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# PATHWAY TO GOD



**A Quarterly Journal of Spiritual Life devoted to Religion,  
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**Academy of Comparative Philosophy & Religion, Belgaum.**

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"उन् सभी सन्तोंको प्रणाम  
जिन्होने, हमे विश्वमानवताका  
आदर्श सिखाये"



**Veeresh**  
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# Pathway To God

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# PATHWAY TO GOD

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## From the Editor's Pen ...

*Hello dear Spiritual Aspirants,*

*We're extremely happy to place the last issue of 2017 in your eager hands. Hope you all enjoyed Dasara and Deepawali Festivals.*

*Glory be to thee o, my loving Motherland! Sir Walter Scott in his poem Patriotism puts a rhetorical question thus:*

*"Breathes there the man*

*With soul so dead, who never to himself hath said,*

*'This is my own, my native land? "*

*Yes, a decade ago patriotic fervour ran high in the mind, intellect and belief of us all old and young alike. Sorry to observe today they are replaced by mobiles, TVs, self-centric feelings, goals and aspirations in whose presence leave alone the motherland, even the biological mother, parents, relations are subordinated, neglected, looked down upon. To call ourselves worse than animals will be an insult to animals because they follow their own natural yet well defined instincts. What's amiss? The Divine Preceptor of the Gita proclaims:*

*काम एवं क्रोध एवं रजोगुणसमुद्भवः ।*

*महाशनो महापाप्मा विद्ध्येरोनमिह वैरिणम् ॥*

*Kama aevam krodha aevam rajogunasamudbhava  
mahasano mahapapma viddhyenamihavairinam*

*The Gita, Ch 3: 37*

*It is the desire begotten of the elements of Rajas, which appears as wrath, nay, it is insatiable and grossly wicked. Know, this to be enemy in this case*

*Endless greed, cut-throat competitions on all fronts, ceaseless striving for success, material pleasures have corrupted our minds today. Those amongst us who have roamed over the world and keenly observed men and manners and etiquette will remark, ' my Bharat is so rich, lively and variegated, with such an enriched legacy that has been handed down to us, where are we stumbling now?'*

*... Leave apart external enemies, we are not able to defeat our own internal foes like lust, anger, greed, passion, ego, arrogance. When we are unable to conquer our own indwelling enemies whom we so affectionately shelter and nurture with an excuse,' it's my nature,*

*"nothing can be done, I can't change, let others change' they are sure to lead us to crimes, heinous, shameful crimes, perverted behavior- the greatest danger to the society. Recent fatal molestation of a two-year old child, attempt to bury her, murder of a school going kid of 6-7 years, punishment to a school girl to stand in boys' washroom because she was not in the uniform, suicidal attitude, death due to video games such as Blue Whale, all these and many many more hold a mirror to the height of perversity prevailing in our society.*

*Dear readers, isn't it time that some stringent measures should be taken? That govt should do something, police should do, law should do... is only shifting our responsibility on others. Shifting the blame on others, passing the buck is what we have been taught from childhood- as toddlers whenever we fell, our mother /elders would say, 'oh that floor hit you, I will beat it don't cry.' The seed was sown. The child learned the 'skill' that when something happens to you, shift the blame. If you fail in the exams blame the teacher, if there is any violence in the your city blame the authority, if there is an accident blame the narrow, congested road or someone else and so on...*

*We badly need to inculcate spiritual discipline, civic sense, sense of belonging. Morality MUST start from home. Spiritual awakening, spiritual revolution MUST occur on war footing.*

*There is no dearth of organizations in our culturally and spiritually dynamic country to train our minds -for instance, the Art of Living, Osho Dhara, Tej Dyana, Prajapita Brahmakumaris Spiritual University world over. These alone can come to the rescue of our demoralized society and its perverted attitudinal, behavioral patterns. The seven-day Rajyoga course offered cost-free by the Bks in any of their centres is striving to uproot social evils and uplift the society to higher level of living. Surely it brings in self-transformation for the physical, social, spiritual health. Thereby self-transformation, world-transformation are sure to happen. It's indeed high time now to self-discipline ourselves, bring in a synchronicity in our thoughts, feelings and actions so that we will all usher into the New Dawn, not only for India but for the entire world.*

*Most importantly it's sine qua non to channelize our directionless youth and school going teenagers-the future of the nation- to guide them on the right path, awaken their inner dormant potentialities and virtues not by punishing but by love and sympathy, by taking them into confidence and teaching them to manage their baser emotions and vices, and motivating them to achieve elevated goals. After all, good or bad human beings are from amongst us. No good or bad can emerge unless it is deeply ingrained like a seed which is sown*

and starts growing the moment it gets conducive atmosphere, air, light and water. Virtues or criminal mind-set can't emerge unless merged deep within us.

Our weaknesses, 'vikaras' can be effaced not by force, threat or or suppression but by replacing them by stronger, more powerful positive, elevated vibrations. Divinity or monstrosity both dwell within us. Let's vanquish the latter so that the divinity emerges and makes this earth life Divine.

It is easier to get liberated from foreign regime but it is a challenge to free ourselves from the clutches of our own indwelling foes. Let's all liberate ourselves so that each heart becomes a seat for the Divine to rule. The present social stigmas and maladies can be eradicated only when our individual consciousness is awakened to bring in better society, better world, the Golden Age., the Garden of Eden. The darkest hour is just before dawn, they say. Let's keep our fingers crossed for that dawn.

Hope and pray the readers of this issue will send positive vibrations to all such pained, perverted, directionless souls and by the dawn of 2018 we all shall witness positive transformation in our society.

\*\*\*

There are a number of insightful articles such as Sartre's Concept of Existence and Essence, Reflections on Kshetrometry, Gurudev Ranade's letter to Dr. KS. Padaki and Purandaradasa's poem; a transcreation, Philosophy for Youth etc.,. We thank profusely all the contributors. We are enriching the journal by introducing a Book Review column from this issue onwards.

We are indebted to all the members of the Board of Trustees for their valuable guidance and encouragement in bringing out this journal.

We appreciate heartily the efforts of the entire team of Impressions Printing Press for bringing out the issue so impressively.

A word of appreciation and or criticism will enable us to do better. May you have an enlightening journey along the Pathway to God.



Prof. Dr. Madhumati M. Kulkarni  
Editor- in- Chief



# JEAN PAUL SARTRE'S CONCEPT OF EXISTENCE AND ESSENCE

## A Reconsideration

The phrase 'Existence Precedes Essence' is coined by Jean Paul Sartre, an existentialist. It has become a classic, a definition, a formula and the heart of the existentialist philosophy. It is the concept that turns the traditional metaphysics of Eastern philosophy on its head. Because traditional philosophy assumes that the essence precedes existence, essence is eternal and existence is temporal, God is important and not the other. But Sartre opposes this by saying that existence precedes essence.

This paper discusses the coherence or otherwise of the phrase 'Existence Precedes Essence', the connection between this phrase and the concept of human freedom, and question whether it is necessary to accept the atheist view as Sartre did, to maintain the freedom of an individual.

To begin with, let us know the concept of freedom in Sartre's philosophy of existentialism. It is very difficult to give a definition of existentialism. But we can bring out the theme of existentialism in the following manner.

Many philosophers argue that in the traditional Western philosophy, the aim and nature of the existence of man was not properly analyzed. Therefore these philosophers have started constructing their philosophy by keeping man's existence as the central point in it. This philosophy focusing on the analysis of the nature of the existence of an individual, the ethical interest and duties of an individual is called Existentialism.

Existentialists argue that the freedom and the nature of the existence of man is not only neglected by traditional western philosophy, but also by religion and science. Thus existentialists

hold that the individual could not get the proper place and status in these three fields i.e., traditional Western philosophy, religion and science.

In response to this, the existentialism was originated to give a new meaning to the individual, different from the earlier one. As mentioned earlier, existentialists came out of the traditional Western philosophy, religion and science and started analyzing independently the nature of the individual existence. There are many existentialists, who differ from each other but their aim is the same. However, I consider here only two existentialists namely, Soren Kierkegaard and Jean Paul Sartre.

It is commonly understood that Kierkegaard is the founder of existentialism. For him, man's existence is not a class or a general concept. It is an individual and special. Every individual has his own existence. This is his specialty. Birth, death, suffering, happiness and freedom lie in this existence. All these are considered as his personality. There is no individual without his personality. Therefore we cannot understand man's existence without understanding his special existence.

Kierkegaard believes in the existence of God. He makes the distinction between authentic and unauthentic in man's existence. In an unauthentic existence, an individual does not have his own views, behaves according to the views of others, and hence does not take his responsibilities, leads an irresponsible life. For him there are two types of unauthentic lives - one aims at leading life of sense pleasures and another does not accept any principle on its own. In other words, one leads the irresponsible life due to the life of sensual pleasure, and the other leads the irresponsible life due to not accepting any principle intellectually.

In an authentic existence there are two stages, one is ethical and another is religious. In the first stage, one leads his life ethically with

this commitment to men, and in the second stage one leads his life with his commitment to God, in which his aim is to realize God.

Kierkegaard holds that among the two stages of authentic existence, one who chooses to lead a religious authentic life is better than the one who chooses to lead an ethical authentic life.

Further, he holds that one has to aim at leading a religious authentic life from unauthentic life. Because in an unauthentic life, there is a dissatisfaction. And there are three types of dissatisfaction. One, is boredom, the result of trying to get sensual pleasure. Second is melancholy, the result of the continuation of boredom for a longer time. Third is despair, the result of longer experience of melancholy. At this stage one may become mad, commit suicide.

In order to avoid all these three sufferings one has to surrender to God. He stresses that one has to lead religious authentic life.

Since Kierkegaard is a theist he strongly holds that one has to lead a religious authentic life. He upholds the importance of one's existence, freedom through this. An individual's existence and freedom are meaningful only in the experience of God. This is the theistic concept of existentialism. Let us consider the Sartre's concept of existentialism.

Sartre is a famous existentialist. He is an atheist to the core, even rejects the existence of soul. But holds that in order to live authentically, he has to lead an ethical life.

Why Sartre rejects the existence of the soul? Because it is necessary to analyze the nature of the existence of man without any pre-condition of the existence of soul. Otherwise we cannot attach any value to the existence of the individual. In his view the real existence of man is not hidden in soul, but in his consciousness. But this consciousness is not a solid or unchanging being. It is 'nothingness'. This nothingness will not remain as nothing. It exists as consciousness of something of the world. In this process of

consciousness, it is trying to fill the "nothingness". In doing so it is free. Hence freedom lies in the fundamental nature of consciousness.

In order to fill up this nothingness of the consciousness, there must be stuff. And Sartre calls this stuff as "Being-in-itself does not have any quality, purpose and meaning. All these will arise only when it has the contact with consciousness of nothingness. This contact involves selection, transformation and interpretation. The various meaningful things of the world arise from these. The consciousness involved in this process obtains self-consciousness. Sartre called this Being-for-itself'. Sartre opines that the contact between two principles Being-in-itself and Being-for-itself or consciousness is the cause for the manifestation of the world. The man who exists in this world is the result of the contact between these two principles.

Sartre holds that, consciousness, in order to fill up its nothingness, moves from one part to another part of 'Being-in-itself'. That means, an individual is an itinerant being moving from one environment to another. From this movement the word 'time' has got meaning in man's existence. From the awareness of time, man desires to achieve something. After achieving it there is a disillusionment. As such he is involved in a complicated life or tension. This tension is in his nature of consciousness and cannot be separated from him. This ends up in his death.

This as the background of existentialism, Sartre brings out his concept of ethics as :

- (1) Man is basically a working animal, he is always involved in one or the other work. He may also be without working i.e., in rest. But rest does not have meaning unless he is involved in work. So he cannot be without doing any work.

- (2) Sartre makes a distinction between authentic and non-authentic existence. Just following the tradition without questioning it is un-authentic existence, in which an individual will not be bold enough to face the criticisms of others.
- (3) But in authentic existence he raises his freedom to ethical stage in which he takes independent decision and accordingly accepts responsibility of the individual, family and society at large.
- (4) But ethical authentic existence is not so simple. It may lead to mental tension, anguish, loneliness, despair. Sartre argues that where there is freedom there is responsibility. These are the two aspects of authentic life.
- (5) Sartre also holds that there are many limitations to the individual freedom-general limitation and individual limitation. But these limitations do not come in the way of exercising his freedom.

Here the question may arise: Sartre is an atheist and does not accept the existence of soul. If so, then what is the purpose of an authentic existence? For this Sartre answers that the purpose of authentic existence is itself the authentic existence. Even if there are difficulties it is one's duty to lead the authentic existence. It is the duty of a man to live like a man. Here he differs from Kierkegaard who holds that the purpose of an authentic life is to realize God. In this realization man's existence and his freedom would be meaningful.

Now the question arises why Sartre rejects the existence of God. Sartre gives two reasons for this. One, if we accept that man is created by God, then man's freedom will be negated and determinism will arise. Two, in traditional philosophy, it is established that God is an eternal reality having consciousness.

Since the consciousness is of the nature of nothingness, the eternal being is not possible. Thus Sartre argues that the existence of God is logically contradictory.

Sartre is an atheist and to establish this he brings in the concept of existence preceding essence. This concept is against the traditional concept of essence precedes existence. Sartre applies this principle not to being-in-itself, but to being-for-itself. In the case of being-in-itself essence precedes existence. For example, a pen. But in case of being -for-itself existence precedes essence. But for traditional philosophy essence precedes existence for both the beings. Sartre points out that even some atheists maintain that human beings possess some special nature or essence that precedes their existence. Sartre rejects this idea and holds that it is not only necessary to abandon God but also to abandon any concept derived from and dependent upon God.

For Sartre, there is no God to offer human nature common to everyone. It is clear that human beings exist, and after their existence some essence called human may be developed. Human beings, by engaging in themselves, in their society and in the natural world around them must develop, define and decide their nature or essence.

The concept of existence precedes essence implies the radical freedom accompanied by radical responsibility. No determinism will play any role here. Whatever a person is or does depends upon his own choice and commitment. No one to be praised or blamed here, he himself is responsible for his nature.

Sartre rejects the existence of God. However, there are two concepts of God. One is monopolar and another is dipolar. Monopolar concept is held by classical theism and pantheism; Judaism, Islam Christianity and Dvaita of Madvacharya belong to the former, while Spinoza and Shankaracharya belong to the latter.

Dipolar concept of God is held by process philosophy or panentheism in which Whitehead, Charles Hartshorne and Tontada Siddalingeshwar belong.

In the monopolar concept, God is characterized by one pole of the categorical contrast that is essence, absolute, eternal, independent, unchanging, pure, infinite consciousness, omniscience, omnipotence, perfect etc., and not by other pole of the categorical contrast, that is, actual, temporal, dependent, changing finite consciousness, finite knowledge, finite power, imperfect etc.

In the classical theism, God is characterized by first pole of the categorical contrast and the other pole is kept outside the nature of God. In the classical pantheism, God is characterized by first pole and the other pole is also kept inside the nature of God but considered as illusory concept.

But in dipolar concept of God, held by process philosophy, God is characterized by both the poles. That is, essence and existence, eternal and temporal, independent and dependent, infinite and finite, whole and parts. Because, any one pole cannot exist independently of the other, they exist together. God is perfect because no one else is superior to him but He becomes perfect as and when new value is added to the reality by the freedom of an individual.

If this is the situation, Sartre's phrase "existence precedes essence" is contradictory. Because as per the dipolar concept of God, both existence and essence exist together. One cannot exist without the other. Existence is actual and essence is potential. Actual and potential exist together.

Sartre holds that by accepting the existence of God, the freedom of an individual is affected. But this is with reference to monopolar concept of God. But in dipolar concept of God, freedom of an individual is not affected, because individual and God exist together, whole and parts exist together. Even God is not absolute perfect but relatively perfect and since an individual is free to actualize his

potentiality, God is waiting to see the actualization of the freedom of an individual. So God is becoming more and more perfect as and when potentialities are actualized. Thus, Sartre's philosophy of atheism is also not justified as individual cannot exist without the whole, existence and essence exist together. So the radical freedom of an individual can be maintained not by holding "essence precedes existence". Monopolarists do not even hold "existence precedes essence" as held by Sartre. Both the views are extremes. It can be maintained only by dipolar or process philosophy in which essence and existence exist simultaneously. This is the weakness of existentialism of Sartre.

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**By Dr. I. S. Kumbar**

Associate Professor of Philosophy and Head (Rtd.),  
Registrar, Academy of Comparative Philosophy and Religion,  
Belagavi-590011.

Email:iskumbar@.vahoo.com. Cell: 9448118567



# PHILOSOPHY AND PSYCHOLOGY OF MYSTICISM

## (As expatiated by Dr. R.D. Ranade)

We will start with Prof. Ranade's (henceforth addressed as Gurudev) definition of Mysticism, "Mysticism denotes that attitude of mind which involves a direct, immediate, firsthand, intuitive apprehension of God".

For Gurudev the highest ideal that a man is capable of is to realize God for himself and for others. Therefore it is no wonder, that the ultimate purpose of Gurudev's writing is spiritual and God is the central thread running through his monumental works.

In his book *Pathway to God in Hindi Literature*, he gives in the opening paragraph, the methodology of treating philosophy and psychology of mysticism. It is veritably a '*prolegomena to all future*' Critiques of Mysticism. This is a methodology to treat mysticism in any language, given in the saintly literature.

Philosophy of Mysticism is its intellectual interpretation, an attempt to express one inexpressible thing i.e. the experience of Ultimate Reality in a variety of wholly inadequate ways. It is essentially a metaphysical doctrine of Mysticism. It is the body of truth about the nature of Ultimate Reality and one's relationship to it to be derived from the content of mystical experience - it is thus the philosophy of the unlimited.

Mysticism has been defined as an attitude of mind while apprehending God. It is primarily a psychological question. Psychology of mysticism is a study of aspects of human nature conspicuous in mystical experiences. It represents an effort to remove that part of "inner life" from the domain of occult or mysterious wherein it was dubbed hithertofore and incorporate it in that body of facts of which psychology takes cognizance.

## I] PHILOSOPHY OF MYSTICISM

Gurudev has discussed many aspects pertaining to the philosophy of mysticism. Some important topics covered are :

- 1) Criteria.
- 2) Problem of God and arguments for his existence.
- 3) Metaphysics, Morality and Mysticism,
- 4) Nature of Self.
- 5) Necessity of a spiritual teacher. His nature, function and relation to the disciple as well to God.
- 6) Meditation on Om Vis-a-vis Name of God - functions of the Name of God,
- 7) Meaning of Liberation, Immortality.
- 8) Effects of God Realisation.

We shall see some of these in details.

### 1. Criteria :

Prof. Ranade has discussed the problem of the criterion in almost all his works. In Pathway to God in Kannada Literature he has enumerated a number of criteria used by Indian and Western thinkers. Another account, with special reference to Kant, is found in Mysticism in Maharashtra and Pathway to God in Hindi Literature. In The Bhagavad-gita as a Philosophy of God-realisation, he has discussed criteria as found in the Gita verse IX.2. The freshness of his approach to the Bhagavad-gita has resulted in locating in just half the verse, three major criteria of mystical experience. The highest criterion according to him is personal i.e. one's own experience, the reality of which is beyond any doubt.

Gurudev says, "Those of you who have studied European and Indian philosophy and followed the controversies in both will understand how difficult the problem of the criterion is. In Indian philosophy we have fought for Pratyaksa (direct evidence), Anumana (Inference), Upamana (similarity or analogy), S'abda

(authority), and so on. In European philosophy they fought in ancient times for catalepsia, self-consciousness, the unity of being and thought, apperception, absolute idea and so on. In contemporary philosophy, we have so far three great schools of thought, each battling with the other, in regard to the nature of the criterion. The realistic criterion is correspondence, the idealistic criterion is coherence, and the pragmatic criterion is utility. Of course, the criterion which I am discussing today is a practical criterion, a mystical criterion. It is not merely an intellectual criterion. But it is our own experience that matters, and it is that experience which makes Reality real".

A criteria is a means to know what is true and what is false - to separate truth from false-hood, 'A thing is true', is a metaphysical fact. It remains true whether any one knows it or not. But if any one wants to know the truth of a thing, one has to use an instrument. Such an instrument is a criteria, in the order of knowledge, criteria gains priority.

The surest criterion must be comprehensive and self-evident; it should not require any other criterion to validate it. It is obvious that there can be only one such criterion.

## **2. Problem of God**

Gurudev discusses the problem of God in the fashion of Kant's discussion of his antinomies.

Found in his book on the Bhagvad Gita are doctrines over which philosophy has broken its teeth all these ages. One such problem is Antinomies of Reason. Antinomy is embedded in the nature of thought, i.e. one argument is countered by another argument, and both appear to be cogent; reasons can be found to support both; and hence the problem as to which side is true. Solution to such a dilemmatic situation will have to be found out. Kant's famous antinomies, four in number, belong to the field of cosmology. Of the five antinomies which Gurudev discusses in connection with the

Gita philosophy, three belong to the field of theology, one to the field of cosmology and one to the field of psychology.

### **God, Personal or Impersonal? Reconciled in Super Personalism**

Let us then proceed to the first antinomy, namely, the antinomy of the Impersonal and the Personal, the Nirguna and the Saguna, with which we are all very familiar and which has divided, for example, interpreters like Samkara, Ramanuja, Madhva, Vallabha, Nimbarka and others in two different schools. In regard to this antinomy, only the most relevant and important passages will be quoted. In regard to the Impersonal characterization of Reality, no better passage could be found in the Bhagavadgita than "That which constitutes the object of knowledge I shall now expound; that by which one attains the immortal (it is) that thing which is other than the things with a beginning, the highest Brahman, which is said to be neither existent nor the non-existent".

Purusha is the Personalistic conception of God, which is pitted against the former part of the antinomy, namely, the Impersonalistic conception. We are familiar with solutions of the antinomies in Kant where he gives us probable reconciliations; but here in the case of the Bhagavadgita, the solutions are found in the words of the text itself. In regard to these solutions we shall take a third passage which puts forth the Personal and the Impersonal characterizations together.

Gita XIII -12

"Having hands and feet on way side, having eyes and heads and mouths on every side; being endowed with hearing in way direction and which abides enveloping everything in the world".

Gita XIII -13

This is an absolutely Impersonal characterization of the Absolute. That is one part of the antinomy. The second part is, of course; in Chapter XV verse 17 and 18.

"But there is still another, the Highest Purusha, who is proclaimed as the Supreme Self, permeating the world triad, sustains it as the eternal hold".

Gita XV - 17

"Since I have transcended the Mutable and am even superior to the Immutable, therefore it is front, both in the world and in the veda. I am proclaimed as the Purushottam".

Purusha is the Personalistic conception of God, which is pitted against the former part of the antinomy, namely, the Impersonalistic conception. We are familiar with solutions of the antinomies in Kant where he gives us probable reconciliations; but here in the case of the Bhagavadgita, the solutions are found in the words of the text itself. In regard to these solutions we shall take a third passage which puts forth the Personal and the Impersonal characterizations together.

Then in the *Gita* verse 17 and 18 of chapter IX, *Gita* XV-18, God is called not only Pita and Mata but also Prabhavah, Pralayahal, Sthanam. In that way there is a reconciliation between those opposite schools of thought which stress Personal and Impersonal characteristics of Reality.

Gurudev further discusses the antinomy of whether God is Actor or spectator and whether he is Transcendent or Immanent.

While in Vedanta book Gurudev says that Anandamayadhikarna establishes the beatific nature of Paramatma, so does the Bhumadhikarana, but the Anandamayadhikara establishes his transcendence of bliss and adds phenomenally God may be described as full of bliss, nominally he is beyond bliss.

### 3. Name of God :

"All mechanically utter the name of Rama; but none knows the Atmarama (the real Rama who is the Atman). The historical personage, known as Rama, was the son of Dasaratha, and is of a very recent origin; Atmarama however, belongs to eternity. If the historical Rama had known this Atmarama, why would he have approached in all submission to the sage Vasistha for realization of Atmarama?" Even the great Rama had to seek the aid of his spiritual teacher before he attained to the experiential knowledge of Atmarama. This name is the real spiritual name, the divya nama

which means divine or sublime name. It was brought by Sri Nimbargi Maharaja from heaven to earth. It is The Name, which is conveyed by the spiritual teacher to his disciple at the time of the latter's initiation in to spiritual life. It comes directly from God, and is communicated to the disciple as '*God in posse*'.

Gurudev then brings out the part which the Name of God plays in the meditational scheme and the relation it bears to Form (as described by Tulsidas).

Tulsidas insists upon the Name of God equally with Kabir. We shall first give an account of the famous passage from Tulsī Ramayan नाम रूप दुइ ईस उपाधी, which regards Nama and Rupa as the two attributes of God. This is a very great philosophical poem from the pen of Tulsidas. It is not a mere literary interpretation of it that matters; but it has a great philosophical import.

We are told in this poem that Nama and Rupa are the two "attributes" of God—exactly the word which Spinoza has used concerning his Substance. Thought and extension are the two attributes of Substance but do not constitute the Substance. Similarly, Nama and Rupa do not constitute God, but they are the attributes of God.

A second point in Tulsidas is that if we enquire which of them is greater, whether Nama or Rupa, Tulsidas gives a cautious though an intelligent answer. It is impossible for us to say which is greater, says Tulsidas. To say either Nama or Rupa is greater is committing a sin. But the philosopher knows in his heart, says Tulsidas, which is greater, and sits silent.

Tulsidas makes a further point. We are told that he who contemplates on God's Name without thinking about His Form, without thinking as to whether his meditation by means of the Name would ever result in his vision of the Form, is superior to the man

who meditates on the form of God, because his meditation is Nishkama. To meditate on God conceiving His Form in our mind is *Sakama* and to meditate on God without conceiving His Form is Nishkama. God comes with greater love, says Tulsidas, to the man who meditates on His Name without thinking about His Form. So, this is another point in Tulsidas's discussion.

There is a fourth important point in the song of Tulsidas which we are considering, namely, the conflict between Saguna and Nirguna as being resolved by Nama. What does this mean? Now those who have studied Kant's philosophy and especially that most difficult chapter on Schematism would understand exactly what Tulsidas means. According to Kant, perception and understanding will not meet without the help of an intermediate imagination. Similarly, conflicts of Saguna and Nirguna, says Tulsidas, can not be resolved without the office of an intermediary, namely, the Name. Name is *ubhayprabodhak* the illuminator, *susakhi* the witness, and *dubhakhi* the interpreter between *saguna* and *nirguna*. It teaches *Saguna* to respect *Nirguna*, and *Nirguna* to respect *Saguna*. The great function of schematism in bringing together the opposite irreconcilables is the function here performed by Nama according to Tulsidas.

#### 4. Effects of God Realisation

Out of many effects discussed by Gurudev we will consider one:

##### **Apostleship and Prophethood :**

We shall next proceed to consider the highest watermark of *Jivanmukti* in Kabir, namely his apostleship, or prophethood. In the poem '*Kahun re jo kahibe ki hoi*', there are three very important points. In the first place, Kabir asserts that the world is indifferent to the Saints, second, he analyses the causes of this indifference, third, he proclaims his apostleship to the world. Kabir begins by saying

cryptically, "I will tell you only if it can be told by word of mouth. I am astonished at people's indifference, in spite of my continued endeavours for their betterment." These remarks of Kabir put us in mind of similar utterances from other great writers. Jesus Christ has told us that the prophet is not honoured in his own time and country. The great Vyasa said in the Mahabharata उर्ध्वबाहुर्विरोम्येष नहि कश्चित् शृणोति माम्: "with my hand uplifted, I am telling the whole world to listen; but nobody is so good as to listen to me." Ramdas has said :

सांग सांगोनि दमलो । पाठीं जगाच्या लागलों ।  
जन ऐकेनासें झालें ।

"I am tired of teaching the world. People have remained listless and indifferent, in spite of my repeated efforts to better them," Who will not recall Mahatma Gandhi's utterances in this connection towards the end of his career?

Kabir goes on to analyse the causes of this indifference-He finds that people are following each his own whim.

Lastly, with great pity for this condition of the world, Kabir unmistakably proclaims his apostleship or prophethood. "God in his graciousness gave me the mandate and the power to save some at least, and thus to bring light in to the life of some. If you are not now saved, you have to blame yourself and not me." The great Tukaram said in a famous Abhanga in the same spirit:

वचनाचा अनुभव हातीं । बोलविती देव मज ॥  
परी हें न कळे अभाविकां । जड लोकां जीवांसी ॥  
अश्रुत हे प्रासादिक । कृपा भीक स्वामीजी ॥  
तुका म्हणे वरावरी । जातो तरी सांगत ॥

"It is not I who is speaking to you", says Tukaram : "It is God who is speaking through me. Those who may not put their faith in me may not regard this as true. I am telling you words which are filled with the Grace of God. "It fills me with wonder", says Tukaram,



"how in spite of my repeated warnings the world is not listening to me." Kabir's message was not different from that of Tukaram.

These God-realisers constitute a blessed community, and on account of their intense love for afflicted mankind, they live only for its benefaction and betterment, proclaiming from pole to pole, like a rumbling cloud, the eternal Gospel of God from everlasting to everlasting.

To be Continued...  
**Dr. N.V. Kulkarni Pune**  
9049455977, 02025435358



*I just happened to come across Kannada version of Gurudev Ranade's "A Constructive Survey of Upanishads" at Indian Institute of World Culture, Bangalore. Before this I had not heard of Gurudev's name at all. In this first reading itself I could get the glimpse of an overview of all Upanishads. His vast and depth of knowledge in all schools of Philosophy including Western; his meticulous and logical approach to establish supremacy of Indian thought, are very impressive and comprehensive. I am too small a person to say that in my humble opinion, Gurudev Ranade is a great scholar of excellence at par with Mahamaopadhyay Bharat Ratna Dr. P.V. Kane. I only fail to understand as to how such a great scholar of eminence missed any honour of recognition from government of India. Upon his completing 125 years of birth anniversary, I appeal to all admirers of Gurudev Ranade to strive at the right quarters of see that Gurudev is posthumously honoured with the highest Civilian award of our Country. Let Gurudev's blessing be on this sacred endeavour.*

- Shridhar Raghunath, Bangalore

# REFLECTIONS ON 'KSHETROMETRY'

Francis Galton says that anything that exists can be measured. It is against this background and with a view to explain the assessments of the holy places, I introduced a new concept- 'Kshetrometry'. In this paper, a few questions related to the concept of 'Kshetrometry' are raised and an attempt has been made to reflect on them mainly on the basis of secondary sources of data. These questions are related to different aspects of 'Kshetrometry' such as its first application, meaning, methodology, and dimensions.

The new term 'Kshetrometry' was first used by me in my article titled, 'Theometry and Kshetrometry". The aforesaid article was published by 'Academy of Comparative Philosophy & Religion'-Belgaum in its '*Pathway to God*' Quarterly journal (Oct.-Dec. Issue-1995).

Etymologically the term 'Kshetrometry' is made up of two words- 'Kshetra' (Sanskrit), 'Metry' (Greek). 'Kshetra' is a sacred place. 'Metry' is measurement. Therefore 'Kshetro-metry' is the measurement of holy places. Some may however express their unhappiness over this hybrid term. But what Herbert Spencer has said about the term 'Sociology' (socius: Latin, logos: Greek) is applicable to the term 'Kshetrometry'. The convenience and suggestiveness of our symbols are of more importance than the legitimacy of their derivation (Sagarin 1978: 2).

'Kshetrometry' is the assessment made by some person/s or group/s of some or the other quality of a sacred place in relation to some other sacred place/s. However, this need not be taken as a final definition of the budding concept. Precise meaning and definition of 'Kshetrometry' would emerge only after making its thorough study.

'Kshetrometry' is that method which seeks to present systematically various dimensions of assessments of holy place/s in

relation to some other holy place/s made by some although it does not question the validity of such assessments. Therefore; the application of 'Kshetrometry' is inevitably comparative. This point would become crystal clear when we take some illustrations of 'Kshetrometry' later.

Apart from comparative method 'Kshetrometry' can employ some other methods/research techniques/concepts. For instance, 'Kshetrometry', can take the assistance of 'Functional method' to grasp the consequences-eufunctional, dysfunctional of the assessments of sacred places made by some on different groups. However, a thorough empirical study in this regard is yet to be carried out. It would not be out of place here to mention that Prof. M. N. Srinivas' 'Typology of Hinduism', into 'All-India Hinduism', 'Peninsular Hinduism', 'Regional Hinduism' and 'Local Hinduism' and Prof. Vidyarthi's 'Sacred Complex' can provide rich raw material to the Kshetrometric analysis. However no serious effort is being made with the help of these two concepts to measure or assess certain sacred places in relation to some other sacred places as in case of 'Kshetrometry'.

If the former is confined to the study of variant forms in Hinduism, the latter to a dimension of Indian civilization. 'Kshetrometry' is neither restricted to the assessments of Hindu holy places nor to a dimension of Indian civilization as its approach is global.

'Kshetrometry' is a multi-dimensional and a widespread phenomenon. To illustrate this the following examples can be cited.

According to Prof. M. N. Srinivas sometimes local deities become identified with Sanskritic/All-India Hinduism. To illustrate this point two examples- one from Vaishnavism and another from Saivism can be given where local deities are equated with the deities of Sanskritic/All-India Hinduism.

Besides the famous temple of Lord Venkatesha in Tirupati, there are some other pilgrim centres where the identical idols of the Lord are enshrined and worshipped by many devotees. Quite a few Vaishnavite places are considered equally sacred, where people give their offerings, if they are unable to go to the seven hills. Devotees of Sri Srinivasa temple - Chitpady at Udipi invariably do not differentiate it from Lord Venkatesha in Tirupati (Vide for details Kalluraya: 2, 5).

The Kedareshwara temple is one of the main attractions of Balligave in Shivmoga district. Balligave is known as the 'Dakshina Kedara' (Mellegatti 2000: 5).

A typical case where one holy place is compared to two other holy places can be found at Nimbhal. there are two inscriptions at the temple of Shankarling in Nimbhal -a village in Bijapur district. The names of the deities as ascribed in the inscriptions are 'Kotilingeshwar' and 'Kotishankardeo'. So also Nimbhal has been named as 'South Varanasi' (Dakshina Kasi) and New Srishail (Nava Srishail) (Deshpande 1981: 154).

Next, let us consider another facet of 'Kshetrometry' in which it is believed that the merit of some holy places can be had by visiting a particular centre. For instance, a visit to Adijyotirling/ Nageshwarling can get benefit of Dwadash Jyotirling according to Amardak Mahatme of Kaveri Khanda of Padma Purana (Hegde 26th Feb. 1995)

In sharp contrast to the example cited above, the following case of the pilgrimage (Yatra) can be given in which the three holy centres are complimentary to another and the visit to any one or two of them is not sufficient to get the benefit. For instance, the devotees of Vitthala who go to Pandharpur for Worship do not consider their Piligrimage to be complete until they have visited Alandi and Dehu

both near Pune and paid their respects to Dnaneshwara and Tukarra (Bapat 1991: 39)."

Some centres are considered holier than even Kashi-the most famous one. Karvir (the modern Kolhapur)-the abode of the great Goddess Mahalaxmi is an illustration in point. And the legend goes it weighed in importance more than Kashi itself. It so happened that once upon a time Shiva and Mahalaxmi were discussing their respective habitats, in course of these talks a dispute arose as to which was more important; kashi the abode of Shiva or Karvir-the abode of Mahalaxmi. Both agreed to go to Vishnu for settling the controversy. The Lord of Vaikuntha (Vishnu) picked up a pair of scales, placed Kashi in one pan, Karvir in the other and it needs hardly to be told that the Karvir proved to be heavier of the two (Kulkarni 1997: 190).

The 'Sacred Complex' is based on trichotomic interrelated phenomena viz: the 'Sacred Geography', the 'Sacred Performances' and the 'Sacred Specialists'. On the basis of three analytical concepts, as referred to above, Vidyarthi said- "these three concepts, conceived collectively are termed as 'Sacred Complex'(Jha 1995: 78). The concept of 'Sacred Geography' can provide material at times to Kshetrometric analysis as we see below.


Originally, the 'Sacred Geography' of Rajgir has been divided into two sacred zones i. e., Kund Zone and the Village Zone. Kund Zone includes the sacred centres located in and around Rajgir. Out of sixtysix sacred centres of the Kund Zone thirtyeight belong to Hindu faith. Kunds are the most important sacred centres of Rajgir. The most celebrated Kund is the hot watered Brahma Kund (Narayan 1980:130). Brahma Kund may be considered as the presiding deity since all the important rituals are performed either on or in the Brahma Kund (Narayan 1980: 143).

From the preceding discussion one should not arrive at the

conclusion that the concept of 'Kshetrometry' is applicable only to holy Hindu places and not to those of Non-Hindus in India and abroad. The following two examples substantiate this point.

The hill of Satrunjaya has attracted Jain pilgrims from all over India. The very fact that it is associated with Tirthankarars, particularly with the last days of their penance and meditation is enough to lend holiness to the spot. There are 863 shrines on the hill. Adinath temple is considered to be the most sacred one (Kulkarni 1997: 174).

Mecca the birth place of the Prophet Mohammed is the holiest centre of Islam. Medina is the second holiest place, after Mecca. (The Prophet Mohammed fled from Mecca to Medina to escape persecution in A. D. 622). The marble sanctuary built by Caliph Abdal Malek- the third most sacred muslim site after Mecca and Medina-was located on the spot where Prophet Mohammed is believed to have ascended to heaven astride a black horse.

Finally, the above cited examples of 'Kshetrometry' can be catalogued thus, as shown in the following table : 

#### **DO NOT HURT THE FEELINGS OF OTHERS**

You should never hurt the feelings of others in any way. You should not make them sad by any action. You should not harass others in any way, nor should you fill their hearts with grief by any deeds or words. You should never frustrate the hopes of others.

Never should you do anything that will incur anguish and curses of others. Even a promise in business should be broken if it leads to the loss of others. If labour employed for work in fields or at home, he should never be cheated by paying less.

You should treat others as yourself, and regard other miseries as your own, You should know that the same distress, which you suffer when others graze their cattle in your field will be felt by others if you let your cattle graze in their fields.

- Shree Nimbargi Maharaj

## KALEIDOSCOPIIC TABLE OF 'KSHETROMETRY'

SI No.	Kshetra/s considered	Kshetra/s is/are compared with	Compared by/in	Aspect/s compared	Remarks
1.	Sri Srinivasa temple, Chitpady	The Lord Venkatesha temple, Tirupati	Devotees of the Sri Srinivasa temple, Chitpady	Sacred	Equal (=)
2.	Kedareswar temple, Balligave (Dakshina Kedara)	Kedara	Devotees of Kedar-eshwara temple, Balligave	Sacred	=
3.	Kotilingeshwara temple, Nimbai	Kasi and Shrishaila	Two inscriptions found in the temple	Sacred	=
4.	Adi Jyotirlinga, Aundh	Dwadasha Jyotirlinga	Amardak Mahatme of Kaveri Khand of Padma Puran	Quantum of merit	Adijyotirlinga = Dwadasha Jyotirlinga
5.	Pandharapur	a) Jnaneshwara's Alandi. b) Tukaram's Dehu	Devotees of Vithala	Yatra is incomplete if any one or two of the three is visited	Pandharapur, Alandi, Dehu complimentary to one another
6.	Karvir (Modern Kolhapur)	Kashi	Legend	Sacred	Karvir > Kashi
7.	Brahma Kund, Rajgir	Kunds in and around Rajgir	Devotees of Kunds in and around Rajgir	Sacred	Brahma Kund > Kunds in and around Rajgir
8.	Adinath temple on the hill of Shatrunjaya	Shrines on the hill of Shatrunjaya	Jains	Sacred	Adinath temple > Shrines on the hills of Shatrunjaya
9.	Mecca	a) Medina b) The marble Sanctuary built by Caliph	Muslims	Sacred	Holy- (i) Marble Sanctuary built by Caliph Holler- (ii) Medina Holist-(iii) Mecca

Thus, properly developed, 'Kshetrometry' -a multi-faceted concept and a novel research tool of quantitative analysis of holy places- would undoubtedly enable one a systematic study of "evaluated Kshetras by some", and has greater potentialities of applicability and universality.

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Prof. K.B. Dabade, M.A., Ph.D.,  
#4-30B-1, Namamrita,  
Nandavihara, 5th Cross,  
Nayarkere, Udupi - 576103  
Mob- 9845474034  
Email-kiranbdabade@yahoo.in

*Kabir used to sit at a particular place in the market and sell the cloth weaved by him.*

*One day, he saw a mother and a child come out of a toy shop. Mother had bought a jumping cat toy for the child. They went to nearby vegetable and fruit shop. When mother got busy in choosing and buying vegetables and fruits, the child started playing with the jumping cat. He went far away from mother chasing the cat. This went on for sometime. Kabir was observing all the while with amusement. After sometime, the toy got broken. The child threw it away. Now he realized that he is away from mother and started crying for her not knowing where to find her.*

*Kabir, who was observing all the while, got up and held the child's hand and took him to his mother and handed over the child to her.*

*When we are engrossed in chasing worldly things (money, power, relationships), we become oblivious to the presence of divinity within. When we realize that these worldly things cannot give happiness, we look for real and lasting happiness. When that search becomes intense yearning, a Guru appears in our life and shows the way to Sat-Chit-Anand.*

*(story narrated by Osho in one of his discourses on the importance of the Guru in our life).*

Letter written by Gurudev R.D. Ranade to Dr. R.S.Padaki introducing Dr. Jacques de Marquette, with the original signature image at the end of the letter.



Postal address -  
Post NIMBAL (B.D.)  
District BILAPUR  
16th December 1954

My dear Doctor,

I have great pleasure in introducing to you Dr. Jacques de Marquette, M.A., D.Litt. Paris University, D.E.S.Ph. former professor of Comparative Mysticism (Southern California), a Guest Lecturer in several Universities in Europe, U.S.A., and Canada, who has come to India with the following objects:

- (1) To study India after her freedom.
- (2) To prepare lectures illustrated with films on the religion of India.

He had been to India three times before this to study Indian Civilization and Religions and had called on me at Allahabad in 1931.

He has been staying with me for a week now after his landing at Bombay on 5th December 1954.

He has published books on Psychology, Economics, Sociology and Religious Philosophy as follows:

1. Le Scoutisme - 1912.
2. Naturelle Integral - 1923.
3. Facisme Createur - 1924.
4. Liberation - 1925.
5. Les Idées de Simondon - 1926 (Touche).

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2.

He has been doing a great work in the cause of human relations. He has been devoting his time to this work since 1911 and was the organizer of the first Camps for International Friendship. He was a founder of scouting in France and the General Instructor for French scouting from 1911 to 1914. He is a complete vegetarian and an absolute ten-totaller for the last fifty years.

If his lectures could be arranged on subjects like Psychology, Philosophy, Sociology, Mysticism and Human Relations etc., they would be very interesting and instructive.

I shall be very glad if you could kindly give him all help you can in this matter. I am sure he will stand for human brotherhood, social, political and spiritual and may well deserve to be called a citizen of the world.

Yours sincerely,

( R.D. Ranade )

P.S. You will be interested to learn that his wife Mrs. Phyllis de Marquette, M.A., Ph.D., University of Michigan, who is accompanying him on his tour, was an Associate Professor in the Department of Psychology (Cleveland University), also Assistant Professor in the Department of Psychology (Mount Alliance College), as well as was the Vice-President

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4. Liberation - 1925
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9. De La Bete n l8 Ange - 1937
10. Une France Nouvelle pour Le Monde Nouveau  
The New World - 1943
11. Introduction to Comparative Mysticism - 1946
12. From Art to Spirituality - 1947
13. La Personne dans La Pensee oriental - 1950

He is also the editor of the quarterly Harmonie. He has been doing a great work in the cause of human relations. He has been devoting his time to this work since 1911 and was the organiser of the first Camps for International Friendship. He was a founder of scouting in France and the General Instructor for French scouting from 1911 to 1914. He is a complete vegetarian and an absolute tea-to tallar for the last fifty years.

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The letter was addressed to Dr. R.S. Padaki. The French couple had arrived at Nimbale on 7th Dec. 1954.

Dr. Jacques de Margquette (23rd April 1888, Paris-22nd Aug. 1969, Paris) was initiated on 9th Dec. 1954 (Datta Jayanti) Dr. Mrs. Phyllis de Marquette (14th Sept. 1902, Calumet County Michigan-3rd March, 1971, Florida) was initiated on 16th Dec. 1954.

- Editor

*Here's a significant incident for the information of all Sadhaks.*

*When Psychology as a subject was not included in any of the Universities of India, Sri Gurudev (Prof. R.D. Ranade) introduced Dept. of Psychology in Fergusson College, Pune in 1917. He formulated the first syllabus of Psychology. It is the centenary year of the incident.*

*-Mr. Deepak Apte -Pune  
Grandson of Dr. R.D. Ranade's  
daughter Vijaya Apte.*

# MUKTAYAKKA

In the twelfth century a great revolution took place in Karnatak. It was a socio-religious revolution led by the devotees of Shiva known as Shivasharanas, who revolted against the Vedic tradition which had for ages promoted the caste-ridden society in which woman, being kept in the dark, suffered untold humiliation. In the new society set up by the devotees of Shiva, woman came to enjoy utmost freedom. Given freedom, woman competed with man in all walks of life and showed to the world that there was nothing that woman could not do with distinction that man could boast of. In certain domains woman even excelled man. In spiritual pursuits too women never lagged behind; they could scale any mystic heights and venture without fear into the mysterious regions of the soul. The woman devotees of Shiva who displayed their spiritual prowess were considerably large in number; and among them Muktai was the most favoured child of Lord Shiva.

"In the history of women, there is none like Muktaiakka. She embodies Gargi's courage in fearless discussion, Mahadevi's mind which is free from passion, Draupadi's love for her brother, Maitreyi's desire for seeking the Self, and Ekalavya's devotion for his Master".<sup>1</sup> Like Mahadeviyakka, Muktai too was respected by other devotees as an elder sister and was addressed as 'Akka' (meaning sister) on account of her spiritual superiority,

Muktai hailed from Lakkundi, a small village near Talikoti in Bijapur District. It is about 40 miles from Masali,<sup>2</sup> Muktai's husband's place, which is in the same District. There is one more Lakkundi which is near Gadag in the District of Dharwar and which was mistaken earlier for Muktai's native place. Since the distance between Masali and this Lakkundi is more than 150 miles, which 800 years ago was too forbidding a distance to have any blood relationship among the people of these villages, there is no possibility of the latter's being Muktai's native place.

Muktayi was the younger sister of Ajaganna, a mute mystic, a great devotee of Shiva. Little is known about their parents except that they were devout sharanas who lived by cultivating a small piece of land in Lakkundi. Both brother and sister, who were brought up by their farmer parents, must have naturally learnt the art of cultivating the soil first, and seem to have later turned to cultivating the soul, because of their contact with Shivasharanas in their previous births. Never does the path of a devotee run smooth. He or she needs a spiritual guide, a Guru who will lead his devotee towards salvation. If to Ajaganna his own Consciousness was Master, to Muktayi Ajaganna himself became Master. Muktayi learnt from her teacher brother, who taught her by his own example, how to practise *bhakti* (devotion) in secret. Ajaganna's devotion was an overt thing before a strange phenomenon turned it inward. One night Ajaganna saw in his field a big cobra crawl about in search of food in the light of a brilliant gem, which it had taken out of its own hood. As soon as it scented the presence of a human being, it hid the gem in its hood and disappeared into a hole. This incident set Ajaganna thinking. Amazed at the way the cobra behaved, Ajaganna spent the whole night meditating upon that incident, and in the morning he said to himself: If inferior creatures like cobra, egg-born as they are, take so much care of their precious gifts, why should man, who is much superior to all other creatures, being embryo-born and gifted with a much better gem, neglect his precious stone which is nothing but the Master-given Istalinga? Why should man foolishly hold It out and run the risk of losing It? The Istalinga must be kept hidden and preserved carefully like the gem in a cobra's hood. The example of the cobra revealed to Ajaganna the highest truth regarding linga-worship, that it must be performed in secret. Therefore Ajaganna kept his Istalinga in his throat and began to chant the sacred spell mentally lest " sinners, short-tempered ones, mad men, lecherous ones, thieves, liars and those who reproach Shiva should pollute the Linga by their evil sight and ominous hearing." Holding the Istalinga

in his throat, Ajaganna swore to remain silent. Muktai too began to worship her Istalinga in secret, but, she continued to communicate her experience to others through words. So long as Muktai stayed at Lakkundi she pursued her spiritual attainment under the able guidance of her Master who communicated without words and remained always absorbed in his Istalinga. As time passed, both advanced in their spiritual pursuits so much that brother and sister turned into father and daughter spiritually.

Time came when Muktai, after her marriage, got ready to leave Lakkundi for Masali, her husband's place. The parting of brother and sister inevitably as it was, extremely painful. It is but natural that a sister's leaving her brother and other relatives brings tears to all. And if the brother happens to be her Master and Guide too, how touching must have been the parting scene? When Muktai bowed to her brother, he could scarcely speak owing to overwhelming grief, nor could she stop the flow of her tears. Yet Ajaganna made an attempt to wipe her tears, saying:

"Sister, Muktai, do not weep. You will be blessed by Lord Shiva with a son soon, who will be your light and joy, and enable you to overcome the grief caused by our parting " .

Ajaganna was to Muktai more than a brother. He had looked after his sister as a father would look after his daughter; and had been her Master, which was the cause of twofold grief to her. He had rocked her in the cradle of love and fed her the milk of Consciousness. How could she so easily forget her brother and what could dispel her distress ? So the streams of tears continued to flow down from her swollen eyes. Then Ajaganna admonished her: "Fool, are you going abroad? How far is Masalikallu from Lakkundi? It is not too far from here for me to go and see you whenever we feel like seeing each other. I will be seeing you frequently. So please stop shedding tears and go to your husband's house cheerfully". These gentle and loving words of Ajaganna soothed her sorrow-stricken heart. But, before leaving her brother,

Muktayi requested him for a favour to tell her how she would know if anything happened to him and if, by any chance, he happened to merge into the Linga. The brother asked his sister to remember three things by which she would know if he was dead first, the folds of her saree would slip down; secondly, her big bun of hair would hang loose; thirdly, the curds in the churning pot would turn suddenly into hard stone.<sup>6</sup>

Then bowing to her teacher-brother's feet again and again, Muktayi finally took her leave of him and went unwillingly towards Masali "with a sad heart and heavy feet. Ajaganna's eyes followed his sister .. till she went out of sight- The brother who had advised his sister not to weep could not contain himself as the sister disappeared, and went up a hill with a heavy heart in order to follow the sister with his tearful eyes again. Being unable to stop his tears, Ajaganna burst out and wiped his tears with the fringe of his shirt. If a self-disciplined devotee like Ajaganna could not forbear from shedding tears on the occasion of bidding farewell to his sister, one should imagine how powerful his feelings must have been! Muktayi, who was thus lost to her brother, became the light of her husband's eyes.

At Masali Muktayi continued to worship her Istalinga in secret- She practised Bhakti (devotion) with such care in secret that even her husband never came to know about it. Throughout she remained devoted to her brother and sought his guidance in her spiritual pursuits, whenever she was in difficulty. At the mere remembrance of her brother all the obstacles besetting her on the path of spiritual pilgrimage cleared themselves, making again her way as smooth as ever. Day and night Muktayi chanted Ajaganna's name in her mind, since Ajaganna's name itself was to her the sacred spell. With the passage of time, Muktayi's desire to meet her brother grew intense. Imprisoned physically as she was in her husband's house, she could not easily meet her brother. She hoped against hope that her brother would one day come over to see her. But all her hopes were shattered when she learnt of her brother's death, as the folds of her saree



slipped down, her big bun of glossy hair hung loose and the curds in the churning pot turned into hard stone.

### MUKTAYI MEETS ALLAMA, THE TRAVELLING LINGA

An able agriculturist that Ajaganna was, he was also a seasoned Spiritualist. As usual Ajaganna worshipped his Istalinga in utmost secret and chanted the sacred spell in his mind. But one day, as he was crossing the threshold of his house gate with a bag of wheat on his shoulders, he hit his forehead against the door and breathed his last on the spot, uttering the sacred spell aloud— "I bow to Lord Shiva".?

On receiving intimation of Ajaganna's death, Muktayi became almost mad with sorrow and went into the neighbouring wood in search of Ajaganna who had gone the way of no return. She cared neither for her saree nor for her hair. Half naked and dishevelled she wandered in the wood. Little did she know the sun-rise and the sunset. Little did she care for either food or drink. She remained oblivious of the outside world. There is a touching description of this state of Muktayi in Shree Gururaja Charitra :

*"Without holding up the' folds of the saree that slipped down,  
Without binding tight the loosely hanging locks of hair,  
With her doggedness growing strong, and modesty  
disappearing,*

Forgetting the world outside, being merged Into the Linga inside  
While she was searching the wood for Ajainngaa,"—<sup>8</sup>

The neighbourhood of Masali echoed her cry—

*"If I cry in wilderness out of the hunger of my stomach,  
What can the wilderness know of my hunger pain?  
The world is suffering from hunger pain.*

*What do they, who cling to their bodies, know of the Linga?*

*While the anguish of the stomach is killing the body,*

*Who will take pity on me, if I cry out of hunger of the soul,*

*O Father, Ajaganna ?"<sup>9</sup>*

*"The mortal world chews consciousness,  
putting it into its jaws.*

*As consciousness perished, the world could not survive.*

*O brother, how can I survive,*

*[you being gone]?*

*I am a doubting fool who mistakes darkness for light.*

*O Ajaganna, your practice of the yoga*

*Blind-folding my eyes,*

*held the mirror before me!"<sup>10</sup>*

While Muktai was thus wailing in the wood, Allama Prabhu was passing through the same wood on his way to Sonnalapur. On hearing the cry of a lonely woman in that pathetic state,

*" Allam, who embodied*

*The Lingam installed in his palm,*

*Who left no track as he walked,*

*Who cast no shadow where he stood,*

*Was glad to stand before Muktai*

*And to ask her to tell him who she was."<sup>11</sup>*

Muktai's weeping was not the wailing of an ignorant woman. Prabhu thought that Muktai must be an uncommon mystic, From the way she was expressing her sorrow, shedding tears of wisdom, and therefore, asked her :

*" Who are you that thread the pearls of your eyes,*

*Holding ripe wisdom<sup>12</sup> in your palm?*

*Why do you pine failing to know*

*The secret of a bee's tasting the champaka bud?*

*What is this? One becomes two, and two one?*

*Tell me what this oblivion steeped in Consciousness to:*

*To Guheshwarlingam,*

*Your grief appears to be sorrowless*

*And sorrow without suffering.*

*Tell me, O Mother, who you are."*<sup>13</sup>

The reply to Prabhu's question came in the form of a riddle from Muktai:

*"If you ask for my name, I have no name,*

*As I have no attachment to the body*

*and no illusion in the mind;*

*Born at I am of no woman,*

*I own no mortal parents.*

*I am the, younger sister, of Ajaganna,*

*The luminous being, with no head and local habitation."*<sup>14</sup>

Muktai's account of herself which was bound up with that of her brother pleased Allama Prabhu immensely, for while listening to it, he saw the invisible, heard the inaudible, felt the intangible, apprehended the inapprehensible and fathomed the unfathomable; and, at last, bowed to Ajaganna saying—

*"O Guheshwar,*

*I bow to your devotee Ajaganna-"*<sup>15</sup>

When Allama Prabhu, a total stranger bowed to Ajaganna, his behaviour surprised Muktai, for she had thought that there was none who knew or could understand her brother: To know a sharana is the faculty of a sharana. To know and bow to a Master mystic like Ajaganna, Allama Prabhu too must be no mean mystic. Therefore, Muktai begged of Allama Prabhu to reveal his identity: "Tell me who you are to bow to Ajaganna who held all the Sharanas in remembrance, the Istalinga, the creator of all things great and small, in his throat and became one with the Ultimate Reality, as he could not bear the secret of his secret practising of devotion [Bhakti] becoming public".<sup>16</sup>

Just as Muktai and Ajaganna were born of no mortal parents, Allama Prabhu too was born of no mortals, since his mother was Sujnani, the incarnation of Shakti and father, Nirahankar, Lord

Shiva Himself. He had five sisters— the elemental forces— who met him in body and whom he enjoyed, being free from passion. Divine descendants that these were, and worshippers of one and the same deity— Istalinga, they happened to be related to each other very closely. Since Ajaganna and Allama were wedded to the same Linga, Allama Prabhu said that he would be brother-in-law to Muktai. When Allama Prabhu held both brother and sister to him in such a close relationship, Muktai began to notice still closer resemblances between Ajaganna and Allama. She felt as though she had been seeing Ajaganna in Allamma, and speaking to Ajaganna while talking to Allama. Muktai, who was suffering the pangs of separation from Ajaganna, her brother and teacher, had longed to meet him but in vain. Therefore the presence of Allama Prabhu at this juncture greatly alleviated her grief. All the sorrow caused by Ajaganna's death seemed to disappear at the sight of Allama. So she said,

*"Look O Prabhu,  
The grief for my Ajaganna,  
the humble sharana,  
Who merged into the Almighty,  
discarding vanity,  
Melted through your sympathy" <sup>17</sup>*

## THE MYSTIC DISCOURSE

After Muktai and Allama introduced themselves to each other in the unprecedented and informal manner as described above, there ensued a heated debate on the nature of the Self and the philosophy of monism [Advaita]. Muktai's outward appearance was that of a rustic, woman; but beneath that rustic crust there lay a radiant mystic. Though all-knowing devotee as she was, her vision was, of late, clouded by the excessive sorrow caused by her brother's death. As Allama rightly diagnosed, her brother's death alone was not the cause of such maddening grief. Her tears were also for the Master gone. Allama advised her to desist from shedding tears for Ajaganna,

the immortal and imperishable and asked her not to mourn for the self gone back to the Self. Muktayi, to whom none appeared greater than her brother and whose eyes were bedimmed by her brother's glory, failed to see the truth underlying his departure from this world.' Therefore Allama told her to look into herself for her Master, since the Master and the disciple were inseparable. Also he explained to her how she could not part from that which she could not meet. Allama said that there was no need for any Master as the Absolute should be realized in oneself by self effort. Muktayi argued that the Highest could not be achieved but through the Master, because Linga, Jangama and Prasada must be known through Guru (Master) alone.

On hearing Muktayi harp on the indispensability of the Master, Allama said that, first of all, there was no difference between the Master and the disciple; and secondly, there was no need for any external Master, since Consciousness itself was the best of teachers. Though she agreed that Consciousness was the best Master, she still held out her brother's practice as an ideal example, and still maintained that, so long as one lived in this world one must take guidance from one's Master like Ajaganna who, though he himself was a great Master, did not altogether discard his Master's guidance. Then Allama, who saw Muktayi's mind covered with the mist of ignorance, told her that it was the normal relationship that required the Master but not the supernormal. He also said that when one became Oneself there was no need for the Master, implying thereby that he [Allama] had become Himself and needed no Master, and that she should follow his example.

However, Muktayi could see a glaring contradiction in Allama's argument, for if he became Himself how could he indulge in preaching to others what could not be spelt out? Ajaganna never pretended to preach what he practised. Any mystic experience is such that it just cannot be described in words which conceal, instead of revealing, the truth; it is just like a child's dream. Therefore she asked him how he could describe the Absolute, if he was that,

holding Allama who was a greater Sharana than Ajaganna in utter contempt. Muktai's biting rejoinder would have exasperated any other person; but Allama bore the sting of her sarcasm patiently; and as he could see some doubts still lingering in Muktai's mind, he exhorted her—

*"Listen, O fool!  
Guheshwar's devotees  
Even though they speak  
Are immaculate!"<sup>18</sup>*

These words of Allama who 'speaks not speaking', revealing as they did the mysterious way a devotee behaved, cleared the turbid waters of Muktai's mind. Indeed, mysterious are the ways of devotees which cannot be understood but by devotees.

Finally, Muktai accepted Allama as the greatest Sharana, who embodied the greatness of all Sharanas. By Allama's blessings Muktai obtained deliverance on the spot; and merging into her Master-brother, she too, like her brother, became 'camphor consumed by fire'. As she remained in that unitive state in which there was no knowing, no forgetting, no union and no parting, tasting the infinite 'like a bee hidden in the *champaka*' bud, the fragrant petals of the Divine Flower—the Linga Supreme, closed in upon her.

Muktai, the fearless and free, to whom Allama bowed as Mother, came to be hailed by all the devotees of Lord Shiva coming after her as;

*"The ocean of devotion,  
The house of unattachment,  
The treasure-trove of salvation!"<sup>19</sup>*

No wonder, to many women saints, Muktai's name became a sacred spell.<sup>20</sup>

Muktayakka Cont...

Prof. Dr. C.R. Yaravintelimath  
(Emeritus (Rtd))  
9481681808



# Purandaradasa's Poem : Transcreation and Exposition

## Manava Janma Doddadu

ಮಾನವ ಜನ್ಮ ದೊಡ್ಡದು ಹಾನಿ ಮಾಡಬೇಡಿ ಹುಚ್ಚಪ್ಪಗಳಿರಾ ||ಪ||

ಕಣ್ಣು ಕೈ ಕಾಲು ಕಿವಿ ನಾಲಿಗೆ ಇರಲಿಕ್ಕೆ

ಮಣ್ಣು ಮುಕ್ತಿ ಮರುಳಾಗುವರೆ ||

ಹೊನ್ನು ಹೆಣ್ಣಿಗೆ ಮೆಚ್ಚಿ ಹರಿನಾಮಾಮೃತ |

ಉಣ್ಣದೇ ಉಪವಾಸ ಮಾಡುವರೆ ಪ್ರಾಣ ||1||

ಕಾಲಿನ ದೂತರು ಕರಪಿಡಿದೆಳೆದಾಗ |

ತಾಳು ತಾಳೆಂದರೆ ತಾಳುವರೆ ||

ದಾಳಿ ಬಾರದ ಮುನ್ನ ಧರ್ಮವ ಕೈಕೊಳ್ಳಿ |

ಸುಳ್ಳಲ್ಲೋ | ಸಂಸಾರ ಸುಳಿಗಾಳಿಯಂತೆ ||2||

ಏನು ಕಾರಣ ನಮ್ಮ ಯದುಪತಿಯ ಮರೆತಿರೆ |

ಧನಧಾನ್ಯ ಪುತ್ರರು ಕಾಯುವರೆ ||

ಇನ್ನೂ ಆದರೂ ಏಕೋ ಭಾವದಿ ಪೂಜಿಸಿ |

ಉನ್ನತ ಪುರಂದರ ವಿಠಲನ ಭಜಿಸಿರಿ ||3||



ಮಾನವ ಜನ್ಮ ದೊಡ್ಡದು | ಹಾನಿ ಮಾಡಬೇಡಿ ಹುಚ್ಚಪ್ಪಗಳಿರಾ ||ಪ||

ಕಣ್ಣು ಕೈ ಕಾಲು ಕಿವಿ ನಾಲಿಗೆ ಇರಲಿಕ್ಕೆ |

ಮಣ್ಣು ಮುಕ್ತಿ ಮರುಳಾಗುವರೆ ||

ಹೊನ್ನು ಹೆಣ್ಣಿಗೆ ಮೆಚ್ಚಿ ಹರಿನಾಮಾಮೃತ |

ಉಣ್ಣದೇ ಉಪವಾಸ ಮಾಡುವರೆ ಪ್ರಾಣ ||1||

ಕಾಲಿನ ದೂತರು ಕರ ಪಿಡಿದೆಡೆವಾಗ |

ತಾಳು ತಾಳೆಂದರೆ ತಾಳುವರೆ ||

ದಾಳಿ ಬಾರದ ಮುನ್ನ ಧರ್ಮವ ಕೈಕೊಳ್ಳಿ |

ಸುಳ್ಳಲ್ಲೋ, ಸಂಸಾರ ಸುಳಿಗಾಳಿಯಂತೆ ||2||

ಏನು ಕಾರಣ ನಮ್ಮ ಯದುಪತಿಯ ಮರೆತಿರೆ |

ಧನ ಧಾನ್ಯ ಪುತ್ರರು ಕಾಯುವರೆ ||

ಇನ್ನೂ ಆದರೂ ಏಕೋ ಭಾವದಿ ಪೂಜಿಸಿ |

ಉನ್ನತ ಪುರಂದರವಿಠಲನ ಭಜಿಸಿರಿ ||3||

## Transcreation

Human life is very precious Don't squander it you fools !

For having eyes, hands, legs, ears, tongue

should you endeavor as hard

To eat mud like an idiot?

Why do you fast from the

Royal regale of Harinama

Assaying for ladies and land?

Will the messengers of Death ever

Heed to your plead?

Before the imminent happens

Indulge in the prescribed duties never

Being lost in the whirlpool of family life.

What forced you to forget the universal maintainer?

Can the amassed money, grain, wife, sons rescue you from the jaws of Death? Now, at least now glorify the charming master Sri Purandaravithhala with **one pointed devotion**.

**Courtesy :**

By Harish M.G. (underlined by the editor). Sri PurandaraDasa Kirtans in Translation. Srilaprabhupada [mercy.blogspot.com](http://mercy.blogspot.com)>to ....  
dtd 18-8-2017 2.30 p.m. (google).

## **EXPOSITION**

In the song, *manava janma doddadu*, Purandaradasa asks us to utilise our hands, eyes, feet and all other organs of sense, in a proper manner, in the service of God, so that they might be receptacles of the vision, audition, and other experiences of God. An elaborate reference regarding the proper use of these sense-organs in the service of God has been already made in one of the earlier chapters. So I do not want to repeat it here. During youth when one's senses are hale and sound, one should not go mad after women and wealth, and



waste his life merely in the enjoyment of sensuous pleasures. This is as good as fasting, if one fails to taste the ambrosia of God's name which is the main purpose of human life. A second point which Purandaradasa makes is that when messengers of death come and attack you, *talū talendare taluvare*, 'will they wait for a while if you request them to do so?' So, long before they make their appearance, one should be prepared spiritually to withstand the attack, and make up his mind to enter on the spiritual path. This reminds me of one incident which actually took place at Nimbāl about fifty years ago. I have been told definitely that the Nadgouda of that place, who was called Babasaheb, and who was a disciple of the Saint of Umadi, while dying, called out to his people and said, " Well, before me, I see two groups of people: on the one side, there are the messengers of God Yama, beckoning me to go to them; and on the other, there is the Saint of Umadi with his devotees, who is calling me towards himself. To whom shall I go?" Then he made up his mind, and said, 'I will go to the Saint rather than to the God of death,' and then he yielded up his ghost. So, before the attack of death comes, you must be spiritually prepared for it; because the world is like a passing breeze (*Suligaliyante*). The second reading is, *Suntaragaliyante*. Death comes like a hurricane, and when people are caught up in the hurricane, everything would go up in it, and would come to an end. So, before this hurricane attacks you, make sure that you would not be encircled by it. 'How foolishly you have forgotten the Lord of the Yadavas ? Money, grains and sons won't protect you on such an occasion.' So the question arises, when will you begin to remember God ? Purandaradasa says, "you should not ask the question; begin just now, *innu adaru ekobhavadi pujisu*, even now, worship God with one-pointed devotion.' So begin to pray to God with concentrated mind even from the present moment; do not delay." Now this reminds one of another Hindi poem, *aba bhi nahi bighada*

*hai kucha, thoda samaya baki raha* 'all is not yet completely lost; there is yet some time left for you.' Godliness will come to you, even if you make up your mind to start your spiritual life just now. It is never too late to begin doing the right thing; begin your spiritual career at once. This is the advice which both an elderly Hindi modern poet, Pandit Brij Nath Vyas, and Purandaradasa give us for the proper utilisation of our life.



**Courtesy :** Ranade R.D. (1960 : 50-51), Pathway to God in Kannada Literature, Published in collaboration with The Karnataka University, Dharwar by Bharatiya Vidya Bhavan, Bombay.

**Muktayakka Cont...**

1. Puranik, Siddayya, Sharanacharitamrita (Sansthanada Vayaskar Shikshan Samiti, Mysore, 1964), p.362.
2. Masali is variously called Masalikallu, Mosaruru etc.
3. Shantalingadeva, Bhairaveshwara Kavyada Kathamani Sutra Batnakar, Vol.I, p.226.
4. Puranik, Siddayya, Sharana Charitamrita, p.355.
5. Ibid., p.355.
6. Bhusanurmath S.S. ed., Shree Gururaja Charitravu (Murughamath, Dharwar, 1950), p.238.
7. Puranik, buddayya Swamy, ed. Shree Prabhudevara Purana (Dharwar, 1940), p.219.
8. Bhusanurmath S.S. ed. Gururaja Charitravu (Dharwar, 1950), p.239.
9. Quoted by Puranik Siddayya Sharana Charitamrit, p.300.
10. Muktayakka, Prabhudevara Sunya Sampadane ed. by S.S. bhusanurmath (Ravur & Adavani, 1959), p.24.
11. Bhusnurmath S.S. ed. Gururaja Charitravu (Dharwar, 1950), p.239.
12. Araldatale is interpreted as 'dishevelled head' in Sunya Sampadane trans. by Dr. S.C. Nandimath et al, and as Ajaganna's head in Paramarshe by S.S. Bhusnurmath.
13. Prabhudevara Sunya Sampadane ed. by S.S. Bhusanurmath (Ravur & Adavani, 1959), p.27.
14. Ibid., p.27.
15. Ibid, p.27.
16. Ibid., p.28.
17. Ibid., p.28
18. Sunya Sampadane Vol. I, tr. by Dr. S.C. Nandimath, et al. p.182.
19. Quoted by P.G. Halakatti, Shivasharanar Charitra Vol. II, p.266.
20. All quotations here, except otherwise mentioned, have been translated by the

## INFLUENCES ON YOUTH

*"This world demands the qualities of youth: not a time of life but a state of mind, a temper of the will, a quality of imagination, a predominance of courage over timidity, of the appetite for adventure over the love of ease." - Anonymous*

Stephen Bennet once said, *"Youth is the pollen that blows through the sky, and does not ask why."* How true! The tremendous environmental and social impact the youth has today is, maybe more than tenfold than a decade ago. Due to the advent of various communication modes, the youth is connected with a large number of people who are either known or are unknown to them. By what and how they get influenced by the society is very crucial. Good and bad - both can be picked up by the youth. Hence, the youth today needs to understand the Impact of various elements of influence. The needs and desires the youth today are ever more growing. Their areas of interest and patterns of interest are becoming more definite. Parents and teachers are finding it difficult to manage the "Influence on Youth".

The influence of **social media** of all kinds on adolescents and teenagers is of particular importance, since they are developmentally vulnerable and also because they are among the largest and tenacious users of social networking. They are oblivious of the fact that they are entering a zone where there is loss of privacy, danger of sharing too much information and disconnect from reality.

Another major influence is they are being obsessed with **celebrity**. This is not a new phenomenon. Musicians, performers, sports persons have long been considered to **influence** young men and women. What actually influences them is their style, social status and their glamour and not the difficult times they have passed through to reach this epitome of success. Today, the **impact of**

celebrity culture on society, especially on young people, has to be taken in its right spirit. However, what is invariably ignored in the mainstream media is their sense of connection.

It is logical to suggest that a continual exposure to celebrity culture has a negative impact on some young people's sense of identity. It is the active and multifarious use of celebrity culture by young people to negotiate the world around them that is often lost in the perceived success and glamour. Perhaps rather than eliminating celebrity culture, it would be better to know how the celebrity moved to the present epitome of success.

Parents and teachers need to emphasize the leadership life-skills that relate to social development. It is equally important to inculcate into them a sense of worthiness and the ability to discover the deepest meaning of their lives; **live in accordance with their personal, cultural and collective dignity; assume responsibility for finding solutions to their situations and have a level of happiness in the work they do, combined with a great level of responsibility towards family, friends and the society at the same time.**

*"One of the great liabilities of history is that too many people fail to remain awake through great periods of social change. Every society has its protectors of status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. Today, our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change"— Rev. Dr. Martin Luther King, Jr.*

**Dr. D. G. Kulkarni**

Professor & Director - KLE MBA

KLE Dr. M S Sheshgiri College of Engineering and Technology,

Belgaum- Karnataka- INDIA

dgkgoa@gmail.com

# GURUDEVA RANADE AND THE PATH OF THE SPIRIT

(PWG-1966 Nov. P. 27-28 old PWG Reprint contd.)

## I. Introduction

Man born on the face of the earth and lives out his life till Death calls him away . What does man do during this his all to brief sojourn on earth? On the answer to this question depends the quality of his life, the manner of his death and his destiny thereafter.

As long as we are satisfied with the things life has to offer us, as long as we are not made uneasy and inquisitive by the promptings of some undefinable 'divine discontent' in our hearts, so long do we take things as they come, good and bad, without bothering about the 'why and wherefore' of things. Our philosophical queries and spiritual quest may be said to begin the moment things around us start making us restive enough, to ask questions of a very fundamental nature about them, such as "Is there any Order, any Justice in the events that occur in our life?", or "Is there any God or Spirit governing the destiny of this World?" Such a moment marks the transition of man from the enslaved' (Baddha) state to the State of "Seeker of Liberation" (*Mumukshu*).

The *Mumukshu* or 'man seeking Liberation' asks further: "Is there any Ultimate Freedom and Bliss for man or is he destined only to wander endlessly in a round of multitudinous births and deaths, trapped for ever in the thralldom of the senses and the dualities of existence? And if it be possible for man to attain such Freedom and Bliss, what is the Way to attain it? The *Mumukshu* asks these questions because, unsatisfied with the finite and limited joys of worldly life which are ever tinged with sorrow, he seeks infinite joy which is free from sorrow; and unsatisfied with the ever-fleeting and evanescent things of the world which are prone to death and

destruction, he seeks something that is stable, ever-lasting, eternal and beyond all change. Anxious in his search, he looks out for a helping hand.

## II Gurudeva and his Spiritual Tradition

It is here that Gurudeva steps into the picture. Submitting himself wholeheartedly to the unrelenting spiritual discipline insisted upon by his spiritual Teacher, Sri Bhausaheb Maharaj, he attained '*Saksatkara*, at an early age; but he was not one to rest content with just that! Till the time he surrendered his body to God in the final act of Dedication in 1957, he stood ready always to give a helping hand, by example and precept, to all those *Mumuksus* who cared to ask him about the Ultimate Destiny (viz. God-realisation) of man and the Bliss thereof. All those hundreds, nay thousands of 'lost souls' who came to him seeking spiritual enlightenment will bear testimony to this. By giving them spiritual initiation, encouragement guidance and help, he turned these *Mumuksus* into a band of '*Sadhakas*' i.e. 'Pilgrims on the Path of the Spirit' seeking pure Bliss and Immortality through spiritual practice and Realisation.

Gurudeva (and the Spiritual Tradition to which he belonged) performed the Task of the Age', viz to re-live, re-interpret and re-state the Highest Spiritual Ideal of mankind in this Modern Age, wherein scientific progress outstrips itself every day and and man prides himself on his rational and practical outlook on life. This line of spiritual. Teachers Sri. Nimbargi Maharaj, Sri Bhausaheb Maharaj, Sri Amburao Maharaj and Gurudeva- did not teach a thing of which they were themselves not ideal examples, and their teachings possess the following characteristics which give a rational, practical and scientific orientation to the Ancient Spiritual Ideal.

To be continued...



Dr. Aravind Vinayak Apte  
M.A. Ph.D. Bombay

# SRIMADBHAGAVATA BODHAMRATAM

Pathway to God in Bhagvata  
Selection with sub-titles: R.D. Ranade  
Rendered: Saudamini Bahulikar-Deshmukh



Vijaya V. Apte  
(Shakutai Ranade)

## FOREWORD

व्यास प्रसादात् श्रुत्वा नेतद् गुह्यमहम् परम् ।  
योग योगेश्वरात् कृष्णात् साक्षात् कथयन्तः स्वयम् ॥

The great *Bhāgavata* was narrated by *Sri Vyasamuni* as if inspired by Lord *Srikrishna* with his full blessings. *Sri Vyasamuni* explained that the valuable secret (ie. Science of devotion or *bhakti*) was not his own but was communicated to him by Lord *Krishna* himself.

सर्वासामपि सिद्धीनाम् हेतुः पतिरहम् प्रभुः ।  
अहं योगस्य सांख्यस्य धर्मस्य बेहवादिनाम् ॥

The famous *Bhāgavata*-one of the Eighteen *Puranas*-written in Sanskrit by *Sri Vyasamuni* is very powerful in depicting the Philosophy of *Samkhya*, Yoga and Devotion (*Bhakti*). Dr. R.D. Ranade, my illustrious Father has placed the concept of devotion above all knowledge, be it intellectual, spiritual or mystical!

यं इदम् परमं गुह्यम् मत्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैशत्यऽसंशयः ॥

The *Bhagavadgita* also has given an emphasis on the concept of devotion towards the attainment of the Ultimate Truth. Devotion exceeds all types of approaches towards God!

Then again for an ardent searcher of the Truth, there is another verse in the *Upanisads* also,

यंहिरण्ययेन पात्रेण सत्यस्याऽपिहितम् मुखम् ।  
तत् त्वम् पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

The Ultimate Truth is hidden in the golden vessel, O Searcher (Purusa), it is up to you to reveal it.

Dr. R.D. Ranade, alias Shri Gurudev Ranade my revered father as an intellectual colossus, a spiritual teacher and a great mystic visionary has a vista of selections from the great thinkers of the world over, and specially from the poet saints of India and their writings in various languages. So also he has written his philosophical and mystical explanations on the spiritual literature from Greek, Latin, English, German, French etc.

His earlier books in Marathi were called *Vacanāmrtas*; based on the selections from the literature of five renowned Marathi saints namely, *Jnānesvara*, *Tukārāma*, *Rāmadāsa*, *Ekanātha* and *santa* (other saints). These and other kinds of selections from various spiritual literature were the source books for his later writings in various languages. They were the foundations for the edifice of his later valuable comparative literature. We find the great works of Gurudev Ranade are mostly arranged in five steps on the "Pathway to God (journey towards God)." I wonder, what could be the significance of the number five? In *Bhāgavata* also, the arrangement of the subject is the same as in the previous *Vacanāmrtas*. It occurred to me that Lord *Visnu* and Lord *Krisna*- the Heroes of *Bhagavata*; are generally depicted standing on a five petalled Lotus ! Could this have been Shri Gurudev's actual Vision? Could this Vision have provided him with the idea of the five steps forwards the approach to the God-head?

Although we may never know the answer to these questions, this book may provide an insight to this idea to the intellectual world!

I remember as a child when once my father-Gurudev Ranade asked me to learn by heart the ten verses of the eleventh chapter of *Srimad Bhagavadgita* (from स्थाने ऋषीकेष तव प्रकीर्त्या ... to सहस्रबाहो



भवविश्वमूर्ते) which depicts the Visvarupa Darsana to Arjuna. It is high time that I realised the greatness of my father, who was and always will be a Teacher, Philosopher, Guide and Guru to me for the rest of my life ! I owe everything to him.

Gurudev Ranade's style of studying and writing was his special proforma. Some of his brilliant students were called to take down notes for a particular subject. Generally speaking all his famous writings were prepared on his way to a chosen place of meditation. Prof. B.R. Kulkarni and Late Prof. B.R. Modak were instrumental in preparing notes and selections from *Srimad Bhagavata* as per Gurudev Ranade's instructions. We would have been very happy if Prof. B. R. Kulkarni, a most befitting student and a follower of Shri Gurudev, could have finished this work; but it was not to be so due to his ill-health.

Here I am reminded of my earlier days when I could get a fortunate chance and partake the pleasure of Shri Gurudev's discussions on *Bhagavata* with Dr. R.B Athavale of Ahmadabad, Dr. Kurtakoti and Shri Phadke Shastri of Nasik, and one more renowned Bhagavata Scholar, Mr. Joshi Shastri of Sholapur. I am extremely grateful to my revered father and to all the great scholars mentioned above; because their spiritual discussions have made my life richer.

Was it a Divine Design that this book on *Bhagavata* should be published after almost forty-six years of Shri Gurudev's passing away? Invincible are the way of God ! I consider it my obligation to bring to the notice of the world, Shri Gurudev's unpublished notes. This is one of the humble ventures. Once he had said to his colleague at Allahabad University, that his books can reflect his autobiography; and I firmly believe it, because he never wrote anything that he did not experience himself. Once an American journalist had asked him, "What do you believe?" Gurudev Ranade's reply was very short and significant, "I believe nothing, I only perceive."

While visiting my daughters in the U.S.A., I was introduced to a great Sanskrit scholar, Dr.Saudamini Bahulikar-Deshmukh of Bethesda, Maryland. A *Shankarshet* scholar from Maharashtra, M.A. in Sanskrit and Ph.D. in Sanskrit from Harvard University U.S.A. I found her to be a very humble person and an ardent devotee of Shri Gurudev. From the moment I met her, I thought she would be the proper person to complete the work on the selected passages from *Bhagavata* by Shri Gurudev. As the selection of verses and their headings were in Sanskrit and Marathi respectively, I requested her to translate the work in English, English being an international language. Like a real life-long student, she thought that those selections were appropriate for Ph.D. thesis and research and it .may take a long time because it is not a small work. Even after hearing this, I requested her that, as I am very old I would be obliged if this book could see the light of the day during my life-time. Mrs. Deshmukh graciously agreed and completed the translation and rendering of the book in record time. Even without knowing Shri Gurudev in person, it is quite remarkable that Mrs. Deshmukh could arrange the subject matter in Shri Gurudev's style of exposition.

I would like to thank Mrs. Deshmukh with all my heart that she has dedicated her work to her *Sadguru* without any expectations.

Last but not the least, I must thank my daughters and their families in Washington D. C. area, Mr. and Mrs. Shrikant and Nandini Sathaye, Mr. and Mrs. Sudhir and Jyoti Chitale; for their whole hearted assistance in every respect. My son Mr. Deepak Apte and his family were also very co-operative through all this endeavour. I must thank Mr. and Mrs. Sathaye to introduce me to Mrs. Saudamini Bahulikar-Deshmukh.

My sincere thanks go to Prof. Dr. M.V. Patankar for his overall assistance and valuable suggestions? from time to time. Mr. and Mrs. Rabade deserve my heartiest thanks for their excellent teamwork in overall publishing. My sincere thanks go to Mr.

Tanpure for his praiseworthy, as well as, timely printing and binding services. I am deeply moved that God has blessed me with the spontaneous sacrifice of all the well-wishers.

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8700, Bra@burn, .

Dr. Annandale, VA, 22003, U.S.A.

Gmail: nandasathaye@yahoo.com

jchitale@hotmail.com

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# THE IDEAL SAGE

*Mysticism in Maharashtra (Reprint P. 9-11)*

## Preface

*In the matter of the determination of the characteristics of the Ideal Sage, again, there is a very close parallel in the teachings of the Mystics of the East and the West. One of the most celebrated descriptions of the Ideal Saint that occurs in Western literature is in Plotinus, where he describes the Ideal Sage as One without inward difference and without difference from the rest of Being: "Nothing stirred within him; no choler, no concupiscence of the alien was with him when he had gained the summit; not even reason was left, nor any intellection; may, himself was not present to himself... Even of beauty he is no longer aware, for now he has travelled beyond the beautiful. The very concert of the virtues is over-passed":*

*In short, Plotinus tells us that his Ideal Sage has passed beyond reason, beyond the beautiful, beyond even the virtues. He tells us, furthermore, that his Sage is entirely "God-possessed : he is poised in the void, and has attained to quiet; in his Being there is no lightest quiver of deviation, no return of consciousness upon itself; utterly stable, he has become as it were the principle of stability" (Enneads, VI. 9. 9-11). If we refer to the Upanishads, we will see that the Ideal Sage is described in identical terms: "For a man to whom all these beings have become the Atman, what grief, what infatuation, can there possibly be, when he has seen the unity in all things? All his desires have been at an end, because he has attained to the fulfilment of the highest desire, namely, the realisation of the Atman. As drops of water may not adhere to the*

*leaf of a lotus, even so may sin never contaminate him... He has attained to eternal tranquillity, because as the Upanishad puts it, he has 'collected' the God-head. All his senses along with the mind and intellect have become motionless on account of the contemplation of the absolute in the process of Yoga" (Ranade : Constructive Survey of Upanishadic Philosophy, pp. 315-316). We need not cite many illustrations from the maharashtra Saints to see how this doctrine of the Ideal Sage preached by Plotinus is also preached by them. We may only take one or two illustrations from Jnanesvara and Ramadasa. Jnanesvara tells us about his Ideal Sage, that as the result of his devoted concentration on God, "his senses lose their power. His mind remains folded in the heart; the body holds body; breath breath; and activity recoils upon itself; ecstasy is reached, and the object of meditation is gained as soon as he sits for meditation. The mind feels its identity with the Self, and reaches the empire of Bliss by merging its identity in Him" (M.M., pp. 121-122). Ramadasa also tells us that "the Ideal Saint is he who has left no desires in him, and has no passion in him; his desires are centered in the Self. He has no reason for logic-chopping, nor does he bear hatred, or reason for grief, or infatuation, or fear. God indeed is beyond these, and the Self becomes assimilated to God" (M.M., pp. 394-395).*



3. CORRECT E-MAIL ADDRESS OF SMT. SUDHA NAVALE IS :  
sudhamohanrao13@gmail.com which is wrongly printed in July-Sept  
2017, issue.

## Activities of ACPR for July-Sept 2017

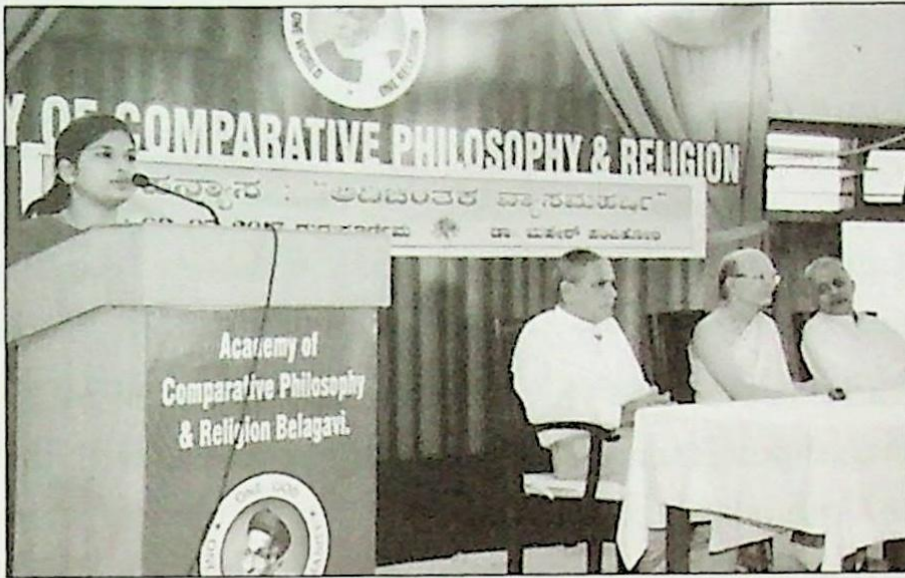
A Lecture on the occasion of Vyasa Poornima, 09-07-2017, Dr. Mahesh Hampiholi, a renowned thinker from Dharwad delivered lecture on "Aadichintaka Vyasa Maharshi". It was a thought provoking and enlightening discourse on the length and width of Vyasa Literature. He also explained the relevance of "Vyasa Sahitya" to the modern world.

Shri. Rajiv Doddannavar, Secretary of Bharatesh Education Trust presided over the function and spoke about the importance of anciant literature. Around 200 citizens of Belguam took benefit of the programme.

Disciples of his Holiness Paramacharya of Kanchi Kamakoti Peetham visited ACPR recently. They have been instrumental in rennovating the Meditation Room of ACPR.

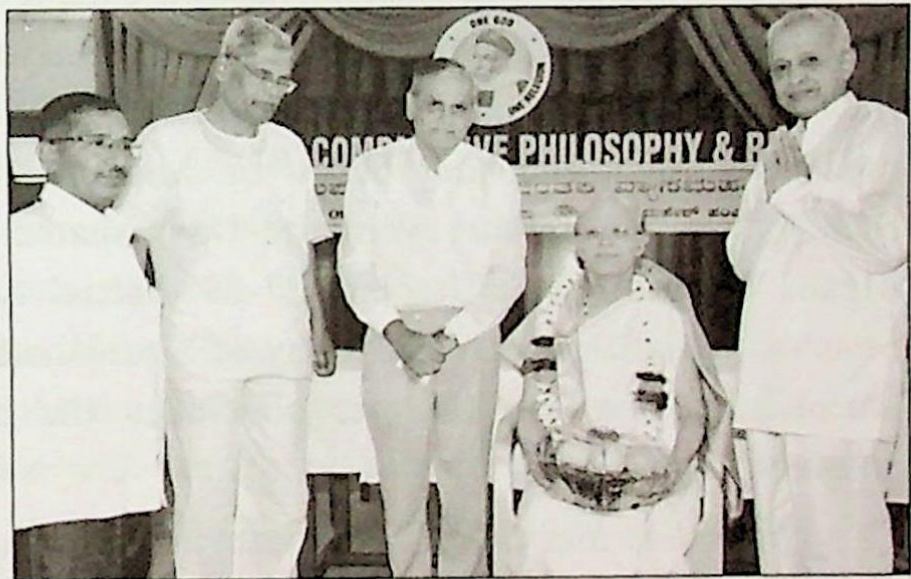
Shri Guruji, Smt and Shri Baladev Sarada from Channai. Smt. and Shri Vishu Iyer from USA. Smt. Anupama Yagnamurthi from Dubai UAE accompanied by the members of their families participated in meditation programme. They also appreciated the activities and serenity of ACPR.

## Activities of ACPR for July-Sept 2017



Kum. Shreevidya  
Zirali rendering  
invocation song  
on 'Vyasa  
Poornima' Day

Left to Right  
B.N. Aigale, R.J.  
Jakati, Rajendra  
Doddannavar,  
Dr. Mahesh  
Hampiholi, Adv.  
Ashok Potdar



Devotees from  
Chennai, USA  
and Dubai with  
Belgaum  
Sadhakas.

# Book Review : The Upanishads

## *The Upanishads*

### *A Study of the Original Texts*

By N. Jayashanmugam

Published by Motilal Banarsidass

ISBN-978-81-208-4066-9

FirstEdn.2016 Pages: 412

**The Upanishads- A study of the Original texts** written by N. Jayashanmugam is a stupendous work of 412 pages dealing with the original texts of the Upanishads.

The book is divided into 30 Chapters. Chapters 1-21 analyze the contents of *Isa, Kena, Katha, Mundaka, Mandukya, Chandogya and Brihadaranyaka Upanishads*. Chapters 22-26 furnish the textual evidences regarding the theory of Man, mortal or immortal, Synthesis of Yoga, survey of the Upanishadic teachings, Yoga: Means of fulfilment. Chapters 27-29 discuss types of devotees, Shastras, Brhmasutras, Philosophy of Upanishads- A study by Sri Aurobindo. The last Chapter concludes the book along with answers.

*The Vedas and the Upanishads*, presumably written in 5000 B.C. are the scepter and crown of the Indian Scriptures. Their contents, commentaries have been handed down from generation to generation through great seers, visionaries and philosophers. As such, the style of these Upanishads is aphoristic, unintelligible to a layman. Only great scholars of these classics can decipher and appreciate them.

*The author in his preface rightly puts it 'good communicator should have three essential qualities. First, he should be well-versed in all the original texts of the Upanishads. Second, he should have the skill to logically analyze the texts and successfully bring out their*



*true import through the analysis. Third, he should be absolutely sincere in interpreting the texts. A commentator may be learned and skilful but may not be sincere in the work undertaken. Often he may be tempted to use his elucidation as a means for getting support for his preconceived notions.' Consequently, leaving aside primary senses he puts into them his own personal ideas. Hence the author clearly explains that a commentator should have a power of discrimination and reject the wrong readings of the Upanishads through the authority of the original texts.*

Mr. N. Jayashanmugam, with this consciousness, carefully presents the true essence of the Upanishads honestly so that the readers who are not familiar with Sanskrit text can get the essence of the Texts. Just as Sri Aurobindo chiefly relies on *Prasthanatraya* viz., *The Vedas*, *The Upanishads* and *The Brahmasutras* the author also falls back on the original texts for his study.

Of the the twelve- some enlist as 108- authoritative Upanishads the author takes into account eight Upanishads viz., *Isa*, *Kena*, *Katha*, *Manduka*, *Mandukya*, *Swetavaraha*, *Chandogya* and *Bruhadaranyaka*. As the author himself confesses that because of his long association with the Upanishads , his sustained attempt at reading the right readings his purpose in this work is to prove how discrimination and reliance on the original texts are true source of help in reading and understanding the Upanishads. Notes towards each chapter and index at the end of the book help in comprehending and locating the text better.

The author's clarity of thought, lucid and dignified style, simple language place the work as a book worth reading and owning for one's personal library. However it is a hard nut to crack for a layman. Philosophy, of course is not for ordinary minds.

It needs some foundation, background, spiritual discipline, inclination and only those who are equipped with them are qualified

for such extra-brilliant works. That's the reason why students were sent to Gurukuls for studying those texts. Even Sri Aurobindo tells in his letters on *Savitri* - his *magnum opus*- '...but if I had to write for the general reader I could not have written *Savitri* at all.. *Savitri* is a record of experiences.. It is in fact for myself that I have written it and for those who can lend themselves to the subject-matter, images, technique of mystic poetry.'

Needless to say, Mr. Jayashanmugam who having been influenced by Sri Aurobindo and his great scholarly works has ardently dedicated his present work to him. The entire text echoes undertones of Sri Aurobindo's *Synthesis of Yoga*, and the *Upanishads*.

Undoubtedly, Mr. Jayashanmugam's *The Upanishads* is a magnificent work for scholars and book lovers.

It is surely an authentic reference book for researchers and for students and lovers of Indian Scriptures.

**Prof. Dr. Madhumati. M. Kulkarni**

MA PhD.,

Editor-in-Chief; ACPR's *Pathway to God*

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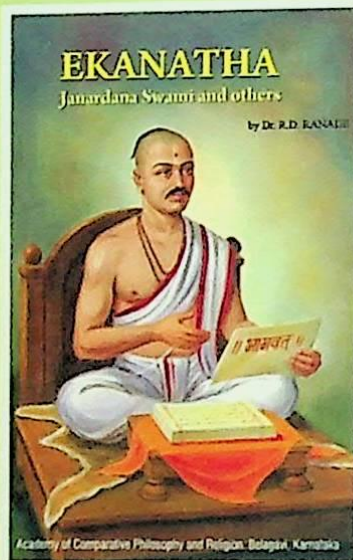
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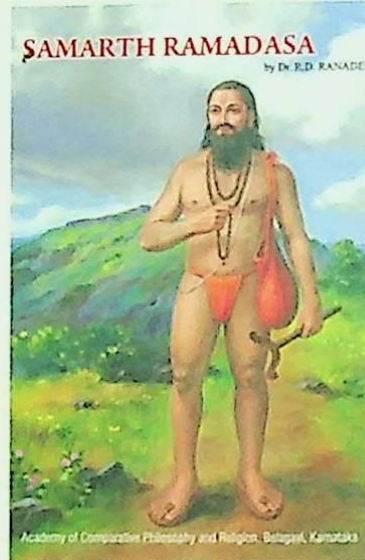
## MYSTICISM IN MAHARASTRA

by Dr. R.D. Ranade

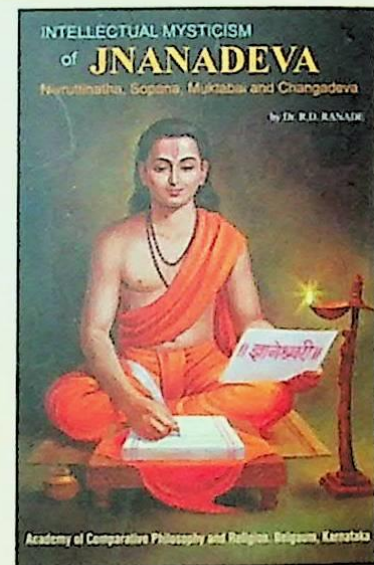
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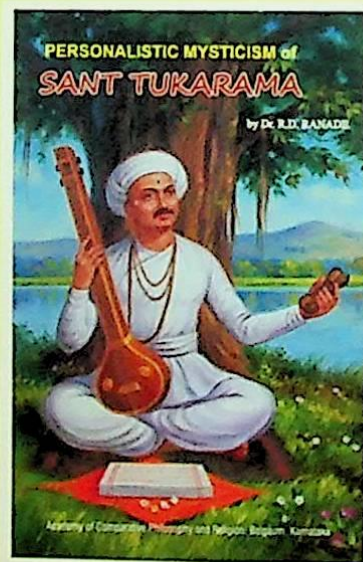
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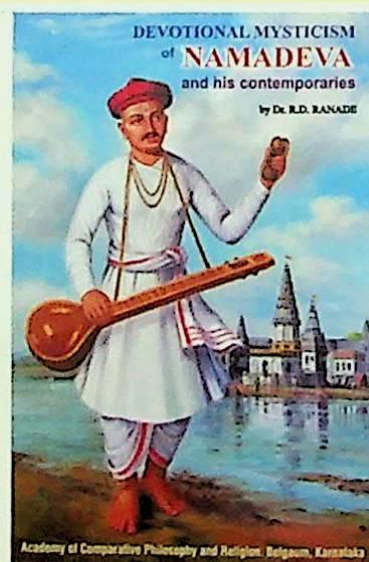
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