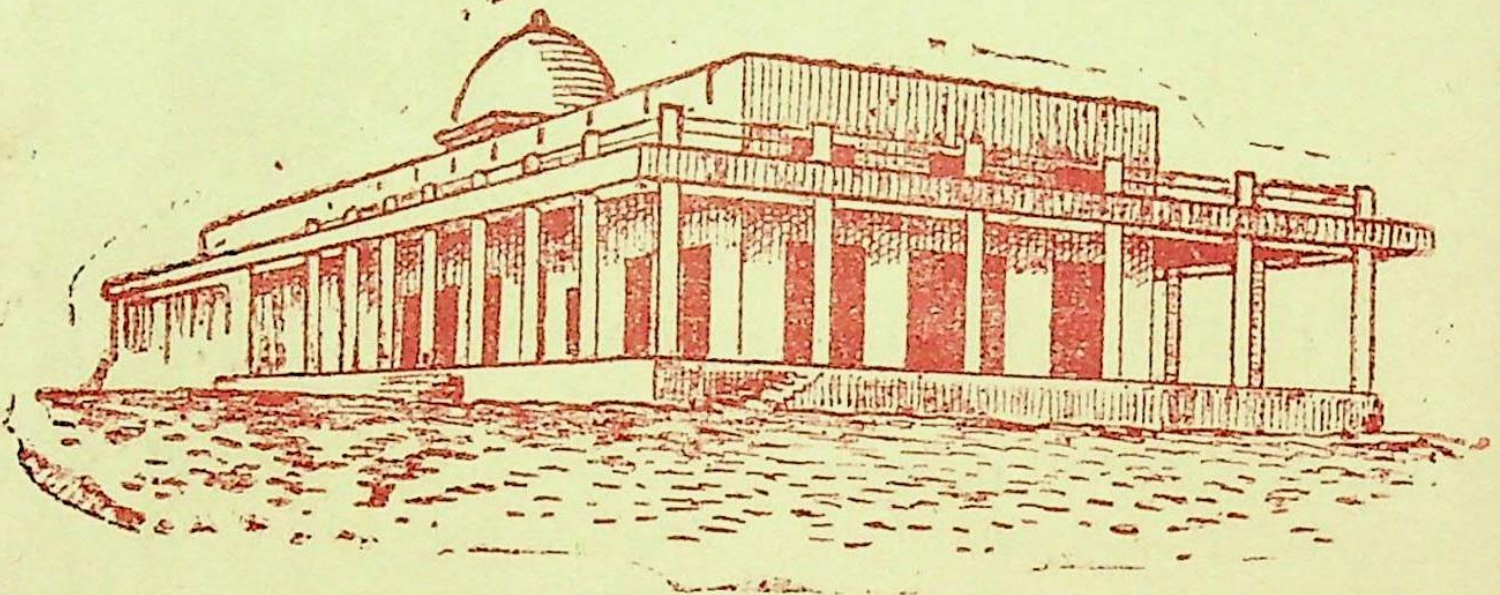


Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः



SRI GURUDEVA MANDIR

Academy of Comparative
Philosophy & Religion

BELGAUM.

VOL. XVIII No. 1)

(Oct. 1983

PATHWAY TO GOD

(A Journal of Spiritual Life)

EDITOR

Prof. D. G. Deshpande

Vol. XVIII No. 1

Oct. 1983

CONTENTS

- 1) Prayer
- 2) Editorial
- 3) Can Science and Spirituality
be Synthesized ? Dr. Smt. Chandrakala
A. Hate 1
- 4) On Seeing One's Own Eye Dr. Arvind Sharma 6
- 5) The Hidden Structure of
Philosophical Theories Dr. (Miss.) S. H. Divatia 9
- 6) Ishopanishad Shri S. J. Kodolikor 14
- 7) Upamana - As a Distinct
Pramana in Nyaya System Basavaraj Siddhashrama 20
- 8) Mystic Experiences, Psy-
choses & Psychoneuroses Dr. V. V. Athalye, 23
- 9) Science and Spirituality Dr. S. G. Nigal 35
- 10) The Evanescent Self
Buddha and Hinduism Biraja Kumar Tripathy 40
- 11) Review K. P. Tangod 46
- 12) Das of Vithoba Dada Shikhare 51
- 13) Seven Good Thoughts D. G. Phatak 53

PATHWAY TO GOD

(*A Journal of Spiritual Life*)

“ One God, One World, One Humanity ”

Vol. XVIII

October, 1983.

No. 1.

PRAYER

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामित विक्रमस्त्वं सर्व समान्पोषि ततोऽनि सर्वः ॥

Bhagavad Gita (11-40)

Salutation to You before, Salutation to You behind,
Salutation to You every side, O All !

Infinite in might and immeasurable in strength, You
pervade all and therefore you are all.

Editorial Committee

- 1 Shri D. B. Parulekar, Chairman
- 2 Dr. B. B. Modak
- 3 Prof. D. G. Deshpande

Board of Trustees :

- 1 Shri. K. D. Sangoram, *B A.LL.B.* Chairman
- 2 Shri. D. B. Parulekar *B.A. (Hons.)* Secretary
- 3 Shri. N. S. Mitrani, *B A,LL.B.*
- 4 Shri, G. S. Kulkarni
- 5 Shri. A. G. Saraff
- 6 Shri. J. V. Parulekar *B.A.*
- 7 Shri. Y. P. Pandit, *B.Com,LL.B.*

Printed at :

Shri Vinayak Printing Press

778, Khanapur Road, Tilakwadi-6

Published by :

Shri D. B. Parulekar *B.A. (Hons.)*

Trustee and Secretary.

Academy of Comparative Philosophy and Religion.

Hindwadi Belgaum. 11.

Shri Gurudeo Dr. R. D. Ranade



**Born - Jamkhandi
3-7-1886**

**Samadhi - Nimbai
6-6-1957**

EDITORIAL

3-7-1983 was the 97th birth anniversary of Shri Gurudeva R. D. Ranade His birth date being 3-7-1886. i. e. Ashadha Suddha Dwitiya of Shake year 1808 at 10-00 A. M.

Gurudeo Ranade was a devotee of God right from his childhood. His mother Smt. Parvatibai was a very religious and pious lady and she made a deep impression on the mind of Gurudeo by her religious behaviour.

Gurudeo had unflinching faith in God. He never missed his daily prayer and meditation. Illhealth, financial worries, difficulties and sorrows did not deter him from his faith in Almighty, but rather increased his devotion towards Him. Western education did not make him hate Hindu religion and its rituals. He was simple in his habits and dress. He was destined to be a great spiritual master. This was predicted by Shri Mahalingayya Swamiji of Nandikeshwar temple when he was an infant boy.

Though Gurudeo is not physically present with us, his life, his teachings and his message are eternal. Those who follow his teachings, may be rest assured that God Himself is by their side to take care of them.

Gurudeo always used to chant the following Marathi *Abhanga*.

अहंला सुखाते भवावरी तराया । कृपे वी तुमी नांव दे देवराया ॥
नवे भंगभीति, अजी अन्य नाही । न ती प्राप्त होतां वुडावे जनांही ॥

EDITORIAL

3-7-1983 was the 97th birth anniversary of Shri Gurudeva R. D. Ranade His birth date being 3-7-1886. i. e. Ashadha Suddha Dwitiya of Shake year 1808 at 10-00 A. M.

Gurudeo Ranade was a devotee of God right from his childhood. His mother Smt. Parvatibai was a very religious and pious lady and she made a deep impression on the mind of Gurudeo by her religious behaviour.

Gurudeo had unflinching faith in God. He never missed his daily prayer and meditation. Illhealth, financial worries, difficulties and sorrows did not deter him from his faith in Almighty, but rather increased his devotion towards Him. Western education did not make him hate Hindu religion and its rituals He was simple in his habits and dress. He was destined to be a great spiritual master. This was predicted by Shri Mahalingayya Swamiji of Nandikeshwar temple when he was an infant boy.

Though Gurudeo is not physically present with us, his life, his teachings and his message are eternal. Those who follow his teachings, may be rest assured that God Himself is by their side to take care of them.

Gurudeo always used to chant the following Marathi *Abhanga*.

अम्हाला मुखार्ते भवाव्ही तराया । कृपेवी तुमी नांव दे देवराया ॥
नवे भंगर्भाति. अशी अन्य नाही । न ती प्राप्त होतां वुडावे जनांही ॥

“ For crossing the ocean of life, give us O Lord the boat of Thy Grace. When such a boat is available there is no fear of anything in life neither of drowning nor of destruction, O God, Your Name is the sure boat to cross the dreadful ocean of life happily. ”

Gurudeo said prolonged *Sadhana* is not at all necessary for God-realisation. God-realisation requires a tenderness of heart and an intense hunger for it, Where these are present, God is near. But mere *Name-japa* for 25 crores times or more by one of a wicked mind, by one who is immoral cannot expect vision of God, God abhors hypocrisy, Mere actions without a pure heart cannot take one near God.

Gurudeo practised *Sadhana* for over fifty years and showed to us that meditation alone is the easiest and surest way of attainment of God-realisation and spiritual happiness. But the essential prerequisite is cultivation of moral virtues and elimination of vices, coupled with God-devotion and *Satsang* (Good company)

Meditation on the name of God is the simplest and yet the surest way of God-realisation for the rich and the poor, for the high and the low, for anybody and everybody in the present world of stress and strain. Meditation being concentration in the name of God costs no money, requires no material of any kind and can be practised anywhere and any time. How simple ! How easy ! Let us follow Gurudeo.

हरि मुखे म्हणा हरि मुखे म्हणा ।
पुण्यांच्चि गणना कोण करी ।



CAN SCIENCE AND SPIRITUALITY BE SYNTHESIZED ?

Dr. Smt. Chandrakala A. Hate
M A. Ph. D. S. E. M.

It is well known that the term science includes all the basic and life sciences while their application to man's problems is technology. The field of science is search for the properties of matter and energy. It is an organised body of knowledge, which is universal and it is being continuously expanded by research. Man is endowed with a sense of curiosity, faculty of analysis and reasoning. He is faced with many a problem, theoretical and practical. If the search for solutions is without it is science, if it is within, it is spirituality. So both converge in man. "The gregarious instinct that makes for social organisation, the gift for experiment and analysis, innovation and invention that is the basis for all science and technology, and the sense of wonder and reverence that reaches for the Ultimate Principle - all these are complementary aspects of the Complete Man." This is how the leading physicist of India, Dr. Raja Ramanna puts it.

The advance in science and technology during the latter part of this century is so tremendous that it not only dazzles the common man, but has affected the very core of his life. He can chalk out his daily schedule as per weather forecasts. Within seconds he can communicate any person

(2)

at the other end of the globe. Standard of life has improved. More comforts and even luxuries are at his feet. Epidemics like small-pox and plague are eradicated. Life span is lengthened with the result, explosion of population. Man has soared to the space to find out the limits of the universe. No wonder science is worshipped as if it is a deity to solve all the problems of man.

Herein again, average person is at times disillusioned. Apart from world wars, there have been 30 major or minor wars, even though U.N.O. for peace was established. Groups have been fighting with each other for survival and supremacy since the birth of Homo Sapien on this earth, History amply testifies this statement. Violence and cruelty were there. But their intensity and expansion is witnessed only in the present times. Hitler's gas chambers and atom bombs would not have been possible but for scientific discoveries. The highest number of goods that are exchanged between nations are war materials. Humanity with nuclear weapons, biological warfare is facing the problem of genocide. These developments led the historian Dr. Toynbee remark, " In 1971, the world is much less humane than it was in 1913. We have to face the possibility that world will become still more inhumane by the end of the present century." (A. T. - Surviving the Future, P 207). It is the staggering power of man over man through scientific discoveries as an instrument which is the crux of the present crisis. How to mould human nature for better ?

India though independent and non-aligned, cannot escape the impact of world trends. Conquered twice but not annihilated Indians are comparatively tolerant people. After independence, India accepted economic planning with aids from science and technology. During last 35 years, there has been Green Revolution, rise in GNP and per capita income. But poverty and unemployment have not been lessened. On the contrary, the gap between the rich and the poor is increasing with rapid growth in population. Apart

from these stark realities, what shakes the intelligensia is growing lawlessness and disorder, corruption and nepotism, violence and intolerance. The field of education has not escaped. The rising generation is bewildered. They do not desire to spell the word *value*, but to enjoy the present as best as they can. How to channel their energies to constructive roles?

The scientists, as already stated, form a world body with national limitations no doubt. Otherwise, their discoveries would not have been misused by the powers that be. Scientific method and scientific temper are acknowledged by them all. Scientific method consists of classification of repeated objects or situations, on a probability basis for theoretical speculation which must stand the test of experiment for the consensus of the observer. Those who follow this method develop scientific temper or disposition. For such disposition some premises are taken for granted. One of them as stated in the document issued by 27 scientists of India is "that human problems can be understood and solved in terms of knowledge gained through the application of the method of science."

Accepting the genuineness of scientific method as *the* method for understanding and solving human problems, why this method and the knowledge gained through its use has boiled down to such a mess in human relations and affairs as briefly described above? Perhaps, the answer lies in psychology of man. This biological science is expanding recently but still not able to understand the complex working of the brain structure. This much can be stated that man is born with certain instincts not only for survival and reproduction but also something more, with humane instinct. First two are common with other animals. If they predominate man with his superior intellect is more beastly than other animals. If humane or fraternal feeling dominates, he develops tolerance, sympathetic attitude. Which of these

to be effective depends on the interaction of heredity and environment. Of course, man makes continuous selection and choice. Much depends on those who lead the community. That is why Plato desired the philosopher / kings to rule. (Republic).

The above psychological analysis if accepted, leads to the conclusion that within limits it is possible to channel the attitude and energies of man to healthy, constructive and humane behaviour. Scientific method and knowledge are taken for granted. No one can reverse the clock of scientific advance. One Prof. of Chemistry remarks "Science as it stands now, knows the answers to many 'hows' but it is yet to find answers to 'whys' (p.194). That is why Albert Einstein, perhaps the greatest scientist of this century made the statement, " Science without religion is lame, religion without science is blind " By religion Einstein did not mean any particular faith but covered a very broad range including spirituality - the topic of this article.

In an opinion survey covering 115 scientists doing original research in their respective fields, a question was asked " How far and in what manner the misuse of scientific inventions can be prevented?" "64% of the respondents definitely assert that the other way in addition to science is to follow the path of God." A physicist answers. " By developing or by synthesising science and spirituality". A Professor of Pharmacology says " Science and spirituality meet when one reaches higher levels of science, say, cell biology or astrophysics or astronomy." A Professor of epidemiology from Calcutta, remarks "The way of living should be based on Science, in addition spiritual way of life should be followed - depending on the Almighty God through the path of truth."

This is how the majority of the responding scientists feel that science and spirituality can be integrated barring dogmatism and superstition, some have affirmed that it is a

'*must*'. Then why few intelligensia become averse to the very word spirituality? It is because so called gurus exploit common man when they are in distrss. There are others who insist that particular religion only knows the truth. Under the name of God, they get hold of political power which still more debases them. So the necessity of applying scientific method to religion or spirituality. Tillich explains, "that religion is a search for the relationship between us and God and between us and our fellow human beings" (P.T. - What is Religion? P 18). The Director of Fisheries says, " Spread the love for God. It is this universal love which will drive away fear and hatred which are the causes of misuse of science " (p 74). The other respondents have supported this statement in different words. " One God, one Religion, one World", that is the teaching of Bhagawadgita, according to Prof. R. D. Ranade.

To inculcate this love of God and universal brotherhood "God centred education and not man-centered education should be chalked out", so says Evelyn Underhill in Mysticism. Readers may object to the word mysticism. It is more or less science of the Real. The prophets and saints irrespective of time and place have the same experiences of the Reality. Though subjective, they are universal. This is clearly shown by Underhill and Gurudev Ranade. "Mysticism tends to create new men and in the measure that the solutions of different worlds and social crises depend on a change of heart of the present generation, mysticism in its milder forms seems called to play an important part in the establishment of a better and more harmonious world order."

(J. De Marquette, Introduction to Comparative Mysticism, p. 205). " In the twentieth century we in Ind a stand face to face with a very difficult problem, namely, that of reconciling mysticism with intellectualism in such a way that any thought-construction that we might put forth on the basis of eternal truths of Atmanic experience might harmoniously synthesise the claims of Science and Philosophy and Religion" R. D. Ranade



ON SEEING ONE'S OWN EYE

*Dr. Arvind Sharma
Dept. of Religious Studies
University of Sydney*

The purpose of this article is to examine the implications of the statement "Nothing, it is said, can be the subject as well as the object of one and the same action. The eye can see other things but not itself. The finger's end can touch other objects, but not itself." As is well-known, it represents a standard Advaitic position.

I

Let us begin by assuming that one's eye cannot see itself. But one's eye can see another eye. One particular eye can see another particular eye—and one particular eye, in seeing other eyes, can also perceive "eyeness." This involves us in the issue of universals on which three basic positions are met with in Indian philosophy. These have been called (1) the nominalistic, (2) the realistic, and (3) the conceptualistic. According to the first, the universals are not real. This is the view of the Buddhists. According to the second view, the universals are real. This represents the Nyaya-Vaisesika view. But "the Jainas and the Advaita Vedantins adopt the conceptualistic view of the universal. According to them, the universal does not stand for any independent entity over and above the individuals. On the other hand, it is constituted by the essential common attributes of all the individuals. So the universal is not separate from

(7)

the individuals, but is identical with them in point of existence. The universal and the individual are related by way of identity. The universal has existence, not in our mind only, but also in the particular objects of experience. It does not, however, come to them from outside and is not anything like a separate 'essence,' but is only their common nature."

Thus according to Advaita Vedanta the particulars and the universal co-exist. In perceiving another eye, therefore, we perceive both that particular eye and the universal of "eyeness."

In not being able to see one's eye, then, what have we not been able to see? We have been able to see particular eyes and we have been able to see the universal of eyeness. What we have *not* been able to see is *a* particular eye, our own.

II

Yet is this entirely true? If we stand in front of a mirror we are able to see our own eye. Our own eye sees our own eye. Similarly one tip of our finger can touch the tip of another finger. If it be argued that in this case one tip is touching another, then one finger-tip can touch itself as reflected in a mirror.

Now it could be argued that what our eye is seeing is not itself but "its reflection in the mirror" - so the eye is seeing itself not as eye but as a reflected eye. It can be said that what one is seeing is not the eye but the reflection of the eye. This can be established by the consideration - though our eye can see the eye reflected in the mirror, can the reflected eye in the mirror see the original eye?

III

It is clear, then, that we can see eyes in particular or eyeness in general-what we cannot see is the particular *seeing eye*. We can even see the seeing eye, as in a mirror, as a seeing eye, but we cannot *see its seeing*. This is what seems to be really meant when it is asserted that "the eye can see other things but not itself". It is not the eye but its seeing which cannot be seen. Another way of saying the same thing would be that it is sight rather than the eye which cannot be seen or sighted.



Goal of Human Life :-

" Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man. The old order has changed, and a new one has taken its place. Nevertheless, the goal of human life as well as the means for its attainment have remained the same. Unquestionably, the search after God remains the even highest problem today, and a philosophical justification of our spiritual life is as necessary today as it was hundreds of years ago," (C.S.P. 17)

Gurudeo Ranade



THE HIDDEN STRUCTURE OF PHILOSOPHICAL THEORIES

Dr. (Miss) S. H. DIVATIA
Reader and Head Dept. of Philosophy
M. S. University of Baroda



The obduracy of philosophical problems have been a scandal of long standing. Only a clear eyed analysis can solve the problems. Philosophical problems, like that of a neurotic evoke fierce resistance !

Man has been a self-congratulatory animal from the beginning. Three blows given have been to mankind since 19th century. The cosmological blow was delivered by Copernicus the biological blow by Darwin. The psychological blow by Freud. The last was perhaps the most damaging to one's pride. The irrationality of it is well known.

Philosophical puzzles and their neurotic idealist solutions come from our primitive unconscious.

Consider the following typical philosophical Utterances :-

I alone exist
Time is unreal

A necessary being exists which is the ultimate cause of contingent things.

(10)

It is impossible to know that physical things such as chairs and mountains exist.

These assertions claim to be factual but they are "verbal ejaculations" (strong thesis) or rather illuminating through paradoxical "statements" (weaker thesis).

That way science too makes to bizarre statements e.g. "Matter is composed of electrical particles". "The observed motion of the sun is only apparent"

The last two sentences can be verified but the former list of sentences are not checkable. Science too has surprises but they do not cause a mental whirl as philosophical utterances do.

Philosophical theories have layers as Freud's theory of the unconscious has layer (or rather as it was formerly believed. The layer theory is criticised nowadays in psychoanalysis. It smacks of now exploded faculty hypothesis). The unitary theory of consciousness as in Vedanta, is maintained now a days.

Lazerowitz says in studies in Meta-philosophy 'A philosophical theory is not a theory and a philosophical theory consists, for one thing of the statements of an unheralded concealed alteration of terminology (an unconscious revision of our language) for another thing, of the delusive appearance presented to our conscious awareness that the words state a deep theory about the existence of nature of reality and lastly of an unconscious fantasy or cluster of fantasies of importance to our emotional welfare.

As is well known, the mind according to psychoanalytic geography consists of three main regions, the unconscious the sub-conscious and the super-conscious and we may say that a philosophical theory is a bridge with three piers one in each region of the mind.

(11)

At the pre-conscious level a piece of altered terminology is introduced, accepted, or rejected at the conscious level, this creates the intellectual illusion that a theory about the world, either true or false is being pronounced, and for the least accessible part of our minds the unconscious the philosophical words actually do express a number of thoughts which play a role, in the determination of our inner stability. At the border line between unconscious and the pre-conscious, we get Adhyasa, we are half aware of being deluded (we are deluded and at the same time we know we are being deluded. Even after we know Maya theory of Vedanta the illusion persists) " Semantic inventiveness (ambiguity of the word illusion) at the pre-conscious level makes us the dupes of our own handiwork at the conscious level and it does important work for the unconscious part of our mind. We are both blind and intellectually ingenious when we do philosophy (This is best revealed in vedanta theory). We are unable to penetrate a thin illusion and at the same time we are ingenious in discovering reasons which enhance the illusion that philosophy is a kind of science indeed a priori science of the Ultimate aspects of reality.

What we want as prof. Wisdom says is revelation of likenesses and differences in the functioning of expressions. In vedanta philosophies the analogies require to be carefully examined they are as much unconscious fantasies as their pre-conscious delusions. Maya is such a universal phenomenon that it penetrates philosophical theories also. The only solution is non-empirical theory of the self but that is not verifiable as there is no such thing as 'dreamless sleep'. Also 'schools of Vedanta' are due to influence of Maya.

Philosophical problems are verbal but not merely verbal. " The feeling that philosophy is mere verbal play, is undoubtedly partly responsible for the contemporary retreat into obscurantism;" (vide Wisdom's " Paradox and

Discovery" where he recognizes partly factual aspect of philosophical theories).

The philosopher is deceived and half knows he is deceived when he says 'Motion is unreal' and 'Reality is a single continuous undifferentiated whole' for he half believes and half rejects motion, time, space, cause and above all distinction of part and whole. The fluctuating criteria and answers based on them about 'part and the whole' are reflected in 'schools of Philosophy' and the quarrel is not about facts but about interpretation of facts.

Lazerowitz concludes - 'The nucleus of a philosophical theory is a hidden verbal innovation which does one kind of work at the unconscious level, and another kind at the conscious level.'

Misuse of language in philosophical theories is reflected in startling assertions. It is true that dreams only show us the dreamer in so far as he is not asleep giving rise to the question 'Is a person who is dreaming really asleep while he dreams or not.'

In fact we can easily think of Freud himself taking opposite positions on this question, at one time maintaining that the dreamer is not really asleep and at another time as when he discusses the function of dreams in relation to sleep maintaining that of course the dreamer is asleep, that in fact the dream enables the dreamer to or on sleeping.

What is the question, 'Is a person who is dreaming really asleep or not about? Is it about the psychological facts with regard to a person who is dreaming? Is it like the question, is Jones really asleep or is he only shamming?

The point is that dreaming is not a mental state. Questions about dreams are persuasive statements and not factual assertions. Is dreaming a state of sleep? It is no

sleep if we are dreaming (for it means we are half awake .
It all depends on what you mean by sleep.

Sushupti is unverifiable as we can never say 'I have had dreamless sleep! There is always some dream or the other but it does not rise to consciousness due to censor.

So philosophical theories have three layers like that of consciousness 1) a delusive impression at the conscious level of our mind, 2) a revised piece of language at the pre-conscious level, and a drama which the words express for our unconscious" (Lazerowitz), One pertinent criticism is that the 'Layer theory' of consciousness is maintained pragmatically, vedanta might be re-asserted from this but whether that itself is a delusive activity, I frankly confess I do not know.'. (One hint ;- The 'sattas' have no clear cut boundaries. They are fluctuating. The vital human spirit asserts itself).

References :-

1. Lazerowitz-structure of Metaphysics)
2. Daya Krishna- (Review 'structure of Metaphysics' in MIND 1957 or 1958
3. Lazerowitz - studies in Metaphilosophy (chapter on 'Hidden structur of philosophical theories' and the relevance of Psycho-Analysis to philosophy.)
4. Dilman I - His latest book
5. Waissmann - principles of Zinguistic philosophy
6. John wisdom - philosophy and psycho Analysis
7. John wisdom- Paradox and Discovery
8. Wittgenterin Z- Three lectures on Acsthetics



ISHOPANISHAD

*Sadashiv Junardan Kodolikor
B.A. (Hons), LL.B., Advocate,
MIRAJ.*



The Ishopanishad is the 40th Chapter of the Shukla Yajurveda. The Shukla Yajurveda is compiled by Sage Yajnavalkya, who lived after the famous battle of Kaurava-Pandav that took place in the year 3102 B. C. Yajnavalkya was the pupil of Vaisampayana, who was the pupil of Veda Vyasa. Therefore, the date of Yajnavalkya is about 3000 B. C.

Some commentators believe that the 40th Chapter of the Shukla Yajurveda is an appendix. Urata, the first Bhashyakara (Commentator) is a Kashmirian of about 1100 A.D. The Sarvanukrumani and the Bhashya give the Rishis of Suktas or rather Adhyayas as also the metres and deities as usual. The Rishi names are often conjectural or fictitious, for example the first Adhyaya or Sukta is attributed to Prajapati. The last Adhyaya which is the Isavasya Upanishad, Urata Bhashya attributes to Dadhyan Atharvana (दध्यान् अथर्वण) while the Sarvanukrama gives Brahman as its Rishi. The Ajamer edition gives Dirghatamas as the Rishi of this Sukta.

Even though Urata was the first Bhashyakara (Commentator) of the Shukla Yajurveda, Shri Shankaracharya (A. D.

632-664) was the first commentator of the Ishavasyapanishad. When we read the commentary of Shri Shankar we come to know that Shri Shankar has given quite different interpretations of the verses.

ISHC PANISHAD :

There are only 18 verses in this Ishopanishad. In these verses the Seer of the Upanishad has given his metaphysics, ethics, theory of knowledge and devotion. "The text seems to contain scattered reflections on various topics, the central theme being the attempt to effect a compromise between the older ritualism and newer metaphysics. The contents of this Upanishad in brief, are as follows," All this whatsoever in this universe is pervaded, or enveloped or clothed by the Lord, You enjoy with what is given by the Lord. Do not covet anybody's wealth. Only by doing works one should desire to live here for an equal hundred years. For a man such as you there is no way other than this, whereby Karma may not cling to you". In these first two verses the Seer of the Upanishad is telling his son or pupil "the spiritual way of Action" (अध्यात्मिक कर्ममार्ग). In the third verse the Seer tells the effect of pleasure seeking as," And those human beings who are soul deniers, who are hedonists, pleasure-seekers, epicureans (भौतिक सुखवादी : लोकायतिक) after death head for region named असुर्यो joyless, demonic region which was enveloped in pitchy darkness. The mystical description of the Atman is given in verses 4 and 5, with contradictory attributions. The Upanishad tells us that He does not move and yet is faster than even mind, that none of the senses is able to reach Him, that even though He is stationary, He moves beyond anything, that has any motion whatsoever.

The ideal of human life (मानवी जीवनादर्श) is described in the Verses 6, 7, and 8, The Seer of the Upanishad

gives his theory of knowledge in verses 9 to 11. as " only a combination of knowledge and works, combination of philosophy (अध्यात्मविद्या) and science (भौतिक विज्ञान) is essential for the realisation of the highest end of human life, that is भौतिक अमृत्यु and निःश्रयस्. Those who go after Avidya (भौतिक विज्ञान) enter into blind darkness but those who betake themselves to Vidya (अध्यात्मविद्या - philosophy) enter into greater darkness but those who betake themselves to Vidya and Avidya together that conquer death by means of Avidya and attain immortality by means of Vidya.

विद्यां चाविद्यां च यस्तद्विदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्यया ऽ मृतमश्नुते ॥११॥

Again in verses 12 to 14, the Seer tells regarding असंभूति (व्यक्तिधर्म) and संभूति (समष्टिधर्म) in the same manner as Vidya and Avidya. He tells that only a combination of असंभूति (व्यक्तिधर्म) and संभूति (समष्टिधर्म) is essential for the realisation of the highest end of human life, Those who go after Asambhuti (व्यक्तिधर्म) enter into blind darkness, but those who betake themselves to Sambhuti (समष्टिधर्म) enter into greater darkness still. It is only those who know both Sambhuti and Asambhuti together that conquer death by means of Asambhuti and attain immortality by means of Sambhuti. The Seer of Upanishad prays his favourite deity the sun deity in the last four verses. These are 15 to 18 verses.

Some Difficult Words In The Ishopanishad :

There are some difficult words in the Ishopanishad, such as आत्महन्, विद्या-अविद्या, संभूति-असंभूति, ॐ ऋतो,

etc. The commentators had given different meanings of these words. There is no unanimity as regards the meaning of these words. The context given by Shri Shankar regarding the last two verses as " a prayer of a dying man on his death bed " is also not proper as the context of the first two verses is altogether different. In the first two verses, we see that the writer or the Seer of Ishopanishad is instructing his son or pupil. Shri Uvatacharya has given rightly the context of the Upanishad as दृष्ट्युद्धयर्वण ऋणिः स्वं शिष्यं पुत्रं वा गर्भाधानादिभिः संस्कारैः संस्कृतं शरीरमधीतवेदमुत्पादितं पुत्रं यथाशक्त्यनुष्ठितं यज्ञमवापं निःस्वृह्यमनियमं वन्तमतिथिपूजामतीतकिल्बिषं मुमुक्षुमुपसन्नं शिक्षयन्नाह-ईशावा स्यमिद् सर्वमिति ।

The words " भुञ्जीथाः " " मागृधः " " त्वयि नरे " in first two verses, clearly show that this Upanishad is instructed by the Seer to his son or pupil. The context given by Shri Shankar is, obviously not proper. The commentators have given different meanings and different interpretation regarding the Ishopanishad. I was puzzled by these meanings and interpretations. Then I decided to follow the method given by Shri Lokamanya Tilak. I read and thought about the original text only. When I read the original text so many times, I came to know the reference of the verses, the relation between the verses, and original meanings of the words. With the help of the dictionary and grammar, I came to know the original meanings of the difficult words.

With the help of the dictionary and the commentators, I have fixed the meaning of जात्सहन्, विद्या-अविद्या संभूति-असंभूति but I am not able to fix the meaning of " ॐ क्रतु " in the last but one verse that is 17th verse. I began to search the word " क्रतु " from Vedic literature.

In Rigveda I found the word " क्रतु " in the following

Mantras. (१) आ नो भद्राः क्रतवो यन्तु विश्वतो (1, 89, 1)
 (२) पूषन्निह क्रतुं विदः (1, 42, 7 to 9) In these mantras
 meaning of क्रतु is "thought" or "Knowledge" In Brahada-
 ranyaka Upanishad the word क्रतु occurs in अथो खत्वाहुः
 काममय एवायं पुष्य इति । स यथा कामो भवति तत्क्रतुर्भवति,
 यत्क्रतुर्भवात् तत्कर्म कुरुवे, यत्कर्म कुरुते तद्भिसंपद्यते। बृ 4-4-5
 Here "क्रतो" means resolve, mental resolution (संकल्प);
 In Katha Upanishad the word क्रतु occurs in I. 2 20

अणोरणियान्महतो महीयानात्मा ऽस्य जन्तोर्निहितो गुहायाम् ।
 तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥२०॥

Here क्रतुः means desire (कामना) and अक्रतुः means
 desireless man. Again in Katha Upanishad, the word क्रतु
 occurs in I. 2. 11

कामस्यापि जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।
 स्तोममददुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतो ऽ
 त्यस्त्राक्षीः ॥

Here क्रतुः means meditation or sacrifice. In Mandukopanishad
 the word क्रतु occurs in 2.1.6.

तस्माद्वचः साम यजंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
 संदत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूयः ॥6॥

Here क्रतु means यज्ञ with यूप. In Bhagavatgita the word
 क्रतु occurs in the following verse in 9th Chapter.

अहं क्रतुरहं यज्ञः स्वभाहममौषधम् ।
 मन्त्रो ऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 6 ॥

Here क्रतु means resolve, mental resolution (संकल्प).

All these meanings of the word क्रतु and meanings of
 वरतु given in the dictionary and given by the commentators
 are not suitable to the meaning of वरतु in the Ishopnishad.

The commentators have given the meaning of वरतु as संकल्पात्मन्, यज्ञ, श्रीभगवान् अग्नि, श्रीभगवान् विष्णु and ज्ञानरूप Shri Aurobindo gives the meaning of वरतु as "Will" The dictionary meanings of वरतु are 1) A Sacrifice यज्ञ 2) An epithet of Vishnu 3) One of the ten प्रजापति 4) One of the seven ऋषि 5) Resolution. determination (संकल्प) (निश्चय, 6) Desire, will (काङ्क्षा, इच्छा). etc.

In Ishopani. had the word "ऋतु" occurs in the verse, where the Seer of the Upanishad is making prayers to the God Sun. ॐ ऋतो is vocative singular of ऋतो It suggests that it is addressed to some deity. Here the deity is the Sun. Therefore, it is addressed to the sun deity.

In Shatapatha (4.1.1.1 to 6) मित्र and वरुण are described as वरतु (काव = सकल्प) and दक्ष (कर्म) This means मित्र is वरतु and मित्र means the sun (मित्र = सूर्य) so in the Ishopanishad वरतु means सूर्य and ॐ वरतो means ॐ सूर्य, In this reference and context the meaning of ॐ वरतो is the sun or the Mitra (मित्र) शंकरानन्द in his ईशावास्यदीपिका suggests this meaning in


" ॐ ॐ काराभिधेयगाभिजात्मनादित्य वरतो सकल्पात्मन्स्मर, मां त्वदुपासकं स्मर, कृतं मयाऽनुष्ठितं ज्ञानं कर्म च स्मर । स्पष्टम् । वरत आदित्या भिन्न संकल्पात्मन् ।

I am satisfied with this meaning of वरतु as "the Sun" I am putting this meaning of वरतु before the readers of the Ishopanishad for their thought and opinions.



UPAMANA : As a Distinct Pramana in Nyaya System

Basavaraj Siddhashrama
Assistant Professor
Dept. of Philosophy
Bangalore University,
Bangalore.

aiyayikas accept four Pramanas as valid sources or knowledge, out of them Upamana is one. Upamana has been defined as the "Knowledge of the relation between word and its denotation." (Samjnasmjnisammbandhajnanam Upamitih,)

Upamana has four stages

- 1) *ATIDESAVAKYA* ; At this stage a person hears from his friend (apta) that Gavaya is a wild animal which resembles the Cow. This statement is called Atide-savakya.
2. *SADRISYADHI*; On hearing a statement the hearer understands that there is resemblance between the 'Cow' and the 'Gavaya'. This knowledge or the resemblance is called Sadrisyadhi.
3. *VAKYARTHA SMRITI* : Afterwords the hearer goes to the forest, he sees there an animal, which is not a cow but which resembles the cow. On this occasion he remembers the meanings of the statement which he heard from his friend, this remembering is called Vakyartha smriti.

- 4 **UPAMITI** : As a result, the hearer identifies the animal in the forest as 'Gavaya', i.e., he acquires the knowledge or the relation between the word 'Gavaya' and the *actual anima! Gavaya*. This knowledge is called Upamiti.

About the special cause (karana) or Upamana the older and the modern Naiyayikas say Atidesavakya Jnana is the unique cause and Sadrisya, Jnana is Sahakari, while the modern Naiyayikas say. Sadrisyadhi is the karana and Atidesavakya Jnana is Sahakari.

Naiyayikas generally recognize three kinds of Upamana, (i) Sadharmya - Upamana (a similarity) (ii) Vaidharmya-Upamana (a dissimilarity) and (iii) Dharmamatra-Upamana (a peculiar property), Gavaya is similar to cow is an example of the first kind, a camel does not possess a level back and a short neck like a horse is an example of the second kind, and a rhinoceros has one horn adorning its nose, is the example of the third kind.

Viswanatha recognizes another kind of Upamana which is slightly different from the above three. This special kind of Upamana mentioned by Viswanatha is the identification of an object from a given description.

The Naiyayikas firmly believe that Upamana is a distinct source of knowledge, but some schools of Indian philosophy try to reduce it to other sources of knowledge. The Buddhist tries to reduce it either to perception or to testimony. The Sanikhya and Vaisesika try to reduce it to inference. But Naiyayikas reject these positions on the basis of the following grounds, (i) Upamana cannot be reduced to Pratyaksa because the recognition of gavaya as gavaya is not a case of mere perception, since it is dependent upon the three preceding stages such as Atidesavakya, Sadrisyadhi and Vakyarthasmriti. (ii) Upamana cannot be reduced to inference because there is no Vyapti in Upamana, the cows and the gavaya are not perceived together a number of times by the hearer just as smoke and fire are perceived together

by a man a number of times. Therefore the knowledge which arises through Upamana is not based upon vyapti relation between the cow and the gavaya. It is only based upon a certain other process which includes his hearing the statement about the resemblance between the cow and the gavaya, his understanding the meaning of it and his memory of the same. (iii) Upamana cannot be reduced to sabda' because in sabda no verification is possible and necessary, But in Upamana the heard statement is not regarded by itself as authoritative but is subject to verification,

Former Naiyayikas have attacked the Jainas attempt to reduce Upamana to Pratyabhijna. Upamana cannot be reduced to Pratyabhijna or recognition because, primarily pratyabhijna itself is not a source of knowledge and hence it cannot work without either perception or memory. Secondly, just because it (upamana) invalues perception one cannot refuse to regard it as an independent Pramana.

On the basis of above arguments Naiyayikas think that Upamana is a separate source of knowledge.

While concluding we should bear in mind that Upamana should not be compared with western Analogy, because the differences between them are fundamental. Firstly-in western Analogy-on the basis of partial resemblance we try to conclude fuller resemblance between the two entities. But this is not so in Upamana. In Upamana we only get the knowledge of the relation between a word and the object denoted by it, Secondly the conclusion of Analogy is always probable and it is not certain, where as the conclusion of Upamana is always certain.

Bibliography :

1. Nyaya theory of Knowledge - S. C Chatterjee
2. The six ways of Knowing - D. M. Datta
3. Tarka Sanigraha of Annanibhatta - Ed. Y. V, Athalye.

Mystic Experiences, Psychoses and Pyschoneuroses

by. *Dr. V. V. Athalye, A. V. P., Satara.*

The subject of this article is interesting and important though it may be found intricate and taxing by some of the readers. Scientifically-minded persons, especially medical men, have been raising the question whether the various mystic experiences are genuine or they partake of the nature of diseased conditions. And they do so rightly, for the abnormal hearing, seeing, touching, tasting and smelling which the mystics and yogis consider to be mystical or divine can be sometimes experienced as a consequence of certain diseases or due to influence of certain drugs. Obviously effects of such diseases and drugs replace or pervert the normal sensations. For instance, normal taste is found at times perverted in epilepsy as an aura to its fits, or in insanity, or in hysteria or in middle-ear disease. Such a perversion is called paragnosia. Similarly taste of almonds, apple wine, of grapes and of honeybeer is sometimes experienced by a person during the action of drugs like Croton Tiglium, Cahinca, Coca and Muriatic acid respectively when in fact the person concerned has not taken any of these articles in his food and beverages.

A person may have the sensation of music in ears under the influence of Pulsatilla, that of sounds coming from another world during the action of Carbo animalis and a sensation as if a rainbow has spread before his eyes when he

is acted upon by Stramonium. Like the sensations of taste, hearing and seeing, those of touching and smelling are also affected sometimes by drugs and disease.

Drugs and diseases may act not only on the five senses of man but on his mind too. He may then imagine that he possesses two wills, has dual personality, his body and soul are separated, he is hovering in air like a spirit and he exists in another person due to the influence of drugs like Anacardium, Cannabis indica, Nitric acid, Opium and Pyrogen. A person suffering from a certain mental disease may hear imaginary voices which are sometimes so vivid that he answers their remarks. He may imagine that he is seeing objects and events which the bodily eyes cannot see. And drugs like Nux moschata and Phosphorus give rise in certain persons to an imaginary acquisition of the power of clairvoyance.

The instances provided above are those of mental disorders caused by drugs and diseases. And yet there are certain mental disorders which are supposed to be of a purely psychic origin, such as hysteria and schizophrenia. However in view of the fact that the current of life has a psychophysical parallelism, it is difficult to define a disease either of this kind or any other as purely psychic or purely physical, though relatively one may be more psychic or the other more physical. A complete comprehension of the bodymind relationship has baffled the understanding of physicians and philosophers for a long time in the past and may do so for many years in the future.

In schizophrenia we find various hallucinations pertaining to different senses and originating from dissociation of personality. But sometimes we come across some hallucinations associated with even increased intracranial pressure due to a tumour. We meet hallucinations (visual and auditory) in delirium tremens also.

In hysteria there is a tendency in the hysterical personality to mental dissociation, and in certain cases of hysteria

the dissociated part of the mental life is so extensive that the person may seem to possess multiple personality as is found in certain mystical experiences. But it is worth noting that certain organic nervous diseases appear to predispose to hysteria, especially disseminated sclerosis, and hysterical symptoms may be found in patients with a focal abnormality in the temporal lobe, suggesting thereby that mental dissociation leading to multiple personality may sometimes have an organic basis and that hysteria is not a purely psychic phenomenon.

It would not be out of place, if we, before proceeding further, take into consideration briefly the innate behaviour patterns of man and the structural ones which have an essential bearing on the normal and abnormal conditions of his life. It may help a better understanding of the subject of this article.

Human being is not an isolated individual. Man reacts to and is acted upon by his family, the society of which he is a part and the general environment to which he is exposed. Abnormal mental conditions frequently result from the inharmonious interaction between the individual and the society and between the individual and his environment.

As regards the structural patterns of man (the anatomico-physiological), it is worth noting that the structural patterns within the nervous system are fixed, that it has taken eons to lay down those patterns and that the patterns of behaviour which depend upon these structures are not easily influenced by outside factors operating after birth and during early development.

The medical science has now come to know that there are mental processes outside of conscious intelligence and that personality, as at present understood, is something more than an aggregate of smoothly functioning tissues and organs which go to make up the individual. And the medical

science is convinced that diseases do not exist as independent entities and that it is the patient (the individual) who suffers from the disease, who is real and who shows a personal and individual reaction to it. The pattern of his illness depends upon many factors, for the pathological process is influenced by his genetic constitution, by the condition of organs of his body apart from that which is primarily affected, and by his state of mind.

There are on the contrary, certain physical disorders which regularly produce a consistent series of symptoms and physical signs independent of the personality and constitution of the individual. For instance the clinical syndrome resulting from division of one median nerve is not significantly modified by the mental state of the patient. But in general it may be stated that the course of a disease is greatly influenced by the personality and constitution of the individual and by his state of mind, and that individual emotional and constitutional make-up can also influence his susceptibility to certain infectious or neurological disorders.

The study of the intimate relationship between body, mind and personality leads to terms like physiological psychology (including reflexology), psychopathology, behaviouristic psychology, psychology of motivation, psychoneurosis, etc. A scientific estimation of the whole subject has been recently aimed at and an attempt is being made to understand the role which the emotions and instincts play in the genesis of neuroses. Hitherto a great emphasis had been laid on the study of intelligence or what is called intelligent cortical behaviour, but now it is becoming increasingly evident that the study of instinctive or emotional behaviour of the more fixed subcortical patterns is equally important if not more. Unprejudiced scientific investigations by psychologists, neurologists and sociologists well-versed in anthropology are now receiving great prominence in medical studies.

Some of the conclusions arrived at by psychopathology which are worth being remembered are that abnormal mental

mechanisms differ very little from the normal, that there is a law of psychic determinism according to which there is nothing haphazard in the mental processes any more than there is in the physical i. e., the law of causality holds good in the psychic sphere as in the physical one, that all behaviour is psychically motivated; and that even what appears queer, irrelevant or contradictory is found upon analysis to be definitely motivated (for example, slips of tongue, lapses of memory, apparently meaningless efforts, etc.)

Now, we may move forward in our consideration of the problem whether mystic experiences are something different from the effects of certain drugs and diseases on the body, mind and personality, mentioned before. In this deliberation we may try first to understand the object of the mystics, in pursuing which some of them get the supernatural auditory, visual, olfactory, gustatory, tactile and other kinds of experiences.

Mysticism is a science of transcending the phenomenal world and attaining to the reality behind the phenomena. It is a metaphysical thirst. The search for the ultimate reality is its object, and contemplation the main instrument of the search. Contemplation is to the mystic a psychic door through which to reach the reality; it is a process of going from one state of consciousness to another. During the period of contemplation the mystic tries to empty his mind of the images and impressions provided by the intellect and thus aims at wiping out the experiences of the world obtained through senses. This, according to his belief, helps him to transcend the merely intellectual planes of consciousness and perceive the reality. To be free from the world of sense and to transcend it is to be reborn to a higher level of consciousness. The process of this transcendence leads to or is accompanied by introversion, raptures and ecstasies.

The mystic claims that in his ecstacy he changes the condition of consciousness which ordinarily rests on intellect—a specialised aspect of the self- and that the basis of the new mystic or spiritual consciousness is intuition as intellect is that of the material one. Contemplation, meditation and passionate concentration usually bring about the ecstatic condition in mystics. But certain persons utilize also the acts of dancing, music and such other things as are capable of intensifying the natural rhythm of life, and of rushing them into transcend the normal state of consciousness.

To summarise, it may be noted that mysticism is a highly specialised attempt for the search of reality, which is a constant characteristic of human consciousness.

The mystic life consists essentially in remaking of personality or remaking of the soul's substance in consonance with the principles of Truth, Goodness and Beauty. It is a purposeful life and a voluntarily accepted one, and it does in no way partake of the nature of morbid conditions of body, mind or personality. It is however a fact that when not properly guided, a mystic's life may turn into one of insanity and hallucinations. On the contrary if it is well directed, the natural rhythm of life is changed into a supernatural one instead of into a morbid one. The energy of the mystics, the transcendental selves, is found tremendously increased. Mysticism has given to the world exceptionally virile types of religious, social, political and spiritual workers like Gandhi, Ramkrishna and Christ to mention only a few. From the deep levels of their new life, they draw amazing strength and a power of dealing with odd circumstances. Their experiences can not be dismissed as a morbidity of body, mind or personality. There is always a difference between a true and healthy mystic and its morbid perversion.

There are certain persons who have both morbid and genuine mystic experiences. I know one person who has tinnitus in the form of the sound of ringing bells which is a

morbid condition of one of his ears and can be located in the ear, and he also experiences when he sits in solitude and empties his mind of all normal experiences, a melodious music which cannot be located in any of his ears. He can clearly differentiate the morbid experience from the genuine mystic one. The first causes uneasiness and annoyance while the second unusual ease and exaltation.

Remembering this difference, we shall now attempt, with an unprejudiced mind, to understand and interpret some of the mystic experiences. Almost everyone of us has in his life known at some moment or the other the indescribable exhilaration resulting from his having gone in contact with reality, just as great poets, musicians and philosophers have in the moments which inspire them with the conception of their masterpieces. In these moments we transcend, according to mysticism, our normal consciousness and enter the higher or supernormal one. This process of transcendence is a healthy one and is accompanied in some of those who have progressed in their mystic life by auditions, visions, and similar experiences of other senses, as also by dialogues, automatic writings and clairvoyances. These events are obviously supernatural. Yet there is nothing in them of the nature of a disease of any kind as long as the persons concerned are sound in health and not victims of any drug or illness that can cause such conditions.

But it is asked, how does a mystic hear a sweet song in the absence of any singer or instrument singing it, see a beautiful scenery where there is no scene before his eyes, taste deliciousness in the absence of any article to taste, enter into a dialogue when there is no one to speak to and have other experiences without the presence of things that are required to produce them?

Reality, with which the mystics assert that they go in a momentary contact, must be a definite thing though they cannot describe it in a manner in which they can describe things concerned with the normal life, But every person

who has the slightest experience of such a contact, does say with certainty that he has experienced it. Reality, the divine principle or whatever name one may give it, is the heart or the core or the innermost end of man's personality. It is in relation to the field of higher or supernormal consciousness and intuition what conscience is in relation to the field of ordinary or normal consciousness and intellect. It is the divine nucleus of man and the preserver of his being or self, It is the source as well as the reservoir of all human energy and the keeper of the quintessence of all human knowledge and experiences obtained through the various senses and of the workings, decisions and judgments of human mind, It is the origin of all these becomings of the self, If the process of becoming of the self may be compared to flooding of the water of the ocean, its going back to being can be compared to ebbing of the water, Flooding and ebbing or bounding and rebounding is the law of the universe and therefore of, everything that exists:

When a mystic goes back to reality during the moments of ecstasy, he goes close to the treasures of human knowledge experiences and judgments which have been stored therein from time to time and are now presented to him by reality in their finest forms such as wonderful auditions, surprising visions etc., the process of this refining having been incessantly taking place in the recesses of the divine refinery in his own divine nucleus, the plane of his subliminal life, just as hand-spun coarse threads of cotton, after they reach the weaving machine, are returned as a fine fabric. There is thus nothing unreal in the experiences that are sometimes obtained during the ecstatic state. They are as real as the ordinary experiences just as the fabric is as real as the threads from which it is woven.

The going backward up the ladder of reality is a gigantic ascent, and a careful study of mysticism shows clearly that the awareness of the mystic exists undimmed during this uphill journey. The experiences that he gets on

his way constitute a foretaste of the process of his divinisation. Such an occurrence must be considered quite natural and logical. In reviving his relation with reality and in entering the land of divinity, the mystic is overjoyed just as a traveller is, when returning homeward, at the sight of the neighbourhoods and surroundings of his home and when ultimately resting in it with a sense of fulfilment.

There is also an evidence of an indirect or circumstantial nature to prove that the mystic experiences are real,

(1) Highly developed mystics are found to accept pain and suffering eagerly and willingly, which physically or mentally ill persons do not. The sacrifices made by the mystics for the attainment of their object are obviously not signs of any morbidity.

(2) The real mystics can fast for days, weeks and months without any deterioration of their activities. Mystic life leads to illumination of mind and self and not to their degeneration. The sublimity of the purpose of the mystics enables them to triumph over their physical needs as they draw the requisite energy from the depths of their inmost being.

(3) Mystic experiences remain deeply engraven (such as auditions and visions) upon those who get them, and these persons feel certain of reality and of the joy of their experience. This would not be the case if the experiences were simply empty and void of meaning. And the mystics' feeling of certainty about reality and the joy of experience is not to be found in persons suffering from hallucinations and other mental aberrations.

(4) Unlike diseased persons, mystics cease to be their own centres and circumferences, they become unselfish and participate in the great life of the universe.

Lastly, one's own experience is the greatest evidence above all other evidences. I may humbly- humbly, because I have no vast experience of this kind- say that there is nothing to be considered as morbid even in a mystic's hearing

distinct messages of his subliminal mind literally as voices. I shall refer here to my only one experience of this kind. It was a fine morning (on 12th Febr. 1960) when I had it, I was reading a book named "A Brief Study of Life Divine" in a quiet room which had a calm surrounding and in which I was alone. The morning time was naturally refreshing and my health was perfectly sound. In one of the pages of the book a problem was found discussed as to what the science considered the status of life and mind to be and how it was unable to solve the problem. I closed the book and was dwelling thoughtfully upon the problem in my mind, and I was completely immersed with a mystic's concentration in the process of pondering when I clearly heard within myself a voice saying "Oh, the problem has been already solved by Walter who was a scientist or a philosopher or a thinker of this type. But to my great astonishment, after an ardent search through correspondence of some months with friends in India and abroad for a person bearing this name and dealing with such problems I found at last one Dr Walter Russell of U S A. who had attempted to solve the problem lucidly and interestingly in one of his worthy books, namely, "The Message of The Divine Iliad." This episode, as Dr. Walter wrote to me in his letter, was a miracle to him.

I have certain mystical experiences of both auditory and visual types and I have accepted them for the time being as real after having dispassionately gone through pros and cons of matter. But it is needless to add them here.

As for clairvoyance I had a small experience, analogous to it though not identical with it, when I was a child of six or seven years. A grown up son of our maid-servant was engaged as a soldier in some war on the Indian frontiers. She was naturally anxious about him and she asked me (with the faith that a child possesses a divining power) when he would return. And I answered immediately that he had died on the battlefield and that she would very soon get an official letter to that effect. Unfortunately for her

she did get it only after two or three days! At that time I did not know and did not care to know how I could have a mental picture of an event that had occurred at a distance of more or less one thousand miles from the place where we had been living. It may be called an intuitive prediction if I may coin such a phrase. In any case it was a kind of cryptaesthesia.

As for levitation (rising in the air without any material support) we do not meet honest persons who claim to have had a genuine experience of it.

Mystic life, which is sometimes attended by various experiences alluded to before, has as its aim the attainment of higher life or the supreme good. No one will deny the fact that every man possesses a craving throughout his life for acquisition of some supreme good of which he has no definite concept or has at the most a dim one. It seems to be an inborn longing with him.

Pursuance of truth and altruism, and of the life of love and religion which we find in the lives of certain thinking and awakened persons all over the world is nothing but a craving for the higher life leading to a blissful state. In that higher life, it is hoped, all things that are true, good and beautiful commingle into one state which some describe as summum bonum.

The pursuit of summum bonum by a mystic or any person is accompanied by the process of deification of his own self and of others. All genuine experiences of the mystics speak of their deification. In my opinion, it would therefore be illogical and unfair to brush aside their supernatural or supernormal experiences as neuroses, psychoses or psychoneuroses. In view of the advanced physiological and psychological knowledge, it would not go very difficult to distinguish between the real experiences of the mystics and the perverted ones of the sick.

References

Dr. Brain " Diseases of the Nervous System

Dr Walton .. Essentials of Neurology.

Dr. Wechsler - The Psychoneuroses
(an article in Nelson's Medicine).

Dr. Boericke - Homeopathic Materia Medica.

Evelyn Underhill - Mysticism. Collected Papers.

Romain Rolland - The Life of Vivekananda.

Dr. Hinsie - Psychiatric Disorders.
(an article in Nelson's Medicine)

SCIENCE AND SPIRITUALITY.

Dr. S. G. NIGAL

Dept. of Philosophy

B.N.N. College,

Bnlwandi (Dist. Thane)



We are living in the age of science and technology. In fact our society is called 'Technological society'. Technology is science put to practical use. Hence it is essential to know the nature of science and the extent of scientific knowledge.

Any science is an empirical knowledge. Each one deals with some particular aspect of the tangible universe, No science, as science, is concerned with the universe as a whole. Physics for instance, deals with the material and quantitative aspects of the visible universe. Different sciences are 'scientific' because they employ scientific methods and techniques to collect facts and gain knowledge about their subject-matters. Thus scientific knowledge is fact-based and objective. But it is not a mere collection of facts. It is systematised knowledge. In this sense physics is a systematized body of factual knowledge about the material aspects of the world.

Each science is supreme in its sphere. No science can and should claim supremacy in other fields of knowledge. How, for instance, can physics claim supremacy in the sphere of Biology or Psychology? Can we reduce Biology to

physics? We experience at least three aspects of the world. They are the physical, the biological and the psychological.

Physical sciences deal with the physical aspects of the world, but the concept of matter itself has undergone a great change. The concept of matter in 18th century is no more valid in 20th century physics. Today the physicists talk about matter in terms of energy and dynamism. It has ceased to be a dead (inert) matter.

When a physicist transcends the limits of his methods and the sphere of his knowledge, he ceases, for the time being, to be a physicist & becomes a philosopher. But as a physicist, he can claim supremacy in other fields of knowledge. In this connection Julian Huxley, an eminent biologist, warns: In its sphere each science is supreme, but in other spheres it is only a method or a tool. (Science & Religion P. 18)

Besides, there is no single method of knowledge about the world as a whole or about all the aspects of the universe. Genuine scientists accept the limits of science and scientific methodology.

It is only the popularisers of science who fail to grasp this truth. The propagandists of science should pay heed to what J. A. Thomson has to say: He writes - Science is not concerned with anything ultimate, with the question of the beginning or ending, with the purpose or meaning of it all (Science and Religion. P. 25). Further he writes, Science is indispensable, yet partial and abstract kind of knowledge. It is partial and abstract because it must restrict itself, if it is true to itself, to certain methods. To change the metaphor, science fishes in the sea of reality with particular kind of net called scientific methods and there may be much in the unfathomed sea which the meshes of the scientific net can not reach. (Ibid. 25)

The controversy arises when 'scientism' is advanced in the name of science or when 'materialism' as an ontological theory of reality is insisted upon in the name of physical science. When there is a trespass on either side - on the side of science and spirituality, this controversy becomes acute discord between science and spirituality, between science and religion.

Each religion contains certain beliefs, ways of worship and rituals. Science may be opposed to certain dogmas, rituals and even certain theologies. Hence religious and historical religions must be distinguished from genuine spirituality which is not opposed to pure science and scientific temper. Hence the man of reason and spirituality must avoid both the scientific imperialism as well as theological imperialism.

Spirituality is a sincere concern for one's 'true self'. 'Who am I?' is the key question of spirituality. Whence am I? What can be the moster purpose of my life? Does life end in death? Such questions are 'existential' in the sense that they stem from man's existence as such. Man, being self-conscious, looks within and tries to get at his inner-most core. Spirituality thus, is a persistent and sustained attempt to explore the inner dimensions of one's self. It is genuine search for self-knowledge. Thus understood, 'self' itself becomes an intrinsic end-value which the aspirant wants to actualise. There is no question of perceiving it by means of the sense-organs.

But spiritual temper like scientific attitude and frame of mind, ought to be unbiased and consequently open to new insights. It must, therefore, be self-explorative, as well as self-critical.

Spirituality also is a deep concern for moral and spiritual values. Self itself is a value which cannot be measured in terms of secular values like power and pelf, pleasure and

position. Science it is urged, is emotionally neutral in its investigations. But science can not remain indifferent to human values. Science as science can not claim to set up a scale of values. But it cannot deny values which as Brownavski says make up the sense of human dignity (science and human values P. 9)

And if 'materialism' is accepted as a theory of reality as well as a doctrine of values then the sense of dignity suffers a lot. Hence the popularisers of science should pay heed to the well considered & well-known statement of T. H. Huxley. He avers - Physical science is a little atheistic as it is materialistic

Thus understood science and spirituality are not opposed to each other. They can not also remain indifferent to each other. Both seek the truth in their own ways. In this sense both should be considered as valid approaches in the pursuit of truth.

Genuine men of spirituality have developed certain methods of self-exploration. These methods are popularly known as techniques of concentration or meditation. Mind is usually and habitually outward oriented. Hence the need to inwardise it. Besides this, spiritual life involves the practice of ethical life and strenuous intellectual inquiry. Considered in this perspective spiritual temper and scientific temper are far from contrary to each other. They are an indispensable framework of human life. The former is a necessary condition of self-understanding and the latter of the understanding of the world in its varied aspects.

Let us not confuse science with technology and its comfortable or otherwise products; likewise spirituality should not be confused with miracle-mongering, hypnotism and other mystery cults. But a man of spirituality must be a man of sterling moral character. He must be free, frank and fearless in his approach to truth.

Spirituality is an attempt at God-realization only in the sense that God is the self of our selves, the Benig of our being. Freedom, truth, honesty and integrity are both scientific as well as human values. The practice of these values is a must for leading a spiritual life. Hence the Gita insists on the life of self-less activism as an important aspect of spiritual journey. It helps the seeker to control to purify and to inwardise the mind. Such a mind is anessential in self-explorative meditation which gradually results in his realisation of the ever blissful self-the self of our selves.



THE EVANESCENT SELF : BUDDHA AND HUME

BIRAJA KUMAR TRIPATHY.



lot of discussion has been carried on the problem of self by many thinkers, both traditional and modern, but no unanimity has been achieved yet, 'Self' continues to be a mysterious problem even now, so much so that thinkers either believe it to be the ultimate reality beside which there is nothing else or reduce it to a mere nothing, a name only standing for the collection of fleeting sensations, and thoughts. This brief discussion proposes to focuss the views of two such thinkers, one from the east and the other from the west-Buddha and Hume- who inspite of their different orientation., education, and profession could think almost alike on the problem under review. We shall start from the east, and by and by switch over to the west and finally see how the two have met.

Unlike a majority of Indian thinkers Buddha never thought of a permanent or eternal self. Nothing, human or devine, can exist eternally, nothing is imperishable for Buddha, Eternalism is not acceptable to him because Law of Cansation which he calls Pratitya Samutpada operates universally (without any exception, According to this law the origin of everything is dependent on some prior cause (Dependant Origination) The cause being present, the effect arises. Everything is subject to birth and so subject to

death,, Where there is birth there is death also. "Know that whatever exists arises from causes and conditions and is in every respect impermanent." This is the ultimate dictum of Buddha. Every thing, according to him, is subject to Utpada (Origination), Sthiti (staying), Jara (growth), and Nirodha (destruction). The concept of permanent self thus falls a prey to the inexorable law of causation, Everything is reduced to a passing phase,, Sarvam Ksanikam.

Man, for Buddha, is only an organization, a synthesis or a complex, composed of five skandhas, namely Rupa (physical body), Nama (feelings), Samjna (perception) Samskars (dispositions), and Vijnana (consciousness). This aggregate or sanghat is man and he survives as long as the aggregate survives but as soon as the aggregate disintegrates, man ceases to be. None of these constituents last for ever., instead, it perishes sometime or other even more rapidly than one can imagine. According to Hinayana Abhidharmamahavibhanga sastra a day which consists of twenty four hours is equivalent to six thousand four hundred millions ninety nine thousand nine hundred and eighty Ksanas or moments. The five skandhas as stated above are repeatedly produced and destroyed in every moment. Individuality, for Buddha, is thus a growing and everchanging process which does not remain the same in any two moments, Ceaseless change or constant flux and not permanence is the mark of individuality. Buddha compares life with the flame of a candle. Actually speaking it is not the same or one identical flame that we see although, but so many flames, a series of flames each succeeding the other in quick succession. The flame of the last moment causes the flame of the present and the flame at present causes the future and so on, Likewise life is a flow of consciousness, an unbroken series of successive states each succeeding the other and of which the first is said to be the cause of the second. The continuity of life span is thus explained by causal link among the different states, "Buddhism believes in transitive causation, where one state transmits its paccayasatti or causal energy

to some newly conceived germ. Causal relations are of the type of the seed growing into the tree, where the one is necessary for the other." There is, therefore, no being in the world only becoming. The whole universe is reduced to a ceaseless dynamic process balanced on the wheel of causality. The law of change (and not permanence) which is the inevitable consequence of the law of causality is the ultimate reality for Buddha.

Hume also is very emphatic while denying the idea of an imperishable self or mind. "The idea of substance is meaningless" to Hume "Whether applied to matter or mind." Before we concentrate on Hume's refutation of self it is necessary that we should understand his main thesis. "No ideas without impressions." To take a concrete instance - when we see an object directly we have the impression of that object but when we close our eyes and try to think or imagine that every object, we have only the idea of that object. So an idea is a faint copy of the impression. Impressions are original, ideas are not so. It follows that a born blind man who has never seen 'red' (or does not have the red impression) cannot have the idea of red'. Similarly, if you have never tasted sweet, you cannot have the idea of sweetness. Hume, therefore, concludes that the periphery of our knowledge is confined to impressions only and that is to say we cannot know anything beyond the limited range of impressions. All our knowledge is deduced from impressions. It is therefore natural for Hume to ask - what may be the impression from which the idea of a permanent self is derived? In fact none of us can locate this impression. For, actually we do not have any permanent or invariable impression corresponding to the idea of permanent self. If any impression is responsible for the idea of permanent self that impression must also be permanent throughout the entire life span because the idea of self is supposed to be

permanent. But Hume claims that we have no such permanent impression at all. Hume himself has made an attempt to find out this impression but without any result. "Whenever I intimately enter into what I call myself, I always stumble on some particular perception or other ... I never catch myself at any time without a perception and never can observe anything but the perception." Self, for Hume, is only a collection or heap of passing sensations and the flow of these several perceptions is so rapid and quick that they give rise to the idea of one permanent self. But in reality it has no identity, only similarity of several perceptions. They pass and repass so quickly that their similarity is mistaken for constancy. So what actually constitutes self is only quick succession of several perceptions. Self is compared to a stream that flows uninterruptedly. But what is a stream after all? When several drops of water flow rapidly one after another, we call it a stream. So stream is only a name that stands for the quick succession of several drops of water. Stream is nothing but collection of several drops of water and the similarity of several water drops is mistaken for one continuous stream. Similarly there is no single identical self although; self is only a synthesis or organization of several passing sensations, quick successive perceptions. There is therefore no permanent self. "The mind or self" for Hume is only a bundle or collection of different perceptions which succeed one another with inconceivable rapidity and are in a perpetual flux or movement". Personal identity, for Hume is certainly not due to any self that exists uninterruptedly but due to quick succession of perceptions only. Nothing is identical throughout the whole course of its existence. Changes occur constantly but these changes are so subtle and feeble that they invariably go unnoticed and therefore things appear identical, same or permanent. So the permanence or eternity of self as supposed by many thinkers is only an unintelligible chimera, an idle fiction of imagination and not a reality for Hume.

Thus both Buddha and Hume repudiated the concept of

self as a changeless eternal principle, both have reduced self to a ceaseless changing process., a continuous series. In spite of all their efforts they could not catch their 'myself' and herein the two have met. But while for Buddha causality is the basis of continuity of the life series' for Hume, it is due to frequent repetition of similar types of ideas, Buddha could not go beyond the iron grills of his causality nor Hume beyond the domain of his impressions. Their phenomenal mechanism failed to reveal the transcendental reality. Pratitya Samutpada of Buddha lands us in regressus ad infinitum. We cannot reach a final cause. The whole universe is reduced to a series only where things and events pass, repass and glide away in a strict pattern but "without maker, without known beginning, continuously to exist by nature of concatenation, of cause and effect" 1 But everythng cannot be reduced to a mere system of relations because the question that automatically arises is who relates them? "The vital question is that of the original cause which set the wheel in motion. Who gave the impetus?" 2 asks Radhakrishnan. The world of becoming is incomplete without a Being, the deed alone is not sufficient as it always implies a doer. There must, therefore, be an underlying reality behind the world of becoming, a changeless entity amidst the ceaseless series of changes. The wheel of causation does not allow Buddha to transcend the flux of the world and arrive at a higher level where all sequences, events, movements or forces merge into one eternal principle, into one immutable and imperishable reality. And Hume, it seems, is groping in darkness, is searching self where it can never be found. What may be the impression from which the idea of self is derived? This is his fundamental question. But self cannot be found in the 'impressions' of Hume, for it is the self which is the pre-condition of all the impressions and as such impressions are impossible without self. So Hume in his search of self in

1. Buddhaghosa - Visuddhimagga, XVII

2. Indian Philosophy, Vol I Dr. Radhakrishnan P. 375

the impressions is rather putting the cart before the horse. The dialogue between the father and the son as found in the Chandogya, clearly tells us what the self in essence is. It is stated thus :-

" Fetch me from thence a fruit of the Nyagrodha tree Here is one, Sir; Break it: It is broken, Sir. What do you see there ? These seeds, almost infinitesimal. Break one of them.

It is broken, Sir; What do you see there?

Not anything, Sir."

My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists. Believe it, my son, that which is the subtle essence, in it all that exists has its self. It is the True.

It is the self, and thou, O Sveaketu, art it," 1

1. Chandogya Upanishad, VI. 10 ff



REVIEW

Eleutherious - The Liberator by DA Free John - Pub - The Dawn Horse Press - Clearlake, California.

This book throws "Kindly Light" on the fundamentals of gradual progress on God Realisation, DA Free John says God is consciousness and "to know God as Consciousness is to transcend both the world and self by means of Truth."

According to the famous gifted author consciousness when fully realized sets free the devotees from all the bondage. He draws the attention of the readers on the importance of Consciousness. In (chapter 1) Eleutherias and (in chapter III) the perfect practice he advises,

**' Be Consciousness
Contemplate Consciousness
transcend everything in Consciousness.'**

and affirms " This is the Epitome of the way of Truth.

He says " This book is the Epitome of all that I am here to say to you about the Realization of Truth and Happiness."

Awakening of Consciousness is of vital importance no doubt, but perfect Practice does not at all play a small part. He gives laymen as well as untrained and inexperienced devotees valuable guidance for Perfect Practice which helps to develop and enhance consciousness of Spirit.

This book is a must for spiritual aspirants. This is not at all a book to be read lightly, if one wishes to follow the - author. It is a book which demands great concentration while reading.

I think this book will prove to be an unfailing guide to all the true and sincere aspiring devotees.

REVIEW

Evil, Suffering & Salvation - A Comparative Perspective in - Religion - By. Dr. Nitin Vyas, M.A.Ph.D. Published by Vishvamanav Sanskar Sikshan Trust: Baroda - 5.

Pages - VIII + 238 Price Rs. 80/- US. 15

Evil is a reality that no one can run away from or - escape. For the believer, non-believer and agnostic evil once it is faced, *becomes a problem*. To a theist believing in a good and omnipotent God the problem of evil becomes more acute. This is perhaps the reason why the problem has engaged the attention of serious - minded thinkers through the ages. Various religions have dealt with the problem of evil. Each religion discusses the problem in its own way, Every religion has to say something of importance on the origin and nature of evil and the solution of the problem of evil, Each - religion has its metaphysics and in consistency with that metaphysical standpoint it discusses the problem,

The present work under review by Dr, Nitin Vyas is an attempt at understanding the problem of evil as dealt with in different religions. The religions he has taken into account are those of Indian origin namely, Hinduism, Buddhism and Sikhism, and Christianity, Islam and Zoroastrianism, The author introduces to the readers the basic tenets of the different major religious traditions in a condensed form and in a clear language, This is an advantage for the students of comparative religion.

The book exhibits extensive scholarship of the author and his insight into the problem under study. The author is of the opinion that the evil has to be faced squarely, has to be entered into, and an attitude of compassion and contemplation has to be developed so that we can overcome fatality by creative growth, through responsible choices in an atmosphere of freedom.

The whole issue of evil and suffering is of perennial significance. The consideration of the problem of evil deserves acute and urgent attention in the modern times. The conflict is greater to-day than ever before. For in spite of the unbelievable and unprecedented material riches, man suffers from an agonizing spiritual malady. Until man involves inwardly by keeping away from self-centredness to spiritual search there can be no end to his sufferings. The task of religion is appropriately aimed at bringing out the potential perfection inherent within man as the means of overcoming the evil. The author is right in giving these observations of his. He is of the opinion that though apparently there is no final concrete solution to the problem, yet religions make hopeful in the realizable possibility of a birth of a new man who is able to transcend his ordinary life pervaded with a sense of dualism and finitude, and thus reach a stage of experience beyond categories of his ordinary lived life.

The author after a careful study of the problem of evil as dealt with in different religions gives his preferences as to the analysis of evil and solution offered by Indian religious traditions. He does this by giving his reasons. All may not accept his value-judgement.

The author shows a *real quest* and sympathetically goes through the sources and resources of the different religions traditions and carefully notes down what these religions have to say on the problem under study. Thus the book has turned out to be highly informative and useful. The bibliography given at the end is very useful to the students of comparative religion. The title of the book is significant in that it suggests that evil necessarily implies suffering and salvation is the only solution to the problem of evil.

The book deserves careful and attentive reading. The author deserves congratulations for the pains he has taken in preparing the book.

Devi Bagalamukhi (Kannada) By. Shri S. B. Hoogar, B A. (Hons) LL,B. Principal Civil Judge Dharwad publisher Sew. Nanda S. Hugar, Nanda Prakashana, Dharwad. Pages 99 Price Rs. 6/-

Goddess Bagalamba is Adishakti, the great Mother of the Universe. There is a long tradition of worship of Adishakti in country. The eminent mystic Sri Chidananda Avadhoota is a well-known worshipper of Shakti. Among his works 'Devi Mahatme' and 'Bagalamba Shataka' are very important and popular. They are considered to be authentic works by the worshippers of Shakti. The latter, 'Bagalamba Shataka' was composed for the ordinary masses who can read it without much difficulty.

The author Shri Hoogar has undertaken the difficult task of publishing this book in response to the suggestion made by his spiritual Guru, Sri Hurakadli Ajja of Navalgund. The book includes a summary of 'Bagalamba Shataka' and Bagala Brahmaikya Stotra' as also the two original texts with their translations in easy Kannada. At the end, Bagala Sahastranama is given. The book is dedicated to Parama Poojya Sri Hurakadli Ajja who is both the spiritual guide and a source of inspiration to the author. The author has taken great pains in preparing the book by correcting the mistakes found in the original texts and giving explanatory notes and meanings of difficult terms. To help the devotees, the author has given the special technique to be followed before one takes to the 'parayana' of the Shataka. The good results of 'parayana' are also explained in clear terms. The portrait of Devi Bagalamba printed on the front cover page and the 'Bagalamukhi Stambhana Yantra as well as the Bagalamukhi Poojana Yantra printed inside have added to the value of the book. The photographs of Sri Nagalinga Ajja and Sri Hurakadli Ajja of Navalgund given in the book express the author's reverence and obligation to them.

The author who is himself a Sadhaka has obliged by this publication the other fellow Sadhakas who are sure to welcome the book. The author's efforts are praiseworthy. For his noble service and the guidance he has given to the worshippers and devotees of Devi Bagalamba, he deserves congratulations.

K. D. Tangod

DAS OF VITHOBA

काङ्क्रोध आम्ही वाहिले विठ्ठी ।

आवडी धरिली पायासवे ॥ 1 ॥

आतां कोण पाहे मागे परतोनी ।

गेला हारपोनि देह भाव ॥ 2 ॥

ऋद्धीसिद्धी सुखे हाणितल्या लाता ।

तेथे या प्राकृता कोण मानी ॥ 3 ॥

तुका म्हणे आम्ही विठोबावे दास ।

कर्माने ठेलो ग्रास ब्रह्मांडाचा ॥ 4 ॥

Desires and anger dedicated to you
And clasped in love Your feet.

Vithoba, no looking back now,
Eody awareness no more felt.

Ridhi Sidhi merrily kicked away,
Then what do I care these trifles.

we, Vithoba's slaves does Tuka say
the universe just a morsel for us.

वैशोनि निवांत शुद्ध करी चित्त ।

तथा सुखा अंतरार नाही ॥ 1 ॥

अंतरी बेल्लि राहील गोपाल ।
सायासावे फळ वैसलिया ॥ 2 ॥

रामकृष्ण हरी, मुकुंद मुरारी ।
मंत्र हा उच्चारि वेळेवेळा ॥ 3 ॥

तुका म्हणें ऐसे दावीन मी दिव्य ।
जरी होती भाव एकविध ॥ 4 ॥

Sitting in silence, make your mind pure
That bliss is without an end

Gopal will enter and stay there
Fruit of labour would be easily gained

Ramkrishna Hari, Mukund Murari, repeat
As often as you can find time.

Tuka assures you glimpse of Divine Light
If all the emotions are centred fine.

Free Translation by
Dada Shikhare
Ratnagiri.

SEVEN
♠ GOOD - THOUGHTS ♠

Collected By
Shri D. G. PHATAK
KOLHAPUR

Whether a person is truly religious or not is evident from his dealings in daily life. A truly religious man is advised to maintain internal and external purity.

(Swami Vivekanand)

The able man is one, who is able to decide rightly and promptly on the proper course of action in matters demanding immediate attention.

(Siree Shankaracharya)

It is not enough to have a good mind,
The main thing is to use it well.

(Descartes)

What you practice is more important, than what you profess.

(Swami Vivekanand)

" Yesterday " is but a Dream and " Tomorrow " is only a Vision ! ! Hence utilize your " To Day " to the best advantage.

If a thing can be done at any time, then that is just the thing that never can be done.

The *Health* of the people is really the foundation upon which, all their *Happiness*. depends.

(Benjamin Disraeli)

(Eight Best Things to GIVE)

- 1) **TO ENEMY** - Forgiveness
- 2) **TO OPPONENT** - Tolerance
- 3) **TO A FRIEND** - Your Heart
- 4) **TO YOUR CHILD** - Good Example
- 5) **TO YOUR FATHER** - DEFERENCE
- 6) **TO YOUR MOTHER** - Conduct that will make her proud of you.
- 7) **TO YOUR SELF** - Respect
- 8) **TO ALL MEN** - Charity

(Swami Vivekanand)

**Visit of H. E. Shri N. A. Banerji
Governor of Karnataka to Gurudeo Mandir
(19-8-1983)**



Academy of Comparative Philosophy & Religion, Belgaum.

Report for the quarter ending 30-9-1983.

His Excellency Shri A. N. Banerji, Governor of Karnataka paid a visit to Gurudeo Mandir on 19-8-1983. During the course of discussion he said that the Philosophy of Gurudeo Ranade is vedantic and based on knowledge of conscience. It emphasizes on meditation and Gurudeo's book Survey of Upanishad is a valuable addition to the literature of world. The purpose of my visit is to seek his blessings.

All the trustees were present to receive the Governor. The Divisional Commissioner and Charity Commissioner also accompanied the Governor.

Shri C. S. Varde, Chairman, Saraswat Co-op, Bank had paid a visit to Gurudeo Mandir in January 1983 and expressed satisfaction over the work done by the Trust. We have received a donation of Rs. 2000/- from the Saraswat Co-op. Bank Ltd., Bombay in last month. We are grateful to Saraswat Co-op. Bank for this generous donation.

Shri A. V. Damle of Tilakwadi delivered pravachan in the evening on Dasabodha for 7 days from 24-8-1983, In the morning from 9 A. M. to 11-30 A. M. he used to read Dasabodha.

Shri Gajananrao Gokhale of Bombay delivered a talk on 13-9-1983 in the evening on "Spiritual Party of India."

Donations were received from

1. Param Poojya Siddheshwar Swamiji, Bijapur
Rs. 505/-
2. Shri M. A. Nidgundi, Bangalore
Rs. 400/-

Articles, on Culture, Education, Mysticism, Psychology, Morality and Social Education are welcome from readers and subscribers for publication in Pathway to God.

अकॅडेमी ऑफ कंपेरेटिव्ह फिलाँसाँफी अँड रिलिजन, बेळगांव.



कांही प्रकाशने

किंमत

१ श्रीगुरुदेव रानडे	प्रा. भा. र. मोडक साँ. वसुधा मोडक	३-००
२ कर्मयोग	डाँ. ह. रा. दिवेकर	२-००
३ श्री ज्ञानेश्वर चरित्र	रामचंद्र नारायण सराफ	८-००
४ गुरुदेव रानडे व त्यांची पारमार्थिक शिक्षण	ग. वि. तुळपुळे	१५-००
५ ज्ञानेश्वरांचे तत्त्वज्ञान	साँ. पद्मा कुलकर्णी	१८-००
६ ज्ञानेश्वरांचे आत्मदर्शन अर्थात कार्य आणि तत्त्वज्ञान	रामचंद्र नारायण सराफ	४०-००
७ समर्थ रामदास जीवन व तत्त्वज्ञान		३०-००

शाळा, महाविद्यालये व वाचनालये यांना शेकडा २० टक्के
कॉमिशन देण्यांत येईल.

- मिळण्याचे ठिकाण -

गुरुदेव मंदिर, हिंदवाडी, बेळगांव-५९० ०११.