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Contents :

Universal Fragrance		5
Editorial		7
The Concept of Peace	<i>Dr. S. Penchalaiah</i>	9
New words coined by Sri. Gurudeo R. D. Ranade	<i>Dr. K. B. Dabade</i>	20
Vedanta as Pathway to God	<i>Hemant K. Desai</i>	29
Turning to God - The Sikh way	<i>Dr. Satish K. Kapoor</i>	33
The Will of God	<i>Shankarlal Suthar</i>	39
Indian Mysticism in Middle Age	<i>Dr. M. L. Sharma</i>	41
Vision of Vishnu through Vishnu Sahastrnama Stotra	<i>Achyut Vadavi</i>	45
Book Preview		54
List of Publications		57
Activities of A. C. P. R.		60

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OUR VISION & MISSION

Sri Gurudev Dr. R. D. Ranade, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorious imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal '*Pathway to God*' was started and has stepped into 46th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

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◆ PATHWAY TO GOD

4 OCTOBER-DECEMBER 2011◆

UNIVERSAL FRAGRANCE



-Dr. R. D. Ranade

Religion and Science

Of Religion, we must remember that amid its 'many errors' and corruptions, it has arrested and diffused a supreme verity. And now observe that all along, the agent which has effected the purification has been science. Religion ignores its immense debt to Science; Science hardly knows how much Religion owes to it. The vice of each has in all times been its incompleteness. As they reach their final forms, they will come into entire harmony.

(in 'Satsang')



...It is because there is that Self, that supreme entity at the back of all experiences, sensuous or supersensuous, that all these interchanges can and do take place ...

(*Pathway to God in Kannada Literature p. 221*)



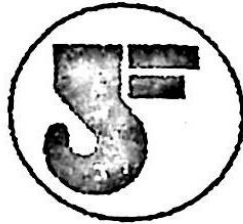
"These God-realizers, constitute a blessed community and on account of their intense Love for afflicted mankind, they live only for its benefaction and betterment proclaiming from Pole to Pole, like a rumbling cloud, the Eternal Gospel of God from everlasting to everlasting.



The highest stage is that of bliss and intelligence together. Cit and Ananda will go hand in hand and all this proceeds from the realisation of Self. This is the highest liberation, there being no conflict between contemplation and beatific life.

(*Vedas as culmination of Indian thought, p. 176*)

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Editorial



It is said that "let noble thoughts come to us from every side". Numerous sublime thoughts have been coming down from very ancient times and gathering momentum for centuries together. One such noble thought which many know is 'Vasudhaiva Kutumbakam' - 'the world as one single family'. Scriptures always wish 'Sarve janaha sukhino bhavantu'. How this can be made possible is a billion dollar question? In the past, there was a systematic attempt to demolish and destroy ancient and peaceful civilizations existing in different parts of the world. The basic cause of this kind of colonial invasions is the sectarian and intolerant ideas. This is totally in conflict with the Indian view of Vasudhaiva Kutumbakam. The west now is singing a separate song as 'Global Market'. The Indian view of 'World as one family' and the western view of 'world as a market' are two poles apart. This chart makes things clear.

HOME	MARKET
(Vasudhiva Kutumbakam)	(Global Market)
Love	Demand and Supply
Feelings	Conflicting interests
Peace	Profit
Spiritual Values	Material and Money Value
Mutual Co-operation and Trust	Mutual exploitation
Restrained and Value-based Consumption	Only consumerism.

Naturally, there arises a question which to follow either home or market. We are supposed to walk on the divine path because they alone with a one pointed mind and effort can reach the goal. Only such individuals with spiritual values can rise above the petty thoughts then think and act on the lines of 'World as one family'. Human aspirations and ambitions must give place to a flaming desire for the divine. Our ignorant nature should go. This is possible only when life is dedicated in all its aspects to the Divine. That human being will be born anew. A man with such an outlook and vision will have in his heart within-compassion towards all beings. Then and then only, 'Vasudhaiva Kutumbakam' becomes a reality.

- *Dr. Anand D. Mulgund,*
Editor-in-chief.



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THE CONCEPT OF PEACE :

**Yogiraj Vethathiri Maharshi
and Sri Potuluri
Veerabrahmendra Swamy
- A Comparative Study**

Dr. S. Penchalaiah

1. One should try to live by his own labour and income. 2. One should not inflict any pain on others, mentally or physically. 3. One should always be prepared to help others as far as possible, without expectation of return. 4. One should always be in a satisfied and peaceful mood, understanding the potentials and omniscience on Nature.

The concept of peace agitated the minds of Seers, sages, saints and scientists as one of the basic philosophical problems. Etymologically, the word 'peace' or 'santi' which gives several meanings such as, 'to stop', 'to be appeared', 'to kill', or and 'silence'. Generally, the word peace is recognized as 'happiness', 'welfare', and 'health'. Literally, the word 'peace', means 'freedom from mental and spiritual disturbance or conflict arising from passion, sense of guilt

etc. One of the Scientist of 20th century, Albert Einstein defined peace as that, which 'cannot be kept by force' it can only be achieved by understanding. Similarly, Alfred Tennyson says, that 'Ring out the thousands of wars of old, Ring in the thousand years of peace'.¹

Thomas A. Kemps, observes that 'First keep peace within yours self then you can also bring peace to others'.² The indian and the Western Rationalists, Idealists and Traditionalists observe that

peace is one of the important gateways of knowledge. Do we get the peace where we are confronted with our traditional scriptures? Or where do we find the peace? These questions crop up, if we analyse the concept of peace in the philosophy of Yogiraj Vethathiri Maharshi and Sri Potuluri Veerabrahmendra Swami, have pondered and attempted to offer satisfactory solutions.

Society is not limited by geographical boundaries alone, but it is a coexistence with the human race. Society is a divine institution owing to its origin. It is the integration among the people. His life is linked with labour, help, services, and friendship of all over the world. He is committed to and is benefited by maintaining harmony with one and all around him. Hence, one should be aware of doing every action without adversely effecting the happiness and peace of others. But, where one observes

about Hindu Society, that there was no liberty and equality in those days. Therefore there is no peace and prosperity among the people.

The Dravidian land has produced great Philosophers like Saint Thiruvalluvar, Sri Sankaracarya, Sri Ramanujacarya, Madhvacarya, Saint Vemana, Saint Basaveswara, Sri Potuluri Veerabrahmendra Swamy, Sri Narayanaguru and the 21st Century Philosopher Sri Yogiraja Vethathiri Maharshi and others have contributed a tremendous service to society. On the eve of Sri Potuluri Veerabrahmendra Swamiji's dawning on earth, the Andhra was steeping in communal disharmony between the Hindus and Muslims, caste fights among Hindus, - in superstitions, in immorality and disorder.

Sri Potuluri Veerabrahmendra Swami (1608-1693 AD) has propagated the doctrine of peace to the world. He was

born with yogic powers. Swamiji was a great saint-philosopher and an ethical teacher. He is also named as Veerappayya or Veerambotlu, or Veerabrahmam. He was a philosophical preceptor and a social reformer. He toured all over Andhra Pradesh and given his philosophical teachings through his 'Kalajnana tatvas' to the common people.

On the other hand, Sri Yogiraj Vethathiri Maharshi, a contemporary Dravidian philosopher and saint was born in the year 1911 in a weaver's family of Guduvancheri, a small village near Chennai. Maharshi was a self-educated man and a radical humanist. He came to the firm conviction that training of the mind, introspection and reformation of the habits of life necessary for achieving peace, happiness and wisdom. Maharshi founded the World Community Service Centre in the year and 1958 and propogated his Philoso-

phical Teaching to the world. He visited many countries and delivered his teachings on Science, Philosophy, Yoga and Religion etc. Though they are born at different place, and in different period but, their perception towards the world is the same.

The caste system had played a major role in Social life of the people in those days. There was a conflict among people where different sects and religious culture were prevelent in Andhra. Brahmendra Swamy preaches that 'all are equal by birth',³ He emphasized the equality of all human being in the society. Swamiji says that the caste marks did never provide peace of mind, peaceful life and peaceful society.⁴

At the time of Brahmendra Swamiji advent, India was plunged in religious feuds between Hindus and Muslims. Humanism was crushed in the name of the illusory supremacy of caste. There

was no peace and prosperity of our mother land. Dynasties domination was one side, religious conflicts was another side. There was a chaos among the people.

Veera Brahman preceded religions of love, and peace which cuts across all man made barriers of creed, sect and caste. Brahman took all castes and communities as his disciples, Brahmins like, Annajaiah, Muslims like, Siddaiah and untouchables like, Kakkaiah.⁵ His progressive outlook was reflected on society, when child marriages were the accepted social convictions. Navabs (Kadapa), Siddout, (karnool & Hyderabad) at the time were his ardent devotees and this helped in promoting communal harmony.⁶

On the other hand Vethathri Maharshi says, that, "who is enemy to man? We all born, we live and after a certain period are going to die. During the life time everybody is-

protected and maintained only the world humanity society".⁷ He says, love, compassion and brotherhood are necessary to create an ideal society or ideal Government. Veerabrahmam anticipated and predicted the future of the world as follows : 1. British rule in India. 2. Disintegration of the caste system.⁸ 3. Developed Science & Technology. 4. Invention of Trains and Auto-Mobiles and electricity.⁹ 5. The advent of Mahatma Gandhi (Uttaradesamuna Vaishya kulamunandu Uttama Gandhi okadu Puttenaya). 6. Widow Marriages. 7. The fall of Aristocracy. 8. The power in the Millennium will be in the hands of Women and Actors and that Society will witness a proliferation of fakes and quacks. 9. The honest people would be at the mercy of Criminals and Rowdies.¹⁰

Maharshi, says "Man has no authority to suppress the living process of other men or to kill other men. Love of humanity

is a general and common tendencies of mankind. Man should not allow himself to become an animal. He should evolve to a more enlightened life".¹¹ Vethathri says that "not causing harm to self or others, to the body or mind, at present or in future. Helping others in need, as and when possible".¹² If any traditional religious person is incapable of realizing this truth he is not a human being.

Similarly, Sri Potuluri Veera Brahmendra Swamiji says that envisaging of an egalitarian society, where all class distinctions and caste division would be eroded and that gates of opportunity would be thrown open to all - the rich and the poor the men and the women. Both Brahman and Maharshi awakened the consciousness of people with their teachings and discourses. Both were declared a silent war against superstitious beliefs. Both Philosophers accepted that all

human beings are get Brahma jnana or Universal soul. This is one way of propagating the Holy Maxim of common Brotherhood, equality of all human beings. Both have taught the important social values like love, virtue, peace, truth, and goodness.¹³

The unity of all religions and Philosophical systems was the foremost and the first of the social values. Swamiji says social reforms, the process of bringing the rich and poor together was to be taken note of. In his Kaalagnana he predicted that '*Avanilogala beeda dhanavanthulokatiga ayye Yogamukuda Vachenaya'.¹⁴ Vethathiri Maharshi says that "We have to reform our method of living, avoiding wastages by superstitious beliefs, waging war and other social destructions.¹⁵ Further, Maharshi says, "we have to come to a decision for the whole of mankind there need be only one constitution, only one government is needed

for the entire world, and one religion is enough. We can easily find the way to fulfil these three requirements and by those means it is sense that peace among mankind and world peace can be achieved and enjoyed".¹⁶

Maharshi holds that, "establishing a world government is a very difficult task, but if we plan it in stages, we can achieve the goal within a specified period. First of all, we must find a 'World Forum' for consulting planning. However, we need not strain to establish a World Forum for this purpose".¹⁷ "At least a few thinkers should join together and constitute an organization to stop all war immediately. Really, war is not in any way helpful to mankind".¹⁸ Maharshi says there are three basic needs for all living beings - food, shelter and commodities. Food provides the balance of hunger and thirst, the shelter, will help to adjust to climatic variations and the commodities facili-

tates to balance excretory forces of the body.¹⁹ 2. Harmonious relationships are invaluable for each and every one of us. Friendship is a treasure. It is an attitude of willingness even pleasure, in sharing pain and pleasures and helping one another".²⁰

God consciousness is essential for gaining wisdom; virtuous living is essential for maintaining in the society. God consciousness and virtuous living are like two wings of a bird and these are the two vital aspects of every major religion. Even if one wing is injured, the bird is crippled. God consciousness and virtuous living must be both cultivated if one wishes to live in harmony and fulfilment. It will do a world of good if we are also able to live with moderation in all, our speech and actions, with love and compassion, harmful to non, and maintain mutually beneficial relationships.²¹ Every person should lend his service or contribution

towards fulfilment of their duties. Service means, there is no expectation of praise or reward but sacrifice is the hallmark of service. If we expect praise for our service, it becomes an act of ego gratification. If one loves others, it is naturally exposed in service. Helping others in times of distress is one of the essential attribute of human being one that diffraction us from the animals.²²

Every person has to earn his livelihood through his own efforts. 2. He shall not inflict pain - upon others, Physically or mentally. 3. He shall not kill living beings for the sake of food. 4. He shall respect and protect other's property and freedom to live and 5. He shall be compassionate and strive to help people in distress.²³ Maharshi says, "Peace of individuals, families, societies, nations and the whole world is distributed by lack of moral behaviour and culture within human society."²⁴ 2. Maharshi says, "Peace

resolution for permanent eradication of war, endorsed by all countries on the lines detailed below : 1. Realizing that peace welfare and security of all Nations and Persons only inevitable intertwined.²⁵ 2. Every one presently living on the earth has a divine responsibility to safely hand it over to the coming generations.²⁶ Virtues compresses three principles - not to inflict pain on self or others, in body or mind.

Vethathri observes that survivals, sensual and sensory enjoyments, development of knowledge towards perfection are necessary and inevitable needs for every human being. Therefore, one should maintain his health and develop his knowledge and live with a social awareness. The living process with all the above restrictions and responsibilities is totally called spiritual life. In a nutshell, the spiritual knowledge can be brought into a capsule of practical behaviour, concepts and deeds in life. These are as

follows : 1. One should live on his own income, by his physical or intellectual labour; 2. No one should cause pain to the mind or body of others for the sake of his own survival or enjoyment; 3. One should be prepared to help others physically, intellectually and financially, as and how possible and according to necessity; 4. One should not interfere with the freedom of life of others, unless his service is authorized by society to impose such restrictions on others for the general welfare and peace; 5. One should be grateful to : a) Plant life, b) labourers, who produce all commodities and articles for life, and c) women, who give birth to all people of the world and nurtured them with love and compassion.²⁷ 6. Intoxicants and tobacco in any form should not be habitually indulged.²⁸

Understanding the existence and functions of mind, and the results of thoughts; 2. Moralization of Desires, 3. Neutralization of Anger, 4. Eradica-

tion of Worries. 5. Harmony in family life. 6. Maneuvre of six Temperaments (greed, anger, miserliness, Immoral sexual passion, vanity and vengeance) and 7. Realization of Self and God.²⁹ These seven subjects should be learned and practiced under one who is well-trained in spiritual knowledge and leading the spiritual life. Undergoing this practice will develop one's personality and bring about a prosperous and harmonious life.

Most of the conflicts in human life begin and develop from disappointments in one's expectations. We should not suffer from the ill effects of our own mental conflicts.³⁰ The mind is the divine treasure with multifarious values provided to each person on earth. Conflicts in the mind deteriorate the personality, enjoyment and peace through greed, anger, miserliness, immoral sexual passion, vanity and vengeance. These emotional temperaments are must be streamlined in order

to live a peaceful and joyful life.³¹

Utterly unwanted and unnecessary problems and miseries can be avoided only by the cultural development which ensures duly respecting others and following the spiritual way of living - not to inflict pain to others at any time. Such divine thought and deeds will blossom only by the realization of Truth (Brahma Jnanam). Brahma Jnanam is the total perspective knowledge of truly seeing the divinity in everything and everywhere.³²

Maharshi opines that, Brahma Jnanam is realization of Nature's greatness as plenum, force and consciousness and remembering the fact that one has come to the state of man only from that divine origin. This fundamental knowledge will enable one to understand all the secrets of universe as well as of one's own self. Thereby a spiritual way of living with the virtues

of morality, duty and charity will become natural. In fact, man is divine when we understand his origin as the divine Brahmam, the Gravity. His status has been contaminated and degenerated only on the way of the evolutionary process of Nature.³³

All the behaviors of living beings from small insects to several kinds of beasts are accumulated in his Genetic Centre. Only Brahma Jnanam is the sure way. For the successful achievement of Brahma Jnanam a suitable preparation in the social order is necessary in the economic, political and educational fields. Self-confidence and sufficiency in earning the needed commodities and facilities for life is must. If there is prevalence of such people in the society, how can the enlightened and social-minded persons introduce Brahma Jnanam? Therefore, in addition to the effort of spreading Brahma Jnanam, reformation of the society is necessary, to

rators and legislators, regardless of the form of government.³⁵ To conclude, Maharshi says Philosophical message for the welfare of this world that :

*"...May all people live without
fear of enmity and war
Working for the prosperity of all.
May peace prevail forever and
Ever for all to live
In happiness and harmony on
earth."³⁶*

Maharshi says, "every person has his own needs and requirements. To preserve harmony with others, it is imperative that we respect their needs and feelings. Generally, when people make some special efforts to help others, they expect recognition or expression of gratitude for such service".³⁷ Maharshi says, "praying Almighty to bless all of you with good health, long life, peace and prosperity. He says "the whole world may enjoy health, prosperity, wisdom...and peace by the grace of Almighty. Let us all pray the world may enjoy the true happiness of unity, prosperity and peace.

keep the mind balanced in the area of economic equality and sufficiency.³⁴

The realization of the mind is the holistic knowledge, covering the entire universe, its formation, existence, functions and results. Thereby would occur a cosequential and profound development of one's morality and attitude of love and compassion. The personality would be perfected as follows :1. One should try to live by his own labour and income. 2. One should not inflict any pain on others, mentally or physically. 3. One should always be prepared to help others as far as possible, without expectation of return. 4. One should always be in a satisfied and peaceful mood, understanding the potentials and omniscience on Nature.

Particularly this divine knowledge is imperative for all scientists, all religious heads who are leading the people in understanding the philosophy of Nature, and for all administ-

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THE NEW WORDS

COINED BY

SRI GURUDEO

R. D. RANADE (1886-1957)

- Dr. K. B. Dabade

Vastu means a thing. Philosophically it means the thing-in-itself. It is the reality without any modification. This *Vastu* is beyond all thought and imagination. Psychologically expressing, it is the unity of apperception. The *Vastu* is the real entity, what is called a "*Spiriton*" or atomic or monadic form of God.

Shri Gurudeo R. D.

Ranade (GR) has enriched philosophico-spiritual literature in myriad ways and one among them is by coining certain new words/terms. It has become possible so far to trace nine new terms coined by GR and they are: **Spiritual Agniology** (*A Constructive Survey of Upanishadic Philosophy* - 1926); **Theonomy** (*A Constructive Survey of Upanishadic Philosophy* - 1926); **Theopolis** (*Pathway to God in Hindi Literature* - 1954); **Sphotism/Sonnanism** (*Pathway to God in Hindi Literature*, 1954) **Spiritoid/Spiriton** (*Philosophical and Other Essays* -

Part I: 1956); **Argumentum ad Theonem** (*The Bhagavadgita as a Philosophy of God realisation* - 1959); **Argumentum ad baculum mortuum** (*Vedanta: The Culmination of Indian Thought* - 1970); **Beatific Theoria** (*Vedanta: The Culmination of Indian Thought* - 1970); **Theotropism**. An attempt has been made in this article¹ to elucidate these new terms coined by GR in order to draw the attention of the academic world which is hardly aware of them but interested in the study of Philosophico-spiritual literature.

A science of agnosticism is **Spiritual Agniology**, i.e.,

avidya Shastra. GR (1968:17) in this connection writes : "The verse part of *Kenopnishad* finally makes an essay in *Spiritual agnio-logy* telling us in a paradoxical fashion that those who know really do not know, and those who do not know may alone be said to know the ultimate reality."

There are three kinds of moral standards: Autonomy (an internal standard); Heteronomy (an external standard); and Theonomy² (God is standard). To make the meaning of Theonomy more intelligible, the relationship of it to the other two kinds of moral standards has been brought out.

In obeying Heteronomy and Theonomy individual freedom is set at naught. But it is convenient to consider Theonomy as separate from Heteronomy inasmuch as the Law of God stands in a somewhat different category from the Law of man. (Ranade 1968:213).

The science of morality de-

mands that moral law should be automatic i.e. it should spring from within (Kulkarni 1974:119). The law issuing from anybody except one's own Self can never be regarded as a sufficient guarantee for the moral tone of actions (Ranade 1968:214).

But the consummation of *Autonomy* is in *Theonomy*. *Theonomic* ethics indicates that the Law of God is supreme. Individual freedom is really freedom by sufferance and real freedom is the merging of Autonomy in *Theonomy* (*vide* for details Kulkarni 1974:119-20).

City of God is *Theopolis*. In order to throw more light on the term, I quote below two passages from GR's work "*Pathway to God in Hindi Literature*" (1954:57, 294-96).

".....The first chief effect of the company of saints says [Guru] Nanak, is that it enables us to forget the difference between the self and not-self

..बिसरगई सब आप पराई ... There

is no enemy and no friend to such a man, no national and no foreigner. He belongs to the city of the world, and for the matter of that, the city of the spiritual world. He would not be satisfied with a mere Cosmopolis, but must be a member of *Theopolis*"

"...Tulsidas in his famous *Doha* घर रखै घर जात है.... advises us to leave the house, and leave the forest, and live in the City of God... . You have to build and thatch the city of God-devotion, give shade and protection to all those who come to stay in it and live in it yourself along with your brother devotees. It is ..."*theopolis*" where God is the supreme ruler, and all humanity bound together by the spiritual life, becomes equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God'.

Shabda (Sound, Word, Name) having the power of producing illumination is

Sphotism/Sonnamism. While expounding Kabir's philosophy of Spiritual Sound GR (1954:341;42) writes :

Kabir being interested in the Science of spiritual life could very well credit the Word with the production of illumination. This might veritably be called a *Sphotism* in the terminology of the great अलङ्कारीकs and वैयाकरणs.

Nominalism which is used by the schoolmen even though it signifies a stress on the name would be a word entirely out of place in this context, because that word is used by the schoolmen in contrast to Realism, or Subjectivism. *Sphotism* would be a good word; but one might say *Sonnamism* would be even better to the idea conveyed by Kabir in his philosophy of the Spiritual Sound. As Christianity stresses the Logos aspect of the word, Kabir stresses the Sound or *Anahata* aspect, and credits it with the power of dispelling

our intellectual darkness. It may even, in modern scientific terminology be called 'Luminous Sound'.

In his presidential address on 'A Philosophy of Spirit' delivered at the 13th session of the Indian Philosophical Congress held at Nagpur in Dec. 1937 GR coined a new word *Spiritoid/Spiriton*³. The word *Spiritoid/Spiriton* corresponds to 'Psychoid', varieties of morphic spiritual experiences, and *Vastu*.

An understanding of a "Psychoid" depends upon the knowledge of biological experiments conducted by Driesch. From his experiments Driesch concludes that life is an autonomous principle, which he calls the "entelechy". Disarrange a part of a sea-urchin's egg, and it will tight itself. Injure a part; the injury will be made good. Take only a segment and it will develop a complete embryo. All this points, he says, to the existence of 'entelechy',

which, according to him, has neither chemical basis, nor any location in space. It governs all vital processes such as assimilation, circulation, reproduction, and so forth. Further, it cannot be divided or cut into pieces. Driesch suggests that in the case of the higher animals and especially in man, it may be called a "psychoid". GR calls this principle by coining a new word for it a '*Spiritoid*' or a '*Spiriton*' (Ranade 1956;45). GR (1960:233) observes, "We are now-a-days very familiar with such terms as ions, electrons, protons, positrons, etc.; then why should we not likewise coin a new word '*Spiriton*' for spiritual atom or *bindule* of the Maharashtra saints?' Though the terms '*Spiritoid*' and '*Spiriton*' mean the same. it is the latter that is generally used and not the former.

One of the earliest morphic experiences in mystical life is the experience of the Spiritual atom. Siddhalingeswara - a

Karnataka mystic calls this spiritual atom Bindu. According to the Maharashtra mystics like Jnaneshwara and Tukaram, it is *Bindule*. Now this *Bindu/Bindule* is also described as rubies, corals, pearls and so on. Jnaneshwara, Basava Purana, Sarpabhushana, and Kabira talk of a 'network of pearls', 'fresh pearls', 'like a string of fresh pearls', 'pearls without shells', respectively.

Vastu means a thing. Philosophically it means the thing-in-itself. It is the reality without any modification. This *Vastu* is beyond all thought and imagination. Psychologically expressing, it is the unity of apperception. The *Vastu* is the real entity, what is called a "*Spiriton*" or atomic or monadic form of God. Any form which it assumes might be called *Vastu*. Now there is a scientific aspect to this *Vastu*. You cannot fathom its depth. It fills the whole universe. It is not only immanent, but also transcendent.

So in every nook and corner of the world, you find this *Vastu*. It is a veritable lamp with spiritual lustre. No man can hope to attain this *Vastu* unless he has got real devotion. The *Vastu* is the root of all liberation-while-alive (*Vide* Ranade 1960:235-36).

On the basis of an analogy of logical fallacies such as *argumentum ad populum* (an appeal to people's passions and prejudices); and *argumentum ad vercundium* (an appeal to the feelings of reverence for authority of a respected person or a book or a memorable institution); GR (*Vide* 1959:197) has coined a term *argumentum ad theonem* (an appeal to the power and actions of God Himself) and he cites the following four examples of it.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु
किंचन ।

नानवाप्तमवाप्तव्यं वर्त एव च
कर्मणि III.22

(Arjuna, there is nothing in the three worlds for Me to do, nor is there anything worth

attaining unattained by Me; yet I continue to work).

यदि ह्यहं न वर्तेयं जातुकर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ

सर्वशः ॥ III.23

(Should I not engage in action, unwearied, at any time, great harm will come to the world; for Arjuna, men follow My path in all matters).

उत्सीदियुरिमे लोका न कुर्या कर्म

चेदहम् । III.24

(If I do not perform action, these worlds will perish).

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
IV.13 (The four orders of society, viz, the *Brahmana*, the *Kshatriya*, The *Vaishya*, and the *Shudra*, were created by Me classifying them according to their prenatal qualities).

Here God is put on a par with the human activist, and all creative activity in the universe and society is attributed to Him.

Udayana is a rational theologian. A logical investigation of God, he says, is also His worship. Even those who are controverting His existence

are earnestly meditating on Him.

Udayana's proof of the existence of God by experiment is well known among pupils of Indian Philosophy. Udayana throws a Buddhist and a Brahmin from the top of a hill. The Buddhist dies and the Brahmin survives, therefore, says Udayana, God exists. This is a veritable instance of *Solviture ambulando* (The Latin phrase means: The problem of reality of motion is solved by walking. i.e., by practical experiment) or *argumentum ad baculum mortuum*.

Argumentum ad baculum is not a proof but a logical fallacy. It consists in carrying one's point by threatening the adversary with a stick (*baculum* = a stick). Prof. B. R. Kulkarni rightly observes, "It is our conjecture that on the lines of *baculum*, Prof. Ranade might have coined the term *mortuum*, which means death. As pointed out

here, Udayana's argument is a glaring fallacy as the adversary is silenced by inflicting death on him. There is no logic in the argument; there is only appeal to brute force (*Vide* for details Ranade 1970:64, 1986:44, 1996:211).

Chidananda (a combination of *Chit* and *Ananda*) is *Beatific Theoria*. The term *Beatific Theoria* denotes intellectual beatificism. Beatificism is an identification of bliss with ultimate reality. By *theoria* is meant here intellection or knowledge.

Referring to two views, one of Jaimini that the highest stage of released soul is experiencing the *Brahman* and the other of Audulomi which attributes the highest stage to intelligence, GR emphasizes the reconciliation of these two views brought about by Badarayana. The reconciliation is in the combination of *Chit* and *Ananda* as *Chidananda*. "There is no incompatibility in the opposing

views, says, Badarayana, the two could very well be reconciled in the concept of intellectual beatificism or *beatific theoria*. The highest stage is that of bliss and intelligence together. *Chit* and *Ananda* will go hand in hand and all this proceeds from the realization of self as Self... . This is the highest liberation, there being no conflict between contemplation and *beatific life...*" (*Vide* Ranade 1970:176).

Turning our outgoing senses Godward is *theotropism*. *Theotropism* implies that along with ethico-spiritual effort, God's grace is required. God has to pull the devotee by His grace and the devotee has to push himself to God by his stupendous spiritual and moral effort.

Once GR stated "Good meditation is an outcome of the Grace of God. According to the spiritual law of tropism, God Himself attracts the devotees and draws them

nearer and nearer. It is the growing attractive power of the *Vastu* that heightens the quality of meditation”.

“The idea of coining this new word viz. *Theotropism*⁴ dawned upon me at the time of meditation. Mere tropism might be psychological, mental or imaginary. But *theotropism* must be a ‘mystical experience’.”

It is interesting to note that in none of the published works of GR, the word *theotropism* has been discovered although this term has been employed extensively by some authors on GR's life and works. (*Vide* Sangoram, Deshpande 1978:252).

In the end, it must be realized that unless the academicians give due recognition and give wide currency to the new terms coined by GR, certain aspects of philosophico-spiritual literature cannot be effectively communicated.

NOTES :

1. My article, “*The Words coined by Prof. R. D. Ranade*” appeared in *Pathway to God* (Vol. XXI No. 2 - Jan. 1987 pp. 5-15), A.C.P.R., Belgaum. The present revised version of it is the fruit of some newly gathered information and contemplation on the said topic.

2. Of all the words coined by GR, *Theonomy* is the only word I have come across in 'Indian edition of Webster's New Collegiate Dictionary' - published in 1983 (*Vide* 1983:1200) Meaning given therein of *theonomy* is: State of being *theonomous*, government by God. It is quite possible that either the word *theonomy* is borrowed from GR's work/s or works on GR, or it must be due to independent parallelism of thought.

3. Dr. T. D. Singh (*Vide* for details 2004:47,58-59) writes: “In Vedanta, apart from the matter, which is inert by itself, there is another reality in nature. That is the fundamental spiritual particle (called *atman* in the Vedantic terminology), which the author has coined as “*Spiriton*”.

4. “...the words photo-tropism and phono-tropism suggested to him (GR) the word *theotropism*” (Kulkarni 1986:20).

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Good or bad is all our own doing. Like seed, like crop. The seed sown, if bad, the crop too is likewise bad. Bitter cumin seeds produce bitter cumin weeds; good wheat, produces fine wheat. Sowing bitter cumin seed, how can you expect fine wheat for a crop? That is why one must always act prudently and do good.

The Cholera Epidemic kills many. Cholera is but a hatchet in the hand of God. It is He who kills with that instrument. What can the instrument alone do without the wielder? The All-Controller is God. If, by good conduct, you are the recipient of His Grace, how shall Cholera affect you? Note this; and try to win the grace of God by good conduct.

-Sri. Nimbargi Maharaj.

VEDANTA AS PATHWAY TO GOD

-Hemant K.Desai

The ultimate solution may well be what Gurudev Ranade recommended in his famous six word solution; a panacea for all the ills that plague humankind (that, not coincidentally in my view as a social scientist with spiritual leanings, is the largest ever to inhabit the planet : ONE WORLD - ONE HUMANITY- ONE GOD!'

'Vedanta' is a term that has several implications. Among others, the most common meaning is 'the end of the Vedas'. The Vedas are the traditional religious books of Hindu philosophy and religion. As per Ved Vyasa's classification, the Vedas are four in number: Rigveda, Atharvaveda, Samaveda, and Yajurveda. Swami Ashokananda of the Ramakrishna Mission, in a series of eight lectures delivered in America, throws some light on the topic in an insightful manner. He explains that the Vedanta has come to be identified with the essential wisdom of the Upanishads, a series of books that are an adjunct to

the Vedas. As such, although Vedanta is not a singular book, it is a distillation of the essential points of the Vedas. Further, it is commonly acknowledged that Vedanta itself can be seen from three different viewpoints: Monism, Qualified Monism, and Dualism.

Further the perspective of this article, all three points of view are equally relevant as traditionally acknowledged pathways to God. Monism puts forth the view that there is only one essential factor underlying the universe, which we refer to as God, which is simultaneously a supernatural power that is responsible for the creation, maintenance

and dissolution of the Universe. This view, also called Advaita Vedanta, is similar to that espoused by the famous philosopher-saint Swami Shankara. Qualified Monism, or Dvaita Vedanta, is a view that is identified with the work of Saint Ramanuja. It maintains that there is a distinction between the Supreme Being and the individual soul. Swami Madhvacharya, among others, is responsible for the dualistic theory of the universe which puts forth the view that the individual soul and the supreme Soul (God) are distinct entities that, although permeable, maintain their distinctiveness, even among the enlightened.

Current Social Issues & Vedantic Resolutions

The exemplary insight provided by Vedic texts (as cited in the above heading), is far from being out-of-date, although some of their aphorisms was penned down several millennia ago. This has

been recognized in the late 20th century by scholars in the West. For example, Dr Fritjof Capra (eminent quantum physicist and celebrated best-selling author of *'The Tao of Physics'*) refers to these ancient texts as founts of wisdom that can resolve some of the mysteries of modern science'. Dr. Prabhu reiterates a similar viewpoint.

So, to make this ancient wisdom applicable to the modern world beset with "with dismal poverty, hunger, malnutrition and superstition, side-by-side with space shuttles, we have unemployment and a sense of despair." (Ranganathananda, 1992, p.8). In this sort of environment, "we have a population, exceeding a billion... which need to be fed, clothed, and provided shelter and education" (ibid, p.9). A question that arises, naturally, is how will lofty philosophy fill the hungry stomachs and aching hearts of the marginally em-

ployed or unemployed millions in our nation? The answer, according to spiritual leaders such as Swami Ranganathananda is to instill in the masses, the essence of Vedic culture which will help them to lead better lives, and the way to do this to "strengthen our age-old culture and develop a [contemporarily relevant] sense of values and practice them... (ibid, p. 9.[italics added]). Swami Vivekananda, writing over a hundred years ago, was aware of this issue and foresaw that we would need education of type that combines the best of East and West - practical knowledge of spirituality and living in the material world - that would enable future generations to face the future with a sense of self-esteem, well-being and hope for a better tomorrow; a future that will bring peace, prosperity, and progress to our nation as a whole.

The ultimate solution may well be what Gurudev Ranade recommended in his famous six word solution; a panacea for all the ills that plague humankind (that, not coincidentally in my view as a social scientist with spiritual



leanings, is the largest ever to inhabit the planet: **ONE**

WORLD - ONE HUMANITY - ONE GOD! Seeing the Earth as a whole (and a living being: The 'GAIA hypothesis' comes close to his view in scientific terms).

Swami Ashokananda further clarifies that '*anta*' means the highest or the 'culmination': "As veda means knowledge, therefore *Vedanta* implies 'the end of knowledge' or 'the highest knowledge'." (P.14) He further classifies the three perspectives cited above as three distinct stages towards Self-realization: dualism, qualified monism and moni-

sm, in that order. The Upanishads are part of an ancient and oral tradition that has served as an adjunct to the knowledge in the Vedic system. Ashokananda also classifies three stages in the pathway to God: Meditation, Ecstasy and Illumination, with one leading to another in due course. Meditation implies a concentrated mind exclusively focused on the Supreme Being. This, over time, leads the adherent towards ecstasy. Ecstasy is a feeling of intense joy that reflects in the devotee's visage and outlook on life or lifestyle. Ecstasy, in due course, leads to illumination or enlightenment. This is a Self-realization which transforms the ordinary personality into that one of a saint, divine incarnation or prophet. Therefore, Vedanta teaches the ultimate knowledge that of a sure and steady pathway to God.

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Nothing should be done by thought, word, or deed, without referring to the Atman. All things should be done by always remembering Him and seeing Him as well. Everything should be done for the sake of the Atman and nothing for the sake of worldly welfare. This is the foremost ideal for the conduct of man.

-Sri. Gurulingjangam Maharaj.

TUNING TO GOD - THE SIKH WAY

- Dr. Satish K. Kapoor

Gurbani, the holy word, distinguishes between needs and desires - the former are essential for subsistence, the latter are more or less for luxuries of the mind. Contentment, in a gross spiritual sense, is the abridgement of desires to needs, an exercise in religious suffering. Viewed from the perspective of Sri Guru Granth Sahib it is the acceptance of the will of God.

According to Sri Guru Granth Sahib (SGGS), the Sikh Bible, there are five ways to tune oneself to God - Holy Name, holy company, truthful living, control of the senses and contentment.

I. Holy Name

To become wise without wisdom, to be detached without detachment, to renounce without abandoning the Self, to subdue the mind without overcoming the five vices, one needs to contemplate on the Holy Name (Bhairo M5 SGGS, p. 1140). It is as much an act of worship as of expiation.

*The immaculate Name of the Lord is like pure water
And when the tongue utters it,
our sins are washed off.*

-Gond M5, SGGS, p. 868.

God is the Truth personified as the Holy Name.

In its cosmological meaning, the Holy Name (Naam) is beginning-less and imperishable. It epitomizes the eternal power of the Lord which creates and sustains everything that exists. (Ashtapadi, SGGS, p. 284). In its spiritual sense, Naam stands for devotion (bhakti) to the supreme being and hence it is the way to salvation (mukti).

The human mind craving for sensory pleasures is stilled and controlled by Naam-Simran or remembrance of the Holy Name. Singing or hearing the hymns of Sri Guru Granth Sahib being chanted (Kirtan) is spiritually uplifting for the true seeker. It helps one to disengage one's mind from the world of phenomena.

There are three stages in Naam - simran - first when it remains confined to lips and does not penetrate the mind; secondly, when it envelops the mind but cannot enter the chambers of the heart and, finally, when it pervades one's being and keeps reverberating. In the exalted states of consciousness, the vibration of the Holy Name (Naam-Dhun) crystallises into the Revealed Word expressing itself through the tongue.

II. Holy Company

Association with holy persons is spiritually elevating in the same manner as the company of the wicked is morally debasing. By the law of association,

holy company purifies thoughts, subdues carnal cravings, curtails attachment to worldly things, lightens up the desire to seek the Divine and brings one nearer to the Supreme Reality. It increases the flow of God's grace towards the seeker, refines his sensibilities and inculcates moral values in him.

III. Truthful living

Sri Guru Granth Sahib delineates the essence of the Truth which exists in and of Itself. Truth is the attribute of God; the righteous alone may realize it by Truthful living. Truth is not to be seen in its metaphysical form as the process of being and becoming but through the application of its quitesential elements like justice, honesty, virtue, piety, humility, forbearance and selflessness in practical life. The Truth Eternal envelops the human form when it is bereft of falsehood, of a sense of duality and impurities of the mind and temptations of the flesh. Guru Nanak Dev says:

'Truth is the highest but truthfulness is still higher' (Sri Rag M1, SGGS, p. 62).

Truthful living is righteous living in which the other is the same as oneself. It entails the path of self-surrender, self-sacrifice and self-abnegation. He who adheres to the path of Truth shuns falsehood and hypocrisy since he is aware that God is nearer than the nearest. He is fearless as he has nothing to fear from, and nothing to hide from others. He earns through hardwork and shares the fruit of his labour with the needy because he perceives his own self in others. He does not hanker after power and pelf or beg for some favour from a superior but depends exclusively on His Grace. He lives in strict conformity with the Divine Law (Hukam) and regards the trials and tribulation of life as a part of the Divine Plan. He is neither elated by success nor frusted by failure knowing well that each phase is temporary.

The Gurmukh makes Truth and virtue his guiding principles; love his creed; service, his way of life; simplicity his outlook; conscience his monitor and self realization his ultimate goal.

IV Control of Senses

There are innumerable passages in Sri Guru Granth Sahib which exhort the seeker to make a judicious use of his sense organs, both of perception (Jnanendriyas) and of action (karmendriyas). Over-indulgence in sensory pleasures is deleterious to the body and the mind, and impedes spiritual progress.

O my mind, be you ever with your God

Be you with your God and shake off all your woes.

-Ramkali M3 Anand, SGGS, p. 917

The eyes should see only God in everything; the ears should hear the True Word alone; the tongue should always repeat His Name; other sense organs too should be orien-

ted towards God. (Ramkali M3: Anand, SGGS, p. 917-923). The mind should be filled with the thoughts of Him so that it can be saved from the five major vices - Kama (lust), Krodha (anger), Lobha (greed), Moha (infatuation) and Ahamkar (vanity). Kama pulls a person down to the animal level - it saps one's energy, pollutes the mind and lands one in hell. (Sahaskriti slokas M5, SGGS p. 1358). Krodha is the root of all troubles (Sahaskriti slokas M5, SGGS p. 1358). It shakes one's mental equilibrium and makes one behave and act in an abnormal manner. Lobha, like a mad dog bites and infects everyone. It destroys a person, as moss the water (Nat M4 SGGS, p. 983; Var Satta Balwand, SGGs, p. 967). Moha is a mirage and the pleasure derived from it stains the immaculate souls (Dhanasri M1, SGGS, p. 662). Ahamkar, the sense of 'I-ness' forms a barrier between man and God.

Sri Guru Granth Sahib suggests how one can cope with the vicious tendencies of the mind and lead a virtuous life. The antidote of Kama is chastity, Krodha is patience and forgiveness, of Lobha is contentment, of Moha is detachment and Ahamkar is humility and sweetness.

V. Contentment

Gurbani, the holy word, distinguishes between needs and desires - the former are essential for subsistence, the latter are more or less for luxuries of the mind. Contentment, in a gross spiritual sense, is the abridgement of desires to needs, an exercise in religious suffering. Viewed from the perspective of Sri Guru Granth Sahib it is the acceptance of the will of God. The god-oriented person (gurmukh) sees the hand of the Supreme in everything that happens to him. The state of adversity does not shake his faith but reminds him of His bounties all the more. He accepts calumny and slender

with utmost humility and is cheerful in all circumstances. On the other hand, the world oriented person (manmukh) remains discontented, howsoever rich or powerful he may become. He seeks more and more and, in the process, becomes restless and sullen. While the gurmukh keeps his equipoise in the shoals and shallows of life, the manmukh blames his fate or curses God for petty failures. Guru Arjun Dev observes:

*"Without contentment,
no one is content
And like the objects of a
dream
All one's works avail not"*

-Gauri M5, SGGS, p. 279.

Truth is the root, compassion and contentment, the branches and joy the fruit of the soul. Joy is impossible without contentment, a characteristic of the exalted souls who rise above avarice. Contentment and covetousness do not go together; the

former is a heavenly virtue, the later, a human vice. The one leads to inner freedom and peace; the other keeps one embroiled in the bondage of relativity. Contentment expresses itself in giving what one has. Covetousness is a matter of grabbing what belongs to others. The contented tread the righteous path, shun misdeeds and remain detached while doing the chores of life. The covetous are self centered and often cross the bounds of decency and morality to achieve their objective.

Sri Guru Granth Sahib elevates and sanctifies the human being so that he may come closer to the Divine, see the Divine in existence and do righteous deeds conducive to the welfare of humanity.

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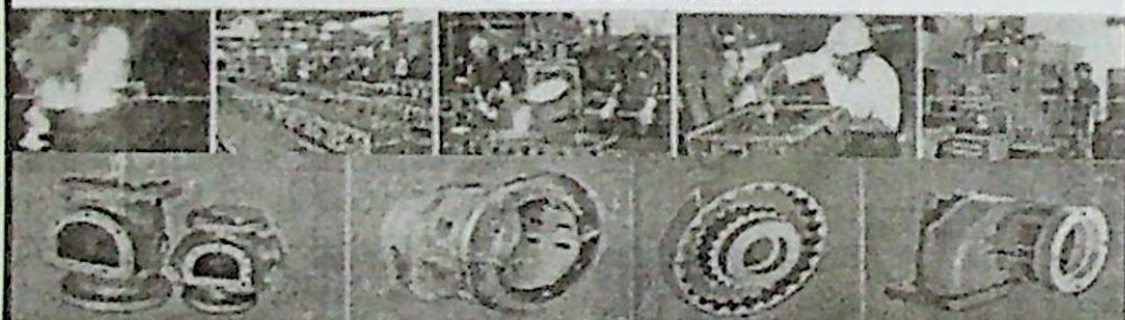
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**THE UNIVERSE IS RULED BY ONE
PRINCIPLE ONLY NAMELY,
THE WILL OF GOD**

-Shankarlal Suthar

We want to do every work according to our will but it does not necessarily happen; by being stubborn we ourselves create the problems in the path of God. So it should be noted here, that those who have realized the God, they alone know the power and will of God and none else.

The saint knows from experience that 'everything which happens is the will of God.' So Gurudeo Ranade knew the future, he never interfered with the will of God and always said that if this is the will of God then let it be so. Once he told Dr. Radha-krishnan, "When I lift my hand I know that it is by the will of God."

Suppose a layman knows the future, let for instance he has the knowledge that ten guests will be coming to his house, the next day what he will do? Lock the house today only and go somewhere else. The saint on the other hand

will say, let them come! It is the will of God.

We want to do every work according to our will but it does not necessarily happen; by being stubborn we ourselves create the problems in the path of God. So it should be noted here, that those who have realized the God, they alone know the power and will of God and none else.

Do you think, that growth of form of God is by your efforts! No, it is by the grace of Guru or the will of God and it is not the result of your own efforts. Who can say in advance, even before starting a work that it would be done by the

will of God? When Sri Gurudev Ranade was the Dean of the faculty of Arts in the University of Allahabad, at that time Prof. V. H. Datye was a research fellow and scholarship of Rs. 100/- was granted for research, but even though he would have liked that the entire scholarship he granted to Datye and it was all in his hand, but he conceded to the will of God and divided the scholarship between Datye and other fellow. So you should understand the meaning of it. He never imposed his own will though he was fully capable of doing it.

Same thing happened when a son of Gurudev Ranade died. At that time, he said, "It is by the will of God." But some narrow minded people asked him as to how it happened as he was so great saint. He answered, "Have I got no credit with God?" If he wanted he could have done that, but saints never use

their powers, just as Jesus Christ did it in his own life by declaring, "O my father! If it possible, let this cup pass from me, nevertheless not as I will but as thou will."

Thus it is that if you go by the path of devotion and follow a saint, then alone you can understand as the great saint Ramdas says : "देवाची इच्छेने वतवि । देव करील ते मानावे ॥"

(Extracted from a spiritual talks with Prof. V. H. Date at Falna, Rajasthan on April 21, 1979)

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Our desire will not be fulfilled, if we act wrongfully according to our whims and caprices and build castles in the air, without caring for the dictates of the *Atman*, when in fact, it is the *Atman* who gives and takes and protects.

-Sri Gurulingajangam Maharaj.

INDIAN MYSTICISM IN MIDDLE AGE

RAMA-SNEHI SAINT
SHRI DAYALDASJI MAHARAJ
OF KHERAPA PEETHA

-Prof. Dr. M. L. Sharma

Ramadasa Maharaj, the founder of the Kherapa Sect of Rama-Snehi Sampradaya spread the cause of Rama Bhakti through his fifty-two disciples scattered over Marwar, Mewar, Gujarath & Madhya Pradesh. Shri Dayaldasji succeeded him as the 'Peethadheeshwar' of Kherapa when Rama Dasji merged himself in the Infinite on Ashadha Krishna 7, Vikram Samvat 1855.

Shri Dayaldasji was born to the great saint Ramadasji and his wife Sunder Devi on the Gita Jayanti day i.e. Margashirsha Sukla 11, in Samvat 1816 at village Badu in Metra District. His father and mother were great devotees of God and as noted above the former was the founder of the Kherapa of Rama-Snehi Sampradaya. So Dayalji grew among the Rama-Snehi devotees at Kherapa Peetha, and imbi-

bed the intense longing for God-realisation from his father. He received instruction in Darshan, Vedas and Shastras. Parents showered all their love on him, and gave him a princely upbringing. Though surrounded by the riches and privileges of the son of a 'Peethadheeshwara', he rose above them and accepted the path of penance and ascetic renunciation. He felt restless and lost peace of mind because he could not get the bliss and equanimity attained by the disciples of his

father. Ultimately he decided to approach his father and pray to him for guidance. His father smiled and said, "O my son! An aspirant has to approach a worthy Guru and express his desire for initiation into spiritual life. Even Lord Shankar did not initiate his wife Sati because the latter did not express her desire for the same."

Finding that his son had developed genuine aspiration for God-realisation combined with a disgust for worldly life, Ramadasji imparted him the foundational Rama Mantra, and taught the process of meditation on it as involving Ashtanga Yoga. He told him that there was no difference between 'Rama Nama' and Parabrahma. Having received the grace of his father, Dayalji engaged himself in spiritual sadhana in all earnestness.

He would go to the adjoining

long hours without caring for scorching heat of the sun, winter cold and rainfall which tortured his frail body. It is said that even inanimate Nature became compassionate on him and turned the rock on which he was sitting into a cave. That cave can be seen even today. In this way Dayalji gradually succeeded in piercing the six plexuses (Shat-chakras) and experienced the identity of Jiva and Brahman in the Brahma-Randhra.

Witnessing this hard penance of Dayalji, Indra tried to disturb him by sending the beautiful heavenly damsel to entrap him and spoil his samadhi. But Dayalji remained steadfast in his Samadhi. Thus he attained perfect Enlightenment (Purna Samadhi).

After realizing the divine bliss and peace of unison with Param Tattva, he undertook the task of spreading Rama

Bhakti as directed by his great father. He accompanied his father when the latter went out of Marwar on exile. Being intellectually as accomplished as he was spiritually great, he engaged in debate with a reputed Pundit of Sojat named Vishwadhara on the subject of the qualification (Adhikara) of a sannyasi, and defeated him in discussion.

Dayalji's message was the same as that of his father Ramadasji. Meditation on the Name Rama, devotion to the Guru, company of the good and the holy, and rejection of the illusory, ephemeral objects of the world were the four cardinal principles that he brought home to the masses through his sermons and writings which include :

श्री सारवी अंग प्रकरण, भक्तमाला,
ग्रंथ संग्रह प्रकरण, छंद संग्रह प्रकरण,

पद संग्रह प्रकरण, गुरु प्रकरण, परची,
करुणासागर, दयाळू मंत्रमणि,
रक्षा बत्तीसी, रेखता ।

He emphasized that all people have an inherent right of doing Rama Bhakti for the ultimate realization of God in this very life irrespective of caste, colour, creed and sex. He had many worthy disciples, chief among them being Puranadasji who was born to a rich businessman called Jaswantji and his wife Samabai on Chaitra Krishna 2, Samvat 1828, Jaswantji was the disciple of Peethodasji, a prominent disciple of Ramadasji. He visited Kherapa at the instance of his Guru and made an offering his son Purandasa at the feet of Acharya Ramadasji. Ramadasji ordered Dayaldasji to initiate Purandasa, who accordingly imparted the Rama Mantra to Purandasa. Dayaldasji took final Samadhi in Samvat 1885. He is credited for establishing a tradition enriched by a chain of self-realised Mahantas who were instrumental in the spiritual regeneration of the people of Marwar and other parts of country. As an authentic reli-

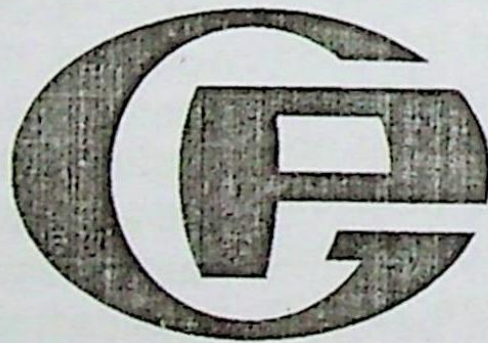
gious preacher he stood for achieving harmony of profession (kathani) and practice (karani). He emphasized that moral conduct be improved for the reform of the society at large. Religion should be divested from ritualism, and should be rooted in self-realisation and upright conduct. Religiosity should give way to spirituality, which alone is the bed-rock of social life based on love, charity and brotherhood. As a social re-

former he tried to free individuals from ignorance, superstition and exploitation, and raised their life above selfishness. According to him the reform of the society should start from the individuals whose guiding star should be service (seva) and self-discipline (samyama).

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VISION OF VISHNU

THROUGH VISHNU SAHASRA NAMA STOTRA

-Achyut Vadavi

The thousand names (actually 1031) of Lord Vishnu, which were told by Bheeshma were not coined by him. He himself has clarified this and it is further confirmed from the fact that many of these names appear in Vedas and Valmiki's Ramayana also. These are the names given to humanity by Rishis & Munis.

This is the most revered hymn accepted by all sections of the Hindus.

This hymn or stotra is given in the epic - Mahabharat, written by Maharshi Vedvyas, in Anushasanparva. Bheeshma, the grand uncle of Pandavas and Kauravas, led the latter's army in the Mahabharat War. He was seriously injured on the 10th day and had to retire. He had a boon that he could leave this world whenever he so desired. On the day he was injured, sun was moving to-

wards tropic of Capricorn or the southern limit, which is considered as an inauspicious period for giving up life. For the ingress of sun on his Northward journey or towards tropic of Cancer, there were more than fifty days. So Bheeshma decided to lie down in the battlefield on a bed of arrows only, so that he can survive as long as he desired.

All important persons from both sides of the war, including Shrikrishna used to assemble near him and ask him their doubts, as was the

most well versed person at that time. Yudhishtira, eldest brother of Pandavas, asked about Raj-Dharma, Varna-shrama Dharma, Sanyas Dharma etc. and Bheeshma told him the Dharma along with examples. Finally Yudhishtira asked Bheeshma, what should an ordinary person do for his welfare in this world. Bheeshma answered that ordinary person should sing the thousand names of Vishnu. Bheeshma then recited Vishnu Sahasra Nama stotra.

Maharshi Vedvyas was also present in this gathering daily. In fact Vedvyas, whose birth name is Krishna Dwaipayana (black person born on an island in Yamuna River), is grand father of Pandavas & Kauravas. He witnessed the events of his family and wrote its history in his great work 'Mahabharat'. He was an intellectual giant. He collected and compiled all the Vedic literature and categorised it into four Vedas. To make it easy

for the people to understand Vedas, he wrote a treatise called Brahma-Sutras. He further simplified the contents of Vedas for the commoners also by writing eighteen Puranas, of which Bhagavata is most popular. He is therefore considered as an incarnation of Vishnu and his name appears in V.S. Nama (Stanza 61, Sl. No. 572).

The thousand names (actually 1031) of Lord Vishnu, which were told by Bheeshma were not coined by him. He himself has clarified this and it is further confirmed from the fact that many of these names appear in Vedas and Valmiki's Ramayana also. These are the names given to humanity by Rishis & Munis. They in turn got these names by revelation from God. Thus all the names are sacrosanct and equally important.

Then question arises why do we need thousand names? Why were so many names

revealed to the rishis? God is a great entity who cannot be visualized by an individual. Hence each name, that was revealed to a rishi, indicated an aspect of God. The thousand names indicate different aspects of God. Even if we leave aside some names which were revealed more than once and some others which indicate the same aspect repeatedly, the total number is too large. The sum total of these names or aspects also cannot be said to give a complete picture of God. But their summation or integration will give a better picture than a single name. So an effort has been made here to integrate the names and get a better picture of the God.

Now analyzing the names given in the stotra, they can be grouped into twelve main types.

Group 1 : Traditional Names
- These are names like,

Rama, Krishna, Vishnu etc. These names have etched out a figure or idea in a devotee's mind. So these can be taken as they are.

Group 2 : There are names pertaining to incarnations, the predominant ones belong to Krishnavatar. Here it is worthwhile to note that Bheeshma and Vyas both knew that Krishna is an incarnation of Lord Vishnu. These names are avatar related ones and have to be accepted without any interpretation. Some of these names are : a) Gaddhar, b) Vasavanuj, c) Nanda d) Sudarshana, e) Dasarha, f) Vanamali g) Khandaparashu, h) Kuvaleshaya, i) Kalaneminiha, j) Shouri, k) Shoorjaneshwar l) Kesiha, m) Dhananjaya, n) Shoorsen, o) Yadushreshtha p) Suyamun, q) Devaki-Nandan, r) Chanur-andhranishudan, s) Rathangpani, t) Vatsar, u) Garud dhvaj, v) Shrivats Vaksha, w) Mahadri dhrik, x) Mahavarah, y) Rama,

Krishna, Vaman, Madhusoodan etc.

Group 3 : Names that show his qualities. These are many and a few are noted here :

a) He is all pervading, b) He sees everything in the Universe c) He is incomparable, d) He does not age or decline, e) He is pure, f) He is clever, g) He is joyful and enthusiastic, h) He is tolerant, i) He is siddha, j) He is valorous, k) He is independent l) He dwells in the heart of beings, m) He is praise worthy, n) He likes being praised and feels obliged, o) He has a controlled mind, p) He is sought after by all, q) He is the ultimate goal, r) He is a good administrator and punishes where necessary, s) He is clearly seen, t) He can be accessed through knowledge etc.

These are applicable at all times.

Group 4 : Names which show

his important actions and works are given below.

a) He created the universe, b) He sustains the universe, c) He gives life to beings d) He keeps cycle of birth and death going on, e) He gives rains, f) He created Vedas g) He protects Dharma h) He destroys sins, i) He helps rising up, j) He gives happiness, k) He gives wealth l) He fulfils desires, m) He enhances love, n) He purifies, o) He vanquishes the unwanted ones, p) He destroys shoka, q) He shows the right path, r) He resolves the universe, s) He gives auspiciousness. These names are also applicable at all times.

Group 5 : Names of objects and situations of excellence in which God is prominently present.

Bhagwat Purana in its eleventh Chapter and Bhagavad Geeta in its tenth Chapter state that God is prominently

present in the objects which excel all others of their category. This can be compared to our feeling of His presence in Tirumalai Temple compared to any other Venkateshwar temple. Names of some of such objects are given below :

a) Universe, b) Earth, Sky and directions, c) Stars and starry nights, d) Sun and his light, Moon and his light, f) Time, Year, Season, day, g) Life, h) All beings, their body, i) Great grandfather, father, j) Saint, k) Physician, l) Vidwan Sadhak, Guru Brahmin, Philosopher, Siddha, Vedavit, m) Good leader, n) One who performs Yajna, o) Food, people and children, p) Air, Fire, Water, sea, rain, Vadvanal, q) Plant life, tree, Somarasa, Baniyan Tree, Audumbar tree, Ashwath / Peepal tree, seed, r) Medicine, food, s) Kunda flowers, water lily, Garland, t) Honey, u) Yajna, v) Lion, Elephant, Bigboar, Bull, Cow, Calf, black buck, Big serpent,

poisonous serpent, Green land, scorched Land, w) Gems, wealth, x) Deep hole, canyon.

Group 6 : There are non-objects too, which are above all others by their excellence and God is vividly present in them. Some of these names are given below :

a) Dharma, b) Truth, c) Knowledge, d) Worship, e) Faith & Siddhi, g) Promise, h) Future, i) Extreme happiness, j) Good taste, k) Plenty, l) Peace, tranquility, m) rest, n) orderliness, o) Growth, p) Prosperity, q) Support, r) Happy celebrations, s) Cycles of life, t) Justice, u) Punishment, v) Valour, w) Skill, x) Success, y) Brahma - Jnan etc.

Group 7 : Names of important human activities when done in excellence are as under :

a) Worship, b) Praise, c) Vedas and their related activities, d) Yajna and its rela-

ted activities, e) Yoga and its related activities.

The names in groups 5,6 and 7 are applicable only to this universe.

Group 8 : He is the Head or Lord of group of others. Such names have been grouped below :

a) Pradhan Purush, b) Eashwar, c) Eeshan, d) Prajapati, e) Lord of time, f) Head of Suras, three worlds Dharma, Speech, Elephant, Desires, Stars, Bhagya, Wealth, Earth, Water, Knowledge, Laxmi, Shooras, Yogis, Vedas, and Yajna, g) He is Indra & Junior to Indra also.

These are applicable to this universe or Devalok as the case may be.

Group 9 : There are names which show his appearance or looks :

a) His face is attractive, b) Limbs are proportional, c) he has curly black hair, d) He has lotus shaped big, red

eyes, e) He has four arms, f) He has anavel (Nabhi) which looks like a lotus or jewel, g) He has a sonorous voice, h) He is a good speaker, i) He looks bright and attractive etc.

Group 10 : Given below are few names which show his decorations and arms :

a) He wears a beautiful garland, b) He is having golden armlets, e) He is holding a conch in his hand, d) He is having a discuss (Chakra) in his hand, e) He weilds a mace & He is holding a lotus, g) He is having a bow etc.

The above names give a clear picture of the lord's look, his abodes, qualities, actions etc. These names in group 9 and 10 are applicable only in Devalok.

Group 11 : Maharshi has also given some pairs of words which show his appearance or quality in directly opposite forms.

Some of them are :

1. He destroys desires	He creates desires
2. He destroys anger	He causes anger
3. He is the doer	He is destroyer
4. He is led (by others)	He leads
5. He is wealth	He is not wealth
6. He is fit	He is weak
7. He exists	He does not exist
8. He is perishable	He is not perishable
9. He destroys pride	He gives pride
10. He is one	He is many
11. He does not move	He moves
12. He creates fear	He destroys fear
13. He is atom	He is mammoth
14. He is too lean	He is too gross
15. He is full of qualities	He is free from qualities
16. He cannot be described by Vedas	He is described by Vedas

This raises a question as to whether he has a fixed form or a variable form. Because all names are sacrosanct, the latter appears to be acceptable as it includes the former also.

These names are applicable to the universe and/or Devlok as the case may be.

Group 12 : After we have crossed group 11 we come to another one which throws

up more surprises. These words are not given at any one position but are interspersed all through the stotra. Some of these names are given below.

- a) He cannot be proved,
- b) He cannot be understood,
- c) He is difficult to understand,
- d) He is hidden and not open,
- e) he has no form & He has no physical body,
- g) He is beyond imagination etc.

How to integrate these with

the earlier ones? Is it that God has a form that we desire to see or our ancestors have seen? Or is it that He has a variable form or a form which one likes to see Him or there is no form at all. This critical question has been solved by Maharshi Valmiki in his great epic Ramayan. When Rama, an incarnation of Vishnu, is leaving this world and is going back to Devalok, Lord Brahma tells Rama that:

भ्रातृभिः सह देवायै : प्रविशस्य स्विकां
तनुं ।

यदिच्छसि महाबाहो तां तनुं, प्रविश्य
स्विकाम् ॥९॥
वैष्णवीतां महातेजो यदाऽकाशम्
सनातनम् ।

(Ramayan, Uttarkanda, 110th Sarga)
Please enter (Devalok) along with your brothers and Devatas in your own body. Please enter into your great Vaishnavi light or the old space(formless) body, whichever you like.

Thus Valmiki states that Vishnu has two forms in Devlok. Firstly Vaishnavi light and secondly formless space.

It means that both Saguna and Nirguna forms are there. It is upto the devotee to accept whichever he likes.

As regards Vishnu's form on the earth is concerned, he is specially or prominently present in all those places where excellence is there. (Groups 5, 6, 7) In Sun He is present with His bright light and life sustaining power, in peacock as its beauty, in lion as its majesty, in Banyan tree as its shade etc.

He is also present in normal form inside and outside every object on the earth because Vishnu means one who is present everywhere.

As regards His variable forms on earth, vide group-II, human beings have been seeing God in the form in which they are deeply submerged. For example, Ramakrishna Paramhansa saw Kali, Paigambar and Jesus Christ at different times, when he was comple-

tely submerged in that thought. Tulsidas saw Rama in Krishna's idol at Mathura; Samarth Ramdas saw Rama in Vithal's idol at Pandharpur etc. Thus the personal God has a form that one intently desires.

To conclude, it can be said that one can have a personal God in any form he/she likes.

One should respect excellence as God and should not despise anything on the earth as God is present in those things too.

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BOOK PREVIEW

New Publication :

GREEK QUOTATIONS IN THE BOOKS OF GURUDEV RANADE

(with Pronunciation and Translations in Modern Greek and English)

Edited by Dr. N. V. Kulkarni & Dr. H. D. Kopardekar

Published by Academy of Comparative Philosophy and Religion, Belgaum, Pages 120, Price : Rs. 100/-.

Many books of Gurudev Ranade contain quotations of ancient Greek Philosophers. Gurudev Ranade had specially studied Greek language too, for studying the ancient philosopher writers, such as Socratis, Plato and many others. He had even compared Greek language and its grammer with Sanskrit and written article on the subject and many other articles on Greek philosophers and their contribution and also had compared their contribution with that of the Indian saints and written his observations in his books. While giving the original quotations of ancient Greek philosophers, he has explained the meaning at some places or indirectly indicated it, but at many places it is simply quoted. The readers of the books of Gurudev Ranade needed some help to understand those quotations and absorb the views of Gurudev in a proper context. This long felt need by the readers, and, especially scholars of the new generation, can now use the new publication as a companion volume for the books of Gurudev containing the ancient Greek Quotations. Not only the Indian readers but also western readers need such a help as the ancient Greek is not in use now, the language and its script has adopted a modern form. The com-

panion volume prepared by the International Forum of Followers of Gurudev Ranade (IFFGRPR) Pune and published by the ACPR Belgaum contains the translation of those Greek quotations in modern Greek language and Roman script and also in English language. Hence this publication will be useful to all. It is also to be noted that this publication is coming out at a very appropriate time when the preparations for the 23rd World Congress of Philosophy to be held at Athens Greece (2013), have started.

Gurudev Prof. R. D. Ranade seems to have used ancient Greek Quotations because he wanted to present Indian Philosophy in western garb for western readers. But even for all of us such a translation and presentation in English becomes useful and know more about the skills and authority of Gurudev Ranade in various languages and philosophies of the ancient authorities on the subject.

This invaluable and taxing work was undertaken and completed with the help of Greek friends (through Bits, Pune), has made the reading the books of Gurudev Ranade more meaningful, the language of the translation is also kept simple and at places explanatory.

A scholarly preface has been written by Prof. Padmatai Kulkarni. As mentioned by her in the preface that from the recasting of Greek expressions in this book, it becomes clear that "Prof Ranade has done justice not only to language like Sanskrit, Greek or English, but has also to discipline like philosophy, grammar, philology or mathematics. How could he do all this in one stroke? He has himself given an explanation elsewhere - "We are blessed with a new insight, because we have the spiritual background, divine support and grace of the

Master". Obviously the new companion volume has also come out with same support and grace and inspiration of our Master - Gurudev Ranade.

The book is published in a very good style and attractive cover with appropriate and useful points about Gurudev Ranade's expertise in Greek philosophy. The views of American philosopher Prof. Burch about Gurudev Ranade's personality and achievements are also included. Greek Quotations from all five books of Gurudev in which there are Greek Quotations are included in the Book. The book also contains information about IFFGRPR and ACPR, Belgaum.

It is hoped that the book will be received well and found very useful by the readers and scholars engaged in research of the books of Gurudev Ranade.

-Dr. Hemchandra Dayarnav Kopardekar
(Co-editor of the book)

□

Sadguru : The spiritual *Sadhana* really begins from the proper initiation by a *Sadguru*. Now, who is a genuine *Sadguru*? According to Sri Baba (*Sri Amburao Maharaj*), a *Sadguru* is one who has realised his identity with the *Atman* - Lord - and who has heard the *Divine Nama* (sound) and visualised the *Divine Rupa* (Light) in his superconscious state, at the time of meditation. Such a realised *Sadguru* alone is capable of granting the *Divine Nama* to his disciple. It is such *Nama*, received from such a *Sadguru*, that can enable a seeker to gain spiritual experience through one-pointed meditation.

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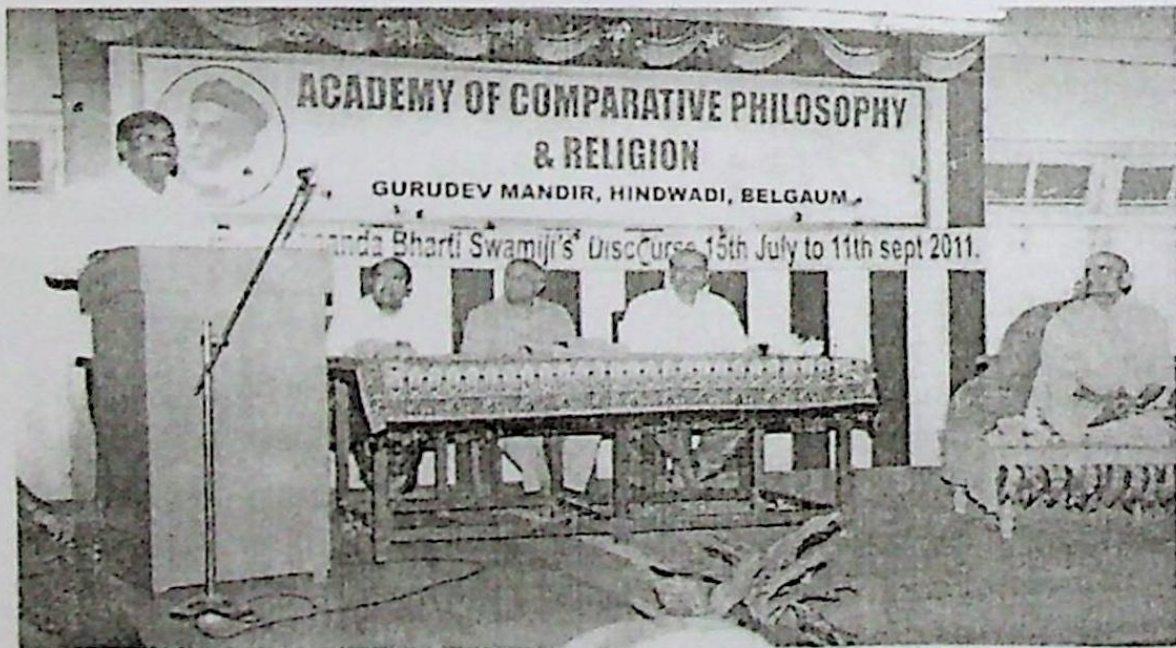


ACTIVITIES OF A.C.P.R.

During
July-September 2011.

ACPR (Gurudev Mandir) Hindwadi, Belgaum, in association with International Forum of Followers of Gurudev Ranade for Philosophical Research, Pune, conducted discourse on "SHAANKAR VEDANTA" from 16th July 2011 to September 2011, by His Holiness Sri Paramanand Bharati Swamiji of Bangalore, a internationally renowned authority on Science, Spirituality and Vedanta Philosophy.

On 15th July 2011, at ACPR Hindwadi, Belgaum, inaugural function was conducted and Shri. A. G. Kulkarni, Advocate, Chairman KLS Belgaum, pleased to inaugurate the discourse function. Prof. D. H. Rao, Principal, Jain Institute of Technology, Belgaum attended the function as a Chief Guest. Prof. D. G. Kulkarni, Dean, MBA Jain Institute Belgaum also attended the function as one of the Guests.

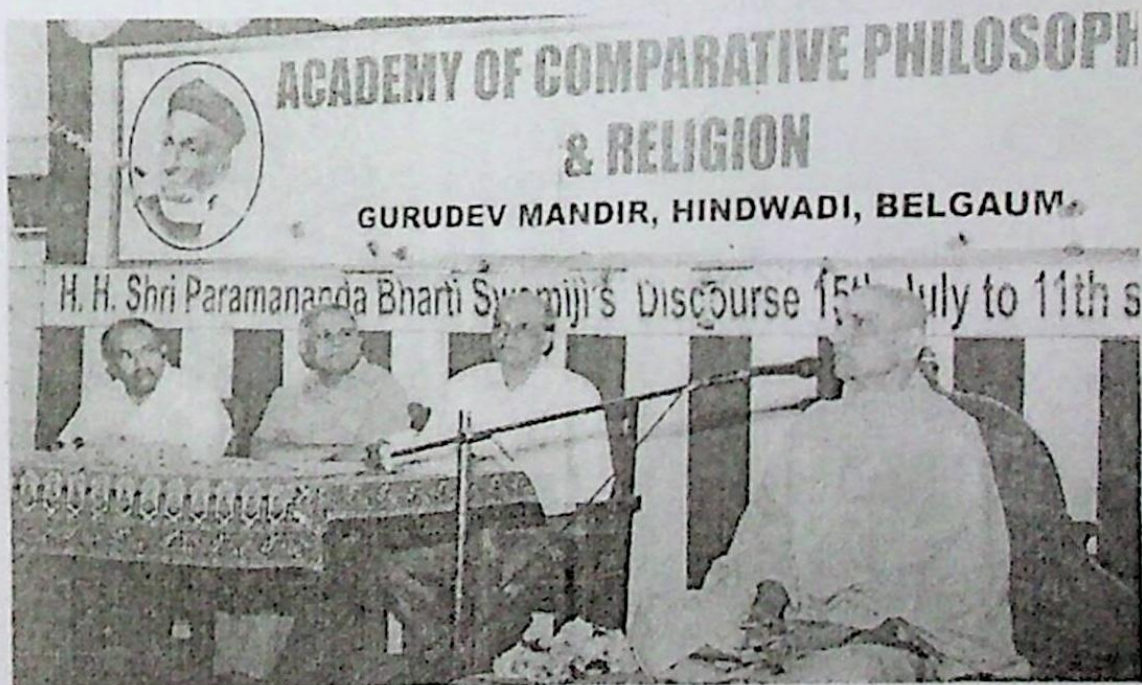


ACPR's Secretary, Shri. M. B. Zirali Addressing

H.H. Sri. Paramanand Bharati Swamiji, Bangalore, spoke on the occasion and stressed the importance of Shaankar Vedanta to achieve human goals.

Shri. A. G. Kulkarni, Prof. D. H. Rao and Prof. D. G. Kulkarni also spoke on the occasion. Shri. A. M. Potdar, Vice-chairman, Shri. M. B. Zirali, Secretary, Shri. Subramanya Bhat, Trustee and other Board Members and eminent scholars and devotees attended the Inaugural Function.

H.H. Sri. Paramanand Bharati Swamiji, Bangalore, at the Auditorium Hall of ACPR, Belgaum from 15th July to 11th September between 7.15 a.m. to 8.15 a.m. delivered the lectures on "Shaankar Vedanta". During the above period daily, elderly persons, scholars, students & devotees attended the lecture.



H. H. Sri. Paramanand Bharati Swamiji, of Bangalore.

H.H. Shri. Paramanand Bharati Swamiji Bangalore, delivered the lectures as follows on Spiritual Thoughts, religious morals and enlightened the audience to achieve their goals in life.

-
- 1) At Dattatreya Temple, Guruprasad Nagar, Belgaum from 20th July to 19th of August 2011, between 6-15 p.m. to 7-15 p.m.
 - 2) In Shri. Chidambar Temple, Chidambar Nagar, Belgaum from 11th August 2011 to 20th August 2011, between 6-15 p.m. to 7-15 p.m.
 - 3) In 5th August 2011 to 5th September 2011 and also
 - 4) At Chitprakashanand Aarsh Vidyapeeth, Shanti Nagar, from 27th August 2011 to 10th September 2011,

On Sunday the 11th day of September 2011, at 10-30 a.m., Valedictory Function of Discourse on "Shaankar Vedanta", by H.H. Sri. Paramanand Bharati Swamiji, Bangalore, took place.

At this function, New Edition of the Book entitled as "THUS SPAKE GURUDEV", donated by Shri Prakash Joshi of Hyderabad was released.



Swamiji releasing the book, "Thus Spake Gurudev"

H.H. Sri Parmanand Bharati Swamiji spoke on the occasion and expressed his happiness towards the manner in which 60 days Programme concluded at ACPR, Belgaum.

Shri. Chandrakant Kusnoor, renowned writer and thinker presided over the function as Chief Guest, and H.H. Shri. Chitprakashanand Swamiji of Aarsh Vidya Ashram Belgaum addressed the audience.

Board of Trustees headed by Shri. M. B. Zirali, Secretary ACPR, Belgaum honoured H.H. Shri. Parmanand Bharati Swamiji and H.H. Shri. Chitprakashanand Saraswati honoured Shri. Prakash Joshi of Hyderabad.

The function concluded by distribution of "Prasadam".

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Announcement :

We are pleased to inform to all our donors, subscribers, readers and members that ACPR Hindwadi Belgaum is publishing religious and philosophical books namely :

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The books releasing function/ceremony will be held in
February-March 2012 at ACPR, Hindwadi, Belgaum.

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