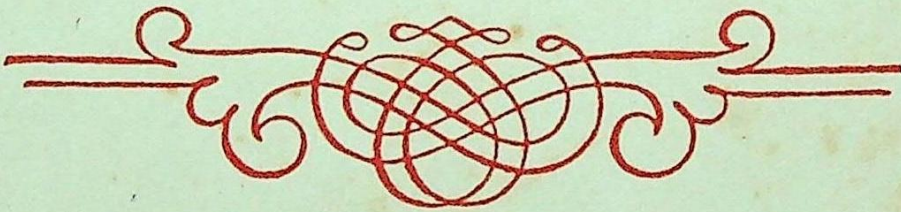
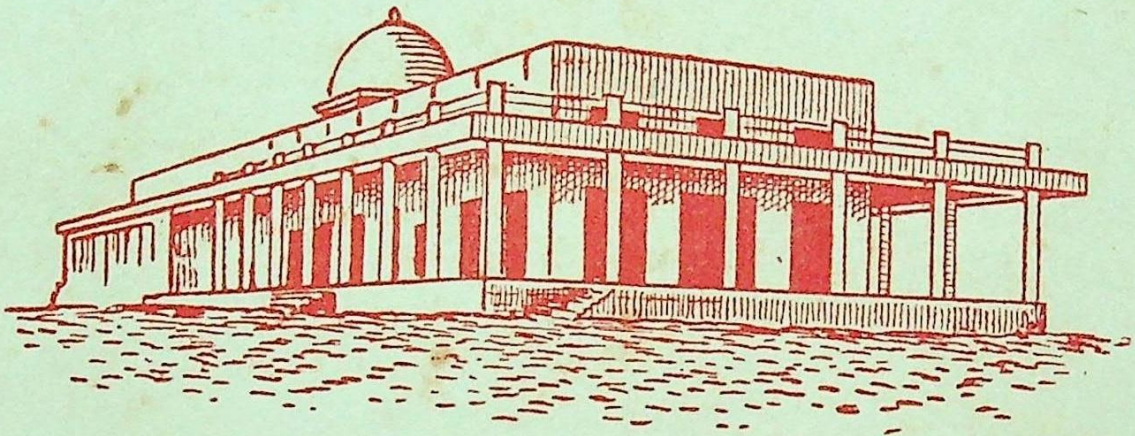
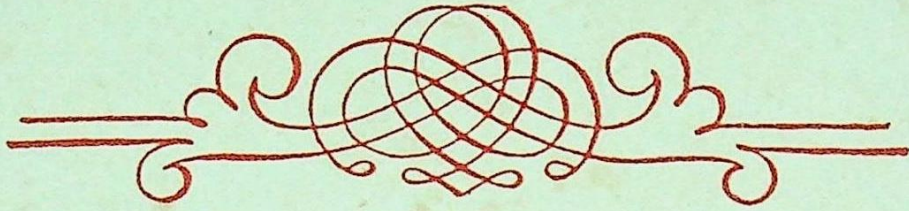


# PATHWAY TO GOD

11/74

( *A Journal of Spiritual Life* )

आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

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Belgaum.**

**Vaikuntha Chaturdashi**

Vol. IX No. 1

November 1974

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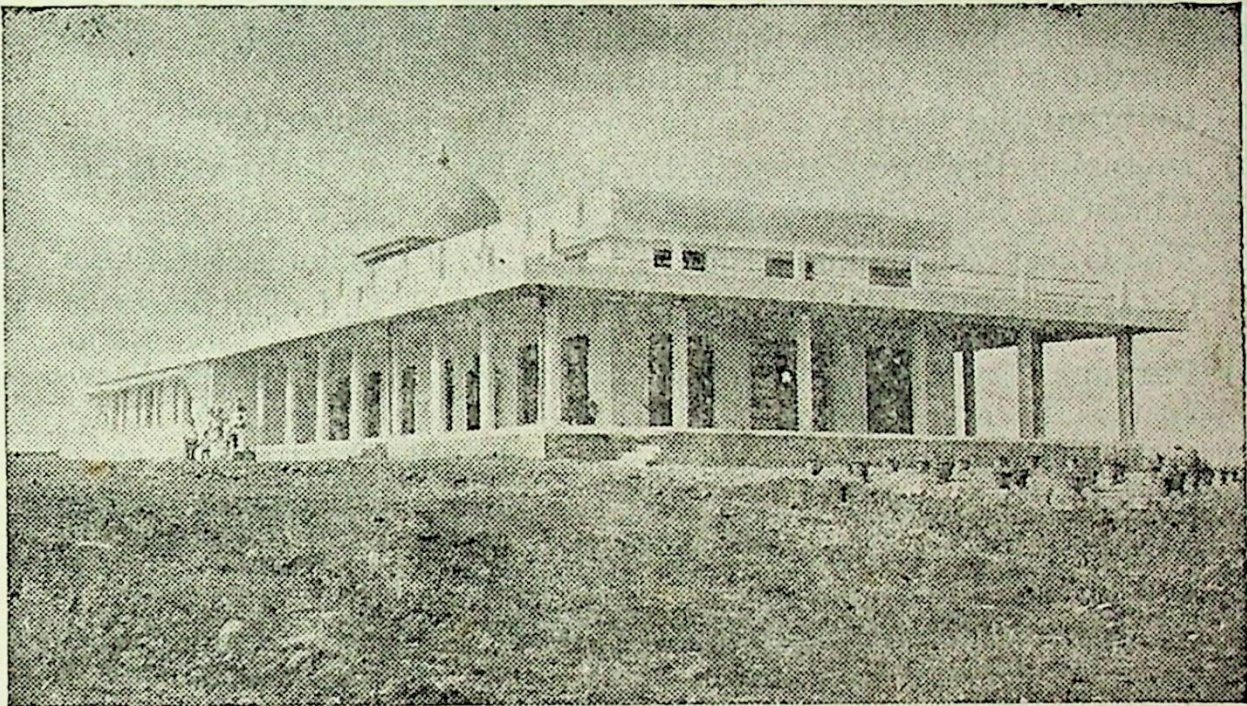
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# PATHWAY TO GOD

( A Journal of Spiritual Life )



SRI GURUDEV MANDIR

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BELGAUM

**Vaikuntha Chaturdasi**

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## Pathway to God

( *A Journal of Spiritual Life* )

**“ One God, One World, One Humanity.”**

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Vol IX )

November 1974

( No 1

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### An Ideal Nation.

यत्र ब्रह्म च क्षत्रं च  
सम्यञ्ची चरवः सह ।  
तल्लोकं पुण्यं प्रज्ञेपां  
यत्र देवाः सहाग्निना ॥

That nation I consider as excellent where spiritual power and temporal power move together in harmony; there also move gods and Agni.

-Yaj. Vaj XX. 25

न मे स्तेनो जनपदे  
न कदर्यो न मद्यपः ।  
न नाहित।ग्निरविद्वान्  
न स्वैरी स्वैरिणी कुतः ॥

In my kingdom there is no thief, no miser, no drunkard, no man without sacrificial fire no ignorant person, no adulterer, and where is the adultress?

- Ch. Upa.V.II.5.

## Editorials

### Prayer :

कान्तिसागर नादसागर  
अमृतसागर हे प्रभो ।  
ज्ञान-बल-कारुण्यसागर  
शान्तिसागर शाधि माम् ॥

Thou art an Ocean, O Lord !  
Of Superb Light, Sound and Nectar,  
Of Superb Wisdom and Power,  
Of Superb Mercy and Peace :  
Pray Lead Thou Me on !

May the gracious Sri Gurudeva make this Journal of His, a progressive success! May He grant us proper light and strength to steadily pursue the Spiritual Pilgrimage and enable us to convey His message to an ever-widening circle of genuine aspirants, through this Journal, which is now entering through His grace, the ninth year of its publication.

Our Pathway to God has, by now, received proper appreciation and encouragement from our contributors, subscribers and advertisers for which we are highly grateful to all of them. We would, however, earnestly request them to come forward with additional help during this financial crisis due to the abnormal rise in the cost, both of paper and printing. We would highly appreciate their loving help if they would try to enlist a few more subscribers each, for the Journal, so that we may be able to maintain and enhance the quality and get up of the Journal.

### Noteworthy Events :

The principal events of the current year fall under two heads viz. Explosions and Celebrations. There are three great explosions: i) The Nuclear Explosion, ii) The Popular Explosion and iii) The Misa Explosions. Likewise, there were five Centenary Celebrations :- three of Great Saints and two of Great National Heroes and Heroines. We propose to deal with them seriatim.

### **Nuclear Explosion :**

Last May our eminent scientists have successfully carried out the first nuclear explosion, to discover ways and means for the use of nuclear energy for peaceful purposes. It is one of the most outstanding events of the current year, for which our great scientists eminently deserve our warm felicitations. This explosion has clearly demonstrated that our scientists are not lagging behind the world scientists, even in the Atomic field. This has, as well, created an explosion in the political field of different nations of the world. Barring a few exceptions, all the nations have expressed their strong resentment at this explosion. Some of them have even gone to the length of threatening to stop all aid to our nation. We should welcome it as a salutary warning to us that we should try to be progressively self-reliant, in all fields and never depend upon the tender mercies of other nations.

One special feature of this explosion is the utmost secrecy maintained by all those in charge of this project. We, as a nation, are reputed for our open secrets. Even our most important secrets are known to other nationals before they are known to us. Hence this feat of secrecy is highly commendable.

Another aspect which is of special importance to Karnatak is that Dr. Rajaramanna has played an important role in the execution of this project. Dr. Rajanna is one of the brilliant sons of Karnatak who, by their remarkable achievements in different fields of life, have placed Karnatak on the map of Bharat-nay of the world. We should be rightly proud of these harbingers of the bright future of Karnatak. We would earnestly exhort our budding youth to emulate their examples, even rise superior to them and spread the glory of Bharat throughout the world.

### **Popular Explosion :**

Our nation is facing a grave financial crisis this year, the causes of which are both natural and artificial—both God-made and man-made. Of these the man-made causes are highly dangerous. Our people have now lost all respect for moral and spiritual values and have hence, fallen an easy prey to the strong allurements of corrupt practices for amassing money. Corruption, has, thus, assumed enormous proportions and has penetrated the whole body-politic, from top to bottom. It is practically ruling the destiny of our nation. Less work and more pay has brought down produc-

tion; and hoarding and bribery have disturbed proper distribution. The powerful subtle network of smugglers, hoarders and blackmarketeers, has virtually created an artificial famine. Essential commodities have become scarce. They occasionally even disappear from the open market. Spiralling prices of all articles have risen sky-high bringing misery untold to common millions.

When the people found to their dismay that the Government could not effectively cope with this dire situation, their proverbial patience was sorely tried and their mounting resentment suddenly expressed itself in a terrible explosion. It took a violent turn in Gujarat and pulled down the Ministry as well as the Assembly. It is out to do the same in Bihar as well. Fortunately the movement in Bihar has got a good leader in Sri-Jaya-Prakash Narayan who has succeeded in giving it a non-violent turn. Still the resentment of the people there is not less intense. The very fact that such a level-headed Sarvodaya leader should find it necessary to espouse this popular cause, shows the extreme seriousness of the situation. We hope that our Rulers would take immediate steps to mitigate the misery of the people, by adopting adequate measures to set things right before this explosion spreads to other States as well. The promulgation of President's rule has given some relief to Gujarat. Will it not do the same in Bihar also ?

### **Misa Explosion :**

The recent Misa Explosion carried out by our Government shows that it is fully alive to the gravity of the situation and that it is moving in the right direction. It has taken strong cudgels against smugglers, hoarders and black-marketeers who have been primarily responsible for this misery. It has already arrested hundreds of king-pins and mini-pins and unearthed huge quantities of gold, ornaments and jewelry as well as crores of black money. It has declared its firm intention of smashing their strong ring and free the nation from their death-grip. As a first step, this action on the part of our Government is really commendable. We hope that it would summon sufficient strength of will and adequate efficient machinery to book all these fellows and give them exemplary punishment so that they should never raise their heads again and carry on this nefarious trade. We wish our Government all success in this laudable venture.

### **Effective Remedy :**

But as this Monster of Corruption has spread its tempting tentacles



deep and wide, the present measure alone does not appear adequate to root out this evil completely. Strict execution of the laws for a sufficiently long period, exemplary punishment to the offenders, without fear and favour and effective education regarding the importance of moral and spiritual values in life, both to the young and old alike—these are likely to bring about salutary changes in the outlook of the people and put a check to this nasty business.

However, here as elsewhere, it is example of those who occupy high positions in all spheres of life—especially of the Administrators and Teachers, that would produce lasting results. Mere words not backed by deeds would become an object of mockery. No dirty rag can ever wash the floor clean. It must first wash itself before it is out to clean the floor. Hence persons in high positions should try to set a good example by leading a simple, pure, god-fearing life and become ideal models for others to copy. The Lord has declared in the Gita:—

Yadyadācarati śreṣṭhas tat tadevetaro janaḥ

Sa yat pramāṇam kurute lokas tad anuvartate.

“ Whatever a great man does is followed by others. People imitate the example he sets up. ” The total absence of such lofty ideals in life has landed this great nation in such a miserable plight. May the Lord grant us all proper light and strength to see clearly and move in the right direction.

### **Centenary Celebrations:**

The first Centenary of Swami Ramatirth, one of the great Saints of modern Bharat, was duly celebrated in some of the great cities of Bharat. Warm tributes were paid to the inspiring memory of this renowned Saint, who carried the lofty Message of Vedanta to the West and like Swami Vivekanand created genuine love and reverence for it, among the aspirants there, by his noble life and captivating eloquence.

The third Centenary Celebration of Sarvajna, the great popular Poet-Saint of Karnatak has begun this month and will continue during the next year throughout the length and breadth of Karnatak. Both the State Government, as well as the Kannada Sahitya Parishat, have drawn a comprehensive plan to celebrate the same in a fitting manner, in all the district and taluka places. A book of selections of his Vachanas has been published in Kannada and will be published in English as well. Lectures

by scholars on different aspects of his message as well as recitation-competitions of his Vachanas will be arranged. Thus the all-round message of the Poet-Saint is being broad-cast among all the sections of people in Karnatak.

The 25th Nirvāna Centenary of Bhagavan Mahavir has also begun to be celebrated this month and will continue to be celebrated on a grand scale, throughout Bharat for one year. A National Celebration Committee presided over by the Prime-Minister has been formed with the President as its patron. The programme formulated by the Executive Committee includes the construction of a Monument at Vaishali, the birthplace of the Bhagavan, and the development of a Vanasthali in South Delhi with an Art Museum to be named after him. There would be publications on the life and teachings of Bhagavan Mahavir in Hindi and English. All the different media of communication would be used for spreading his message 'for the benefit of war-torn and strife-ridden man. Seminars, exhibitions and lectures would be arranged in different cities of Bharat.

The third Centenary of the unique Coronation of Chhatrapati Shivaji Maharaj, was celebrated with great enthusiasm in June last, on a national level. It was celebrated in New Delhi as well as in all the Capital and other great towns of the States. Its celebration at Raigad, the actual venue of Coronation, by the Government of Maharashtra was particularly marked by great pomp and splendour. The whole nation paid its respectful homage to this illustrious National Hero. It was through the heroic statesmanship of Chhatrapati Shivaji Maharaj that our nation has regained its lost Cultural Heritage and Dignity. Statues of his Coronation have been installed in various towns. A wave of national consciousness was set in motion through this celebration.

Chhatrapati Shivaji Maharaj was probably the last Hindu King to be coronated strictly according to the Hindu rites. He was an ideal Hindu Monarch. His deep devotion to the Lord, to his Guru and Dharma, his breadth of outlook, his farsighted statesmanship, his unparalleled valour, his administrative skill and discipline and above all his proverbial tolerance for all faiths, mark him out as a fine model even for our democratic rulers. He was in the fullest sense of the term a National Hero. The following Sanskrit verse engraved on his Royal Seal will

clearly show that it was meant for the 'whole nation and not for Maharashtra alone.

Pratipat caṅdralekheva vardhiṣṇur viṣva vaṅditā.

Shahu-sūnoḥ shivasyeṣā mudrā bhadrāya rājate.

“ This Royal seal of Siva, the son of Sahu, shines with growing brilliance for the common welfare, adored by the world, like the waxing digit of the Moon in the bright fortnight. ”.

Rani Channamma of Kittur was reputed as a Laxmi in her kingdom, and as Durga on the battlefield. She raised a standard of revolt against the alien British rulers in 1824, fought a heroic battle and achieved a brilliant victory. 150 years have passed since then and this historic event has been commemorated this year, on 23rd October, in Kittur, Dharwar and Belgaum with great enthusiasm and grandeur. The Rani has virtually created a splendid record of female heroism on par with that of the Rani of Zasi in later times. Her heroism has become a source of inspiration to many a freedom fighter in the Revolution for Independence in 1857 and even in 1947 and would continue to be so in future as well.

These celebrations are expected to give a fillip to the drooping spirit of our people and creates fresh enthusiasm in them for leading a higher life-thus to raise the moral, cultural and spiritual level of our nation.

### Hindi Section :

The addition of a Hindi section to our Journal is an innovation from this year. There was a steady demand from our readers for the inclusion of articles in Hindi, as it is the present national link language of Bharat. We would, hence, welcome such articles from Hindi scholars about the life and teachings of Sri Gurudev Ranade, as well as on educational, moral, cultural and spiritual topics. We hope that there would be a ready response to our appeal.

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# **Nama - Yoga**

**( Yoga of Divine Name )**

( Extracts from the letters of Sri Bhausahab Maharaj,  
selected, classified and translated )

By .

Sri M. S. Deshpande M.A.

[ Continued ]

(29)

## **Need of Constant Vigilance**

( Addressed to his sons )

Officials are very forgetful. Such persons are likely to forget their spiritual duty. Hence they should be very vigilant. Very often they are required to face delusive attractions. They thereby lose their awareness of the past and the future. They begin to think about the sense objects only and thus forget their merits as a result of which they are required to suffer from misery. Therefore, you should ever be engaged in meditation ( on Name Divine). You should feel satisfied with what God has granted to you and adopt the path of merit. That would ward off difficulties both in worldly and spiritual life and invest them with great delight. Hence you should meditate with sincerity, satisfaction and joy. You should not waste your time in worthless chat with the friends. You may, however, spend some time in the company of higher officials. That would enhance your status. In short, be intelligent and cautious in your behaviour. It is true, that you alone are required to reap the bitter fruits of your friendship with idlers. Still, your relatives are required to hear and witness the misery you suffer from. They will feel worried and sorrowful thereby. Hence you should not create such situations for them. You should ever remember that Saints instantly realise your secret thoughts and feelings, even though they are hidden deep down in your heart.

You should be cautious in your dealings with the Government. You cannot anticipate the impending attack on you from that quarter. Hence you must be very vigilant and just, in such matters. You should not entertain any grudge against anybody. You should not be malicious towards your servants. You should use sweet words but should always be internally vigilant. Never should you accept any bribe. You will have to account for it in future. Never touch woman and wealth belonging to others. You should even take an oath about it. You should be extremely careful about them.

In fine, you should be disciplined, truthful and impartial in your conduct. Act in such a manner that fragrant news about your behaviour should ever be heard. Then alone will you be fit for the Path of Devotion. (Pp. 27-28 & 267-268)

(30)

### **Skill in Worldly Life conducive to Spiritual Life.**

( Addressed to his Sons )

Obey your parents. It will fulfil your aspirations and enhance your fame. Regularly carry on meditation on the Name Divine. Perform your worldly duties with shrewdness and skill. You should lead both worldly duties with shrewdness and skill. You should lead both worldly life as well as spiritual life and live joyfully. (P. 53)

Don't do anything that entails mental doubt. You should enjoy mental peace and satisfaction and not feel worried on any account. You should try to accomplish your object so as to give satisfaction both to yourself as well as to others. Still since the Lord is the real doer and director, you should consider everything that takes place, to be beneficial to you. (P. 13)

Never waste your time in indolence. Distribute all the duties among yourselves. One should look after the office work. The second should always move about and supervise the work in the Paragana. The third should attend to agriculture, both irrigated and non-irrigated. And the fourth should take care of the home-management. If all of you while away your time by simply sitting in one place, you will have to suffer from penury. Various difficulties will have, then, to be endured by you in

your life thereby. Not to speak of the internal, mutual bickerings at home, that would ensue therefrom.

All of you should attend to your business regularly, with diligence, and intelligence, and maintain your dignity. You should introspect every morning and evening and try to ascertain the nature of the business done during the 12 hours as well as the gain and loss resulting from it. You should constantly be engaged in such introspective reflection. If you fail to do this you will miss happiness; you will have to face poverty, dispute and delusion; you will lose your dignified status. And thus you will have to lead the life of a worthless person and be a mere burden to the earth. Therefore, if you are fully engaged in carrying on your business regularly and sincerely, you will have no time for any other affair; you will not be tempted to do wicked deeds, to keep bad company, which would result in the welfare of all of you.

You may make friends with all. But your friendship should vary with the nature of each individual. Your behaviour should be suitable to the status of each person. You should employ sweet words in your talk with all. But you should try to keep up your dignity. You should never disclose your innermost secret to anybody. But you should not, at the same time, let them know that you have not disclosed it. Such should be your tactful way of behaviour.

You should always try for the welfare of your dependents. You should render all possible help to them and should not leave them to their fate. You should regard them as your own kith and kin and always treat them with sympathy and compassion. To be brief: you should be sincere and truthful in all your actions, conduct and transactions. You should never fail to keep your word. There should be no disparity between your words and deeds. Your conduct should be free from this blemish. Your word should not precede your deed. Try to keep your counsel till the deed is accomplished.

Don't maintain undue intimacy with persons of low status. Even if you happen to develop intimacy, don't trust them. Even when you trust them, don't disclose family feuds to them. Even though, at times, you are required to disclose them, don't be guided by their advice.

Because they will sow seeds of dissension among the family members. These crafty fellows will make a show of your well-wisher and accomplish their own selfish interest. Their knavery will be revealed at last, no doubt, but till then the family feuds will lower your prestige and destroy your dignity. Hence you should be very cautious from the start.

Along with the business in your worldly life, you should not fail to meditate on the Name Divine, as much as possible, according to your capacity, at least in the morning, at noon and in the evening. You should regularly read Pothi ( Sacred Book ) as much as possible. You should wave camphor before God if you can afford to do so. Thereafter, you should worship Him in accordance with your respective practice. You will thus attain fulfilment, both in worldly as well as spiritual life. God will grant constant happiness and peace to such people. They will never be unhappy. You should behave with tact, intelligence and shrewdness. You should surrender your mind and intellect to the Lord and act up to His Will. ( PP. 9 to 11 )

— x —

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# Fragrant Flowers from the Spiritual Garden

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## (5) Process of Meditation.

1. It is Meditation alone which may enable one to attain to Reality. Meditate in silence.
2. Let your Meditation be continuous. You must not leave a single breath.
3. Combine breath with love, in the light of God's Presence.
4. Intense concentration is the very life-blood of meditational process.
5. Refuse to admit in your mind any idea except that of God. Then alone will spiritual concentration become fruitful.
6. Make an active search for God; no inaction would do, no indifference, no complacency to allow things to come their own way and in their own time.
7. Don't care for the derision of the world.
8. The crowning piece of performance is the passionate longing of the aspirant for the realisation of God. The devotee must pant for God, like fish out of waters.
9. What is wanted is the quality and intensity of the heart.
10. Meditate on God in His Presence.

— x —

# Religion and Ethics

By

Dr. K. Guru Dutt

An influential and growing body of opinion holds that the days of religion are over, and that secular ethics is fully adequate to the regulation of life. By and large, Nehru seems to have shared this view. Thus Andre Malraux, the noted French intellectual in his book *Anti-Memoirs*, quotes Nehru as saying, "Humanity lacks something essential. What? A sort of spiritual element which holds in check the scientific power of modern man. It is now clear that science is incapable of regulating Life. Life is regulated by virtues".

Such identification of spirituality with ethics is altogether too naive. It ignores the extraordinary complexity of the workings of the human mind. The objection to it comes not so much from the side of religion, as from science, especially from recent psychology. Long before Freud, William James has stressed the part played by the subconscious mind in human experience and behaviour; and sought to explain how a large part of religion lay in techniques for coming to terms with the subconscious. Subsequently the idea was developed from various angles by Freud and Jung and a host of other investigators. Although they differ greatly in regard to the mode of approach, as well as their conclusions, they are all agreed about the dynamic function of the unconscious in our lives. Hence they are all clubbed together as "depth" psychologies.

Our problems, personal and social, are thus seen as having their roots in the unconscious, and as being the outcome of a conflict between the conscious and the unconscious. The solution of these problems obviously depends on a resolution of such conflicts. Human drives have their origin in the unconscious, and conscious professions are in the main "rationalizations" or justifications of unconscious motivation. It is the dream life rather than surface awareness that offers a glimpse

into the depths of being. During the waking life, contact with the unconscious cannot be established directly or "consciously," but only indirectly through myths and symbols: they are the language of the unconscious. This realization is leading to a wholly new evaluation of their role and importance. Such being the case, we can imagine that conscious and wilful ethics is but a poor barrier against the over-powering upsurges from the unconscious regions. The will is essential but far from sufficient.

Here then we are up against the great dilemma: the knowledge and the practice of virtue are wholly different things. That is the gist of evil-minded Duryodhana's lament, "Alas, I know the good, yet I am unable to follow it; I know what is evil, yet I cannot desist from it." But even Arjuna's problem is no other. He asks in the Gita (III.36) "What is it that compels a man against his own will to do evil?" The answer is that when a man feels acutely confronted with the limits of his will, he instinctively craves the support of something which is not a creature of his will. It matters little whether this "Other" is named God, or the Law, or anything else. The immemorial experience of mankind is that such a buttressing power lies at the back of appearances. It does not thrust itself on us, but is accessible if we attune ourselves to it. In the words of the Bible: "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."

The secret of Mahatma Gandhi's power lay in his co-ordination of religion and ethics. Our mistake is fondly to imagine that the two can be divorced, and that we can retain a secular ethics while at the same time discarding God. Gandhiji's strength consisted in the rhythm of the exertion of will and its surrender, each reinforcing the other. Pride of will is the greatest obstacle to its own efficacy, paradoxical though this may appear. That will is unconquerable which is capable of saying "Thy will be done"!

The process is not so difficult as it may look at first sight; and it can be divested of all the paraphernalia of conventional religion. Not faith but a willingness of the heart is all that is needed. If one assumes and cultivates a "presence" which watches every thought and deed, the mood will grow stronger with each affirmation. It will act as a check as well as a stimulant capable of experimental verification. We know to

what an extent behaviour can be affected by the feeling that we are being secretly spied on; or how guarded we shall be in our talk if we believe that a concealed microphone is recording it. But a posited inner "presence" can censor our thoughts also. The point is that even mere suspicion can prove as effective as actuality. It is so with the notion of God, conceived as the Inner Ruler (*Antaryāmin*). It is a tacit "presence" which is there all the time, even when we are not aware of it. To become aware of it is the core of all religion. We may say, "Take care of the presence" and the 'presence' will take care of our ethics".

Jesus was referring to the loss of such awareness when he asked, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" No doubt this has been understood as meaning that one has to make a choice as between the world and the soul, and that he cannot have both. And it is true enough that men have sought in religion a way of escape from the world. But the great dictum is worded conditionally, and is capable of another interpretation: "It would indeed be an irreparable loss if man in his greed for the things of the world should pay for them with the integrity of his soul" This alternative, which is the converse of the other, is no less valid, and makes out a case for the co-existence of the world and the soul.

This awareness does not inhibit activity, but eliminates egoism. The question here is not one of the "existence" or "non-existence" of God in the objective sense. But the awareness makes one perceive a "presence" in which, in Gandhiji's words, the Law and the Law-giver are one. Merging in this "presence" one reaches into the depths of being, and experiences what has been variously described as "cosmic consciousness" (Whitman), as "the oceanic feeling" (Freud), or the sense of the "Holy" (Rudolf Otto).

There are many varieties of such experience; but ethics has no place for any of them. On the other hand, religion includes ethics as an integral part of itself. An ethics which excludes religious experience is self-stultifying; and is no match for science which plumes itself on its "ethical neutrality".

Gandhiji used to say that the opening lines of the Isha Upanishad embodied all the religion and ethics we need: "Realizing that everything

is pervaded by God, eschew greed, and let all enjoyment be tempered by renunciation. This is the sole key to a sane and active life". The Gita also stresses the same idea : Yoga is skill in action; and such skill lies in a balance between effort and renunciation. Popular wisdom in ancient India had its maxim: Excess (greed) is to be avoided in everything—*Ati Sarvatra varjayet*.

The foundation of such an ethics is a sense of limit. Thus the Buddha advocated the Middle Path; and the ancient Greeks prized "moderation". Till recently Europe too cherished this value. Thus Montaigne asked, "Can there be excess in virtues?" and himself answered: "No, if there is excess, it ceases to be virtue". A faint echo of this sense is discernible in our word "economy".

But modern civilization has "cast prudence (economy) to the winds". Ours is an economics of waste. It is a record-breaking process which wants more and ever more of whatever it be. What is urgently needed is an ethics which will keep this extravagant greed in check. What will set a limit to the actions undertaken by the partisan of the good? What independent principle is there to control the excesses of the upward and onward drive of "progressive" determination? A purely pragmatic account of the good leads necessarily to unmeasured conduct. As Dr. G. P. Grant has said, "The idea of limit is unavoidably the idea of good".

Summing up, the equating of religion with ethics is detrimental to both. Essential elements of religion find no place in ethics, e.g., a sense of the sacred (numinous), the perception of a Law which links up the numinous with everyday life, an I-Thou relationship (to use Martin Buber's phrase) with a Centre glimpsed through similar relationships with human beings and even with the cosmic objects, a cosmogony accommodating such experiences; symbolic techniques based on a psychology of depths as well as heights linking the conscious with the unconscious, and finally a scheme of morality in line with total human experience and activity. Otherwise, we shall be cooped up in a sterile ethics which, in Tagore's words, "dances precariously on the single hope of humanity".

# Intensionality and Perfectibility

By

Dr. N. V. Joshi, M.A., D.Litt.

## I

Of the three main disciplines of philosophy, viz. epistemology, axiology and ontology the first two are radically different from the third. The basis of difference lies in the circumstance that while both epistemology and axiology are governed by the principles of logic, ontology allows the least scope to it. The non-logical character of ontology, which has been affirmed by us quite complacently just now, has been a matter of grave and interminable controversy right from the times of Plato onwards. Vigorous efforts were made to fit ontology into the rigid framework of logical understanding. Thus, while the realists have sought to subject it to those logical criteria which are usually applicable to the objective experience, the idealists on the contrary have condemned such a procedure. They do so not because they are opposed to logic as such. But as a matter of fact they show a hostile attitude towards the empirical logic favoured by the realists and positively show a predilection for Transcendental Logic through which they seek to determine the nature of subjectivity. Having succeeded in this they quietly subordinate ontology to it in order to enhance their prestige. We can assert it with confidence that the age-long feud between the realists and idealists is more of a prestige issue than a natural one. For there is no fundamental antagonism between the empirical and transcendental logical doctrines. They can even be treated as mutually complementary provided they are dissociated from ontology. But the ontological obsession common to both the realists and idealists has proved to be so insistent that hardly any philosopher even with best critical acumen could disengage his mind from it until Husserl laid the foundations of phenomenological science at the beginning of our century.

Here we are referring to Husserl with certain reservations. We are neither concerned with him when at the opening of his career he

confused the scope of logic with psychology, particularly, in his *Philosophy of Arithmetic*. Nor are we interested in him when towards the close of his career he relapsed into some sort of Idealism, especially, in his *Ideas*. At present our cynosure is Husserl who wrote the *Logical Investigations*. It is in this epoch-making work that Husserl has made a determined bid to dissociate logic from ontology.

According to Husserl, the main aim of the cognitive function is only to discover the *meaning* or the *intensionality* of the phenomena as they are actually presented to us in our experience. This can be done by referring a particular phenomenon to its conceptual essence. For example, when something is presented to me having a certain colour, size, shape, etc., I call it a table. Having found out this meaning what I wanted to know about the phenomenon is accomplished. It is likely that I might go on establishing a hierarchical gradation in the various concepts formed by me in the past experience. This might enable me to develop an organic unity in the totality of the phenomenal world presented to me objectively. Perhaps, it is through such a process that the intensionality of a phenomenon which might not be very obvious at the first impression might be gradually developed. But all this keeps us within the realm of intensionality itself. In Husserl's terminology the entire process of finding intensionality of a phenomenon is called *eidetic reduction*, that is to say, in the cognitive process a particular fact is required to be reduced to its essence or essential structure.

The eidetic reduction is, however, followed by the *transcendental reduction*, according to which the process of discovering intensionality of a phenomenon has absolutely no concern with its existence or being. When we know an object we neither create nor modify its being. Intensionality is throughout controlled by the logical criteria and as such it has no ontological import. This is expressed by saying that in knowledge the existence of a phenomenon is simply bracketed or eliminated. What this implies is that although a phenomenon might actually exist, its existence is not all a matter of importance for the cognitive function. For the sake of knowledge a phenomenon is absolutely transparent. It cannot recognize anything opaque to itself as was the case with the Kantian conception of the transcendental object as something unknown and unknowable = X. In maintaining this Husserl has struck at the very roots

of all realism whatsoever. Husserl has absolutely no sympathy for those who invest an ontological character into objectivity.

One of the major implications of such a stand taken by Husserl is that it cannot give quarter to any idealistic tendency which invests an ontological character into subjectivity. Such a procedure might stultify the logical process of discovering intensionality by depriving it of its autonomy. Husserl did not realize such a momentous implication of his stand. For in his *Ideas* he gives evidence of having embraced a kind of absolute idealism.

Here we do not intend to pursue the ramifications of Husserl's ideology in detail. It is enough for us to have drawn attention to Husserl's achievement in depriving logic of all its ontological pretensions. To Husserl also goes the credit of putting an absolute stop to the recurrent vicious alternation of realism and idealism which constitutes almost an inveterate feature of the philosophical thinking of the past two millenia. The way is now clear to grant a perfect autonomy to ontology, which was totally denied to it owing to its abject subordination to logic.

## II

The term 'intensionality' has more profound implications than what could be at first imagined. Undoubtedly, it can cover the entire sphere of epistemology in so far as it has to deal with the theoretical character of the cognitive activity in which we pass from the particularity of a phenomenon to its universal conceptual essence. But the same term would also be quite appropriate to cover the sphere of axiology as well. Axiology is not fundamentally opposed to epistemology. For both of them are governed solely by the logical criteria. Indeed, axiology presupposes epistemology. The difference between them consists in the sense of direction of the spiritual activity. While in epistemology we pass from the particular to the universal, in axiology we make a transition from the universal to the particular. Axiology has a direct bearing on our practical dealings with the objects. Such an activity is immensely benefited according as we develop a deeper insight into the conceptual organization which is revealed to us through the epistemological investigations. For example, the art of engineering is progressively refined



according as we develop our understanding of the sciences of physics, chemistry, mathematics, etc. Similarly, the medical art shows improvement by our developed understanding of physiology, bio-chemistry, microbiology, etc. Axiology accepts whatever scientific knowledge is available at a particular time and proceeds in its light to mould the objectivity in such a way as to bring it in conformity with such an advanced knowledge. Axiology thus exploits the theoretical knowledge for the fulfilment of our practical needs. It, therefore, leads us from the universal conceptual essence to its actual embodiment in and through the best objective media available at a particular time.

With certain modifications even the criteria for the evaluation of the axiological practices are ultimately logical. An axiological practice which reveals more internal systemisation and comprehensiveness is certainly deemed much better than the one which shows deficiency in these respects. We thus find that while epistemology is intensionality oriented towards the subjectivity, axiology is nothing but the same now inclined towards objectivity.

It is also important to note that the general character of intensionality which can be said to cover the total sphere of intelligibility remains throughout the same. In the first place, it is *bipolar*, its two poles being subject and object. No meaning is possible unless something is objectively presented as a datum. But in order to find its meaning it has to be referred to its essence, which constitutes its subjectivity, the intelligible or the conceptual whole of which a given datum may be treated as an element. The relation between the two is one of intensionality and hence it is not mechanical but organic. Following Kant we can maintain that the objects without the subject are blind and the subject without the objects is empty.

Another important feature of intensionality is that it has no reference to anything which could be said to be personal or individual. This follows from what Husserl has said about it, viz. that it has no existential import. The main function of intensionality is to reveal the internal structure or constitution of the world of experience, which is quite independent of the individuals which seek to represent it. For example, Newton discovered the law of gravitation, which helped in reveal-

ing the salient feature of the world of physical existence. Although Newton was its sponsor, there was nothing specific in it which might be regarded as Newton's own. The same applies to any output of science and technology, which do not directly subserve any purpose or interest of any specific individual. Not only this, but they can also sometimes prove detrimental to the very existence of humanity, as, for example, the atom bomb. The benefits derived from science and technology are only indirect and depend on the will of a person to make use of them in his own way. Although a piece of research in science and technology may be hailed as an astounding feat of ingenuity revealing the hitherto hidden structure of the universe, its impact on the destiny of man may nevertheless be extremely precarious. Perhaps this might be the reason why those who were more interested in the welfare of individual looked askance at science and technology as parts of mercenary rather than liberal education. Their cultivation might lead one to develop certain skills which may be useful in earning money. But in so far as the realization of the highest possibility of which an individual is capable, in other words, his perfectibility is concerned neither science nor technology can contribute much.

### III

This naturally leads us to consider the significance of perfectibility, which is typically the characteristic of an individual existence.

Here it seems necessary to eradicate a wrong notion. Individuality is not the same as particularity. An individual is more than particular inasmuch as it represents an actual synthesis of a particular with the universal. For example, Lokamanya Tilak had a remarkable individuality as a great Indian patriot. This was so, because the particular man named Bal Tilak sought to realize within him the universal ideal of patriotism.

This immediately brings into light the dynamic character of individuality. Individuality is never static, but ever creative inasmuch as it seeks to unfold the infinite potentialities of one's own existence. Such a dynamism of individuality puts us straight at the heart of the ontological being. Contemporary existentialists, especially, Heidegger, have shown us how such a being can be approached. According to

Heidegger, even if the universe consists of several beings ( *Seiende* ) the human existence called *Das:in* has certain advantages. It is possible for us to have a close internal look at it over and above its external view, which is possible for us to have along with the other existents. What does the internal look at the *Dasein* reveal to us? Firstly, it gives evidence of *temporality*, that is to say, it conserves the past in its present and goes on moulding its future in view of its present achievements. Secondly, it can be said to have *historicity*, that is to say, it constantly moves in the direction of the highest possibility of which it is capable. Thirdly, it shows, what Heidegger calls, the *Angst* or anxiety. Anxiety is not the same as fear which is invariably associated with certain objects, usually, dangerous agents, such as snakes, lions, etc. But anxiety is never associated with anything which can be called objective. It springs from the very bottom of one's own being constantly goading one to unfold the infinite potentialities of one's own existence and thus to attain the perfection of one's individuality. It refers to the creative force of one's own being.

The ontological being is creative in the sense that it is not at all synthetic. Intensionality, which comprehends the cognitive and conative functions of our self, is purely synthetic. It aims at effecting a unity of two given logical elements. Such a synthetic unity is not creative, because it requires the two elements to be copresent. Not only this, but such a synthetic unity also ultimately depends on the creative force of being itself. In his *Kant and the Problem of Metaphysics* Heidegger tries to point out that Kant in his doctrine of transcendental schematism had come within an ace of such a view. According to Kant, every proposition involves a real synthesis of a percept with a concept, that is to say, of a particular with the universal. Now such a possibility can be realized only if the particular is raised to the level of the universal, while the universal is brought down to the level of a particular. Neither perception alone nor conception alone is in a position to accomplish this feat. Kant, therefore, maintains that every proposition in so far as it effects a real synthesis of subject and object is ultimately determined by the transcendental faculty of imagination, which constitutes the creative force behind any proposition. Now what Kant actually had in his mind when he maintained this is shrouded in mystery. But Kant is quite categorical in sharply distinguishing the transcendental faculty of

imagination from either perception or conception. According to Kant, it is some *third* thing, meaning thereby that in so far as it is creative and not synthetic, it is radically different from all the elements which enter into any logical experience. This might be definitely taken to imply that the transcendental faculty of imagination is an ontological principle very much similar to what Heidegger understands by his *Angst*.

Secondly, Kant's doctrine of schematism throws a pregnant hint with regard to the circumstance that all logic is ultimately dependent on ontology. It is the ontological feeling of imagination that creates its own subject and object. What intensionality an object could have is dependent on the interest or the point of view of the individual that seeks to unfold its own potentialities. Thus although the ontological being, which is creative and dynamic, is inaccessible to any mode of logical understanding on account of its being abstract and infinite, it nevertheless creates all that is concrete, in fact, everything that logic is capable of understanding. Unfortunately, no light is cast on the issue, viz. how the world of intelligibility is ultimately created by the ontological being either by Kant or Heidegger. The philosophy of Individuation, as propounded by us, however, seeks to clinch this very knotty problem.

The philosophy of Individuation starts with the fundamental article of faith that no philosophical problem could be ever satisfactorily solved unless logic is subordinated to ontology. Ontology deals with the basic principle of being which is the creative force of all finite existence. Such a principle *per se* cannot be finite; hence, it must be infinite, absolute and abstract. Moreover, the same must be creative and dynamic. Now, that which is creative must pass from the abstract to the concrete. Such a concreteness admits of various degrees according as the creativity of the ontological principle is manifested in a more or less degree of its intensity. We can demarcate at least three stages of concreteness: (1) matter; (2) biological life; and (3) mind. In the first stage, that is, at the level of matter, the ontological principle manifests itself at the lowest degree of its intensity, while the same manifests itself at its highest degree in the mind. The biological life constitutes a stage intermediate between the matter and mind. As we pass from matter to mind our experience goes on becoming more and more systematic and comprehensive. It passes from the stage of imperfection to its highest perfection.

What is less perfect is to that extent objective or a part of what is more perfect and subjective. Thus the ontological principle, which is in and by itself abstract, passes from the objectivity to subjectivity as it goes on intensifying its degree of dynamism. To put the same in other words, it passes from the lesser degree of individuation to its highest one. It is thus possible for us to say that the ontological principle is the one of individuation and in its process of self-realization it goes on subordinating logic to itself.

#### IV

It may now be pertinently asked : What after all is the purpose of distinguishing between intensionality and perfectibility? In the light of the discussion we have had so far it can be affirmed that while intensionality touches human existence at a tangent, perfectibility constitutes its very quintessence. We can further maintain that intensionality has no autonomous value except that it subserves the purpose of perfectibility. The craze for science and technology which started after the industrial revolution in England in the eighteenth century has reached its climax in our times. It has totally eclipsed the very notion of perfectibility. Consequently, almost all the cultural values have been shelved aside turning men merely into robots and money-making machines. The terrible exploitation of man by man, which followed in the wake of the capitalistic organization of social life and the wanton destruction of humanity in the two world wars were only the natural consequences of the apotheosis of science and technology. We know no other mode of thinking except what Heidegger calls the calculative thinking. We treat human beings sheerly as a means to produce wealth and money. This is bound to spell utter destruction of human values. It can never bring peace and well-being to humanity. It is only when we start thinking, again to borrow the phrase from Heidegger, originatively that we can make headway towards the glorious destiny, of which every human being is the rightful heir. The originative thinking requires us to be interested in perfecting our selves, to unfold the immense and infinite potentialities of our individual being. Such a point of view is not opposed to science and technology. It simply requires their subordination to the basic ontological impulses of human perfectibility. This alone can unlock the pent-up resplendent treasures of universal friendship and brotherhood by

quicken and kindle in the human heart the noble and authentic aspiration to ameliorate the lot of man by leaving no trace of mean and selfish motives in it. When every one assumes common rights moulded on the possession of uniform ontological potentialities, his destiny is also common. Such a spirit of bold adventure to build up the universal well-being is implied by granting supreme autonomy to the standpoint of perfectibility. The *Upanisads* speak of such a state and call it *ananda*, the bliss. We quote below a stanza from the *Isa Upanisad* which unmistakably reflects the point of view of perfectibility leading one to the attainment of bliss :

“7. When to one who knows all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?”

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# Christian Mysticism

By

Moti Lal Pandit

## Interpretations of Mystical Experience

The modern interpreters of mysticism,<sup>1</sup> under the influence of Kant, thought of mystical experiences as a mode of religious experience emotionally and subjectively conceived. Such a tendency sacrificed both religious and mystical concepts to a vague intuition, and thus debarred the intellect from its proper function. It was believed that reason and metaphysical principles, religious dogmas and revelation, had nothing to do in the apprehension of reality. Thus all human thinking was given no scope by making it a substitute for emotion and sensibility. This form of romantic immanentism was taken up by Schleiermacher by giving it an attribute of mystical experience.

Schleiermacher did not allow, in his scheme of things, any rôle or function to the metaphysical principles or moral laws or revelation to play in religion. The essence of religion, for him, "is neither thought nor action, but intuitive contemplation and feeling", "sense and taste of the infinite".<sup>2</sup> This is nothing but a pure aestheticism.

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1. The best modern literature on mysticism are the following: (i) William James, *The Varieties of Religious Experience*; (ii) Dean Inge, *Christian Mysticism*; (iii) Evelyn Underhill, *Mysticism*; (iv) F. Von Hugel, *The Mystical Element of Religion as Studied in St. Catherine of Genoa and her Friends*; and (v) Pere Poulain, *Des Graces d'Oraison. Traite de theologie mystique*.
  2. *Discours sur la religion*, pp. 151, 152. "A fact known to us, not through revelation but through experience"- J. de Guibert, *Une definition theologique des graces mystiques*.

This intuition, according to Schleiermacher, is the heart and core of religion. It is the impress of the infinite in the operation of the soul. The object of intuition or contemplation is not the nature of objects, but their impression or influence upon the soul. These impressions are nothing but the representations of the infinite. In a word, all the modes of the universe are the manifestation of the infinite.<sup>1</sup> Religious experience, therefore, consists of a "direct experience of the existence and activities of the universe".<sup>2</sup>

The manifestation of the infinite in the finite makes us emotionally aware of the infinite. This intuition of the infinite is, therefore, bound up with feeling, for it is the deep stirring of the emotion which makes our perception capable of apprehending the Eternal and Divine.<sup>3</sup>

We find all modern liberal theology under the influence of this theory of immanentism. Sabtier is the best example. His contribution is nothing new or original, but added only more poetical and emotionally charged expressions.<sup>4</sup>

This kind of mysticism of Schleiermacher and of his followers—the mysticism of sense and taste—is referred to as psychologism. The first Protestant theologian, who rejected this theory of mysticism on the ground that it failed to understand the authentic Christian mysticism, which was bound up with the revelation, the dogmas and doctrines, the Church and the Redeemer, was Albert Ritschel. Ritschel is not ready to accept such a type of mysticism, because it destroys the very source of religion, which is faith and revelation. Such a kind of mysticism, according to him, is not at all religious because of the fact that it depends completely on human emotions rather than on Christ, the incarnate Word. Religious experience, which is born of faith, is not a passive union with God, but a confidence in God which is active, communica-

1. Ibid., p. 154.

2. Ibid., p. 156.

3. W. B. Selbie, *Schleiermacher: A Critical and Historical Study*, p. 37.

4. "Not only can religious knowledge never be freed from its subjective character, but in reality it is nothing else but this same subjectivity of piety, considered in its legitimate action and development" *Esquisse d'une philosophie de la religion d'après la psychologie et l'histoire*, p. 381.



tive and infinite. It is the active confidence in God which motions all the faculties of our being. We can never approach God, who is infinitely Holy and transcendent, directly: only through revelation and the Church, which is representative of Christ on earth, can we, in our weakness and creatureliness, approach God in fear and trembling. If we do not accept these mediations we run the risk of plunging into the deep pits of hallucinations.<sup>1</sup>

William James, on other hand, blends the subjectivism of Schleiermacher with the pragmatism of Ritschl. Religious life, says William James, is a total reaction towards life. This reaction is of indeterminate character. It is the calling forth of the divine to which an individual responds. This reaction needs an end to pursue; and the end for actions is provided by beliefs. The metaphysical concept of God has no real relation to man. On the contrary, it is the moral attributes of God which affect the conduct of man, since they have a pragmatic significance.<sup>2</sup>

Mystical experiences, according to James, are nothing but special psychological modes whose nature is indeterminate. These states have four characteristics. The first characteristic is *ineffability*. It is a state which is beyond description and communication. In it there is very little intelligence but more feeling. It, however, possesses a *noetic significance* in the sense that these intuitive states of knowledge explain to us some truth which is hidden from the intellect. The states are *transitory* in the sense that the essence of the states cannot be brought easily to memory. Finally, *passivity* can be brought either through the exercise of the will or by bodily exercise. In this state of *passivity* consciousness is not its master, but is taken possession of by some power.<sup>3</sup>

According to Dean Inge, there is no conflict between mysticism and revealed religion. Mystical intuition, says Inge, is "reason applied to a sphere above rationalism",<sup>4</sup> or "the attempt to realize in thought and

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1. A. E. Garvie, *The Ritschlean Theology, Critical and Constructive, an Exposition and an Estimate*, pp. 133-6, 141-2.
  2. William James, *Varieties of Religious Experience*, Lect; XVI.
  3. *Ibid.*, Lect. XVII.
  4. W. R. Inge, *Christian Mysticism*, p. 21.

feeling the immanence of the eternal in the temporal, and of the temporal in the eternal."<sup>1</sup>

Dean Inge believes that mysticism is embedded in the Bible. Christian mysticism is nothing but the re-interpretation of the mysticism of St. Paul and St. John. The theology of Love, Light, Spirit and Baptism, in the Gospel of St. John, is nothing but mysticism.<sup>2</sup> St. Paul's experience on the road to Damascus is itself a mystical experience.

Christian mysticism as such cannot be separated from the dogmas, the doctrines and the Church. The mysticism of St. Augustine, of Bonaventure, of St. Bernard, of St. John of the Cross, and so on, find their nourishment in the doctrines of the Church. They never, like Schleiermacher and his followers, gave much importance to mystical intuition or speculation over faith. It is faith in the God of revelation which guides them in their spiritual itineraries. Thus we find in Christian mysticism faith and intuition wedded to each other. The Christian mystics never claim that they experienced the Unconditioned One of neo-Platonism. Thus we find that St. Teresa was "to actualize in her own experience, and apprehend in the 'ground of her soul' by means of her extraordinarily developed transcendental perceptions, the three distinct and personal aspects of the God-head which are acknowledged by the Christian religion".<sup>3</sup>

Or, again, take the example of St. John of the Cross. All his mystical experiences are animated by the Bible. His theological formulations of his experiences are supplied by the tradition, the Church and the Scripture. His mystical experiences show "a theology of grace...in complete harmony with the analysis of contemplative life".<sup>4</sup> The mystical

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1. Ibid., p. 22

2. Ibid., pp. 44-5.

3. E. Underhill, *Mysticism*, p. 109. Cf. "One will always find, in the case of Catholic mysticism, this particular and essential difficulty, namely, that its fundamental ideas are 'Catholic'; one will always find here a common and universal foundation of ideas that is almost unalterable". P. Groult, *Les mystiques des Pays-Bas et la littérature espagnole du XVIe Siècle*, p. 6.

4. M. Baruzi, *Saint Jean de la Croix*, in *Hist. génér des religions*, Vol. IV, 1947, p. 192.

experiences of St. John of the Cross are not interior discoveries of the soul, but the comprehension of the knowledge of the concrete religion.<sup>1</sup>

Now the question before us arises: Did the Biblical personages undergo mystical experiences themselves? And how far did they, express them in their writings?<sup>2</sup> M. Baruzi thinks that the mystical experience of St. Paul is authentic; and he explains that his theology was influenced by this experience. He believes that the Pauline anthropology of *soma* and *pneuma* have a mystical origin. Thus he concludes that all later Christian mysticism has its source in the mysticism of the New Testament. He does not, like Albert Schweitzer,<sup>3</sup> find any dialectical polarization between the "mystique of Christ" and the "mystique of God".

But there are many outstanding thinkers who deny this thesis of Baruzi. For these thinkers the New Testament is not a book of mysticism but of revelation. They do not agree on the ground that there will then be no revelation, because mysticism is basically subjective and experimental and which destroys the objectivity of God. All of these thinkers are Protestants.

Soderblom rejects mysticism on the ground that the idea of intervention in history loses its meaning.<sup>4</sup> Christianity can never be identified with mysticism. If we do so, then revelation loses its meaning. It is the historicity of Christianity which is the demarcating line between Christianity and mysticism.

Heiler rejects mysticism on the ground that he finds polarization between mystical piety and the prophetic piety: the former is universal whereas the latter is not. The prophetic piety comes from the Biblical patriarchs, and which finds its ultimate expression in Jesus. This piety is continued by the Apostles and renewed by the Reformers.<sup>5</sup> Thus he concludes that mysticism is not Christian in essence.

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1. Ibid, p. 197,

2. Vide Jean-Vilnet, Bible et mystique chez Saint Jean de la Croix ( les Etudes Carmelitains ).

3. Albert Schweitzer, Die Mystik des Apostels Paulus.

4. N. Söderblom, The Living God. Basal Forms of Personal Religion, p. 348-

5. F. Heiler, la prière, p. 262 f

Karl Barth believes that all mysticism must be abolished by faith (Rom. 3, 5.24). Mysticism, says Barth, always takes us away from the divine intervention.<sup>1</sup> A mystic may, therefore, be termed a sceptical philosopher, for he believes in experimental knowledge rather than in revelation. The mystic claims that he reaches the profundities of the soul. But do these profundities resemble the profundity of God?<sup>2</sup> The mystic and the prophet are irreconcilable: the former has no idea of history, of time, of revelation, and of salvation as a blessing, whereas the latter is established in faith and revelation, a revelation revealed, through divine intervention, in time. In mysticism man believes in his effort and to "satisfy his need for revelation and deliverance man can have recourse only to a mysticism which contains no element of time, and which is expressed by means of spatial concepts".<sup>3</sup>

But there are theologians who accept mystical experiences, if genuine, as an extraordinary grace. These theologians are of the opinion that the character of true mystical experience is charismatic. Thus mysticism finds place not only in the extension of the supernatural organism of the Christian, but in all aspects of Christian mystery. Mystical experience, therefore, is "an experience of the divine".<sup>4</sup> But it must transcend the domain of experience in the sense that it must not be merely a psychological transformation.<sup>5</sup> It must go beyond the realm of psychology.

True mystical experience is always trans-psychological, because it exists in ontological continuity with supernatural reality. This does not mean that the psychological mode of apprehending the reality is debarred; it means that if the *ontological* experience is *real*, the mystical intuition will add nothing new to the *depositum* of faith. Christian mysticism, as a whole, cannot be studied apart from the dogmas and doctrines of the Church. Christian mysticism is bound up with her

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1. "Our experience is that which is not our experience". Römerbrief, p. 84.
  2. "What has this self-discovered profundity, drawn into one's own sphere of influence, in common with the profundity of God? Naught but the name" Die Kirchliche Dogmatik, Vol. 1, p. 839.
  3. O. Cullmann, Christ et le temps, p. 38.
  4. Dom A. Stolz, Théologie de la mystique, p. 178.
  5. Ibid., p. 192-96.

institutions: the Church, the revelation, the incarnate Word and the sacraments.<sup>1</sup> The Christian mystic always experiences the Christian faith in a new dimension.

### Mysticism and the New Testament

If Christian mysticism is thought of as an expression of faith and charity, then it is simply the New Testament spirituality. But the difficulty arises when we think of mystical knowledge as an experimental knowledge of God. It is then that we have to see whether Christian mysticism follows the footsteps of revelation faithfully.

The main aim of Christian mysticism is not a direct intuition of God. The distinguishing characteristic of Christian mysticism is the selfless love of God, which means non-conscious striving towards mystical experiences; that is, a Christian mystic, knowing his creatureliness, does not intentionally strive for the knowledge of God. Then comes charity: a new mode of aspiration. Charity is the expression of love for one's neighbour. It means to descend into the suffering world in order to share the pain of humanity. A Christian mystic never believes in quietism, indifference, for suffering is not something unreal, but real. Sufferings are the wages of sin, of disobedience to the commands of God. Christ, the incarnate Word, became flesh and suffered for the sins of humanity. The word used for the Christian love is *agapé* and not *erôs*.<sup>3</sup> Finally, for a Christian mystic moral holiness is very important. In other mysticisms we find that stress is laid on the fact that morality is to be transcended in order to be delivered from the cosmic evil.<sup>4</sup>

It seems to us that there is no opposition between genuine mysticism and the New Testament revelation; but there is certainly opposition between certain types of mysticisms and the New Testament. That Christian mysticism is ingrained in the New Testament cannot be

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1. J. Maréchal, *Etudes sur la psychanalyse des mystiques*, Vol. II. p. 415.
  2. "If the fundamental mystical state is defined as the 'intuition of the presence of God' we may say that the Christian religion, at least on earth, does not aim essentially at reaching this state: it aims essentially at the growth of charity." "Peré Festugière, *Mystique païenne et charité*, in *L'enfant d'Agriente*, p. 128.
  3. See A. Nygren, *Eros et Agapé. La notion chrétienne de l'amour et ses transformations*.
  3. R. A. Knox, *Enthusiasm*, pp. 581 et seq.

denied, because, firstly, a Christian mystic never desires the mystical states consciously. Mystical experience is a free gift of God. This is what St. Teresa writes: "Know that for having received many favours of this kind, you will not merit more glory, but will be the more stringently obliged to serve precisely because you have received more.... There are many saints who never knew what it meant to receive one such favour, while others who have received them are not saints at all... Indeed, for one favour that is granted, the soul bears many a cross."<sup>1</sup> Thus a Christian mystic is completely dependent on the mercy of God. Secondly, the mystic is always established in *agapé*, which means that even at the cost of his own life, he suffers for others. He must really become a servant of the people rather than master. Thirdly, he must strive for holiness, which means he has to be pure of heart, humble and meek, full of love and charity. Finally, he must be Christocentric; that is, he must dwell always on the Passion of Christ, and try to become Christ-like.

Now let us revert to the central problem: Is there mysticism in the New Testament? If so, what is its nature?

There is, no doubt, mysticism in the New Testament. St. Paul, in 1 Corinth. 2, 6-7, says that the "perfect" receive wisdom from God in the continuation of faith. This seems to be "the first theological expression of all true Christian mysticism"<sup>2</sup> So far as the rapture (2 Corinth. 12, 1-5) of St. Paul is concerned, it is not the normal Christian mystical experience.<sup>3</sup>

In Pauline theology, as we know, the central place is given to *agapé* - the love flowing from God - over *gnosis*. This does not, however, mean that *gnosis* is extricated from the mystical intuition. Not at all! St. Paul asserts that those who are divinely inspired receive wisdom (*sophia*) from God (1 Cor. 2, 14-15). It is a knowledge which adds growth to charity and faith.<sup>4</sup> The central theme of Christian mysticism is the

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1. The Interior Castle, sixth mansion, chap. 9.

2. Jéré Allo, II me Epitre aux Corinthiens, p. 307.

3. See St. Gregory of Nyssa, In Cantic. Homil. 5, P. G., 44, 860 B.

4. the idea of growth in knowledge by no means implies a mystical notion of the latter. Knowledge being religious union, it grows accordingly as our union takes on reality in our life and conduct. What is true of knowledge of the will is proved equally true of knowledge of God; its growth is realised in moral progress." J. Dupont, *Gnosis*, p. 43.

New Testament;† that is, Christian mysticism is only “a mystique of Christ, through which man enters into relation with God”.<sup>2</sup> The Christ-mystique means participation in the death and resurrection of Christ, which is accomplished through baptism, the sacraments and the Lord’s Supper. In this way Christian mystical intuition and the sacramental mysticism become identical.

The mystical knowledge of the New Testament is part and parcel of the whole ensemble of Christian experience. The teachings of the Bible become the guideline principles to all the mystics. Behold St. Bernard: how beautifully he brings about a synthesis between his own experiences and the First Epistle of St. John!<sup>3</sup> What is the central theme of the mystical experiences of St. Catherine of Genoa? It is: “God is love”. This is the re-echo of St. Paul and St. John.<sup>4</sup> The experiences of St. John of the Cross are nothing but the representations of the themes of the Bible. He writes: “So, to tell you something about the dark night, I shall rely neither on science nor on experience, for both of these may fail and lead astray. But, although I shall take care to use these as much

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1. “The dominating tendencies of Catholic mysticism are the same originally, in the Middle Ages, and in modern times: the general direction has never varied.” H. Delacroix, *Les grands mystiques chrétiens*, p.3.
  2. Albert Schweitzer, *Die Mystik des Apostels Paulus*, p.3.
  3. E. Gilson writes: “In fact it is as if St. Bernard had set himself a personal problem, but also as if he had wagered that he would resolve this problem with aid only of data in harmony with Scriptural and Patristic tradition. We must add at once that he won his wager. Perhaps we have there one of the secrets of the perpetual flowering of Christian thought, and of its inexhaustible vitality. Every time a saint asks a new question of it, or an old question in a new form, Christian tradition furnishes the elements of the answer; but the saint must be there to ask the question. St. Bernard’s question was: how may the Benedictine life be used to realise this life of union with God in love, for which he yearned and strove with all his strength? The tradition supplied the elements for the reply, as it would have done in answer to any other question concerning the means or the end of Christian living; but he alone could set them in a synthesis which was to be that of his own spiritual life, for his life is but the concrete realisation of his doctrine, and his doctrine the abstract formula of his life. Before all else, one must place at the basis of his thought the foundation stone, the block of Scriptural texts borrowed from the first Epistle of St. John, Chapter IV.” *La théologie mystique de Saint Bernard*, p. 35. Trans: A. H. C. Downes, *The Mystical Theology of St Bernard*.
  4. F. Von Hugel, *Mystical Element*, Vol. II, Chapter X, pp. 62-90.

as possible, I shall seek the divinely granted aid of Holy Scripture, at least in all that is most important and most difficult to understand. When we follow that light we cannot be deceived, for he who speaks is the Holy Spirit himself."<sup>1</sup> Christian mysticism is not an autonomous and speculative dialectic, although it has a noetic significance. It consists of an immediate experience of a presence perceived. It is an experience of reality achieved by a union of love. It is not knowledge of an object but participation with the subject. Mystical experience does not give us a new truth; it only confirms the truths of faith and revelation.

### The Subject Of Christian Mysticism

Do Christian mystics, in order to apprehend the unconditioned one, transcend Christ? At first sight it seems so. We find Christian mystics using such phrases which seem to indicate an experience of an indeterminate and modeless reality. For Denis the Aréopagite God is apprehended as "darkness", "non-being". What do these phrases express? They express the infinite transcendence of God which frail human faculties can never dare to reach. God's transcendence surpasses all human conceptions and expressions. Tauler beautifully explains the meaning of this state in which the mystics "discern all things in joy and perfection, as no one else can do; this discernment is born of the simple Unity; it is thus that they discern with clearness and faith all the articles of pure faith; they discern how it is that the Father, the Son and the Holy Spirit are one God, and also all other truths of faith. No one understands true discernment better than those who have arrived at the Unity. This is called, and truly so, ineffable darkness, and yet it is essential light; and it is also called wilderness, desolate beyond all description; no one can find there any path, or any determinate: it is above all modes".<sup>2</sup>

The second characteristic of Christian mysticism is passivity. It is not a nullity of an active life. In this state all the active faculties are integrated. When the soul is in ecstasy, the mystic remains in full consciousness.<sup>3</sup> He does not become the victim of an unconscious state. Passivity is "neither a swoon nor a sort of syncope..."<sup>4</sup> In this state, as

1. The Living Flame, p. 5.

2. Tauler, Sermons, Vol. I, pp. 266-7.

3. H. Delacroix, op. cit., p. 385.

4. Ibid., 226-9.



far as the Christian mystic is concerned, there is no fusion between God and the soul.<sup>1</sup> It is a state in which the nothingness of the creature and the greatness of God is experienced.<sup>2</sup> The mystic transcends all psychological modes and phenomena. It is a state in which "the soul, keeping its creaturely nature, receives sanctifying grace and charity in exuberance as also because the ardent love of God transforms it morally unto Him; and furthermore it gives rise to an *alter ego*, i. e. we come closer to God in our intimacy and relationship".<sup>3</sup>

The state of passivity is not achieved through voluntary effort, it is the free gift of God. In other words, it is a supernatural grace.<sup>4</sup> No Christian mystic desires this state intentionally and consciously. It comes to him as a gift. His techniques consist of nothing more than those an ordinary Christian is supposed to practise: contemplation over the mysteries of faith, prayer, practice of moral virtues, which consist of humility, charity and purity. The mystic apprehends God in his experience only if God chooses to manifest himself. Mystical intuition is, therefore, a free gift of God. The mystic does not desire transcendental knowledge of God, but the perfection of charity. No mystic can afford to suspend the memory of the humanity of Christ.<sup>5</sup> As Maria of Incarnation puts it beautifully: "I thought of Jesus, but not in his humanity, our Lord living, as I have said, bereft me of this way of prayer, but in his divinity".<sup>6</sup> From the testimonies of the mystics it is clear that no Christian mystic can transcend Jesus in his humanity or in his divinity. The mystic contemplates either the humanity or divinity of Christ.

Mystical experience, by its very nature, is *ineffable* and, therefore, not a source of knowledge. It has a noetic significance only when the

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1. St. John of the Cross, *The Spiritual Canticle*, strophe 38. St. Teresa of Avila, *Interior Castle*, 7th Mansion; Chapter II.
  2. Cf. Maria of the Incarnation: "I have always believed and seen, during these same impressions, the nothingness of the creature." Dom Albert Jamet, *La temoignage de Marie de l'Incarnation*, p. 70.
  3. St. John of the Cross, *The Living Flame*, bk. II, Chapter, 29.
  4. St. Teresa of Avila, *Relations*, Vol. III, pp, 60, 63, 67.
  5. Cf. "If you wish to see me (i.e. Christ) in my divinity, that has neither beginning nor end, then you must learn to know and love me in my suffering humanity, because this the surest road to eternal bliss". Susox.
  6. *Ecrits*, Vol. I, p. 160.

prophetic element is fused in it. Mystical experience is nothing more nor less, than the union of love. Mystical intuition is not self-sufficient in itself, nor is it the only source of religious knowledge.<sup>1</sup> Mystical language adds nothing new to the language of faith, but only continues and reproduces the doctrinal tradition.<sup>2</sup> Mystical expression cannot be interpreted apart from the doctrinal tradition. If we do so, we distort the whole vision of the mystic.

### Speculation and Mysticism

Any mysticism which lends its support to any form of pantheism or to any form of philosophy which advocates all-Godism cannot be reconciled with Christian mysticism on the ground that Christian mysticism is ingrained in revelation. "Wherever there is", writes E. Gilson, "the slightest trace of pantheism there is no longer the problem of Christian mysticism".<sup>3</sup> It is the absolute holiness of God and utter nothingness of the creature which characterizes Christian mysticism. It depends

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1. Cf. "As for mystical knowledge, if there is such a thing, even if it is extraordinarily rich for them, it is extraordinarily inadequate for those of us who can only guess at it by what they reveal to us". J. Baruzi, Introduction a des recherches sur le langage mystique, in Recherches Philosophiques, p. 68.
  2. Cf. "As for the mystical language, it has been well shown that it must differ from philosophical language; hyperbole is used, not as a rhetorical ornament; but as a very necessary means of expression in order to describe the things with precision, for it is truly a question of trying to explain to the senses the experience itself, and what an experience! The most indescribable of all! Philosophical language proposes primarily to speak of reality without touching it; mystical language seeks to enable one to divine it, as if touching it without seeing it." J. Maritain, The Degrees of Knowledge p. 648.
  3. E. Gilson, op. cit., p. 143. Cf. "The drama of Christian mysticism is that a creature needs his creator much more absolutely than any being needs his God in any other metaphysical economy, and that, for the same reason, a creator is much less accessible to his creature than any God is to beings who depend less radically upon him. What the Christian mystic is constantly asking himself is how he can become re-united to the Being, when he himself is nothing. If, for one instant only at this point, you lower the barrier of this contingency of being between man and God you deprive the Christian mystic of his God, you thus deprive him of his mysticism: he can do without any God who is not inaccessible; the only God who is of his very nature inaccessible is also the only God he cannot do without" Gilson, op. cit., pp. 142-43.

on grace completely.<sup>1</sup> Take off the very word "grace", and there is no Christian mysticism. It differs from speculative mysticism in that it does not give "metaphysics precedence over contemplation—and this in the very field of sacred mysteries—an error which consists in considering the Trinity of Persons as an esoteric knowledge of God, with reference to creatures, while the knowledge of the One, and the *Urgrund*, is said, instead, to penetrate the heart of the deity."<sup>2</sup>

Christian mysticism, in no way, is, therefore, concerned with the metaphysical exploits, nor does it concern itself with achieving the deliverance from the cosmic wheel. The problem of Christian mysticism is a religious problem. It does not attach any importance to the divine eternal. What is of importance to it is the role of the redemptive suffering. The mystics, in their own lives, suffer the Passion and bear witness to this mystery. There is no attempt, on the part of the mystic, to transcend history, time and the divine intervention of God. It is the katharsis produced by the Passion, which becomes the source of holiness and, therefore the mystic says with St. Paul: "I now rejoice in my suffering for you, and fill up those things that are wanting of the suffering of Christ, in my flesh for his body, which is the Church (Col.1,24), always bearing about, in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies (2 Cor 2, 19); they that are Christs have crucified their flesh, with the vices and concupiscences (Gal. 5, 24); God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world" (Gal. 6,14).

The mystic joy is never free from pain, and is sometimes the fulfilment of it. The experience of the divine presence brings forth suffer-

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1. It is in the very notion of grace that "the Oriental and Christian mystics differ in spite of certain resemblances— . . . They do not set out on the same plane. Oriental mystical experience is provoked experience; its progress is determined like that of a laboratory experiment. Well conducted, with all its requirements satisfied, it is bound to succeed. Doctrine, except in modern India, comprises neither grace nor free gift. Man succeeds through ascetic effort in abolishing the screen which comes between him and the sun. He is then inevitably illumined by it, whether the sun wills it or knows it, or not". J. Bagot, Preface, in S. Lemaître, *Le mystète de la mort dans les religions de l'Asie*, pp vii-viii.

2. J. Maritain, *op. cit*, p. 755, No. 2.

ring and pain. When the soul is in the pit of dark night, when it is on the edge of despair, even then the presence of God is experienced. This pain of the dark night is the pain of purification and of holiness. It is the awareness of a "double abyss", as St. Angela of Foligno put it. In this dark night "one does not lose sight of the sacred Incarnate Word, but he who has, until now, appeared only as Love and has consumed the soul in his divine embraces, is the same who now crucifies the soul, and penetrating it entirely, separates it from its spirit, except in its deepest part, where are the dwelling and throne of God, which in this state seems like an abyss and a place apart".<sup>1</sup>

The true Christian mysticism is to be found in the Passion, that is, in the identification with the crucified Christ. In order to be united with God, the mystic has to take up the Cross upon the shoulders of his soul. To purify oneself from rust and dross of sin, the fire of suffering is needed. A Christian mystic never identifies himself with some unconditioned being, or with some universal soul, for he knows his creatureliness and imperfection. He knows, in the depths of his soul, that no techniques<sup>2</sup> or intentional desires can enable him to reach God. He always depends on the supernatural gifts. It is in the dark night of Passion that he finds blissful night: an experience which transcends all ordinary consciousness.

### Epilogue

The union with God is the culmination of the mystic's journey on this earth. It is the summit from where the soul holds an uninterrupted dialogue with God. Before reaching this summit of spiritual union in love, the soul has to pass through many a tribulation and trial. God thus prepares the soul for the final meeting, which is the revelation of Himself to the soul. In order to receive divine touches, the soul has to wage a constant battle against the temptations of earthly things. It is through charity, holiness and the practice of virtues that the soul receives the divine touches of love.<sup>3</sup>

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1. Dom A. Jamet, *op. cit.*, pp 227-28.

2. For example, "The texts about the 'yoga' tell us of its conception of experience, which is of the psycho-physiological order and mystified order at the same time, and in which constructive and conscious technique plays a great part." O Lacombe, review of L. Renou's *Anthologie Sanskrite*, in *Etudes*, 1948, Vol. CCLVI, No.2, pp.265-6.

3. St. John of the Cross, *The Living Flame*, st. 2,v,5.

This love of God produces the wound in the centre of the soul which St. John of the Cross expresses in these words :

O Living Flame of Love  
That woundest tenderly  
My soul in its inmost depth!  
As thou art no longer grievous,  
Perfect thy work, if it be thy will,  
Break the web of this sweet encounter.<sup>1</sup>

The Living Flame, which is the Holy Spirit, ignites the fire of love in the depths of the soul. The experience of the burning love is spoken of by the Blessed Tauler in these words:

“When they plunge into this bottomless sea, no longer do they have definite words or thoughts.... At this time man buries himself so deeply in his unfathomable nothingness that he retains absolutely nothing for himself...and gives back all that he has received from God... And yet this man becomes so profoundly human .. so good to all, that no defect can be found in him ...It is not to be believed that such may never be separated from God. May this be the portion of all of us! May God help to attain it! Amen!<sup>2</sup>

# The Ghost of Communalism

By

Shri. R. T. Vaikunthe

M. A., LL. B.

In 1954, I was astonished to hear a story of a reputed Swamiji (Shridharswami of Sagar). My friend, Shri. Choudhary, an Advocate of Sirsi, told me that he in company with the other disciples of that Swamiji wanted to acquire 40 acres of land and found an Ashrama in the name of the Swamiji at Sirsi; but the idea was dropped when it was learnt that the said Swamiji was communal. It was said that as per rules of the Ashrama, only the Brahmins should first sit and take food and then the rest. One Daivadnya Brahmin (goldsmith) was about to take his morsel of food by sitting in the Brahmins' row, when the Swamiji came to him personally and ousted him from the row, saying that he was not a 'Havyak' Brahmin. What a contrast with our Nimbai Ashram rules? At Nimbai, even a Sudra or a Chandala is allowed to sit along with all others including Brahmins and have his food in common. Whether the Swamiji was right or not in ousting the goldsmith is not at issue, because it is his personal view. But such an action is bound to let loose a chain of reactions harmful to the society in general.

From the middle ages and downwards in our Indian History, we notice that there has been a wrong notion of superiority amongst certain classes in the higher castes, who look down upon the other castes as inferior. How harmful the effects of such notions can be may be gathered from a few examples :

1) In 1948, when Gandhiji was murdered, thousands of innocent Brahmins had to suffer inhuman treatment at the hands of the Non-Brahmins in the various parts of the country, only because it was said that a Brahmin had committed the said offence.

2) In Kolhapur District, the then Ruler, Shri. Shahu Maharaj, started and shaped a certain class and called it "priests among Marathas"

and all the people of the community were exhorted to shun the Brahmins on the occasion of Pooja and other religious ceremonies. 'It is said that the personal priest who was a Brahmin had insulted the Maharaja by uttering wrong mantras at Benares and when questioned as to why he did so, he replied insolently that the Maharaja being a Sudra, wrong mantras would do. (Shahu Maharajanchi Athavani, edited in 1951 in Marathi).

3) It is well-known that Shri Basaveshwar, founder of the Lingayat religion, who was himself born in the Brahmin community, was himself ill-treated at the hands of the Brahmins and he while striving to build all communities into one, actually added another score or so of castes and intercastes in a country which was already heavily caste ridden.

A number of examples might be cited to point out that ill-treatment is being given by the higher castes to lower castes. But the main theme of this discourse is to see how best the ghost of Communalism can be set at rest. A reference to Prof. R. D. Ranade's internationally famous treatise "A Constructive Survey of Upanishadic Philosophy" would shed light on this topic (pp. 41-44) and give us a new dimension of thought on the topic. While discussing the social conditions of the Upanishadic period, he says: "It seems the castes did evidently exist at the time of the Upanishads. We have the formulation of the caste system so far back as at the time of Purush-sukta which must be, in any case, considered anterior to the Upanishads.... We are told in the Brihadaranyak that Brahman was the first to exist; but because it was alone, it did not fare well and therefore it produced a better form namely Kshatriyahood. It was thus that from the original Brahman were created such heavenly deities as Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrityu and Isa. These constitute the warrior caste in the heavenly kingdom. Furthermore after having created even Kshatriyahood, Brahman did not fare well; and therefore it created Vaishyahood in the heavenly kingdom namely the Vasus, the Rudras, the Adityas, the Maruts and the Vishwadevas. But even then it thought it was deficient and therefore it created the Sudra order represented in the heavenly kingdom by the God Pushan. In order to give itself completeness again Brahman created Dharma or Law which probably binds all these castes together. Finally Brahman assumed the form of Agni who was the Brahmin of the Gods and then we are told that

the castes on the earth were created after the pattern of the castes in heaven

“As regards the relation of the Brahmins and the Kshatriyas—a Brahmin ought to take his seat below a kshatriya at the Rajasuya sacrifice, thus giving him the honour he deserves.—

“All these passages indicate both the earthly and spiritual supremacy of the kshatriyahood to brahminhood—It must be remembered however that occasionally, a Kshatriya and occasionally a Brahmin would be intellectual and spiritual head of his age according to his abilities and powers and that no charter was given either to Brahminhood or Kshatriyahood that it alone should be the repository of this intellectual and spiritual wisdom and that therefore it would be ridiculous to argue on the one hand that the Brahmins alone or on the other, the Kshatriyas alone were the custodians of the spiritual culture and thus as in modern times even a man belonging to the lowest order of the society could, if he possessed the necessary ability and means, be in the vanguard of those who knew.”

The above illuminating discourse goes to show that birth in a particular caste alone did not and should not confer a special right of superiority over the other castes. In the famous temples of South India, I saw in 1938 big placards saying “Dogs and Europeans not allowed inside”. I wonder how the British people who were the rulers then, could put up with that insult of being equated with dogs when in fact they too could have enacted the role of Gazani Mahmood. It was again funny to learn from the priests who said to the pilgrims, “If you are a Brahmin, be fed free of cost or if you are not a Brahmin, please pay for the feeding of the Brahmins and go perhaps to dogs). Gurudev Ranade has rightly struck at the root of communalism and its nasty repercussions by allowing one and all irrespective of their castes and creeds to live on an equal footing in the Nimbai Ashram, to dine as equals in common and be served with common food of the Ashram. They all join in common prayers without any feeling of superiority or inferiority. The spiritual atmosphere of the Ashram wipes out all such feeling of castes and creeds and unites one and all in one humanity. Let us all tread the path set out by our Great Master and shun casteism and free ourselves from the wrong notions of superiority or inferiority.



# Gita, Kant and Bradley

By

Dr. S. N. L. Shrivastava M.A., D.Litt.

The Gita idea of *nişkāma karma* is often compared to Kant's ethical doctrine of the Categorical Imperative and F. H. Bradley's "My Station and its Duties" to the *svadharmā* doctrine of the Bhagwad-Gita. A comparative study of the teachings of the Gita and the Western parallels mentioned above would be both instructive and interesting. We shall first take up the comparative study of the Gita teaching with that of Kant and then subsequent to it with that of Bradley. We shall point out wherein the two parallel teachings agree and also wherein they differ.

The Gita ideal of *nişkāma karma* and the Kantian ethics of the Categorical Imperative.

I shall first give a brief resume of the principles of Kantian ethics and then point out how far the Gita teaching does actually agree with it and wherein comes the difference.

Kant, as is well known, elaborated his entire ethical philosophy from the rationalistic standpoint, that is, from the point of view that man is essentially a rational being and that all the experience possible to him is rationally intelligible and capable of being rationally articulated. Reason is supreme in man and above all desires and appetites. What is rationally valid is *eo ipso*, universally valid, that is, valid for all human beings *qua* rational. The desires and appetites of men are the products of their *individual* natures. They can never claim universal validity. If the deliverances of pure reason are allowed to be influenced by them, they cannot escape being iniquated with the defects and limitations of the latter and will forfeit their claim to universal validity. So desires and appetites and all natural inclinations must be kept off and never allowed to influence the moral judgments springing from pure reason.

Our will which is nothing but reason in its practical aspect is a 'good will' when it is wholly uninfluenced by anything other than itself, uninfluenced by anything other than itself, untarnished by any thought of the consequences of the action it wills. In *The Metaphysic of Morality*, Kant writes:

“Nothing in the whole world, or even outside of the world, can possibly be regarded as good without limitation except *a good will*.... A man's will is good, not because the consequences which follow from it are good, nor because it is capable of attaining the end which it seeks, but it is good in itself, or because it wills the good. By a good will is not meant mere well-wishing; it consists in a resolute employment of all the means within one's reach, and its intrinsic value is in no way increased by success or lessened by failure.....The true object of reason then, in so far as it is practical, or capable of influencing the will, must be to produce a will which is *good in itself*, and not merely good *as a means* to something else.”

The reader will not fail to see that there is an obvious agreement between what Kant has said above and the Gita teachings— *mā karmaphala-heturbhīh* (Let not the fruits of actions be your motive) and *jahi shatrum mahābāho kāmārūpam durāsadam* (Kill, O mahābāhu, this enemy in the form of Desire, so difficult to be subjugated).

On this point there is a consensus between the Gita and Kant that one must perform his duty without regard to the consequences and without being influenced by one's passions and selfish desires. But that is all the agreement that there is between them. On the vital question of what constitutes a duty and what its determinants are, there is a considerable difference. Kant defines duty as “*the obligation to act from reverence for law*” and regarding its determinants says that “if an action which is done out of regard for duty sets aside entirely the influence of natural inclination and along with it every object of the will, nothing is left by which the will can be determined but objectively the *law* itself, and subjectively *pure reverence* for the law as a principle of action.” (*The Metaphysic of Morality*).

Herein comes the contrast between Kant's extremely formalistic and abstract formulation of the content and determinants of duty and

the Gita conception of duty as a *svakarma* or *svadharmā* which is rooted in an objective social order and is determined *objectively* by the context of circumstances in which one is placed in the social setting and *subjectively* by one's *svabhāva* or psychophysical make-up formed by the superordination and subordination of *guṇas* in his being. The obligation to act from reverence for the moral law must, of course, be there. That is the very essence of the moral consciousness, the spring of all moral activity, the *raison de'tre* of being moral at all. But that in itself does not give any concrete shape to a particular duty. It may also be conceded that the obligation to act from reverence for the moral law should not be allowed to be contaminated by personal desires and passions. That would be the destruction of its moral quality. But this does not mean that duties in their particular determinate forms are determined wholly *a priori*. We can agree with Kant that the *sense of duty*, reverence for the moral law, is innate in man as a rational being or is organic to the rational nature of man and is not derived from anything outside. In that sense it may be said to be *a priori*. But the concrete, determinate forms of duty are not laid down entirely *a priori* by pure reason as Kant held. They originate and assume their particular forms and shapes in the concrete situations in life, in the social circumstances and the demands of the common social good which is realized in a variety of ways by different individuals according to their different capacities and abilities. The Gita provides for all these by its theories of *svadharmā*, *chāturvarṇya* and *lokasamgraha*. If a man like Kant serves his society by being a philosopher, another man with a different grain in his being serves it by being a military general. Each individual, says the Gita, has his *svabhāvanīyatam karma* which is his *svakarma* or *svadharmā*.

In the ethics of Bradley we have a closer approach to the Gita ideas of *svadharmā*, *chāturvarṇya* in its essential spirit and *lokasamgraha*. "We have found ourselves" says Bradley, "when we have found our station and its duties, our function as an organ in the social organism." (*Ethical Studies*, P. 163). A man's function as an organ in the social organism is his *svadharmā* in the language of the Gita. The duties of an individual accrue to him in virtue of his station in the social whole. Bradley cuts the very roots of that individualism according to which the individual is an isolated, self-complete unit. He is simply a focalised

point of the whole and therefore the moral ideal which he realizes is as much his own moral ideal as that of the whole from which he is inalienable. "He has found his life in the life of the whole, he lives that in himself, 'he is a pulse-beat of the whole system, and himself the whole system.'" (*Ethical Studies*, P. 172)

The following passage expresses Bradley's ethical standpoint very clearly:

"We have seen that I am myself by sharing with others, by including in my essence relations to them, the relations of the social state. If I wish to realize my true being, I must therefore realize something beyond my being as a mere this or that; for my true being has in it a life which is not the life of a mere particular, and so must be called a universal life.

What is it then that I am to realize? We have said it in 'my station and its duties' To know what a man is (as we have seen) you must not take him in isolation. He is one of a people, he was born in a family, he lives in a certain society, in a certain state. What he has to do depends on what his place is, what his function is, and all that comes from his station in the organism." (*Ethical Studies*, P.173). The Gita and Bradley, as opposed to Kant's derivation of them from the purely formal and abstract principle or law, are agreed that the individual's duties arise from his placement in the social order and are nothing if they are not conducive to the welfare of the social whole, the *lokasamgraha*.

The concrete universalism of Bradley's ethical philosophy as expressed in his doctrine of 'My station and its duties' is in piquant contrast to Kant's most formalistic, rigoristic and abstract universalism. The abstractionism of Kant is unmatched in the whole history of ethical philosophy. "Pure reason" said Kant, "is *practical purely of itself*, and gives to man a universal law which is called the moral law." In order to save the immaculate purity of the moral law from any defilement from anything empirical and the *autonomy* of the pure will, Kant insists on its utter independence "of all matter of the law" and "of all that is empirical". "The single principle of morality" he tells us pointedly, "thus consists in independence of all matter of the law, that is, of every object

of desire, and in the determination of the will through the mere universal form of law, of which a maxim must be capable.....pure reason is practical, or, in other words, is capable of determining the will independently of all that is empirical." (*Watson's Selections from Kant*, pp. 269 & 272)

What is 'law' itself, we may ask, but a theoretic explanation in a unifying formula of the diversity of facts given in empirical experience? To speak of a law wholly independent of empirical facts is to speak of a chimera. The concept of 'pure reason' itself, if it means something wholly independent of and unrelated to empirical experience, is a pure myth. All reasoning, so called, is organization, systematization, discrimination, comparison etc. of the facts of empirical experience. There indeed is a trans-empirical reality but that, in the very nature of the case, is above reason and above law.

The extreme formalism of Kantian ethics is its greatest weakness. Kant washes the child of morality in the bath-water of his pure autonomous will, independent of all empirical content, so clean that the child disappears altogether. Bradley is quite right in observing that if a man were to follow the Kantian principle, "he cannot realize the moral law at all, because it is defined as that which has no particular content, and therefore no reality; or, if he gives it a content, then it is not the law he realizes, since the content is not got from the law, but from elsewhere." (*Ethical Studies*, P.176).

In opposition to the abstract universalism of Kant, we have the concrete universalism of Bradley. In his ethics the ideal is related to the actual world and is yet saved from individual caprice. Every man has a station with duties pertaining to it. These duties do not spring from his individual caprice or liking. They are called for by the circumstances in which he is placed. The ideal is not merely the subjective set over against the objective, the bare form separated from the content, but the unity of the subjective and the objective, the moral will realized in the moral institutions, the family, the society, the nation etc. The moral ideal is universal not as being independent of all matter and empirical content but as pervading all particular organs of the entire social organism where "the organs are always at work for the whole, the whole is at work in the organs". (*Eth. Stud.*, ).

According to the Gita teaching the individual is an organ of the social organism, the *lokasamgraha*, to whose maintenance and welfare he is committed by the performance of his duties, his *svadharma* which follows from his belonging to one or other of the four basic types of humanity comprising the social whole. Further, according to the Gita God Himself has a stake in the maintenance of the moral order and one's performance of his *svadharma* is not simply the realization of the moral law but also at the same time the worship of God, *abhyarchanū* and a means of God-realization *svakarmanū tamabhyarchyā siddhim vindati mānavah*. Morality and religion coalesce into one.

For Kant morality is its own end; for Bradley 'morality' issues in 'religion' and the moral consciousness is transcended in the religious consciousness. For him religion is going beyond morality. What is ever "to be" in moral life becomes "is" in religion. For the Gita morality and religion go hand in hand; *svadharma* becomes a worship of the Divine; all work becomes God's work ( *matkarma* ) and the whole of life with all its activities becomes one continuous act of sacramental offering to the Divine ( *yajñāyūcharatah karma* ). Its *Karma-Yoga* is the transformation of all *karma* into *yoga*.

### The Problem of Freedom.

It would be worthwhile noticing how the Gita, Kant and Bradley have tackled the problem of the freedom of man. It may be pointed out at the very outset that Indian philosophical thought in general understands freedom to mean the freedom of the soul or spirit, the freedom of the *Ātman* which alone is free in the true sense of the word, and not the 'freedom of the will' which is what Western thinkers in general usually mean by the word.

According to Kant, man realizes his freedom in the self-determination of his will, that is, in the will functioning independently of all extra-rational influences. Will, as Kant understands it, is reason in its practical aspect. In that aspect it becomes the faculty of choice which can choose either way. It may choose either that which reason, independently of all natural inclination, declares to be practically necessary or good, or, that which it may choose under the influence of feelings, desires,

passions etc. In the former choice alone it is 'free' and that is the choice of a rational being *qua* rational.

According to Bradley realization of freedom means the realization of the true self. Freedom, Bradley points out, can be understood either in a wholly negative sense in which sense it takes us nowhere or in a positive sense which alone is significant. Negatively, freedom means 'freedom *from*'. To be completely free would mean being free *from* everything, "free from other men, free from law, from morality, from thought, from sense, from—Is there anything we are not to be free from? To be free from everything is to be --nothing". This is the position we are reduced to if we take freedom entirely in the negative sense.

The negative conception has to be supplemented by a positive conception. Self-assertion is the positive element in freedom. "I am to assert myself and nothing else, and this is freedom". When I assert my true self, I am really free. 'Realize your true self' means for Bradley 'Realize yourself as an infinite whole' which again means: Realize yourself as a particular organ of the social organism, as one with the whole and not as an isolated individual.

Though conceived differently, freedom as conceived both by Kant and Bradley is freedom solely in the moral context, the freedom of the will, which in the language of the Gita functions within the realm of the three *gunas*. Man, according to the Gita, is truly free on the spiritual plane beyond the sphere of the three *gunas*; there he does not *realize* his freedom in the sense of an attainment of something wanting. His freedom is a disclosure, a recovery, of the fact that he is free eternally, immortal and above the accidents of birth and death and all the miseries.

"When the seer perceives that there is no doer other than the *gunas* and knoweth that which is beyond the *gunas*, he attaineth the nature of My being. Having transcended the three *gunas* born of the body, he is released from birth, death, old age and miseries and attains immortality".

- G. XIV - 19-20.

## I

**'Paradox'**

My back towards Humanity,  
 My face towards you,  
 My mind with majority,  
 My heart, with your Hue,

My Reason towards Rationality,  
 My Instinct with your Dew,  
 My Steps towards Actuality,  
 But motion towards you.

— x —

## II

**'In This Theatre'**

In this theatre where....  
 Love sympathy, laughter,  
 Step the stage, and after  
 These feelings few and softer,  
 With 'Hate' as common-factor,  
 Steps villainous actor,  
 Tragic, comic, victor,  
 Each plays his chapter,  
 In courting Life, main actor.  
 And I, enforced spectator,  
 Confined to selected sector,  
 At times get bored in theatre,  
 Though He remains Director.

*Miss Yogini Nighosken.*





# Gurudev Ranade's Influence on my Life and Career.

By

Pandharinath Hari Prabhu

After graduating with honours in Philosophy from the University of Bombay I was appointed a University Research Scholar in 1933 in the University School of Economics and Sociology in its Sociology Department. Dr. G. A. Thoothi. D. Phil. (Oxon.), then Reader in Sociology was my guide. I registered under his guidance for the M.A. and planned to work in the area of social psychology.

Dr. John McKenzie, who was then Principal of Wilson College and my Professor in psychology and ethics in the philosophy group in the College, advised me to join the University School and work with Professor Thoothi who was a past Wilsonian and later an Honorary Professor in Wilson College. He sent me with his note of recommendation to Dr. Thoothi.

Dr. Thoothi left it to me to select my topic for the M.A. research. I had already had a vague idea that our original Sanskrit literature had enormous resources and potential for preparing a systematic work on social science principles. I was a fairly good student of Sanskrit and had read many of the Sanskrit dramas, poetry and a few other philosophical & literary works. Among the works in English that had profound influence on me in those days were Professor R. D. Ranade's *A Constructive Survey of the Upanishadic Philosophy* and Professor S. Radhakrishnan's *Indian Philosophy* and *Hindu View of Life*. I had also read Dasgupta's book on Philosophy. I had a lurking but strong urge to write on a constructive survey of Indian social science-or behavioral science, which is the more appropriate title as used in modern times-along the

lines of Gurudev Ranade's constructive survey of Upanishadic philosophy, based on the original and authentic sources and not on translations. Gurudev Ranade's book thus had a profound, fundamental and formative influence on my initiation into research *vidyarthi* (scholar) stage, a *samshod'ianashrama*, so to speak, which transcends the *brahmacharyashrama* and into which I was initiated for life - call it *maunji bandhana* of a sort, for which, I can say, my *gurus* were Gurudev Ranade and Dr. Thoothi. I had heard most interesting and most thrilling anecdotes from my professors and other philosophy scholars about Gurudev Ranade when I was a first year college student in Sangli and in Bombay and Poona in the very late twenties and early thirties. I finally graduated from Wilson College, Bombay.

After some preliminary explorations I decided that the ideological and psychological foundations of Hindu Social institutions as gleaned from the early Sanskrit literature was going to be the theme of my M.A. research. After working for about a year-and-a-half on my research project I submitted a short preliminary draft of systematically collected and organized material to my guide, Dr. Thoothi. He went through it, and suggested that although I was initially registered for M.A., looking to my progress so far he would recommend me straightaway for Ph. D. registration without appearing for the M.A., if I were willing to put in some more effort in the same direction. The University of Bombay had just then instituted the degree of Ph.D. I was, of course, going to do more work anyway because I had not thought that I had covered all that I wanted to in that first short draft and I wanted to take more time to fill a few gaps, amplify the work and also rewrite it more systematically. And so Dr. Thoothi's suggestion suited me admirably. I was a University Research Scholar in 1933-36; while I was still working on the thesis I was promoted to the position of University Research Fellow in 1936-37. *I was permitted by the University, on the recommendation of Dr. Thoothi, to change my registration direct for the Ph. D. degree. For completing the thesis for the Ph D., I took about four years.*

After working for over three and-a-half years exploring the relevant materials through vastly scattered original Sanskrit literature from the Vedic down to the latest period, and also modern works in the social sciences, and collecting, organizing, integrating and interpreting

the same, I submitted my thesis for the Ph.D. early in 1937, It seems Dr. Thoothi had proposed the names of Professor S. Radhakrishnan and one or two other British psychologists who had also some familiarity with Indian conditions as alternative referees for the thesis. Apparently, in the University there were certain interested 'academicians' who wanted to discredit Dr. Thoothi, if possible, and saw their opportunity here. They voted out Dr. Thoothi's suggestions and voted by a majority to refer my thesis to Professor R. D. Ranade in the hope that, being a profound scholar of Sanskrit and of Indian literature on the subject, he would expose the thesis writer's lack of knowledge of Sanskrit and also other weaknesses in the thesis, thereby not only leading to the rejection of the thesis for the degree but also devaluation of Professor Thoothi as a University teacher and guide.

As soon as Dr. Thoothi and myself came to know of this development, the immediate effect on both of us naturally was of apprehension about my success in getting the thesis accepted for the Ph.D. Although, on my part I had perfect confidence in my explorations of the Sanskrit literature and its understanding, yet, being a young student who had to face a renowned scholar like Gurudev Ranade as an examiner, I did feel a little shaken about the referee's possible report on the thesis.

After the thesis was submitted and sent to Professor Ranade, two months passed by without any response from him to the University. So both my guide and myself began to harbour anxious thoughts. When I inquired with the Registrar of the University, he assured me that he would send an "express delivery" letter to Professor Ranade for an urgent reply. About two weeks after this I again inquired with the Registrar, who advised me to wait for about a week more for the referee's response. Two weeks after this I saw the Registrar again, who then assured me that he was going to send a telegram to Professor Ranade requesting him to expedite his report. When I saw the Registrar two weeks after this, he showed me Professor Ranade's reply to the telegram saying that a thesis of the kind that he was examining could not be examined carefully in less than three months. He had added that his report was being prepared and would follow within a week or a fortnight. All this upset me further and I now became much more apprehensive about the result of the examination of the thesis. Yet, something in Professor Ranade's reply to

the Registrar's telegram seemed also to tell me that the report was not likely to turn out to be unfavourable, because with that possibility in mind Professor Ranade would not have said that such a thesis cannot be examined within less than three months. But I was also feeling that this may have been my own wishful thinking and I was naturally becoming increasingly apprehensive of the possible report by him.

At long last, Professor Ranade's report came to the Registrar over three-and-a-half months after the thesis was sent to the Professor. The period of waiting anxiously for the report was more than worth it. Professor Thoothi immediately sent for me and, beaming with great delight, informed me that my referee was exceedingly pleased with my thesis. Dr. Thoothi then requested Professor Ranade to give me a personal testimonial based on his evaluation of the thesis. The testimonial given by Gurudev Ranade reads, in part, as follows:

"I have great pleasure in bearing testimony to the Scholarship and academic abilities of Dr. P H. Valavalkar,\* whose Ph.D. thesis on "Hindu Social Institutions" I have read with satisfaction and great interest in the capacity of the sole Referee appointed by the University of Bombay. I have gone through the thesis with great satisfaction and delight; it evinces a just sense of sympathy and tolerance, so necessary for the right comprehension and interpretation of the higher things of human life, tradition, and culture. This is due, in my opinion, to the great qualities of head and heart which Dr. Valavalkar possesses; for, his work reveals a wide and sympathetic reading in the principles of Sociology and Social Psychology, as also a good acquaintance with Western as well as Indian Philosophy. Moreover, it gives evidence of a first-hand knowledge of the original Sanskrit sources of Hindu law, culture, and social institutions. I would also like to say that in the pursuit of his inquiry concerning the Hindu Social Institutions Dr Valavalkar has made a judicious use of modern developments

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\* I changed my surname in 1949 from "VALAVALKAR" to "PRABHU" by legal notification. PRABHU has been our family surname for many generations; VALAVALKAR refers to the village VALAVAL which was the family's ancestral home town, and means "of or belonging to VALAVAL."

in psychology, ethics, metaphysics and education. In sifting the evidence for the interpretation and conclusions of his inquiry, he had shown great insight and acute judgement. The very attractive style of his thesis, coupled with a lucid presentation of facts, keeps one intensely absorbed while one is reading through the work.....”

This testimonial was sent to me with a covering letter wishing me “a very happy and prosperous career and with best regards”, in his beautiful and characteristic signature in violet ink.

The reader can understand the immense joy and deep personal satisfaction that both my guide the late Professor Thoothi and I derived from Gurudev Ranade's highly appreciative report of personal appreciation of my humble effort and of my Professor's guidance.

Subsequently I revised the thesis for publication as a book, for which the University sanctioned financial assistance. Dr. Thoothi and I decided to request Professor S. Radhakrishnan to write a “Foreword” to the thesis. His response to our request was favourable. Gurudev Ranade's testimony and Dr. Thoothi's recommendation must have had much to do with his consent.

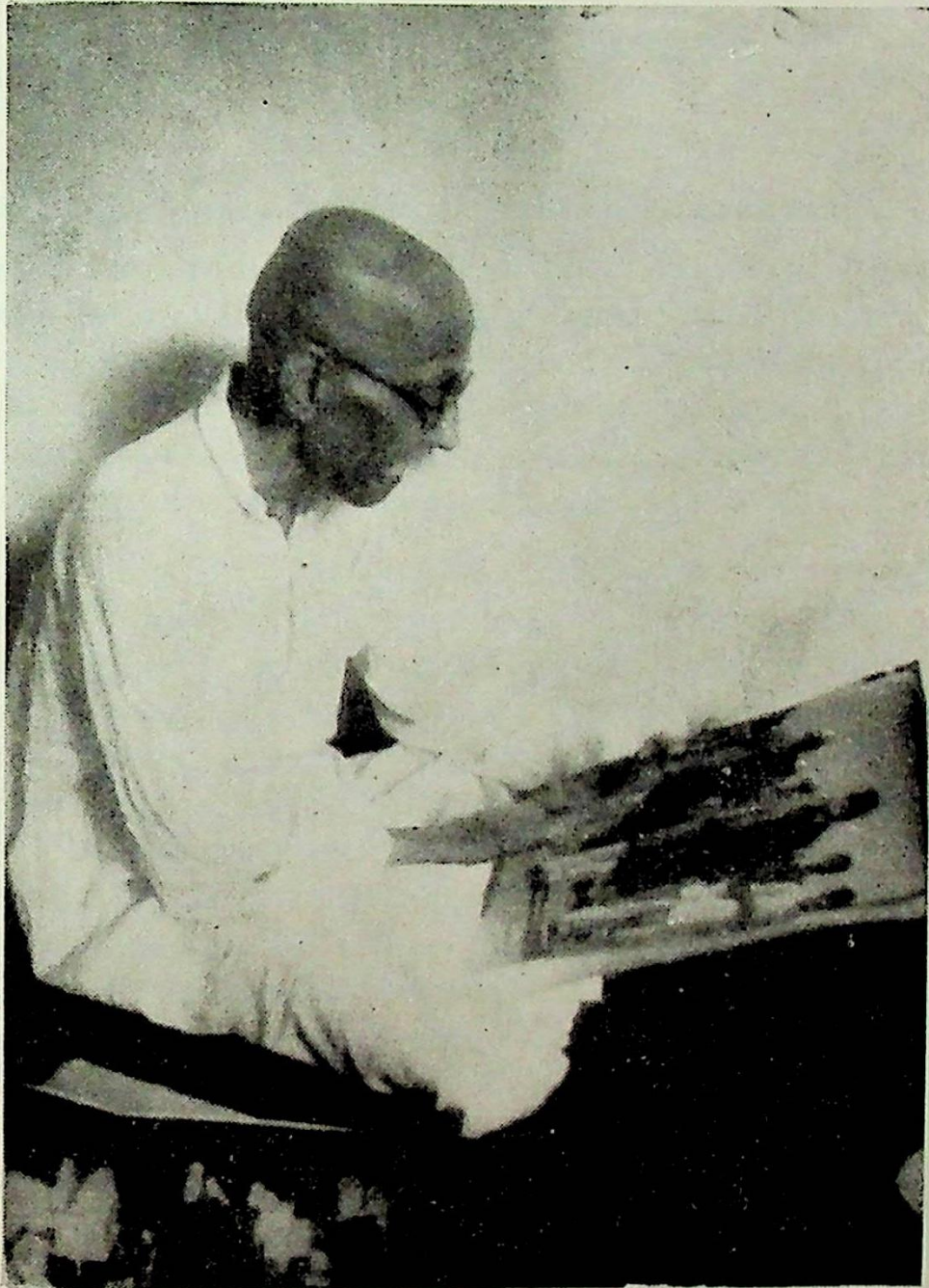
It is interesting to note that the book was appreciated by modernists and reformers like Jayakar and the *Indian Social Reformer* for its progressive outlook on solid cultural foundations.

This book has now gone into five editions. It has received appreciation and compliments from authorities in the East and West, in Indian lore and in psychology and sociology.

I am immensely grateful to Gurudev whose works had been a constant source of inspiration in my research studies. My feeling has always been that my success in the academic field is mainly due to his kind blessings and encouraging words in the testimonial issued to me in appreciation of my thesis. Other scholars in the field who were Gurudev's contemporaries endorsed his opinion. This, I believe, indicates the unique position he held then in the academic world. I consider myself fortunate enough to have been blessed by such a distinguished scholar and saint.



Shri Gurudev Dr. R. D. Ranade



*Born*  
**JAMKHANDI**  
**( 3-7-1886)**

*Samadhi :*  
**NIMBAL**  
**6-6-1957**





# Glimpses of Shri Bhausaheb Maharaj and Shri Gurudev Ranade

## I

### How I received the Nāma from Shri Bhausaheb Maharaj\*

It was in the middle of December 1913 that Shri Bhausaheb on his way from Terdal to Inchgeri stayed at Athani with Balappa Gudodagi. I was studying in the High School then. My cousin informed me that the Maharaj had come. When I went to see him, I got a strong desire to receive Nāma from him. Accordingly I requested the Mahārāj. He asked me to wait till the evening. I sat near the door.

In the evening Shri Bhausaheb gave Nāma to two or three persons. At about 6 p.m. he enquired who was sitting at the door. He called me in and asked me to squat before him. He asked me to choose one of the two Names he pronounced. I chose one. He advised me how to repeat the Nāma and directed me to do the Nāmasmaraṇa for about fifteen minutes. Then I placed my head on his feet and came out. That day was Monday. He asked me to stay there that day and on Tuesday also. Early in the morning the next day, he asked me to sit for meditation and enquired whether I could meditate as directed by him. I answered in the affirmative. I was happy that I was blessed with the Name by the Sadguru who directed me on the spiritual path. Within a few months thereafter Shri Bhausaheb Maharaj left his mortal coil. My heart is filled up with reverence and gratitude when I remember the Maharaj.

Shripad K. Joshi .

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## II

### A sudden visit by Gurudeva Ranade,\*

It was in November 1951 that Shri Gurudeva was to go by car from Nimbai to Belgaum. I waited on his way at Shedbal. When Shri

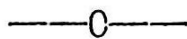
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\* Original in Marathi : Translation in English by Dr. B. R. M. .

Gurudeva saw me, he asked the driver to halt. I went forward, bowed down to his feet and requested him to come to my place on his return journey from Belgaum. Shri Gurudeva looked at me steadily for a moment and said that he would come. The other persons accompanying him asked me, however, not to be sure about it and not to make any arrangements.

On his return journey when the car came to Kagwad, Shri Gurudeva asked how far shedbal was from there. Being told that it was two miles away, he asked the driver to take the car to Shedbal. It was about 6-30 p.m, when he reached my house. I had not made any preparations. I ran to him and brought him into my house. He sat in the varandah where I had kept the photo of Shri Bhausahab Maharaj. Smt. Kakusaheb had accompanied him. Shri Gurudeva was happy to see the room wherein Shri Amburao had sat for meditation in 1926, when he had come to Shedbal. Shri Gurudeva asked others to start Bhajan. Then he prepared tea and gave it to all there. The importance of repeating God's name given by Sadguru for spiritual advancement was explained and Shri. Gurudeva blessed my family with a kind glance.

Shripad K. Joshi (Shedbal)



### III

#### Gurudeva - a Sthitaprajña

The first annual gathering of the P. B. High School, Jamkhandi was to take place in 1915-16. Gurudeva Ranade was invited to deliver a talk on that occasion. He was staying in Poona then. When I went to him he said, "A telegram is received that Venkatesh is serious." (Venkatesh was his son from the first wife. She was then in Kolhapur. We went to Jamkhandi. On the day of the annual gathering when I approached Gurudeva, I saw his nephew lamenting. Gurudeva told me, 'Ganapatrao, a telegram has been received from Kolhapur. Venkatesh passed away. Lord hath given him, and Lord hath taken him away; blessed be the name of Lord.'" We were amazed to see that he then quietly proceeded to his work. He went to the High School and spoke

in the gathering for about an hour. Gurudeva was such a *sthita-prajña* ! Later I asked him why he did not go to Kolhapur. He said, "I felt that it was no use going to Kolhapur. Hence I came straight-way to Jamkhandi."

Shri. Gurudeva once told me his experience as follows—"When I was progressing in my *Sādhanā*, a stage arrived when I was able to see the past and future of the person sitting in front of me. I grew restless thereby and requested the Maharaj that I did not want any of such *ṛddhi* and *siddhi*. I told him that I wanted nothing but *Bhakti* and prayed to him to stop all that. After this prayer of me those visions came to an end". All such events happened in the life of Shri. Gurudeva prior to 1915. He lived thereafter for about 42 years. He did not waste even a single breath as he always engaged it in *Nāma-smaraṇa*. So one can easily imagine how much spiritual power he must have attained during that long period.

I participated in the national independence movement in November-December 1922 when I was the chief of the *Svāvalambana Rashtriya Pāthashālā* at Chinchawad (Poona). I was sentenced to rigorous imprisonment for four months. Before I went to the jail, I wrote a few letters one of which was for Gurudeva. He used to stay then in the house of Shri Bhaurao Nadagouda at the village Nimbāl. After my sentence was over, I went to Alandi, had the *darśana* of the *samādhi* of Shri *Jñāneśvara* and proceeded to Bijapur. On my way I got down at Nimbāl and went to see Shri Gurudeva Ranade. He told me that even before he received my letter he knew that I was in trouble, and that he had informed Prof. Krishnarao Gajendragadkar and Shri Jagannatha Lele accordingly. I asked him, "How did you know that?". He replied, "When I was in meditation, I heard the words 'Ganapatrao, Ganapatrao'. So I thought that you must be in some difficulty. This was confirmed later by your letter that you were sentenced to jail for a period of four months."

(Courtesy : Satsang - March 1970)

- Shri Kaka Kankhanta (Bijapur)

## IV

**Powers of Initiation, received by Shri Gurudev**

The incident I am relating relates to year 1920. We four—Shri Baba (Amburao Maharaj), Gurudev, Jagannath Lele and I—were then at Inchageri. One day, I was in my room (Tukaram Sutar's room), when Gurudev came to me. He told me that a sound of mingled, indistinct words was buzzing near his ears and asked me what it could be. I said, "What can I tell you? Maharaj (Shri Bhausahab Maharaj) may tell you." What else could I say?

After about 7 or 8 days, Gurudev again came to my room and told me that the buzzing, indistinct sound had become clear. It was the sound of the Nāmās of different religious faiths (Sampradayās).

It was usual in Inchageri at that time to assemble in Baba's room after the night bhajan. On that day also, we went there. Gurudev then told Shri Baba about the Nāmās he had heard. Shri Baba was overjoyed. He said "ನಿನ್ನ ನಾಮಕ್ಕೆ ನಾಮ ಆಗೇದ, ಇನ್ನ ನಾಮ ಕೊಡಲಿಕ್ಕೆ ಅಡ್ಡಿ ಇಲ್ಲ. ಈಗ ಎಷ್ಟೋ ಮಂದಿ ನಾಮ ಕೊಡುತ್ತಾರೆ; ಅವರಿಗೆ ಹೀಗೆ ನಾಮಾ'ದೆಸು ? (Nāmās have sprouted to your Nāma. Now you are empowered to initiate. At present there are some who are giving initiation. Have they any nāmās sprouted to their nāmās like this?).

The nāmās thus received are *sabeej nāmās* : They have the potency to sprout (in spiritual experiences) and are received from heaven.

Gurudev, however, did not give initiation till about 3-4 years after Shri Baba's departure. He started initiating after 17-18 years after he was thus empowered to initiate.

Padmashree

Kaka Kankhanis

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## V

**The Last Initiation in Nāma**

During the period of his last illness Gurudev had become very weak. He could not even talk. It was Monday, one of the days of initiations. I was then at Nimbal. Some doctors from Bombay had

come to examine Gurudeo. They examined him and were stepping out of Gurudeo's residence. I was on the steps just to enter, when, one of the doctors, Dr. Ajagaonkar stopped me and expressed his desire to get initiated. I asked him, "have you come to take नाम?" "What?", he said "Do you think I have come to examine him? I have come to take नाम." I got all information from him about the family deity, his following etc. and went to Gurudeo. He was lying in the verandah—frail and weak bodied. He was on his right side. He saw me and asked me, by the sign of his hand, why I had come. I told him about Dr. Ajagaonkar's desire to get himself initiated. He had already given initiation to two, three people on that day though he was too weak even to talk. In spite of that, he smiled—that was perhaps his last smile—and showed his assent. All details about Dr. Ajagaonkar were told by me. He then wrote by the fore finger of his left hand the नाम that was to be given. I repeated it to him to make sure the correctness of that नाम. When he confirmed the correctness, I bowed to him as usual, went to Dr. Ajagaonkar and he was thus initiated. Indeed what a fortunate soul was Dr. Ajagaonkar to get नाम under such circumstances! and what benevolence of the Great Saint of Nimbai to take trouble in spite of such weak health! Saints live for others.

Padmashree

Kaka Karkhanis

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## VI

The spiritual side of Gurudeo Ranade is entirely unknown to me; my contact was merely personal.

As I was very ill at the age of ten ( in 1900 ) and lost a year, my father kept me at home and taught me English and Arithmetic personally. Gurudev said to me about that time "Tatya, as I am your father's favourite student and you are his son, both of us get the benefits". My father used to explain to us some portion from 'Mecaulay's Essays.'

About December 1902, we appeared for Matriculation Examination of the Bombay University. Gurudev got the First Jagannath Shankarshet Scholarship and also stood second in the list of successful candidates; the first was one Nadkarni from Karwar, who was detained by his teachers

in the Matriculation Class for three years in order that he should rise up. He joined the Elphinstone College, but his subsequent career was not bright.

I have heard Gurudev who used to say "there are sources of energy other than calories. I know them. You do not know them as yet". I have also heard that Amburao Maharaj, when he had been to the house of Ramanna Anikhindi at Rabkavi, felt as full fed before lunch and asked Yamanakka, Ramanna's sister, whether he was not already fed and that she showed him the kitchen utensils in which food was prepared and the pots were still hot. Shri Amburao explained to her that when a man makes Sadhana ( साधना ) continuously for three hours, he feels as if he has drunk half a seer of rich milk.

About March 1957, Narayanrao Gadgil and myself had been to Gurudev at Nimbai. He welcomed us both. Then Narayanrao requested him to give him 'Initiation' ( नाम ) personally and said that this should not be difficult as he was talking so much with us. But Gurudev did not grant his request; he used to give *Nāma* ( नाम ) approved by him through G. V. Tulpule or Kaka Karkhanis

When I was in Fergusson College for M.A. in 1908 and 1909, I used to go sometimes at night to Gurudev's house in Nattu's Chawl in Shaniwar Peth, stay there during night and return in the morning. Once at about 10 p. m. when I was sleeping by the side of his mother, Ganu Karandikar of Sangli was upstairs with Gurudev and asking him questions. His mother said that he ought to have cut short the interview and gone to sleep; I said that I fully agreed with her. She said that people flattered him and he yielded to them and sacrificed his own comforts. ( रामू शहाणा, रामू शहाणा असे म्हणून त्याला हरभण्याच्या झाडावर चढवितात व हे खुळे चढते.)

Gurudev once said to me "Tatya, you should make Sadhana ( नामस्मरण ) at least for a few minutes everyday; do you do so? " I said that I sometimes did, but in fact every day I did not do even a little. He asked, "Is it necessary to give you a thrashing ( मार ) to compel you to do so?" I smiled and kept quiet.

P. R. Khadilkar (Sangli)

## VII

Gurudev Ranade was Vice-chancellor of the Allahabad University, when he retired from Service in 1946. After his retirement he had come to Nimbai for his stay. Shri Gopalrao Gajendragadkar came to know that Gurudev Ranade was to receive substantial amount from the University on account of his provident fund etc. He told me of it and said that we two should go to Nimbai and try to secure that amount as deposit in the Belgaum Bank Ltd. We were then directors of the Bank. Accordingly, we went to Nimbai. Shri Gajendragadkar was acquainted with Shri Gurudev Ranade and he opened the topic.

Gajendragadkar—You are to receive a good amount from the University. Is it not ?

Gurudev: Yes, The University is to pay me some amount.

Gajendragadkar : Will you kindly deposit it in our Bank ? We shall give a good rate of interest and we too shall be benefitted.

Gurudev : I shall consider, when I get the money.

Gajendragadkar : When do you expect to get it ?

Gurudev : I do not know. The University will pay when it will be convenient for it to do so.

I then intervened in the talk and suggested that the amount is due and if it is not paid soon, we can give a legal notice to compel the University to pay it soon. Gurudev became a little perturbed to hear this and said “ The University is in financial difficulties and I can not think of giving a notice to it for payment of my money. No, no. I shall not even demand it at this time. It will pay me when it will be possible for it to do so. I would forgo my claim rather than give a notice for payment ”.

We were surprised to see this benevolent attitude of Shri Gurudev. What a great man ? How magnanimous ! A god-realized soul indeed.

G. V. Saraf

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# A Coorrect Understanding of the Concept of Maya in Vedanta

By

Swami Brahmanāndendra Saraswati

Holenarsipura

## 1) Shankara's Conception of Maya : Maya as a shakti or Power inhering in Reality

To Shankara, the unmanifest Cosmic name and Form (अव्याकृत नामरूप वीजावस्था) constitutes Maya, also called 'Shakti', 'Prakṛti' etc. His introducing a power, Shakti as the original cause of the world phenomena<sup>1</sup>, is only by way of a superimposition to enable the revelation of the substrate Reality or differenceless consciousness, to be intuited as immediate self of the aspirant. It is an adoption of the language of the questioner who has bound himself to the common view that no effect can originate without a propelling power, shakti. It is a statement from the relative standpoint. From the absolute, viz., the true standpoint however, Shankara rejects any notion of a power, Shakti as the world-cause.<sup>2</sup> Any Shakti or power interposed would itself be an effect and its cause would again be inexplicable. Moreover, on the principle of non-difference between power and the entity in which the power inheres (शक्ति शक्तिमतोरभेदः), it is superfluous to interpose a power as a causal principle between Brahman, Reality and the world.

Any such power, Shakti that may be interposed as subsiding in pure consciousness would itself have to be explained. That is to say, the Shakti being an effect itself, its cause would have to be found, and the cause of that cause, and so on, leading to infinite regress.

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1. S.B. 1.3.30, 2.1.9.

2. S.B. 2.1 18 ("तस्मात् कारणस्य आत्मभूता शक्तिः शक्तेश्च आत्मभूतं कार्यम् ।")

Moreover, if a power which is extraneous to Brahman, the substrate Reality, and which is not established by any means of valid knowledge, could be a cause generating an effect, a hare's horn could as well be the cause of an effect. Indeed shakti cannot have a reality apart from the Shakta just as burning has no reality apart from fire, and fire which is the same as burning has no reality apart from the idea of fire or burning. Of course, for purposes of Upasana, meditation, a fervent **belief** that such Shakti is real, great, glorious etc. will bring the desired benefits depending on the intensity of the supplication and surrender by the votary to the deity meditated upon. It is not also necessary in his stage of enquiry and for his purpose, that such shakti, power, should also have a reality besides Brahman, Pure Consciousness. It is not within universal experience that in dream, we pray, pour forth our hearts to our favourite deity, chant and sing in full-throated fervour, and on waking, that suffusion as a result of the dream experience transforms our life and we are led to God-intoxication and God-knowledge ?

## 2) The Relation of the Cosmic Soul, Corporeal Soul and World Phenomena (ईश्वरजीवजगत्संबंधप्रक्रिया)

The notion of Ruler or Cosmic Soul, 'Iswāra' is relative to, and contingent upon, the corresponding notion of subjection or 'being ruled', the 'Jiva' as the Corporeal Soul. In a dream scene of a sailing ship, the notion of 'Captain' (Iswara) is relative to the corresponding notions of the passengers (Jivas) in the ship and the ship (the world) and to the notion that the ship and the passengers in it are at the mercy of the captain for their safe crossing of the turbulent seas (birth, decay, death and transmigration accompanied by sorrow, lamentation, doubt and fear.). With the sublation of 'Ishitavyatva', as a result of the negation, on enquiry, of embodiedness, and so of its effects in Brahman, to be intuited as the immediate self of the aspirant, *pari passu*, the notion of 'Iswaratva' (viz., Pure Consciousness imagined as conditioned by Maya) loses all meaning like the notion of husband which rises or falls with the notion of wife. Shankara illustrates this truth by the analogy of the pot-space (Jivatva) in relation to Universal Space (Iswara),<sup>1</sup> as well as on the analogy of the reflection of an object, such as Sun, Moon etc. in a condi-

1. तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ S.B.2.1.14

tioning medium such as 'water'. The pot-space analogy serves to emphasize the *non-difference* of the world phenomena of name and form, from the substrate consciousness, while the reflection analogy to emphasize the illusoriness and unreality of the world phenomena and further to bring home the fact that the substrate Pure Consciousness, the cosmic Self is unaffected, untaunted by the defects of the reflecting medium namely the mind, even though such tainting may be imagined in It or attributed to It—due to misapprehension of the Self or Cosmic Consciousness in such ways as 'I am man, householder, priest, am subject to birth, decay and death, sorrow and lamentation, am ignorant who I am' and so on. Thus Shankara defines Maya:— "सर्वज्ञस्य ईश्वरस्य आत्मभूत इव अविद्याकल्पिते नामरूपे तत्त्वान्यत्त्वाभ्यामनिर्वचनीय संसारप्रपञ्च बीजभूते सर्वज्ञस्य ईश्वरस्य माया शक्तिः प्रकृतिरिति च श्रुतिस्मृत्योरभिलष्येते ।" ( Name and form foisted due to misapprehension of Reality and appearing as if inherently to belong to the nature of Reality of the nature of Cosmic Consciousness ( सर्वज्ञस्य ) and Freedom ( ईश्वरस्य ) which Name and Form cannot be characterized either as real,<sup>2</sup> and existing inherently in Reality or unreal,<sup>3</sup> are variously called 'Maya', 'Power' or the primal nature of Reality of the nature of Cosmic Consciousness and freedom.) S.B.2.I.14.

The entire world of effects conceived in spatio-temporal relations by the space time coloured mind, and therefore differentiated as sentient and insentient beings extending in space and persisting in time and juxtaposed in relations such as far and near, heavy and light, big and small etc., which relational set up is believed to be real and to engender delusion, fear, pain, pleasure, transmigration etc. due to attachment to such beings in relations of 'me' and 'mine' which in brief constitutes this phantasmagoria, the universe internal as well as external, is labelled by Shankara as 'Maya' or the Lord's projecting power.

It is worthy of note that from the standpoint of superimposition (अध्यारोप), 'Maya' (Name and Form) is said to be a power *inherent* in Reality (ईश्वरशक्तिः); but from the standpoint of rescission (अपवाद) 'Maya' is said to appear *as if* belonging to the nature of Reality (ईश्वरस्य आत्मभूते इव), the nature of Pure Consciousness, ever free from 'Maya', Name and Form;

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1. i) आभास एव च ॥ S.B.2.3 50 ii) अत एव चोपमा सूर्यकादिवत् ॥ S.B.3.2 18.
  2. Since such name and form labelled as 'Maya' are inert and are sublated on enquiry.
  3. Since until such sublation they do appear as if real for the time being like dream scenes while they last

Such is the view in the system of Shankara of the principle of 'Maya' represented as the conditioning medium for Brahman or Pure Consciousness to appear as the universe of souls, and of the manifold of world phenomena appearing to such souls. Such is the relation between the Lord, the souls and the world (ईश्वर-जीव-जगत्संबन्ध प्रक्रिया).

### 3) Gowdapada's Representation of Maya : the Rationale of Maya : Non-origination (अजाति) : Illusoriness of Jivatva (Corporeality) and of the Jiva-foisted World Phenomena.

Though the descriptions of Maya as the Unmanifest Cosmic Name and Form (अव्यक्तनामरूपबीजावस्था) by Shankara and his followers is quite appropriate, yet, the main point, namely, the *Rationale* or logical grounds for holding such *Maya* or Name and Form to be illusory, unreal, are left unexplained. The credit for providing us with such a *Rationale* for *Maya*, such an unassailable armoury for vedanta, goes to *Gowdapada*, teacher par excellence. Gowdapada brings out the implication of *Maya* in his *Karikas* thus:-

“ संघाताः स्वप्नवत्सर्वे आत्ममाया विसर्जिता : ”

(All the embodied effects are foisted like *dream scenes* by *Maya* which is non-different from the Self. (G. K. 3-10)

From this representation as 'आत्ममाया', two facts emerge, namely, (i) Such *Maya* is non-different from the Substrate Reality and that (ii) Such *Maya* is illusory like dream scenes, which eventually are realized to have never existed, to be illusory. If *Maya* had an existence different from and independent of, the Substrate Reality and equally Real with It, then, intuition of the Substrate Reality, by means of sublation of such real and independent *Maya*, would be impossible, because a real entity cannot be got rid of any how, certainly not by mere knowledge of the Substrate Reality. But in fact we find persons who have got rid of the embodied effects of *Maya*, and the revealed scriptures too declare the same truth: “ ब्रह्म वेद ब्रह्मैव भवति”. Therefore it is obvious that such *Maya* is illusory and unreal. Gowdapada Succinctly sums up his central teaching of Non-origination (अजाति) thus:-

“ न कश्चिज्जायते जीवः संमत्रोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ”

(No Soul originates (from Reality) nor is such origination conceivable. That is the absolute Reality where there is no origination whatsoever)- G. K. 4.71.

The Lord in the Gita in similar strain describes Maya as synonymous with non-origination :-

“ अजोऽपि सन्नव्यया मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ”

(Even though I am non-originating by nature and changeless, and absolutely free, yet by having recourse to Cosmic nature non-different from Me, I 'originate' as the Universe by My own Maya (viz., by Superimposition on the Substrate Reality intuited as the immediate self of the aspirant.) (G.4.6)

The point to be grasped is that origination or 'becoming', from Reality which by nature is changeless and non-originating, has got to be Mayic, viz., a superimposition and not factual. The only way that Reality which by nature is changeless (अज), can 'become' (संभवामि) is by superimposition of a 'becoming' on the self (आत्ममायया) and not factual. To talk of a factual 'becoming' in the sense of a generated effect would be an absurd self-contradiction.

#### 4) The Rationale establishing the Illusoriness of Jivatva or Corporeality, in Brahman, Reality

Firstly there is no origination of Jiva for the following reasons:-  
*Firstly*, Jivatva or Corporeality can only arise relative to the body plexus since Corporeality but means identification of the Atman, one's true Self, as 'me' and mine. Now, the Atman's relationship with the body is itself not touched for by any means of knowledge. Such relation has to be testified either by the body, or the Atman or by the combination of the Atman with the body. It cannot be testified by the body which is inert; nor by the Atman who is changeless; nor by a combination of the Atman with the body; since the Atman cannot have relationship with a body whose reality is itself not vouched for. The body has to be brought to being as a result of performance of good and bad works. But then for the performance of good and bad works, you need a body beforehand; so the reality of the body etc. is itself untouched. In the absence of a body relation to the Atman, there is no Corporeality or Jivatva.

*Secondly*, Brahman which by definition is the changeless Reality cannot suffer change into Jivahood since the nature of anything is unchangeable like heat of fire, or cotton of cloth. Even granting for the

nonce that Brahman has in fact suffered itself to undergo a change of nature and has in fact become the embodied Jiva, then, in order that the Jiva may again regain its Brahmic nature, has to shed its nature as Jiva (just as it had shed its Brahmic nature in order to become Jiva). That would mean death of the Jiva, since there is no other way of changing one's nature. Far be such freedom. Bondage were better !

Thus we see that there can be no origination of the Jivas or Souls. Jivatva in Brahman is due to superimposition of embodiedness on Reality or Pure Consciousness.

Now we shall see whether there can be origination of the world.

### 5) **The Rationale establishing the illusoriness of the (space-time determined) World-Phenomenon.**

The unwarranted and groundless assumption of the speculative philosophies that the Absolute has actually become the world of empirical Phenomena by undergoing a constituent change in itself, and the search for a 'cause' of such baselessly assumed-to-be real, world phenomena is characterized in vedanta as *Maya* (Illusion) having the embodied effects such as sorrow, lamentation, fear, doubt, in view; while having in view the human tendency to so assume, to so search for a 'Cause' it is characterized as *Avidya* (Nescience). **In Vedanta, Brahman or Cosmic Consciousness is the Sole secondless Reality. When it is said that Brahman is the 'Cause' of the manifold of World Phenomena, all that is meant is that Brahman is the Reality of which the World is the Superimposed Reality.**

**Hegels groundless objection to the Principle of Maya : clarification thereof.**

It is a gross misconception to suggest as some are wont to do, that *Maya* is a device adopted to explain away, or to avoid the difficulty of accounting the World Phenomena. Stace for instance observes : " Call it illusion if you like. But this is not explaining it. It is simply calling name. This is the defect too of Indian Philosophy in which the world is said to be *Maya* ' <sup>1</sup> This misconception has arisen because of the failure to grasp the basic method of Vedanta. In Vedanta, the question is never how, why or when Brahman, Reality should ever manifest itself as the world. The question is whether Brahman, Reality has changed or can

1. A Critical history of Greek Philosophy by W.T. Stace (P.68)

change as the Universe at all. Vedanta steers clear of the basic error of assuming *ab initio*, that the World is a real generated effect, the cause of which has got to be explained. In Vedanta, the whole effort is to demonstrate rationally in conformity with universal experience, that *the world has no reality*, rather than, as the speculative Systems do, to seek a 'cause' for the World Phenomenon. *Hegel* for instance postulates that the many, the unit of Phenomena inheres in the Absolute just as the notion of a part or parts inheres in (relation to the whole, that therefore the many-in-one is the truth, and not either the many exclusively or the one, the whole, exclusively. But this is avoiding the whole problem subtly. The question for answer is how the many, that is to say, the unit of space Phenomena, first originated from the Absolute which by definition is free from the 'unit' which is but a spatial notion. Without explaining the origination or becoming of the first unit of Phenomenon, how can you take it as existing as a 'part' exists along with the whole? Is it not only after the unit or part has originated, viz., has been accounted for that the notion, albeit mythical, of a 'whole' can ever arise? When the first unit or a 'part' alone is there where is the whole? In respect of the first unit of phenomenon, how can you say that the part and the whole, the many and the one are both real? To connect the first unit with a 'whole' in a relation of part-whole would be similar to connecting Adam to be related as an individual to a conglomeration of human beings; or more appropriately, it would be similar to connecting a barren woman's son in a relation of a member of a joint family of barren woman's sons.

## 7) **Demonstration of the Unreality of the world of Name and Form by Reference to the universal experience of the three States of Consciousness—Waking, Dream and Dreamless Sleep.**

### 1) **Waking Experience**

That the reality of spatio-temporal world of multiplicity and difference is not testifiable as real by any means of perception, is obvious, *When* did the world come into being? that is to say, at what point of time did the being of the world come into being since origination has got to be in time? The world cannot come into being in time because time is yet unestablished as real, since it falls within the World Phenomenon, whose reality is yet unestablished.

Similarly, *where* that is to say, at what point of space did the world locate itself in space, since space was not there before the origination of the world in which space has yet to appear. Again your voucher for the reality of the World Phenomena of Name and Form is the attestation to that effect by the means of perception, viz., the senses of cognition and mind. But by what means of valid knowledge (प्रमाण) do you vouch for the reality of the senses and the mind, the means of perception? Not by the self-same means of perception. It would be like setting one thief to catch another thief. Will he testify that the other is a thief? He will certify the other to be valid and true just as he has, like an imposter wearing the cloak of the true perceiver in his own right, certified his own validity though in fact it is Pure Consciousness which is the true perceiver as pure awareness, the prius of all experience, of self-certifying validity.

Thus we see that the reality of the World Phenomena of Name and Form whose 'cause' you are busy seeking, is not established by any valid means of knowledge. But yet the world stares us in the face as real, with objects appearing in relationships as if they have been so existing from time immemorial. **The reason why the world looks so insistently real, even though it is demonstrated to be unreal, is because of the mistaken transference or superimposition of the reality or being that belongs to Brahman, Being, on to the mind-foisted space-time characterized world Phenomena.**

### (2) Dream Experience

Moreover we find that in *dream* the waking Phenomenon, which is normally meant by 'Phenomenon', is alienated, and during dream there is absolutely no notion entertained by the dreamer that the waking world may be existing somewhere to be rejoined after waking up. The dream world totally cancels the waking world and looks in its reign in all respects as itself waking.

### (3) Sleep Experience

In dreamless sleep, of course, the world of Name and Form disappears altogether and there is no sense of ego or non-ego. It is reviewed on waking as an experience of absolute worldlessness and freedom.



Now, how can such world phenomena which is not established as real in the waking state, which is alienated in dream, and which is totally obliterated in dreamless sleep, be called real and to have originated from the Absolute Brahman? What is adventitious and alienable cannot be real. Brahman, Reality is by definition what is non-adventitious, ever revealed and intuited as the immediate Self of the aspirant, and inalienable. But even though the world, comprised of ego, non-ego, is adventitious and alienable and therefore unreal, yet the witness Consciousness the 'I' which witnesses the ego itself and its manifestations, which awares and says, 'I, who was awake, dreamt so and so dreams, and enjoyed sound sleep where there was neither myself (the ego) nor the world (non-ego), and now am back to waking, is the identical, changeless, unconditioned awareness. That changeless awareness, the prius of all experience which abides and awares changelessly the acquisition and alienation of the entire world appearance of ego and non-ego, that Prajnana as Vedanta calls it, is the sole Reality, referred to in the Upanishads interchangeably as Brahman or Atman.

It is *only after* such rational demonstration [with reference to incontrovertible universal experience] of the illusoriness of the World Phenomena of Name and Form, and *not before*, that Vedanta calls the world illusion '*Maya*.' It is therefore a gross misconception to say as Stace does that in Vedanta, the world is termed illusion, '*Maya*' in order to avoid the difficulty of explaining its origin, viz; of accounting for it, of finding out its 'cause.'

This search for the cause of the World-Phenomena is precisely what is meant by '*Maya*'. Apprehension of the witness Consciousness, the sole Reality, by refraining from such needless and futile search for the cause or logical ground of the World Phenomenon, constitutes the riddance from the effects of *Maya*.

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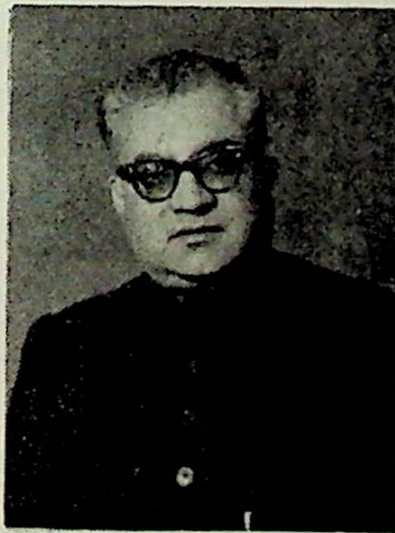
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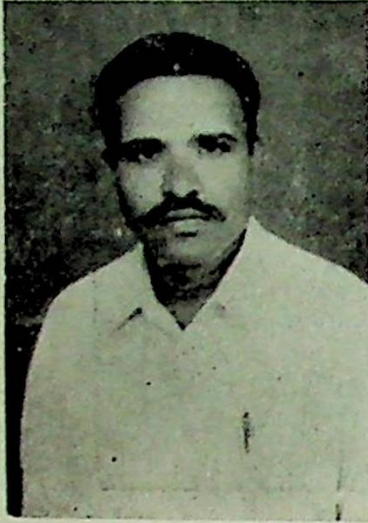
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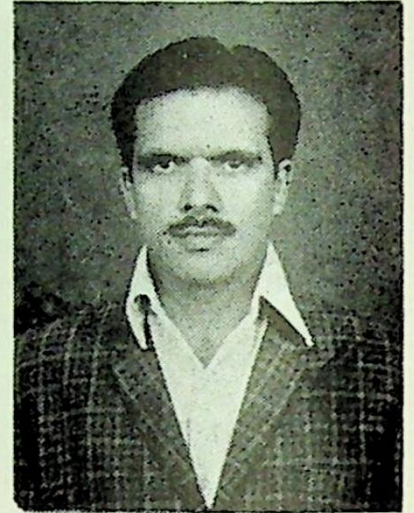
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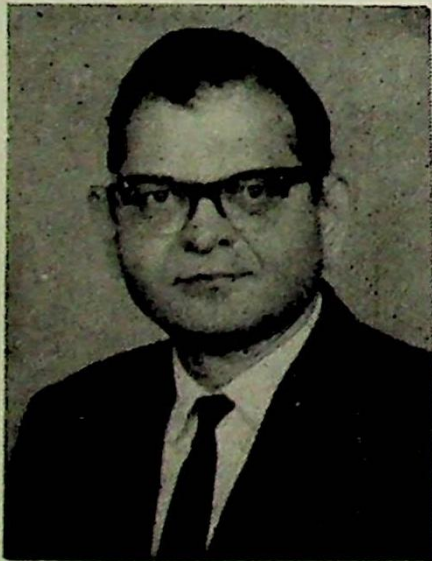
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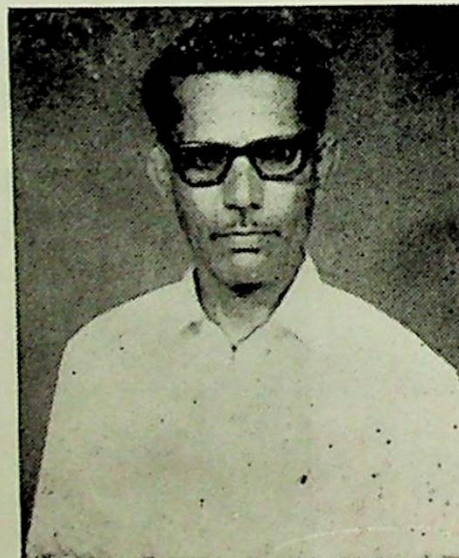
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Search for Light is  
My Aim.

I can only pray God  
to bestow a ray serene  
for my this aim.

- Syed Safdar Hussain

## Speech by Shri P. R. Dubhashi, I.A.S.

( Divisional Commissioner, Belgaum )

Delivered in Gurudev Mandir, on 13-10-1974

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I am grateful to the trustees of this Academy for inviting me to release two of its publications: One by Professor B. R. Kulkarni on the Critical and Constructive Aspects of Professor R. D. Ranade's philosophy, and the other on Shri Gurudev Ranade by Professor Bhalchandra Modak and Mrs. Vasudha Bhalchandra Modak. I have really very great pleasure in releasing these two publications, published under the auspices of the Academy of Comparative Philosophy and Religion. It is expected that I would say a few words on the occasion of the release of these publications. This is not of course an occasion for me to give any lengthy discourse. It is for me only to say how happy I am to be amongst the Sadhakas of Gurudev Ranade this evening, to release these two publications and to congratulate the Academy and the authors Professor Kulkarni, Professor Modak and Mrs. Modak for this very valuable contribution that they have made to the literature on philosophy and religion, which was initiated by the inspiring personality of Professor Gurudev Ranade. This is the second occasion for me to be in the midst of you all. In last April, I was here to inaugurate a seminar on the Summum Bonum of life, and today this evening I am here to release these two publications. For an ordinary person like me with little or no spiritual attainment, it is a matter of spiritual elevation to be amidst you and to take part in these spiritual pursuits. These two publications which have now been released are extremely valuable in their own way. The one booklet on the life and work of Gurudev Ranade gives a very brief thumbnail sketch of the work and life of this great man. A book which gives a biography of Professor Ranade by Dr. S. R. Sharma is available in English. But for those whom English language would not be a proper medium of understanding this little booklet will be of very great assistance. The other publication deals with the critical and constructive aspects of Professor Ranade's Philosophy. Professor Ranade's contribution to philosophy and the spiritual thought was copious and comprehensive and is

available in a large number of very erudite volumes. But this book gives us in a succinct form the essentials of the critical and constructive aspects of the philosophy of Professor Ranade, and I have every hope that these two publications would be widely read and that they would create interest amongst a large number of people regarding the approach towards philosophy and religion of Professor Ranade. Particularly it will reach the younger generation which in these days of excessive hedonism has become blind to the extremely valuable heritage of this ancient land of ours, the heritage from the days of Vedas and Upanishads of which Professor Ranade through his life and work was the most outstanding and authentic representative of the 20th century. He was an extraordinary person in the sense that he was a unique amalgam of a Saviour and a Saint, of a sort which makes one sometimes impossible to believe that such a person ever existed, both as personality in the educational world and as very active Sadhaka and the Preceptor. He was able to combine in his life and work both philosophy and religion, both knowledge and spiritual experience, both intellectual analysis and intuitive perception. This combination may appear to be unique and impossible. But it was in fact nothing but in the tradition of the great seers who gave us the first stirring and beginnings of the characteristic, philosophical and spiritual heritage of India, the tradition which has been handed down to us from the Vedas and Upanishads, the Bhagwad-Gita and the subsequent writers, of many spiritual thinkers and many inspired devotees. It is, therefore, necessary that this great and lofty tradition is continued and is enriched and it is possible for us to do so only by propagating this seed of thought and experience amongst the younger generation. The work of Professor Ranade was great and thorough. Through his personal effort he gave us immense contributions in the shape of his book on the various aspects of Upanishadic philosophy, in the shape of his unique summing up of the devotional literature in Hindi, in Kannada and in Marathi, all of which he had mastered and in the shape of numerous speeches. His work by no means is completed, and what he left was an outline of a comprehensive study of the History of Indian Philosophy and a comparative appreciation of the Philosophy of the East and West in terms of the ultimate objective of the identification of the individual with the Ultimate Reality or the realisation of God in one's own life. Professor B. R. Kulkarni in his volume has given us a list of this outline scheme for the history of Indian Philosophy envisaged by Professor Ranade, by Gurudev Ranade, and it is, I think, the responsibility of all of

us who are privileged to belong to the tradition of Gurudev Ranade, that this scheme does not merely remain on the paper. The 16 Volume scheme and other scheme giving an outline for the development of volumes on the History of Indian Philosophy must not remain in the stage of blue print. It is necessary that the younger people, students, of philosophy, students and seekers of spiritual realisation take up the items in this outline and it should be the objective of the institute or the Academy of Comparative Philosophy and Religion to see that young men come forward to take up individual items in the outline that has been worked out by Gurudev himself, so that in only a period of the next quarter of the century the whole scheme is translated into practice in terms of a series of erudite and illuminating volumes on each of the aspects of religion and philosophy as envisaged, as contemplated and worked out in the shape of outline by Professor Gurudev Ranade. I hope that these two publications will reach the younger people, because the older people will not be able to find now the time and the inspiration to follow up the items in this outline. But the younger people will come forward and take it as spiritual mission to complete this outline in terms of a series of volumes on each of the aspects that are contained in the outline given by Prof. Ranade on the History of Indian Philosophy and the comparative literature on philosophy in the East and the West. So on this particular occasion I once again congratulate the Academy and the authors and leave this suggestion that it will be possible for us to work out and organize the practical arrangement through which the outline that was enunciated by Professor Ranade takes concrete shape in the form of a series of volumes on each of the aspects of the outline that was worked out by Professor Ranade. I hope that this work will not be delayed notwithstanding the limitations of the cost of paper and the non-availability of paper, and I hope also that the public libraries and the libraries of Educational Institutions will come forward to buy these two publications in large number and to secure their widest possible dissemination. There is no doubt that in the current crises of our times that some people describe as an economic crises, others describe as crises of a moral character, in which we find ourselves, in which the humanity finds itself, the message of spiritual God-realisation given to us by Gurudev Ranade not only through his works but also through his life will provide that inspiration which will enable us to continue this great work.

Thank you very much.

**Presidential Speech**  
**By Shri G. V. Tulpule**

( Extracts from the original Marathi address, translated by Shri M. S. Deshpande ).

Two books are published today by this Academy. Dr. B. R. Modak and his learned wife, Mrs. Vasudha Modak undertook to write a short life of Shri. Gurudev Ranade in Marathi and we have in our hands this excellent book. The second book relating to the Philosophy of Professor Ranade is written by Prof. B. R. Kulkarni, an authority on the subject. These two books are released today by Shri. Dubhashi, an officer with high moral standards, with clean conscience and clean hands. Rarely can we find such a person now a days. The Academy proposes to publish the life of Gurudev Ranade in Kannad in the next year.

Gurudev Ranade was a God-realised Saint. Let me tell you what he has stated regarding the mission of a realised Saint for the uplift of the world. Says he :

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

These words depicting the great mission of all Saints, throw a flood of light on the life and mission of Shri. Gurudeva Ranade as well. With this background we wish to deal with his life and philosophy. After attaining superb spiritual experiences, the doctrines that were found to be true through his personal experience, were expounded by him in philosophical terms, for the supreme welfare of the world. This is the special feature of his works. Like all the saints, “ he first enjoyed the Bliss and then shared it with others. ” “He first experienced and then explained it. ”



The extract mentioned above indicates the following doctrines of Shri Gurudeva : 1) The realisation of god enables the devotee to attain the glory of God. 2) There is a definite Pathway for God-realisation. 3) The supreme welfare of man—the fulfilment of his life—consists in realising God through this Pathway and hence God-realisation is his highest ideal and duty. 4) The real message of Philosophy and Mysticism is the attainment of this ideal. Saints never recommend reading and writing philosophical works merely for intellectual satisfaction and pleasure. 5) A realised Saint—be he a follower of the Yoga of Action, of Devotion or of Knowledge—is always engaged in social welfare according to his temperament. He cannot help doing it. Supreme fulfilment of life consists in Atmanic Bliss resulting from God-realisation which is otherwise called Liberation or Self attainment. This was the ideal of Shri Gurudeva. He has also worked for the welfare of society in his own way. He believed that philosophy would gain dignity and value only if it includes the doctrine mentioned above. As has been stated by him, “the veracity and virility of any metaphysical theory is to be gauged by its capacity to make life more divine—more worth-while living.” It is only mysticism that can state such eternal principles. Moreover, “as Mysticism is the culmination of all philosophy, it was the culmination of Upanishadic Philosophy as well and the psychology, metaphysics and ethics of the Upanishads are merely propaedeutic to their mystical doctrine.” Mysticism is the practical appropriation of philosophy. Hence those who want to live philosophy would gain satisfaction through mysticism only.”

“Self-realisation means the Bliss of the Atman.” After stating this basic doctrine, Sri Gurudeva has reiterated in several places, that Atmanic Bliss is the sole ideal, which alone lends fulfilment to life. “Real happiness is the happiness that one enjoys in the vision of the Infinite. Every other kind of happiness is only so called happiness—is no happiness at all. There are two radically different kinds of happiness viz. the Great and the Small. Great happiness consists in seeing, hearing and meditating upon Atman. Little happiness consists in seeing, hearing and meditating upon other things besides the Atman. Great happiness is immortal Little happiness is perishable...Great happiness is experienced when the Infinite is seen above and below, before and behind, to the right and to the left and is regarded as identical with everything that

exists . . . . Such a person loves his Self, plays with his Self, enjoys the company of the Self, and revels in his Self." This is the fulfilment—the Liberation enjoyed by Sri Gurudeva. Such a Bliss lends perfection to all the powers of man. It gives him perfect satisfaction. Hence this alone deserves to be of supreme value in his life—his supreme ideal. This idea also is present in his statement.

Some Western scholars consider Indian philosophy to be pessimistic and the Bliss, if there be any, to be negative. Shri. Gurudeva has refuted this contention in these words. "There is great huge ocean of blissful existence depicted in the Upanishadic philosophy...Moreover, we cannot conceive of any bliss being negative for it would be contradiction in terms....This bliss is the same in all human beings. For the same intellect, feeling and will have been ordained to mankind by God. He has also made provision for a like consumation (Bliss) in each case."

Sri Gurudeva Ranade realised through his personal experience that the realisation of the vision and bliss of the Atman alone is the supreme Goal of human life and wrote his philosophical works for granting this knowledge to the world. The above discussion would make this matter clear. His faith in the reality of spiritual realisation is not the result of reading books or reflection of the philosophical principles. His personal experience brought about this conviction. Thereafter, he studied philosophy profoundly to expound the doctrines in a logical manner. In this way did he expound his mysticism. "I studied philosophy," he writes, "to find the rational foundation of my faith." He further elucidated this statement in these words. "My faith in spiritual life rested on Self-realisation. It did not require any logical support. But in order that the philosophy of mysticism should command conviction from the modern mind and be useful to it, it is necessary to show that this faith is rational from the philosophic point of view as well. Intuitional experience is the supreme criterion of reality. The reality apprehended thereby, must have the support of logical reason. How to express it in terms of philosophy is the only thing to be thought of."

"What we experience, what we feel, and what we realise, should alone constitute our philosophy." This opinion was very often voiced by Gurudeva even in his talks. He literally observed this principle in his works. Hence we should not look at his works simply as those of an

accomplished scholar, endowed with profound reflection, keen critical intellect and effective charm-style. But we should regard them as those written by a Saint-philosopher, wearing the crown of Self-realisation, for bringing home to mankind the glory of the ideal of Self-realisation and showing them the pathway for its attainment. They should be studied as sacred works like Jnaneshwari and Dasabodha. As stated by Janeshwara, "the well-qualified persons alone will relish the essence" no doubt. Still "common people will as well derive delight through verbal skill-clever words;" for, his works display the grandeur of beautiful style as well. This will show how very close and intimate is the relation between his works and life.

God realisation brings about perfection in man-raises him to God-hood. To attain this is his only supreme duty. To convince people in a rational manner the reality of this doctrine and to show that there is nothing irrational-illogical about it, and to explain the nature of the Pathway to God to him is the real object of Sri Gurudeva's writings. "The goal of human life," he writes, "as well as the means of its attainment have remained the same. Unquestionably, the search after God remains the highest problem even today and philosophical justification of our spiritual life is necessary even today." Moreover, "the Upanishadic philosophy is alone truly religious. It demands from young India an intellectual justification of her faith in the light of modern thought." "Rational Mysticism which has been hitherto regarded as a contradiction in terms, must now be a truism. The author shall feel his labour amply rewarded if he finds that his exposition makes a contribution, however small, to the realisation of this ideal."

The Upanishads have given the following characteristics of a realised mystic. "The entire abatement of bodily excitement, the resolution of all doubts and desires, the obtainment of infinite power, the enjoyment of illimitable joy, the destruction of all fear and the fulfilment of any end that may be contemplated by the Mystic." The Bhagavatgita also speaks of the characteristics of such realised souls as follows; "Joy and Peace, Disgust of Worldly Things, Sinlessness, Warding off of all Perils, Solution of World-riddle." These characteristics exhibit the highest unified aspect of Truth, Goodness and Beauty. The resolution of doubt and the solution of world-riddle is Truth (knowledge), the destruc-

tion of sin and desire is Goodness, (Morality), Atmanic Bliss, which is infinitely superior to aesthetic joy, is Beauty. We have seen already that the Atmanic Bliss is also Goodness. The extract referred to at the outset, will sufficiently point out, how very eminently present are Universal Brotherhood and Social Service, in such a realised Saint. Sri Gurudeva has emphatically stated that: "Kingdom of God or Theopolis, is the ideal of all religions and saints. It is God-centred. And their ideal society consists of equal and aspiring denizens, bound together by the spiritual tie, who consider God as the Supreme Ruler, who are absorbed in God-devotion, by considering it as the sole ideal of life." In short One God and One Religion will alone bring about One Humanity. There is no other means of establishing Universal Brotherhood.

The identity of the experiences of the Shastras, Guru and Self is the test of true knowledge. Sri Gurudeva tested his Mysticism on this touch-stone before he handed it over to humanity. The books referred to by him exhibit the experience of the Shastras. He was fully acquainted with the experience of his Guru. Moreover, his doctrine is also based on his personal experience. In this way he has expounded his philosophy of Mysticism with the unified support of these triple experiences.

Finally the following prayer casually arises in my heart. "May Sri Gurudeva grant that readers should study his books with the object of attaining Supreme Liberation or Atmanic Bliss, for the welfare and peace of all human beings." This is the only prayer of all the saints as well. Sri Jnaneshwar prays:

"Let Universal Friendship reign among all beings. Let the Sun of True Religion rise in the world. Let all beings obtain what they desire....May all beings be endowed with happiness and have incessant devotion to the Primeval Being."

# Summum Bonum of Life

## Jain View

By

Dr. B. S. Kulkarni, M.A., Ph.D.,

Karnatak University, Dharwar

Jain religion is one of the ancient religions of India. External and internal evidences prove that the Jain or "Shramana" tradition has a long history. "The "Yajurveda" mentions the names of three Tirthankaras—Rishabha, Ajita and Arishtanemi. The "Bhagavata Purana" endorses the view that Rishabha was the founder of Jainism." (Radhakrishnan: Indian Philosophy Vol. I Page 287). Similarly the scholars have tried to trace the existence of "Shramana" tradition in the excavations conducted in places like Harappa and Mohenjodaro. Buddhist literature also mentions the existence of Jainism in India.

As regards the internal evidences, the sacred books of the Jainas, are the best sources. They mention not only 24 Tirthankaras of the present times but also mention the Tirthankaras of the past. Out of the 24 Tirthankaras of the present times the first one is Ādinath and the last that is the 24th one is Lord Mahavir. The 23rd Tirthankar—Parshvanath lived about 250 years earlier than Mahavir. These two last Tirthankaras are historical persons and as all know, Mahavira lived in the sixth century B.C. He was regarded as the founder of Jainism but recent research has proved that Jainism did exist earlier than Mahavira and in this sense he is not founder but a propagator of Jainism. One point may be mentioned here. Whether Mahavir is the founder or propagator, the principles of Jainism have remained unchanged right up from the 1st Tirthankara to the last. Great Jain Saints have tried to explain these principles only to the common man. These evidences prove that Jainism with its regular followers existed in India from ancient times.

The Jaina outlook has a logic of its own. Jainas believed and confirmed their views only after crucial test. In other words it can be said that Jaina outlook is based on scientific basis and reasoning. As C. R. Jain puts it "Jainism is science and not a code of arbitrary rules and capricious Commandments. It does not claim to derive its authority from any non-human source, but is science like, founded on the knowledge of those great ones who have attained perfection with its aid". (What is Jainism/C. R. Jain). Many philosophical schools, other than Jainism, have viewed this visible world and had been wonderstruck at its various features and manifestations. Consequently their feelings and reverences were intensified towards the creator of such a wonderful universe. They firmly believed that the creator should be a Superman-Omnipotent. Jaina thinkers were not satisfied with this mystic view. They tried to probe into the origin of the creator.. Who was the creator of the creator? The question had no answer. The question they faced was really great as compared to the so-called answer, if any. The simple logic of cause and effect failed to bring forth the truthful answer. Here the Jainas began to differ with the other Schools with their own reasonings. The Jaina Acharyas held the view that the universe is eternal and un-created and it evolves and revolves, within its countless attributes and modifications forever and that it undergoes even radical, catastrophic changes in space and time. (One point may be noted here. Denying the existence of creator does not mean that the Jains are Atheists i. e. "Nastikas" because they believe in heaven, hell, sin, merit, rebirth, suffering and enjoyment according to one's own "Karma", worship the Souls who have attained Moksha and have become Paramatmas).

The contents of the universe like earth, grass, tree, river, man, animal, bird and their metamorphosis were subjected to the phenomenal laws of nature which are governed by the six "Dravyas"-the fundamental substances of which the universe is composed. They did not believe in the illusion of the world. Its existence they took for granted. They faced two more questions: 1) When this universe came into existence? 2) When will it be destroyed? But their reply was pithy and straight. The universe existed since the times immemorial or dim past, and it will go on for centuries to come or infinity. But the visible things were categorised into two divisions. One is soul i.e., "Jiva" and the others are non-soul, "Ajiva." The characteristic of the soul is conscious attentive-

ness which is seen in the knowledge of the all-knowing, The non-soul substances are five viz, Pudgala, Dharma, Adharma, Akasa and Kāla.

The soul and matter (non-soul) are two separate substances. They both act and react upon each other, in the mundane phase of their existence. Every substance is a combination of its own attributes. All its attributes with all its modifications are inherent in that substance. The common attribute of individuality keep each substance separate from all the other substances. One substance can never become another. But they experience mutual and auxilliary actions and interactions.

The Akasa—the space—locates the remaining five substances. The Akasa has two regions viz., “Lokākāsa”, “Alokākāsa.” That region which locates the remaining five substances is known as the “Lokākāsa”. In the region above the “Lokakasa” the functions, actions and reactions (Saṁskaraṇam) of the mundane phase of the Dravyas is brought to standstill. This region is known as “Alokākāsa.” Just at the top of the Lokākāsa there exists the Siddha Sila—abode of bliss where the souls detached from all Karmic matter rest.

Souls are innumerable. Each soul maintains its individuality for ever. The soul in contact with matter exists in four gat is (forms) viz, Deva, Manusha, Tiryak, and Naraki. The soul separated from Karmic matter will ascend to the Siddha Sila, and from there it will never descend to Lokākāsa to be contaminated again with matter and start its course anew in the four gatis. Thus the Jiva dissociating itself once for all from the Karmic matter becomes “Paramatma” or God. The characteristics of the soul in this state are perfect knowledge i. e., capacity to know all that is knowable, perfect conation, perfect bliss and omnipotence.

Kāla gives duration, newness, oldness, continuity, change and permanence. Dharma helps the movements of soul and matter, and Adharma the cessation of movements. Pudgala is the matter which when broken, is reduced to a minutest particle. It is never stationary. (Puryati and galayatiti pudgalah). It constantly integrates and dis-integrates. Mighty matter invests the potentiality of the almighty soul with the “Kāmana, Taijasa, Āharika, Vaikriyaka and Audārika” bodies with indriyas (senses) and thus makes the soul act the comedy and

tragedy of endless cycles of earthly existence. The almighty soul itself possesses the attribute of knowability (Jnana) and thereby masters all other substances by His knowledge.

The seven principles ( Sapta tattva ) are Jiva, Ajiva, Āsrava, Bandha, Sanvara, Nirijara and Mokasa. Jiva, Ajiva have already been explained in the foregoing paragraphs.

The great "Samsāra" is really a drama of two principal actors- Soul and matter. Matter is an auxiliary cause of producing impure thought activity of attachment, hatred, pain, pleasure etc, while "Samsāri Jivas" thought activities through their senses become cause of modification of matter ( Pudgala ) into Karmic bondage. This is "Bandha". Freedom from this Karmic bondage is "Mokas." This is the ultimate goal of "Samsāri Jiva" and is only attainable by the threefold path from the "Nishchaya" point of view of Right belief, Right knowledge, and Right conduct- Right belief in the principles of Jiva and Ajiva etc., and Right knowledge of these principles and Right conduct i.e., pursuit of such conduct by which one dissociates himself from the thought activities of bondage, which results in the freedom of the soul from the Karma. Inflow of "Pudgal" into "Ātmapradesh" is called "Āsrava," stopping the inflow of new Karma is "Sanvar" and dissociating the already bound Karma is "Nirjara".

Finally the destruction of Karmas takes place only in those Saints who entirely depend upon the highest object (Samayasar Vol. 163) i.e. (Paramārtha) and Right knowledge of the Dravyas (Substances) and Tattvas i.e., Principles and laws which govern them. This, in short, is the philosophy of cosmology of Jainism and its Karma Theory.

Jainism teaches people living in this atomic age that it is logical and based on scientific bases. However, the principles of philosophy and religion have remained beyond the comprehension of common man. But Jainism offers a threadbare analysis intelligible to the common man. Jain Ācharyas have not ignored such common souls. Knowing fully well that the common man being under the influence of "pudgal" generally believes the false things i.e. "Mithya"; and moreover he has no time to think about the highest philosophy, then is he to be left alone to his fate? No, the religion which preaches to show compassion on all living



beings, how can it ignore the common man? It has made provision for the common man to think, practise and come to the right path (Samyak) by means of vows etc.

First of all the "Śrāvaka" or house-holder is supposed to practise five "Anuvrata" 1) Ahimsa, 2) Satya, 3) Asteya, 4) Brahmacharya and 5) Aparigraha. These very vows are supposed to be "Mahāvratas" in case of monks but as the house-holder is supposed to maintain himself doing some work, he is shown concession in practising these vows. That is why, these are called "Anuvratas". The house-holder must follow some profession such as Agriculture, business etc. He is not allowed to beg. In his profession, violence becomes, sometimes unavoidable. For example, an agriculturist is bound to harm some beings. But he should not harm them knowingly. Likewise an individual or king can fight his foe to protect himself or his kingdom respectively. One should speak truth, but for his selfish ends, one should not steal. The house-holder should not be after pleasures. He should not indulge in excess. For him, it is a restrained pleasure. The householder is permitted to own the property movable or immovable, but not at the cost of others. He should amass wealth, of course, with limitations. The excessive wealth should be spent on proper alms (सत्पात्र) especially on monks in form of four kinds of alms, viz; "Ahara", "Aushadha", "Shastra", "Abhaya". Monks in return preach the house-holder philosophy-the path of salvation.

Secondly the house-holder is taught to bear in mind that the real "He" is not this body but the "Atma" inside. This is called "Bhēda-Vijñāna". Constant contemplation or "चिन्तना" of this is called "Anuprekshe". "Anuprekshas" are twelve in number.

Thirdly the house-holder should follow here from the practical point of view, the three-fold path-"Ratnatraya" i.e. 1) "Samyakdarshana" 2) "Samyakjnana" 3) "Samyakcharitra". "Samyakdarshana" implies right and firm faith in the doctrines of Tirthankaras. "Samyakajnana" means acquisition of the knowledge of those doctrines. "Samyakcharitra" means to practise them scrupulously. It is described in the verse:

"Samyakdrashana Jnana Charitranī Mokshamargah."

View on life and towards life as well as towards things, should be complete in all perspective. Jain Acharyas have come to the conclusion after studying the objects from different points of view, which they have called "Syādvada" or "Anekantavāda" or "Saptabhangī-nāya".

The house-holder should imbibe the good qualities from any body and try to practise them.

Taking the above narrated facts into consideration, one can say that a house-holder is set on a right path. Once the soul realises the difference between "Mithya" and "Samyak" it is on the way of progress step by step. In spite of the setbacks sometimes, the soul is on the move towards salvation and ultimately, though after lacs of years and hundreds of births and rebirths, achieves the goal i.e. salvation. The steps of progress are described as "Chaturdasha Gunashtana" by the great Acharyas.

One important fact may be said here. The salvation is not the monopoly of a privileged few, but it is the right of each and every being on the earth. Though it is the right of all the beings to achieve salvation, to achieve this goal, each individual will have to try himself to be free from the bondage of Karma. Nobody can help him. Even the Atmas who have become "Paramātmās" can not liberate the "Jivatmas" from the bondage of Karma and help them to achieve salvation. Each Ātma is responsible for his good or bad Karma and must enjoy or suffer the fruits accordingly. If some super Ātma is to liberate the Jivatmas, then there will be no meaning to the Karma acquired by these Atmas in their previous birth. So Jivatmas cannot blame any one for their state of beings and on the other hand should think that only their own Karma is responsible but not any one else. Two verses of "Amitagati" Acharya may be mentioned here in support of this statement. The verses are as follows:

“स्वयंकृतं कर्मयदात्मनापुरा, फलंतदीयं लभते शुभाशुभं ।  
 परेणदत्तं यदि लभ्यते स्फुटं, स्वयंकृतं कर्म निरर्थकं तदा ॥  
 “ निजाजितकर्म विहाय देहिनो, न कोपि कस्यापि ददाति किंचन ।  
 “विचारयन्नेवमनन्यमानसः, परोददातीति विमुञ्च शेमुषी” ॥

To conclude, in the words of a great Kannada poet Pampa "Daya (Compassion), Dama (Control), Dāna (Giving alms), Tapa, (Penance) Shila (Character), form the sum total of "Dharma". Any person practising this "Dharma" is sure to achieve his goal i.e. Moksha-Salvation-the Summum Bonum of life.

I like to end up my speech with a famous quotation from 'Amitagati' Acharya's "Sāmāyikapāṭha" which runs as follows:-

“सत्त्वेषु मैत्रि गुणिषु प्रमोदं । क्लिष्टेषु जीवेषु कृपापरत्वं ॥  
 माध्यस्थ भावं विपरीत वृत्तौ । सदाममात्मा विदधातु देव ॥

# Summum Bonum of Life

## The Sikh View

The Sikh religion was founded by GURU NANAK born in 1469 A. D. (1530 AD) in a village called NANKANA SAHIB in PAKISTAN. The way of life as preached and practised by GURU NANAK was further fostered by his 9 successor GURUS. In all there were 10 human GURUS. Tenth Guru—GURU GOBIND SINGH installed the Holy book as the reigning GURU and discontinued the practice of GURU hood in human form. The GURUS established SANGAT (Holy congregations in all parts of the country. GURU ARJAN, the 5th GURU compiled the holy book the ADI GRANTH SAHIB now known as GURU GRANTH SAHIB. In my paper later I will read out certain Holy hymns of the GURUS which convey their views on the relationship of GOD and Human Beings. However since no hymns of GURU GOBIND SINGH are incorporated in the ADI-GRANTH, I would like to give a homily on the equality of man and upon the then prevailing Hindu and Mohamadan forms of worship as viewed by GURU GOBIND SINGH. "One man by shaving his head is accepted as a Sanyasi, another as a Jogi or Brahmachari, a third as a Jati. Some men are Hindus and others Musalmans; among the latter are Rafazis, Imams, and Shafais—know that all men are of the same caste. Karta (the Creator) and Karim (the Beneficent) are the same, Razak (the Provider) and Rahim (the Merciful) are the same; let no man even by mistake suppose there is a difference."

"Worship the one God who is the one divine Guru for 'all; know that His form is one, and that He is the one light diffused in all".

"The temple and the mosque are the same; the Hindu worship and the Musalman prayer are the same; all men are the same; it is through error they appear different".

Deities, demons, Yakshas, heavenly singers, Musalmans and Hindus adopt the customary dress of their different countries".

“ All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water”.

“Allah and Abhekh are the same; the Purans and the Quran are the same; they are all alike; it is the one God who created all”.

2. Throughout the SIKH scriptures, importance has been given to GURU for spiritual progress. Says GURU NANAK “ None has released GOD without the true Guru, without the True Guru None. God has placed himself in the true GURU and has manifested and declared himself through him. Man is ever free when he meets the true Guru who removes him from all the false attachments”. (Guru Nanak in Asa Di War.)

### **Holy Guru Granth Sahib.**

3. Guru Granth Sahib the present Guru contains the compositions of the first 5 GURUS and 9th GURU TEG BAHADUR and one sloka of GURU GOBIND SINGH. In all there are 5894 hymns in 31 Ragas written on 1430 pages and of size 14"x11". It also includes hymns of saints and sages of India written in their spoken language. As many as 15 muslim and Hindu Saints' compositions have been given an honoured place in the holy book. Caste, Creed and race were no bar to the inclusion of their saying as long as the hymns propagated Father-hood of God and Brotherhood of man. The Holy book contains slokas of JAIDEV (author of GEET GOVIND) from BENGAL, Sheik FARID of PUNJAB, SADHANA of SIND, BENI, BHIKEN and RAMANAND from U.P, NAMDEV, TARLOCHAN and PARMANAND of MAHARASHTRA and DHANA of RAJASTHAN. PIPA, KABIR, SAINT RAVI DASS and SUR DASS contributed 937 hymns. Thus culture of different parts of the country was represented. 11 Bhats of PUNJAB also contributed their hymns in praise of GURUS. The selections cover major dialects of Hindi. Words are freely borrowed from HINDI, ARABIC, SANSKRIT, PERSIAN, SINDHI and MARATHI. GURUS employed SAINT BASHA (Saints' language in PUNJABI Script). In SIKH temples the Holy book is installed in a Durbar Fashion and the temple is opened to all, irrespective of caste and creed. A proper temple has 4 entrances for entry from all directions.

Men and Women all sit and pray together in the GURUDWARA. Hymns out of GURU GRANTH SAHIB are chanted with musical

instruments. Divine services end with a prayer called ARDAS. Finally a stanza is selected at random out of the holy book and read as a token of GURU's message followed by distribution of prasad.

**How Shall one Acquire the life of Truth and how Shall the wall of Falsehood Break? By Attuning to His will which is Inscribed in the Soul.**

-Guru Nanak in Japji.

This thought of Guru Nanak has been taken by me as the Summum Bonum of life. GURU NANAK travelled in whole of India, went to CHINA, BURMA, TIBET CEYLON, ARABIA, IRAN, TURKEY, EGYPT and AFGHANISTHAN. During his missionary tours he went to places of pilgrimages of both Hindus and Muslims and met large number of spiritual devotees / Yogis and during the last years of his life came to PUNJAB and composed the hymns of JAPJI at KARTARPUR in 1521A:D. for the salvation of mankind. GURU NANAK gave equal importance to all religions and did not condemn any other way of worship. I will illustrate his thought by quoting from one of his hymns: "True Yogi is he who recogniseth the way and who, by the Guru's Grace, knoweth the One along. A Qazi is one who turneth away from the love of Maya and who, by the Guru's grace, dieth to the self. A Brahmin is he one who cherisheth the Brahma in his heart and, through Him, saveth Himself and his lineage. A wise man is he who washeth away sin from his heart. A Muslim is who cleanseth his impurities. An educated man is he who acteth on what he readeth and, as a result thereof, beareth on his forehead God's acceptance".- Guru Nanak in DHANASARI.

For him no faith was unworthy of veneration. He would say " All religious practices have come from my Lord, the glory of the name, the best practices is however the greatest".

### **The World To-day and Man.**

The modern world has made tremendous and astonishing progress through the material achievements of science and technology. Distances have been annihilated and mankind is integrated. Tremendous power has come into man's hands. Never before in the history of human race was man in possession of physical and material power of so vast a magnitude as at present. Man can make this earth a decent place to live in or can

blow it up altogether. Man could have pressed science into the service in order to free himself from the bondage of material care and then devote himself to the things of the spirit. But this has not happened, and the human race continues to be unhappy as before. It is dominated by greed of wealth, passion for power and pride in the things material. A jeeva in the present days takes birth under such environments and as soon as he gains awareness, his love increases for his worldly circle and he cultivates relations and friends and acquires necessities and luxuries of life. The visible world of names and forms, through illusory attractions, appears as the only reality and man gets circumscribed and his outlook becomes narrow and clouded and he cannot see things in true perspective; the result is pain and sufferings. Man is born, lives, builds up karma, suffers, dies and is born again and this goes on. In this cycle of ignorance he finds joy and sorrow in shadows and trivialities. The man wishes to obtain happiness with pride of the caste, lineage, learning, wealth, power, influence and charms of the body and becomes an embodiment of the egoism. Man always asks for pleasures but gets pain. Such state of mind is described by GURU NANAK "My mind is blind and is shackled by Maya so each day the body weareth off. I like to eat and eat and I hope to live long but Thou O, Lord takest into account each breath and each feed". (-Guru Nanak in Asa.)

And again: "One asks for pleasure but receiveth immense pain and weaveth a garland of sins in the bargain. Without the one Lord all else is false and without Him there is no deliverance." (-Guru Nanak in Gauri)

### Japji and Man.

Guru Nanak in his first stanza of the Japji posed the questions and answers for discovering the reality of life.

" In the beginning was the Reality of Reality !  
 In all ages was that Reality !  
 The Reality is eternal-now !  
 Nanak, that Reality shall for ever be !  
 Not by discursive thought,  
 Can He be known;  
 Though one may think  
 A hundred thousand times!  
 Not by silence of the mouth !  
 Can one hold fast to Quietness,

Though one may in silence long remain !  
 By gathering granaries of the world,  
 The cravings for individual life subsideth not !  
 Many though the contrivances,  
 Not one will prevail in the end.  
 How shall we discover the Reality?  
 How shall the veil of illusion be rent asunder?  
 Nanak, by voluntary submission to the will of God,  
 As engraven in the table of the heart at birth !

According to Guru Nanak when a man takes birth it is inscribed in his soul to voluntarily submit to the will of God but man on seeing the visible material world takes it as reality and deviates from the directed path inscribed in his soul. Guru maintains that voluntary submission to the will of GOD is the way to obtain union with him. That Will is the sum of the universal form of nature or the eternal decrees of GOD. The will of GOD is to be found "engraven in the heart of man" and "immanent in the universe." Infinite is the will of GOD which made the universe and guides eternally all things through time and space. In the philosophy of the Guru the eternal decrees of God, the universal laws of the nature and the will of God are one and same Reality diversely phrased. Guru Nanak also lays down "God by his will had laid down the path of life. Forgetting God and devoting to sensuous pleasure which results in pain and suffering is the bondage and attuning to his will, willingly is the discovery of reality."

I will also quote a similar thought of bondage and liberation of Lord BUDDHA.

### **Bondage**

Upon Ignorance dependeth Karma;  
 Upon karma dependeth consciousness;  
 Upon consciousness dependeth name and form;  
 Upon name and form dependeth the six organs of sense;  
 Upon the six organs of sense dependeth contact,  
 Upon contact dependeth sensation;  
 Upon sensation dependeth desire;  
 Upon desire dependeth attachment;  
 Upon attachment dependeth existence;

Upon existence dependeth birth;  
 Upon birth depend old age and death, sorrow, lamentation,  
 misery, grief, and despair. Thus doth this entire aggregation  
 of misery arise.

### **Liberation.**

But upon the complete fading out and cessation of Ignorance  
 ceaseth karma;

Upon the cessation of karma ceaseth consciousness;

Upon the cessation of consciousness ceaseth name and form;

Upon the cessation of name and form ceaseth the six organs of  
 sense;

Upon the cessation of six organs of sense ceaseth contact;

Upon the cessation of contact ceaseth sensation;

Upon the cessation of sensation ceaseth desire;

Upon the cessation of desire ceaseth attachment;

Upon the cessation of Attachment ceaseth existence;

Upon the cessation of existence ceaseth birth;

Upon the cessation of birth cease old age and death, sorrow, lamen-  
 tation, misery, grief and despair. Thus doth this entire aggrega-  
 tion of misery cease.

### **Man's Actions and its effect on Character/body.**

When one considers wealth as the main means of life then with all  
 his mind and power he wishes to obtain it to the maximum whether he  
 acquires wealth by fair or unfair means or by exploiting other human  
 beings. Every act, good or bad, has an effect on the mind and it affects  
 its character, personality and evolution. This law of karma, the law of  
 cause and effect, is such that no one can escape from it." That what thou  
 doest is writ upon thy forehead. Wouldst thou hide anything from the  
 Lord who seeth all?"-Guru Arjan in Asa.

The moral effects of what one does are worked in the character of  
 the self. Every action, thought or word enters into one's inmost being  
 and makes one subject to the accumulated effect of each, the past karmas  
 influencing the present actions and the present actions influencing the  
 future actions. No external agency like DHARMA RAJ CHITRA OR  
 GUPTA is deputed by God to record man's actions good or bad, they are  
 perpetually being recorded in the character of the individual. CHITRA and  
 GUPTA are our own karmas recorded with us (Guru Arjan in BILAWAL)



Thus the law of karma works uninterrupted and there is no escape from the chain of cause of effect. There is no such thing as intercession or forgiveness of sins. There can be no rewards without undergoing a life of love and piety. The law of karma must run its own course uninterrupted. But the Guru says, this should not stretch to the extent that man is entirely helpless and is doomed for all time. It is not true as some people believe that God is only a Life force that carries us, whether we like it or not, upon an irresistible tide. It is equally wrong to believe that men are like vapours from the gas, born upon the earth to live and then to evaporate into nothingness. In this age of progress and advance, the world is not going to accept that man is a mere puppet in the hands of Nature and its unmanageable forces or that his destiny is entirely the gift of Gods or that he is at the mercy of some arbitrary or capricious external agency. The Guru believes that man is the maker of his destiny. It is true, he is not an entirely free agent. But he is also not a helpless creature in the hands of the so-called Fate. Believing in the All-powerful God does not mean that there is a powerful deity sitting in the clouds and controlling the destiny of men. Good and ill fortunes lie largely in men's own hands and are not gifts from above. It is unmanly to lay blame for failures in life on the anger of Gods. Unless the bondage of every superstition is broken no real progress is possible. To seek guidance from the Mullas or Priests and then to adjust one's life in accordance with their commands, are signs of irreligion and backwardness. The law of karma propounded above does not deny human freedom altogether. It gives man freedom to produce the future from the present just as to link the present with the past, through one's own actions. The bonds of the past can be broken through prayer, love, repentance, constant association of holy men and above all, by the love of the Name : Here are some more quotations to stress this point: "The Guru hath conferred to Nanak the treasure of His Love and so Nanak hath no accounts to render now". -Guru Arjan in SORATH.

Again- "The saints have blest me with the capital of the name and so I am rid of all illusions. What can DHARAM RAJ do to me now when all accounts of my karma are torn off?".-Guru Arjan in Sorath.

A wicked man might derive some pleasure or satisfaction for any temporary advantage he might get from his misdeeds but, this pleasure

Or satisfaction is not a boon but a curse. The reward for a virtuous life should not be taken to mean a life of ease, comfort and sensual pleasures here or hereafter nor was the punishment for a sinful life, a life of perpetual pain and suffering in the physical sense. According to Guru his view on theory of karmas are given in a hymn in Rag Maru-It reads: "Mind is the paper, actions are the ink. Good and bad (virtue and vice) are both recorded therewith. Man's life is as his accumulated acts constrain him (Man is driven to act along lines determined by his past Karmas). There is no limit to thy virtues, O Lord. By taking refuge in Him the embodiment of all virtues man comes to possess virtues and can save himself). O mad man, why dost thou not keep God in mind? Thy virtues get dissolved away in the forgetfulness of God. Night and Day have both become nets for man. There are as many meshes in this net as there are 'gharies' in a day. (Every minute man is being ensnared). Thou art caught every day while engaged in picking food at the bait. O fool, by what qualification wilt thou be saved? The body is the furnace, the mind, the iron therein and the five fires (passions) are ever applied to consume it. Sin is the charcoal added thereto by which the mind is burnt, anxiety being the pincers. (Then how to end this suffering? . The mind, turned into dross, can still become gold if it meeteth such a Guru as would bestow the nectar of the Name of God and then O Nanak, the fires of the body would be extinguished (and man shall have his fulfilment"). -Guru Nanak in Maru.

God is not only law but also Love. Prayers, the Simarn of the Name and the company of holymen are, as it were, counter-actions in the field of karma, to neutralise the previous karmas. The Guru explains this point of view in another way also. He says that man originally had emanated from a Pure Source and had no past karmas then: "When there was nothing, where were the karmas then? By which karmas did man come to the world? It is all His Play and He watcheth His own creation as He Willeth".

If then, it was God's will that created karmas in the beginning the same will could destroy the karmas if His Grace was secured and this came about when one was in harmony with that Will. The way to destroy karmas, therefore, is to enter the region of the spirit where the Divine Nature of the soul itself nullifies the so-called destiny or the

karmas. The Law of Karma really operates in the plane of Ego and cannot affect the life of a man who is seated securely in the Divine Centre. The Karmas had proceeded from God. When a man learns to live in God and surrender to His Will, egoistic actions and motives are thrown off and he rises above the Law of Karmas. The soul is freed from the life of sin and rests in God, the source of Life, Power, Light and Bliss : " If by good fortune, one meeteth the Lord all ills caused by separation from Him come to an end Nanak Prayeth to the Deliverer of all for His Protection ".

### **NAM ( The Divine Name-SIMRAN )**

To remove the darkness of mind and the wheel of ego Guru NANAK prescribed the remembrance of the divine name (Nam) as the cure. He says " GOD has created his temple ( Body ) he resideth in this temple " and again " The Lord is hidden in every heart, his light pervadeth all. The impregnable doors are open up to him but through the Guru's instructions, who meditateth on the fearless one.' -GuruNanak in Sorath.

The soul must therefore be restored to its original natural condition and must revert to its true self and live a life of truth, goodness and love which are the real food for the self. This is the true life of the spirit. The permanent life of the soul must be linked with the permanent being in whom the soul has its roots and from which it had emanated. The Permanent being is the source of all real happiness. When the soul learns to turn inward it enters the realm of bliss. In the language of the Guru, it is the Simran of the True Name that has the saving grace that creates a condition in which this inward turning is brought about. Infinite power then flows from it and provides a cure for all ailments. It induces a state of mind in which the ups and downs of life cannot ruffle. It is the state of perfect peace and equilibrium. It is the natural condition of the soul in which it rediscovers itself in its original purity and then there can be no pain.

By blessing from Guru it is possible to break the wall of falsehood and it is by his grace only that the light can be obtained. Guru reveals Lord's boundless glory and his own limitations to others as : " If I were to live millions and millions of years and the air were my food and drink. and if I were to shut myself in a cave ( for meditation ) where the

sun or moon did not enter ( to disturb me ) and if I were so absorbed that I did not have sleep even in dream, I would still not be able to measure Thy Greatness nor the Glory of Thy Name. The true, the formless one is centred in Himself. There are hearsay descriptions of Him, but if it pleaseth Him, He in His Grace revealeth Himself. If I were cut into bits and ground like grain in a mill, if I were to burn myself in fire and then mix with the ashes, I would still not be able to measure Thy greatness nor the Glory of Thy Name. If I were to fly forth like a bird across a hundred skies and became invisible and neither ate nor drank, I would still not be able to measure Thy Greatness nor the Glory of Thy Name. If I read millions of pages of books and interpreted their meaning correctly if there be no end to the ink in my possession and I could write with the speed of winds, I would still not be able to measure The Greatness nor the Glory of Thy Name."

- Guru Nanak in Sri Rag.

### **But What is the cure?**

Thy key is in the Guru's hands. The soul must throw off ego, through a complete surrender to the Guru which really is a surrender to God, and learn to live in harmony with Him, the source of its being. Then alone will it be liberated and reunited. And this can be brought about by the love and worship of the Name. But what is the Name? Briefly put, it means the love of God which connotes remembering God with devotion and faith, uttering His Name livingly, meditating on Him through the Guru's Word or otherwise, concentrating on His Divine Attributes and surrendering to Him in His Love and Service. All this has to be done with intense love, devotion and faith so as to equip the mind with the necessary emotional and psychological experiences for awakening it to the higher spiritual domains. God as person clothed with Attributive Names fulfils its emotional needs and then the spiritual energy is generated which enthuses the mind, fills it with joy, love and vitality and inspires and lifts it to a higher plane of consciousness. This kind of worship begins with a Personal God. This God is first humanised and then worshipped i.e. the object of prayer and meditation possesses moral and spiritual human Attributes of the highest order. The struggling soul needs something to lean upon, something to speak to, of its cares. So God as Person is, for the soul, a fundamental necessity. This person is the essence of all that the eye, the ear, the mind and the imagination hold as

the highest, the noblest and the best and thus provides infinity of delight for the eye, the ear and the understanding. Anything that is possessed of richness, beauty and majesty arises out of a fragment of His Glory. He is the Source of all that is Good, True and Beautiful. He is the father, the Mother, the Friend the Creator, the Giver, the Unborn and the Unbegun and so on. The Name as expressed in this way or through the Guru's hymns is recommended to be sung lovingly and further to produce the maximum emotional effect this singing is also recommended to be done in accompaniment with musical instruments. This is called kirtan (ie singing the praises of the Lord). Kirtan is devotional music regarded as a way of stimulating meditation. It is an exercise that makes the food provided to the soul more relishable. It does not merely bring peace and refinement to the distracted soul but awakens it to a state of higher consciousness, by touching its deepest chords and generating thereby emotional energy, so necessary for a glimpse of the Spirit. The Guru says : "Great pleasure and the peace of the state of Sehaj (equipoise) are attained through Kirtan (Singing His praises). Again: "By singing the Praises of the Lord, the mind is stilled and thereby the sins of ages depart. The love of the Name hath awakened the mind to its true self and all sins have departed from the body. Meditating on the Name bringeth the same benefit as the observing of auspicious days is supposed to bring. It is like bathing in the sixty-eight pilgrim stations. For me, the name is the pilgrimage and this is the quintessence of wisdom which the Guru hath imparted to me. By the Simarn of the Name, my pain hath departed. By uttering the Name even an ignorant man becometh wise. Through the Name one acquireth name and is rid of all involvements. By the love of the Name the Yama cometh not near and one is blest at the Lord's Court with peace, for, He is pleased in this way. The Name is one's true capital stock. The Guru hath instructed me in the essence of true wisdom-the Praises of the Lord and the Love of the Name are the real support for the mind. Nanak, only the Name hath the power to redeem, this is the only act of expiation, all else is to please the crowd". Guru Arjan in BHAIRON.

Without the Name life is a waste because the mind and the five senses controlled by it cannot function normally and naturally. "He who uttereth not His Name will die in shame. How can one live in harmony without the Name ? ". Guru ARJAN in BHAIRON.

As gainst this, the Name can bestow the highest state called the Sehaj ( equipoise ) in which the soul comes back to its natural self and becomes happy. " By the Simran ( Love ) of the Lord, one mergeth in the state of equipoise ". - Guru Arjan in Gauri.

### The Path

Living the life of a house holder, rising in the early hours of the day and praying the praises of Lord in the holy sittings, adopting truthful means of livelihood and out of such income to help the needy in a humble way, a method ie NAM JAPNA, KIRT KARNA and WAND CHAKNA is the method by which the wall of falsehood can be broken. Remember ' Name ' while walking, sitting, sleeping and doing any other work. Always endeavour to keep Name in heart. With this constant remembrance Lord's Name will get embedded in mind and it will prevent Jeeva from evil eruptions/actions. Like this the evil sanskara embedded in mind will remain dormant and good actions/sanskars will redouble and Jeeva character will improve so much that the gap between Jeevas-and God will disappear. Lo-this is the state of Bliss. Sehaj implies total freedom from evil actions. Jeeva who attains such a state of mind will remove his personal identification and he will be one with God. He will see God in all and everywhere. He will not and cannot indulge in mortal sins even in hiding. Hide from whom? The MAN sees the Lord in his heart. Pain or happiness such a Jeeva treats it as the Lord's "Will" and he likes/loves Lord's will.

GURUS help a man to reach such a state in the Journey through sansar and guides Jeeva through GURBANI, and examples set during their life. Man meets GURU by GURU's grace only.

Thus in the above chartered way the wall of falsehood will break and the devotee realises the unity of purpose and unity of personality.

State of mind of such e Jeev-Atma has been described by GURU in RAG ASA as :

"God doth not die, nor do I fear death,  
He doth not perish, nor do I grieve,  
He is not poor, nor do I have hunger,  
He hath no pain, nor have I any trouble,

There is no destroyer but God,  
Who is my life and Who gives me life,  
He hath no bond, nor have I any,  
He hath no entanglement, nor have I any care,  
As He is stainless, so am I free from stain.  
As He is happy, so am I always rejoicing,  
He has no anxiety, nor have I any concern.  
As He is not defiled, so am I not polluted.  
As He hath no craving, so do I covet nothing.  
He is pure, and I too match Him in this.  
I am nothing: He alone is everything.  
All around is the same He.  
Nanak, the Guru hath dispelled and shattered my doubts,  
“And I have become uniformly one with Him”.

## Book Reviews

**' Yashachi Gurukilli '** ( Master-key to success )

A Marathi book by Shri G. D. Saraff, Publisher-Vasantkumar Saraff.

E/5 Model House, Proctor Road, Bombay 4. Pages 184, price Rs 15

Here is a book containing useful suggestions for a successful life. The book is divided into eighteen suitable chapters and deals with such topics as life-ideal, confidence, habit, savings, inspiration, leadership, co-operation, perseverance, imagination, enthusiasm, self-control, concentration and attractive personality. The author points out that great efforts are necessary for the attainment of success. One should consider what one seeks and why, when as well as how to attain it ( pages 28,34 ). Fearlessness, patience, perseverance, inspiration, hard work and mutual help are necessary for success. The example of a person, who attained great success on account of the advice contained in a greeting card presented to him by his wife is given, though the name of the person is not mentioned ( 40 ). Confidence is contagious ( 41 ) and enthusiasm is like steam in an engine. It is necessary to translate one's knowledge into action.

The need of saving regularly is stressed and practical suggestions for preparing a family budget are given ( 57-58 ). The qualities required for good leadership are detailed and sound advice is given ( 65-73 ). Black-marketeers may become rich within a short time, but their guilty conscience does not allow them to live happily. Hence honesty is the best policy ( 148 ).

The speech of Antony in Shakespeare's Julius Ceasar is quoted with apt comments :- "Learn to speak with confidence. Your speech should be polite, sweet, relevant, attractive and convincing. Do not underrate your rival. Be factual in your statements." ( 150-151 ). A man should try to have an attractive personality. Good moral conduct is a part of human personality. A man should meet at least one good



person every day and appreciate his virtues. Thereby he increases his own virtues.

The author has some psychological suggestions to make. "Watch your mind and control your thoughts. Do not waste your mental power in worry or hatred; put it to creative use. Firm thoughts are the apex of the arch of success. Fix your ideal and concentrate your mind on it so that it will percolate into your sub-conscious mind which will get help from the ideas that exist around in the atmosphere. If your mind is soiled by jealousy or selfishness, you will never receive help from the "Infinite." The role of the sub-conscious mind as well as of auto-suggestion and the importance of creative thinking is also pointed out ( 159 ),

Other practical suggestions are:-" Take an opportunity when it comes and use it to your advantage. Work with zeal and without looking to the emoluments. The reward will come of itself. The more you work, the more your capacity increases. Thereby you work faster and better. Help others selflessly. Do at least one good turn to others every day " ( 136-140 ).

Money is not the only thing to be achieved in life. Knowledge is equally valuable. Difficulties and failures bring to man invaluable experience. They teach a lesson for attaining success which is hard but not impossible. Scientific inventions are difficult; but if one concentrates and penetrates into the problem, the difficulty runs away. 170)

The book contains a number of pithy statements : For an expert, there is no dirth of work 34). If you wish to be happy, make others happy (63). Planning and execution are equally necessary (84). A common purpose is the seed and unity of minds is the soil in which it grows and leads to the desired fruit (171). Concentration, noble thoughts, confidence, peace of mind and proper efforts-these constitute the master key to success (184).

It may not be proper to expect literary qualities in a book like this. The book is interesting reading inspite of some grammatical mistakes. A few defective statements may be pointed out here : A cracked music record, plays the same tune over and over again. This example which is

given in connection with the formation of good habit is not apt (48) Moreover 'I' is said to be mind. (75). This is incorrect. 'I' is the Atman. Mind is only an inner sense ( antah-karana). Shankaracharya is stated to have established the Arya Dharma (144). Historically speaking, this is not true. Shankaracharya only re-vitalised the existing faith. While reading this book, one feels that more details about how Birla attained success and prosperity should have been given. This would have provided some guideline to enterprising youths. There are few misprints in the book, but errata is not given.

In spite of these shortcomings, one cannot but say that Shri. G. D. Saraff who is a successful businessman, has ably given expression to his thoughts and experiences. It is certain that this is a book which is practical in its outlook, useful due to its sound advice and inspiring on account of the idealism it puts forth.

B. R. Modak.

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11/74

**A Short Report  
of  
The Academy of Comparative Philosophy and Religion,  
Belgaum.**

( 1-6-1974 to 25-11-1974 )

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There was only one meeting of the Board of Trustees during this period to consider a few routine subjects. The Editorial Committee also met once for selection of articles for Pathway to God.

The 'Punya-tithi' of Sri Gurudev Ranade was celebrated for 5 days in Gurudev Mandir. Some Sadhaks took part in intensive meditation. "Dnyaneshwari Parayana" (community reading of Dnyaneshwari) was observed from 30-5-1974 to 5-6-1974. In the evening, talks

were delivered by Shri Namdevrao Bhawe, Shri Shripadrao Deshpande of Poona and Shri Dandge Shastri. Shri Digambarpant Parulekar delivered 'Keertana' on the 5th. On the 'Punya-tithi' day-6th June, there was Arati and Prasad was distributed to all the sadhakas present.

Shri Bhagwanbua Lolge, Patan Sangvikar delivered 'pravachans' for seven days in Marathi on "Shri Krishna Charitra & Dnyaneshwari." Shri G. V. Tulpule also gave talks on Gita on two occasions for 3 days each.

Dr. H. R. Divekar M. A. D. Litt. ( Paris ), Poona had delivered four talks on Karmayoga in Marathi. Manuscript of those talks was kindly supplied by him for publication. We have published those talks and the book is available to the public for a small price of Rs. 2/-

On 13-10-1974, we published two books (1) Sri Gurudev Ranade (Marathi) by Dr. B R. Modak and Mrs. Wasudha Modak, M A. and (2) Critical & Constructive Aspects of Prof. R. D. Ranade's Philosophy by Prof. B. R. Kulkarni. Shri P. R. Dubhashi, Divisional Commissioner, Belgaum—a distinguished officer of saintly character—released these books, when Shri G. V. Tulpule Presided. The speeches of Shri Dubhashi and Shri Tulpule are separately printed in this Number.

During this period, the following persons were enrolled as life-subscribers of Pathway to God (Rs. 100/-), as life-members (Rs. 250/-) and as donors (Rs. 500/ or more :)

### Life-subscribers;

1. Shri N. V. Ambardekar, Belgaum.
2. Shri S. N. Dhruva, Sion, Bombay

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| 13. Dr. S. N. Gogate, M. D. Shahapur-Belgaum.         | 14. Shri V. B. Ramdurgkar, Tahasildar, Indi.                      |
| 15. Shri K. R. Kulkarni, R. F. O. Gangavati.          |   |

**Donors**

1. Shri M. G. Herekar, Tilakwadi-Belgaum. .... Rs 501/-
- 2 Shri D. B. Parulekar, Camp Belgaum. Rs 1111/-
3. Sou. Saralatai G. Kulkarni, Tilawadi, Rs 500/-

The life members will get all our publications including Pathway to God, free and they will be invited to attend important functions in the Mandir. The donors too will get these benefits and in addition, they will also have a right to elect one Trustee on the board of trustees of this Academy. We are grateful to all these persons for their kind help to this Public Trust. We hope they will continue to give active cooperation to us in the spread of the spiritual ideals, preached by Sri. Gurudev Ranade.

Donations were received from the following persons during this Period.

1. Lt Col. B. Y Ghooi, Tilakwadi : Rs.100-00 bringing his total to Rs 301 .
2. Shri R. Almeida, Syndicate Bank, Belgaum. 10-00
3. Shri S P. Garg, Jaipur. 20-00
4. Shri P. K. Gadgil, Shahapur 5-00
- 5 Dr. P. H. Prabhu, Ph. D. LL.B., I. I. T. Powai 50-00
6. Shri Hasabnis, Belgaum 2-00
7. Shri R. D Tendulkar, Dadar, Bombay 100-00
8. Smt. Kamalabai G. Kulkarni, Tilakwadi. 100 00

We place on record our gratitude to all these persons for their active help to this Public Trust

We had appealed to the subscribers last time to help us by enrolling a few subscribers each for Pathway to God. We would like to repeat the same appeal this time also. We would also welcome a few advertisements for the journal for making it self-supporting, as far as possible. This time we received substantial help from the following persons :

- 1) Shri R. D. Tendulkar. Bombay
- 2 Shri K. D. Tendulkar, Bombay.
- 3) Shri K. R. Kulkarni, Gangavati.
- 4) Shri S. R. Narsapur, Dharwar
- 5) Shri Baburao G. Tabib, Hubli.
- 6) Shri S. D. Dabade, Bangalore.
- 7) Shri G. D. Saraff, Belgaum.
- 8) Shri L. C. Dandekar, Sangli.

We are thankful to them for enrolling new subscribers and for securing advertisements for Pathway to God.

The State Librarian, Bangalore (Shri. S. D. Bagari) has issued instructions to all the libraries in the State to subscribe to our journal Pathway to God. He has also advised the management of the Central Libraries to purchase our publications. We are extremely grateful to him for his active cooperation in the spread of spiritual knowledge.

The management of the West Coast Paper Mills, Dandeli have sanctioned sale of 24 reams of good paper to us at the controlled rate with discount. This will reduce the cost on bringing out our journal. We are grateful to the Management of the paper Mills for this substantial help to us and hope that the Company will kindly continue to supply us paper in this way from year to year to meet our minimum requirements.

Prof. N. G. Damle' Poona has agreed to deliver Gurudev Ranade Memorial lectures here in Belgaum in June next year.

We have an idea of publishing the life of Sri Gurudeva Ranade, in English and Kannada as well. In the meanwhile, we have kept with us for sale the life of Shri Gurudev written in Kannad by Shri M. S. Deshpande (price Rs 6-50). Kannad readers will find this book interesting.

We have added a few books to the Gurudev Granthalaya. The number of persons taking advantage of this library is gradually increasing.

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#### **To the Subscribers :**

- 1) Subscription may be sent to "Academy of Comparative Philosophy and Religion : Belgaum : Tilakwadi East : Belgaum -590006.
- 2) Complaints about non-receipt of the journal should be sent within 15 days of publication.
- 3) Any change of address should be intimated to us at the earliest possible opportunity.
- 4) Subscribers may kindly inform us before hand if they desire to discontinue subscribing to the journal.
- 5) Regular subscribers of Pathway to God will get a commission of 25% on the price of our publications, if they want to buy them.
- 6) This public Trust will be happy if every subscriber tries to enrol one or two of his friends as subscriber of this journal of spiritual life. It will helps us in giving more pages of reading material.
- 7) The next Number will be out on Gurudev Punayatithi day-6-6-1975.
- 8) Readers may write their opinion on the journal to the Chairman of the Editorial Committee.

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LATHES,  
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## मीरा की माधुर्य-भक्ति (प्रेम भावना)

— प्रा. कु. किशोरी बडकत्ते, एम्.ए.

मीरा का आविर्भाव राजस्थान की मरुभूमि में भक्ति-जलके निर्मल निझर के समान शीतलता प्रदान करनेवाला सिद्ध हुआ। ज्ञान और तर्क के शिलाखंड से अछूती, मीरा के हृदय से निकली हुई प्रेमवेलि में प्रेम-भाव के जो खुशबूदार फूल खिले, उनकी सुगंध सिर्फ मेवाड और वृंदावन तक ही नहीं, बल्कि पूरे भारतभर में फैल गयी। भाव और शब्दों के माधुर्य से भीगे उसके पदों में मुरझाये हुए असंख्य हृदयों में नव चैतन्य फूंकने की सामर्थ्य थी, इसमें कोई संदेह नहीं।

सख्य-भाव की भक्ति में आराध्य देवता को किशोरावस्था तथा शैशवावस्था का सखा मानकर, दास्य-भाव में अपना स्वामी मानकर मन के भाव व्यक्त किये जाते हैं। पर इन दोनों में भगवान और भक्त में वह निकट संबंध नहीं रहता जो माधुर्य-भक्ति में है। माधुर्य-भाव में भक्त ईश्वर को अपना प्रियतम मानकर दांपत्य-भाव की कोमल रागात्मक अभिव्यक्ति करता है। रति-भाव का संबंध दिल के कोमलतम भावों से है। मीरा के पदों में तीव्र भावानुभूतियोंकी प्रवाहमयी, सरल, सरस और स्वाभाविक अभिव्यक्ति हुई है। उसमें जो सहज स्वाभाविकता और मर्मस्पर्शित्व है वह अन्य पुरुष-भक्तों में नहीं जिन्होंने माधुर्य-भाव को अपनाया है। इसका कारण यह भी है कि प्रेमभाव व्यक्त करते समय अपने व्यक्तित्व पर स्त्रीत्व का क्षणिक आरोपण वे करते हैं। पर मीरा खुद एक अत्यंत भावुक और कोमल स्त्री होने के नाते उसमें जो भावप्रवाह और प्रेमातिशयता है वह अनायास ही मर्मस्पर्शी बन गई है। स्वानुभूति की प्रभावशाली अभिव्यंजना स्वरमयी भाषा तथा कोमलकान्त पदावलीके कारण ही उसका काव्य श्रेष्ठ गीतकाव्य का उत्कृष्ट रूप बन गया।

तत्त्वतः कभी कभी निर्गुण निराकार ब्रम्ह का विवेचन तत्कालीन कवियों की परंपरा के अनुसार करनेपर भी मीरा के आराध्य सगुण साकार लीला-पुरुषोत्तम कृष्ण ही हैं। वचन से ही माँ पिता के वात्सल्य से वंचित दादा के घर में पलनेवाली मीरा के मन में कृष्ण-भक्ति का जो बीज पड़ा वही अनुकूल अवसर पाकर ऐसे मजबूत वृक्ष में परिणत हो गया, जो न तो परिस्थितियोंकी झंझा में उखड़ा, न ही यातनाओं के प्रहार से टूटा। वचन में ही कठिनाइयों की जो हवा चलने लगी आगे बढ़कर और भी तीव्र गति से बहने लगी। यौवन के ऊँचे उभारपर ही विधवा होने के पश्चात् देवर राणाजी ने उसकी भक्ति और सत्संग से नाराज होकर विप और उसकी पिटारे में वंद साँप भेजकर उसे कुल से दूर हटाना चाहा। पर भक्ति के बलपर ही वह ऐसे प्रहारों को सह सकी। संकटों की आँच में जलकर उसके मन का भक्ति-कांचन और भी उज्वल तथा तेजस्वी हो गया।

माधुर्य-भक्ति वैसे तो शैशवावस्था से ही मीरा के मन में पनप रही थी। वचन में उसके दादा ने हँसी मजाक में रणछोडदास ( कृष्ण ) को उसका पति बनाया। वही संयोगवश जीवनभर उसके साथी बने रहें। आंतरिक प्रेम के जल से वह वृक्ष निरंतर बढ़ता ही गया। प्रेम की सभी अवस्थाओं का क्रमिक विकास पदोंमें दिरवाई देता है। गिरिधर गोपाल की साँवली सलौनी, कमल-नैनोवाली, सिरपर भोरमुकुट धारण करनेवाली मनमोहक मूर्ति उसके मन में स्थायी रूप से बस गई थी। प्रियतम को देखते ही किशोरावस्था में उमडनेवाले संकोच लज्जा और घबराहट की बहुत सी सुमधुर अभिव्यक्ति मीरा करती है।

आवत मेरे गलियन में गिरीधारी

मैं तो छुप गयी लाज की मारी।

प्रणयोत्सुक बनावटी संकोच यहाँ अभिव्यंजित है। पदावली में लौलिक प्रेम का गहरा रंग चढा हुआ है। उसका प्रेम लौकिक अलौकिक की सीमारेखापर ही खड़ा है। गोपी-भाव से वह कभी गा उठती है। साँवरे का कालारंग जैसे दिलपर चढ जाता है दूसरे भगवान की भक्ति का या प्रेम का रंग कैसे चढे? प्रियसे पहचान हो जानेपर घरबार सभी सूना सूना लगता है। और आंतरिक पीडा से वह गा उठती है।

आप बिना मोही कछु न सुहावै, निरख्यो सब संसार।

उनके बिना संसार का कोना कोना सूना सूना लगता है फिर मिलनोत्सुक राधा और गोपियों के समान मीरा को भी कई बहाने सूझते हैं। मुग्धा की प्रणयातुरता कई पदोंमें दिरवाई देती है - -

जमुना जल भरन गई, मोहनपर दृष्टि गई।

गागर भरि गृह चलि, भवन न सुहाई।

गृह काज भूलि गई, सुधि बुधि विसराई

अगर मनमोहनपर निगाह पडते ही प्रेमिका गृह-काज ही नहीं सुधि बुधि भी खो बैठे तो इसमें क्या आश्चर्य? तो फिर घरबार भी कैसे उसे चैन से बैठने देगा। ह्वासक्ति और प्रेमासक्ति से ही विरह भाव की तीव्र पीडा प्रतिक्षण मन को तडपाने लगती है। 'प्रेम दिवानी को' 'प्रेम की पीर' नागिन की भाँति डन्तने लगती है। जिसने प्रेम की पीडा सही ही नहीं वह उसका क्या अनुमान लगा सके। अतः मीरा भी व्याकुल होकर कहे बिना रह नहीं पाती

लगी सोही जाणै कठिण लगण दी पीर

विपत पडया कोई निकटि न आवै, सुख में सत्रकी भीर।

अनिर्वचनीय प्रेम के समान विरह-पीर भी वही जान सकता है जिसे वह लग जाती है। सुख में तो सभी गुड



की और चींटी के समान आकर्षित होते हैं। पर विपत्ति में तो दूर दूर भागते हैं। विरहिन को यही कहना पड़ता है।

राति दिवस मोहे कल न पडत है, हिये फाटत मेरी छाती।

विरह पीडा से हृदय फटता जाता है। विरहातिशयता के कारण सूनी शय्या नागिन के समान डसती है। कोयल पपीहे का मीठा गान भी तीर के समान हृदय को चीरकर पार चला जाता है। प्रकृति का सहारा भी मीरा विरह वर्णन में बहुत बार लेती है, जिससे उममें अनोखी मधुरता आती है। निर्मोही रमैया कृष्ण की विछुडन उसे असहनीय महसूस होता है।

रमैया बिन नींद न आवै

उसके विरह में आँखोंसे नींद कभी की उड गयी है। वह अच्छी तरह जानती है कि उसके प्रिय गगन-मंडल से भी ज्यादा ऊँचाईपर बसते हैं तो फिर मिलन असंभव ही है। हारकर प्रिय से ही वह विरह-निवेदन करती है -

अेरी मैं प्रेम दिवागी मेरा दरद न जाणै कोय।

गगन-मंडल पे सेम पिधा की, किस विध सोणा होय।

फिर भी प्रिय के साथ झिरमिट खेलने जाने की उसे रिझाने की अभिलाषा मिटती ही नहीं। रैन दिना उन्होंके साथ खेलकर उनका मन खुश रखना यही उसकी उत्कट आकांक्षा है। मिलन असंभव देखकर इसी प्रेमानुभूति की परिणति संयम और आत्मसमर्पण में होती है। प्रेम की परिपक्वता विरह में होगी, पर उसकी पूर्णता तो संयम और आत्मसमर्पण में ही है। वह निर्मोहिये के प्रति आत्मबलिदान करके प्रसन्न होती है। वह इतनी समर्पित है कि 'जहाँ बैठे ताहि बैठें, वेचे सो बिक जाऊँ।'

अगर प्रिय वेचे तो वह बिक जाने के लिये भी तैयार है। उसकी खातिर व जोगन होती है। सन्यासिनी का वेश धारण कर वह काशी में करवत लेने के लिये भी तत्पर है। आत्मा की ज्योति को जोगी की उज्ज्वल ज्योति में मिलाकर समर्पित होना चाहती है। जोगिया की प्रीत दुःख का मूल कहने पर भी एक अवस्था ऐसी आती है जब वह प्रियतम के दर्शन अंतर्जगत में भी करती है, अभेद की अनुभूति उसे होती है। अपने अंतर्जगत के प्रिय के दर्शन करती हुई वह सांत्वना पाती है कि-

म्हारा पिय म्हारे हिपडे बसता, णा आवा णा जाती।

जब हृदय में ही बसते हैं तो बाहर आने का सवाल ही नहीं उठता। हृदय में ही आराध्य-कृष्ण जो उसके सच्चे प्रियतम हैं उनके दर्शनों से वह जीवन सफल मानती है। इस तरह प्रेम, विरह और आत्मसमर्पण इन तीनों प्रमुख अवस्थाओं की हृदयस्पर्शी अभिव्यक्ति सहज स्वाभाविक ढंग से प्रवाहमयी शैली, कोमल शब्दावली में हुआ है जो अन्यत्र मिलना आसान नहीं। पदों में जो सम्मोहन शक्ति है वह मीरा की नारीमुलम निर्मलता और स्पष्टता के कारण आयी है। संप्रदाय, पंथ, जातीयता, प्रांतीयता के भेद से मुक्त मीरा के पदों की भावसरिता युगयुगतक बहती ही रहेगी।

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- \* Current Account.
- \* Recurring Deposit Account.
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# **BANK OF MAHARASHTRA**

# ब्रह्मर्षि रानडे

धीरेन्द्र मोहनदास-शांतिनिकेतन

आचार्य रामचन्द्र दत्तात्रेय रानडे का भौतिक शरीर अब भूतों में विलीन है। देहमुक्त ब्रह्मर्षि की पवित्र स्मृति अब मानस में अधिकतर उज्ज्वल हो रही है।

डॉ. रानडे यशस्वी विद्वान थे, प्रसिद्ध ग्रन्थकार थे। प्रख्यात अध्यापक थे। प्रमुख दार्शनिक थे। परन्तु यह उनका यथार्थ परिचय नहीं है। उनके जीवन का मूलस्रोत था ब्रह्मस्वाद, यह सब था उसीका बाह्य प्रकाश। ब्रह्म चिन्तन में ही उसका अधिक समय व्यतीत होता था।

गणित, संस्कृत, ग्रीक, दर्शन आदि बहुशास्त्रों में उनका पाण्डित्य था। किन्तु उनको सभी अपरा विद्यायें पराविद्या ही का साधन थीं। अध्यापन भी आध्यात्मिक जीवन ही का परिपोषक था। उपनिषद् रहस्यवाद और सन्तों के विषय में ग्रंथरचना तो मानो उनको आध्यात्मिक साधना का अंग-सी थी। उनके पावन संस्पर्श से विद्यार्थियों को अपराविद्या के साथ पराविद्या की झलक भी कुछ मिल आती थी। महाराष्ट्र के सन्तों के सदृश आप के जीवन में भी ज्ञान और भक्ति का मधुर समन्वय हुआ था। शरीर उनके पूर्ण वश में था; वह था आत्मा का लघुतम वाहन और साधन। देखने से ही प्रतीत होता था कि उसे जब चाहें छोड़ सकते हैं।

गृहस्थ होते हुए भी आप सन्यासी थे। गृह उनका आश्रम था। कुटुम्ब, अतिथि, विद्यार्थी, मुमुक्षु सभी का वह एक अपूर्व संगम था। तप, स्वाध्याय, ईश्वर-प्रणिधान, शास्त्रार्थ, सत्संग, भजन कीर्तन और आदरसत्कार का सतत प्रवाह वहाँ चलता था।

कई बार उनके घर में ठहरने का सौभाग्य मुझे प्राप्त था। अन्तिम बार चले आने के पूर्व आपने शिशु दौहित्र से गीता जी के इन दो श्लोकों की आवृत्ति कराकर मुझे विदाई दी।

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

यत्करोपि यदश्नासि मज्जुहोपि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

कर्णों में अभी तक उस शुक-काठ की प्रतिध्वनि आ रही है और संकेत दे रही है। यह आत्म-समर्पण ही उनका मुख्य उपदेश है।

( रानडे का दर्शन से )

# स्वधर्म

प्रा. टी. कृष्णमूर्ति, एम. ए.

शिक्षक हो या शासक, राजा हो या रंक, ब्राह्मण हो या वैश्य, न्यायाधीश हो या न्यायवादी (वकील) हर एक व्यक्ति को स्वधर्म का पालन करना चाहिये। उसे स्वधर्म से विचलित नहीं होना चाहिये। सब ठीक। पर प्रश्न तो बना ही रहा कि आखिर स्वधर्म क्या है? हमें उसका पालन क्यों करना चाहिये?

स्वधर्म अर्थात् अपना धर्म या अपना काम अथवा अपना कर्तव्य। अपना धर्म कौनसा है और वह बना कैसे रहेगा इसे पहचानना और निश्चित करना बड़ा कठिन है। व्यक्ति को अपने धर्म की स्पष्ट कल्पना होनी आवश्यक बात है। अगर कल्पना स्पष्ट नहीं तो वह स्वधर्म पालन नहीं कर सकता। समाजमें अपनी योग्यता के अनुसार कर्मक्षेत्र चुनकर उसके अनुसार काम करना ही स्वधर्म पालन है। श्रीमद्भगवद्गीता में स्वधर्म का स्पष्ट अर्थ हम पा सकते हैं। अपना काम जन्मसे निर्धारित नहीं होता बल्कि अपनी प्रकृति से अपने स्वभावसे। व्यक्ति के स्वभाव से या गुणसे, उसकी बुद्धिसे और योग्यता के बलपर सहजतासे होनेवाला काम ही स्वधर्म कहलाता है। ब्राह्मण के घर में पैदा होने के कारण कोई ब्राह्मण धर्म का पालन करने के लिये—जैसे वेदाध्ययन, विद्यार्जन, विद्यादान आदि—अधिकारी नहीं होता। ये उपरी निर्दिष्ट काम करने की अभिरुचि जिनमें नहीं होती और उन कर्मोंको चरितार्थ करने की योग्यता तथा जिनका स्वभाव उनके अनुकूल नहीं वे ब्राह्मण नहीं बन सकते। ब्राह्मण धर्म का पालन करने में वे असमर्थ हैं। आजके समाजमें हम ऐसे असमर्थ ब्राह्मण देखते हैं। यही बात क्षत्रिय वैश्य आदियोंके लिये भी लागू है।

मनोवैज्ञानिक दृष्टि से विचार करने से स्वधर्म पालन का महत्त्व हम समझ सकते हैं। अपने स्वभाव के अनुसार तथा अपनी योग्यतानुकूल काम चुन लेनेपर हम उसे बड़ी श्रद्धासे, अत्यंत निष्ठासे कर सकेंगे। इतना ही नहीं वह काम करने में हमें खास तरहकी तृप्ति भी मिलेगी। इसके साथ ही साथ व्यक्ति स्वधर्म में मन लगाता रहेगा, बड़ा ध्यान देता रहेगा और बड़ी उत्सुकतासे काम करता रहेगा। इससे व्यक्ति की उन्नति होगी और उसके द्वारा समाज की भी प्रगति की संभावना है।

स्वधर्म पालने में, अपने कार्य के बारे में पवित्र भाव होना चाहिये। काम छोटा हो या बड़ा मगर मेरे लिये वह महत्वपूर्ण और पवित्र रहेगा। अपने कामसे मुझे बहुत पैसे शायद न मिले, कीर्ति न फैले अथवा कोई अधिकार प्राप्त न हो। फिर भी मैं अपना स्वधर्म छोड़ नहीं सकता। अपना काम, भला या बुरा, (अन्य लोगों की दृष्टिसे) करते हुए मरना भी मुझे पसंद है। पर इस धर्म को छोड़कर, स्वधर्म को छोड़कर परधर्म मैं नहीं स्वीकारूंगा। ऐसा निश्चय हर एक व्यक्ति को करना होगा। इस बात स्पष्ट करते हुए भगवद्गीता कहा गया है

“ स्वधर्मो निधनं श्रेयः परधर्मो भयावहः । ”

‘ श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

‘ स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ।

समाज व्यवस्था की दृष्टिसे स्वधर्म पालन महत्वपूर्ण और आवश्यक है। समाज में प्रगति तभी होगी जब सारे व्यक्ति अपने अपने धर्म या कर्म में निरत हों। सब तरह के काम एक व्यक्ति कर नहीं सकता। उसके लिये बड़ी मुश्किल होगी। क्योंकि अपना अपना स्वभाव, शक्ति, बुद्धि, सबके लिए मर्यादाएँ तो होंगी ही। इसलिये उत्साह होनेपर भी सब तरह का काम उसके लिये अशक्य है। यह भूलकर जब एक व्यक्ति अपने स्वधर्म को छोड़कर अगर दूसरों के धर्म को स्वीकारने का विचार करता है तब वह दूसरों को कष्ट पहुँचाता है। इस तरह के विचार और कार्य समाज व्यवस्था को बिगाड़ देते हैं, अशांति फैला देते हैं। अगर समाज की प्रगति करनी है और समाज में शांति फैलानी है, व्यक्ति-व्यक्तियों में सामंजस्य और प्रेम भावना देखना हो तो हम सबको अपने अपने धर्म जानकर उसका पालन करना होगा। यह त्रिकालाबाधित सत्य है। इसे भूलने से हमारा और समाजका दुख बढ़ता है, प्रगति कुंठित होती है 'वर्ण संकर' होता है और वर्ण संकर से विनाश निश्चित है।

अपना काम बड़ी श्रद्धा से, समाज-सेवा की भावना से करना जरूरी है। इस धारणा को स्वीकारना ही धर्म है। स्वधर्म पालन करना ही जीवन को सार्थक बनाता है।

## सहज-मार्ग

प्रा. बी. के. नाडगौडा एम. ए.

भक्त-शिरोमणि तुलसी ने संसार में पदार्पण करते ही सर्वप्रथम प्रभुश्री राम का नाम उच्चारण किया। इसी कारण उन्हें रामबोला कहा गया। धरातल पर उतर आनेपर उनके मन में परम कृपालु प्रभु श्री राम के प्रति जो श्रद्धा रही वही आगे चलकर भक्ति के रूप में परिणत हो गई। इसी भक्ति की प्रेरणा से उन्होंने प्रभु श्री रामका गुणगान गाया। उनकी महिमा बखानी और इस भवसागर से पार उतरने तथा माया मोह में फँसे लोगों को भक्ति का सहज मार्ग बताया। उन्होंने कविता के लिये कविता नहीं की बल्कि कविता को अपनी भक्ति का माध्यम बनाया। हरिऔधजी ने सच ही कहा—

कविता करके तुलसी ने लसे ॥

कविता लसी पा तुलसी की कला ॥

तुलसी की कला में भक्ति का ही प्राधान्य मिलता। तुलसी ने प्रभुकी महिमा के बखान का एक भी मौका नहीं छोड़ा। भला भक्त भगवान को एक क्षण भी कैसे भूल सकता है? एक चातक या एक भरत तुलसी के लिए भक्ति का आदर्श रहा।

एक भरोसो एक बल एक आस विस्वास।

स्वाति-सलिल रघुनाथ-जस, चातक तुलसीदास ॥

‘सियाराममय सब जग जानी’ तुलसी सर्वत्र सियाराम को ही देखते। पर यह चराचर सृष्टि तो प्रभु की माया है। यह जीव भी उनका ही अंश मात्र है। मगर माया के अधीन बन वह बंदर की तरह नाच नाचता रहता है—

ईश्वर-अंश जीव अविनाशी,  
चेतन अमल सहज सुख-राशी,  
सो माया-बस भयरु गोसाईं  
बँधेड कीर मकंट की नाई ॥

माया के परिवारने सारे संसार को व्याप्त कर लिया है—

व्यापि रह्यौ संसार यह, माया कटक प्रचण्ड,  
सेनापति कामादि भट दंभ, कपट पावैण्ड

और इसीलिये तो जीव इस माया-मोहमें फँसकर प्रभु की महिमा जान नहीं पाता। वह माया मोहमें लीन होकर अपना सर्वनाश कर बैठता है। माया के वश वह प्रभु के लौकिक चेष्टाओं को देखने लग जाता है और फिर प्रभु के लौकिक रूप के प्रति संदेह प्रकट करने लगता है। कभी कभी साधारण कार्य जो जीव (मनुष्य) सहज कर सकता है उसके लिए भी जीवों के प्रति याचना करता लौकिक रूप देखकर उसके मनमें भ्रम होने लगता है। उदा. गंगा पार करने समय प्रभु श्री राम का एक साधारण केवट से विनती करना। यह प्रसंग प्रभु की अगाध अपार और अलौकिक शक्ति के प्रति संदेह निर्माण कराता है। यहाँ तक कि प्रत्यक्ष

गंगा के मनमें प्रभु श्री राम के प्रति मोह (भ्रम) जगा। मगर उनके चरणस्पर्श से उसका सारा भ्रम दूर हो गया। स्पर्श मात्रसे उसको ज्ञात हुआ कि वे तो उसके जन्मदाता हैं।

इसी तरह प्रभु श्री राम का मेघनाद द्वारा बंधन में फँसना गरुड के मन में संदेह को जगा पाया। प्रभु श्री राम अगर ब्रम्ह के अवतार हैं तो वे बंधन में कैसे फँसे? मैंने उन्हें बंधनों से मुक्त किया। यह वही मैं की अहं की भावना है तथा मोहमें फँसना है। गंगा के मनमें भ्रम पैदा होना या गरुड के मनमें मोह जगाना, अहं का भाव निर्माण होना माया के वर्चस्व को प्रकट करता है। इनकी तरह ही जीव (साधारण मनुष्य) भगवान की लौकिक चेष्टाओं को जताते हुए मोह में फँसता रहता है। माया के अधीन बन जाने से वह भक्ति से दूर रहता है। जिनके पास भक्ति विराजती है उनके पास माया नहीं फटकती। और इसीलिये तो तुलसी ने भक्ति की महिमा गाकर जीवों को भवसागरसे पार उतरने का मार्ग बताया।

काकमुशुंडी जैसे भक्त द्वारा गरुड के मनमें उत्पन्न मोह दूर कर प्रभु श्री राम की भक्ति की महिमा का अखण्ड स्रोत बहाना तुलसी की कला का उद्देश रहा है।

तुलसी ने काकमुशुंडी की पूर्व जन्मकथा तथा गरुड-मोह का विस्तार पूर्वक वर्णन किया है। इसका कारण भी शायद यही रहा हो कि गरुड की तरह साधारण मनुष्यों के मनमें अज्ञान के कारण जो मोह पैदा होता है उसका निवारण करना तथा जीव के मनमें परमकृपालु प्रभु श्री राम के प्रति भक्ति की भावना जगाना। खास तौर पर कलियुग में अश्रद्धा का साम्राज्य फैला हुआ है। नास्तिकता अपनी चरम-सीमा तक पहुँच चुकी है। ऐसे युग में एक तरफ कलि का महात्म्य तुलसीने प्रकट किया है और दूसरी तरफ प्रभु श्री रामचन्द्र के चरणारविंद की भक्ति की महिमा गाते हुए राम-नाम की महती समझाई है। राम-नाम का स्मरण ही एक मात्र इस कलिकाल से छुटकारा दिला सकता है। वही एक मात्र आधार है। इसलिए उन्होंने जीव मात्र के लिये कहा—

राम-नाम बिन गिरा न सोहा,  
देखु बिचारि छोडि मद-मोहा ॥'

' यहि कलि काल न साधना दूजा,  
जोग, जग्य, तप, व्रत पूजा ।  
रामहि. सुमिरिय, गाइय रामहि,  
खन्तत सुनिय राम-गुन ग्रामहि ॥

राम-नाम, राम की महिमा, राम के प्रति भक्ति का भाव ही जीव को माया से छुटकारा दिला सकता है। भक्ति ही जीवके मन में जगे मोह को दूर हटा देती है। इस भक्ति के आधारपर ही जीव इस माया से परे परब्रम्ह के दर्शन कर अपने जीवन को सार्थक बना सकता है। यह वही मार्ग है, सहज - मार्ग है, जो जीवात्मा को परमात्मा में विलीन कराते हुए उसे मुक्त कर देता है।

Shri K. R. Kulkarni, a disciple of  
 Shri Gurudev Ranade, with Forest Department  
 Officers on the occasion of Wana Mahotsav:  
 Gangavati [1974]

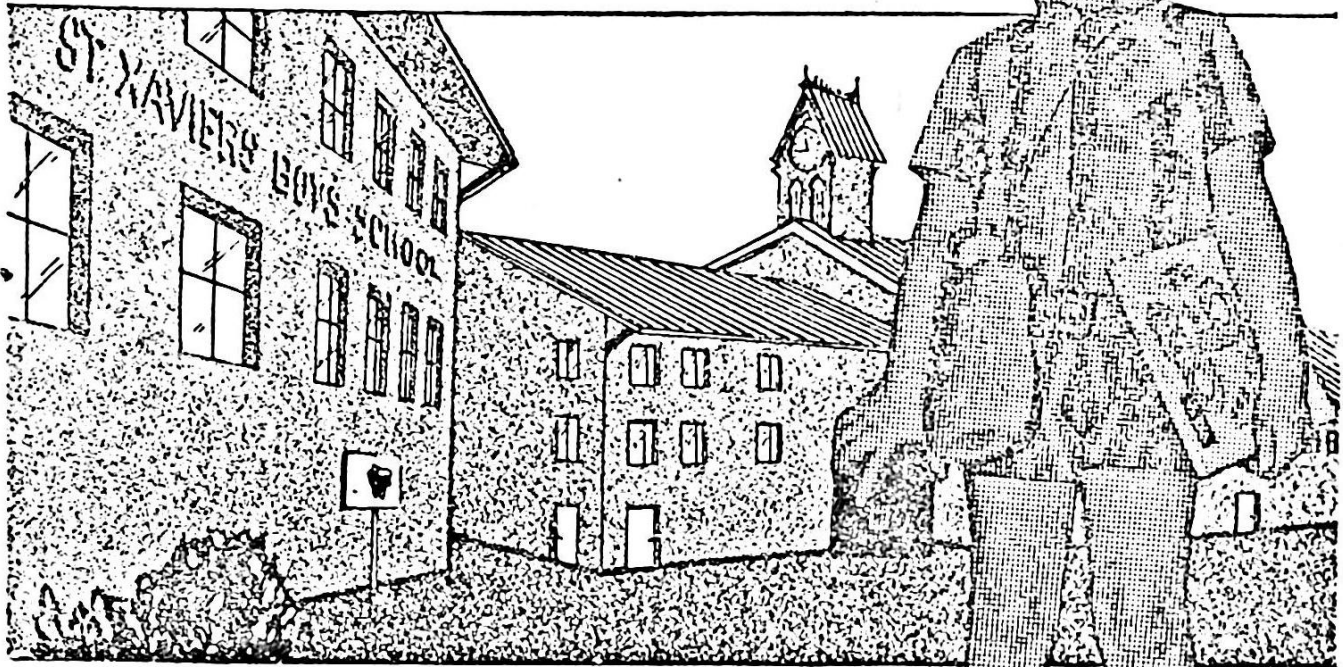


- Seated 1) Shri Syed Safdar Hussain : D.F.O. Raichur  
 2) Shri J. M. Shankaraih, Conservator of Forests, Bellary  
 3) Shri B. S. Mavinkurve, Chief Conservator of Forests, Karnatak State  
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ब्रँच:-५०४, शिवाजी नगर, रत्नागिरी

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आणि

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(2) Societies	359
(3) Individuals	1463
	<u>1823</u>

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Reserve Funds	Rs. 2,48,241/-
Other Funds	Rs. 2,95,163/-
Deposits	Rs. 35,22,229/-
Working Capital	Rs. 68,18,058/-
Profits	Rs. 1,06,303/-

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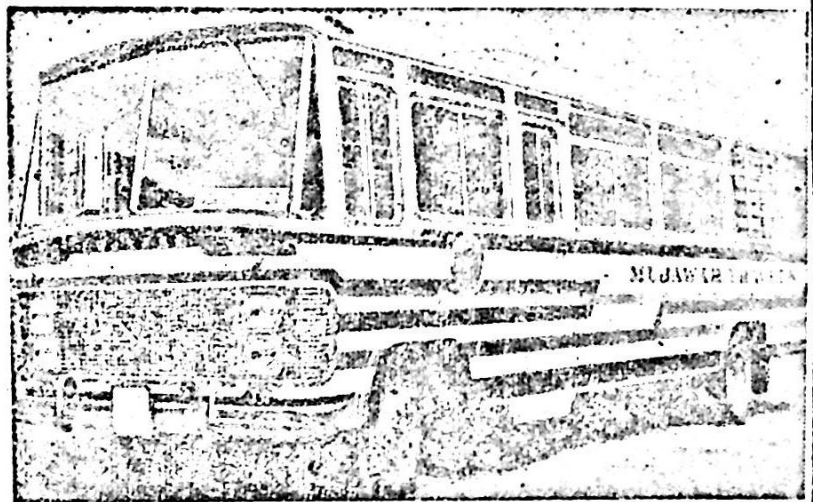
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