

PATHWAY TO GOD

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Editorial Committee :

Shri P. D. Dharwarkar

B. Sc., C. Eng. F. I. E., M. A. S. C. E.

188, Tilakwadi, Belgaum-590 006

Ph.: (0831) 4213297 (M) 9900881987

Editor-in-Chief

Dr. T. N. Achuta Rao, M.A., Ph. D.

357, Chennamma Nagar, Near SBI

Belgaum-590 006. Ph. : 0831-2440250

Mobile :9888385850 *Dy. Editor-in-Chief*

Prof. Dr. I. S. Kumbar, M.A., Ph.D.

Reader & Head,

Dept. of Philosophy

R.P.D. College, Belgaum. Ph. : 2483143

Member

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Prayer to Lord Rudra Siva

(Stanzawise Translation in English)

अनुवाक आठवा / Eighth Chamak Chapter

इध्मश्च मे बर्हिश्च मे वेदिश्च मे धिष्णियाश्च मे
रत्रुचश्च मे चमसाश्च मे ग्रावाणश्च मे स्वरवश्च मे
उपरवाश्च मेऽ धिषवणे च मे द्रोणकलशश्च मे
वायव्यानि च मे पूतभृच्च मे आधवनीयश्च मे
आग्नीध्रं च मे हविर्धानं च मे गृहाश्च मे सदश्च मे
पुरोडाशाश्च मे पचताश्च मेऽवभृथश्च मे
स्वगाकारश्च मे ॥८॥

The wood pieces required for fuel in the sacrifice be mine, let the heat and fire be mine, let the sacrifice frame be mine, let the surrounding place be mine, let the required house be mine, let the ladle for pouring ghee and the flowing ghee be mine, let the high and low voices necessary be mine, let all the required for performance of the sacrifice be mine, let the utensils necessary be mine, let the sacred bath after finishing the sacrifice be mine, let the final offering of the sacrifice to gods in heaven be mine.

अनुवाक नववा / Nineth Chamak Chapter

अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च
मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे दितिध
मे द्यौश्च मे शक्करीरङ्गुलयो दिशश्च मे यज्ञेन
कल्पन्तामृक्च मे साम च मे स्तोमश्च मे यजुश्च
मे दीक्षा च मे तपश्च मे ऋतुश्च मे व्रतं च
मेऽहोरात्रयोर्वष्टया बृहद्रथन्तरे च मे यज्ञेन
कल्पेताम ॥९॥

Let Agni the Fire be mine, let the heat of fire be mine, let the Sun be mine, let the Sun's rays be mine. Let the Vital energy Prana be mine, let the Horse Sacrifice be mine, let the earth be mine, let heaven the residence of gods be mine, let the residence of Daityas be also mine. Let the resplendent light be mine, the river be mine, let the directions of the fingers of gods may be mine to the show the sacrifice to obtain mastery over Rk, Sam, Atharva and Yaju. Let the vows be mine, let the Tapas be mine, let the seasons be mine, let the determined laid-down activities be mine, let the larger distance between vehicles due to day and night rain also be mine, through the blessings due to the sacrifice.

चमक अनुवाक १० वा/ Anuwak Tenth

गर्भाश्च मे वत्साश्च मे त्र्यविश्च मे त्र्यवी च
मे दित्यवाट् च मे दित्यौही च मे पंचाविश्च मे
पंचावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे
तुर्यवाट् च मे तुर्यौही च मे पष्ठवाच्च मे पष्ठौही
च म उक्षा मे वशा च म ऋषभाऽश्च मे वेहच्च
मेऽ नड्वान्च मे धेनुश्च म आयुर्यज्ञेन कल्पतां
प्राणो यज्ञेन कल्पतामपानो यज्ञेन कल्पतां
व्यानो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां श्रोत्रं
यज्ञेन कल्पतां मनो यज्ञेन कल्पतां वाग्यज्ञेन
कल्पतामात्मा यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् ॥१०॥

Let the foetuses and embryos be mine, let children be mine, let the bulls of one and half years be mine, let the cow of one and half years be mine, let bulls of two years be mine let the cow of two years be mine, let the bull of two and half years be mine, let the cow of two and half years be mine, let the bull of three years be mine, let the cow of three years be mine, let the bull of four years be mine, let the cow of four years be mine, let the bullock be mine, let the cow without calf be mine, let the bullock to pull the cart be mine, let the cow which delivered calf be mine. Let the life be longer due to the sacrifice,

let the Pranas be mine due to the sacrifice, let the Apan Vayu be mine due to the sacrifice, let the Vyan Vayu be mine due to sacrifice, let me get the eyes due to the sacrifice, let me get the ears due to sacrifice, let me get the mind due to the sacrifice, let me get the soul due to the sacrifice, let me get more sacrifices through this sacrifice.

अनुवाक ११ वा/ Anuwak Elevanth

एका च मे तिस्रश्च मे पंच च मे सप्त च मे
 नव च म एकादश च मे त्रयोदश च मे
 पंचदश च मे सप्तदश च मे नवदश च म
 एकविंशतिश्च मे त्रयोविंशतिश्च मे
 पंचविंशतिश्च मे सप्तविंशतिश्च मे
 नवविंशतिश्च मे एकत्रिंशच्च मे त्रयस्त्रिंशच्च मे
 चतस्रश्च मे षष्ठो च मे द्वादश च मे षोडश च
 मे विंशतिश्च मे चतुर्विंशतिश्च मे षष्टा विं
 शति मे द्वात्रिंशच्च मे षट्त्रिंशच्च मे
 चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मे षष्टाचत्वा
 रिंशच्च मे वाजश्च प्रसवश्चापिजश्च क्रतुश्च
 सुवश्च मूर्धो च व्यश्रियचाऽऽनयायनश्चान्त्यश्च
 भौवनश्च भुवनश्चाधिपतिश्च ॥११॥

Let me have One, let me have three, let me have five, let me have seven, let me have nine (These numbers denote certain deities), let me have eleven, let me have thirteen, let me have fifteen, let me have seventeen, let me have nineteen, let me have twentyone, let me have twentythree, let me have twentyfive, let me have twentyseven, let me have twentynine, let me have thirtyone, let me have thirtythree, let me have forty, let me have eight, let me have twelve, let me have sixteen, let me have twenty, let me have twentyfour, let me have twentyeight let me have thirtytwo, let me have thirtysix, let me have forty, let me have fortyfour, let me have fortyeight. Let the food be mine, let the generation be mine, let the generation time and again be mine, let the sacrifice be mine, let the sun be mine, let the heaven be mine, let all pervading deity be mine, let the

last generated be mine, let the last living be mine, let the bhuvan be mine, let the occupants of the Bhuvan be mine, let the Bhuvanadhipati be mine.

Let there be peace, peace and peace everywhere !

- P. D. Dharwarkar.

It is possible for people to understand Nirguna, but it is not possible for anybody to understand Saguna. What is the reason ? Tulsidas answers that the exploits of Saguna God so much transcend the imagination of the reader and the hearer, that these are befooled in concentrating their minds on God as Saguna; that even the great sages come to their wit's end in hearing the exploits of the Saguna God.

In regard to the nature of Saguna and Nirguna in Tulasidas, we shall have occasion to speak often in our later discussions. At present it is enough to say that in Tulasidas the Saguna may not be regarded as contradictory of Nirguna, though Saguna is superior to Nirguna and the highest form in which the Saguna expresses itself is his favourite deity Rama.

*-Gurudev Ranade in
Pathway to God in Hindi Literature.
pp. 108 & 109.*

EDITORIAL

REORIENTATION OF CONTEMPORARY MAN

There was a time when religious leaders, social stalwarts and learned philosophers used to lead the civilizations and societies and mould human lives. The rule of law and management of wealth was left to the monarchs, kings and traders. So it was with the Greek, Roman, Indian and Chinese civilizations, when learned men moulded human lives with morality, ethics, altruism, the progress of arts and Sciences, as the base for prosperity of various people. There were battles, wars and revolutions, but after a lapse of time, the society used to settle down to the usual human affairs, may be with some changes in attitudes towards life.

World War I (1914-18) and World War II (1939-45) saw changes that were far-reaching in their effects on the affairs of the world. World War I saw the birth of capitalism, communism and socialism as separate systems of governance, while World War II and the period following it saw the great leap of progress of science and technology, which has affected the life of man all over the world. The progress of air travel cut the distance between countries,

which was once counted in days and months, down to hours. With satellites, space voyagers, television and the present information technology, the contact distances, from anywhere to anywhere, came down in terms of seconds and minutes. The whole world become one marketplace and the welfare of various societies in different countries with their economies and industries inevitably got interlinked. The world became one village, where a man could hop down from house to house and mop up wealth, if he was able, to fill his pockets.

The atomic, subatomic, molecular and space sciences and technologies not only brought man nearer to mastery of the processes of nature and the cosmos, but also gave him great powers of devastation in case of wars. The realisation that great irreparable devastation will be caused by the use of atomic weapons may deter the powers that be, if they remain sane enough to recoil from the temptation to press the button to unleash the weapon system in a fit of vengeance, or like a schoolboy shooting a revolver aimed at his mates as an effect of the horror / terror films to which he is exposed, just for the fun of it.

The fallout of this great leap of science, technology, economy, and industry is already experienced in the form of misuse of drugs and the enormous wealth manipulated in the process, and smuggling and terrorism. These evil practices were first started by a handful of men, and then grew into an international network of rackets, difficult to be tackled expeditiously, though endangering the lives of peaceful law-abiding citizens in menacing proportions.

Though man is filled with pride because of the

progress of science through newer and newer discoveries about nature and cosmos (which bring him nearer to the might of the Almighty), the social thinkers and men in governance are alarmed by the dread of this inevitable fallout in the form of criminality, murders, suicides and manipulations of economy. This has given rise to a search for remedies. The shooting of revolvers amongst school children, who are universally accepted as images of innocence, makes one aware that something has gone seriously wrong in the social fabric and needs urgent attention. Children are susceptible to all that they see and hear in their surroundings during their formative years.

In this context, the reorientation of contemporary man and the process available for the same are engaging the attention of social scientists. Meditation processes, alongwith *yoga sanas* enunciated in Indian philosophy, are being tried in schools to improve the mental make-up of children, and also in jails to reform criminals. Both have raised hopes of success. The international Economics Conference held in Devas in Switzerland and attended by the president of the USA, prime minister of Briton and many commercial giants and finance ministers in January 2000 had invited Shri S. N. Goenka, the founder of Vipassana Meditation Centre in Mumbai and an eminent authority on Vipassana Meditation, to give talks to the gathering on 'thinking rightly', 'meaning of true happiness', 'anger and how to deal with it' and 'death; exploring the taboo.'

The ancient Indian sages did not go in for a doctrinal set of rules and call it a religion to be followed by a society and the individual for their well-being and progress. Instead, they went in for a search for universal

truths and a scientific way of life. In their mystical experiences while in a deep trance (*samadhi*), they could transcend their minds beyond time and space and see the panorama of the creation of the earth and the universe, its various stages of evolution, destruction and recreation. Likewise, they could see the evolution of life in its evolutionary stages, cycles of births and rebirths, as well as species without bodies existing as highly evolved souls in the form of various deities, gods and goddesses, apart from the Supreme Being. In a way, they were far advanced, compared to present-day scientists.

Seeing this panorama of the universe objectively, they came to the conclusion that every individual has two aspects of life - the outward and the inward, the apparent and the real (or the body and the mind). The real man is the mind as the driver of the body, the driven vehicle. If the imaginations of the driver go wild, the vehicle gets driven to the precipice and likely misfortune. Hence the essential need to train the mind of every individual in such a way that he does his duty with requisite wisdom and discrimination, even in difficult situations. They need the method of *yogasanas* and meditation to elevate the mind above greed and evil thoughts. They offer a model for an individual in society. The rigid family system takes care of the emotional upbringing of the children and regulates the craze for comforts and pleasures of the body. Once attributes of the mind are considered superior to pleasures of the body, disproportionate incomes are frowned upon and supposed to be ploughed back into the society in convenient ways for its welfare and for the needs of the poor. Boys in the formative years of eight to twenty are taken to hermitages in forests to study with their teacher who would be their model for behaviour and values in

life. The students would be back in society with a mature mind to take up duties as householders.

The whole lifespan is divided into four stages, viz. the student life, the householder's life, the retired life of seclusion in forests (when the body cannot do hard work but can engage in light work like education of boys in a hermitage, compiling their knowledge and experiences, etc.), and the last one of renunciation of all worldly life to depart calmly from this world. The progress of the mind is given utmost importance as the impressions on the mind accumulate birth after birth and the progress of the mind with moral and mental discipline is a continuous, timeless process leading towards the state of the Supreme Being.

Indian philosophy sets the above model as the ideal for the individual. The circumstances and aspirations of contemporary individual are different in different countries and societies. Therefore, a particular society has to do its own introspection and set the final and intermediate goals and create conditions to facilitate the individuals to mould themselves.

As far as children are concerned, there can be no two opinions about their being the future generation and their surroundings should be healthy and peaceful. There is a need to look into TV, Internet and other media about the material they circulate, like horror films, etc., that are not to be seen by children. Freedom of expression should not mean freedom to spread ideas of criminality and other evils amongst children. Alternatively, schools should be in mountain resorts or other places where these media are not available.

In this context, it will be worthwhile to mention an example of Ladakh in the northwest corner of India. Despite the turmoil in adjoining Jammu and Kashmir, the Ladakhis have deep commitments towards their land. Until 1974, everything was fine and there was no problem. Later, tourists from Western countries started visiting, attracted by the serene beauty of the land. Local youths were exposed to and tempted by their liberal behaviour and attitudes. One of the tourists was Helena Norberg Hodge, a linguist and an active member of the International Society for Preservation of Ecology and culture. She sensed what was happening, learnt the local Tibetan language, formed a group from amongst the local people in order to preserve their culture from the unhealthy exposure. She was surprised by the intimate bond of the Ladakhis with their families, land and environment. She wrote a book 'The Ancient Futures: Learning from the Ladakhis.' It was translated into forty languages. One Col. Prithvi Chand had a dream in 1948 that his land was in danger. He recruited lamas into his Ladakh Scouts, which later became the Ladakh Regiment of the Indian Army and showed its mettle in the recent Kargil battles and won bravery medals.

Even the Tibetans living in their mountainside refugee colonies in India are deeply familiar with their religion and culture and follow their traditional activities meticulously.

Chemistry Nobel-Laureate Professor Richard R Ernst, while delivering his lecture on 'Science in the III millenium; expectations between hope and concerns' in January 2000 in Mumbai, said, 'India could once again become the cradle of a new school of thought to influence the global scenario. India's contribution towards a new

ethical foundation could turn the wheels of history in the right direction. The ancient Hindu role model for a high caste male is seldom being practised to its full extent. The four stages of the model were the student, the householder, the forest-dweller and the *sanyasi*. It is hard to believe that 3,000 to 4,000 years of philosophical and religious development should not influence our attitudes towards nature, science and technology. We need a unified ethical system of values for the beneficial development of science and technology on the global scale.'

The need for a global reorientation of contemporary man cannot be more eloquently emphasized. The ancient Indian philosophical model with its universal truths and scientifically planned way of life without dogmatic or doctrinal approach, not objecting to any religion or faith, merits consideration by all societies of the world for the sake of universal ethics.

In the case of sin, there seem to be three typical attitudes, namely those, for example of Surdas, Duryodhana and Indra. The first attitude is the recognition of the responsibility of the Self, the second is that of vicarious responsibility on Nature, Society or God, and the third, the attitude to sin as a propaedeutic to Spiritual life.

-Gurudeo Ranade in
Pathway to God in Hindi Literature, pp. 18-19.

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(Continued from April-June 2007 issue)

Ramgita

.....

Now when Ajahati Laksana is adopted, the expressed sense is not left out, but that judicated sense which includes the expressed sense is adopted e.g. In the sentence 'Sona dhavti', mere red colour (sona) cannot run. So we take sona to mean a red horse as the indicated sense. This indicated sense includes the expressed sense of sona. But such Ajahati Laksana cannot yield the desired meaning in tattvamasi, for the contradiction of pratyak and paroksa in the expressed senses will remain intact, when the vacyartha is included in the Laksyartha. Hence Ajahati Laksana cannot yield the desired meaning of the sentence tattvamasi.

The laksana that can yield proper¹ consistent meaning of tattvamasi is Bhagalaksana. In Bhaga-laksana, the inconsistent parts in the expressed sense are left out and the remaining consistent parts in the expressed sense are taken as the indicated sense (laksyarth) e.g. So'yam Devadattah asti (This is that Devadatta). In this sentence, the word 'Sah' is the masculine singular (nominative case) of the pronoun 'tat' which refers to distant (past) time and place. So the word 'sah' means that Devdatta seen in the past, at a particular place. So we can say that Sah means Devadatta seen in the past (bhuta-kala-visista-Devdatta). The word 'ayam' means immediate (present) time and place. So the word 'ayam' means

Devadatta seen in the present time, (Vartamana -kala-visista Devadatta). The verb 'asti' in the sentence shows the identity of sah and ayam, which is impossible as there is inconsistency in their expressed meanings. So here we resort to laksana which cannot be Jahati or Ajahati. So we adopt bhagalaksana which tells :- Leave aside the inconsistent parts namely 'bhuta-kala-visista' and 'vartamana-kala-visista' in the expressed senses and take only Devadatta as the indicated sense. Then the sentence gives the consistent meaning namely oneness of Devadatta.

Now just as we take bhaga-laksana in case of 'So'yam Devadattah', we take that laksana in the sentence 'tattvamasi'. Then we set aside the contrary parts namely pratyak-visista and paroksa-visista in the expressed senses and take only caitanya as the indicated sense (lakshyartha). Then the sentence yeilds a consistent meaning namely identity of tat and tvam. Thus with Bhaga-laksana, the sentence Tattvamasi yeilds a consistent sense namely tat (i.e. Brahman) is identical with tvam (the individual self).

In the introductory parts to Verse No. 26 above, it was said that upadhis like body etc. gather round the ultimate reality- Highest Self-which is pure consciousness (caitanya). Now these various upadhis of sentence are recorded in the following verses Nos. 28-30.

(28-29)

रसादि-पंचीकृत-भूत-संभवं
 भोगालयं दुःखसुखादिकर्मणाम् ।
 शरीरमाद्यंतवदादि-कर्मजं
 मायामयं स्थूलमुपाधिमात्मनः ॥२८॥

सूक्ष्मं मनो-बुद्धी-दशेंद्रियैर्युतं

प्राणैरपंचीकृत-भूत-संभवम् ।

भोक्तुः सुखादेरनुसाधनं भवे -

च्छरीरमन्यद् विदुरात्मनो बुधाः ॥२९॥

The wise people know :- that gross body which originates from (five) elements like earth (rasa) made up by the process of Five-fold combination, which is the basis of enjoyment of pain and pleasure arising due to actions, which has origin, (subsistence) and destruction, which arises due to previous actions (in the past births), and which is the effect of Maya (=avidya, ignorance) is the gross limiting adjunct of Atman (28). Likewise, the subtle body which is formed by mind, intellect, ten sense-organs and five vital breaths, which originates from five (subtle) elements which have not undergone the process of Five fold combination, and which is the means of enjoyment of pain, pleasure, etc. on the part of the enjoyer (i.e. individual soul) is the second subtle limiting adjunct of the Self (29).

Explanation : In the introductory portion to verse No. 26 and under verse No. 26, it was pointed out that the word tvam means pratyak caitanya. In other words, tvam means caitanya with limiting adjunct of the body i.e. body is the upadhi of caitanya. Now verses Nos. 28-30 speak of various upadhis that gather round pure caitanya i.e. Atma/ Parmatma/Brahman.

Now for understanding as to how these upadhis gather round caitanya, we have to refer to the process of fivefold combination (pancikarana) suggested by the word

pancikrta in verse No. 28. Now in order to understand the process of five fold combination, one has to know the process of superior position (adhyaropa, adhyasa) as found in Monism-alone which is presumed by Ramgita.

In Monism-alone it is said that the teacher instructs his pupil¹ about Atman/Brahman/Caitanya the reality, by means of adhyaropa and apavada. In the philosophy of Monism-alone, Caitanya (Atman) is the only one Reality, while the world is false, from the transcendental point of view. The appearance of the world is explained from the empirical view-point, by means of the process of superimposition. (Later on this superior position is negated [apavada] and the reality of Caitanya/Atman is emphasised).

The process of superimposition³ is thus explained :- There happens to be beginningless Nescience which becomes an upadhi of Caitanya. The word upadhi in Monism-alone means :- Upadhi is that thing or quantity which makes another thing appear in a limited form or as of different nature. e.g. a jar (ghata) makes the unlimited space in a jar(ghatakasa) in a limited form. Hence a jar becomes an upadhi of space. Further a red flower is placed near a clear white crystal makes the crystal appear red. Hence the red flower becomes an upadhi of the crystal whose colour appears to be changed.

Nescience which becomes the upadhi of Atma-Caitanya possesses three qualities namely Sattva, Rajas, and Tamas. Further this Nescience is looked at from two points of view namely that of singularity (vyasti) and that of Totality (Samasti). Nescience-totality has pure sattva as

its prominent quality. Now when this Nescience-Totality becomes the upadhi of Caitanya/Atman, which is qualityless in itself, the Atman appears as qualified (Saguna). This Saguna Brahman is said to possess omniscience, omnipotence, etc. and is called God (Isvara) who becomes the cause of the world.

Further this Nescience-totality is said to possess, two powers namely power of concealment (avarana-sakti) and of projection(viksepa-sakti). The first power conceals the nature of Brahman/Caitanya and⁴ the second power projects the universe.⁵ Now the sentient Brahman with the upadhi of this Nescience with two powers becomes the efficient cause of the world, through its own prominence, and also becomes the material cause of the world, through the prominence of its upadhi of Nescience. Then the element Akasa (space) springs from sentient Atman having as upadhi the Nescience possessing the power of projection in which the quality Tamas is prominent. From this space emanates the element Air, then the element Fire from Air, then the element Water from Fire, and last the element Earth from Water. Now these elements Space etc. are subtle (sukhma). From these five subtle elements, there originate, on one side, subtle bodies, and gross/great (sthula) elements called Space, etc.,⁶ on the other side.

A subtle body is constituted by seventeen factors namely five sense organs of knowledge, five motor organs, five vital breaths, mind and intellect.

From the five subtle elements proceed five gross/great elements(mahabhuta), through the process of Five fold

called Space, etc. Then from the various combinations of these five great elements arise all the non-sentient (acetana) small and big things in the universe. Gross bodies (Sthula deha) are formed by the peculiar⁶ combination of five great elements.

The entire universe, for the sake of convenience, is divided into two parts called Microcosm (pinda) and Macrocosm (Brahmanda). Now the subtle bodies and gross bodies mentioned above are there in Pinda as well as in Brahmanda and they become the upadhis of Sentience (Caitanya).

Further, in Macrocosm, the Nescience-totality is called 'Causal' (Karana) body, and in Microcosm the Nescience-singularity is called 'the causal' body. And these causal bodies also become the upadhis of Caitanya. Due to these upadhis, the Caitanya is given different names in Microcosm⁶ and Macrocosm⁷ :-

(A) In Macrocosm :-

<i>Name of Upadhi</i>	<i>Name given to Caitanya/Atman</i>
Causal body	Isvara
Subtle body	Sutratma
Gross body	Virat

(B) In Microcosm :-

<i>Name of the Upadhi</i>	<i>Name given to the Self</i>
Causal body	Prajna (Atma)
Subtle body	Taijasa (Atma)
Gross body	Visva (Atma)

The above - mentioned details of superimposition explain the mention of the gross body in the Verse No. 28, of subtle body in Verse No. 29, and of causal body in Verse 30, and also three Selves (purusa) mentioned in Verse Nos. 49-51.

In case of the gross body, verse No. 28 mentions the word 'Pancikrta', and in case of the subtle body, verse 29 mentions the word 'apancikrta'. These two words imply the process of Pancikarana (Five fold Combination).

Sankaracarya's Atmanatma-viveka explains the process of Five fold Combination thus :-

The five gross / great elements arise from five subtle elements thus :- (1) Every subtle element is first to be divided into two equal parts. (2) The first half part is to be divided into four equal parts. (3) One half part of every subtle element is to be joined with one-eighth part of the remaining four subtle elements.

The above mentioned process can be explained with Names and Numbers thus :-

(A) First take subtle element as a Unit 1. Then divide it into two equal parts thus :-

Space -1	= 1/2 S + 1/2 S
Air -1	= 1/2 A + 1/2 A
Fire -1	= 1/2 F + 1/2 F
Water -1	= 1/2 W + 1/2 W
Earth -1	= 1/2 E + 1/2 E

(B) Then the first half part of every subtle element is to be divided into four equal parts :-

1/2 Space	= 1/8 S + 1/8 S + 1/8 S + 1/8 S
1/2 Air	= 1/8 A + 1/8 A + 1/8 A + 1/8 A
1/2 Fire	= 1/8 F + 1/8 F + 1/8 F + 1/8 F
1/2 Water	= 1/8 W + 1/8 W + 1/8 W + 1/8 W
1/2 Earth	= 1/8 E + 1/8 E + 1/8 E + 1/8 E

(C) Now 1/2 part of every subtle element is to be joined with 1/8 part of the remaining four subtle elements. Then their summation makes up one unit of one gross element :-

$$\begin{aligned}
1/2 S + 1/8 A + 1/8 F + 1/8 W + 1/8 E &= \text{Gross Space } 1 \\
1/2 A + 1/8 S + 1/8 F + 1/8 W + 1/8 E &= \text{Gross Air } 1 \\
1/2 F + 1/8 S + 1/8 A + 1/8 W + 1/8 E &= \text{Gross Fire } 1 \\
1/2 W + 1/8 S + 1/8 A + 1/8 F + 1/8 E &= \text{Gross Water } 1 \\
1/2 E + 1/8 S + 1/8 A + 1/8 F + 1/8 W &= \text{Gross Earth } 1
\end{aligned}$$

Now Verse No. 28 describes the gross" body thus :- It arises from the five gross elements formed by Five fold Combination. Naturally this body has a beginning and end, it is perishable. It is adi-karmaja i.e. formed due to actions performed in the former births. (See Verse No. 8 for the causal relation between action and birth). This body is the location of enjoyment of pain and pleasure arising from actions. This gross body is said to be effect of Maya (mayamaya). Here the word 'maya' means Nescience which is responsible for the projection of the entire world. This gross body is not the direct and immediate effect of Maya/Nescience. Maya is a preceding distant cause of the gross body. And as seen above, this gross body becomes the upadhi of Caitanya/Atman.

Like the gross body, the subtle body also becomes the upadhi of Atman. This subtle body is described in Verse No. 29. It is constituted by¹² seventeen factors which are :- mind, intellect, ten sense organs and vital breaths. The ten sense organs are :- five senses of knowledge, namely eye, ear, nose, skin and tongue plus five motor organs namely speech, hands, feet, anus and organ of creation. Five vital breaths are - prana, apana, udana, vyana and samana. These seventeen constituents of the subtle body originate from five subtle elements which have not undergone the process of Five fold Combination.

For enjoyment of pain and pleasure are necessary mind and intellect which reside in the subtle body. Hence the subtle body is said to be the means of enjoyment.

This subtle body, as painted out above, becomes the upadhi of Sentience/Atman.

After mentioning gross and subtle bodies as the upadhis of Atman, Verse 30 now mentions causal body as the third upadhi of Atman, and states that Atman is quite distinct from all these upadhis.

(30)

अनाद्यनिर्वाच्यमपीह कारणं

मायाप्रधानं तु परं शरीरकम् ।

उपाधिभेदात्तु यतः पृथक् स्थितं

स्वात्मानमात्मन्यवधारयेत् क्रमात् ॥३०॥

Beyond/besides (the gross and subtle bodies) there is also (in the case of Atman) another third body called 'Causal' (Karana) which is beginningless and indescribable, in which Maya (=Nescience) is predominant. Now one must decide in his mind (atmani), in due order, that one's own self (Svatmanam) is completely different (prthak) from the various upadhis (of the bodies) (30).

Explanation : The Nescience which becomes the upadhi of the Atman / Caitanya is said to be beginningless, because nobody is able to tell since when there is this Nescience. Hence it is said to be without a beginning.

Further, this Nescience is said to be indescribable in the sense that it cannot be described either as Sat (existant) or Asat (non-existent). The reason is this : Sat is that which exists in three times - present, past and future. In this sense Nescience is not Sat (existent); for it gets removed or destroyed by the knowledge of Atman, as it is opposed to knowledge. Only Atman is existent. Nescience is not existent like the Atman. Now Asat (non-existent) is that which never comes in the range of cognition. e.g. A son of a barren woman, horns of a horse, etc. Like them the Nescience is not non-existent, for in the first place, there is awareness of Nescience in the form 'I am ignorant', etc; and that cannot be called non-existent which is cognised. Further, in the Second place, nothing comes out

of what is non-existent. But the world proceeds from the Nescience (See under Verse No. 28). Hence Nescience is not non-existent. Moreover, Nescience cannot be said to be both existent and non-existent, as Nescience is contrary to both of them. Besides the mutually contradictory attributes namely existent and non-existent cannot coexist at one and the same time in one Nescience only. Hence Nescience is said to be not describable with the words existent and non-existent. (sat-asat-anirvacaniya).

As seen under Verse No. 28, Nescience is looked upon as Nescience-Totality and Nescience-Singularity. Now, in Macrocosm, Nescience-totality being the cause of everything in the world is called Causal₁ body, and Nescience-singularity being the cause₁ of egoism, etc. is called Causal body in the Microcosm. Hence here it is referred as anadi-anirvacya-karana with the word Nescience understood. Now this Nescience-the Karana-is called the Causal body and it becomes the upadhi of Atman.

This Karana is here said to be maya-pradhana which here means 'maya-matram' for as seen already this karana is avidya-matra, and avidya, ajnana and maya mean one and the same thing.

Thus there are three bodies- gross, subtle and causal, and they become the upadhis of Atman. But one must understand the Atman is absolutely different from these three bodies, just as a man is different from his various clothes. Thus a man is to know in due order that the Self is different from the gross³ body, different from the subtle body and different from the causal body.

-Prof. Dr. K. V. Apte,
Yajurved Apartment,
ST Colony Road,
Vishrambag,
Sangli-416 415

THE UPANISHAD DOCTRINES

'Thou art that' - Shvetketu.

Upanishads are the sum and substance of Veda, i.e. 'Vedanta'. It is the ultimate of all Knowledge- of material and spiritual world. Knowledge has been imparted to students by learned teachers called Acharyas since time immemorial. The method of teaching consisted most by word of mouth and has been remembered as that which is heard- 'Shruti', and that which is 'memorized' 'Smriti'. Each one of the Acharyas experienced the 'Truth' by personal effort; spiritual exercises or Sadhana and kept their individual experiences a secret, and latter on imparted only to a few trusted students. There were many categories and levels of attainments and they communicated their teaching as 'Upanishad doctrines'. Upanishad means knowledge imparted to disciple 'sitting near' the Acharya.

It is said that about 250 Upanishads have been found so far, but not all are authentic and original. We have lost many Upanishads and some have been replaced at later periods and thus, not original. Of the available Upanishads, only 108 are considered to be important. Of these, just ten or twelve are considered to be very sacred and of much significance. Upanishads are store houses of spiritual knowledge and constitute the Ancient Wisdom

and Spiritual Heritage of India. Only a few Upanishad Doctrines are briefly described here for the benefit of those who are interested in the Ancient Wisdom of India as also to bring out the significance of these doctrines to serious students/ saadhakas for their practice.

The most important doctrines called the 'mahat tattvas'/ Fundamental Principles are:

1. *Thou art that (Bhrahm)*, i.e., *tat tvam asi*;
2. *I am Bhrahm (Consciousness)*, i.e., *aham Bhrahm asmi*
3. *I, the Soul, is Bhrahm*, i.e., *ayam atmaa Bhrahm*
4. *I am (Existence)*, i.e., *so`ham*
5. *Atmaa is the Bhrahm only*, i.e., *Atmaa eva Bhrahm*;
atmaaiva vedam sarvam
6. *This soul is the supreme Consciousness i.e., ayam atmaa Bhrahm*;
7. *Everything here is That, Bhrahm* i.e., *sarvam khalvidam Bhrahm*

It is necessary to first understand some of the basic principles in order to get to the core of these Mahat Tattvas. A few invocatory Mantras are given in the Vedic and Upanishad Texts to enable the disciples/ students to get a basic understanding of the secret of this universe. The first Mantra is *Poornamadah poornamidam...* followed by *Anoraneeyaan mahto mahiyaan...* These Mantras/ aphorism are taken up for discussion first and then the Mahat tatvas.]

The Mantra "*Poornamadah poornamidam...*" discussed briefly again and again due to its important. Despite the fact that this Mantra is chanted everyday in religious

rituals, no body has a clear idea about this. Its full meaning and purport are not yet very clear. This Mantra is derived from the 'RK Veda'. This is also quoted in Kenopanishad and Ishavaasya Upanishads. It is the Mantra, 'Shaanti Paath' that describes the Totality/ Wholeness/ or Unity Consciousness- 'Poornam'.

*Poornamadah poornamidham poornaath pooranmudachyate;
Poornasya poornamaadaaya Poornamevavashishyate."*

Meaning, That (Universe, the macrocosm) is 'Full', and this (microcosm) is also 'Full'; that which has emanated from the Whole, or 'Full' is also complete by itself, and what remains thereafter is also Full". The Macrocosm / the cosmos, Bhrahmaanda remains complete (full) i.e., 'Poornam', even though it has manifested in innumerable microcosmic entities. The microcosmic entities do not constitute a part but perform as complete individual entities imbibing all the characteristics of the parent body even after it has emanated/ manifested from it. This appears like a riddle. How can the object that was 'full' remain 'full' even after a part of it has come out and how can a part that has come out remain 'full'. Here, the Vedic Texts pronounce that the Cosmic entity is ever full and expanding (called 'Narayana'), and all that manifest/emanate from it are also endowed with fullness. This can be seen in any organism for that matter. The human cells performs its function with full knowledge, in constant communion with other cells, and mutually co-operates and co-ordinates their functions. May it be that, the genetic cells, or a blood cell, or a skin cell, or a brain cell, each one is complete in all respects?

Let us take the instance where the pregnant mother

and the baby in her womb are two distinct entities but not yet separate from each other. When the baby is delivered it operates as a separate individual, although a part of the mother. The mother is complete (Poornamadah) and the baby is also complete (poornamidham). The tree is complete or fully formed; its fruit is fully ripe or complete/ full, and its seeds are also complete/ full. Each is full/ 'complete' by itself.

Thus, this beautiful concept of Wholeness expressed in this Mantra give us an idea how one Parabrahm has manifested in various names, forms and functions. The concept of POORNAM/ WHOLENESS maintains the secrecy of the creation and the mysterious ways of functioning of Nature. This is where the concept of God as a supreme divine force becomes relevant.

The second aphorism: "anumahadroopam", or the "Anuraneeyaan mahato mahiyaan..." is from Brihadaraanyaka Upanishad. It is also like a riddle like the first Mantra. It is a very beautiful concept that explains the Infinity and the focal point are one and the same. It brings out the idea of cosmic unity, the 'Unified Field of Consciousness' that binds the individual self to the cosmic Self. The individual self and the cosmic 'Self are the two ends of a super string technically called the Lagrangian Superstring [L] through which the cosmic energy flows. It is called 'VISHNU', 'vish', meaning, the 'all-pervading', referring to the Lord of the Universe. It is expressed in Vedic Texts as the Shoonya that is Zero in mathematics. Zero is neither positive nor a negative number and it takes the quality of its change from that point. It becomes the highest number for all the numbers of negative value & it becomes the smallest number for all the positive numbers. Hence, Zero is the smaller than the smallest' and bigger than the biggest'. The Universal

Soul Infinity and the individual soul the insignificant- most; both the Universal Soul & the individual soul are the same since there is only One soul in the cosmic entity. The universe has emanated from the same 'Shoonya' or Abstract Silence of the Cosmic Ocean of Consciousness and it has rested in all the individual souls. It is all-prevading Brahman, Truth, knowledge, Bliss i.e., sat-cit-anand.

"Anumahadroopam", or "Anoraneeyaan, mahato maheeyaan" means, that, "the anu" (Sub-atomic particle) is smaller than the smallest (the individual Self), and the 'Mahat' is bigger than the biggest - the Universal Soul. "It is a fact that things are separated by space, events are separated by time, and causes are separated by effects by the Natural Law, the Law of Causation. When things are beyond the reach of these three separating principles having nothing to divide them and thereby make them many, they must be inseparable, or one." So, it may be inferred that which is smaller than the smallest must also have to be bigger than the biggest, i.e., is the 'Soul'. The Soul is the basis of creation and all forms of exist between these two extremes. The Universal Soul is one and it is reflected in individuals as innumerable souls. In other words, although we see innumerable souls in the individuals, these are the reflections of the one single supreme Universal Soul. It is like the reflection of the Sun in a number of lakes, ponds, pools and other water bodies; or it is like the reflection of the sun or moon in a number of colored glass pieces or pools. The Universal Soul of the God, "Paramaatmaa" is the 'Bimba' (Real Image of Brahman, the Absolute, the Infinitude- (Universal Self) and the individual souls, the "Jeevaatmaa" are the reflections of the image, 'Pratibimba' (reflection as in mirror). The reflection of the image, or duality, disappear as soon as the screen, the mirror, or 'avidya' is removed and the 'Reality'- "Jeeva Brahmaiva naaparah," meaning, "This 'Self, T, is Totality- 'Brahm'- and none other', i.e., the 'Unity'

becomes very clear.

The same Principles is further explained in the Sutra: "Ayam Aatmaa Brahm" [Mandookya Upanishad, Verse 2], meaning, "This Self is Brahm". The 'Aatmaa' is 'Brahman' is a very important sūtra or aphorism that states very clearly, 'the individual soul, 'Jeevaatmaa' and the Universal Soul, 'Paramaatmaa' are not anyway different'. This statement is supported by another important Sutra, "tat shrithvaa tad evaanupravishat" [Taittiriya Upanishad 2.6.2], meaning, 'Having created it, the Creater entered into it'. The interesting story is that, the Lord was quiet and contemplating; there arose the will and the impulse to create. This is stated in the Sutra, "He Resolved". When he created it, it was not moving and seeing that it is not moving, He entered into it as the Cosmic Intelligences. He entered into it through the seam or hole in the head called the 'Brahm Randhra', as Consciousness, 'Prajnya', the Soul, the Atman, the core of the substance without which it (the Being) has no existence. This led to the statement: "I am Brahm", "Shivoham" meaning, 'I am Totality, UNITY'. The Lord Almighty stands United with the soul" of the individual. This Sutra (aphorism) is the most famous. "Aham Brahmasmi" [Brahdaaranyaka Upanishad,1.4.10].

Whosoever knows, or has realized this 'TRUTH', knows Him. Whoever knows this secret can avail of the immense knowledge of the 'Brahm' from this sources, the Self, the Self-referral Soul. Anybody who reaches this depth of Consciousness has attained enlightenment. He gets the ability to achieve anything by mere desiring and can convert or transform any subtlest invisible thing into an object of his desire. There is no wonder in that some spiritually attained souls perform these miracles! In Bhagvad-Gita, The Lord

says, "Pashya me yogamaishvaram", [Section 9, Verse 5] meaning, " Behold the richness of my Yoga, My Unity Value". Since the Lord has entered the core of all substances, it is well said that "Aatmai Vedam Sarvam", meaning, 'All this is Aatman only'. "Sarvam khalu idham Brahm" [Chhandogya Upanishad, 3.14.1] meaning, 'All this is Brahm, Totality, Wholeness'. It is this realization of 'Unity' that is the sole purpose of life:

Further, Shree Hari Naaraayana is Paramaatman described as Brahman, the Bhuman, the Infinitude, the Abstract Silence and the source of all creation. " Whatsoever there is in this world-known through report (far), all that is pervaded by Naaraayana within and without, is 'Brahman'. The place for his meditation is in the heart. "God has created man in his own image" is another important doctrine. In fact, Kashmir Shaivism says, "Lord Shiva contracted Him Self into a Jiva". This Jiva is Creation, the will of God. It is the expression of the Natural Law; it means, 'everything everywhere is the expression of Will of God'. As already stated, the Creator created the Creation and entered it. Hence, the whole Universe is his home. He lives in every element. This concept is very beautifully explained in the Ishavasya Upanishad: "Ishavaasyamidam sarvam..." i.e., "Everything here belongs to Him, the Lord."

People who are greedy, selfish, reckless, and want to enjoy at others' cost, or at any cost, must clearly remember this doctrine. Nothing in this world belongs to us. Everything belongs to Him, the Lord. In fact, it is His sweet will and pleasure that He gives us, and what He gives us is also left to His sweet Will and pleasure. We cannot demand it as our wages at the end of the day's labor. What we enjoy (or suffer) today is the fruits of our action, karma phala of our past life

(Prarabdha) and accumulated (sanchita) karma. We may feel, aspire or desire for, and wish for something that others are possessing and enjoying; and, may even try to covet it or usurp it; but that is wrong. What is not ours, by the will of God, will never be ours even by force or cunningness. The supreme Lord knows what is good for us and gives what is essential for our progress, peace and happiness. Even if we get what we want, we may not be happy! The Lord knows all. Never go against the Lord's Will and be happy with what He gives. Never ever aspire for what others possess and enjoy. Forget it as: "what others enjoy is their karma phala"; never aspire for that.

" Tyena tyaktena bhunjithaa maa ghrudhak kasyasviddhanam."

In fact, this world is full of material resources to quench the thirst, hunger and the needs of food and shelter but a few unscrupulous people corner the resources and others are made to suffer for no fault of theirs. There is enough food for all; but most of the poor cannot buy it from those who hold it. The Veda holds food (annam) in high esteem as "annam Brahma" and trading in food and food items is prohibited, particularly by the Brahmins. Hotel industry is thriving! But one has to pay for all this action, Karma.

There is an interesting account of Indra and Vrutra and Vela in the Upanishads for this purpose. Indra had to fight with Vrutra who corners the resources and make the Devas, Rishis and the other sattvikas to suffer. Vela goes to the extent of hiding water, air, and everything. He hides water and the whole world suffers. Indra had to take the help of *Pranava* and fight these Assuras (*Dushta Shaktis*/evil power/ crooked nature of man?) and get the release of water and food from Vrutra and Vela. Things are no much different

today. Food given for the poor people as gift by UN and NGO Agencies is coveted and mercilessly diverted to market by the officials. Even the money granted to poor people's housing is coveted : medicines and tents given for relief works due to earthquake, floods and other natural calamities are also coveted and sold by ruthless greedy persons who enrich themselves. Such merciless persons will take birth in obnoxious wombs as lower creatures ! These are beautifully explained in the Bhagvad-Gita. (See ' The Bhagvad-Gita : *Muktiyoga Rahasya*' by the same author).

The veda is very clear about these things. It warns us again and again not to covet other's property. Almost all the cases in Courts of Law are due to this stealing, coveting, usurp of other's property-landed, moveable, or immoveable property (this includes elopement with someone's wife, too). Now, we have the intellectual property rights that prohibit stealing other's works. Many original writings, works of art, thesis and dissertations written by scholars are stolen and reproduced by unscrupulous persons for personal gain these days. Somebody toils day and night and a crook like a publisher, or Book sales agent and shopkeeper enjoys the fruits of other's labour. The Mantra reiterates the fact that everything belongs to Him. This concept brings enormous peace and prosperity to all.

Wealth is now cornered by a few rich and the powerful (Nations included !), and the natural resources are beyond the reach of all. Greed of a few is cutting at the needs of many. Once Mahatma Gandhi said, ' there is enough for everyone's need but not enough for a few person's greed'. The poverty, hunger and misery of the poor families are mostly due to the greed and selfishness of a few wealthy families. We should always understand this doctrine and allow wealth

to flow like a river, to flow unobstructed. We know the consequences of floods; Floods of anger, anguish, sighs and flood of hunger and misery of the poor will wash away everything! How can a few eat a lavish dinner when the hungry children are crying at the door ?

'tasyam Kaaryam na vidyate' (Bhagavad Gita 3.17) .

This is an important concept that means, 'Karma does not bother him, he need not suffer the fruits of Karma. 'Action does not bind him, who has surrendered to the Lord for everything he does in the name of Lord . However, this has to be read along with the two other important Formulae/Sutra, the mantra : *Poornamadah poornamidam...poornam eva avishishyate'*, and the *'Anoraneeyam mahatomaheeyan'*.

In the first place, any action performed in the name of the Lord will not bind the doer to the fruits of action, Karma. He need not suffer the sanchita or praarabhda Karma since it is erased by the Lord. Second, the whole remains after the Whole is removed from the Whole as per the mantra *'... poornam eva avashishyate'* meaning, what remains is Full. This renders the doer 'Poornam' giving him the benefit of WHOLENESS. WHOLENESS is perfection and nothing affects it! Maharshi says, 'The performer does not lose any degree of Wholeness in performing'. In fact, it is the 'Purushottama' who does the work. So, it is the 'Wholeness/Poornama performing so there is no loss to Wholeness of life'. In the third place, it is the same *'Anoraneeyaan mahato maheeyaan'* formula that treats the individual Self as 'smaller than the smallest and bigger than the biggest', free from all impurities and is always perfect. It is this purity that makes the person. Purusha, excel in all respects and achieve his desires, attain fulfilment without being affected by the Karma. Thus,

anybody who acts at higher levels of Consciousness can attain perfection and 'fulfillment'.

Thus, there are the 'Mahat Vaakyas' in the Vedanta', which recur in most of the Upanishads. All Great Acharyas have taken these Mahaa Vaakyas as the Principles of 'Advait', to teach their disciples the Unity principles. Accordingly, there is only 'One' the Supreme Lord, the 'Brahman', the power and force behind the Trinity the Creator 'Brahma', the protector Vishnu, and Maheshwara, the presiding Deity over Dissolution on the Dooms Day. In fact, all the Devas (Gods designated with power and functions in Hindu mythology) get their power from this single source and ensure order and maintain evolutionary progress in the universe.

The Mahat Vakyas or the principal doctrines of Upanishad are :

1. 'Tat tvam asi', 2. 'Aham Brahmaasmi', 3. 'Ayam Aatmaa Brahm'; and 4. 'So 'ham'.

These four 'Mahat Vakyas', the cardinal Principles of 'Vedanta'. Whoever knows these doctrines and has realized the full meaning of these doctrines knows everything about this Universe. He is the 'Brahman'. For all practical purposes, in sum and substance, all the four Maha Vakyas mean 'Self - Realisation'/'atma Jnyaan.

Now, the real meaning of the maha vakya is very simple. In the ancient Vedic system, after a twelve-year stint at the Gurukula, the Revered Guru used to call his beloved, trusted student (who has understood the teachings) to be seated near him (upa-nishat) and speak close to his ear (Qur 'on) one of these four Mahavakyas, (or whatever he wishes!). All the four Mahavakyas mean only

only one thing that the student should strive for 'atma jnyaan' i.e., 'Self -Realisation', i.e., the Realization of the 'Brahm', within. The method to be adopted (through Patanjali's Ashtaanga Yoga Sutra) has been taught rigourously and the student has to continue the studies, 'svadhyaya' ('svaadhyaya na pramaditavyam') relentlessly, and practice it with absolute faith, devotion, and total surrender ('sharanagatim'). The method of attainment to Self-Realisation, the supreme goal of life, is described as 'asana, yoga, dhyana and Samaadhi (Nirvikalpa Samaadhi). The student has been taught all the eight steps to Samaadhi and it is left to the student to realize the 'Brahm' within him. Much depends on the 'Divine Will ' (Daivaanugraha').

Some sadhakas may attain it (Brahm Jnyaan) sooner or later. But, it is absolutely essential to continuously strive for it; it is not certain that any aspirant is sure to attain the 'Brahm', i.e., 'saayujya' of the Supreme Lord. Every sadhaka must follow the principles of Yama, Niyama and Pratyaharawith absolutely strict discipline and maintain purity- of body, mind (thought and action), and soul.

First, the spiritual aspirant must follow rigid dietary regulations and celibacy. Then, he should avoid all contact with the external world (including women), withdraw senses and shun desire of the flesh and avoid worldly sensuous way of life. The sadhaka should treat this world as the one that has already been consumed and hence, a trash. Nobody wants to eat the leftovers and the trash from the wastage bin. Anybody who controls his mind and withdraws his senses, and dives deep into inner Self only will get to know of this. He should open the inner institutional

eye and see things for himself in a state of transcendental consciousness, 'ateeta-prajnya'. This spiritual world is as difficult as the external fleeting, objective world, and success is not much assured in both.

The seven steps to *Samaadhi* are: *Yama, Niyama, Pratyahara, Yoga-asana, Praanaayaama, Dharana, Dhyaana* and then attain to the state of *Savikalpa Samaadhi* leading to *nirvikalpa* state of transcendental Meditation. The spiritual aspirant has to climb these eight steps slowly and securely. Any laxity at any stage will not do. There is the possibility of a sudden fall from any height and it is much steeper as one climbs higher and higher. It is as good as climbing the Mt. Everest of the Spiritual. One has to struggle hard to remain at higher levels of Consciousness. Absolute purity can sustain the aspirant much longer. The body should be pure to the extent of purifying the nadis, granthis, blood vessels, stomach and intestines-clean of all pollutants and toxic matter. Cold and hot spicy foods are forbidden. The aspirants should sleep on a grass mattress and get up before 4 a.m. (Braahmee Muhurtam) and complete his daily ablutions and start 'Dhyaanam' / meditation and study spiritual scriptures ('Svaadhyaya'). He should always think of the divine (Hari naama smaranam and chintana) and associate only with spiritual aspirants (satsangh), with persons of spiritual nature. He should control the wandering mind and there are a number of techniques of mind control/manoniyantaran. These Mind Control Techniques are taught through Upanishads. Then, the senses should be withdrawn from the external attractions and mind should be purged of all impressions, memories, emotions and experiences, sanskaar that obstruct the God-Realization. Mind should be completely stand-still. The silent

mind is the Mind without any vibration of citta vritti / thought waves. This will pave way for 'Divya Darshan' or 'God-Realization'.

Since one has to sit firm, comfortably for Dhyaanam for long hours, a suitable sitting posture or asana is necessary; the sitting posture should be such as to allow easy and smooth flow of blood throughout the body. There are many different varieties of Asanas/ sitting postures described in the Yoga Texts. Some are very difficult yoga *asanas* that help to purify the body and mind and the yoga Upanishads describe them.

Further, the spiritual aspirant should be able to chant the Lord's name all the time so that his mind starts dwelling on the Lord and does not entertain any other thought. The Spiritual journey is riddled with many obstacles. The path is not clear and nobody is sure and everybody has to try his own way intuitively. God-willing it is easily accomplished ! However, each spiritual aspirant should try to cross the borders of the lower Consciousness that is prevailing in daily awareness of the external world, and the dream world during sleep. Both these worlds-here as well as there (Bhoo and Svargh), are illusory, fleeting, temporary and as such 'sat' (that which has emanated from the 'sat') called unreal !

The state of Consciousness in deep sleep or 'Sushupti' is the real world; but, we are not aware that. So the aspirant should learn how to keep awake and be aware of this state (avastha) of 'Sushupti chetana'. It is like keeping awake in deep sleep. That is why they say, a Yogi never sleeps; he is wide awake and hence 'aware' of his Self when the whole world is sleeping. And, then, the next stage is to raise the

level of Consciousness to the 'transcendental state' - the 'Tureeya' or the 'Ateeta Prajnyaa' state. Now onwards, it is very slow exercise: It may take several hundreds of years to reach this state, that is one has to continue this spiritual exercise birth after birth. The Buddha took almost five hundred lives to 'Nirvana'/'Nibbana'/'Self-realisation', and the details of his last twenty five births are narrated in Jataka Tales. Swami Rama says, that his teacher told him that it was his Thirty-fifth birth of spiritual practice, and even now he is practicing his spiritual exercises. One has to rise from '*ateeta prajnya/Transcendental Consciousness*' state to 'Visva Chetana', i.e., the state of 'Universal Consciousness'. The next state is the 'God-Consciousness', i.e., 'Daiva Prajnyaa', and then, the 'Brahm-Chetana' or 'Brahm-Consciousness', the state of 'Saayujya', merger with the 'Brahm'. One can stay only for a second or two in this state, and always revert back to lower levels abruptly, or quickly. The 'Brahm-Chetana' state is the state of Supreme Consciousness and it is supreme Bliss. It is the state of 'Enlightenment'.

Once any yogi reaches this state, he will not bother about the material world. He loses all the worldly attachments and will have no 'moha' for children, wife or parents, or friends or hatred for foes. All become 'Children of God' in his eyes and he looks to all of them with pure divine love for he has come nearer to attain that level of Supreme Consciousness, (Diava-Prajnyaa) and is on way to 'Brahm-Chetana', 'Poorna-Prajnyata', or the highest state one can aspire for. There is no death or re-birth to him since he has become immortal; he has to wait for the 'Dooms day'- a day of total redemption. Till then, he has to do selfless duty and remain on this earth rendering service to

mankind. Some Yogins become mendicants; administering Ayurvedic medicines, advising people to live a life of austerity and devotion to Lord; they also accept students or disciples seeking spiritual guidance or Vedic studies and guide them. Some Yogins go into much severe austerities and 'tapas' (Samaadhi).

In this exalted state of supreme consciousness/ 'Turiyaateeta Brahm Prajnayaa', one does not want name, fame, worldly riches, or sensual enjoyments. Whatever is offered lie at their feet and these Yogins will not even look at them. They do not have hunger or thirst (due to attainment of 'samyama' on throat), and they have transcended time and space. Most of the time they are conscious of their body and they do not mind even if it is afflicted! They become clairvoyant and travel anywhere at their will. They are omniscient and know everything-past, present and future. They are omnipresent and can be present at several places at one and the same time. They are omnipotent and they do not fear anything, or anybody, for every other creature become subservient to this all-pervading supreme Consciousness. They can change their body at will and enter any other body. This practice is known as '*para-kaya-pravesha*'. In fact, they do not really exist in their body and mind in the material world and they float in a spiritual world ! They are virtually Gods on earth, at that!

One may ask who wants to enjoy that life of no hunger and thirst or sensual enjoyment, and live a life of a recluse or mendicant. Definitely, the life of a Yogi is not attractive for a mundane, worldly person, for he does not want wealth, name or fame, and he has no hunger or thirst. But, he is the Emperor of the Universe! He can create anything at his will. Sage Vishwa Mitra created a special heaven,

called 'Trishanku Svarga' when one of his favorite disciples was denied entry into heaven. He can see past and future. He is enjoying such a happiness which is estimated to be of the order of a trillion times much happier than the happiest young youthful rich and famous, most powerful persons on earth! But, such a possibility is the Divine Will. It seems even God thinks twice before entertaining a human being to that world of Gods, the 'Deva Lok'.

CONCLUSION

In conclusion, it may briefly be said that the whole purpose of our life on this earth is to attain 'Fulfillment'. Attainment of 'fulfillment' has altogether a different meaning than the one we have in our modern contemporary life. It is not getting a scroll of paper with citation and a few Millions of US Dollars or Pounds sterling like the Nobel Prize or a National award or Presidential award. It is simply gaining the ability to sit in one place peacefully, with Knowledge and purpose. Of course, any body can sit like a fool or stupid idiot. But, sitting in one place with knowledge is different. What is that sitting with a purpose? Is it sitting there waiting for something? Yes, in 'Krishnavatara', Shree Krishna sits there, with his small bundle by his side, waiting for Arjuna, to bid good bye to him and leave for his homeward journey. This episode is very interesting. Shri Krishna too has his bundle of Karma tied up to go with him. He is waiting for the exact time to arrive for he knows that for everything there is an appropriate time and place. Shree Krishna is a 'Poorna Prajnya' an Omniscient, or parama jnyaani, who has transcended time, space, and causality, and is the supreme Consciousness incarnate. And, he is waiting.

These things may seem a little inappropriate, for the Lord 'to wait'. But we should not forget that he arrived here like any other child and lived like the human and has to leave like any other human. He has to obey and adhere to 'Dharma', Law of the Land (Earth). There is an interesting episode in Kathopnishad. Yama, the God of Death, tells Nachiketas, that anybody who wants to attain higher positions shall strive for it, first taking birth as a human being. He says, even if I want the position of Indra, the God of Gods, I have to take birth on earth and live an austere life, and with tapas and suitable spiritual exercises and siddhi, I may attain the position. Even Vishnu has undergone several avatars and accomplished several feats before attaining that position of the Protector of the Universe. So, it is discernible that the human lifeform we have attained is sheer divine grace, and we have to strive hard to attain higher spiritual goals. There is no end to these goals. The journey never ends. That is one of the reasons why we have one or two enlightened souls like the Buddha, or Jesus Christ appearing now and then in the history of human civilization. 'Enlightenment', 'Self-Realization', 'Mukti', 'Nirvana', or whatever you call it, is the most important thing. It is the supreme goal of life. The life we are all living and enjoying is a means to that end.

Every individual has come on this earth due to karma and desire. This aspect has been already described. No one will ever take birth on earth if there is no desire and no one will ever take re-birth if there is no karma binding his/her soul. In fact, the Lord Himself willed to take a name and form and function and we are all here ! It is sheer 'Will', 'cit' of the Supreme Lord - 'Brahman' that this Universe is functioning with rythm, synchrony and symphony. It will not be there the moment He decides to put an end to it.

Here is a clue to solve all our problems of life, too. Whoever is struggling hard in life is definitely on the right path. It is the struggling, suffering, fighting for survival that leads him / her to 'Enlightenment'. If everything is all right, there is something wrong somewhere. This world is not for the perfect souls. It is a training ground for the imperfect ones. It is a chance to take birth on this Earth to gain perfection and to join the Lord, Him, in perfection.

This world is of duality. There is good and evil, day and night, happiness and misery, success and failure, profit and loss, joy and sorrow, etc. All these are illusions! These are the qualities of the gross matter, earth. There is no such bondage to the spirit. If one leaves the earth and reaches higher realms (even the higher layers of atmosphere like the Stratosphere, Chemosphere, Ionosphere or the Exosphere), there is no day or night since the days and nights are the result of the rotation of the earth and the latitudes (space) on which the sun rays strike at a certain angle. The spacemen or the astronauts have experienced the nature of extra-terrestrial qualities; so also the Yogin or the Jnyaani who have reached higher levels of Consciousness have realized the 'TRUTH'. An enlightened soul is free from all dualities. A 'Jeevanmukta' roams about free from fear of death, too. One has to become such an enlightened soul and wait for our turn to get out of this bondage of metempsychosis/rebirth and merge in Him, the Supreme Lord.

Everybody has equal opportunity to attain this goal. That is the greatness of the Lord! The supreme Lord makes no distinction between the high born or low-born, for all the same in his view; after all it is He who pervades all

beings as intelligence, knowledge and bliss - 'sat-cit-anand'. Whoever attains this 'Daiva Prajnye' level/God-Consciousness shall definitely become God, a living God at that! There is no doubt. These are the revelations one gains in his deep meditation and the Veda.

Thus, it is the higher knowledge, 'para vidya' that gives us both material prosperity and spiritual progress. All other knowledge is knowledge of material science and of no consequence in spiritual attainment that brings immortality, eternal Bliss Supreme, 'Fulfillment'. Fulfillment is the goal of life.

- Dr. T. N. Achuta Rao, M.A. Ph. D.

237, Rani Chennamma Nagar,
Near State Bank of India, Belgaum.
Ph. : 2412037, M. : 9880385850

In reply to a query by Rama as to what were his charges for carrying him across the river, the Mallah answers, No charges! Two of the same trade do not charge each other. A doctor does not charge any fees on a doctor, nor a barber on a barber. I am a Mallah, you are a Mallah. I carry you beyond the river Ganges, you carry me beyond the ocean of existence. ' So the Mallah insists on an absolute parity between himself and God.

-Gurudev Ranade in
Pathway to God in Hindi Literature,
pp.123-124.

(Continued from last issue)

Eternity Compressed in Time : My Reminiscences of Shri Gurudeva

Shri Gurudeva, while considering the nature of Sahaja Samadhi according to Kabir, has made it clear that an aspirant should remain absolutely attuned to God. One has to remain in a state of mergence, whether actually in Samadhi or out of it. It is this kind of ecstatic life that has been described in two poems of Maula and Sakha. Shri Gurudeva tells us that these poems are exceedingly fine, though their authors are not very much known to fame. Maula's poem "जो पीर मेरा बडा औलिया" refers to the state of Samadhi itself, Sakha's poem "बंधनों की श्रृंखला को तोडकर यह पार आया" describes the state of 'व्युत्थान' or the post-ecstatic state.

The poem of Maula was posthumously taken from the diary of Shri Bhausahib Maharaj, the saint of Umadi by Shri Gurudeva. He analyses the poem in six important points. 'In the first place, the poet tells us that God gave him an ensign, an emblem, a mark by means of which his spiritual progress became smooth and he was able to reach the goal of his spiri-

tual endeavour. The word used in the poem is Nishana which means an emblem or even a banner in Hindi and in Marathi a flag or a banner. Tukaram, for example, said : "पैल दिसे निशाण विठोबाचे ! पांडुरंग भेटे भवशाने !!" that having seen the Nishan of God, he could know that the temple of God was approaching and that thus he was sure to meet his deity. In the Kannada language, we have a very fine word 'कुरहु', to signify this idea. There is a maxim in Kannada language, 'कुरहु कंडरे मरळी भवक्रे बरलारी' which means that if you may see the ensign once, you will never more return to the earthly existence. The difference between the ensign and the star in Tennyson's Voyage, is that while in Tennyson the star is merely a telos for the sailor, towards which he might constantly direct his ship, in the present case, it becomes a constant guide and companion to carry us to the destination through all the toils and turmoils of life.' (Pathway to God in Hindi Literature, pp. 282-83).

Coming to the second point of importance, Shri Gurudeva refers to the great suggestion in the poem under consideration that the so-called form, light, sound and colour which a mystic experiences, are merely the outward correspondences of the qualities of heart. 'Whatever we spiritually visualise is ourselves. According to the mystical law, whatever a mystic perceives at any time by any form of sense corresponds exactly to the stage of development of his own spiritual temper and capacity. The Sanskrit expression 'तत्त्वमसि', which in the case of the present song, is put as 'तत्तु त्वं असि', tells us exactly that what a mystic sees, is really, what he is, and that his spiritual status is to be measured by what he is able to see.'

The third point of importance in the present poem is that the author of the poem is a colourist. He talks of four different kinds of colours-the red, the dark, the white and the blue. Shri Gurudeva here recalls how in Indian Philosophy these colours correspond exactly to the Raja, Tama and Sattva qualities, and to the state which carries us beyond these three quali-

ties, namely, 'निस्त्रैगुण्य'. Also, in Indian Psychology these colours correspond respectively to the states of dream, deep sleep, the waking state, and the fourth unnameable state, Turya or the superconsciousness. Shri Gurudeva then considers the correspondence of colours with emotions. He refers to the contribution made by Theosophy in this context. Red colour represents rage, dark colour represents vice, white colour represents purity, blueness represents intelligence, yellowness represents devotion, and greenness represents jealousy. Shri Gurudeva points out that it would be worthwhile considering to what extent the colours which a mystic sees correspond to his own internal emotions.

A fourth point of importance in the poem being discussed by Shri Gurudeva is the way in which the author speaks about his awakening of the Lord in the Unmani state. This kind of conception is familiar to the students of mystical poetry. 'It is not God who needs awakening, but it is the man who has to awaken himself to God. The Lord is always awake. How would it be possible for a man to awaken Him? Man has to awaken himself to the consciousness and presence of God, and keep himself awake in that state. All Prabhatīs and Bhupalīs would therefore seem to be out of place.' In this connection Shri Gurudeva tells us about a famous saint of the South who used to say that by 'काकड आरती', which is only another name for the Prabhati or Bhupali, we ought to understand that we have to drive away the 'काक' or the canker of sleep from our own eyes, and rouse ourselves to the consciousness of God instead of making any attempt to awaken God Himself.' (Ibid., P. 286).

Coming to the end of the poem of Maula, Shri Gurudeva tells us that we meet with two very significant metaphysical points which are made to correspond with the mystical experiences of spiritual bath and the mellifluous juice. (1) As a consequence of the spiritual bath, the difference between slave and master, Self and God, vanishes. The two names become one, and the whirligig of existence ceases :

“आनंद नहाया, बंदा खुदा, दोनो बिसर गया !

बेनाम का नाम होकर, रहटाना राहा !!”

(2) As a consequence of the drinking of the mellifluous juice, the poet takes us a step further and tells us that a mystic in that state is able to reach the Vahid, the one Reality, namely God “प्याला लोवे जाने, वाहिद जान पाई!”

Now Shri Gurudeva proceeds to discuss the next Pada, “बंधनों की श्रृंखला को तोडकर यह पार आया”, which gives a fine description of the “व्युत्थान दशा” or the post-ecstatic state. The seeker, who was hitherto imprisoned in the bond of existence, has now been set free. He has attained to that particular breath of wakefulness which has put an end to all sleep, sloth and stupor. The poet gives various analogies to describe this condition of the freed soul and compares him, seriatum, to a bee, a bird and a fish. The bee which was hitherto imprisoned in a lotus, as in a Pandora’s box, spreads its wings, hums and flies away as soon as it is released. The bird which has been set free, will not now live in a limited cage, but take its flight into the infinite empyrean. The self, which was pent up in a tenement of bones, will now, like a fish, swim in the sea of joy as it envisages the Form of God. The expression ‘भूमसागर रम रहा है’, which has been used in this connection may be noted. ‘भूमन्’ is the highest stage of happiness about which the Upanishads speak. The expression ‘tenement of bones’ reminds Shri Gurudeva of the famous Vedic passage ‘अस्थन्वत्रयदनस्था विभर्ती’ as also of Tulsi-patni’s phraseology ‘अस्थिचर्ममय देह मम’.

Shri Gurudeva concludes his analysis of the poem by pointing out its contribution to the doctrine of Self-realisation. The poet tells us that the earthly life which was nevertheless the support of spiritual light and form and sound has now fulfilled its raison de etre. Therefore the released person has to thank his earthly vesture which paved the way for his spiritual realisation. Describing the musical experiences of the realised person the poet says, ‘The tune and beat and the pitch

of spiritual sound having reached the limitless, a state of creative equanimity has been produced.' Shri Gurudeva is all praise for the conception of the 'सम' or creative equanimity, and characterises it as 'Berecynthia of all further mystical experience.' Consequently, the mystic automatically begins to sing the song of unison. In that state of self-unison, an indescribable and inexplicable hymn emerges out of his organs of speech. This description puts us in mind of the Upanishadic utterance, एतत्साम गायन्नास्ते ॥ हा ३ वुहा ३ वुहा ३ वु . Mystic's experience culminates in a state of eloquent silence, the priest now worships his own Form. Shri Gurudeva says, 'Analogies from Patanjali and the Bhagavadgita are not wanting to confirm this experience of the saint :

"तदा द्रष्टुः स्वरूपेऽवस्थानम्"

"यत्र चैरात्मनात्मानं पश्यन्नात्मनि तुष्यति !"

Shri Gurudeva finally brings out the social implications of the presence of a self-realised saint. The saint is surrounded by his devotees as well as by persons who are indifferent to spiritual life. The poet gives the analogy of frogs who remain indifferent to the nearby sweet smelling lotus flowers. Secondly, the poet compares the saint to a celestial tree, which, overladen with ambrosial fruit, is reclining towards the earth, and he who has been blessed to come under its shade is partaking of the juice without ever having gone in search of it. Finally, we are told by the poet that 'affection of this perfected saint has descended to the very gravel of the earth, while his luminosity has transcended the limits of the earthly horizon. 'Shri Gurudeva here remarks that we need not wonder if the mystic of the Upanishads exclaims :

'अहं विश्वं भुवनसम्यभवाम् । सुवर्नज्योतिः !!'

We saw how Shri Gurudeva depicted the experiences of a God-realised mystic by analyzing two poems of Maula and Sakha. He especially mentioned the experience of

drinking "melifluous juice". Maula became united with God while experiencing spiritual bath. In that blissful state the distinction between the servant and the master, self and God ceased to exist. Furthermore, when he drank from the cup of mellifuous juice, he reached Wahid, the one Reality, namely God

Shri Gurudeva now comes to songs of Gulal, Narharinath and Raidas. When the mystic experiences the state of unison with God, there is no limit to his ecstatic bliss. He begins to sing the song of unison. Shri Gurudeva has selected the three songs, which contain the 'post-ecstatic ejaculations' of Gulal, Narharinath and Raidas. He recalls similar utterances of Upanishadic seers.

Gulal's song 'तत्त हिंडोलवा सतगुरु नावल' is a very fine poem in the Hindola Raga. Shri Gurudeva remarks, 'It is remarkable to see that while the poet is discussing about the Hindola or cradle, he is also expressing it in the Hindola Raga. It is a very beautiful musico-mystical performance. The Bhojpuri dialect adds even a little more sweetness, simplicity and directness to the contents of the poem. Gulal calls upon us in the first place to sing the Anubhava Mangal on the pattern of Janaki Mangal and the Parvati Mangal. Let us sing the auspicious song of self-realisation, he says. He compares the Self to a child in the cradle of Reality, and describes the Spiritual Teacher as giving a swing to it." Shri Gurudeva here recalls the famous sog of Kudaluresh 'अळुतिद्या कंदा', one of the most beautiful compositions in Kannada mystical literature. According to Gulal the cradle in which the child is lying, is a miraculous one, having no poles to support it, nor any ropes to bind it. The bells attached to the cradle are ringing continuously day and night, in order to put the child to spiritual sleep. These might veritably be the harmonious and subtle

musical sounds of the Anahat to lull a person to Samadhi, affirms Shri Gurudeva. One of the most wonderful things about the cradle is, Gulal tells us further, that while the spiritual teacher is giving it a swing the cradle leaves the world altogether, flies into the empyrean, and the child in the cradle, namely, the Self, which is the supreme object of love, becomes dissociated and transcendent. Shri Gurudeva here comments that Gulal's utterances are wonderfully full of Upanishadic reminiscences. "When Gulal tells us that the Self is the supreme object of love (प्रेम पदारथ) he is recalling to our mind the Upanishadic dictum, 'तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादंतरतरं यदयमात्मा' as well as the dictum that the Atman is....., the most lovable of all things.Then again, when Gulal is speaking of the Self as leaving its connection with the world, and becoming dissociated and transcendent, we are reminded of another Upanishad passage -

"अस्मात् शरीरात्समुत्थाय परं ज्योतिरूप संपद्य ।
स्वेन रूपेणाभितिष्पद्यते सोऽय माला ॥"

Shri Gurudeva here recalls how Aristotle was right in describing the highest Reality or God as transcendent. " In such a transcendent state, it is no wonder that Gulal might be justified in saying that there is no return for the Self to the world : 'अब नहिं अवना जवना हो,' recalling to our mind the famous Sutra if of Badarayana, 'अनावृत्तिः शब्दात् अनावृत्तिः शब्दात्'"

(ii) Naraharinath - Shri Gurudeva tells us that we come across another type of post-ecstatic ejaculation in the poem "क्या बे किसी से काम, हम तो गुलाम गुरु घर के" by Naraharidas. It is the socio-mystical type of outburst. Naraharinath describes the conviction of the saint who has attained the highest state of mystical experience. Considering himself as a bondsman of his spiritual teacher, the saint calls himself a begger who lives merely on alms, and therefore is not in need of help from anybody. He describes himself as a lunatic who lives in the enjoyment of his spiritual intoxication. He calls himself as the

king of his mind, in fact, the king of all he surveys.

Describing some of the mystical utterances of such a saint, Naraharinath says, "The saint enjoys ten different sounds in the Gagana Mandala or the top of the brain. The sun and the moon walk as torch-bearers before him 'और वह एक सिपाही' . Shri Gurudeva here recalls similar experiences of Kabir and Jnaneshwar. Kabir described God walking like a sepoy before him Jnaneshwar speaks about God as walking with a torch in His hand in front of himself : "दिवटा पुढे पुढे चाले". The saint describes himself as enjoying the delicious nectar from the "अर्धचन्द्र", which may be taken as representing the pan of the cranium. Shri Gurudeva explains that the cranium is the storehouse of the mellifluous juice, and from which the saint drinks to his heart's content.

Further, the mystic describes himself as sitting by the side of a smoking fire ("धुनी"), and as having gone beyond the triplets. Shri Gurudeva explains the triplets as signifying either the qualities or the states of consciousness. The mystic might have attained the "निस्त्रैगुण्य" state by going beyond the qualities of "सत्व", "रजस" and "तमस". Alternatively, the mystic might be experiencing the Turya state, which is beyond the three states of consciousness, namely "जाग्रत", "स्वप्न" and "सुषुप्ति". Narharinath describes the Turya as having been inverted into the Unmani, thus suggesting that the Turya and the Unmani are the obverse and the reverse sides of the same state. In substance, it is the superconscious state in which the mystic attains God : "मिल गई जा कर के".

Coming to the final point in the above poem, Shri Gurudeva tells us that mystic's spiritual teacher gives him the following advice : " Take care of every moment. Allow not a single eyelash to beat in vain. Burn your sins. Awaken the invisible Lord "पलख में रहना अलख जगाना, कलख जला कर के" ;. You

have not to live here for ever. Work unceasingly, for you do not know when the tent may fall'. It is wonderful to see how the teacher of Mahipati tells him not to sit silent but to work : "नाही रहना काम करो कुछ, डेरा गिरता है" . In modern parlance, we hear of great encouragement being given to secular work. In the poem under consideration, our mind is called back to spiritual work. Shri Gurudeva says that it would not be incompatible to combine the two. The truest advice would be a combination of secular and spiritual work together. This same idea is expressed by Kabir elsewhere : "कर से काम करो, हरि से ध्यान धरो, मकड़ी के जाल मे तंता । चढते उतरते दम की खबर रखो, भूलो नहिं गुणवन्ता !" We should not allow even a single breath to pass unutilized. It would not be impossible to fasten your mind on God, while your hand is doing its work (Pathway to God in Hindi Literature, P. 294).

(iii) Raidas - Shri Gurudeva discusses two poems of Raidas in which four important points are worth mention. In the poem "आरती कहाँ लौ जावे", Raidas asks 'Where shall I kindle my light, O God', That is filling Thy servant with wonder : "सेवक दास अचम्भो होवे." Thou art present everywhere, where shall I then plant my lights before Thee? Secondly, is it not a parody to wave lights before Thee, O resplendent God, when, through every one of your hairs, dazzles the brilliance of a thousand suns ? कोटी भानु जाकी सोभा रोमै । कहा आरती अगनी हो गै ॥ Even supposing a Bairagi were to use vessels made of the highest quality of gold and place lights in them, God will not appear to his foolish vision. What is then the use of your golden vessels and brilliant lights ? They will not help you.' Shri Gurudeva here is reminded of an utterance of the great Kannada saint Shri Nimbargi Maharaj - who, when his disciples went to him, and waved lights of camphor in his house, said : 'What is the use of burning this quantity of camphor ? If God could be attained by burning huge quantities of camphor,

people would spend vast sums of money on the purchase of camphor. But God is not to be purchased so cheaply.' In a similar manner, waving light in golden vessels is of no use, says Raidas.

Shri Gurudeva comes to the second poem of Raidas.- 'पावन जस है माधो तेरा', Which deals with two further points of sin and liberation. Raidas says, 'our sacred books have rightly bestowed praise on your holy Name, O God, as saviour from our sins. What sins, however, can you save me from, if I have no sins to my credit?' "जो हम पाप करत नहिं भूधर

तो तू कहा नसावै ॥ "

How can water wash off mud from a man's feet, if they have never been immersed in mud at all ?

जब लग अंक पंक नहिं पुर सै,

तो जल कहा पखारे ॥ "

When the mind of a man is in the grip of sensuality, then alone can the Name of God save him from its compelling might :

"मन मलीन विषयारसलम्पट, तो हरिनाम सँभारै ॥ "

You can never take away the spots from a immaculate mind. '

"जो हम विमल हृदय चित्त अन्तर, दोष कौन परिहरि हौ ॥ "

'And lastly, ' says Raidas, 'People are imploring Thee to give them salvation or liberation. I am not going to pray to Thee at all. I am thankful to you, O God, for your kindness, but how can you release a man who is already free :'. I am perfectly free already; how can you bestow freedom on me ?' Shri Gurudeva gives his comment, and says, 'Independence will come to those who are dependent but cannot come to those who are already free'. So Raidas does not want to put himself in a prayerful attitude towards God at all.

'We can see from these poems to what lofty heights a realiser like Raidas could go. From the lofty pedestal of mystical expe-

rience, he would see the omnipresence and the universal splendence of God. Also having attained to the heights of mystical and moral perfection, he would say to himself that he had lived a sinless and spotless life, and that therefore he was not in need of any liberation.' (Ibid. 297-98).

Shri Gurudeva will now take up next the utterances from saints like Kabir who have reached the highest watermark of जीवन्मुक्ति or liberation while living and though living.

(To be continued...)

- Prof. M. L. Sharma,
115, Malviya Nagar,
JODHPUR-342 011.

Jnaneshwar tells us, 'Histories and mythologies are merely stories of dead men. Why do not these considerations prompt you, Oh! vile man, to the pursuit of spiritual life? The whole world is full of misery. Who has ever heard a tale of happiness in this mortal world? If you have been so unfortunate as to have been born in this world, your first endeavour should be to get out of it as early as possible by making God the only cynosure of your devotion and effort.' In this way, Jnaneshwar and the Saints of Hindustan are giving us an identical message.

-Gurudeo Ranade in
Pathway to God in Hindi Literature
p. 47.

AS YOU SOW, SO SHALL YOU REAP

'आरेनु माडु वरो'

(The Kannada poem composed by Sri Bhagavantappa in the Devanagari Script)

आरेनु माडुवरो माडिद कर्मक्के ॥
माडिबंददन्नु उण्णलु बेको ॥५॥

रूढियोळगे बंदु बेडिद सिगलेंदु ।
अडिगडिगे चिंतिसि बळलुवद्याको ॥अ.प.॥
हिंदिन जन्मदोळु मुंदिन सुद्धियरियदे ।
मन बंदंते नीचकृत्यगळ माडि ॥
इंदेनगे सुखविल्लवेंदु ।
कुंदिट्टु देवगे बैयुवरे मुर्खा ॥१॥
सृष्टियोळु हुट्टि बंद एष्टो जनरु
अष्ट ऐश्वर्यव भोगिसुद्याके ॥

'हांग्याक हींग्याक' इदर इंगित तिळियदे ।
मंगनोलु मनदल्लि मरगुवरे मूर्खा ॥२॥
हिंदे माडदे इंदु बेडिदु सिक्करे ।
लोकवु कष्टबडुवद्याके ॥
परशिवरायगे पक्षपातगळुंटे ।
परिपरियिंदलि संरक्षिसुवनु ॥३॥
इन्नादरु पुण्यकार्यगळुनु माडु ।
अन्यकार्यगळुनु माडबेड ॥
अनुमानवेतके दिनमान सने बंतु ।
घनगुरुभाऊरायर सेवे माडि मोक्ष होंदो ॥४॥

What can one do for the *Karma* one's committed ?
Verily, one has to eat what has been cooked;
Having come to the ways of this world,
Why get tired of pinning over and over again ?

Knowing not in the past life what's likely in the next,
Indulged in the acts base and mean,
Why curse God for the adversity you're in
And that you aren't happy O fool ?

Umpteen men are there in this creation
Enjoying the bounty of his creation;
Ask not questions like a block-head, knowing not this,
And put not aspersions you fool.

Having done nothing in the past and get things asked for,
Then why is there in this world so much struggle and strain ?
Come on, can there be any partiality in *Lord Para Shiva*
The One Who preserves this world in so many ways ?

At least from now on, do some deeds of merit,
Do not do anything else at all;
How can you doubt, O mortal, the ways of the Lord ?
Come on, serve *Guru Bhavuraya* The Great, and get liberated.

Transcreated by :
Prof. Yashwant Achar,
H.No.45, Heera Baugh, Bannanje,
UDUPI-576 103.

SPIRITUAL SOUNDS

SOME QUESTIONS AND ANSWERS

A Survey of spiritual literature reveals that the experience of spiritual sounds at times are not well accounted for. However, Gurudeo R. D. Ranade - a great grammarian of mysticism - illuminates this difficult subject by his lucid and cogent presentation. Here an attempt has been made to show how Gurudeo convincingly and effectively deals with the significance, sequence, variety, supersensuousness, intensity, and height of audic experiences of mystics.

According to Gurudeo great mystics like Shankaracharya and Tukaram¹ have quite correctly accorded a significant place to the spiritual experience of audition in spiritual life because on account of this experience mind becomes easily theotropic. In view of this, those aspirants who regard the experience of spiritual sound as an ordinary one are not justified and they should blame themselves for their insufficient spiritual practice and impure mind.

The order in spiritual experience was once the topic of discussion between Gurudeo and his disciple. 'Sir!

There is rich variety in the spiritual experiences of various saints. The order in which the saints had them, also appears to be different. Why should it be so ? Is there no definite sequence in them ?' asked a disciple. Gurudeo replied, 'No! There is no fixed sequence at all.....Alexander and others maintain that spiritual evolution is multi-linear. And they are quite correct. When a Bomb-shell explodes, its splinters fly in all directions all at once. Similar is the case with spiritual experience. A seeker gets these experiences² all at once. Here the question of sequence in them becomes absolutely irrelevant. In fact, it does not arise at all (Sangoram, Deshpande 1978 :236-37).

A mystic can hear various sounds which are unstruck and Gurudeo opines that their number cannot be restricted to ten or twelve only and in fact, they are infinite and there are no such sounds in the world (Sangoram 1964 : 171).

Having considered the place of phonic experiences in spiritual life, the question of their sequence in spiritual sounds, now let me proceed to the stand taken by Gurudeo on the important issues related to supersensuous nature of spiritual sounds.

Gurudeo observes that the authors of the *Brihadaranyaka*, the *Maitri*, and the *Chandogya Upanishads* are unable to give the correct picture of the supersensuous nature of the auditions experienced by mystics. In the words of Gurudeo :

'.....In the *Brihadarnyaka*, as in the *Maitri Upanishad*, we are told that the mystic hears certain sounds within himself which are attributed by the authors of these

Upanishads to the process of digestion that is going on within the system. We are told that the sound is result of digestion and assimilation, that a man is able to hear it merely by shutting the ears, and finally that when a man is dying he is not able to hear that sound. The *Chandogya Upanishad* in a similar strain tells us that the indication of the presence of Reality within us can be obtained merely by shutting our ears and by being able to hear sounds - those of the roaring of an ox, or the peal of a thunder or the crackling of fire. Mystic experience has shown that it is not merely by shutting our ears that we are able to hear the mystic sound, that we can hear it with our ears quite open, and that finally even a deaf³ man who cannot hear anything else is yet able to hear this sound. Then, again, we cannot call the mystic sound as a result of the processes of digestion and assimilation within us. It is true that mystic sound is to a certain extent dependent on physiological circumstances. But to call the sound a result of those circumstances is like putting the cart before the horse" (Ranade 1968 :251-52).

Further, Gurudeo himself tells the following two of his phonic experiences which shed light on the fact that spiritual sounds can be heard from any part of the body or from the entire body of an advanced an audile.

'Now-a-days, the condition of my brain is like a sounding box. The same sound is produced wherever it is struck. In the same way, the spiritual sound breaks forth from my head' (Sangoram 1964 :171).

One day, a young girl sang the following *abhanga* in the presence of Gurudeo and her father.

'Vithal Vithal gajari, avaghi dumdumali Pandhari'

'The whole *Pandharpur* was resounding with the sound *Vithal Vithal* '

The song coming from the lovely lisping lips of the child was sweet and enchanting beyond measure. It immediately threw Gurudeo into an ecstatic mood. He got the *abhanga* sung by her two or three times.....He thereafter expressed his joy before his disciple with these words :

'O! What a bliss! The *Pandhari* of my body was surcharged with the sound '*Vithal Vithal....*(Deshpande 1963 : 159).

It would not be out of place here to know the stand taken by Gurudeo and his spiritual master - the saint of Umadi that whether the *anahatnad* heard by an audile would remain after his death. According to the saint of Umadi, 'Even if you die, the *Vastu* that is seen before your eyes, or *anahatnad* that is heard would remain.' Gurudeo has told the very same words of his spiritual master two or three times. (Sangoram 1984 : 60).

Hereafter, answers can be given to two questions pertaining to intensity of the spiritual sound viz. (i) Why does the spiritual sound become louder ? (ii) What is the impact of the spiritual sound on an audile ?

Gurudeo has demonstrated to his disciple that by travelling in a car the spiritual sound can become louder. There is an incident related to this. Once Gurudeo and his disciple went out in a car. On their return, when the disciple was about to open the door of the car, Gurudeo pulled the coat of his disciple and made him to sit and said to him in a gentle voice, 'Listen to the sound'. The sound was louder than it used to be under normal circumstances. The disciple

asked Gurudeo to explain this phenomenon. Gurudeo replied that this can happen on account of the impact of travelling in a car on the body of an aspirant' (Sangoram 1964 : 130).

Meditation in a sad state of mind can also intensify the phonic experience. In his connection, a disciple asks Gurudeo, 'Once when I was in a sad moment, for a number of days, I heard the divine sound loudly, and what must be the reason.' Gurudeo replied, 'Mind becomes pure in a sad state, and it does not ponder over senses, and therefore, the experience grows. The spiritual experience of sound becomes less audible when mind wanders after senses (*Vide* for details Sangoram 1964 : 109-10).

Sometimes, the audiles cannot hear the words of others on account of the intensity of the spiritual sounds. Gurudeo's case is not different in this matter. On certain occasions, while talking to others in a sitting posture Gurudeo would not concentrate on others' talk. Even after giving answers to other's questions, he used to ask the same questions again and again to them. To remove the misunderstanding, he himself narrated the reason behind it as below :

'Whenever you talk, at times, I watch the movements of your lips, but cannot hear the words. What can I do, when the spiritual sound is so loud' (Sangoram 1964 : 70).

Before proceeding to give an account of the height reached by an audile, let me deal with the case in which the audile finds it too difficult to withstand the intensity of the spiritual sound.

On one occasion, while sitting for meditation Gurudeo began to hear raging sound as if the whole universe was falling apart. He got frightened very much. Pressing his hand on the chest he prayed to God that by doing meditation if such extreme experience occurs, he would stop taking His name! Later on Gurudeo pointed out that there was a terrific fear inside, no doubt; but there was also at the same time abounding joy. Such experiences are required to put an end to one's ego. (*Vide* for details Karkhanis, 1977:5, Deshpande 1963 : 158).

One will come to know the Divine Experiences (including spiritual sounds) of others automatically, if spiritual practice reaches a particular stage. Gurudeo not only told this matter to Kakasaheb Karkhanis (one of the spiritual brothers of Gurudeo) but also informed him that Shri Vishnubuva Jog of *Varakari Sampradaya* had a bit of phonic experiences (*Vide* for details Karkhanis : 1977 : 101).

Finally, it is essential here to note that 'Divine Name' (Seed Mantra) reveals itself to the intuitive vision or audition at the height of meditation (*Vide* Sangoram, Deshpande 1978 : XI-XII). This is said to be a higher stage in hearing the spiritual sound and he who hears it becomes eligible to impart the Divine Name to the spiritual aspirants.

Gurudeo had heard at the height of his meditation not only Divine Names of different *Upasanas* but also of Islam, Parsi, Christianity (Karkhanis 1977 : 52-56, Deshpande 1963 : 158). That is why Gurudeo could state with utmost confidence that when a philosopher talks about spiritual experiences, he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for that matter of that a citizen of the spiritual world.

1963 : 252).

In sum, pure mind gets absorbed easily in *anahatnad*: the question of sequence in spiritual experiences is irrelevant; no limit can be set to varieties of phonic experiences; spiritual sound is not the outcome of processes of digestion and assimilation; the spiritual sound can be heard by shutting as well as keeping ears open and even by the deaf; and it can pour from any part of the body and even from every cell of the body in case of an advanced audile, *anahatnad* would remain after the death of an audile; the intensity and growth of the spiritual sound can be attributed to performance of meditation in a moving vehicle and when an audile is passing through a critical period; when the spiritual sound becomes louder the words of others may become inaudible; and when the sound becomes terrific, the audile experiences the blended emotions of fear and joy; if the mystic reaches a particular stage he comes to know the spiritual experiences (including those of sounds) of others; and one he who hears the 'Divine Name' becomes qualified to initiate others into spiritual life'.

Notes :

1. 'Salutations to Thee! Sound - attunement ! I know that you are the means of attaining Reality. Through your grace, my mind is absorbed at the feet of the Lord, along with the breath ' Shankaracharya.

'Just as the pipe of a snake-charmer attracts and charms the serpent, you have charmed and overpowered me' - Tukaram (Sangoram and Deshpande 1978 : 233).

2. The subject of amalgamation of spiritual sound with some other kinds of spiritual experiences needs a separate treatment and the topic is beyond the scope of this article.

3. Kakasaheb Tulpule- a spiritual brother of Gurudeo for many years in

the evening of his life could hear less by one ear. Nevertheless, he used to say with that ear he could hear *anāhatnad* more loudly (Patankar 2003 : 280).

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-Prof. K. B. Dabade, M.A., Ph.D.,

'Namamrita', Nandvihara, 5th cross,

Nayarkere Road, UDUPI-576103.

Phone : (0820)2527386.

It is of course one thing intellectually to regard all human beings as Divine manifestations, and quite another actually to recognise God when he presents Himself in a bodyform. There might be a higher manifestation still, namely, that of a supersensuous character. This would be superior to a personal manifestation, and when once we have attained to that, we can see the truth of Tulsidas's remark that all human beings are the embodiments of God Himself.

-Gurudeo Ranade in.

Pathway To God in Hindi Literature, p 294.

BOOK-REVIEWS

LIGHT IN THE HOUSE *By Dr. Basavraj Naikar, Professor of English, Karnatak University, Published by : CVG Books, No. 277/1, 5th Cross, Vidhan Soudha Extn. Kavidhamnagar, Laggere Bangalore-560 058.*

Pages 152, Price : Rs. 200/-. ISBN 81-8343-005-8.

Light in the House is a fictional version of the interesting life of the Saint Sharif Saheb of Shishunala, who lived in the nineteenth century India and who was a rare combination of a folk artist, a spiritual songster, a mystic and an apostle of communal harmony between Hindus and Muslims. Though born a Muslim, he was instructed by a Vaishnava preacher, Siddharamayya and Brahmin preacher Govindbhatta. His concept of Khadar-Linga is ample evidence of his communal harmony, which is especially evident even to twentieth century India, so necessary for national integration. Though initially he began his life as an householder, he soon realized the ephemerality of worldly life and therefore developed a deep sense of renunciation and struggled hard to bring spiritual light to the house called the human body and dispel the darkness of spiritual ignorance. Sharif Saheb is often called the 'Kabir of Karnatak'

Basavraj Naikar has presented the life of this great saint poet in a very beautiful, poetic and philosophical style. The novelist makes the saint say 'All of you lit only oil lamps in the houses called your bodies' but nobody cared to light the lamp of awareness in your house called your body.

The novel never becomes monotonous and is often full of suspense which makes it enjoyable. The major characters like Sharif Saheb and his guru Govindbhatta look rounded and three dimensional in the beginning but are soon elevated into two dimensional spiritual human beings. It is the rather minor characters like Sharif Saheb's wife and the villagers with their discordant responses who are more human and interesting. Emphasizing the unity of religions. Sharif Saheb says ' Any action done without a sense of ego happens to be Namaz'.

No spiritually oriented reader can fail to enjoy this fascinating philosophical novel.

-P. D. Dharwarkar.

-II-

Encountering KALI- In the Margin, at the Center, In the West

Rachel Fell McDermott, Jeffery J. Kripal (Eds..)

Motilal Banarasisdass Publishers Pvt. Ltd., Delhi

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The book under Review is about the Deity Kali. It is in two parts : One- from the point of view of the Asians; and Two- from the point of view of the critics and some religious groups who practice Kali Cult in the West. It gives a very interesting account of Kali Ma and the beliefs, rituals, and age-old practices of a certain class of Hindu devotees whose Deity is Kali. This class of devotees is found all over the Eastern coastal stretch of India starting from Kerala and Tamil

Nadu in the South extending to Bengal and Assam in the North-east. However, there are groups who are a little different from this class and they are spread in some pockets of Vindhya-chal in Central India and parts of North India.

The basic understanding is that *Kali Ma* is the consort of *Shiva* -one of the Trinity of Hindu Gods who is entrusted with the task of Dissolution of the world. Obviously, both Shiva and Kali are depicted as fierce-full destructive characters. But, there are some milder forms, too.

Indian mythology depicts characters under three major groups : Tamsic, Rajasic and Sattvic this applies to Gods, as well. This is a rational approach acceptable to both the spiritualists and the scientists since it is based on physico-psychological analysis. It is possible to study this destructive aspect of Kali from the scientific point of view from a study of waves and vibrations of electromagnetic currents. From the point of view of the Spiritualists, it is easy to understand if the characters are traced to the epic Srimad Bhagavata, supposed to be the creative genius of Vedavyasa Muni- the author of the Eighteen epics wherein he has depicted these three major groups under three groups of epics (the Puranas) each belonging to one of the Trinity - Brahma, Vishnu, and Shiva. Brahma is the creator who created the multitude of life forms of Tamas, Rajas and Sattva and their multifarious permutations and combinations under the command of the supreme Lord. All the characters of all the life-forms are thus the combination of these three Gunas, qualities and they depict these qualities in different degree under different circumstances. There are the Garuda Purana, Shiva Purana, Vishnu Purana and the like which depict the Srushti (Creation), Sthiti (Sustenance), and Laya (Dissolution). This part of the Kali-'ENCOUNTERING KALI' comes in the last one, that of Dissolution. The angry

mood of Kali Ma, the Consort of Shiva the Destroyer at the end of the eons is the ordained duty entrusted to both Shiva and Kali to destroy the evil and put an end to the eon of Karmakanda (the world of actions and the fruits of actions).

It may surprise a Westerner to see people worshipping a Deity offering blood and human sacrifice. The story depicted in *Devi Mahatmya* makes it very clear. When Brahma created life forms in his Rasic mood, the creatures started riot, getting out of control, threatening the Creator Brahma. There was no way of controlling them since every drop of blood of the slain asuras (Rakta Bijasura) and every limb of the killed asuras (Rakshas) used to take birth again and run after him. Finally he appealed to Shiva to help him out of the situation. Shiva, the Purusha, is helpless by himself without his power Kali, Durga, Chandi, Chamundi, the most fierce characters. These Divine characters came to the rescue by licking off the blood and swallowing the dead parts of the asuras. However, this became the religious cult of the tribal class (hunters and Bedas) and some menials who attended to cleansing jobs (skinning dead animals). It is often the religious practice to offer the food to Lord first before people consume it as offering (*Naivedyam*). Otherwise it is considered as something stolen since everything on this earth belongs to the Lord. Naturally, these people offered their fowls, animals and other food to Kali Ma; there is slight aberration in this practice when some perverted occult practitioners indulged in drinks and sex in addition to human sacrifice in order to get the blessings of the Mai. We will not go into this aspect of the study. However it suffices to state that the articles presented in this edition of 'Encountering Kali' all sorts of opinions are presented and these may be of academic interest to scholars and the publishers of their work, but of no spiritual value for serious Sadhakas.

The most interesting and intriguing part of the study here is that of Male-Female relationship among men, Angels and Gods. We can understand sex and sexual indulgences of the embodied souls in human or animal forms, but it is beyond our ability to understand the 'where comes' and 'how comes' of the sex and sexual indulgences to Spirits and Gods! Basically there are three shells that constitute a human body- the outer one is the physical (solid) body and the inner shells are Mental and vital- both subtle and subtler aspects, respectively. We as humans too get out of this sex and sexual indulgences the moment we transcend our awareness/Consciousness of our Physical bodily existence. In fact, sex is not that important and one can live without it unless one succumbs to the power of the sex under the raging youth (surging Hormones) driving one mad to the extent of committing suicide in the absence of procuring securing the loved opposite sex (partner?) we have seen lovers committing suicide due to disappointment in love, but none or only a few becoming a yogi. Celibacy or Brahmacharya is advocated to attain to supreme Bliss / 'Brahm anand', enjoy eternal supreme happiness which is supposed to be a million times superior to earthly happiness. Where is the question of wasting the rich and creative energy in the semen in undue exercise of sex in fantasy, hallucination, and imaginary happiness, or even marital or extra-marital intercourses ? It is all the trick and trade of the weak mind. But, misguided people take recourse to these perverted courses and ruin their life. So, all the practices here, whether it is in the name of the religion, or caste rituals, or the perverted spiritual practices, are meaningless. The Upanishads clearly state that 'what we are practicing (Rituals) here is not correct'.

Before concluding this Review, a few interesting studies are pin - pointed in this work for the benefit of the general

readers interested in such works. However, it is pointed here that the ancient Indian scriptures depicting Tantra cult for ulterior motives should be discarded since no benefit arise out of it. It only harms the persons who seek redress through these occult means, 'vamamaargas'. The best way is to meditate and follow methods suggested in the Bhagavad-Gita. Hence review of this book in depth is also avoided by the author. It does not suit the people who want to raise their consciousness to the level of *anahata prajnya* (which produce in us universal love and sense of sacrifice for larger interests) and develop Sattva guna.

-Dr. T. N. Achuta Rao, M.A. Ph. D.

-III-

MYSTICAL VERSES OF LALLAA

Translated with an Introduction by Jaishree Kak with illustrations by Joseph Singer,

Pub. : Motilal Banarasidass Pubrs. Pvt. Ltd., Delhi.

2007, Pp. 227, Price : Rs. 450.

From Kashmir to Kanyakumari- North to South, and Dwarka, Mathura, Brindavan, to Kamakhya in Assam- West to East, the entire Sub-Continent of India has produced millions of Yogins, Realized souls, spreading the higher *Knowledge of the Self*. They reveal the secret of success, happiness, and fulfillment in life despite the hardships they have undergone and the way they moved up the ladder of consciousness -Physical (body), Vital (Senses), Mind and, on to the highest Spiritual life is astounding! The story, rather the history, dates back to times immemorial; however, within our recorded times we can lay our hands on literature dated back to, at least, Five thousand years before the beginning of our

Shaalivahana Shakha, a little earlier than the C.E.. These are embedded in the Vedic literature, the Puranas and Itihas. The beauty of these adhyatmic literary works lies in the simplicity with which these adhyatmic experiences are narrated by these 'Realized Souls'. Even a layman or illiterate woman can understand these! We have Sant Jnyaneshwar, Akka Maha Devi, Meera Bai, Sant Tukaram, Sant Sur Das, the Great Purandhara Dasa to name a few, who come under this list of Luminaries. Their songs and sayings (Vachanas and Verses) have become household talk. Some of these verses are so well known that women folk sing these on festive occasions. They are better known as folklores in some parts of the country.

The author of this *Mystical Verses of Lallaa* is Professor Jaishree Kak, a Kashmeri by birth, teaching at the University of Hawaai'i (also the author of: '*To the Other Shore: Lallaa's life and Verses*'). She has given here the Kashmiri version of the 176 Verses (in both Kashmiri and English Languages with its Translation). There is an introduction that covers its history, life and times of Lallesvari. A brief note is given about Kashmiri Shaivism in Appendix. Titles of two more Books about Kashmiri Shaivism are given on back cover.

Here, in this review, we cover an account of the life of an attained Soul by name 'Lallaa'* or Lallesvari (maiden name), also known as Padmavati (after her marriage to a Kashmiri Brahmin family of Bhattas). We find, as if, it is almost customary, or a natural tendency among the senior women folk like the mother-in-law to ill-treat their daughters-in-law in Indian Joint family system. This may also be true of other family systems in other countries. But, stories abound in Indian sociological history. In fact, such atrocities on brides and newly wed girls are increasing these days. It is also true that these adverse conditions have made some of these mutely

suffering souls to turn to spiritual forces and have attained to the highest spiritual status; and, many have become living Goddesses. Mataa Amritanandmayi is one such living example. They have shown the way to humanity how to attain fulfillment- by pure love and sacrifice. But for these spiritual attainments, our life would be one of a life of 'repetitive sensual enjoyments' ultimately leading to disillusionment. We have seen many a rich and famous celebrities committing suicide under conditions of mental depression for want of spiritual strength, for want of self confidence to face life in adverse situations.

One need not consider that adverse situations in life are the only compulsions that lead a person to a life of a recluse, or that will bring redemption. But, it is also true that a man, let alone rolling in luxuries, even living in comfort, will not aspire for spiritual attainments, in fact, this aspect of spiritual attainment and 'fulfillment' comes only to a few whose Consciousness has evolved to such a higher level where human turns into divine. (See *VEDANTA-Knowledge Supreme and MANONIYANTRA-Vedic Views and Ways of Mind Control* by T. N. ACHUTA RAO, Kalpaz Publications, Delhi 2004). At this state, it is a life of '*Divya Ananda*' and this worldly life looks so trivial ! This '*Brahm Anand*' experienced by a attained Soul is several trillion times that of happiness experienced by a young and able, rich and famous celebrity enjoying all power, name and fame in worldly life of attainments; the latter is just mundane !

This beautiful Book : *MYSTICAL VERSES OF LALLAA* is so interesting that one who gets a chance to lay his/her hands on it will read and re-read it till he or she attains to that state of joy Lallaa attained ! This is not an exaggeration since the short and sweet verses are full of spiritual secrets. The language is very simple and style lucid and any ordinary

literate in English Language can experience the Truth going through this book. But, one should remember that, *'To attain to Shiva is not that easy!'* (Verses 122, 126, 128) One has to put all the concerted effort to attain to that state. Further, she asks :

*'If you don't see Him while alive,
how can you do so when dead?'*

Here are a few more examples :

*'What will I do
with the five, the ten, and the eleven?
they have all emptied out the cauldron,
If all had come together
and pulled the rope,
the eleven would not have lost the cow'*

(verse 16)

This human body is the 'cauldron' - elemental body equipped with the five *mahabhutas* (*space, air, fire, water and earth*) and, the five senses and five sense organs, besides the mind. All these are of no avail since the 'holy cow' that stands for Shiva Consciousness (Pure or Supreme consciousness) is lost. In other words, we are living in this mundane world seeking sensual pleasure and material benefits, profit in all our undertakings, without bothering to know about the higher purpose of life. Indeed, our life is a waste if we can not attain to higher levels of Consciousness and enjoy supreme Bliss. All the enjoyment and happiness, that we experience in our worldly existence here lead to disillusionment only, since, 'what else can be obtained from mundane objective sensate fleeting objective world?'

'And, I Lallaa, attained supreme bliss' says Laleshvari.

This attainment to supreme bliss came after the *'gin-ner and carder gave the cotton flower hard blows, and the*

soinner spun it into fine yarn and stretched on the loom in the weaver's shop. Further, it is only after 'the washerman dashed it on hard rock after he rubbed it with much soap and washing soda' that 'Fulfilment' came to Lalleshvari. It is only after bitter experiences she had in the hands of her cruel husband Nica Bhatta and sadistic mother-in-law, that Lallaa left the house, wandered naked after the initiation (Verse 50)

'Just like the cotton ball attained Moksha when it underwent the processing in a ginning and weaving mill, and was made into cloth which, finally the tailor cut into bits with scissors and made it into a dress to wear.'(verses 1-14).

It is symbolic that this verse narrates the path to salvation. Everybody has to undergo the mill. In fact, everybody wants to learn by his/her own mistakes; no amount of teaching or reading of scriptures will help in this venture. One must spend the Karma inherited by past deeds- commissions and omissions. This sort of adhyatmic experiences are narrated by a number of Yogis like Swami Yoganand ('An Autobiography of a Yogi'), Swami Rama ('At the feet of the Himalayan Masters'), or Swami Vivekananda (See 'Swami Ramkrishna in the Complete Works), or Sri Aurobindo Ghosh and the Mother of Pondichery. Despite the teachings of Mahavira, Gautama Buddha, Jesus Christ, and innumerable Teachers the world is *as it is* and the people are as vicious *as they are*. Nothing much has changed. However, it is left to the individual's sweet will and pleasure to attain to his liberation or 'enlightenment'. He / she can obtain, with his own knowledge of the 'Self', emancipation and liberation of the embodied soul. But, it is also true, it is sheer 'divine will' and Lord Nata Keshava Bhairava's grace to Lallaa and Guru Siddha Nilakanta's sympathy and grace that are important. She says :

'My guru gave me only one advice -

From outside transfer the attention within' (Verse 50).

Siddha Nilkanta has given *diksha* in simple words : Look inward, why are you bothered so much about this mundane world ? I would, rather add : 'This world deserves a damn and it is not worth even a dime.' For Lallaa, it is this *apta mantra* that turned magical and brought total transformation. This reminds me of the Book that came to me for review (see Pathway to God Journal of Sri Gurudev Ranade's Academy of Comparative Philosophy and Religion ACPR July 2007). It is the experience narrated by Swami Shankarananda, who was a Professor of English Literature in an American University in his *poorvashrama*. His two books are, similarly, eye-openers. His first book '*Being Happy for no Reason*' and the Second- '*Yoga of Kashmir Shaivism*' (the latter published by Motilal Banarasidass) are simply beautiful.

Lallaa's verses are similar to the teachings of Lord Shree Krishna to Arjuna as in the Bhagavad-Gita. In fact, her teachings are the same.

She says :

*'I have read the Gita
and I am still reading it'* (Verse 117)

It is so absorbing that I am over-indulging my brief. I do not want to spoil the interest of the reader by writing more about it. Let the readers read it and form their own impression. I congratulate the author Smt. Jayashree Kak for giving us this invaluable 14th century folksong and thereby enrich our experience. I congratulate and wish the Author all the best. The Publishers of this edition Motilal Banarasidass Publishers Pvt. Ltd., Delhi have done a good job. I want the Publishers to unearth and bring out some more nuggets like this. However, I feel that this publication should appear in Paperback at much lower price so as to reach a much larger reading public.

-Dr. T.N.Achuta Rao, M.A., Ph. D.



Activities of A.C.P.R.

Quarterly Report for the period ending 30 th September 2007.

During the months of August 18, 25th and 1st and 8th of September, 2007 between 5-30 p.m., to 7-30 p.m., on the eve of "Shravana Maas", ACPR Belgaum has organized the following lectures by eminent Scholars.

On 25th August, Shri. R.S. Lokapur, delivered lecture on Jnyaneshwari. Shri. A.G. Mulwadmath, Advocate, Belgaum presided over the function as Chief Guest.

On 1st September, Prof. Shrikant Shyanwad of Beynon Smith P.U. College, Belgaum delivered a lecture on Sharanar Tatvagalu and Religion. Prin. Aruna Naik of R.P.D. College, Belgaum presided over the function as Chief Guest.

On 8th September, Dr. Narsinha Kulkarni of Savadatti, delivered a lecture on 'Kalyan Kranti'. Shri Abhaya Patil, M.L.A., Bagewadi, presided over the function as the Chief Guest and the function concluded by 'Ashirvachan' by His Holiness Shri Gurusiddha Swamiji of Karanjimath, Belgaum.

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