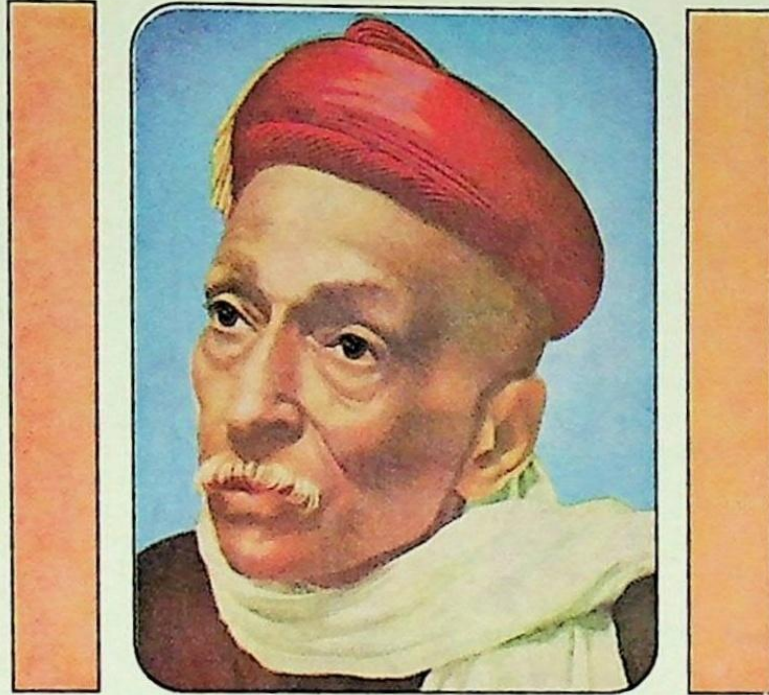


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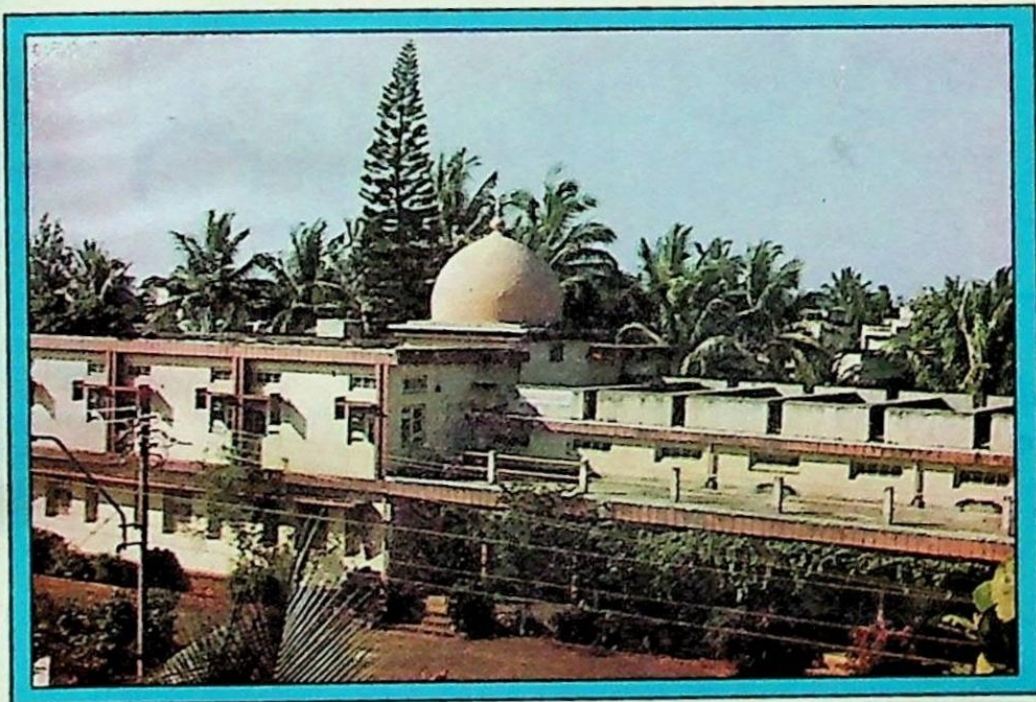
PATHWAY TO GOD

*A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA*

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Contents :

Prayer	2
Thus Spake Gurudeo	5
Editorial	
Concept of Man & Modern Times	6
Thoughts on Swami Vivekananda by a Student - Vidwan Shrikant Bhat	11
Sruti-sāra-samuddhāraṇā of Toṭakācārya (Contd.)	15
- Dr. M. G. Hampiholi	
The Spiritual (Ritual) Kinship Bond in Nimbargi Sampradya	25
- Dr. K. B. Dabade	
Eternity Compressed in Time : My Reminiscences of Shri Gurudeva (Contd.)	36
- Prof. M. L. Sharma	
Jeevan Geeta - Dr. K. S. Gogate	40
How I became Younger	42
- Patrick Kelly	
Reminiscences of Gurudeo Ranade and his ardent Devotee Shri. Krishnarao Gajendragadkar - Mrs. Sucharita Bhagwat	44
S'ri S'ankarācārya's Ātmānātma - Viveka	52
- Prof. Dr. K. V. Apte	
Importance of Valkuntha Chaturdashi Nama-Saptah. - P. H. Kulkarni	60
Quarterly Report	62

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life, Devoted to Religion,
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Vol. XXXI, No. 1, October-December 1996

Editor :
Shri P. D. Dharwarkar
B.Sc., C.Eng. F.I.E.,
M.A.S.C.E.
Phone 30701

Prayer

To Lord Shree Krishna

त्वमादिदेवः पुरुषःपुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

You are the Predecessor of all Gods & the Forefather of the human race. You are the protective shelter and the ultimate refuge of the whole Universe. You are the knower of everything and the worthiest to be known (and perceived) by all. The whole universe is pervaded by your presence, Oh Lord, who is seen in innumerable forms.

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

Oh Lord, you are the Wind, you are the God of Death, you are the fire, you are the Rain, you are the Moon, you are Brahma the father of mankind as well as Father of Brahma himself. I offer my salutations to thee not only a thousand times but profusely again & again.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तुतेसर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं सर्व समाप्नोषि ततोऽसि सर्वः ॥

Oh Almighty, I bow to you in front of you, behind you, and from all sides. Because, you are omnipotent, with limitless bravery; you hold the whole Universe within yourself and also occupy every space in the Universe.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥

You are the Father of this animate and inanimate world.
You are greater than the Guru and worshipped by all.

There is none even equal to you in all the three worlds
and how can there be anyone superior to you? Oh Lord of
unexcelled influence.

तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीडयम् ।
पितेव पुत्रस्य सखेवसख्युः प्रियःप्रियायर्हसि देव सोढुम् ॥

Bearing all the above in mind, Oh Lord, I bow to you
and offer my body at your feet for blessings & pray to you,
who is worthy of all praise; who can bear the sins of a son
like his father, of a friend like his friend and like a lover of
his beloved.

□ □

- In the moral kingdom we ourselves are Sovereigns and subjects. We obey the law encased by ourselves.

(In Kant's Critique of Pure Reason - by N. K. Smith [P.436])

- The highest ideal is the beautiful soul in which inclination not only obeys the command of duty but anticipates it.

(History of Modern Philosophy - by R. Falckenberg [P.4318])

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana
Nimbal
6-6-1957



Thus Spake Gurudeo.....

Crop of God

You have the field of your body with you. Why don't you raise a crop of God in this field? A Poet-Saint asks us, "What you have to do is to go through the seven agricultural operations. First you have to employ good, silent and quiet oxen, not turbulent oxen, which will play mischief. Tranquility and self-control should be the oxen you employ for the first operation upon the field of your body. The plough is your moral consciousness, and by means of that you should plough the field. Then there are certain weeds of egoism which you should clear away. And fourthly you should spread the manure, of equanimity and make the field quite level. Unless you have spread out the manure, put it inside the earth, and made the ground level, the crop will not come up. So spread the manure of equanimity in order that the whole thing becomes ready for further steps. Sow the seed of your spiritual teacher's instructions. But then mere seeds would not be of much value, unless the rain pours down. The rain is your meritorious deeds. If the rain fails, the seed will be scorched away. It is the rain of your meritorious deeds which will help the growth of seed. And when the crop will grow, there will also be superfluous growth of weeds alongwith it. Remove the weeds in the form of evil tendencies and bad deeds. And then the crop will be plentiful. When you have gone through all these operations, then by God's grace, if the crop comes up, enjoy that crop and live upon the bliss of God - enjoyment.

-- Pathway to God in Kannada Literature.

EDITORIAL

Concept of Man & Modern Times

Since time immemorial, since his creation long long ago, man has been developing, progressing, evolving new capabilities and raising his stature in the Universe. His intellectual capability has grown enormously and his capacity to delve deep into the secrets of the universe & unravel them, has reached surprising heights. With the discovery of the secrets of the huge – almost undiminishing – source of energy in the Sun & other stars and the movements of the galaxies, has opened the gates to the knowledge of the creation & sustenance of the universe.

In ancient times, man used to get awe-struck with the occurrence of an earth-quake or a burst of volcano & pray to the Almighty to save the mankind from such calamities. Now a man knows that these are but natural phenomena and he should take measures either to control them or devise safety measures for protection, rather than offer prayers to the Almighty.

With the present scientific progress, man has developed increasing confidence in his intellectual powers and ability for scientific research, and as a consequence, also a tendency towards disbelief in the existence of a Super Power called the Almighty God.

All the religions that have come into being in this world, since ancient times, developed a concept for the progress of man. Every man is a constituent of the society in which he lives. The individual's well-being, prosperity and progress is linked with the well-being & prosperity of the society. Hence the evolution of laws of family life, morality & ethics for social behaviour. Ideals were set for the behavioural pattern of the individual, such that a conducive atmosphere & favourable circumstances are provided for the man's progress.

What is this concept for the progress of man? What is its direction? What does man gain in the end? These questions engaged the minds of the ancient thinkers. Man is ever in search of happiness and he gets the happiness through achievement of his ambitions,

satisfying his ego or fulfilment of his desires. All these have temporary durations and unhappiness in between these durations is unavoidable. Man is thus tossed between the duality of happiness & unhappiness throughout his life span and in the end he is likely to be overcome by a feeling that he has not achieved anything in particular nor progressed to anywhere.

In this confused state of mind, the concept of God and ordained fate helps a man to enjoy fortunes & suffer misfortunes with courage & equanimity. Every religion propounds the concept of God and ordained fate in its own way. However, the concept of man's progress, remains illusory despite the progress of the society from stone age to aeroplanes, satellites and computers; from normal labour to gigantic machines and all modern gadgets of pleasure. Impatience and tensions have become a feature of modern man's life due to the race towards the materialistic goals. Ethics & equanimity is giving way to desperation, dejection & consequent recklessness. This may lead to collapse of the social structure and a chaotic condition for the human race.

Unless the glory of equanimity & peace is restored to the human mind, man will be unable even to sustain the material progress. How the glory of the mind can be restored ? Only by going back to the teachings of the ancient Indian sages and saints & Yogies of recent times. Sage Vasishtha says " The doer & enjoyer of all happiness, unhappiness & fanciful ideas, is the mind and mind alone & therefore mind is the essence of man". The limitless power of the mind needs to be controlled & channelised. Sage Patanjali describes the eight fold steps of discipline for human behaviour in order to train the mind & get directional control over it.

Samarth Ramdas Swami advises on how to behave in various worldly situations a man has to face and ultimately realise the spiritual goal. Saint Dnyaneshwar gives a lucid exposition of the teachings of Bhagwadgeeta while Gondawalekar Maharaj gives simple measures to train the mind through devotion to God and Nama-Japa. Swami Vivekanand, Yogi Aravind and Swami Yoganand taught the fourfold

system of Yoga to attain the glory of mind & presented their own lives as living examples of its attainment. In recent times, Raman Maharshi, Shankaracharya, Chandrashekharendra Saraswati & Gurudeo Ranade preached spiritualism & themselves lived a spiritual life for all to see & experience.

The teachings of these masters will, no doubt, enrich the human mind, enable it to regain its self-control and restore man's progress towards the goal of divinity on the pathway to Godhood.

The essence of all religions is nothing but the Realisation of this Goal.

□ □

- Void is, like Darkness and Silence, a negation, but a negation, that does away every 'this' and 'here' in order that the 'wholly other' may become actual.

(The Idea of the Holy - by Rudolf Otto, [P.72])

- The existence of substance in so far as substance means the all-of-reality, follows, thus, from its utter completeness.

(The Persistent Problems of Philosophy - by M. W. Calkins, [P.285])

Thoughts on Swami Vivekanand by a Student

Swami Vivekanand is an ocean of Satchidananda. He is the sun giving strength to the sleepy and the weak. His leonine roar of Vedanta "Awake, Arise & stop not till the goal is reached" appeals to the younger in heart.

His search for God & Guru was wonderfully discriminative. He asked the direct question "Have you seen God?" Everyone failed to answer except Shri Ramakrishna Paramahansa. His answer "I see God as clearly as I see you and will show the same to you" convinced Swami Vivekananda and ended his search for God. He made Ramakrishna Paramhansa his Guru. Vivek, the power of discrimination & Anand, the resulting Bliss is implied in his name Vivek-Ananada, Vivekananda.

But there is a vast difference between today and days of Swamiji. We find 'Aviveka' everywhere and indiscriminative men & women searching for happiness in the outer world. Their search has to end in failure, as the source of joy & happiness is inside oneself in the 'Atma-Tatva' and not in the outside world. Man is charmed by the gift of God namely His creation of the world, the human beings animals & nature. Forgetting God, man tries to play with this gift of God, like a child playing with the toys. But when hunger, trouble, misery, sadness etc. attack him, he cries like a child crying for its mother. It proves to be the first step of his search for the supreme goal.

So, Vivekanand beats the drum of Vedanta making everybody aware of the supreme goal. He says 'give up', 'give up', don't dream of happiness in temporary things, cultivate renunciation, which loosens the cords of Maya that is ignorance.

His Vedanta of "give up" is not negligence of duty but activating the dynamo of action seeing in everything the presence of God.

When one sees God in everything, the charming beauty of opposite sex will not attract him. He will praise the artistic creation of God as "Satyam Shivam & Sundaram", hiding in every substance. Vivekanand filtered the Truth manifested in every religion in his sayings. एकं सत्विप्रा बहुधा वदन्ति The sages call the one by many names. This is explained by him in the famous world religious conference in America. He beautifully stated that Dwaita, Vishistadwaita and Advaita are the three steps to God Realisation. In the initial stages, the sadhaka finds himself different from God, as his Sadhana deepens, he passes through the vishishtadwaita and in Nirvikalpa Samadhi, he sees God in himself i.e Advaita. So, the most conflicting doubts in Vedanta are cleared by the great intellect and Viveka of Swamiji. The famous Upanishadic prayer "Lead from darkness to light and from death to immortality is stated by him in other words as "Arise, Awake and stop not till the goal is reached". Vivekanand is friend of all. His nature is Love. He is father and mother of the poor. He added दरिद्रदेवो भव to the prayer मातृदेवो भव, पितृदेवो भव, आचार्य देवो भव, अतिथी देवो भव.

He says God is very easily found in the poor, hungry creatures. So serve them & feed them. This is the greatest worship to the omnipresent, Omnipotent God. He significantly says "First feed the hungry stomach, then give rich dishes of Vedanta. Vedanta to the empty stomach is like poison, according to him.

He said “ A good servant will become a good master”. First serve and then guide. This is the sternest and tersest advice to the so called political leaders who talk and talk but give no service to the common man in our country.

Vivekanand warns that one should not go begging for money to the rich people. They are themselves the worst beggars in the clutches of कामिनी and कांचनम् i.e Sex & wealth and are useless to the world.

Vivekanand teaches the education of Atmavikas. He tells us to depend on our inner Atma, which is source of joy & happiness and is the base of everything in the world. Never think you are weak; never think you are bad; think always that you are the great child of God. Vivekananda's theory of self-reliance is very great & useful in this age of unemployment & population explosion. The nama-japa of Vivekanand, Vivekanand will bring out the current of will power from our inner Atma. The dawn of Swamiji is truly a Blessing of God. The balance of Yoga of Karma, Jnana, Dhyana & Bhakti glorifies Swamiji's writings.

Vivekananda's presence is found in every human being. Even a robber is told by inner Viveka that robbing is bad and it will push him to jail & thus don't suffer by committing adharma. But his mind neglects the inner voice and his aviveka pulls his soul down to suffer & loses ananda. So Vivekanand dwells in every heart as Geeta tells “ Ishwara Sarvabhooteshu Hriddeshe Arjun Tishthati”.

If we give any pooja donation to God, we are giving back to God, what he himself has created. What we can give to God is our ego. Therefore, Vivekanand warns again & again that don't attach yourself to anything but live like a lotus leaf in water, which can never moisten it. पद्मपत्रमिवाभसि.

Education, according to Swamiji, should be all round development of Body, Mind & Soul. Education should not lead to self-suicide but Self- Realisation. To-day's scientific method of education neglects the importance of moral

lessons to students. So called graduates are nothing but BAD (Bachelors of Arts degrees) and MAD (Master of Arts degrees). These degrees make a graduate gloomy, sad & insecure about his future. This is mainly because he was not taught how to face his life ; how to live in joy / how to solve his problem. The answer is only possible by following the ancient method of self realisation process of education through *Yoga, Dhyan & Seva*. Swami Vivekanand firmly asks for replacement of the present totally materialistic education by a mixture of Divine and materialistic method of education.

- Vidwan Shrikant Bhat
Kilar, Siddapur, N. K.



Vaikuntha Chaturdashi Nama Saptah-96

The Vaikuntha Chaturdashi Nama Saptah, as usual, will be celebrated this year, from Kartik Shuddha Navami to Chaturdashi i. e., from 18-11-1996, in the Gurudeo Mandir, Hindwadi, Belgaum. The Vaikuntha Chaturdashi will be observed on Sunday, the 24th November 96 which please be noted. Arrangements for the stay of the Sadhakas coming from outside places will be made in the Gurudeo Mandir itself. The Sadhakas, who desire to attend the Saptah are requested kindly to give advance intimation before 15-11-1996 to the Secretary of the Academy to enable him to make necessary arrangements to make their stay comfortable for intensive meditation during the Saptah period.

Belgaum
20-09-1996

- J. M. Kulkarni, Secretary

Śruti-sāra-samuddharaṇā of Tōṭakācārya

श्रीतोत्काचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

(Continued from last issue)

PART IX

(118)

जगतः स्थितिकारणमित्थमिदं
प्रथितं रविवह्निशशित्रितयम् ।
स्मृतिवेदजनेषु भृशं यदिति
श्रुतिरीरितवत्यनृतं तदिति ॥

Thus these three i.e. sun, fire and moon are quite well-known among the Śrutis, Śrutis and the people as the source of sustenance (of this world). Śrutis have declared them to be unreal.

In the Brhadāraṇyakopaniṣad, sun, moon and fire along with earth, air etc. are spoken of as the 'Vasus'. They are so called because they help others to live (vas). (Vide III. ix. 3) and Śri Saṅkara's commentary thereon)

The sun illumines the whole world. The sapid moon nourishes all herbs. The fire known as Vaiśvānara helps digest the four kinds of food in the bodies of all living beings. (Bhagavad-gītā XV.12- 14)

And also it is well-known that without the sun, moon and fire, which are the sources of light and energy, the life in this world is not possible.

How even the sun etc. are unreal is shown in the next Śloka.

(119)

यद् रोहितशुक्लसुकृष्णमिदं
ज्वलनादिषु रूपमवेति जनः ।
तद् तैजसमाप्यमथान्नमिति
ब्रुवती त्रयमेव तु सत्यमिति ॥

The Scriptural texts speaking of these colours, namely, red, white and black, which people see in fire etc., to be really belonging to (subtle) fire, (subtle) water and (subtle) earth, respectively, declare the three colours alone to be true.

The Scriptural texts referred to above are from the Chāndogyopaniṣad (Vide VI.iv.I-4). The text which speaks of the three colours of fire runs as follows :- “What we call the red colour in the (gross) fire belongs really to (subtle) fire, its white colour is the colour of (subtle) water and its black colour is really the colour of (subtle) earth. Thus vanishes the firehood of fire. The transformation in the form of fire has indeed only speech as its basis, it is a name only, what really exists is the three colours alone.” (VI. iv. I)

After having declared the creation of three basic principles i.e. fire (*Tejah*), water (*Āpah*) and earth (*annam*), the afore-mentioned Upaniṣad from the above text onwards goes on to show the process of making them three-fold. In Vedānta, this process is called ‘*Trivṛtkarāṇa*’ or the triple-combination. The Lord then created the entire universe consisting of fire etc. through *Trivṛtkarāṇa*. Prior to this process, the principles, fire, water and earth are in subtle (*Sūkṣma*) forms and in a rudimentary state, unmixed with one another. Later on, by various permutations and combinations of these subtle elements in a fixed proportion, all the gross (*Sthūla*) elements are produced. From this it follows that the gross elements like fire etc. have no existence

apart from their subtle counter-parts. Thus the so-called 'fire' which we see in this world is nothing but the three colours, red, white, and black which really belong to fire, water and earth, respectively in their subtle forms. When this discriminating knowledge arises, the idea and the word denoting 'fire' will vanish. Indeed, fire is only an idea and a word. Because being a transformation (*Vikāra*) it exists only in speech, it is a name only. So what we find as fire is verily false. The meaning of the assertion denoted by the term 'alone' (*eva*) in the above text in the case of fire is that apart from the three colours nothing else is true even in the slightest degree (Vide, Sri Saṅkara's commentary on the *Chāndogya* VI. iv. I)

By the term 'ādi' in *jvalanādi* (fire etc) in the above śloka are meant sun, moon and lightning which are mentioned in the subsequent texts (*Chandogya* VI. iv. 2-4).

(120)

रुचकप्रमुखं कनकादिमयं

रुचकाद्यभिधाननिमित्तमपि ।

असदित्यवगम्यत एव यतो

व्यभिचारवती रुचकादिमतिः ॥

Indeed the necklet etc. which are made of gold and which are responsible for the expression "necklet" etc. are found to be unreal because the impression of "necklet" etc. is liable to change.

Necklet (*rucaka*) is a golden ornament worn round the neck. Here gold is the stuff of which the necklet is made. Necklet is responsible for the expression "This is necklet", for, such an expression is possible only after necklet comes into being. It, however, is not ultimately real because when melted in fire, the idea and the word denoting 'necklet' will be no more. By the term 'ādi' (etc.) in '*rucakādi*' we can take pot, nail-cutter etc. which are made of clay, iron etc, respectively.

(121)

न कदाचिदपि व्यभिचारवती
कनकादिमतिः पुरुषस्य यतः ।
तत एव हि सत्यतयाऽभिमतं
कनकादिविपर्यय एषु नहि ॥

The impression of gold etc., however, is never changeable and hence (gold etc.) are considered to be real. The mis-apprehension as "This is not gold", indeed, will not arise with regard to gold or necklet etc., the products thereof.

On melting, the impression of necklet does vanish while that of gold does not. In fact, we recognise gold in the state of necklet too. And the gold continues to be recognised even when the necklet is turned into a bracelet after having been melted. Thus at no point of time is the idea of gold changeable and hence it is real. This is why there always arises the assertion as "This is verily gold" and not the mis-apprehension (*Viparyaya*) as "This is not gold" as regards gold or any of its products. The idea of necklet, however, is changeable, because when the necklet is turned into a bracelet the assertion is not as "This is necklet", but as "This is bracelet" with regard to the latter.

(122)

रुचकादिसमं ज्वलनादिभवे—
दनृतत्वगुणेन तु सत्यतया ।
अरुणप्रमुखं ज्वलनप्रभृति
प्रकृतित्रितयं कनकादिसमम् ॥

By virtue of their characteristic of being unreal, the fire etc. correspond to necklet etc., while the three colours. red etc. which are the root cause of fire etc. correspond to gold etc. because of their state of being real.

Sri Totaka has shown in the previous two ślokas how the effect is unreal (*anṛta* or *asat*) and the cause real

(*Satya*). In the cause cited there, necklet is the effect and gold is the material cause (*Prakṛti*) thereof. Thus in the Upanisadic passages under discussion, the gross fire etc. correspond to necklet etc. and the three colours, namely, red, white and black correspond to gold.

(123)

अनयोपमयाऽनृततामवद—

च्छुतिरग्निदिवाकरचन्द्रमसाम् ।

अमृषात्वमपि श्रुतिरुक्तवती

त्रितयस्य तु रक्तपुरःसरिणः ॥

Through this illustrative example, the Scripture has declared the unreality of the fire, sun and moon and also the reality of the three colours red etc.

An example (*upamā*) is that which is cited for indicating the whole by exemplifying a part of it. In other words, it is a fact that represents a general rule. In the Chandogya we find two sets of examples which establish the reality (*amṛṣātva*) of the cause and the unreality (*anṛtatva*) of the effect or transformation (*Vikāra*). The texts from VI .I.4 to VI. i. 6 cite the examples of clay, gold and iron, respectively, and the texts from VI-iv-1 to VI. iv. 4 of the three colours etc. which constitute fire etc. According to Toṭaka, the example of gold etc. are for showing the unreality of fire etc. and the reality of the three colours. In turn, the texts declaring the unreality of fire etc. are to illustrate the unreality of the “Existence”, its source (*Prakṛti*), and this is stated in the very next śloka.

(124)

अनृतत्वमिदं ज्वलनप्रभृते—

र्यदवादि भवंत्तदुदाहरणम् ।

वितथा विकृतिः सततं सकला

न तथा प्रकृतिः श्रुतिनिश्चयः ॥

The unreality of fire etc. spoken of in the scripture is the example and, that all the transformation is unreal while the cause is not so is the conclusion.

(125)

प्रदिदर्शयिषुर्वसनस्य यथा
वितथत्वमपास्यति तन्तुगुणम् ।
अपकृष्य तु तन्तुसमं त्रितयं
ज्वलनप्रमुखस्य तथोक्तवती ॥

One who wants to show the unreality of a cloth, removes the threads one by one. In the same way, the Scripture, having extracted the three colours-red etc. that are comparable to threads (in the above instance), has proved the unreality of fire etc.

On the removal of threads from a cloth, what remains is only threads and the cloth as the cloth will vanish. It means that the cloth is nothing but threads and has no existence apart from the latter. From this it is clear that the extraction of the components of an object thus proves its unreality. In order to prove the unreality of the fire etc. the Upanisad too distinguishes the three colours red etc. which constitute the latter.

(126)

अवनिप्रमुखं वियदन्तमिदं
विकृतिस्तु परस्य भवत्यपरम् ।
अनृतं त्वपरं विकृतिस्तु यतोऽ—
वितथं तु परं प्रकृतिस्तु यतः ॥

This (Universe) right from earth to space which is the transformation of the Supreme Spirit i.e. Brahman is the other (form) thereof. The other (form) of Brahman is unreal because it is a transformation. The Supreme Spirit, however, is not unreal since it is the cause.

The term “rupam” (form) is to be supplied with ‘aparam’ (the other) in the sloka to complete the sense. The entire universe is the other form of Brahman, just as an ornament like necklet or bracelet is the other form of gold. And just as gold remains as gold even when it has assumed the form of necklet etc., Brahman too remains in-tact even in Its other form. What remains unchanged in all the three divisions of time is real. However, the the universe being a transformation is subject to change and hence unreal.

(127)

अत एतदसाधि सदुक्ति परं
न मृषेति मृषा तु ततोऽन्यदिति ।
इति सिद्धमतो यदवादि मया
जनिमञ्जगदेतदभूतमिति ॥

In this way, it is proved that the Supreme Spirit denoted as ‘Existence’ is not unreal but what is other than ‘That’ is unreal. That the artificial world is unreal as stated by me previously is thus established from the above.

Here the term ‘sadukti’ is a bahuvrīhi - compound and it refers to ‘param’. Thus the expression ‘sadukti param’ means the supreme spirit denoted as “Existence” (sat)

(128)

मनसोऽप्यनृतत्वमसाध्यमुतः
प्रतिपादितहेतुत एव भवेत् ।
चरितं च तदीयमसत्यमतः
परिनिर्मितवारणचेष्टितवत् ॥

From the afore-mentioned reason itself the unreality of the mind as well can be established and hence the function relating thereto is unreal just as the gestures of an artificial elephant.

In the last few ślokas Sri Totaka has established that a product or transformation is unreal and that the entire universe being a transformation must be so. Since the mind is very much a part of this artificial universe, its unreality

need not be dealt with Separately. If the mind is unreal, then all activities relating to it are, of course, unreal like those of an artificial elephant. The mental activities include the three states of waking, dream and deep sleep also. How ever, these states in no way affect the self (*Ātman*). Hence the latter is rightly designated “the fourth” or “*turiya*”. (Vide Slokas 113-115)

(129)

ननु नाम्यवदच्छ्रुतिरुद्भवन्
मनसस्तु सतो न च खप्रमुखात् ।
कथमस्य भवेदनृतत्वगति—
मनसो भगवन् वद निश्चयतः ॥

(Disciple :) Oh Revered Lord! the Scripture, however, has not declared the creation of mind either from Brahman or from space etc. So please tell me with certainty as to how to understand the unreality of the mind.

The above doubt arises in the mind of a disciple who has not heard the Upanisadic passages about creation except, “From that Brahman, which is the Self, was produced space. From space emerged air.

(Taittirīya, II i. I). This text does not mention the creation of mind. What has been created or produced is unreal. But if the mind is not a created thing, asks the disciple, how to ascertain the unreality thereof ?

(130)

ननु सप्तम आत्मन उद्भवन्
मनसोऽभिदधावसुनापि सह ।
कथमस्य भवेदमृषात्वगति—
मनसो विकृतित्वगुणस्य वद ॥

(Preceptor:) In the seventh chapter (of the Chāndogya), the śruti has proclaimed the origination of the mind also alongwith the vital air etc. from the self. Then, how can the state of reality be there with regard to the mind which is characterised by the state of being a transformation?

The Chāndogya passage referred to above runs as follows : “ the vital force springs from the Self, will springs from the self, mind springs from the Self, speech springs from the Self (VII . 26. 2)

(131)

असुना करणैर्गगन प्रमुखैः
सह मुण्डक उद्भवानं मनसः ।
पुरुषात्परमात्मन उक्तमतो
वितथं मन इत्यवधारय भोः ॥

The creation of the mind along with vital air, senses, space etc. from the Supreme self has been declared in the Mundakopaniṣad. Therefore, O disciple, ascertain that the mind is unreal.

The Mundakopaniṣad declares, “From Him (Puruṣa) originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything”.

(132)

मनसोऽन्नमयत्वमवादि यत—
स्तत एव हि भूतमयत्वगतिः ।
कुशरीरवदेव ततोऽपि भृशं
वितथं मन इत्यवधारय भोः ॥

Besides, (in the Śruti elsewhere) the mind is spoken of as consisting of food. Consequently, like body, mind too is a material

one. From that also, O disciple, very much ascertain that the mind is unreal.

Following texts from the *Chāndogya* declare the mind as made of food (*annamaya*) :- “Food when eaten becomes divided in three ways. Of it, that which is grossest ingredient turns into faeces. That which is the medium constituent becomes flesh. That which is the subtlest becomes mind” (VI.v.i). “O good-looking one, mind is surely made of food.....(VI. v. 3 & VI. vi.5). “ O good-looking one, of curd when it is churned, that which is its-subtle part rises upward. That becomes butter. O good - looking one, in this very way, of food when it is eaten, that which is its subtle part rises upward and becomes mind “ (VI.vi.I -2)

It follows from the above that the mind consists of the subtlest ingredient of the food. In other words, the mind is nourished by the food is a material one. The mind, therefore, must be surely made of matter. What is made of matter is artificial and hence unreal.

(To be continued)

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□ □

Instinct, Intellect & Intuition

Philosophy is a barricade to religion, a wire compound, preventing the stray cattle from coming inside. Intellect stands between instinct and intuition, the one being the sub-intellectual and the other super-intellectual level respectively. Intuition has got the immediacy and directness of perception which is transitory.

Gurudeo Ranade in Vedanta as Clumination of Indian Thought,

P. 71.

The Spiritual (Ritual) Kinship Bond in Nimbargi Sampradaya

The bond of blood or marriage which binds people together in a group is called natural/genuine kinship and for the sake of brevity we call it sometimes simply kinship. But there exist, throughout the world, institutions which establish ties analogous to kin ties. The participants recognize a bond which is likened to, though it is not confused with, kinship. These are commonly defined under the headings of blood brotherhood and ritual co-parenthood and they are best classified as ritual (spiritual) kinship. To refer to them as 'fictire' artificial kinship as many scholars have done, is to invite confusion, since no fiction is involved. These institutions are conceptually distinct from and frequently contrasted with natural/genuine kinship. (Vide for details 1968: 409) Ritual kinship may be established in central India when groups of young people "hear Ram's name" together from a teacher (guru); they are then considered to be ritual brothers and sisters.

The ties thus established bear a resemblance to Christian coparenthood. It is a particular form of a relationship which exists throughout India between a guru and his disciples who are regarded as spiritual children to him and spiritual brothers and sisters to each other. (1968:410) Nimbargi Sampradaya is no exception to this. In Nimbargi Sampradaya (NS) too, Spiritual kinship bond is established when some aspirants hear Divine Name from a spiritual teacher (directly or indirectly); they are then regarded as spiritual brothers and sisters. No serious attempt has been

made so far to study systematically various aspects of spiritual kinship bond in NS. Therefore, an attempt has been made in this article to examine spiritual Kinship terminology, range, systems, usages, and the functional and dysfunctional aspects of the behaviour of the spiritual kin in NS.

Needless to say that my analysis is primarily based on comparative and functional methods and secondary sources of data. It may also be noted that no meaningful study of spiritual Kinship bond in NS can be made without referring to natural kinship bond.

Terminology : Kinship terms are used in designating kin of various types. Morgan classifies kinship terms into classificatory and descriptive systems. Under the classificatory system the various kin are included in one category and all are referred to by the same term. In Hindi the term 'Samadhin' refers to father and mother of daughter-in-law and of son-in-law. In English terms like 'uncle', 'nephew', and cousin' are classificatory terms. A descriptive kinship term describes the exact relation of a person towards another. In other words, under descriptive system one term refers to only one relation. For instance, in English, 'mother' is a descriptive kinship term. We shall see, hereafter, whether NS has developed both the classificatory and descriptive spiritual kinship systems.

In NS, Gurudeo Ranade (The GR) - the disciple of the saint of Umadi (The SU), and Kotnis Maharaj (1864-1924) - the disciple of the Saint of Chimmad (The SC) are spiritual cousins. The SU (1834-1914) and the SC (1833-1891) are the disciples of the Saint of Nimbargi the (SN) - the founder of NS. The SC is a spiritual uncle of GR. Kotnis Maharaj is a spiritual nephew of the SU. It seems however that NS has not yet developed any classificatory spiritual kinship terms in Indian languages. But NS has developed number of descriptive spiritual kinship terms in some of the Indian languages as we see below. Guruputra¹ (the male spiritual

disciple), Guruputri² (the female spiritual disciple), Guru³ (the spiritual teacher). Param Guru³ (the spiritual teacher of a spiritual teacher), Gurubandhu⁴ (Spiritual brother), Gurubhagini⁵ (Spiritual sister) are some of the descriptive spiritual kinship terms in NS.

GR (1886-1957) and Sri Shivalingavva of Jat (Lingayat) are Guruputra and Guruputri of the SU respectively speaking. The SU is the Guru of Sri Shivalingavva of Jat (1867 - 1930) and GR. GR's Paramguru is the SN. (1790-1885) Horti Ram Rao Maharaj (Guruputra of the SU) is a Gurubandhu of GR. GR's Gurubhagini is Sri Shivalingavva of Jat.

From the preceding description it is obvious that in NS both the classificatory and descriptive spiritual kinship systems are found prevalent although NS has not yet developed probably any classificatory spiritual kinship terms in Indian languages. Further it may be noted that NS is no exception to the stand taken by some sociologists that there is no place in the world where either the pure descriptive Kinship system or the pure classificatory kinship system is used. (1977 a 283-86) Now we shall proceed to the study of descent in NS.

Descent : The distinction between descent and filiation has been stressed by Fortes. According to him the relation of a person with his own parents is filiation, and only his relation with his ancestors should be called descent.

1. Putra - son
2. Putri - Daughter
3. The Guru himself is commonly the disciple of yet another holy man often one who has departed the present life and who was one link in a generational chain of disciples preaching the word of great soul of the past. The Guru inducts his pupil into the way shown by the founder. (1989:525)
4. Bandhu - Brother
5. Bhagini - Sister.

(1972:74) In NS the relationship between GR and the SU is that of spiritual filiation and of GR with the SN is that of spiritual descent. Hereafter, some more aspects of the spiritual descent will be considered.

In some societies the whole population can theoretically be placed on a geneological tree. Although new lineages are always coming into being, their line of descent is still traced back to the founder who is sometimes called the apical ancestor. (1972:78) The spiritual apical ancestor in NS is undoubtedly the SN.

If a common ancestor is the binder among people they are called cognates. In case their common ancestor is male they are called agnates or agnatic (kin), whereas the descendents of a common female ancestress are called uterine kin or matrilineal kin.

All the followers of NS (whose common ancestor is the SN) are spiritual cognates. The common ancestor of NS is male and not female. In view of this the followers of NS can be called spiritual agnates or agnatic spiritual kin and not uterine spiritual kin/matrilineal spiritual kin.

Those kin who are related to each other directly through descent are called lineal kin and those who branch out from main group, like uncles and cousins, are called collateral kin. The SU, the SN are lineal spiritual kin of the disciples of GR. The SC (GR's spiritual uncle), Kotnis Maharaj (GR's spiritual cousin) are GR's collateral spiritual kin.

There are certain names or terms which apply to lineal relatives (e.g father, mother, son, grandson) may also be used for collateral relatives. In such systems a father's brother is called 'father and his sons and daughters are called 'brothers' and 'sisters' respectively.

Prof. V. H. Date and Sri K. D. Sangoram and other such disciples of Sri Amburao Maharaj (the disciple of the SU) treated GR par with their Guru. The male and female disciples of Amburao Maharaj (1856-1933) and GR regard

themselves as Gurubandhus and Gurubhaginis. Now we turn to the degree of Kinship in NS.

Degree of Kinship : On the basis of nearness or distance relatives can be classified into several categories. Some relatives are very close, direct and real e.g. father - son, sister-brother, husband-wife. They are called primary kin.

In NS there are primary spiritual, kin such as 'Guru-Guru-putra', 'Guru-Guruputri', 'Gurubhagini - Gurubandhu'. For instance the relationship between the SN and his last disciple Narasappa, Shapeti was that of 'Guru-Guruputra'. As Narasappa Shapeti was the last disciple of the SN he was called by his spiritual teacher 'Kade Huttu' (last born in Kannada). Laxmibai Akka (Maratha) was not only a fostered daughter of the SN (Lingayat Neelawani) but also 'Guruputri' of the SN. The SN had Guruputras and Guruputris belonging to different castes (high and low) and religions (Hinduism, Jainism, Islam). GR had a few Indian and foreign Christian disciples too.

The relationship among the disciples of the SU was that of 'Gurubandhus - Gurubhaginis'. GR regarded Hortiram Rao Maharaj as his Gurubandhu. Sri Amburao Maharaj regarded himself, and GR as Avali Javali (twins in Kannada) (Spiritual twins) as they used to discuss spiritual and the other important matters with each other in solitude. (1967:238) The relationship between the SC (Brahmin) and Laxmibai Akka 1847-1897 was that of Gurubandhu and Gurubhagini.

The attention of the readers may be drawn to the fact that one's actual sister, brother, parent, spouse, son, daughter can become Gurubandhus and Gurubhaginis after initiation in NS. This kind of relationship may be termed natural - spiritual (ritual) primary kinship.

Secondly, there are secondary kin. Secondary kin are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. Grand-parent, uncle, aunt etc, are our secondary kin.

Paramguru is a secondary spiritual kin. Paramguru of GR is the SN. The other secondary spiritual kin of the disciples of GR are Sri Shivalingavva of Jat (the spiritual aunt), Sri Amburao Maharaj (the spiritual uncle), Here spiritual (ritual) - natural secondary kin term (e. g, Gurupatni- the wife of a spiritual teacher) may be introduced. Guru is a primary spiritual kin and his patni (wife) is his natural/genuine primary kin.

Thirdly, there are tertiary kin. They are the secondary kin of our primary kin and the primary kin of our secondary kin. The SN is a tertiary spiritual kin of the disciples of GR.

Kinship Range : A kinship group is called a broad range or a narrow range according to the number of persons it includes. Thus the modern Western kinship is a narrow range system, whereas the primitive sib is usually a broad range system.

No exact number of the followers of NS could be given. But with least exaggeration it may be stated that there are thousands of centers of NS most of which are situated in Maharashtra and Karnataka. GR is said to have initiated about 4000 spiritual aspirants into NS and at Nimbai Ashram of GR on an average 120 spiritual aspirants are initiated every year. In some other centres of NS the spiritual aspirants are initiated into NS. I shall leave the matter to the readers to judge on the basis of above information whether spiritual kinship range in NS is a broad range or a narrow range one.

Let us now focus our attention on spiritual kinship systems.

Kinship Systems : Kinship system is the customary system of statuses and roles that acts as a model for and governs the behaviour of people who are considered to be related to each other through marriage or descent from a common ancestor. (1988:221). We shall consider here two types of kinship systems viz: Nomenclature and Ancestor worship.

The nomenclature is a part of kinship system as it constitutes a relation between generations. The various common names maintained in the lineage or family line indicate that there is some significant similarity among the kinsmen. This further strengthens the bond of kinship. In India the traditional minded communities like Kudubis prefer to use the traditional names of their ancestors. There is also a common practice of naming the child after the grandparents in the male line. (1995) This practice seems to reflect reposicion. Reposicion refers to a child's being given the name of one who has qualities that the parents would like to see in the child (1989:278)

But in NS giving the name of a spiritual teacher by his disciples to their genuine kin is feared due to the following incidences.

GR and Padmasri Kakasaheb Karkhanis (PKK) were the disciples of the SU - Sri Venkatesh Khanderao Deshpande. GR opined that he lost his son soon for giving him the name of his spiritual teacher i.e. Venkatesh Similarly PKK gave the same name to his nephew and he too lost his nephew soon. (1977 b: 46-47) We shall now proceed to the second kinship system i.e. ancestor worship.

Ancestor worship is also a part of kinship system as it constitutes a relation between living persons and their deceased ancestors. The living persons have a feeling of respect towards their dead ancestors. They also feel that by offering worship to the spirits of the dead ancestors they will be blessed and protected. Thus, through ancestor worship the solidarity and continuity of lineage is maintained (1995)

The followers of various centres of NS celebrate death anniversaries (punyatithis) of some of their departed great spiritual leaders. For instance, Punyatithi Saptah (Chaitra Saptah) takes place for five days of the SN at Devar Nimbargi. On the last day nearly 1000 disciples and admirers of NS gather from the neighbouring cities of Maharashtra and

Karnataka (1993) Hereafter, we shall concentrate on some Kinship usages.

Kinship Usages : Kinship usages regulate the behaviour of different kin. The behaviour of a person towards his father is one of respect and the behaviour of a brother towards his sister is one of affection. The behaviour or attitude of a disciple (Guruputra/Guruputri) towards his/her Guru is that of reverence. Guru is obviously feared but Paramguru is more feared. The following incidence mirrors this fact.

One day the SU in the course of his discourse Dasbodha told that Sri Nimbargi Maharaja (the SN) brought Divine Nam from Swarga (Heaven) and hence got authority to impart it to others. Innocent open-hearted as Baba (Sri Amburao Maharaj) was, he frankly asked, "maharaj (the SU) you just told me how Shri Nimbargi Maharaj got the authority to initiate others. Please let me know whence have you brought the Nama and who gave you the authority to impart it to others." As it was then time for meditation Maharaj (the SU) without giving any reply went to his room and Baba (Sri Amburao Maharaj) also went in the terrace of Bhimaraya temple at Devar Nimbargi for meditation.

In course of meditation Baba (Amburao Maharaj) had a vision of Nimbargi Maharaj (the SN) and heard his following words, "Oh, You Baba, why have you let loose your tongue? You have no business to question the authority of Bhauraya (the SU). I have given him the authority to initiate. Shut up! Simply mind your meditation" (1978:107-8) Thus, Sri Amburao Maharaj was admonished by his Paramguru for questioning the authority of the SU to initiate others. After this incidence Sri Amburao Maharaj regarded every word of his Guru as the word of God.

Avoidance is another kind of kinship usage. In all societies the usage of avoidance is observed in one form or another. By this we understand that the two kin should remain away from each other. In other words they should avoid

each other. They should not only avoid sexual relationship but in some cases avoid seeing the face of each other.

Ideally speaking, there is a cordial relationship among Gurubandhus and Gurubhagini of NS. But lustful contacts between a Gurubandhu and a Gurubhagini must be avoided unless of course they are husband and wife. Sri Shivalingavva of Jat made a strong resolution of her mind and decided not to see even the faces of Parapurushas. (usually adult males other than one's own husband.) including her own Gurubandhus but for a few exceptions like Krishanji Pant (the son of the SU), Sri Amburao Maharaj, GR, and Kolageri Basappa. (1977 c:15-18)

Functional and Dysfunctional Aspects of the Behaviour of Spiritual Kin : Finally we refer briefly to the functional and dysfunctional aspects of the behaviour of the spiritual kin in NS. we shall deal here first with a few functional aspects of the behaviour of the spiritual kin of NS.

From the preceding discussion it is clear that spiritual kinship bond among the followers of NS cuts across the boundaries of age, sex, caste, religion, region, nation etc; In cities like Belgaum, Bijapur, Bangalore, Solapur, Pune, Bombay, Jodhpur, New Delhi the followers of NS irrespective of their caste, class, age, sex etc, (especially of a particular centre) gather in a private home for Bhajan, meditation etc. from time to time. It strengthens the spiritual kinship bond among them.

It is interesting here to note whether the spiritual Kinship bond has paved the way for genuine kinship bond especially through matrimonial alliance. We can take here a few cases in support of it. Daji Saheb (the eldest son of the SC) was given in marriage the daughter of Sri Kotnis Maharaj. One prominent disciple of Sri Giri Malleshwar Maharaj (the disciple of the SU) arranged intercaste and interreligious

marriages among the followers of NS on a large scale. We now proceed to deal with a few dysfunctional aspects of the behaviour of spiritual kin which weaken their spiritual kinship bond.

The spiritual kinship bond in NS has not always resulted in a cordial relationship among its followers. On account of differences of opinion and temperamental difference among the followers of NS the split has taken place in NS into Chimmad Sampradaya and Inchageri Sampradaya.

Some followers of different centres of NS are unable to live in harmony with each other due to their indifferent attitude and feeling of superiority. At times we hear about painful factions over petty matters, prolonged and bitter litigations, fearful atmosphere in certain centres of NS. Besides, in certain centres of NS we can observe growing linguism, commercialism, ostentation, indiscipline due to lack of proper guidance and leadership. Unless these and other such unhealthy developments are checked and nipped in the bud the spiritual kinship bond among the followers of NS cannot be strengthened and it would be hard for NS to emerge as a powerful ideal force.

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Eternity Compressed in time :
**My Reminiscences of
Shri Gurudeva**

(Continued)

I am glad to recall that Dr. Rajendra not only rose to the position of Dy. Superintending Chemist in the O. N. G. C. but also secured a Fellowship for post-doctoral research at University of Texas, Galveston. He spent two fruitful years there in the Lab. headed by Professor Awasthi, doing experiments and occasionally presenting research papers at conferences and seminars throughout U. S. A. He believes that he got such opportunities only by the grace of Shri Gurudeva because hard work accompanied by devotion to Shri Gurudeva alone are his strength.

I may next mention briefly how Shri Gurudeva's grace worked miracles in the lives of my other children.

Dr. Jitendra, another son of mine, earned his doctorate in Biomedical engineering from I.I.T., Delhi, was then selected as Scientist in the Department of Electronics, Union Ministry of Science and Technology, and was subsequently promoted to the post of Joint Director in that Department. A couple of years ago he became the eleventh Indian Scientist to win the prestigious Fogarty Fellowship of M.I.T., Cambridge (U.S.A.). He had applied for the Fellowship when he submitted the research Project entitled "Functional organisation and Information Processing in Sensory Cortex" to M. I. T. The Committee to screen and approve the project consisted of experts including two Nobel laureates. For the last two years Dr. Jitendra has been engaged in exciting

experiments and research in the Lab. headed by Professor Sur of the Department of Brain and Cognitive Sciences, M.I.T. Cambridge.

Dr. Jitendra has attained this position obviously owing to the grace of Shri Gurudeva, which opened the doors for the flowering of his scientific genius in the world of unequal opportunities where the undeserving crush the deserving by dint of their manipulations. Jitendra had to pass through a crisis in his life which could have forever relegated him to the position of clerk in some office at the best, but for the protection given to him by Shri Gurudeva. I can still recall the time when after passing B.Sc., Jitendra applied for the M.B.A. course at the University of Jodhpur, now renamed as Jainarayan Vyas University, Jodhpur. He did well in the written test and his name figured in the list of sixty candidates who passed the test. I may frankly state here that manipulation starts in earnest at the stage of personality test and interview and candidates possessing extra-academic resources get finally selected. Jitendra was rejected while his less brilliant friends were selected for the course. In great dejection he shut himself in his room and refused to take food and water. We all in the family faced a trying situation for a few hours. As always we prayed to Shri Gurudeva and fell back on his grace. We coaxed Jitendra to open the door. He did so, and wept bitterly saying, "There is no use studying now because injustice meets one at every step. I would rather become a clerk or a peon than waste my energy for nothing." I exhorted him to remain courageous in this hour of crisis and said, "Shri Gurudeva's grace is unfailing. If the devotee is deprived of one opportunity for the time being, Grace would create innumerable new opportunities for him in near future. So you must do your duty as a student assiduously and await success with faith and courage. Has not Saint Ramadasa assured the devotees that God is always near at hand to help them; He only tests for a while their fortitude brimming with mercy."

“सदा सर्वदा देव सन्नीष आहे
कृपाळूपणे अल्प धारिष्ट पाहे”

Then we performed the Arati of Shri Gurudeva, and as usual recited with renewed faith and passion the couplets from Saint Ramadasa as given below:

“ भवाच्या भये काय भीतोस लण्डी । घरी रे मना घीर घाकासि सांडी ॥
रघुनायका सारिखा स्वामि शीरी । नुपेक्षी कदा कोपल्या दण्डघारी ॥
समर्थाचिया सेवका वक्र पाहे । असा सर्व भूमण्डळी कोण आहे । जयाची
लिला वर्णिती लोक तिन्ही । नुपेक्षी कदा राम दासाभिमानी ॥ ”

Jitendra picked up courage and girdled up his loins to do post-graduation. There was some indecision regarding the subject to be offered. But that very day my brother-in-law and Jitendra's maternal uncle Shri D. Bharatwal, who is settled as a nuclear scientist at Toronto (Canada), came on a visit to us. He decided in favour of Physics as the subject to be offered by Jitendra. As chance would have it, Professor Nigam, the then Head of the Physics Department also dropped in to say that he had kept a seat vacant for Jitendra in M.Sc. (Previous) class, for he too wished to have some brilliant student in the class.

Jitendra went in for post-graduation in Physics. He appeared in previous and final exams, with every preparation and secured first class with second position. As soon as the result was declared, he was selected by Professor S. Guha of Biomedical Engineering Department, I.I.T. Delhi for research in his project. He got his doctorate in a few years.

Dr. Jitendra has progressed exceedingly well in his career as a scientist after he overcame the crisis by Shri Gurudeva's grace. And as I said above, he won the prestigious Forgary Fellowship of Massachusetts Institute of Technology, Cambridge (U.S.A.). couple of years ago.

My youngest child Dr. Satyendra too has successfully crossed the hurdles in his academic career by Shri Gurudeva's grace. Currently he is in the National Physical Laboratory, New Delhi on a post-doctoral Fellowship. I would narrate only one incident in his life which shows how Shri Gurudeva saves his devotees from their acts of omission or commission which could harm their prospects. After doing his post-graduation in Physics from I. I. T. Delhi, Satyendra applied

for Research fellowship advertised by the Indian Institute of Tropical Meteorology, Pune. When he was called for interview by the Institute, he went to Pune accompanied by Dr. Jitendra. The call letter for the interview had come to our Jodhpur address. It was redirected by me to Satyendra's Delhi address. It seems that he only cursorily glanced through the call letter before leaving for Pune. That is why he somehow took the impression that the interview would take place at 3.30 p.m., whereas the actual time given was 8.30 a.m. Both the brothers reached Pune in the morning of the day of interview. Thinking that there as sufficient time available to them before the interview. They decided to go to the University side to meet some Professors with whom Dr. Jitendra was acquainted. It was already 11 a.m. Before leaving the hotel, Satyendra took out the call letter. He turned pale and nervous when he discovered that the actual time for interview was 8.30 a.m.

Dr. Jitendra told him to take heart and prepare calmly to go to I.I.T.M. even at that late hour. They reached I.I.T.M. at about 12.30 p.m. and found to their great relief that the interview Board was still in session. Satyendra was called in for the interview. He prayed to Shri Gurudeva and entered the interview chamber without any trace of nervousness. His performance was excellent. He alone was selected and was awarded Air India Fellowship for doctoral reasearch. He completed the Ph.D. thesis on Lidar-based Studies of the Atmosphere in about four years and got the Degree of Doctor of Philosophy from the University of Pune with which I.I.T.M. is affiliated.

Dr. Satyendra came over to Delhi a few months ago when he got post-doctoral Fellowship from the National Physical Laboratory. Recently his research paper has been accepted for presentation at an International Conference on Lidar-based Studies going to be held in Germany. By Shri Gurudeva's grace he is due to go to Germany for presenting the paper at the above conference.

(To be continued.....)

- Professor M. L. Sharma.

Jeevan-Geeta

- 1) Arjun's Oscillating Mind capriciously forgets science religion and rationalism.
- 2) Krishna positively asserts, action impels reaction and recommends religious equilibrium .
- 3) The reputed Janak (जनक) tried to be passive to tasty food and pleasant smell, sight and touch.
- 4) Orderly knowledge is superior to all disorderly pretence of Ignorance
- 5) Every pleasure necessarily begets depressing pain. Action and reaction are equal and opposite.
- 6) A pragmatic carefully rejects enjoyment but faultlessly accepts satisfaction.
- 7) Devotion is timeless unity with the Highest knowledge, shuns diversity .
- 8) The truth in ओम Merely symbolised the great unknown power in the universe (चैतन्याचे हृदयगान)
Verse म्हणजे गीत Uni = गतीचे गीत
- 9) After death the so called, Heaven is Not a promotion as it ends in regression.
- 10) Meaningful prayer if chosen must precede proper thinking and - benevolent action.

- 11) Mighty Nature is not kind, it is felt to be unjustly cruel.
- 12) Praise or abuse are the same for the realized.
Devotion - Union with God : uprooted Ego;
complete surrender.
- 13) Mind's every desire certainly gains matter,
but loses spirit. Body is temple and Ego is God.
- 14) Nature favours neither good nor bad,
neither force nor weakness. Good or bad is the
Image of your own.
- 15) Law teaches stable equality, but
man likes changing, diversity and individuality.
Pathway to God realization is ultimate
truth of universe.
- 16) The virtuous poor should not vindictively
envy the rich who duly meets Misfortune.
God :- You are Sun and I am ray.
- 17) Take something from superiors to give it
to your subordinates; living is burning.
- 18) Politely choose knowledge with instalment
or pure faith without instalments.
Devotion is quality and knowledge is quantity.

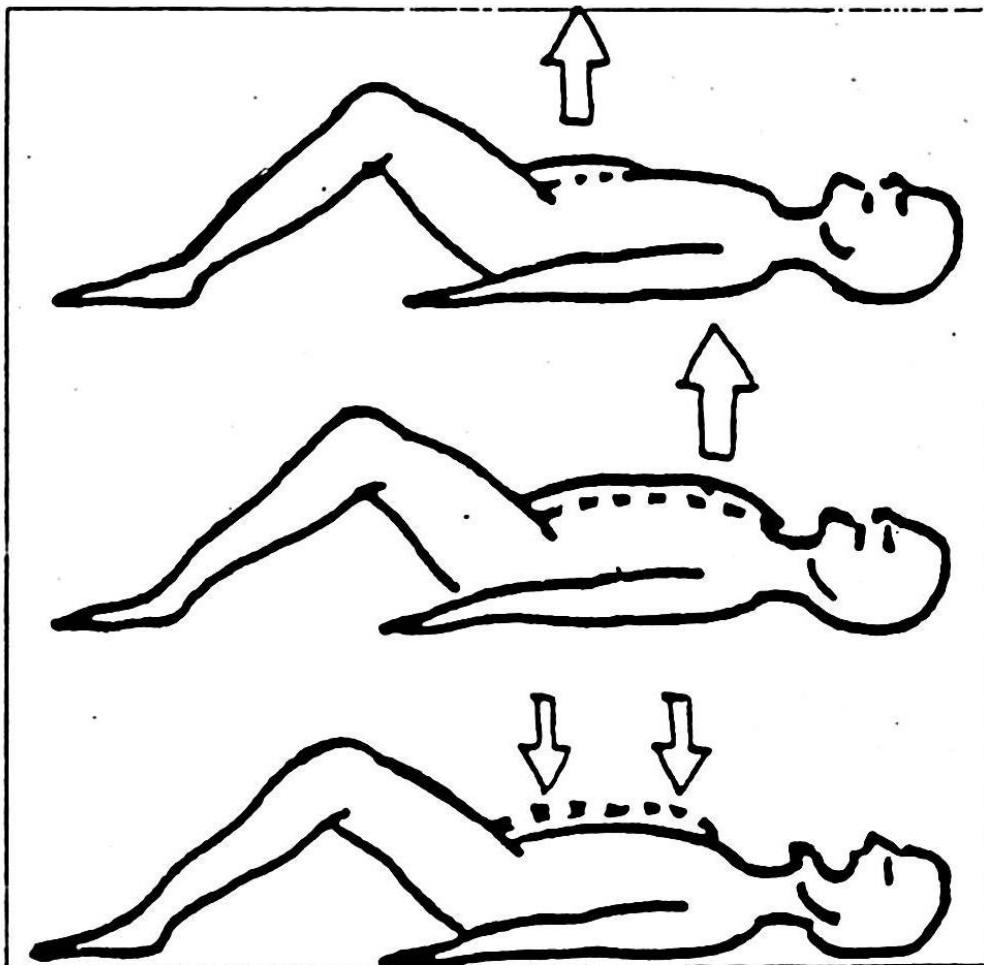
Stop all the activities of your brain, then
You will find Atman

- Compiled by
Dr. K. S. Gogate, Miraj

How I Became Younger In a Half - Hour a Day

THROUGH BREATHING EXERCISE

First half of inhale - lie on back, knees up, head not raised on pillow, in hale through nose only, mouth closed. Use first half of inhale breath so tummy only rises, not ribs, tummy stays up, then --



Second half of inhale - use second half of inhale breath so the ribs also rise. Breathe in all the way. Now both tummy and ribs are up, then --

How you exhale is important. Push the air out vigorously through a wide open mouth, like you were breathing on dusty sunglasses before you wiped them clean. Exhale all the breath out.

Just give it a 3-minute tryout! Don't eat or drink for 2 hours before. The buzzing, tingling feelings you'll have when you're through (honest!) will be a new and wonderful thing.

Arrange to have a friend with you, their presence will help keep you going for the whole 3 minutes - right by your side, not in another part of the room. They can occasionally hold your hand or verbally encourage you. It really helps to get it done!

Lie still after, no talking, laughing, getting up, and moving around. You don't have to be completely still - you can lower your legs flat, remove a wrinkle from under you, wiggle a little to feel comfy - but if you have to yawn or clear your throat, do it as gently as you can. And, no "wake-up stretching."

The regular, full-length session is to do the breathing for 20 minutes non-stop, then rest for 5 minutes. The intense, whole-body buzzing sensations you feel when resting are SO pleasurable, and they keep on going for most of the 5 minutes !

But, the most rewarding result of the exercise is that after 25 or so full sessions (don't do more than one a day!) You'll slowly and steadily find yourself liking new types of music, movies, etc., as well as liking all over again things you haven't in years... You'll gradually have new daydreams, ideas, interests, you'll feel more at ease in yourself, and you'll steadily become younger in your personality. It all has to do with gradually having the breathing muscle (diaphragm) relax, although I don't really know just why!

All these things are happening to me (honest!). It all surprised me so, but what a neat surprise! No doubt, Hindu Religion says "The feet of God stand on the Diaphragm".

-- Patrick Kelly

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□ □

Reminiscences of **Gurudeo Ranade**
and his ardent Devotee
Shri. Krishnarao Gajendragadkar

My father Shri. Krishnarao Gajendragadkar was born on 13th August 1896. On this birth centenary day I remember his devotion to Gurudeva and many things he said about Gurudeva, crop up in my mind. His entire life was transformed by the magical touch of Shree Gurudeva. My father whom we called 'Kaka' was one of those fortunate students whom Gurudeva took under his wings and took care of him till the end.

Kaka was educated in Jamkhindi in the same school which had the honour of having Shree Gurudeva as its student. All youngsters in Jamkhindi looked upon Gurudeva as their ideal. Many used to go to meet Gurudeva whenever he was in Jamkhindi and Kaka was one of them. He always remained attached to Gurudeva all his life which reminds me of what Gurudeva wrote - 'A bee that toucheth honey leaveth not!'

Kaka joined Fergusson College. He had requested Gurudeva to help him to secure freeship. When his name did not appear in the list of students who got freeship - he went to Gurudeva. Gurudeva told him not to worry and within fifteen minutes his name was added to that list. Kaka always turned to Gurudeva in his difficulties and Gurudeva always rushed with his Sudarshanchakra as he did for all his devotees. Kaka also used to tell us that Gurudeva instructed him to use chappals as he always moved barefoot. Gurudeva had such protective attitude towards those near him!

For the first two years of college, Kaka kept in touch with Gurudeva as his simple way of life and affectionate nature attracted him, though at the same time he had an awe for his intelligence and the respect he received from college authorities. Kaka had a friend, Satyawant Malebennur who had influenced him a great deal. It was Satyawant who imbibed in him the importance of educating younger generation to gain independence for the nation and they had planned to start a school too. As a pre-requisite to start the school Satyawant wanted that they should study philosophy. That's how Kaka turned to Philosophy and Philosophy never left him after that. He became a student of Gurudeva for B.A. Due to his habit of taking detailed notes Kaka impressed Gurudeva, especially because as we all know, Gurudeva had the habit of speaking pretty fast. Kaka remembers Gurudeva as an ideal teacher who would start the lecture by giving the summary of what was taught in the last lecture and end with a gist of the topic just taught.

Gurudeva used to invite some his students to his residence for dinner and Kaka was one of them. When Kaka went there for the first time, he saw thin strings hanging from nails fixed on the walls. These strings had small sticks fastened at their ends. These were for fixing the mosquito nets but Kaka thought that this had to do with some yogic practices which perhaps Gurudeva was following. Also when he saw Gurudeva burning camphor in front of Maharaj's photograph he concluded that Gurudeva belonged to some Jyotisampradaya. When after some years Kaka told this to Gurudeva he laughed heartily and would make him tell this in the presence of other Sadhakas. Somehow in later years, Gurudeva used to be pretty frank and would be laughing heartily to Kaka's jokes and would also tell funny episodes to people in his presence. This was a rare relation-noted by everybody.

Kaka left Pune after graduation and went to Bombay where he took a teaching job. He was also studying law. After a couple of months he came to Pune to pick up his luggage which he had left with his friend. As he was going from Pune Station towards Fergusson College, he saw Gurudeva going in a *tanga*. When Gurudeva saw Kaka, he stopped the *tanga* and asked, "What are you doing now-a-days?" Kaka told him that he had a teaching job and side by side was studying for law. To the next pointed question of Gurudeva whether he wanted to become a lawyer. Kaka replied that he had no such intentions but he was studying law as he had some spare time. Immediately Gurudeva offered him fellowship under him for the Books he was writing under the grant of University of Bombay. Pat came Kaka's positive reply without even a moment's thought and Gurudeva asked him to sit in the *tanga* to go with him. Kaka never even went to collect his luggage. This was the turning point in his life. Gurudeva had selected his devotee.

Kaka remained his student and helper till the last days of Gurudeva. Gurudeva used to call him 'Krishna' till he joined as a fellow, very next day he started addressing him as 'Krishnarao' which was how all Sadhakas addressed him. It is the divinity in Guru which selects his disciples and strengthens the bonds. Kaka who hailed from a very orthodox family immersed in traditional ways of worship was literally lifted from this atmosphere and placed among the greatest of disciples of the great Bhausahib Maharaj, who lead an intensely spiritual life without any external show.

Kaka was the first student who stayed with Gurudeva. In Adhyatma Bhavan, Kaka helped Gurudeva in every way from physically massaging his body as it was paining (in our last meeting with Gurudeva, he mentioned that it was Krishnarao who taught him to get his body massaged) to preparing notes for the books he was writing. Gurudeva would ask Kaka to write something or prepare notes for

some reference and after a few hours would inquire whether that task was accomplished. So Kaka got into the habit of completing the work entrusted to him -- may it be replying some letters or writing summary of some book - immediately after going to his room. Kaka was also doing his M.A. (with Philosophy). Gurudeva cared for him as a guardian. If he found Kaka chatting with other Sadhakas he would tell him to go to his room and study. Kaka was very obedient, quick and free him from his material worries. Even in later years he forgot his age, when it came to serving Gurudeva he would literally run and do the work. Gurudeva was very much satisfied and pleased with the physical and mental alertness shown by Kaka.

Kaka was with Gurudeva in his well-known illness when he went to Inchgeri in 1920. It was then that he came to know about Gurudeva's spiritual life and lineage. He had the good fortune to meet Shri Amburao Maharaj (Baba), and also other senior disciples of Shree Maharaj like Shree Shivalingakka, Shree Girimallappa and others. Shree Shivalingakka was very kind to Kaka. She would not put *purdah* when he approached and allowed him to touch her feet. They had also exchanged letters. All those Sadhakas treated Kaka like a young brother. Here again he saw how Gurudeo and Baba concentrated on Nama, how Gurudeva had undaunted, untarnished faith in Nama in spite of acute physical suffering, and he was an eye-witness to Gurudeva's miraculous recovery. He was moved to see that all the sadhakas were relieved and happy to see Gurudeva's improvement.

As Gurudeva's health improved he started to take some food whereas earlier it was not possible for him to have even a morsel. The lunch was cooked either by Kaka or Jagannath who were quite inexperienced. Kaka at last asked Gurudeva whether some relative could come to take care of him. Gurudeva told that his cousin Smt. Yamanakka would

come if some money for travelling was sent to her. So a money order was immediately sent to her and Smt. Yamanakka came. A cook Mr. Patil - was also appointed. And Gurudeva had some good food for the betterment of his health.

Kaka was with Gurudeva for four years as fellow during which period he did his M.A. partly by research under Gurudeva's guidance. The subject of his thesis was "Aristotle's Critique of Platonism" a rather difficult subject which was so ably handled by Kaka that Gurudeva had suggested him to work further on it and offer it for Ph.D.

Kaka's attitude changed entirely in the godly company of Gurudeo. And yet he had not received Nama. Once when some of his friends of Jamkhindi were going to Inchgeri from Nimbai to get initiated by Baba. Gurudeva asked Kaka, "Are you also going to get Nama?" Kaka Said, "I want to have Nama from you." Gurudeva did not say anything. He did not give Nama to anyone then. After a few days Kaka felt that he had committed a mistake in not going to Inchgeri. So he requested Gurudeva to allow him to go and receive Nama from Baba. Gurudeva rebuked him for not going earlier and refused permission to go. Kaka was very sad. After a few days however Gurudeva asked Kaka to go. Kaka had known Baba when he stayed in Inchgeri with Gurudeva. Baba and Gurudeva used to talk about Shree Maharaj with love and intense devotion every night after everyone had retired. They would be engrossed in the memories of Shree Maharaj. So Baba would say, "Ramaraya, how much you love Shree Maharaja ! It's 3 a.m. come, let's go for Nama !" Kaka would be sitting there pounding bettel leaf and Tobacco for Baba, a lucky witness to these unique, rare conversations. When Baba gave Nama he told Kaka - "विठोने शिरी वाहिला देवराणा" Our God is that God !" Also as was his practice he asked Kaka to open the book of Geeta and read one shloka. Kaka opened the book and the Shloka he read was "गतिर्भर्ता प्रभुःसाक्षी".

My mother was initiated by Baba, so did her sister Sharakka who rose to the highest peak of God-realisation. In fact, Kaka had this missionary force in his heart and he led many persons and families to this pathway of God. He not only led others to become disciples of Gurudeva but also encouraged them to serve and get into the confidence of Gurudeva. And when this happened he was pleased without an iota of jealousy in his mind. Shamrao Kumthekar always remembers his words "Serve Gurudeva so that he remembers you in his meditation". In fact, the first person to address Gurudeva as 'Gurudeva' was Kaka - till then everybody used to call him 'Rambhau'. He was convinced that - 'He was God' and he started addressing him as Gurudeva which was picked up by Dr. Pariptyadaar, Shri Kumthekar, Shri Maslekar and others.

Once Laxmanbhatji said to Kaka that a Guru gives everything to a disciple but not spiritual experience. Kaka immediately told him that Guru gives spiritual experience also to disciple and he was a living example of this. When Kaka was at Inchgeri, the Sadhakas were very frank and friendly. They freely talked of spiritual experience. Gurudeva used to introduce Kaka to different Sadhakas and after they left he would tell Kaka their spiritual experiences. When Kaka got initiated he started meditating very earnestly and sincerely. But time went by and he did not have any spiritual experience he was restless. Gurudeva knew about this. That year it was decided that the Sadhakas from all the branches of Shri Nimbargi Sampradaya should come to Nimbargi to celebrate Shree Nimbargi Maharaja's Punyatithi. Kaka accompanied Gurudeva thither. While returning with Gurudeva Kaka was very sad in his heart as he thought that even meditation in company with so many stalwarts at such a holy place also did not give him a desired fruit. At that moment Gurudeva said, "Krishnarao, look." Kaka looked at the sky and he had his first experience. He received

Gurudeva's grace directly. Gurudeva always loved him in this way. He said to a disciple in 1955. ' Among my students' the best student in all respects is Krishnarao.' The disciple had written a letter to Kaka to this effect.

Kaka always assisted Gurudeva in all his works. Kaka was indispensable to Gurudeva even as he was working as a fellow. But the project had stopped and Gurudeva needed his steno-typist Shri Shankarrao Dharmadhikari. Gurudeva said, "Krishnarao if you knew some typing I would have kept you with me. I need you but I cannot keep two people." Kaka immediately went for another job. Yet wherever he was and whatever his position he was holding, every vacation was spent with Gurudeva. Every leave was for Gurudeva and whenever Gurudeo called him he would leave everything and go to Nimbai or wherever Gurudeo was staying.

When Kaka decided to join H.P.T. College as a Lecturer, Gurudeva gave him his pagadi and asked him to wear it and said, "Krishnarao, you look like Vithoba" and started laughing heartily. But as Kaka was reluctant, he put it away. Later, Kaka always said that he should have taken it. When Gurudeva wished him a good future, Kaka expressed his diffidence due to his height. Gurudeva said very forcefully. "What is physical height? Make your soul great!" This was always a guideline for Kaka in his whole life.

Whenever Kaka was free he would go to Gurudeva and Gurudeva sent for him whenever he wanted him. Kaka gave up Vice-Principalship when he found that this was coming in the way of his working for Gurudeva and he accepted Principalship only after Gurudeva reassured him.

After his retirement from HPT college he joined J.S.S. College in Dharwad and after Dr. R.D. Ranade Chair for Philosophy was created in Karnatak University he was the first Professor to honour the Chair.

Kaka used to tell us of many incidences in Nimbai. He told Gurudeva once that Gurudeva was like a moon.

When asked to explain, he said that just as everyone felt that the moon walked with them, everyone coming to Nimbale felt that Gurudeva loved them only though he was same to all. Gurudeva laughed to this. Once Gurudeva scolded Kaka for some mistake. Later he said, "These youngsters nowadays get angry when I scold them. How is it that you don't get angry?" Kaka quoted Jagannath Pandit "रोषोऽपि निर्मलधियां रमणीय एव". The wrath of Godly persons is equally attractive like the bitterness of saffron. Gurudeva smiled. Once when he came and saw Kaka's pose in meditation, he said, "This is the right pose. Young men these days sit straight, full of ego. They don't have any humility. One should be humble when meditating !"

Gurudeva was very kind to his disciples. He used to come to Nasik to our house for five years - five days in each year. Shri Baba had also once visited our house in Nasik. All the Sadhakas in Nasik were very happy when he came there. One year Kaka was sad as nobody showed eagerness to get initiation. In the next year (the last year of his visit) about hundred Sadhakas had initiation in Nasik. It was Gurudeva's way of satisfying his devotee.

Kaka entirely depended on Gurudeva, His grace was his food. Gurudeva also knew of this one-pointed devotion and complete surrender. A person who was present nearby has reported this story to us. Some Sadhakas jokingly said to Gurudeva that Gurudeva had exceptional love for Krishnarao. Gurudeva became very serious and said, "Krishnarao has such faith in me that if I ask him to jump in the well full of water, he will do so without hesitation !"

We pray that our faith towards Gurudeva should equal his !

– Mrs. Sucharita Bhagawat
(Nee Sulabha Gajendragadkar)



Sri Sankarāchārya's Atmānātma - Viveka

(Continued from last issue)

Now, in the following Sections are explained Dama, etc. out of the six things beginning with Sama.

(28)

दमोनाम बाह्येन्द्रिय-निग्रहः । बाह्येन्द्रियाणि कानि । कर्मेन्द्रियाणिपञ्च
ज्ञानेन्द्रियाणिपञ्च। तेषां निग्रहः श्रवणादि-व्यतिरिक्त-विषयेभ्यो निवृत्तिर्दमः ॥२८॥

Dama means the control of the external sense organs. (very:) What are the external sense - organs? (Reply:-) Five motor organs and five sense-organs of knowledge, (are the external sense-organs). Their control i.e. their withdrawal from (their own) object, which are other than Śravaṇa, etc. is (called) Dama (28).

External Sense-organs are those which are on the outside of the body and which come in contact with external objects in the world. They are ten in number. They are:- Eyes, ears, nose, skin and tongue are the five senses of knowledge; and hands, feet, speech, anus and organ of creation are the five motor organs or organs of actions. These organs usually get related to their own respective external objects and perform their due functions. Now, all those external objects and actions are quite different from Śravaṇa,, Manana, etc. The control of these sense-organs or dama means not to allow these organs to reach their own objects, and/or to withdraw them or to turn them back, if they go to their respective objects.

(29)

उपरतिर्नाम विहितानां कर्मणां विधिना परित्यागः । श्रवणादिष्वेव वर्तमानस्य
मनसः श्रवणादौ वर्तमानं वा उपरतिः ॥ २९ ॥

Uparati Means : Renunciation, in accordance with rules (laid down by Sāstras), of the actions which are prescribed (by the Sāstras). Or Uparati means :- Keeping the mind fixed in the same śravaṇa, etc. in which it is already enclosed (29).

Here Sankarācārya gives, two explanations of the term Uparati.

First Explanation : Obligatory or daily duties or actions like Sandhyā - vandana, and occasional duties like the birth-rite. etc., are laid down by the Sāstras. Now, sin is incurred if these actions are not performed, due to causes like laziness, etc. But there are no obstructions / obstacles, if these actions are renounced, after taking to renunciation (Sannyāsa) in accordance with the rules laid down by Sāstras in that connection, and then no sin is incurred if there be the non-performance of those actions. Manusmṛti, for instance, lays down the rule of forsaking actions after taking to asceticism or renunciation. It says :- After performing Prajāpātya sacrifice in which everything possessed (by the man) is given away as a gift, and after installing the fire in oneself, a Brahmin going out of his own house may take renunciation (Prājāpatyam nirupyestim sarva-vedasa-dakṣiṇam / Atmanyagnīn samaropya brāhmaṇo pravrajed gṛhāt). It was generally expected that after fully staying in the first three stages of life (āśrama) namely Brahmacharya (student-life-celibacy), household life (gṛhastha), and Vānaprastha (retired life), one may take to renunciation (sannyāsa).

(Now, for renunciation, non-attachment [Vairāgya] is essential. Hence sometimes renunciation was permitted immediately after non-attachment:- Yadahareva virajeta tadahareva pravrajeta).

Resort to renunciation was thought necessary for searching knowledge of the Self. For, in that state, of

renunciation, The mind could be fully directed to Sravana and so on, as there were no obstacles / difficulties from the worldly life.

Second Explanation : The virtue Sama has been already imbibed. And sama is nothing but the direction or concentration of the mind in Sravana and the like. Now to keep the mind fixed in Sravana , etc. is necessary; and that constitutes Uparati. In other words, Uparati is not to allow the mind to swerve from Sravana, etc. but to constantly keep the mind engrossed in Sravana, etc. Thus Uparati is the constant concentration of mind in Sravana and the like.

(30)

तितिक्षा नाम देह-विच्छेद-व्यतिरिक्तं शीतोष्णादि-द्वन्द्व-सहनम् ।

निग्रहशक्तावपि परापराधमोदृत्वं वा तितिक्षा ॥ ३० ॥

Titikṣa Means : The tolerance of opposite pairs like heat and cold, etc., except the ruin (lit. destruction) of the body. Or Titikṣa means :- to suffer the offences rendered by others, inspite of having the power to control / subdue or punish (the offenders or the trouble-makers) (30).

Here Titikṣā, like Uparati, is also explained in two ways.

First Explanation : This world is full of the things which are mutually opposed. e.g. cold-heat, gain-loss, respect-disrespect, praise-censure, foe-friend, pain-pleasure, and so on. When there is a contact with such things, the mind becomes fickle or unsteady. Hence to tolerate these opposite pairs means not to allow the mind to get disturbed due to them. Thus Titikṣā means to preserve the balance of mind under all circumstances. In order to maintain the stability of the mind, it is to be thought :- These pairs, of contrary nature arise due to contacts of sense-organs with their objects; and as they are temporary or transient, they come and go. Moreover, They are in no way related to the self; they really cannot affect the Self. The fixation of such a thought can lead to the tolerance of such pairs. Thus in brief Titikṣa means to suffer the

opposite pairs, without losing the balance of the mind and without making any effort to resist or counter-act them. Here again one is to remember:- In such sufferance one is not to allow his body to get destroyed or ruined. For, the existence of the body is essential for the embodied soul who is expected to realise the self. Hence ruin of the body will not do.

Second Explanation : In worldly dealings, other people or wicked people intentionally or unintentionally render evil things to us, offend us, harm us or harass us. And we have the strength/ power or the capacity to teach them a lesson or to counter-trouble them or to punish them. But to tolerate their offences, without punishing them is Titikṣā. Briefly Titikṣā is forbearance and tolerant attitude of the mind towards evil-doers or offenders.

(31)

समाधानं नाम श्रवणादिषु वर्तमानं मनो वासनावशाद् विषयेषु यदा यदा गच्छति

तदा तदा दोषदृष्ट्या तेषु तेषु श्रवणा दिषु समाधिः समाधानम् ॥३१॥

Samādhāna means :- To concentrate or to bring the mind in those respective Śravaṇa etc., whenever the mind under the influence of or pressure of Vasanās (Potential cravings or impressions) runs towards objects (of enjoyment), though it was (already) kept engrossed in Śravaṇa etc., with a view that there are many faults (in these objects and their enjoyments). Such is Samadhāna (31).

Due to obtainment of Sama, the mind is now fixed in Śravaṇa, etc. Still the potential cravings for sensual objects have not been fully eradicated or exhausted. Hence due to the pressure or thrust of those cravings, the mind sometimes turns towards external objects. But this will not do. Somehow the mind must be turned back. In order to do that, the faults or deficiencies of the sensual objects should be taken into account thus :- 'Sensual objects are impermanent ; They are perishable; their enjoyment ultimately leads to sorrow or suffering. With the help of such thinking, the mind should be withdrawn or retracted from the sensual objects and it

should be again concentrated in Sravana, etc. This constitutes what is called Samādhana.

(32)

श्रद्धा नाम गुरु-वेदान्त-वाक्येषु अतीव विश्वासः ॥

इदं तावत् शमादि-षट्कमित्युक्तम् ॥ ३२ ॥

Sradhā is the extreme or excessive faith in the statements of the spiritual teacher as well as the Vedānta (i.e. Upanisads).

Thus has been explained the group of the six (virtues) namely śama, etc. (from section 16 upto the present section (31), (32).

A spiritual teacher is essential for the knowledge of the self, so says, Sruti. The preceptor will explain the statements from Upanisads, and other matters and may point out his own experiences, in connection with the reality of the Self, etc. Now, the statements of the teacher must be taken to be true; they must be believed in. So also one should have the faith that whatever Upanisads have said is true. Such faith is absolutely necessary; for, if there be such faith in the teacher and the Upanisads, then only there will be conduct or activity in accordance with the instructions of the teacher and the Upanisads and then only there is the possibility of knowing and realising the Self. Really, as Bhagavadgītā points out, a man possessing faith secures knowledge (Śraddhāvān labhate jñānam). If there be no such faith and if non-faith or doubt has overpowered the mind, then as per the statement of Bhagavadgītā namely a man with mind full of doubt perishes, one will be ruined; he may not obtain anything.

Thus, says the author, the six things have been explained in sections 16-32. These six things are nothing but the group of six virtues like Śama, etc.

(33)

मुमुक्षुत्वं नाम मोक्षेऽतितीव्रेच्छावत्त्वम् ॥ ३३ ॥

Mumukṣutva means possession of very deep or profound hankering after liberation (33).

For the discrimination between the Self and the not-self, four requisites were mentioned in Section 13. Now the three requisites out of the four have been discussed upto the end of the Section 32. Now, in this Section 33 is being explained the fourth requisite namely Mumukṣutra.

The word mumukṣu means a man desirous of getting released from saṁsāra i.e. the cycle of birth-death-rebirth, or a man desirous of escaping from the bonds of actions. Now, if a man is fond of this worldly life and is interested in it, how can he wish for release from it? Hence it is clear that only that person who wants to get freed from the empirical sorrows will turn towards the discrimination between the Self and the not-self. This desire moreover to get free from bonds of actions should not be occasional or temporary, but it should be a constant one.

(34)

एतत्-साधन-चतुष्टय-संपत्तिः, तदवान् साधन-चतुष्टय संपन्नः ।

तस्य आत्मानात्म-विचारेऽधिकारः ।

यथा ब्रह्मचारिणः कर्तव्यान्तरं नास्ति तथास्यान्यत् कर्तव्यं नास्ति ॥ ३४ ॥

Such is the excellence of the group of four requisites. He who possesses this is said to be a man who is united or endowed with or who possesses the group of four requisites. And he alone has the qualification/fitness/right to undertake the thinking over the Self and the not-self. Just as a celibate-boy has no other duties, so also this person (possessing the four requisites) has no other duties (34).

A man who has come to possess the group of four requisites is qualified for reflection on the Self and the not-self. This statement which was made in Section 13 is reiterated here in Section 34.

Formerly in ancient Indian society, four stages of life (āśrama) were prescribed for the first three castes namely Brāhmaṇa, Kṣatriya and Vaiśya. The four stages of life were : Brahmacharya (studenthood), Gārhasthya (household life),

Vānaprastha (retired life) and Sannyāsa (life of renunciation). Now, in the Brahmacharya stage of life, it was the main duty of the celibate young boy to study the Vedas, etc. He is not to get engaged in any other activities. Like that celibate student, there is only one duty for the man possessing the group of the four requisites. And that one duty is to undertake reflection on the nature of the self and not-self.

Here it is not explicitly mentioned that the man possessing the four requisites is to seek the guidance and instructions of the spiritual teacher who has realised the Self. But that matter is implicit in the virtue namely Faith (See Section 32).

(35)

साधन-चतुष्टय-संपत्त्यभावेऽपि गृहस्थानामात्मविचारे क्रियमाणे
सति तेन प्रत्यवायो नास्ति किंतु अतीव श्रेयोभवन्ति । यथा
“दिने दिने च वेदान्त-विचाराद् भक्ति-संयुतात् ।
गुरु-शुश्रूषया लब्धात् कृच्छ्राशीति-फलं भवेत् ॥”
इत्युक्तम् ॥३५॥

If the men in the household stage, even though in their case there is the absence of the possession of the four requisites, undertake the reflection on the Self, (still then) there does not arise any obstacle or sin; on the contrary, they get excessive spiritual welfare (śreyas). For instance, it is said : "One will obtain the fruit of eighty Kṛcchas on account of the daily reflection over the Vedānta, which is secured from a teacher with the help of service to him (or with the help of listening to the explanations offered by the teacher), and which is accompanied by devotion" (35).

From the explanation of Uparati (see Section 29) and Titikṣā (see Section 30), it becomes clear that the person who has taken to renunciation and who possesses the four requisites fully, is qualified for the reflection on the Self and the not-self. This will naturally preclude the householders from

undertaking such a reflection. For, though a householder may have two requisites namely the discrimination between the eternal and the non-eternal things and the desire to secure release from this mundane life, he is not possessing the other two requisites namely aversion or non-attachment to enjoyment of fruits in this world as well as in the next world, and the group of the six things like *śama*, etc. (which are obviously and mainly possible in case of a man who has renounced the empirical life). In that case, somebody may ask : "Is such a householder completely forbidden from undertaking some thinking over the Self and the not-self? Will there arise some obstacles or will he be liable to sin, if he undertakes such a reflection, as he is not fully qualified for it?" The reply to such questions is : It is not so. For him there will be no obstacles and no sin. So also there will not be any bar for him to practise such reflection. On the contrary there will be some spiritual benefit for him. (These questions and answers may with some modifications apply to a celibate student and a *vānaprastha*).

In order to support his statement, Śāṅkarācārya has quoted a traditional stanza. According to this stanza : '(In case of a householder) there is benefit, if he thinks over the Self etc. discussed in the Vedānta texts, with faith preceded by service rendered to the teacher and the instructions received from the teacher.'

This verse mentions 'Kṛcchra' which is a kind of expiatory rite with many varieties. Our Dharmaśāstras lay down expiatory rites to secure purity after the removal of sins or faults done knowingly or unknowingly.

(To be continued.....)

Prof. Dr. K. V. Apte, Sangli.

□ □

Importance of Vaikuntha Chaturdashi Nama-Saptah

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेब्रवीत् ॥ भगवद्गीता - ४ : १

Lord Krishna says that the secret of spiritual life was, in the past, communicated to Vivasvat, Manu & Ikshwaku. This path of God realisation does not reveal itself to humanity for all times. For Shri Gurudev has commented on --

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ भगवद्गीता - ४ : १

as follows :

"The river of spiritual experience hides itself at intervals like the Phalgu in the sands of time. God does not desire that the secret of spiritual life should lie open before humanity for all time. After the secret of the spiritual doctrine has played its part, it pleases God to hide its course for a while."
(*Bhagawadgita as a Philosophy of God-realisation.*)

The path that leads on to God-realisation has been trodden by many individuals who were destined to get liberated in the process. In the recent past this path was revealed to aspirants by the great saints of Nimbargi Sampraday, viz., Shri Gurulingajangam Maharaj of Nimbargi, Shri Bhausahab Maharaj of Umadi, Shri. Amburao Maharaj of Jigajinni & Shri Gurudev Ranade for not less than one hundred years upto 1957.

Shri Rambhau Ranade had, in his young days, come to know that one of his friends, Shri Kallu Bhokare, was a disciple of Shri Bhausahab Maharaj and was practising meditation as a result of which he was able to see 'stars' even on the disc of the moon. This was spiritual experience leading to God-realisation. Shri Rambhau decided that he too should get initiated by Shri Bhausahab Maharaj and practise meditation. IT WAS ON VAIKUNTHA CHATURDASHI DAY OF 1901 THAT THE DIVYA NAMA WAS IMPARTED TO YOUNG RAMBHAU BY HIS SPIRITUAL TEACHER. This divya Nama is the seed that germinates spiritual experience. In course of time, it did fructify into fullfledged self realisation and enabled Shri Gurudev Ranade to lead thousands of his disciples along the spiritual path.

Spiritual aspirants gather at Gurudev Mandir, Belgaum for a Nama-Saptah of five days from 19th November 96 to commemorate the occasion of the initiation of Shri Gurudev into the Sampradaya. The programme of the Saptah mainly consists of mass meditation for about eight hours per day, Bhajan and spiritual discourses by knowledgable persons. Participation in the Saptah is expected to bring about a clear understanding of what is meant by Sadhana, how it leads to the attainment of spiritual experience through which God is realised and spurs the aspirants to endeavour to scale the heights of spiritual realisation. The A.C.P.R. intends to make the Saptah a grand success and expects a large number of spiritual aspirants to take part in it.

28-09-1996
Bangalore

P. H. Kulkarni, M.A.,
Rtd. Dy. Secretary to
Govt. of Karnataka, Bangalore.

Quarterly Report

FOR THE PERIOD ENDING 30-09-1996

The Guru Pournima function was arranged in the Gurudeo Mandir, Hindwadi Belgaum on 30-07-1996. 20 persons including a few local sadhakas and trustees of the academy, had participated in the function which ended with meditation, bhajan and arati.

The senior citizens representing the Probus Club of Belgaum, had arranged a function in the Gurudeo Mandir, on the 7th of August 1996 and Dr. R. J. Galgali M.Sc., Ph.D., Belgaum delivered an excellent lecture on 'Impact of Mystic Experience on Life', which was highly appreciated and heartily enjoyed by the elite audience of Belgaum. The function was well attended by about 300 to 350 highly educated persons and the same was ended with bhajan, arati and distribution of Prasad.

A few Sadhakas of Belgaum about 30 to 35 number, who have undergone Vipassana Meditation Course at Igatapuri had arranged one day meditation course in the Gurudeo Mandir on 18-08-1996 from 07-00 A.M. to 07-00 P.M.

Sri. Mathoor Krishnamurti, Executive Director, Bharatiya Vidya Bhavan, Bangalore visited the Gurudeo Mandir on 15-09-1996 and made the observation in the visit book as under -

'I had read about Gurudeo Ranade Maharaj and I am influenced by his writings. But I never anticipated that I would have an opportunity to visit one of the Ashram of Gurudeo. My visit to Belgaum has indeed become a visit to a pilgrim centre.

This Ashram of Gurudeo has given me a new experience of spiritual fervour. It takes one into the Pathway to God'.

We thank the following persons for their donation to the A.C.P.R. Belgaum.

Donations

1. Sri. S. P. Garag, of Jaipur	100=00
2. Sri. B. S. Kulkarni, Belgaum	1,111=00
3. Sri. V. P. Bengera, Pune.	50=00
4. Sri. N. V. Ambardekar, Belgaum.	100=00
5. Smt. Meera Shirhatti of Pune.	501=00
6. Five persons	149=00
Total...	<u>2,011=00</u>

**Subscription Pathway to God -
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3. Sri. M. G. Anklikar, Mumbai	350=00
4. Sri. Nandan Aigal, Karwar	350=00
5. Sri. S. M. Matathe, Pune	300=00
Total...	<u>1,700=00</u>

Annual Subscribers -

1. New Subscribers 10	350=00
2. Renewal by old subscribers	1,015=00
Total...	<u>1,365=00</u>

Books for review :

The following books have been received for review. The review of the books will be published in the quarterly journal Pathway to God and thereafter the books will be taken on the register of Gurudeo Granthalaya for the use of the members of the Library.

S. No.	Title of the book, Name and address of the author	Cost
91.	"Culavamsa" by Wilhelm Geiger published by Motilal Banarasidas.	Rs. 475=00
92.	"The FAR Shore Vipasana The practice of Insight" by Mrrchell Ginsbery published by Mrrchell Ginsbery	Rs. 125=00
93.	"The Book of Life" by Roy Eugene Davis published by Roy Eugene	Rs. 86=00
94.	"Natak Sudha Taranginee" by Brahmanadendra Saraswati Matthikoppa	Rs. 30=00

Belgaum.
30-09-1996.

Sd/-
(J. M. KULKARNI)
Secretary.

World : Real or Unreal ?

● According to Rāmānuja the waking world and the dream world are both real. The neo-realists in contemporary European Philosophy also hold this view. To Bhāskara, as to common sense, the waking world is real and the dream world unreal. According to Śaṅkara both are unreal. But the dream is more unreal than the waking world. He grants temporary reality to the world, only, the world ought to be considered real until the soul cognises its identity with Brahman.

-- *Gurudev Ranade in Vedanta as Culmination of Indian Thought, P. 32.*

OUR PUBLICATIONS

- | | |
|---|--------------|
| 1. The Role of Shri Krishna in the Mahabharata
—Prof K. S. Narayanacharya | Rs.
45-00 |
| 2. Critical and Constructive Aspects of Dr. R. D.
Ranade's Philosophy —Prof. B. R. Kulkarni | 12-00 |
| 3. Silver Jubilee Souvenir Vol. 1
Pillars of Shri Gurudev's Sampradaya and
Heart Homages to Sri. Gurudeo
—Ed. K. D. Sangoram and M. S. Deshpande | 32-00 |
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—G. V. Tulpule | 55-00 |
| 6. श्री ज्ञानेश्वरांचे आत्मदर्शन : अर्थात् कार्य आणि तत्वज्ञान,
श्री रा. ना. सराफ | 40-00 |
| 7. गुरुदेव व त्यांच्या पारमार्थिक शिक्षण
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| 8. Thus Spake Gurudeo | — — — 15-00 |
| 9. ध्यान बोधसुधा | — — — 10-00 |
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