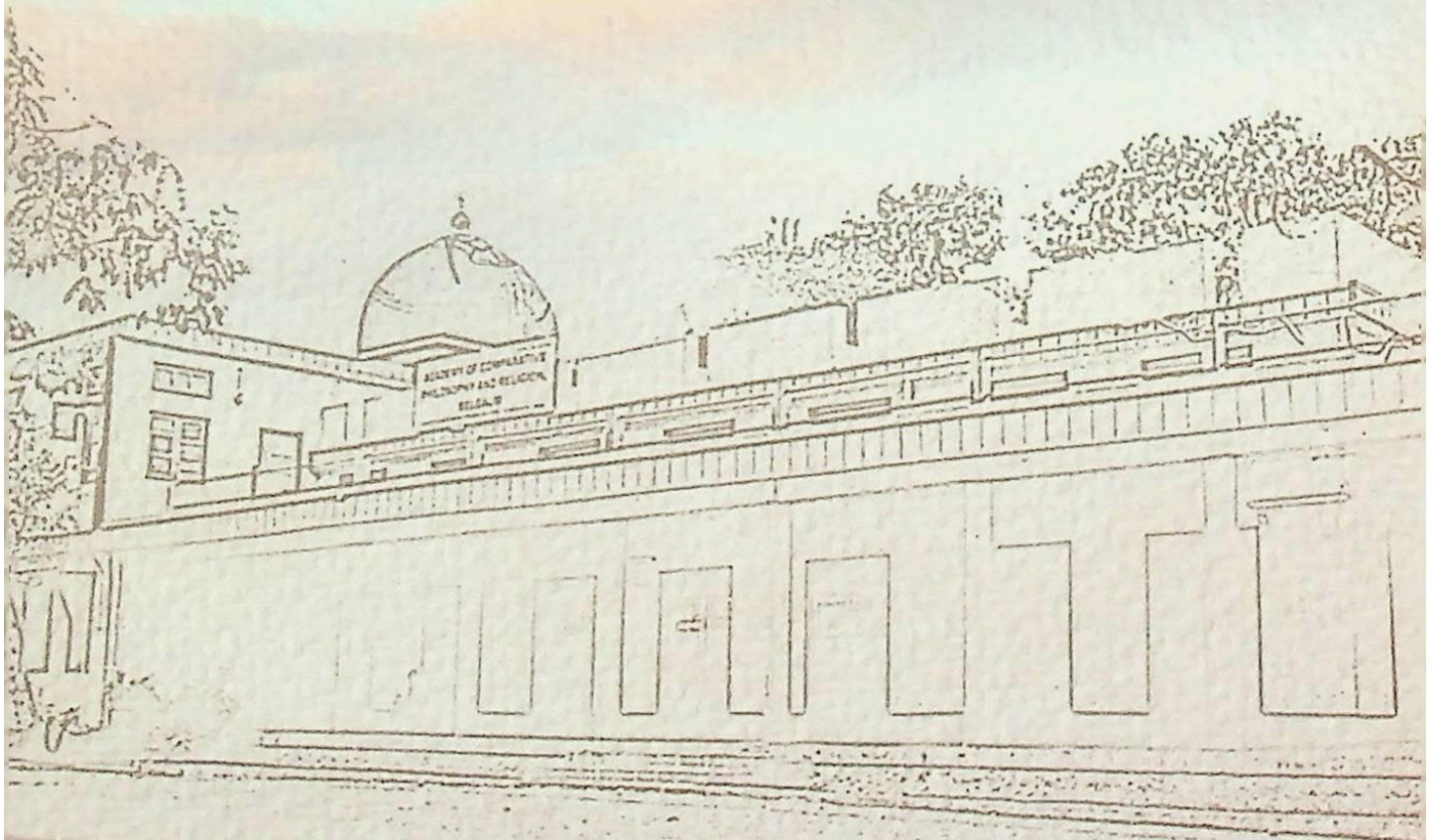


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# PATHWAY TO GOD



A Quarterly Journal of Spiritual Life devoted to Religion,  
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**ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, Belgaum.**

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2	 <p>R. D. Ranade ka Rahasyawad</p>	1993 (?)	Dr. SudhirKumar Shrivatsava	Dr. (Prof) Shasidevi Singh	Mahatma Gandhi Kashi Vidyapeeth, Banaras
3	The Philosophy of R. D. Ranade	1999	 Dr. G. N. Kundargi	-	Dr. B. R. Ambedkar University, Agra





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# PATHWAY TO GOD

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## *Musings of the Editor...*

*Dear Spiritual Aspirants,*

*Here's the last issue of the challenging year 2021. Amid all the social, political, religious upheavals and challenges, ups and downs we could wade through successfully to see the dawn of 2022 that is awaiting holding for us new hopes and aspirations. Less glorious though, various festivals- Dussehara, Deepawali etc., infused some hope and cheerfulness into the dejected, depressed, frustrated minds.*

*Of late I have been coming across several families facing one or the other domestic problem/ crisis due to financial crunches, job losses and lack of communication and understanding among the members of the family. The chief reason that was uppermost has been the Ego-clash. Woman, the prime mover in the family has been intolerant and unable to hold the strings of the family together to make a sweet symphony. In fact they are not big issues, only making mountains of mole hills, creating storm in a tea cup because of the EGO.*

*EGO, yes that's is the root cause of all the evils in the family, society, nations and international relations. This Ego is nurtured by the water of selfishness, narrow-mindedness, self-goaded selfish motives. Small but deep truth of life: For Eye problem "Eye Drop" and for I problem "Drop I": among several disciples of Shree Vyasaraja Kanakadasa was his favourite of which other disciples were jealous since he belonged to the shepherd race. It is said he was an avatar of Lord Yama, Lord of Death. Once to prove Kanaka's worth to other disciples he posed a question to all, among us who will attain Moksha? no one replied. Then he asked Kanaka. Prompt came his reply, 'None,' explaining further he said playing upon the word 'I', 'when will I go, I may go', meaning if I means Ego is shunned one may go to heaven, attain Moksha.*



*If only all human beings realize the true purpose of their being born here on earth perhaps they can free themselves from the shackles of Ego. We , human beings are the crown of creation, we have to rise from mean-mindedness to nobility, purity, honesty in order to be supramentalized human race. The New Age- Sayayug - is in offing. Then isn't it sine qua non that we should be on the right path with truthfulness in our thoughts, words and deeds? Once this is accomplished the New World Order shall dawn automatically.*

*Further, those already on the spiritual path also need to shun their spiritual ego as it is most detrimental to the spiritual progression. We are, what we are, ,tools in the Divine Hands gifted with conscience of the right and the wrong. Let's be on the path of righteousness and await the DAWN of the NEW HIGHLY SPIRITUALIZED, ENLIGHTENED WORLD.*

\* \* \*

*There are such thought-provoking articles bunched in this issue such as Guru, Gurudev Ranade's Philosophy of Rational Mysticism, Sant Pritamdas, Utkarsh Alankara: Mira's Poem, Kant's crest of Morality etc., We ardently thank all the contributors for enriching our journal by their erudite articles.*

*We are extremely thankful to all the Members of the Board of Trustees, Chairman, Vice-Chairman, Secretary, Joint -Secretary for their encouragement and guidance in bringing out this issue.*

*We are beholden to the entire team of the Impressions for their impressive printing.*

*Now a line in reply by way feedback from you, dear readers ,will enable us to do our best in this line.*

*Wish you all safe and enlightening days ahead.*

*May the Pathway to God enkindle your path.*



*Prof. Dr. Madhumati M. Kulkarni  
Editor- in- Chief*

## *Message from the Secretary's Desk ...*

"Oh Shambho! (Lord Shiva) all the deeds and activities which I perform, let all those be nothing other than your adoration"  
(Yadyad karma karomi tattadakhilam, Shambo tavaaraadhanam)

- Adi Shankaracharya.

Dear Readers,

The Kalachakra (time cycle) has rolled out its spoke of 2021, and I pray Shri Gurudev to bestow his grace on all of us for the year 2021-22.

The life span between the birth and death, according to Indian saints is a great opportunity to enjoy the eternal bliss by performing the duties in the name of the God. The materialistic growth, sensual enjoyments and the attainment of God head, all these have to co-exist: The conflicts between these or excess involvements in any one of these will ruin the chances of eternal bliss which one has to enjoy. Nature is the source of happiness. The natural way of life with full of happiness is the real life. It is possible only when we perform all our duties and other activities as per the will of the God. The will of the God will prevail upon us and protect us when we totally surrender to him and we treat all our actions as nothing other than His worship. Our sages have framed the Indian way of life in such a way that the mindset of "Aaradhana" will blossom within in its natural way. They demonstrated it in their day-to-day life for ages together.

The Greatness of "Swaroopaa" sampradaya is the reincarnation of the above said things and implementation of blissful way of life for the followers. Shri Gurudev Dr.R.D.Ranade as per the dicta of his Gurus has framed the execution part of the sacred gospels and made it as an evolution for the generations to follow. ACPR is striving with whatever the resources available to reach out to the masses with the torch of Gurudev's writings and the writings of other saints.



Regarding our activities our publication which has already reached a new zenith has progressed again with the release of books recently. An anthology of collections of memories on the great soul Late Prof. N.R. Deshpande was released at ACPR (details are in this issue). Kannada translations of "Pathway to God in Hindi Literature" another great work of Shri Gurudev Ranade is in print. Some other valuable books are under process. We are considering this quarterly journal Pathway to God as an important media to present the vision of Shri Gurudev and actively considering to revamp the journal to a new standard.

Our other activities took a new shape by conducting online meeting of Academic Council. A prolific exercise to usher ACPR into the digital world has happened on 24/12/2021 at ACPR. It was a great beginning for virtual meetings of ACPR. We have taken initiatives to revamp the Active Associates Forum and meetings were conducted in this respect. There is a great enthusiasm among the youth in supporting the activities of ACPR.

Apart from the activities of lectures and celebrations of Jayantees involving thinkers and learned speakers, ACPR organized an open session on Islamic Philosophy. Thinker and writer Shri. Boluvaru Mohammad Kunhi from Manglore delivered a lecture at ACPR which was presided over by Dr. Tontada Siddharama Mahaswamiji of Tontadarya Math, Gadag. (The details are in this issue).

As you all know, the need of financial resource will always be there. We are taking initiatives for mobilizing CSR funds. We request the beloved readers to support this by furnishing reference of the prospective donors.

Once again warm regards to all readers and best wishes for 2022.

Jai Shri Gurudev.



Adv. Maruti B. Zirli,  
Hon. Secretary, ACPR, Belagavi

## Visitors' Response

Academy of Comparative Philosophy & Religion  
Gurudev Mandir, Hindwadi - Belagavi

**Shri. Jitendra P. Nayak**, Noted Architect, Educationist and Professional advisor who on the invitation visited ACPR, Belagavi on 25/3/2021 at 5 pm and delivered Lecture on "Deenadayalji's Integral Humanism and Atma Nirbhara Bharat." On the eve of Jayanthi of Shri Deenadayalji Upadhyaya."

This divine place has an energy field which can only be experienced!  
I am blessed to be here fed with adulations.

I will come back for more, personal spiritual experience.

OM GURUDEVA DATTA!

25/3/2021

Jitendra Nayak

**Hon'ble Shri. Justice V. Srishananda**

Judge, High Court of Karnataka, Bengaluru.

Who on invitation visited ACPR Gurudev Mandir, Hindwadi, Belagavi at 6 pm on the eve of Book Releasing Function. "Reminissences of Late "Prof. N.R. Deshpande."

'ಜನ್ಮ ಸಾರ್ಥಕವಾಯಿತು  
ಶ್ರೀಗುರುದೇವ'

**Shri Iranna Kadadi**

Hon. Member of Parliament

14th August, 2021

ಆಧ್ಯಾತ್ಮಿಕ ತತ್ವಜ್ಞಾನಿ ಗುರುದೇವ ರಾನಡೆ ಅವರ ದಿವ್ಯ ಪ್ರೇರಣೆಯಿಂದ ನಡೆಯುತ್ತಿರುವ  
ಈ ಸಂಸ್ಥೆ ಭವಿಷ್ಯದ ಪೀಳಿಗೆಗೆ ಪ್ರೇರಣೆಯಾಗಲಿ ಎಂದು ಗುರುದೇವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

14/8/2021

ಈರಣ್ಣಾ ಕಡಾಡಿ

ಸಂಸದರು, ರಾಜ್ಯಸಭೆ



# A Great Honour to Dr. B.B. Lal

**Padma Bhushan & Padmavibhushana Mahamahopadhyaya  
Dr. B.B. Lal An Ardent Devotee Dedicated to Gurudev**



**CONGRATULATIONS!**

**ACPR heartily congratulates Prof. B.B.Lal for the highest civil Award conferred on him.**

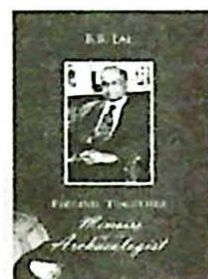
**- Board of Trustees & Editorial Board.**

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Prof. Braj Basi Lal (born 2 May 1921), better known as B. B. Lal, is an Indian archaeologist.

He was the Director General of the Archaeological Survey of India (ASI) from 1968 to 1972 and has also served as Director of the Indian Institute of Advanced Studies, Shimla. Lal also served on various UNESCO committees. He has authored over 20 books and written over 150 seminal papers. While excavating Ayodhya under the project 'Archaeology of the Ramayana Sites', he discovered pillar-bases by the side of Babari Masjid. He also noted that attached to the piers of the Masjid itself were twelve stone pillars that carried typical Hindu motifs, mouldings and figures of Hindu deities. Based on his findings and further excavations, it was confirmed that the Masjid was built on a temple that was demolished. A construction of Rama Mandir has since commenced on the site.

He is an ardent disciple of Gurudeo R.D.Ranade and was initiated by him at Nimbai on January 17, 1957. In his autobiography, Piecing together: Memoirs of an Archaeologist, he has given a detailed description about his visit to Gurudeo Ranade in a chapter titled “My Rebirth”. The poem written by him in the Epilogue of the same book denotes his dedication and surrender to Gurudeo Ranade. He received the Padma Bhushan Award by the President of India in 2000, and was awarded India's second highest civilian award the Padma Vibhushan in 2021.



## Epilogue

*“The moving finger types and moves on and on.  
I am only a typist, the dictation-giver is Someone else.  
However, the Ego thinks that it is the dictation-giver  
since it holds that it makes the mind and intellect move.  
But can these faculties function without the back-up of the Life Force?  
Surely not. Indeed, isn't it the Life Force – call it Atman,  
God or by whichever name  
you please -- that imparts Light and Sound to these functionaries?  
And thence emanates the enlightened sound  
which transforms itself into words.  
They flow out unhindered  
and the moving finger just types.  
Through the Sadguru's Grace have I realized this great truth  
that I am only the typist, the dictation-giver is  
Some One else.”*

**- Prof. B. B. Lal**

**(Courtesy: Epilogue reproduced by the kind permission of Shri Rajesh Lal, Air Vice Marshal (Retd.)**



## Shri Gurudeva Ranade Award

As a humble token of their deep gratitude to Gurudeva Ranade, Shrimati Kusum Lal and Professor B.B. Lal have donated a sum of Rs. 4,50,000.00 (Rs. Four Lakhs Fifty Thousands only) to the Indian Archaeological Society for instituting the “Gurudeva Ranade Award”. The interest accruing from the amount will be utilized to give the award, once in five years.

Year	Name of Awardee	Name of the book	Place
2007	Prof. Dilip K. Chakrabarti	The Archaeological Foundation of India	New Delhi
2013	Prof. Purushottam Singh	Archaeology of Ganga Plain	New Delhi
2016	Dr. Sudha Satyawadi	The Timeless Art of Ajanta	New Delhi

The award is due for the period January, 2017 – December, 2021 and is opened to scholars anywhere in the world for the best book on Indian Archaeology published during the above period.

(Courtesy: <http://indarchaeology.org/awards.html>)



(The latest photograph of Prof. B. B. Lal)

# Gurudev Ranade's Philosophy of Rational Mysticism

Dr Vivek Apte  
Sydney.

Email : vivekbapte@gmail.com

A paper presented at 'Hindu Religion in Australia' – Its Roots and Growth. A Conference Organised by Australian Hindu Council, Sunday 5 September 2021. Via Video Conferencing Prepared and Presented By Dr Vivek Apte, Sydney. This is published in two parts.

- Editor

## 1 Introduction, Background And Acknowledgement

This paper presents salient features of Shri Gurudev Ranade's philosophy of rational mysticism with the ultimate, sole objective of Self-realization - which is proclaimed by all saints and mystics as the highest, noblest goal of human life. The essential elements for achieving this goal are: (1) a yearning for God-realisation, (2) a life-long commitment towards Naam-Sadhana (नामसाधना) or Naamasmaran (नामस्मरण) under the guidance of a Self-realised spiritual Guru (सद्गुरु), (3) continuous, ongoing moral preparation inculcating virtues (सद्गुरु) and abandoning vices (दर्पण), and (4) company of like-minded spiritual people (सत्संग).

Mysticism is the philosophy of God-realisation, which implies and involves the faculty of intuition[1] - the super-sensuous (beyond senses) and the super-intellectual (transcending intellect).

I acknowledge with utmost reverence the books written by and about my spiritual Guru Shri Gurudev Ranade which are used as reference material for this paper. These are listed in section 6 and are cited throughout the paper. Often, excerpts from these books are copied ditto because there is no better way to write what Gurudev has written.

The concepts in this paper are mystical, philosophical and profound. Words are insufficient to fully describe these concepts, which can be truly appreciated only by contemplation and meditation.



This paper is interspersed with Sanskrit words and phrases which have no appropriate English synonyms. Familiarity with these Sanskrit terminologies and Devanagari (देवनागरी) script would be beneficial in appreciating the paper.

This paper is only a brief summary of Shri Gurudev's philosophy on God-Realisation, and for a comprehensive understanding of his philosophy, it is essential to study his books listed in the references section 6. There are several other books written by great Sadhakas (साधक – a seeker), Self-realised souls of Shri Gurudev's spiritual lineage which are worth studying.

### 1.1 NOMENCLATURE

B.G.	Bhagavad-Gita
B.G. (IV.11.)	Bhagavad-Gita Chapter (अध्याय) 4, Verse(श्लोक) 11 – an example
Gurudev	Shri Gurudev Ranade
Up.	Upanishad

## 2 SHRI GURUDEV RANADE – Saint, Mystic, Philosopher, Sadguru

Gurudev Ranade occupies the same status in the realm of Indian mysticism and philosophy as those of the Upanishadic rishis (ऋषी) such as Yajnavalkya (याज्ञवल्क्य), great commentators and philosophers such as Shamkaracharya (शंकराचार्य) and Ramanujacharya (रामानुजाचार्य), and saints such as Dnyaneshwar (ज्ञानेश्वर), Tukaram (तुकाराम), Ramdas (रामदास), Eknath (एकनाथ), Namdev (नामदेव) and Kabir (कबीर).



Figure 1: Professor R. D. Ranade (1886 - 1957)

Professor Ranade was born in Jamkhandi district, Karnataka. He had an extraordinary academic career wherein he earned M.A. in Philosophy with distinction from Bombay University, winning the Chancellor's Gold Medal.

Shri Gurudev served as a Professor of Philosophy in the Fergusson College Poona, then Head of Department of Philosophy in Allahabad University, and later Vice Chancellor of Allahabad University. After retiring from Allahabad University, he spent the rest of his life in Nimbal, Karnataka near the place of residence of his spiritual Guru - Saint of Umadi Shri Bhausahab Maharaj. Shri Gurudev incessantly followed the path of God-realisation till his last breath, initiating, guiding and enlightening his spiritual disciples from all walks of life.

Shri Gurudev was a great Sanskrit pundit with a profound knowledge of both Indian and Western philosophies. He was a prolific writer and his unparalleled books[1], [2], [3], [4], [5], [6] on mysticism and God-realisation in English serve as beacons for seekers of God/ ultimate reality. His books in Marathi summarising the works of Dnyaneshwar[7], Tukaram[8], Ramdas[9], Eknath[10] and other great Maharashtra saints[11] are rare gems of spiritual literature. Shri Gurudev has written several other books which are not listed in the references section 6. The beauty of Shri Gurudev's books is that they are founded on his own mystical experiences (स्वानुभवाधिष्ठित).

Shri G.V.Tulpule – a great Sadhak (साधक – a seeker) and a disciple of Shri Bhausahab Maharaj of Umadi, has written scores of very valuable books on metaphysics and mysticism. Two of his Marathi books [12],[13] aptly and comprehensively discuss Shri Gurudev Ranade's approach to philosophy and mysticism. Excellent biographical books[14], [15], [16] on Shri Gurudev Ranade are written by his disciples.

Professor Ranade's main challenge was to reconcile various beliefs/ opinions/ theories about the existence, nature and realisation of God. He toiled over this challenge all his life and solved the problem on the basis of his own mystical experiences and with the grace of his Guru Shri Bhausahab Maharaj. Shri Gurudev had to battle with life-threatening illness all his life and faced situations of extreme grief in his personal life but overcame all these calamities with Nam-sadhana culminating in God-realisation and unifying experience with the ultimate reality – Brahman (ब्रह्मन्) / Atman(आत्मन्).

Gurudev Ranade's philosophy of rational mysticism is reflected in his literature and is founded primarily through his own mystical

experiences, corroborated in the Upanishads, Bhagvad-Gita (B.G.) and a vast spiritual literature in other Indian languages.

The central theme of Gurudev's philosophy is that Ishwar/ Brahman/ Atman is not a mere figment of imagination, but is real, and can be experienced first-hand by a Sadhak culminating in supreme bliss (परमानंद), peace (शांती) when the Sadhak is merged with the Atman – the ultimate reality. This mysticism is not in conflict with rationalism and the two can be reconciled. Further effort and work are needed to prove that mysticism is not in disagreement with modern science, philosophy and religion. According to the famous western philosopher Kant, no experience can be called valid or real, unless at the same time it is universal and necessary. This applies to Mystical experience as well, where all the above marks of are present [1]. If you take a census of the mystics' experiences, provided they give out their experiences to the world, you will find that there is a general agreement on such experiences amongst mystics.

### **3 METAPHYSICS**

#### **3.1 ULTIMATE REALITY/ PURE SELF-CONSCIOUSNESS/ ATMAN/BRAHMAN[1]**

Upanishadic philosophers solved the problem of ultimate reality by taking recourse to the conception of Atman, a word which originally signified the breathing principle in man, but which in the end denoted the essence of the Universe. The concept of Atman is the quintessence of the philosophical teachings of the Upanishads. The Atman / Self/ Pure self-consciousness is the ultimate category of existence to the Upanishadic seers[2] and subordinates either the World or God. It is only ultimately that the Upanishads identify the Self with God. The words Atman, Paramatman, Ishwar, God, Brahman, Self, Ultimate Reality, Absolute can all be loosely considered to signify the same thing in the present paper.

Chhandogya Upanishad expresses the whole concept of Absolute by means of a single word tajjalan (तज्जलान्) [2] which means that the world has sprung from, lives in and is finally absorbed in the Absolute. This concept enables us to bridge over the disputes between the various contending theological schools. Finally, this concept gives a proper place to the various constructions of reality in the ultimate explanation of things.



### 3.2 STATES OF CONSCIOUSNESS<sup>[2]</sup>

Chhandogya Upanishad (छान्दोग्य उपनिषद्) through a very famous parable tells us how we must arrive at the conception of the Self-conscious Being within us as constituting the ultimate reality. In a very clever analysis of the psychological states through which a man's soul passes, the author of this Upanishad tells us how the ultimate reality must not be confused with waking-consciousness (जाग्रत); how it must not be confused with the dream-consciousness (स्वप्न); how it transcends even the deep-sleep-consciousness (सुषुप्ति); how, finally it is the pure Self-consciousness (तुर्या) which is beyond all bodily and mental limitations. Those who mistake the ultimate Self as identical with bodily consciousness are materialists. Those who identify it with the dream-consciousness rise a little higher but still mistake the Self with an "etheric double". Those who regard Self as identical with deep-sleep-consciousness also misunderstand its nature because in that state there is no consciousness either of the object world or the Self. The true Self could only be the self-conscious Being, shining in his own native light, thinking of nothing but his own thought, the supreme theoretic Being, the eternal Self-spectator of Aristotle.

### 3.3 CAN ATMAN BE REALISED?<sup>[2]</sup>

If Self-consciousness is the final reality, how would it be possible for us to realise it? The Upanishadic answer is that it could only be realised in the state of mystic realisation. Mere intellectual apprehension and sensuous perception would be lame to enable us to realise pure Self-consciousness. What is required for Self-realisation is the Mystical faculty which may be called intuition, the super-sensuous and the super-intellectual.

Epistemologically, we are told in various passages of the Upanishads that it would not be possible to know the Self in the technical meaning of the word "knowledge". Upanishads say that it is true that God and the Self are unknowable, but they are not merely objects of faith, they are objects of mystical realisation. Upanishads do not regard Self as unknowable in the agnostic sense of the word, but from the standpoint of philosophical humility.

Yajnavalkya in Brihadaranyaka Upanishad says “That by whom everything is known, how could he himself be known? It is impossible to know the knower.” The question of unknowability of Atman has another aspect, namely, He is unknowable because He is the Eternal Subject of knowledge, and cannot be an object of knowledge to another beside himself.

This raises another fundamental question. Granted Atman is the eternal knower of objects, there is no other knower of him, would it be possible for the knower to know himself? Yajnavalkya says “yes”. In fact, Self-knowledge or Self-consciousness is the ultimate category of existence and is possible only through the process of introspection – Naam Sadhana/ meditation on Atman. The Self is endowed with the supreme power of dichotomising himself, i.e., dividing himself into the knower and the known. In other words, it would not be possible to know Atman from the outside, but you have to be merged and become one with the Atman to be able to know him.

#### 3.4 THREE METAPHYSICAL SCHOOLS – द्वैत, विशिष्टाद्वैत, अद्वैत<sup>[2]</sup>

The field of Indian philosophic thought has variations and conflicts between metaphysicians, some regarding the Self as entirely distinct from the Absolute, others regarding it as a part of the Absolute and yet others regarding the Self and the Absolute as entirely identical. These constitute respectively the fundamental positions of the three great metaphysical schools – the dualistic (द्वैत), the quasi-monistic (विशिष्टाद्वैत), and the monistic (अद्वैत). According to Shri Gurudev, the reconciliation of these different schools must come, if at all, only through mystical experience whereby each doctrine can have its own appointed place and level. We can even look at this problem philosophically, examining the Upanishadic texts and arranging them in an order of developing philosophical propositions to reconcile these battling metaphysical schools.

#### 3.5 THE LADDER OF SPIRITUAL REALISATION<sup>[2]</sup>

Gurudev has presented a ladder of spiritual experience with five ascending steps.

- (1) The first stage of spiritual experience would consist according to Brihadaranyaka (बृहदारण्यक) Upanishad in mystically

apprehending the glory of the Self within us as though we were distinct from him (आत्मावा अरे द्रष्टव्यः).

- (2) The second stage comprises in realising that we are really the very Self, and are neither the bodily or the sensuous, or the intellectual, or the emotional vestures; that we are in our essential nature entirely identical with the pure Self. (आत्मानं विजानीयात् अयम् अस्मीति पुरुषः) – from बृहदारण्यक.
- (3) In the third stage we must realise that the Self we have realised is identical with the Absolute, that is Atman is identical with the Brahman, i.e., the Individual Soul/ Spirit and the Universal Soul/ Spirit are identical. This is proclaimed in the Ishopanishad where we are told that the Atman must be regarded verily as the Brahman, that the Atman is infinite, and so is Brahman, that the Atman derives its being from the Brahman, that subtracting the infinity of the Atman from the infinity of the Brahman, the residuum is even infinite. Thus, that epistolary Ishopanishad stanza piles infinities over infinities, and taking recourse to mathematics, speaks as if when the infinity of the Atman is deducted from the infinity of the Brahman, the remainder itself is infinite. The inner meaning of this assertion is that there is no difference between the Self and the Absolute or between the Atman and Brahman. (अयमात्मा ब्रह्म - बृहदारण्यक). (पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥-ईशोपनिषद्)
- (4) If the Being that calls itself the “I” within us is the Atman according to the 2nd proposition above, and is to be entirely identified with the Brahman according to the 3rd proposition above, then if I=Self=Atman, and Atman=Brahman, then it follows syllogistically that “I am Brahman”. The same doctrine proclaimed in the Chhandogya Upanishad identifies “Thou” with the Absolute or the Brahman. Therefore, if I = Brahman, then Thou = Brahman. (अहं ब्रह्मास्मि। तत् त्वम् असि।-छान्दोग्य उपनिषद्).



(5) Now if “I am Brahman” and “Thou are Brahman”, i.e., both the subject and the object are the Absolute or Brahman, then it follows that everything we see in this world, Mind and Nature, the Self and the non-Self equally constitute the Absolute. The Brahman is verily the “ALL”. (सर्वं खलु इदं ब्रह्म - छान्दोग्योपनिषद्). This is verily the absolute Monism (अद्वैत). Shri Gurudev says: “Whether this state of Absolute Monism is to be merely intellectually apprehended, or mystically realised, depends upon whether we are by nature destined to be merely torch-bearers or mystics in the spiritual pilgrimage” – certainly, a very profound statement.

to be Continued....



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥  
राजविद्याराजगुह्य गोग-९:३४

Hey Arjun, fix your mind on Me, be devoted to Me, worship me and make obeisance to me; thus linking yourself with me and entirely depending on Me, you shall come to Me.

# THE EXAMPLE OF 'UTKARSHA' ALANKARA MIRA'S POEM

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जोगी मत जा, मत जा, मत जा,  
पाँइ परूँ मैं तेरी ॥८॥  
प्रेम भक्ति को पैण्डो न्यारो,  
हम को गैल लगा जा ॥९॥  
अगर चन्दन की चिता रचाऊँ,  
अपणे हाथ जला जा ॥१०॥  
जल बल भई भस्म की ढेरी,  
अपणे अंग लगा जा ॥११॥  
मीरा के प्रभु गिरधर नागर,  
ज्योत में ज्योत मिला जा ॥१२॥

Courtesy : Ranade R.D. (1997:198), 'P-S', SGRST, Nimbai R.S.

## Meaning:

Hey Jogi, Don't go, don't go. I hold your feet (please don't go-imploring). Unusual and uncanny is the path of God-devotion.

I (it is impossible to tread that Royal path by a mean creature like me says Meera). So take me by the hand to a by-path which will lead to it.

If it is not possible for you to lead me so, I will prepare the funeral pyre of sandal-wood, for which you have to set fire to it by your own hand.

Then, when my body would be reduced to a heap of dry ashes in the funeral pyre. O Lord/Jogi, come and besmear your body with my ashes.

Meerabai, the devotee of Lord Giridhar Nagar, says, "Hey Guru! You should let my light be merged in your light."

## EXPOSITION :

We have a poem of very remarkable value from Mirabai, in which there is an extraordinary mixture of music, rhetoric and mysticism. Almost any person, who is interested in musical performances, knows what great importance is attached to the song, जोगी मत जा मत जा. The poem is exceedingly popular. Not merely does it contain music of the highest order, not only does it express mystical experience which is absolutely *sui generis*, but from the point of view of rhetorical science also, it might be taken to be one of the best specimens of poetical compositions— a fact which has not been hitherto noticed.

Mirabai makes five requests to her Lord. She addresses him as a Jogi. Whether by Jogi she means her spiritual teacher Raidas, or Lord Krishna himself, is not an easy matter to settle. It has been supposed that Krishna had appeared once in the form of a Yogin to the Gopis. Whatever this might be, Mirabai implores the Lord, in the first place, not to depart from her. Whether this refers to physical vision of the Lord or a mystical vision, we have no grounds to determine. In any case, she pathetically implores her Lord not to depart: जोगी मत जा, मत जा, मत जा. This is Mirabai's first request. In the second place, she says that as the path of God-devotion stands in a category apart, it may not be possible for an insignificant creature like herself to be able to tread that royal path. She would, therefore, request her Lord to take her by the hand to a by-lane which will lead to it: हम को गैल लगा जा. We may notice here the great difference between the two readings, गैल बता जा and गैल लगा जा, which latter is infinitely more valuable, as we shall see later, so far as वस्तुध्वनि is concerned. Thirdly, if that may not be possible, she says, she may ascend a funeral sandal-wood pyre, and she requests her Lord to set fire to it by his own hand, and then go. Fourthly, when her body would be reduced to ashes in the funeral pyre, let her Lord come and besmear his body with her ashes; that also would be a cause of great satisfaction to her. Finally, as the culminating act of the process, she would regard herself as most fortunate if the Lord deigns to merge her light in the Divine: जोत में जोत मिला जा.

We shall see by a consideration of all these five alternatives that Mirabai requests her Lord to be in constant contact with her in some form



or other. It will be easily seen that there is a gradation in the different alternatives which she proposes. Physical presence of the Lord, taking her by the hand to lead her to a by-path, setting fire to her funeral pyre, besmearing his body with her ashes, and finally the mergence of her light with the divine light, may easily be seen to be the ascending rungs in the ladder of spiritual communion with the Divine. This is an excellent illustration of what we might call उत्कर्षालंकार. The word सार, as used by rhetoricians, does not come up to the level which उत्कर्ष reaches. The present song might thus be taken to be an extraordinary specimen of उत्कर्षालंकार.

It is customary among rhetoricians to speak of three kinds of ध्वनि—अलङ्कारध्वनि, वस्तुध्वनि and रसध्वनि. So far as the first is concerned, we have in the poem, as we have seen above, a very remarkable illustration of अलङ्कारध्वनि in the form of उत्कर्ष. Secondly, as her spiritual teacher is the single focus of Mirabai's attention throughout all her demands, as he is in fact the very alpha and omega of her existence, this might be taken to be a superb specimen of वस्तुध्वनि. Finally, we find in the poem a very notable illustration of करुणारस. Mirabai is weeping, she offers to ascend the funeral pyre, is prepared to have her body reduced to ashes provided her Lord besmears his body with them— all these are full of the highest kind of करुणारस or pathos. There could be no better example of the combination of अलङ्कारध्वनि, वस्तुध्वनि and रसध्वनि than this sublime poem of Mirabai.

**Courtesy :** Ranade R.D. (1997: 221-24), 'PGHL', SGRST, Nimbhal R-S.



# SANT PRITAM DAS

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## Biographical Introduction:

In a village named Chuda in the Saurashtra region of Gujarat state, Shri Pratap Singh, and his wife Jakunvarba were blessed with a child after many years, as a fruit of their two days of service to an unknown monk at the couple's house. The beautiful child was named, Pritam. The spiritual influences of the rites and compositions of his father as well his mother's worship of Maa Saraswati had shaped Pritam's devotion since childhood. The knowledge and devotion was imparted to Pritam by his parents at a very young age and thus Pritam grew up worshipping Maa Saraswati. Pritam began taking part in the service, worship, and prayers of God with his parents at the age of four, and began reciting verses and mantras learned from his parents.



After losing his father at the age of five, Pritam's pious mother had to work in others' houses to support the family. Pritam was six years old when his schooling began. He was a brilliant child with an inquisitive mind; he used to compose verses in the class and sing in a melodious voice that surprised his teachers. Pritam was not blind at birth, *aadhibhautik* led to him losing both of his eyes between 8 and 11 years of age, rendering him totally blind since then. After both parents died the orphaned Pritam, began to sing hymns and beg on the streets.

Despite his poverty, Pritam prayed to God, asking him to show him the right path and immersed himself completely in the devotion to the Lord. His prayers were answered, and he came in contact with Shri Bhaidas of Bavla's Ramanandi Ashram. The melodious and touching bhajans and verses of Pritam touched Shri Bhaidas's heart deeply. PritamDas accepted the offer of Bhaidas, said goodbye to Chuda with him, and left for Bavla to begin his spiritual journey. He was initiated into spiritual pursuit by his Guru Bhaidas, and began learning the Scriptures,

Shashtras, and the Vedas through listening and meditative contemplation. He dedicated himself to serving his Guru in the best way possible, and soon became revered by all the members of the Ramanandi Ashram for his humble, helpful nature and his melodious bhajan and kirtans. According to Ashram rules, PritamDas went out with the disciples for eight months to preach their religion in the villages of Saurashtra and Gujarat.

During 1900, there was a lot of superstition among the people, tantra mantra and black magic had taken over the society, and people's lives were very miserable. Nobody was willing to show the easy way to devotion. Furthermore, political climate was very tense. Emperor Mughal ruled over India during that time. PritamDas traveled through the villages with the devotees and preached to them, showing them the path of true devotion.

Around the year 1917, wishing to see Lord Ranchodrai on Chaitra Sud Poonam, PritamDas's congregation made their way to a part of Sandeshar village when they were walking one evening. At his thirty-fifth or thirty-sixth year, PritamDas developed the main throne temple in Sandeshar village. He liked the nature of the village people and the sacred land of the village. In these four months, PritamDas established Thakur Kunjbiharilal's idol and during Aarti he composed his first composition, "Anand Mangal Karo Aarti, Hari Guru Santan ni Seva". As a result of such efforts, Saint Pritam Das composed Krishnashtak, Kakko Vinaya Stuti, hymns on the glory of Guru and his highly famous experience verse, "Harino marg che shurano, nahi kaiarnu kam jone," among other spiritual texts. This verse is sung even today in different ragas. Mahatma Gandhi taught the people patience by singing this verse during the Dandi Yatra. Narayan Das was Pritam Das's main disciple who handled his temple work and was responsible for Pritam Das' service to the community. Throughout his life, he recited verses told by Pritam Das and thus lived a devotional life.

On the Vaishakh Vadi Baras of Vikram Samvat 12, Pritam Das left his mortal coil in Sandesar. On that day, (Ekadashi), he wrote the hymn "धन्य धन्य प्रकादशी, हमें बैकुंठ हुयी की प्राप्ति". This village, Sandeshar, is home to Sant Pritam Das's samadhi and still today Bhajans and Kirtans are performed there with devotion.



### His Famous *Pad*:

The Gujarat Vernacular Society Research and Post Graduate Department, Ahmedabad hosted a lecture by Shri Gurudev Ranade in August 1947. He said, "The path of God is to be walked with faith, good conduct and with great patience while facing difficulties." This path belongs to the brave as is said by the well known Gujarati Saint Pritam Swami. *Pad*/hymns of such a God realized Saint should be collected. (This refers as a sign of the work to be done in future)

Further, he said - "Don't run away from yourself in fear, or from fear. A coward has no place in Spiritual Life. Whoever wants pearls, should be generous to the soul and take a dip in the sea. Only then does he get a handful of pearls. Those who stand and watch the fun at the shore do not get anything."

The *pad* is as follows-

हरिनो मारग छे शूरानो, नहिं कायरनुं काम जोने ।  
परथम पहेलुं मस्तक मूकी, वणती लेवूं नाम जोने ॥  
सुतवित धारा शीश समरणे, ते पामे रस पीवा जोने ।  
सिंधु मध्ये मोती लेवा, मांहि पड्या मरजीवा जोने ॥  
मरण आगमे ते भरे मूठी, दिलनी दुग्धा वामे जोने ।  
तीरे उभो जुये तमासो, ते कोडी नव पामे जोने ॥  
प्रेमपंथ पावकनी ज्वाळा, भाणी पाछा भागे जोने ।  
मांही पड्या ते महासुख माणे, देखनहारा दाझे जोने ॥  
माथा साटे मोंची वस्तु, सांपडवी नहि सहेल जोने ।  
महापद पाम्या ते मरजीवा, मूकी मननो मेल जोने ॥  
राम अमलमा राता-माता, पूरा प्रेमी परखे जोने ।  
प्रीतम ना स्वामीनी लीला, ते रजनी-दिन नीरखे जोने ॥

According to Prof. Ranade, the poem shows, an "excellent description of invincible courage required for the pursuit of the spiritual path. He gives us two significant illustrations to show the courage required in treading the path.

I] It is only the man who rushes to the bottom of the sea with indomitable courage, says Pritam, who can come out with his hands full of pearls: on the other hand, he who stands simply looking on the shore will be rewarded with only oyster-shells. Then again, says the poet,

II] When a man throws himself in the midst of conflagration, he can be rewarded with beatific joy; on the other hand, if he simply stands looking on, he will be tormented by burning fire.

Such intrepidity, says the poet, is required for the treading of the spiritual path. Suffering and travail experienced by man in the pursuit of God are sure to be rewarded in course of time, by the Grace of God.”

Prof. Ranade says, such daring and optimistic attitude, determination and power are seen in the pursuit of the spiritual goal achieved by PritamDas which is clear from his earlier life. (Prof. R. D. Ranade: The Conception of Spiritual Life in Mahatma Gandhi & Hindi Saints, pg. 59)

(Compilation assisted by Meenakshi L. Mistry)

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"Your life will work much better once you begin to listen to life. Let it lead you rather than trying to push the river. And trust that where life carries you is exactly where you are meant to be. Let go of all your resistance and move into a posture of surrendering to whatever is unfolding. Doing so is one of the ways you will ensure that you will walk the path of your destiny, your true.

- Robin Sharma :

*Discover your Destiny. Pp 37-38*

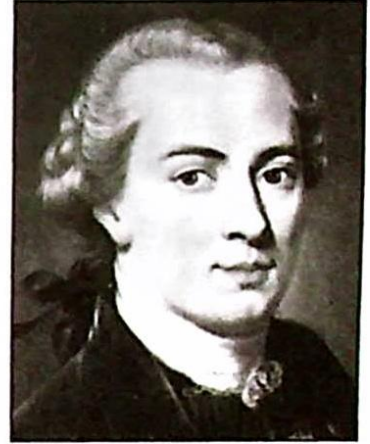
# Kant's Crest of Morality

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## Introduction

Kant's name shines in the philosophical sky as a star of the first magnitude because of his three original and pregnant pairs of thoughts.

- a) The demand for a critique of knowledge and the proof of a priori forms of knowledge
- b) The moral autonomy and the categorical imperative
- c) The regulative validity of the Ideas of reason and the practical knowledge of the transcendent world (F 412)



Its no wonder that this made Edward Caird to say “A modern philosophy may not be Kantian, but it must have gone through the fire of Kantian criticism, or it will almost necessarily be something of an anachronism and ignaratio elenchi” (PK-208)

We reiterate here, Prof B. R. Kulkarni's remarks that “It is not much of an exaggeration to say that Prof. Ranade has Kantinised Indian Philosophy ...” (BRK-18)

Jean Paul could therefore exclaim, “Kant is no mundane luminary, but a whole solar system shining at once” (F-413)

No greater statement has been made by Kant than when he says that there is nothing more sublime in the world than the moral and that the categorical imperative is the supreme rule which ought to guide our conduct. This is the way Kant describes the moral law. Categorical imperative is doing duty for the sake of duty without any expectation of the fruit as Bhagvadgita advocates Niskama Karma. This was Kant's position in his three critiques.

However a problem an acute moral problem remained, viz reconciliation of one's will with the divine will as being the only categorical imperative. Kant kept brooding upon this till the end of his life



and arrived at the Crest of Morality i.e. in grasping the categorical imperative as the command of God with whom he as self is identical – the knowledge of reality.

To elaborate a little -

### **Kant's new Copernican revolution**

Yet the subject does not constitute itself as an object of outer sense. It also constitutes itself as a person, that is, a being who has rights and duties. By determining its will in accordance with the categorical imperative, the subject can raise itself above all merely sensuous beings and become the “originator of his own rank.” Thoroughgoing determination of my existence in space and time is consequently not the only thoroughgoing determination of myself: “Every human being is, in virtue of his freedom and of the law which restricts it, made subject to necessitation through his moral-practical reason.”

Kant's main interest now, however, is in the idea that moral-practical reason inevitably generates in order to constitute itself as a person: the idea of God as the highest moral being. For it is through the categorical imperative that all rational world-beings are united, as standing in mutual relations of right and duty. But a command, to which “everyone must absolutely give obedience, is to be regarded by everyone as from a being which rules and governs over all. Such a being, as moral, however is called God. So there is a God.” (OP-XLiii)

Prof. Ranade calls this dramatical shift in Kants views as Kant's new Copernican Revolution. We have traced the progress of Kants views through the pages of Opus Postummun in his own words, has he reaches to this knowledge of Reality.

**Metaphysics:** Kant's unique contribution to philosophy is that he raised the question whether Metaphysics was possible at all? i.e. by means of thinking alone whether and how it is possible to extend our knowledge?

To examine the possibility of metaphysics, the examination to be conducted for this purpose cannot be metaphysical – ‘a new science that proceeded metaphysics was required’. The ‘science’ capable of critical self examination of reason to establish first of all the origin, limit and extent of possible *a priori* knowledge.

Metaphysics is a science for assessing cognations from pure reason.  
(C-715)

Kant says, “Nobody attempts to establish a science without grounding it on an idea. But in its elaboration the schema, indeed even the definition of the science which is given right at the outset, seldom corresponds to the idea; for this lies in reason like a seed, all of whose parts still lie very involuted and are hardly recognizable even under microscopic observation. For this reason sciences, since they have all been thought out from the viewpoint of a certain general interest, must not be explained and determined in accordance with the description given by their founder, but rather in accordance with the idea, grounded in reason itself, of the natural unity of the parts that have been brought together. For the founder and even his most recent successors often fumble around with an idea that they have not even made distinct to themselves and that therefore cannot determine the special content, the articulation (systematic unity) and boundaries of the science.” (C-692)

The schema is in itself always only a product of the imagination; but since the synthesis of the latter has as its aim no individual intuition but rather only the unity in the determination of sensibility, the schema is to be distinguished from an image. Thus, if I place five points in a row, ....., this is an image of the number five. On the contrary, if I only think a number in general, which could be five or a hundred, this thinking is more the representation of a method for representing a multitude (e.g., a thousand) in accordance with a certain concept than the image itself, which in this case I could survey and compare with the concept only with difficulty. Now this representation of a general procedure of the imagination for providing a concept with its image is what I call the schema for this concept.

In fact it is not images of objects but schemata that ground our pure sensible concepts. No image of a triangle would ever be adequate to the concept of it. For it would not attain the generality of the concept, which makes this valid for all triangles, right or acute, etc., but would always be limited to one part of this sphere. The schema of the triangle can never exist anywhere except in thought, and signifies a rule of the synthesis of the imagination with regard to pure shapes in space. Even less does an object of experience or an image of it ever reach the empirical concept, rather the

latter is always related immediately to the schema of the imagination, as a rule for the determination of our intuition in accordance with a certain general concept. The concept of a dog signifies a rule in accordance with which my imagination can specify the shape of a four-footed animal in general, without being restricted to any single particular shape that experience offers me or any possible image that I can exhibit in concreto. This schematism of our understanding with regard to appearances and their mere form is a hidden part in the depths of the human soul, whose true operations we can divine from nature and lay unveiled before our eyes only with difficulty. (C-273)

Schema of magnitude as a concept of understanding is number, Schema of substance is the persistence of the real in time. Time does not elapse, but the existence of that which is changeable elapses in it.

Schema of cause and causality of a thing - It is in general when the cause is posited on the real something else always follows, i.e. it consists in succession.

### **Schema of Reality**

Reality lies in understanding a concept given to us through sensation. The effect of an object, to the subject's understanding is sensation. Now every sensation has a degree or magnitude i.e. the period it occupies the mind and then ceases to nothingness. Sensation therefore is reality turning in negation. Schema of a reality is a quantity in time from its appearance to negation.

Thus schema is really only the phenomenon or the sensible concept (given through sensation NVK) of an object in agreement with the category without schemata, therefore, the categories are only functions of the understanding for concepts, but do not represent any object.

In his *Metaphysical Foundations of Natural Science* Kant says "Metaphysics has engaged so many heads till now and will continue to engage ..... in order to attain to a knowledge of what lies entirely beyond all boundaries of experience, namely God, freedom and immortality. If things are so, then one gains when one frees general metaphysics from a shoot springing from its own roots but only hindering its regular growth, and plants this shoot apart."



Metaphysics proper is the science of the supersensible and deals with objects that lie beyond all boundaries of experience. In his Critique of Pure Reason Kant considered the study of the sum total of given objects (by senses or another kind of intuition) and understanding and reason dealing with a system of all concepts and principles related to objects in general under metaphysics (C-698). Accordingly Kant treated physics as a separate 'shoot' in his "Metaphysical Foundations" and the concept of an object of outer sense in general matter is carried through all the four functions of the categories.

Objects are given to us through sensibility and they are thought because of understanding. Kant further asserts: If receptivity of our mind to receive representations (of objects) when mind is affected in some way sensibly, then the faculty which makes cognition is understanding. The immediate representation of an object by means of senses is intuition or sensibility. The nature of intuition can never be other than sensible. (C-193)

The Process of thinking is cognition through concepts (C-205). Sensibility consists of two elements passive and active. Passive power is that our senses are acted upon by external objects. Our mind acts upon sensations so generated to give them form – the active element. Intellect supplies no unique concepts of its own and merely organizes data supplied by the senses into experience empirical knowledge. However it supplies original concepts of its own for knowing a non-sensible reality (C-39). Intuitions are percepts, empirical representation, the agreement of which makes experience i.e. cognition of an object. (C-716).

Experience is made possible through space-time and categories both a priori. Space-time introduces order in the manifold (of understanding) and categories make possible the formation of concepts (PK-278).

Kant's discussion of categories is difficult for grasping and therefore we quote extensively from the book "*A Critical Survey of Western Philosophy*" co authored by S.S. Barlingay and Padma Kulkarni.

**The Categories:** The whole of experience is not explained only on the basis of space and time. For an integrated experience, categories too are necessary. In order to find out the categories it is necessary to isolate the understanding by eliminating from knowledge whatever is empirical

and intuitive. Since understanding is the faculty of judgment the forms of judgment will 'yield an exhaustive inventory of its powers'. Calling these concepts 'categories' Kant gives a table of twelve categories.

Categories of Quantity : Unity, Plurality, Totality.

Categories of Quality : Reality, Negation, Limitation.

Categories of Relation : Inherence and Subsistence, Causality and Dependence, Community.

Categories of Modality : Possibility-Impossibility, Existence-Non-existence, Necessity-Contingency.

In every class the third category covers the first two categories though it also is as independent as they themselves are and is not derived from them.

Though while giving a table of categories Kant sought guidance from the forms of judgment, these forms themselves are not categories because forms are absolutely without contents and categories when they are ready for use, i.e., when they can be applied to empirical intuitions are restricted by schemata. 'The categories, therefore, without schemata, are merely functions of the understanding for concepts; and represent no object. This (objective) meaning they acquire from sensibility, which realizes the understanding in the very process of restricting it.' In other words schematized categories can be compared to universals (Jati) which are restricted by figures (Akrti) where only the individual matter (Vyakti) remains to be inserted. A schematized category, for example, is like a mould shaped like a cat from which an individual idol of a cat can be prepared by inserting some material – clay or glass or gold. The pure category of causality will indicate a condition but will never give the concept of a cause without some reference to sensibility.

The point which is sought to be proved is that the categories are essential conditions of experience. Without them no integrated experience will be possible; we would only get a heap of atomic sensations. The objectivity of categories is the possibility of classifying and subsuming particular perceptions under common class names. Unless such a synthesis is possible, communication between different individuals would come to an end. Categories thus become explanatory devices of the inter-

subjective intercourse. What is the process by which the application of categories to objects is brought about? It is schematism.

Schematism : Kant's schematism is his important contribution to thought. Empirical perceptions and categories cannot come together because perceptions are sensuous and categories are pure. How to bring them together? The synthesis is brought about by the faculty of imagination which has both sensuous and pure aspects and which can act as a go-between. The subsumption of perceptions under categories takes place through schematism. It is just like subsuming the particular under a universal by means of something which is related to both. This is made very clear in Nyaya philosophy which says that an individual object is a combination of the particular matter (Vyakti), the universal or class concept (Jati) and the form or figure (Akrti). It is wonderful to note that an individual is said to be a meeting ground of the three elements and not of two as is generally supposed. In a cat, there is the universal or catness, there is also the matter out of which an individual cat is fashioned but no cat can be formed out of these two elements in the absence of a figure or size according to which the material must be shaped. (PK-223-225)

### **Transition to Physics**

In his "*Meta foundations on natural science (MF)*" Kant states that a transition to physics was required. Answer for this lies in Kant's view any doctrine of nature to be science must have apodictic certainty and systematic unity. Meta Foundation provided apodictic certainty but did not have systematic unity as regards laws of physics. In M. F. Kant had merely analyzed the concept of "matter in general with the table of categories"

In M. F. Kant had considered properties like attraction and repulsion of "matter in general". These did not furnish empirical properties specifically determined. Further one could not imagine the existence of specific forces in nature which could be shown as well.

For classifying the specific forces of nature, nature should permit such classification. To expect this we must have a priori reason. This thought he brought out in his critique of judgment thus "Independent natural beauty reveals to us a technique of nature that allows us to present



nature as a system in terms of laws whose principle we do not find anywhere in our understanding : the principle of purposiveness.....” which can be employed to judge appearances.

Only when this principle i.e. nature has a purpose is viewed along with general theory of matter a “Transition” from MF to physics becomes possible and necessary. Necessary since through judgment we cognize nature to have mechanical necessity and a purpose.

Kant’s efforts to achieve the desired systematicity by extensive use of categories of quantity, quality, relation and modality as regards moving forces of nature was palpable as seen in the earlier fascicles of the Opus Postumum (OP) of the text and he conceded that this ‘transition’ to physics was not adequate.

Metaphysics and Physics do not immediately come into contact, and hence one cannot cross from one to the other simply by putting one foot in front of the other. Rather, there exists a gulf between the two, over which philosophy must build a bridge in order to reach the opposite bank. Mediating concepts which participate in both are required for this purpose. (OP-39)

The moving forces of matter can only be known by experience. This understanding is due to a priori concepts. We can classify a priori the moving forces according to concepts and so completely enumerate the properties of matter prior to experience. (OP-41).

Kant classifies these as follows:

- a) External attraction gravity, internal or cohesion
- b) Internal fluidity and solidity
- c) External repulsion
- d) Impact and vibration
- e) Penetration into bodies or expulsion (OP-40)

Physics is the doctrine of the laws of the moving forces of matter and must be known by experience as it belongs to existence of things.

The transition takes place when concepts (of moving forces) are applied not in metaphysical but in physical dynamic functions to real bodies (OP-41). Investigation of the moving forces of matter as a system is called physics.

Any physical body can be regarded as a system of the moving forces of matter, and what confers on such a system its a priori, conceivability can be expressed under the title of the general physiological, and finally, the physical foundations of natural sciences will, together, represent the system of the moving forces of matter as a transition from the metaphysics of nature to physics. (OP-51)

Kant also poses here a problem – what is it that first sets the moving forces of matter taken a whole in motion? (OP-54) And answers the prime mover would, however, base his motion on an act of free will. Yet this later would be an immaterial principle of which there is here no question. (OP-72).

The first division of the outer objects of sense, as substances is that into matter and bodies.

The organized creatures form on earth a whole according to purposes which can be thought a priori as sprung from a single seed (like an incubated egg), with mutual need for one another, preserving its species and the species that are born from it.

Also, revolutions of nature which brought forth new species (of which man is one) (OP-57).

One can, in fact, also draw on the concept of organic (as opposed to inorganic) nature in the consideration of the moving forces of nature. Organized beings are those of which, and in which is each part is there for the sake of other. Organic bodies are natural machines. (OP-60)

A machine is a solid body whose composition is only possible by the concept of a purpose – certain intentional motion. If the intention is thinkable, then such a body is a natural machine. Organic bodies are, thus, natural machines. (OP-64)

Matter as the subject of this form of the moving forces – material for a body, but without such a combination into a body even in the smallest conceivable parts. Were this to happen, it would suggest the fiction of an atomism of matter. As a continuum (that is, regarded as without empty spaces between its parts), we will call it for now (provisionally) caloric. This would be a self-subsistent matter, penetrating all bodies, and unceasingly and uniformly agitating all their parts. The question is whether it is to be regarded, not just as a hypothetical material, in order to explain

certain appearances, but as a real world-material – given a priori by reason and counting as a principle of the possibility of the experience of the system of moving forces. In the former case, its concept does not belong to physics, nor even to the transition from the metaphysical foundations of natural science to physics, but is an insertion in the compilation [Einschiebsel der Stoppelung] of a system. The existence of this material, and the necessity of it's a priori presupposition, I now prove a priori in the following manner.

There can be no experience of empty space, nor can it be inferred as an object of experience. In order to be apprised of the existence of a matter, I require the influence of a matter on my senses. Thus the proposition: "There are empty spaces" can be neither a mediate nor an immediate proposition of experience; it is, rather, merely ratiocinative. The proposition: "There are physical bodies" presupposes the proposition: "There is matter whose moving forces and motion precedes the generation of a body in time." For this latter is only the formation of matter, and occurs of its own accord. This formation, however, which is to be initiated by matter itself, must have a first beginning – whose possibility is, indeed, incomprehensible, but whose originality (as self-activity) is not to be doubted. Thus there must exist a matter which, {as internal, penetrates all bodies (as onus), and, at the same time, moves them continually. It amounts to a whole, which (as a self-subsistent cosmic whole) is internally self-moving and serves as the basis of all other movable matter.} Independently, [it] forms a cosmic whole from a single material (signifying merely the existence of a matter, without its particular forces – thus, in general). In this condition alone, it has moving force and –deprived of all other forces except that of its own agitation – maintains all the other moving forces in their constant and ubiquitous vigorous activity. The ground for this assertion is: Intuitions in space and time are mere forms, and, lacking something which renders them knowable for the senses, furnish no real objects whatsoever to make possible an existence in general (and, above all, that of magnitude). Consequently, space and time would be left completely empty for experience. This material, therefore, which underlies this generally possible experience a priori, cannot be regarded as a merely hypothetical, but as a given, originally moving, world-material; it cannot be assumed merely problematically, for it first



signifies intuition (which would otherwise be empty and without perception) (OP-67,68).

As concerns time, and, thus, the first beginning (the initiation of the motion of matter), this is not comprehensible, for an empty time before it and a subsequent duration of it would have to be assumed. Since, however, the spontaneity of this beginning permits one to presuppose no cause, other than an immaterial one, the motion of matter which signifies time can be thought of only as a uniform and permanent continuation. For the possibility of experience permits no change [in the latter], neither cessation nor increase, for that would be as if time could be stopped or accelerated; an empty time is, however, no object of possible experience. (OP-70)

Understanding and experience form, indeed the sum of all our knowledge: both the a priori and the a posteriori. But what do we understand by “the understanding” ... It is the faculty of connecting representations with consciousness. Pure understanding is the faculty of a priori knowledge. Applied understanding is the faculty of experience of the objects of sense. (OP-73)

Empty space, and likewise empty time, is not an object of possible experience. The non being of an object (absence) of perception cannot be perceived. Empty space is merely a mode of representation pertaining to the subject for it to represent to itself an outer object. Space in itself is a mere form of intuition and not an object of it. The occupation of space concerns only the existence of something spatial. (OP-80).

An organic body must have an organizing principle, whether inner or outer. The principle has to be simple, if not another organization would be necessary to it. Therefore it cannot be part of matter as each part of matter is always itself composite. So the organizing principle must be outside space in general. It can be internally active in one respect, while being external in another : that is, in another substance : the world spirit.

Physics is the empirical science of the complex of the moving forces of matter. These forces also affect the subject – man – and his organs, since man is also a corporeal being. The inner attractions thereby produced in him, with consciousness, are perceptions; his reaction on, and outer attraction of, matter in motion.

Kant proposes analytical investigation of moving forces according to the following system

- a) Division into matter and bodies
- b) Mechanical or dynamic i.e. by other bodies as machines or immediate
- c) Objective principle of purposes of organized and organizing matter, i.e. which propagate itself in living nature and to perpetuate its species in the demise of individuals.
- d) Willpower assigned to the creature as intelligence, to the moving forces of nature. (OP-102, 103)

Physics is knowledge of sense objects in experience (OP-105). The concept of sense objects as mere appearances, nevertheless, always, through reason refers back to the thing in itself. Perception of thing in itself is not possible. Matter of our cognition are sensible representations, so appearances are here to be regarded as things in themselves. Physics has to do with appearances of appearances. Metaphysically objects of senses are appearances. For physics, however, these objects (appearances of appearances) are things in themselves. Physics has to deal with both organic objects as also in regard to the moving subject. (OP-106)

Kant further adds, "... to make a leap from that which comes to us empirically, and is merely appearance, to experience since the latter would be appearance of an appearance, and experience cannot be received as a representation which comes to us, but must be made" – this is amphiboly of concepts. (OP-108)

We have a *a priori*: intuition, with consciousness of outer objects (OP-109). The metaphysical significance of appearance is affection of sense, and physical significance is affection of the sense by the subject.

The subject makes itself into an object i.e. is conscious of itself as determinable in perception (intuition) is the same as the appearances of appearances i.e. how subject is mediately affected. (OP-109)

The appearance of things in space and time is twofold i) that of objects which we ourselves insert in space (*a priori*) and which is metaphysical ii) that which is given empirically to us *a posteriori* and which is physical. The latter is direct experience and the former indirect – that is an appearance of an appearance.

The object of an indirect appearance is our own cognitive product such as hard or soft warm or cold (OP-110).

Thus transition to physics becomes possible because the subject is conscious of agitating its own moving forces and therefore can anticipate the counteracting moving forces of matter more precisely since the effects on the subject, are presented as its own acts by the understanding, and in this process the subject constitutes itself as an empirical object – it becomes an appearance of an object for itself. The subject's own motion ( $ds/dt$ -NVK) that makes space and time become sensible "The subject which makes the sensible representation of space and time for itself is likewise an object to itself in this act. Self intuition (perception), for, without this, there would be no self consciousness of a substance. (OP-xiii)

Let us consider this little further.

Kant continues, "The doctrinal element in the investigation of nature in general presupposes in the subject an organic principle of the moving forces in (the form of) universal principles of the possibility of experience. Axiom of Intuition Anticipation of perception etc..." Kant calls this organic principle soul (OP-118).

Man (has) not just a feeling of his own body, but also a sensible representation (combined with understanding) of it [of his own form] (which he) can abstract from his body as an object ... (and) can recognize himself by experience ... (OP-120).

Thus we are conscious of ourselves *a priori*, in a system of empirical representations (phenomenal world - NVK), which is itself, therefore not empirical (OP-122).

The formal element of the principle of the connection of perceptions, for the sake of possibility of experiences, in which the subject it is own object of inner intuition (appearance) must precede physics *a priori*. (OP-129).

... empirical representations, which are perceptions belonging to physics, are produced, as object by the subject itself. And the *influence* of the subject on *its own self* makes possible synthetic *a priori* progress to empirical knowledge, as in the transition to physics ... (OP-131).



What comes first (intellectually) is consciousness of oneself – an act of thought which is foundational and a priori – as the subject (is) an object for itself. (OP-134).

Consciousness of one's own self precedes a priori all determination of the subject as object. The schematism of the faculty of judgment prepares formally the transition of physics (OP-142).

Self intuition (making oneself into an object of the senses) belongs to transcendental philosophy, and is synthetic but, at the same time analytic self-intuition. For without this, there would be no self-consciousness of a substance (OP-163).

The consciousness of myself does not commence with what is material – that is, not with sensible representation as perception but with what is formal in the synthesis of the manifold of pure a priori intuition, not with the object of knowledge, but with the co-ordination of possible sensible representations in the subject affected by objects – that is knowledge of the objects as appearance (OP-166).

The proposition I am to myself an object of the intuition and thought of the manifold of the intuition of myself, is a synthetic a priori proposition ... and is the principle of transcendental philosophy, which answers the problem How are synthetic propositions a priori possible?

#### **Further clarifications**

We have quoted the following seven paragraphs from '*Critical Survey of Western Philosophy*' co-authored by S.S. Barlingay and Padma Kulkarni as they lucidly explain Kant's abstract ideas of the possibility a priori of synthetic judgement.

“In Kant, where experience is made possible by a priori forms which are part of the structure of the human mind, knowledge does not remain private. Sensations are subjective. What Kant calls the conditions of experience do not merely transcend these subjective elements; they transcend even the object and in that differ from the relationship of a particular subject with a particular object. In knowledge, besides the object of knowledge, there is something common to all which makes communication possible. Kant was the first to recognize and isolate this element in knowledge. This pertains to the conditions of possibility of knowledge. Kant calls this element transcendental and describes his

philosophy as ‘transcendentalism’. ‘The word causes a shudder, and suggests things unutterable. Not less terrible is the term *a priori*. But in either case a little courage carries the student safely past these lions in the way’. There are some elements presupposed in every piece of knowledge and as such are not derived from experience. ‘I entitle transcendental all knowledge which is occupied not so much with objects as with the mode of our knowledge of objects in so far as this mode of knowledge is to be possible *a priori*.’

Finding out this *a priori* element means eliminating from our empirical knowledge all that is derived from experience, i.e., which is derived *a posteriori*. What remains is the *a priori* element or the element which is independent of experience. It is not independent of this or that experience or one particular individual’s experience, it is absolutely independent of all experience. A piece of knowledge may appear to be *a priori* to me because I have not derived it from personal experience, but have derived it from a rule, e.g., I say that this house will fall if its support is withdrawn, for heavy bodies fall if their support is withdrawn. But from where did I get the universal rule that ‘heavy bodies, if support-less, fall’, if not from the experience of someone else though not from my own experience? So what appeared to be *a priori* to me is not really so, though it is independent of my own experience and as such *a priori* to me. Kant wants to isolate those elements in experience which are independent of all experience and are unsoiled by experience. The elimination of the *a posteriori* or the empirical element is, of course, done only speculatively and not actually because experience always remains a combination of the *a priori* and the *a posteriori*. As a chemist takes a solution of different substances and by various methods tries to isolate an element, Kant takes a piece of knowledge which is a compound of a *a priori* and a *a posteriori* elements, eliminates the latter ones and isolates the former. A chemist does the analysis in fact, Kant does it only in thought because different elements of knowledge are distinguishable but not separable.

As it is necessary to know the meaning of transcendental and *a priori* to know the Kantian standpoint, so it is necessary to understand his distinction between synthetic and analytic propositions in order to understand the scope of his philosophy. ‘In all judgments’, he says, ‘in which the relation of a subject to the predicate is thought ... this relation is

possible in two different ways. Either the predicate B belongs to the subject A, as something which is (covertly) contained in this concept A; or B lies outside the concept A, although it does indeed stand in connection with it. In the one case I entitle the judgment analytic, in the other synthetic. For Kant the connection between the subject and predicate of an analytic proposition is thought through identity, i.e., the predicate belongs to the subject as part of its meaning and adds nothing new to the concept. The predicate may be explicative, i.e., it may make clear the meaning of the subject but all the while it is contained therein. On the other hand, in a synthetic judgment the predicate is thought without identity : it adds something to the subject and was not taken to be a part of the meaning of the subject. No amount of analysis of a subject would allow us to extract such a predicate. Kant's examples are: 'All bodies are extended' is an analytic judgment because to be extended is part of the concept 'body'. But if we take the example, 'all bodies are heavy' it is a synthetic judgment as heaviness does not form part of the concept 'body'. Because in the analytic judgment the predicate forms part of the subject, there is necessity in this judgment. This predicate cannot be denied without contradiction. But addition of this predicate gives us no new information. In the synthetic judgment however, there is an element of contingency; the predicate may or may not belong to the subject. It gives us new information that in a particular case a predicate belongs to the subject. So analytic judgments are necessary though they add nothing new to our knowledge and synthetic judgments give us new knowledge though they are not necessary. Judgments of experience are all synthetic. In the analytic judgments on the other hand, one need not appeal to experience; they are a priori. By a mere analysis of the concept of body, extension can be predicated of it; to add heaviness to it, however, one has to synthesize (a posteriori) by an appeal to experience. Now in science we want necessary knowledge and not merely contingent knowledge; but at the same time we want new knowledge and not merely an extraction of a predicate from the subject. In other words, we want judgments that are both necessary and give new knowledge, i.e., a priori synthetic judgments. And this is the main problem before Kant: how are synthetic a priori judgments possible in science?

As science advances, events which appeared at first to be only contingent in character may appear to be necessary. When laws governing



events come to light, the sphere of necessity would grow in dimension. But as long as we are in the world of science the sphere of contingency will not come to an end. And Kant is certainly right when he says that a science is concerned not with analytical propositions but synthetical ones because in science we want new knowledge. If we become omniscient we leave behind the field of science and then we do not mind whether the distinction between analytical propositions and synthetical ones holds or not.

Kant starts with a notice dualism between sensibility and understanding. Through the former, objects are given, through the latter, they are thought; sensibility is mind's power of receptivity, understanding is its power of producing; the former receives representations, the latter produces them spontaneously. Neither should get a preference over the other. They have their specific functions which cannot be exchanged. If no objects are given through sensibility there will not be any matter for the understanding to work on. If the matter gathered by sensibility is not systematized by understanding it would lack form. The former without the latter will be blind for it has no order; the latter without the former is empty for it has no material. The knowledge process resembles what is called अंधपंगुन्याय, i.e., the co-operation of the blind and the lame to achieve a purpose.

The science of all principles of a priori sensibility is called transcendental aesthetic and that of principles of pure thought is termed transcendental logic. In the transcendental aesthetic, first, the sensibility is isolated by taking away from it everything which the understanding thinks through its concepts so that empirical intuitions alone remain behind. Then from it everything belonging to sensation is again eliminated so that what remains is pure forms which are a priori forms of sensibility. Two such forms remain: space and time. In the transcendental logic, understanding is isolated by separating from knowledge that part which is solely due to understanding. Though these forms can thus be isolated by analysis, their employment is possible only when intuition provides objects to them. They remain empty unless they have intuitions to go in them as contents. Now, that part of transcendental logic which deals with the elements which are given by the understanding and which are necessary to think of any object, is transcendental analytic. As the

matter for these forms is supplied through intuitions, it is obvious that the use of these principles is limited to experience.

Kant's main question, how are synthetic judgments a priori possible?, is divided into three questions: How is pure mathematics possible? How is pure physics possible? Is metaphysics possible? The transcendental aesthetic answers the first question by saying that pure mathematics is possible through a priori forms of intuition, space and time. Secondly, the transcendental analytic maintains that pure physics is possible because there are a priori concepts or categories. The transcendental dialectic takes up the third question and states that metaphysics as a science is not possible if it is to deal with super sensible entities. It is possible to have a metaphysics of nature and knowledge. Kant had an active interest in science and his faith in the newly established Newtonian physics remained firm. Scientific truths were a reality for him and he wanted to defend the methods and assumptions of sciences by his philosophy and see on what their certainty was based. At the same time, he wished to know the reason why metaphysics could not be an exact science. (PK-211-219)

### **Self positing**

The positing subject is a thing in itself because it contains spontaneity, but the thing in itself = x, as opposed to, or corresponding to, the subject, is not another object. Yet the subject does not constitute itself as an object of outer sense. It also constitutes itself a person, that is, a being who has rights and duties.

The thing in itself is not an object given outside representation, is here only a thought –entity without actuality, to designate a place for the representation of the self and is thought of as corresponding to the object. (OP-173)

The thing in itself = x is only the principle of synthetic a priori knowledge of the manifold of sensible intuition in general. (OP-175)

Wisdom is the highest principle of reason. One cannot become yet wiser. Only the supreme being is wise. (OP-177)

The first act of knowledge is the verb, I am self consciousness, for I (as) subject, am an object to myself. In this, however, there lies a relation of intuition to the concept, in which, in so far as I posit myself that is on one hand, as thing in itself and, secondly, as object of intuition; to be precise,

either objectively as appearance, or as constituting myself a priori into a thing. (that is, as thing in itself) The thing in itself is a thought object. (OP-180)

By the word “soul” is understood not merely a living or animated substance, but something which animates another substance. (OP-182)

An immaterial moving principle in an organic body is its soul, and if one wishes to think of the latter as a world soul, one can assume of it that it builds its own body and even that body’s dwelling place (the world). (OP-195)

One is here reminded of the famous utterance in the Rigveda – 1.164.4

अस्थम्बतं यदनस्था बिभर्ति ।

“Boneless soul ... came to inhabit this bony tenement ....”

Experience is the whole of the sequence of empirical consciousness in continuous approximation. As a whole, it is absolute unity; and one cannot speak of experiences, although one can do so of perceptions – and present the latter piecemeal through observation and experiment, but not in a full complex.

There is an all-comprehending nature (in space and time) in which reason coordinates all physical relations into unity. There is a universally ruling operative cause with freedom in rational beings, and [given] with the latter, a categorical imperative which connects them all, and, with that, in turn, an all-embracing, morally commanding, original being – a God.

The phenomena from the moving forces of moral-practical reason, insofar as they are a priori with respect to men in relation to one another, are the ideas of right – moral-practical reason. Categorical imperative which our reason expresses through the divine. Freedom under laws, duties as divine commands. There is a God.

Metaphysics has to do with sense-objects and their system, insofar as the latter is knowable a priori, analytically inwardly determining. Thence the transition to the synthetic a priori principles takes place through concepts (not through representations of intuition) which contain a priori the formal element of the connection of the manifold (ampliatively) and coordinate a whole of sensible representations in one system (not



empirically, through experience, but according to rational principles for the sake of the possibility of experience) which, subjectively, amounts to only that which can be thought [through] reason. [The latter also] contains ideas of right [which lead] toward the concept of a highest moral being under which all world-beings stand – God. Which cannot be the dabile (intuition) but only the cogitable (thinkable) – the moral-practical. There is a God: for there is in moral-practical reason a categorical imperative, which extends to all rational world-beings and through which all world-beings are united. Eleutherology, which contains freedom under laws (moral-practical reason) according to maxims.

The concept of God is the idea which man, as a moral being, forms of the highest moral being in relation according to principles of right, insofar as he, according to the categorical imperative, regards all duties as commands of this being. Concept of freedom. Moral-practical reason is one of the moving forces of nature and of all sense-objects. These form a particular field: for ideas. (OP-198-199)

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### CULLED JEWELS

1. A life lived well is the ultimate Gift.
2. In this life we often lose everything we try to keep and get to keep everything that we try to give away.
3. Some families are formed by birth, others by legal documents and still others are formed through love.
4. In this life, there is nothing more powerful than a person who has seen the path to destiny within his soul and is willing to pursue it.

- Jim Stovall

*The ultimate life.*

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Guru is a Sanskrit term for a teacher, guide, expert or master of certain knowledge or field. In pan-Indian traditions guru is more than a teacher. In Sanskrit guru means the one who dispels the darkness of ignorance. 'Gu' denotes the spiritual ignorance that most of the humans have. 'Ru' represents the radiance of spiritual knowledge that dispels this ignorance. Every guru is a saint, but not every saint is a guru; only because he has to qualify the index of highest spiritual level. Saints may have supernatural healing powers - siddhis giving answers to worldly problems. But a guru focuses on spiritual growth leading on the pathway to God, and not merely solving worldly problems. The focus is intense with higher energy levels.

At an individual level in Hindus , the guru is many things. He helps in the birth of receptive mind and realisation of one's soul; who instills values and experiential knowledge; an exemplar; an inspiration and who helps guide a student's (shishya) spiritual development, The noun guru is a Sanskrit word which also means 'weighing' or 'grave'. According to a handy Sanskrit dictionary from the library, the female equivalent of a guru is a gurvi (गुर्वी). This is conformed to an extent in a couple of places. It is also interesting to note that guru literally (as mentioned earlier) means grave, weighing and is cognate with English word grave. A guru might teach you about meditation and compassion; how to live your life according to certain percepts and truths. Guru is important for two reasons. A real guru transmits enlightenment in the form of energy (shaktipat). It is this energy that awakens you into deep meditation. Guru is at least midst millennium BCC, when the Upanishads (speculative commentaries on the Vedas that revealed scriptures of Hinduism) were composed. India has stressed the importance of the tutorial method in religious interaction.

In Nimbargi sampradaya, Prof. R. D. Ranade was aptly and affectionately for the first time called as Gurudeo by Shri Kaka Saheb Karkhanis and ShriTulpule (Sr). Until then he was called as 'Rambhau' or 'Prof. Ranade '. This new title was carried further and is known to all. Shri

Bhauasaheb Maharaja was 'guru' of Prof. Ranade and Shri Nimbaragi Maharaj was 'guru' of Shri Bhauasaheb Maharaj, as such he is also called as 'param-guru' by disciples.

The concept of Guru-Shishya being universal for getting rid of bad karma and to attain wisdom (knowledge). It is regardless of race, religion or social status. Great sages converted the still music of the universe into the Vedas (which are said to be Apourusheya, were the earliest Gurus. True love for God manifests as bliss that leads to Godliness and ultimately to salvation. Education provides knowledge and devotion cultivates wisdom. Together they offer peace of mind. The vibrations and energy of chants (Sabeej Naam) communicate with your soul and connect you to the Divine. It is easy to say , I have surrendered (snur&icff) but difficult to achieve. Through chanting and prayers, the way to surrender will open and happen. According to Shri Ramana Maharshi, God, Guru and Self are identical.

The basic word-difference between Teacher' and 'Guru' is the difference between 'takes' and 'makes'. For instance, a teacher takes responsibility for one's growth whereas Guru makes one responsible for its growth. He dispels darkness. Spiritual guru is someone who guides you and shows you a way to attain states of inner peace and higher consciousness. He is the one to teach you meditation techniques, so that you can purify your mind and soul.

### **Who is a guru and how to find him?**

Guru is essential for spiritual progress. गुरुविण कोण दाखवेल वाट? Having a guru to guide us in any field is invaluable. This is true in spirituality as well. As spirituality is subtle or intangible in nature, it is difficult to identify with certainty who is spiritually evolved guide or Guru. A guru is very different from a teacher or preacher. He is a beacon of spiritual light in our world, and teaches us universal spiritual principles that underline all religions and culture.

In the East we have the concept of guru while in middle east and Europe, they have, philosophers, thinkers, masters, prophets and messengers of God. A guru is essential to rid oneself of bad karma (dross) and set out on the righteous path. Cultivating love for God at a tender age will lay foundation for a better life . It is indeed blessed that of all the countless beings living in this world, humans alone have the capacity to



make themselves as well as others happy by treading on the pathway to God. Perhaps Hinduism is the only religion that acknowledges that God reaches out to humans in the form of a Guru. Communication (satsang) with fellow devotees is essential for getting rid of bad karma and to attain wisdom (knowledge).

Now, for example, what will happen if children are told to educate themselves, without any teacher or access to prior knowledge gained over centuries? What if one has to invent a 'wheel' or 'fire' once again from scratch? It will not make much headway and may end up on wrong path! This is why a person who is a master can help us to guide on our pathway. According to spiritual science, a person who is an authority in the field of spirituality is known as Guru. With a highly activated sixth sense, the guru is the totally 'seeing' person in the kingdom of spiritually blind or ignorant. He has access to the universal mind and intellect. God that looks after spiritual teaching and growth in the universe is known as the Guru. This is also known as unmanifest (Niraguna). The main difference between deities and guru in human form is that deities do not display their existence and guru is ever present (even after his death or samadhi) to guide his Shishya. He corrects our mistakes, brings back to right path if strayed. He refrains us from doing bad deeds. Note that Path of devotion, Path of meditation, path of right action, path of knowledge (as various religions specify) finally lead to path of guru's grace which further leads to path of merging with God - the ultimate in spiritual growth - Realisation, Moksha, Nirvana. Guru is perpetually present with us from our birth to death. His presence pervades the entire universe and beyond. We acquire skills such as preserverance, dedication, attention needed to seeking God or Moksha. Guru is saguna form of God.

It is difficult for a student to judge the ability of a Guru, The famous example being that of Swami Vivekanand testing his guru Shri Ramkrishna. Shishya - wherever he may be, will come to his Guru when time comes. The meeting is eagerly awaited by guru as well. All the confusion vanishes when a mark / symbol (चूण) (as in Nimbargi Sampradaya) is understood and Shishya realises that he has ultimately met his guru. One may come across several gurus who are competent, but one will eventually meet his destined one. Satwik intellect, sixth sense and purification of soul throughout previous births alone make a perfect guru.

Fake or unauthorised guru will be after wealth, wine, women, desirous of fame, putting on false airs have to be avoided. People tend to get misguided by ghosts, demons, devils, negative energies etc. Guru prohibits us to lead on misguided path by his grace. The relation between Guru and student is pure and love that is expected is unconditional. Severe destiny can be overcome with grace of Guru. He will always teach us positive attitude by singing devotional songs, takes Lord's name, perform services etc. The Guru is omniscient, intuitively knows student's progress on one-to-one basis. Gurudeo Dr. R. D. Ranade wrote in 1933, about 'Jnaneshwar - The Guru's Guru'; a book published by Suny Press, in 1944 (available on Amazon) describes what makes Jnaneshwar Guru's Guru. We all know how a senior sadhaka proficient in all Shastras and Vedas like Changdeo was enlightened with ultimate knowledge in the form of 'Changadeo Pasashti' by Shri Jnaneshwara.

Guru *paramapara* starts with Lord Shiva explaining about life and universe, mainly to Shakti - mother Parvati. Lord Vishnu imparted knowledge to various persons even before he narrated Geeta to Arjuna in his Shri Krishna Avatara. Geeta forms invaluable treatise the world has ever known. Next comes Veda Vyas-often regarded as adya guru who compiled four vedas, six shastras and eighteen puranas along with many commentaries, which form basis of Hinduism. Thereafter many gurus have enlightened Shishyas. Adi Shankra, restored, ancient thought which was getting eclipsed due to rise of Buddhism and Jainism with a thought different from the Vedic knowledge and Dharma. Further various Shaiva and Vaishnava gurus as well as Nath Sampradaya provided much needed guidance. Some saints, philosophers and God's messengers as they are called in other religions have also contributed immensely to knowledge.

We find a lineage of Gurus from Puranas to present day. There are examples of many 'Swayambhu'Gurus (like Ramana Maharshi) who have treaded their own path and achieved title of Guru. J. Krishnamurthi a rebel philosopher is also one. He did not believe in concept of Guru, but eventually became a guru for his disciples. He says that his Guru was a great man to be described and that he had been pupil of his for many years. The teacher went on, imparted his teachings through brutal shocks, through foul language, through insults and actions that were contradictory and he added that many important people in the society were among the

followers. The very crudeness of the procedure forced people to think, it made them sit and take a notice, which was considered necessary because most people were asleep and needed to be shaken. We need guides, gurus, masters. You may be beyond them, but we ordinary people need them, otherwise we shall be like lost sheep. We choose our leaders, political or spiritual, out of our own confusion and so they also are confused. We do not search out reality but go after gratifications and sensation. It is essentially for glorification that we create the teacher, the master.

Osho (Rajaneesh) says, "First of all, a guru is not a teacher; a guru is a person who has attained to a religious mode of living. Religion is not information, it cannot be taught, because religion is a way of living. The very presence of the guru is a communion... Guru must himself be enlightened, he must himself have attained; because one cannot communicate that which one has not realised. It has to be first hand. A guru is a person who has realised truth... Guru is not aware of his guruship he cannot be, there is no claim like that..."

"There is no word in English Dictionery to translate the word guru, because the relationship between Guru and disciple is basically eastern. No such relationship existed in western culture and tradition. The relation between the disciple and the guru is a relationship of intimate trust. The guru is always saying "Jump into it! Do it!!". But before you can jump trust is needed or you will not jump ...".

"In science, a hypothesis is needed before there can be an experiment. Hypothesis means a tentative belief, hence there cannot be an experiment without it."

Sri Sri Ravishankar says, guru imparts you inner freedom and enlightenment. It is impossible without a guru... We come into world through our mother and she becomes the one to give us our first birth. But our second birth is through the guru, the master who delivers us the knowledge and the skill. Guru comes into your life irrespective of your refusal or being rebellion. Guru is a *tattva* an element, a quality inside you. Guru encourages you to be in touch with yourself.

Swami Vivekananda says, 'the Guru is the means of realization. The guru must be worshipped as God. He is God. He is nothing less than that. He who can understand and speak to you of your past and future can be



recognised as your guru. The real guru is he who leads you beyond this Maya of endless births and deaths. The real guru is he who graciously destroys all the griefs and maladies of the soul... A real guru is one who is born from time to time as a repository of spiritual force, which he transmits to future generations".

Finally, Shri Datta Guru who embodies Lord Brahma, Lord Vishnu and Lord Mahesh is aptly described as 'Gurur Brahma, Gurur Vishnu, Gurur devo Maheshwara'. Surprisingly even Datta Guru inherited many virtues from various birds and animals which led him to become ultimate Guru.

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### Love for Spiritual Life

A seeker once asked Shri Gurudev; 'Sir, how should we awaken and intensify our love for spiritual life?' Shri Gurudev replied; 'To awaken and intensify our love for spiritual life, we should keep good company (satsanga) the holy company of saints and seekers. Along with this, good listening (Satshravana) listening to spiritual discourses... listen with perfect attention.

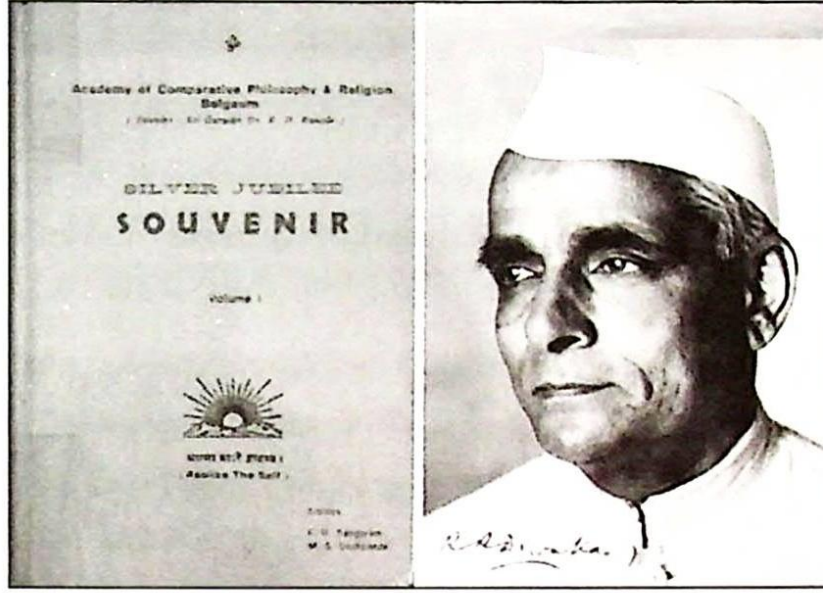
Reading is also included in listening... ours should be meditative reading. In spiritual sadhana meditative reading proves to be very valuable and effective.

While reading we should also try to remember the nama of the Lord... All these factors would create a devotional atmosphere round us that would ultimately awaken and intensify our love for spiritual life.

*- Shri Gurudev Dr. R.D. Ranade  
by Shri M.S.Deshpande P.95*

# Review written by Shri R. R. Diwakar

## Silver Jubilee Souvenir Vol. 1



**Shri R. R. Diwakar**

The Union Minister of Information and Broadcasting  
The Governor of Bihar

“The Souvenir is full of very useful as well as inspiring material. It lets us peep into the inner working and glory of Gurudev Ranade's soul. He had coined a word for आत्मा - Spiriton. He was a great and evolved soul and what he spoke and wrote was from a very high level of consciousness.

Experience by the senses is only अनुभव. When the human consciousness is blessed by flashes of spirituality, it is अनुभाव which assures the साधक about the existence of the spiritual world of Reality. But such flashes are few and far between. As and when, अनुभाव settles down as a permanent and foundational अनुभव permeating one's whole being, it is अनुभूति.

Gurudev was a realised soul and अनुभूति might be said to be his चिदवस्था. The Souvenir you have sent me is not a book which can and should be read and kept away. It is a book to be kept by one's side and read when one can concentrate and understand what is written.

I shall look forward for the second volume.”  
(Bangalore, 7-3-1979)



## Review by Giuseppe Tucchi on Parmarth-Sopan



**GIUSEPPE TUCCHI**

An Italian Orientalist, Indologist and  
scholar of East Asian studies

**RANADE, R. D., Parmartha-sopāna (Source-book of Pathway to God in Hindi Literature). (Bharatiya Vidya Bhavan, Bombay). 1959. Pp. XVII. 18. 291. 119, 24, VIII).**

“This is an anthology of songs by Saints who sang their experiences and the ways of approach to the Godhead. The book is divided into two parts, padas and dohas, but both sections deal with the same subjects; incentives to spiritual life, the necessity of moral preparation, the relation of God to Saints, the beginning of the pilgrimage, the highest ascent. The songs are for the most part anonymous or collected from the people with whom the A. came into contact: some of them are the work of well known poets: Kabir, Tulsi Das. Ramanand etc. A paraphrase in colloquial Hindi is added. At the end there are two Appendices: one by the late Sukhadev Behari Mishra on the history of some of the poets whose songs are here included, and another one on the contribution to the science of Rhetoric in the Parmartha sopana.

The book which contains notes and indices will prove useful to students of Hindu mysticism.”

(Courtesy: East and West, Vol. 14, No. ¾, September, 1963, Pg. 253)

- Collected by Dr Rajendra Chauhan



# Women Saints in Mystic Literature of Karanataka-5

Mrs. Radhashamrao, Dharwad

Translation: Editor

5. **Orwai Lakshmibai-** She belonged to 18-19 the Century. Her father , Laxmanraya was Diwan and mother was Godawari. Laxmibai was married at the age of five to her maternal uncle Madhwaraya ,a lawyer. Those were the days when women were not allowed to go to school. As such she was taught Kannada and Sanskrit by her father. Laxmibai was brought up in the traditional way with sanskars, traditional songs and vratas, fastings etc.

Laxmibai was very fair-complexioned and beautiful with big eyes and a large forehead which was always adorned with vertical kumkum. She wore nine yard sari and was very soft-spoken. Thus she had had a very fascinating personality. Laxmibai was very good at handicraft. She would make dolls in mud and design beautiful pigeons in sooji. She would make idols of gods in stones. She drew artistic rangolis as well. She had learned home remedies from her elders and would treat fever, fits and many other minor ailments at home, offer medicines freely as a service to the suffering humanity.

She had studied *Mani Manjiri, Madhwa Vijay* and was also well acquainted with the *Ramayana, the Mahabharat and Bhagavatam*.

Laxmibai lost her husband when she was 55 year old and thereafter she offered herself mind, body and money to the spiritual life. She got constructed Narasimha temple in Bellary. She got established Vrundavanas of Shree raghavendra Swamiji and Satyadhyana Teertha in the same shrine. She got built up the temple of Anjaneya as well. Thus it is considered as a confluence of holy place with Shree, Hari, Guru and Vayu at one place. It is said that these Gods and Gurus would appear before her in the form of a Brahmin.

## ***Fridays, Saturday Her Works :***

*Under the divine seal of Narasimha Vitthal Laxmibai wrote songs for Fridays, Saturdays, Jalkreede Hadu, Mangalgouri, Krishnadaan Vrata, Chelina Hadu, Draupadi Vastrapahars, Mangalgouri,*

*Krishnadaan Vrata, Chelina Hadu, Draupadi Vastrapaharan, Sakhoobai Hadu, Shree Krishna Balleele etc.*

It is said once having seen heaps of vegetables in Shree Sonde Vadiraj Mutt she composed a song on Krishna amid vegetables, Seeta Padya etc.,

**A specimen verse of Laxmibai**

O Raghunayaka, I remember you day n night  
O Raghu, protect me holding my hand,  
O Seeta-Manohar, O Shree Ramachandra,  
The killer of magical deer, O thou bravest,  
Eating Shabari's fruit, offered her eternal fruit,  
O thou abode of countless qualities, thou Blissful Rama  
Making the bridge, killing Ravana,  
Rescued Seeta, thou renowned glorious One,  
Thy Name alone in this world , it purges all sins  
Valmiki composed , Shree Rama, Rama,  
Shreekant, Narasimha Vitthal.  
Here accept this Gandha.

- to be continued..



**ATTENTION !**

**From Jan 2022 onwards Pathway to God will be presented in a new format with short yet spiritually enlightening articles. Long articles will be rejected outright.**

**Please note**

**-Editorial Board.**

# Be an Encourager

Jyothi Rao. T, Udupi.  
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Critics are many  
In this spectacular world  
But be an encourager  
They are really very few  
When the words can travel  
And reach the hearts of twenty  
Why can't they reach the hearts of plenty?  
Simple logic mesmerises the thought  
And magnifies the richness of words  
Being an encourager continue your journey.  
Talented sprouts hidden somewhere in the midst  
Strives hard to come up and goes unnoticed  
Catch hold of them whenever you reach  
Be an inspirer to withstand on their own  
When you can pat your back  
And say 'You are marvellous'  
Why to worry towards the numbness of criticism?  
Be brave enough to travel and reach your destination.  
When you are honest enough to spread the ray of hope  
Your destination may not be too far to reach  
Travel and travel  
The journey is magnificent.



## Good Morning : The Indian Way

Dr. Sandeep Nair  
Shri Subramanya Bhat

'Good morning' is a universal phrase of greeting that is meant to set the tone for not only the day, but for the beginning of a meeting. Although the Western perspective originated in the expectations of having a path and day not blocked by snow clad roads and the city. Indian heritage ascribes greater meaning and relevance to 'Good Morning', just as 'first impression is the impression.' The Morning sets for a person on healthy, happy and harmonious day and life.

As we all know, our daily routines do shape our life, especially the morning to start with. There are many views and practices all over the world depending on their orientation of life. Once I attended a lecture at Mysore by Late Shri Khushwant Singh a noted writer of Yesteryears. He said, "There is nothing in the morning exercise or Yoga, one has to have a pleasant walk with a bottle of beer in his system." This may be right as per his view of life.

This is the view generally maintained by Western people and the materialistic people. No doubt these people have achieved the best possible life on the earth by amassing wealth and creating comforts of life.

But when we start questioning the purpose of living as a human beings and start searching the source of eternal happiness, the orientation of life changes. This orientation is visible mostly in the Eastern part of the world.

What we need is a holistic approach of life. A balanced approach as per the principles of nature to enjoy the maximum happiness of materialistic life as well as the eternal bliss. There is a saying in our Scriptures. (Patanjalimarshi) "*Yoga bhogayatanam shareeram*" This body is there to enjoy the sensual pleasures and also the bliss of highest order. How to shape our mind, body and soul to enjoy both materialistic happiness and spiritual bliss is the question. Another saying is "*Shareeramadyam khalu Dharma Sadhanam*" If one has to achieve the dharma i.e. his way of life, the body comes first, (The word shareera

includes mind and body) which is the base for all achievements.

The oriental approach to lead a happy life; I would like to quote Gautama Dharma Sutra about how we have to start our day.

*"Utthaaya pashchime yaame shantamaanasaha apanidrah sati virodhe tam tyaktva no chet tatra samsthitah samao pranapaanou dhrutva divakaram samuthapyaa divakarena protfullite padme maanasam hamsam samaashrayet|*

*Angushthamaatram purusham paratparam jyotiroopam samaalokya divyam divyena ckshusha, yathalabham ushahkale sthitva stotraih anekdha stutva sopaanatko bahiryayat sajalashayam viralam ||"*

- Gautama Dharma Sutra - Kriyakaanda

One has to get up at "Paschime yaame" called as "Bramhi Muhurta" i.e. last quarter of the night which starts at 3 A.M. come out of sleep mood "apanidraha". Finish off natural calls if any otherwise sit there. Naturally mind will be calm (Shaanta Manasaha) Hold the inhaling and exhaling in the balanced position. (For this one has to learn Pranayaama). Make the son in your heart awaken (This is possible when you have the balanced inhale and exhale. This is to be learnt by a proper Guru. With his grace only this is possible. It is to be practiced as per his directions to achieve). After having the vision the "Atma Soorya" within you, affix the same in the mind (manasam hamsa).

After this step one has to visualise the Thumb shaped eternal light (Angustha matra). Spend maximum time possible in that position. In the next stage with the influence of that holy vision of the "Paranjyoti" (the highest order divine light) start praying, praising and try to enjoy the bliss as long as possible.

Later on come out and indulge in the daily routine. The effect of this vision will be there through out the day and all our activities will be guided by the will of God.

All these things are for our happiness. One will enjoy the life without limit by shaping his mind and body to face the hurdles of our day to day material life.

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## Mysticism in Maharashtra Reprint No.19 to 21

### Maratha Mysticism

14. Our immediate concern in this volume, however, is the consideration of the teachings of the great Maratha saints from the age of Jnanadeva 'downwards to the age of Ramadasa, beginning in fact from the 13th century and ending with the 17th, leaving the consideration of the development of Indian thought in the 18th and 19th centuries for the last Volume of this History. For fear of increasing the bulk of our present volume to an unpardonable extent, we must restrict our attention only to a section of the great mystical community in India, namely, the section of the Maratha Saints. The beginning of the mystical line was effectively made in Maharashtra by Jnanadeva, whose father is supposed to have been a disciple of Sripada Ramananda of Benares, or yet again, of Ramananda himself. In that case, it would be very interesting to see how not merely the two streams of Kabir and Tulsidas issued from the fountain-head of Ramananda, but even how Maratha mysticism in a way could be traced to the same fountain. But in any case, it is certain that Nivrittinatha and Jnanadeva came from the spiritual line of the great Gahininatha, as is more than once authentically evidenced by the writings of both Nivritti and Jnanadeva themselves. That Nivritjtinatha was instructed by Gahininatha in spiritual knowledge, that Gahininatha derived his spiritual knowledge from Goraksha, and Goraksha from Matsyendra, it is needless to reiterate. The Sampradaya was a Sampradaya of Nathas. When and how Matsyendranatha and Gorakshanatha actually lived and flourished, it is impossible to determine. But it remains clear that they cannot be unhistorical names. Behind Matsyendranatha, we have mythology, but after Matsyendra, we have history; and it is evident that Jnanesvara belonged to that great line of the Nathas, who like the Alvars in the Tamil and the Siddhas in the Lingayat community, successfully laid the foundation of mysticism in Maharashtra' through their great



representative, Jnanesvara. It is not without reason that many a later mystic acknowledges that the foundation of that mystical edifice was laid by Jnanesvara, above which Namadeva and other saints later erected the divine sanctuary, of which Tuka became the pinnacle. And while a continuous tradition goes on from Jnanesvara to Namadeva, and from Namadeva to Ekanatha, and from Ekanatha to Tukarama, Ramadasa like Heracleitus stands somewhat apart in his spiritual isolation. His is a new Sampradaya altogether : it is not. the Sampradaya of the Varkaris. It is for that reason that the Varkaris have looked askance at the great spiritual work of Ramadasa. But we who stand for no Sampradaya whatsoever, and who, like bees, want to collect spiritual honey wherever it may be found, recognize, from the mystical point of view, no distinction of any kind between the. Sampradaya of the Varkaris, and the Sampradaya of the Dharkaris, the Sampradaya of the Cymbal, or the Sampradaya of the Sword. A little after Jnanesvara, but contemporaneously with him, Namadeva, after being tested and found wanting by the potter Gora, entered the spiritual line at the hands of Visoba Khechara. who was a disciple of Sopana, who was himself the disciple of Nivrutti. Ekanatha was indeed initiated by Janardana Swamiji, who, as rumour would have it, was initiated by Nrisimha Sarasvati, an "avatar" of Dattatreya himself. But it is to be remembered that Ekanatha, who was the great-grandson of Bhanudasa, was a great Varkari of Pandhari, and moreover, Ekanatha himself tells us that he derived his spiritual illumination from the line of Jnanesvara. When all these things are taken into account, we cannot say that Ekanatha stands apart from the great spiritual line of Jnanesvara. Tukarama, who is perhaps the most well-known among the Maratha saints, derives his spiritual lineage from a Chaitanya line. What connection this line had with the Chaitanya school in Bengal has not yet been discovered. But it is at any rate clear that Tukarama developed the Varkari Sampradaya through a repeated study of the works of Jnanesvara, Namadeva and Ekanatha. Ramadasa probably did not come into contact with any of these people for his initiation, and though, as a tradition would have it, while he was yet a boy, he and his brother were taken to Ekanatha who foresaw in them great spiritual giants, it might yet on the whole be said to have struck off a new 'path altogether. If we re-classify these great mystics of

Maharashtra according to the different types of mysticism illustrated in them, they fall into the following groups. Jnanesvara is the type of an intellectual mystic. Namadeva heralds the democratic age; Ekanatha synthesizes the claims of worldly and spiritual life; Tukarama's mysticism is most personal; while Ramadasa is the type of an active saint. A man may become a saint, and yet, as Monsieur Joly has pointed out, he may retain his native temperament. The different types of mystics that we find among the Maratha saints are not a little due to original temperamental differences. Between themselves, these great mystics of Maharashtra have produced a literature, which shall continue to be the wonder of all humanity, which cares for an expression of mystical thought in any country without distinction of creed, caste, or race.

It is a fact of history that the destiny of the world has been moulded and shape by men of sterling character. Man's innate nature- Swabhava (intrinsic quality) ani Swarupa (Natural form,) his spirit, energy and consciousness- all have been goading him to rise higher by struggle-Sadhana- that results in his progress, both external and also internal. External progress on the other hand leads to a better standard of living. i.e. Civilisation. Internal progress results in greater measure of refinement and integrity, i.e. Culture.

Both Culture and Civilisation are mutually exclusive, but they can be elegantly harmonised by the wise amongst men. The process of this harmonisation in a requisite proportion is known as the Art of living. Our ancient Rishis or sages like Janaka, Lord Rama as the "Rajarshis" could achieve and demonstrated by their life and living which not only enriched our civilisation but also our cultural emancipation.

The ancient and mediaeval history of our country recorded by the foreign travellers and other foreigners speak of our high civilisation ani best culture. This is on account of the people deep devotion and dedication to higher values of life, as revealed by "Sanatana Dharma" i.e, eternal Ethical values ani their constant endeavour to master what is known as Real way of life and living. The need of hour is the 'Moral rearmament' which up keeps culture ani civilisation. It is rightly said- 'if money is lost nothing is lost, if health is lost something is lost and if Character is lost every thing is lost'

Compiled by : B. Jayacharya

# **Pathway to God Reprint**

*(1966 Issue-Page No.79 to 82)*

## **Swami Sadananda**

A mystic-saint of Jamkhandi

(By Shri. W. T. Apte, M.A..LL.B, Jamkhandi)

The late Sri Gurudeva Ranade in one of his illuminating spiritual talks at Ramatirtha, Jamkhandi at the time of his Amrita Mahostava in 1956, happened to make a spontaneous remark that there was a perennial spiritual sub-current at Jamkhandi, which surges up, at times, to bestow divine light to the benighted souls. A peep into the past history of Jamkhandi reveals the truth of his prophetic statement. Jamkhandi has been blessed in the past with many a great mystic-saints like Sri. Kadasiddeshwar Sri. Ajmirsahab, Stnami Purnananda and others, and to this galaxy of great saints belongs Swami Sadananda also, whose remarkable life story is the subject of this article.

To start with, it would not be out of place to say a few words regarding the choice of my subject- In my humble opinion Swami Sadananda, is, though not directly, connected with the great Nimbargi Sampradaya to which Gurudeva Ranade belonged. When Gnrudeva had been to Jamkhandi in 1956, he had made it a point to pay a visit to the Samadhi of Swami Sadananda, because his own Guru Sri. Bhausahab Maharaj used to do so, without fail, on his way to Jamkandi, by that side, there is also an artidote current amongst the Sadhakas of Bhausahab Maharaj that the latter had told Mahadevabhat Nimbargi, that Swami Sadananda had appeared before him on the road and also conversed with him. Lastly, the Aarati of Sri. Kadasiddeshwar, the founder of Nimbargi Sampradaya is at the hands of Swami Sadananda and it finds a place in the Nitya Nemavali, composed by Gurudeva Ranade.

There is no authentic record about the life of Swami Sadananda. But fortunately for us Sadananda in his ' Swavambhu Ratneshwar Mahatme' has provided us with certain main incidents of his life, which together with

the scanty record available with the descendents of Sadananda, has enabled me to put forward the story of his life in a connected manner.

Sadanandas's original name was Tulaj. He had adopted the name of Sadananda when she accepted the fourth order i. e. Sannyas. He was born in a humble family of Kanva Brahmins at Jamkhandi in the first decade of 18th Century. The Surname of the family was Desai. His father's name was Jakhadev and that of his mother was Bhagirathibai. His parents were of a very pious and devoted nature. About his father, Sadananda says that he was a liberated soul. Sadananda's early education consisted of three 'R's, an elementary knowledge of Sanskrit and of Brahmanic ritual. He had a keen longing for having a Guru, even in his early age and was in search of such a one. He had no idea, then that his future Guru was in Jamkhandi itself. No doubt he had heard the name Vishwanatha but was quite unaware of his spiritual greatness. It was after some years that he came to know about it and he then immediately went to him and in all earnestness and humility prostrated before him and prayed to him to be accepted as his disciple. Vishwanatha who by his insight came to cognise the intrinsic worth of his would-be disciple, blessed him by placing his hand on his head, and initiated him by uttering the sacred Mantra in his ears, Sadananda says that by the mere touch of Guru's hand, he lost all body-consciousness and went into ecstasy. One cannot fail to remember here that a similar transformation had taken place in the case of Swami Vivehananda, when he was touched by Great Master Ramakrishna Paramhansa.

Since then, Sadananda was entirely a changed soul. He had his Guru, come directly under the guidance of a Sadguru who on the one hand used to explain to him the fundamental doctrines of Vedanta, and on the other, to impress upon his mind the importance of bringing those doctrines into practice by means of rigorous spiritual Sadhana like Nama Japa. Sadananda proved to be a worthy disciple of a worthy Guru. With implicit faith in his master, he began to practise Sadhana in the Shiva temple in the town or in the nearby solitary places. In the course of time his Sadhana began to bear fruit. One day while Sadananda was practising meditation, a thunder-like sound fell upon his ears, directing him to proceed to Rameshwara Kshetra immediately and to practise Sadhana there, so that



his wishes would be fulfilled. Sadananda was very much perplexed in his mind when he heard these words. For a while, he even doubted the veracity of this experience but after a mature thought, he changed his mind and decided to follow the directions. He borrowed one rupee from a friend of his and purchasing mangoes on his way he came to Ramatirtha.

Ramateertha which is also known as "Kakaari Ramatirtha" is a famous holy place of long antiquity. It is at a distance of about thirty miles from Jamkhandi and lies in Athni Taluka of Belgaum District. There is a temple of Swayambhu Rameshwara in this village, and its glory is described in Trikotaka Samhita of Shiva Purana. Legend goes that Lord Ramachandra had practised penance here for propitiating Lord Shankara on his way to Lanka for killing Ravana. The fame of this Devasthanam is even now attracting thousands of devotees from different parts of Karnataka and Maharashtra.

✦ After coming to Ramatirtha, Sadananda continued his Sadhana by eating four mangoes every day. On the sixth day of the Sadhana when Sadananda was asleep, Lord Rameshwara appeared before him in a dream, in the guise of a Brahmin and told him not to practise meditation by fasting but that he should eat cooked rice and mangoes, and so saying the Lord disappeared. Sadananda was startled by these words and he awoke but he found nobody before him. Again a doubt arose in his mind about the truth of that dream but he decided to follow the instructions and he had again the dream vision the next night. Lord Rameshwara again appeared before him in the guise of the very Brahmin and told him that his Sanchita and Kriyamana had been totally destroyed.

During the second week of Sadhana/ Sadananda had one more similar dream 'vision, while he was half asleep, Lord Rameshwara appeared before him in the form of his Sadguru and asked him to pursue Paramartha while leading a worldly life. Sadananda awoke all of a sudden and saw Lord Rameshwara standing before him. The Lord blessed him, and told him to continue meditation and giving him some hints about his future life, He disappeared. Sadananda was simply overpowered with a feeling of wonder and joy, because he had the Darshana as well as the words from the mouth of the Lord himself. After this

vision Sadananda remained for six more weeks at Ramatirtha and thereafter returned to Jamkhandi.

After coming to Jamkhandi, Sadananda began to do some business by borrowing some capital from a money-lender, and he used to earn enough for his maintenance. At the same time, he was regularly practising his Sadhana also. After a few years, however, an untold calamity befell him and he had to undergo imprisonment. Sadananda does not state what sort of calamity it was, but at any rate, it is clear that he was released soon after. Feeling very much distressed, he immediately proceeded to Ramatirtha in a dejected mood. On reaching Ramatirtha, he worshipped Lord Rameshwara and sat for meditation near the Nandi and to his utter dismay, a miracle took place. He perceived that Lord Rameshwara, with ashes besmeared all over the body, with the rosary of Rudraksha hanging from his neck and with the serpent surrounding his neck, hurriedly approached him- The Lord seated Sadananda on his laps, just like a child, moved his hand softly on his cheek and endearingly laid to him 'Turaj you were indeed put to suffering. Are your brothers doing well?' 'Mind, you it is not you but I who suffered imprisonment. Be sure that I will make amends within two months', and so saying the Lord at once disappeared-Sadananda was simply overwhelmed at this grand and unique vision. His heart melted, tears of joy flowed from his eyes, a thrill of emotion passed through his body. God's grace had descended upon him and he had at once the mystic experience of vision (Darshana), touch (Sparshana) and conversation (Sambhashana) together. His joy knew no bounds. He had been accepted by God as His child.

Sadananda returned to Jamkhandi in a perfectly satisfied mood. He had now resolved to dedicate himself to God. He therefore began to devote all his time in meditation and reading the books or poems written by the saint-poets of his Guru Parampara. He had the vision of God in a personal form. His mind now yearned for the realisation of the impersonal. He took resort to Kashilinga temple, lying in a thick cluster of trees, just close to the eastern limits of the town and was there absorbed in deep meditation for hours together. After a few years his Sadhana fructified and he had the highest realisation of Atman also. He had become

a Siddha and a Jeevan-mukta. By the grace of God and Guru and by his own personal efforts, he had achieved the Summum Bonum of his life.

During the last years of his life Sadananda wrote a commentary in Marathi, in *ovi metre* on the Swayambhu Rameshwara Mahatmya, in Sanskrit. In the last two chapters 58 and 54 of his Teeka, he has described his Guru Parampara in full and has also given the main incidents of his life. His Parampara is the Shiva Parampara which includes among others Adya Shankaracharya, Narasinha Saraswati, Rangnatha Mogrekar and Anandmurti Brahmanalkar.

Sadananda took Sannyasa on Shravana Shudh Shasthi and it is said that on the very day he breathed his last. His Samadhi is erected in the very place in front of Shri Kashiling Shrine, where he used to sit for meditation. A temple was built years later, over the Samadhi by his descendants. His Punyatithi is being celebrated every year and of late on a fairly large scale by the well-known Saraf Shri. R. T. Desai, who is a direct descendent of Sadananda.

The life of Sadananda narrated so far would, I hope, serve as a beacon-light to the aspiring Sadhakas in their efforts to attain the goal of Self-realisation.

For fuller details vide 'Swami Sadananda' by the writer, in Marathi.

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*"For every grain of wit, there is a grain of folly.  
For everything you have missed, you have gained something  
else; and for everything you gain, you lose something."*

*-Ralph W. Emerson:  
Essays*

# Introduction to Karnataka Mysticism

(A Radio Talk delivered at Karnatak University on 26-8-1950)

Editorial Board

I am very heartily thankful to you all for having graced the present occasion at the invitation of our revered friend. Mr. Justice Jahagirdar, Vice-Chancellor of this University, whom I have known for years past though I was never his client, and I never came into other relations with him.

I am also very glad that my distinguished friend, Hon'ble Mr. Diwakar, is here. We have lived very closely through thick and thin; probably you do not know that. He has been very obliging to us in helping the onward progress of the one common religion for all humanity. His religious works you already know and what I may be doing is to give, as my position would allow, a philosophical setting to the religious teaching imparted by the saints.

A mention was made of the poet Ranna and of my birth at Jamkhandi; it is quite true. It is also interesting to note, as I understand that Ranna lived in Mudhol, which is near Jamkhandi just 12 miles from it; and a further point of interest for you would be that my first birth was in Kundgol. Just near here as the Upanishads would say. The first period of my life I spent in Jamkhandi and then in the Deccan College through which years I first got acquaintance with the Kanarese language and then on account of my having come into contact with my great spiritual teacher. I had to learn Kanarese. Later, I went to Allahabad and as a sort of business because my business there was I had to learn Hindi also. A book is being published quite soon, which will be the first of the series of three books planned by me on the Pathway to God in these three provinces. The first will be a Hindi book the second a Kannada book and the third will be a Marathi book. The Maharashtra Mysticism, which has been already published is not up to the mark; it is not what I intended it to be. Another book would come in its place.

Now in the opening song of Kanakadasa : ಇಷ್ಟು ದಿನ ಈ ವೈಕುಂಠ ಎಷ್ಟು ದೂರವೋ ಎನ್ನುತ್ತಿದ್ದ, which our friend Gururao gave us just now if you have listened



carefully you would have heard these two lines :-

ನಾಗಶಯನದ ಮೂರ್ತಿಯ ಕಂಡೆ | ಭೋಗಿಭೂಷಣ ...

That has been the chief difficulty of the Karnataka. Why for anything upon earth should radical distinctions make people differ in their attitude towards one another is something which passes our comprehension. I was a philosopher, who has given about 40 years of his life to the study of philosophy and therefore can legitimately claim to be a philosophical citizen of the world, know there is no difference between religion or any branches of religion provided they are in the service of God. Now this song which Gururaoji has sung, tells us that there should be no conflict between Shaivites and Vaishnavites for the reason that both have to depend upon the serpent. Vishnu lies on the couch of the serpent, Shiva wears the serpent round his neck. It is the serpent which is the interpreter or the schematiser as Kant would say between Shiva and Vishnu; while the most wonderful thing is that the two have the same mystical form. It is the Shesh of Patanjali. Shesh takes the place in this theology, the very same place which either imagination or time has taken in the philosophy of Kant. It brings about a reconciliation between perception and understanding here if we understand the true meaning of the two words *Patanjali*, *Patan* and *Anjali* and say that this serpent which is the ornament of both these deities, is equally essential to them and therefore to all their followers there should really be no distinction between these two systems. Further, the difference between these two systems is not so material as the difference between other religion. What shall we say about Christianity or Judaism or Islam and so forth? It is the duty of the philosopher to go beneath all these religions and see whether a common platform could be found for these various religions and systems. To my mind, during these recent years, Mahatma Gandhi was the only person of moral and spiritual calibre who understood the importance of the same platform for all these religions. I do not think his message is being carried through nowadays, I am very sorry to say that. But his spiritual principle, his spiritual message, is something which is to be followed upon. Now it is this kind of spiritual principle which binds all religions and religious systems together. He never made a difference between Allah and Vishnu and Shankar and so forth. His mind

was the mind of a universal, man a universally religious man. So that is the point of view from which I am approaching this problem.

Much has been said for and against mysticism. People do not know its meaning. Mysticism often confounds. They say it is something which is merely occult and people do not know and cannot know anything about it. Mysticism means shutting ones lips, or what the Upanishads have called "Mounam." What a mystical philosophy would tell us is, it is not by word of mouth that we shall be able to expound or to understand the true religious principle. It is only in our intuition that we can understand the real nature of religion. Ineffability or incapacity of any adequate thought being given to one's own feelings, it is this which is the mark of mystical experience. There may be more things about mysticism, which I think did not enter into this evening.

When our Vice Chancellor asked me to give a lecture on Karnatak Mysticism, I said, "It is a very vast subject and in fact I was fortunate in getting the knowledge of it through my spiritual teacher and his spiritual teacher. I feel proud that I belong to Karnataka because it was through that language, the Kannada language that, barring the work of Ramdasa and Tukarama, my spiritual teacher could first impress upon me the truth of religious experience. Once it so happened that while he and I were at Horti, a place in Bijapur District, a song was being sung, I heard the song : ಗುರುವೇ ನಿಮ್ಮಾಜ್ಞೆಯನು ಮೀರದೆ ನಡೆದವನು. He asked me what the meaning of that song was. I was a novice in the art of understanding Kanarese. So I said, I do not understand anything in the *pada* except the two words "Garuda" and Uraga." So he said, It is not desirable that you should remain content with such a small and faulty understanding. You should learn Kanarese. And then some of my friends told me that one very good system of learning a foreign language was the method of transliterative interpretation. Principal Bain of the Deccan College whose student I was, told me that one easy method of learning a foreign language was to take a very simple and very standard book, and understand it point by point through its translations. It was thus he said that a man could know German, French, Latin and Greek by only reading the Bible carefully and reading also in its connection those transactions. So I followed the same system here also. There was book

called *Maharajaravara Vachana*" which was published in Bijapur in 1908 by one Babacharya Kavya. It contains the Vachanas of the great saint of Nimbargi. Nimbargi is a place of which probably you may not have even heard. And then, his teaching, was imparted to my spiritual teacher, who was a Brahmin, came in descent upon us. The "*Maharajaravara Vachana*" is printed in Devanagari characters; so it was very useful to me.

When the spiritual conference was held at Lachchan about a couple of years back, I sent a message saying that it is this *sampradaya* of Nimbargi Maharaja which is the foundation of the unity of religious systems in Karnataka. He was a great Lingayat himself and his disciple was a great Brahmin and the two together were great ornaments to the spiritual life. I can tell you this not only by my own spiritual experience, but also by a comparison of their writings and teachings with those of the saints of Maharashtra, Hindustan and Karnataka and other religious systems of the world. I said also in the message that though Nimbargi is far away in a corner in Bijapur District and the saint is not known to fame he is like a *Bakula Tree* whose flowers though in a corner, would send the fragrance.



#### PLEASE NOTE

**We have received some complaints regarding the spelling mistakes which are not properly edited in the reprint.**

**As per the Manual of Style we are not supposed to meddle with or correct the original text when it is directly printed.**

**Please Note.**

**-Editorial Board.**

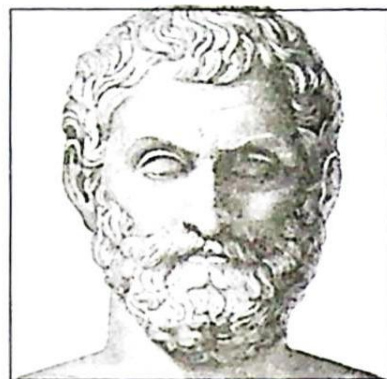


# Great Thinkers and Philosophers of the World- 5

Prof. Dr. Madhumati M. Kulkarni -Editor

## 5. ANAXIMANDER-- 500-428 BC

He was the author of the first surviving lines of Western Philosophy. He speculated and argued about the 'Boundless' as the origin of all that IS. He also worked on fields of what we call today as Geography and Biology. Anaximander was the first speculative astronomer. He originated the world picture of the open universe , which replaced the closed universe of the celestial vault.



His work has remained truncated like the mutilated and decapitated statue that has been found at the market place of Miletus and that bears his name.

Anaximander was a Pre-Socratic Greek philosopher who lived in Miletus, a city of Ionia. He belonged to the Milesian school and learned the teachings of his master Thales. He succeeded Thales and became the second master of that School where he counted Anaximenes and arguably Pythagorus amongst his pupils.

He died at Miletus Ancient Theater, Turkey.

He influenced Anaximenes of Miletus, Pythagorus and Democrites.

His school of thought- Naturalism, Milesian and Ionian schools.

He wrote Books on Nature.

He was the first to develop Cosmology or systematic Philosophical view of the world.

## 6. EMPEDOCLES- Born 494-C- died 434 BC



**Akragas, Magna Graecia** was also a Greek Pre-Socratic philosopher and a native and citizen of Akragas, a Greek city in Sicily. His philosophy is best known for originating the cosmogonic theory of the four classical Elements. He also proposed forces he called Love and Strife which would mix and separate the Elements respectively Cosmogogenesis, Ontology,



Epistemology had been his chief interests. He opined that all things are made up of four Elements viz., Fire, Air, Earth, Water. Change and motion are due to the corporeal substances. Love (Aphrodite) and Strife- the sphere of Empedocles, Themes about respiration (the clepsydra)- experiment emission theory of Vision.

He was influenced by Parmenides, Pythagoreanism and Alcmaeon of Croton. He influenced Gorgias, Socrates, Critias, Aristotle, Lucretius, Friedrich and Nietzsche.

Empedocles challenged the practice of animal sacrifice and killing them for food. He developed a distinctive doctrine of reincarnation. He is generally considered as the last Greek philosopher to have recorded his ideas in verse. Some of his works survive more than any other Pre-Socratic philosophers. His death has been mythologized by ancient writers and has been the subject of in number of literary treatments.

His Works- **Purification**- contains all his religious and ethical thoughts. It is attributed to the story about souls, wherein we are told that there were once spirits who lived in a state of bliss, but having committed crime (the nature of which is unknown) they were punished by being forced to become mortal beings reincarnated from body to body, humans, animals and even plants are such spirits. The moral conduct recommended in the poem may allow us to become like gods again.

His poem on **Nature** contains 450 lines describing the theory of causation, perception, thought terrestrial phenomena and biological processes.

- To be Continued...



## Activities of ACPR

**On 25/09/2021 Pandit Deendayal Upadhyaya Jayanthi:** Lecture and honoring the achievers in the gracious presence of Shri.Atulji Jain, General Secretary, Deendayal Research Institute, New Delhi.

On the auspicious day of Deenadayal Upadhyaya Jayanthi ACPR organized a lecture by Shri.Jitendra P. Nayak, Architect, Educationist, Professional adviser and a great thinker on ancient Indian Literature.

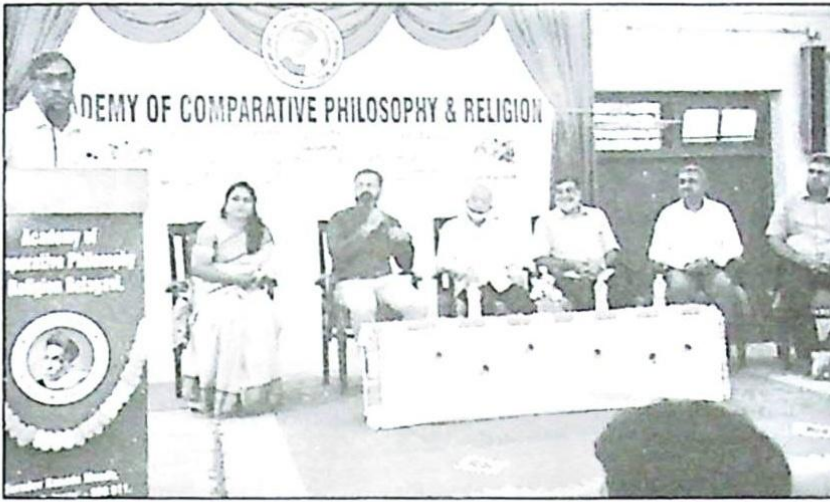
On this occasion, the role models to the society and achievers in their respective fields. 1) Shri.Chaitanya Kulkarni, Builder, Engineer and President, CREDAI, Karnataka State. 2) Shri.Sachin Sabnis, State President, Laghu Udyoga Bharati, Karnataka and a Educationist, 3) Smt.Sunita Desai, renowned Journalist and Radio anchor were felicitated on behalf of ACPR for their achievement and their social commitment.

Shri.Jitendra P. Nayak spoke, on “Deenadayalji’s Integral Humanism and Atma Nirbhara Bharat”. He said reformers take birth periodically and guide mankind with their thinking which has far-reaching effect on the well-being of the society. Panditji held the view that the way of earning and the way of consumption are responsible for happiness or grief of the man and society as a whole. Pandit advocated Dharma as the basis of all human activities and “Purusharthas” as the framework of happy life. Eventually spiritualism will grow and will channalise the use of money and power. Greed is the root cause of all our suffering. Ekatmata is the natural way to a happy and blissed life. All are one and all are equal in nature. Oneness with nature will lead to emancipated life. That is Atma nirbhar Bharat. ‘Collective society’ is the concept of Atma Nirbhara Bharat.

Shri.Atulji Jain, General Secretary, Deendayal Research Institute, New Delhi spoke on the occasion and said “Activities involving village and activities for village is the base of Atma Nirbhara Bharat”. He appreciated the efforts of ACPR in bringing noble, people together and said “Sajjana Janashakti Deshkelie Chahiye”.

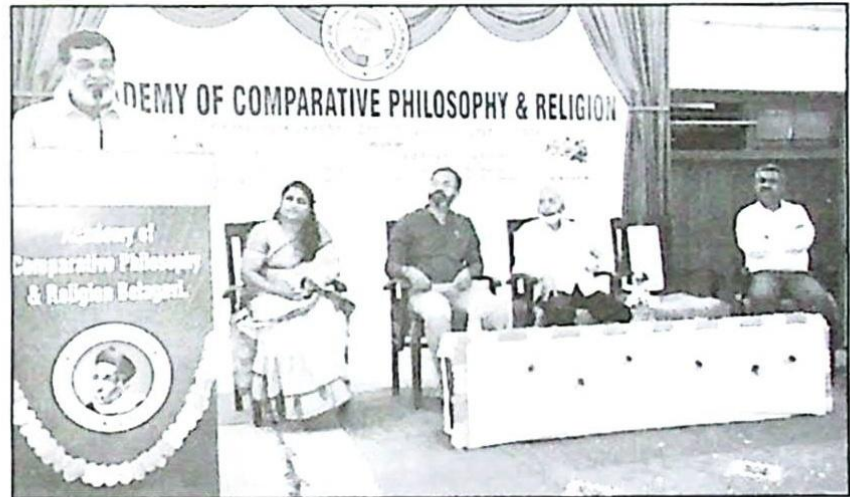
Shri.Maruti B.Zirali gave his key note address and said “Reading Deendayalji’s literature, reminds the teachings of Gurudev Dr.R.D.Ranade. Deendayalji advocated natural life i.e., to be one with nature and the “Purushartha” in life.

He also briefed the audience about ACPR and its founder Shri.Gurudev Dr.R.D.Ranade.



Adv. Shri Maruti B. Zirali delivering introductory talk on Deendayal Jayanti function 25-09-2021 L to R : Smt. Sunita Desai, Jitendra Nayak, Ashok Potdar, Shri Atulji Jain, Shri Chaitanya Kulkarni and Sachin Sabnis.

Shri Atulji Jain addressing the audience on Deendayal Jayanti at 25-09-2021



Honoring the "Achievers" on the occasion of Deendayal Jayanti at ACPR Dt. 25-09-2021. The personalities honored by ACPR and by the dignitaries on dias. L to R : Shri Jitendra P. Nayak, Smt. Sunita Desai, Shri Sachin Subnis, Shri Chaitanya Kulkarni.



**Book Release Function, 05/10/2021:** The book entitled “Prof.N.R.Deshpande” an exponent of his masters vision was released on 5/10/2021 at the gracious hands of Hon.Justice Shri.V.Srishananda, Judge High Court of Karnataka, in the gracious presence of Hon.Shri.Chandrashekar M. Joshi, Principal District and Sessions Judge, Belagavi, Hon.Ms.Bela N.Naik, Presiding Officer, Industrial Tribunal and Labour Court, Panaji Goa.

The environment was charged with the emotional feelings about the great soul Prof.Shri.N.R.Deshpande. The students, friends and closely related people admirers of his scholasticism and teaching. Every one present felt the vibration of the feelings about purity of soul and the dedicated life of late Prof.N.R.Deshpande after 20 years of his passing away from the mortal body.

Adv.Maruti B.Zirali, Hon.Secretary, ACPR, Belagavi and the compiler of the book gave his key-note address and said “The reminiscence of the great soul Prof.N.R.Deshpande is recorded in this book. Prof.N.R.Deshpande was never a populist. Thousands of students got inspired became successful in their lives. There are many such examples around us to prove this. He was my Guru and I owe him my success in life to him”. He dedicated his entire life at the feet of Shri.Gurudev Further, he briefed the august audience and the dignitaries about ACPR and founder Shri.Gurudev Dr.R.D.Ranade. He also thanked all concerned in bringing out the book.

Shri.Vivek Dehpande, son of late Prof.N.R.Deshpande spoke and said “Prof.N.R.Deshpande was a multi-faceted personality. He was agriculturist, mining Engineer, law Professor and a great teacher. He was effortless in making the connection between the God and soul. Meditation was important for him. He said “Never be devoid of God. Material life and its agony are avoidable only through spiritual process”.

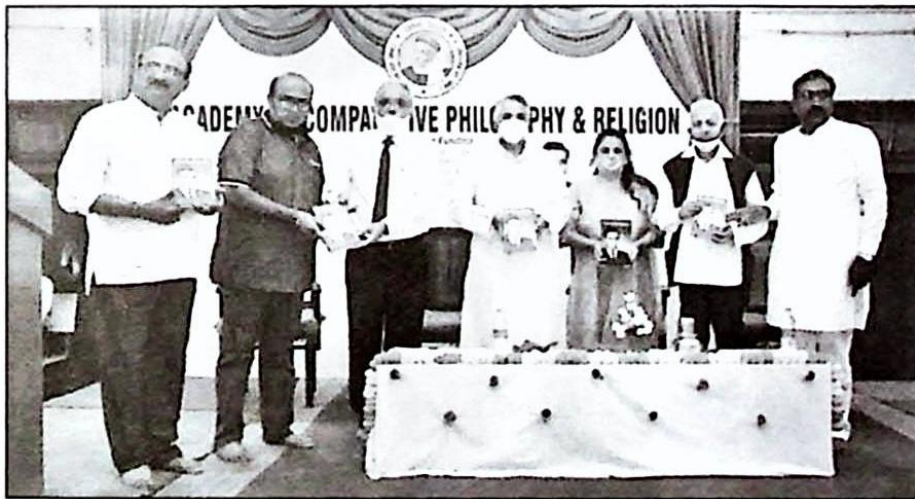
The Hon.Shri.Chandrashekar Joshi spoke and said “Bliss in life is possible through the grace of Guru. Prof.N.R.Deshpande was a great Guru and guided many students and made their life meaning full. We salute the great soul of Prof.N.R.Deshpande”.

Hon.Ms.Bela Naik spoke on the occasion and said “Prof.N.R.Deshpande was a visionary. He made me to overcome the stress



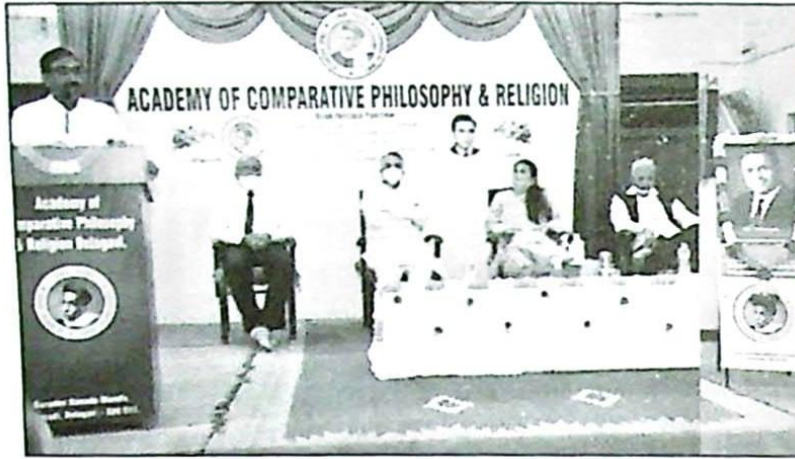
as a new comer to Belgavi with other students also he behaved in same fashion and lighted the lamp in the life of so many students. I got transformed through him. His words are so precious, we remember those words in our life and Profession even today. He was calm composed and was a moving encyclopedia for us. I feel myself highly blessed by him. He was father, friend, guide and Philosopher for me". The Hon'ble Judge thanked ACPR for inviting her.

The Hon. Justice Shri.V.Srishananda, Judge High Court of Karnataka, addressed the august house and spoke as "There should be Guru behind and The Goal in front of us. If we can understand Gurudev Ranade's teaching, we can understand Prof.N.R.Deshpande. He also explained the reason behind establishing the institutions like ACPR and said, where the science stops the philosophy begins. We should keep all our faculties to upgrade ourselves. We should learn and lightup the lamp of knowledge around us further Hon. Justice explained how Dr.R.D.Ranade gave a different angle in understanding the philosophy and the concept of God. Prof.N.R.Deshpande understood the essence of Shri.Gurudev's teaching and became a great exponent of comparative study of philosophy as the Pathway to God. Unless we understand our own Dharma we cannot compare and understand others. So we have to understand, observe and practise Dharma.



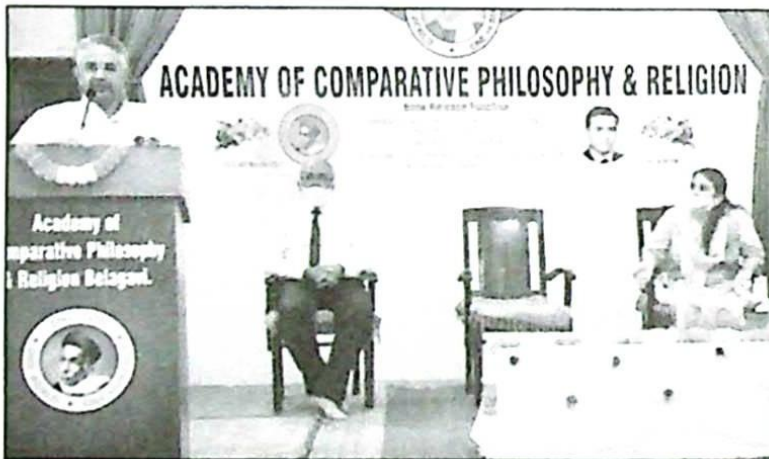
The book "Prof. N.R. Deshpande, release function at ACPR dt. 25-09-2021. In the picture. L to R: Shri Vivek Deshpande, Shri Madhav Deshpande (Both are sons of Late N.R.Deshpande) Hon. Shri.Chandrashekar M. Joshi, Dist. Sessions Judge Belagavi. Justice Shri Shreeshananda, Hon. Judge High Court, Karnataka, Hon.Smt. Bela Naik, Dist. Judge Goa, Adv. Shri Ashok Potdar, Chairman ACPR and Adv. Shri Maruti B. Zirali Hon. Secretary ACPR.





Adv. Shri Maruti B. Zirali Hon. Secretary ACPR delivering his welcome and introductory talk at Book release function on 25-09-2021

Smt. Deshpande w/o. Late prof. N.R. Deshpande being honored by trustees and dignitaries on dias at the book release function. Hon. Smt. Bela Naik, Smt. Nirmala Zirali and Dr. Madhumati Kulkarni trustee are in the picture.



Hon. Justice Shri Shrishananda Judge High Court of Karnataka addressing the audience after releasing the Book.

Cross section of the audience at book release function at ACPR on 25-09-2021





On 17-11-2021 Islamic thinking and teachings of Prawdī Mohammad was held in ACPR's Auditorium. Shri Boluvaru Mohammad Kunhi of Mangaluru delivered lecture.

Dr. Tontada Siddharama Mahaswamiji Shri Tontadaryamath Gadag gave his Sannidhya on the occasion.

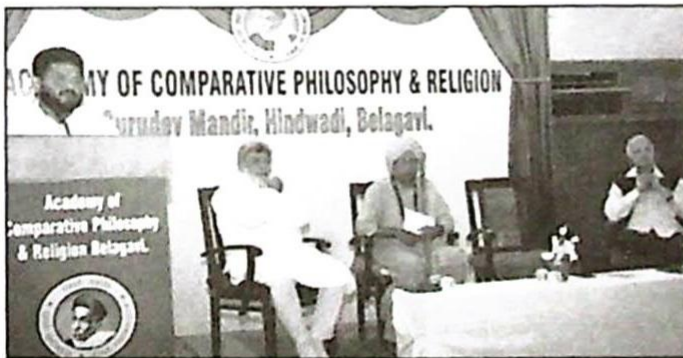
Shri Kunhi in his lecture stated, 'There is no conflict in God's creation. The feeling of fraternity and co-existence is due to our love for God and the moral awareness that he observes everything and that we are all his children.

He elaborated the teachings of Prawdī Paigambar he said that, Paigambar emphasized harmony of all religions, God is one and we are many. The Dharma of love is for humanity and the world. He further added, 'Paigambar never advocated religion of conflicts.

The secretary of ACPR Adv. Maruti B. Zirali speaking on the occasion remarked that Shri Gurudev Ranade was the first to introduce the study of Islamic thought as a discipline in Allahabad University.

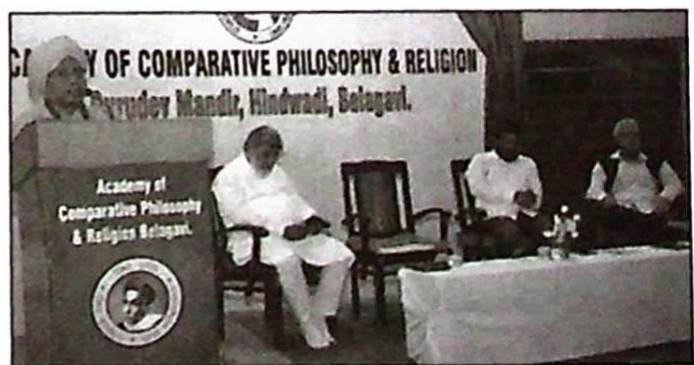
Shri Shahid Momin in his inaugural address appreciated the comparative thoughts organised at the ACPR.

In his blessings Shri Tontada Jagadguru Shri Siddharama Mahaswamiji said, the crux of all the religions and religious beliefs lies in the message of proper thinking about unity of humanity. Shri Ashok Potdar delivered the presidential address



Shri Boluvaru Mohd. Kunhi delivering lecture on Islamic philosophy at ACPR on 17-11-2021. L to R: Shri Shahid Momin, Shri Tontada Siddharama Swamiji and Shri Ashok Potdar.

Shri Tontada Siddharama Mahaswamiji giving his Asheervachana at ACPR on 17-11-2021 at the Lecture on Islamic Philosophy



# BOOK REVIEW- 15

- Editor

**Title of the Book-** Prof. N.R. Deshpande-An Exponent of his Master's vision

**Compiled by** Adv. Maruti B. Zirali

**Total No. of pages-** xii+ 188

**Price-** Rs. 250/-

**Printed at** M/s Impressions,B-2 Akshar Arcade,3360/4 Gondhali Galli, Cross Road, Belagavi-590 002

**Published by** Academy of Comparative Philosophy and Religion, Belagavi



The Book under review is a compilation by ACPR's Hon.Secretary Adv. Maruti B. Zirali . It is a collection of articles written on Prof. N.R. Deshpande , an exponent of Shri Gurudev Ranade's vision.

The book is divided into five parts. Part one entitled Articles by colleagues, students and admirers contains 29 chapters.

1. *Jai Shree Gurudev*- Mr. Vivek Deshpande
2. *My Mentor and Guru: Prof. N.R. Deshpande*- Adv. Mr. Maruti Zirali
3. *Shree Guruling Geeta*- Smt. Savita Deshpande
4. *Na Kandante Baba*- Smt Vibha Deshmpande
5. *Sweet Memories of Prof. N.R Deshpande*- Smt Sushma D. Deshpande
6. *Nandu Anna: A Personality with Vast Vision of Spirituality* – Shri sanjay Potdar
7. *My Inspiration Nadumama*- Smt. Shruti Kulkarni
8. *Kala Parata :Aa Nandu*- Smt. Vidya Inamdar
9. *My Friend, Philosopher and Guide, Prof. N.R. Deshpande*- Shri M.B. Hurakadli
10. *Prof. N.R. Deshpande:A Multi-faceted Personality*- Prof. V.B Coutinho
11. *My Golden Memories with Prof. N.R. Deshpande*- Pron. V. R. Shirol
12. *Sweet Memories of Prof. N.R Deshpande*- Prof. S. P. Kulkarni
13. *Words of Gratitude to My Professor*-Hon.Bela Naik, District Judge, Goa



14. *Prof. N.R. Deshpande: A Personal Reminiscence-* Hon. C.D. Karoshi, Dist Judge
15. *My Association with Prof. N.R. Deshpande-* Pri. S.B. Biradar
16. *Prof. N.R. Deshpande : A Noble Soul-* Dr. G.B. Patil
17. *Sweet Memories of Prof. N.R. Deshpande-* Shri S.H. Deshpande
18. *A Practice in Debt-* Shri Manjunath Meled, Advocate, Supreme Court of India
19. *Reminiscences of Prof. N.R. Deshpande.* Dr. Shobhatai Udupudi
20. *NRD A Spiritual Scientist-* Shri A.G. Mulawadmath, President Bar Association, Belagavi
21. *My Law teacher Prof. N.R. Deshpande-* Shri G.V. Kongawad, DC, Belagavi
22. *Shri N.R. Deshpande: A Man of Integrity and Vision-* Prof. Dr. I.S. Kumbhar
23. *Reflection-* Dr. Satish M. Kulkarni, Pune
24. *My Great Guru Late Prof. N.R. Deshpande-* Shri K.B. Naik, Advocate
25. *Shri N.R. Deshpande Sir-* Mr. Bhimsen M. Zirali, Smt. Vijaylakshmi M. Zirali
26. *Shri N. R. Deshpande: A personality Very Few Could Understand-* Shri Krishna Kelkar
27. *Sir in My Memories-* Shrividya Zirali, Advocate, High Court of Karnataka, Belgaluru
28. *Prof. N.R. Deshpande: Propitiating Reminiscences-* Dr. M. L. Karjuniah, J.M. Principal, KLE Society's Law College, Belgaluru
29. *Guruvige Naman-* Shri Jagdish M. Kavatagimath, Chikodi

All these articles vividly describe various facets of NRD's multi-dimensional personality.

**Part II entitled Editorials written by Prof. N.R. Deshpande to Pathway to God journal published by ACPR presents the thought-provoking editorials written by NRD for PWG.**

**Part II entitled as Articles by N.R. Deshpande with four sub-chapters presents NRD's memories of Shri Gurudev, about mind and heart of ACPR, Intellectual warming up and the Event of prayer.**

**Part IV Poems written by Prof. N.R. Deshpande enlists nine poems throwing light on NRD as a poet of rich spirituality.**

**Part V entitled as Photographs contains certain rare pictures of NRD.**

On the whole the book is elegantly printed in hard bound. Each article unfolds NRD's dynamism, humanity, spiritualism reverence towards his Guru and finally his end in the holy shrine of Shri Gurudev.

Indeed the remarkable work done by Hon. Secretary of ACPR Adv. Maruti Zirali is commendable. It involves labour in collecting the article and all related information .

The book bears publisher's note by Adv. Shri Ashok Potdar, Chairman of ACPR.

The Book was released on 05-10-2021 in ACPR.

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***Brahman Is Beyond Knowledge And Ignorance***

- Shri Ramakrishna Paramahansa

Go beyond knowledge and ignorance; only then can you realize God. To know many things is ignorance. Pride of scholarship is also ignorance. The unwavering conviction that God alone dwells in all beings is Jnana, knowledge. To know Him intimately is vijnana, a richer Knowledge.

If a thorn gets into your foot, a second thorn is needed to take it out. When it is out both thorns are thrown away. You have to procure the thorn of knowledge to remove the thorn of ignorance; then you must set aside both knowledge and ignorance. God is beyond both knowledge and ignorance.

Brahman is beyond knowledge and ignorance, virtue and vice, merit and demerit, cleanliness and uncleanness.

- Sri Ramakrishna, "The Gospel of Sri Ramakrishna",  
Ch# 47.

## Obituary



**Dr. K.S. Narayanachar**, great erudite speaker, thinker of Indian Philosophy, a scholar in Sanskrit, Kannada, English and Tamil who offered exquisite works to the reading community, left his mortal frame leaving the world of Kannada readers and spiritual thinkers in a vacuum.

Dr. Narayanachar was in contact with ACPR. He had delivered discourses highlighting exact stand of spiritual thoughts in 1990. During 1989-90 and 1-6-1990 to 6-6-1990 he had delivered a lecture for five days on 'The role of Shree Krishna in the Mahabharat' under Gurudev Ranade Memorial Lectures. Later on ACPR published in English as under the title "The Role of Shree Krishna in the Mahabharata."

Revered Dr. Narayanachara's life works are the guiding light to the world in general and spiritual thinkers and researchers in particular. Never can we get such a preceptor who had an incessant flow of presents the spiritual philosophy certain the framework of self enquiry and scenic thinking. We all pray to Shri Gurudev to bestow eternal peace on the departed soul.

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Renowned thinker, preceptor and torch bearer to the society Sharan **Dr. Eshwar Mantur**, Basav Dyana Gurukul, Hunnoor, Jamkhandi left his mortal frame which is an irreparable loss to the society. He had stamped the scale of spiritualism and thoughts of Sharanas through the medium of music on countless audience. He rendered an invaluable service by creating an awakening in the society through his discourses and lessons at the Ashram.



We reminisce here his Shri Gurudev Ranade Memorial Lecture 2014 at ACPR Gurudev Ranade Mandir between 7, Nov. 2014 to 9, Nov. 2014.

We ardently pray to Shri Gurudev to bestow eternal peace upon the departed soul.



## Yoga of Meditation

Oration an attempt is made to trace the origin of thought. Thought is the subtle form of word or speech. When we speak, words are audible to the ear; if we do not speak the words become inaudible to the organ of hearing. Thus thought is a subtle form of sound, and sound has four stages, namely, Vaikhari; Madhyama, Pashyanti and Para. Vaikhari or the spoken word is audible while the remaining three are inaudible.

The process of thinking starts from the deepest level of consciousness, that is, from para and becomes grosser as it develops. Eventually it becomes gross enough to be sensed on the surface level of consciousness. A thought starts from the depths of mind as a bubble starts from the bottom of the lake. Any thought on the surface level is consciously appreciated. If there were a way to consciously appreciate all the stages of thought prior to the reaching the surface level, that would be the way to transcend thought and experience. That way is the way of meditation.

**SHRI KUMARSWAMIJI,**  
DIMENSIONS OF YOGA, Chapter-4, 19 8 8  
hatapasvi Shri Kumarswarnji Foundation  
Tapovan, DHARWAD-580003

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4	 <p>A Critical study of R. D. Ranade's Science, Religion, Education and Philosophy</p>	2014	 <p>Dr. Shankar Lal Suthar</p>	Dr. (Prof) Sohan Raj Tater	Singhania University, Jhunjhunu, Rajasthan
5	 <p>Religion, Spirituality, Mysticism and Goal of Life with special reference to Ranade and some Western Thinkers</p>	2019	 <p>Dr. Deepa Gururaj Kittur</p>	Dr. (Prof) M. A. Jalihal	Karnatak University, Dharwad



"Professor R. D. Ranade has recently published a small treatise on the philosophy of Heraclitus. It is perhaps too much to hope that it is from a series of essays on philosophers or a history of philosophy by this perfect writer and scholar. At any rate, such a work from such a hand would be a priceless gain. For Professor Ranade possesses, in a superlative degree, the rare gift of easy and yet adequate exposition; but he has more than this, for he can give a fascinating interest to subjects like philology and philosophy, which to the ordinary reader, seem harsh, dry, difficult and repellent. He joins to a luminous clarity, lucidity, and charm of expression an equal luminousness and just clarity of presentation and that perfect manner in both native to the Greek and French language and mind, but rare in the English tongue. In these seventeen pages, he has presented the thought of the old enigmatic Ephesin with a clearness and sufficiency, which leaves us charmed, enlightened and satisfied."

- Shri Aurobindo Ghose



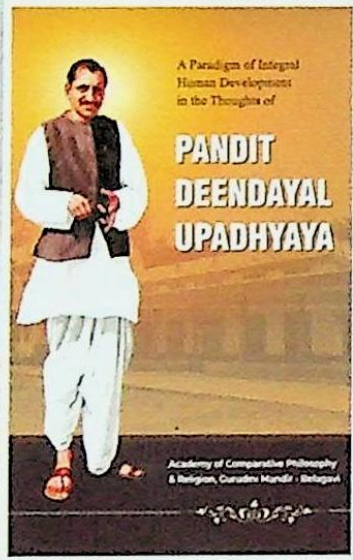
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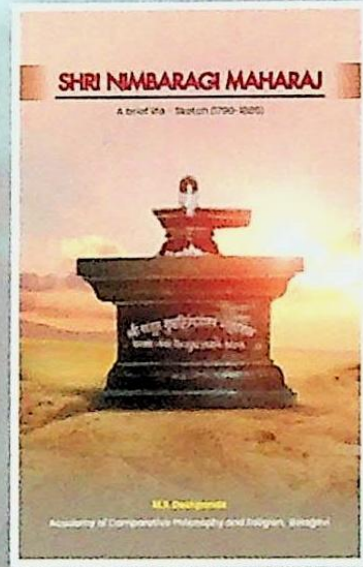
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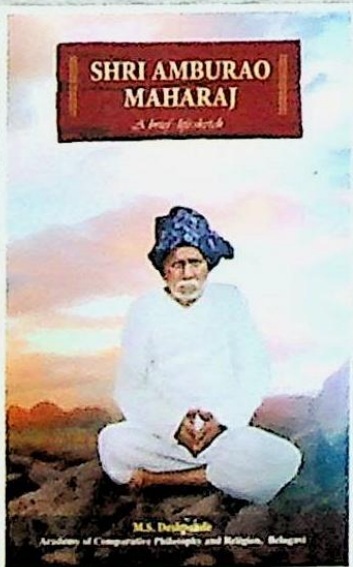
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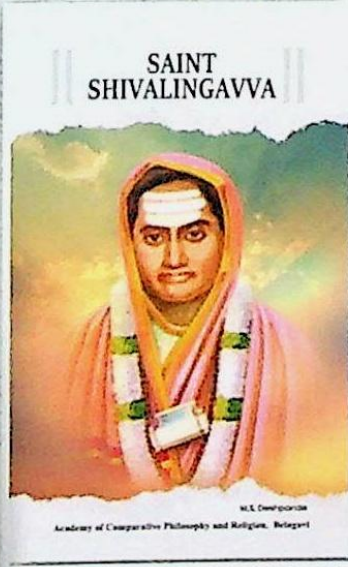
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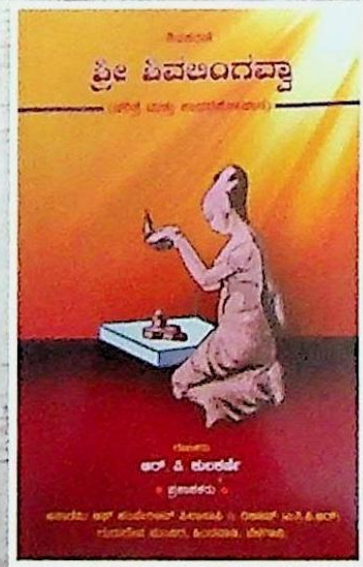
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