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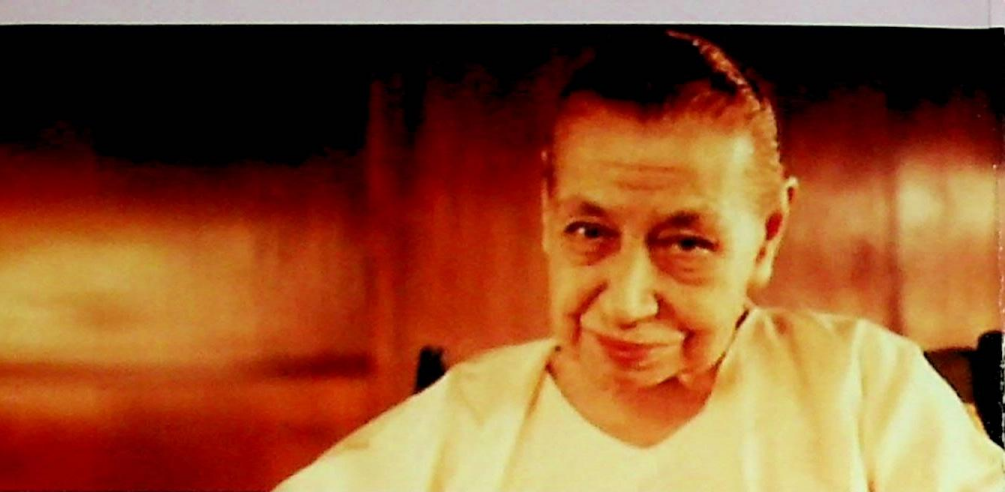
PATHWAY TO GOD



**A Quarterly Journal of Spiritual Life devoted to Religion,
Philosophy, Mysticism & Science of Yoga**

Academy of Comparative Philosophy & Religion, Belgaum.

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16 June 1960

II The Mother II



Pathway To God

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PATHWAY TO GOD

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Contents :

- I) 1. Editorial - Musings of the Editor4-5
2. Visitors' Response
Dr. Madhumati Kulkarni4-5
1. Mohanji Bhagwat.....6
2. Ratnakar B. Desai7

Articles

- II) 1) Classification of Religions8-12
2) Case of Visual infusion: a compilation 13
3) Poojya Kakusaheb Ranade: Reminiscences 14-16
4) Mystic Says about Mystico Morphism17-21
5) Secrets of Yoga Sutra22-24
6) Lokamanya Bal Gangadhar Tilak25-26
7) Lalitakka's Reminiscences27-30
8) Kanakadasa's Poem and Exposition31-32
9) My Two Day at Shri Gurudev Mandir33-34
Dr. K.B. Dabade8-12
Dr. N. V. Kulkarni 13
Smt. Nandini Satye 14-16
Dr. Shankarlal Sutar17-21
Pandit Rajamani Tigunait22-24
A Compilation25-26
Dr. Shaila Patil27-30
A Compilation31-32
Smt. Vijaya V. Bapat.....33-34

Philosophy For Younger Generation

- II) 1) Swami Vivekananda's Quotes on Youth35-39

Regular Features

- III) 1) Re-print: Pathway to God40-41
2) Gospels of Sri Gurudev Ranade42-43
3) Mysticism in Maharashtra44-45
4) Readers' Reviews on Mysticism in Maharashtra46
5) Foreword of the Past (S. Radhakrishnan).....47-49

Book Review

- IV) 1) The Atman-Brahman in Ancient Buddhism50-51
V) 1) Activities of ACPR52-54
2) Library Inauguration Function55-56

Musings of the Editor...

Esteemed spiritual Aspirants,

By the time your favorite journal is in your hands it will be the dawn of 2019 carrying in its womb great aspirations, hidden challenges and flabbergasting upheavals. All the young and old minds need to equip themselves with mental stamina to withstand the unknown. Nonetheless, it's heartening that several spiritual organizations such as that of Gurudev Ranade with a slogan for one world; one religion and one humanity, Rajayoga teachings of Brahmakumaris Godly 'University, Ramkrishna Mission, 'Ravi Shankar Guruji's' Art of Living, Baba Ramdevji's Patanjali yogashram etc., are striving hard to set the disintegrated strands of the society, nay, those of the whole world in a single strand of peace and harmony. But the hostile forces are equally formidable and are up with arms to nullify the efforts of the world saviors.

It is time NOW to ignite the agitated minds of each individual soul for a stable mind, precise intellect and proper sanskars. Unless each one of us makes his/her heart a seat of purity of thoughts, words and deeds so that it can be a throne for the almighty to reside, as Tagore puts it beautifully in his verse Life of my Life in Gitanjali.: verse ..NO. 4, peace in the world, peace inside the mind will be a mirage. Outward pomp and grandeur are only futile efforts to conceal / offset the inner emptiness. Let our New

year's resolution be an inward spiritual journey for peace, harmony, universal brotherhood and empathetic co-existence. May such a dawn dawn on each one of us.

There are many insightful articles here in this direction such as Classification of religions, Mystic says about Mystico Morphism, Importance of Guru in Man's life, Secrets of Yoga Sutra and many more, a veritable feast for brain. We heartily thank all these contributors for enriching our journal by their scholarly writings. We are glad that our permanent features : Philosophy for Youth, Book Review are appreciated by several readers .

We are extremely thankful to the Chairman, Secretary and Members of the Board of Trustees for their help and encouragement in bringing out this number.

We are ever beholden to the entire team at the Impressions for their efficient and impressive printing work.

Wish you all a very productive New Year 2019

Have a remarkable and delightful journey along your Pathway to God.



Prof. Dr. Madhumati M. Kulkarni

Editor-in- Chief

I. Visitor's Response

(Date 28-8-18)

Poojya Shri Mohanji Bhagwat, Sarasanghachalak, Rashtriya Swayamsevak Sangh, Nagpur.

Opinion and Views About Institution

A Sacred work of presentation of Bharat for world emancipation as many facets. Hats off to relentless hard work being done by the workers in the institution to create an atmosphere and academy contest to the end. Blessings of Shri Gurudev shall always guide you all. My best wishes and gratitude.

Sd/-

28th August 2010

Academy of Comparative Philosophy & Religion (Belgaum)
Lecture on Philosophy of Hindutwa & its relevance
to the world peace.

By

Shri Mohanji Bhagwat
Sarasanghachalak Rashtriya Swayamsevak Sangh, Nagpur.

Opinion & view about institution.

A sacred work of preparation of Bharat for world emancipation has many facets. Hats off to relentless hardwork being done by the workers in this institution to create an atmosphere and academic content to the said end. Blessings of Sri Gurudev shall always guide you all. My best wishes and gratitude.



II. Visitors' Response

(Date : 1-9-2018)

Shri Ratnakar B. Desai, Mumbai

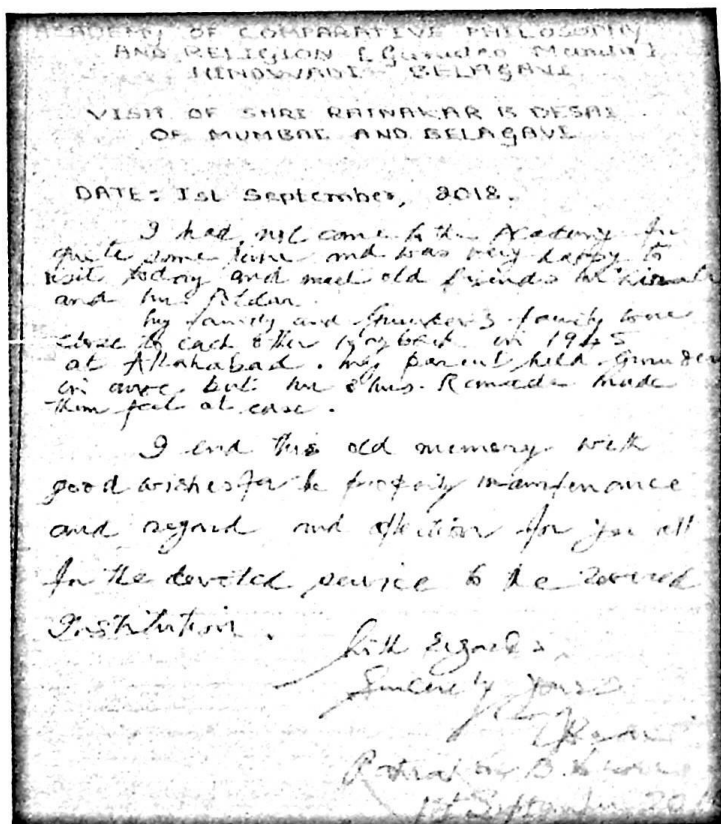
Opinion and Views About Institution

I had not come to Academy for quite some time and was very happy today to meet old friends like Shri Zirali and Shri Potdar.

My family and Gurudev's Family were close to each other years back in 1945 at Allahabad. My parents held Gurudev in awe but Ranade made them feel at ease.

I end this old memory with good wishes for the property and finance and regard and affection for you all for the devoted service to the Sacred Institution.

Sd/-



Classification of Religions

Classification constitutes a preliminary step in reducing data to manageable proportions and in moving toward systematic understanding of the subject-matter in all the studies including that of the study of religious phenomena. It must be realised that pupils of religion do not lack the material for their studies but their great problem is to discover principles that will assist them to avoid the confusion. Due to information overload classification is incontrovertibly an appeal to such principles; it is a very useful technique for making the otherwise unmanageable rich wealth of religious phenomena quite intelligible and orderly.

By employing numerous criteria such as normative, geographic, ethnographic - linguistic, morphological, evolutionary, attitude towards life, religious expressions, philosophers, phenomenologists, psychologists, social scientists and scholars from some other disciplines have undertaken the most complicated and challenging task of classifying religious phenomena. However, an attempt has been made in this article to reach out to five popular classifications of religions from the perspective of social sciences of religion to enlightened general readers interested in understanding of religious phenomena to a certain extent.

a) David Edward Sopher (Spencer 199:69) has classified religions into three categories:

i) Ethnic, ii) Universalizing, and iii) Segmental.

i) Ethnic religions are confined to a particular place and people. Most primitive religions, and Judaism and Hinduism may be considered the illustrations of Ethnic religions as they are closely tied to the land and people in which they originally developed.

ii) Universalizing religions are not tied to any specific region or ethnic group although they have been when they began. Buddhism, Islam, Christianity are illustrations in point. Members of Universalizing religions consider their beliefs to be right for all humankind and feel that it is obligatory on their part to convert others to their religion, either personally or through organised missions.

iii) Segmental religions are offshoots of Universalizing religions or new systems that integrate small groups into larger communities. Neo-Buddhists among the lower classes in India, the Black Muslims in America are the examples of this category. Although the Segmental religions account for only a small portion of the world's population, they are significant as they stimulate social change or at least they tend to appear when major social changes are going on.

- b) The classification of religions into Folk (popular) and Universal is the most common. There are some religions which are confined to a single folk. The gods of folk religion are exclusively related to a particular folk and limited to that folk and accordingly they lack universality. For instance, the Todas of Nilagiri Hills worship Lord Amodr and goddess Teikirshy. Teikirshy and her brother first created the sacred buffalo. Their religion exalted high class men as holy-milkmen, giving them sacred status as priests of the holy dairy and is subject to a variety of restrictions. The Todas believe that they are descendants of Pandavas and like Draupadi they practise fraternal polyandry.

Religions that transcend boundaries in claims to membership are universal religions (Yorburg 1982:436). Universal religions preach universal morality for all human beings and stress the significance of the unity of the faithful regardless of cultural differences. As a consequence, the contents of the world religions are usually more abstract and general than those of the non-literate religions of the world.

In most introductions to the world religions we read what the Buddhist or the Christian or the Muslim believes and practises. But the Muslim in Indonesia in the 20th century and the Muslim in the medieval Persia differ in several ways. At the same time, they share a common set of beliefs and practices and their religions may be viewed as each other's variants. Sociological analysis of religion should aim both at the exposition of religious similarities and differences.

Shintoism (Japan), Confucianism (China), and Hinduism (India and Nepal) and other older ethnic religions survived the

spread of Universal/World religions, but they too eventually imbibed certain universalistic elements in their beliefs.

- c) Some sociologists have classified religions into Official (State), and Non-official (Denominational). Official religion is supported by Government/State and claims that all the citizens of the State are its (Official religion's) members. Catholic Church in Italy, the Lutheran-Church in Sweden and the Orthodox Church in Greece are the examples of this category.

Denominations have large religious organisations that are not State religions. They are well established with formally trained clergy and other officials. They do not claim the status of a State religion and may, at times, be in opposition to the State religion. The United States has been classed as 'Denominational Society' because it does not have a State religion (Yorburg 1982:423 & 425). Burger and Luckmann argue that the emergence of denominations weakens the influence of religion. No longer is a single 'Universe of meaning' provides for all members of society (Haralambos 1980:477).

- d) Some social scientists have classified religions into Majoritarian and Minoritarian. Louis Wirth defines minority as, 'A group of people who, because of their physical or cultural characteristics are singled out from the others in the society in which they live for differential or unequal treatment, and who therefore regard themselves as objects of collective discrimination. Minority status carries with it the exclusion from full participation in the life of society' (Ghurye 1968:46). The opposite term of a minority is a dominant group and the dominant group is not necessarily be a majority group. In fact, in South Africa, for instance, the Negroes are in minority, albeit their numerical strength exceeds those of the Whites.

In its provisions, the Indian Constitution recognises minorities not on the basis of race but on the basis of religion and language, and by its implication those based on both in combination.

Some sociologists of religion have classified religious minorities into Pluralistic, Assimilationistic, Secessionistic, and Militant.

- e) Having in mind the advances of the social sciences in their understanding of religions, the American Sociologist Robert Nelly Bellah offers a renovated and more highly sophisticated version of an evolutionary scheme. He views religion as having passed five stages, beginning with the primitive where Church and Society are one and passing and proceeding through the archaic, the historical, and the early modern to the modern stage.

Two basic concepts run through Bellah's classification, providing the instruments for the division of religions along evolutionary scale. The first is that of the increasing complexity of symbolization as one moves from the bottom to the top of the scale, and the second is that of increasing freedom of personality and society from their environing circumstances or, in other words, the growing secularization of the religious field. Bellah's classification is important because of the wide discussion it has awakened among social scientists of religion (Website: faculty.smcm.edn and Kehrer 1985:161-62).

With all this, one cannot claim that all significant classifications of religion in social sciences are covered in this relatively small article. There are some other classifications in social sciences that are worthy of consideration. For instance, Max Weber - a German Sociologist - classifies religions based on religious expressions into Mytho-Poetic and Rational forms.

In the ultimate analysis, it must be clearly borne in mind that the classification of religions that will withstand all criticism and serve all purposes of a general science of religion has not yet been devised. Each classification prescribed above has been attacked for its inadequacies of distortions and overlapping, yet each is useful in bringing to light certain facets of religion.

Note :

1. A Philosophy of religion is akin to theology in its normative interest, but it shares its subject matter with the science of religion.

The General Science of Religion which reckons within its province Phenomenology, History, Psychology, Anthropology and Sociology of religion is essentially descriptive aiming to understand the nature of all religions.

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Case of Visual Infusion : A Compilation

Once, during a sitting at Nimbai, it was enquired by some sadhak whether the tradition of spiritual teacher, disciple, *sabija nama* existed in other religions.

Gurudev replied, "Why So? When John the Baptist initiated Jesus Christ, Jesus saw the spirit of God descended like a dove. However, *Sabija Nama* makes the pathway to God clear, with no apprehension at all".

It is also remarkable to find Prof. R D Ranade citing the above reference from the Bible (Matthew 3.13) while commenting on Sanga's poem "endu maiya maresi idarante" (Chp XX Pathway to God in Kannada Literature) about "the grace of the spiritual teacher" which "descends upon the disciple like a meteor or shooting star. This phenomenon reminds us of a similar one exquisitely described in the Bible. It tells us that when Jesus was baptized he saw the spirit, descending like a dove from the sky and lighting upon him."

This is a visual incidence of '*Nama*' becoming '*Sabija*'. There is also an audio part to this incidence as the Bible says "And a voice from heaven said "This is my Son, the Beloved with whom I am well pleased" "

Jesus thus became the savior of his creed, as proclaimed by John. Jesus reveals to his disciples the Secret of his Nama "Hitherto you have not asked anything in My name If you ask Father anything in My name, he will give it to you" (Jn 16 23- 24)

St. Paul, emphasizing this tells the Philippians (2.9.10). "God hath given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and on earth and things under the earth"

Or again, the solemn declaration from the Acts of the Apostles (4.2) "the book of the Name of Jesus", as it has been called.

"There is no other name under heaven given to men whereby we must be saved."

Dr. N.V. Kulkarni, B.E., Phd.

'Abhay' 27 Savali Society,

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Poojya Kakusaheb Ranade: Reminiscences

Aug. 30th is the death anniversary of Ti. Matoshree Kakusaheb (wife of Shree Gurudev). Here is a brief sketch of her work in Nimbai. We were awed and humbled by her work throughout her life. She served Shree Gurudev like nobody else could, while he was in his mortal coil. After his Nirvana she served Nimbai Ashram by taking good care of all the buildings, providing food and lodging for all the sadhakas, celebrated all the saptahas with utmost care and established a pattern of Ashram discipline. She did this for 23 years, in spite of lack of funds, man power, electricity and running water. She never complained about what was not available but always struggled to provide and do with what was available. She never said she could not do this or that but always stood the test of day's need. There were threats of other politico/ religious parties to take over the management of Nimbai Ashram from her, there were threats on her life a couple of times and some gangs tried to rob her and the Ashram by tricking her. She was scared but never showed it and never ran away from Nimbai or her work. Of course, Shree Gurudev's Grace and strength was behind her to provide all kinds of help, but she also showed the courage to believe in it and to carry on. She also started a high school in Nimbai so that local children could get high school education. And as the area was poverty stricken she bore the expenditure to give room and board to all the students. She did this for 8 years until Govt. of Karnataka approved monetary grant to the high school.

She was initiated by Shree Bhausaheb Maharaj himself. In 1920, when Shree Gurudev fell seriously ill, he went to Inchejiri in complete submission to Shree Bhausaheb Maharaj. Everyone, who cared for Shree Gurudev, including Shree Amburao Maharaj, were coaxing Shree Gurudev to get married the second time, so Shree Gurudev's health could be better taken care of. Shree Gurudev was waiting for a message and an approval from Shree Maharaj. One day Shree Maharaj appeared in front of Shree Gurudev during deep meditative state and told him to get married and that Shree Maharaj had approved the girl and would initiate her. After a direct message from Shree Maharaj, Shree Gurudev was ready to get married. So, Kumari Manutai from Vaidya family of Islampur was chosen

as a bride. After marriage, Shree Gurudev took the new bride and a couple of ladies from the family to go to Inchehiri for the Samadhi Darshan of Shree Maharaj. After arriving there, in the Inchehiri Math, everyone sat down to listen to the Nirupan (Pravachan) of Shree Amburao Maharaj. The new bride, Manutai, now Sitabai Ranade, unaware as she was of this spiritual path, fell asleep during the Pravachan. In her dream she saw a Divine man/ a Saint with a turban, who told her the Naama Mantra and gave her a rosary and told her to do three rounds of the rosary everyday. Sitabai woke up from her sleep and started searching for the rosary that the Saint had given her, in her dream. Her actions created a stir among the ladies. Hearing the noise, Shree Amburao Maharaj asked what the matter was! Some one from the group of ladies described the incident to Shree Amburao Maharaj. Everyone heard about the incident. Shree Gurudev, and Shree Amburao Maharaj were very happy that Shree Bhausaheb Maharaj had fulfilled his promise. Shree Maharaj himself imparted the Naama Mantra to Sitabai. And Shree Amburao Maharaj and Shree Gurudev along with other senior Saadhakas were witness to the incident. Literally, she was chosen by Shree Maharaj for the work that was reserved for her. Blessed is our Aajji (Grandmother).

I would like to tell you a story about Sitabai, a faint memory of her, about "Namaskar".

When Manutai was young, she spent many days in Pune with her eldest sister Smt. Akka Soman. In those days, Shree Kaka Soman (Smt. Akka Soman's husband) had settled in Pune and was working with Railways to build the rail line between Mumbai and Pune. He was very devout and would respectfully invite the Sadhus and religious men of that time, at his residence. A grand "Padyapooja" would be performed, Dakshina would be given and the whole household would be called to fall prostrate in front of the 'Sadhu'. One day, when little Manutai (Sitabai) was visiting the Soman household, a Padyapooja of a Sadhu from nearby town was arranged. Later all the members of the household were called to offer INamaskar to the Sadhu. Everybody fell prostrate in front of the ' Sadhu' when called to do Namaskar. For some reason little Manutai would not come out and offer Namaskar. After goading by elders did not work, Shri Kaka Soman scoldingly called her out. Manutai offered Namaskar rather reluctantly. The Sadhu Maharaj then said, " Do not ask her to do Namaskar

to me. She will be receiving many Namaskars in her later life. She is very fortunate". Everybody was stunned.

Later, when she was of marriageable age, she was married to Shree Gurudev and throughout her life she served him with whole body, mind and soul. She became his ardent devotee. After Shree Gurudev left his mortal coil, Sitabai took care of the Nimbal Ashram for 23 years and due to ill health, gave the Ashram in the capable hands of the then trustees. While she was looking after the Ashram, every year, during the Punyatithi Saptah Samaapti of Shree Gurudev, all the saadhakas came to the New House to pay homage and to offer Namaskar to Shree Gurudev. Kakusaheb (Sitabai) would sit in the atrium and distribute "Prasad" to all the Saadhakas, continuously from 12:00 noon to 5:00 O'clock in the evening. Everyone would offer Namaskar to her as well, after they bowed down to Shree Maharaj and Shree Gurudev. What we realized much later in our lives, was, that the whole time she would hold her nine yard saree in the pinch of her forefinger and thumb of both hands. In the evening, after all the Saadhakas had left Nimbal to go home, she would get up from her seat and take the part of her nine yard saree which she had held in her hands and she would bend in front of Shree Maharaj and Shree Gurudev and as if, emptied her Palloo Pallav (the end part of a sari which covers the shoulders) in front of both of them. With complete submission in her demeanor she offered Namaskar to the Sadguru. When we realised what she had been doing, we asked her why she did that." All the Namaskars I receive, belong to my Sadguru. I am only offering all the Namaskars where they belong", was her simple and humble answer.

Our many, many Pranaams to her.

Nandini Sathaye

(Reference and translation from " Jaisi Ganga Vahe" and "Triveni Sangam" written by Smt. Shakuntala Ranade - Apte)

Mystic says about 'Mysticomorphism'

The article is about a new word "Mysticomorphism" coined by Prof. V. H. Date in his book *'The Yoga of the saints'*. This word is not in any English dictionary because it is a word that can be understood only by the mystics. Prof. Date was a very ardent devotee, a great philosopher, a mystic and a devoted disciple of Gurudev Ranade. He introduced this word in the chapter *'Religious Belief'* and explained its meaning with great elegance for benefitting the devotees. The Spiritual experiences are of various types as Photic, morphic, phonic, etc. Out of these experiences, the morphic experience is described as the new form of anthropomorphism as Mysticomorphism and herein we will deal with this term in detail.

On 29th June 1980, during a Sunday Program, while explaining (*niroopan*) of Dasbodha, Prof. Date said, "Nowadays mental disorders have increased a lot in people. There are many who used to say that all this is the illusion or Maya of the God. They used to say that one should love God. What is the use of saying this? You should see God first and then love Him. When you see the very form of Krishna before your bare eyes then consider it to be as Krishna Jayanti. Our path is the path of God-realization by doing meditation on the name of God. Gurudev Ranade used to say **'There is one God, one Humanity and one way i.e. Naamsmaran/ Meditation.'**"

Similarly, Gurudev Ranade also used to say, "Confusion reigns everywhere. People are merely following the bent of their desires. They cannot distinguish right from wrong Many people attend Kirtanas, but nobody cares for mystical experience. Mystical knowledge has been hard to get at.....It can be attained only by him who has a piercing insight, and who does not waste a single minute."¹

Prof. Date explained it in a very simple way that spiritual experiences can be seen by meditating on the name of God constantly in fixed period as instructed by the saint or spiritual teacher or Guru. According to Prof. Date, one may read many great literatures, scriptures or Upanishads and may get vast and profound intellectual knowledge, but alas, all this is a mere verbal knowledge, as it is only by the grace of Spiritual teacher that one could get spiritual experiences. Gurudev Ranade used to say that it is a direct, firsthand apprehension of God. It depends upon two factors. Firstly, one

has to go through initiation by a God realized saint, to follow the instructions sincerely and second is the Morality. *Naadrup* comes from *Jyotirup* and *Sadrup*. Spiritual experiences come only by the grace of Guru. There is no sequencing in spiritual experiences. Even you can see a smallest atom/spark that is sufficient as also said by Saint Tukaram-

“अणुरेणियां थोकडा तुका आकाशाएवदा, गिळुन सांडिलें कलेदर भव भ्रमाचा आकार

सांडिली त्रिपुटी दीप उजळला घटी, तुका म्हणे आतां उरलो उपकारापुरता,” (Tukaram Abhnag Gatha, 3340)

There are several examples of the morphic experiences of mystics in various eras in support of Mysticomorphism. Once Prof Date said, "Some visions and sounds are so intense, articulate, growing and permanent even in the waking life of the mystic, that they accompany him wherever he goes. Tukaram also said 'You are my companion, wherever I go.'

(जेथे जातो तेथे तू माझा सांगाती। चालविसी हाती धरोनिया।

चलो वाटे आम्ही तूझाची आधार। चालविसी भार सवे माझा ॥ १

बोलो जाता बरळ करिसी ते नीट। नेली लाज धीट केलो देवा ॥२

तुका म्हणे आता खेळतो कीतुके। झाले तुझे सुख अंतरमही ॥३)

Another fact is that sometimes visions and voices are simultaneously experienced and found to corroborate with each other. St. Paul not only saw the vision, but also heard the voice simultaneously, saying unto him that the vision he had seen was from Christ alone. Jnaneshwar also saw the vision of Krishna in the courtyard and simultaneously heard the voice of God. Just as there is the thunder and the lightening in the physical world, even so the voice and the vision are in the world spiritual."²

In the similar context, after the death of Prof. Date, his wife Malatibai often used to say that her real fortune was seeing the immaculate form of Prof. Date constantly.³ Prof. Date has also written in his famous book *Truth and Trifles* - "Silent enjoyment of God is superior to all philosophies in the world." Another example is of Shri Amburao Maharaj (Baba) when he was dancing at a Sadhaka's home at Pune, during the morning bhajans as he was experiencing an outstanding vision of God dancing before him.

While celebrating the spiritual function of Shri Nimbargi Maharaj, Shri Bhausahab Maharaj once uttered, 'One who wants the vision of Ramdas, see it now, He is standing right here'. Likewise once Prof. Date witnessed vision of Shri Bhausahab Maharaj while celebrating his

Punyatithi in 1980 and said "Bhausahab Maharaj is standing right here, one who wants to have something, ask for it right now". That moment, the present writer was present there and he asked for Shri Bhausahab Maharaj's grace for his material as well as spiritual welfare. Since then in course of his entire life, he is completely satisfied and enjoying that boon granted to him. Prof. Date further continued that devotee's merits become increased by vision, contact and company of such great saints. But not only this, even if one has vision, speech, and contact of a saint in one's dream then also doubts of that devotee are cast off. According to Prof. Date, "God is wrathful, God takes the form of Visnu with four hands, God appears as swan, or as a star, a cross, crescent moon, a hog, a lion, a horse, etc."⁴ There was a great lady disciple and follower of Saint Bhausahab 'Shivalingavva'. Once when she had gone to Pandharpur with Saint Bhausahab, she saw that flowers were being showered from the sky on the Deity of Pandharpur as well as on her Spiritual Teacher Saint Bhausahab. Once Prof. Ranade also told that, "She was seeing flowers (in her meditation) and was teaching how to make flowers out of paper."⁵ She composed a poem "*maga huttidavva enagobba*" in which she speaks of birth of a spiritual son to her as a spiritual experience. In support of this, Prof. Date said "It was the divine immortal child made of light, which she could see always playing with her."⁶ Similarly, Saint Bhausahab was sitting for meditation during a heavy shower of rain, but not a drop touched his body, and the ground under his seat remained entirely dry. Prof. Date said "The shower referred to is that of spiritual pearls, which are as big and pure and crystalline as drops of rain."⁷

The present writer would like to mention his own experience akin to the above description. In 1992, when he was reading *Jnaneshwari* before Mataji Maalati Vinayak Date in 63, Jaswant Sarai Jodhpur, he suddenly stopped reading because a shower of numerous water drops with bright shining illumination was trickling down on the book and all over his body and his eyes were full of tears. The experience was very beautiful and sublime. The drops seemed like water drops but it was not physical water, and nothing got wet by those drops, then Mataji asked him why he had stopped reading, then he narrated the whole experience, she was overjoyed and said, "It usually happens. And for this, one need to fulfill three main devotional requirements", which are:

- Grace of Spiritual teacher.
- Meditation for a fix duration of time regularly because God has already been waiting for his devotee.
- Company of the Spiritual teacher.

...One day Prof. Date told, "How wonderful are the abhangs of Saint Tukaram, if one reads an abhanga daily before the photo of Bhausahib Maharaj with Devotion and love, then he will get the vision of Saint Tukaram Maharaj. This is my sure conviction." Prof. Date had an unforgettable experience in September 1927 by the grace of his guru. He saw a life size picture of Saint Bhausahib in sitting posture for two hours on the window pane of the Punjab Mail by which he was going to Gwalior. Prof. Date has also written, "Accordingly, if the author of the *Bhagavad-Gita* depicts in energetic language the vision of the Universal Atman, consisting of innumerable eyes, hands, etc., as extremely terrific and attractive, and as varied in forms and colors, it is not the imaginative, poetic type of anthropomorphism, but rather the realistic, representative type which is responsible for acquainting us with the nature of mystical knowledge."⁸ Gurudev Ranade said "Anybody who dives into the ocean of the spiritual life even for a short time, is able not merely to see pearl but also a necklace of pearls and even an unending series of necklaces. So the vision of this pearl is the threshold of spiritual experience." Saint Charandas said "One will see, says he, bunches of pearls, a row of lights, the moon and the sun - all of them filling the space from the earth to the heaven."⁹ Saint Brahmanand said "Jo man dhyana dhare Nirguna ka, so ishwar ka darshan pave.....In the beginning, he will see the stars, the moon and the Sun.....says Brahmanand."¹⁰ Saint Kabir said- "das avatar ek rat raje,.....all the ten incarnations of God during same night says Kabir"¹¹

Finally, I wish to explain the usefulness of Mysticomorphism so far as humanity is concerned. How it saves humanity at large, its characters i.e. it is beyond imagination, time and space, any qualities, super sensuous experiences and the law of sciences, etc. In short, the whole above description of various morphic experiences of mystic, saints are included in the term 'Mysticomorphism', as a new kind of anthropomorphism coined by Prof. Date. Often we find the terms morphology, morphism, anthropology, anthropomorphism and mechanomorphism but the word Mysticomorphism is based on real experiences of a mystic. It is not an imaginative or poetic type of anthropomorphism. Thus, Mysticomorphism

rescues humanity at large from illusions, delusions, hallucinations, superstitions, wrong beliefs, wrong notions and idol worships devoid of any spiritual sanctivity. The veracity of which lies as Prof. Date has written - 'To sum up, it is this new form of anthropomorphism or Mysticomorphism which saves us from skepticism on one hand, and hollow theism on the other, and grounds our religious belief on the mystical experiences of the saints.'¹²

¹ Ranade, R.D. - *Mysticism in Maharashtra*, pg. no. 420

² Date, V.H. - *The Yoga of the Saints*, pg. no. 182

³ *Mataji ke Vachan*, pg.no. 74

⁴ Date, V.H., *The Yoga of the saints*, pg. no.41

⁵ V.N.Kulkarni - *Gurudev ki Sant Sabhaye*-Seatings, pg.no.5

⁶ Date, V.H. - *R.D. Ranade and his spiritual Lineage*, pg.no.234

⁷ Ranade, R.D. - *Pathway to God in Kannada Literature*, pg. no.253

⁸ Date V.H., *The Yoga of the Saints*, pg. no 41

⁹ Ibid, pg. no. 49

¹⁰ Ibid, pg. no. 25-26

¹¹ Ibid, pg. no. 121

¹² Date V.H., *The Yoga of the Saints*, pg. no. 42

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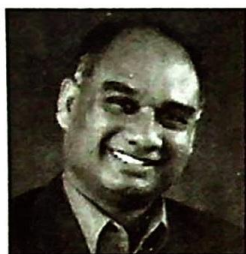
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The Secret of the Yoga Sutra: A Q&A session with Pandit Rajmani Tigunait Apr. 25, 2014



After 35 years of teaching in the West, Sanskrit scholar and spiritual teacher Pandit Rajmani Tigunait has published his long-awaited commentary on the *Yoga Sutra*- the seminal text on yoga practice and philosophy. His new book, *The Secret of the Yoga Sutra*, is the first practitioner-oriented commentary that is fully grounded in the living tradition of the Himalayan masters. Tigunait, who is lecturing at Sedona Creative Life Center in Sedona, AZ on September 26, 2014 from 7pm as part of his 71- city lecture and book tour, recently welcomed our inquiry into the deeper dimensions of Yoga and how to apply its ancient wisdom to your modern life.

YogaSutras_Cover_FinalQ: So what exactly is the Yoga Sutra?

PRT: The *Yoga Sutra* is a book of yoga philosophy. It is a book of practice. And it is a book of self-realization. It was written 2,200 years ago, when a great master named Patanjali gathered the best aspects of Yoga and delineated in a step-by-step fashion, exactly what Yoga is and how to practise it.

Q: What can modern students learn from the Yoga Sutra?.

PRT: When you practise the kind of yoga described in Patanjali's Yoga Sutra, you will experience what it's like to be healthy, happy, peaceful, confident, and energetic. The literal meaning of "yoga" is "union," "integration," "reconnection." But in the context of practice, yoga is a way of gaining access to your own inner luminosity and becoming established in your essential self.

By studying the Yoga Sutra, you will learn how to cultivate a clear, calm, and tranquil mind; how to expand the immense power of your mind; and how to begin unveiling, layer after layer, the mysteries of the universe within you and outside you.

Q: Why are its teachings so crucial today?

PRT: Because the human mind is scattered. We have become negligent about our distractions, inertia, confusion, doubt, fear, and anger. But humans have been riding a roller coaster of ups and downs for

thousands of years. The yoga tradition, which started at least 5,000 years ago and has continued without interruption, has recorded all of the problems that humans face, and the methods and techniques to overcome those problems. The Yoga Sutra contains the solutions.

Q: What role does asana play in yoga practice?

PRT: Asana is a very important part of life. It keeps you healthy, strong, and energetic. And it enables you to discover and reclaim the innate wisdom of your body. But it is only after you rediscover the self-luminous nature of your own mind that you will begin to experience the true power of asana. That discovery comes from the meditative aspect of Yoga.

Q: What inspired you to publish a commentary on the *Yoga Sutra* after 35 years of teaching in the West?

PRT: The *Yoga Sutra* is a compendium of a vast field of knowledge and wisdom, techniques and methodologies for discovering our multi-dimensional life. It is the source wisdom for all schools and traditions of Yoga. We need to bring the spiritual dimension back into Yoga and encourage students to look for teachings and practices that will take them to the next level. That's why I have realized that I should share whatever I have learned in the last 35 years through this commentary, *The Secret of the Yoga Sutra*, and by teaching and interacting with students.

Q: What do you hope to accomplish through your *Secret of The Yoga Sutra* book tour and courses?

PRT: My wish is that the Yoga Sutra brings the same level of transformation to other people as it did to me. In order to make that wish become a reality, my vision is to bring the *Yoga Sutra* to people's doorsteps, making this knowledge available to them on many levels and from many perspectives [through a summer lecture & book tour, online study groups, and a four-part master course on the Yoga Sutra that students can take in person or online].

My vision is that the yoga community, the scientific community, the medical community, and the health community take from the Yoga Sutra what is useful for them, conduct more research, assimilate the knowledge into their existing practice, and take their own field of knowledge to the next level. My interest is to demonstrate and support how you can embrace the teachings of the Yoga Sutra in your own personal practice for self-

improvement and self-empowerment; how you can accelerate your quest for total well-being and spiritual unfoldment.

(Pandit Rajmani Tigunait, PhD, is a modern-day master and living link to the unbroken Himalayan Tradition. He is the successor of Sri Swami Rama of the Himalayas and the spiritual head of the Himalayan Institute. As a leading voice of Yoga International.com and the author of 15 books, his teachings offer practical guidance on applying yogic and tantric wisdom to modern life. Over the past 35 years, Pandit Tigunait has touched innumerable lives around the world as a teacher, humanitarian, and visionary spiritual leader.)

Mere Vendantic talk without Yogic practices leads to an argumentative personality ever ready to condemn and belittle other branches of spiritual scriptures. Similarly Yogic Practices without the correct understanding of 'Jiva', 'Jagat', and 'Ishwara' (as relative expressions of the absolute Reality Existing in mutual dependances) becomes merely a physical, health oriented approach or a means for developing some occult powers let meditation happen.

*- Swami Anubhavananda
Let Meditation in Happen*

Book Release

We are glad to announce that two books written by our Chief Editor Prof. Dr. Madhumati Kulkarni:

1. Sri Aurobindo's Savatri : An Apocalyptic literature
 2. Nectar Essence of the Glory-Devine
- are ready for release shortly **Watch out for the date!!**

- Editorial Board

Lokmanya Bal Gangadhar Tilak

From "The Reminiscences of Lok. Tilak", Vol-11, pp. 33-35



Ranade, when he was only twenty in 1906 went with his few friends to meet Lokamanya Tilak after his return from the Mandalye Jail. Then Lokamanya showed him his hand-written manuscript of *Gita Rahasya*. After Lokmanya had Published his great book '*Gita Rahasya*' Ranade read the big volume within eight days of its publication in 1916.

Shri. N.C.Kelkar, the personal secretary of Lokamanya Tilak then requested young Ranade to write a review of the book. Ranade replied that he was too young to review the great book of Lokmanya. Then Lokmanya Tilak himself asked a very searching question to Ranade, as to what was the most important portion of *Geeta Rahasya*. He promptly replied, "The typical selective references to the stories in the Mahabharat and their moral import communicated in *Geeta Rahasya* is the most important portion. Similary, the utterances of political wisdom and statesmanship referred to in *Geeta Rahasya* from the Mahabharat are important portions of the book which could not have been written by anybody else. "Lokamanya was astonished and completely satisfied with the critical and comprehensive study of Gurudeo Ranade. Then in the year 1917 being very much influenced by the intellectual eminence of Ranade, Lokamanya Tilak felt that he should be dragged to politics. Hence, he called him and requested him to do so. The young Ranade (the future Gurudev in him) replied 'Sir, I have an inherent liking for religion and spirituality and not for politics. I have become a life-member of the Deccan Education Society only three years back and as yet there has arisen no reason for leaving it. Moreover, according to you a person must be a 'Sthitaprajnya' 'before he enters politics'. So, one must see whether one possesses these qualities. Lokamanya heartily smiled and remarked 'Arvinda Babu' is also a mystic like you"

Secondly, observing young Ranade's special aptitude for religion, Lokamanya suggested "I can collect a lakh of rupees and hand them over to Bombay University with a request to appoint you as a professor of Hindu Religion". At this the young Ranade replied "Well Sir, you can do your part

of the work, but it is doubtful whether the University would do its part, owing to its internal politics".

On the next occasion of their meeting Lokamanya Tilak asked the young scholar whether he would translate the *Geeta Rahasya* in English. Gurudeo replied him, it would be rather difficult to translate such a book and suggested that an adaptation of the book in English would be better. Lokamanya liked the suggestion. But the matter was left there and suddenly Lokamanya posed another question to young Ranade- "Do I appear to be an atheist to you?" Gurudeo Ranade then immediately replied that it would be audacious and foolhardy to call a person atheist who has so much implicit and profound faith in the philosophy of *Bhagwadgita*.

Mith Bolrda Ji

Omkar Satagur Parsad

Mith Bolrda ji har sajan suami mora

Hau sambhal thhaki ji ohu kady na boley kaura

Kaurda bole na janey puran bhagwaney augun ko na chitare

Potit pawan har biradu sadaye eku tilu nahi bhane ghaley

Ghat ghat vasi sarab niwasi nere hi te nera

Nanak daas sada sarnagate har amrit sajan mera

One Universal Creator God By The grace of the true Guru

Guru : My dear Lord and Master, my Friend, speaks so sweetly. I have grown weary of testing Him, but still, He never speaks harshly to me. He does not know any bitter words; the perfect lord god does not even consider my faults and demerits. It is the Lord's natural way to purify sinners; He does not overlook even an iota of service. He dwells in each and every heart, pervading everywhere; He is the nearest of the near. Slave Nanak seeks His sanctuary forever; the Lord is my Ambrosial friend.

Lalitakka's reminiscences

1. Once Shri Gurudev visited Hampi, along with Jagannatha Lele, who would be always ready at the service of Gurudev. In Virupaaksha temple Gurudev lit the camphor. Then the priest of the temple came and objected to the act of lighting camphor, without his permission. Gurudev who was engrossed in visualizing the Vastu on camphor, stopped the interference of the priest, by hand gesture. After the extinction of camphor, Gurudev told Jagannatha to ask the priest, what the matter was. Jagannatha enquired, and said, "The priest takes one rupee as fees for lighting the camphor, as it is his practice." Gurudev said, "Give him two rupees, and tell him not to interfere, when the camphor is lit."

Lalitakka says, "Poor guy the priest, what does he know about *Swaroopa* that Gurudev was visualizing on the camphor light!"

2. In about 1915-16, Gurudev had been to Bangalore, to deliver lectures on "Upanishad Rahasya". There he stayed with one Shri Karpoora Shrinivasarao's house, at Chamarajpeth. Shrinivasarao, Gurudev and even Jagannatha were all seated for meals. Shrinivasarao's wife served rice to all, as was the practice in Bangalore. Gurudev suddenly started laughing loudly. Shrinivasarao was confused and asked Gurudev, "Anything went wrong?" Gurudev said, "Ask Jagannatha, he will tell you the reason for my laughter." Then Jagannatha told them, "The amount of rice that you have served to Gurudev is sufficiently enough till a month. He consumes only a morsel of it"
3. Once Gurudev gave a speech on the *Bhagavadagita*, at Hubli. After the speech, when he came out, he asked Shri Krishnrao Gajenragadkar, "How was the speech?" Krishnrao said, "When you have spoken, there is no doubt, it must be excellent and unparalleled." For which Gurudev said, "No no, It was not I who spoke. It was visibly Lord Krishna who spoke!"
4. Hanumantharao Kannur (Kannur master) was suffering from stomach ulcers, which would create unbearable pain for him. When he retired from the job, he thought he might not survive for a long time. Therefore, he decided to take lump sum pension amount, well in advance. For which he wrote an application, and went to Nimbal. He

explained everything to Gurudev and showed the application to him. Gurudev made him to read it and immediately tore it into pieces. Then he asked Kannur master to show the place of pain, and moved his hands gently on that place, and said, " Nothing will happen to you ; go and take handful of pension amount, and enjoy."

Thus, Gurudev blessed Hanumantharao. Later, he lived for 98 long years. He started with Rs.40 as his pension, which had reached Rs.500. Whenever Hanumantharao narrated this incident, he used to be in tears.

5. Once Kannur master suffered from fever, at Nimbali. Since there was no proper medical service available at Nimbali, he went to Bijapur, to his friend Hanumantharao Kulkarni (Jalihal master). Even after 4 - 5 days, instead of lowering, fever kept on increasing. Then Kannur master's son Prahladrao, was in Mumbai on job. Worried about his condition, Jalihal master thought of calling Prahladrao, and told Kannur master about it. But he showed his denial for this. Instead, he asked Jalihal master to go to Nimbali, and take water from the well of Nimbali, and somehow make Gurudev to cast his sight on the water, and bring it. He said that if he would consume that holy water he would get well.

" Everything is alright. But how to make Gurudev to cast his sight on water, is a problem", said Jalihal master. Then Kannur master suggested a plan to him. He told him, " Gurudev likes everything to be very clean, bright and lustrous. Therefore tell your wife to scrub cleanly the water jug(of metal) with tamarind. So that by looking at that clean and glittering jug, he may take it in his hands, and may see inside the jug."

Later, according to the plan of Kannur master, he took a clean and glittering jug, filled in it well water, and kept before the photo of Shri Bhausaheb Maharaj, that is in Gurudev's house , and leaned upon a nearby pillar and sat for meditation.

After some time, as usual Gurudev came there, and naturally his eyes fell on that clean jug. He took it in his hands, and said, "Who has scabbed this jug so cleanly?" Then he casted his eyes inside, and kept down the jug. Jalihal master told him, " Kannur master is ill. He has

high fever. So I came to take the holy water (theertham) from Nimbali." Saying so he prostrated before Gurudev.

Having succeeded in his mission, with a sense of fulfilment, he brought the holy water and gave it to Kannur master. Filled with emotion, Kannur master consumed theertha, and got well ! As is your feeling, so is God !

6. After completing matriculation, Shri Prahladrao Kulkarni went to Gurudev's place at Allahabad, for further studies. At that time, during a Sitting session of Gurudev, reading of the letters of Shri. Bhausaheb Maharaj was going on. While listening to the letters, there grew a keen interest in Prahladrao to read those letters for himself. But he doubted whether Gurudev would agree for this or not, as he was a newcomer. But his ardent desire to read the letters, grew stronger and stronger, which made him to take a decision. He thought of going to the room of books, at midnight, when all are asleep, and read everyday one after the other, the letters.

As it was decided, that midnight, he went to the room and read a letter, and kept it properly in the same place. Then hurriedly he came out and slept.

Next morning at 3, after finishing his meditation, Gurudev enkindled the stove to prepare tea. Some students would get up in the morning for studies. Prahladrao also got up. As it was Gurudev's practice to prepare tea, and after having for himself, he would offer it to the students. All had their tea and went for studies. But for Prahladrao, Gurudev said, "Wait, don't go. Today all the trunks containing books and the trunk containing Bhausaheb Maharaj's letters, should be cleaned!"

Prahladrao was frightened at the thought, whether he kept the book of letters, in the proper place or not. Or had Gurudev come to know his secret of reading the letters, that night.

Later, cleaning of each book from every trunk, and placing some naphthalene balls, and rearranging according to the titles of books, went on.

Finally, the trunk of the book of letters of Bhausaheb Maharaj was also cleaned. And the book was about to be kept inside the trunk,

and said Gurudev, "Wait, I must tell you an incident, connected with this book. When this book was given for binding, the last word of every sentence was cut. Therefore I got bound another book. This is an extra book I have with me. If you want you can take it." He gave Maharaj's book of letters, to Prahladrao. Prahladrao's heart was filled with emotions.

The wish that was born at midnight, was fulfilled within three hours!

Translation by **Shaila Patil Aroha**,
M.No. 9481738617.

Courtesy ; **Smt. Lalita Kulkarni**
Shri Gurudev Ranade Samadhi Trust,
Nimbal (R S)

*The Buddhafield Is A Matrix... - Osho**



Buddhafield means a situation where your sleeping Buddha can be awakened. Buddhafield means an energy field where you can start growing, maturing, where your sleep can be broken, where you can be shocked to awareness- an electric field where you will not be able to fall asleep, where you will have to be awake, because shocks will be coming all the time.

A buddhafield is an energy field in which a Buddha matures beings, a pure land, an unworldly world, a paradise on earth, which offers ideal conditions for rapid spiritual growth. A buddhafield is a matrix.

The word MATRIX comes from Latin; it means the womb. From that word we get the words matter, mother, etcetera. The womb offers three things to a newly forming life: a source of possibility, a source of energy to explore that possibility, and a safe place within which that exploration can take place.

That's what we are going to do. The new commune is going to be a great experiment in buddhahood. Energies have to be made available to you, possibilities have to be made clear to you. You have to be made aware of your potential, and you have to be given a safe place from where you can work: a place where you are not distracted by the world, a place where you can go on without any disturbance from the crowd, a place where ordinary things, taboos, inhibitions, are put aside, where only one thing is significant -- how to become a Buddha; where everything else simply disappears from your mind -- money and power and prestige; where all else becomes insignificant, when all else becomes exactly what it is -- a shadow world-- and you are no longer lost in the apparent.

Maya is to be caught up in the apparent. That is the greatest illusion in the world. The apparent holds such sway on our minds. A buddhafield is a place where you are taken away from the apparent.

In the silence of a commune, in the uninhibited, untaboored atmosphere of a commune, the master and the disciple can enact the drama totally. The ultimate is when the master can touch the feet of the disciple, when the master and disciples are lost into one reality.

- Osho, "The Diamond Sutra",
Ch #9, "Pure Land Paradise"

Kannadasa's Poem Ishtu Dina I Vaikuntha : Meaning and Exposition

ಇಷ್ಟು ದಿನ ಈ ವೈಕುಂಠ |
ಎಷ್ಟು ದೂರವೋ ಎನ್ನುತಲಿದ್ದೆ ||
ದೃಷ್ಟಿಯಿಂದಲಿ ನಾನು ಕಂಡೆ |
ಸೃಷ್ಟಿಗೀತನೆ ಶ್ರೀರಂಗಶಾಯಿ ||ಪ||

ಇष्ट दिन ई वैकुंठ
येष्टा दूरवो एनुतलिद्धे ||
दृष्टियिंदलि नानु कंडे |
सृष्टिगीतने श्रीरंगशायी ||प||

ಎಂಟು' - ಏಳನು' ಕಳೆದು ದರಿಂದೆ |
ಬಂಟರೈವರ' ತುಳಿದು ದರಿಂದೆ ||
ತುಂಟಕನೊಬ್ಬನ ತರೆದು ದರಿಂದೆ |
ಬಂಟನಾಗಿ ಬಂದೆನೊ ರಂಗಶಾಯಿ ||1||

'एंटु' - एलनु', कळिदुदरिदि
बंटरेवर' तुळिदुदरिदि
तुंटकनोब्वन तरेदुदरिदि
बंटनागी बंदेनो रंगशायी ||

ವನ-ಉಪವನಗಳಿಂದ |
ಘನ ಸರೋವರಗಳಿಂದ |
ಕನಕ ಗೋಪುರಗಳಿಂದ |
ಘನಶೋಭಿತನೆ ರಂಗಶಾಯಿ ||2||

वन-उपवनगळिंद
घनसरोवर गळिंद
कनक गोपुर गळिंद
घन शोभिवने रंगशायी

ವಜ್ರ-ವೈಡೂರ್ಯವ ತೊಲೆಗಳ ಕಂಡೆ |
ಪ್ರಜ್ವಲಿಪ ಮಹಾದ್ವಾರವ ಕಂಡೆ ||
ನಿರ್ಜರಾದಿ ಮುನಿಗಳ ಕಂಡೆ |
ದುರ್ಜನಾಂತಕನೆ ಶ್ರೀರಂಗಶಾಯಿ ||3||

वज्रवैडूर्यद तोलेगळ कंडे
प्रज्वलिप महाद्वार व कंडे
निर्जरादि मुनिगळ कंडे
दुर्जनान्तकने श्रीरंगशायी |

ರಂಭೆ-ಊರ್ವಶಿಯರ ಮೇಳವ ಕಂಡೆ |
ತುಂಬುರುಮುನಿ ನಾರದರನು ಕಂಡೆ ||
ಅಂಬುಜೋದ್ಭವ ರುದ್ರ ಕಂಡೆ |
ಶಂಬರಾರಿಪಿತನೆ ರಂಗಶಾಯಿ ||4||

रंभे ऊर्वशियर मेळव कंडे |
तुंबरमुनि नारदनु कंडे |
अंबुजोद्भव रुद्र कंडे |
शंबरारि पितने रंगशायी |

ನಾಗಶಯನನ ಮೂರುತಿ ಕಂಡೆ |
ಭೋಗಿಭೂಷಣ ಶಿವನನು ಕಂಡೆ ||
ಭಾಗವತರ ಸಮ್ಮೇಳನ ಕಂಡೆ |
ಕಾಗಿನೆಲೆಯಾದಿ ಕೇಶವ ರಂಗಶಾಯಿ ||5||

नागशयनन मूरुति नंडे |
भोगिभूषण शिवननु कंडे |
भागवतर सम्मेळन कंडे |
कागिनेलेयादि केशव रंगशायी |

1. Ashtamadas 2. Saptavyasanas 3. Panchendriyas

Meaning



All these days, I was under the impression that this Vaikuntha (Heaven) is very far away, but today I have seen the great lord who is the master of the creation and beings, who is Ranganatha Lying on the Shesha (serpent) with my own eyes.

I have crushed eight (ashta) madas and seven (Sapta) Vyasanas great addictions, and stepped on five warriors panchendriyas and I have stamped on one naughty person (ego) After I did all this, I surrendered myself as your Dasa (servant) and now I find myself right in front of you O Rangashai.

I saw Vaikuntha with its dense forests and beautiful gardens and overflowing the refulgent main door, palaces with golden terraces, the bejewelled pillars I saw a number of sages who had censured old age.

There is also the assembly of heavenly nymphs (Rambha Urvashi) Tumbura and Narada and the main Gods including Brahma (the creator), Vishnu (The Protector), Rudra (The Destroyer) and form of God Rangashai, who killed the demon Shambara.

I Saw the form of Vishnu, who uses the serpent as his bed, and Shiva who uses it as his ornament round his neck, and the assembly of Bhagavatas, O Kaginele Adikeshava Rangashai.

My Two Days At Shri Gurudev Mandir

I was able to write this article after reading books of different spiritual masters so I first thank all those spiritual masters for helping me to get this knowledge about the divine Name (nama), given by the Guru to his disciple. Now a days students, job holders and the public in general is very busy in their work so they may not get time to read the various books so I thought if I write an article on this topic people will read it and know the importance, of the spiritual Guru and the divine Name (nama) given to his disciples. When they know the importance of meditation and do it regularly they can progress both in their worldly life and spiritual life.

It is very necessary to have a spiritual Guru in one's life. In the *Gita Shree Krishna* has stressed this point. He has said that initiation by a self-realised Guru is a must if we want Moksha.

The *Nama* Given by a self realised saint is very powerful because it contains the spiritual power of the Guru. It is a special gift of God. It is Brahmaswarupa because the Guru is Brahmaswarupa. Only the name given by a self realised saint can lead you to your ultimate goal of life that is self realisation and liberation.

Importance of Meditation :

- 1) Meditation makes you physically and mentally strong. It makes you mentally sharp. Thus it gives you success both in worldly and spiritual life. Work of two hours will be done in ten minutes.
- 2) Meditation purifies and charges the man everyday.
- 3) Man feels cheerful, creative and exudes vitality and confidence all the time
- 4) The meditation helps us to link ourselves to the superconscious realms of the God.
- 5) The vibrations released by Japa, regular meditation, divine thoughts will electrify, rejuvenate, vivify, energize the cells, tissues and nerves.
- 6) When we allow the mind to run in the spiritual direction, our mind will be peaceful and generate harmonious vibrations. We will enjoy excellent mental health and have no physical disease.
- 7) Meditation is like a medicine that gives concrete results.
- 8) It is like Alladin's lamp which fulfills all wishes.
- 9) One saint has said if you want to test the power of *nama* you do it practically and experience its power.

- 10) Shri Gurudev said when people do not know the power of the divine Name (nama), how can they make use of it?
- 11) One of the saints said when you start meditating you start feeling the power of God in every event around us. Everything will start becoming favourable so you are wonder struck to see these changes.
- 12) Meditation helps us to get mental peace.
- 13) Meditation helps us to increase our power of concentration and memory. It helps us to feel the presence of God everywhere.
- 14) Meditation helps to have a balanced mind. It makes us to be positive in life.
- 15) Meditation helps us to be successful in life.
- 16) Meditation helps us to remain contented, all the bad qualities in us will vanish and good qualities will start replacing them. We ourselves will start seeing the wonderful transformation in our personality.
- 17) Meditation will reduce the stress and tension, we can remain happy all the time.
- 18) We will start feeling the presence of God everywhere. When we see the helping hand of God in every good work of ours, we ourselves may start wondering.

Shri Gurudev Ranade has said "The Guru may seem to have departed, but he still remains at the back of his disciples to protect them and to further in their spiritual endeavours.

If the students and the public in general come to know the importance of meditation they will never stop meditating.

Meditation will help all to reach the ultimate goal of human life that is self realisation and liberation.

In short meditation will help us to get success in both the worldly life and the spiritual life.

So let all of us try to get the blessings of a self realised and liberated Guru.

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Swami Vivekananda's Quotes on Youth

Here we present a list of Swami Vivekananda's quotes on Youth.

- ◆ Act on the educated young men, bring them together and organise them. Great things can be done by great sacrifices only. No selfishness, no name, no fame, yours or mine, nor my Master's even! Work, work the idea, the plan, my boys, my brave, noble, good souls - to the wheel, to the wheel put your shoulders! Stop not to look back for name, or fame, or any such nonsense. Throw self overboard and work.
- ◆ Appreciation or no appreciation, I am born to organise these young men; nay, hundreds more in every city are ready to join me; and I want to send them rolling like irresistible waves over India, bringing comfort, morality, religion, education to the doors of the meanest and the most downtrodden. And this I will do or die.
- ◆ Every child is a born optimist; he dreams golden dreams. In youth he becomes still more optimistic. It is hard for a young man to believe that there is such a thing as death, such a thing as defeat or degradation. Old age comes, and life is a mass of ruins. Dreams have vanished into the air, and the man becomes a pessimist. Thus we go from one extreme to another, buffeted by nature, without knowing where we are going. It reminds me of a celebrated song in the Lalita Vistara, the biography of Buddha. Buddha was born, says the book, as the saviour of mankind, but he forgot himself in the luxuries of his palace. Some angels came and sang a song to rouse him. And the burden of the whole song is that we are floating down the river of life which is continually changing with no stop and no rest. So are our lives, going on and on without knowing any rest. What are we to do? The man who has enough to eat and drink is an optimist, and he avoids all mention of misery, for it frightens him. Tell not to him of the sorrows and the sufferings of the world; go to him and tell that it is all good. "Yes, I am safe," says he. "Look at me! I have a nice house to live in. I do not fear cold and hunger; therefore do not bring these horrible pictures before me." But, on the other hand, there are others dying of cold and hunger. If you go and teach them that it is all good, they will not hear you. How can they wish others to be happy

when they are miserable? Thus we are oscillating between optimism and pessimism.

◆ I have faith in my country, and especially in the youth of my country. The youth of Bengal have the greatest of all tasks that has ever been placed on the shoulders of young men. I have travelled for the last ten years or so over the whole of India, and my conviction is that from the youth of Bengal will come the power which will raise India once more to her proper spiritual place. Ay, from the youth of Bengal, with this immense amount of feeling and enthusiasm in the blood, will come those heroes who will march from one corner of the earth to the other, preaching and teaching the eternal spiritual truths of our forefathers. And this is the great work before you. Therefore, let me conclude by reminding you once more, "Arise, awake and stop not till the desired end is reached." Be not afraid, for all great power, throughout the history of humanity, has been with the people. From out of their ranks have come all the greatest geniuses of the world, and history can only repeat itself. Be not afraid of anything. You will do marvellous work. The moment you fear, you are nobody. It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstitions. It is fear that is the cause of our woes, and it is fearlessness that brings heaven even in a moment. Therefore, "Arise, awake, and stop not till the goal is reached."

◆ I want a band of young Bengal -- who alone are the hope of this country. My hope of the future lies in the youths of character -- intelligent, renouncing all for the service of others, and obedient -- who can sacrifice their lives in working out my ideas and thereby do good to themselves and the country at large. Otherwise, boys of the common run are coming in groups and will come. Dullness is written on their faces -- their hearts are devoid of energy, their bodies feeble and unfit for work, and minds devoid of courage. What work will be done by these? If I get ten or twelve boys with the faith of Nachiketa, I can turn the thoughts and pursuits of this country in a new channel.

◆ I want young men. "It is the young, the strong, and healthy, of sharp intellect that will reach the Lord", say the Vedas. This is the time to decide your future - while you possess the energy of youth, not when

you are worn out and jaded, but in the freshness and vigour of youth. Work - this is the time; for the freshest, the untouched, and unsmelled flowers alone are to be laid at the feet of the Lord, and such He receives. Rouse yourselves, therefore, or life is short. There are greater works to be done than aspiring to become lawyers and picking quarrels and such things. A far greater work is this sacrifice of yourselves for the benefit of your race, for the welfare of humanity. What is in this life? You are Hindus, and there is the instinctive belief in you that life is eternal. Sometimes I have young men come and talk to me about atheism; I do not believe a Hindu can become an atheist. He may read European books, and persuade himself he is a materialist, but it is only for a time. It is not in your blood. You cannot believe what is not in your constitution; it would be a hopeless task for you. Do not attempt that sort of thing. I once attempted it when I was a boy, but it could not be. Life is short, but the soul is immortal and eternal, and one thing being certain, death, let us therefore take up a great ideal and give up our whole life to it. Let this be our determination, and may He, the Lord, who "comes again and again for the salvation of His own people", to quote from our scriptures - may the great Krishna bless us and lead us all to the fulfilment of our aims!

- ◆ If I can get some young men of heart and energy, I shall revolutionize the whole country.
- ◆ "Is this real?" ... If you ask the young man with whom life is successful, he will declare that it is real; and he really thinks so. Perhaps, when the same man grows old and finds fortune ever eluding him, he will then declare that it is fate. He finds at last that his desires cannot be fulfilled. Wherever he goes, there is an adamant wall beyond which he cannot pass. Every sense-activity results in a reaction. Everything is evanescent. Enjoyment, misery, luxury, wealth, power, and poverty, even life itself, are all evanescent.
- ◆ It is best to work among the youth in whom lies our hope - patiently, steadily, and without noise.
- ◆ Life is evanescent, a fleeting dream; youth and beauty fade.

- ◆ Nations in the vigour of their youth think that they can do anything and everything: "We are the gods of the earth. We are the chosen people." They think that God Almighty has given them a charter to rule over all the world, to advance His plans, to do anything they like, to turn the world upside down. They have a charter to rob, murder, kill; God has given them this, and they do that because they are only babes. So empire after empire has arisen -- glorious, resplendent -- now vanished away -- gone, nobody knows where; it may have been stupendous in its ruin.
- ◆ Our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words; but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the *Upanishads* better and the glory of the Atman when your body stands firm upon your feet, and you feel yourselves as men. Thus we have to apply these to our needs.
- ◆ "Owing to life itself being frail and uncertain, one should be devoted to religion even in one's youth. For who knows when one's body may fall off?"
- ◆ "The child is father of the man." Would it be right for an old man to say that childhood is a sin or youth a sin?
- ◆ We hear in the West about worshipping woman, but this is usually for her youth and beauty.
- ◆ We want some disciples - fiery young men - do you see? - intelligent and brave, who dare to go to the jaws of Death, and are ready to swim the ocean across. Do you follow me? We want hundreds like that, both men and women. Try your utmost for that end alone. Make converts right and left, and put them into our purity-drilling machine.
- ◆ What we want are brave young men who will work, not tomfools.

- ◆ What we want are some young men who will renounce everything and sacrifice their lives for their country's sake. We should first form their lives and then some real work can be expected.
- ◆ Young men full of the spirit of renunciation are needed -those who will be ready to sacrifice their lives for others, instead of devoting themselves to their own happiness.
- ◆ Young men of Bengal, to you I especially appeal. Brethren; we know to our shame that most of the real evils for which the foreign races abuse the Hindu nation are only owing to us. We have been the cause of bringing many undeserved calumnies on the head of the other races in India. But glory unto God, we have been fully awakened to it, and with His blessings, we will not only cleanse ourselves, but help the whole of India to attain the ideals preached in the religion eternal.
- ◆ "Youth and beauty vanish, life and wealth vanish, name and fame vanish, even the mountains crumble into dust. Friendship and love vanish. Truth alone abides." God of Truth, be Thou alone my guide!"

Like in the mirror, we see the images, It may look perfectly like the original face, It may be useful, yet it is not the original. Similarly, whatever we know, see, is only image, and may be useful, but not real.

Therefore, the thought free experience is to be recognized.

How do we know that we are in the thought free experience?

When our experience does not have three parameters, then it is a thought free experience-Parameters are time, space and object.

*- Swami Anubhavanda in
Let Meditation Happen*

Pathway to God

(1966 Issue Page 32 & 33)

Scientific analysis of Spiritual Experiences :

Spiritual Experiences are stages on the Path of the Spirit, indicating to the Pilgrim the progress he has made God-ward. From Vedic times to this day, Saints and Mystics endowed with exalted spiritual experiences, kept them mostly to themselves and told others that these experiences belonged to that domain which lay 'beyond the realms of thought and speech'. If they spoke about spiritual experiences at all, it was confined to the small esoteric circle of their closest disciples. This kept the rest of mankind in almost total ignorance, for centuries, about the content of spiritual experiences which form the very fabric, as it were, of spiritual life. This, in turn, led to the exploitation of the spiritual ignorance of mankind by charlatans and hypocrites who could, just by sitting in silence for a long time, claim to have spiritual experience without having them at all ! This went on and on for a long, long time indeed.

Gurudev came to us in this Age to enlighten us, as it were, regarding the so called mysteries of spiritual life. He has said that he had taken to the study of philosophy in order to find intellectual and rational justification for the spiritual life he was leading and the spiritual experiences he was having. Thus, on the one hand, he was endowed with varied, progressive and exalted spiritual experiences and on the other hand, the modern scientific methods of critical analysis and scholarship had been also mastered by him. Thus he was uniquely qualified to apply the scientific method in the esoteric field of Spiritual Experience, and was the first to write a grammar, so to say, of spiritual life in the history of the literature of the world. He has written books on the *Upaishads*, the *Gita* and the spiritual writings of Marathi, Kannada and Hindi saints.

In these books, (i) he has arranged the literary material at hand in a spiritually constructive order, (ii) he has discussed : the genesis, growth and culmination of spiritual experience (iii) he has analyzed and classified spiritual experiences in forms like photic, morphic, phonic, olfactory etc and discussed their relative order and merit their varieties, their effects, and soon. The spiritual path has been so very clearly lighted up for the first time in the history of the human race in order to tempt modern man to tread

it with an alert mind and open heart, for own ultimate illumination and bliss and for the moral and spiritual regeneration of mankind.

Spiritual Life as a Eternal March towards Perfection.

The doctrine of 'Asymptotic Approximation to God' states that "one can reach God so near as to be only just short of aim", that we can asymptotically approximate to God but cannot become God.

Saints like Jnaneswara and Ramadasa have spoken of this doctrine which Gurudeva upholds, renders more explicit and enunciates very clearly. This doctrine turns spiritual life into an 'Eternal March towards Perfection', it implies that reaching the goal of God-realization (*Saksatkara*) does not mark the end of the spiritual journey at all, but rather the beginning of the real spiritual life and career of the God-intoxicated Saint! It further implies that as long as the Man of Realization resides in the human body, he cannot and should not be indentified, one hundred percent, with God; a little imperfection separates him from total God-hood, in which he completely merges the moment he gives up his body. This is not to deny that the God realised saint, during his moments of exalted spiritual experience merges in and attains at one-ment with God; during such moments the saint is entirely bereft of body-consciousness, naturally. The doctrine is only a warning against identifying a saint entirely with God during his earthly existence.

If this doctrine is properly studied and accepted generally in India, it will cut at the root of the spiritual humbug of all those pseudo-saints who, with little spiritual practice and experience behind them, or none at all, forcibly usurp the throne of God with impunity and without authority, and exploit the spiritual hunger of credulous, gullible and ignorant people, for personal profit and pleasure. Such spiritual hypocrisy renders turbid the clear stream of spiritual life in this country; it has had a field day for too long indeed! May the general understanding and acceptance of this doctrine of spiritual life being an 'Eternal March towards Perfection' mark the death knell of false spirituality for all time.

Gospels of Sri Gurudeo R D Ranade

(Recorded By Late Sri S N Deshpande)

1 It is very difficult to have a sustained attitude of devotion

In the flow of time everything wears out. Attitude of devotion too is not an exception to this process. Spiritually time is unreal and the present time is doubly unreal.

Nobody in the past has ever succeeded in making complete and satisfactory arrangements for posterity after one's death. Ours would be the same lot, so, we should divert our attention Godward and in the midst of difficulties, worries and anxieties, we should pray God for relief and do our duty undisturbed. We should always try to be out of the grip of delusion of egoism and 'I'ness.

Owing to our luke-warm attachment for a detached outlook in life, our love and zest for spiritual life has weakened. On the other hand our attachment for the pleasures of the senses and the interest in the world round about has deepened.

So, we should deliberately divert our centre of attachment to meditation on God's name. As a result the devotion develops. Essentially, things will shape only according to the will of the Divine. Hence we should try to rely upon the Divine Will by surrendering our mind, intellect and will to God. 'Let the Will of God prevail' should be our approach in every aspect of life.

2 Faith in God is self sustaining.

A firm faith in God is self-paying. It pays itself. A faithful meditation intensifies the original faith. Thus genuine faith is the fruit of a faithful effort. Everyone has to attend to his meditation himself with a faithful heart. Nothing excepting the meditation on the Name of God is going to lead us to absolute Reality. In our everyday life we should only attend to those things that are complimentary to the meditation of God.

We should always try to dedicate our innermost heart to our Spiritual Master and thus live in peaceful meditation. Our generosity, greed, compassion and attachment, all should centre around devotion.

In whatever circumstances we are destined to lead our life, we should try to develop a sense of detachment and thus concentrate our heart in

meditation day and night. As the spiritual energy is thus conserved, the righteousness gets saturated resulting in an experience of bliss of the Divine.

3 Upright Devotion should be nurtured right up from childhood.

One who wishes to be a real devotee of God should never postpone his devotional pursuits to old age. Where is the guarantee that the span of life is going to be extended upto old age.

Our outward body consciousness has to be changed over to inward self consciousness. For this switching over to self-consciousness, we have to concentrate our heart and soul entirely on the Name of God. Our visual focus should always be directed to this ideal. To make this possible we have to seek the company of the holy and the good. The company of the saints helps to cleanse our hearts and emotions. Then we slowly begin to feel and realize the essential divine nature of the self. Only meditation on the Name of God is the real duty of man. It should be our firm conviction that meditation on God's Name is potential of fulfilling all our good desires.

4 Real happiness consists in the pursuit of the Spiritual Path of the Master.

Genuine wisdom and welfare are to be had only on the Spiritual Path. Man gets puzzled when he sees that a pious and an honest man has to suffer difficulties and disappointments whereas an unscrupulous and a dishonest man prospers. In view of this irony, man is tempted to take recourse to wrong path. But this is a most unwise and a shortsighted step. On such puzzling occasions one should pray God and Guru for guidance.

The path of wisdom lies in the pursuit of a devout meditation on God's Name. Man usually gets entangled in the anxieties and worries of the flesh and thus suffers. The only remedy for this ill lies in a sincere surrender and an ardent attendance to meditation. Spiritual meditation alone is the only source of mental peace and happiness.

To be Continued.....

(Courtesy : These Gospels are written by late Sri S N Deshpande and reprinted from 'Ashram-Sandesh' magazine published by Ishwar Saran Aashram, Allahabad, issue of July 1960, Page 24)

Mysticism in Maharashtra

(Reprint: Preface Page 18-21 Motilal Banarasidass, Delhi)

A second point that emerges from the consideration of the teaching of the mystics treated of in this volume in comparison with the mystics of the west is the nature and value of the super sensuous experience which is enjoyed by them all. We need not discuss here in detail the various items of super sensuous experience which have been treated of in this volume. They are written in such text and capital letters that he who runs by may read. We shall therefore only take account of certain analogues of super sensuous experience which we find among the mystics of the west, and to assess the eastern and Western experiences together. Eckhart's doctrine of the "Das Funkelein" which he regarded as the "apex" of spirit, by which the spirit of man was gradually informed with God and became God like is famous in the history of Mysticism. Fox's doctrine of the "Inner Light", about which Dr. Hodkin has remarked that even though that constitutes the fundamental platform of Fox's teaching, yet all the other preachings of Fox were merely logical consequences of that doctrine, such as the disuse of sacraments, the abandonment of liturgy, silent worship, and unpaid ministry, thus proving how mystical experience may lie at the bottom of moral, Social, as well as ritualistic teaching. Richard Rolle's famous expression that, in his case "calor was changed in to canor", the fire of love in to a song of joy, has served to mark him out as one of the greatest of mystics, in whom the apprehension of the divine took the form of music. Tennyson's "spiritual city" with all her spire, and gateways in a glory like one pearl no. Larger which he regarded as the goal of all the saints, is also a very characteristic type of mystical experience. Francis Thompson's "Trumpet sounds from the hid Battlements of Eternity" is yet again mystical experience in another form. St. John of the Cross's Apostrophe to touch, which penetrates subtly the very substance of the soul and absorbs it wholly in divine sweetness, is also another very characteristic type of mystical experience, upon which mystics have not dwelt at equal length. "Proclaim it to the world, O my soul," says st. John of the cross, "No, proclaim it not, for the world knoweth not the gentle air, neither will it listen to it" (Living flame, ii 18-21). In this way does St. John of the cross throw doubt on the possibility and utility of the expression of this kind of mystical experience before those who do not know. We need not multiply

instances to illustrate the different kinds of mystical experiences among the Western mystics. We shall only mention her one most characteristic type of experience in St. Paul when he regarded God's grace as a voice speaking articulately in his soul. "I knew a man in Christ above 14 years ago, (whether in the body, I can't tell', or whether out of the body I cannot tell God Knoweth). Such an one caught up to the third heaven. And knew such a man, (Whether in the body, or out of the body I cannot tell: God Knoweth). How that he was caught up into paradise, and heard unspeakable words, which it is not lawful to utter. Of such an one will I glory: yet of my self I will not glory, but in mine infirmitie" (2 cor.xii, 2-5) St. Paul is too humble to say that it was he who had heard those unspeakable words, of which he is speaking. But the fact remains that mystics like him have heard the voice and the worlds along with St. Paul. The question arises how shall we explain all this mystical phenomena? Have they any physiological correlation or not? Or are they acts of mere self hypnotization? Or have any objective validity in the sense that they are universal among mystics of all lands? This again is a problem of such great philosophical importance that we cannot afford to discuss it in a rough shod manner at this place. For that another time and another place will have to be found. But the admonition, which St' John of the cross offers in "Mount Carmel" remains true that we must not allow our minds to be obsessed by these sensations and locutions. The most interior way to God is not these representations or sensations or locutions, but a direct love of God. For says St. John of the cross, 'the fly that touches honey cannot fly:' "We must always reject and disregard these representations and sensations.... Lets such persons learn to disregard these locutions, and to ground their will in humble love; let them practice good works and suffer patiently, imitating the Son of God, and mortifying themselves in all things. This and not the abundance of interior discourses, is the road unto spiritually. This good.... We must fly from all mystical phenomena, without examining whether they be good or evil. Visions are at best childish toys. The fly that touches honey cannot fly." Mystical phenomena are a necessary accompaniment of mystical life. But what constitutes the essence of mystiorealisation is not the these mystical phenomena themselves, but an unfaltering, unbending, unending love of God.

Reader's Reviews on Mysticism in Maharashtra : Indian Mysticism

(Review by Shri Sudarshan Vaidya)

"This book is an excellent piece of work by one of the greatest Saint and philosopher Shree Gurudev Ranade. It is a comprehensive reference for anyone interested in understanding the philosophy of Mysticism with reference to the spiritual achievements of Marathi Saints. It sets the context with the definition of Mysticism, introduction to different sects and thoughts in Indian Philosophy and mythology, a brief comparison of Mystics all over the world, and parallelism in Indian and western Mystics from Greek philosophers to Hindi, Kannada and Marathi Mystics. After a small account of the historical and biographical contexts, the book then proceeds to detail out the spiritual experience of Marathi Saints mainly Dnyaneshwar, Namdev, Eknath, Tukaram and Ramdas. Every Single Sentence in this book reveals the tremendous depth of Shree Gurudev's Study. I wonder so many books he must have gone through to arrive at every small piece of information,. This is not just an intellectual feat based on mere references and the logical deductions. His authoritative comments on the spiritual experience of all the saints can throw a light on the unfathomable depth of his own Spiritual experience. This book is a must read for all aspirants of any nation, region, religion, caste, class, creed of gender who are on the path of self realization."

Review by Raj Kamal Vyas

"Prof. Ranade had been a saint and philosopher as well. He was also a student of Mathematics in earlyhood. His all the approach towards mysticism has a constructive and well planned overview of the subject. It is like finding out pearls from deep oceans of the saints literatures."

(These reviews are taken form Vedik books website)

Foreword



I am honoured by the invitation to say a few words on the occasion of the translation of Professor Tulpule's Biography of Gurudeva Ranade into English by Professor Sharma.

I enjoyed Shri Ranade's friendship and affection from the time I met him in 1925 at the first Indian Philosophical Congress in Calcutta. His simplicity, his integrity, his sweet and affectionate nature impressed all who came into contact with him.

For many years he taught philosophy at Poona, at Amalner, and at Allahabad. Philosophy, for him, was not a profession but a consuming passion. He thought, not merely with his intellect, but with his whole life.

He had remarkable linguistic equipment. Apart from his mastery of English, he knew Greek and German and had a command of Hindi, Marathi and Kannada. He made very valuable contributions to our knowledge of mysticism in Marathi, Hindi and Kannada literatures. He expressed his deepest convictions in words and ways intelligible to the ordinary man.

Professor Ranade tells us on the very first page of his book, *Pathway to God in Kannada Literature*, that "mysticism is a way of spiritual life, which binds all humanity together". Religion, at its highest, is a matter of direct experience of ultimate reality, an experience which is intuitive, supersensuous and different from normal modes of thought. On the strength of that experience we cannot make ontological affirmations. The intellectual apprehension and formulation of transcendent truth belong to a different order than the experience which they attempt to explain. The immediacy is not there; the conviction of finality is not present. The need for uttering the unutterable leads to ambiguity of utterance. Professor Ranade tells us that "no real mystic usually gives expression to his own experience". An American poet, Emily Dickinson, says: "Tell the truth, but tell it slant".

Those who have realised go beyond the sectarian descriptions which give faltering expression to the realised truth. The mystics of Karnataka are either Saivite or Vaisnavite, but they both belong to the same family.

*śaivā vayam na khalu tatra vicāranīyam
pañcāksarījapaparā nitarām tathāpi
ceto madīyamatasīkusumāvabhasām
smerānanam smarati gopavadhūkiśoram*

"I am a follower of Śiva ; there need not be any doubt about it nor of my due meditation of the five lettered text sacred to Śiva : *namah śivāya*. Nevertheless, my mind constantly recalls the image of the beautiful *Krsna* the beloved of the *gopi* maidens." On this a comment is made that there is not any ultimate difference between Śiva (*Maheśvara*), the Lord of the world, and Visnu (*Janārdana*), the spirit of the universe. So I give my devotion to Śiva".

*mahesvare vajagatam adhifoare
janardane vii jagadantaratmani
na vastubhedapratipattirasti me
tatluipi bhaktis tarundusekhare*

If religious unity is to be established in the world, the relativity of descriptions and approaches to God require to be recognised.

The way to attain the experience is by meditation and prayer. All the religious thinkers ask us to know the deepest in us.

ninna nijava ni nodo

Know the truth of your self. God dwells in the silence, the cave, the guha of the heart. He is *Guhesvara*. Without a retreat into the Self, true human life is not possible. The Buddha withdraws into the forest. Jesus goes apart into the desert for forty days. Muhammad gets into his tent.

Prayer to a personal expression of the Supreme is also enjoined.

Professor Ranade gives a detailed account of the different modes of approach adopted by the saintsingers of Karnataka. There are a few references to his own experiences.

The god-realised souls form a blessed community, Anubhava-mantapa, working with love for afflicted mankind. History is the progressive embodiment of the vision of human brotherhood culminating in a society of free spirits, a body of men dedicated to seeking truth.

Ranade spent his life in the pursuit of this ideal. He reminds us of the verse in Samkaracarya's *Moha-mudgara*:

*gurucaranam bujanirbharabhaktah samsarad
acirad bhava mukta
sendriyamanasaniyamad eva drakasyasi
nijahradayastham devam*

Cultivate a strong devotion to the lotus feet of your preceptor ; thereby get freed soon from *samsara* ; only by a control of the senses and the mind does one attain a vision of the Divine seated in one's heart.

New Delhi,
January 3, 1961.

S. RADHAKRISHNAN

(Courtesy : Ranade : A modern mystic, written by Prof. (Dr). S.R. Sharma, Published by venus Prakasham, Pune in May, 1961)



....., in a famous verse from the Kannada poet ಸರ್ವಜ್ಞ we are told that the formless, not being satisfied with living in an isolated condition, came and took on the form of a saint to confer the highest spiritual boons on humanity.

परमन रुदलि नेरवीरालरियदे षरमन रुदलि नेरदिलरुलियदे
नरनागि बंदु वरकीव गुरुविगे नरनागि बंदु चरदिव गुरुदिव
सरियारु काणे सर्वज्ञ षरियारु काणे सर्वज्ञ

In ಸರ್ವಜ್ಞ, as in Kabir, deity is recongnised, but it is made to assume the form of a saint and the highest aspiration for sainthood is declared to be assimilation with the deity.

-Ranade R.D. (1997, 3rd edition PP 364-65),
*Pathway to God in Hindi Literature, Shri Gurudev Ranade
Samadhi trust, Nimbai (R.S)*

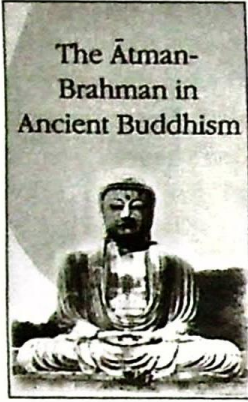
Book Review-5

Title of the Book- **The Atman- Brahman in Ancient Buddhism**

Author- Kamaleshwar Bhattacharya

Publisher - Motilala Banarasidass Publishers , Pvt. Delhi

First Published in 2015, Pages- 249 Price- Rs.800/



The book was originally published in French: *L 'Atman- Brahman dans le Bouddhisme ancien'*, Publications de Ecole francaise d' Extreme-Orient, Vol.90; Paris,1973

Having realised the worth of this 1973 French book by Kamaleshwar Bhattacharya the publisher contacted him for its English translation in 2001 .Mr. Kamaleshwar had already a typescript of English translation of it made by someone other than himself. However 42 years after its publication in French Bhattacharya's important research on this subject is made available in English.

The Book has four chapters followed by Conclusion, Appendices, Abbreviations and Bibliographical indice.

Chapter I is entitled *Atman Anatman*. At the outset the author declares 'the concept of *paramatman* is in contradiction(*viroddha*) with the doctrine of *nairatmya*, nevertheless the Buddha taught that same doctrine as a means (*sadhana*) of attaining to *paramatman*.' The author discusses at length the idea of permanent(*nitya*) in what is impermanent (*anitya*) of happiness (*sukha*) in what is sorrowful (*dukkha*) in what is impure (*asubha*) that is to say, in such things as the corporeal form (*rupa*) etc. that is what is called fourfold misapprehension (*viparyasa*). He further analyzes quoting from *Tattiriya Upanishad* and goes on to define atman according to the *Upanishad* ie., atman is not the individual ego but rather 'the supra reality of the *jiva*, the individual ego.

Chapter II is entitled as *Brahman=Atman=Dharma=Buddha=Nirvana*. Here the author analyzes each of these terms and finally says Nirvana consists in attaining to that which truly is the unbom,unproduced, uncreated, unformed- *ajatam, abhutam, akatam, asabhakatam*. After a detailed exposition he concludes the Chapter emphasizing the Buddhism as close to the Vedanta; that both the doctrines have evolved in the same

direction, however in modified form that deliverance does not consist in becoming something different from what we are, but simply in **rediscovering** our true being by transcending out phenomenal existence.

Chapter III : *Reactions Against Vedic Ritualism* throws light on the reactions against those already foreshadowed in the recent sections of the Brahmanas: 'Do not think , O Brahmin, that you obtain purity by putting wood in the fire.'

Fourth Chapter entitled as *On Some Ancient and Modern Theories relating to the Anatta* discusses the opinions of Buddhaghosha, Shankara, Taittiriya Upanishad , Tathagata, Western writers and Buddhist scholars.

In the Concluding Chapter the author proclaims that in the final analysis the difference between the Upanishads and the Buddhism seems to be simply a difference in emphasis. That the Upanishadic authors are more of the Infinite than the finite , more a saviour than the philosopher, speaks more of the finite rather of the Infinite , more of the Way than of the Goal. The Goal of the Saviour is, however, also that of the philosopher: Deliverance through Knowledge or rather Knowledge which is Deliverance.

Each Chapter is followed by notes for clarity. Though the author tries to be as simple and clear as possible in putting forth his thoughts , the subject being very complex makes the contents complex as well. Since the book seems to be written for only the researchers, it is a hard nut to crack for a general reader. It's is a scholarly book written by a scholar , to be read by scholars and comprehended by scholars and explorers wishing to delve deep into the oceanic knowledge hidden in the Upanishads.

Prof Dr. Madhumati M. Kulkarni

Chief Editor, *Pathway To God*, ACPR.

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Activities of ACPR Quarter from July to Sept 2018



Just before July, i.e. on 28-6-2018 the grandson of Gurudev Ranade (Daughter's son), Shri Deepak Apte from Pune, an ardent follower of Gurudev visited ACPR along with Smt. Ashwini Jog. Shri M.B. Zirali, Secretary ACPR explained the activities of ACPR to the dignitaries viz. Orientation programmes for the students, lectures by the intellectuals and various publications brought out by ACPR, Shri Apte appreciated the activities of ACPR carried out in accordance with guidelines laid down by Shri Gurudev Ranade, Secretary Shri M.B. Zirali and Vice-Chairman Shri Ashok M. Potdar presented books published by ACPR to Shri Deepak Apte, Dr. D.G. Kulkarni, Dr. Madhumati Kulkarni, Prof. S.L. Sutar, Shri. Mallikarjun Uppar, Prof. Chandrashekhar Joshi Shri R.G. Jakati, Shri Subramanyam Bhat and others were present.

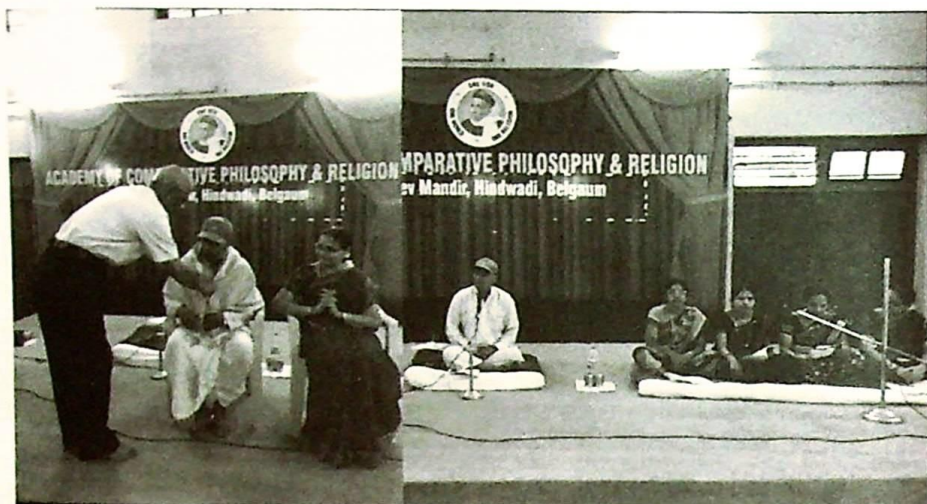


On 7th July 2018, 15 Students of RPD College, Belagavi led by Principal, Dr Achala Desai visited ACPR to study the aims and objectives of ACPR, Dr. R.S. Kumbhar, Registrar and Trustee Shri R.G. Jakati briefed the student about Dr. Ranade and his teachings and also about the ACPR.

The Principal and the students, were presented with the books published by ACPR,



ACPR witnessed great enthusiasm by the youngsters and the senior citizens taking up environmental causes, KLE Banyan Tree school led by Smt. Anita Lagmannavar, Principal, planted the sapplings on 6-7-2018
2)Senior citizen of Swadhyaya Parivar planted sapplings on 12-7-2018
Smt. Chanchalatai Punekar, Shri Raju Mutagekar and Shri G.M. Mirajkar were present on the occasion.



During the month of Shravana, every Saturday from 18-8-18 to 8-9-18 Shankar stotra recitation and commentary on the stotra were conducted by Prof. Chandrashekar Joshi, Smt. Savita Joshi and Hegde sisters of Hittalli recited the shokas. The atmosphere was filled with devotion. Prof. Joshi was felicitated on the concluding day of the programme.



During Aug 2018

Rotary Dist Governor Shri Kulkarni inaugurated the Rotary Study circle along with Shri Sachin Bichchu Adv. President of Rotary Club of Belgaum. Several Rotarians and other dignitaries were present on the occasion.

Library Inauguration Function

Highlights of talks at ACPR Ranade

Mandir On 28th Nov. 2018

Compiled by the Students of MBA, KLE Dr. M.S Sheshgirir
College of Engineering & Technology, Belagavi

Dr. Mukund Udchankar, President- Rotary club of Belagavi, and Principal- KLE Homeopathic College, Belagavi, welcomed the gathering on the occasion of Inauguration Ceremony of 'Rotary Study Circle, (Knowledge Hub for Competitive Exams) at ACPR, Ranade Mandir.

He accorded a warm welcome to the Chief Guest, Dr. Vijay Sankeswar and congratulated him for his remarkable achievements in life through hard work and also for being the owner of the largest fleet of commercial vehicles in India. He also explained the reason for choosing him as the chief guest for the day's function.

He also emphasized on the need for educating the children and youth of the country by providing all the facilities needed for their growth and learning. He said and by doing this, we would be building a country of good learned people to compete around the world.

Mr. Anil Benake- MLA, North Belagavi, in his talk at the forum said, the library at Ranade Mandir, Belagavi, Karnataka and Kolhapur, Maharastra are the biggest ones in India. He said this was possible because of the contributions made by Gurudev Ranade. He also briefed on history of how Gurudev message grew and spread across India.

He appreciated Dr. Vijay Sankeshwars diligence and experience in the field of Transportation and logistics.

Speaking on the importance of Library and reading of books he stated there is a sharp decline in the reading habit among the youth and understanding importance of Library. He said that information is available through electronic devices in the present digital era, but what remains permanently published is in the books found in the library and not on WhatsApp and Face Book. He remarked that the reading culture still remains alive among Marathi linguistics.

Shri. Maruti Zirali- Secretary - ACPR welcomed guests and explained how they developed the idea of starting this study centre for competitive exams.

He said this library was opened with an idea to help the students of weaker section of the society to study and appear for competitive exams.

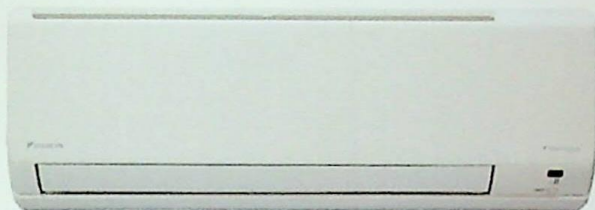
He also briefed on the contributions of Ranade Mandir to the society. He thanked the Rotary Club for its contributions to open this Library.

Dr. Vijay Sankeshwar - Chief Guest and Key note speaker highlighted the importance of reading books and experiencing the facts of life while studying in schools and colleges. He said, knowledge from books and a degree will not help to grow in you career. He always believed in hard work, dedication and simplicity. He also briefed on his upbringing, which showed him the way for his success in life. He also elaborated ,with that age comes wisdom and over the years we make mistakes and learn a lot the hard way. No matter how much you study and try to learn things, some things can only be learned with age. This is why it is important to get the perspective of those who are older than you and seek their advice.

Speaking on education he said: Better education is very necessary for all. to go ahead in the life and get success. It develops confidence and helps building personality of a person. School education plays a great role in everyone's life. The whole education has been divided into three divisions such as the primary education, secondary education and Higher Secondary education. All the divisions of education have their own importance and benefits. Primary education prepares the base which helps throughout the life, secondary education prepares the path for further study and Higher Secondary education prepares the ultimate path of the future and whole life. Our good or bad education decides that which type of person we would be in the future.

He encouraged parents to teach their children to do small little work at home and family owned businesses, so that the children can learn good things. Though he is the owner of largest fleet owner today in the country, he still has to face competition and struggle to be number one in his business.

He spoke about his company VRL which makes around Rs 2000 crores business every year. He explained that this was possible because of their unique strategy adopted in owning all the vehicles. He also said that his family was not in favour of this idea of purchasing trucks and running a logistic business. He also faced a lot of problems in the beginning, but did not give up. He took it up as a challenge and proved that nothing can come in the way to success through hard work.



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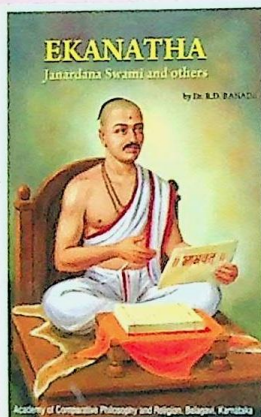
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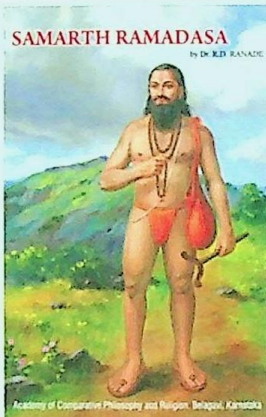
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by Dr. R.D. Ranade

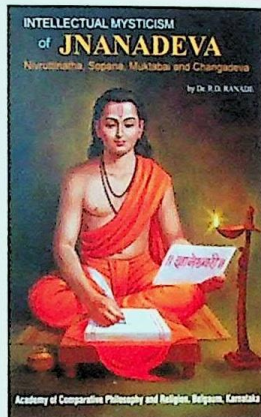
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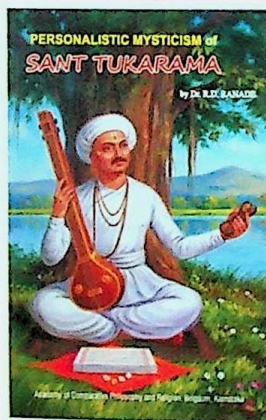
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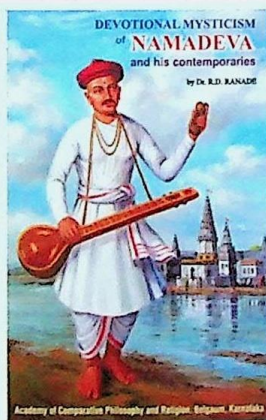
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