

# Thus Spake GURUDEV



**Dr. R.D. RANADE, M.A., D.Litt.**

# **Thus Spake Gurudev**

**Dr. R.D. Ranade**

(SELECTIONS FROM HIS WRITINGS)

By

**M.S.DESHPANDE, M.A.**

**ATHANI**

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## Foreword

These blossoms of spiritual selections have been gathered, from the various writings, letters and talks of *Sri Dr R.D. Ranade*, the celebrated Saint of Nimbai. These are, of course, a few of the rich lot. However, they are sure to attract not only earnest seekers, but also ordinary passers by, by brilliant bloom and enchanting sweetness. They will grant light to the benighted, delight to the miserable and inspiration to the despondent devotees. They will also be supremely helpful to all the aspirants by enabling them to make their meditation soulful and blissful.

Sri Gurudev very often used to speak through the Saints. Their words, thus, are as good as his words, their blossoms, his blossoms. Hence nothing more need be

added, or better still, can be added, to bring home to the seekers, the supreme value of these spiritual selections, of which a few glimpses alone have been presented in this booklet. Their innate splendour will speak for itself, as it is sufficiently self revealing.

May Sri Gurudev shower his Grace upon us and lead us on, along the Pathway to God!

I am very much grateful to Smt. Matoshri Kakusaheb Ranade for allowing me to use these extracts.

I am very much thankful to Srimant Rajasaheb of Miraj for kindly offering Rs200/- to the Ishwar Sharan Ashram, Allahabad for the publication of this booklet. I am also sincerely thankful to Justice Shankar Sharan as well to Sri. S.N. Deshpande, the President and Director respectively of the Ashram for their kindness in publishing it on behalf of their Ashram.

**Athani. M. S. Deshpande**

## **Preface to the Second Edition**

It gives me great pleasure to place the Second Edition of this inspiring booklet in the hands of earnest aspirants. It has been thoroughly revised, enlarged and rearranged in a more systematic manner. Thus its utility has been greatly enhanced. It is hoped that it will continue to be a source of light and inspiration to the aspirants.

I am highly obliged to the **Board of Trustees of the Academy of comparative Philosophy and Religion, Belgaum**, for bringing out this edition as its first publication. I am very much thankful to Sri. S. N. Deshpande, M.A, for giving the block of Sri Gurudev, printed on cover- page as well as his photograph, printed inside. I am also thankful to the Manager, Tarun Bharat Press, Belgaum, for its fine printing and get up.

**Athani.**

**11-4-68**

**M. S. Deshpande**



## Prologue

Time was when a plethora of publications like - 'Thus spake so and so', 'So and so in his own words', 'Selections from so and so' or similar ones came out. They were eminently readable as they enabled the reader to have direct communication with the author. Good translations or interpretations are welcome, no doubt, but after all they are, as plato said, one degree removed from Reality. There comes a middleman standing between the author and the reader. But why be satisfied with second best when the best, the original, is available?

This is a fresh edition of the brochure, 'Thus Spake Gurudev', originally compiled by a scholar, Shri. M.S. Deshpande of Athani, way back in 1960. It consists of excerpts from classics penned by Prof. R.D. (Gurudev)

Ranade. His flawless and inspiring language, choice of precise diction, meaningful expressions, limpid style and most prominently his urge to attract people to spiritual life are spotlighted here. This is not merely what Gurudev spoke, rather it is what he practised. To Shri Deshpande this was God's work and he did it as labour of love. He commands our gratefulness for this pioneer representation of Gurudev.

Literature by and on Gurudev is vast. In addition to his independent books, he had published right from 1916, learned articles on Greek Philosophy which came out as pamphlets. Besides these, we have treatises on his life or monographs devoted to his philosophy and teachings. Memoirs written by his admirers are not wanting. There are verses in Marathi or Sanskrit in his praises and a couple of longish poetic compositions depicting his life, especially his spiritual life.

This is veritably a mine of literal pieces whose central theme is Gurudev.

As we would have it, this mine was spotted by none else but by a mining engineer, who dug out for reprint a priceless gem, namely. Thus spake Gurudev. He polished it with intense love and reverence for Gurudev, and displayed the rich wares for the benefit of one and all. He shunned coming into limelight because his only purpose was to broadcast the message of Gurudev, his spiritual teacher. It was the munificence of this hidden sponsor, who had inherited paramartha from his family, that has put in our hands this pot of honey, without our having to go from flower to flower. We are obliged to him for his service. We are also indebted to the Academy of Comparative Philosophy and Religion for its magnanimity in encouraging this enterprise.

In his two prefaces Shri Deshpande has pointed out the salient features of this tiny tract



and that brooks no repetition. So sufficient unto the day any talk thereof. I take it as a privilege to be associated with this laudable project. Amen.

**Padma Kulkarni**

Solapur

Gurudev Ranade's Punyatithi

11-06-2011

*Page numbers in Gurudev's books refer to the editions that were published when Shri Deshpande culled out these passages. With the help from these and with a bit of search, readers can locate the topics in their own books.*

# Sri Gurudev Dr. Ranade

(A brief life-sketch)

Dear Bharat had never been devoid of Saints. In fact she is what she is- a *Punya-Bhumi* – a holy land, on account of the *Tapasya* of her Saints. Other lands had their Saints and Sages no doubt. But Bharat appears to be a land of their special choice. The number of Saints in Bharat and the heights reached by them is really phenomenal. They carried the brilliant touch of spirituality wherever they went and brought new spiritual awakening in their wake, even among the common people.

Like ancient and medieval Bharat, modern Bharat also had her Saints and Sages. These Saints opened the flood gates of spirituality, and released a fresh flow of the same, flooding gradually all the parts of Bharat, and trying to reach other lands as well. They have been great power-houses of

spirituality from which spiritual energy is being transmitted and supplied to all the peoples of the world. They have been thus successfully resisting the great onrushing flood of godless materialism.

**Dr. Rambhau Ranade** was such a Saint, one of the precious gifts of dear Bharat, to the modern world. He was born on **3<sup>rd</sup> July 1886** at **Jamkhandi** in **Bijapur District**. His pious mother brought him up in a holy atmosphere.

While still at school, he came into contact with **Sri Bhausaheb Maharaj**, the great Saint of **Umadi**, who blessed him with the divine **Nama** (1901) and thus sowed the seed of his later spiritual greatness.

**Rambhau's** school and college careers were equally brilliant which enabled him to win scholarships and gold medals in different examinations. He pursued his spiritual *Sadhana* also, along with his study as a result of which he had wonderful spiritual



experiences even in those early days. A great urge "to find intellectual justification for these spiritual experiences" prompted him to study philosophy both Eastern and Western. He worked as **Professor of Philosophy** in the **Fergusson College, Poona (1914)** and **Willingdon College, Sangli** for ten years. He was twice a victim of protracted illness of a dangerous type from which he could get a cure through the all-abounding grace of his *Sadguru*. This illness, however, proved a blessing in disguise as it intensified his spiritual *Sadhana* and granted him rare spiritual experiences associated with supreme bliss.

The year 1918 brought great domestic calamities to **Prof. Ranade** which also resulted in intensifying his devotion and *Sadhana*. In 1922 he had a dream-vision which directed him to **Nimbal**, a small Railway station between **Sholapur** and **Bijapur**. He built a small house there with the intention of settling down. It has now

assumed the form of a small **Ashram** and has become a place of pilgrimage.

**Prof. Ranade** delivered, from time to time, valuable series of lectures. They were (i) **On Upanishdic Philosophy**, at Bangalore (ii) **On the Bhagavadgita**, at Nagpur, (iii) **On Vedanta**, at Calcutta, (iv) **On Hindi Mysticism**, primarily at Allahabad and (v) **On Karnataka Mysticism**, primarily at Dharwar. All these series were originally designed to be published in the form of books. Out of these, the first, the second, the fourth and the fifth series have been published in book form, while the third is in the form of notes only. In 1933 **Prof. Ranade** published his great work on **Mysticism in Maharashtra**. He was the President of the **Indian Philosophical Congress** held in Nagpur in 1937.

**Prof Ranade's** first monumental work **A Constructive Survey Of Upanishadic**

**Philosophy** was published in 1926. It instantly brought him international fame and attracted the attention of **Dr. Ganganath Jha** who invited him to join the **Allahabad University (1927)**. **Prof Ranade** served the **Allahabad University as Professor and Head of the Department of Philosophy, Dean of the Faculty of Arts and Vice Chancellor**. **Dr. Ranade's** stay at Allahabad enlarged his intellectual horizon and enriched his spiritual experience. After retiring in 1946 he made **Nimbal** his permanent place of residence.

The life of **Sri Gurudev** was God centered, God inspired, God possessed and God intoxicated. It was soaked in Bliss Divine. Really such a God-man "is a circle whose centre is everywhere and circumference nowhere". But God, encased in this God-man, appeared to work especially through two centers, one in North India at



Allahabad and the second in South India, at **Nimbal**. Both were Holy Confluences where many a streams met, received proper purification and departed on its pilgrimage towards the Divine Ocean.

**“A mystic” according to Sri Gurudev, “may be a philosopher but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends”**

It had been his long-cherished aim to gather multi-coloured flowers of the Mystic Garden and present a garland of them to the Lord. He wanted to write a general work on Pathway to God, with references to the philosophies and religions of the East and the West, to which subject he had devoted the major part of his life.

**Sri Gurudev** would certainly have realized this dream, had he been blessed with a few more years of precious life. But God willed otherwise. He recalled His Messenger, for reasons best known to Him, just when **Sri Gurudev** was standing on the threshold of his dreamland (6<sup>th</sup> June 1957).

May be, He had charged this Centre to work from infinite centres and illumine the Infinite Circumference with the Infinite Light Divine.

**- M. S. Deshpande**

## **TALK ONE**

### **Spiritual Ideal**

- I GOD**
- II WORLD**
- III SOUL**
- IV IDEAL (Individual)**
- V IDEAL (National)**



**OM**

**To realise God  
for oneself and others  
is and should be the  
End of Human life.**

*.....Sri Gurudev Ranade.*

# I GOD

## (I) God's omnipresence and omnipotence

(I) Is it not wonderful that people should keep repeating that there is no God when God has filled this world in and out? Is it not their misfortune that makes them say that God is not? That one should fall in a well of nectar and yet try to rid himself out of it; what can we say about such a man except that he is unfortunate? The blind man is moving from place to place for a single morsel of food and he is kicking aside with his feet the wish jewel that has happened to come in his way simply because in his blindness he cannot see. If these people were to open their eyes a little and look at nature, they would soon find themselves convinced about God's existence. Do they not see Omnipotence everywhere? And must it not convince them about God's existence? That the sky can envelop



everything, or the wind move ceaselessly on, or that the fire should burn, or that the rain should quench the ground; that the mountains should not move from their places; that the ocean must not over-reach its bounds; that the earth must bear the burden of all creatures, that are on its surface; is not all this due to His order?

*(Mysticism in Maharashtra P.62)*

(ii) With his great powers, what can He not do? God, indeed, is the Universal Mover. He moves the body as well as the universe. Who makes this body move? Who can make us speak except God Himself? It is God only that can make us hear or see.....He it is who can make even the leaf of a tree move.....God has filled the whole universe inside and outside. What can be lacking to him in His universal presence? Man's business is only to rest in God and to carry on His

work without asking anything from Him. Let the body be delivered over to God and God will do as He pleases. He is the support of the world and will bring about the proper thing at the proper moment... We should have no other belief except this. God is all powerful and can achieve anything whatsoever. Why need a man care for anything at all? He pervades the universe and directs the will. What can He not accomplish?

*(Mysticism in Maharashtra P.331)*

## **(2) The Centre of the Universe**

Man is but a speck when compared to earth, the earth is but a speck when compared to the Solar System, and the Solar System vanishes before the universe! How ridiculous would it then be, to suppose that the centre of this infinite universe is restricted to any place! Men had rather die with shame, than entertain such a foolish idea!

Where then is the centre of the universe? Everywhere! Every particle of this infinite Universe is its centre! Every particle of water, every particle of wind, every particle of matter is its centre or we had better say hides its centre. The centre is rather in the particles than the particles themselves! The particle may perish, but the centre does not. It is indestructible, imperishable, without end and without beginning! Weapons cannot pierce it, fire cannot burn it.....

Again, they endow the centre of the Earth with the power of attracting everything on its surface- with the power of Gravitation. How far, then, would this be true of the centre of the Universe? How powerful would the Gravitation of this centre be? Conceptions fail to make an estimate of the Force with which all creation gravitates towards the Presiding Element! The presiding Element is everywhere! The Universe is but an Infinite

Circle with its Centre everywhere, and  
Circumference nowhere!

*(Philosophical and other Essays P.142)*

### **(3) God Protects His Devotees**

Occasionally, God takes pleasure in throwing His Devotees in the midst of difficulties.....But, ultimately, He does ward off all evil from his Saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for His devotees, and takes for himself their sorrow. His devotees need not, therefore, entertain any fear or anxiety.... They should only maintain courage; bear courageously the buffets of fortune, and God will show Himself near them.... because, in fact, He fills the whole world. When death is before and behind, one should not run, for one's efforts will be of no avail. One should only invoke God, and God will come and



take His devotee on His shoulders. For, who shall kill, whom God saves! Such a one may wander barefooted in the whole forest, and yet not a single thorn may pierce his feet. He cannot be drowned in water. He cannot be killed by poison. He can never fall into the clutches of Death. When bullets and missiles are hurled at him, God will protect him. And God will attend on His devotee with all happiness. It is the duty of His devotee to remember Him at every step, and then God will follow him with all happiness. He will hold His beautiful cloth as a cover to protect him from the sun.... When His devotees have sat in caverns, He has been their attendant. He has warded off their hunger and thirst, when they have become indifferent to their body..... Who else can be their friend who have no friend except God? When God sends down His grace, even poison may become nectar.  
*(Mysticism in Maharashtra Pp. 334-335)*

#### **(4) God's Gift to His Devotees.**

God fulfills all the desires of His devotees. "By the plenitude of their love, they have washed off the distinction between night and day, and are enjoying my immaculate happiness.... What I now do for their happiness is to make their happiness increase, and turn the gaze of accident from their enjoyment of bliss. As by covering her dear child by the eye of love, the mother runs after it by taking into her hands every plaything that it wants, and gives it every golden toy that it demands, similarly, I undertake to fulfill the spiritual ambitions of my devotee.... My devotee loves Me, and I care only for his onepointed devotion. Difficult indeed is real love between devotee and God..... I have withheld from all, the knowledge of Self, which I make over to My Devotee"

*(Mysticism in Maharashtra P. 131)*

## II WORLD

### (5) The Tree of Existence

People do not see coming into being and passing away of this Tree of Existence, and hence they falsely call it eternal....As cycle succeeds cycle, or as a part of sugar candy succeeds another part, as the year that goes is the cause of the year to come, as the water flows past and another quantum of water comes to take its place, similarly, this Tree of Existence though really non-existent, is yet vainly called real. As many things may take place in the twinkling of an eye... as a ring which is made to whirl on the ground, seems as if to have stuck to it on account of its great speed....even likewise, does this Tree of Existence come and go, and yet people call it eternal. It is only he who contemplates its infinite speed and knows it to be momentary, may be regarded as having known the Real.

*(Mysticism in Maharashtra P. 60)*



## (6) The Flood of Illusion

The *Mayanadi* - the flood of illusion- starts from the precipice of *Brahman*..... As the river moves on, it produces bubbles in the form of the elements which appear on its surface. It is further augmented by the rain of the qualities. The qualities send showers of rain into the flood and increase the flow. In this flood as it moves on, there are whirlpools of hatred and windings of jealousy and huge fishes in the shape of moral abrasions (*pramadas*) swim inside the flood. The flood in its motion, carries off the small hamlets of restraint and breaks its waters upon the island of sexual enjoyment which is the resort of a number of creatures, so that, all these creatures ultimately are destined to be drowned in that great flood.... Of those who are dependent upon their reason, trying to swim across the river, no trace is left in the course of their swimming and they sink in the



abyss of self conceit. The sacred scriptures are merely huge pieces of stone which a man fastens to his chest, and being heavily laden, he falls into the mouth of the whale of arrogance.....

Finally, if we want to cross such a terrific stream, we must have a steersman in the shape of a spiritual teacher. We must have a rudder in the shape of devotion, which conception we take the liberty of introducing in the description. We must travel on the sure raft of mystical experience....It is only when these three things meet, namely, the spiritual teacher, devotion, and mystical experience, that we have the possibility of crossing that great flood of illusion! But one very extraordinary phenomenon takes place in the course of this flood. It disappears as soon as we begin to cross.

*(The Bhagavadgita as a Philosophy of  
God-Realisation. Pp. 61-62)*

## **Grades of Reality**

Degrees of Reality in Vedanta, Swapnika, Pratibhasika, Vyavaharika and Parmarthika. Thus the spiritual principle is the only substance in Vedanta, the highest grade of Reality. We have four grades of Reality in Vedanta. Though we speak of degrees of Reality they are in fact degrees of illusion. The grades are 1. Swapnika - illusionary creation of dreams (I II,2,3). 2. Pratibhasika - illusion of Perception (II.2.29). 3. Vyavaharika - illusions of ordinary life (III. 2. 6) and 4. Parmarthika - The only reality being spiritual (III.2.5).

*(Vedanta, The Culmination of  
Indian Thought.P-31)*

### **World : Real or Unreal ?**

According to Ramanuja the waking world and the dream world are both real. The neo-realists in contemporary European philosophy also hold this view. To Bhaskara as to

common sense the waking world is real and the dream world unreal. According to Shankara both are unreal. But the dream is more unreal than the world. He grants temporary reality to the world, only world ought to be considered real until the soul cognizes its identity with Brahman.

*(Vedanta, The Culmination of  
Indian Thought.P-32)*

## **God and World**

In fine, the problem of the relation between God and world seems to defy explanation. If the world is regarded as real and created by God the question is- why should God create it? If it be taken as empirically real while transcendently only illusory, then again the same question confronts us :- why was it created even as an illusion ? Even if it is put forth that the world is not created at all, still one has to make a concession to it as it is actually found. Verily the problem is

mysterious for no 'solution' appears to be final. After all, none can boast of having given a rational explanation of God's ways. As in many other fields reason has 'shot its bolt and has failed dismally'.

*(Vedanta, The Culmination of  
Indian Thought. P-99)*

### III SOUL

#### (7) Soul and Body

The soul is as different from the body as the east from the west. The soul is mirrored in the body as the sun in the lake. The body is subject to the influence of *Karman*, and rolls on the wheels of death and birth. It is like a piece of butter thrown in the fire of death. It lives for as short a span as the fly takes for lifting its wings. Throw it in the fire and it is reduced to ashes; give it to a dog and it becomes carrion; if it escapes either of these



alternatives, it is reduced merely to a mass of worms. On the other hand the *Atman*, is pure and eternal and beginningless. He is the all, impartitionable, without any actions, neither short nor long....neither light nor non-light, neither full nor empty, neither form nor formless, neither joy nor joyless, neither one nor many, neither bound nor absolved..... As day follows the night and night follows day, on the sky, similarly, body follows body on the background of this *Atman*.

*(Mysticism in Maharashtra Pp. 54-55)*

## **(8) The Spiritual Value of the Body**

The body is verily a wish-jewel, it will yield you all desires if you put an end to all egoism, and if you make your mind as clear as a crystal by leaving away all censure, injury and deceit. Such a man need not go to a place of pilgrimage, and people will flock to him and

get absolution at his sight. When the mind is pure, what is the use of those garlands and those ornaments? The saint will himself be an ornament to all ornaments. He always utters the Name of God, and his mind is ever full of joy. He has given over his body and mind and wealth to God, and is entirely without desire. Such a man is greater than a touchstone and is impossible to describe. From this we see that provided the body is used well, it may itself be an instrument for revelation of God. "Even Gods desire this mortal existence" says *Tukaram*. "Blessed are we that we were ever born, and have become the servants of God. By means of this life, and in this very life, we can attain to God-head. We can make heaven the stepping stone to divine existence"

*(Mysticism in Maharashtra P.284)*

## **(9) Greatness and Littleness of Man**

Vanity of vanities, all is vanity! Greatness does not exist but in name! Everything plays its part in time, and is lost in the womb of annihilation! I must thank thee, O poor fire-fly! that thou hast reminded me of mankind. For what is man but 'igneous worm' like thyself? We are igneous because we have the light within, as thou seem to have the light without. We have the divine spark within us, as thou hast the phosphoric spark without. Our light, however, is permanent; thy light is transitory. We both agree in being worms; for what are both of us but the tiniest parts of the boundless creation?

*(Philosophical and other Essays P. 133)*

## **IV IDEAL - (Individual)**

### **(10) Goal of Human Life**

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

*(A constructive Survey of Upanishadic  
Philosophy P.17)*

### **(11) The only hope for Humanity**

The world is torn with dire conflicts today. There is no hope for humanity except on the



basis of spiritual experience, whose power, when writ large upon the world, can assuage acerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God.

(Message)

It is only when all humanity comes to recognise the one Spiritual Principle, which underlies all things that we can bring about harmony between different creeds, nations and races.

*(Philosophical and other Essays P.120)*

## **(12) Spiritual Anchorage**

In the midst of great worries in these troublous times, we have to depend upon the spiritual anchorage. I am sure; in God all things will be right. Let us pray to Him that He may give us strength and light to visualise His purpose. In the life of every person, there arise certain

occasions when one has to show the greatest courage of soul and steadfastness in devotion to spiritual life. Very often in spite of the dark clouds and the heartbreaking thunder, the face of God may appear in the lightening in the midst of suffering and sorrow.

(Letters)

### **(13) Service of God**

Our only pursuit should be to follow the will of God and meditate on Him. If we just do this, I think He will come to our help in all circumstances. So long as we are serving God, We are immortal. Our lives are in the custody of God. We may throw away our mortal coil when he wills. We cannot die so long as he wants us to serve Him.

Spiritual life... is the end not merely of my own spiritual existence... but of humanity at large, which is consciously or unconsciously pursuing the Pathway to God. How far we

shall be able to achieve such an ideal remains entirely at the will of God. It is only our business to wait, to watch, to work and to pray.

(Letters)

## **V IDEAL - (National)**

### **(14) Rise of India**

(To be published in paper for 50 th Anniversary)

(i) If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the west and the east, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and the West and arising in the scale of modern nations,

preserving all the while the integrity and the pristine purity of her spiritual self.

*(Philosophical and other Essays P. 184)*

### **(15) Religious Platform.**

I hold that there is perfect reconciliation between the discoveries of science and the truths of religion. Science merely deals with the work of GOD. It supplements instead of supplanting religion. But I would not have the mere scientific or the mere economic spirit prevail. Let not an age of pure scientists, pure economists, and pure calculators prevail; and let not the glory of India be extinguished forever. Religion asks from you merely the consent of the heart, a mere touch of the Love of God. I don't understand how this can come in the way of pure activity. It would serve only to strengthen activity and not to weaken it. This is the only secure platform upon which the building of India's activities



can be raised. Take it away, and the building will tumble down in no time. Substitute another foundation and you will find the building will be raised on mere stubble.

*(Philosophical and Other Essays P.183)*

## TALK TWO

### Spiritual Discipline

- I Preparation
- II Initiation
- III Meditation
- IV Bhava
- V Self-surrender



**OM**

*The Path to God is not an easy one.  
The highest tortures have to be  
experienced before we attain to  
God-head.*



# I PREPARATION

## (1) Exhortation to Spiritual life

We do not know what accidents may befall us. As birds fly away in various directions, so our wealth and wife and son will fly away from us.... As soon as the body falls, the Self may migrate to a worst existence, for example, that of a hog or a pig...In thy previous existence thou hast suffered immense pain and it is only by exceeding fortune thou hast been relieved here from....One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail. All these follow thee only if they derive happiness from thee... Thou bearest their burden in vain for the whole of thy life and they will ultimately abandon thee... If thou wert to die at this moment, thou shall fall off from God, as thou art centered on egoism....Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee

birth...Sinful and mean are those who follow sensual enjoyment, leaving God..He, who wishes to have eternal happiness, should follow God, leaving away the company of men, which is the cause of sorrow.

*(Mysticism in Maharashtra P.387)*

## **(2) Search God to End Misery**

How would it be possible that a man might rest in ease, when he is sitting in a boat with hundred holes? How would it be possible that man might keep his body bare when stones are being flung at him? When fire is burning all round, must not one get away from its midst? Similarly, when the world is full of misery, how would it be possible that a man should not pray God? Upon what power do these people count that they do not worship God? How can they rest content in homes and in their enjoyments? ...Can one sleep on a bed of scorpions? ...It is wonderful that



people should live at ease in such a world?  
...As a child grows people rejoice, but they do not know that it is approaching death.  
...They cannot even bear the word death, and when people die they cry after them; but they cannot in their folly imagine that whatever is must pass away. Like a frog which is trying to eat a fish even while it is being itself devoured by a serpent, they are trying to increase their avarice every day. Alas! Born in this world, O Man! Get thyself hastily from it; go by the path of Bhakti so that thou mayest reach the Divine Home.

*(Mysticism in Maharashtra Pp.108-109)*

### **(3) Man's foolishness**

Man in the foolishness of the contemplation of his small success regards himself to be the lord of all he surveys; he believes that he may be the master of any situation in which he may be placed and that he may compel nature any

time to bend to his sovereign will, but events in his life prove that these are after all false expectations and that even though a little freedom may be granted to men, in small matters, he is yet not free in the highest sense of the term. Pent up within the jail he thinks like a prisoner that he is free; but he is free only to drink and eat and not to move about. Like a falcon to whose feet a string is tied, he can only fly in a limited sphere described by the length of the tether, but he is bound beyond that region. Similarly, man may imagine that he is free to do any action he pleases, but his freedom is the freedom of a tethered falcon.

*(A Constructive Survey of  
Upanishadic Philosophy P.314)*

#### **(4) Place of Moral Life**

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 rain of your meritorious deeds which will help the growth of the seed.



And when the crop will grow, there will also be the superfluous growth of weeds along with 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 P. 55)*

### **(5) The Way towards God**

It lies in the destruction of three moral vices, *Kāma*, *Krodha*, and *Lobha* (passion, anger and covetousness), which are compared to highway robbers on the way towards God. Where these gather together, know that evil is destined to prosper. They are an assembly of sins which lead one to the sufferance of hell.... So long as these keep awake in the mind of man, he shall never come to good;



never shall one even be able to hear of good. He, who wants to do good to himself, and fears self destruction, should not go by the way of these vices. Has one been able to cross the sea by binding a huge stone on his back? Has one been able to live by feeding on the deadliest poison?... It is only when these three leave the mind of man that he is able to secure the company of the good, and to walk on the path of liberation. Then by the power of the company of the good, and of the knowledge of the sacred books, he is able to cross the woods of life and death, and reach the home of the grace of the Guru which is always full of joy of the Self. There he meets the *Atman*, who is the greatest among all the objects of Love, and forthwith ceases all this bustle of worldly existence.

*(Mysticism in Maharashtra  
Pp.106-107)*

## **The Way to the Beyond**

The Brahman does go beyond the conceptions of good and bad, but be it carefully noted even at

the start that the way to the Beyond is easier to be found through the good than through the Bad; for even the customary and the conventional Good represents certain essential and permanent features of the highest Good, viz, the Life in Brahman. To take only one example; there may be risk in speaking the truth and gain in telling a lie. But in the former case the man is at peace with him self and possesses on that account courage, fearlessness, joy and a sense of internal freedom. These are obviously the characteristics of Brahman represented howsoever in a fragmentary manner in human life- in the moral and social spheres.

*(Vedanta, The Culmination of Indian Thought. P-147)*

## **Jnana, Bhakti and Yoga**

A study of the problem of mystical realization in Vedanta would show that realization is a combination of knowledge, Yoga and Bhakti. A full-fledged life of mysticism reconciles alike the claims of intellect, emotion and action. It would be wrong to say that mere intellect or mere emotion or mere action leads to the realization of supreme ideal. One or the other of these may be stressed, no doubt; but all must be present in a greater or lesser degree to enable one to attend to that divine bliss. Jnana, Bhakti and Yoga far from contradicting one another corroborate one another.

*(Vedanta, The Culmination of Indian Thought. P-162)*

## II INITIATION

### (6) Necessity of Initiation

Time and oft the Upanishads insisted upon the necessity of initiation by a *Guru*... Unless one be initiated by a *Guru* in the path of self realisation, one cannot attain the goal of mystic life... Unless the spiritual teacher be of a superior caliber, spiritual knowledge would be hard of attainment, and again, unless the initiation comes from the Spiritual Teacher who has realised his identity with the Self, there can be no knowledge of the subtle path which transcends all power of logic and argumentation... Hence, Arise! Awake! And learn from those who are better than ye! For the path of realisation is as hard as the edge of a razor. Very wisely have the sages called it an inaccessible path.

*(A constructive Survey of Upanishadic  
Philosophy P.330)*



## (7) Spiritual Teacher

(I) The miracle-monger is called a *Guru*, but he alone is a real *Guru* who leads to liberation...He who instills into our mind the light of the *Self* and dispels the darkness of ignorance, he who brings into unison the individual and the Universal Selves he alone is entitled to be called a *Guru*. He alone, who relieves people of the sufferings of existence and takes them out of the meshes of illusion, is entitled to be called a *Guru*...He possesses immaculate self-knowledge, and the satisfaction of a determinate life in the Self-  
To add to these, he must have extreme dispassion, and his actions should be beyond censure. With him spiritual discussion must be a constant pastime; for him the distinguishment between the false and the true must always take place. He uplifts the world and becomes an exemplar for the various kinds of *Bhakti*. Inwardly there must be self

illumination; outwardly, there must be devoted *Bhajana*, whereby alone he leads his disciples to spiritual happiness.

*(Mysticism in Maharashtra  
Pp. 393- 394)*

(ii) What the mind cannot attain can be attained through the power of the *Guru*. The treasure - house may be full of treasure; but it is all shut up and one cannot go inside it, unless one has the key in his hands. What this key is known to the disciple with the help of his Master. The grace of the Master is, indeed, the key which illumines the intellect, breaks open the door of dualism, takes us to infinite happiness, and lands us in the supersensuous state. That state is beyond mind; that satisfaction is beyond all desire. Imagination cannot imagine it. It is beyond all mind and intellect; it is beyond all things of the world. It is for this reason that one should

dissociate oneself from the world and reach spiritual experience.

*(Mysticism in Maharashtra P. 392)*

## **(8) Grace of Guru**

How is it possible, when the Grace of the *Guru* comes down in floods that the scorching heat of the *Samsara* may continue to burn one with grief? The grace of *Guru*, like a true mother, rears up the spiritual aspirant, on the lap of *Adhar Shakti*, and swings him to and fro, in the cradle of the heart; like a true mother, again, the grace of the *Guru* waves lights of the spiritual illumination before the aspirant, and puts on him the ornaments of spiritual gold.

As when a tree is watered at the bottom, it goes out to the branches and the foliage; as when a man has taken his bath in the sea, he may be said to have taken a bath in all the holy waters of the world; as when nectar has

been enjoyed all the flavours are forth with enjoyed; similarly, when the *Guru* has been worshiped, all the desires become fulfilled.

The greatness of such *Guru* cannot be adequately praised. Is it possible to add lustre to the sun? Is it possible to crown the *Kalpa-Taru* with flowers? Is it possible to add scent to camphor? How can the sandal tree be made more fragrant? How can the nectar be re-dressed for meals? How can one add hue to a pearl? Or what is the propriety of giving silver polish to the gold? It is better that one should remain silent and silently bow to the feet of the Master.

*(Mysticism in Maharashtra Pp. 49-50)*

### **(9) Worship of the *Guru***

Let me make my heart the seat for the *Guru* and let me place upon it my *Guru's* feet. Let all my senses sing the chorus of unity and throw upon the feet of the *Guru* handful



flowers of praise. Let me apply to the feet of the *Guru* a fingerful of sandal ointment, made pure by the consideration of identity. Let me put upon his feet ornaments of spiritual gold.....Let me place upon them the eight petalled flower of pure joy. Let me burn the essence of egoism, wave the lights of self annihilation and cling to the feet of the *Guru* with the feeling of absorption.

*(Mysticism in Maharashtra Pp. 50)*

### **(10) Prayer of a Disciple**

‘ O’ Lord! My *Guru*! I am unable to understand Thy powers. Let me not be attracted by the greatness and splendor of the world, instead, let Thy greatness fill the world! .... If I want to serve, I must serve thyself and Thy cause. Let Thy mercy and compassion constitute, my food, my drink as well as my life breath. I want to live upon Thy mercy and compassion! They will be my

life elements.... Let my thoughts and words and deeds shine under the canopy of Thy illumination.....so that they will attain to health and vigour.... In fact, wherever I do a thing, I must do it under Thy illumination... Thy instinctive speech is like a flash of lightening which fills one with vigour, life and energy as the light and lightening do; while Thy contemplative, pre-meditative deliberate and reasoned speeches are like thunders which reverberate everywhere, particularly in my heart, and drive away all delusions therefrom — Let all my life be devoted to thy service, Oh my Spiritual Teacher!

*(Pathway to God in Kannada  
Literature Pp. 93-94)*

### **III MEDITATION**

#### **(11) Patient Practice**

If you cannot deliver your heart immediately to God, then at least do this: think of God at

least for a moment during the twenty-four hours of the day. Then every moment you will spend in the enjoyment of God's happiness, will be of help to you in taking your mind away from sense. As when the autumn sets in the river dwindles, similarly, your mind will gradually go out of the bonds of Samsara: and as, after the full moon day, the disc of the moon diminishes every day, until it vanishes altogether on the new moon day, similarly, as your heart will go out of the objects of sense and begin to enter into the Being of God, it will gradually end by becoming God.

*(Mysticism in Maharashtra P. 115)*

## **(12) Name of God**

**(i)** From the epistemological point of view we might have names which comes laden with meaning, and others which are not so laden-significant names and non-significant names.

From the point of view of science, a name might have the highest potentiality of spiritual energy and another which has no such potentiality. The first kind of name would be the real atom-bomb of spiritual experience. *(Pathway to God in Hindi Literature P. 347)*

(ii) Nama is a symbol that carries with it Divine power. And Nema (meditation) is the process of identification with the Infinite. If we have got this aeroplane, we may rise to any height. The grace that would descend on account of our Namasmarana (meditation on name) would accelerate our progress. (Talks)

### **(13) Celebration of God's Name**

By that celebration the devotees have destroyed the Raison D'être of repentance. Sin has been banished out of the world. Self-control and restraint have ceased to



have any efficacy. Places of pilgrimage have become of no avail.

The way to the abode of death has been destroyed. What can restraint restrain now? What can self-control control? What can places of pilgrimage purify? There is no impurity which can be taken away. Thus by the celebration of my Name, they have put an end to the misery of the world. The whole world has become full of joy. Such devotees create a dawn without a dawn. They infuse God-vision to the eyes of the people without the travail of Yoga....All at once they have filled the world with happiness. One among many mortals may go to the home of God after his death; but these have brought down the God upon earth. They have illumined the whole world by the celebration of my Name.....They are right royal like a lion, but are full of compassion. On their tongue, my name dances without interruption-the

Name which it would take a thousand births for one to be fortunate enough to utter. I do not live in Vaikuntha; nor do I inhabit the disc of the sun; I traverse the heart of the Yogins; but before those who celebrate my Name, I am to be always found if I am lost anywhere else. They have become so infatuated with my divine qualities that they have forgotten place and time, and I have been the source of joy to them in their vocation of god-celebration.

*(Mysticism in Maharashtra Pp. 114-115)*

#### **(14) Method of Meditation**

Sit silent, compose thy mind and make it pure and then happiness will know no bounds. God would certainly come and dwell in thy heart. This will be the result of thy long effort. Meditate time after time on God's Name- Rama, Krishna, and Hari. I declare that this will surely come to pass if thou hast one pointed devotion. The uttering

of the Name of God, is indeed, an easy way for reaching Him. One need not go to a distant forest. God will himself come to the house of a saint. One should sit at a place, concentrate his mind, invoke God with love and utter His Name time after time. I swear by God's Name, that there is no other way for reaching God; indeed, this is the easiest of all the ways. If we only utter the Name of God, God will stand before us. In that way should we meditate on Him. He, who does not present Himself to the vision of the Gods, dances when his devotees sing.... Thus determinedly and resolutely should one meditate on God by means of his Name. Let the head break off or the body fall, we should not leave off the celebration of God's Name.... He alone, who determinedly utters the Name of God, will be able to find Him.

*(Mysticism in Maharashtra P. 318)*



## (15) Perfection Only Gradual

A man who starts on his journey must not expect to reach the end at once. There is bound to be a time interval, between initiation and realisation. A Sadhaka, who gets initiated by a teacher, must work and wait for the realisation and therefore liberation. It will require a good deal of time before he conquers his mind and intellect, devotes himself entirely to God, makes possible definite attainment in that line and ultimately achieves divine realisation. So, initiation and realisation should not be spoken in the same breath. Perfection is only gradual....A gardener might sprinkle water upon trees and the plants, but it is only after spring sets in, that the trees and the plants bear fruit.

*(The Bhagavadgita as a Philosophy of  
God Realisation P.72)*



## IV BHAVA— (Intense love)

### (16) Importance of Bhava

What is required is the inner quality of the heart which may enable a Sadhaka to conquer time. In, order, however, that that quality might be attained, Abhyasa (practice) may be necessary, but it is not all. If you have reached a particular stage of Bhava, then neither much time, nor much practice would be needed. Normally, however, people are not endowed with that kind of Bhava. Therefore they have to depend upon practice and time. Suppose a man has spent about fifty years of his life in the spiritual pursuit; of course, it may be granted that he may be on a comparatively higher level than what he occupied a few years ago; but he can never be said, only on that account, to have reached the Absolute End.

*(The Bhagavadgita as a Philosophy of  
God-Realisation P. 238)*

## **(17) God Must Be Moved**

We should be inspired with one-pointed devotion towards God. We should have no other object of attachment..... We must practise meditation without sacrificing a single moment...This must be continued from day to day, month to month, year to year, to the very end of life..... When all these things have been accomplished, then alone does success in spiritual life is assured. We must not, however, fail to note, that Bhava and Bhakti, an unexplained and inexplicable love of God, is a fundamental requirement... Further... unless there is the element of surrender in our devotion and unless we resign ourselves completely to the Power and Will of the God, no great achievement in spiritual life is possible. Finally... It is only through one-pointed devotion to God that one may be able to know Him, see Him and enter into Him.....

The last element necessary for the success of our spiritual meditation is the Grace of God. It is not simply by performing our devotional acts that we may be able to achieve our highest goal. God must be moved and it is only when He is moved that He will move the world by His Grace.

*(The Bhagavadgita as a Philosophy of  
God Realisation Pp. 254-55)*

### **(18) Passionate Longing for God**

The crowning piece of the performance is the passionate longing of the aspirant for the realisation of God. It is this inner urge, this one-pointed and passionate search, this life of consecration to the ideal which crowns the efforts of man for the attainment of God,

The devotee must pant for God, like fish out of waters, 'When thou art dried up, O Lake!' says the fish, 'the birds and the swans can



take resort elsewhere; but pinion-less as I am, where shall I, whose life is entwined with yours, go to seek resort? In the very process of my search would lay the termination of my endeavour. If that contingency happens, my only fate will be to be dried up along with thee, O my habitat!’ ...It is only in such a helpless state of existence that the passionate appeal of the devotee is likely to be heard by God.

Hence, whenever we find ourselves in a critical situation, we should lift our minds towards God, throw ourselves upon His mercy and pray to Him to protect us.

*(Pathway to God in Hindi Literature P. 363)*

### **(19) One-pointed Devotion**

A sparrow on a barge in mid-ocean, when the tempest is raging high and the night is falling and when there is no other place to go to, addresses the ship thus ‘ thou art my sole



resort, O my barge!' Even so the devotee regards God as his only Barge, on whom he is to rely and in whom he is to rest. There is no other place to go to. Where should the sparrow go in the midst of the ocean? Wherever she casts her eyes, she finds only high seas and mountainous billows. Similarly in the tempestuous sea of life, the only resort for us is God...The one God to whom we should send our heartfelt prayer, is far above all other petty deities, just as the *Ganga* is above all rivers or the lotus, above all brambles. There is no use in milking she-goat when we have a wish-cow. Similarly, why should we dissipate our energies for nothing? Let us concentrate our mind on the one omnipotent God, who is capable of taking away all our evils under all circumstances.

*(Pathway to God in Hindi  
Literature P.127)*

## **(20) Mind on the Rack**

I have become mad after thee O God! I am vainly looking in various directions for Thee. I have left of all Samsara and the worldly manners. My eyes pine after seeing Thy form of which my ears have heard. The very foundation of my life is shaken and I pant without Thee, as a fish without water... Shall I ever be fortunate to enjoy Thee without a moment's respite? When, O when, shall I enjoy that mental state? Shall I ever be so fortunate as to reap the divine bliss? Will ever God be pleased to give it to me?... Save me, O God! From the wandering of my mind. It is always agile and never rests for a moment. Be not now indifferent to me, O God! Run to the succour of this poor soul. Run before my various senses have torn off my mind into pieces. All my personal endeavour has been at an end: I am only wanting to have Thy grace... I know my own faults too well,

O God! But I cannot help the wanderings of my mind. Now stand between myself and my mind and show Thy compassion. I have solely become a slave to my senses. Be not indifferent to me O God! However wicked I may be ... Don't fail to do Thy duty. O compassionate God! It becomes us to commit sins, but it becomes Thee to succour the Unholy.

*(Mysticism in Maharashtra P. 288)*

## V SELF SURRENDER

### (21) Heroic Sacrifice for God

The path of Hari is only for the brave and not for cowards. One must be prepared to offer one's head before thinking of taking the name of God. He who is prepared to sacrifice his own son, wealth, wife and even head, will alone enjoy Supreme Bliss. People prepared to their lives, take a plunge in the ocean to



gather pearls. They challenge death in the face and lo! They are relieved of their heart pangs. While those standing on the shore enjoying fun, do not get even a Cowrie. The path of devotion is a flame of fire. People recoil at its sight. But those also leap into the flame, enjoy the highest bliss, while the on-lookers are singed. A God-intoxicated devotee alone can realise the bliss of devotion. He alone can witness day and night the sport of the Lord

*(The conception of Spiritual Life in Mahatma Gandhi and Hindi Saints P. 44)*

## **(22) Absolute Self Surrender**

(I) All things come to us from God. Why then not dedicate them back again to God? The position we enjoy, the power we wield and the wealth we accumulate, are all due to His sweet will; why, then, not hand back the power, the position, and the wealth to their Dispenser ? The sons and daughters we



possess are due to His grace; why then not make them serve his purpose? More than this, our feelings and emotions must themselves be handed over to God. We should denude our minds of them and make God reign in their place.

*(Pathway to God in Hindi Literature P. 397)*

(ii) Spiritual life consists in realising God's power and in assimilating it. Real self-surrender is not possible until it is realised. If you feel terribly afraid that you cannot lift your hand without His power, you will surrender everything to Him.

(Talks)

Here we may cite a parallel from the experience of a modern mystic who described himself as absolutely powerless even to lift his hand from his heart in mortal

fear and exclaimed that it would have been much better if he had not been privileged to have that experience. There was mortal fear inside, no doubt, but there was also at the same time, abounding joy. He wanted to have a re-vision of that experience over again, but re-visions are not in man's hands, one has to leave them to the capricious will of God.

*(The Bhagavadgita as a Philosophy of  
God Realisation P.273)*

### **(23) The Friend of God**

The friend of God binds his love with God's love, and behaves only in a manner which would be approved by God..... God likes the devotion of man, their narration of His exploits and their loving songs. We should behave exactly as God wishes us to behave.... We should give up our happiness in order to attain the friendship of God, and must not mind

sacrificing ourselves for His sake. We should forget the pain of worldly life and should always engage ourselves in meditation on God... If we solely devote ourselves to God, God becomes solely devoted to us. If the cloud does not send drops into the beak of Chatak the Chatak does not give up longing for the cloud. If the moon does not rise to give nectar to the Chakora, the Chakora would nevertheless be longing after the moon..... Our affection towards God must be real affection, and we should hold God fast in our mind. We should not get angry with God, if what we desire is not attained. We should always succumb without grumbling, to the will of God. Then easily will God have compassion for us. Can we compare the compassion of our mother with the compassion of God? The mother may kill her child in times of adversity but we have never heard or seen that God has killed His

devotees. God has ever been protective adamant to those who have submitted themselves to His will.

*(Mysticism in Maharashtra P. 405)*

## **(24) Epitome of Spiritual Life**

There was a binding darkness spreading everywhere which made it impossible for him (Sadhaka) to see. But gradually the door of the palace of spiritual experience opened out. The three things, that helped him to open the door, were the grace of God, the power of the Guru, and the company of saints. It is on account of the combined effects and the cumulation of these three forces, that he was able to enter the palace of spiritual experience. The key was supplied to him by Divine Grace; his Guru gave him power to open the door; and then the door opened. But when the door opened, what happened? The guards of delusion and darkness, who



were watching at the door, ran helter skelter. Because the Grace of Guru descended, they ran away. The Sadhaka held the torch of Divine meditation in his hand, and began to see what had happened. There were nine doors to that palace.....When he opened those and went inside, the guards of God made their appearance and he found God.....sitting in great splendour. He had smiling face and illumination of thousand suns.....He was attended by a number of Divine associates every one of whom looked like God Himself.

*(Pathway to God in Kannada Literature  
Pp.152-153)*

### **(25) The Spiritual Battle and Victory**

A developing Mystic mounts the steed of *Raja-Yoga*, puts on the armour of dispassion and holds the sword of concentration in his hands. Equipped with these accoutrements,

he proceeds to the battlefield of life. Into the battle-field itself, he moves like the sun into darkness, cuts to pieces all the different enemies, such as egoism, arrogance, desire, passion etc. All this is done ultimately for the sake of winning the bride of liberation....So when the battle is won, liberation is attained.... Then virtues such as humility, unpretentiousness, harmlessness and sufferance etc, now act as vassals and move along with the victorious warrior as his retinue. All the powers and prosperities (Riddhis and Siddhis) assemble in thousands, in order to see the spectacle and shower flowers on the mystic who is now soon to be crowned king. Ultimately coronation takes place, the drum of victory is beaten and attainment of Swarajya is proclaimed. All the three worlds become full of joy. In such a state of beatification, the banner of self-identity is unfurled, as is seen in the case of all victorious

achievements. In the present case, it must be remembered, the banner is of self identity, identity of self with God. And finally, when all this has been accomplished by the mystic, he is a crowned king on the Throne of Spiritual Experience.

*(The Bhagavadgita as a Philosophy of  
God Realisation P. 73)*

## **TALK THREE**

### **SPIRITUAL EXPERIENCE**

- I CRITERIA**
- II NATURE**
- III VARIETY**
- IV BLESSEDNESS**
- V UNISON**



**WHEN THE SPIRITUAL POWER  
DESCENDS AND ENVELOPS,  
THE WHOLE UNIVERSE  
APPEARS TO BE FULL OF  
POWER, PEACE AND JOY**

**..... Sri Gurudev**





# I CRITERIA

## **(I) Intellectual, Emotional and Moral**

Mystical life involves a full exercise of intellect, feeling, and will, and that, in addition, it brings into operation that faculty called intuition by which one gets directly to the apprehension of reality. We may say that, that kind of mystical experience must be invalid which does not tend to the intellectual clarification of thought....The imagination of a mystic must be powerful. He must have a penetrating, accurate, and unfaltering intellect...But not all mystics need be philosophers; not all mystics need lead a life of emotion, not all mystics need be activists; but wherever true mysticism is, one of these faculties must predominate; and unless we see in a mystic a full-fledged exercise of at least one of these faculties, we may not say that he is entitled to the name of a Mystic at

all. Hence intellectual power and absolute clarity of thought seem to be the first criterion of mystical experience.

The life of emotions is a Sine Quanon of mystical experience. In fact, no mystical experience is possible unless we have a plentitude of finer emotions, all turned to the experience of God. A mystical life is...supremely emotional; only the emotions ought to be exercised and kept under control by intellect.

Another criterion of the reality of mystical experience is its capacity for the definite moral development of the individual and the society....A true life of Mysticism teaches a full-fledged morality in the individual and a life of absolute good to the society.

*(Mysticism in Maharashtra  
Pp. 25-26-27)*

## **(2) Intuitional- the Surest Criterion**

**(i)** The only criterion for the reality of a man's experience is himself and God and nobody else. No intellectual rule, no logical sequence can stand before him, either to support or to deny what he might say. The reality of his experience and the heights to which he has reached, are known only to himself and to his Maker.

*(The Bhagavadgita as a Philosophy to  
God Realisation P. 236)*

**(ii)** The surest criterion of Mysticism is the validity of experience as enjoyed by the mystic himself. Before that, there is no appeal; for it, there is no criterion. If he appears to be true to himself, if his whole life is an embodiment of absolute right and truth, if he does not deviate an inch from the path of goodness and virtue, if his whole life is dedicated to the contemplation of God and the service of humanity, if he regards his own Mystical

advancement as a step towards the realisation of either of these ends, then we do not think that a Mystic's search after God and its validity, need be much called into question. It is this personal aspect of a mystic's spiritual realisation which stamps it with a halo and worth. The universality, the intellectualism, the emotionalism, and the moral fervour.... are but subservient to this greatest criterion, namely, a first-hand, intimate, intuitive apprehension of God .....here in the sensuous state, he sees but dimly; yonder, in ecstatic contemplation, the vision is clear.

*(Mysticism in Maharashtra P. 29)*

### **The final criterion**

Yet Shankara does not rely on the Srutis as they are. Sruti cannot contradict itself; nor can it contradict other Pramans. They are passages in his commentaries from which it is beyond doubt that he goes ahead of the Srutis. Thus in Gitabhashya Shankara,



Commenting upon the 66<sup>th</sup> Sloka of XVIII Adhyaya, says that even if hundreds of Srutis were to say that fire is cold and without light, they will not be authoritative. As there is limitation to reason so there is limitation to revelation too. And therefore he points out Samradhana or intuition as the final criterion.

*(Vedanta, The Culmination of Indian Thought. P-70)*

### **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, but is for more certain than perception which is transitory.

*(Vedanta, The Culmination of Indian Thought. P-71)*

## II NATURE

### (3) Form and Light

(i) The first experience..... is a sort of morphic experience. It is called Bindu or Bindule. It might be called the spiritual atom or it might also be termed as Spiriton..... We are nowadays very familiar with such terms as.....electrons, protons, positrons etc; then why should we not likewise, coin a new word Spiriton for spiritual atom..... Now this Bindule is also described as pearl.....Here the poet-saint Sarpabhusana tells us that we must see a necklace of pearls. We might see pearls separately or also a neck-less of pearls....then thirdly, the spiritual realiser sees, Prvala or Vidruma, as it is called in Sanskrit.... You might see either corals separately or creepers thereof. These are some of the varieties of morphic experiences.

Now we shall consider photic experiences, experiences of light. The first is the vision of

the fire....then there is an experience of lightning...you might see either a rod of lightning or a creeper of lightning or a branch-like lightning. Thirdly, the Kannada saints talk about Koti Surya Prabhe... 'Dazzling light of a Crore of Suns' Of course it is rather an exaggeration that is what I feel. Even if you see one sun, it is enough. Where is the necessity of seeing a crore of suns?

But more than either morphic or photic experiences is the experience of what we might call, morphic and photic experiences combined together. This is in the shape of the visualisation of the luminous Atmalinga,...in which we have a combination of form and light ... When this Atmalinga shines in the body, 'the Light bursts out of the eyes' Finally, this Atmalinga....establishes an identity between the seeker and God.

*(Pathway to God in Kannada  
Literature Pp. 232 to 235)*

(ii) The light of God is constantly shining in the lotus of my heart. Behold! This it is; here it is! It is seen everywhere, filling the universe. When you are sitting alone by yourself, and when an inexpressible lustre fills you completely, you have to be deeply obliged to your spiritual teacher who is the embodiment of spiritual knowledge, for having given you that experience. When you merge yourself, and attain entire unison with yourself, and when you have lost the consciousness of your body in the blissful enjoyment of the Self, then you will get this experience and visualize the Reality here, there, and everywhere; it is wholly a subtle matter known only to the wise, who have realized it. That will be the time for you to decide between the true and the false in the mystical experience. The form of God, without touching the body.... Shines disembodied in infinite space. It becomes



identical with the Absolute, marked by Sat, Chit and Ananda. Being full of bliss, God is untouched and untouchable; God is regnant in the sky, and shines as a Supreme Creative Power, wherever eye is cast.

*(Pathway to God in Kannada  
Literature P. 264)*

If you want to see the flight of the alone to the alone, you can see it with your very eyes, which get filled up with the vision. It is ineffable, and can be had only by firmly relying on Guru's grace. In the house of darkness i. e. in the innermost recesses of your heart, there is a radiant jewel; and you can see gems and jewels, if you will. Look at the lustrous stars of gold, which are shining with great brilliance. Reach the state of Unmani

And listen to un-struck sound of Om. Honour the sages and receive the strength of all kinds, both moral and spiritual, which they can

bestow without any lessening in their own spiritual equipment. It is the spiritual wealth, as described by another mystic, which is never diminished by giving away, however liberally, to others. Look at God, who is standing on the peak of your mind, or sitting on the tip of your nose. Bow down in all humility to the form of God, which is appearing equally both inside and outside of yourself. Life is evanescent, but while it lasts, try to merge yourself in God, and when you have reached that state, you will find that you have become your real Self.

*(Pathway to God in Kannada  
Literature P. 167)*

#### **(4) Music and Ambrosia.**

When the lake becomes full on account of the oozing of the mellifluous juice, then a sky-reaching sound breaks forth as a submarine volcano in eruption might send its water into

the sky.... The river overflows and engulfs and even soaks up the ocean. This is as much as to say, that the Self in the aspirant becomes so expansive that it envelops the Bramhan itself..... In such a state of spiritual experience, there are neither the sun, nor the moon, nor the stars, neither day, nor night... Various kinds of musical instruments produce each of its own harmony..... And further....it is not merely the sounds of the musical instruments that break forth, but veritably the words Rama, Rama with slender tunes at the time of the Samadhic experience of the aspirant... All the ten Avatars are incessantly and continuously present before him or otherwise, all the Avatars pass before him in a cinematographic show, in one night. There are thus outbursts of involuntary praise. How could one describe the value of that experience? Words fail to describe it adequately. It is the experience of eternity



compressed in a single moment, which fills the aspirant with the consciousness of the infinite power of God. These are serious and secret matters which rarely anyone can comprehend.

*(Pathway To God in Hindi Literature,  
P. 222)*

### **The nature of Anubhava**

The mystical criterion : If we were to enquire about the psycho metaphysical nature of Anubhava, we find that it is an immediate, first hand, intuitive apprehension of Reality. It satisfies all the requirements of a good criterion that we noted in the beginning. It alone gives truth and does not require any other criterion for its validation. It is self evident. We have seen that a criterion has only an instrumental value. When there is direct approach to Reality there is no necessity of an intermediate criterion and it



can be dispense with forthwith. The direct experience becomes its own criterion. Reality though ineffable is experienceable. Therefore, Anubhava is the only appropriate criterion of it. There is no other-ness at this stage. Here the faculty of intuition leads us on to the beatific vision. Anubhava thus blinks at intuition on the one hand and beatification on the other.

*(Vedanta, The Culmination of Indian Thought.P-41)*

## II VARIETY

### (5) Mystical Wheel

This wheel is a matter of experience and not of description. Succinctly there are five points in regard to this Mystical Wheel; its form, its light, its colour, its sound, and its motion.... As in the case of a fire-fly its light serves to terrify, to protect and to attracts, in case of

the mystical wheel also we may say, it terrifies, protects and attracts. As regards the form of the Wheel it may be described in the shape of one circle or a number of concentric circles with or without spokes. The light, with which it is filled and by means of which it becomes radiant easily resolves itself into a number of colours, according to the wont of the physical law. The sparkling colours have been described as Abhinava Navarang as going beyond any description by such symbols as Vibgyor. It would be too small and too limited a description for the colours. Its sound has been described by Kabir, as the Saint of Umadi told us, **Gui-Gui-Gui-Bole**. It is exactly in terms of what Gandhiji talks about the music of the spinning wheel and which is more attractive than the other music.....and as regards its motion; one does not know what to say about it. As the Ishvasyopanishad has put it: "it moves and it does not move; it is

both far and near; it is both inside and outside of man". It is this Mystical Wheel which lies at the back of all the wheels that might be constructed on earth by man.

*(The conception of spiritual life in  
Mahatma Gandhi and Hindi Saints,  
Pp. 27-29)*

### **(6) Cosmic Eye**

When the Eye has stood before the eye, then a great phenomenon occurs; the world disappears. The vision of the eye before the eye implies an absolute destruction of the world.... When this individual spirit realized its own nature, Karma and Dharma, came to an end... All the actions of this life and of the past one, ceased to have any effect. Dharma, in the manner of a swing, went up and down, swayed to and fro and having exercised itself fully, ultimately came to a standstill and remained motionless. In this way Karma and Dharma ceased to have any effect for that

mystic.....Misery also ceases to have any effect for him. He finds this Sristi creation – full of creative joy, so much so, that he asks: “to whom shall I communicate this experience? How is it possible for me to express by word of mouth what beatific joy I feel, in contemplation and the realization of the Absolute Spirit?” Finally after the spiritual realization, he sees a new glory in the world. It seems as if there is a regeneration or recreation of the world. The whole world from the earth up to the top of the mountain seems full of the immaculate Spirit.

*(Pathway to God in Kannada Literature  
Pp.283-254)*

## **(7) Vision of the Self**

When the tree of the unreality has been cut down by the sword of the Self-knowledge, then ...one is able to see one's own form,



one's own Self. This is, however, not to be compared to the vision of the reflection in a mirror; for the reflection in the mirror is simply an 'other' of the seeing man. The vision of the individual Self is as a spring which may exist in its own fullness even when it does not come up in a well. When water dries up, the image goes back to its prototype; when the pitcher is broken, space mixes with space; when the fuel is burnt, fire returns into itself; in a similar way, is the vision of the Self by the Self..... One must see without seeing. One must know without knowing. That is the Primary Being from which everything comes.

*(Mysticism in Maharashtra  
Literature P.120)*

## **(8) The Sun of Absolute Reality**

How very wonderful that, while the celestial Sun makes the phenomenal world rise into

view, the Sun of Absolute Reality makes the phenomenal world hide its face altogether? He eats up the stars in the shape of both knowledge and ignorance, and brings on illumination to those who seek Self knowledge. At the dawn of the spiritual light, the individual Souls, like birds, leave their nests on their spiritual pilgrimage..... The Sun of Absolute Reality throws out rays of discrimination which falling on the double concave mirror of consciousness, burn to ashes the forest of worldly life. When the rays of the Sun of Absolute Reality fall straight on the soul, a mirage of occult powers is produced. When the Sun reaches the zenith of spiritual experience, the aspiring Soul feels its identity with the Sun, and its individuality hides itself underneath itself, like the shadow of a body at mid-day.... Who is there.....who has been able to

visualize this Sun of Absolute Reality, who is beyond day and night, beyond good and bad, beyond all pairs of opposites, who is like an eternal lamp of light, which burns so miraculously that there is nothing for it to illuminate.

*(Mysticism in Maharashtra P.70)*

### **At the Spiritual Height**

Our empirical understanding that a subject must have its object will fail us at this spiritual height. In knowing other souls, they will know them selves like one lamp illuminating other lamps. They will, as if, penetrate in to each other and will be so similar to each other, that only a philosophical bias and a dogmatic relativistic theory which is useful to some extent only on the empirical level, will prevent us from same that they go to form a single divine life.

*(Vedanta, The Culmination of Indian Thought. P-19)*

## IV BLESSEDNESS

### (9) Enjoyment of Blessedness

How blessed am I that I have seen Thy feet to-day! How much have the Saints done for me, O God! To-day's gain is indescribable. Its auspiciousness is beyond measure.... All the quarters have become auspicious to me. Evil has itself been transformed into the highest good. The lamp in my hand has dispelled all darkness...Blessed am I that my love has been fixed in Thy Name. My blessedness is undoubted. I shall never be a creature to the onslaught of time. I shall now live on the spiritual nectar and live always in the company of the Saints. Satisfaction is being added to satisfaction and enjoyment to enjoyment. Blessedness beyond compare!..... We, who are after God, are sunk in blessedness. We shall sing and dance and clap our hands and please God. Every day to me is now a holiday. We are full of



joy and the omnipotent God will vindicate us in every way.

*(Mysticism in Maharashtra P. 301)*

### **(10) Mystical Emotions**

The duality that so long existed between the self and the world, now ceased to exist. The mind became immediately composed. Internally there was a feeling of joy. Externally there was a fading of the power of limbs. From top to toe, the aspirant became full of horripilation, as at the beginning of the rainy season, the body of a mountain becomes overspread with grass. Drops of sweat crept over his body, as drops of water creep on the moon-stone, when it is touched by the rays of the moon. As an un-blown lotus swings to and fro, on the surface of the water, on account of the bee which is pent up inside its petals, similarly, the body of the devotee began to shake on account of the feeling of

internal bliss. As drops of camphor fall down when the core of the camphor plant opens out, similarly, tears of joy trickled down from his eyes. As the sea experiences tide after tide when the moon arises, similarly, his mind experienced surge after surge of emotions. Thus all the eight Satwika emotions began to compete in the mind of the mystic and he sat on the Throne of Beatific Joy.

*(The Bhagavadgita as a Philosophy of  
God -Realisation P. 66)*

### **(11) Bliss Ineffable**

As a dumb man cannot express the sweetness of nectar, so also I cannot express my internal bliss.... Throughout all my experiences, I have been overwhelmed with silence. What shall I do if I cannot speak a word? Nivrtti showed me the God in my heart, and I have been enjoying each day a new aspect of Him. As I heard of God's qualities, my eager heart

ran to meet Him. My body and mind and speech became transfixed. In all eagerness, my hands were lifted up. But as I saw the form of God, they remained motionless as it were. My eyes refused to wink, and I remained one with what I saw. I have been satiated by the enjoyment of Divine experience, and I have been nodding from time to time. I have lost all desires; I have grown careless of my body. Meum and Tuum have disappeared from me. I became merged in God and the bliss was witnessed by all.... God indeed fills the inside and outside, and as one goes to embrace Him, one becomes identified with Him. God cannot be warded off, even if one wills. Self-hood is at an end. As desire runs after God, God hides himself. In a Moment's time, however, He shows Himself, when all the desires remain tranquil.

*(Mysticism in Maharashtra  
Pp. 173-174)*

## **(12) Highest Happiness**

There are radically different kinds of happiness.... the great and the small. Great happiness consists in seeing, hearing and meditating upon the Atman. Little happiness consists in seeing, hearing and meditating upon other things besides Atman. Great happiness is immortal; little happiness is perishable...Great happiness is experienced when the infinite is seen above and below, before and behind, to the right and the left, and is regarded as identical with everything that exists; when the Being, that calls itself the I within us, is realized above and below, before and behind, to the right and to the left and is regarded as identical with everything that exists; when the Atman is seen above and below, before and behind, to the right and to the left and is regarded as identical with everything that exists. He who thus realizes the triune unity of the infinite, the I,



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and the Atman, and experiences the truth of the sentence Aham Atma, is alone entitled to enjoy the highest happiness. One who comes to see this, and think... about this, and meditate on this, really attains Swarajya: he loves his Self, plays with his Self, enjoys the company of his Self and revels in his Self.

*(A constructive Survey of Upanishadic  
Philosophy P. 305)*

### **(13) Expression of Ecstasy**

I have obtained the company of the devotees of God. What now remains to be attained? The instruction of my Spiritual Teacher has given me infinite support. What remains now to be achieved? My earnestness for crying out after different deities has ceased. My attachment to the life of the world has come to an end. The name of God has been rooted in my tongue and His form in my heart. What

now remains to be attained? Now no doubt has been left in my mind that I have become a recipient of God's Grace. How shall I give expression to the tumultuous joy that I feel in my heart? I am now convinced that my entire lineage on both sides has become purified and that I am in possession of the lustrous form of God. Nothing now remains to be achieved.

*(Pathway to God in Kannada Literature  
Pp. 307-308)*

## **The Highest Stage**

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 given in IV.4.1. This is the highest liberation, there being no conflict between contemplation and beatific life.

*(Vedanta, The Culmination of Indian  
Thought.P-176)*



## V UNISON

### (14) Effect of God-Vision

Look at my spiritual experience. I have possessed God. Whatever I speak, God fulfils. Whatever I ask God answers immediately. When I left off this worldly life, God became my servant. It is due to my patience that I have been able to possess God. I shall now throw all my burden upon God. When I feel hungry, I shall ask for food. When I experience cold, I shall ask for clothing. Whatever my mind desires, I shall ask of God at the very moment. Sorrow shall never attack our house. The great disc in the hand of God moves round about us, and wards off all evil. I have no care for absolution. I long for this worldly existence..... I have not seen anything and yet I see everything. I and mine have been removed from me. I have taken without taking; I have eaten without eating,

spoken without speech. Whatever has been hidden has been brought to light. I never heard and yet all things have sauntered into my mind.... I do not belong to anybody. I am not required to be born and to die. I am as I am. There is neither name nor form for me and I am beyond action and inaction.

*(Mysticism in Maharashtra P. 304)*

### **(15) A Mystic's Post – ecstatic Monologue**

...I am ageless and immortal, self-refulgent and self-existent. I am one without a second and without limitations. I am the creator, protector and destroyer of worlds..... I am divine, eternal and immovable. I am the internal self of all, dwelling in the hearts of all. I am supreme of all, very ancient and ever abiding. I am lustrous, bright and most beautiful of all. I am the omniscient, and omnipotent and immanent in the universe, as

sugar in the sugar-cane; yet I am greater than the universe. I am all powerful and the protector of all beings. I am quintessence of all existence.... I am the pure knowledge, and the highest joy and peace incarnate. I am ever free and perfect, the Supreme Spirit, and verily the Brahman which is Existence, Consciousness and Bliss... I am beyond good and evil and transcend all injunctions of duty..... I am subtler than the subtle and greater than the great..... I am without hands and feet, possess inconceivable power, see without eyes and hear without ears. I know myself and there can be no knower of me. I am the King of the spiritual world. I sit on the pedestal of the Self..... I think of nothing but my own Thought.

*(Miscellaneous Writings)*

## TALK FOUR

### Super-Service of Saints

- I GLORY
- II POWER
- III TYPES
- IV THEOPOLIS
- V BLESSING



**OM**

*These god-realiserers constitute a blessed community And on account of their intense love 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*

*—Sri Gurudev*





# I GLORY

## Perfection of a Sage

(i) The Sage sees the Atman in all and sees Atman alone.... For a man, to whom all these beings have become Atman, what infatuation can there possibly be when he has seen unity in all things? He has gone to the end of sorrow and has torn asunder the ether-like skin of desire that had long enveloped him in darkness and despair. All his desires have been at an end because he has attained to the fulfilment of the highest desire, namely, realization of the Atman. As drops of water may not adhere to the leaf of a lotus, so may sin never contaminate him. There is no feeling of repentance for him; he never bethinks himself as to why it was that he did not do good actions or why he did only bad ones. He has come to learn the nature of Reality and has thus gone beyond the reach of these duals. If anybody may intend evil to him or

try to persecute him, his hopes will be shattered as anything dashing itself against an impenetrable rock may shatter itself to pieces; for verily, the Sage is an impenetrable rock. He has attained to the eternal tranquillity because he has 'collected' Godhead. All his senses along with the mind and intellect have become motionless on account of contemplation of the Absolute in the process of *Yoga* and having realized the *Atman*, he has found eternal happiness everywhere.

*(A Constructive Survey of Upanishadic  
Philosophy P. 316)*

(ii) What we find in the aspiring mystic is that he goes on asymptotically approaching God..... Instead of there being a final and perfect identity between the mystic and God the mystic moves towards God, and so we may say that He meets God at infinity. There is just little difference between them. Just as there is difference between the moon of the

fourteenth day, and the full moon of the fifteenth day, or just as gold of fifteen carats falls short of sixteen carats, to that extent only does the devotee fall short of full divine attainment. As one can distinguish between the sea and the river by the stillness and the motion of the water, similarly, in case of God and devotee also, we can make a slight distinction.”The devotee attains to Godhead, falling just short of His entire Being”. The reason for this approximation or asymptotic realization is the physical, mental and other limitations of the mystic. So long as he has a body and a mind and has to live in the world, to that extent and till that time he must fall short of complete divine attainment. “Even though the devotee, may reach unison with God, yet he remains a devotee. The Saint remains a Saint so long as he has to discharge his bodily functions”

*( The Bhagavadgita as a Philosophy to  
God Realisation P. 71)*



## (2) Saints and GOD

The Saints by their perfect morality and devotion raise themselves to the position of God-head. Tukaram tells us that “Gods are Saints and Saints are Gods.... The impersonal God cannot satisfy our wants. But the Devotee satisfies all. God and Saints are merely obverse and the reverse of the same spiritual coin. “God has to take on incarnation, and the Devotee engages himself in worldly life... The Devotee derives happiness by God; and God derives happiness in the company of the Devotees. God gives the Saint a form and a name, and the Saint increases His glory... One should surely rest in the belief that the Saint is God and God is the Saint”

And yet in a way the Devotee is even superior to God. “God is required to provide for His creation, the Devotee has no anxiety even to



provide for himself. God has to take into account the merits and sins of people; to the Devotee all are equally good..." "and the Devotee by his power can even rule over God. Before the power of his devotion, no power avails. Who can rule God except His Devotee? Wherever the Devotee sits, all things come of their own accord, and nobody ever dares to do any wrong.".. "What can be lacking to us?" asks Tuka. All powers have now come to our door. He who has imprisoned the demons of the world, now folds His hands before us. Him who has neither name nor form, we have endowed with a name and a form. He, in whom the whole universe is enclosed, is to us now as good as an ant. We have really become more powerful than God, when we have set aside all our desires."

*(Mysticism in Maharashtra P. 341-342)*

### **(3) Supreme Glory of a Saint**

God, indeed, cannot be shown by a lamp, nor can be found out by means of light. For God's vision there is no collyrium that can be applied to the eye to make Him visible. Nor can God be revealed in the searchlight of the sun or in the pleasing light of moon... Such a God can yet be shown by the Saint to the seeker. The Saints, indeed, teach us the way to God, who is beyond the region of illusion... They are the abode of bliss. They are the root of satisfaction. They are the source of rest. They are the end of devotion.... They are the home of ecstasy. The Saints indeed are truly rich; for they possess in their hands the keys of the spiritual treasure. The spiritually poor have been made by them kings of men... Emperors and kings have lived erewhile but none of them has been able to make a grant of God. The Saints

confer a boon which nobody else can confer. There is no limit to the greatness of Saint, for it is on account of them that God reveals Himself.

*(Mysticism in Maharashtra P. 385)*

## II POWER

### (4) Spiritual Activism

We must remember that even though we are told we should lead a quietistic life, that is only as a sort of recoil from the unreal and empty world of sense; within itself however, it may contain the marrow of Self-realisation... "It was thus that one who lived a peaceful life of self-control, of cessation of activity, and of patient sufferings having collected himself, saw the Atman within himself, saw in fact everything as verily the Atman. Evils cease to have any power on him, for he has overcome all evil. Sin has

ceased to torment him, for he has burnt all Sin. Free from evil, free from impurity, free from doubt, he has become properly entitled to the dignity of a Brahman”

“... A man who has left off all argument in the superiority of his spiritual illumination begins to play with the Atman, and to enjoy Atman, for that verily constitutes his action. Thus does he become foremost among those who have known Brahman. Here we are told that though to all appearances, such a person may be leading a life of freedom from the bustle of society, alone to himself in the privacy of spiritual solitude, he still has an object to play with, an object to enjoy, namely Atman. In fact, his life in Atman is a life of intense spiritual activity, and not, as it may seem to others, a life of retirement and quietude.

*(A Constructive Survey of Upanishadic  
Philosophy P. 297)*



## **(5) Function of an Active Mystic**

The active mystic is like an intoxicated elephant fed and nourished by his spiritual teacher. Many great religious teachers have spoken of a mystic occasionally getting this sort of spiritual intoxication... First such a mystic does one great social function. He lifts up many of his compeers who have fallen in the pit of Samsara. Thus he first performs the function of Udhara... His second function... is not the poor, inactive, pessimistic function which is generally attributed to a Saint, but a realistic and a very active one. Evil is real; we cannot negate it or the various forms in which it expresses itself. Evil must be destroyed: we must not put up with it. It must be trodden on and surmounted. This the mystic does... After he has destroyed evil, he begins to enjoy the bliss that lies in himself. And as there are always physiological expressions corresponding to psychological

emotions, what physiological expression we find in this intoxicated elephant who is enjoying bliss? He first looks at the sky and every aspirant knows what it is. He swallows up his Prana; he fully utilizes his Prana for the purpose of spiritual meditation. Then he moves along producing a sonorous sound. And finally... he describes the figure Om by his trunk on the back-ground of his four-cornered brain.... The vision of the gracious Lord is the only thing he has got before himself, so much so, that by the continuity of this Vision in beatific joy before his eyes, he becomes ultimately identified with the lustrous Atman Himself.

*(Pathway to God in Kannada Literature  
P. 289 to 292)*

### III TYPES

#### (6) Temperamental Differences

We are free to do our actions as we like in the process of attainment of highest illumination. If we are activists by temper, nothing can prevent us from doing actions at any stage of our progress towards the attainment of our ideal. If we are contemplatives, nothing can stir us from a life of God-enjoyment to which we are naturally born, and put the principle of action a little way to which we were not born. Finally, if we are philosophers, our issue will be how best to determine the nature of the highest Reality and leave the rest to God. Temperamental differences may be modulated but they cannot be so radically changed as to wear an entirely new aspect altogether.

*(The Bhagavadgita as a Philosophy to  
God Realisation P. 207)*

## **(7) A Mystic Philosopher**

**(I)** I have always believed that the function of philosophy is for consolidation and consummation of spiritual experiences and it is only the acquisition of this spiritual experience which makes a man worthy of being the handiwork of God.

(Message)

**(II)** The Philosopher's work is not done when he has realized within himself the peace of mind. His supreme business is to bring about peace and harmony in the society, state and the world at large. From this point of view, it may be said, that the future of the world rests with the philosophers.

*(Philosophical and other Essays P. 120)*

**(III)** When a philosopher talks about spiritual experience he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the



world and for the matter of that, a citizen of the spiritual world. A philosopher is one who comes naked from the realm of God into the world and endeavors to realize the nature of Ultimate Reality for himself and to see whether this could not be spread out into society.

*(Epitome of Karnataka Mysticism P. 2)*

(IV) The mystic may be a philosopher but is not necessarily so. His Mystic experience is sufficient for his own elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends.

*(Mysticism in Maharashtra P. 394)*

## IV THEOPOLIS

### (8) Mystic's Service to Society

(I) We are full of joy when we are in the contemplation and realization of God. That state of beatification is itself our liberation. Liberation is not to be found after death. But

still to know God, to do his work, to enjoy his presence and to devote oneself to his service are exactly what a Mystic ought to do.

∴ *(The Bhagavadgita as a Philosophy to God Realisation P.140)*

(II) You have to build and thatch the City of God – devotion, give shade and protection to all those who may come to stay in it, and live in it yourself along with your brother devotees. It is a “*Theopolis*” where God is the supreme Ruler, and all humanity, bound by the spiritual tie, becomes equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God.

*(Pathway to God in Hindi Literature P. 294)*

(III) So far as the utility of the Mystic to the society is concerned, we may almost take it

to be a truism, and a Mystic who is not of supreme service to the society is not a Mystic at all. It is true that here again there are temperamental differences among Mystics.... But the fact remains that in either case he is of supreme service to humanity by calling their attention from moment to moment, to the perfection and greatness of God. There have been Mystics, who, like Aristotle's God, have moved the world by their Divine Contemplation. Unmoved themselves, they have become men of a world-shaking type.

*(Pathway to God in Hindi Literature,  
Introduction, P. 6)*

## **(9) Spiritual Communism**

**(I)** The Mystics of all ages and countries have spoken the same language, as they are denizens of the same spiritual world. There are no racial, no communal, no national prejudices among them. Time and space have

nothing to do with the eternal and infinite character of their mystical experiences. These together constitute a band of divine musicians, each contributing his own note, and all together producing a harmony that is wonderful.

*(Pathway to God in Hindi Literature P. 20)*

**(II)** In divine or Spiritual Communism, each man gives according to his ability and takes according to his needs. Here, there is an eternal struggle for the love of God. Every man has to gain it for himself. The experience has to come from within. A real welfare state is the company of Saints.

(Talks)

### **(10) Communion of Saints**

In their hearts the Saints have become one with God. God has been their life. By the force of their realization, they have forgotten



life and death. By the power of that great illumination, they dance with happiness of communion. They now give to each other illumination of Self and nothing else. As two lakes which are in close proximity to each other, send their waves into one another, and as the mingling waves form, as it were, a crest house for them, similarly, the waves of joy of the two lovers of God, mix with each other and become ornaments of illumination for either.... Then by the power of that great happiness, they run out of themselves, and being filled with God, they begin to proclaim Him to world.... As when the unblown lotus flower begins to blow out, it cannot contain within itself its own fragrance and distributes its virtue to king and pauper alike, they proclaim God to the whole world and in the joy of proclamation, they forget the fact of proclaiming and in that happy forgetfulness they sink their body and mind.

*(Mysticism in Maharashtra P. 129)*

## V BLESSING

### (11) Messengers of GOD

People do not see that God is speaking through me. I am made to speak words of realization by God himself. Unbelieving and unintelligent man cannot know this. These unheard of gracious words are the gift of God... As for myself, I speak only as taught by my Master. I do not speak my words. My words are of my Gracious Lord. The parrot speaks as it is taught by its master. What can an insignificant man like myself say, unless he is made to speak by the all-supporting Lord? Who can know His ways? He can make a lame man walk without feet... My words are surely mixed with divinity. I do not grope in darkness. I go on sowing in faith. The treasure belongs to my Lord. What room is there for egoism here? I go on awakening people to their duty.

*(Mysticism in Maharashtra P. 310)*

## **(12) Mission of a Saint**

One has only to remember that it becomes the mission of such a realiser to spread the Gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maxim, Theo-polity his doctrine. Whosoever realizes the unity or the presence of God can never but direct his life in a way that the greatness of God becomes not merely understood but also achievable.

*(The Bhagavadgita as a Philosophy of  
God Realization P.136)*

## **(13) The Message of Saints**

I have come to illumine the ways and to distinguish the true from the false. God makes me speak, being always in my company. By the power of the Lord, I have no fear in my heart... To advance religion and to destroy atheism is my business now.... I take pointed answers in my hands and send them like



arrows. I have no consideration...of great and small. I have girded up my loins, and have found out a way for you, across the ocean of life, come here, come here, great and small, women and men. Take no thought and have no anxiety. I shall carry all of you to the other shore. I come as the sole bearer of the stamp of God, to carry you over in God's name. I enjoy this sweet ambrosia and distribute it among men. Do not wander among the woods. Come here and partake of my offer, your desires shall be fulfilled if your intellect is fastened on His feet. I come as a messenger from God. Easy will be the Pathway by which you may go to God.... We are the residents of heaven. We have come down to earth, like the Saints of old, to pursue the path of Truth. We will cleanse the path of the Saints. People have ignorantly gone to woods and forests.... The true meaning of the Sacred Books has been hidden. Worldly knowledge has been the cause of ruin. Senses have stood in the



way of *Sadhana*. We will ring the bell of *Bhakti*. It will send a threat into the heart of death. Rejoice! In the victorious name of God!

*(Mysticism in Maharashtra P. 311)*

#### **(14) Prayer for Universal Good**

Let the Lord of the Universe be pleased with this literary sacrifice of mine, and being pleased, let Him give this grace; May the wicked leave their crookedness and have increasing love for good. Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet the beings on earth! They are verily moving gardens of wish-trees; they are living mines of wish-jewels; they are speaking oceans of nectar. They are moons without any detracting mark;

they are suns without any tormenting heat. May all beings be endowed with all happiness and have incessant devotion to the Primeval Being. Let all those who live upon this work, have victory in the seen as well as the unseen.

*(Mysticism in Maharashtra P. 139)*

### **The Kingdom Immortal**

Far from being poly-centric or even cosmo-centric the ideal visualized by the ancient Rishis at the dawn of human history in kingdom-immortal( Amritam Purim) which transcends the limits of here and now. The modern fanatic cries for a League of Nations or United Nations all aiming at universal brotherhood are but distant Re-echoes of the encompassing oneness of all, tuned in the vedic sing-song praising the glories of Theoplicity of the philosopher- saint the very ectype of God.

*(Vedanta, The Culmination of Indian Thought. P-177)*

# **Academy of Comparative Philosophy & Religion. Belgaum. A short History**

Shri Gurudev Dr. R. D. Ranade came in possession of about 14 acres of land in Belgaum in 1950; it was gifted to him by the late Rajasaheb of Sangli. After the gift deed was executed, Gurudev Ranade got registered a public trust in Belgaum in 1952, called the Academy of Comparative Philosophy and Religion, with this land as its property and with himself as the Sole Trustee. The land was all uneven, full of pits, ditches and wild growth and a portion of it was occupied by the *Dombaris*, who would not easily vacate it. The land could not be developed for more than one reason during the life time of Dr. Ranade.

After the passing away of the, the Sole Trustee in 1975, the succession to the trusteeship was determined by the Additional District Judge under the Bombay Public Trust Act and five persons were appointed trustees by him by about the end of 1962. One of the trustees was representative of the late Rajasaheb of Sangli. Sri G.V. Tulpule (Retired Deputy Post Master General) was elected Chairman of the Board of Trustees and Sri J. V. Parulekar (Retired Deputy Collector) became the secretary.

The trustees then undertook the development of the land. It was leveled at a cost of over Rs 6000/- and plots were laid in it. Sale of the plots was then begun and plans were laid to construct "Gurudev Mandir" in a plot of about 2 acres of land. In April 1964, Sri B. D. Jatti, the then Finance Minister in the Mysore State Cabinet, laid the foundation stone of the building at a function presided



over by His Highness the late Rajasaheb of Sangli. It was completed at a cost of Rs. One lakh. The "Gurudev Mandir" was inaugurated by Dr. S. Radhakrishna, the then President of India, on 8-12-1965

The aims and objects of the Trust as mentioned in the constitution are:

- (A) To work for spiritual unity of mankind and consequent peace and good-will upon earth, bringing together intellectual and spiritually-minded persons through (1) Spiritual Symposiums, (2) Study & Research, (3) Lectures, (4) Meetings and Conferences and (5) Religious and Philosophical publications;
- (B) To start, sponsor, or co-operate with, institutions in different centres for the advancement of the above aims and objects e.g. the institutions like the A. V. M. of Sangli, which was started by the late Dr. Ranade.

(C) To undertake any other work likely to further these aims and objects of the Trust.

In order to achieve these aims and objects, steps have been taken by this Academy as follows:

- (1) A journal- Pathway to God – has been started which is at present being published once in 3 Months.
- (2) “Gurdev Ranade Memorial Lectures” have been started. Some eminent scholar and philosopher is to be invited to deliver lectures every year. He will get Rs 100/- for the purpose. The lectures will be published in a book for the benefit of the public.
- (3) A Seminar is arranged every year and its proceedings published in a book form. Eminent Professors and Scholars take part in it and it is open to the public.

- (4) A library has been started in the “Gurudev Mandir”, and books are being issued to readers.
- (5) Weekly lectures are being held in the hall of “Gurudev Mandir”. Some spiritually minded persons are also invited from different places from time to time, to deliver lectures.
- (6) An Academical Council has been formed to undertake such and other activities, which will be in conformity with the aims and objects of the Trust. Publication of books will be soon undertaken when funds permit.
- (7) In order to meet the expenditure on these items, donations are also being accepted by the Academy. Donors paying Rs 500/- and over get a right to elect a trustee on the Board of Trustees. These donations are exempt from payment of Income Tax under

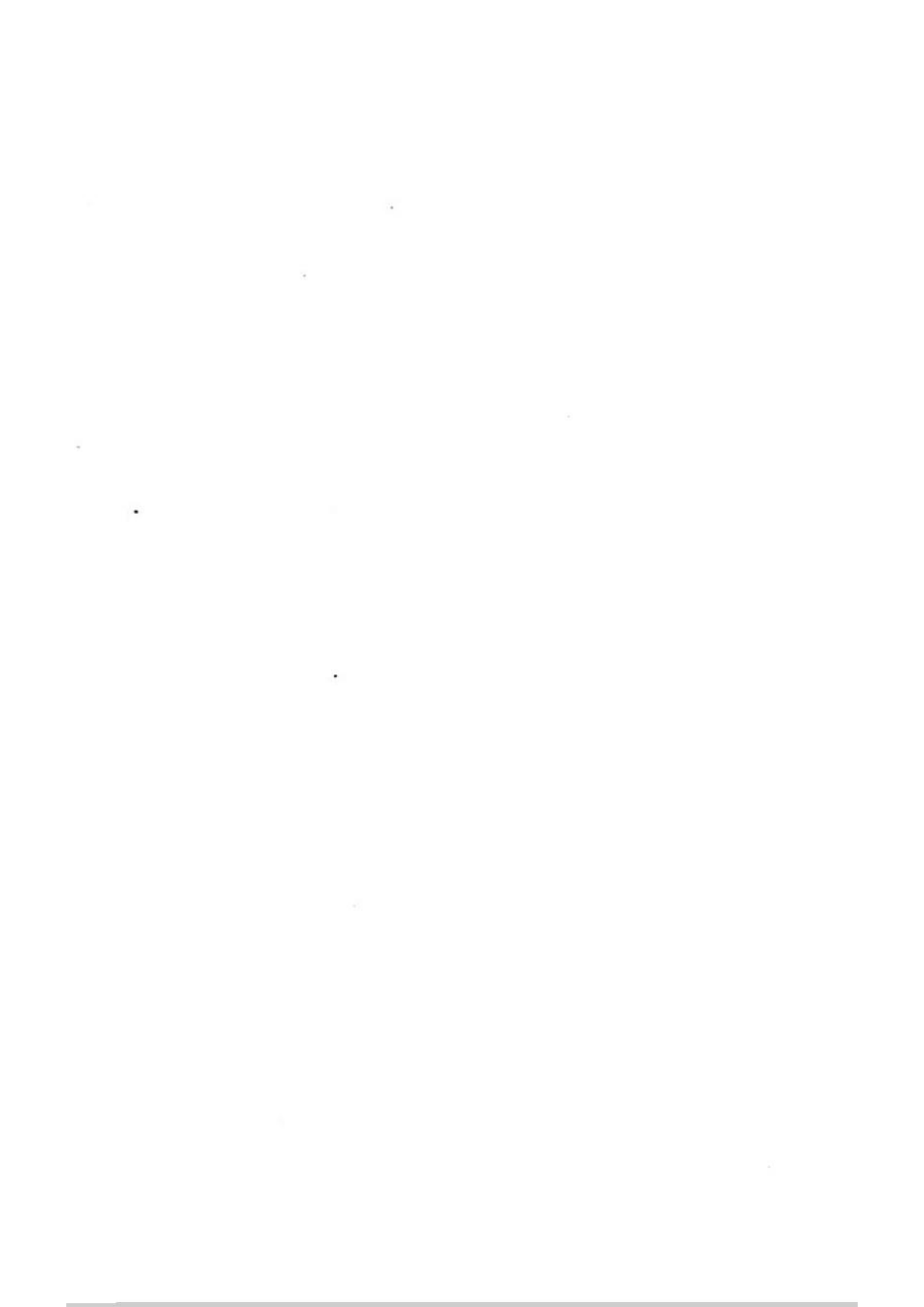
section 88(1) of the I.T.X Act 1961. Donations have been received accordingly from some generous persons.

**(8) *The present trustees are :***

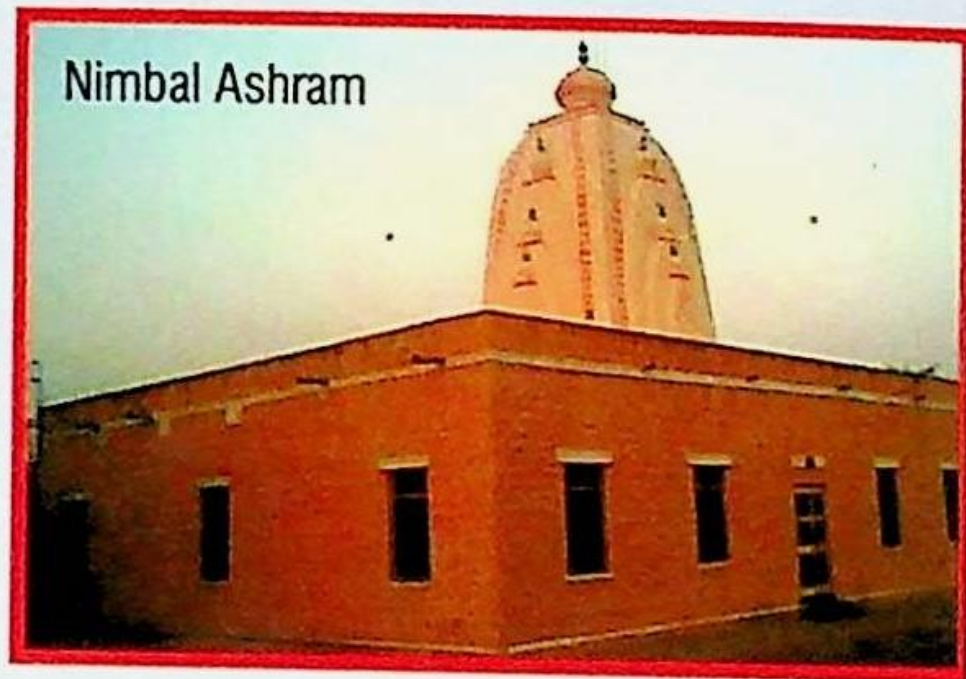
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Nimbal Ashram



If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the west and the east, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self.

by **Gurudev R.D.Ranade**

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