

# PATHWAY TO GOD

50th Volume in the Service of Religion,  
Philosophy, Mysticism & Science of Yoga





*Sneh International*



**AN ISO 9001: 2008 COMPANY**



**Manufacturers & Exporters of Specialty Adhesive Tapes & Non Adhesive Tapes**

- ◆ **Electrical Insulation Tapes For B Class, F Class, H Class & C Class application.**
- ◆ **Masking Tapes for Gold Finger application in Electronic Industry.**
- ◆ **High Temperature Masking Tapes for Powder Coating Industry.**
- ◆ **Special Thermal Insulation and Conductive Tapes for Aerospace Industries.**
- ◆ **Flexible Laminates of Nomex/Polyester/Nomex, Polyimide/ Mica for Electrical Motor Industry.**
- ◆ **Cable Wrapping Tapes.**



**CONTACT PERSONS:**

**Mr. Anish Metrani / Mr. Sunish Metrani (Partners)**  
**Mr. Vijay S. (Manager – Business Development)**  
**Mr. Kiran Ganachari (Marketing / Export Manager)**

**H.O. 335/A, Metrani Compound, Industrial Area, Udyambag, Belgaum – 590 008  
Karnataka, INDIA Tel.: + 91 831 2441847, 2442833 Fax: + 91 831 2442302**

**Email: [info@snehamtapes.com](mailto:info@snehamtapes.com); [snmintl@rediffmail.com](mailto:snmintl@rediffmail.com)**

**Website: [www.snehamtapes.com](http://www.snehamtapes.com)**



# Pathway To God

**Vol. : 50 No. 1 & 2, Oct-2014 To March-2015 Price : Rs. 60/-**

Registered with Registrar of News Papers in India, New Dehli under  
Regd No. 22624/72 (ISSN/0971-927)

Annual Subscription : India (Bharat) Rs.120/-,  
For Foreign : Annual U.S. \$ 10/- (By Airmail)

Please Send your subscription in the name :

"Academy of Comparative Philosophy & Religion," to The Secretary,  
Academy of Comparative Philosophy & Religion, Gurudev Mandir,  
Hindwadi, Belgaum - 590 011, Karnataka, INDIA.

## Editorial Board :

**Prof. D.G. Kulkarni, M.E., MBA., PGDM, Dip. T & D., Phd**  
Dwarakanagar 1st Cross, Tilakwadi, Belgaum-590 006.

☎ : (0831) 2429753 📞 : 9448230405

## Members :

**Prof. Dr. Anand D. Mulgund, M.A., Ph.D.,**  
No. 3, Narsimha Krupa, Syndicate colony, Ganeshpur, Belgaum

☎ : (0831) 2447755 📞 : 94489 41722

## Dr. Ramkrishna Marathe

'Srikalp', Plot No. 20, Shantiniketan, Teachers' colony, Hindalga,  
Near Shri Ganapati Temple, D.D. Road, Belgaum - 591 108,

☎ : Resi : 2448052, 📞 : 94488 63818.

# Academy of Comparative Philosophy and Religion (ACPR)

'ACPR Belgaum is registered as Public Trust in the Education & Research Category, with its Public Trust Reg No. : E-233 (BGM) of 1952, under Bombay Public Trust Act.

Please, extend your all possible Active Support to the ACPR-mission, in all the Ways and Manners, inspired in you by the One God.

Donations : Any unconditional donations of any quantum or of any nature are accepted. Donations by Cheques/D.D's to be drawn/payable only to 'Academy of Comparative Philosophy & Religion" at Belgaum.

**ATTENTION CONTRIBUTORS & READERS!** Academy of Comparative Philosophy & Religion (Sri Gurudeo Mandir), Hindwadi, Belgaum, enjoys benefit of Section 80 (G) of the Income Tax Act, 1961, PERPETUALLY, vide letter No. 176/80G(R)/CIT/BGM/2010-11, dated 29-10-2010 of Income Tax Officer (Tech), Office of the - Commissioner of Income Tax, Belgaum-590 001.

Therefore, avail the benefit of exemption under Section 80 (G) (5) (vi) of the Income Tax Act, 1961 by making generous and unconditional donations to this Institution.

## REGISTERED CATEGORIES OF ASSOCIATES

- u GRAND PATRON : Rs. 10 lakhs or more.
- u PATRON : Rs. 5 lakhs or more.
- u ENDOWING ASSOCIATE: Rs. 1 lakh or more,
- u DONOR: Rs. 50,000/-or more.
- u REGISTERED ASSOCIATE : Rs. 25,000/- or more.
- u REG. INSTITUTIONAL CONTRIBUTOR :Rs. 10,000/- or more.
- u REG. ACTIVE ASSOCIATES: Volunteers accepted and registered.

## The Board of Trustees

1. **Sri. A. G. Saraf**, Trustee & Chairman.  
B/2. Merry Homes, PL No. 546, 3rd Cross, Bhagyanagar, Belgaum-590006. Phone:  
2484975 (R), 2485505(O)
2. **Sri. Ashok M. Potdar**, B.A., LL.B., Advocate., Trustee & Vice Chairman, 1700,  
Ramdev Galli, Belgaum. Phone:2425597.
3. **Sri. M.B. Zirali**, B. Com., LL.M. Advocate, Trustee & Secretary 'Shiv Shradha' Plot No.  
702/1, Sector No. 5, Shree Nagar, Belgaum. Phone No.: 2458192, Mobile:9448148192
4. **Sri. Subramanya Bhat**, M.A., Trustee  
CTS No. 5058/9, "Shri Vidya", IInd stage, Hanuman Nagar, Belgaum. Phone No.  
2446218
5. **Sri. Madhav N. Deshpande**, B.Com., Trustee  
CTS No. 5551, Sector 6/1, Shree Nagar, Belgaum-590 016  
Mobile : 9019186677
6. **Sri. B.N. Aigali**, B.A., LL.B. (Spl), Advocate, Trustee  
"Shri Guruniketan", near S. D. A. High School, Vth Cross,  
Azam Nagar, Belgaum. Phone:(M):9448635261.
7. **Sri. B.S. Nimbale**, Trustee  
331, "Sri Guru Siddhaling"  
Hanuman Nagar, IInd Stage, Belgaum. Phone : 2446214.

# PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. You can send articles by e-mail also to address given below. Views expressed in this Magazine are entirely those of the concerned authors.

**ENQUIRE ABOUT ADVERTISEMENT RATES.**

Printed & Published By :

**Academy of Comparative Philosophy & Religion**

Hindwadi, Belgaum-590 011. Phone : (0831) 2467231. Cell : 09972174330

**www.acprbgm.org e-mail: info@acprbgm.org**

Printed At:

**IMPRESSIONS Gondhali Galli, Belgaum.**

Phone : ( 0831) 2421232 (3 lines)

## Contents :

1) Editorial.....	5
2) The Triune god Guru Devotee.....	11
3) By the Grace of 'Sadguru Vara'.....	12
4) The Twist of the Mind.....	13
5) Re-orientation.....	14
6) Soften the stone.....	15
7) A recipe for the spiritual-Porridge.....	16
8) What you have done O Lord?.....	18
9) Bee and the Lotus.....	20
10) An Earnest appeal to God.....	21
11) Self Reinforcement.....	23
12) AUM : The code of liberation.....	25
13) The Riddle of the beast.....	27
14) Sail me O Lord.....	29
15) Spoil Sport.....	31
16) Enough O God.....	32
17) Fate : The Great Leveller.....	33

18) Half Baked poet.....	35
19) Sing in praise of Sadguru Saheb .....	36
20) Trans creations of Sri Gurudev - R.D. Ranade's Six Marathi Poems .....	38
21) What have you done O Lord?.....	39
22) Sri Gurudev Ranade's Abhanga (1906) .....	40
23) A Reply Letter .....	43
24) Rama Nama .....	48
25) Changdev Pasashti.....	49
26) Changdeo Pasashthi.....	51
27) Calender Events in the life of Padmashri - Ganesh Govind Karkhanis.....	67
28) The Son of spirit .....	70
29) Dawn .....	70
30) Inspiration.....	71
31) The Boundaries of Truth.....	73
32) Love Human and Divine .....	75
33) Aspiration!.....	76
34) The Avatar .....	77
35) Scion of the Sun .....	79
36) Know thy Self.....	80
37) Harbinger of Renaissance.....	83
38) A Tribute to Prof. Rambhau Ranade .....	86
39) What is world culture .....	90
40) Parallelism in Indian Mysticism .....	92
41) Tagore and Aurobindo .....	97
42) Advaita and Bhakti .....	104
43) On Tolstoy .....	107
44) Ego.....	109
45) In Tune.....	110
46) Hope and Fear .....	111
47) The Breath of Life .....	111
48) Vedic Number Riddles 1131 .....	112
49) Emergence .....	116

## Editorial

**"Science is not only compatible with spirituality; it is a profound source of spirituality."**

**- Carl Sagan -**

Spirituality is an integral part of Indian life from ancient times. India has witnessed many spiritual gurus from ancient times. Mysticism and philosophy is embedded into the various scriptures and literary volumes. 'Jnana' thought by the Rishis of this land is not merely an intellectual product, but the verbalization of their mystical experiences. The entire literature is a beautiful experiment in itself. This 'Mystic Literature' as we call it, is the main source of finding 'Jeevamukta', for those in quest of mystic experiences. 'Path way to God' is a magazine working on preserving such treasure of ancient times.

We have great pleasure in presenting the so" issue as a special issue combining October 2014 and January 2015 issues. It contains selected articles published in our earlier 49 issues and also a few new articles. We hope our efforts help the readership of Philosophical contemplation. We have also included rare articles from Kannada into English from the earlier issues contributed by the great souls like Dr. D. R. Bendre, Shri D.V.Gundappa and Dr.V.K.Gokak.

I believe in a thought by Pierre Teilhard de Chardin that

**"You are not a Human on a Spiritual Journey.**

**You are a Spirit on a Human Journey.**

All the great spirits like Padmashri Kakasaheb Karkhanis, Shri.S.M. Deshpande, Shri. Tulpule and others who embarked on the human journey commenced the publication of 'Path way to God' in November 1966 as per 'Sankalpa' of Shri Gurudev, with blessings of the Swami Chinmayananda under the editorship of Shri. V. G. Jamkhandi. The magazine was published biannually from 1969 and quarterly from October

1976. Shri Gurudev after studying both, Oriental and Western philosophies and religion, established 'Samanvaya' between various philosophies of the world. In his writing you will see that the objective is to make people aware that **"Authentic spirituality involves an emotional response"**

Feelings of connection, significance, serenity, acceptance - is common to all spirituality, the background beliefs and specific practices vary tremendously. This realization made Shri Gurudev provided the 'Path way' to overcome the crisis through his writings. Shri Gurudev lived a life of 'Samarasya' described by the scriptures as (sadavasho bhuvanatravarn). We pray to such a saint to bestow upon us the will and strength to achieve our goals. Spirituality is about seeking a meaningful connection with something bigger than yourself, which can result in positive emotions, such as peace, awe, contentment, gratitude, and acceptance.

We wholeheartedly thank all those who have supported us through thick and thin situations and also the contributors of articles who have helped us in keeping Shri. Gurudev's vision of 'comparative studies' intact. Our special thanks to Prof. K. B. Dabade, an ardent follower of Shri. Gurudev, who has painstakingly preserved all the earlier issues of the magazine, selected relevant articles from those issues for the purpose of this special issue.

As wished and directed by Shri Gurudev ACPR is carrying out its mission to make the work of Shri. Gurudev, his disciple and other authors on spirituality and religion reach to the readers and hope that the society will progress and find peace through the words of Shri. Gurudev 'Truth Realization' 'One world', 'One God' and 'One Religion of Humanity'.

We wish the readers have a reflective moment.

**Dr. D.G.Kulkarni**



## Editorial/Footprint

Footprints of 'Pathway to God' journal of spiritual life devoted to religion philosophy, mysticism, science of yoga by ACPR, Belgaum.

### Commencement :

1966 Nov. Marks the beginning of the publication of 'Pathway to God' with blessings of Swami Chinmaynanda California (USA).

### Issues :

- a) Annual - 1966 Nov. to 1969 Nov.
- b) Biannual - 1970 Nov. to 1970 June
- c) Quarterly - 1976 Oct. Onwards

### International :

ISSN - 0971 - 927X mark  
Oct. - Dec. 1997 onwards

### Languages

Occasional sprinklings in Hindi, Marathi, Kannada from 1974 Nov. to 1990 April

### Special Issues :

- i) 150<sup>th</sup> Birth Anniversary of Swami Vivekananda
- ii) 100<sup>th</sup> Punyatithi (Death Anniversary) of Shri Bhausuheb Maharaj Vol. - 49, No. - 1, Oct-Dec. 2013
- iii) 50<sup>th</sup> Vol. - No. : 1 and No. 2 Oct.-2014 Jan-2015

### Heads of Editorial Boards

- 1) Shri V.G. Jamkhandi M.A.LL.B., Nov.-1966 to Nov. 1973
- 2) Shri G.D. Saraff Nov. 1974
- 3) Shri M.S. Deshpande M.A. June 1975
- 4) Shri R.S. Bhide B.A. LL.B., Nov. 1975-June 1976
- 5) Shri K.K Tangod M.A. April 1977 to Jan. 1978
- 6) Prof. D.G. Deshpande B.A. LL.M. April 1978 to April 1979
- 7) Sri G.D. Khare B.A. (Tilak University) July 1979 to April 1980
- 8) Prof. K.D. Tangod M.A. July 1983 to Jan. - 1985
- 10) Prof. D.G. Deshpande B.A. LL.M. April 1985 to July 1985
- 11) Prof.P.K. Bhagoji Oct. - 1985 to April 1987

- 12) Prof. B.R. Modak M.A. Ph.D. Oct. 1987 to Jan. 1992
- 13) Prof T.F. Bidari April 1992 to April 1993
- 14) Prof. M.V. Bagi July 1993
- 15) Shri. P.D. Dharwarkar B.Sc., Eng : F.I.E. M.A.SCI Oct. - 1993 to Oct. 2007
- 16) Sri Chandrakant Kusnur Jan 2008 to Oct. 2008
- 17) Prof. Madhumati Kulkarni M.A. Ph.D., Jan. 2009 to Jan. 2011
- 18) Prof. Anand D. Mulgund M.A. Ph.D., April 2011 to July 2013
- 19 Prof. D.G. Kulkarni M.E. M.BA., P.G.D.M. Dip. T.D. Ph.D., Oct. 2013 Onwards

**Contribution :**

"Pathway to God" is enriched by the contribution made by eminent scholars (Indian and Foreign) from different branches of knowledge.

**Appreciation :**

Sri Nani A. Palkhivala

Bombay House, Fort, Mumbai - 400 001

"I have been regularly receiving "Pathway to God" and have been reading it over the years. It is an interesting Journal on our Indian culture and heritage.

I am enclosing a cheque for Rs. 10,000/- as a token of my appreciation of the useful public service rendered by the Academy

Sd/-

(N.A. Palkhivala)

An extract from the letter dtd. 12-2-1997

**Digital**

Proposed to digitalise all the previous, current forthcoming issues of Pathway to God'

**Welcoming Suggestions**

Enlightened readers are requested to offer their invaluable suggestions for further initiatives in improvement of 'Pathway to God' and to increase its circulation both in India and abroad.

# **Transcreations of poems composed by the Saint of Nimbargi**

(All the 19 poems are transcreated by Prof. Yashwanth  
Achar, Udupi, in Pathway to God Quarterly)

## **Kannda Poems in Devanagari Script :**

- 1) Andilla Swami Indilla (The Triune God Guru Devotee)  
Vol - 33, No. 2 Jan. Mar. 1999 P-3
- 2) Sadguru Varadinde (By the grace of Sadguru-Vara)  
Vol 36, No. 4 July - Sept. 2001 P-20
- 3) Manasin Muragi (The twist of the mind)  
Vol 37, No. 1 Oct.-Dec. 2001 P-4
- 4) Chintyaka Madati (Re-orientation)  
Vol : 37, No. 2 Jan.- Mar. 2002 P-4
- 5) Kallu mettage madi kollanna (Soften the stone)  
Vol 37, No. 3 April - June 2002 PP- 34-35
- 6) Nellsu Kuttunu Baramma (A recipe for the spiritual  
porridge) Vol 37, No. 4 July-Sept. 2002 PP-38-39
- 7) Enu madidi kelanna (What have you done O lord) Vol 38  
No. 2 Oct- Dec. 2002 PP-44-45
- 8) Guru Charana Kamaladalli (Bee and the Lotus)  
Vol 38, No. 2 Jan March 2003 P- 4
- 9) Noyisi Nachidanya ko (an earnest Appeal to God)  
Vol 38 No 3, April - June PP-37-38
- 10) Na Hyanga Badava (Self reinforcement)  
Vol 38, No. 4 July - Sept. 2003 PP-32-33

- 11) Aum Nam Kayuvadu (Aum: the Code of Liberation) Vol 39, No 1, Oct. - Dec. 2003 PP- 37-38
- 12) Kelu chatura (The Riddle of the Bird)  
Vol 39, No. 2 Jan. - March 2004 PP-66-67.
- 13) Kelu Shahira (The Riddle of the beast)  
Vol 39, No. 3 April-June 2004 P-44-45
- 14) Tariso (Sail me O Lord)  
Vol. 24, No. 4 July - Sept. 2004 P 44-45
- 15) Neenu Naligedi (Spoil Sport)  
Vol 40, No. 1 Oct. - Dec. 2004 P-33
- 16) Byasarayato Janma (Enough O God)  
Vol 40 No. 2 Jan.-March 2005 P-41-42
- 17) Vidhiya Kaduva Samaya (Fate:the great Levellu) Vol 40  
No. 3 April - June 2005, P-36-37
- 18) Alpa Vidyeya Kavi (Half Baked Poet)  
Vol 40, No. 1 July - Sept. 2005, P-29-30

### **Hindi Poems**

- 19) Dhyan Karo Guru Sahebjeeka (Sing in praise of Sadguru Saheb)  
Vol-41 , No. 1, Oct.-Dec. 2005 P-47-48

# The Triune God Guru Devotee

‘अंदिल्ला स्वामी इंदिल्ल

अंदिल्ल स्वामि इंदिल्ल ॥प.॥ एंदिगादरु निम्मनगलि ना इल्ल॥ अ. प.॥  
निबैल नीनु । निर्विकारनु नानु ॥ सगुणरुप नीनु । शरणु माडुवे नानु ॥१॥ पंचवदन  
नीनु । पाद नंबिदे नानु ॥ जगभरित नीनु । जगद ओळगे नानु ॥२॥ प्रणवस्वरुप  
नीनु । पठिसि नोडुवे नानु । गुरुलिंगजंगम नीने । नानु नीने ॥३॥

## Translation

Neither then, nor now, nor henceforth  
Can I ever be, O lord, Parting thee?

Spaceless art Thou, dispassionate I am;  
I surrender to Thee O Lord,  
For conjured art Thou in form - sublime.

Fire-faced art Thou, fall I at Thy feet;  
Thou fill the cosmos O Lord,  
I am verily within thee.

Pranava manifest art thou, I chant Thy name;  
Thus, O Gurulinga Jangama art thou,  
My very self is thou.

## ‘सद्गुरु-वररिंदे’

ईसु दिन ई नाल्कुवेद । ब्यारे ब्यारे भाविसुतिहे ॥५॥  
सद्गुरु वररिंदे तिळिदु । सकलशास्त्रगळु ओंदेंबुतिहे ॥ अ ५॥  
गिरिजे गंगा रुद्र हरिगळ । व्रतगळ ब्यारे माडुतलिहे ।  
सार्वभौमरिंद तिळिदु । सकलव्रतगळु नानागिहे ॥१॥  
सप्त स्वर्ग उर्वि पाताळ । सुरचरण ब्यारे तोरुतलिहे ।  
सर्वशांतरिंद तिळिदु । गुरुलिंगजंगम नानागिहे ॥२॥

## By The grace of 'Sadguru -Vara'

How I assum'd the 'Chaturvedas' different

All these days!

Then by the grace of 'Sadguru Vara', I knew

All these holy scriptures, one.

How I assum'd Ganga, Girije, Rudra, Hari different

Practis'd observances separately to propitiate!

Then, by the grace of Guru Sarvabhauma, I knew

All those observances were I.

How I assum'd the seven Heavens, Our world and the  
Netherworld different!

Gods, men and demons different!

Then, by the grace of all peaceful Sadguru, I knew

The Gurulinga Jangama was I.

## ‘मनसिन मुरगि’

मनसिन मुरगिय तिदिसो देवा ॥५॥

प्रातःकालके एहु परद्रव्यअपहार । साधुर निंदेयनाडुवदु ।

साधिसि यमनवरु एळेदोय्युवाग । सत्ते सत्तेनंत मरगुतल्याद ॥१॥

यतिवेषव ताळि देशभ्रष्टनागि । काशिय क्षेत्रके होंटितु मनसु ।

काशिय दारियोलु वेशियिगे मेच्चि । केशव निम्मनु मरेयितु मनसु ॥२॥

बल्लवगे आर्जव माडुतल्याद । बडवरिगे नोयिसि नुडियुतल्याद ।

गुरुलिंगजंगम चरणव नंबदे । अडवियल्लि चरिसाडुतद ॥३॥

## The Twist of the Mind

Get the twist of the mind mended, O Lord.

Gets up at dawn. Plots pilfery and robbery

And slanders the saintly;

When 'Yama-dutas' rope and forcefully drag.

Laments aloud 'I die' 'I die'

Get the twist of the mind mended O Lord

Puts on the ascetic's costume, renounces home,

Sets out on pilgrimage to hallowed Kasi,

Yet in frailty falls for a strumpet

On the way, forgetting Thee O lord;

Extols the rich and the elite, then and now

Hurts the poor through word and deed;

Wanders vagabond in the jungle wild,

Without trusting Thy feet, Gurulinga Jangama;

Get the twist of the mind mended O lord.

## ‘चिंत्याकमाडती’

चिंत्याकमाडती शिवने अदानेळु प्राणी चिंत्याकमाडती ॥५॥  
उदकदल्लिउत्पत्ति माडुव्यारु । होट्यानशिशुवनु सलहुव्यारु  
साकिनिन्न जोकिमाडिदवने अदानेळु प्राणी ॥१॥  
हिंदनिन्न सलहिदव्यारु । मुंदनिन्न कोळुव्यारु ।  
अंदीगिंदीगेंदीगादरु शिवने अदानेळु प्राणी ॥२॥  
अंतरलि अंबर इट्टुव्यारु । रविशशिमार्गव नडिसुव्यारु ।  
गुरुलिंगजंगम सर्वेशाता शिवने अदानेळु प्राणी ॥३॥

## Re-Orientation

Get up O man, get not worried,  
For there is Shiva, the Lord of all Lords.  
Who do'th create the creatures in Water?  
Who do'th nurture the baby in the womb?  
Isn't it that the Lord hath reared and shielded you up?  
Get up O man, get not worried;  
For there is Shiva, the Lord of all lords.  
Who did foster you in the past?  
Who'd terminate you in the future?  
Isn't it that the lord was-is-and-would be for ever and ever?  
Get up O man, get not worried;  
For there is Shiva, the Lord of all Lords,  
Who did put the sky yonder and above?  
Who do'th move the sun and the moon in the path celestial?  
Isn't it that the Gurulinga Jangama is none but Shiva, the lord of  
all Lords?  
Get up O man, get not worried,  
For there is Shiva, the Lord of all Lords



## ‘कल्लु मेत्तगे माडिकोळ्ळणा’

कल्लु मेत्तगे माडिकोळ्ळणा । बल्लवन केळि ॥५॥ कल्लु मेत्तगे माडिकोळ्ळो । कल्लु  
सक्करेगित्त सवियो । सार अमृत सुरिदु नीनु । ज्ञानज्योति तुंबिकोळ्ळो ॥अ.प.॥  
कल्लिनोळ्ळगे परुष काणणा । परब्रह्मनरियदे । कैय ओळ्ळगे बंदीतु ह्यांगणा ॥  
कल्लुकुट्टिग अल्लमप्रभु । शिलेय ओडेदु सेलेय तेगेद । नीरु नीरु कूडिद बळिक  
भेदभाव गळ्याक बेकु ॥१॥ कल्लु कल्पवृक्ष काणणा । बेडिद फलगळ । कोडुव  
ब्रीद उंटु नोडणा ॥ गुरुलिंगजंगम चरण होंदिगूडो एंदिगगलदे । बेळ्ळ सवियु कूडिदंते  
। कूडिकोळ्ळो नीनु इल्ले ॥२॥

## Soften the Stone

Soften the stone O brother;  
Seek counsel of the wise,  
Soften the stone O brother;  
Relish the juice ambrosial  
Sweeter than the candy-sugar,  
Get drenched in light-enlightenment  
Parusa's within the stone O brother;  
Should ye oblivious of Parabrahman,  
How can ye get the "touch-stone" O brother?  
Allamaprabhu's the great stone cutter  
Who slit the stone and let the spring out;  
When the water mixes with water,  
Why then talk of difference O Brother?  
The stone's the Kalpavrksa O brother !  
Rightly has the power to bestow  
All the fruits ye ask for O brother.  
Thus to the feet of Gurulingajangama  
Blend ye intensely with Him;  
As the sweetness with the jaggery  
Bind ye with him here and anon.

## ‘नेलु कुट्टणु बारम्मा’



नेलु कुट्टणु बारम्मा । इब्बरु कूडि ॥५॥ नेलु कुट्टणु  
बारे निल्लदे बेन्नु हत्ति ॥ हन्नेरडु हदिनारु नल्लेयरु  
कूडिकोंडु ॥अ.प.॥ तनुवेंब ओळ्ळ माडि । प्राणवेंब  
ओनकीले हेरि हाकि ॥ विवेकदिंद अक्कि हसन माडि ।  
हळ्ळ तगियम्मा ज्ञानदृष्टिले नोडि ॥१॥ वासन-  
त्रयगळेंब ओलेगुंडु माडि । प्रारब्ध गडिगे हेरि ।  
कामक्रोधवेंब कट्टिगे उरि माडि । प्रपंच परमार्थ  
ओळहोरगे नोडि ॥२॥ कुदियुव समयदल्लि । मदद उक्कु । मीरि बरुतलदम्मा ॥ सत्त्व  
धीर एंब हुट्टिले होडेदु । नेट्टुगे अडिगेय धिट्टागि माडम्मा ॥३॥ परमात्र पायसवु ।  
प्रारब्धदि । प्राप्तवादीतु एळम्मा ॥ गुरुलिंगजंगम बीगर कूडिकोंडु । स्वानंद एडि  
माडि सविय नोडम्मा ॥४॥

## A Recipe for the Spiritual - Porridge

Come dear lady, let's thrash the paddy,  
Both of us together, uninterruptedly,  
Twelve or sixteen ladies having got together!  
Let's thrash the paddy, come dear lady.

Make the body mortar and breath pestle,  
Thrash the paddy hard and make the pile of grains,  
Now cleanse the rice-discernment of the sand particles,  
Through your inner eye;  
Come dear lady, let's thrash the paddy.

Take the three desires, make an oven of them,  
On it place the cauldron Prarabdha

And burn the fuel Kama-Krodha,  
Look within the oven and without balance the mundane and  
divine,  
Come dear lady, let's thrash the paddy,  
When it's boiling, the porridge flows over,  
Then with the ladle of equanimity  
Beat the foam of conceit flowing over,  
Thus without any spill, cook the porridge dear lady,  
Come dear lady, let's thrash the paddy.

You're the fortunate one to have porridge-sweet;  
Having prepared the porridge thus,  
Relish it to your heart's content  
With Gurulinga Jangama and your spiritual brethren;  
Come dear lady, let's thrash the paddy.

## एनु माडिदि केळेत्र

एनु माडिदि केळेत्र, देवा ! ॥५॥ एनु माडिदि एतेंत हेळलि ।  
हितवु एल्ल निन्नल्लिरलु ॥ घन घातकतनदिंदलि एन्न । नी केडिसिदि सांबा ॥१॥

एन्नोल्लु नीनु कूडि आडिदि । आडुत बंदु फासि हाकिदि ॥  
फासिय जरिदु जारि निंतिदि । इदु अल्ल रीति सांबा ॥२॥

खुळ्ळ देहदोल्लु गूळ्यागि मेरेदि । दुःखके एन्न गुरि माडिदि ॥  
भिन्नविल्लदलि भिन्न माडिदि । भुलविगे मरुळादि सांबा ॥३॥

फासियोळगे एन्न घासि माडुवदे । ईसु काल निन्न दयदल्लिद्वे ॥  
हरुषदिंद शिव सद्गुरु एन्नलु । भयद फासि नी हरिसिदि सांबा ॥४॥

जीव शिव एंव भेद निन्नल्ले । ई संबंधव नडिदु नोडले ॥  
ठकवाकवी हच्चब्याडले । हुच्चा नी केळो सांबा ॥५॥

जीवद इच्छिले आगुवदिल्ल । शिवन इच्छे नडिसुवदेळ्ळ ॥  
गुरुलिंगजंगमन पादक होंदिं । दोषव कळकोळ्ळो सांबा ॥६॥

## What Have You Done O Lord ?

What have you done O Lord ?  
Hear me O Lord, What wrongs you've done  
What shall I say 'bout what you've done?  
Denied me your grace and brought me despoil,  
Conspired to spatter disgrace at me O Lord,

Hear me O Lord, What wrongs you've Done.  
We've been playmates for years, yet what have you done?  
Ensnared me within the mesh of worldly life,  
You standing without, is no fairplay O Lord;  
Hear me O Lord, what wrongs you've done.  
Roamed like a bull in my mortal coil, and what have you done?  
Sow'd in there the seed of difference 'twixt us,  
Enticed to the artifice, left me in pain and anguish O Lord,  
Hear me O lord, what wrongs you've done.  
In your design and mercy I was for years, and what you have  
done?  
Fettered me to this life whilst in joy to myself  
Reciting *Siva, Sadguru*; how unbecoming of you O Lord!  
Hear me O Lord, what wrongs you've done.

It's only you who dent the rift' twixt *Jiva* and *Siva*,  
Therefore I warn ye herewith to make amends anon,  
Listen hey *Samba*, stop acting crazy and playing foul;  
Hear me O Lord, what wrongs you've done,  
Nothing happens here merely by the will of a mortal,  
Only the will of the Lord that moves the world,  
So get to the feet of *Gurulinga-Jangama* to cleanse your sins.  
Should I say O Lord, what wrongs you've done?

## “गुरुचरणकमलदल्लि भृंगनागो नी”

गुरुचरणकमलदल्लि भृंगनागो नी ॥५॥

स्थितविल्ल संसार नरजन्मदोळु बुंदु । परतत्त्व तिळिदु साधुर  
संगियोगो नी ॥१॥ मौन हिडिदु मुद्रे बलिवु ज्ञान  
ज्योतियोळगे नलिदु । स्वानुभवामृत सविदु निःसंगनगो  
नी ॥२॥ मुप्पिन मुनिय पिडिदु वचन कप्पुगोरळ  
काडसिद्धनिद्वेडेगे होगि साष्टांगनागो नी ॥३॥

### Bee and the Lotus

Be a bee at the lotus feet of Sri Sadguru ;  
Born as a human like a bubble in the water,  
Do Self-realise the Principle - Supreme  
Then be in the company of the bless'd and saintly  
And hum like a bee at the lotus feet of Sri Sadguru.  
Maintain epoch'e, set to a poise and concentrate,  
Get immers'd and rejoice in Illumination divine,  
The ye partake and revel in Spiritual-Elixir,  
And be detach'd from the world transient !  
Come to be a bee at the lotus feet of Sri Sadguru  
So resolutely follow the word of Muni Muppina,  
Go to proximity of Kadsiddha, the blue throated one;  
Prostrate in submission earnestly before Him  
And be there as a been at His lotus-feet;  
Thus be a bee at the lotus feet of Sri Sadguru

## An Earnest Appeal to God

नोयिसि नुडिदन्याके ॥ श्री बलभीमा ॥प.॥  
नोयिसि नुडिदनु दोष माडिदेनेनु ॥  
क्लेश हरिसो एत्र भासि पालिप देवा ॥अ.प.॥  
दासन दास नानु ॥ केशवस्वामी ॥ करुणादि कायो एत्रनु ॥  
एनू इल्लदे याके एत्र ॥ शब्दशस्त्रदिंद होडेद ॥  
सोसि न्यायव माडो वासुदेव नीनु ॥१॥  
कल्लनु मरेगोंडेया ॥ करुणाकरा ॥ ब्रीदव एल्लिट्टिया ॥  
अल्लमप्रभु निम्म ॥ सन्निधविरुवेनु ॥  
कल्लु ओडेदु नरसिंहा कडेगे बारो ॥२॥  
धरेयोळु धन्यवाद ॥ निंबरगि ग्राम ॥  
वासुळ्ळ भीमा नीनु ॥ गुरुलिंगजंगम चिन्मयरुपने ॥  
तनु-मनु-धन निम्म चरणकर्पितो देवा ॥३॥

Why did he gash me by fierce words  
O *Bhima*, the mightiest?  
What wrongs have I done  
To vex me so by cutting words ?  
Relieve me from the affliction at once

O God, the saviour of the distressed ;  
Why, why did he gash me by fleece words?

The most humble servant of God, am I.  
Rear me with compassion O *Keshava*;  
Why did he for no reason, smite me by  
Piercing words ? Do even justice O *Vasudeva* ;  
Why, why did he gash me by fierce words?

Aren't you ashamed to hide behind the stone image?  
O *Karunakara*, where is your honour?  
I have come to you, O *Prabhu Allama*;  
Break out of the stone O *Narasimha*  
Why, why did he gash me by fierce words?

The place *Nimbargi* on the earth, truly the most bless'd,  
Which you have made your abode !  
I surrender to you O *Gurulinga Jangama*,  
At your feet, my body-wealth-and-mind,  
Why, why did he gash me by fierce words?



## “ना ह्यांग बडव”

ना ह्यांग बडव । ना ह्यांग परदेशि ॥  
नी एन्न सरियविरलु  
निनगे क्षयविल्ल । एनगे भयविल्ल ॥  
भप्परे एन्नोडेया निजरुप नीनु ॥अ.प. ॥

ओडहुट्टिदव नीनु । ओडलिगे हाकुवव नीनु ।  
हडेद तायि तंदे बळग नीनु ॥  
इंतप्प दोरे नीनु । एनगे इरुतिरलागि ।  
बयसिहु दोरकुवदु आश्चर्यवेनु ॥१॥

मुंदे नोडलु नीनु । हिंदे नोडलु नीनु ।  
एडबल काय्वंथ कर्ता नीनु ॥  
गुरुलिंगजंगमन गुरुतु कंडवरिगे ।  
गुणवंतरिवरेल्ल माडुवरेनु ॥२॥

## Self Reinforcement

How am I a poor man? and how am I an orphan?  
Whilst O God art thou with me,  
Immutable art Thou and scare free am I  
Whilst only art Thou my very form O Lord.  
Can I be a poor man and can I be n orphan?

Thou art my brother and the one who 'Id rear,  
Indeed art Thou my father and mother and near and dear,  
Whilst such a Lord as Thou art mine  
No wonder if I get whatever I aspire !  
Can I be a poor man and can I be an orphan?

Thou art at my back and also at my front,  
Indeed Thou shield me from left and right,  
O Gurulinga Jangama, what can these 'sensous' do  
To the one who has seen indeed thy sign?  
Can I be a poor man and can I be an orphan?

## “ॐ नाम कायुवदु”

ॐ नाम कायुवदु नामद बलवु ॥५॥

प्रल्हादन काय्दंथा पावन नाम । अजामिळगे बल अच्युत नाम ॥

सुररत्र बिडिसोदु संतोष नाम । द्रौपदियभिमान काय्दंथा नाम ॥१॥

पक्षिय पुत्रन रक्षिसिद नाम । पार्थन पंथव गेलिसिद नाम ॥

पराशरादिगळिगे ओदगिद नाम । पन्नग शयनन परिपूर्ण नाम ॥२॥

करिराजन काय्दंथा करुणद नाम । कंदन ककुलाति केळिद नाम ॥

भवद बंधन बिडिसिद नाम । गुरुलिंगजंगम घन पुण्य नाम ॥३॥

## AUM : The Code of Liberation

AUM, the name alone is the Saviour,  
Omnipotent name, the code of liberation,

The sacred name that protected *Pralhada*,  
The name *Achyuta* that fortified *Ajamila*,  
The jocund name that liberated many a god,  
Is the name that guarded *Draupadi's* honour,  
*AUM*, the name alone is the saviour.

The name that lifted the son of the Bird,  
The name that enabled *Partha* win his pledge,  
The name that succour'd *Parashara et al*,  
Is the accomplished name of *Pannaga-Shayana*;  
*AUM*, the name alone is the saviour.

The truthful name that rescured *Gajnedra*,  
The name that listened to the plaints of *Dhruva*,  
The only name that sever'd the bonds of *bhava*,  
Is the meritorious name *Gurulinga Jangama*, pious and great;  
*AUM*, the name alone is the saviour.

## केळु चतुरा

(The Kannada Poem composed by The saint of  
Nimbargi in the Devanagari Script)

केळु चातुरा हक्की भेद केळतिद्दी नमगे ॥ हक्की ब्याटिगार हेसर हेळतेनु तिळियो  
मनसिन्यागे ॥५॥ मोदलु नारद फाशि ओगेदनो हक्किय तिलम्यागे । शुकमहाराजा नुगि  
कूतनो धीर एष्टु अवगे ॥ गुरुदत्तात्रेय ओत्ति हिडदनो तन्न कै ओळगे ॥ एंटु आरु बरदले  
इब्बरु तुळिदरो हक्कीगे ॥ भीष्माचार्यनु मुजर इट्टनो धनुर्बाण कैयाग ॥ वीर मारूति दूर  
ओगेदनो ब्रह्मांडाचीके ॥१॥ वरुष एंबुदु ओंदे गिडा तिळियो मनसिन्याग ॥ हन्नरेडु फेंटि  
तिंगळ बारा लेख्ख आद हींग ॥ ओंदोंदु फेंटिगे मूवत्तु एलिंगळु तारो मनसिन्याग ॥  
करियु विळिदु वर्ण हेळतेनु निनग ॥ एंबत्तु लक्ष चिविक्य भार हूव नोड गिडक ॥ सूर्य चंद्र  
एरडु कायिगळु अव तुदिम्याग ॥ राहु केतु बंदु हिडीतार होट्टि हस्ताग ॥२॥ हक्कि हस्तु  
ब्रह्मांड नुंगितो ओणिगि अठरा वनस्पतीदु ॥ पाखंडल्ला परमेश्वर साक्षि हान ई मातिंदु ॥  
नन्न नुंगितो निन्न नुंगितो ह्यांग हेळु ईग ॥ डप्प नुंगितो तुंतुणि नुंगितो तुराइ घळिग्याग ॥  
गुरुलिंग जंगम दयासागर हार बेन्नम्याग । एंदेंदू परनिंदेयाडबेड पाप पदराग ॥३॥

Daring me to break the riddle of the bird?

Lo, I reveal the 'bird' and the 'hunter',

Take if you can understand.

Narada threw the net over the bird first of all;

Shuka, the sage, truly daring, swallow' d it a whole;

Press' d it hard Guru Dattatreya, well within his fist;

Two men trampled with the eight fang' d six prong' d foe at ease'

And Maruti, the bravo, flung it away beyond Cosmos.

The bird being hungry swallow' d in a morsel  
the whole cosmos,

With the flora of eighteen order as the side dish!

It isn't hollow bravado but the solid truth,

God bears the witness;

Who, really, did it swallow? Me or you?

Let me know at once !

What, really, did it swallow ? Your 'dappa'? Your 'tun tuni'?

Or the feather in your cap? Tell me in a trice.

At you back is Gurulinga Jangama Sri, the Ocean of Mercy;  
So never, never slander others, lest sin stick to you.

## “केळु शाहिरा”

केळु शाहिरा हिडियो खून ई मिक आद नोडु एंथादु ॥ एंटु मोरे एळु कोडु नम्म  
निम्म पैलिसदाचीदु ॥५॥ अरवत्तु तोडिगळु मूरुवरि नूरु हत्तु मोळकाल ऐदव मोजिंदु  
॥ सुळ्ळल्लो ई शास्त्रद मात कलिकाल गणिता इल्लिंदु ॥ गणितदोळग गरगरा  
दोरदितो अठरा नूरु एणकीदु ॥ सणकाल गणिता सोसि माडिको आरुवरि लक्षद  
ओळगेरडु ॥ केळु शाहिरा मातिन तर्क नेनप बंदितो मत्तोंदु ॥ साविर भेद  
सास्विकाळद पेंड बडदितो गोदीदु ॥१॥ सप्तघातुगळु मूरुमूरिंद्रिय मत्तोदिंद्रिय  
हेचिंदु ॥ ऐवत्तारु पंख बिच्चि कुणूतद बल गर्दीदु ॥ टोंकिन ओळग उडदार होळूतद  
एणिसिकांरो एळुएळीदु ॥ उडदारदोळग ओळ्ळ ऋषि कूतानो खून हेळतेनु अवंदु ॥  
मूरु काल एळ कैय वर्ण आगतद त्रिगुणदू ॥ अरवत्तु गावद आसन हाकि ध्यान  
माडतान शिवंदू ॥२॥ मिकद ब्याटिगे मुंद होंटरो नाकु मंदि वालीकारा ॥ नाकु  
मंदिगे कुमकनादरो हदिनेंदु मंदि वीर जोर । तुर्क स्वारगळु हत्तु मंदि बाण होडूतार  
अनिवार ॥ बाणिन गणिता माडुवेनेंदरे पुरसति हल्लो भरपूरा ॥ काळजदोळग बाण  
नट्टितो अठरा पद्मद आकारा । तलि हारि भूमिगे बिदितो भूमि नाडगितो धराथरा ॥  
धन्य निंबरगि दोडु क्षेत्र आदिनारायण अवतारा ॥ गुरुलिंगजंगम सर्वेशा तानिबेलादो  
आकारा ॥३॥

## The Riddle of the Beast

Listen O minstrel, break the riddle  
If you can, What a beast it is !  
With faces eight and horns seven  
It's beyond the grasp of yours and mine.

Sixty thighs it has, also it has funny legs  
Three and a half hundred and a ten and a five;  
It's the scriptural saying, not at all a falsehood,  
Begins here the *Kalikala* reckoning;  
As you reckon, the numbers get piled to eighteen hundred,

Seek for a while and make two within lakh six and a half;  
 Listen O minstrel to the logic of speech,  
 Comes to my memory yet another one,  
 A thousand different mustard grain is as wheat in kneaded dough;  
 Listen O minstrel, break the riddle, if you can.  
 Seven basic elements and organs of sense in counts of three and  
 another one,  
 Dances unfolding its wings fifty, six the mighty and pompous one;  
 Around its loin is a resplendent belt, count the coils, pulling one  
 by one;  
 There in the belt is Rishi found sitting, reveal I to you, who he is  
 indeed,  
 The colour of three feet and seven hands comes to be of the triguna,  
 Setting himself in a posture, meditates he of Shiva, stretching to  
 a range of Sixty gavada,  
 Listen O minstrel, break the riddle, if you can.  
 In order to hunt the beast have gone four *Valeekaras*  
 And another eighteen great men of valour in order to help them with;  
 Riding on the Turkey horses, ten knights shoot arrows incessantly,  
 No time at all find I, to keep the count of arrows ;  
 In the course of the battle, the arrows stuck in shape of eighteen  
 petalled lotus,  
 And head fell down on to earth, which in turn startled and trembled,  
 Bless'd is the great holy place Nimbargi where Adi Narayana,  
 In the form of Gurulinga Gangamma Sarvesha, acquired  
 himself the space less form,  
 Listen O minstrel, can you break the riddle ?

## “तारिसो”

तारिसो एन्न पालिसो । भवदुःख  
वारिधि सेळविनोळादेनो ॥५॥  
मूरु मंदि एन्न मुतुवरु ।  
आरु मंदि एन्न कट्टुवरु  
हतु मंदि एन्न एत्तुव कालके  
करुणदि रक्षसु, कंद इरुवेनु निम्म ॥१॥

बंबल मध्यदि अंबुज तानागि  
शाखेगे हच्चितो बळ्ळि तानागि ।  
बळ्ळिय पाशदोळु नानादेनो  
दयमाडि रक्षिसो यादव गोपाल ॥२॥

सतिसुत सौभाग्य गतियेंदु नानु  
मोहद बलेयोळगे नानदेनो  
सतिदुःख ना एष्टंत हेळलि  
यतिरुप गुरुलिंग जंगम निमगे ॥३॥

## Sail Me O Lord

Sail me O Lord and foster me,  
Haulad am I by the whirling waves  
In the ocean of my woes,  
Sail me along, smoothly O Lord.

Three men would hem around me,  
Six men would come to bind me about,  
While yet another ten come to carry me,

Shower on me O Lord your mercy,  
One who indeed is your child  
Sail me along, smoothly O Lord,

Out came a Lotus from the middle of a bunch,  
And attached to a lineage, naturally itself,  
Thus am I caught and bound in the shackles,  
Rescue me, I pray you, *Yadav Gopala* ;  
Sail me along, smoothly O Lord

Having believed that wife and son, the ultimate fortune,  
I am trapped in the web of worldly affection,  
How long can I complain of wife anguish affliction  
To you O *Gurulinga Jangama Yati Roopa*;  
So sail me along, smoothly O Lord



## ‘नीनु नलिंगेडि’

नीनु नलिंगेडि नानु कुलगेडि सर्वरोळग  
खोडि निंदे आडव नोडि ॥५॥

कूळ काणदे नीनु कुलहीनरलि पोगि  
चन्नाद अंबलि नीनु सुरिदिं सविय माडि ॥१॥  
हेसिकिल्लदे होगि वेसि एंजल उंडि  
श्रीयाळ सुतन कोरसि नी कोंदि ॥२॥

एष्टु हेळलि नम्म श्रेष्ठ माडिद मातु  
गुरुलिंग जंगम दयाधननुसुरिदनु ॥३॥

## Spoil Sport

Spoil sport art Thou and amongst all  
An outcaste am I, a spoilt slanderer.  
Craving for food, ye tasted porridge  
Profusely at the boulder outcastes ;  
What a spoil sport art thou and I a spoilt slanderer !  
Shamelessly ye dined the spittled food  
And got even the son of Shiryala Chopp'd and kill'd  
What a spoil sport art thou, and I a spoilt slanderer!

How much shall I say to the words of our great Lord,  
Uttered Shri Guru Linga Jangama, the mass of mercy,  
How spoil sport art thou, and I a spoilt slanderer !

Transcreated by :  
**Prof. Yashwanth Achar,**  
H.No. 45, Hirabaugh, Udupi - 576 103

## “ब्यासरायतो जन्म”

ब्यासरायतो जन्म । ब्यासरायतो ।  
ब्यासरायितु वासुदेवा दशवेष धारकने  
केशवेश भाषे पालिप ओडेय कृष्ण ओय्यो एन्न ॥१॥

आशे माडिदे प्राण वाशि तिळियदे ।  
आशे माडि पाशेयोळु घासियादे शेष  
शयन वासुदेवा वारिजा कांता  
वारुणनंते कायो एन्ननु ॥२॥ सेळविगादेनो

त्रिगुणमहुविलिहेना । त्रिगुण एंबो  
शूलधारि । सूक्ष्म अंग सोंकितल्ल अंग  
संग गुरु लिंग जंगम एन्न हिंगिसो बेग ॥३॥

## Enough O God

Enough is enough this life  
Tired am I, O Vasudev a *dasha vesh dhari*,  
O *Keshav esha*, the trusted one  
Carry me away O Lord Krishna  
Enough is enough this life O Vasudeva

Having desired things and hurt myself unawares,  
Being caught by wants, tormented am I,  
O *Sheshashayana Vasudeva, Varijakantha*,  
Foster me O lord like *Varuna*;  
Enough is enough this life, O *Vasudeva*

Swirl'd am I in the whirlpool '*Triguna*',  
O Bearen of the spearhead *Triguna*,  
Alas! it pricked my subtle part along with the gross,  
Overcome me anon; O Gurulinga Jangama,  
Enough is enough this life, O Vasudeva

## “विधियु काडुव समय”

विधियु काडुव समय विपरीतवो ॥प॥  
नरर पाडेनु सुरर काडितु विधियु ॥अ.प॥

चंद्रनिगे क्षयरोग हच्चिसितु आ विधियु ।  
इंद्रनिगे विपरीत भगणेडवितो ।  
मंदरुध्दरन मरेयिंद काडुवदु ।  
मारन बूदि माडिसितु हर नेत्रदिंद ॥१॥

जनकजा वल्लभगे अरण्य सेरिसितु ।  
रावणन सौभाग्य सर्वळदितो ।  
नारदगे नगेगेडु माडिसितु आ विधियु ।  
ब्रह्मनिगे भ्रमेगेळिसि तले होडेसितो ॥२॥

शंकरन स्तोत्र के बंदु ओदगितु विधियु ।  
शक्ति स्तोत्र बलिदु विधि गेदनो ।  
गुरुलिंग जंगमन चरण ओडगूडु समय ।  
छी कळते कडेगागो कलि कष्ट नीनु ॥३॥

## Fate : The Great Leveller

Extreme is time when fate plagues us;  
Even as it eclipsed the gods, what about humans!

It had the mood afflicted with consumption  
Got Indra scorched all over,  
Stealthily it made Mandaruddhara troubled,  
And got mara burnt by the eye of *Shiva*,  
Truly extreme is time when fate plagues us.

It made *Janaki Vallabha* driven to the jungle  
Made *Ravana* bungle with all his fortune,  
The very fate made *Narada*, Butt of banter,  
And having deluded *Brahma*, It had his head severed,  
Truly extreme is time when fate plagues us.

Spared it not even '*Shankara stotra*'  
It overcame even *Shakthi stotra*  
It's time to join at the feet of Gurulinga Jangama,  
To learn to face and live with adversities.

Truly extreme is time when fate plagues us,  
Even as it eclipsed the gods, what about humans !

*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 ? It be taken as empirically real while transcendentally only illusory, then again the same question confronts us why was it created even as an illusion? Even if it is 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.*

## ‘अल्प विद्येय कवि’

(The Kannada Poem composed by The saint of  
Nimbargi in the Devanagari Script)

अल्प विद्येय कवि केलिदाडो मनुजगे  
मद गर्व बहळिदे  
हंसन सरि वायस हारि तन्न पंथ पोल्लिस बल्लदे

तनुवेलन्न नयनगळिध्दरे होरसु  
देवेंद्रन सरि बहुदे । हद्दू  
हारि सुरपतिय सोलिसि सुधारस तरबल्लदे ॥२॥

कोरवियर मनिय कोति द्रोणागिरियनत बल्लदे  
गुरुलिंग जंगम चरणामृत सार  
मेरेव मूर्ख बल्लने ॥३॥

## Half Baked Poet

Audacious and puffed up is the poet half baked !  
At times, gets excited and arrogant,  
Can a raven dare to fly like a swan  
And win its pledge for his flock?  
Audacious and puffed up is the poet half-baked.

Can a wild-pigeon become *Devendra*  
Cause it has eyes all over?  
Can a hawk soar in the sky and bring elixir  
Vanquishing the king of gods ?  
Audacious and arrogant is the poet half baked.

Can a monkey lift mount-*drona*  
Cause it's reared at the hut of the *Koravis*?  
Can an idiot understand the essence of Ambrosia  
Embedded in the verse of Gurulinga Jangama?  
Really audacious and puffed up is the poet half-baked.

## “ध्यानकरो गुरुसाहेबजीका”

ध्यानकरो गुरुसाहेबजीका । सबकुछ करितामालकहाय ॥  
भजनकरोगुरुसाहेबजीका ॥धु॥  
नरतनजावे नइमिलनेका पुनःपावना प्रल्लाहाय ।  
फेर पडेतो पस्तावेगा । आखचौज्यांशीचकरहाय ।  
कर सोपलमे छोटेमोठे बहुतजन्मकाझोका हाय ॥१॥ सं

बजंतेकू मातापीता साहेबजीका मिलताहाय ।  
येतन सबसे ऊचबाका गुरुभजनकुचपडताहाय ।  
नयसुनेतो तेरीआछी पापपुण्यकूफेराहाय ॥२॥

चारबेवसब मुख सीबाचे गुरुचविनाकोइतराहाय ।  
कचेककडीधर्दधुनी मे खुबस्वादक्यापकताहाय ।  
कहतगुरुलिंगजंगमसाधु अलखनिरंजनन्याराहाय ॥३॥

## Sing in Praise of Sadguru Saheb

Meditate upon Sadguru Saheb  
The Lord who does each and every thing;  
Sing in praise of *Sadguru Saheb*.

Should you in vain, idle away the human-life,  
Yonder's the chance of training it gain;  
Should you meander hither and thither,  
You'll repent, that's for sure;  
Countless is the cycle of births and deaths;

And whatever is done right now at the moment  
In express'd in the swing of births and deaths;  
Sing in praise of Sadguru Saheb.

Each and every being gets his share,  
The parental care of *Sri Sadguru*,  
The most superior one is the human life,  
Can do some singing in praise of *Sadguru Saheb*;  
Should you not listen to this advice,  
Certainly you'll fall into  
The curvetous rut of '*papa and punya*',  
Sing in parise of *Sadguru Saheb*.

One can talk a lot on the *Vedas*  
But can one be liberated without the grace of Guru?  
What kind of delicious curry can be cooked  
Out of a gourd very raw and dry?  
Says *Gurulinga Jangama Sadhu*,  
Very distinct and unique is the lord of us all,  
Imperceptible, flawless and eternal;  
Sing in praise of *Sadguru Saheb*

## Transcreations of Sri Gurudeo R.D. Ranade's Six Marathi Pomes

- 1) My Atman Shines before my eyes  
Transcreated by S.N. Deshpande  
1981, 1st edition, P 148, ACPR, Belgaum.
- 2) Sri Gurudev Ranade's Abhanga (1906)  
Transcreated by Prof. Yashwanth Achar, in  
Pathway to God quarterly Jan-March 2011,  
PP 26-29, ACPR, Belgaum, Vol 46, No. 2
- 3) A Reply Letter in the form of a poem  
from Gurudev Ranade (1910)  
Transcreated by Prof. Yashwanth Achar in  
Patway to God Quarterly July - Sept. 2012  
PP 59-62 ACPR, Belgaum, Vol 47, No. 4
- 4) Greatly pained by the triple pain  
Transcreated by S.N. Deshpande in  
Gurudeo Ranade Biography and mysticism
- 5) My Master Departs  
Trans created by S.N. Deshpande in  
Gurudeo Ranade Biography and mysticism  
1981, 1st edition, PP 114-115, ACPR Belgaum.
- 6) Rama Nama  
Transcreated by Prof. Yashwant Achar in  
Pathway to God Quarterly July - Sept. 1997 10-58,  
ACPR, Belgaum Vol - XXXI, No. 4





## What Have You Done O Lord ?

‘अनंतरुपी आत्मा बिंबविला डोळ’

अनंतरुपी आत्मा बिंबविला डोळा । होतसे सोहळा आनंदाचा ॥१॥

शेषाचे वेटाळे प्रकाश चांदण्याचा । दिसतसे साचा दुष्टीपुढे ॥२॥

मोतियाचे जाळे शुद्धवत् चुरा । शोभे जैसा हिरा चकचकीत ॥३॥

चक्रामध्ये चक्र एक नीलवर्ण । गुरुकृपे जाण दिसतसे ॥४॥

"My Atman Shines before my Eyes

In infinite vestures bright

Sesha's coils and moon light clear

Are granting superb delight

Pearl network and diamond dust

With a glittering splendour nice

Circle blue in a circle white

Are seen through master's Grace

# Sri Gurudev Ranade's Abhanga (1906)

(The Jnaai is not the one who merely talks, sans experience,  
Mere skill of ornamental articulation isn't the path of attaining wisdom)

अभंग हे नाम त्यासी नाही भंग ।

नाम सर्व लोकां उद्धरीते ॥

उद्धरीते जाणा स्त्रियांसी, वैश्यासीं ।

शूद्रासि क्षत्रिया ब्राह्मणांना ॥

ब्रह्मण हा श्रेष्ठ शास्त्रीं बोलिलेला ।

परी इतरां नाही श्रेष्ठ नामी ॥

नामाचा अधिकार असे सर्व वर्गा ।

साधुसंती सदा सांगितले ॥

सांगितले संती बालक थोरांसी ।

नीच श्रेष्ठ कोणी नाही तेथें ॥

तेथे नाही काळ वय आणि लिंग ।

धर्मगुण स्थिती काहीं नाही ॥

नाम घ्यारें तुम्ही सदा सर्वकाळ ।

त्याचे उत्तम सुख प्राप्त होय ॥

सुख म्हणजे काय ज्ञानी एक जाणे ।

ज्ञानी कोणा म्हणणें सांग बापा ॥

ज्ञानी म्हणजे नव्हे घटपटीं मग्न ।

खळछट नव्हे ज्ञानमार्ग ॥

खरा मार्ग नव्हे शब्द शास्त्र ज्ञान ।

ते ज्ञान विज्ञान होइ जेव्हा ॥

जेव्हा आत्मज्ञान पाविजेल कोणी ।

ज्ञानी तेव्हांचि होय तोचि जाणा ॥

परी गुरुराय आशा करी ॥

आशा करी ऐसी स्फूर्ति होय मना ।

कांही चुकतो ऐसें सदा वाटे ॥

माझी चूक देवा मज दाखवावी ।

नेऊनीं सोडावीं संतसंगी ॥

संत संगी असो माझा सदा वास ।

आणिक तोवर दुजा नको ॥

साधुसंगे होय वैराग्य व भक्ती ।

कर्मज्ञान होती सर्व काहीं ॥

साधुसंग करी अंतर्बाह्य शुद्ध ।  
विघ्ने आणि रोग नासताती ॥

Neither is there any

शरीर बोलिले धर्म साधन की ।  
देह मन बुद्धी शांत राहे ॥

शांति हेची खरे जाण सुख बापा ।  
आश होई तरी वर्णीन कीं ॥

Abhanga means that which  
breaks not and disintegrates  
not,

And Naama means that which  
liberates everyone, the whole  
world.

It liberates, you know :  
women, *vaishyas*

*Shudrs, Kshatriyas,*  
Brahmins, the whole world.

The most superior are the  
*Brahmins*, say the scriptures,  
Yet, There's nothing as great  
as *naama*,

Everyone, Whichever *varna*  
he's born of,  
Has the right of *naama*, say  
*sadhoos* and saints.

Let me be, for ever, be in the  
company of saints,

The attainment of verbal skill  
isn't the right path,  
But it is, only when it leads to  
wisdom and enlightenment.

Only when one attains Self  
knowledge,  
It's only then, that he comes to  
be a *Jnaani*, the enlightened  
one.

I am not at all a *Jnaani*, but  
only a seeker of knowledge,  
Ordained by *Gururaya* to  
Commit myself to the path.

The commandment ordained  
thus, is the inspiration to me,  
Whenever I get the feeling  
that I'am slipping and erring.

O God, show me the wrongs  
whenever I commit them,  
Lift me and put me in the  
company of saints, all the  
time.

# A Reply Letter

(in the form of a poem) from Gurudev Ranade (1910)

(गोकुळ अष्टमी १८३२)

(श्री. गुरुदेव रानडे यांनी रा. रा. नारायणराव काळे हुबळी यांना लिहिलेले पत्र  
तुमची पत्रे पाहोनी । बहुत आनंद जाहला मनी ।

तो पत्री लिहितां वाणी । कुंठित होय ॥१॥

श्रावण मासींचा सप्ताह । आनंदे चालिलाने सर्वथा ।

क्षण क्षणासी चित्ता । समाधान वाटे ॥२॥

भक्त मंडळी मिळाली बहुत । नाम स्मरणी झाली ॥

शरीर कष्ट जतवोनी सत्य । प्रेमरंगे रंगली ॥३॥

त्याचा प्रेमचंद्र पाहोनी । मन समुद्र येई उचंबळोनी ।

ती अपार भरती देखोनी । सुरवर संतोषले ॥४॥

असो मना देखोनी चंचल । तुम्हास लागतीसे तळमळ ।

हा वृत्तांत वाचोनी सकळ । मज आनंदचि वाटतसे ॥५॥

मन जई होई चंचल । तईचं लागतसे हळहळ ।

हळहळीचे पोटी केवळ । सुगणची निपजती ॥६॥

तळमळ नं लागता सर्वथा । सगुण न येती हातां ।

तैसे जाणोणी तत्वता । समाधान राखावे ॥

कल्पनेसी कल्पना मारी । जैसे चोरासी चोर धरी ।

अथवा कंटके चि कंटक निर्धारी । बाहेर निघे ॥७॥

तव कुकल्पना त्यजावयासी । सुकल्पना आणावी वेगेंसी ।

परी हे साधावयासी । अभ्यास बळ पाहिजे ॥८॥

अभ्यासे कुकल्पना मोडें । सुकल्पना हातीं चढे ।

सुखाची वाट सापडे । निधरिसी ॥९०॥

सुखाने निश्चय उपजे । निश्चयाने ज्ञान निपजे ।

ज्ञान होतांचि सहजे । शांती वाणे ॥११॥

सुकल्पना आणि कुकल्पना । बद्ध स्थितीत असती जाणा ।

मुमुक्षु स्थितीत सुकल्पना । एकलीच असे ॥१२॥

परि मायेचि अघटीत रचना । साधकी येते कुकल्पना ।

ती कुकल्पना मोहितां जाणा । सिद्ध होइजे निर्विकल्प ॥१३॥

म्हणोनी कुकल्पना येतां जाणा । साधके न भ्यावे नारायणा ।

दृढ अश्वासोनी मना । अभ्यास करावा ॥१४॥

My mind was very happy on seeing your letter;  
Words slow down, get arrested, while writing this letter.  
Weekly celebrations of *shravan-month* are in progress,  
smoothly;  
So every moment of it makes me feel contented and happy  
With a large assemblage of devotees, most of the time we were  
in meditation,  
Passing through the strain of meditation, mind perceives the  
truth; let the colours of love sparkle and shine.  
Just as on seeing the moon called love, the ocean called mind  
brims up;  
On seeing the overwhelming tide of devotees, the gods and  
angels rejoiced the celebrations.  
Let it be, now, isn't it that your mind has become fickle and  
you're perturbed?  
But, in fact I'm really happy, very happy, after reading your episode!  
When we come to know that our mind has become fickle, we  
feel bad,  
But it's only then that, in the churning, tumultuous stomach,  
*saguna* is born!  
If we never pass through this wavering state,  
*Saguna* won't come to our reach;  
Understand this principle, be consoled and maintain your poise,  
It's all just as we shoot down a fanciful thought through another.  
Just as catching a thief through another ; removing a thorn  
though another to extirpate your bad thoughts, draw in good  
thoughts and imaginings very fast;  
Yet, to make it possible, it needs the strength and support of  
practice.  
Consistent practice keeps bad thoughts at bay and the good-ones  
arrive at hand;

This path is derived as a means to attain solace, by all those who are committed and resolved.

Solace leads to resolution, and from resolution emerges wisdom;

Wisdom accrued in this manner, leads to the attainment of peace eventually.

Good thoughts and bad thoughts, ye know, are fettered in general state of mind; But, in a liberation-aspirant-state, only good thoughts commandeer the mind.

Yet, the unrealistic construct *maaya*, impede the path a *Sadhaka*;

But, after successfully overpowering bad thoughts, saint comes to be immutable.

Therefore, whenever the mind wavers, a *Sadhaka* should never deter, Narayana;

This assurance, being granted, o mind, be assured and continue practice of meditation.

## PEACE

Behold, it comes in night,  
The power that is not power,  
The light that is darkness,  
The Shade in dazzling light

It is joy that never spoke  
And grief unfelt, profound,  
Immortal life unlived,  
Eternal death unmourned,

It is not joy nor sorrow,  
But that which is between  
It is not night nor morrow  
But that which joins them in.



## तापत्रये हा बहु गांजलो मी

तापत्रये हा बहु गांजलो मी । बुद्धि स्थिरावे नच शीघ्र रामी ।  
मने ओढिलों सर्वदा कामपाशी । गुरो कृपाळो घरि शीघ्र हाती ॥१॥  
विपत्ति असो सर्वदा कुंति मागे । हरीचे जरी सर्वदा ध्यान लागे ।  
सुटेना कदा भांगिल्यावीण भोग । परी सर्वदा नाम इच्छी अभंग ॥२॥  
मनी प्रेरणा थोर आतां करावी । सदा वस्तुनें दृष्टि तुम्ही भरावी ।  
शारीर सदा नेम हा वाढवावा । सदा बुद्धिला ध्यानयोगीच ठेवा ।

सदा संतसंगी रमो चित्त माझे । सदा त्वत्पदी वास माझा असो दे ।  
कधी दाविसि आमुचि पंढरी ही । भरे मानसीं सर्वदा हिचगेरी । ४ ।  
संसारतापे बहु तापलो पहा । निवृत्तिमार्गे मज शीघ्र चालवा ।  
नसे दूसरा रक्षिता कोण मातें । कृपा पूर्ण दासानदासा असो दे ॥५॥

Greatly pained by the triple pain  
My mind does not rest in God.  
Prey have I been to the lure of lust,  
Pray save me soon my Lord.....  
Like Kunti, I pray for evil days,  
In case they bring me thoughts Divine  
I can't but share my Karma's fare  
Still ever I long for Name Divine  
Let my heart seek higher things,  
My eyes ever see Thy Vision  
Let my frame ever practice Nema  
My mind be absorbed in meditation  
Let my heart feel joy supreme  
In the company of sages and saints,  
And let me ever with love remain  
At Thy holy Lotus Feet,  
The worldly life is tormenting me,  
Lead me ever by the Path Divine  
None but Thee can ever save me !  
Oh bless me well with grace benign.



## ‘संपलेसे वाटे अवतारकार्य’ (Mission was over..... You Thought)

संपलेसे वाटे अवतारकार्य । म्हणोनिया काय त्वरा केली ॥१॥  
जातो म्हणानिया सांगितलें आधी । सर्वही उपाधी त्यागियेली ॥२॥  
शिष्य विनविती आपणांसी जाणें । मार्गें भक्ति कोणी चालवावी ॥३॥  
तुम्हांसी हो त्याची काय असे चिंता । भक्ति चालविता देव आहे ॥४॥  
चिंता केली तरि होईल तें होतें । कदा चुकेना ते देमकाज ॥५॥  
ऐसें वंदोनिया वाणी बंद केली । आंत नामावली चाललीसे ॥६॥  
नमे चालविले एकादश दिन । भोजन जीवन त्यागियेलें ॥७॥  
माघ शुघ तृतीया दिन गुरुवार । रात्र एक प्रहर झाली असे ॥८॥  
शिष्य मिळोनिया करिती भजन । सप्रेम जीवन डोळा लोठो ॥९॥  
भजनाचे अंती विठ्ठल गर्जना । अतिप्रेमें जाणां चाललीसे ॥१०॥  
कापुराचो ज्योति निमतां देखोनि । टाळी वाजवोनी देह सोडी ॥११॥  
सोडी देह आमुचा धन्य गुरुनाथ । ज्योतीमध्ये ज्योत गुप्त झाली ॥१२॥

You thought your mission was over and departed from  
here so soon,

You gave up all your functions !  
With a cautious pre intimation..... (1)

Who will preach devotion after you?  
The disciples fondly inquire.  
Why worry? The Lord will look to it,  
God's work will continue for ever..... (2)

With this my Master sealed his lips  
His mind absorbed in meditation  
No food, no drink did he take  
For full days eleven..... (3)

Thursday night, his last night here  
Bhajan went on near him in the hall  
With heavy hearts and tearful eyes  
They lit camphor, cried Vithal Hail..... (4)

A glance at the last flicker of the flame  
A clap of his hands and he breathed his last...  
Thus did the Master leave his body  
His light dissolving in the Light Divine.....(5)

## Rama Nama 'रामनाम'

निज करी घेअुनी चरख्याला

राम राम बोल ।

जय जय राम राम बोला ॥

भक्त कबीरे रामनाम हा तंतु काढियेला ।

दृढ निश्चय हे स्तंभ अुभारी भक्तीमार्गाला ॥१॥

निःसंग होअुनी रामस्वरुपी रंगुनीया गेला ।

कृपानिधी तो विणु लागला चतुःभुजी शेला ॥२॥

ब्रह्मानंदी शेला विणुनी निश्चल तो झाला ।

राघव करुनी सहाय्य मिळविल आत्मस्वराज्याला ॥३॥

स्वराज्य हेची ध्येय गाठण्या फिरवा चरख्याला ।

कबीरा समयी सहाय्य करीलच ईश्वर तुम्हाला ॥४॥

Spinning the Caraca, say rama rama,

Say jaya jaya Rama Rama

Pulling out the yarn of Rama nama,

Erected devout Kabeera

The pillar of firm will

For the bhakti-marga

Being detached and engross'd

Kabeera in the Rama-swarupa;

The Gracious God by His four hands,

Commenced weaving the Shawl,

Weaving the shawl, be absorbed

In the beatific-theoria;

Raghava's benevolence indeed

Would grant you Atma-Swarajya.

Spin therefore the Carakha

To attain the goal of Swarajya;

God would send you the succour

So said Kabir.

# Changdeo Pasashti

B.R. Tilak

## Introduction :

In the galaxy of saints, appearing in Maharashtra, the place of Dnyaneshwar is unique. It is so, because unlike most of them he does not lay down or suggest any discipline, system, sadhana and the like, towards enlightenment no yoga, no devotion, no jnana, none of such specifics, did he prescribe to attain Liberation. And yet, his name and teachings have endeared themselves to the Marathi knowing population. With a feeling of deep affection and intimacy, he is called Gyandeo and also Gyanoba.

Now Changdeo was one of those who had been aspiring for that Self-realization but was caught in yogic practices. He was known to have been living for several centuries as a result of his rare yogic and occult powers. However on hearing about Dnyaneshwar, Changdeo expressed his desire, through a blank letter, to meet him. And their first dramatic meeting is very well known all over Maharashtra. But it is not this first spectacular meeting that is significant as the subsequent ones that brought about illumination to him. Dnyandeo, out of his boundless love could not but help him (Changdeo), in dispelling the illusion which he nourished as all the general mass of mankind is prone to do. So, with this express purpose, he wrote to him a letter, consisting of sixty five stanzas in which he says that he was doing this at the behest of his master Nivrattinath Maharaj, and further, that in writing this letter, he himself got the most delicious sweets of Self knowledge. This short letter of discourse, is known as 'Changdeo Pasashti'

In one of the stanzas Dnyaneshwar writes :

"In the same way,  
Anyone who follows,  
This discourse given to Changdeo,  
Will benefit greatly;  
For he too will attain Bliss,  
For ever."

Dnyaneshwar Maharaj's most well known books are Dnyaneshwari and Amritanubhava. Dnyaneshwari is the famous commentary on Bhagwat Geeta. Amritanubhava is his original book on Self knowledge. Some devotees consider Changdeo pasashti to be the summary of Amritanubhava.

It was my joy to read the book so I rendered it into English. I offer it to you who may like to share my joy of reading it.

I am very thankful to Shri. P.Y. Deshpande, Mrs. Vimlabai Deshpande, late Mr. M.K. Samant, Late Mrs. M. K. Rao, and Dr. G.B. Gadgil for helping and encouraging me in different ways. I am specially thankful to late Mr. M.K. Samant and Dr. Gadgil for taking pains to check up each stanza of the English rendering with the original Marathi book.

# Changdeo-Pasashthi

O dear Shrivatesh  
May all be well with you.  
He plays hide-and-peek with us.  
When He hides Himself,  
The worldly people get,  
Only an inkling of His existence.  
But when He stands before- us,  
In all His splendour and glory,  
He eclipses the false world completely,  
From our view.



1.

When He reveals Himself,  
In all His radiance,  
He is not seen at all.  
But only when He hides,  
We have a faint feeling,  
That He does exist.  
He neither hides nor reveals Himself,  
For such actions never touch,  
Even the fringe of His consciousness.

2.

As the Immeasurable,  
'Takes hold of our consciousness,  
More and more,  
'We find that increasingly,  
All transient change ceases in us,  
And we find that nothing seems to happen.  
Indeed, nothing can happen,  
Since His integrated Being,  
Pervades everything, everywhere, always.

3.

As Gold without losing its goldness,  
Becomes an ornament,  
But none of the qualities of gold,  
Are reduced even by an iota.  
So too,  
He adds the qualities of the transient world  
To Himself,  
Without losing even a grain,  
Of the Immeasurable. 4.

As without the drapery of the waves,  
Water can reveal itself;  
So too,  
The Omnipresent reveals Himself,  
Without the drapery of the transient world;  
For He is ever integrated,  
With the transient world too. 5.

As the innumerable atoms,  
Being part of the Earth itself,  
Cannot lose the consciousness of the Earth;  
So too,  
Our lives in this transient world,  
Cannot lose the consciousness,  
Of His integrated Presence  
Everywhere. 6.

Can the moon be bidden, By her phases,  
Which may drape her newly, every night?  
Or, can Fire cease to be Fire,  
Just because it kindles,  
The wick of an earthen lamp? 7.

The Conditioned Consciousness makes,  
The Seer and the Seen,  
Seem to appear,  
As two different entities.  
Indeed, I neither know anything,  
Nor know not anything,  
For, everything ever is,  
In Total Integration.

8.

As the saree is merely the name,  
Of threads put together;  
Or, an earthen pot is only the name,  
Of a special shape given to clay;  
So too,  
The state of the Seer and the Seen,  
Are both transcended by ' It ',  
For, ' It ' ever remains unchanged.  
The Seer and the Seen,  
Act merely as an excuse, For this seeing.

9 & 10

As myriad ornaments are named differently,  
But in reality, all are made of pure gold;  
As different limbs of the body,  
Are named differently,  
But are the limbs of the same organic body;  
So too,  
Though different things seem to exist,  
In heaven and earth;  
In all of them shines,  
The same One Life.  
This is true awareness.

11 & 12

Pictures painted on the surface of the wall,  
Are made visible through the play of light,  
On the solid wall.

But in reality,  
Light only displays what is not.

In actuality,  
There is nothing else but the wall.

Likewise, over the many transient forms,  
Of the World,

Shines the same undying light.

This understanding, is true awareness.

13.

By breaking a jaggery cake,  
Its sweetness is never destroyed, So too,  
By binding jaggery into a cake,  
Its sweetness is never bound together.

Same is true,

Of this World, in all its activities.

This is true awareness.

14.

As the shape of the folds of a garment,  
Determines how it would appear,

In the play of light on it;

The Universal Life itself,

Acts and creates,

All the varied activities in the world,

To perceive this, is true awareness.

15.

The movement of Life,

Is felt as joys and sorrows,

At those moments when we are unaware,

Of our True Identity.

But such impacts, disappear completely.



The moment we are face to face,  
With our True Being. 16.

As seeing your image in a mirror,  
Makes you conscious of your true being,  
So too,  
All True Seeing makes you aware  
Of your Real Self.  
This alone is True Seeing. 17.

Likewise, all your world of illusions,  
Is created by you yourself.  
You go on showing yourself,  
What you think you see,  
And make the exhibition of the Trio.....  
The Seer, the Seen and the Seeing. 18.

As in a roll of cotton yarn,  
There is intrinsically cotton only,  
And nothing else;  
So too,  
Without the sense of triple consciousness,  
Become aware of the Trio,  
In the Eternal Consciousness,  
Of the Integral Being. 19.

There is only your own face,  
Then you look into a mirror,  
And see your image.  
Thus you create the Trio.....  
    The Seer,  
    The Seeing,  
    And the Seen.

It seems to me, that all such seeing,  
Is totally futile,  
For it only creates,  
An unnecessary confusion. 20.

In the same way,  
Whenever there is no disintegration,  
The total awareness, is always there,  
And you find, that the Trio dissolves completely.  
O man of wide repute, know this,  
And understand this great truth,  
About the unbreakable Integral consciousness. 21.

This great structure of the Seen,  
Creates the Seer in this world,  
And between the Seer and the Seen,  
Is created a great void,  
That makes you totally blind,  
To see anything Real at all. 22.

When the Seen is not,  
What wilt Thou do,  
With the Sight and the Seeing ?  
With the disappearance of the Seen,  
How can there be the sight,  
To the Seer? 23.

That is why, only when there is the Seen,  
That the eyes can see.  
But when the sight itself is lost.  
There is the total disappearance,  
Of the Seer,  
And of the Seeing too. 24

So the three having disappeared,  
The Trio integrates,  
And the Integrated Individual,  
Ever remains in his eternal glory.  
So you see,  
That the Trio is an illusion  
The only Reality,  
Is the Integrated Being. 25

Before and after seeing your image,  
In the mirror,  
Your face ever remains part of your head.  
After all, except seeing your face,  
In the mirror,  
What else, has happened ? 26

The eyes see your image in the mirror,  
And you have an impression,  
That you are seeing your true self.  
But your eyes see,  
Only the false image of your true self.  
The eyes are deceiving you. 27

That is why,  
Be aware while seeing,  
That the Seen and the Seer,  
Are quite different entities.  
And then what remains with you,  
Is only,..... ' What is'. 28

As the vibrations are latent,  
In the musical instrument,  
Even before playing on the notes;

As fire is ever latent,  
In the fuel,  
Even before lighting it;  
So too,  
'It' always exists in everything,  
Enveloping the whole Universe. 29

'It' can never be described,  
In any manner.  
'It' can never be known,  
In any way.  
'It' exists for ever,  
And just looks on ... the silent observer.  
'Its' very nature is 'To Be' 30

As our eyeballs,  
Having the capacity of seeing,  
Are blind to see themselves.  
Likewise knowledge becomes helpless,  
As regards the Self,  
For, the Self, by its very nature,  
Is Real Knowing. 31

That 'Real Knowing',  
Is always there in totality,  
At the very foundation of our Being.  
It is the 'Not Knowing',  
Which has no existence.  
But though we call it 'knowing',  
Pray, what kind of 'Knowing' is it? 32

The answer to the question is.....  
.....a total silence.

There is nothing to happen in the Future.  
Everything just happens,  
In the living Present,  
Out of nothing, it just explodes into existence  
And again, into nothing,  
.....it disappears, for ever. 33

As in all the garlands,  
Of myriad boisterous waves,  
There is the same water;  
So too,  
In all the Teachings,  
There is an intimate relationship,  
For, all of them lead,  
To the same Realization. 34

'It' can never be seen,  
For 'It' Itself, is the quality of seeing.  
It is like you belonging to yourself. 35

That which belongs to none,  
That which can be seen by none,  
That which none can experience;  
Is that Perennial Being.  
He exists for ever. 36

As in every particle of Camphor,  
There is nothing but Camphor itself;  
So too,  
My dear Changdeo,  
In you the son of Vateshwar  
The all-pervading Creator,  
There can be nothing else but Him.

That is our relationship to the Almighty.  
Now listen, my dear Changdeo,  
To the relationship between you and me.

37

O dear Changdeo,  
Dnyaneshwar says to you,  
That your hearing me speak,  
Is like your left hand  
Grasping your right hand;  
Or, like speech hearing Itself,  
Or, like scent enjoying its own perfume,  
Or, like light seeing itself.

38 & 39

O my dear Changdeo,  
The discussion between you and me,  
Is like testing of gold by gold;  
Or else, like making your face a mirror,  
To see your own face.

40

If Sweetness desired to taste its own sweetness,  
Wouldn't there be a place for it,  
In the mouth of Sweetness ?  
So, I long to see you,  
I pine for you, my dear Changdeo.  
And yet,  
I am almost afraid sometimes,  
That by physically meeting you ...  
The enlightened one;  
The spontaneous harmony,  
Established between you and me,  
Might get tainted,  
By the false and superficial externals.

41 and 42

As soon as I think of meeting you,  
Or even begin to imagine your face,  
I find myself in total union with you.  
Then I begin to feel,  
That there is hardly any meaning,  
Of our meeting physically. 43

It does not matter at all,  
What you do, or say, or think about anything,  
Or what you don't do, or don't say, or don't think  
About anything;  
For, the source of neither of them  
Is in your Fundamental Being.  
They have nothing to do with you  
In reality. 44

My dear Changdeo,  
'There is neither action nor inaction,  
In your true nature.  
It is hardly necessary for me  
To tell you this.  
As I am explaining to you,  
The nature of the True Self,  
I find that the 'I' consciousness,  
Disappears completely.  
Since both you and I,  
Are ever in total harmony,  
With that Eternal Consciousness. 45

If a salt crystal tries to fathom,  
The depth of the deep waters,  
It dissolves so completely in the waters,  
That a single particle of the crystal

Does not remain apart from it.  
Then, my dear Changdeo,  
What remains there  
To measure the depth of the waters ? 46

In the same way,  
As I begin to ponder,  
About the nature of your True Self,  
I find that I myself cease to exist.  
And when there is no 'I',  
Where can there be 'You'  
Even to imagine. 47

If while awake you desire to know,  
What the state of sleep is,  
And how it comes about;  
'All that happens is,  
That you remain awake,  
And even lose your capacity of seeing.  
So too, when I attempt to see and know you,  
I just remain standing still in my own place,  
And nothing happens.  
Indeed, nothing can happen,  
For." I' the seer, 'You' the seen,  
And the action of Seeing,  
All synchronize completely;  
For, we are ever integrated. 48

In total darkness,  
Where there is not a single ray of sunlight,  
I cannot see myself;  
And yet,  
I never lose the consciousness,



That 'I am'.  
In the same way,  
As soon as I begin to think,  
How you look,  
I completely lose,  
Your 'You ness' and my 'I ness'.  
Then what remains is ... us,  
You and me, in Total Integration. 50

If you press your eyelid with your finger,  
Just for fun,  
You find, that your eyes produce,  
Many images in the eyes,  
Which your eyes can see.  
The eyes become both ...  
The producer of images  
And the seer of the self-created images.  
In the same way,  
Things happen spontaneously,  
And you can see,  
Without the birth of a new sight.  
Then 'you' and 'I' meet  
Without 'you ness' and 'I ness',  
For, a Total Union Is established in us. 51 and 52

Now, dear Changdeo,  
Meet me in such a simple manner,  
Eclipsing the cause of 'I ness' and 'you ness',  
As I have done so far,  
In discussing with you,  
Again and again,  
In different ways. 53

As a person enjoying tasty food,  
Is himself merely a medium,  
For tasty food to enjoy its own taste;  
As a mirror giving a perfect reflection,  
Is only a means,  
For a person to see his own face;  
So too,  
I have merely used language,  
Made of sounds and words.  
It is too poor a medium,  
To explain and clarify our Integration,  
Which itself is beyond all expression

54 & 55

As a lamp sees itself, In its own light;  
So too, You use this discussion,  
Between you and me,  
To understand yourself.  
I have discussed with you,  
In such a way,  
That it should open your eyes,  
And you should learn,  
To meet yourself within yourself.

57

In the deluge,  
All the earth is inundated,  
With waters from all sides.  
Immeasurable waters flow from everywhere,  
And submerge even their source.  
Do like that with yourself,  
O Changdeo.

58

My dear Changdeo,  
Gyandeo says to you,

That your Real Being, is far far beyond,  
Your form and name.  
The perennial stream of Bliss,  
Is always deep within you.  
Open it up, O Beloved,  
And be happy for ever. 59

O dear Changdeo,  
I repeat, again and again,  
That the great wealth,  
Which has come to you,  
Is far far beyond the Known.  
And beyond the capacity of Knowing itself.  
This awareness,  
Of the integration of all Life,  
Will transform you,  
To that Ultimate State. 60

My dear Changdeo, It is for thy sake,  
That the great teacher Niwrattinath Mahraj  
Not only inspired me to advise you,  
But also gave me the feast,  
Of the most tasteful sweets,  
Of the Bliss of Self Knowledge. 61

In this way,  
Dnyandeo and Changdeo,  
Are like perfect mirrors.  
Looking into each other,  
And have lost their isolation completely,  
By integrating with all Life. 62

In the same way,  
Anyone who follows this discourse,  
Given to Changdeo,  
Will benefit greatly,  
For he too will attain Bliss for ever. 63

When a thing does not exist,  
You can tell nothing about it,  
You cannot say,  
That it is like this or like that.  
Or else, it is so much or so little,  
But I am very surprised to see,  
That though 'It' really exists  
Everywhere all the time,  
The dull people cannot see it at all. 64

About that Great Sleep,  
Which is beyond all ordinary sleep;  
About that Great Awareness,  
Which is born by swallowing Completely  
The ordinary wakefulness itself;  
And about the establishment.  
Of total integration of all Life;  
Has Dnyandeo expounded. 65



# Calendar of Events in the life of Padmashri Ganesh Govind Karkhanis



20-4-1890: Birth at Malakapur (District Kolhapur, Maharashtra). (Mother : Parvati, Elder Brothers : I) Dr. Balakrishna, II) Shankardev. Elder Sister: Godatai, Younger Sister: Balutai.

1903-1909 : Early Primary Education at Malakapur. Further Primary & Secondary Education at Jamkhandi. Matriculation (1909).

1910 : Spent a few months at Ganagapur. First time came in contact with Shri. Gurudeo R.D. Ranade at Jamakhandi & initiated by the Saint of Umadi at Marathi School – Banahatti.

1917 : B.A. (Deccan College, Pune). Father expired (15-04-1917). Discontinued Law education.

1918-1919 : Worked as a teacher at Ananth Vidyarthi Griha Swavalamban Rashtriya Pathshala, Chinchwad, Dist. Poona.

1919-1920 : Spent time with Shri Gurudeo at 'Adhyatma Bhuwan, Poona' & at Inchageri math.

1921-1928 : Worked as Superintendent at Rashtriya Pathashala, Chinchawad, when he had undergone an imprisonment for 4 months for offering Satyagraha of Mulashi Petha.

1927-1929 : Had education of Khadi in Sabarmati Ashram.

1930 : Worked as Spinning & Carding Teacher at Galagali, & at Uppin Betageri & also worked

as the Secretary in Karnatak Ashprushyata Nivaran Samiti.

Worked at Salt Satyagraha Shibir, Ankola, as Supervisor, when he was imprisoned for 4 months, and was also later on convicted for 6 months at Bijapur jail, but was released owing to Gandhi-Irvin Pact, and was placed on Parol.

- 1931-32: Was imprisoned for 1 year for defying Parol order.
- 20-06-1933: Established hostel for Harijan boys at Bijapur.
- 1933-1963: Worked in the capacity of Hon. Secretary of Harijan Sevak Sangh-Bijapur.
- 1937: Establishment of Harijan Kanya Mandir, Hostel for girls, at Bijapur.
- 1937-1942: Took extensive tour for the propaganda of the removal of the untouchability.
- 1938 c: Onwards Shri. Gurudeo R.D. Ranade started imparting nama-mantra to spiritual aspirants through Kakasaheb Karkhanis & Kakasaheb Tulpule.
- 1939 c: Starts the work of Devadasi Welfare.
- 1941: Vaishnava Swami Satyadhyana Teertha appreciated the welfare work of Karkhanis whole-heartedly.
- 1942: Worked on the Famine Relief Committee under the Chairmanship of the late Shri. Thakkar Bappa.
- 1947: Opening ceremony of Harijan Kanya Mandir building at the hands of the late Shri. G.D.Tapase, the then Minister for Social welfare of the then Bombay state. For this building he secured the donation of Rs. 25,000/- from the late Shri. Kabbur Krishnarao of Bombay.

- 1952 : His Diamond Jubilee was celebrated under the Chairmanship of Late Shri. Purushottamdas Tandon. Took out Padayatra in Karwar (N.K.) for Bhoodan Work.
- 1954 : Onwards the Vice-President of Karnataka H.S.S.
- 23-05-1955 : Opening ceremony of the new building of Hanamantrao Kowjalgi Ahillyoddhar Mandir at the hands of late Shri. Dadasahib Mawalankar, the first speaker of the Central Assembly.
- 1958 : He was awarded a Gold medal by Mysore State Govt, for the social work.
- 1959 : He was awarded the title of "PADMASHRI" by the Govt. of India, in recognition of his great selfless social & Harijan upliftment work.
- 1960 : The President of Mysore state H.S.S.
- 1961 : Member of Advisory Board, Govt. of India.
- 1964 : "Sant ani samaj" and "Sant Ramdas, vichar ani karya" (Authored Two Marati Books).
- 1968 : His Holiness the Shrimad Jagadguru Shankaracharya Swamiji of Sankeshwar Math (Dist. Belgaum) bestowed upon him the highest honour & conferred upon him the Title of "TYAGAMA HARSHI".
- 02-07-1976 Blessed with the experience of Spiritual Perfume (Sugandha).
- to
- 25-07-1976
- 1977: "Shri Gurudevanchya Athavani" (Authored Marathi Book).
- 04-10-1979 : Completed Jnaneshwari Parayana (Recitation) 474 times.
- 20-12-1989 : Nirvana at Bijapur

# The Son of Spirit

I am a boy,  
I like a paper-boat or any semantic toy.  
'Love' Christian or non-Christian would still be 'Love'  
In the darker continent or the whiter one if only it is 'Love'  
Love of life or Life of Love,  
Resurrect the dead familiar word,  
Cover no more a real strife.  
Oh! Dove of the Supra mental skies !  
Kindle the flame in the worldly-wise,  
Let the Son of Spirit arise.

- D. R. Bendre

## Dawn

(नवो नवो भवति जायमानः।)

When Light and Darkness  
Part to meet again,  
There is a tinge of pain  
A painting! in embryo,  
A mute ovum meets  
A vibrant sperm,  
They keep their term:  
The fourth presides  
Over the three streets.  
The self decides.  
The veil is torn  
Lo the Baby is born  
Every morn!

- D. R. Bendre



# Inspiration

Oh Silence ! ON WHOSE TOMB  
Is enthroned the wisdom  
Of lives yet to bloom !  
I turn to the right  
When light is in sight  
The left turn may be fatally wrong  
These words do not blush  
In the dawning hush  
As they release a deathless song.

Oh terrible beyond imagination !  
I cannot still pretend to tremble  
Before a presence  
Whose absence is scratched at random  
In cracking furrows  
Of mocking Darkness  
In the aching void.

A Power beyond and far above thee  
Has traced a lodging  
In my upturned heart  
Opened wide;  
A master who is mother of us all

Loves to live in me  
Whose gracious movements  
Are breaths of a being yet to be  
Whose becomings are zero spaces  
Between the incredible ought  
And a probable naught  
I cannot pretend to tremble before thee

An assurance transformed into a faith  
Real and alive  
Whose realisation is but a play  
Of imagery in the formless time  
And whose name responds  
To stirrings in plasmic slime  
Comforts me saying  
Oh Thee ! You are in me !

- D. R. Bendre

## The Boundaries Of Truth

Though she revolves round the Sun  
And lifts her eyes to the one and only moon,  
Mother Earth  
Has dreamed the dreams of crores of moons  
And tasted the truth of millions of suns.



Though she has grown  
With the Truth of millions of suns,  
A sun without beginning or end  
Is the comrade of her spirit  
Lodged in the thousand-petalled lotus in her head.  
Though she has fed  
On the dreams of crores of moons,  
It is a birth less, deathless moon alone  
That ascends the lotus-throne of her heart.

This land is indeed the mint  
In which the moidores of the myriad many,  
Receive the impress of the Supreme One and only.  
An Art in which she is adept,  
The World-Mother has ordained  
That India should be steeped in this lore  
And communicate its secret to her sisters,  
Bringing a touch of paradise to earth.

Countless ate the dreams of earth.  
Each dream has its own curve and poise

Mother Earth has initiated  
India Into the magic art and mantric lore.

Of devising a winding stair  
Blending earth and heaven  
So that all her dreams  
Move into the land of the polar star of Truth.  
We already see the dawn of that event.

Not sacrifice but dedication  
Is the glorious way leading to that fruition.  
Arise, Consecrate yourself,  
Turn your gaze to the sun  
And live in the midst of lasting felicity  
When the Truth-consciousness  
Has set the sun crown on your head,  
The light of the full moon  
Will be the symbol of your adventure  
Dedicate yourself.  
Dedication is what is asked of you,  
The worlds will then be berries in your hands.  
Not sacrifice but dedication ,  
Is the glorious path leading to that fruition.

(From the original in Kannada)

**By : Prof. V.K. Gokak**

# Love Human And Divine

Human love is a wickered light,  
A tiny flame that flickers in the heart's niche.  
You feed it with your own blood for oil  
and do all you can to shelter it for a while  
From storms within and without.

But Divine Love  
Is the naked majesty of midnight stars.  
It is an infinite and luminous downpour  
That fills all your being  
To the very cells of the body.

Human love is a little laughter heard amid tears.  
To mentalise it is not to transform it.  
It wells out of the body  
And loses itself in earth.  
But Divine Love descends on you  
As from the Milky Way  
And more and more, the more open you are.  
It upholds your sail on its ocean of being  
And is the chart (er) of uncharted seas.

Human love is the fire of the body  
That creates man in the image of man  
It is a sallying out of self to self.  
But Divine Love is the light of heaven  
That recreates man in the image of God  
It is the rallying point of his self to the Divine

Open yourself, my friend !  
Let your earthly sojourn  
Prepare you for the divine pilgrimage.  
Let human love,  
Which is but a track in the forest of being,  
Lead you to divine love  
And make you labour loyally  
For the paradise of Tomorrow  
In the forest of Today.

**Prof. V.K. Gokak**

## **Aspiration!**

In my mind is sense that falters.  
In my heart is love that alters.  
In my will is a titan weary.  
My brain is full of fact and theory.

May your lightning be my cross.  
And the thunder purge my dross  
I will be your flash of lightning  
I will be your peal of thunder.

When I am your flash of lightning  
And I am your peal of thunder,  
The world will see in a blinding flash  
And hear a deafening voice with wonder:  
Hear the voice of its own soul  
And see, not maimed and dark, but whole.

**Prof. V.K. Gokak**

# The Avatar

The Divine is illogical  
Not because he is irrational,  
But because he is supra rational.

The moment is eternity for the Divine  
And eternity a moment.  
He manifests Himself in Time  
But lives the eternal truth.  
Confined to a roomful of space,  
He pervades Space like Infinity itself.

For the Divine is always the Divine.  
He does not cease to be Divine  
When he descends into clay  
Or the subtle sheath of a human personality,  
For His own inscrutable lila.

The Divine is enigmatic,  
Not because He would riddle the Truth  
But because the Truth is so simple  
That man is puzzled by it.  
The Divine asks for the one pearl of price —  
Sincerity.

But man decorates the Divine  
With silver and gold and all manner of stones.  
He offers to the Divine things that He needs not,  
Things that the Divine created  
Out of His own superabundance.  
But he does not give to the Divine  
The one thing that the Divine demands  
And man alone is capable of giving Sincerity.

The Divine asks for a pearl  
And man gives him a precious stone.

**Vinayak Krishna Gokak**



# Scion of the Sun

Greater than this cannot happen to any man that he be accepted by his master and bathed and anointed in the holy waters of his love.

He feels the breath of the Infinite Person in the very air he breathes.

His pulse has felt the impulse that moves the primum mobile,

A creeper of lightning springs in his heart and sends its shoots and tendrils over the lattice-work of his body.

He floats on an ocean of the milk of paradise. His voyage knows no beginning and no end.

In a brief hour of mortality, he enjoys the integer of immortality.

He sits in the sun in his meridian hour of exceeding glory. And the sun is mellow to his eyes and limbs.

The scion of the sun becomes a sun-crystal in the eyes of the crystal-gazer.

He receives the quintessential ray and concentrates it on the world that it may be purged of its dross.

And in the moment of Apocalypse, the sun-crystal melts into the sun.

**Vinayak Krishna Gokak**

# Know Thyself

(The parts and plans of the human personality)

What are these parts of the human consciousness? Indian psychology helps us a great deal in this respect. There is, in the first place, the waking consciousness. The ego is the king pin here. It is the point of juncture or junction where so many memories or railway lines meet and mingle. The mind, the heart, the **pranas** and the intelligence are attached to this focal point. Its predominant quality is determined by the predominance of one of the three **gunas** or qualities: **tamas** or passivity, **rajas** or passion and **sattwa** of poise

The ego lives in the field of the six enemies or **shadripus** or the six virtues. The deadly sins are egoism or pride; jealousy; craving; greed; anger; and attachment. The **shadgunas** or the six virtues are; **jnana** or Wisdom; **vairagya** or detachment; **dharma** or doing duty according to the **shastras** or one's own conscience; **yashas** or achievement or accomplishment, even in the routine of one's daily life, which leads to fame; **Shri** or wealth, the possession of which is regulated by expenditure incurred in the cause of good and for the good of others; and **aishvarya**, or the virtue of being godly or godlike in one's own private life and in relation with others.

Beneath this surface consciousness are the levels of what Freud called the subconscious and the unconscious. The subconscious level is that of **patala** or the nether world. Each man carries his own **patala** with him. This is the main support of all habitual movements, especially of the physical and lower vital movements. When something is rejected by the physical or vital sheath, it goes down into the subconscious and remains

there. All seeds there are in the subconscious and all **samskars** of the mind, vital and body. The subconscious repeats persistently old suppressed vital or physical reflexes.

The **aprakasha** or **apraketaui salilam** is the sea of the unconscious or inconscience. Its formations rise into our waking or subliminal being through the subconscious which is its antechamber. In-conscience or a total nescience is the base and beginning of things. It represents the self-limitation of the infinite and ignorance is the process of surpassing that state step by step.

There is also the environmental or circum-consciousness. The thoughts which, we think are ours, really come to us from outside, other minds or the universal mind. Even the seeds of illness settle there first and then get into the physical sheath. It is often true to say that our lives are lived, not by ourselves, but by other forces.

Then there is what the psychologists call the subliminal being or intra consciousness. This is the largest part of man's nature and it holds in itself the secret of the unseen dynamisms which explain his surface activities. It has a mind larger than the surface mind, a more powerful vital than the surface-vital, a subtle body behind the bodily existence. This subliminal consciousness possesses the power of telepathy, clairvoyance, second sight and other supernormal faculties. All unseen movement and action of the world-forces can be known by the subliminal consciousness. In the worlds of this inner consciousness there are evil beings as well as good.

Then there is the soul, the **antaratman** which is different from the life-body-mind nexus and from the subliminal or

occult self. It is much deeper than the conventional conscience of the moralist. It is the flame of the Godhead within, the **agnipurusha** or fire in one's being,

The subliminal consciousness opens above to a **pragnana**, **vignana** or super consciousness spoken of in the upanishads, - the **rtam jyotih**, the knowledge by which the Many are seen in terms of the One.

All these levels and layers of consciousness are unknown to most, except the surface consciousness. In a way, life is given to us to experience all the parts of our personality. The activities which are our field in life have been grouped as **adibhoutika** or related to our material existence and the powers and energies of Nature; - **adhi- daivika** or related to the godheads and to the subjective phenomenon of being; and **adhyatmika** or related to the highest existence in us and the world, the self or spirit. It is our confrontation with these three types of events that leads us, through joy and sorrow, to a progressive increase in consciousness and that dual mastery of **swarajya** or self-empire and **samrajya**, the empire of one's world.

A real science of psychiatry can only be based on a comprehensive knowledge of all these parts and planes of the human personality and a full mastery over them. That was why Jesus Christ was a great psychiatrist and healer and Bhagavan Baba is today.

**Prof. V.K. Gokak**

## Harbinger of Renaissance

Dr. R. D. Ranade was one of the gifted sons of India who achieved great distinction in several departments of life - educational, intellectual, constructive and spiritual. Karnatak was the home of his physical and spiritual birth and evolution. Maharashtra and Uttar Pradesh provided the setting for his career as a professor and educationist. The world came to know him through his "Constructive Survey of Upanisadic Philosophy." Numerous pupils and devout disciples grew in the intellectual and spiritual sunshine that he scattered so prodigally around. He had his own share of the cross and the crown, the fortunes and misfortunes of life. He bore the cross cheerfully and wore the crown with a great and deep sense of humility. Dr Ranade was as great a philosopher as he was a mystic. His influence in the circles of the elite in India is due to the remarkable combination of two distinctive gifts philosophic discrimination and vision.

Dr. Ranade was an illustration of the Indian Renaissance and he did a great deal constructively, intellectually and spiritually, to promote it further towards its own fulfilment. He founded spiritual centres in Nimbai, Sangli and Allahabad. He made contributions of enduring significance to Indian philosophic literature. And he left behind him a large and cultured fraternity of disciples practising a living spiritual discipline which had been handed down from master to disciple in the past and which found in him its most illustrious exponent and representative.

Nothing else brings better the rich authenticity and pervasiveness of the Renaissance than the emergence of a whole tribe of saints and pioneers simultaneously and continuously in all parts of India. The richness and variety of this emergence strikes a student of the Renaissance not less

profoundly than the advent of Shakespeare and his tribe which made Elizabethan England a nest of singing birds. The humanist and the sceptic will continue to turn his back on this splendour, urging that what is hailed as light is really a relapse into the “primeval darkness” of the Vedic times. But the student of the Renaissance who has responded to the fusion of reason and imagination, of intellect and intuition, of work and worship, is sure to be fascinated by the infinite wealth that it has brought to India.

The self-discovery of the East, the meeting of East and West in a grand moment of synthesis, the presentation of this synthetic vision in English which is a world language, the coming together of the occidentals and orientals who have consanguineous spirituality, the reinterpretation of a living spiritual tradition so as to bring it in line with the modern world - these are some of the features that characterise the Indian Renaissance. This is amply illustrated in the life of Dr. Ranade.

A re-interpretation of ancient and medieval Indian poetry is also a feature of the New Age. If Dr. Ranade gave us a classical and scholarly account of ancient Indian thought in his Constructive Survey of Upanisadic Philosophy, his volumes on the “Pathways to God” may be described as romantic in their approach to medieval Indian poetry. It is a fascinating experience to read the interpretations of the poetry of the mystics of North India, Maharashtra and Karnatak. He shows there how the experience embodied in this poetry is the same as that of mystics all over the world. Many obscure songs suddenly spring to life in the revelatory light that he sheds on them by referring frequently to his own experience. This is specially true of the account he gives of the mystic poets of Karnatak. He penetrates through various philosophic terminologies, and diverse credal formulations to the core of experience that lies

enshrined within them and brings out the universal significance that underlies various forms and beliefs. This serves to underline the unity of Indian thought that persists through a bewildering variety of forms.

The frail body of Dr. Ranade houses a great soul. He was a great builder, teacher and scholar and a serene philosopher and mystic. For several years he hardly lived on any other nourishment but tea. But he needed no other food :

For he on honeydew hath fed  
And drunk the milk of paradise.

I was privileged to come into contact with Dr. Ranade on a few occasions. As an undergraduate in Dharwar as far back as 1928, I thrilled to his eloquence when he lectured on the Upanisads. Through his close disciples who were my friends, and through Prof. N. G, Damle, I could get vivid glimpses of the manner in which he was evolving into a great Seer. He presided over a lecture that I delivered on Sri Aurobindo at the residence of Srimant Rajasaheb of Sangli. As the then Dean of the Arts Faculty of the Karnatak University, I arranged for one of his extension lectures. I had the honour of receiving him at my residence at Dharwar. And when he passed away, I had a strange intimation of it in a dream, a few hours before I read about it in my morning newspaper. I treasure these memories of the great man and I am sure that thousands of individuals all over the country do so in their own way.

The dawn of the Renaissance is slowly but inevitably breaking into day. I salute Dr. Ranade as one of the harbingers of this Polar Dawn.

**Prof. V.K. Gokak**

# A Tribute to Prof. Rambhau Ranade

I have great pleasure in paying this modest tribute to Prof. Rambhau Ranade on this occasion:-

The great philosopher and Professor of Philosophy from Karnataka and Maharashtra who gained an all-India and even a world reputation as a mystic and writer on Indian- Philosophy.

I had the honour to know him and give him my love and respect on quite a few occasions. The memory of his enlightening and affectionate presence lingers like a perfume in my mind even today.

Professor Ranade was born in Jamkhandi, the chief town of a small Maratha State in North Karnataka. Today Jamkhandi is a Taluka town in Bijapur district. The rulers of Jamkhandi State used to be Marathi-speaking Konkan Chit-pavans and they naturally attracted to the place a few other Chitpavan families speaking Marathi. Professor Ranade's family was one of them. He thus grew up in Kannada environs and he could speak Kannada as fluently as his mother-tongue.

Professor Ranade had a devout and religious turn of mind even in his boyhood. He was attracted by Bhavu Saheb Maharaj, a saint from Bijapur side who had grown up in a mystical tradition which was close to the Avadhuta tradition of Shri. Bala Mukund and his well-loved disciple, Shri. Pantha Maharaj of Balekundri in Belgaum District. Practising meditation at an early age, as he did, his mystical learning and grasp grew immensely within him even in his student years. He was a quiet and top-ranking scholar as a student. Having studied Philosophy at the B.A. and M.A., Shri. Ranade soon blossomed into a lecturer in Philosophy in Ferguson College, Poona. He had moved from Jamkhandi to Poona for higher studies and he stayed there as a College teacher. He was a celebrated Professor of Philosophy in Poona and many old Fergusonians like the late Shri. N.K. Dixit of Dharwad, remembered him with great



respect & affection. He was transferred to Wellington College, Sangli after sometime by the Deccan Education Society which had started Ferguson College in Poona. Prof. Ranade had joined Deccan Education Society as a life member. The Deccan Education Society was founded by great men like Lokmanya Tilak and Shri. Gopalkrishna Gokhale as a missionary institution for making students aware of their cultural heritage and also of their duty towards their mother-country which had fallen on evil days through alien rule for a long time. Like Jesuit missionaries, teachers who joined Deccan Education Society as life-members and Professors in their own subjects, took a pittance as salary and lived a simple and self-sacrificing life. This was how the pioneers founded the Society and were able to build up the institution. Compared with their simple and plain living it may be said that the Professors in Deccan College, a Government College in Poona, rolled in luxury as it were.

Prof. Ranade was inspired by the ideals of these pioneers and he embraced this dedicated life of plain living and high thinking gladly and voluntarily. He had only a few chosen ideals in life, to realise God and see Him face to face, to serve his country men and fellow-men and to teach the youngsters that sat before him in the class not only their subjects of study but also the way to a good and noble life. No wonder, Prof. Ranade was loved not only by his students but also by any one who came to know him well. The kind of activist life that the Deccan Education Society required of a life-member by way of organisation and fund collection did not suit Dr. Ranade's temperament. He took his teaching work seriously and did it conscientiously. But he preferred to spend his leisure in study and meditation. It was therefore inevitable for him, sooner or later to resign his life-membership of the Deccan Education Society. He was selected as Professor of philosophy by Allahabad University and he served there in this eminent capacity till the day of his retirement. After his retirement, he lived in a small house near Nimbhal railway station, not far from

Bijapur, because Nimbal was close to the seat of his masters in the mystical tradition.

He was surrounded here by his devoted disciples who lived with him for days together and listened to him and his discourses with great love. I had an occasion to visit his residence in Nimbal with a few friends when Dr. Ranade was there and I cherish this visit of mine with deep love to this day.

It was the good fortune of the late Srimant Appa Saheb Patwardhan, ruler of the then Sangli State, to get to know Professor Rambhau Ranade. Shri Appa Saheb had been a close disciple of Sardar Savan Singh, the saint of Beas in the Punjab. He was famous saint and one or two distinguished Americans had written very impressive books on him and his philosophy. Shri. Appa Saheb loved Professor Ranade almost as deeply as he had loved Sardar Savan Singh and founded, planned and built for him in Belgaum an Academy of Philosophy which would house a library of Vedanta, have a good lecture-hall and be the head-quarters of Dr. Ranade's spiritual movement.

When I was Principal of Rajaram College in Kolhapur, I received an intimation from Shrimant Raja Saheb of Sangli that Professor Ranade was in Sangli and that he would be very glad to see me. He also sent word to say that it would be good if I spoke on the philosophy of Shri. Aurobindo under the Chairmanship of Professor Ranade. I gladly agreed. The meeting was a memorable occasion for me.

A constructive survey of the philosophy of the Upanishads is the theme of the magnum opus of Professor Ranade. It is a masterly survey of the Philosophy of the major Upanishads and it is regarded now almost as a classic on the subject. Shri. Aurobindo reviewed it in the Journal which he was editing then (around 1914) and he paid handsome compliments to Professor Ranade over this book. After some years professor Ranade commenced writing profound expositions of the philosophy of the Hindi mystics, of Maharashtra and the Veerashaiva and Vaishnava saints of Karnataka. Some of the meaningful songs

of these mystics are translated into English and insightful comments are offered which illuminate the meanings of these songs.

This is rich fare for students of mysticism.

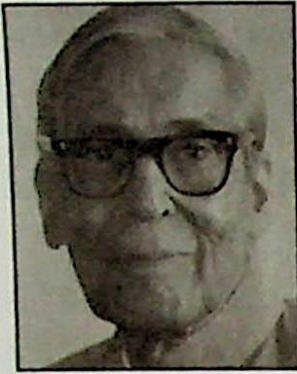
The Academy of philosophy in Belgaum runs a Journal of philosophy and frequently interpretative articles are published in it on the writings of Professor Ranade.

It was in fifties that Professor Ranade was invited to deliver lecture on the mystics of Karnataka every year for there or four years by the Karnataka University. I was Dean of the arts faculty in the University at that time and Vice Chancellor Dr. D. C. Pavate asked me to preside over the lectures. This indeed was a great privilege. The lectures were delivered in Dharwad and many students and distinguished citizens attended them.

I should like to close this talk by referring to a certain touching incident which happened to me at the time of the demise of Guru Prof. R. D. Ranade. I had an interesting dream on a certain night in the small hours of the morning of next day. I was standing on a little hillock in Bijapur district with a small group of devotional singers. Some of them had the Ektara or the single-stringed musical instrument in their hands. There was a pious elderly devotee whom they all respected and he was guiding them. They sang one or two devotional songs and were dancing gently to the tune. They were either going round the Dattatreya temple on the top of the hill or just round the hillock. After a while the elderly gentleman said 'Good Bye!'. We will take leave of you now. When I got up the next morning and read the morning newspaper, there was an item of news about the demise of Professor Ranade on that very night. Somewhere and some how he had touched my soul within. My soul also had responded deeply to him and registered his transition spontaneously.

**Prof. V.K. Gokak**

## What is World Culture?



All true culture is world culture. It is an ideal or vision of good life, as seen in practice, in thought, word and deed. It is the best and the noblest in human character and personality that is Universal, manifesting individually and collectively in various forms of civilization like religion, art, language and literature. World culture is the unity of spirit behind the diversity of civilization. Culture is the soul and Civilization is its body. Qualities such as truthfulness or search after truth, charity, selfless service and consideration for others are of the essence of World Culture, which is beyond time and clime.

True culture aims at harmony and progress, at taking the best from every person and every faith and seeking a synthesis of thought and action. It is found in the day-to-day life of the individual and the community at various stages and in varying degrees of expression. That, which is not seen in actual life, is not an actuality but only a mentality, is not true culture. It should be a habit of the higher nature, one's own life-breath as it were. And further it should be broad in outlook, tolerant and assimilative. That which is narrow in outlook, intolerant and exclusive in religion, ideology or custom is not true culture. It is, therefore, far from being world culture.

There is only one world culture but there are many cultures in the world i. e. many aspects or forms of expression of world culture, emphasising one or the other quality and showing differentiation from each other more in totality than in every detail. The different forms of culture are to be found in the history of civilization from ancient to modern times. In ancient times, we know of the Chinese, Egyptian, Indian and Greek cultures, showing the same spirit of truth, beauty and goodness with a little more emphasis on one than on the other and

manifesting in different forms of religion, art and literature. The essential wisdom of life which these civilizations breathe forth is what we call world culture. In modern times, life has become more varied and world culture has become more comprehensive and diversified. We can now talk of different forms of world culture as individual, regional, religious, national and international. These forms are not different from each other in the sense of being singular or unique in every respect, i. e. possessing many things not possessed by others, but in the sense of being integrally or cumulatively typical. This kind of uniqueness in totality does not preclude a particular form of world culture from possessing some individual traits as different in kind or degree.

The question is often asked whether there is any truth in the statement regarding cultures of certain regions or provinces, which form component parts of a nation. For instance, the question is asked whether there is anything like Karnatak culture or Kerala culture. Some of those, who ask this question, hold the view that there is only one culture in India and that is Indian culture and that there is no such thing as regional culture like that of Karnatak or Kerala. Obviously they mean to say that Indian culture has a certain Uniqueness which regional cultures do not possess. Can it not be asked whether one can claim for Indian culture that kind of uniqueness, which implies possession of characteristics, not possessed by any other country? It seems to me that Indian culture is but an aspect or form of expression of world culture and consistently with this notion, the cultures of the different regions of India are aspects of Indian culture, exhibiting their uniqueness in the totality of politico-economic, socio-religious and aesthetic life of the people in those regions in the past as well as in the present.

**Dr. R.S. Mugali, M.A., D. Litt.**

## Parallelism in Indian Mysticism

*Akkamahādevi* and *Meerā* occupy a high place in the history of Indian mysticism. They lived at different times and in different parts of India. And yet they seem so akin to each other, that one feels for a moment that the same soul, which took on the garb *Akkamahādevi* in Karnatak chose to be born as *Meerā* in Rajsthan at a later time.

*Akkamahādevi* belonged to the 12 century whereas *Meera* was born in the 15 century. *Akkamahādevi* being born earlier, may be called *Akka* i. e. elder sister of *Meerā*. She lived at time when a revolution was taking place in the socio-religious life of under the spiritual leadership of *Basaveshwara*. Born of poor parents in a place, called *Udutadi*, she grew to be a staunch devotee of God *Siva* and showed all signs of mystical maturity. There are two versions as to how she renounced worldly life and turned out to be a great mystic. According to one version, King *Kausika* of the same place, fell in love with her. He was *Jaina* by persuasion. *Akkamahādevi* agreed to marry him on condition that she would not be disturbed in her worship of *Siva* and his devotees. *Kausika* married her on that condition but did not carry out the promise that he gave her. So she left him in search of God. According to another version, *Kausika* wanted to marry her on account of her bewitching beauty; but she refused to do so. She left the place for good, determined to seek and find her true lover, *Lord Cannamallikārjuna*-

She wandered from place to place with an intense longing to be one with the Divine. She saw a vision of her Lord and was overjoyed. She proceeded to *Kalyān* and met the great band of mystics, headed by *Allamprabhu* and *Basaveswara*. She took

part in the spiritual discourses in that great assembly, known as *Anubhvamantapa* or the bower of experience. Later, she went to the well-known holy place called *Srisaila* and became merged with her Lord in the garden of plantain trees called *Kadalibana*.

The life of Meers is equally thrilling, though somewhat shrouded in mystery. She was born in a royal family as the grand-daughter of King *Rathod*, the founder of *Jodhpur*. As a young girl, she was attracted towards a handsome image of *Krsna* brought to the house, by a *Sādhū*. She insisted on having it for herself and won her point. Whenever she attended a marriage ceremony, she would ask her mother, ‘Where is my bridegroom?’ The mother used to point in good humour to the image of *Krsna*. But what was said in humour came to be true. She became an ardent devotee of *Krsna* since her childhood. She was married to *Bhojarāj*, the eldest son of the renowned *Mahārānā* of *Mewād*. But as ill-luck would have it, her husband died soon! This was a turning point in her life. She broke off all worldly ties and became more and more attached to her pet *Giridharalāl*, whose image she was worshipping since long, with intense devotion. There is another version regarding her married life, just as it is in the life of *Akkamahādevi*. According to this other version, she refused to marry any one except *Krsna*. Her parents had to yield to her wishes and she showered all her love and devotion on the image of *Krsna*, which was more real to her than even human form. She spent all her time in worship and in the company of devotees. People carried tales about her and reviled her. She was undaunted. Her father got furious and gave her virulent poison, which, however, turned into nectar. According to modern research, the facts of her marriage and early widowhood are considered more reliable. She went in

pilgrimage to several holy places and came to *Vrndāvan* which is redolent of the *leelās* of her beloved *Kṛṣṇa*. From *Vrndāvan* she went to *Dwārakā*, where she cast off the human coil. It is said that she went into the temple of the Lord, in order to seek his bidding as to whether she might go back home. She disappeared within the sanctuary and became merged with the Lord, body and soul.

The points of difference between these two women mystics are clear. *Akkamahādevi* came of poor parents, but is said to have married a king, only to get away from him, whereas *Meerā* was born in a royal family and was given in marriage to a member of another royal family. The circumstances under which both of them grew and faced their destiny, were entirely different, owing primarily to difference of time, place and environment. *Akkamahādevi* worshipped God *śiva*, her *Cennamallikārjuna*, while *Meerā* worshipped God *Viṣṇu*, her *Giridharlāl*. *Akkamahādevi* put her thoughts and experiences mostly in mystical prose, whereas *Meera* sang her songs of devotion. The philosophic background of each was quite different. The persons who inspired and influenced each were not only different but were also of a different type.

Nevertheless, *Akkamahādevi* and *Meerā* stand out as outstanding examples of essential oneness underlying apparent differences. Both of them were born to be mystics of a high order with a firm resolve to rise above circumstance and realise their true Self. Both of them had in them the conviction and the courage, to go ahead in their spiritual adventure and reach their goal undeterred by any kind of difficulty. An Indian woman of those days could hardly come out of her shell. It required extraordinary audacity to throw off all the shackles of life and



venture forth, on dangerous seas with the star of destiny guiding the path. Both of them did have this audacity in a full measure. The strokes of misfortune served as stimulus to *Meerā* and turned her more to her Lord, just as the amorous eye of a king, instead of tempting *Akkamahādevi* led her away on her great spiritual adventure, in search of her divine lover. There are similarities in certain facts of their life. Both of them were reviled and victimised by society and both of them turned this poison into nectar. In the case of both, marriage was in one way or the other, the cause of their renunciation and devotion. Both of them wandered in search of their Lord and became merged in him, body and soul, with perfect peace and joy.

The most significant point of similarity between *Akkamahādevi* and *Meerā*, is their most ardent devotion to God as a great lover and the power of creative genius, in expressing it in a full-throated manner. Both of them looked upon themselves as beloved to God, their lover. This kind of devotion is known as *Madhurā bhakti* or *Madhuryā bhāva*. In *Veerasaiva* tradition, it is called *Satipatibhāva*. The intensity and ardour of their passion for their Lord as lover, is something phenomenal and has only a few parallels in the history of India and the world. *Akkamahādevi* has gone through all the stages and moods of divine love for her Lord and has expressed herself in rich and striking imagery. To give a few examples, she has said, 'Oh Lord, I did penance from time immemorial so that you might be my consort. When I asked my people to fix a groom for me, they sent me to you with *Bhasma* on my forehead and *Kankana* in my hand. In a bower on water, with a roof of fire and a seat of hailstone, a wife without feet, was wedded to a husband without head.' The images here have an esoteric meaning. Her wistful

eagerness to meet her Lover and the pang of separation have found expression in a number of *Vacanās*. For instance, 'My mind in agony is turned upside down. The gentle wind has been like fire. Moonlight has been like sunlight. I am pining like the collector of tax at the city gate. You chirping parrots, have you seen Him ? You cooing *Kokils*, have you seen Him? You humming bees, have you seen Him? You swans, swimming in ponds and peacocks playing on hills, have you seen Him ? Pray do tell me where is my *Cennamallikārjun*.

The songs of *Meerā* reflect the same intensity of feeling for God as Lover. She calls herself love-mad (*Prema-divāni*). Like another *Rādhā* of later times, *Meerā* pours forth in song after song, her longing for *Krsna*, the joy of her meeting with him and all the various moods, associated with *Mādhuryabhava*. For example, she says, 'I have no one else to lean upon except *Giridharlāl*. All the relatives have left me long back. My mind is fixed on the feet of my *Guru*. There is (nothing else that I ask for, because all else is the delusion of a dream. The entire ocean of this life is dried up for me. I have therefore no fear of crossing the same. Devotion alone is my ornament. Goodness and gladness are my only decoration. I have wrapped myself up in the vesture of love. *Giridhar Gopālkr̥sna* is verily my husband.

In this way *Akkamahādevi* and *Meerā* show striking resemblance to each other despite the distance of time and circumstance between them and win our admiration as kindred souls.

Dr. R.S. Mugali M.A., B.T., D.Litt.

## Tagore and Aurobindo

Tagore and Aurobindo are two of the greatest names in the history of modern India. Both of them were born in Bengal, at a time when the East was taken up with the lure of the West. They imbibed the best in the thought and culture of the West each in his own way. But they refused to be taken in by it. They grew into towering personalities, steeped in Indian culture not as a relic of the dead past but as eternal wisdom applied to life in a new setting. They were born with rich gifts of intellect and intuition and they gave of their best in the form of poetry and philosophy, which will continue to inspire generations of people all the world over. They were great Indians and great citizens of the world as well, endowed with a large vision of humanity and interested in its onward march towards progress.

Rabindranath Tagore or Thakur as the original family name goes was born on, 7th May, 1861, more than a hundred years ago. He was the fourteenth child of Maharshi Debendranth and Sharada Devi. His father was a great sage who was god-intoxicated but who did not renounce the world. Like Wordsworth's Skylark, he was 'true to the kindred points of heaven and home'. Rabindranath inherited from his father his great love of earth and love of heaven. The Tagore family was a rich family with a large landed estate and fabulous wealth. We need not go into details of the family background here but it is necessary to know that in this family were born some of the brilliant and gifted men, who made a distinct mark in different spheres of life. Maharshi Debendranath came under the influence of Raja Rammohan Roy and worked vigorously for the reform of Hindu religion by renaming the Brahmasabha of Raja Rammohan Roy as Brahmasamaj. That was the beginning of a new movement for social and religious reform. Rabindranath was deeply impressed by the precept and practice of his father. He dreamt of a new social order, built on the solid foundation of Indian Culture.

Rabindranath as a boy felt like a parrot in a cage, which was well-fed and looked after but which was not allowed to fly about in the sky. His schooling was not at all happy. The only good that came out of it was that he saw what a school should not be like. He learnt his lessons from his tutors at home. But he learnt more in the school of experience. He travelled with his father and learnt Sanskrit at his feet in a Himalayan retreat. Gradually he read great Indian epics like the Ramayana and grew to be an admirer of the best in Sanskrit literature. He also read some of the best in English literature and received sustenance from it at an impressionable period of his life. He became truly educated without appearing for or passing any examination at school or college. He got no degree or certificate except the approbation of his relatives and tutors for his learning and poetic powers.

Rabindranath started writing poetry at an early age. Being in the midst of brothers and sisters, who were either poets in their own right or lovers of poetry and music, he produced several pomes and plays in Bengali in quick succession. As he grew up, his genius blossomed forth with all the variety and richness of spring. It was only when a selection of his songs, rendered into English by him and published under the title 'Gitanjali' was awarded the Nobel Prize for literature in 1913 that Indians realised the greatness of Tagore as a poet and showered their praise on him. He was the first Indian poet to receive this honour. One of the great achievements of Tagore was the establishment of Santiniketan and Sriniketan as the very first experiments in our country in education and rural economy with a modern bias. During his travels with his father, he had visited Bolpur long back but he had the least idea that he would found a school there, which would develop into a world-renowned centre of education and culture in later years. He chose this place because 'his father had already built a house there, a retreat for quiet and meditation and had later added a

temple, a large hall with walls of coloured glass and a bare floor with no image or paraphernalia of any particular ritual or rites'. 'On 22nd December, 1901, he inaugurated his school at Śāntiniketan with five pupils, among them his eldest son and as many teachers. He named it Brahmacharya Āśrama, after the ancient forest hermitages'. This Āśrama grew into a modern, broadbased centre of education and seat of learning, a veritable house of peace' (that is what 'Santiniketan' means) not only for Indians but for all the people of the world. 'It became what Tagore significantly called 'Viswabharati' i.e., an abode of Indian Culture as an image of Universal Culture. 'And so the little school for little children became a World University, *Viśva-Bhārati*, a centre at Indian Culture, a seminary for Eastern studies and a meeting place of the East and West. The poet selected for its motto an ancient Sanskrit verse: 'Yatra *Viśvam Bhavati Ekanidám* which means 'where the whole world meets in one nest'. '*Viśva-Bhārati*' he declared, 'represents India where she has her wealth of mind which is for all. *Viśva-Bhārati* acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best. Tagore made several world tours, saw more of the world than any poet, past or living had seen. No great poet became as famous as Tagore during his life-time. Quite apart from this kind of fame, it is noteworthy that he become a true world citizen with a deep love for his country but with no 'narrow domestic walls' to separate him from the rest of the world.

Tagore upheld the great values of Indian culture as enshrined in 'the sacred books of the east', mainly in the *upaniśads* but interpreted them in his own way and tried to apply them to modern conditions. At a time when India was groaning under foreign rule and patriotism was rising high in speech and action, he warned his people against extreme forms of nation-idolatry. But he was no less patriotic, though he did

not directly join the struggle for freedom. His well-known poem, beginning with 'where the head is held high and the mind is without fear' contains the very gist of his ideas and ideals, which combine the best in Indian thought with the best in world culture. In his system of education, he attached as much importance to the free and full development of the child's personality as to willing discipline. He made life at school engaging and attractive. He stressed basic education or learning through activity and encouraged aesthetic taste. Song, music painting, poetry and drama were part of the education, which he wanted his pupils to receive. Most of the classes were held in open-air and the influence of nature was deep and abiding. Tagore thus brought together ancient wisdom and modern outlook in his personality and in his works both creative and institutional. He lived like a modern sage in a scientific world.

Aurobindo was born on 15 August, 1872 as the third child of Dr. Krishna Dhan Ghose and Swarnalata. Dr. Ghose was greatly enamoured of English education and English culture. He had decided to give all his children a thoroughly English education. He believed like many Indians in those days that the English character was ideal. He travelled to England in 1879 with his wife and children when Aurobindo was aged seven. Next year he returned alone to India leaving his family behind. Aurobindo was one of the three brothers who ultimately stayed on and were put to an English school. It was an over-mastering passion with Dr. Ghose that his sons, chiefly Aurobindo, should learn nothing but English and should be completely westernised in thought, word and deed. During the fourteen years of his stay in England, Aurobindo mastered English, Greek and Latin in spite of the difficulties he had to encounter as a result of inadequate and irregular remittances from his father. He seemed to fulfil the ambition of his father that he should be anything else than an Indian. We are told that during their stay in England all the three brothers had practically no contact with

other Indians as Dr. Ghose had given strict instructions to Mr. Drewett not to allow his sons to mix with them or to know anything about the Indian way of life. Aurobindo proved to be a very bright student in his school career. At Cambridge he passed his Tripos I and also the I. C. S. examination which was the highest goal of the cream of student community in those days. But he absented himself from the horseriding test though more than one chance was given to him; because he did not like the job of an I. C. S officer. As he himself says, 'I had a disgust for an administrator's life and I had no interest in administrative work. My interest was in poetry and literature and study of languages and patriotic action'. One might say that his failure in I. C. S. was not only a stepping stone to his success in the spiritual sphere but it was the first hint that his destiny had thrown about the future course of his life. Aurobindo returned to India in 1893 and joined the Baroda service. It is very significant to note that as soon as Sri. Aurobindo set his foot on soil of India, he experienced 'a tremendous peace'. Aurobindo has described it in his book on Yoga. It was as if the great spiritual heritage of India called him back to its fold and initiated him to the great mission for which he was born. It is a strange irony of fate that the son of a father, who wanted to westernise him, to the complete neglect of India's heritage, rose to be one of the great spiritual masters in the true Indian tradition.

Aurobindo served the Baroda state in several capacities for more than thirteen years. It was a period of great preparation for his yoga and for his revolutionary work as a champion of India's freedom. He came to Calcutta in 1905 and plunged himself in the freedom struggle through education, journalism and political activity. He met Tagore during this year at his residence, 'where he went to answer to the latter's invitation for dinner'. In 1908 he was arrested by the British Government for his alleged part in revolutionary activities and put in Alipore jail. Later he was released from the jail and he made his famous Uttarpara speech, in which he described the direct vision of

Lord Krishna, whom he saw everywhere in the Jail and in the court. That was a turning point in his career. He received a higher call from within and decided to dedicate his life to the service of the Divine. He went to Pondichery in April 1910 and remained there until his passing away in 1950. The Aurobindo Ashram stands there as a living monument of his high ideals. Aurobindo wrote many works in English of a creative and philosophical nature. Of these, ' Life Divine ' is his Magnum Opus in prose, ' Savitri ' his greatest creation in poetry. He has expounded his profound philosophy through his poetry in the latter. The one is a triumph of the highest intellect, the other is a triumph of the deepest intuition. Both these works are among the fewest top-ranking tomes in world- literature. He has written on all manner of subjects, elucidating his view of the evolution of life on earth and its future goal. Some of the subjects dealt with by him are the Synthesis of Yoga, the Ideal of Human Unity, Human cycle, The Foundations of Indian Culture and Future Poetry. The volume, the depth and the brilliance of his writing are simply amazing. He was as great a poet as he was a philosopher and a mystic. It is no exaggeration to say that his was a master-mind, capable of seizing the truth of the one and the many in the Universe and of expressing it in the most eloquent manner. There is evidence not only of erudition but also of self- experience and soul-realisation in all that he has written and given to the world. It is not an easy task to explain in brief, the philosophy of life, which Aurobindo stood for. All the same, an attempt may be made to give a gist of his view of life. He has traced the history of the Universe showing how it has moved further up step by step. First it was all matter. Then came life and thereafter came mind. Through matter, life and mind, this Universe has gone through a process of growth or evolution. But this evolution is not because something new has been added to what there was before. It was latent or hidden in it. Thus life emerged out of matter and mind out of life. This is the theory of evolution through involution. Mind is not, however, the terminal point of this evolution. Even the highest



achievements of the mind reveal its limitations They do not satisfy man and they do not bring peace and harmony to him. There must be a higher goal. That is the realisation of the Divine in the universe. So the next step in the evolution is the emergence of the soul or spirit from out of the mind. That is the Super-mind which realises the divine and lives in the Divine and for the Divine. This evolution is not meant for a few individuals only. It is the destined goal of entire humanity. The process of evolution will be complete when humanity is divinised and when the Divine in man not only ascends the highest rung of the ladder but descends down from the spirit to mind, life and matter. In other words, life becomes perfect when one is able to live up to the highest truth in all that one thinks, feels and acts. Aurobindo has laid down the path for this evolution in very clear terms. He has of course got inspiration from the best of books in ancient Indian Literature like *Upanishads* and the *Gita* in explaining his *Purnayoga* as he calls it. In a sense he has built up his view of life and his path of perfection on the solid basis of the spiritual heritage of India. He begins his book on the Mother with the sentence, 'There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers'. In the same book he has said 'To walk through life armoured against all fear, peril and disaster, only two things are needed, two that always go together - the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender'.

In conclusion, it may be said that Tagore and Aurobindo are two of the highest exponents of Indian Culture with a world-vision. They brought the east and west together and paved the way for Universal Culture, based on some of the most permanent things in Indian thought and Indian tradition.

**Dr. R.S. Mugali** M.A., B.T., D.Litt.

## Advaita and Bhakti



(The late Dr. D. V. G. of revered memory- “a modern version of an ancient Sage” - was a self-educated profound Scholar and an ardent lover of Bharatiya Culture and of Moral and Spiritual life. His great monumental work on the Gita is standing embodiment of his Philosophy of Life. In his letter dated 2-2-1961, he had intimated his contact with Dr. Ranade and had blessed our work; “I had the privilege of being in contact with Prof. Ranade though not for very long. He visited Bangalore first about 55 years ago-in the company of late Dr. Lingesh Kurtkoti. Both of them stayed as guests with an elderly friend of mine and I remember I had several talks with them. In particular I remember two lectures of Dr. Ranade. I also had discussions with him on them. On the topic of one of those discussions-Heraclitus-he later on wrote a pamphlet and sent a copy to me. Another important result to me, personally, was my arriving at a concordance of some *Mahavakyas*, what I call *Mahavakya Chakram*. After he left Amalner, our correspondence some how ceased. I heard he had been turning his mind inwards. My mind began to turn outwards. But my interest in his work continued. I read his volume on the *Upanisads* in the Bombay Series of the Library of Indian Religion and Philosophy- It is a great work. Some time afterwards I heard he was ill. Much later, a friend of mine told me of his visit to Dr. Ranade’s Ashram and his interest in the literature of the mystics of Maharashtra and Karnatak..... Please let me say that I am deeply interested in your work and I pray “God bless it in all ways.” By way of paying our reverential homage to this great friend of ours, we give below a

few gems of his thoughts culled from his latest work “*Advaita Faith and Practice.*”-Editor)

### Advaita

1. Advaita is, literally, non-dualism of Existence.
2. Advaita is a truth intellectually ascertained, but emotionally realised.
3. Advaita is a feeling - an inward feeling. It is in the inner region of the heart and not in the intellect that Advaita blooms. Advaita is poetry flowering on the plant of Vedanta philosophy. It is a flowering of the inward culture of the heart.
4. Advaita is an integrated view of life, and of the world. Life is the world and world is life. They are body and soul,..... two seemingly different things, both together making one whole.
5. Advaita does not dispense with commonsense. On the other- hand, it clearly asks you to observe the difference between food and mud. *Brahman* is food; non-*Brahman* is mud. .... Make no confusion between *Atman* and *Anatman*.
6. Advaita is avoidance of isolation from the world and the world spirit. [*Brahman*). ...You should take the whole living world into your fold. ....Thus Advaita is the poetry of Life.
7. Advaita does not deny or disturb the world’s sense of values or the scale of world-values.
8. Advaita is the *solvent of all the* jealousies and rivalries in our world between i) nation and nation ii) community and community, which threaten to convert the world into a vast battlefield.
9. Advaita is self-identification with one and all.

## Bhakti

1. Bhakti literally is attaching oneself to something greater than oneself, .... generally 'attachment to God.' ... It means dedication of one's life, moment after moment, to the Lord. This unqualified submission to whatever happens and whatever be one's reaction is Bhakti.
2. In essence Bhakti is love and the consequence of it is coming-ling of the two. Two becoming one is the Advaitin's conception of the highest Bhakti .... Bhakti is like the attitude of a drop of water towards sea.
3. Bhakti is central alike to all the three faiths, the *Dvaita*, the *Viśistadvaita* and the *Advaita*. But while the *Dvaitin* regards himself as a servant, distinct and separate from the Master (*Dasoham*) the *Viśistadvaitin* regards God as the main body and himself as a limb. (*Angāngi bhāva*). The *Advaitin*, on the hand, regards himself in the absolute sense, as identical with the Great Spirit [*Brahman*]..... All the three attitudes to the Supreme are appropriate for a *Sadhaka*.

*Aharh deha-budhyā tavaivāsmi dasah  
Aham jiva budhyā tavaivekadeśah  
Tvamevāham svātma-budhya tathāpi  
Prasidanvaham deva-bubhyā namaste.*

**Padma Bhusan Dr. D.V. Gundappa**

## On Tolstoy

When the conch of Krishna proclaims war  
There is peace in sight  
Tolstoy plays his part too  
When explosive words deafen our ears  
Sound and sense stand apart  
and stare at each other,  
In ominous silence are hatched the worms  
That eat into the vitals of our life  
When war is in the air  
And peace is on our lips  
It is a piece of good luck  
There's a part of humanity  
That remembers Tolstoy.  
And a part that cannot forget him.  
There are ways that part  
And ways that meet  
And it's meet that Tolstoy's name  
Stands like a sign-post  
In the midst of all human turmoil.  
It is a pity, that even 'Tolstoy'  
Cannot stem the tide of bloody wars  
But no seas of blood can merge  
A rock-like name so proud and meet.



Oh ! the pity-no more will the sight of blood and bones  
Claim our human attention  
It shall be ashes and dust  
No brutal-  
But, non human, inanimate and inconscient too  
Sheer humanity is not safe  
in its human role -  
(War is natural and peace is legitimate)  
Not that I blame any body -  
I fully share the blame  
Oh! for some thing latter  
That a Tolstoy's name  
Surely we are wiser-of fear  
We are playing a semantic game  
Foul play has become a convention  
And poor on-lookers are just too tame.

**By : Prof. D.R. Bendre M.A., Dharwar**

# Ego

“अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत

अव्यक्त निधनान्येव” ।

“अहं करोमीति वृथाभिमानः” ।

It is no pleasure to have leisure  
When life has no sense except living.  
We are pictures in a mechanic frame  
Our births are of forced labour, not of innate loving.

Speak not to me of sacred science,  
But of what the scientists do.  
I hope the politician were a human being  
Before he planned his plan anew.

Our deaths are not of our own making  
Nor for the asking had we a birth,  
Our capital I's are pronouns still,  
And nouns perhaps have little worth.

# In Tune

त्रयम् एकत्र संयमः।

When you understand,  
What you understand,  
And say how you understand it,  
And somebody else says 'yes',  
The Dialogue is over.  
He may be struck dumb,  
Or be silenced.  
You have nothing to add.  
Kindred souls are like tuned forks.  
One can catch a tune-or can not.



# Four Poems

## Hope and Fear

“अभयं ब्रह्मं”।

When fear was hopeful  
of hope to meet,  
Hope met all of a sudden.  
fancied fear on the street.  
It is dangerous to look  
into each other's eyes.  
We exchange lying truths  
for truthful lies.

## The Breath of Life

“यज्ञानां जपयज्ञोऽस्मि” ।

Our strength is hinged on to our weakness  
Up and down  
Up and down  
Not 'Mercury' imprisoned  
But weather-like at large  
Seeking freedom  
But feeling bound.  
A gift and grace  
Of Godliness  
Turned into a curse,  
A cursed gift  
And still  
The Grace of the Divine.

- D. R. Bendre



# Vedic Number Riddles\*

## 1131

It is well-known that some numbers occur in Vedic Literature with such unexpected uniformity that quite a few Scholars - ancient and modern have tried to see whether there may be any hidden significance. In Upanisadic times *Yājna Valkya's* concern with numbers is widely illustrated in his altercation with *Sākalya* recorded in the *Brhadārnyakopanisat*.<sup>1</sup> Western scholars usually do not attach any hidden significance to these, though traditional Vedic experts like the *Maithila Sami-ksa-cakravarti*, the late Madhusudana Ozā of Jaipur and Dr. B. S. Agrawal have made out a case for symbolic interpretation of numbers in Vedic literature.

If a number recurs with surprising similarity, not only in the Vedic texts, but also in secular, political and philosophical treatises, I think it should be conceded that the ancients must have had a well-known tradition of Symbolism, the key to which has been lost unfortunately.

In the course of my researches I have been very much intrigued by a number of such examples, where I have felt that there is more than what meets the eye. In this note my object is to draw the attention of experts to one example, viz. the recurring number 1131.

## II

The number of *Vedic Sākhās* first enumerated as 1131 is found in *Patanjali's Mahābhāsyā*<sup>2</sup>. This number is made up by adding

- 
- \* I am thankful to Prof. K. Krishnamoorthy for checking up some references in this article.
1. V.1X.27. Here we have a reference to 303 + 3003 Devatgs.
  2. Ekas'atamadhvaryus'akhah ahasravartma Samavedah, Navadhatharvano Vedah Ekavims'atidha Bahwyam Iti - under Pānini 1.1.49 (Kielhorn'sEdn).

Rgveda	21
Yajurveda	101
Samaveda	1000
Athervaveda	<u>9</u>
Total	1131

That this number was accepted in ritual tradition is borne out by the Sankrit introduction of *Chandradhara Sharmā* to his edition of the *Satapatha Brāhmana*<sup>3</sup>.

In fact there are varying accounts of the number of vedic Shākās as recorded in the *Caranavyuha of Kātyāyana*<sup>4</sup> where we have

Rgveda	5
Yajurveda	86
Sāmaveda	1000
Atharva veda	<u>10</u>
Total	1101

So also in the late *Mouktikopanisad*<sup>5</sup> we have the number as follows.

Rgveda	21
Yajurveda	109
Sāmaveda	1000
Atharvaveda	<u>50</u>
Total	1180

Ignoring the variations, if we take *Patanjali's* enumeration as fixed we will find that *Yājñavalkya* had a hand in making the 86 Sākhās of the Yajurveda in to 101. This is borne out by a story in the *Mahābhārata*<sup>6</sup> that once, *Vaissmpāyana*, the maternal uncle and teacher of *Yājñavalkya*, angry with him

3. Part I, Acyuta Granthamala Series, Benares, Samvat 1994

4. Cf. C.V. Vaidya ... History of Sanskrit Literature, Vol. I Page 182

5. Ibid. P. 211.

6. Saniparva Ch. 360. Cp. Ibid P. 134 ff.

and forced him to vomit out the Yajurveda *Sākhās* he had learnt under him. The number of *Sukla Yajurveda Sākhās* discovered by Yājñavalkya himself are 15.<sup>7</sup>

### III

The *Mahābhārata* in another context, agrees with the figure mentioned by *Patanjali* in its enumeration of *Vedic Sākhās* if we understand the Atharvaveda ones to be 9. What is more intriguing is the occurrence of this very number in a totally unexpected context in the same epic<sup>9</sup>. It states that the state administrative officers should be just five, one each to govern the units of 1, 10, 20, 100 and 1000 Villages.

The *Manusmṛti*<sup>10</sup> almost repeats this verse verbatim in its section on the duties of kings. These officers are required to be appointed for the above units of villages to prevent robbery, and to collect the royal revenues, the succeeding officer being higher in the hierarchy. The close similarity in the passage of the *Mahābhārata* and the *Manusmṛti* suggests either borrowing or, what is more likely, a common source most probably a lost *Arthasāstra*.

### IV

We find again a mention of these very numbers 1, 10, 20, 100, 1000 (=1131) in the *Chāndogyopanishad*<sup>11</sup> also. *Yojnavalkya's* tradition is thus seen to have yet continued in Upanisadic literature though the well known *Bhāsyakāras* have not been able to lay bare any special significance in this number.

Further research might discover the occurrence of this number in the last unexplored systems of *Tantras*, *Āgamas*, *Āyurveda* etc. For a close student of numerology the *Sākhās* of Rgveda being fixed as 21, of Atharvaveda as 9 and Yajurveda as 101 might reveal simple manipulations of the numbers 1 and 10

---

7. V.S. Ghatе, Lectures on Rgveda, P. 29

8. S'antiparva, Ch. 343. Cp. C.V. Vaidya. Ibid P. 183.

9. Ibid Ch. 87. 3 ff.

10. VII. 115. N.S.P. Edn. 1946

11. VII. 26.2

only, first by addition and subtraction then by squaring and cubing. The number 1000 is perfect in the sense that it does not admit of further manipulations. Possibly the secret of the *Gita's* remarks - *Vedānām Sāma Vedosmi* is explained by the number 1000 which are the *Sākhās* of Samaveda.

It is usually taken for granted by Western scholars that mysticism of numbers originated with Pythagoras. But it appears to us that if the significance of the number in the Vedas is fully realised it may be proved that Pythagoras might have derived his knowledge from Vedic Indians. The present author would be glad to know from experts whether any studies of Vedic numbers have appeared in scholarly journals or books. It would help him to finalise his own conclusions.

**Dr. D. R. Bendre**

# Emergence

Which are the winds that sow  
The seeds  
That grow into Aspirations?  
Where was the ground  
That found  
In our present needs  
That urge that flowers  
Into future deeds?

The organic hole degenerates  
Into matter  
And turns into manure the outgrown creeds.  
There is a fuel  
That feeds the fire.  
Its flames rise spire upon spire;  
We are inspired to respire  
The light that sounds our deeps  
Can not expire,  
But calls forth Grace  
That shapes  
An emergent race.

I see a face  
Whose trace  
I could track back to a point.  
And there anoint  
It; name it 'King'  
of the region between thought and thing  
That and this  
I prick  
The thick ink till it thins

And pins a picture  
In to a frame,  
That spins its colours  
Not into golden dollars,  
But into a breath and feel  
Of life below  
And love above  
Lo! in between the rhythmic numbers flow.

**Dr. D. R. Bendre**

**A) Dr. D.R. Bendre**

Pathway to God - Annual & Biannual  
ACPR, Belgaum.

**Poems : 1) 'On Tolstoy'**

Pathway to God - Annual  
Vol. : 1, No. 1, Nov. 1966  
PP: 185-86

**2) 'Emergence'**

Pathway to God, Annual,  
Vol-2, No. 1 Nov 1967  
PP 144-45

**3) 'Dawn'**

Pathway to God (Annual)  
Vol : 3, No. - 1, Nov. 1968  
P. 152

**4) 'Hope and Fear'**

Pathway to God Annual  
Vol. 4 No. 1 Nov. 1969  
P-38

**5) "The Breath of Life"**

Pathway to God - Annual  
Vol -4, No. 1, Nov. 1969  
P: 38



6) 'The Breath of Life'  
Pathway to God - Annual  
Vol - 4, No. 1, Nov. 1969  
PP- 39

7) 'In Tune'  
Pathway to God - Annual  
Vol - 4, No. 1, Nov. 1969  
PP- 39

Article : 8) Vedic Number  
Riddles 1131  
Pathway to God - Biannual  
Vol - 5, No. 2 June 1971  
PP-98-101

Poem : 9) The Son of Spirit  
Pathway to God - Biannual  
Vol - 7, No. 2, June 1973  
P-76

10) 'Inspiration'  
Pathway to God - Biannual  
Vol - 8, No. 1, Nov. 1973  
PP- 33-34

**B) Dr. V.K. Gokak**

**Poems :** 1) 'The Boundaries of Truth'  
Pathway to God annual  
Vol. : 1, No. 1, Nov. 1966  
PP: 172-173

2) 'Love Human and divine'  
Pathway to God annual  
Vol-2, No. 1 Nov 1967  
PP 163-164

3) 'The Avatar'  
Pathway to God Annual  
Vol : 3, No. - 1, Nov. 1968  
P. 42

4) "Aspiration"  
Pathway to God Annual  
Vol. 4 No. 1 Nov. 1969  
P-101

5) "Scion of the sun"  
Pathway to God Biannual  
Vol - 5, No. 1, Nov. 1970  
P : 73

**Articles :** 6) 'Know Thyself'  
Pathway to God Biannual  
Vol - 7, No. 1, Nov. 1972  
PP- 82-84

7) 'Harbinger of Remaissance'  
Silver Jubilee Souvenir  
Vol - 1

(Editors : K.D. Sangoram, M.S. Deshpande)  
ACPR, Belgaum.  
Ist edition, Dec. 1978  
PP : 300-03

- 8) A Tribute to Prof. Rambhau Ranade  
Pathway to God - Quarterly  
Vol-21, No. 1, 1986 Oct.  
PP : 48052

**C) Dr. R.S. Mugali**

**Article :** 1) 'What is world culture'?  
Pathway to god - Annual  
Vol-2, NO. 1 Nov. - 1967  
PP-217-18

- 2) 'Pathway to God Annual  
Vol- 4, No-1, Nov. 1969  
PP-40-43

'Parallelism in Indian mysticism Akka Mahadevi  
and Meera

- 3) Pathway to God Biannual  
Vol-6, No. 2 June 1971  
PP-9 to 13  
Tagore and Aurobindo

**D) Dr. D.V. Gundappa**

**Arcticle :** 1) 'Advaita and Bhakti'  
Pathway to God - Biannual  
Vol-10, No-2, June 1976  
PP - 12-14

## Section II

### Great Kannada Literary Figures Writings in English

A) Dr. D.R. Bendre

9 Poems + 1 Article = Total 10

B) Dr. V.K. Gokak

5 Poems + 3 Articles = Total 8

C) Dr. R.S. Mugali

3 Articles

D) Dr. D.V. Gundappa

1 Articles

Total Articles  $01+03+03+01=07+01=8$

Grand Total  $14+07=21+1=22$

## Activities at ACPR, Belagavi:



Shri Gurudev Dr. R. D. Ranade Memorial Lecture-2014 was held at ACPR, Gurudev Mandir, Belagavi for three days from 7th November 2014 to 9th November, 2014. Dr. Ishwar Mantur of Basavadnyana Gurukul, Hunnur Madhurakhindi

gave Lecture on 'Jeevana Darshan' for all three days. Shri Y.R. Patil, District President, Kannada Sahitya Parishat, Belagavi inaugurated the function. Shri. M. B. Zirali, Secretary, ACPR, Belagavi gave introductory speech. Dr. Guruling Kapase, Dharwad and Ex President, Karnataka Sahitya Academy gave concluding speech and shared his personal experiences with Shri Gurudev Ranade when Gurudev was alive. Both Dr. Ishwar Mantur and Dr. Guruling Kapase were felicitated by the Institution on the occasion.

On 29-1-2015 Punyatithi of Shri. Bhausahab Maharaj Umadikar was performed.

### We thank the following Donors:

Sl.No	Name of the Donor	Amount.
1	Shri.C.R.Lele,Chota udepur	300
2	Tej Gyan Foundation	3800
3	Shri.R.G.Jakati	7100
4	Shri.Shrikrishna Kelkar	10000
5	Shri.B.N.Aigali	2500
6	Brahma Vidya Sadhak Sangha	5200
7	Sri.P.R.Ambekar	1000
8	Shri Shiv Mandir	500
9	Shri.Mahadevappa M.Nyamagod	501
10	Shri.B.S.Nimbal	10000
11	Shri.Subramanya Bhat	2000

12	Shri.R.K.Bhat	500
13	Smt.B.N.Aigali	1000
14	Smt.Jaya Natu	1000
15	Shri.V.J.Gudas	250
16	Sumadhur Gana Sangeet Shaley	1000
17	Shri.S.N.Badaskar	1000
18	Dr.S.S.Patil	5000
19	Shri.Anagha V.Godse	10000
20	M/S.Akash Forming Technologies	3000
21	Shri.N.N.Kirkire	2000
22	M/S.Shri. Mangesh Petrol Stores	5000

**We welcome the new members of Pathway to God:**

1. Shri.Satish Naravankar, Mumbai
2. Pof.Tejraj Kinkar, Belagavi
3. Total Library Solution, New Delhi
4. Shri.Anagha Godse, Mumbai
5. Shri.B.G.Gokhale, Mumbai
6. Ms.Deepa Kittur, Hebballi, Dharwad
7. Shri.Mallikarjun Uppar, Balaganur
8. Prof.V.M.Athalye, Ratnagiri
9. Shri.R.F.Dabhar, Solapur
10. Shri.Arvind Kulkarni, Pune
11. Shri.R.S.Biradar,Devara Nimbaragi
12. Shri.Dilip R.Mutalik Desai, Hattaragi, Belgaum Dist.
13. Shri.S.N.Marathe, Belagavi
14. Shri.K.Shesha Prasad, Bengaluru
15. Shri.Rakesh Prabhakar, Jaipur
16. Smt.Meenakshi.L.Mistri, Navi Mumbai
17. Central News Agency, New Delhi
18. K.L.Joshi, Jodhapur
19. Shri.G.S.Purohit, Bikaner
20. Shri.Ramachandra Suthar, Ahmedabad
21. Ms.Seema Suthar, Ahmedabad
22. Shri.Madanlal Malviya, Nadal, Rajasthan.

Belagavi  
14-02-2015.

**M.B.Zirali**  
Secretary,  
ACPR, Belagavi.



*With Best Compliments From :*

**Mahesh Inamdar**  
Managing Partner

## **Akash Forming Technologies**

**Manufacturers & Exporters of Stampings**

Plot No. 61, R. S. No. 625 Behind Ashok Iron Works,  
Plant II, Machhe Industrial Estate, Belgaum-590 014.

Ph. : 0091-831-2940518 Cell : 0091-9341101320

E-mail : [aftech03@gmail.com](mailto:aftech03@gmail.com)





*Our Best Wishes to all our Clients & Well-Wishes*

# Shri Mangesh Petrol Stores

**Khanapur Road, Near 3rd Railway Gate,  
Tilakwadi Belgaum - 590 006.**



**Bharat Petroleum Corporation Ltd.,  
Products Like, Petrol, Diesel & Lubricating Oils.**

**Customer service Even during Power Cut  
Due is installation of Generater.**

**WE ACCEPT DEBIT / CREDIT CARDS.**







# ALLOY STEEL



**WE OFFER**

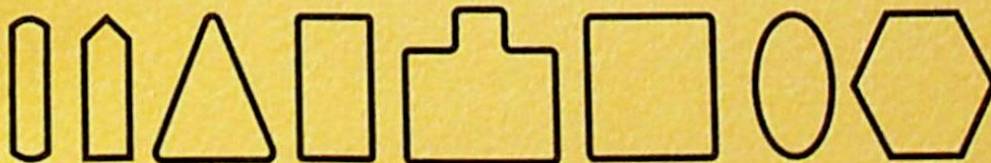
**COMBINED ART OF METALLURGY & MECHANICAL STRENGTH IN  
INTRICATE PROFILES, WIRES & CENTRELESS GROUND BARS**



Manufacturing extremes such as highest carbon steel in Round, Square, Trapezoid, Flats & Triangular sections is an Art for end use of Engineering Files, Spring Washers, Circlips, Snap Rings etc., through cold rolling mill AND round section Bright and Centreless ground Bars for end use of turned components. Following are the State of the Art manufacturing facilities (Navaratnas).

1. Imported and Indigenous wire drawing machineries (Miyazaki - Japan)
2. Atmospheric controlled spheroidise Annealing Furnaces.
3. In house Nitrogen Generator of heavy capacity to control decarburization with 99.999% pure Nitrogen.
4. Turk Head Cold Rolling mills for shaped wire.
5. Magnetic Particle Inspection (MPI) machine for 100% crack detection on bars.
6. Phosphate Coating of desired thickness on wires.
7. FIE make 40 M. ton & German make 100 M. ton capacity Universal Testing Machines for UTS, Reduction in Area, Yield Strength, Percentage of elongation and compression tests.
8. In house physical laboratory having imported Microscope with Digital camera for Microscopic photos AND chemical lab for important elements.
9. Profile projector facility for sectional profile inspection.

We shape your bottom line best with our shaped sections and believe in offering value for money and are conscious of our commitment for on time delivery.



**Jina Special Steel Works Pvt. Ltd.**

Plot No. 39, KIADB, Honaga, Belgaum - 591156, Karnataka,

Ph. No. : 0831-2414690, 2414200, Fax No. : 2414115 ★ E-mail : [jsswbgm@dataone.in](mailto:jsswbgm@dataone.in) / [jssw@bsnl.in](mailto:jssw@bsnl.in)