

PATHWAY TO GOD

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Prayer

to Lord Rudra Shiva

(Stanzawise Translation in English)

नमो अपगुरमाणाय चाभिन्धते च ॥ ३ ॥

I salute the Lord who is ready with his weapon pulled out of the scabbard and who strikes down suddenly on the enemy.

नम आक्खिदते च प्रक्खिदते च ॥ १४ ॥

I salute the Lord who creates effort in the surroundings and promotes the same all around.

नमो वः किरिकेभ्यो देवानां हृदयेभ्यो ।

नमो विक्षीणकेभ्यो नमो विचिन्वत्केभ्यो ।

नमो आनिहृतेभ्यो नम आमीवत्केभ्यः ॥ १७-१९ ॥

I salute the hearts of the Lord, that are generous in giving things of happiness to all who include the weak sections, the selected ones, those whose areas are made trouble free and thus the surroundings are made full of heaps of things of happiness.





Thus Spake Gurudeo...

The form of God has a magnetic power in it. We remain unaware of it because of impurities in us. As the mind becomes purer and purer, it feels the divine attraction more and more. Spiritual sound, more than spiritual light, makes one lose oneself in God. Shankaracharya has saluted and eulogised this power of the spiritual sound in his Yogataravali (नादानुसंधान नमोऽस्तु तुभ्यम्). He again says that on account of the experience of spiritual sound, the aspirant becomes completely absorbed in the Godhead. (नादानुसंधान समाधिकेन मन्यामहे मान्यतमम् लयानाम्) 'You have made me dance to your tune as the serpent by a snake-charmer,' says Tukaram.

I once asked Shri Baba as to how it is that the medicine given by Shri Maharaj is effective, whereas that given by others is not. Shri Baba replied that when Shri Maharaj looked at the medicine, he saw there the form of God. Therefore, the medicine automatically became sanctified. The touch of God made the medicine effective.

(Vachanamruta)



One has only to remember that it becomes the mission of such a realiser to spread the gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maxim, theopolity his doctrine. Whosoever realises the unity or the presence of God can never but direct his life in such a way that the greatness of God becomes not merely understood, but also achievable.

(The Bhagavadgita as a Philosophy of God-Realisation P. 136)



EDITORIAL

Philosophy, Individual and the Society

The Individual is a constituent of the society which can be described as a group of people belonging to a country or a part of the country, a nation or part of a nation following and believing in certain type of philosophy in the form of some culture, religion, values/conventions, traditions, mutual behavioural patterns/habits etc., which in turn give rise to types of administration, regulating laws, acceptable justice for the society as a whole, maintaining the same in the interest of overall welfare of the society as its goal. The life time of a society can be considered as unlimited for all practical purposes.

The goals of the individual are limited by the achieveability in the short span of life time. The goals may be to reach excellence in sciences, arts, literature, techniques and talents in various fields, along with an urge to lead a life of sufficiency, wealth and happiness. As long as their goals and efforts to realise them are beneficial and complementary to the values and goals nurchured by the society and other individuals, so far so good. However, though the goals might be complementary, the efforts and methodology adopted may transgress the values respected in the society so much so as to border on criminality or be outright criminal. Though the governance might be on the

look out for such cases, they need not to escape the attention and watchful eyes of the conscience-keepers of the society in the form of the experienced, the wise, the philosophers, futuristic visionaries, saints and social scientists who lay down the norms for values to be respected by the society. If it not be so the society may be on the downward path of decadence despite the outward appearance of progress and prosperity.

In this context, the first dictum of the Vedas, namely, "Satyam Vada, Dharmam chara" meaning "Speak the truth and do your duties sincerely and with responsibility", is often repeated. The ancient sages were the conscience keepers exemplars and futuristic visionaries of the then society. These conscience keepers were the source of right philosophy to guide the society on the proper track to progress and prosperity. These philosophies need a strong moral base amongst the citizens to succeed and be effective. Hence the oft-repeated dictum given above.

What we see in our country to-day is the degradation of this moral base itself. The country which is a successor to the great Indian Civilization, is itself in philosophical shambles in the absence of right thinking and lack of morals. The spread of corruption at almost every level speaks for itself. Some western diplomat described Indian Democracy as functional anarchy.

Amongst Indian religious and social philosophers, we see two streams. One stream has the individual and society together in their thinking while the other one has only the individual in their mind for the realisation of liberation and Godhood. Samarth Ramdas Swami, Bal Gangadhar Tilak, Swami Vivekanand, the Sikh gurus, Basaveshwar and others belong to the former, who preached and practised Karma Yoga of Bhagawadgita, so that

the progress of the society and the individual are linked together. In the latter one are many saints and philosophers who preached meditation, uttering God's name for realisation of liberation. They believed that with moral background, the societal, discipline and welfare will automatically follow; which did not happen.

Some philosophers say that Bhagawadgeeta though enunciates different yogas, they form an integral entity which the individual has to follow and treat them together for individual development as well as societal welfare. Today's abysmal degeneration on the basic morality and ethics in the Indian Society is due to the serious neglect of the principles of Karma Yoga of Bhagwatgeeta in the preaching and education by philosophers and educational institutions.

Apart from the need of regulatory laws and timely justice in the governance, the various philosophical research institutions need to go to the root cause of this malady which has grown into unmanageable proportions during the last fifty years of our independence in order to suggest a sound system of measures. To find out whether a person is 'tainted' or 'untainted' should not take 15 or 20 years of judicial court proceedings. Might be a few days study of the prima facie case be adequate. If not so, the philosophy of the system of law and justice is confusion worst unfounded, and we are falling a prey to the guiles of some clever persons who show disrespect to the people and hold the country to ransom.

When Sant Nivruttinath, elder brother and Guru of Dnyandev tried to discuss with the adamant pundits after the episode of Vedas being recited by a buffalow, Dnyanadev told Nivruttinath that they (the pandits) are overcome by ignorance

and fallen a prey to their habits and there is no point in debating or discussing with them.

A saint telling a person to take the name of God daily and not to worry about anything else is probably because at that moment the person does not possess the responsiveness to any thing higher than taking the name of God and the belief that in due course of time, the constancy of taking name of God may give him a flash of enlightenment and put him on way to progress. This is mere individualistic approach without any consideration of the society.

In Bhagwadgeeta, Sri Krishna tells that Karma Yoga is most suited to common people as they get gradually used to discipline the senses and act selflessly in dealings with the world which contribute enormously to the health of the society as whole.

Any philosophy needs to consider the individual and the society together for mutual benefit, progress and upliftment. After all, the society is the mother institution which protects and promotes values amongst the individuals.

If we look to the history of the society, we see the mismanagement of the society by the orthodox but educated and learned groups of pundits to the detriment of the society and country as a whole. To-day's picture is not much different when we read the media phrase "Organise the criminals before organising the political party." Only the groups have changed.

Philosophers and philosophical institutions should be aware and organise themselves to put a bar to such tendencies. If not so, they are themselves ineffective and are failing miserably in their duty.



Eternity Compressed in Time : My Reminiscences of Shri Gurudeva

Shri Gurudev selects another prayer-song from an old film called "Surdas" mainly because in it the use of words is fully worthy of the thoughts it contains. I vividly recall in this context my stay with Shri Gurudeva at his Bungalow situated near the Draupadi Ghat in Allahabad during the month of January 1953. As I mentioned much earlier in this essay, the various chapters constituting the 'Pathway to God in Hindi Literature' were being dictated to the typist Shri Shintre during the daytime, and I was called by Shri Gurudeva any time after mid-night to read out to him the typed material for finalizing the text. This particular film song 'नैन हीन को राह दिखा प्रभु' was sung by me in a sitting held by Shri Gurudeva exactly copying the voice of the then melody king Shri K. L. Saigal. It was greatly appreciated by Shri Gurudeva. Well, the situation described in the song is like this: Surdas is a typically blind man, who very often talks about the experiences of blind men. A blind man is described in this poem as climbing a very difficult hill. The blind man has to climb to this hilltop in pitchy darkness. There are deep ravines below, and one false step would mean instant annihilation. That blind man has to rise to the City of God, which in the manner of Bunyan, is situated on the top of a hill. He implores God to help him and lead him on the upward path by taking him by the hand, so that the light inside him might be ignited. By that light, he may be able to traverse the darkness and ascend to the

City of God.

In this context Shri Gurudeva points out the significance of the initial song in the "Sursagar", namely "अंधे को सब कुछ दरसाइ" and says, "It is God's great omnipotence which has made a blind man see things, which are not accessible to the vision of ordinary men..... It was said about Homer and Milton, that they wrote poems about heaven when they could not see things even on earth, both being blind. Even so, Surdas. He was physically blind, but from the inside, he had the vision of a great seer. Hence there was nothing impossible for him by way of the apprehension of God. (*Pathway to God in Hindi Literature. P.162*)

Shri Gurudeva then considers two other prayers, one from a female devotee, and the other from a male devotee, both in the pure Braja style. The female devotee sings in devotional and pathetic terms and is prepared to leave away everything for the sake of God. She says, "I shall leave the house and leave the forest, " घर तजौ बन तजौ " I shall leave cities and citizens, " नागर नगर तजौ ". I shall be afraid of nobody, " काहू पै न लजि हौं ". I shall be prepared to leave my body. But tell me, how would it be possible for me to leave my love? " देह तजौ गेह तजौ, नेह कहौ कैसे तजौ ". I shall duly discharge my regal duties with full ceremony. People have lost their sense, and accuse me of having lost mine..... I shall bid good-bye to all talkers and listeners. I shall leave my father and my brother, and forsooth, my very mother. But how will it be possible for me to leave Lord Krishna?" Shri Gurudeva appreciates the Aikantika Bhakti towards God expressed in this song of the female devotee.

Coming to the song of the male devotee, Shri Gurudeva tells us that he speaks in bold and self-respectful terms in contrast to the pathetic manner of the female devotee, and is

prepared even to die for the sake of God. Meanwhile, he is ready to brave all dangers for the sake of God. In the song, "तौक पहिरावौ, पाँव बेड़ीलै भरावौ", the devotee says, "Put an iron ring round my neck, or imprison me in heavy chains. Fasten strong ropes around my body, or flay me alive. if you please Administer poison to me, and then pierce a dagger in my heart. Drown me in midstream under a heavy load of stones. Make me sleep on a bed of scorpions, or burn me alive by setting fire to my garments. Throw me down a precipice, or make a dark cobra inject its poison into me. You may do all these things; but you cannot take away my love towards Girdhari, the darling of Nanda." (Ibid., pp.163-64).

The next song considered by Shri Gurudeva is composed by Bahiro, a poet not much known to fame. This song, "इतनी कृपा हो स्वामी जब प्राण तन से निकले", is an embodiment of complete resignation to the will of God. Bahiro is here imagining what ought to be his prayer to God when he is leaving his body. He mentions five possible alternatives in that situation. "In the first place, I want a sort of 'रदनमुक्ति' :

"श्रीकृष्ण कृष्ण कह कर मेरी जान तन से निकले"

Let me say Krishna, Krishna, and die in God." Shri Gurudeva has called this as "रदनमुक्ति" which belongs to the Bhakta of the type of Narada, and is analogous to what we might call "स्मरणमुक्ति". As the Bhagavadgita says :

ओमित्यैकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स यति परमां गतिम् ॥

The second type of liberation may be called 'निकटमुक्ति' As Bahiro sings :

जब साँवरो निकट हो, तब प्राण तन से निकले ।

“To be in the proximity of God, to be in His presence while dying, constitutes the second type of absolution.” This is something like Madhvacharya’s doctrine of liberation, namely “सामीप्य”. Suggesting another kind of alternative, Bahiro craves for “अन्तर्भावमुक्ति”

चित्त में जे तू अड़ा हो, तब प्राण तनू से निकले ।

“Let me die when you are absolutely caught up inside my mind.” Shri Gurudeva here recalls Ramanuja’s doctrine of liberation, namely “सारूप्य” in which great stress has been laid on the conception of “अन्तर्यामिन्”. He explains that Ramanuja demanded to like God, not to be simply in His presence, not to be near Him, but to be exactly like Him.

Bahiro comes to the fourth type, namely, “आत्मदर्शनमुक्ति” and says, “Let God give me His vision (आपहि दरस दिखावै) with ringing of His anklets (नूपुर की धुन सुनाना), and let me die in that vision and audition, being fully absorbed in God, so that there might be no distinction between myself and God.” Shri Gurudeva likens it to the “सायुज्यमुक्ति” of Shankaracharya. Coming to the last alternative of “शरणगमनमुक्ति” wished by Bahiro, Shri Gurudeva explains in autobiographical terms, “So, uttering the name of God, feeling His presence near himself, experiencing His immanence in the mind, or realising his identity with God, the seeker goes on to the last Mukti, namely, “शरणगमनमुक्ति” -

“ जब हो तुम्हारी मर्जी
तब प्राण तन से निकले । ”

Says Bahiro. This is the Mukti, which Krishna taught to Arjuna in the eighteenth chapter of the Bhagavadgita.

“ सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ” (Ibid. pp. 164-66).

Shri Gurudeva becomes eloquent when he sings the glory of self-surrender as the highest type of Mukti. “In modern times, we know Sri Aurobindo Ghosh made surrender the chief plank of his Integral Yogic Philosophy. In ancient times, especially in Christ, we find that there is an unmistakable evidence of this type of liberation. Let us carry on our minds back to the books of Matthew, Mark, Luke and John, and we shall find how on the night previous to the day of his crucifixion, in the garden of Gethsemane, when he was experiencing great agony of soul, Jesus Christ prayed, “Father, if Thou be willing, remove this cup from me, nevertheless, not my will, but Thine be done”; also how, when, on the next day, he was experiencing great agony on the Cross, he exclaimed in Hebrew, “Eli, Eli, lama sabachthani”, “My Lord, My Lord, why hast Thou forsaken me?” “I desire”, says he “that my life be spared for spreading Thy gospel, but if it be Thy will that I should pass away, let Thy will be done.” This is the great Christian doctrine of liberation through surrender. Ramanuja’s Prapatti is also a good Sanskrit counter part of the same doctrine. The poet Bahiro has given us the quintessence of the doctrines of the great theistic and Vedantic philosophers, such as the ‘रटनमुक्ति’, the “निकटमुक्ति” and the “अन्तर्भावमुक्ति”, rounding them off with his own doctrine of “शरणगमनमुक्ति” which involves an absolute self-surrender of devotee to God.” (Ibid. pp 166-67)

(To be continued)

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The Ethical Problems of Ageing

- A Brief Note

1. The young and the aged (old) are the two poles of Life involved in the collective life of mankind. It is a field of cosmo-social and ethical dynamics.

2. Human beings at present live in an age of transition, an age of Crisis. They seem to have discarded the aged and the ethical and moral values for which they store all through their youth. So to say, the human beings are in a sea of chaos and conflicts. They seem to drift hither and thither without a set purpose of Life. They miserably seem to lack a firm grip on the values of life.

3. Man is tossed between the pull of the ego and the call of conscience. The aged are to be looked upon as an anchorage to hold and a compass to guide. They have left their footprints on the soil of everyone. Their blessings are an invisible strength to all human beings.

4. The ethical problems of the aged are many, such as : customary morality and old age --- How to perceive the truth of subjective nature of the aged? --- How to understand the reality of the human pressures, limitations to the senses of audio-vision? --- gap of understanding --- role of past vāsanās and saṃskārās, tendencies and propensities ---- past associations and pre-concepts, favours and prejudices --- play of thought processes and the nature of their minds working is highly subtle and

complex to grasp --- The response of the aged to social relationships ---- The social ethics etc.

5. It is hightime, man takes to ethical studies in the aged. There is in them, so much stress and strife, fear and anxiety, tension and hurry leading to psychosomatic disorders. There is every need to evolve a new world, a sane social order thereby avoiding a suicidal catastrophe. With the advent of rational and discriminating faculties and with a free choice of action, it will be possible for man to defeat, the self-defeating conflicts and tendencies, chaos, moral pollutions and utter confusions. It will be an exercise in self-culture, for social relationship is the mirror that reflects man's true nature. For ensuring social peace and harmony, a right social ethics and a sane social order is a must.

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Man works with various motives. There cannot be work without motive. Some people want to get fame, and they work for fame. Other want money, and they work for money. Others want to have power, and they work for power. Others want to get to heaven and they work for the same..... In China, where no man gets a title until he is dead, and that is a better way, after all than with us. When a man does something good there, they give a title of nobility to his father, who is dead or to his grandfather.

Swami Vivekanand, Complete works Vol. I. Page 32

(Continued from last issue)

Bhagwadgēta & its exposition
by Sant Dnyaneshwar

Chapter VII (ज्ञान विज्ञान योग) & Chapter VIII (अक्षरब्रह्म योग)

Knowledge of the Absolute God and the World & The Unchanging Eternal Brahma

(Sanskrit Script followed by English Translation)

येषां त्वंतगतं पापं जनानां पुण्यकर्माणाम्
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

But those persons of virtuous deeds whose sin has exhausted to the end, become free from the dualities of delusion and worship Me with a steadfast vow.

Sant Dnyaneshwar explains -

Those of my devotees who disregard the thorns of dualities which deviate a man from his vows and create bondage of desires, worship Me with unwavering devotion. They crush the thorns which create doubts while on the path of devotion, cross the dense forest of sin and take the straight path towards Me. They escape the way-layers in the form of anger and desires and follow the virtuous path and succeed in reaching Me.

जरा मरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृ त्सूनमध्यात्मं कर्म चाखिलम् ॥२९॥

Those who take refuge in Me and try to free themselves from old age and death know the Brahman, the Absolute Power entirely and also get a total perspective of the activities of the world.

Sant Dnyaneshwar explains -

Oh Parth, those in whom the desire to escape old age and death rises, succeed in their efforts in course of time and know the Brahman entirely and gain perfection like a ripening of a fruit in its due course of time. At that time, they are filled with blissful satisfaction and see the whole world filled with delight. Their mind calms down and they do not feel the botheration of worldly activities. In this way, they realise the Absolute and attain permanent peace of mind. I am the cause of their initial efforts in spirituality and the attainment of eternal peace.

साधिभूता धिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाण काले ऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

Those who know Me as the One who governs the divine as well as the material aspects and all sacrifices, they, with their minds harmonized, retain the knowledge of my presence even at the time of their departure.

Sant Dnyaneshwar explains -

Those who have touched Me with the hands of experience, those who have seen Me with the eyes of the power of knowledge, do not grieve when the time comes to leave their body. In the absence of this nearness to Me through experience and / or power of knowledge, everyone is seized with an inexplicable grief and fear of separation of the body at the time of death. It is difficult to say how much nearness they have reached Me so that they cannot forget Me even in the difficult time of death. There is no doubt, however, that they have become one with Me in their heart of hearts. However, Arjuna was still engaged in the thought about the meaning of the words of Bhagwan Shrikrishna said in the previous stanza (29) and was not fully attentive about what Bhagwan said now (in stanza 30) and the meaning of words did not seep down into his mind. He looked at Bhagwan as if just

awakened and asked in surprise, oh Krishna. the words and meaning of these two stanzas have escaped the attention even of the learned devotees. They have gone beyond my grasp. He would like those to be described again.

Chapter VIII (अक्षरब्रह्म योग)

The unchanging Eternal Brahma.

Arjuna asked -

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥ अ. ८
अधियज्ञः कथं कोऽत्र देहे ऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयो ऽसि नियतात्मभिः ॥२॥

What is Brahman (the Absolute)? What is Self and what is action Oh Purushottam (the best of persons) ? What is said to be the basis of the elements and that of gods ? (1)

What is the basis of sacrifice in the body and how Oh Madhusudan ? How again you are to be known at the time of departure by the self-controlled ? (2)

Sant Dnyaneshwar explains -

Oh Bhagwan, please condescend to explain to me what is Brahma, what is Karma and what is Spirituality? What is meant by Adhibhoot and Adhidaivat? What is Adhiyadna in this body and how to determine the same? How are you to be known even by those who have controlled their senses ?

Oh Arjuna, the Self is like a calf of the Cow who fulfills all desires, sitting under the shade of the tree of Kalp-taru the tree which makes your wishes bear fruit. So, there is no wonder that all the surroundings work together to fulfill the desire. When the devotee takes refuge in Me, he attains Me and no desire of

his remains unfulfilled. When the child wants milk, the mother gives him milk without asking.

श्री भगवान् उवाच -

अक्षरं ब्रह्मपरमं स्वभावो ऽ ध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञो ऽ हमेवात्र देहे देहभृतांवर ॥४॥

Brahman is the indestructible Supreme Absolute Self Essential nature of that Absolute Self is Adhyatma. Karma is the name given to the creative force that brings beings into existence (3).

All mutable changeable objects are called Adhibhoota. The manifestation of Divine Personality (such as Ishwar, Mahavishnu etc.) is Adhidaivata. I am the Adhiyadna residing inside the body as Atman, Oh Arjuna (the best of embodied being) (4)

Sant Dnyaneshwar explains -

Bhagwan Shrikrishna said,

That which has filled this ordinary container called the body, but is so subtle that it cannot be seen or felt, but is indestructible, is called the Brahman or Parabrahman. This Parabrahman does not experience being born with the body nor becoming dead when the body dies. This Brahman is in a permanent natural state inside the body or outside and is known as Spirit & its nature the spirituality. Just as in a clear sky, clouds of different colours appear and disappear, likewise, in the eternal pure Brahman, different shapes in the form of beings due to attributes of ego and desires appear and disappear. If one looks closely at each of the shape, it is filled with pure Brahman alone. These various shapes form the whole

universe, animate as well as inanimate. The universe thus appears strange and vast in variety and numbers but it constitutes the one and only pure Brahman. The existence of this strange appearance is said to be due to Maya & is the nature of Brahman itself. This creative activity of manifestation in the universe without the creator being seen anywhere is called Karma. (3)

The Adhibhoot is the name given to the variety of shapes which are transient and appear and disappear like the clouds in the sky. Adhidaivat is the Self belonging to the Brahman and occupying all the shapes and beings in the universe though unseen. This self belonging to the Brahman participates in all its activities without itself being affected by them. It is really the deity of the form brought into the shape with the help of the five basic entities called the Panchmaha Bhootas. It is thus called the Adhidaivata. Ultimately when the gross attributes of the Self disappear, I am the entity who makes them do so and is then known as Adhiyadna. Thus in reality I am the Adhidaivata as well as the Adhiyadna. In Adhibhoot, the Self the Adhidaivata is covered by Maya. When the Maya disappears the Adhidaivata & Adhiyadna become one. The whole life activity is known as yadna-karma.

Oh Arjuna, please listen about this Yadna-karma. Renunciation is used as fuel to burn the desires and passions towards the sense objects, in the yadna-kunda of Self-control of the senses with the mantras of Yoga and offer the mind and Prāna in the fire of pure knowledge which rises without the smoke of any doubts or hesitations. This knowledge then merges with the pure Brahman, which is called Adhiyadna. Bhagwan Shrikrishna was happy to see the face of Arjuna beaming with satisfaction at what he listened from him. He then said to Arjuna who was excellent in attentive listening, "Oh Arjuna, when Maya is burnt away, the knowledge which burns it also burns away and what remains is nothing but pure Brahman. (4)

अन्तकाले च मामेव स्मरन्मुदत्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नात्स्यत्र संशयः ॥ ५ ॥

And whoever leaves the body, at the time of death, remembering Me alone, attains Me in all aspects. There is no doubt about this. (5)

Sant Dnyaneshwar explains -

Those who know Me as the Adhiyadna, considering themselves as Brahman which resides within and the body as mere outside cover, how can they forget Me at the hour of death, which only means falling off of the cover. If a house is built, inside and outside the house is sky only and if the house falls off, the inside sky becomes one with the outside sky. In the same way, at the time of death, the Self merges with Me. There is difficulty only if the delusion that the body is only a cover created by Maya does not vanish even at the time of death. Therefore the man should remember Me and understand that I am the Adhiyadna, who really occupies the body, in the form of Self. Otherwise, if at the time of death, man remains in a fearful state and confused, he does not come and merge with Me but attains a state originated in the imaginations of his mind. Just as a man gripped by deadly fear, starts running without any destination and falls in a well or river unawares of himself, cannot remember Me or the path to reach Me. Just as a man sees in his dream what he imagines in his waking state, similarly, a Self controlled man who is always aware that I am the soul which resides in his body is the Adhiyadna, cannot but reach Me when the cover of body falls off. There is no doubt about this. (5)

(To be continued.)

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The Application of Santometry to the Luminaries of Chimmad Sampradya

Chimmad Sampradaya which emerged about a hundred years ago is characterized by certain features such as performance of *Kirtanas* (dancing and singing the glory of God), recitation of *panchapadi* in praise of Sadguru during night *Bhajan*, meditation in solitude (*Ekantik Namasmarana*), predominance of charismatic and traditional types of leadership. Sri Raghunath Priya Sadhu Maharaj, Mahayogini Laxmibai Akka, Chimmad Maharaj, Mai Saheb, Daji Saheb, Narayanarao Maharaj, Uddhavaraoji, Shivarambua Brahmachari, Tatya Saheb Kotnis Maharaj, Dada Saheb are some of the famous leaders and close associates of Chimmad Sampradaya. However, the present paper revolves around the brief biographies of, and the application of Santometry¹ to Sri Raghunath Priya Sadhu Maharaj (1829-1879), Chimmad Maharaj (1833-1891), Uddhavaraoji (1889?-1932), Tatya Saheb Kotnis Maharaj (1864-1924), and Dada Saheb (1899-1973).

Before proceeding to give the description of the above five spiritual personalities, it may be noted that for the sake of convenience the first three leaders, viz., Sri Raghunath Priya Sadhu Maharaj, Chimmad Maharaj, Uddhavaraoji are brought

under the category 'A' and the remaining two leaders, viz., Tatyasaheb Kotnis Maharaj and Dada Saheb are brought under the category 'B'.

A. 1. Sri Raghunath Priya Sadhu Maharaj

Sri Raghunath Priya Sadhu Maharaj/Sadhubua was a Bairagi, a Brahmachari, a Dravid Brahmin² from Andhra. He came to Sonagi (a village near Devar Nimbargi in Bijapur district, Karnataka) while he was on all India pilgrimage. Sadhubua came in contact (probably for the first time) with Sri Nimbargi Maharaj (1790 circa - 1885) at Sonagi.

Sri Nimbargi Maharaj/ the Saint of Nimbargi / the founder of Nimbargi Sampradaya initiates Sadhubua and convinces him that God cannot be attained cheaply by *annadana* (distribution of food), eating neem leaves, burning huge quantity of camphor, uttering loudly 'Rajadhiraj, Sadgurunath Maharaj Ki Jai', performing miracles etc.

Sadhubua led a meaningful spiritual life and breathed his last at the residence of Aursang at Chimmad during the life time of his spiritual master (Sri Nimbargi Maharaj).

2. Chimmad Maharaj

Sri Ramachandra Annajipant Huddar/ Rambhau Yargattikar/ Chimmad Maharaj/ the Saint of Chimmad/ the founder of Chimmad Sampradaya was a householder and a Deshastha Brahmin. Chimmad Maharaj, soon after the completion of his Mulki examination started serving at Umadi, Jat and some other surrounding places. Sadhubua came in contact with Chimmad Maharaj at Umadi and took him to the

Saint of Nimbargi. At the instance of the Saint of Nimbargi, Sadhubua initiated^d Chimmad Maharaj.

Just before his *Nirvana*, Sadhubua directed some of his disciples to bring Chimmad Maharaj from Vite to Chimmad in order to lead the spiritual aspirants on the pathway to God. After resigning from the government service and seeking the permission of the Saint of Nimbargi, Chimmad Maharaj settled down at Chimmad.

While laying the foundation for the temple of Sadhubua at Chimmad, Maharaj discovered a pure water spring and thus the well was constructed. This well is known as Tapanashi. At the instance of Nimbargi Maharaj (in Tapanashi) a small temple was built wherein the *Padukas* of Sadhubua, the *Pindi* of Sri Nimbargi Maharaj, and the arrow of Kadasiddha were established in 1881 by Chimmad Maharaj. Soon after the demise of Sadhubua, Chimmad Maharaj founded Chimmad Math - *Moola Kshetra* (the original centre) of Chimmad Sampradaya and named it after Sri Raghunath Priya Sadhu Maharaj.

Chimmad Maharaj started a number of spiritual activities at Chimmad Math. It is a matter of great significance to understand that Chimmad Maharaj used to draw the illustrations of his own spiritual experiences. With the permission of the saint of Nimbargi, Chimmad Maharaj initiated a number of *Sadhakas* like Kotnis Maharaj, Shivarambua Brahmachari. (Shivarambua Brahmachari was appointed at the Chimmad Math to perform rituals).

Soon after *Niryana* of Sri Nimbargi Maharaj (Lingayat Neelavani) his foster daughter Mahayogini Laxmibai Akka

(Maratha by caste) came to Chimmad Math as a *Gurubhagini* (spiritual sister) of Chimmad Maharaj and settled down there. The founder of Chimmad Sampradaya left his mortal coil in 1891.

3. Sri Uddhavaraoji

Maisaheb and the founder of Chimmad Sampradaya were the parents of Sri Uddhavaraoji, Daji Saheb and Narayanarao Maharaj. Uddhavaraoji married the daughter of Kotnis Maharaj's brother-in-law in 1908. Shivarambua Brahmachari initiated Uddhavaraoji at the instance of Mahayogini Laxmibai Akka. Mahayogini Laxmibai Akka used to call Uddhavaraoji Kanphatya⁴ because he had a bore in his ear by birth.

Mahayogini Laxmibai Akka (1847-1897) informs Kotnis Maharaj that Sadhubua, Chimmad Maharaj and Uddhavaraoji are the *avatars* (incarnations) of Ramadasa Swami, Jnaneshwar-Ekanath, Gorakshanath (Kanphatya) respectively. (*Vide* for details Apte 1986 : 38, 45, 52.)

B. 1. Tatya Saheb Kotnis Maharaj

Tatya Saheb Kotnis Maharaj/ Sadguru Hanumant Kotnis Maharaj was a Vaishnvara Brahmin and his birth place is Terdal in Karnataka. Kotnis Maharaj lost his parents in early childhood. Kotnis Maharaj was brought up at Mudhol by his paternal uncle. Majumdar, a judge, was instrumental in taking Kotnis Maharaj to Chimmad. Chimmad Maharaj initiated Kotnis Maharaj in 1886.

Kotnis Maharaj settled down in Sangli in 1900 and started *Sankirtana* regularly there with the utmost devotion

and at times in spite of his illness. Kotnis Maharaj performed his last Kirtana on 27th January, 1924. (Sri Radhabai Limave (1857-1939) and Gurudev R. D. Ranade (1886-1957) - the two great disciples of the founder of Inchageri Sampradaya (1843-1914) had the rare privilege of listening to Kirtanas of Kotnis Maharaj).

Kotnis Maharaj continued his spiritual efforts till the end of his life. He used to draw illustrations of his own mystical experiences⁵. Chimmad Math granted him permission to initiate spiritual aspirants.

2. Sri Baburaoji

Sri Baburaoji / Sri Raghunath Rao/ Dada Saheb was the son of Tatyasaheb Kotnis Maharaj. Kotnis Maharaj initiated Baburaoji when he (Baburaoji) was 16.

Baburaoji was a householder. He was instrumental in starting Kaivalya Granth Mala and publishing a number of books. He also got constructed Kaivalya Dham - the main centre of Chimmad Sampradaya on 6th January, 1939. The founder of Kaivalya Dham is Kotnis Maharaj but he was not alive to see Kaivalya Dham as it was constructed after his demise.

Sri Baburaoji initiated quite a few spiritual aspirants and performed *Kirtanas* with devotion. While Gurudev R. D. Ranade regards Kotnis Maharaj as Ekanath of modern times, one of the disciples of Sri Baburaoji describes his spiritual master as Ekanath of Sangli. (Vide Dabade 1998:82, 126). (Ekanath Maharaj was a great *Kirtanakar* and believed to be an *avatar* of Jnaneshwar Maharaj).

The quintessence of all the preceding Santomeric incidences applicable to the aforesaid five luminaries and close associates of Chimmad Sampradaya is displayed in the following kaleidoscopic table of Santometry.

THE KALEIODOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Who is Compared	To whom Compared	By Whom Compared	Aspects of Comparison	Remarks ≡ Similar, ⊙ Same
1)	Sadhubua	Ramadasa Swami	Laxmibai Akka	Incarnation	⊙
2)	Chimmad Maharaj	Jnaneshwar-Ekanath	"	"	⊙
3)	Uddhavaraoji	Gorakshanath (Kanphatya)	"	"	⊙
4)	Kotnis Maharaj	Ekanath (Adhunik)	Gurudeo R.D.Ranade	Performance of Kirtana with devotion	≡
5)	Baburaoji	Ekanath (of Sangli)	Baburaoji's disciple	"	≡

Thus, Sadhubua, Chimmad Maharaj, Uddhavaraoji, in the opinion of Mahayogini Laxmibai Akka, are the *avatars* of Ramadas, Jnaneshwar-Ekanath, Gorakshanath (Kanphatya) respectively; and Kotnis Maharaj is *adhunik* Ekanath according to Gurudeo R. D. Ranade; and Baburaoji's disciple elevates his *Guru* to the position of Ekanath of Sangli.

Notes :

1. By employing an innovative research technique of Santometry an investigator makes an attempt to present systematically and objectively the assessments of certain saints already made by some (in terms of some quality or the other) in relation to some other saints or gods/goddesses.
2. For information on various Indian communities like the Andhra Brahmana, the Deshastha Brahmana, the Maratha, the Lingayat (Veerashaiva) communities (*Vide* Chopra 1998).
3. Sadhubua initiated the founders of both Chimmad Sampradaya and Inchageri Sampradaya at the instance of the Saint of Nimbargi and it is for this reason that Sadhubua serves as a link between the two Sampradaya.
4. The Kanphata Jogi stands out marked from other Nathapanthi..... by the large ear-rings or ear discs which he wears in the hollow of the ear. At the last stage of initiation of a Nathapanthi, his preceptor drives a double edged knife, called Bhairavi knife, through the hollow of his disciple's ears to make a hole for the reception of the most important mark of a Nathapanthi ascetic. When the wound heals up, a large ring either flat or round is put in each ear. The flat one is called Darsana and the round one Kundala. It may be as big as seven inches in circumference. The most favourite material of which it is made is the horn of a rhinoceros. The ear-ring whether Darsana or Kundala is technically called Mudra. The Kanphatya dervies his name from this fact of his ears being torn for the insertion of the Mudra, the mark or the stamp. (Ghurye 1964:134-135)
5. If the illustrations of mystical experiences see the light of the day it would be of immense value to the field of study in mysticism.

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Becoming Divine : Crossing Culture Boundaries

Man's inborn necessity to associate and to consume the joy of being one with the divine has always been an attractive feature of most ancient religions. Originating in the Vedic period and stretching to the religions of Indo-Aryan origin such as the worship of Mithra, Varuna and Indra. Zoroastrianism, of Phrygio-Thracian origin such as the religion of Orpheus, Kybele, Dionysus, Isis and Zalmoxi's etc. The concept of becoming divine achieved widespread popularity in antiquity. Although these religious traditions stemmed from Indian sources they intermingled with the Avestan, Persian, Egyptian, Greek and Roman traditions due to prominent cultural, religious, political and historical links which existed between the East and the West. Emancipation or *jivanmuktha* elaborated in the Vedas and Upanishads reflect the Hindu aspirant's eventual unity with the divine. A unique state of release from all corporeal bondage, *jivanmuktha* fused with the above mentioned religious tradition. It has crossed cultural boundaries for no boundry prevents the joy and consolation of associating the essence of the divine. This paper traces the decisive and therefore definitive link between the Eastern and Western religious traditions in the light of the all pervading religious, cultural and spiritual necessity becoming divine.

The end of the cycle of transmigration has a most distinguished promise for a devotee of the above mentioned religions. That is the consolation of becoming divine. Well-known not only in the Vedas and Upanishads and the systems of Indian philosophy becoming divine is a unique state when the Hindu aspirant is completely free from all desires, passions, evils, pleasures and pains. It is noted in Advaita Vedanta that the eradication of Maya (Illusion) and Avidya (Ignorance) as the initial steps towards becoming divine. According to the Vedas those who praise or justify any appearance of evil are one's whose knowledge is based on Avidya (Rg. Veda 1.129-6). The Vedas note two significant directions in transmigration of soul. One is *pitrayana* which refers to those souls that follow their fathers who engaged in charitable work and who will be re-born as men in this world (Chandogya Upanishad V 10). The other is *devayana* which refers to those souls that cultivate virtue and destroy evil. There is also a line of thought that refers to the idea of reaping the fruits of one's own deeds or *karma* on which depends his or her birth.

Greek philosophy and religion has a lot in store to prove the doctrine of transmigration of souls. Pythagoras is known to have remembered 20 of his previous births. Once he recognized the cry of a dead friend of his in the yelps of a beaten dog (Xenophanes. fr. 7). There is a famous line which refers to Pythagoras' grandmother being born as a woodcock. (Shakespeare, *Twelfth night* Act iv, Sc, 2, vs, 52-62).

Pythagoras banned the consumption of animal flesh on a general and a particular basis for fear of harming one's own friend and kin. The Stoics asked in sarcasm whether there is a sin in cutting the throat of an ox or sheep and of cutting a fir or oak

tree. (Porphyry. De-Abstinent. 1-6). Plato refers to men being born as animals with their earthly qualities. In keeping with the Upanishadic idea 'as a man does so will he be born' (Brhadarnayaka Upanishad, iv. - 4-5). Plato puts forth, that the 'lawless' and 'violent' will be born as wolves hawks and kites; the 'selfish' and 'gluttonous' and 'drunkards' as donkies and 'good citizens' as bees, wasps and ants. (Phaedo. 80B-81C)

He also mentions that true lovers of wisdom or philosophers contemplate death as a practice throughout their lives and that when death comes they are content to leave this world and join the company of gods. On a similar footing the Vedas and Upanishads maintain the idea that ascetic practices are followed by Hindu aspirants in order to become divine. They stress the importance of purification, concentration and identification. These help him to calm down his passions and to develop a sense of vanity towards material objects. These are similar to the expiatory and purificatory rites introduced by Orpheus in the 7th century B. C. into Greece, these rites stress on soul purification and asceticism. The Greek mystery cults too maintained certain abstinences such as of bloodshed, animal flesh-eating, beans, leather, sex etc. in order to receive the bliss of becoming divine and the special care of the patron gods and goddesses of these mysteries. The Eleusinian mystery offers the bliss of becoming divine in the following manner.

"Thrice blessed are those mortals who see these rites before they depart to Hades; for to them alone is it granted to have true life on the other side. To the rest all there is evil."

(From Sophocles in Radhakrishnan p-139)

The Vedic concept of becoming divine corresponds with Zoroastrianism as an eternal struggle between Ormuz or divine light and Ahriman or daemonic darkness. The Dionysian and Orphic cults hold that it is necessary to cultivate the Dionysiac or divine elements and to destroy the Titanic or human elements for soul purification. The cult of Mithra receives our attention here as that too is a venture in which Mithra the companion directs the worshipper towards the light of the divine.

The above then is evidence to indicate that becoming divine has indeed crossed cultural boundaries for no boundary can prevent the desire for becoming divine. Highly conceptual, deep rooted in a spiritual realm and of course Vedic in origin this human desire for becoming divine will always receive great attention regardless of any cultural barrier.

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Spoil-Sport

“नीनु नलिगेडि”

(The Kannada Poem composed by

the Saint of Nimbargi in the Devanagari script)

नीनु नलिगेडि नानु कुलगेडि सर्वरोळग
खोडि निंदे आडव नोडि ॥५॥

कूळ काणदे नीनु कुलहीनरलि पोगि
चन्नाद अंवलि नीनु सुरिदि सविय माडि ॥१॥

हेसिकिल्लदे होगि वेसि एंजल उंडि
श्रीयाळ सुतन कोरेसि नी कोंदि ॥२॥

एष्टु हेळलि नम्म श्रेष्ठ माडिद मातु
गुरुलिंग जंगम दयाघननुसुरिदनु ॥३॥

Spoil-sport art Thou, and amongst all
An outcaste am I, a spoilt slanderer.

Craving for food, ye tasted porridge
Profusely at the boulder outcastes';

What a spoil-sport art Thou, and I a spoilt slanderer!

Shamelessly ye dined the spittled food

And got even the son of Shriyala Chopp'd and kill'd

What a spoil-sport art Thou, and I a spoilt slanderer!

How much shall I say to the words of our Great Lord,

Uttered Shri Guru Linga Jangama, the mass of mercy;

How spoil-sport art Thou, and I a spoilt slanderer!

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Śaṅkarācārya's Prabhodha-Sudhākara

Among the numerous works composed by Ādya Śri Śaṅkarācārya, there is a tract named Prabodha-sudhākara. After reading the work, a doubt may arise in the mind of the reader as to whether it is a genuine composition of Śaṅkarācārya. This question cannot be discussed in this article. However as this work is included in the collected works of Śaṅkarācārya, it is presumed that Śaṅkarācārya has written this work.

The book Prabodha-Sudhākara contain, the stray thoughts of Śaṅkarācārya on various subjects like the nature of the human body, disaffection and so on. All these musings are grouped under various heads. In all there are nineteen groups which are named thus :- (1) Censure of the body (V. 1-28) (In this verse the first five verses contain Maṅgala and Some preliminary remarks). (2) Censure of sensual objects (V. 29-50). (3) Censure of the mind (V. 51-54). (4) Checking of sensual objects (V. 55-64). (5) Control of the mind (V. 65-77). (6) Disaffection (V. 78-85). (7) Establishment of the self (V. 86-94). (8) Establishment of Māyā (V. 95-109). (9) Explanation of bodies like the subtle body (V. 110-118). (10) Non-duality (V.119-132). (11) State of being the agent and the enjoyer (V.133-138). (12) Self-luminosity (V.139-143). (13) Concentration on sound. (V. 144-149). (14) Merging of the mind (V. 150-157) (15) Enlightenment /Knowledge (V. 158-165). (16) Two fold devotion (V. 166-183). (17) Rules about meditation (V. 184-193). (18) Unity of the Qualified and

the non-qualified reality (V. 194-225). (19) Favour (V. 226-257).

The title Prabhodha- Sudhākara

The word Prabhodha-Sudhākara is compound word consisting of two words namely Prabhodha and Sudhākara. The term Prabhodha means enlightenment or knowledge, and the word Sudhākara means the Moon. At night in the absence of the sun the moon sheds light on the earth and enables us to have the knowledge of the things illumined by her light. Like the moon, this work sheds light on various topics and enables us to know them. Thus the title means, the work which like the moon gives us light i.e. knowledge of different subjects.

Peculiarities of Prabhodha-Sudhākara

Following peculiarities and features of this work are noteworthy :-

(I) The work contains 257 verses which are composed in different metres.

(2) The tract is furnished with various figures of speech (alaṅkāra) based on words (śabdālaṅkāra) and senses (arthālaṅkāra). These figures serve a double purpose : (a) They give delight to the mind. (b) Some of the figures like simile, Drṣṭānta clarify that point under discussion. Following figure, of speech can be mentioned:-

Yamaka :- V. 3, 6, 19, 51, 61, 107

Anuprāsa :- V. 2, 7, 10, 14, 21, 40, 58

Simile :- V. 43, 53, 104, 133, 164, 204

Metaphor :- V. 9, 55, 85, 161, 247

Utpreksā :- V. 69

Drstānta :- V. 64, 205, 251

Parikara :- V. 219, 224

Visama :- V. 28

Dīpaka :- V. 51

(3) Some words like Kṛṣṇa, Nṛhari, Hari are often repeated.

(4) Kṛṣṇa the God and the Reality is referred to by words like Yadavādhīśa (V. 2), Yadupati (V. 174), Yādava (V. 190), Yadu-kula-tilaka (V. 195), Yadunātha (V. 200), Yadu-nandana (V. 241) and Yadunāyaka (V. 249).

(5) Some incidents in Kṛṣṇa's life are mentioned. They are connected with Pūtanā, Śakaṭa, Vātyāsura, Yañiārjunan, Ulūkhala-bandhana, Keśin, Bakāsura, Aghāsura, Dāvāgnipāna, Govardhana-uddharṇa, Rajaka and Kubja in Mathurā, Kuvalayāpīḍa-vadha, Muṣṭika, Cāṇūra, Kamsa-vadha, and Śiśupāla-vadha.

(6) There are occasionally references to śruti / Upaniṣads and sometimes quotations from them are given. e. g. V. 35, 97, 111, 119-121, 136, 143, 169-170, 194, 208, 214, 216.

(7) There are direct and indirect referencess to Bhagavadgītā. e.g. V. 170, 198.

(8) In the work the author has put many questions whose answers the reader can easily find. e. g. V. 12, 16, 74, 82, 92, 125, 146, 253.

(9) Sometimes the author himself answers a question by putting a counter question. e. g. V. 100.

(10) Often the author himself answers the question raised. e. g. V. 42, 90, 91.

(11) Sometimes prima facie views are mentioned and their

replies are given. e. g. V. 107, 196-198, 199, 206, 217

(12) The author mentions the following poetic conventions:

The bird Cātaka drinks water falling from the cloud. The bird Cakora drinks the light of the moon. The young ones of a tortoise are sustained by the mere glance of the mother-tortoise.

(13) Sometimes empirical examples are mentioned to illustrate some point. e. g. A fisherman catches the fish by means of a hook with some āmīṣa (V. 63). A frog caught by a snake tries to eat flies (V. 64). A gourd when pressed sinks in water but comes up when the pressure is removed (V. 71). Round the neck of an uncontrollable beast is tied a gala-kāṣṭha (V. 73). A sūtradhāra manipulates the dolls (V. 128). People wash garments with kṣāroda (V. 167).

Nature of the present work

Most of the verses are easy to understand. So their mere translation is given. However in case of certain stanzas short explanatory notes are given immediately after the translation.

Now follows the text with its translation :-

Sankarācārya's
Prabodha-Sudhākara

Section 1 : Condemnation of the body (I)

नित्यानन्दैकरसं सच्चिन्मात्रं स्वयंज्योतिः ।
पुरुषोत्तममजमीशं वन्दे श्रीयादवाधीशम् ॥१॥

I salute the glorious lord of the Yādavas who is purely/uniformly eternal bliss, who is only existence-sentience, who is self-luminous, who is the Supreme Person, who is unborn and who is the ruler (1).

Explanation :- In this verse Śaṅkarācārya performs the traditional Maṅgala, by saluting Lord Kṛṣṇa. Here Kṛṣṇa is considered to be the ultimate reality in two forms - one qualified and the other unqualified. As qualified, Kṛṣṇa is the Supreme Person, is the lord of the Yādavas, and the ruler. As unqualified, Kṛṣṇa is the same as the ultimate reality called Brahman or Ātman who is Self luminous, and who is of the nature of eternal existence sentience-joy. (2)

यं वर्णयितुं साक्षाच्छ्रुतिरपि मूकेव मौनमाचरति ।
सोऽस्माकं मनुजानां किं वाचां गोचरो भवति ॥२॥

In order to describe him (the Godhead), even the Śruti/ Veda, like a dumb person, directly observes silence. (Now) can that (Supreme Person) come in the range of the speech of us the human beings? (2)

Explanation :- The Śruti or the Veda, according to the Hindus, is the supreme authority. It is not able to adequately describe the God-head. It says that the God is "not so , not so" (neti neti) and ultimately becomes silent. Now, if the Vedas are not able to describe the Supreme Person, how can we the human beings be able to describe Him? (3)

यद्यप्येवं विदितं तथापि परिभाषितो भवेदेव ।
अध्यात्म-शास्त्र-सारैर्हरि-चिंतन-कीर्तनभ्यासैः ॥३॥

Even if it is so known, still the Highest God can be described in a general way, with the help of the best books on the science of the Self, reflection, and proclamation of the praise of Hari, and the constant practice (of reflection and proclamation) (3)

Notes :- (1) Reflection is a good means of obtaining knowledge. It is said: Knowledge arises with the help of thinking (vicārājjāyate jñānam). (2) The compound हरि...भ्यासैः ! can be taken to mean the constant practice of reflection and proclamation. (4)

वलृप्तैर्नुहभिरूपायैरभ्यास - ज्ञान-भवत्याद्यैः।
पुंसो विना विरागं मुक्तेरधिकारिता न स्यात् ॥४॥

(Even if a man tries to secure salvation) with the help of many means like practice, knowledge, devotion, etc. , (Still) without aversion/ dispassion, a man will not get the qualification to obtain release (from this mundane life) (4).

Notes :- Virāga is the same as Vairāgya which is the absence of desire to enjoy the fruits of actions in this life as well as in the next life. The dispassion is the most important thing on the road to redemption. (5)

वैराग्यमात्मबोधो भक्तिश्चेति त्रयं गदितम्।
मुक्तेः साधनमादौ तत्र विरागो वितृष्णतां प्रोक्ता ॥५॥

The triad of dispassion, knowledge of the Self and devotion is said to be the means of liberation. Among the three means the first and the most important is aversion to enjoyments, which is said to be absence of desire (5).

Notes :- Unless a man is disgusted with the evanescent enjoyments, he will not try to be free from them. If the enjoyment of sensual things is liked by a man, he will not attempt to go beyond them. Hence aversion is said to be very important. (6)

सा चाहं - ममताभ्यां प्रच्छन्ना सर्व-देहेषु।
तत्राहंता देहे ममता भार्यादि-विषयेषु ॥६॥

That (= the absence of desire) is concealed by the sense of egoism and mineness, in all the bodies. Out of the two, the egoism is related to the body and the sense of mineness is related to objects like wife, etc. (6).

Explanation :- The word 'sarva-dehesu' here stands for all the minds in all the bodies. Absence of desire is related to the mind. It does not normally reveal itself in the mind, because

it is covered by two things in the mind, namely the sense of egoism and the sense of mineness. Egoism is related to the body in the sense that a man takes his own body to be the Self; hence he loves his body like anything. The sense of mineness is the sense of possession. This sense of possession is related to one's own wife, children, other relatives and other inanimate things like house, wealth, etc. These two senses are so powerful that they conceal the absence of desire for enjoyment and do not allow it to manifest itself in the mind.

How the sense of egoism and mineness can be checked is narrated in the next verse.

देहः किमात्मकोऽयं कःसंबन्धोऽस्य वा विषयैः।
एवं विचार्यमाणे ऽ हंता-ममते निवर्तेते ॥७॥

The sense of egoism and mineness turn back, when two things are thus contemplated--(1) what is the nature of this body? and (2) what is its relation with (the sense) objects? (7)

स्त्री-पुंसोः संयोगात् संपाते शुक्र-शोणितयोः।
प्रविशन् जीवः शनकैः स्वकर्मणा देह माधत्ते ॥८॥

When the soul enters in the mixture of semen and blood due to coitus of man and woman, he due to his (past) actions comes to possess a body (8)

Notes :- (1) According to Indian ideas, the union of man's semen and woman's blood (in the monthly course) leads to the formation of foetus. (2) The birth of a individual soul is due to his past actions. (9)

मातृ-गुरुदर-दर्या कफ-मूत्र-पुरीष-पूर्णायाम्।
जठराग्नि-ज्वालाभिर्नवमासं पच्यतेजंतुः ॥९॥

(The foetus of) a being is heated, for nine months, by the flames of the gastric fire in the cave in the form of the big belly of the mother, which is fully filled with phlegm, urine and excretion. (9)

दैवात् प्रसूति - समये शिशुस्तिरक्षीनतां यदा याति ।
शस्त्रैर्दिखंडय स तदा बहिरिह निष्कास्यते ऽ तिवलात् ॥१०॥

When due to (bad) luck, the young one, at the time of the (mother's) delivery, goes in an oblique position, at that time it is very forcibly taken out, cutting it into pieces with the help of weapons (10).

अथवा यंत्रच्छिद्रात् यदा तु निःसार्थते प्रबलैः ।
प्रसव-समीरिश्च तंवा यः वलेशः सोऽप्यनिर्वाच्यः ॥११॥

Or that harassment (to the young one) is indescribable, when it is thrown out (of the mother's body) through the small hole, by very strong (downward) wind, at the time of the delivery (11).

Note :- The small hole refers to the vulva of the mother. (12)

आधि-व्याधि-वियोगात्मीय-विपत्- कलह-दीर्घ-दारिद्र्यैः ।
जन्मानंतरमापि यः वलेशः किंशक्यते वक्तुम् ॥१२॥

Can that trouble/ distress (to the child / man) be described even after birth, --- the trouble due to mental affliction, bodily diseases, separation (from affectionate people), his own calamities, quarrels and poverty lasting for a long time? (12).

Notes :- (1) Union with loving people is pleasant; but separation from them is painful. (2) There are personal calamities like trouble from outbreak of fire, flood, fall of lightning, accidents, etc. (3) There can be quarrels in the family as well as with outside people. (13)

नर-पशु-विहंग-तिर्यग्-दोनीनां चतुरशीति-लक्षणाम् ।
कर्म-निवद्धो जीवः परिभ्रमन् यातना भुंक्ते ॥१३॥

An individual soul bound by (his) actions wanders through eighty four lac species of man, beast, bird and lower creatures and suffers harassments or afflictions (13).

Note :- According to Hindu ideas, a being who is not liberated has to pass through eighty four lacs of various species. (14)

चरमस्तत्र नृदेहस्तत्रोज्जन्मान्वयोत्पत्तिः।
स्व-कुलाचार-विचारः श्रुति-प्रचारश्च तत्रापि ॥१४॥

Among the eightfour lac species, securation of a human body comes last. And there also (are rare) birth in the family of higher castes, reflection of conduct according to one's own family, and conduct according to the prescription of Śruti/ Veda (14)

आत्मनात्म-विवेको नो देहस्य विनाशिता-ज्ञानम्।
एवं सति स्वामायुः प्राज्ञैरपि नीयते मिथ्या ॥१५॥

(After obtaining birth as a human being) if there be no discrimination between the Self and not-Self, and the knowledge of the perishability of the body, then in that case (it is to be said that) even the (so-called, wise men lead their own life in vain (15)

Note :- As a human being one must come to know that the body is perishable. The body is not-Self. Self is the ultimate principle whose knowledge leads to liberation whatever is other than the Self and not-Self. The difference between the Self and the not-Self is this :- Ātman is eternally existence-sentience-bliss. Not-Self is not so. If a man does not understand the difference between Self and not-Self, his life is useless.

(to be continued...)

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Dr. Sarvapalli Radhakrishnan A Philosopher with A Difference

Dr. Sarvapalli Radhakrishnan was a Philosopher of international repute, a speaker of rare eminence, a great humanist, a distinguished educationist, a scholar-statesman, India's finest cultural ambassador to the world and a Philosopher-President who occupied the highest office in India. He was our honoured president, the man who commanded respect for his insights and rare felicity. An outline of his resplendent personality in its various facets may be attempted.

Radhakrishnan was born on September 5, 1888, to a poor Hindu parents at a small place called Tirutani, 45 miles to the North-West of Madras (Chennai) city, in South India. He was the second child in the family. His father was Veeraswamy and mother Seethamma. Veeraswamy was subordinate revenue official under a local Zamindar and was kind and compassionate to village folk. It was at Tirutani that the famous Muthuswamy Dixitar, first-rate musician and musicologist, composed innumerable songs in the name of 'Guruguha' and sang the very first in divine presence. This remote village which made Muthuswamy Dixitar what he was, the very same village shaped the destinies of Radhakrishnan. Since Radhakrishnan's ancestors migrated from, Sarvapalli, a village in the east coast about 200 miles to the North of Madras, the name 'Sarvapalli' lovingly stuck to him throughout his life.

Radhakrishnan began his early education at the Primary Board High School, in Tirutani, at the age of four. In 1904,

Radhakrishnan passed Madras University Entrance Examination in first class. His subjects of interest were History, Psychology and Mathematics. He won a scholarship to the Christain College at Madras for the B. A. Course.

In 1906, he passed the B. A. examination with Philosophy as a special subject. It was by sheer accident, that he took to Philosophy. A cousin of his had just graduated and passed on his text books in Psychology, Logic and Ethics to Radhakrishnan. But once he chose Philosophy, he studied it with great assiduity. He did his M. A., in Philosophy in 1909.

After M. A., Radhakrishnan did not get any job. He experienced great hardship in his search for a job. He was interested in doing Law, but could not pursue his studies owing to abject poverty. He had to move heaven and earth to see that his family had atleast two meals a day. He worked as a private tutor and earned some money. At last, on the recommendations of his teacher Professor Skinner, Radhakrishnan was appointed as a sub-Assistant Inspector of Schools, at Presidency College, Madras on a monthly salary of Rs. 60-00 in the vacancy of a Malayalam Master ! He knew no Malayalam and made use of the opportunity to teach Philosophy. In 1910, he was deputed to Training College, Saidapet to do his L. T., for the confirmation of his Services.

Radhakrishnan was a great lover of books. He regarded them as his only true and intimate friends. He derived inspiration from the works of Swamy Vivekananda. His sense of nationalism was aroused by reading V. D. Sarvarkar's book, *The First War of Indian Independence*. He cultivated the habit of reading and buying books which remained alive till the last day of his life. He had a sharp intellect and a foresight too. He was always forgiving, by nature. He was a man of serenity, sweetness and

light. He firmly believed that an unknown power was behind his life, guiding and stimulating it throughout.

Clad in the simplest style, he made turban as a shining symbol of Hindu Culture. His was a face, hardly ever furrowed by frowns. He was blessed with most remarkable verbal felicity and phenomenal memory. He could deliver lectures extempore, without a scrap of paper to assist him. He possessed wonderful strength in keeping the audience enthralled for a full hour. Words of Superb Wisdom packed with thought, flowed from his mouth. He turned out to be an eminent expositor of abstruse philosophical concepts.

In 1918, he joined the newly started Mysore University as an additional professor of Philosophy. A. R. Wadia was already a professor of philosophy by then.

At Mysore, as usual, Radhakrishnan was very popular among students. He made a great name as a teacher. A. N. Murthy Rao, V. Seetharamaiah, M. Yamunacharya, M. V. Krishna Rao were some of his students. Prof. M. Hiriyanna, Prof. A. R. Wadia, Prof. K. T. Shah were his respected colleagues. He mingled with students freely and cared to know their problems, academic or otherwise.

In 1921, February, Radhakrishnan left Mysore University, to join the prestigious chair of King George V Professor of Mental and Moral Philosophy, at the Calcutta University. A grand farewell function was arranged for him at Mysore, the like of which, in the words of Prof. A. R. Wadia "I have never seen and perhaps even Dr. Radhakrishnan himself has not since experienced."

When Radhakrishnan was at Calcutta University, he wrote his magnum opus. '*Indian Philosophy*', in two volumes. He served Calcutta University for twenty long years and during

that tenure, he was invited to deliver Upton Lectures at Oxford, which was later published as *Hindu view of Life*. Again, in September 1926, he spoke on the lack of Spirituality at the International Seminar on Philosophy held at Harvard University, U. S. A. He also delivered Haskel Lectures at the University of Chicago. He was recognised as a Vociferous speaker and a first class orator. He visited London during the academic year September 1929-30 and delivered Hibbert Lectures, which were later published in the form of a book viz., *An Idealist view of Life*. He was the first Indian to do so. He used to deliver his Lectures extempore, without a slip or a paper. Bertrand Russell, J. H. Muirhead, J. S. Mackenzie, W. R. Inge, I. F. Jacks, Tagore, Sir Herbert Samuel appreciated the Lectures. In 1931, Radhakrishnan was invited by the League of Nations to be a member of the committee on international intellectual co-operation. He was its member for nine years. In the same year he was appointed as Vice-Chancellor of Andhra University for three years. He brought talented persons to the teaching faculties of the University and took the institution of higher learning to its glory. In 1934, he was again appointed as Vice-chancellor of Andhra University for the second term. He also delivered convocation addresses of various Universities. The publication of his book "*Indian Philosophy*" led to the foundation of the Spalding Professorship of Eastern religions and Ethics. In 1935 Radhakrishnan was invited to occupy the distinguished chair and he joined it in 1936. He was just fifty years old then! He was the first Asian to occupy that position. In 1938, he delivered Lectures on Gautama Buddha under the auspices of the British Academy's 'Master-Minds' Series. In 1939 Radhakrishnan was persuaded by Madan Mohan Malaviya, to accept Vice-Chancellorship of Benaras Hindu University. He decided to work as its Vice-Chancellor on honorary basis. In 1940, he was holding three unique positions-professor at

Calcutta University, Spalding Professor at Oxford University and Vice-Chancellor at Benaras Hindu University. In order to devote more attention to Benaras Hindu University, he unwillingly resigned his post of professor of Philosophy at Calcutta University. In 1942 he delivered "Kamala Lectures" on Religion and Society at Calcutta University, which were later published. He was nominated, in 1946, as the honorary fellow of that University. At that time he was engaged in translating Bhagavad Gita into English.

After independence, Radhakrishnan served the nation in the field of diplomacy. He was appointed Ambassador to Russia in 1949. A spirituatist's diplomacy, in the land of dialectical materialism proved a great success. He could tame Stalin, a dictator! He had the liberty to place his hands on Stalin's shoulders. Stalin was visibly moved by Radhakrishnan's kindness, love and affection. When asked what was his best work in Moscow as Ambassador, Radhakrishnan's jocular reply was : 'To have translated the upanishads.'

In 1949, Radhakrishnan also undertook lecture tours at the Universities of China and U. S. A. He served UNESCO, first as its member and later as its chairman. He was also appointed as the chairman of the University Education Commission, to go into the working of Universities in India. As an eminent educationist, he set the tone of our Universities. Based on the report of the commission, an autonomous body called University Grants Commission came into existence afterwards.

In 1952, Radhakrishnan was elected as Vice-President of India. He brought glory and fame to the country. In his capacity as the Vice-president, he was the chairman of Rajya Sabha also. He was respected by all, irrespective of party affiliations, as he himself belonged to no party. He was the Vice-President of India

for 10 long years, from 1952-1962. He was the Vice-chairman of Sahitya Academy established in 1954. In the same year he was awarded the highest civilian honour "Bharat Ratna". During the tenure of his Vice-presidency, he undertook tour to Europe and Middle East. During this trip, he received an honorary doctorate of Civil Law by Oxford University. In 1954, he visited Europe, Canada and U. S. A. In the latter half of 1954, he spent about two months in Latin America. In 1956, he visited Singapore, Indonesia, China and Japan.

In 1962, Radhakrishnan was elected, with overwhelming majority, as President of India. He reached the pinnacle of his life. He rose to the highest position with disciplined service of learning and insight. He filled that position with dignity and rare elegance. His duties as President were carried out in strict conformity with the letter and spirit of the Constitution of India. He never rejected any mercy petition during his tenure as the President. After becoming President, he voluntarily cut a major portion of his salary and accepted only a bare required minimum. The government declared the celebration of his birthday as "Teacher's day", in recognition of his invaluable contributions to the field of education. He was elected as an honorary fellow of British Academy. He made himself available to the public by his kindness, love and affection. Thrice a week, anybody could meet him without prior permission. He ordered the conversion of the famous Viceroy's mansion at Shimla, into a centre for Advanced Studies. In 1962 when China attacked India, he gave good counsel, all co-operation and full strength to Jawaharlal Nehru, the then Prime Minister. He went on a three-week tour of the U. S. A. and Britain in 1963. In 1964, Pope Paul VI visited him and India. He also paid state visits to Russia, Ethiopia and some East European countries. During his tour abroad, he spoke on a wide variety of subjects

of national and international importance, which would widen the horizons of understanding and sympathy. He also toured throughout the length and the breadth of the country. In February 1975, he was awarded the Templeton Foundation Prize for his solid contributions to world Religion, which carried a huge sum of \$40,000 (about Rs. 8 Lakhs). His name has gone into history as the greatest religious philosopher of modern times.

Radhakrishnan was a prolific writer. He had attained deep scholarship and worldwide reputation. He had formidable range of reading world-books with breadth, fluency and vision. He had remarkable intellectual resources and commendable capacity to make others understand. Undoubtedly he was one of the greatest intellectuals. He was a brilliant expositor of even the most difficult topic, philosophic or otherwise. A fact which needs to be remembered is his style of unrivalled directness and simplicity. He was a writer of stylish vigour. A flood of talents and creative energy as he was, his works are renowned for clarity and comprehensiveness, mastery of material and felicity of expression.

Radhakrishnan had a number of scholarly works to his credit "What attracts lay readers to Radhakrishnan's learned works is not only the smooth handling of the English language and the vigour and clarity of the style, but also the literary allusions and the striking quotations from creative writers." He interpreted Indian thought in western terms. He was of the view that Indian Thought was imbued with reason and logic as any intellectual system anywhere. He has been the indefatigable translator and commentator. He has more than fifty four works to his credit and over a large number of articles. Among his works, some are interpretative, some creative and some are descriptive. Harmony of several cultures of the world is the common theme that flows through almost all his works. "All humanity is one" is the message

that a reader of his works derives. It is no surprise that his message is called "the voice of the east"

Radhakrishnan's approach to philosophy is not that of a specialist in the narrow sense of the term. In his view, philosophy is "not so much a conceptual reconstruction as an exhibition of insights." Philosophy is not a perpetual discussion of isolated concepts. It is not just a product of arm-chair thinking. It is bound up with life. It is not to be confined to 'cerebral activity' avers Radhakrishnan. In his view, philosophy should be an earnest attempt at interpreting and cultivating 'values'. There may be disagreement about scientific aspects of reality, but to assert that philosophy is devoid of value is to strike at its very root. According to Radhakrishnan philosophy should always culminate in a vision.

Radhakrishnan understands philosophy as encompassing all affairs of men, social, cultural, religious, and scientific. It is not enough, if tradition is followed; it should be subject to reason, reflection and critical evaluation. In Radhakrishnan's philosophy, there is an interaction between the Eastern spiritualism and the western humanism. His philosophy may be rounded off as centring around, mainly two concepts : (a) Spirit and (b) Intuition. These are the key concepts of his philosophy.

(a) Spirit : Radhakrishnan's writings, in one way or the other, end up in pointing to the presence of spirit in man. It has been the old theme of the Upanishads and many great Idealists of the world. It is Radhakrishnan's firm conviction that the spirit in man can be realised fully in religious intuition. To sum up his Philosophy of Spirit : The Real is spiritual. "The ultimate principle of Reality is not matter Solid, stubborn, unconscious. It is the very essence of spirit." According to himself, God and Absolute are all names of one universal spirit in different aspects. In his view, Idealism is a philosophy worthy of universal

acceptance. His Idealism is constructed not metaphysically in the style of Hegel or Bradley. It is, to be precise, Vedantic Idealism founded on humanistic dimension of Vedantic experience. That Advaita Vedanta is very near to his heart can be amply substantiated by his works. However his own version of Vedanta consists in adding liberal non-illusionistic elements to Shankara's Advaita.

(b) Intuition : The philosophy of intuition is a dominant theme of Radhakrishnan's teaching. His philosophical and theological scholarships are brilliantly focussed, as it were, in the word intuition.

Radhakrishnan elaborates his view of intuition as under: There are three ways of knowing a thing : (i) Sense experience (ii) discursive reasoning and (iii) Intuitive apprehension. Sense experience gives us knowledge of the sensible qualities of the external world. It comes to us through the medium of such factors as sense organs and hence, in a way, mediate.

Discursive reasoning gives us knowledge of both the internal and external world, through concepts, symbols and hence indirect.

Of the above means, none gives us, according to Radhakrishnan, an immediate insight into reality. On the other hand, it is only intuition that gives absolutely immediate knowledge. In intuition, the knower and the known become one. 'To know' the reality is 'to be' the reality. The knowledge of the Self is the best example for intuitive apprehension. Man becomes aware of his own self directly by a sort of identity with it. Self-knowledge is inseparable from self-existence.

Intuition as a way of knowing the Real, has been admitted by many thinkers, both in the East and the West. Mystics have recognised its inestimable value as a direct means to the absolute

knowledge of Reality. Radhakrishnan's main task in his philosophy, is to defend and elaborate the concept of intuition. He warns against looking upon intuition, as an excuse for doctrines which could not be justified on intellectual grounds. It is not a shadowy sentiment or pathological fancy, fit for cranks and dancing dervishes. Above all, it is not anti-intellectualism.

This discussion may be wound up by pointing to the salient features of Radhakrishnan's philosophy viz., its universal outlook, its synthesis of the East and the West in Religion and Philosophy, its spiritualism and humanism, its openness to reason and values. He is fittingly described as the ablest advocate of all that is best in Indian culture.

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The men of mighty will the world has produced have all been tremendous workers - gigantic souls, with wills powerful enough to overturn worlds, wills they got by persistent work, through ages and ages. Such a gigantic will as that of Buddha or a Jesus could not be obtained in one life, for we know who their father were. It is not known that their father ever spoke a word for the good of mankind. Millions and millions of carpenters like Joseph had gone; million are still living. Millions and millions of petty kings like Budha's father had been in the world. If it was ones a case of hereditary transmission, how do you account for this petty prince, who was not, perhaps, obeyed by his servants, producing this son, whom half a world worships?

Swami Vivekananda on Karma Yoga. Complete Works Vol. I. P. 30.

The Ultimate Reality in Bhagavata and Bhagavad-Gita

There are large numbers of statements in Bhagavata and Bhagavad-Gita about the personal and positivistic description about the concept of Lord, the Ruler of the universe. This is on a relative or phenomenal plane subjected to time-space-causation. We, as empirical personalities within this given universe of time, space and causation functioning and bound by it, understand ourselves as jiva and think of the absolute as the personal Ishvara. This is rightly supported by Sruti from the relative point of view. Through Sadhana and devotion to the deity, when tranquility of Buddhi is attained, one feels the grace of god from within, since Ishvara, the Supreme Self is the Atman within all, the bhakta gives up attachment to his empirical ego and personality and the Supreme self reveals itself to him.

(तस्यैष आत्मा विवृणुते तनुं स्वाम्) (Manduka up. III 2,3)

In the Gita, Krishna describes himself

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्चमध्यं च भूतानामन्तमेव च ॥ Gita X. 20

I am the Self O Gudakesa, seated in the heart of all beings; I am the beginning, the middle and also end of all beings.

अनादित्वाङ्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थो ऽपि कौन्तेय न करोति न लिप्यते ॥ Gita XIII. 31

Being without beginning and being devoid of (any) qualities the

Supreme Self, imperishable, though dwelling in the body, oh Arjuna neither acts nor is tainted.

ब्रह्मणोहि प्रतिष्ठा ऽ हममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ Gita XIV. 27

For I am the abode of Brahman, the immortal and immutable, of everlasting Dharma and of absolute bliss.

Bhagavad-Gita has given prominence to Gnana, Bhakti and Karma Yogas and it is common that proponents of each of the Yogas interpret the text to support his view. But it may be remembered that they may not be considered as different, but are integrated and complementary.

Uddhava was given the following message by Krishna before he left his earthly body.

ज्ञात्वा ज्ञातिवधं गह्यमधर्मं राज्यहेतुकम् ।
ततो निवृत्तो हन्ताहं हतो ऽ यमिति लौकिकः ॥
स तदा पुरुषव्याघ्रो युवत्या मे प्रतिबोधितः ।
अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥ (Uddhava Gita XI. 7-8)

When under the popular impression "*I am the slayer and this other is slain*" he (Arjuna) considered the killing of his relatives for the sake of kingdom as a despicable sin and turned away from that, then, on the eve of battle, I roused that valiant soul through reasoning, and he (then) addressed me exactly as you have done (to show my wonderful manifestations)

अहमात्मोद्धवमीषां भूतानां सुहृदीश्वरः ।
अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्यः ॥ Uddhava Gita XI. 9

O Uddhava, I am the Self of all creatures their friend and Lord, I am all creatures, and the cause of their birth, life and death.

And after describing many manifestations.

मयेश्वरेण जीवेन गुणेन गुणिना विना ।
सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् Uddhava Gita XI. 38

Nothing whatsoever exists without me in my twofold aspect of the Lord and the Jiva, attribute and substance, and the indwelling spirit in gross and subtle bodies.

In the Bhagavata the Gopis have reached the paramount stage of love for the Lord and Lord Krishna tells them.

मयि भक्तिहि भूतानाममृतत्वाय कल्पते ।
दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥ Sreemad Bhagavatam
X. 82.44

Devotion to me bestows the immortal bliss of liberation to beings. Fortunately you are endowed with that love of me which helps to attain me.

Then he given them the knowledge.

अहं हि सर्वभूतानामादिरन्तो ऽ न्तरं बहिः ।
भौतिकानां यथा खं वार्भूर्वायुः ज्योतिरङ्गनाः ॥ Sreemad Bhagavatam
X. 82.45

O Women! Just as material objects of this world have the five elements earth, water, fire, air and sky, as their source and place of dissolution. as also what is 'within' and 'without' thee, so am I in regard to all beings, material and nonmaterial.

एवं ह्यातनि भूतानि भूतेष्व्वात्मा ऽ त्मना ततः ।
उभयं मय्यपिपरे पश्यताभातमक्षरे ॥ Sreemad Bhagavatam X. 82.46

But it is to be noted that all material objects reside only in their material cause, the elements and not in their enjoyer the Jiva. And the Jiva lives in its material environment, which is a combination of elements, as its enjoyer only, and not its cause. But both these- the enjoyer Jiva and the object enjoyed -subsist in me the cause of all causes and are expressions of me 'The

supreme Being.' (I am thus both the enjoyer through the Jivas, and the enjoyed through the objects).

अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिता : ।

तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन् ॥ Sreemad Bhagavatam X. 82.47

Instructed in this way by Krishna in the spiritual reality the Gopis through constant and *deep contemplation on it were able to cut the Knot of I sense* and attain him.

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We do not know anything about our own bodies; we cannot know. At best we can take a dead body, and cut it in pieces, and there are some, who can take a live animal and cut it in pieces in order to see what is inside the body. Why do we not? Because our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of them only when the mind becomes more subtle and enters, as it were, deeper into the body. To get the subtle perception we have to begin with the grosser perceptions. We have to get hold of that which is setting the whole engine in motion. That is the Prana, the most obvious manifestation of which is breath. Then, along with the breath, we shall slowly enter the body, which will enable us to find out about subtle forces, the nerve currents that are moving all over the body. The mind is also set in motion by these different nerve currents, so at last we shall reach the state of perfect control over the body and the mind, making both our servants.

- Swami Vivekananda on Raja-Yoga in complete works Vol. I. P. 144.

Source and Methods of Knowledge in Jainism

The most outstanding and striking characteristic of this philosophy called Jainism or religion called Jain Religion is that they cannot be sharply distinguished. This is the case when metaphysics and epistemology have decided upon their priority issue. It appears that Jain epistemology is derived from the metaphysics and metaphysics has the same fibre as religion. So it is the religion which is the driving force underlying all major disciplines of mainstream philosophy such as metaphysics, epistemology, logic and moral philosophy.

So far as the nature of reality is concerned, we understand the Jain position to be stable, unchanging unit. Then the manifested-reality doctrine of Anekāntavāda appears to be only functional. The differences then will have to be stated from the point of view of function.¹ But then how is it that the one and the same unit is expressed differently? The simple reason which is often given in Jain philosophy is that because our knowledge equipments are limited. The Jain philosophy collaborates this point by suggesting the hypothesis that had there been a superman with still refined senses, he would comprehend reality better; and again, those with lesser refinements would comprehend it accordingly. So, the discourse regarding the nature of reality is the discourse between knowledge equipment and reality. The

assumption is that the knowledge equipment is in fact limited and hence we get a relativistic philosophy. However, it could be said in principle that the nature of reality which is not relativistic philosophy. However, it could be said in principle that the nature of reality which is not relativistic may be comprehended if the approach is exhaustive. Sources and methods of knowledge do not coalesce in Indian philosophy, quite unlike its western counterpart, where knowledge is mostly experience-centred. But in India, since knowledge is also traditionally oriented, it gives a due position to authority (in some form or the other) as a source of knowledge. Āstika Darshanas thus accept the authority of Vedas as the source of knowledge. But Jainism does not accept Vedic authority.

--- I ---

The source of Jain epistemology is Āgama which is a collection of forty five books, especially in the books named Nandi and Anuyogadwāra epistemology and logic are examined. It is more of the nature of sermons than argument. Knowledge is the quality of the self. Every individual self is full of knowledge, but to Karmic veil on it, the power of knowledge is not made explicit. This knowledge is of five types : (1) Mati (2) Śrūta (3) Avadhī (4) Manhpariyāya and (5) Keval. Śrūta knowledge is that which is also accepted by 'Mati' ; authority of word is at the basis of this knowledge. Both, reflection and memory are necessary for such knowledge. Every individual possesses such knowledge more or less. The five senses and the mind that is 'manas' help in attaining knowledge through Śrūta and Mati, and thus they depend on them. Such knowledge is therefore called Individual knowledge or 'Paroksha Jhāna.' As opposed to this is the direct knowledge or Pratyaksha Jhāna. It is of three types called Avadhī, Manhpariyāya and Keval. 'Avadhī' is limited

to the knowledge of the form (Roop) shade (Ranga) and touch (Sparṣa). The meaning of Avadhi itself is limitation. It can have direct knowledge of 'Pudgal Dravya' only. 'Bhāva-Pratyaya Avadhi Jhāna is attained by birth but Guṇa - Pratyaya Avadhi Jhāna is the result of observing strict penance and following the prescribed code of conduct. Again direct knowledge can also give us the knowledge of other minds and hence it is known as Manah-Paryāya-Jhāna. Obviously only human beings are capable of having it. There is slight difference between Avadhi Jhāna and Manah-Paryaya Jhāna. The former knowledge is within the reach of everyone, but the latter is the privilege of the few with a high level of moral life. In this, the subject of knowledge is 'manas' itself and not form, shade and touch. Thirdly, direct knowledge is also Keval Jhāna in which the Ātman attains full enlightenment without any limitations of any kind.

--- II ---

Methods of knowledge are direct and primary of indirect and secondary. The direct knowledge is through perception and the indirect knowledge is through inference.

This classification is further divided into two kinds: one is called 'Pramāṇa' which means that the knowledge of thing as it is, and the other is called "Naya"² which means the knowledge of thing in relation. There are seven such Nayas: three of them are 'Śabda Naya' and the rest of the four are 'Artha Naya.' These are totally relative ways of knowing, but when we consider them to be the absolute ways, then the knowledge becomes fallacious and this is what we call ānayābhāsa.'

Jainism, after 800 B. C., was seen as grounded in the doctrine of the Yajur Veda as systematized by Vardhamana, but substituting logic and experience for the authority of the Veda.

There is no God in this system but the liberated souls achieve something of this status having immortality and omniscience; the religious community treats the liberated ones as though they were divine, building temples to them and venerating their images. But for such liberation, right belief (belief in Jaina doctrines) right knowledge (knowledge of nature as it is) and right conduct (practicing the five virtues of non-violence, truth-speaking, non-stealing, chastity and non-attachment to worldly things).

The significance ascribed to knowledge is reflected in the attention given to epistemology and logic by Jaina philosophers. The first systematic account was given by the fourth or fifth century philosopher Umāsvati who distinguished two types of knowledge.

One is partial knowledge which is obtained from particular stand points, and the other is comprehensive knowledge which is of five kinds such as (a) sensory knowledge (b) scriptural knowledge (c) clairvoyance (d) telepathy and (e) omniscience. Of these, first two are indirect (consisting in, or analogous to inference) and the rest are direct.

Jainism is unique among Indian philosophies in characterising sensory knowledge as indirect.

The Jaina interest in logic arose with the other schools through a consideration of inference as a model of knowledge. The methods and terminology of Nyaya School were heavily drawn upon. This is evident in Siddhasena Divakara's 'Nyāyavatara' the Decent of Logic fifth century B. C., it is one of the first detailed presentation of Jaina Logic. The Jaina corpus was mainly interested in preserving their manuscripts, and thus their interest in other schools was to defend their position through logic.

Even though small in number the Jainas form less than one percent of the total population of India as per the latest census; they are of greater importance on account of their wealth and education.

Jainism was, in the first place, a religion and developed a philosophy of its own in order to make this religion self-consistent system. As a religion, it is monastic like Buddhism, and both these religions deny the authority of Vedas. Therefore, Brāhmans regard them as heretical.³

Jainism as a religion and even philosophy is somewhat like Sāṅkhya-Yoga system and even Buddhism and hence it bestows some primitive currents of religion and metaphysics. With these systems it shares their theoretical pessimism and also the practical ideal liberation because the cause of the world according to Jainism especially the living beings as well as the cause of the material, world is 'lokshasthiti' primeval disposition (Tatpararthadhigama Sutra iii 6 com)⁴ which is perpetually existing as matter.

NOTES AND REFERENCES

1. The Anekāntavāda doctrine is upheld by a dialectical method called syadavada. In this doctrine there are seven metaphysical statements, each one of them containing the word 'syād' e. g. 'syād asti sarven' 'syadnastiservain.' The word 'syād' means, 'may be' or 'somehow', e. g. in 'syād asti', the word 'syād' qualifies the word 'asti' and indicates the indefiniteness of being (astivam). Thus, three predicates, asti, nāsti and avaktayam variously combined make up the seven propositions or 'saptabhāṅginaya.'

This theory they call the theory of 'indefiniteness of being' (Anekāntavāda). According to it, existing things are permanent only as regards their substance but their accidents or qualities originate and perish, and hence, any material exists forever as matter, but it may assume any shape and quality. Thus a jar of clay has some form and qualities which may be destroyed, but clay exists forever. Thus Jain view deals with being as given in common experience and not as something transcendental of Brahmanical speculations (Encyclopaedia Philosophy).

2. Supplementary to this doctrine is the doctrine of 'nayas' which is in a way, a logical complementary to syādvāda. Thus there are seven nayas. They express truth only partially. The reason for this variety of statement is that, being is not simple as the vedantins contend but it is quite complex. Thus every thing and every judgement about it expresses only a point of view, it is with reference to various criteria like substance, place, time and being.
3. Śūnyavāda, vīgñānavāda and advaita vedānta have always maintained the necessarily relative character of our empirical knowledge. But Jainism, unlike them, does not enter into distinctions between knowledge. It has a bias against absolutism and favour for common-sense realists. But reality is not a mathematical sum-total of partial view-points.
4. The Āraṇyakas and Upaniṣadas had maintained that being is one, permanent, without beginning, change or end. In opposition to this view Jainism declares that being is not a persistent and unalterable by nature. Being, it says; is joined to 'production, continuation and destruction.' (H. Jacobi, 'The metaphysics and ethics of the Jainas' in translation of the Congress for the History of Religion, Oxford, 1908, ii. 60.)

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देहात्मभावे ज्ञजडौ समाना
वेकस्य देहे हृदी दीप्त आत्मा ।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्र आत्मा ॥१७॥

To those who have not realized the self as well as to those who have, the body is 'I'. To those who have not realized the 'I' is limited to the body. To those who have, within the body, realized the Self, the 'I' shines boundless. Know that this is the difference between them.

- Bhaswan Shri Ramana-maharshi in 'Sadvidya'

(Continued from last issue)

Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

After his spiritual initiation in 1901, he had some spiritual experiences, but he used to say that it was entirely due to the grace of Maharaj even though he did not deserve it by his spiritual meditation. In 1902 the spiritual experience constantly made its appearances, but on a very miniature and modest scale. In 1905 there was a substantial addition to his spiritual experiences. And it was in 1908 that there was a definite and a firm growth in the spiritual experience.

When he was reading the Rajayoga of Swami Vivekananda, he began to perceive the spiritual form of 'Vastu' on the book. He began reading Dasbodha also at the same time. In 1910, he could see, through the grace of his Guru and his intense spiritual meditation, the spiritual form or 'Roopa' on the Shikhar or the Peak or top of the Temple of Uma Rameshwar in Jamkhandi. He once referred to the experience of good perfume emitting from his body, as also of melodiousness to his sound. His mother used to ask him to get up early in the morning for meditation, afterwards she used to ask him to light camphor and perform Arti. Then Gurudev used to perceive the 'Vastu' like balls of hinged cotton moving in the sky. In the evening when he similarly lit the camphor after meditation, he received numerous lustrous colours and they persisted for two days continuously.

As a result of his unique success in Sanskrit at the matriculation, he was awarded the Jagannath Shankar

Shet Scholarship. It brought for him a substantial financial support of Rs.25/- PM for four years. Thus his college expenses could be partially met out of this, and his father's anxiety to meet his college expenses was eased to a great extent.

In those old days, the most popular and advanced Centre of higher education was mainly the Deccan college. Very few students in the then aristocratic Deccan College like Gurudev cared for studies and so Gurudev was loved, admired and revered by his college Professors and friends.

When he left Jamkhandi for Kudchi Railway Station in a bullock cart for proceeding to Pune in the morning, as usual, he was deeply engrossed in the Name of God. The sublime rays of morning sun peeping out of the dawn, were invigorating. Suddenly Gurudev on his way happened to see the spiritual sight of a Chit-Surya (the Mystic form of the Sun) on the peak of the tower of a temple of God Shiva. The young Ramachandra was delighted to be blessed with this spiritual sight of a super natural sun. This was a most auspicious spiritual beginning of his College career. He manily utilized the time in his college career, for his spiritual advancement and realisation of the Self in his young days. Studies and meditation were the only two engagements in his college days. He occasionally took interest in sports like long jump. His agility and endurance were remarkable. He once stood first in the long-jump competition.

He used to hang a small board in front of his room, saying that, "He was not there." When one of his friends asked him, why was he exhibiting this false board, (when he was actually inside the room), Gurudev replied smilingly that it was not false, it was perfectly true that he was not in the room for others. He was the room only for himself or only for his meditation and studies.

He offered mathematics for his B. A., in order to secure the highest position at B. A. and with the help of Govt. Scholarship he wanted to try his luck at I. C. S. Examination in England, like Shri. Aurobindo. Being destined to be a great philosopher and a mystic in the long run, his efforts were short-circuited in the beginning itself, he could get only a second class, even though he maintained his standard of Sanskrit by getting Bhau Daji Sanskrit prize. This unfortunate result pained his teachers as well. They wrote letters to console him. Prof. Wodchouse wrote "Examination is no true criterion of one's caliber from what I have known of you, I would say if ever any one deserved a First class, it is you."

Secondly, Prof. Sharp wrote to him. "I felt very sorry that you could not secure a first class: for that was our expectation about you. But such accidents do happen sometimes... Ever since you came to the college as a young fresher, I conceived an affection for you."

One peculiar telepathic incident happened in 1904 when he was living in Room No. 11 at the Deccan College even before his joining the B. A. class. Without any previous intimation or news about even the illness of his father, Gurudev saw in a dream a telegram. The place from which it had been dispatched was 'The land of the dead', and the contents were 'I have arrived here safe', and below it was name of his father. After this dream-intimation Gurudev went to Ramdurg and learnt to his surprise about the death of his father.

After this peculiar event and its pre-intimation, he joined his B. A. with mathematics. He offered mathematics because of his dislike for the books prescribed for philosophy and not owing to his dislike for the subject itself.

He really had close contacts with all the European Professors. The numerous long letters from Prof. Wodchouse

and his persuasive efforts to impress upon young Ramachandra the importance of Theosophy, and his implicit missionary zeal to persuade him to join the esoteric circle of Theosophy, were all fruitless and futile before the keen and searching intellect and judgment of Gurudev. There is a mention somewhere that he was offered a post in Central Hindu College, Banaras, by Mrs. Beasant at the instance of Prof. Wodehouse. But the discriminating and microscopic intellect of Gurudev never fell a pray to such allurements. His deeply anchored faith, respect and trust in the spiritual greatness of the saint of Umadi was never shaky. Finally, Prof. Wodehouse wrote Gurudev on 4-11-1908. "I think you are perfectly right to abide absolutely by the wishes of your Guru and to remain an outside friend of the T. S. (Poona- dated 4-11-1908)." (T. S. = Theosophical Society).

Steared on Correct Course

After his initiation in 1901, Gurudev concentrated his energies on spiritual meditation at the Deccan College in 1905 and 1906 with intensified devotion. In his letter dated 28-7-1906 to Shri Bhausahb Maharaj he writes from Poona that- "I strongly feel that hereafter I should devote my entire life to meditation and Divine Name. And in the holy company of saints I pray Thee, to make me worthy of this. I am much worried by the woes of my family life. With this growth of devotion and dispassion in my heart, kindly see that I am on the path of right knowledge under your protection. I have no other shelter than the grace of the spiritual master." The young Ramachandra has written this letter to his spiritual master when only twenty years of age, In this letter itself he has written a few Abhangs (Poems), feeling in his young age fancy that the poetic inspiration has emerged from the Grace of Maharaj. The saint of Umadi who was *Dhir, Udar & Gambhir* धीर, उदार आणि गंभीर i. e. resolute and enduring, noble and bountiful, and grave and considerate, respectively; had rational approach to spiritual life and was never

sentimental or emotional to genuine spiritual life. His was a realistic and balanced approach. He never encouraged such poetic fancies, as they might lead the aspirants on the wrong path. Gurudev used to say that Shri. Bhausahab Maharaj told on a few occasions that thousands of inspiring Abhangas composed by saints like Shri. Dnyaneshwar and Tukaram are lying uncared for and unread and unheeded; then who would read our poems? Nothing but one pointed meditation on the Name of God was the only thing the stressed.

Experience of Centre of Universe

In October 1908, when he was watching a Cricket match on the grounds of the Deccan College, Gurudev had a peculiar experience. He perceived a supersensuous experience of having seen the entire firmament full of lustrous stars or brilliant pinpoints of light 'Bindule' as the saint Tukaram has described'.

तुका म्हणे हें विंदुले । तेणें त्रिभुवन कोंदाटलें ॥

In his essay written on the Centre of the Universe, in the style of Carlyle, he asks two questions, 'where' and 'what' and writes that 'where' determines the 'what' where is the Centre of the Universe? Gurudev writes, 'I summarily answer "Every where." Man is but a speck when compared to the Earth, the Earth is but a speck when compared to the Solar system vanishes before the Universe ! How ridiculous would it then be to suppose that the centre of this infinite Universe is restricted to any place! Men had rather die with shame than entertain such a foolish idea ! Where then is the centre of the Universe? "Everywhere ! Every particle of this infinite universe is its centre, every particle of matter is its centre. or, we had better say, hides its centre. The centre is rather in the particles, than the particles themselves! The particles may perish, but the centre does not "It is indestructible, imperishable, without end, and without

beginning! Weapons cannot pierce it, fire cannot burn it! In Geometry, they speak of the centre of a circle as the one single point from which the distances to the circumference are equal... The Universe is but an infinite Circle, with its Centre Everywhere, and circumference Nowhere!"

Incentive for study of Philosophy.

Young Ramachandra, on account of the persuasive pressure of Prof. Wodehouse, had gone to Varanasi (Benaras) and met Mrs Annie Beasant. During his stay there, he one evening visited the mutt of Shankaracharya and observed the recital of Devotional Songs. As a result, the young scholar was in a dilemma to reconcile the Advaita Philosophy of Shankara with his devotional prayers. This basic dilemma drove him to the study of Indian Philosophy.

Deadly Disease of the Brain

But, unfortunately for him, his quest for a solution to this diametrically opposite way of thought in the great Advaita Philosopher, Shri. Shankaracharya was hampered by the sudden and serious illness that besieged his frail physique. When he was only twenty-three, he was a sudden victim of a serious brain tuberculosis known in medical terminology as 'Cerebral Pthisis.' Because Gurudev was very much liked and admired by all the European Professors at the Deccan College owing to his extraordinary intellectual capacities, they arranged to get him examined by specialized and expert medical doctors at the European Hospital, and even had made arrangements for his stay and treatment there.

(to be continued...)

- Dr. N. V. Kulkarni

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In Memory of the departed soul
Shri Sadguru Samarth Ganapatrao Maharaj, Kannur



Shri. Sadguru Samarth Ganapatrao Maharaj of Kannur in Bijapur District belonged to Nimbargi Sampradaya. He was blessed at birth by Shri Bhausahab Maharaj Umadikar. He was initiated by Shri Siddrameshwar Maharaj, Gurubandhu of Gurudev Dr. R. D. Ranade; at the age of 11 years. He continued his Naam-Sadhana for more than 7 decades. Even at the age of 95 years he used to meditate for 12-14 hours a day. He did his B. Sc. graduation from Ferguson College in 1932. At Kannur, on his farmland in 1950 he established "Shanti Kutir" an Ashram. He was a realised soul and started initiating people from 1942 onwards. He had thousands of disciples, from Maharashtra & Karnataka. He wrote several books on Philosophy in Marathi & Kannada including "Dasabodha" & "Manobodh" in Kannada. In 1979 half yearly magazine "Shanti Kutir Sandesh" started its publication which was later converted into a quarterly. It has completed 26 years of publication. A new fortnightly magazine "Surajya Path" was started in 1994. In the period 1998-2002, 12 Kannada, 7 English, 6 Hindi & 5 Marathi books under "Bharatiya Punuruthan Granthmala" were published. He used to visit A. C. P. R. when at Belgaum. He had great affinity for A. C. P. R. as it was part of Nimbargi Sampradaya. A fortnight before his demise, a group Trustees of A. C. P. R. visited Kannur and apprised him of present working & future plans. He was very

much pleased and blessed them all. He is the only guru who carried the torch of sampradaya with great vision to the 21st century. His departure is a great loss to A. C. P. R. and the entire Sampradaya. He breathed his last in September 2004.



OBITUARY

Shri Digambarpant (Anna) B. Parulekar

Shri. Digambarpant Parulekar popularly known as "Anna" was an Ex-Trustee & Secretary of A. C. P. R. An Arts Graduate and hailing from an affluent family of Vengurla, was a petroleum dealer by profession. He was an ardent Warkari and established "Mamasaheb Dandekar Dindi" which marched to Pandharpur on Ashadh Ekadashi Day. It was started with a group of only 4 persons and continued to grow to a number exceeding 500. He entirely managed this dindi for last 3 decades which included food, shelter transport for all. He was instrumental in starting "Shri Dnyaneshwar Sadhakashram" at Tirthkunde, near Khanapur in Belgaum District. He wrote several books on Philosophy and published 27 Books including Tamil Dnyaneshwari. Paramacharya Shri Chandrasekharendra Saraswati, Shankaracharya of Kanchi Kamkoti Peetham, during his stay at A. C. P. R. in 1979 had expressed his wish and ordered Shri Digambarpant to publish Dnyaneshwari in Tamil. He published his last book named 'ने मजसी ने' - a collection of philosophical poems written by A. C. P. R's Joint Secretary Shri Shrikrishna Kelkar. He was associated with luminaries like Vinoba Bhave, Sane Guruji, Mama Dandekar, V. S. Page, Baba Maharaj Satarkar and many saints. He was often called to install Vithoba-Rukhmai idols at several places and also did Kirtan and Satsang. He was in contact with A. C. P. R. even after his retirement from trusteeship. May his soul Rest in Peace.



Activities of A.C.P.R.

Quarterly Report for the period ending 30th June 2004

Important events in the quarter

1. The following Lectures took place during the Lecture Series held by A. C. P. R. from 21-8-04 to 11-9-2004

Date	Guest	Speech	Topic
21-8-04	H. H. Shri Nijagunanda Swamiji (Nishkala Mantap, Bailur, Tal. Bailhongal)	S. R. Dongare	Superstition
28-8-4	Shradhanand Swamiji	H. H. Shri Nijagunada Swamiji (Nishkala Mantap Bailur, Tal-Bailhongal)	Children & God
11-9-04	-----	Dr. S. J. Nagalotimath (International Person)	Phylosophy & Science
11-9-04	-----	Dr. S. R. Gunjal (Director, Central-Research Library of Lingayat Study Belgaum)	Children & Book

2) The Secretary of A. C. P. R. Shri. M. B. Zirali, Jt. Secretary Shri. Shrikrishna S. Kelkar & Shri. Subramanya Bhat Trustee have had an audience with his Excellency the Governor of Karnataka Shri. T. N. Chaturvedi & apprised him of the activities carried out to celebrate the Golden Jubilee year of Dr. R. D. Ranade Gurudev founder of A. C. P. R.

FOOTPRINTS ON THE SANDS OF TIME

A Profile of
ACPR
Global Mission of a Mystic Visionary



A PRESENTATION BY ACPR, BELGAUM FOUNDED BY GURUDEO Dr. R. D. RANADE

ACPR'S GOLDEN JUBILEE AGENDA

Pursuit for
Global awareness
for



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"ACPR is the Global Call for Awareness of Unity given by the Modern Prophet Gurudeo Dr. R. D. Ranade. Humanity is the New Religion. Rational Mysticism is the new secular language, where faith joins Reason Divine Art of Living and Growing in Peace is the wisdom to be acquired and ever updated ACPR is Humankind's school for continuous learning A new Temple of knowledge with Unity of God Religion may vanish if Philosophies dawn to assert; Philosophies may vanish if Mysticism dawns to assert, and Holistic welfare of entire humankind may dawn if God asserts the mission of ACPR.

- Prof. N. R. Deshpande

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Academy of Comparative Philosophy & Religion, Belgaum as your Golden Jubilee Gesture