) Tasya Twam Asi : Man belongs to God
∴ I belong to God
- 3) Tat Twam Asi : Thou art That

Your experience is due to God. We are here of and on account of God. We must feel grateful to Him. He is our real father.

According to the second Interpretation, we belong to Him. It gives us a sense of spiritual belongingness. I am His Man. Naturally I have to evaluate myself to that spiritual status by developing the virtues and traits of love, affection, reverence for all. And lastly one can experience one's identity with the Supreme Being. Here comes the discipline of meditation on the name and form of God. Idol worship, as it is practised today in our temples is not genuine or scientific. Gita says: Mayyaveshya Manoyemam Nitya-yukta Upasate : Merge your mind in Me. This can be achieved by concentrating one's mind in God's image of form. God thus can be meditated upon in any form with any name. This helps to bring about the purification and stabilization of mind. The unfortunate part of Idol-worship is that both the worshippers and the breakers of Idols have not tried to

understand its real significance and necessity. Today, I have no time at my disposal, to go into the rationale underlying the doctrine and practice of Idol-worship.

Shri Gurudev has also emphasized the concept of Guru-Bhakti. Gurupuja should not be confused with gurulsm. The problem of ego is a great hindrance in the aspirant's spiritual journey. There must be some place or person in our life where or in whose presence respectively our ego remains subdued. Without ego we cannot develop our sense of identity. But if we become egotistic and egotistic we cannot progress in spirituality. It is very difficult to erase this ego. We want ego, but it must be like clothes and not like the skin. We can practise the technique of ego-dissolution in the presence of a true guru who is an embodiment of pure love and selflessness. The guru guides the aspirant. Guru makes the aspirant self-reliant and self-confident. A real guru infuses self-confidence in the seeker.

He should not exploit the foibles of his disciples. He makes one aware of one's abilities and spiritual purpose.

There is a very appropriate story in the life of Khalil Gibran. One day, Gibran was sitting beside a truly holy soul. After a while a despondent man gradually approached the holy man for guidance and advice. That man was very much conscious of his guilts and sins. The holy person silently and patiently listened to the list of sins narrated by that man. Then the holy soul said: My friend! Do not worry. I have also committed all sorts of sins, I was a sinner Par excellence!

The guilt-conscious man surprisingly asked: is it so? Is it very true? The holy man earnestly said; yes I have told you the factual truth about me.

When that man was convinced about this, he turned back and walked fast with confidence. thinking that he can improve himself, and he has a bright future. When the stranger went away, Khalil Gibran implored the holy soul and asked: Your

hollness ! I know that you are perfectly holy and pure at heart, Why have you spoken the untruth about you. That man will have no trust in you. The holy man said : Mr. Gibran, you are right his faith in me has been shaken but I am sure his self-confidence has increased. He will have now full faith in himself, and in his powers of self-improvement.

I think, this story throws light on the role of the guru in spiritual Journey. The spiritual Teacher makes the seeker self-respecting and self-confident.

Shri. Gurudev has also emphasis on the regular practice of Namasmaran. Besides ego the main obstacles in spiritual progress are passions. They lure Man. They make man pleasure-crazy. It is, therefore, necessary to control passions. Invocation of or the recitation of any Divine Name can help the spiritual seeker in controlling these passions. There is a great power in the Divine Name. But even if we don't know its significance, still we must practise the invocation of the Divine Name regularly. It will give you strength and passions will be under control.

I am sure you enlightened disciples of Shri Gurudev, know the importance of all these things. His blessings are with you.

सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः
सर्वे भद्रानि पश्यन्तु मा कश्चित् दुःखमाप्नुयात्



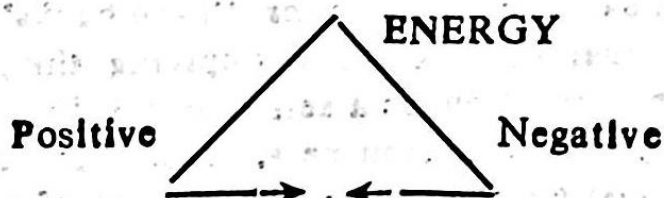
Book Review

The Triangular Pattern of Life

By Donna Shitz, Philosophical Library, Inc, New York; 1979. Pp ix + 51 \$ 6.95

The book unfolds the rational framework for understanding the spiritual nature of human personality. To this effect the author incorporates the knowledge of universal laws to provide the basic conceptual techniques to understand human life in relation to the universe. The universe appears to be a perplexing mystery only because of our lack of understanding. However by the study of the eternal laws of the universe one can reach spiritual dimensions of one-self. The author postulates the two eternal laws namely (i) All are identical in character and (ii) All occur in rhythms originating in polarity (p. 4), Prima facie, it looks strange at least from common man's point of view that the manifold universe characterised by distinct type of individuals may not fit into the monistic frame-work given by the author. However the author tries to justify his claim by appealing to the standpoint of modern science according to which all things can be reduced to one primal substance namely energy. The basic energy takes the form of physical, mental and emotional substance in human personality (p. 5).

According to the author the pattern of Truth or life is based on basic configuration characterised by a fundamental triangular design. The triangular life - plan of energy is illustrated by the author by considering the two lines of positive and negative which stand for the law of polarity of opposing forces; the base of the triangle split at the centre indicates the law of rhythm as shown below (p. 6).



This type of explanatory model leads to different contradictions as shown by the author (p. 22) in the chapter : The Polarised attitudes of the Laws of life. The pair of opposites; free choice-limitation, joy-sorrow, love-hate; conscious-subconscious etc. according to the author, are the instances of rhythms occurring between the various pairs of opposites.

Further the author has designed another model to symbolise the Absolute by a six-pointed star formed by the solid triangles. The Absolute is the source from which the souls emanate and towards which they aim. A single triangle stands for life. And positive and negative marks represent the law of polarity or God. God exists perfectly. The broken line at the bottom symbolises the imperfect law of rhythm such that He appears imperfectly in life.

However the author (pp. 31-34) is critical about the Biblical conceptions of God and heaven. There is the problem with Biblical interpretation of choosing between many contradictory percepts concerning moral behaviour. And despite its inconsistencies and negativism, the author thinks that the Bible is a source of great spiritual uplift.

The structure and contents of human mind are explained with reference to certain modern psychological theories about human mind and/or consciousness. The conscious mind is characterised by analytic or rational thinking whereas subconscious mind functions in synthetic manner. Subconscious also functions as intuition by means of which immediately something occurs without the aid of reason. The intuition may be clairvoyant, telepathic or pre-cognitive and they may occur in varying combinations. Clairvoyance is direct extra-sensory perception of impersonal events as opposed to telepathic cognition. Precognition is apprehension of coming events. The author has also postulated other additional faculties such as retrocognition or "flash backs" concerning remote past experiences thereby implying the possibility of rebirth or reincarnation as a self-renewal in which there is the continuity of consciousness. However the theory of rebirth needs justification from the theory of causation (or

Karma Theory). The author has sketched the theory of rebirth in relation to the functions of the sub-conscious.

The author along with the theoretical frame work has also formulated certain practical guidelines for a spiritual practitioner in order to realise one's own spiritual potentialities. The author thinks that regular practice of prayer and meditation brings positive experiences. Immediate freshness, alertness, increase in productivity, self-actualisation etc, are the benefits. And consequently one lives in spiritual state of harmony and peace. Prayer and meditation are not exclusive but they are compatible. And prayer should not be a mechanical or passive affair, but it must be continuous association with divine excellence.

It is interesting to note that the author's (p 18) conception of *mantra* meditation, as a technique for achieving inner growth, balance and fulfilment is similar to Hindu conception of meditation. However it is more appropriate to say that the technique of *mantra*-meditation prescribed in yogic literature has been adequately incorporated by the author for his own purpose.

The author has made his successful attempt to present some of his religious beliefs in an acceptable idiom even to a layman. Of course the book has certain limitations. As a small book of 49 pages there are eleven chapters; consequently the author is left with no chance to analyse and develop certain important concepts like Truth, Realisation etc. The last chapter 'The origin of God' could have been incorporated in the fifth chapter on 'God' for the continuity and the explication of the ideas.

The Philosophical Library, New York, has neatly executed the publication of the little book. Such a high priced book would be of some interest for Indian readers if it appears in low priced reprint.

Dr R. I. Ingalalli,
Lecturer in Philosophy,
Karnatak University, Dharwar.



Unity in Diversity

Compiled and Edited by O. P. Ghai Published by Institute of Personal Development, 4-10 Green Park Extension : New Delhi-16. pp 132 : Price Rs. 50/-

The compiler has picked up 29 topics (p. xv) and culled out writings on these topics from the sacred books of eleven religions of the world. He has chosen 18 sacred books (p xvi) and gone through them all for these selections. There is no explanation regarding the basis on which these particular topics were selected. He has, however, laboured hard and brought out this anthology for the discriminating readers at a time when India is suffering from religious feuds and fanaticism. We hope that this book would help in bringing sanity to the warring religious zealots in the society.

The religious books and scriptures contain thought and experience of God-realised persons. When these great mystics reach a particular high level of thinking, they have similar experiences and similar expressions, even when they belong to different countries and different times. " As cumulative experience of the mystics of the East and the West would prove, there is a certain amount of universality in their mystical experience. They have the same teaching about the name of God, the fire of devotion, the nature of self-realisation and so forth " (Mysticism in Maharashtra p. 24 Preface : R. D. Ranade). How much similar are the experience of the great writers of the sacred books may be seen by an instance from this book. On 'golden rule' Buddhism says : As you would not harm yourself, do not harm others (p. 61). Zoroastrianism says " Do not do unto others all that which is not well for yourself ", (p. 64).

There is thus unity of of thought amongst the highly souls, the mystics of the world; diversity of thought appears when we come down to the mundane class of the people only. This diversity degenerates into intolerance and animosity, when the riff raft in the society lose control on their mind and create religious bitterness. A book of anthology like this

would help in creating proper understanding of different religions and avoiding bitterness of feeling. Educational institutions and public libraries should patronize this anthology for the use of the students and the public.

The reader would have been benefitted the more, if name and page of the sacred book from which the selections are drawn, were quoted against each selection.

- J. P.

Gurudev Ranade & Lokmanya Tilak

Shri Gurudev R. D. Ranade met Lokmanya Tilak in his last decade of his (Tilak's) life time. As a distinguished scholar of Philosophy, Ethics and Religion, Lokmanya Tilak and his associates of 'Kesari' wished that he should write articles about his "Geetarahasya" in the form of appreciation.

Lokmanya Tilak judged his intelligence, scholarship and his authority in metaphysics right earnestly and determined that he should participate in Politics of Indian struggle of Independence.

But Gurudev Ranade's inclination was towards Religion and spiritual progress, he politely but firmly refused to do so,

Prof. P. G. Patankar*

* Abstract of the paper read in 'Maharashtra History Conference' held on 27th to 29th January 1986, at Solapur.

10/86

Academy of Comparative Philosophy and Religion, Belgaum.

Report of the Academy for the quarter ending 30-9-1986

The Birth Centenary Day - 3rd July 1986 of Shri Gurudeo Ranade was celebrated in Gurudeo Mandir. Param Poojya Shri Ganpatrao Maharaj Kannur delivered 3 talks and declared as published the Marathi booklet.

गुरुदेव रानडे निवरगी स्वरूप संप्रदायाचा दीपस्तंभ

Shri D. B. Parulekar delivered one talk and the Bhajan Mahila Mandal, Tilakwadi had a programme of Bhajan on 3-7-1986.

There was 'Arati' at 12 noon and a large number of disciples attended this function. After Arati, Prasad was distributed.

Talks on Shri Gurudeo Ranade were arranged and they were broadcast from the different A.I.R. Stations as follows :-

- 1) Dr. V. K. Gokak in English from Bangalore.**
- 2) Prof. Y. D. Bhave in English from Baroda.**
- 3) Dr. R. K. Karmarkar in Marathi from Bombay.**
- 4) Sou. Vijayatai V. Apte, in Marathi from Pune.**

The Hon'ble Justice R. N. Misra, Judge Supreme Court of India, New Delhi had agreed to give a talk on Shri Gurudeo Ranade on 3-7-1986. Unfortunately, the Station Director, All India Radio New Delhi, failed to record his talk and broadcast it. We thus missed a golden opportunity to listen to the talk of a very important person. This failure has been brought to the notice of the Hon'ble Minister Shri V. N. Gadgil, Minister in charge of Broadcasting.

The Hon'ble Shri G. V. Prabhu Gaonkar, Minister of Industries, Maharashtra Govt. paid a visit to Gurudeo Mandir

on 19-8-1986 and acquainted himself with the activities of the Academy.

Donations were received from :-

1) Shri M. J. Limaye,	Bombay	...	Rs. 51/-
2) Smt. Valdehi Diwakar.	Pune	...	21/-
3) Everest Estate Agency,	Pune	...	1100/-
4) Shri P. K. Garde,	Pune	...	500/-
5) Shri R. M. Navare	Pune	...	501/-
6) The Continental Prakashan	Pune	...	100/-
7) Shri M. B. Gokhale,	Bombay	...	51/-
8) Smt. Kalindibai G. Kulkarni,	Sangli	...	11.25

We are grateful to the above persons for their generous donations to the Academy.

Shri Ashok Ramkrishnasa Powar of Pune and Shri Purashottam Waman Sahasrabudhe of Gwallor have paid Rs. 100/- each and have enrolled as life subscribers of Pathway to God.

The Vaikunthachaturdasi Nam-Saptah will be held for 7 days in this Birth Centenary Year and will begin from 8th November and end on 14th November 1986. Shri Motilal Pandit, New Delhi will deliver Gurudeo Ranade Memorial Lectures on "The Search For The Ultimate" for all the seven days in Gurudeo Mandir. The lectures will be interesting and enlightening.

Sadhakas intending to participate in the Nam-Saptah are requested to inform the Secretary well in advance to enable the management to arrange for their lodging and boarding. They will have an additional benefit of hearing the illuminating lectures of a great and distinguished Scholar and Sadhak like Shri Motilal Pandit.



Birth Centenary Celebrations in Nimbai

The Birth Centenary of Shri Gurudeo R. D. Ranade was celebrated in Nimbai for three days- 7th to 9th July. The celebrations were inaugurated by Revered Shri Pandurang Shastri Athawale, an authority on Bhagvat Dharma. His Marathi speech is translated in English and printed in this Number of Pathway to God. (P. 72)

Dr. R. H. Karmarkar, President of the Board of Trustees of Nimbai Trust, welcomed the Chief guest, reverend Athawale Shastri and the audience. The chief guest-reverend Athawale Shastri-declared as published three books- Study In Indian Philosophy, Souvenir and " हे प्रचितीचे बोलणे ". A set of Shri Gurudeo Ranade's books was presented to reverend Athawale Shastri and the function was closed with thanks giving by Smt. Vijaya V. Apte,

In the evening, two other books-Pathway to God in Hindi Literature and Parmarth Sopan - were declared as published by Prof : M. R. Kamatkar, Principal of Dayanand Education College, Sholapur. Prof. B. R. Kulkarni explained the contents of the two books. These two books were written by Shri Gurudeo Ranade and were now out of stock. Principal Kamatkar explained how the saint's life and words of advice are helpful in giving guidance to the Sadhakas and securing bliss for them. Shri N. R. Maslekar (a trustee) thanked the audience. Donation for bringing out a new edition of the books was given by Shri. Narayanrao Naik, Dwarakabal Trust, Bombay.

On the 8th July, new editions of ज्ञानेश्वर वचनामृत, रामदास वचनामृत and सत वचनामृत were published, when Shri Ramanna Kulkarni - a senior and advanced Sadhaka, presided over the

the function. Smt. Vijaya Apte introduced to the audience these three books, authored by Shri Gurudeo Ranade. Smt. Kusumtai Pandhe had donated funds for publication of these three books and received ovation from the audience for her generous donation. Shri. Ramanna Kulkarni explained the philosophy of Shri Gurudeo Ranade in his inimitable and beautiful words and urged upon the Sadhakas to follow intensive meditation on 'Nama' and reach the goal of Self-realisation, as preached by Shri Gurudeo Ranade.

On the same day, Sou. Anjali Dandekar released the following books :

1) "Gurudeo Ranade as a Teacher and Author" by Prof. B. R. Kulkarni

2) "Shri Gurudeo Ranade as a Mystic" by Smt. Padma Kulkarni

Smt. Dandekar had given a donation for publication of these books. Dr. B. V. Khare presided over the function. Dr. P. M. Upadhye explained the contents of the books.

In the evening, the programme of अक्षतीर्ण-गंगा took place as arranged by Shri Vidyadhar Gokhale and thereafter in the night, there was a 'Nirupana' by H. B. P. Hareram Bodas of Miraj and his party.

In the morning of 9th July, there was incantation of Veda Mantras by Shri Dhundiraj Shastri Date and other Brahmins who accompanied him and "Bhoomi Puja" of the foundation of pillars for 'Shikhar' was done at the hands of Smt. Vijaya Apte. The construction of this Shikhar for the Samadhi Mandir will be completed soon,

On the same day, a Marathi booklet तत्त्वज्ञ संत गुरुदेव रानडे (Philosopher Saint Shri Gurudeo Ranade), written by Shri Vidyadhar Gokhale, was published at the hands of Dr. B. R. Modak of Dharwad who said that it is very difficult to express in words the correct picture of a

God-realised soul and thanked Shri Gokhale for having achieved that object in his booklet. Dr. Narendra Kunte explained the contents of the book-let and added that Gurudeo Ranade has reached the torch of Nimbargi sampradaya to all over the world.

Tributes were paid to senior Sadhakas like Padmashri Kakasaheb Karkhanis, Shri Hanmantrao Kannur (teacher) Shri Jambhallkar (painter), Sou. Vijayatai Apte, Shri Nanasahab Apte and Shri Alli (servant of Gurudeo Ranade). This function ended with a pravachan of Mrs. Padmatai Kulkarni.

Dr. Karmarkar organised the celebrations and about 3000 Sadhakas attend this spiritual meet. Arrangements for lodging and boarding were made in the " Gurudeo Ranade Ashram " itself and everybody felt spiritual elevation during this period of celebrations.



ADVERTISER'S MATTER

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

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

God, from the beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said, "In you and in your seed shall all the families of the earth be blessed (Genesis 28:14)." at all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40:15). The old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2, Isaiah 9:6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12:10, Zechariah 13:6, Isaiah 53:8) and that his disciples would have everlasting life (Psalm 23:6, Daniel 12:2, Micah 4:5). Jesus Christ is God in the personage of the Son of God or God the son.

God, called Jesus Christ, nailed to a cross near Jerusalem around 33 A. D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49. 10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isaiah in Isaiah 53.8.

The Son of God, our lord { Jesus Christ, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood through communion

in its form of bread and wine (John 6:53 and Matthew 26:26-28) May have everlasting life. Very many of the events in the life of Jesus Christ were prophesied in the Bible, in the old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C; and fulfilled by Jesus as we read in the new Testament part of the Bible, written by Jesus ' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6, " I am the way, and the truth, and the life : no man cometh unto the Father but by me." The Bible says that all who do not receive God, who is Jesus Christ, (John 10:30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian church. The oldest Christians, Roman Catholics and Greek orthodox, say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

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

World Council of Christian Churches



