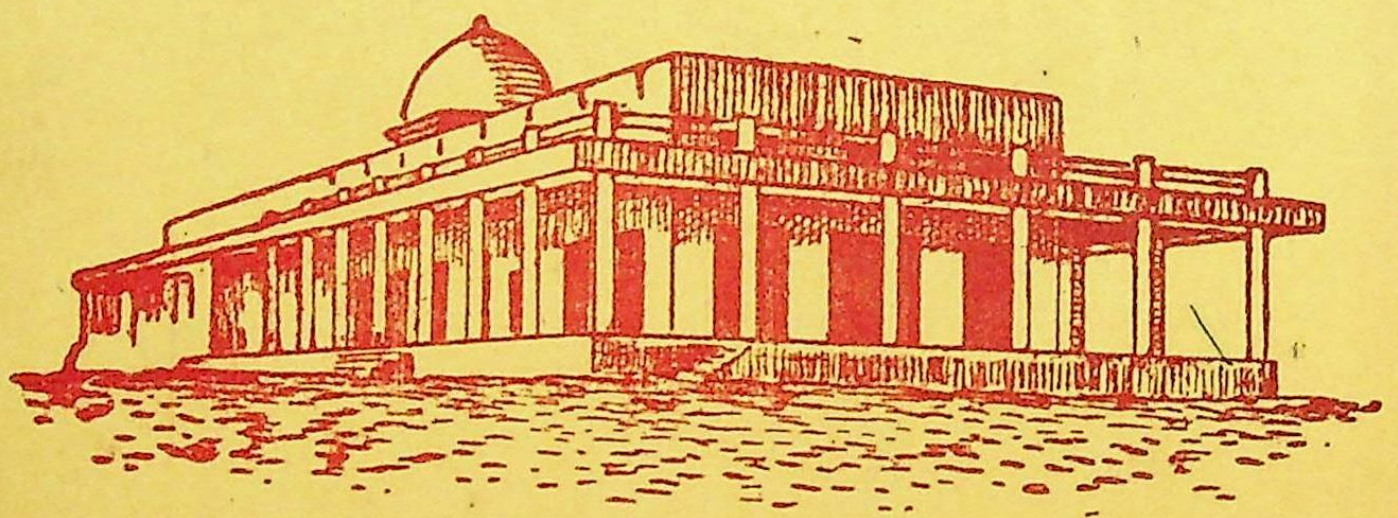


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Pathway to God

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**ACADEMY OF COMPARATIVE PHILOSOPHY AND
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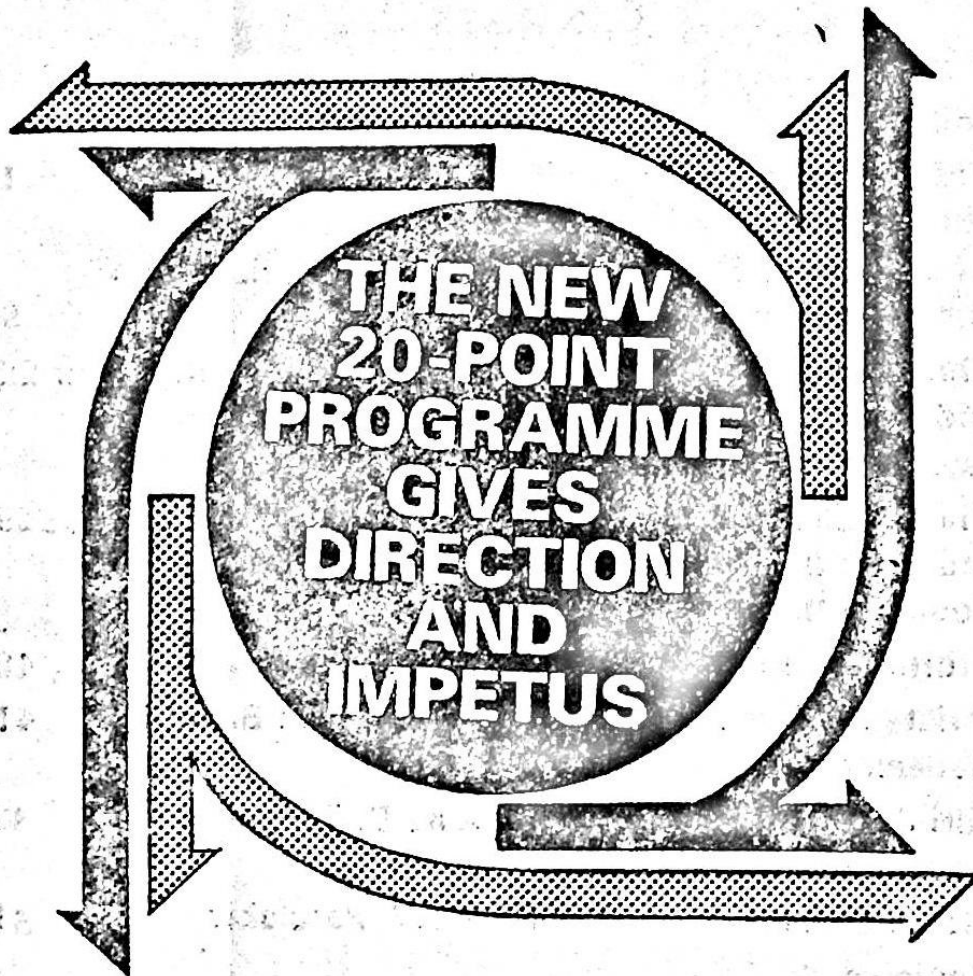
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**Born - Jamkhandi
3-7-1886**

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

Pathway to God

Quarterly Journal of Spiritual life

PRAYER

PRAYER TO LORD HARI

अगुणाय गुणोद्रेकस्वरूपायादिकारिणे ।
विदारितारि संघाय वासुदेवाय ते नमः ॥

Salutation to Thee, son of Vasudeva, who is devoid of (prakritic) qualities, whose nature is constituted by excess of (blissful and auspicious) qualities, who is the root cause of everything and who destroyed the entire group of enemies.

Dvadasha Stotra, 11-6

EDITORIAL

Levels of Personality

Human personality functions at different levels. These levels can be broadly classified as-1) Physical 2) Emotional 3) Mental 4) Intellectual 5) Moral and 6) Spiritual.

1) The Physical Level refers to the body. It exists in the case of all beings, big or small. An ant has a small body ; while an elephant has a big body. Man has a body of medium size. The senses and organs of actions are situated in it. The body undergoes continuous change from birth to death.

2) The Emotional Level also exists in all beings. We see that a cow is affectionate towards her calf. A bird rears up its young ones with all love and care. It is no wonder that a man has emotion in his heart, due to which he is compassionate towards the fellow – beings. The various sentiments which a man expresses under different circumstances, belong to this level.

3) The Mental Level refers to the mind. The mind is the inner sense (*antah karana*) which co-ordinates the sensations coming through the five senses. Thereby a man is able to get a fairly complete knowledge of the objects outside. The sensations coming through the different senses are stored in different sections of the brain in the form of impressions. The mind brings together the impressions. Thus a man is able to understand the colour, sound, smell, taste, form etc. belonging to a particular object.

4) The Intellectual Level represents the higher capacity of the mind, which finds out what is right and what is wrong ; what is truth and what is falsehood ; what is permanent and what is temporary ; what is merit (*Punya*) and what is sin (*Papa*). This level is not found in animals. Hence they lack in discrimination (*Viveka*). An animal does not commit any sin, because it does not know what sin is. But a man is endowed with this higher capacity. His brain is more developed than that of animals. Hence he is able to deliver long

(iii)

speeches in different languages. He can sing the various Ragas and play on musical instruments. All the great achievements of man are due to the fact that he is blessed with intellect.

5) The Moral Level springs from the Intellectual Level. When a man knows the right path, he decides to proceed on it. He determines to speak the truth and to behave properly. This is what should happen in the case of a man ; but this does not always happen. Though a man knows what is good ; he does not do it. Though he knows what is bad, he does not avoid it. Like Duryodhana in the Maha-bharata he says :-

जानामि धर्मं न च मे प्रवृत्तिः
जानाम्यधर्मं न च मे निवृत्तिः ।

This shows that he is not prepared to rise to the higher level, though he knows it. If an animal enters the farm belonging to an owner different from its own, and eats the grass growing there, we do not say that the animal has committed a mistake, because the animal can not distinguish between the farm belonging to its own master and the farm belonging to some other person. It only can see the grass growing and it instinctively proceeds to eat it. But if a man enters a farm belonging to some body else and plucks a fruit from a tree, we say that he has committed theft. We blame him because though he knows that he should not take something belonging to others, he has taken it. We expect that a man should behave like a human being, and not like an animal.

6) The Spiritual Level is the highest level to be reached by a man. Unless a man leads a good, moral life he cannot expect to rise to this level. It is said in the Kathopanishad :-

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।
नाशान्तमानसो वा ऽपि प्रज्ञानेनैवमाप्नुयात् ॥

“ If a man does not desist from evil conduct, if he does not control his senses and have a balanced and tranquil mind, he can not realise the Atman by mere intellect”.

Mind is fickle by nature, but it is necessary to make it steady in order to attain spiritual progress. Arjuna points out

In the Gita that controlling the mind is as difficult as controlling the wind. Lord Krishna replies that mind is difficult to be controlled as it is very fickle ; but it can be controlled by proper practice and through detachment, Practice is the constant effort to keep the mind fixed in God All the religious and spiritual observances (**Upasana** and **Sadhana**) are meant for this purpose

Detachment means entertaining no desire for any thing in the world This becomes possible when a man understands that every thing is transitory When he comes to know that pleasures are sweet in the beginning but bitter in the end, their attraction diminishes. Such a person tries to keep himself away from enjoyment. It is said in the Gita :-

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसो ऽप्यस्य परं दृष्ट्वा निवर्तते ॥

“The objects of pleasure turn away from the man who does not enjoy them, but the relish remains. Even this relish goes away when there is a vision of the Highest (Reality)” A man may keep himself aloof from the objects of pleasure, but the idea that those objects are pleasant continues in his mind. But when he gets a glimpse of the Divinity, even the relish vanishes, because he realises that the bliss that he experiences by concentrating his mind in God is much higher than the enjoyment derived from the objects of pleasure. Thus he becomes more attached to God and less attached to the world of objects.

The physical, emotional and mental may be called ‘Animal Level’ as they exist in all animals. The intellectual and the moral may be called ‘Human Level’ as they exist in man. The spiritual is the ‘Divine Level’. It is needless to say that a man should raise himself from the Animal Level to the Human Level and from the Human Level to the Divine Level.

- Editor

Pessimism in Indian Philosophy

BIRAJA K. TRIPATHI.

It has often been alleged, of course mostly by Western thinkers, that Indian Philosophy is pessimistic in character. But, before the truth value of this allegation is ascertained, it is necessary to understand the meaning as well as the significance of the term 'pessimism'. Pessimism as a way of life, looks at the dark or ugly aspects of life. It not only over-emphasises the dark aspects of life but also overlooks the bright aspects of life altogether. Pessimistic thinkers emphatically argue that life has no meaning, no purpose; that it is subject to all kinds of sorrow and sufferings; and finally one is bound to die a miserable death. Life, for them, is merely a 'walking shadow'. Sorrow and suffering being inevitable, no one can escape from their clutches. Starting from birth to death, argue the pessimistic thinkers, man undergoes all types of trials and tribulations. Even the very birth of man is painful. Children cry as soon as they come out from the mother's womb and this cry of man continues unabated till he dies. Suffering, thus, starts with his very birth and continues throughout the whole span of life and finally ceases only when he dies. The central thought of every man, therefore, according to the pessimist, is ... If I were not born. The whole life span of man is but an uninterrupted or unbroken chain of painful events. The pessimist, therefore, knows not what happiness is. Happiness, for him, is only a misnomer; a mirage. Things of the world are supposed to bring happiness for man, but in reality they only multiply his misery and plight. The so-called pleasures of life are but different sources or causes of suffering. Apart from sorrow and suffering that are inevitable and inescapable, there are others like selfishness, hatred, jealousy etc. which also bring untold hardship to mankind. This is in short the meaning of pessimism.

We shall presently see if Indian philosophy can really be called pessimistic. The pages of the history of Indian philo-

sophy will certainly reveal that 'sorrow' and 'suffering' of earthly life have been frequently and elaborately discussed by majority of the philosophers, whether orthodox or heterodox. The Upanishada and the Gita too hold that life in this world is painful and miserable. Thus in the Kathopanishad it is said :- " Everything that exists here is short-lived; that objects of sensual enjoyment waste away the vigour of the senses, that the mere momentary contemplation of the life immortal is preferable to the desire for a long life of sensual enjoyment.¹" Nachiketas, therefore, is not to be seduced by the earthly allurements promised to him. All the earthly attractions, wealth, children, long life etc. are painful since they waste away the strength, energy, intelligence and virtue of man. Nobody, who knows their worthlessness, should hanker after them.

This pessimistic tone has been expressed more poetically in the Maitri Upanishad. Everything, according to this Upanishad whether man or the smallest of insects; tree or a blade of grass, is born only to perish. It asks - " what is the necessity of satisfaction of desires in this foul-smelling body, which is only a conglomeration of ordure, urine, wind, bile, and phlegm and is spoilt by contents like bones, skin, marrow, flesh, semen, mucus, and tears "? It further asks-"what is the use of satisfaction of desires in this body, which is afflicted by lust, anger, fear, envy, separation from the desired, union with the undesirable, old age, disease, death ?² The Gita also speaks in the same pessimistic tone, ofcourse more emphatically. The world, according to Gita, is impermanent and transitory. Nothing is Nitya or permanent here. Impermanance is the essence of earthly existence. Further, everything in this world is bereft of happiness. There is no happiness in this world. The so called happiness and enjoyment of the world are only different causes of man's

1) खोमात्रा मर्त्यस्य यदन्तर्कृतत् ... 1. i, 2/3 Kathopanishad

2) भगवन्नस्थिचर्म Maitri Upanishad 1. 2-7

dejection and depression. Sorrow and suffering are the alpha and omega of earthly life and happiness is its outer coating, अनित्यमसुखं लोकमिमम्³ The world is therefore sans happiness, sans enjoyment. It is only infected with birth, death, infirmity and disease जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्⁴

This sort of pessimistic attitude also prevails in full measure in the later systems of Indian Philosophy. To begin with we shall concentrate on Buddhism. The entire philosophy, of Buddha centres round the problem of 'suffering', of the humanity at large. The main concern of Buddha is 'suffering', his primary question is — "In what miserable condition are the people ; they are born, they decay, they die, pass away and are born again and they do not know the path of escape from this decay, death and misery".⁵ Nothing is eternal in this world. Instead everything is subject to decay and death. All existences are essenceless and impermanent. Things of the world are devoid of permanence and substantiality-Ksanikam, Anityam. Buddha, therefore, has no love or attachment for this earth, for the kingdom, or even for his wife and child. Sarvam Dukham. Finally, he was moved so much by the sights of disease, old age and suffering that he renounced the world and went away into the forest as a mendicant. Later on while confessing this before his disciples he said "In the prime of my youth O ; disciples, a black-haired lad passing into manhood against the will of my sorrowing parents, I sheared off hair and beard and put on yellow robes and went from home, vowed to the wandering life". He spent many years of forest life and finally came back to human society only to announce "There is suffering". Most curiously this announcement of his constitutes his first Noble Truth. That there is suffering in this world is a fact which everybody must admit because the denial of suffering is a mad man's cry.

The Samkhya system like-wise argues that the world is

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- 3) Gita, IX, 33.
 - 4) Gita, XIII, 8
 - 5) Samyutta Nikaya, 11.5

full of sorrow and suffering and mankind is bound to suffer as long as it survives in this world. Suffering, in Samkhya system, is inevitable and as such no one can get rid of it. Pleasure and enjoyment are, of course, there in the world, but when compared with sorrow and suffering they are negligible and most often they are combined with sorrow and suffering. So the so-called pleasures of life are really presage pain. Again, even if man can partially overcome suffering he can not escape the inevitable decay and death. The Samkhya, therefore, holds that total extinction of suffering is unthinkable so long as man is a member of this world. The Samkhya further holds that there are three kinds of suffering in this world, namely Adhyatmika, Adhibhautika and Adhidaivika. The first is due to intraorganic causes and is responsible for sufferings like headache, fever etc. The second is due to extra-organic natural causes i.e. sufferings caused by external sources like murder, accident, snake bite etc. The third is caused by extra-organic supernatural causes i. e. sufferings caused by ghosts, spirits etc. No one, the Samkhy holds, can escape from these three inevitable causes of suffering ; no one with the physical body, mind, and ego can go scot free. So long as the drasta (or the subject) whose essence is pure consciousness, identifies itself with drsya (or the object) absolute release from suffering is impossible.

In this way it is observed that almost all the important schools of Indian philosophy, excepting the Carvakas, hold the similar views. Indeed, belief in suffering is a common feature of Indian Philosophy. It is an accepted fact that Indian philosophical systems begin with suffering. We shall presently see if Indian philosophy thereby can be called pessimistic. Western philosophy begins in Doubt or Wonder. But Indian philosophy begins in suffering. Pessimism thus is the starting point of Indian philosophy. Indian philosophy "springs from a spiritual disquiet at the existing order of things". Sorrow and suffering are unavoidable ; trials and tribulations of life are inevitable. But to an Indian philosopher the hazards of life are essential. They are essential in the sense

that through them man learns to face all adverse situations boldly ; to adjust himself to all events, good, bad or indifferent and can make himself the master of everything. It is only when man feels the pinch of earthly sufferings that he becomes reflective and tries to find out the proper remedy so as to escape from them permanently. The tragedies of life make him to think, force him to reflect and thereby Philosophy is born." We have to undergo the discipline of samsara in our efforts towards higher joy and complete possession of spiritual truth-" says Dr. Radhakrishnan. Indian philosophy thus begins in suffering, starts with pessimism. Suffering must be there so that man will try for its final extinction and attainment of salvation from the bondage.

Sufferings of life which is considered essential constitutes the starting point of Indian Philosophy; it is only initial and never final. For, Indian philosophy, not only maintains that there is suffering in this world but also holds side by side that this suffering can also be removed. In fact, total extinction or cessation of suffering is the final goal of Indian philosophy. " The principal systems of philosophy in India start from the conviction that this world is full of suffering and that this suffering should be accounted for and removed", writes Max Muller. Complete cessation of suffering is the goal that is being sought after by the Indian philosophical systems. It is to be noted here that liberation or salvation in Indian philosophy does not mean going to heaven but only means of removal of bondage. The Upanishads and the Gita, the two earliest philosophical documents, which are at the outset critical of earthly life, subsequently speak emphatically of moksa or liberation. Liberation according to the Upanishads, is the realisation that the self is no other than Brahman. It also means complete cessation of suffering and final release from the cycle of birth and death. In the Mundka Upanishad it is said " He who knows Brahman becomes Brahman. He crosses overall sins and sorrow"

6) Translation from Sir Edwen Arnold

7) III. 29

Like-wise in the Brahadaranyka Upanishad it is maintained that so long as Brahman is not realised, the jiva is subject to all kinds of earthly suffering, it cannot overcome the cycle of birth and death.⁸ One who attains liberation has no rebirth ; he is not to revolve round the cycle of birth and death any more. The sole cause of rebirth is unfulfilled desires. But the liberated person has no desire at all ; he is above all desires. He becomes one with Brahman. The Gita too preaches release from bondage and attainment of liberation in no uncertain terms. सर्वधर्मान्परित्यज्य.⁹

The typical Indian attitude is to be noticed in Buddha's Philosophy. Buddha undoubtedly gives a dark picture of the world in the beginning. But subsequently he changes his tone, becomes optimistic and this changed tone of Buddha is heard in his theories of causation (Pratitya Samutpada) and liberation (Nirvana). Things of the world, Buddha argues, are dependent and conditional; the origin of everything is dependent on certain cause. If so, he continues further, suffering which is an event of this world must depend on certain cause. According to Buddha, ' ignorance ' is the sole cause of our suffering. Concluding his argument, he finally claims that if ignorance can be removed, suffering, which is its effect, will also be removed because the effect shall cease to be only when its cause ceases and then only the final deliverance from bondage is possible. Summing up his arguments he frames the following four Noble Truths (Catvari Arya Satyani).

- 1) There is suffering
- 2) There is cause of Suffering
- 3) There is cessation of suffering
- 4) There is a path leading to cessation of suffering.

So Buddha who starts with suffering ends in cessation of suffering or Nirvana. Nirvana is complete cessation of suffering. Man attaining Nirvana lives in perfect peace and is

8) IV. 414

9) Gita, XVIII-66

beyond all ignorance and delusion. Nirvana is all happiness both here and hereafter इधनन्दति पेच्च नन्दति ¹⁰. It is highest happiness and freedom निर्वाणं परमसुखम् ¹¹.

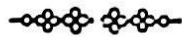
The Samkhya system also maintains that ignorance is at the root of our suffering and when this ignorance is removed by knowledge proper, liberation is attained. When the Purusa learns that it is different from Prakriti, it remains unaffected by earthly sufferings. When this discriminative knowledge is attained there remains no scope for being in bondage. The Purusa attains Moksa or Kaivalya from the miseries of life. Kaivalya is not a state of positive bliss but is complete cessation, three-fold suffering - दुःखत्रयनिवृत्तिः. It is to be noted further that Samkhya philosophers believe in two kinds of liberation, namely Jivanmukti and Videha mukti. Jivanmukti is liberation here in this life before death or is liberation while embodied. Videha mukti is liberation attainable only after death. So the Samkhya philosophy also, which begins with suffering, ends in the removal of suffering.

Thus it is seen that majority of the schools of Indian Philosophy lay emphasis on freedom or absolute release from pain. They all no doubt give, to begin with, a dark picture of the world ; no doubt they are all critical of earthly existence but their pessimism is only the starting point of their philosophy ; is only initial. The summum bonum of man according to Indian philosophy is removal of suffering or attainment of liberation. To an Indian philosopher the world is a training ground, a Dharma Kshetra and we are all probationers to undergo the hardship at the start, so that our character can be built up properly for the realization of higher joys of life in the distant future.. The present sorrow and suffering help mankind to foresee the bright and dazzling morrow. The world is not a mere planet that is created by chance, is not the result of the fortuitous combination of

10) Dhammapadam.

11) Ibid

material particles but is a manifestation of Divinity, a moral order where neither the virtuous will go unrewarded or the vicious go, unpunished. It is a creation of the Divine where truth alone will survive and goodness, prevail. Nothing here is hopeless or useless ; everything is Divine, noble and best. The Indian philosophers only believe in the hardship of earthly life. But they never maintain that sorrow and suffering are final or ultimate. In fact, their main aim is to ascertain means to transcend them. Initial despondency and dejection is no pessimism. It rather makes man reflective, provokes man to think and long for a better and higher life. "The suffering of the world provokes the problem of philosophy and religion," says Dr. Radhakrishnan. A sense of dissatisfaction at the present state of affair is a sign of optimism and higher ambition. An abundance of contentment will spoil the potentialities of man, and mar all his endeavour and enthusiasm. Initial setback and hardship make man a real philosopher. Considered in this way Indian Philosophy is not pessimistic. Pessimism is only the starting point of Indian philosophy. Ultimately Indian philosophy helps man endeavour to go beyond or transcend the miseries of life and enjoy a life of eternal bliss.



The Origin of Evil In Human Personality

Prof. K. S. RAMAKRISHNA RAO, M. A.

The universe does not allow anybody to travel safely without a jolt. The unity of the universe, if any, is replaced by multiplicity and smooth sailing in such a case is beset with difficulties. Thus for any one evil becomes a reality. On the lower level of culture the existence of evil does not constitute a problem for man. But the growth of reflection, the formation of the idea of the world system and a social order, provoked enquiry into the origin and meaning of evil. Man accepts the presence of evil in his environment without asking whether such a condition of things could have been avoided. The problem of evil has baffled the deepest minds of all ages. The ancient problem concerning the origin of evil and the old controversy between the pessimist and optimist have in our day, taken a new and different form. Our evils now take the form of economic depression, political corruption, social injustice, excessive nationalism and social and individual insecurity etc. According to Devatma if one has understood the nature of love of Goodness or any other love, we can easily comprehend that a soul possessing that Love would hate its opposite. For instance, if I love cleanliness, I shall hate uncleanness. If I love order and symmetry, I shall feel shocked to see things in disorder and will never tolerate such a thing. If I have love for mercy, I would hate cruelty. If I love economy, I shall hate extravagance. If I possess love for industry, I shall hate sloth or a 'do nothing' life. If I love education or mental enlightenment, I shall hate ignorance and mental darkness. Bhagavan Devatma's love of Goodness was free from all those evil generating forces, and positively evil psychic forces which in their very nature are antagonistic to the love of Goodness, and this love of Goodness is not to see with the eyes but with the mind. In the opinion of Bhagavan Devatma the soul annihilating forces have dwarfed, distorted and mutilated souls of millions and have made them their own foes and the foes of the world around and

the most important of them are jealousy, vindictiveness, Himsa - Bhava, vanity, etc., According to Devatma evil - social customs and education based on wrong principles and ignorance, is nothing but an evil force or in other words evil.

The problem of evil arises in any rational mind when the wide-spread tendency to believe in the goodness of God is challenged by the fact that the world is imperfect. This world, which is created by God, has in it, not only knowledge of heroism and love of beauty, but also a vast amount of negative value or 'disvalues'.

It is usually recognised that God is All-good, Omnipotent, Omniscient, Creator and Sustainer of the world. If this be the case, how can there be evil in a world, created and governed by a perfect and good God? We are to answer this question in a reasonable way. David Hume too raised the same question as to why a good God would make a world with evil in it? Hocking, the philosopher of America later in his life did suggest a line of attack on this contradiction of Hume, noting that Hume's formulation of the problem of evil assumes that God could, if he chose, eliminate evil without changing anything else in the world or could have made the world as we know it without its evil. This, Hocking argued, was a false assumption inconsistent with current findings in theoretical physics. He came to believe that any alteration within space-time field would alter the entire field. The question which Hocking is addressing himself to here, however, is a pragmatic one, and the solution which he offers is largely voluntaristic. The question is: "What kind of attitude toward evil is logically required if we are to live creatively in a world where evil exists?" If he can show, pragmatically, that a certain minimal optimism is necessary for a creative life in this admittedly evil world, then he can conclude that the world, in spite of its evil, necessarily embodies the good which makes that optimism possible. This is an application of his negative pragmatism. Like Royce who taught that the best way to know whether or not you

had hold of an absolute was to try to get along without it and see whether it worked. Hocking tries to know that without optimism we are subject to despair which cuts down our capacity to live and work creatively. So the problem of the justification of evil after it has appeared is closely connected with the problem of its origin. If God is the creator of the world, he would seem to be responsible for anything in it. As Sin and Suffering and other forms of evil are in it, God must be the author of sin and evil.

In this article it is difficult to give a full examination of the problem of evil or of those modern realisms and pragmatisms for which it is no problem. But I wish to present a few general considerations which may not be out of place, First of all, that problem of evil can be understood well in relation to good and so it seems clear that good is basic and normative while evil is deviation from the Good. The nature of good or value may be defined without any reference to evil, or without implying that any one ever fails to attain the highest good. On the other hand we cannot define what we mean by evil without reference to good. Evil is always inconsistency, disharmony, absence or repudiation, of or inattention to the good. Evil implies good as a necessary prior concept : but good does not presuppose evil. I shall deal in a nutshell with the problem from the point of view of Devatma's ethics. We will enquire as to whom an ethical judgement becomes possible. Our conclusion in this behalf would be that only human beings are concerned with ethics as such and consequently ethical judgements become possible only in the sphere of human life. The next question is the reality, or unreality of evil. Here I shall examine both the possibilities and conclude that evil is empirically real but transcendently unreal. I shall then touch upon the metaphysical aspect of the problem and deal with the origin of evil in the human personality. It is the theists who have been most, unsuccessful in explaining it. Still there are various attempts both classical and modern to reconcile evil with the benevolence of God. We shall conclude our account with the absolutistic stand that evil is an appearance; but we must

confess that it is not possible to say why evil exists even as an appearance.

It is only when a distinction is made between good and bad, ethical judgement becomes possible,; the latter necessarily involves both the subject and the object. The subject of moral judgement is given a variety of names, some calling it an impartial spectator, others, conscience and still others, the ideal self in man. Though there is slight difference in these conceptions they convey the same import. It is only the grown up normal man with maturity of his senses who can pass moral judgements on actions of his own and on those of others. Besides this, it is difficult to judge the worth of an action without reference to an ideal. Regarding the ideal one may not have a proper perspective of his or it may be in conflict with the ideals of others. And it may so happen two people may agree as to the ideal, but they may differ as regards the worth of the fruits of that ideal and the particular piece of conduct it may bring out. Even granting all this one thing is beyond doubt that some consciousness about the ideal is the pre-condition of any one's judging an action as right and wrong. Value, judgement itself means that it is an evaluation of an action with reference to some standard. As Bradley said, it is the measurement of fact by suggested idea. It is the ideal which determines what is right and what is wrong.

One who can discriminate right from wrong stands on a moral level. But for one who cannot discriminate the right from wrong there is no discrimination between good and bad due to ignorance and we may call this the submoral level. There is again no problem where the distinction between good and bad is annulled. The struggle between good and bad no longer exists and there is no difference between the rightness or otherwise of an action, and this may be called the supermoral level. Discussion of these levels can be applied to the object of moral judgement also. And this distinction is applicable to the subject of moral judgement also; for the real moral judgement is possible only when both the

subject and the object are on the moral level. Taking the three levels, the submoral, the moral and the supermoral and in the light of these view points we can evaluate the concept of evil according to Devatma. The most unphilosophic mind, when aware of the widespread presence of evil in the world, which, there is reason to believe, is the workmanship of a loving and omnipotent spirit, recognises a dilemma. Either God wills to remove the evil and is not able, or God does not will to remove it. If we accept the first horn of the dilemma, God cannot be considered as omnipotent. But if we accept the second alternative, God is no longer worthy of our love and trust. But both of these alternatives have been recognised as unsatisfactory by some philosophers who deal with the problem of evil.

Socrates, long ago remarked that " the problem of evil cannot be wholly solved, but it, likewise, cannot be avoided with intellectual self-respect", so one way only is open ... to see how much of the problem can be wittled away.

Ours is a world in which there is not only happiness but also a vast amount of sorrow. To Schopenhauer, not only life actually is an evil thing, but it is inevitably and essentially evil, for to live is to will, to will is to desire, to desire is to feel the want of something, which implies a defect and therefore suffering. There are kinds of evil : A. Metaphysical evils, or imperfections in nature such as earth quakes, flood etc , B. Physical and mental evils, such as pain, suffering, death, etc., C. Moral evils such as sin and wickedness. According to the old theological doctrine, moral evil came first and natural evil was added as penalty for human transmigration. Many theories have been put forward to explain the mystery of evil. " God exists" and " evil exists " are logically incompatible propositions and the number of attempts and explanations which have been made by the theologians differ and the question looms large why a perfectly good God permits evil of any kind in this world. Such attempts may be called "theodicies". For example, Leibnitz held that the world God has created, is the best of all possible worlds. Though it might be hard for us to understand,

each instance of evil contributes to the perfection of the world as a whole. Suppose we put the question, If there be God, from whence proceed so many evils? Leibnitz answers in this way; God permits evil to exist because were He to prevent it, as indeed He could if He wanted to, the world would not be as good as it could be. According to Spinoza, "Evil is real no doubt, but not ultimately real. It is just like the shadow". Spinoza, the advocate of pantheism, tries to explain it by explaining it away — that is, by denying its real existence. According to F. H. Bradley in his book "Appearance and Reality" "Evil is non-existence, illusion, negativity". But to explain away an evil by calling it an illusion itself demands explanation. Moreover evil is a positive fact of experience and, as such, cannot be denied. To Hegel also evil is unreal, existing from a partial point of view but disappearing from the point of view of the whole; what seems evil from the finite point of view is really good "in the making", a necessary stage in the dialectical movement from the mere innocent to the rational self-determined virtue. Lotze says "Evil is not simply a deficiency of the good as darkness is of light." Some thinkers said that evil is a necessary defect in a good plan, Schelling holds that God is not responsible for evil, but there is a dark ground in the divine nature which is the cause of evil. Evil is a fact and it is necessary for high moral endeavour. Evil is not merely a privation and illusion but it has a positive aspect in the human personality. But to tell a sufferer that his sufferings are nothing but illusions is to talk non-sense. Evil is a hard fact which cannot be ignored and the case is still more difficult with regard to the origin of moral evil. Of the three kinds of evil, moral evil is the worst of all. Moral evil seems to be a final flaw in the scheme of things which no higher point of view can reevaluate or change into good or turn into mere 'negativity'. Sin is no doubt a positive set back in human character for which man has to suffer either in this world or in the world hereafter according to Hindu ethics. It is also said that one would not be capable of being a good man where he is also capable of being sinful. But it should be maintain-

ed that evil being actual need not imply any lack of imperfection in the Divine nature. Sheldon says that the existence of evil and the perfection of God are not contradictory. The man who is self-conscious is able to choose good or evil, and in choosing evil, gives sin a place in the world, enables us to say that God is not concerned in its production. Rashdal truly says that "It would be satisfactory to say that God is in no sense the cause of evil". Reflection upon human history also gives no better explanation than this. The great personal Idealist Edgar Sheffield Brightman holds that classical theism has failed to take seriously the presence of suffering, conflict, destruction and evil in history and nature. Realising that thinking without theories is impossible, Brightman nevertheless insists that one's theory is not simply to be imposed upon the data. If we give importance to some of the theories stated above, then we are not so much explaining the data as disregarding them. Brightman insists that empirical evidence gained through experience and observation must have some impact on one's theory of God if the theory is to be taken seriously and here Devatma perfectly agrees according to my evaluation of evil.

Brightman charges that some versions of pantheism and classical theism have rolled on in their blind way, oblivious to the sufferings and destructions within history and nature, as if they were nothing more than contributory sounds in a spiritual symphony. Brightman regards such a view to be the result of insensitivity to the groans and sorrows of fellow human beings and to the aggressions, fears, and destructions in the world of animals. Classical theism and some forms of pantheism simply say that God is both moral and omnipotent, but what we observe in nature and history cries out against such an insensitive theory. In fact like Brightman, William James and other contemporary Personal Idealists Hartshorne tries to ease the problem of evil by claiming that God is all-good and all-powerful. Prof. Dewey takes a more radical step. He limits the problem to practical action. Recently A. C. Ewing, Ayer and other positivists remarked that good and evil are both real, goodness

is determined by the welfare and badness or evil is determined by the hindrance towards the achievement of welfare.

Baha'u'llah taught that evil has no real existence. As darkness is only the absence of light, so evil is only the absence of good. Thus ignorance is lack of knowledge, hatred lack of love.

Every created thing in its inmost essence is purely good and a useful part of the universe. Even poison is useful, for example in homoeopathic medicine. Moreover the appearance of evil has itself a purpose ; just as we could not recognise the light if there were no darkness, so we could not recognise goodness if there were no evil.

These are deep philosophical principles that scholars of the future will no doubt elaborate ; they are stated here solely to indicate the direction in which Baha 'u'llah's and Devatma's solutions to the problem lies. In his Devasastra we notice how Devatma explains that bankruptcy of the old order is visible both in the impotence of statesmanship to harmonise conflicting views of national governments or provide a sure basis for interantional co - operation, and in the decline of ecclesiastical institutions Fear stalks humanity a fear of insecurity, helplessness, redtapism, favouritism, and a fear only too well grounded since it stems from growing recognition of a state of affairs it is too late to alter without suffering.

Religion, which was formerly the chief source of order in the world, is now incapable to prevent men from foolishness and worse than foolishness in India at present inspite of increase in education In my opinion there is only quantitative increase in education but it has not touched the inner core of morality and this has resulted in gross materialistic outlook in the so called leaders of our nation and among the people. Is it not suffering ? The canker of materialism has long been eating into the heart of the East and West, alike. Racialism and nationalism progress besides lawlessness, drunkenness, and sexual-immorality The sins of the

people as well as those of their rulers, call down the wrath of heaven to attain salvation due to irreligious attitude of the masses and some of the leaders of country. Suffering which is the consequence of hankering after material wealth is one of the mysteries of the universe and its realisation made Buddha to abandon royal comforts and pleasures of life and attain enlightenment. If God is good, why is suffering necessary then? Devatma points out that all suffering comes from the material world; the remedy is to turn it into ethical world and purity of life. The sufferings which beset our life, all our sorrow, pain, shame and grief, are born out of the world of matter; whereas the spiritual kingdom never causes sadness. Suffering may broadly be classified into two kinds. It may be brought upon man by himself, as for instance indigestion is brought about by unwise eating: this kind of suffering may be compared to the punishment, a benevolent father gives his child to persuade it to do what will benefit it. Or the suffering may be sent by God as a test, to develop the inward virtue each potentially possess.

If this is the explanation of good and evil of some great philosophers of the world Devatma evaluates the supreme ideal of life for man to consist in establishing higher harmonious relations with the cosmos by means of forces of higher life. By the realisation of this principle Devatma says that one can see the grandeur of the universe. Devatma said that betterment or degradation of one's life rested primarily on the nature of one's feeling or heart attractions for various related existences in Nature. In spite of belief in God their worship, performance of Sandhya or offering Namaz, men in general become more and more degraded, because, they are bound in their various relations with low heart bonds. Devatma says the wonderful knowledge of the law of relationships made him feel this universe for himself and for the existence of others establishing a true and close relation which he cannot describe in words. For him good life is life of appreciation, gratitude, affection, disinterested service and reparation in multiple relationships. There are two ways open to man—the way of involment and

the way of detachment. Detachment does not mean indifference, coldness and callousness or giving up of interpersonal relationships which is positively immoral. In the opinion of Devatma the life of involvement can alone make for ideal good life, for our existence is inseparably related to other existences. Beyond and outside related existence there is death. However life of involvement can be based on low loves and low hates or it can be based on higher loves and higher hates. When the involvement is based on low loves and low hates, it is unfavorable for moral life for it breeds untruth and evil in multiple relationships. When involvement is based on altruism that soul attains to higher morality. Devatma is as much in earnest in laying bare the untruths and evils involved in the life of low - hates and low - loves as in working out in detail the altruistic feelings which we must develop in multiple relationships. In Devasastra Part III, Devatma gives a naturalistic origin to human soul, and naturalistic interpretation to the evil and good in man. It gives detailed analysis of human motivation, which under the sway of the principles of pleasure, deviates man into evil and untruth, leading to diseased state of soul and its ultimate extinction, if evil causes remain unchecked. Devatma provides scientific methods for cure of the soul from the diseased state caused by indulgence in untruth and evil. He redefines spiritual life as the health of the human soul to consist in development of altruistic feelings in interpersonal and Infra-human relations, more so in rapport with Devatma which checkmate tendencies to deviate into untruth and evil in thought, word and deed and conduct in all relationships. The method and explanation offered by Sri Deva Guru Bhagvan Devatma to the problem of evil and the origin in human personality is rational and scientific and if the humanity follows the principles enunciated by Swami Devatma one can attain the highest happiness which is the summum bonum of one's life. The proprium of man is all evil and falsity that stream forth from the love of self and the world; whereby men are inclined to believe in themselves and not in higher values of altruistic life and to think what they cannot comprehend

sensually or by knowledge, has no existence. Hence they become altogether evil and false, and therefore see all things perversely. Evil appears to them as good, and good as evil; falsity as truth, and truth as falsity; life realities as nothing and nothing as everything, hatred they call love, darkness light, death life and vice-versa. This then is the proprium of man, which in itself is infernal and accused. In every man there is a perpetual active impulse to evil; one due to evil into which he is born, and the other actual evil which he has acquired—so strong, that unless he were withheld by the ethical principles he would every moment rush headlong towards the lowest, but Devatma opines that if the individual is made to recognise his nature that every moment he is lifted up and withheld from rushing thither. This is the case even with regard to good; but with a difference according to their life of charity and faith. In the words of Devatma there are two states into and through which a man must pass while from natural he is becoming ethical. In the Christian terminology the first state man be called Reformation and the Regeneration—in the first state man looks from his natural condition to ethical and desires it; and in the second he becomes ethical-natural. The first state is formed by means of truths of faiths and the second is formed by means of good activities, the first is a state of thought from the understanding; and the second of love from the will. When this latter state begins, and while it is progressive, a change takes place in the mind of man because love of the will flows into the understanding, and actuates and leads one to think in harmony and agreement with the ethical principles enunciated by Devatma thus resulting in an altruistic life as envisaged by the Guru.

Of the large variety of arguments advanced by me I perfectly agree with Devatma's treatment of the problem and origin of evil. With every man there are good spirits and evil spirits which Devatma categorises as Paraloka and Adhamaloka; by good spirits man has conjunction with happiness in this world, and by evil spirits with unhappiness. Whether one is good or bad what McTaggart says is the

dictum of Devatma too. "All men deserve to be saved, but he above all deserves immortality, who desires it passionately and even in the face of reason. If we hear millions of times there is no soul, still we cannot entirely be convinced that we shall cease to exist after death. We cannot think of our annihilation ; we cannot believe that our individuality will be lost forever. Such solutions do not appeal to our reason ; they do not satisfy our minds, nor do they bring any consolation to our souls".

Prof. Huxley says, " Although every particle of the body changes we still continue to exist ; our continuity is not broken. From boyhood to old age, we retain the same sense of 'I' and personal identity."

But it should be borne in mind that evil is in the world and around it. Our whole outlook is conditioned by the presence of evil in the world. If there is no evil and no temptation, there will be no victory over evil and no character. To demand the good of victory without the existence of an antagonist is to demand something with no meaning. The consciousness of this truth seems to have inspired Plato's and Socrates' remarks, "Evil could not pass away from this earthly experience for there must always be something opposite to the good". and "Evil will not vanish from the world but that does not mean that God will not remain omnipotent, all good and all perfect for ever. God and evil may even be taken to be contraries so that when God is, evil is not. God represents perfect goodness. The good here can be said to be the highest good or summum bonum with only a vanishing limitation. At this stage it seems as evil has almost disappeared, the grim and bitter conflict with evil finds no place. What struggle can there be between maximum conceivable goodness and minimum conceivable evil, Evil at this stage, passing into nothingness. To talk of God's expectation of man's help in His struggle against evil is more unconvincing still. For how can He, who has reached the other shore cry out for help from those who are caught in the swirling waters of a whirlpool ? The God who requires man's help for ultimate victory over evil is not a God who commands our adoration. If we accept the doctrine of eternity of creation, the

problem how evil arose, does not arise. We have to understand evil and transcend it. We know that absolute appears as the finite, how and why we do not know. What R. Otto, writes in his book "Mysticism, East and West. p. 93" is apt to conclude this article on the problem and origin of evil in human personality "Samkara ignores" the insoluble problem or answers it roughly and incompletely — the problem of the origin of Maya or its explanation. As Christians we also do not know where the devil comes from". And there the problem ends.

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Shree Gurudev Ranade and his philosophy of Asymptotic Approximation

SURESH GAJEDRAGADKAR

One of the major contributions to the philosophy of Mysticism by shree Gurudeo Ranade as mentioned by the critics, commentators and biographers is the concept of 'Asymptotic Approximation'. It is rather unfortunate that this concept has been wrongly translated and misinterpreted and misused by most of them. Those seniors who have done this deserve all the honour for every thing else but I would very humbly differ in their remarks about 'asymptotic approximation'

* Respected Kakasheb Tulpule has incorrectly translated 'asymptotic' as 'parallel lines' and "meeting at infinity" has been maintained in the same manner. Shree Gurudeo was a great Mathematician and he did not mean 'parallel lines' when he specially used 'asymptote' for the explanation. He has defined this property of the curve hyperbola in Bhagwadgita-philosophy of God Realisation - 'A curve and an axis approaching each other infinitely and meeting at infinity is the essence of asymptotic approximation'. The distance between the asymptotes and the curve gets reduced at every next point, but they meet only in infinity finally. In case of parallel lines, the distance between them remains constant and the meeting in infinity is only an assumption. There is no regular rate of decreasing the distance in parallel lines while the continuous minimising of the distance between curve and asymptote [i. e. man & god] is the foundation of the concept of Shree Gurudeo's asymptotic approximation.

It will not be out of place if I narrate a small incident, connected with this concept. It was in Nimbal in 1953, Shree

* Kakasaheb left for his final abode before I could show him M/s of this article. I deeply miss him.

Gurudeo was discussing this concept & was trying to explain the mathematical idea. As was his habit, he tried to find out some body to corroborate his statements. I was sitting just by his side. He exclaimed, " Oh ! suresh is here and he is doing B. Sc with mathematics" Tell us which curve has asymptotes and how does that behave'. I meekly gave the correct answer (Then for another question I made a mistake). He declared that hyperbola is the two dimensional curve which has asymptotes.

So that much for the 'parallel lines' and 'asymptotes'. We are to remember that slowly approaching and meeting in infinity is the property considered by Gurudeo.

Shree Gurudeo has referred to this "doctrine of 'Asymptotism' (as he would like to call) in the Pathway to God in Hindi Literature. He mentions this very clearly when commenting on Mirabai's साधुकी संगत पाईरे (p 197-198). " It may not be given to man to reach the very highest limit all at once and yet a man can always keep going nearer and nearer to the peak. " Further he quotes the *ever quoted quotes* - "there is just that difference between a perfected Mystic and God as there is between Fourteenth day moon and Fullmoon etc. -"The present writer has chosen to call it the doctrine of Approximation or Asymptotism. It is the perpetual progressive realisation or attainment to the highest acme possible for man here below, which may be reached by humanity without tint of arrogance or self complacency. Once more you find him referring to this while commenting on Doha निराकारकी आरसी. (p. 332) He writes " There might be limitations of body and mind so long as the saint subsists upon earth and hence we can never fully identify the saint with God. On the other hand when saint has left off his body, there is nothing to prevent his spirit from merging into the highest spirit"

In his path way to God in Kannda literature he is more explicit (p. 4.) "That experience must grow from day to day

and from year to year and the ultimate result of the growth of this kind of supersensuous experience would be a sort of an asymptotic approximation to Reality. The hyperbola never meets the asymptote but goes on approaching it continually and meets it in infinity. It is in this way that Sadhaka tries to approach God whether he actually meets him or not we do not know. He quotes the great Dnyaneshwar again. He ends this paragraph with the sentence 'Asymptotic Approximation to Reality thus constitutes another feature of this intuitional experience'. In Bhagawad Gita as philosophy of God Realisation (P 63) after defining the asymptote he mentions "Instead of there being a final and perfect identity between the mystic and God, the mystic moves towards God at infinity. There is Just a little difference between them — The reason for this approximation is the physical, the mental and other limitations of the mystic. So long as he has a body and a mind and has to live in the world to that extent and till that time he must fall short of complete divine attainment. He refers to gradual and graduated perfection of mystic which to me is the crux of the doctrine.

In his note on Vedanta he mentions this doctrine as "doctrine of continuous approximation as - asymptotic approach to God which would be the highest fact of experience" (p. 212)

Though mentioned very clearly about the spiritual application of this doctrine the reason and the concept, of the same, it is strange to find that most of the commentators have used this principle only to deprive shree Gurudeo of the Godhood he had reached.

It is rather meaningful to find that Prof. of B. R. Kulkarni (the only philosophical critic of shree Gurudeo) has discussed about Kant and for epistemological and moral application of the theory and has kept silent about the mystical application in his book and the article on 'Philosophy of Approximation'.

To me this theory is dependent on and has a relation with his experienced unity with Atman. He had mentioned it in

many ways and at different places that God is infinite, there's no limit to the variety of experiences. He has mentioned self realisation is not an event but a process... we have to reach it slowly, step by step'.

So this principle has to tell there's no timebound programme ; but it is a gradual and graduated approach.

He has mentioned 'when' the mystic comes by self realisation his light is merged in the Universal light ? Thus the approximation or asymptotic growth has this meaning, namely slow and continuous growth of Sadhaka to Siddha.

Another meaning or better another facet of the concept is mentioned by him only "without self complacency". That is मी जाइलो ऐसे जो म्हणे तो काहीच नव्हे. It is the humility of knowledge of Infinity which makes a saint say " Oh ! what a small creature? am, how Great is God !" This attitude makes oneself feel- (Those who have become one with God) that there's much difference.

There is one more way, to explain this. The Atman is to be experienced. There are varieties of mystical experience referred to by shree Gurudeo in his books. And every body knows that he has not mentioned a single experience which he himself has not experienced. yet, there were many he had, but has not mentioned them all in the treatises. In 1920 when my father was with him like a shadow, he told "Krishna-rao, I am getting experiences which have not been mentioned by anybody, anywhere" - This shows the infinite ways God can be experienced. Did not Gurudeo himself said in 1921 ' माझ्यापुरता परमार्थ झाला ". And 36 years there after what infinite experiences he had ! Let us add here his remark in Vedanta 'Asymptotic experience is the highest fact of experience'. Is it not mystical experience ?

There needs to be a word of explanation here only, about the limitations of body and mind etc. There are two aspects of it. The first one is that shree Gurudeo tries to explain the limitation in becoming one with God for all the twenty four hours of day and through the entire life. This is not possible for a person who has to perform certain duties

(e. g. for Gurudeo-teaching or writing Pathway to God) But this does not mean Gurudeo, Shree Maharaj, Shree baba or Shree Nimbargi Maharaj were not one with God. Those who have seen & heard Shree Gurudeo in ecstasy know that those were the hours when he was God-Anandmaya. But he could not be in that state for ever and hence he knew what is to be one with God and his limitations called him back to daily routine.

He is one with God for all purposes but the bodily limitations would make our statements about him paradoxical. That is, it would be funny to say God is eating, drinking, perspiring etc. because God does not belong to any physical orders & duties. Therefore the body limitations make him a little less than God. So to interpret this concept of approximation to prove that 'Gurudeo was not one with God is Gurudroha, to say the least.

Was not Gurudev calling Shree Maharaj as " Atmaram" and 'Atmadyana? Maharaja was God. Shree Amburao Maharaj had specifically said "I have experienced that Shree Maharaj is God million times." And I am sure that many of Gurudeo's disciples will say the same thing with all the gratitude and humility. [We have that experience many times] Shree Gurudeo and all our saints had become one with God. They had all the powers of God. कर्तुम् - अकर्तुम् - अन्यथाकर्तुम्. I have heard this many times in the " sittings " of Nimbargi about Shree Nimbargi Maharaj and Maharaj & Baba. The power of creation (सृष्टिकर्तृत्व) was also bestowed on them. Then where does the difference lie? They had become one with God. Gurudeo mentions, " This Infinite and Incomprehensible Beyond which Kabir (mutatis mutandis Gurudeo) live is exactly the infinite. Unitary and Divine Being ..".

Every great Guru in our school had attained Godhead. They had experienced self; (Atman & Paramatman are same, All world is Brahman) They were in unison with God. The body is just like a dress to be thrown away. Body has no other part to play when the Atman becomes one with Divine soul. That's what Dnyaneshwar says जे मरणा ऐलीकडे । मला

मिळोनी गेले पुढे ॥ ते मरणी आणकीकडे ा जातील केवी ॥ How Atman sees Atman is nicely explained by Shree Gurudeo in BhagwadGita as Philosophy of God Realisation. "These passages speak of the presentation to vision of an aspiring mystic of the Form of God standing alone by itself without reference to the body " (The passages are from Upanishads and of Shree Nimbargi Maharaj.)

Unfortunately Dr. Tulpule the Biographer of Shree Gurudeo has strangely criticised Shree Gurudeo about his opinions etc. taking shelter of this theory of approximation. And others follow his suit. In discussions also people talk of Gurudeo as if he was a common man. Dr. Tulpule blames Prof. Bain and criticises his opinions and without showing any relation mentions that as the cause of Gurudeo's social opinions. Dr. Tulpule puts a question " Why should such a stalwart in mystic life be so backward in Mundane life ?" And ironically enough he finds his resort in Gurudeo's doctrine of asymptotic approximation. So every thing of Gurudeo with which Dr. Tulpule did not agree was wrong and the reason was that social, environmental, cultural background of Gurudeo in Jamkhandi state & Prin. Bain & " He was not God entirely (?) So man in him is bound to err " Dr. Tulpule seems to be magnanimously excusing Shree Gurudeo for his mistakes. It is surprising that Dr. Tulpule who understands the humility in Shree Gurudeo's reply to Dr. Birch himself does the same mistake of treating Gurudeo as common man Shree Gurudeo was God. This was the experience of many "तयाचे त्रिसाट शब्द सुखे मानो येती वेद " Kakasaheb Karkhanes used to say. And what a truth ? He mentioned that Dharwad would become a place of University & it did become.

And his opinions regarding the states based on language, for which Dr Tulpule censures him and treats him like an uneducated man, have proved today true in every sense. All his utterances have come true. And yet Dr. Tulpule wants to blame the imaginary " Man " in Gurudeo

It is certainly funny to speak of Gurudeo as partial God.

It would probably require somebody who is that much 'God or more to certainly judge what percent (99%-99.99%) God Gurudeo was and what utterances were human error " and what were ' Godly ' (Same for Shree Maharaj, Amburao Maharaj or the Great Nimbargi Maharaj) And I have my doubts whether Dr. Tulpule had reached those giddy heights.

‘सद्गुरुहुनी देव मोठा ऐसे म्हणे तो शिष्य करंटा ’ says Ramdas and our Gurudeo has mentioned this many times So we must with purified quality of heart (भाव) humbly pray Guru-deo as God with firm conviction. An episode would probably put more light on what Gurudeo thought on this topic.

Once a very sincere and devoted Sadhaka, his disciple came out of very severe illness. The disciple was convinced that he was saved by Shree Gurudeo's grace. So when Shree Gurudeo mentioned " You were saved from the clutches of death " with all humility and gratitude he said " It was your grace " " It was very characteristic of Gurudeo not to take any credit. So Gurudeo said " It was God's grace " Then the Sadhaka insisted " No sir, it was your grace ". Unexpectedly Shree Gurudeo became grave & said, " First understand God's grace.-There's much more time to understand my Grace " (आधी देवाची कृपा कळू दे. माझी कृपा समजायला अजून अवकाश आहे.) what a Guru we had !

To day we are without any Guru,for the last twenty-five years. Our Gurudeo has gone leaving his eternal message and Nama नाम with us There are many more who are getting initiated on the Samadhi. There is every possibility that without active mystical company of the realised soul our devotion and faith could get faded. And under this condition if we think that Gurudeo was not God himself there is every possibility that we may be misled We should not allow our minds to get polluted by this idea. All our Gurus were Gods. Our faith in Gurudeo should be fortified. We should pray Gurudeo with all single pointed devotion to inculcate & imbibe unstinted faith in Him There is no other way of salvation.

The Problem of Truth and Error in Sankhya (सांख्य) and Yoga (योग) doctrines.

Dr. (Kum.) N. V. Koppal

M. A, Ph. D.

In their search of True knowledge the philosophers have discussed in detail ' Truth and Error ' in Indian philosophy and hold five views. The famous verses quoted in the Sanskrit commentary on यतीन्द्रमतदीपिका of श्रीनिवासदास are as follows.

आत्मख्यातिरसंख्यातिरख्याति ख्यातिरन्यथा ।
तथाऽनिर्वचनख्यातिरित्येतत्ख्याति-पञ्चकम् ॥ १ ॥
योगाचारा माध्यमिकास्तथा मीमांसका अपि ।
नैयायिका मायिनश्च प्रायः ख्यातीः क्रमाज्जगुः ॥ २ ॥

The योगाचारसु i. e. the so called विज्ञानवादिन्सु of Buddhism accept आत्मख्याति, the माध्यमिकसु namely शून्यवादिन्सु असंख्याति, the सांख्यसु, the योगिन्सु and the मीमांसकसु uphold अख्याति, the नैयायिकसु अन्यथाख्याति and the Advaitins prefer the अनिर्वचनीयख्याति. Now we have to observe the problem of Truth and Error in the doctrine of सांख्य and योग which hold the अख्यातिवाद in general, विवेकख्याति in particular.

It is said,-

सांख्ययोगी पृथग्वालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥
यत् सांख्येः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ २ ॥

1. Commentary on यतीन्द्रमतदीपिका by वासुदेवशास्त्री अभ्यंकर (Poona 1977) pp. 8-9.
2. The भगवद्गीता V 4, 5.

According to the भगवद्गीता, the सांख्य and the योग, that are regarded as the most ancient systems of Indian philosophy, lead to the same goal of emancipation. The सांख्य achieves the goal of salvation through knowledge and the योग through action done in the spirit of detachment. The सांख्य is interested in logical investigation, and the योग in devotional exercises and mental discipline. Both schools accept the same doctrines and tenets प्रधान and पुरुष as significant principles. Bondage is considered in both systems as arising due to actions of previous birth and the emancipation takes place by the differentiation of प्रकृति and पुरुष. But the main difference between them is that the सांख्य never admits the urge of sentient agency like God over and above प्रधान and पुरुष, while the योग accepts the existence of God (ईश्वर) as the twenty-sixth category. Thus सांख्य is regarded as निरीश्वर or atheistic and योग as शेष्वर or theistic. By observing various similarities and differences between these two systems, it would be possible to think that these two systems are only the divergent modifications of an original सांख्य school.³

Theory of Truth and Error.

Professor Hiriyanna tries to relate truth with ultimate Truth and error with Ignorance. But he thinks that "... in the latter [the metaphysical realm], truth stands for complete knowledge, in the former [the realm of everyday knowledge] complete knowledge is neither attainable nor necessary so that truth signifies such knowledge as does not leave out of account that feature of the given object which is relevant..."⁴. Here the limitation of ' relevance '

3. Dr. S. Radhakrishnan says, " Patanjali systematise the conceptions of the योग and set them forth on the background of the metaphysics of the सांख्य ..with slight variations". Indian Philosophy Vol II.

4. Prof. Hiriyanna : ' Indian Philosophical Studies ' p. 28.

guide's us to set forth criteria of truth and the lack of it allows us to think about error.

Our knowledge of the external universe is not ultimately true but it is one-sided. The सांख्य and योग systems do not accept error in the logical sense and they admit that all knowledge is valid and error is only imperfect knowledge which gives partial truth. In the true sense, there can be no logical distinction between truth and error as all knowledge is true. Error, therefore, in the सांख्य and योग systems is one of omission i.e. non-apprehension and not mis-apprehension. It being only non-apprehension of the distinction between the two cognitions and their objects, this view of error is named as अख्याति. Here, error is only phenomenal. In सांख्य and योग the three kinds of sufferings arise due to ignorance in the form of अविवेक or non-discrimination between the self and the non-self (the Pradhana). By the तत्त्वाभ्यास or repeated practice of the Truth, the knowledge of distinction (विवेकज्ञान) between the above two takes place. This is विवेकख्याति. Through this knowledge man realises that the Self (पुरुष) is unborn and undying, eternal and immortal and becomes free from all sorrows and sufferings.

Truth in Samkhya Metaphysics

The सांख्य are purely realists. So they accept प्रधान (प्रकृति) and पुरुष, as the two ultimate realities. But पुरुष is different from प्रधान with its products like Mahat, Ahankara, Manas, ten Indriyas, five Tanatras, five Mahabhutas. Thus the सांख्य system enumerates twenty five principles.

Being realistic, the सांख्य school holds that effect exists in the material cause even before it is produced. So this theory of causation is known as Satkaryavada (सत्कार्यवाद). Hence the सांख्य repudiates the theory of the Buddhists and the Nyaya-Vaisesikas viz Asatkarya-Vada (असत्कार्यवाद)

where the effects are not existing in the cause In order, to hold the सत्कार्यवाद (theory), ईश्वरकृष्ण suggests the following five reasons :

असदकरणादु पादानग्रहणात्, सर्वसम्भवाभावान्
शक्तस्थ शक्यकरणात्, कारणभावाच्च, सत्कार्यम् ॥ 5

These arguments are clearly explained by गौडपाद in his भाष्य. The above verse tells us that the effect exists even before the operation of the cause, since there can be no production of that by the agent which is non-existent in the material cause; since on account of the selection of the उपादान or material cause; since everything cannot be produced from every thing every where, since capable causes alone can produce that which they are competent to produce, and since the effect is of the nature of the cause. Here ईश्वरकृष्ण proves-that महत् (' the great ' or बुद्धि, the intellect) and others truly exist in the Pradhana, the material cause before their production

प्रधान the True Principle of Reality

The torment of the three—fold suffering namely adhyatmika⁶, adhibhautika⁷, and adhidivika⁸, in the सांख्य philosophy gives rise to the desire to know the means of removing it. So, a special and a superior method is advised and that is, the true discriminative knowledge (विवेकज्ञान) of व्यक्त

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5. सांख्यकारिका of ईश्वरकृष्ण – verse 9
 6. आध्यात्मिक— It arises due to intra-organic psychophysical causes; it includes all mental and bodily pains.
 7. आधिभौतिक— It takes place due to extra-organic natural causes like men, beasts, birds, thorns etc.
 8. आधिदैविक— It is due to super-natural causes like the planets, elemental agencies, ghosts etc.

(manifest world) अव्यक्त (unmanifest prakrti) and जीव (knower or पुरुष).

On the basis of सत्कार्यवाद, the सांख्यस hold that our visible world is an effect and so it must have a real cause. Some thinkers like the Charvakas, the Buddhists, the Jains and the Nyaya-Vaisesikas opine that the atoms of the first four elements are the material cause of the objects of the world. The atoms being unfit to explain the origin of the subtle products of nature viz, the intellect, the ego, and the mind the सांख्यस seek for the eternal, all-pervading independent, ultimate and unconscious principle called प्रधान as the material cause. Thus naturalistic प्रधान can explain the gross as well as the subtle products ⁹.

This प्रकृति is considered as the first cause of the world and as such it has no cause. The सांख्यकारिका gives ' some proofs for the true existence of Pradhana thus- ¹⁰.

There is a general cause i. e. अव्यक्त the unmanifested प्रधान (भेदानां परिमाणात्), which can be inferred-

- i) from the limited nature of specific objects.
- ii) from the homogeneous nature (समन्वयात्)
- iii) from the power of potency of the cause (शक्तितः प्रवृत्तेः)
- iv) from the ' separation ' or ' distinction ' between cause & its effect. (कारणकार्यं विभागात्)
- v) from a reunion of the universe into its cause / अविभागात् वैश्वरूप्यस्थ) .

The unmanifested is the cause; it functions by means of the three Gunas, the constituents, both individually and in their combination. ¹¹ In the words of Gerald J.Larson "Ultimately

9. M. Hiriyanna— ' The Essentials of Indian Philosophy ' p. 113

10. भेदानां परिमाणात्, समन्वयात्, शक्तितः प्रवृत्तेश्च ।
कारणकार्यविभागात्, अविभागाद्वैश्वरूप्यस्थ ॥ सांख्यकारिका. 15.

11: सांख्यकारिका 17

these gunas are to be traced back to the *avyakta* and like the *avyakta* they are uncaused, eternal ¹². Again this *प्रकृति* has eight attributes viz. धर्माधर्म, ज्ञानाज्ञान, वैराग्यावैराग्य and एश्वर्यानिश्वर्य and it binds पुरुष by all these attributes except ज्ञान (knowledge) through which the *प्रकृति* helps पुरुष to achieve liberation. But according to सांख्य philosophy bondage and liberation are only phenomenal.

Purusa—the Truth, the principle of Reality

The term Purusa is an ancient one going back to the Rigveda and Atharva Veda. This पुरुष depicts himself as an image of cosmic personification in R. V. X. 190. The Upanishads and the texts of proto-Samkhya period often use the term Purusa as synonym for Atman, Jiva, Ksetrajna¹³ etc. Towards the end of the Upanishadic period, the Samkhya-yoga period—we observe the great emphasis on realising the cosmic self as Ksetrajna. This definite Samkhyayoga tradition alone is the seed for the development of classical Samkhya Purusa.

According to the सांख्य texts, पुरुष is neither¹⁴ product (created or विकृति) nor productive (creative or प्रकृति). He is not connected organically with प्रकृति along with its twenty three products. He is the highest Truth, कूटस्थ नित्य (eternal) and अपरिणामी (unchanging)¹⁵ पुरुष or the self is conscious, subjective, free from the three gunas, non-productive; it is the uncaused, eternal and all-pervading reality and free from all attachment. Being the reality of a different order it exists completely over and above the manifest and unmanifest world. पुरुष is the opposite of the

12. Gerald James Larson : ' Classical Samkhya ' p. 180.

13. Gerald James Larson : ' Classical Samkhya ' p, 181.

14. न प्रकृतिर्नविकृतिः पुरुषः : सांख्यकारिका 3,

15. पुरुषस्तु कूटस्थनित्योऽ परिणामी... । सर्वदर्शनसंग्रह by माधवाचार्य.

unmanifest; he is the soul, a witness, possessed of isolation, indifferent, a spectator and inactive. The proofs for the existense of पुरुष are given by Isvarakrisna thus - the पुरुष is existing because - the group of the sensible objects is for the sake of others; the reverse of the three गुण and their effects should exist; there must be superintending and controlling power; there must be some one to enjoy and he activity exists for the purpose of liberation.¹⁶

The Samkhya theory of Error

Karl H. Potter says, "The classical Samkhya and Yoga texts do not tell us anything which would lead us to distinguish their view from that of the Mimamsakas or Nyaya-Vaisesikas on the problem of common illusions.¹⁷ This suggestion may be precisely accepted because meta-physical ignorance or error in सांख्य system is not carefully fashioned after common illusion.

Evolution takes place when प्रकृति comes in an effective relation with the पुरुष. Either the non-intelligent प्रकृति (the matter) or the inactive पुरुष (the self) himself cannot evolve the world of objects. If the activity of प्रकृति is guided by the intelligence of पुरुष, then only the evolution of the world may take place. This co-operation of the प्रकृति and पुरुष in the evolution of the world is related to the theory of पञ्चतन्त्रान्याय in the सांख्य philosophy. Thus प्रकृति requires the mere presence of पुरुष in order to be known and पुरुष requires the help of प्रकृति in order to discriminate himself from प्रकृति, Then he attains liberation¹⁸.

16. सांख्यकारिका.

17. संघातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात् ।
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥ 17.

17. Potter— 'Presuppositions of India's Philosophies' p. 216.

18. पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्थ ।
पञ्चतन्त्रान्यायवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ सांख्यकारिका 21.

Dr. Chandradhar Sharma rightly says, — “ Samkhya throughout makes a confusion between the Purusa, the transcendental subject and the Jiva the empirical ego, the product of the reflection of पुरुष in Buddhi or Mahat¹⁹. So the Purusa—the pure consciousness the germ of all knowledge, is beyond bondage and liberation in its complete isolation. Just as victory or defeat of a warrior is considered to be victory or defeat of the king, so also bondage and liberation of the प्रकृति are superimposed on पुरुष. So bondage and liberation are only phenomenal. It is only the ego, the product of Prakriti, which is bound and it is only ego which is ultimately liberated. When the True principle—पुरुष is reflected in प्रकृति, it becomes the empirical ego, i. e. the phenomenal जीव. Plurality belongs to this जीव in the सांख्य system and not to the transcendental true principle, पुरुष. Thus प्रकृति and पुरुष by nature are entirely different and opposed to each other. But due to ignorance called अविवेक or non-discrimination, the transcendental reality i. e. पुरुष accepts प्रकृति's active nature as his own (e. g. ‘ I am active ’ etc). It is the connection of body possessed of three गुणः. This change,—leading to the unreal nature of the पुरुष itself is error. The intermixture of पुरुष and subtle body is the cause of संसार and the perfect knowledge of discrimination between पुरुष and प्रकृति through the intellect (बुद्धि) leads to liberation. The प्रकृति withdraws itself from पुरुष who afterwards realises his true nature like a witness, free from misery, neutral, spectator, passive, unmoved and self controlled ²⁰.

Sometimes bondage takes place by the error or wrong

19. ‘ Indian Philosophy ’ p. 232.

20. सांख्यकारिका of ईश्वरकृष्ण verses 46, 47 and the गौडपादभाष्य on it.

knowledge (विपर्यय), -one of the creations of intelligence(बुद्धि). The five varieties of विपर्यय are तमः obscurity, मोहः delusion महामोहः extreme delusion, तामिसः gloom and अन्धतामिसः utter darkness. These are sometimes correlated with the five 'afflictions' of yoga namely अविद्या ignorance, अस्मिता egoism राग passion, द्वेष hatred and अभिनिवेश fear of death.²¹ These spring up by अशक्ति or incapacity which is of twenty-eight kinds, of which seventeen belong directly to the बुद्धि.²² This बुद्धि being nearest to the self apparently becomes conscious and intelligent. Then it functions directly for the पुरुष and helps him to discriminate between प्रकृति and पुरुष. Thus emancipation takes place. Through अहंकार, the ego (or अभिमान or the feeling of 'I' and 'mine'), the second product of प्रकृति, पुरुष wrongly considers himself to be an agent or a cause of action and thinks himself to be the master of all properties of प्रकृति. This is also an error²³.

Actions and fruits, merits and demerits, pleasures and pains all these belong to the non-self i. e. जीव. Hence सांख्य system accepts the plurality of self. Jiva has to realise it self as the pure Purusa through discrimination (विवेकज्ञान) between Purusa and Prakrti. In the words of Dr. Radhakrishnan: 'Every Jiva has in it the higher पुरुष and to realise its true nature it has no need to go out of itself, but only to become conscious of its real nature'²⁴. So the error which hides the nature of पुरुष and makes him merge in the mire of संसार should be removed by true knowledge, like नास्मि ('I am not'), न मे ('naught is mine') नाहम् (there is no

21. सांख्यप्रवचनभाष्य III 37. of विज्ञानभिक्षु

22. सांख्यकारिका 49.

23. The बुद्धि the अहंकार and the मनस् are the three internal organs (अन्तःकरणः)

24. S. Radhakrishnan : Indian Philosophy, Vol. II.

ego ')²⁵. This knowledge is not only theoretical but also holds the practice of virtue, yoga etc²⁶. By this knowledge when constantly meditated upon, the soul becomes pure, absolute and leads to liberation.

The idea of God in Yoga system.

The aim of meditation or योग in the पतंजलि's system is quite different from that of yoga, instructed in the Upanishads. Hence, the योग which means ' union ' (योग) in the Upanishads is taken to mean ' disunion ' (वियोग) in the पतंजलि's system. As such the object of meditation that is the conception of God ईश्वर here, is different from that of Upanishadic. योग. The idea of God does not serve the integral part of theism but it satisfies the practical purpose of योग. We get some proofs for God's existence as :— The Vedic hymns describe the existence of God; the law of continuity proves about the God—the highest limit of knowledge and perfection. It is said that God is responsible for the association and disassociation of Purusa and Prakrti; devotion to God enables the way of concentration and thereby liberation.²⁷ But later on the yogins have taken to theoretical interest in this God and have tried to prove His existence as a ' necessary philosophical speculation '.

पतंजलि's God is not the creator, preserver or destroyer of the universe but he is the true principle, the perfect पुरुष (पुरुष विशेषः) and the embodiment of all that is good. He is eternally free from all worldly entanglement, imperfection, and is above the law of Karma. He is omniscient, omnipotent, and omnipresent ' Person '. Being perfection

25. सांख्यकारिका 64. एवं तत्त्वाभ्यासान्नास्मि न मे नाहमित्य परिशेषम् ।

अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥

26. सांख्यप्रवचनभाष्य III. 77.78

27. Dr. Chandradhar Sharma : ' Indian Philosophy ' p. 242

incarnate, purest knowledge, he is said to be the teacher of all sris. (स पूर्वेषामपि गुरुः) and the preceptor of the Vedas. The mystical syllable ' Aum ' itself is God and by concentrating on it the mind attains the Vision of God.²⁸ In the words of Hirianna "... thus interpreting the mere notion of a perfect Being as implying its actual existence, पतञ्जलि is relying on what is known in Western philosophy as the ontological argument. It is that necessary Being which is called God He is accordingly a perfect पुरुष and has always been so ".²⁹

As सांख्य and योग suggest, ignorance indeed, binds man and discrimination between Pradhana and Purusa liberates. According to योग system the goal of man is not the union with God but the achievement of complete distinction between Pradhana and Purusa. So, ईश्वरप्रणिधान or complete self-surrender or perfect devotion removes the obstacles in the upward progress of the devotee and cultivates unselfishness in him³⁰.

28. योगसूत्रs. I. 27, 28.

29. M. Hirianna— ' The Essentials of Indian Philosophy ' p. 125.

30. According to शंकराचार्य the concept of God in योग is invalid and not satisfactory [शांकरभाष्य II .2.38].

Intuition

Of what avail the thought,
If in action it results not ?
Of what avail the emotion,
If it results not in action ?

But thoughtless action,
Will lead to frustration
Action without compassion,
May cause ruination.

Greater than mind or intellect,
Whose guidance is always correct,
Is the faculty of intuition,
Spontaneous are its actions.

Intellect works through thinking,
Mind expresses itself in feeling,
Intuition is the voice of soul within,
God that dwells in every being.

It is the source of all inspiration,
Also the faculty for self realisation,
The giver of scientific discovery.
Also of creative works of originality.

Its voice is heard in silence,
When there is no inference,
From the mind or intellect
And one is in natural state.

To develop the faculty of intuition,
Is the real aim of meditation
Devotion dispassion, concentration,
Will lead to blossoming of intuition.

Smt. S. S. Pattani

Christ As Priest And Redeemer

Dr: (Miss) Reeta Bagchi

The special function of Christ is said to be that of Priest and Redeemer. It is formulated thus.

In the original sin Adam transgressed the command of God and the gift of holiness. Consequently the whole human race was involved in this loss. Death came into the world as a consequence of sin. Death and other human sufferings were remedied by the merit of one mediator, Jesus Christ who reconciled us to God in his blood. The mediation of Christ is further made explicit in the decrees on justification and the sacrifice of the mass. It is said that God of mercies sent Jesus Christ his son to redeem both the Jews and the Gentiles. God gave Christ to be the propitiation for our sins. Jesus Christ arose as a priest. He offered himself on the altar of the Cross to the Father. By means of his death, he won for us an eternal redemption. In this way, Jesus Christ was a priest who offered himself as a propitiatory victim to the Father and by means of shedding blood he won salvation.

The classical statement of the priesthood of Christ is to be found in the Epistle to the Hebrews, where the sacrifices of the Old Laws are compared with the sacrifice of Christ. Christ is mentioned here as the High Priest and the emphasis is laid on the propitiatory nature of his sacrifice. As he is mentioned as the High Priest, all the characteristics of sacrifice and priesthood are embodied in his act. It is said : ”

” He is the Elect, not of man only, but of God. He is a king, a representative, not of the Jews merely, but of all mankind, and He is the one mediator. ”

—II Timothy.

It is further said that this act of sacrifice is accomplished in a ritual oblation of gift. This being immolated becomes the food of those who accept and worship Christ. There is expiation of sin by shedding of blood. This blood is the seal of supernatural unity with God.

In the doctrine of sacrifice Christ is mentioned both as a High Priest and victim. This is a particular dogma of the Catholics. Non-Catholics deny it and hold that the suffering of Christ was a sign of high moral worth. But the Catholic's view is supported by many texts.

In the Old Testament we find the sacrifice of Abel, Noah, Abraham and Melchisedech etc. In the section of Redemption Christ himself mentions that He is Priest and Victim 'For their sake I sanctify myself.' - (John XVII, 19).

' He is offered because it is his own will; and He is laid as a sheep to the slaughter; Jews take away his life by crucifying him and the Lord laid on him the iniquity of us all. ' But by laying down his life for sin :

" He sees a long lived seed (Isa. V. 10), God accepted the sacrifice and exalted him, and so He swallowed down death that he might be head of life everlasting. ' (I Pet. III. 22.)

The sacrifice of Christ contains an oblation of himself as a sin offering. It is therefore a propitiatory sacrifice with the shedding of blood of the victim. The blood cleanses the world and the sacrifice is accepted by the God. Christ as priest and victim is declared in many places :

" He died for us (for our sins), and He rose again for our justification. " (Rom. IV, 25).

It means the victim was slain and the victim was accepted by God in the sign of Resurrection.

Sri Jayatirtha, the Commentator par excellence.

Prof. K. D. Tangod, M. A.

Shri Jayatirtha is one among the three eminent Madhva monks recognised as Kalpavrksha, Kamadhenu and Chintamani. श्री मध्वः कल्पवृक्षश्च जयार्थिः सुरधेनवः चिन्तामणिस्तु व्यासार्थिः मुनित्रयभुदाहृतम्. He is the divine Kamadhenu or the wish-fulfilling cow and a master commentator. For his memorable services to the system of Sri Madhva tradition has honoured him with the title of "Tikacharya" or commentator par excellence. But for his scholarly commentaries the works of Madhva would not have come to light and the philosophy of Dvaita Vedanta would not have received the attention of the people. Without the help of his commentaries it is impossible to understand the writings of Sri Madhva in their fullness of thought and depth of meaning. A few disciples and followers of Sri Madhva before and after Sri Jayatirtha have written commentaries on Sri Madhva's works. But they do not stand in comparison with and cannot excel Sri Jayatirtha's unique commentaries. This is perhaps the reason why he is traditionally known as 'Tikacharya' which title he alone deserves and none else. There are no scholars who have not appreciated the merits of his works. Sri Vyasaraaya, Sri Raghavendra and Sri Vadiraja swamis who appeared on the scene after Sri Jayatirtha satisfied themselves by writing only the notes on Tikacharya's commentaries to point out their beauty and depth to the people interested in knowing Madhva Siddhanta. Even the followers of other systems of philosophy have praised his scholarship and rare ability in writing commentaries, in unmistakable terms. Many scholars of other faiths feel compelled to consult these commentaries to know their own positions clearly as explained and analysed by him. This speaks of his giant scholarship and beauty of his style. Sri Vidyananya, the well-known Advaita scholar contemporary of his, being astonished by his skill in writing commentaries, took out a procession placing Sri Tikacharya and his works on an elephant in appreciation of

his significant writings. Because of many sided contribution of Sri Jayatirtha among the Vaishnava pontiffs he holds the place of honour next only to Sri Madhva.

The life of Sri Jayatirtha is equally interesting and meaningful. He was born at Mangalved twelve miles away from Pandharpur as the only son of a noble Deshpande family. His father Sri Raghunath Deshpande was a military chieftain. So this young boy named as Dhondopant was trained in horse-riding, warfare etc. His father got him married at the proper age to two extra-ordinarily beautiful girls with great enthusiasm and pomp suited to his status. Before the formal nuptial ceremony was arranged, on one hot summer day he and his army went out on a journey. All of them were riding horses. On the way they felt very thirsty and rushed to a nearby river on the other bank of which a monk was sitting under the shade of a tree watching their movements. The young Dhondopant was so thirsty that he had no patience to get down from the horse-back to drink water and quench his thirst. He took the horse to the middle of the river and from the horse-back he bent to take water directly from the river as animals do. The monk who saw this strange behaviour of this young man uttered " Were you an animal in your previous birth ?" किं पशुः पूर्वदेहे.

Being greatly astonished by this question he turned to the direction from which this utterance came and saw there an old monk with luster on his face sitting under the tree anxiously waiting for the arrival of this young man, as it were. He approached the monk when the latter's significant utterance was still ringing in his ears. When Dhondopant reached him, miraculously enough he suddenly remembered his previous life like a flash of light and confessed with an open mind to the monk that not only in the previous life but also in the present one he was leading a life an animal. He fell on the feet of the monk and requested him in all humility to initiate him to monastic life (सन्यास) and save him from the miseries of the worldly life thereby. This small incident in his life was a turning point which made him renounce the world. This reminds us of a similar behaviour

of the Buddha who suddenly renounced the world in his young age and took to Sannyasa. The young Dhondopant in his twenties bade good bye to his two young and beautiful wives, his power and wealth and willingly embraced Sannyasa. The monk who initiated him to Sannyasa was Sri Akshobhya Tirtha, one of the direct disciples of Sri Madhva.

Getting the shocking report of this incident Dhondopant's father got angry and went to Sri Akshobhya Tirtha and scolded him for making his only son a sannyasi much against his desire. He brought his son back home by force and arranged to get him again formally into householder's life. He also arranged for the formal nuptial ceremony. On that occasion when the young wives entered the bed room they found a big serpent sitting with its hood held up. They screamed out of fear and fell unconscious. His parents then entered the room and witnessed the serpent and said, " We do not understand who you are and for what purpose you have been born in this world. We do not compel you to become a householder." Then Dhondopant appeared and bowed down to the parents and sought their permission to become a monk. He also assured the parents that they would get one more son who could continue the family. His request to become a monk was granted and thereafter he returned to Akshobhya Tirtha Swamiji who was happy to receive him. He was again initiated and was renamed as Jayatirtha. This name suggested that he had conquered the worldly desires that are impediments to the spiritual life and he would conquer the opponents in polemics by means of his extraordinary scholarship and skill in argumentation. The swamiji, a renowned scholar himself introduced all the works of Sri Madhva to Sri Jayatirtha and thereby prepared him thoroughly for the difficult task ahead to do which he was born. He also appointed Jayatirtha as the Pontiff of his Mutt to succeed him. Akshobhya Tirtha did all this under the special instruction of his distinguished preceptor Sri Madhva who appeared in his dream one day prior to the day on which Dhondopant happened to meet the swamiji on the bank of the river. The swamiji was extremely happy and

satisfied because things happened as Shri Madhva instructed in the dream.

Sri Jayatirtha is originally the incarnation of god Indra. In the Dwapara Yuga he was born as Arjuna and in the Kali Yuga first as a bull carrying all the works of Sri Madhva-charya. As a bull he had the rare privilege of listening to Shri Madhva's discourses which he digested well. This made it possible for him to write elaborate commentaries on Sri Madhva's works in his next birth when he was born as Dhondopant and was initiated by Sri Akshobhya Tirtha.

After transferring all his learning to Sri Jayatirtha Akshobhya Tirtha left the mortal world. Then Sri Jayatirtha being so well-equipped by the grace of his teacher set out on a tour to all parts of India. He conquered all the scholars he came across and established his victory over them. At the end before he attended to the main task of writing commentaries, on Sri Madhva's works which he took as his life-mission he performed rigorous penance in the Saraswati temple on the bank of the river Bhimarathi. Being pleased by his penance the goddess Saraswati blessed him by offering a pen and a betel nut. So blessed by the goddess he went to a place Ergola where he sat tight in a cave and spent all his time in writing the great commentaries on the major works of Sri Madhva with a missionary zeal. He then lived on simple food prepared out of jawar called 'Nucchu' offered to God as Naivedya. This task of his earned him the most appropriate nick name 'Tikacharya'. During his stay at Ergola Sri Vidyanarya happened to call on him and went through his commentary on Sri Madhva's difficult work entitled 'Pramana Lakshana' that was being written then. Sri Vidyanarya admired the rare gift and skill of Sri Jayatirtha and in recognition of his ability he honoured Jayatirtha. Sri Jayatirtha spent major part of his life at Ergola and later at Malkhed (the old and historic capital of the Rashtra-Kutas of Karnataka) now in the Gulbarga district of Karnataka State. He left the mortal world at Malkhed in 1338. His mortal remains lie entombed there even now.

Sri Jayatirtha is the author of 22 works of which 18 are the commentaries on Sri Madhva's important works and 4 are independent ones. Madhva's works are concise and the language used is terse. His writings are characterised by extreme brevity of expression and compression of thought. Once a disciple asked Sri Madhva as to who would write commentaries on his difficult works not easily followed even by Adishesha. On being so asked he told the disciple that the bull sitting nearby would do the difficult job of commenting on his works, pointing to the bull व्याख्यास्यति एषः गौराट् This extraordinary bull was later on born as Jaya-tirtha and obliged the world by writing elaborate and comprehensive commentaries as per the desire and command of his grand guru Sri Madhva. The following is the list of Sri Jayatirtha's works.

- | | | | |
|-----|----------------------|----------------------------|------------------------|
| 1. | तत्त्वप्रकाशिका | Commentary on Sri Madhva's | ब्रह्मसूत्रभाष्य. |
| 2. | न्यायमुधा | „ „ „ | अनुब्याख्यान. |
| 3. | प्रमेयदीपिका | „ „ „ | गीताभाष्य. |
| 4. | न्यायदीपिका | „ „ „ | गीतातात्पर्यं निर्णय. |
| 5. | ईशोपनिषट्ठीका | „ „ „ | इशोपनिषद्भाष्य. |
| 6. | षट्प्रश्नोपनिषट्ठीका | „ „ „ | षट्प्रश्नोपनिषद्भाष्य. |
| 7. | दशप्रकरणटीका | „ „ „ | दशप्रकरण. |
| 17. | ऋगभाष्यटीका | „ „ „ | ऋगभाष्य. |
| 18. | न्यायविवरणपंचिका | „ „ „ | न्यायविवरण. |

Independent Works : (Incomplete)

- 19 प्रमाणपद्धति : A manual of Madhva Logic and Epistemology
20. वादावली A refutation of the Mayavada of Advaita.
21. पद्यमाला On the way of worship
22. शतापराधस्तोत्रम् Prayer to God

In one of his works he has said that only gods are qualified to write commentaries on Sri Madhva's works. It is evident therefore that he is a god-man qualified for the task.

Sri Jayatirtha's most learned and incisive work, however, is his, 'Nyaya Sudha' which is known in orthodox pandit circle simply as 'Sudha'. It is his *magnum opus*. It is the commentary on Sri Madhva's Anuvyakhyana. Of all the works of Sri Madhva it is the Anuvyakhyana that has appealed to him most. He has poetically expressed his liking for the work saying that just as a bee approaching different flowers goes frequently to the flower of its special liking his mind frequently turns to Anuvyakhyana (अनुव्याख्यान नलिने चंचरीकति मे मनः) . Scholars have opined that digesting 'Sudha' is as difficult as ruling the world. (मुग्धा वा पठनीया वसुधा वा पालनीया). It is a work of monumental erudition running to about 24000 Granthas (Grantha being a thirty-two letter unit). This work forms the principal source-book of most of the writers of the Madhva school. It is believed in orthodox circles that to be born in a family whose members have written notes on Sri Jayatirtha's commentaries and have taught and celebrated the completion of 'Sudha' several times is a matter of great merit. The study of this work with proper devotion makes one eligible for Moksha and other Purusharthas as well. This scholarly work of his has earned for him the name 'Shrimannyayasudhacharya' . It bears witness to his genius and profound and many-sided scholarship. In this work he has examined all the other leading systems of philosophy in India and refuted their positions by means of apt logical arguments and authority of scriptural texts. He has also exposed the doctrine of 'Sphota' of the grammarians. He has rejected as unsatisfactory all the earlier commentaries (भाष्यः) on Brahmasutras after thorough examination in preference to Sri Madhva's commentary (भाष्यः) ।

He is humble enough not to be proud of his outstanding ability. He says that the blessings of his grand guru, Sri Madhva are responsible for all that he has done. He is most unassuming as a scholar. About himself and his scholarship he has not expressed anything with pride in any of his

works. On the contrary he says that the commentaries are written by a Sannyasi, Jayatirtha by name (वचनप्रसून माला जयतीर्थाख्येन भिक्षुणा रचिता). Even though he possesses profound scholarship, rich vocabulary and logical acumen he says he does not possess any of these, but it is only because of the kind blessings of his guru, Srimadanandatirtha that scholars have recognised his merit. न शब्दाब्जौ गाढा न च निगम चर्चासु चतुरः न च न्याये प्रौढा न च विदितवेद्या अपि वयं । परं श्रीमत् पूर्णप्रमति गुरुकारुण्य सरणीं प्रवन्ना मान्यास्याः किमपि च वदंतोपि महताम् ॥

These statements of his clearly indicate that he is the very embodiment of humility which has adorned his learning. His profound scholarship, exceptional non-attachment and unusual humility are worthy of our admiration.

Dr. B. N. K. Sharma in appreciation of Sri Jayatirtha's style and contribution writes – " Sri Jayatirtha standardised Madhva's thought and its interpretation. He was aborn stylist. His style is noted for its elegance, lucidity, brilliance and felicity. His arguments are most scholarly and penetrating and his dialectics superb. His writings are characterised by an extreme orderliness of thought and presentation. He brings out the architectonic unity of Madhva's philosophical system and grandeur of his metaphysical ideology of the Svatantratattva, impressively. He has placed Madhva's philosophical theory and his interpretation of the Vedanta on a self-sufficient basis in respect of its Adhikarana Prasthanam and Vadaprasthanam. " (Philosophy of Sri Madhvacharya - P. XV). In all his commentaries, he has exhibited a perfect and inimitable style completely free from self-contradiction, disagreement with the original, disagreement with scriptures, logical reasoning, and ordinary experience and also free from wrong use of words.

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Ma Anandmayi

J. V. Parulekar

Nirmala, who later on came to be known as Ma Anandamayī, was born in 1896 in a village which is now a part of the Bangla Desh. Her domestic life was favourable to her spiritual development. Even in her early years, she lived a detached life. The parents had misgivings about her future. She was married to Shri Ramani Mohan Chakravarti of Atpan village when she was just twelve years old. He was afterwards known as Bholanath. She stayed in different places with her husband and spent about six years at Bajitpur. They however had no sexual life as husband and wife. Nirmala felt abhorrence for that life and her husband respected her feelings. She had a strong religious bent of mind and had a liking for religious music. She was herself singing Bhajans and prayers in her sweet and melodious voice. She went through various austerities and observed silence for months and months. She spent long periods in japa and meditation and at the same time did not neglect religious rites like worship. Her inherent spiritual powers grew from day to day; her godliness soon developed into Godhood. People began to respect her as Avatar. She was Divinity incarnate, a fully enlightened person, who felt and experienced सर्वम् खल्विदम् ब्रम्ह. Devotees and visitors started gathering around her.

Ma Anandamayī had no initiation from a Guru, according to the traditional custom. When she was once asked as to who her preceptor was or from who she had received initiation, she replied: "In earlier years, my parents were my guides; in house-hold life my husband and now in every situation of life, all men and things of the world are my Guru. But one thing is certain, the one Supreme Being is the only guide for all." Ma Anandamayī however admitted the necessity of a Sadguru to facilitate progress in spiritual sadhana. To a question whether it was necessary to make contact with a Guru, she replied in the affirmative and added that there would be no progress without some supp-

ort. A person who wishes to choose Guru, should be in close contact with him for a year at least before making up his mind. " By virtue of the Guru's power everything becomes possible; therefore seek a Guru. Meanwhile, since all names are His Name, all forms His Form, select one of them and keep it with you as your constant companion. At the same time He is also nameless and formless; for the Supreme it is possible to do everything and yet nothing. So long as you have not found a Guru, adhere to the Name or Form of Him that appeals to you most, and ceaselessly pray that He may reveal Himself to you as the Sadguru. "

To those desirous of progress on the spiritual path, Ma Anandamayi advised japa and meditation. " Nobody can guarantee whether the next breath will be drawn. With every incoming and outgoing breath, should one not keep alive the remembrance of that One Supreme Reality ? " "By doing japa and meditation of Krishna, by loving Him, His attraction should become so powerful that even suffering is cherished. Therefore, meditating on His alone, dedicating all actions to Him, be an instrument in His hands, keeping your body-His temple-clean and pure, immersed in the thought of Him; endeavour to let all your actions be permeated by Krishna. He is all that is experienced. The man who can be engrossed in Him, in joy and sorrow, in every one of his actions, in the midst of worldly life that is ruled by the mind- that man will be victorious. "

" If someone really thirsts for Light, it is impossible that God will not grant it to him. Be as regular as you can in your spiritual exercises. Perform japa and meditation, sustain the remembrance of Him; study sacred scriptures. So long as you are steeped in the thought of Him with the help of any of these, you are on your pilgrimage towards Light- be mindful of this. Read the Bhagawadgita daily and attempt again and again to grasp its meaning. "

" Until and unless you have definitely realised Him you must never abandon your spiritual practice. Be determined

about this. He can be realised by japa and meditation. Try to sustain japa and meditation constantly. It cannot be that He will not respond when appealed to though it may take time. When one's endeavours are very ardent and one forges ahead with great speed, there is hope of enlightenment."

Grace of God is bound to descend sooner or later in proportion to the strength of one's bhava-inner disposition—and the periods of meditation from day to day. To be able to engage in sadhana is itself the Grace of God, according to Ma. "God is everywhere ; why then should we have to call out to Him ? Surely, He does not want anything from us ; why should He not confer Grace without the offering of meditation and effort ? Words of this kind are often heard from young and old. Ma would reply them : "Precious gems and metals lie hidden in the interior of the earth. How much strenuous labour is required to bring them to light ? Similarly, although He dwells in every human heart, man must by prayer and meditation, by delving deep into the mysteries of Truth, purify his mind and remove his ignorance so as to become fit to receive divine grace which alone can induce the Supreme Experience."

Divine grace is pouring forth all the time. If you hold your vessel the correct way up, it will get filled. All of you without exception invariably desire to receive something ; you are in want. So try to keep your receiving vessel the right way up, with simplicity and sincerity. Just carry-on with your sadhana and He Himself will, out of His grace, do the rest - He always does. Grace streams down in torrents like rains. When grace is received in its fullness there is full enlightenment. You receive in proportion to your effort."

It may be asked why His Grace "does not descend on all. "That is His divine dispensation" she replied. He grants and will grant His touch in His own time. But we have to do our duty which is to call out to Him. "The awakening of a painful awareness of His absence must also be regarded as an expression of His grace." So long as the result of one's

spiritual practice cannot be perceived, it must be understood that it has not been carried out in exactly the right manner or spirit ; still, the wayfarer has progressed on his pilgrimage.

The first sign of progress is the attraction to sit in a particular posture and engage the mind on God's Name. External interests are gradually reduced and ultimately disappear when long periods are spent in meditation. As meditations grow more and more intense, you start getting glimpses of Reality and eventually, with God's grace you find yourself in the presence of Reality, become one with Reality. World has no interest for you and do not attract you. You are in the world, but not of the world.

Ma Anadamayi established several ashrams in different centres like Banaras, Delhi, Calcutta etc. She used to move from centre to centre. Her plans of travel were suddenly announced and the people in the camp were taken by surprise to see her move out so suddenly and without any preparations. She would select her retinue for her next journey and sometimes used to drop those who thought themselves as near and dear. Nobody had the courage to question her in that regard : it was Divine command.

By way of offerings to Ma, food and clothes reached the ashrams in abundance. She would enjoy a small particle of food or may wear a piece of cloth so offered. All such offerings were freely distributed among the people who would be present. She had no wardrobe containing silken sarees and costly apparel. She never required perfumes and scents and if anybody offered them, they were immediately distributed. She created an urge in her followers to worship. She helped her devotees to turn away from selfish desires to selflessness and Divinity'.

Festivals were performed in different centres with pomp and eclat and people were engaged in worship and prayers, in bhajans and reading sacred books, from morning till late in the night. She herself took part in some of the activities. The audience was sometimes surprised to hear her sweet music. Food was freely served to one and all and she felt

great delight in distributing food to them. She would not care for her own food or comforts to satisfy others. There was not even the slightest tinge of 'I' ness, while rendering such service to others. She inspired reverence by her words and gestures and the audience was spell-bound in her presence.

Ma Aanndamayi spent all her time in spreading the spiritual life. People gathered around her to experience extraordinary joy and delight. Even educated westerners went to her camp to have her darshan and to hear her sweet and soft words of advice. Her glowing face and sweet ineffable looks impressed everybody who approached her and nobody could refrain from paying homage to her. Men like Pandit Jawaharlal Nehru went to her occasionally to pay homage to her and to seek her blessings. His great daughter, Smt. Indira Gandhi also used to visit Ma Anandamayi in her camps and pray for her blessings. If only Smt. Indiraji would follow Ma's advice and spend a couple of hours each day in meditation, she would become the more powerful and effective, more radiant and more loved by the people of the country.

I had the good fortune of meeting Ma Anandamayi in Pune eleven years ago. She was then camping on the Ganesh-khind road. I was in returning in the evening from my brother-in-law's bungalow in Khadki to my nephew in Shivajinagar, Pune. I saw the board "Ma Anandamayi" and got down from the car with my brother. I entered the pendal, where Shri. Dilip Kumar Roy was singing. There was thin audience and Ma was lying on a charpoy, covered up with a white chadder. Within about ten minutes, Ma suddenly left the pendal. Some persons went after her to seek her darshan and blessings; but they were told that Ma was not keeping fit and that they may come the next day in the evening. I decided to try my luck and I received the same reply from the lady-in-waiting. I told her that I came from Belgaum and represent an institution, founded by the great saint, Prof. R.D. Ranade. As soon as she heard this name, she intervened, and said "was Ranade in Allahabad?" I replied that he was

in the Allahabad University for a number of years as Head of the Department of Philosophy. She replied ;“ Oh,I was his contemporary ; I was in the English Department and he was in the Philosophy Department “and suddenly she went in the room of Ma Anandamayi and came out with her. We were signalled to follow her.Ma walked a few paces and sat on a charpoy We both knelt down on her feet. I was in the presence of Divinity. She asked me what work was being done by the institution of Prof. Ranade. After a couple of minutes, Ma said,“You are blessed by a Mahatma–Ranade-a great mystic.Carry on; be pious; be religious.”And she asked the lady-in-waiting to bring mangoes,She went and returned with a small basket containing mangoes. I received from Ma two beautiful and sweet alphonso mangoes as Prasad from her hands; my brother also received two mangoes from her. We again bowed down and Ma left.

This Spiritual Light, shining bright, alas, is now extinguished. Ma left her mortal coils on 27 – 8 – 1982 in her Deharadun Ashram.●

● Extracts taken from,quarterly journals“Ananda Varta” published by Shree Anandmayee Charitable Society.

R E V I E W S

Recent Trends in Western Philosophy : Prof.G Srinivasan
(The Bangalore Printing and Publishing Co.Ltd.,88, Mysore
Road, Bangalore-18) Demy 1/8, pages 152, price : Rs.28/-.

The author, Dr. G. Srinivasan, Professor of Philosophy, Mysore University, who is already well-known for his several books on philosophy has given us one more valuable addition. In the very title of the book he makes the modest to give the trends of contemporary philosophy without claiming to give an exhaustive account. Contemporary Western Philosophy is highly complex with different types of schools and thinkers. It is indeed difficult to deal with all of them within the short compass of a single book. But the author has admirably succeeded in this task. He has given a precise and clear presentation of the essentials of different schools of thought like Absolutism, Personalism, Evolutionism, Analytic Philosophy, Existentialism and Whitehead's Organic Philosophy. He has revealed a good grasp and deep understanding of the various great thinkers like F. H. Bradley, T. H. Green, J. Royce, W. James, John Dewey, S. Alexander, Bergson, G. E. Moore, Russell, Wittgenstein, Kierkegaard, Sartre, Heidegger and A. N. Whitehead. The treatment has been concise throughout, but the fundamentals are not left out.

It is gratifying to note that the book is not just a historical account of contemporary western philosophy but an analytically informative treatise. Different thinkers are critically examined and mutually compared and contrasted. It is specially stressed by the author that Whitehead's theistic philosophy presents the best possible alternative to the atheistic form of Existentialism and Analytic Philosophy, and Whitehead's unique contribution to Philosophical thought is very well brought out.

The book is both critical and expository, throughout and contains many fresh insights. Being highly informative and instructive it is a valuable source book of contemporary philosophic thought and deserves to be prescribed for study and reference in any institution where philosophy is taught.

Dr. L. V. RAJAGOPAL

(ii)

2. **Contemporary Indian Philosophy** : Dr.T. M.P. Mahadevan and Dr. G. V. Saroja (New Delhi : Sterling Publishers Private Ltd) PP. VIII +282, Price 90/-.

The book under review attempts to give a brief introduction to the philosophies of eight modern Indian thinkers namely, Bal Gangadhar Tilak, Rabindranath Tagore Swami, Vivekananda, Mahatma Gandhi, Sri Aurobindo, Krishna Chandra Bhattacharya, Shri Ramana Maharshi and Dr. S. Radhakrishnan. These great thinkers, it is needless to say have carved out for themselves a respectable place so far as modern Indian thinking is concerned, and their thoughts represent that Indian Philosophical spirit which has expressed itself in various styles.

The two outstanding values of this book are (1) Dr.Saroja's collection of the different views of these modern thinkers in one place which are brief and yet useful (those who want to go deep into any or all of these views may make use of the bibliography provided by her) and (2) a critical survey by Dr. Mahadevan. For both of these reasons, if not for others, the book is a welcome addition to the only few books on the theme.

The book is largely divided into two parts : Part I, called "Introduction" is written by Dr. Mahadevan and Part II, called "Eight Contemporary Indian Philosophers" by Dr. Saroja. Though the part I appears, in a loose sense, to be a mere summary of Part II, it really undertakes to justify the ideas enunciated by his co-author in Part II and also, largely speaking, those advocated by the eight philosophers. Sometimes, it even attempts (and in some cases successfully) to not only make clear some points made in the part II, but also to place these points in an organic relation to the other doctrines upheld by the philosophers in question.

The co-authors make the intention of the book clear in their preface : " An attempt made here to show that Advaita is the basis of the teachings of all the eight philosophers". However, we are warned, not all these philosophers accept

all the doctrines of Sankara's Advaita. In other words eight philosophers are shown here as upholding different forms of Advaita.

The authors have brought into focus the metaphysical views of these eight philosophers as the basis of their other teachings, and so their valuable views concerning religion, ethics, society, education, politics, law, patriotism (nationalism), civilization, aesthetics, etc have been given a fair deal. Strangely enough even health finds a place in the book, though no philosophical interpretation of it is attempted.

The book does not merely state the views of these philosophers, but subjects them occasionally to thorough criticism. Of course, criticism here is criticism from the classical Advaitic angle. However, one is shocked to find even this Advaitic-based criticism occasionally unfair. When, for example, Tilak having accepted Sankara's metaphysics advocates karma-yoga (in addition to Jana-yoga) as a means to moksa, the authors argue that since Karma (selfless action) is born of avidya, it cannot be a direct means to moksa (i.e., only vidya or jnana can remove avidya and effect moksa). This, in fact is the position of classical Advaita, to which the co-authors subscribe and they are right in showing that one cannot both accept Sankara's metaphysics and advocate karma yoga as a direct means to moksa. But when Swami Vivekananda, on the one hand, refutes strongly the idea of personal God as illusory (P. 124) and, on the other, says "this bondage can fall off only through the mercy of God and purity which is the condition of his mercy" (p. 117), the readers are left wondering as to how an illusory God's mercy can bring about liberation, and, more importantly, why the authors are silent about it. Nor do they try to resolve the Swami's obvious contradiction between "God is the ever-creative providence" (p. 114) and "the world exists only in relation to our mind" (p. 115). If God is Nirguna and the world is only relatively real, why should the Swami say "The mystery of the universe is that God comes down, becomes the lowest atom, slowly unfolds his own nature and rejoins

Himself" (p. 113)? In spite of this, Dr. Mahadevan is bent on proving that Swami Vivekananda is a follower of Sankara (p. 18).

Another occasion which the two co - authors shock the readers when they unknowingly make contradictory statements about Dr. Radhakrishnan's philosophy. In this regard writes Dr. Saroja "The Infinite (according to Radhakrishnan) is both *amurta*, formless, and *murta*, formed. The existence of these two is the very nature of the Universal Being. The Divine is nameless and formless but is capable of manifesting all forms and names. There is no infinite Being except Being in its infinite manifestation (P.251). It is simple logic that if Radhakrishnan's Absolute is both *murta* and *amurta* and manifests himself infinite ways, he cannot be nirguna Brahman of Sankara. Yet Dr. Mahadevan argues to the effect that "The Central theme of Dr. Radhakrishnan's philosophy is the same as that of Advaita" (p. 56). Again, while Dr. Saroja concludes " To Dr. Radhakrishnan the world is not illusion as it is willed by God, and Dr. Mahadevan cites an obviously contrasting sentence from Dr. Radhakrishnan : "Unreal the world is, illusory it is not" (p. 55). Whatever the sense in which Dr. Radhakrishnan uses "Unreal" and "illusory", the words come nowhere near "real" As a result the perplexed readers are constrained to ask who, Dr. Saroja or Dr. Mahadevan, is misrepresenting and misinterpreting Radhakrishnan?

The co-authors in the "Preface" declare that the book is a "university-level Text". Book. But one wishes it were so. One also wishes that Dr. Saroja's "Analysis" or "Comments" or "Appraisals" etc. appearing at the end of each chapter were really critical rather than re-statement.

Dr. N. G. MAHDEVAPPA

The- Satanic Cult by Gerhard Zacharias Translated by Christine Trollope. Publisher : George Allen & Unwin. London.

First published in English in 1980. pages 181. A & U Price Pounds. 10.95.

3) The book under review first appeared in 1964. The author says that all developments in the world particularly in Europe and America that have occurred since then can be 'explained' by reference to the Tradition of Satan Worship, A social revolution among youth which became to a certain extent sexual revolution, and the revolt in certain cases is a sacrilege. The hippy movement originated from Hollywood led by Charles Manson, who was inspired by Aleister Crowley among others. It is a regressive movement more or less.

Satan worship is a direct antithesis of the Christian Cult. The cult culminates in a perversion of the Roman liturgy, known as "black mass" partly because of the use of black coloured wafers.

This worship is associated with the Dionysian Cult, the cult of the great Earth - mother, and the sex act, a revolt against official Christianity. A reasonable volume of literature exists in the form of works on witch - craft (in a narrower sense) black magic, satanism etc. but now a much neglected subject. The author's aim in writing this book on Satanic Cult is to contribute to the phenomenology of religion and to provide a starting point for further discussion on this hitherto relatively neglected branch of the subject which deserves attention.

The book has three parts :- First is the introductory one which gives limits within which the Satan Cult is to be understood. The second deals with the phenomenon itself beginning from the First Centuries of Christian Era as fringe manifestations, its Medieval Golden age well supported by documentary evidence with paintings, engravings, pictures, illustrations and line drawings, the private character of Black Mass at the time of Louis XIV accompanied by extracts

and notes from sources pertaining to that period (between 1672-1695), its assuming a romantic style in the 19th century A. D. The last part of the book treats the problem of how a total religious experience may be regained within Christian culture.

The author treats the subject with great objectivity. He comprehends Satanism and Satan Worship, including the Black Mass as a compensation of the pre eminently spiritual tradition of Christianity and its exclusive emphasis on the good. The book is sure to prove interesting to all. The chapterwise notes given at the end help the readers to follow the contents of the book.

Prof. S. NAGARAJ

**Academy of Comparative Philosophy and Religion, Belgaum for
the quarter ending 30-9-1982**

The Editorial Committee of Pathway to God has been now re-constituted as follows.-

- | | |
|--------------------------------|----------|
| 1) Shri D. B. Parulekar, | Chairman |
| 2) Prof : K. D. Tangod, M A | Editor. |
| 3) Dr. B. R. Modak. A M PHD | Member. |
| 4) Prof : A. K. Yalgi. M.A. | Member |
| 5) Prof : S. N. Kulkarni. M.A. | Member. |

The Editor, Prof : K. D. Tangod is authorised to call the meeting of the Editorial Committee whenever necessary.

The Hon'ble Justice K. A. Swami, M, A. LL. B. Judge of the High Court of Karnataka, Bangalore paid visit to Gurudeo Mandir on 19.9.1982 in the morning. The District Judge, Charity Commissioner, Assistant Charity Commissioner and all officers of the Judicial Deptt. accompanied him. The working of the Trust was explained to him and some of our publications presented. The party left Mandir after tea and photo.

(vii)

H. H. Shakti Ananda Swarupa Swami the International Society for Krishna Consciousness (ISKCON) is camping in Gurudeo Mandir from 11.9.1982 with devotees who come from different countries.

During the day, their main activity is to preach Krishna Consciousness. Some of the devotees go to public places in the city to distribute the Society's literature and its journal-Back to Godhead.

Shri Arya Deva - Founder President of Sri Ramkrishna Mission, Hampi delivered lecture in Gurudeo Mandir on "Significance of Shri Ramkrishna Mission at Hampi" on 30.9.1982.

The following persons became life - members (Rs. 300) and life-subscribers (Rs. 100/-)

Life members

- 1) Shri R. B. Dandekar Belgaum.
- 2) Shri Vasudeo alias Deepak V. Parulekar

Life-subscribers.

- 1) Shri P. R. Yardi, Pune
- 2) Prof : W. D. Divan, Tilakwadi, Belgaum.

Donations were received from :-

1) Shri Jayant P Patwardhan.	Ratnagiri	Rs. 500/-
2) " Suhas P. Patwardhan	-Do-	500/-
3) Major R, S. Kulkarni	Angol	25/-
4) Shri V. N. Balsubramnyam	Shimoga	12/-
5) " S. S. Abhyankar,	Bombay	25/-
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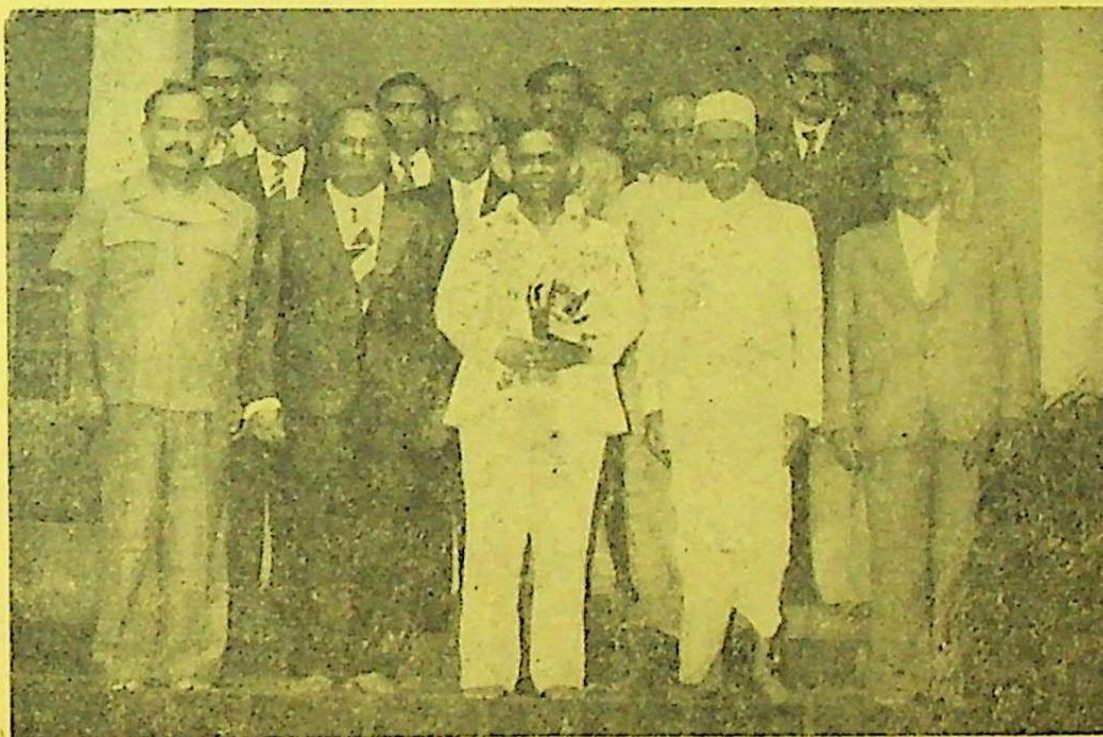
S. Nos. 1 and 2 have been enrolled as ' Donors ' of the Academy.

The Vaikunthachaturdasi Nam - saptah will begin on 24.11.1982 and end on 29.11.1982. Sadhakas desiring to participate the saptah should send intimation in advance to the Manager.

Visit of Hon'ble Justice, K. A. Swami, Judge

Karnataka High Court, Bangalore

19-9-1982



Front Row :- 1) A. G. Saraf 2) S. F. Razvi 3) Hon'ble Justice K. A. Swami 4) J. V. Parulekar.
5) M. S. Metrani

Back Row :- 1) M. Shambholingappa. 2) H. S. Naik.
3) A. R. Siddiki 4) L. R. Arkeri 5) V. C. Hatti
6) G. S. Kulkarni 7) N. S. Savalgi
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