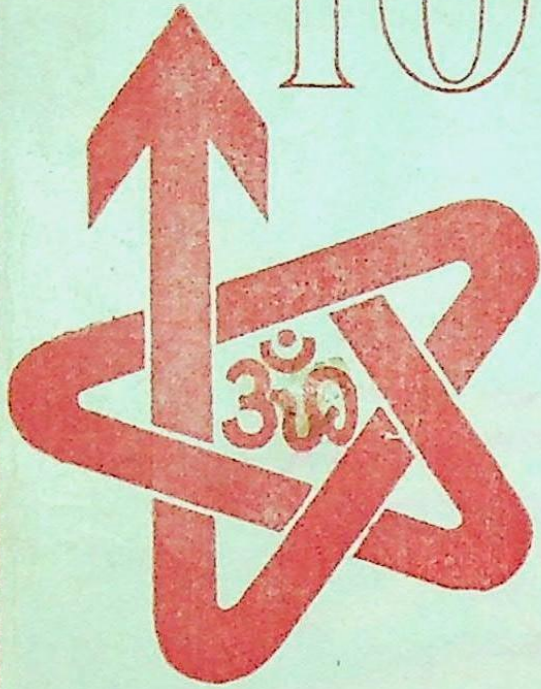


~~Dr. K. R. Kulkarni~~ 1991

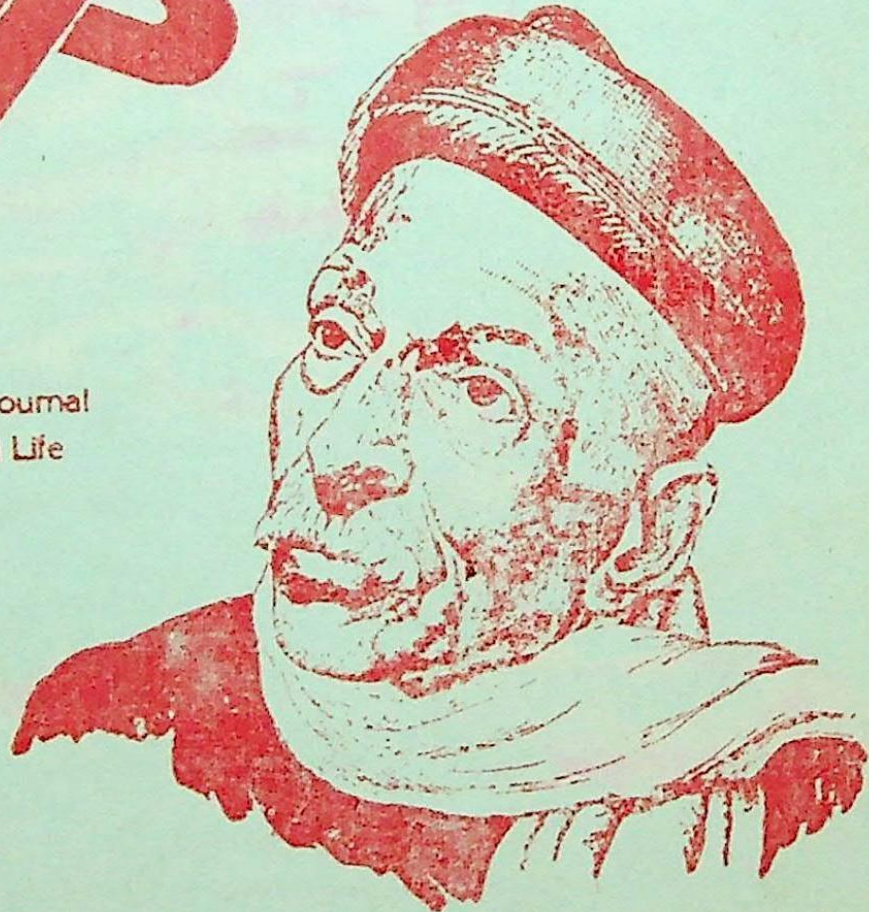
KR Kulkarni as Translator
**PATHWAY
TO GOD**



October 1991

आत्मा का अरं द्रष्टव्यः

A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God. One World. One Humanity "

Vol. XXVI

October 1991

No. 1

P R A Y E R

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ।

सर्वे भवन्तु सुखिनः ।

सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु

मा कश्चिद् दुःखमाप्नुयात् ॥

ॐ

Lead me from evil to good.

Lead me from darkness to light,

Lead me from death to Immortality.

May all be full of happiness,

May all be with health and vigour.

May all enjoy Bliss Eternal,

May no eye be wet with tear.

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(A Quarterly Journal of Spiritual Life)

“ One God . One World. One Humanity ”

Editor : **Prof. B. R. Modak, M. A., Ph.D.**

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Editorial

Integral Yoga of the Gita

The Bhagavadgita is called 'Vyāvahārika Vedānta' because it contains practical philosophy, which is necessary for a common man to lead a fruitful life. For this purpose it teaches Karma-yoga, Bhakti-yoga, Jñāna-yoga and Dhyāna-yoga.

As regards Karma-yoga, the Gita says "Your right is to work only, but never to the fruits thereof, Let not the fruit of action be your object, nor let your attachment be to inaction (2. 47)". The right of a man does not extend to the fruit of action, because the fruit depends upon many factors such as the basis, the doer, various instruments, divergent activities, and destiny is the fifth operating factor (18. 14).

The Karma-siddhānta tells that a man invariably gets the fruit of his action. Some actions yield their fruits immediately, whereas some other actions give their results in due course of time. Moreover "as you sow, so you reap" goes the proverb. Good actions leads to good results, while bad actions lead to bad results. One should remember that the fruit of action does not always come in the form of money. It may come in the form of physical health and mental peace, as well as joy.

Krishna himself stands as an example incarnate of Karma-yoga. He worked as the charioteer for Arjuna and helped the Pāṇḍavas to win the battle. He has given the example of Janaka who was a king, but lived like a sage and maintained the world order (3. 20).

A Karma-yogi dedicates with devotion all his works to God. Thus the Karma-yoga and Bhakti-yoga come together. A devotee thinks, "I am not the doer, but God is the doer. I am only an instrument in the hands of God". Hence he remains away from egoity and attachment to the fruit of action. He is free from fear, because he has the faith that

God saves him, when he is in danger. God gives him intelligence to overcome difficulties. A devotee never meets frustration, because he knows that God gives him proper things at proper time, so as to bring about his spiritual development.

God is omni-potent, omni-scient and omni-present. Devotees sing the glory of God as the creator and protector of this universe. Hence He dwells in their heart and dispels the darkness of ignorance by the shining light of wisdom (10. 11). Thus Bhakti-yoga and Jñāna-yoga are brought together.

The Gita lays considerable stress on Ātma-jñāna. Ātman is imperishable. It is never born nor does it die, It is immutable. As a man discarding worn-out clothes takes other new ones, likewise the Ātman casting off the worn-out body enters a new one. Weapons cannot cut Ātman, nor can fire burn it, water cannot drench it, nor can wind make it dry (2. 17—24). To make this knowledge of Ātman firm in the mind, meditation is necessary. This joins Jñāna-yoga to Dhyāna-yoga,

The sixth adhyāya of the Gita gives details regarding the practice of meditation. In a clean spot on a comfortable seat a Yogi should sit erect and concentrate his pure mind in God. If his mind runs here and there, he should withdraw it and fix it in God only. As a result of this a Yogi attains lasting peace and supreme bliss. This bliss is the highest happiness in life.

Thus Karma, Bhakti, Jñāna and Dhyāna together constitute the Pūrṇa Yoga of the Bhagavadgita.



Shri Gurudeo Dr. R. D. Ranade



Born :
Jamkhandi
3-7-1886

Samadhi
Nimbal
6-6-1957

PROF. RANADE'S VIEW OF ETHICS

— Dr. G. N. Kundargi

For Aristotle the purpose of ethics is to make us good men. He discusses practical and intellectual virtues in this regard. While discussing practical virtues, he emphasises the doctrine of the mean between two extremities. Intellectual virtues enable us realise pure form without any taint of matter.

Professor G. E. Moore in his *Principia of Ethica* (1903) writes that the purpose of ethics is the knowledge of good and not to become good men. He says that the notion of good is indefinable, and that propositions about 'good' are synthetic and not analytic. To define it in any other terms such as desire is to commit a naturalistic fallacy. Sir W. D. Ross, H. A. Prichard and C. D. Broad follow the line of G. E. Moore. They analyse ethical concepts such as 'good' 'right' 'duty' and ethical propositions such as 'helping a beggar is good' 'Promise-keeping is right' etc. They come to the conclusion that ethical terms are indefinable and that propositions of ethics are synthetic and 'a priori'.

For the emotivists like A.J. Ayer, Rudolf Chrap, Charles Stevenson and R. M. Hare ethical words such as 'good' or 'right' are only emotive in meaning. 'Killing' is bad that is bad. They evoke similar response, attitudes in others or they are in the form of prescriptions, recommendations etc.

Dr. Ranade does not accept the contemporary issues on ethics. He goes along the lines of Aristotle. For him the

essence of morality is to make us good persons. Moral preparations is absolutely necessary for mystical realization. There is a close relationship between ethics and metaphysics on the one hand, and ethics and mysticism on the other.

Metaphysics Morality and Mysticism

Metaphysics is concerned with nature of the universe and the place of man in it. It discusses the nature of reality. The conception of the nature of reality has its impact upon our ethics or morality. The view that we hold about the nature of the Universe has its bearing upon our ethical life. Philosophers like Plato, Aristotle, Spinoza, Hegel, Green, Bradley and others have held ethics as a part of metaphysics. They have deduced their ethics from metaphysics.

Even Immanuel Kant regards God and Immortality - the problems of metaphysics - as postulates of ethics. The conflict between reason and passion continually goes on. In order that we should be perfect, one life is not sufficient. We may need a series of births. Further, there is a distinction between intrinsic good and complete good. Virtues possess intrinsic goodness. But in order that in proportion to virtue there should be happiness, we need the presence of God who can ever rule nature and set the things right.

Dr. Ranade points out that metaphysics, morality and mysticism correspond to intellect, will and emotion. As the latter cannot be separated, the former also cannot be separated, the former also cannot be sundered from one another. Metaphysics is an intellectual interpretation of reality, morality supplies us the firm will to pursue the path of reality. Without the moral back-bone, mysticism or experience of reality is a myth. Further just as morality,

to be ratiocinative, must be firmly linked to the intellect, similarly for its consummation, it must end in the mystical attitude. For the highest development of man's consciousness intellect i. e. metaphysics, will i. e. morality and feeling i. e. mysticism are absolutely inter-dependent.

I. Theories of the Moral Standard

A. Heteronomy

In his **Constructive survey of Upanisadic Philosophy**¹ Ranade observes that as in the childhood of man, so in the childhood of the race, heteronomy is the first principle which serves to dictate rules for moral conduct. Reference is always made in such cases to the conduct of others, of those who are better situated morally than by ourselves. They dictate to us the principle of conduct. It is for our benefit Aristotle remarks that when we are ignorant and hence when we are not able to choose the way of moral action for ourselves, the opinion of men of trained character should count as the principle of moral authority.² The Taittiriyaopaniṣad says :

"..... he (the disciple) should follow only the good actions of the spiritual teacher : that he might even more profitably follow the good actions of those who are still better situated than the spiritual teacher, that if ever he should seek to find out the intimate nature of duty or conduct, then he should always be guided by this one principle only, namely, how the Brahmins, who are cautious gentle, and intent upon the law conduct themselves in that particular case."³

1. P. 289

2. Nichomachean Ethics I. 4

3, I. 11

Dr. Ranade suggests that the above quotation implies the maxim that we should always mould our conduct on the pattern of the conduct of those who are better than ourselves and who are in position to give us rules of their example.

According to Ranade the opinion of society in general, or the opinion of the State, are rather vague terms for defining the nature of heteronomic duty. The society or the state may not be able always to impart to us one uniform principle of moral conduct. On the other hand if we go deeper, we find that the opinions of the society or the state are themselves based upon the maxims of conduct which are supplied to them by wise men. There is an oligarchy in Morality, as there is an oligarchy in the society or the state. It is the voice of the moral oligarchy which ought to prevail in supplying us with the pattern of conduct. This is the view of the Taittiriya Upaniṣad as propounded by Dr. Ranade. It does not mean that he subscribes to it.

B. Theonomy

Here the moral law is regarded as a principle which owes its authority, not to any man or body of men, but to God or the gods.

Dr. Ranade remarks that theonomy is also a sort of heteronomy. 'Theos' is also a 'heteros' from the proper moral point of view. However, he considers Theonomy as separate from Heteronomy because the law of God stands in a somewhat different category from the law of Man. The best known example of Theonomy is a set of laws to be found in the Ten Commandments of the Jews.

But there are certain difficulties here. Is it possible to know the wishes of God in every particular case affecting

moral conduct? Is it possible to know what principles in general constitute the wishes of God? Or can we identify the laws of God with the dictates of conscience which is the candle of the Lord within us? Any way, it is difficult to set down in detail the laws of God as enjoining the performance of certain duties upon us, in preference to, or in cancellation of, other duties.

But Dr. Ranade observes that certain communities entertain a vague fear about God as a Being who is separate from ourselves. Here the laws which are after all 'attributed' to God by man ever hang like the sword of Damocles on the moral agent. Theophobia instead of theopythy supplies the rules for moral life. That is why the sages of the Kathopaniṣad said that "God is that great fearful Thunderbolt which is raised over our head, by knowing which alone can man become immortal. For is it not through His fear, that the fire burns, the sun shines. Indra the god of gods, the wind, and death as the fifth, run about doing 'their work'?"

In his book **Critical and Constructive Aspects of Prof. Ranade's Philosophy** Prof. B. R. Kulkarni has a chapter called: 'Theonomic Ethics I' Obviously he regards Ranade as upholding Theonomy. But I find the following puzzling passage in Ranade's **Constructive Survey of Upanisadic Philosophy**.

"But when all has been said in favour of the law of God, on a careful consideration of the intimate nature of moral action, it may become evident that the law issuing from anybody except one's own self can never be regarded as a sufficient guarantee for the moral tone of actions."

It seems that Dr. Ranade is upholding here Autonomy as the Moral Standard. So let us now turn to Autonomy as a theory of the Moral Standard.

C. Autonomy

Autonomy means self-rule. It alone supplies the true principle of moral conduct. It is neither the society nor state nor God, who can give us the essential rule for moral conduct. This must spring entirely from within ourselves.

Ranade observes that it is difficult to say that the Upaniṣadic seers envisaged this principle of moral action. In the Chandogya Upaniṣad there is a passage that the mind should be meditated upon as the Ultimate Reality.¹ Or another passage from the same Upaniṣad asks us to regard the mind as verily the Ātman in us, as also the Ultimate Reality.² These passages are supposed to involve the theory of intuitionism. Ranade observes that these passages involve a lower intuitionism and not the higher intuitionism of autonomy; because it is the Mind which is here quoted with the Highest Reality and not the Self which is mentioned as apart from it. He further remarks that instances are not wanting even in the history of European morals where Aesthetic or Sympathetic intuitionism prepares the way for the higher intuitionism of autonomy.

Ranade's contention is that it was not till the days of the Bhagavadgīta in the history of Hindu Ethics that the real nature of autonomy was clearly appreciated, and the categorical imperative of duty with all its Kantian purism inculcated. He regards the Upaniṣadic Ethics as, on the whole deficient in the principle of autonomy as supplying the rules for moral conduct.

1. III. 18. 1.

2. Ibid. VII. 3. 1.

The Categorical Imperative in Kant and the Bhagavadgītā

Kant argued that, since, the moral imperative is categorical, it cannot be derived from the consideration of any end outside of the will of the individual. For every external end is empirical and could give rise only to a hypothetical imperative. We should only be entitled to say that if we seek that end, we are bound to act in a particular way, with a view to its attainment. Kant held therefore, that the absolute imperative of duty has no reference to any external ends to which the will is directed but simply to the right direction of the will itself. "There is nothing good but the good will" and this is good in itself not with reference to any external facts. It must have its law entirely within itself. If the imperative which it involves were dependent on any of the facts of experience, which are by their nature contingent, it would itself be contingent, and could not be an absolute law.¹

In his **Critique of Practical Reason** Kant makes the following general statement in regard to the conception of duty.

"Act on that maxim so that it becomes a universal law of nature.

Universality is the general characterisation of this law. This general principle Kant had to modify, modulate or specify in course of time. The first specification of this universal law is "act on that principle which might be regarded as a law of nature. The second specification is—"act on that principle which might be regarded as a law of reason". Finally, mere nature and reason are not sufficient.

1. J. S. Mackenzie, 'A Manual of Ethics' (University Tutorial Press, London) 6th Edn. 1929, Reprinted 1961, pp. 153-54.

Man must come in, He must be regarded as an end-in-himself, The kingdom of Ends must Justify our practice of the categorical Imperative. Hence the third specification would be- "act on that principle which will conform to the concept of the kingdom of Ends". Thus man as an end-in-himself sums up the total teaching of Kant in regard to the Categorical Imperative.¹

Exactly in a similar, manner says Ranade, the Bhagavad-gītā gives us a certain general formulation of the Categorical Imperative and then its specifications. There is the procedural similarity as well as the similarity of conduct.

In the first place these are the utterance in the Bhagavad-gītā in regard to the general formulation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।²

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।³

You ought to do a thing because it is your duty to do so. You have the right only to act never to the fruits thereof.

Then there are three specifications of it. The first specification is that this duty is to be performed leaving away all attachment and desire for the fruit, (सङ्गं त्यक्त्वा फलानि च) This rule is applicable, according to the Bhagavad-gītā, not merely to ordinary actions but even to holy actions :

1. Dr. R. D. Ranade : The Bhagavadgita as a Philosophy of God-realization (Nagpur University , Nagpur), 1959 pp 198-99.

2- XVIII. 9

3. II. 47

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ।
 एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च
 कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥²

It tells us that we should leave away all desire for fruit not merely in the case of ordinary actions but also in the case of holy actions so that even holy actions come within the purview of the Categorical Imperative.

A second specification of the Categorical Imperative in the Bhagavadgītā is :

योगः कर्मसु कौशलम् ।³
 सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते ।⁴

We are to do our duty skilfully. Also one must preserve one's equanimity in the midst of success and defeat. Equanimity is called discipline or yoga.

The third specification is the concept of Yajña. It is universal in its nature. Ranade says that it corresponds to the Kingdom of Ends in Kant. The Yajña has got both a social and a spiritual value as the Kingdom of Ends itself has. Yajña or sacrifice is not one of ghee, sesamum or rice. It is the general, universal conception.

There are various kinds of Yajñas.

एव बहुविधा यज्ञा वितता ब्रह्मणो मुखे⁵
 द्रव्ययद्यास्तपायज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः सांख्यताब्रताः ॥⁶

Some perform sacrifice with material things. Some offer sacrifice in the shape of penances. Others sacrifice

1. XVIII 5. 2. Ibid. 6 3. II. 50
 4. II. 48 5. IV. 32 6. IV 28

through the practice of Yoga. While some striving souls, observing austere vows, perform the sacrifice of wisdom through the study of sacred texts.

So whenever we are doing our actions in a spirit of sacrifices we are freed from their contamination. That is the ultimate principle.

Thus Kants law of nature, law of reason and law of self correspond to the doctrine of disinterested action, the development of equanimity and the spirit of sacrifice of the Bhagavadgītā.

II. Theories of the Moral Ideal

In his Constructive Survey of Upaniṣadic Philosophy Dr. Ranade discusses the following theories of the Moral Ideal :

1. Anti-Hedonism 2. Pessimism
3. Asceticism, Satyāgraha and Quietism
4. Spiritual activism 5. Phenomenal Activism
6. Eudaemonism 7. Beatificism 8. Self-realization
and 9. Super-Moralism

Ranade shows his inclinations towards Beatificism Self-realization and Super Moralism.

1. Anti hedonism

We have an entirely anti-hedonistic theory advocated by the author of the Kathopaniṣād. According to that Upaniṣad there are two different paths. One is the path of the good and the other is the pleasant. These two diverse paths try to seduce a man each to itself. He who follows the path of the good is ultimately rewarded by the fulfilment of his aim. He who follows the path of the pleasant loses the goal which he is pursuing. The wise man chooses the good before the pleasant, while the fool chooses the pleasant before the good. Ranade observes that in the

Kathopanishad we have a classical expression of the conflict between the good and the pleasant as experienced even in the Upanishadic days.

In Xenophon, the two maidens, pleasure and virtue, present themselves before Hercules with their several seductions. Hercules chooses virtue.

In the Kathopanishad the God of Death tries to seduce Nachiketa. He offers him a life of pleasure and glory rather than the secret knowledge of Immortality. Nachiketa refuses pleasure and glory. He requests Yama to teach him the knowledge of the immortality of the soul.

Ranade like Nachiketa and Hercules is certainly an anti-hedonist. He prefers the life of God and that of Good rather than that of pleasure.

2. Pessimism

Ranade observes that anti-hedonism may degenerate into an utter pessimism. Those who have tasted the life enjoyed by the unageing immortals never bother about the life of pleasure, of beauty and love. Schopenhauer remarked that the best thing for man here below is not to have been born at all, and the second best to have died young.

In the Maitri Upanishad our attention is drawn to the contemplation of the universal evil that exists in the world. Impermanence of things has been brought forth. And life is described as the source of eternal misery.

Brihadratha says that this body is foul-smelling and un-substantial. It is merely a conglomeration of ordure, urine, wind, bile and phlegm. It is spoilt by the content of bones, skin, sinews, marrow, flesh, semen, blood, mucus and tears. It is afflicted by lust, anger, covetousness,

fear, dejection, envy, separation from the desired, union with the undesirable, hunger, thirst, old age, death, disease and grief. All this world merely decays. The flies and the gnats, the grass and the trees are born merely to perish. The great oceans dry up, the mountains crumble, the pole-star deviates from its place, the wind cards are broken, the earth is submerged and the very gods are dislocated from their positions. If this is the situation, Brihadratha asks whether there is any use of the satisfaction of desires in this body and in this world. He requests Śākāyana to save him as one might save a frog from a waterless well.

According to Ranade the pessimistic attitude is the logical outcome of the anti-hedonistic attitude.

3. Asceticism, Satyāgraha and Quietism

Ranade says that asceticism and monastic practices are closely connected with pessimism. When interest in life begins to wane, man is drawn towards ascetic virtues. When his heart sets on the Eternal, he adopts the life of renunciation. It is in this way that the wise men begin to feel the futility of wealth, fame or progeny.

The Kauṣītaki Upaniṣad advocates the attitude of Satyāgraha. It enjoins upon an ascetic the attitude of non-begging in the firm belief that when he does not beg, things will come to him of their own accord.

The Bṛihadāraṇyakopariṣad recommends a quietistic life. One should never take too many words, for that is a weariness of the speech.

4. Spiritual Activism

According to Ranade there is a positive side to the quietistic life. The Muṇḍakopaniṣad tells us that we

should leave away all words, but should devote ourselves to the knowledge of the Ātman. Ātman is the bund of immortality.

Even though we have been asked to lead a quietistic life it is only as a sort of recoil from the unreal and empty world of sense; within itself, however, it may contain the marrow of self-realization.

The Bṛhadāraṇyakopaniṣad has an illuminating passage in this connection. It says :

" ... One who lived a peaceful life, of self-control of sensation from activity, and of patient suffering having collected himself, saw the Ātman within himself, saw in fact everything as verily the Ātman. Evils cease to have any power over him, for he has overcome all evil, Sin has ceased to torment him, for he has burnt all sin"

The Muṇḍakopaniṣad adds that playing with the Ātman enjoying the Ātman itself constitutes the action.

Life in Ātman, observes Ranade, is a life of intense spiritual activity. It is not a life of retirement and quietude as it may seem to others.

5. Phenomenal activism

Contrasted with Spiritual Activism, there is another kind of activism with which people are ordinarily familiar. It is called Phenomenal Activism.

The Īṣopaniṣad says : "a man should try to spend his life-span of a hundred years only in the constant performance of actions. It is thus only that he can hope not to be contaminated by actions." Professor Ranade comments that in this passage the actions that are implied have reference only to 'sacrifice' and that freedom from contagion with the fruit of action is not mentioned here. It is

only the Bhagavadgītā which has brought out actionlessness in the midst of action by developing the spirit of detachment towards the fruits of actions.

However, says, Ranade, that the Īśopaniṣad goes beyond the other Upaniṣads when it reconciles the life of action with the life of knowledge. The Upaniṣad says that the life of bare contemplation and the life of bare activity are alike fraught with evil. "But he alone who can synthesise the claims of knowledge and action is able by means of action to cross the ocean of death and by means knowledge to attain to immortality."¹

Ranade remarks that the later claims of Aristotle for the contemplative life, and of Bacon for the active life, are prophetically reconciled by the philosopher of the Īśopaniṣad.

6. Eudaemonism

According to this theory the aim of right action is personal well-being or happiness.

Dr. Ranade suggests that when we recognise the phenomenal side of Activism, it is not difficult to deduce from it, a theory of the moral ideal which takes account of phenomenal good. The moral good may not be regarded as the Summum Bonum, and the worldly good is recognised as at least on a par with it in the formation of the conception of the Summum Bonum.

In the S'vetas'vataropaniṣad we come across a passage where worldly good is craved for as being even a superior moment in the conception of the highest good. The Upaniṣad says :

1. 9-11

"Make us not suffer in our babies or in our sons, make us not suffer in lives, or in cows, or in horses, kill not our powerful warriors, O Rudra, so may we offer to thee our oblations for ever and ever."¹

Dr. Ranade remarks that when the eye of the moral agent is not turned inwards, the good he seeks is evidently the external good only. On the other hand, when the internal good is also taken into account, we are to choose both Truth and Law which have moral along with Happiness and Prosperity which have material value.

Yājñavalky at the court of King Janaka desired both wealth and cattle as well as victory in the argumentative battle. The external good constitutes a moment in the conception of the highest good.

7. Beatificism

In the Bhārgavī Vāruṇī-Vidyā of Taittirīya Upaniṣad we have traces of the doctrine of beatificism. Here intuitive bliss or beatific consciousness is regarded as the source of reality.

The author of the Taittirīyopaniṣad seems to suggest that there is no distinction of kind between physical good and spiritual good, and that we may regard the two as commensurable in terms each other. Physical good is itself an aspect of 'bliss', as spiritual good constitutes the acme of 'Bliss'.

The author of the Upaniṣad puts forward a scale of values connecting the physical bliss with the highest spiritual bliss. The unit of measurement is the happiness of a young man of noble birth and of good learning, who

1. IV. 22

is very swift and firm and strong, and to whom is granted the possession of the whole earth full of wealth.

The author of the Upanisad goes on saying :

"Of a hundred such blisses is made the bliss of the human garhi..... of a hundred such blisses is made the bliss of the highest gods..... and a hundred blisses of Prajāpati make the bliss of Brahman; and each time we are told that all the blisses severally and progressively, belong to the sage who is free from all desires."¹

Dr. Ranade comments on the passage by saying that if desirelessness is to constitute the highest bliss, there is no meaning in saying that the highest good could be measured in terms of the unit of physical good. He holds that it is not possible that spiritual good can be of the same kind as physical good. the two are entirely incommensurate, differing not in degree but in kind. The bliss of the god-realised sage cannot be measured in terms of physical happiness.

8- Self-realization

Ranade is of the firm opinion that there cannot be any physical scale for the measurement of spiritual values. The bliss of self-realization is entirely of its own kind, absolutely *Sui generis*.

By Self-realization is meant the unfoldment and the Visualisation of the Ātman within us, instead of the insipid and soulless realization of the various 'faculties' of man such as the intellectual, the emotional and the moral.

Ātman constitutes the Reality within us as without us, It is and ought to be the highest object of our desire, higher than any phenomenal object of love, such as progeny

1. ॐ. 11. 8.

the very kernel of our existence, is near-most to us. Further, when one has attained the Self, there are for him no desires left to be fulfilled, and he becomes entirely desireless.

Dr Ranade suggests that the Upanisadic doctrine of Self-realization implies more than that the Ātman is the sole object of desire. Yāñavalkya wanted to make a partition of his estate between his two wives, Kātyāyanī and Maitreyī. The latter preferred her husband's spiritual portion, saying "supposing I obtain the possession of the whole earth full of wealth, by that I shall never attain to immortality. It is not for the sake of everything that everything is dear, but for the sake of the Ātman. This Ātman ought to be seen, ought to be heard, ought to be thought about and ought to be meditated upon"¹

The ethical and mystical sides of self-realisation are fused together in the Chāndogya Upanisad. The Upanisad starts with a question : "Why does a man perform actions ?" The answer is that he wants happiness. The Upanisad says that real happiness is the happiness that one enjoys in the vision of the Infinite. It is the great happiness. It consists in seeing, hearing and meditating upon the Ātman. It is immortal. The Infinite is above and below, before and behind, to the right and to the left. It is identical with everything that exists. So are the Being, or the I within us and the Ātman. Real happiness consists in the triune Unity of the Infinite, the I and the Ātman. So Aham Ātmā. It is Swārājya, freedom. In this way the ethical Summum Bonum consists in the mystical realization of the triune Unity of Infinite the I and the Atman.

1. ँ. 11. 4. 2-5

9- Super moralism

The theory suggests a state of being beyond good and bad. It is the ethical counterpart of the metaphysical theory of Absolutism. Bradley and Nietzsche on the one hand, and the Upanisads on the other speak of super-moralism.

Ranade remarks that Nietzsche's super-moralism affects only the Superman. The Super-man is in possession of absolute strength. He defies, and therefore rises above, all conceptions of good and bad.

The Bradleyan super-moralism affects only the Absolute. The Absolute in its absoluteness is beyond both good and bad.

The Upanisadic Supermoralism affects the Individual as well as the Absolute, and the individual only so far as he may be regarded as having realised the Absolute in himself.

The passage from the Kathopanishad tells us that "the Absolute is beyond duty and beyond non-duty, beyond action and beyond non action, beyond the past and beyond the future." It is supported by the passage from the Chāndogya Upanishad which tells us that "the bodiless Ātman is beyond the reach of the desirable and the undesirable."¹

As a compliment to the above passage, there is a passage from the Muṇḍakopanisad, which tells us that "the Moral Agent shakes off all conceptions of merit and demerit, that is, in other words, goes beyond the reach of virtue and

1. क. 1-2-14

vice, and good and bad, when he has attained to divine assimilation after realising the golden-coloured Being who is the lord and governor of all."

III. Practical Ethics

If morality is to become a part and parcel of our life, cultivation of moral virtues is a necessity. Plato spoke of the virtues of wisdom, courage and restraint with reference to the philosopher-kings the military class and the labour class respectively. As said earlier in this chapter, Aristotle divided the virtues into two classes such as the dianoetic or theoretical virtues and practical virtues. The dianoetic virtues emphasise contemplation on the pure form without any taint of matter. The practical virtues such as friendship are necessary for the success in life. In this connection Aristotle upholds the doctrine of the mean to avoid extremities. For example, if rashness is one extremity, timidity is another extremity. Valour or courage is the mean.

In Indian philosophy the Sāṅkhy speaks of the discriminating knowledge between the evolved, the unevolved and the knower as the means to kaivalya or freedom. The Vedānta of Ś'ankara speaks of discriminating knowledge and detachment as necessary for Brahman realisation, Jainism puts forward three virtues, namely, right faith, right knowledge and right conduct. They are called three gems or triratnas. Buddhism suggests eight stages to reach nirvāṇa; Right views, right resolve, right speech, right conduct, right livelihood right effort, right mindfulness and right concentration, like Aristotle, Gautma the Buddha had put forward the madhyama mārga or the middle path to attain peace.

In his **Constructive Survey of Upanisadic philosophy** Dr. Ranade brings out systematically the doctrine of virtues as enunciated in the Upanisads.

The Brhdāraṇyakopanisad suggests cultivation of self-control, charity and compassion- dama and dāna and dayā. Self-control is meant for Gods or for those in whom Sātvika element is predominating. To the divine voice says : "Be self-controlled, for otherwise, out of your elation, you might do acts of 'unkindness'."

Charity is meant for men. In them the Rājasa element predominates. To them the Upanisad says "Be charitable and love your fellows ."

Compassion is recommended for the demons. In them the Tāmasa element predominates. The divine voice says : "Be kind to those with whom you would otherwise be cruel."

The Chāndogya Upanisad says that besides charity, austerity, straightforwardness harmless and truthfulness constitute the chief virtues of man. Stealing, drinking, committing adultery and killing are regarded as vices, Those who possess these vices are considered as worthy of capital punishment. Ranade remarks that this is very much like the latter injunctions in Manu and Yājñavalkya.

The Taittirīya Upanisad enumerates the different virtues that are necessary for practical life. We have the opinions of three different moralists each emphasising a special virtue. The sage Satyavachas teaches the virtue of Truth. The sage Taponitya insists upon the virtue of penance. And the sage Nāka Maudgalya considers the study and teaching of the Sacred books as verily constituting penance.

The Upanisad ask us to respect the law to practise Tranquillity, to offer ceremonial as well as daily oblations to the fire, to fulfil our duties that are due to the Gods,

the Fathers. preceptor and the guest, and to increase and multiply.

The Upaniṣad further says that charity should be practised with Faith and not with Unfaith, with Magnanimity, with Modesty, with Awe, and with Sympathy.

The Upaniṣadic thinkers regard Truth as the supreme virtue. The story of Satyakāma Jābāla tells us that even the son of a wanton woman could be elevated to the position of a Brahmin merely for having told the pure and unadulterated truth. Further Truth has the power of saving a man even from death. Truth is merely the counterpart of Reality. The Upaniṣads ask us to be true and not to fear. The Muṇḍakopaniṣad tells us that Truth alone becomes victorious in the world and not a lie.

By Truth is paved the path of the gods. The practice of Truth enables one to reach the Absolute. When a man has realised the ultimate, then only he might be said to tell the Truth. Other truths are truths only by sufferance. Thus according to the Chāndogya Upaniṣad Truth is the ultimate moral correlate of the realisation of the Absolute.

Freedom of the Will

Freedom of the will is an important problem in moral philosophy. In the history of Western philosophy Spinoza is a determinist. Kant says that man is empirically determined, but nouminally free. A. F. Taylor upholds freedom of the individual. Mill and Hume suggest that there is no contradiction between being free and being causally determined. G. E. Moore speaks of moral choice.

In the history of Indian Philosophy the Nyāyavaiśeṣikas regard Ātman as one of the substances. The Sāṅkhyas

regard the self as free, but owing to non-discrimination puruṣa identifies the activities of prakṛti as his own and hence suffers. In the Advaita Vedānta Ātman itself is Brahman. Owing to Māyā the self forgets its identity with Brahman. In the viśiṣṭādvaita and dvaita the individual has no freedom. He is absolutely dependent on the Lord Viṣṇu or Nārāyaṇa.

Ranade remarks that a proper discussion of the problem of Freedom of will requires a very high stage in the development of moral philosophy, and that the treatment of the problem in the Upaniṣads is but scanty. However, there are a few acute insights in regard to the problem. We shall take account of them.

The Bṛihadāṇyākopaniṣad tells us that man is merely a conglomeration of desire, will and action. The statement goes "as his desire is, so is his will; as is his action, so is the fruit that he procures for himself". According to Ranade this is a very clever discussion of the relation between desire, will, action and the effect of action. He says that this is a contribution indeed of the Upaniṣadic sages to the psychology of the Moral self.

In the Kausītaki Upaniṣad we have a theological determinism. We are told that man is but a puppet in the hands of God. God makes him to good actions if he wishes him to prosper and bad actions if he wishes his fall. This is a clear denial of freedom of man.

In the Chāndogya Upaniṣad we are told that even though true freedom cannot be said to belong to man before the realization of Ātman, still we can say that it does belong to him after that realization. With a small success man thinks that he is the Lord of the universe that he can do and undo things. But this is a false expectation. Though

man is free in small matter, yet he is not free in the highest sense of the term. Like a prisoner who thinks he is free, man is free only to drink and eat and not to move about. Man's freedom is the freedom of the tethered falcon. The Chāndogya Upanisad tells us that when we have known the Ātman we can obtain any object we please. It testifies to the sovereignty of man's will over nature. It proceeds from the realization of the Ātman.

Professor Ranade says that in general there is no discussion in the early Upaniṣads of the conflict of motives leading to the moral choice. However, he suggests that in the Muktikopanisad we have a passage where the river of desire runs between the banks of good and bad but that, by the effort of our will we should compel it not to move in the direction of the bad. According to Ranade this is a contribution to the psychological aspect of the problem of freedom.

The Ideal of the Sage

Ranade remarks that moral values are invariably linked with mystical values. He says that there can be no true mysticism unless it is based upon the sure foundation of morality. He also suggests that morality to be perfect must end in the mystical attitude.

In the Upaniṣads we have no mere moral agent. His morality invariably consummates in mystical realization. Ranade says that there is difference between the Upanisadic sage and the Stoic Sage on the one hand, and between the Upanisadic sage and the Christian sage on the other.

The Stoic sage represents in himself the acme of moral perfection. Here moral perfection is connected with an intellectual contemplation instead of a mystical reali-

zation of the Absolute. The Christian Sage sticks to the norm of conduct, faith, hope and charity. But he centres his hopes for mystical perfection in Jesus Christ and not in himself.

The Upaniṣadic sage believes in the possibility of greater or less mystical realisation for every being according to the greater or less worth of his character, belief and endeavour. He sees the Ātman in all and sees the Ātman alone. When he has seen the Unity in all things, there won't be any grief or infatuation for him. He has reached the end of sorrow. He has cut out the skin of desire. The realisation of the Ātman is the highest desire. After that there can't be any other desire. Sin will never contaminate him. There is no repentance for him. He is beyond the duals: good and bad, right and wrong, etc. The sage is an impenetrable rock. No body can do any harm to him.

He has attained to eternal tranquility because he has "collected" the godhead. All his senses, mind and intellect have become motionless. He has realised the Ātman. He has found eternal happiness everywhere.

CONCLUSION

For Ranade the empirical and the transcendental or the phenomenal and the noumenal are not contradictory. Secular life can be combined with spiritual life. Secular work could be reconciled with spiritual work. Uttering the name of God with every breath, like Kabir, our hands may be engaged in work. We can perform our duty in the midst of god-realisation. There is no separation between the province of duty and that of God. God love should pervade our province of duty.

Both Kant and Spinoza draw a distinction between the region of reason and that of sense. The region of reason

is the region of morality and that again is the region of freedom. But man is a mixture of reason and passion. The Good will usually act in the right way, but it is susceptible to sense and we can't be sure that it can never go wrong. But the Holy will not only act on right principles, but is always free from the snares of passion. In passing from Good will to Holy will we pass from man's will to God's will or from phenomenal necessity to noumenal freedom.

I have suggested earlier that Ranade shows preference to Autonomy rather than to Theonomy. But perhaps the right thing to say would be that for Ranade, Brahman, the Ultimate Reality, the Self- the Reality within, and God the Reality from the standpoint of theology, and mysticism are one and the same. Accordingly man's freedom consists in the realization of the Self or in obedience to God or in the unitive state of realization of the Absolute or Brahman. Metaphysics, morality and mysticism are indirectly related to each other.

Prof. B. R. Kulkarni is right¹ in saying that the distinctive contribution of Prof Ranade to metaphysics-ethical thought is his doctrine of Beatificism.

According to the Idealist, self-consciousness is the highest reality. It is the central point of existence. Ranade suggests that it is not human self-consciousness, but divine self-consciousness which is the basic reality. He further says that this Central Reality is not merely consciousness but bliss as well. According to metaphysics Brahman is the highest reality. According to axiology Bliss is the highest reality. For Ranade both are the same. He

1. B. R Kulkarni : "Critical and constructive Aspects of Prof. R. D Ranāde's philosophy. pp. 127 -32

Identifies bliss with reality. This is beatificism. For idealism self-consciousness is the centre. For beatification bliss is the centre.

We have already seen the doctrine of beatification as pointed out by Ranade in the Upanisads. He also discusses the doctrine with reference to the Bhagavadgītā and the Brahmasūtras.

Beatificism in the Bhagavadgītā : three points are to be noted in this connection. 1) The first is to be found in the following verse.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते १ ।

Here the conception of Brahmasamspars'a is important. It means touching God, coming into direct contact and communion with God. It is the first element in Beatificism.

2) In the second place we read the identification of the Saint and Brahman in the following verse :

योऽन्तःसुखोऽन्तराशमस्तथान्तर्जोतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२

The saint enjoys the highest bliss inside. He becomes one with Brahman. He reaches the state of Nirvāna. It is the highest bliss.

3) Lastly, the blissful state itself is Brahman. The verse goes :

प्रशान्तमनस ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥३

The mind of the Yogi is perfectly calm. He is sinless. His passion is subdued. He is identified with Brahman, Supreme happiness comes to him as a matter of course. Or the blissful state is itself Brahman,

Beatificism in the Brahmsūtras

Here Ranade has reference to the doctrine of Bhūman. Bhūman has the element of supreme beatification which does not belong to anything else. It is a metaphysical entity because greatness is identified with it. It is realised in a mystical state. The sūtra 1-3 8 says that Paramātman may be called Bhūman or great bliss.

We come to another point, namely, intellectual beatificism or beatific theoria. There are three views about the enjoyment of theoria. They are of Jaimini, Audulomi and Bādarāyaṇa. They are expressed respectively in the sūtras. IV. 4. 5, IV. 4. 6. and IV. 4. 7. Jaimini says that the realised soul enjoys the bliss of Brahman. But Audulomi points out that the realised soul becomes the thought of thoughts. He says that the Jñānin enjoys theoria. This enjoyment is only intellectual. It is not hedonic. Bādarāyaṇa finds no contradiction between the views of Jaimini and Audulomi. A realised soul may enjoy the bliss and be the thought of thoughts, to which he has already attained in the state of self-realization.¹ Bādarāyaṇa according to Ranade, reconciles the conceptions of Cit and Ānanda in that of Citānanda. This is beatific theoria. Here consciousness and bliss are welded together.

S'ankara understands the reconciliation in a different manner. He says that the bliss and lordly qualities, as mentioned by Jaimini, belong to the self only from the

1. R. D. Ranade : Vedānta : The culmination of Indian Thought p 174.

phenomenal point of view. Intelligence constitutes the real nature of the self as suggested by Audulomi. Thus according to S'ankara the nature of the self is c'inmatra and not Ānandapūrṇa. But Prof Ranade asks : why should S'ankara say that qualities like Ānanda cannot belong to pure Brahman while he can give that concession to Cit? He points out that if Ānanda has a defect, Cit also has the same defect. He suggests that we should not speak of the compound word C'idānanda if one of the constituents is noumenal and the other is phenomenal. He makes it clear that if C'idānanda is the real reconciliation of Cit and Ānanda, S'ankara here goes against Bādarāyaṇa by taking the concept Cidānanda as referring to two stand-points.

Further we find the element of beatificism when God is described as Rasa or Bliss. Ranade calls it flavourism. In the enjoyment of the bliss the giver and the receiver distinction vanishes. It transcends all logical relations such as subject and object, cause and effect and agent and action. It is a state of pure bliss. We can have it only as a result of self-realization. The ethical and mystical processes meet here.

BASAVANNA AND OTHER VACANAGAMIC MYSTICS AND THE PROBLEM OF S'ABDA

— Dr. V. S. Kambi

Introduction

The philosophers and mystics all over the world irrespective of time and place are found busy with the work of clarification of philosophical concepts. India is the birth place of such an activity since time immemorial. The present essay gives an account of the discussion on the problem of s'abda held by the twelfth century Indian mystics, who lived and flourished in Karnatak. The leader of the mystic-thinkers is Basavanna around whom rallied most distinguished mystics of the time, hailed from different parts of India. The centre of their activity was Kalyana. Except Ajaganna Mukhtayakka, Marulasankaradeva all others of Basavanna's time were extroverts. These extroverts not only aspired for the self realization but also, like Buddha, dedicated and devoted whole of their life-time for the uplift of the down-trodden and freedom from the clutches of the cast system, which caused great suffering since the pre-Buddha time.

Basavanna, the leader of the revolutionary mystics, was the prime-minister to the King Bijjala of Kalyana Kalacuri dyansty. He was a mystic prime minister so to say. He won the heart of the King by his extraordinary wisdom and good administration and also of the subject by his deep devotion and love for the suffering masses. A few of the most distinguished mystics of the time were Allamaprabhu, Marulashankaradeva, Moligeysa Marayya, Siddharama, Chennabasavanna, Akkamahadevi, Mukhtayakka, Gorkasanath

and others. The philosophical activity, which is not only intellectual but also practical, was carried out in a portion of the palace (Mahāmane) of Basavanna, which was called Anubhavamantapa, at Kalyana. The place for philosophical activity according to the Indian tradition is called pariṣad, sangha or vidyākendra. The term anubhavamantapa is used by the mystics. The activity is called anubhava (discussion or Kathā) and mantapa is a place for people who come and stay for a short time. So Anubhavamantapa is a place where s'araṇas (i. e. mystics) used to assemble and have discussions on all sorts of religious, ethical, social and philosophical matter, and disperse. Hence the term is a contribution by them to the Indian philosophical vocabulary. The term 'anubhava'¹ was used in Pras'nopaniṣad and Yagasūtra in the sense of divine perception and sense perception respectively but was not used in the sense of Kathā² i. e. philosophical discussion. So it is a new contribution. The Śivas'araṇas knew the proper place prescribed by Nyāyasūtra. Even then they set aside the tradition and had discussion on road-side. In Marula's'ankara's Sampādane it is shown that S'araṇas held discussion on the road-side near the gate of Mahāmane of Basavanna. Allama-prabhu, when he met Anuṣadeva who was in nirvikalpa-samādhi, carried out discussion (Anubhava) with himself, which is in the form of a soliloquy. Again this is a new event in the history of Kathā i. e. philosophical discussion. For the renaissance in Karnataka in particular and in India in general, Basavanna was the cause.

The discussion on the problem of S'abda took place not only in Anubhavamantapa in Kalyana but also in different

- 1 It is the present writer who traced the term, Anubhava in Upanisadic literature and showed the new meaning of the term; ātmānam anubhavati'
2. For a detailed study of anubhava as Kathā see my book Viras'aivadar's'anamimāmsa. Vol. IV.

places. A student of Indian philosophy can very well recognise that the Kathā by s'ivas'araṇas deals with different aspects of S'abda and also the full development of the history of philosophy of S'abda. The mystics other than Basavanna who participated in Kathā or Anubhava are Muktayakka, Allamaprabhu, Siddharama, Chennabasava, Marulashankara, Mahadeviyakka, Lakkamma and a few others.

Discussions

The discussion or Anubhava (sompādane) begins with s'abda, and ends with nis's'abda.

The term nis's'abda occurs in the first chapter called Prathamopades'a. It is used by the editor (sompādanākāra) in the prose commentary on vacana number thirtyfive, while explaining the meaning of terms ākāra and Nirākāra which occurs in the vacana number thirtyfour. The author of the vacana is Allamaprabhu. He states :

ākāra nirākārava nungi bayalu-samādhiyalli silkittu. ākāra (i. e. saguṇa) lost its individuality and acquired the form of nirguṇa. The comparison of the river. When the river reaches the ocean it loses its individuality. The state is called samādhi. The process is called nis's'abda vedhisuvadu : This in other words is bayalu vedhisuvadu. Bayalu and nis's'abda are equivalent terms according to the author of S'ūnyasompādane. Nis's'abda state is bayalu or nirākāra state. ākāra is s'abda state or saguṇa state. This is the monistic nature of the term s'abda. According to this philosophy, s'abda becoming nis's'abda is nivritti (involution) This is as good as saguṇa becoming nirguṇa. S'abda is the effect of pravritti of nis's'abda. This is the theory of evolution or creation.

Allamaprabhu further characterises the state of one who is in deep bayalu-samādhi. According to him such a

person is one who knows no word or action. It is a state of svayambhu i e. being absorbed in oneself withdrawing from all activities of creation sustenance and destruction That is the nis's'bda state of s'abda. That is the absolute word s'abdadvaita This is the meaning of the term nis's'bda used in the first chapter of the work under inquiry.

There is another place in the chapter where Allama-prabhu uses the word s'abda thus :

bhāvakke imbilla, s'abda misalu noda
nudige edeyilla, edege kadeyilla,
guheshwernemba s'abda vedhisalodane

The thought loses its place and function of s'abda, it is beyond comprehension. Talk has no power to pervade the space as it is limitless. This is realised when the Verbum pervades the whole of individual. This use of the word nis's'abdavedeisu by the author of the work mean the same thing So one may state that they are synonyms.

Allamaprabhu in vacana number fiftytwo of the same chapter uses the word satyavacana. According to him the satyavacana is that portion of the text called Āptavākya which refers to the daily religious practices. The teachings of the religious texts are called satyavacana. They are guiding power in matters of religious practices. This is used in the sense of s'abdapramaṇa. He also states that nis's'abda is anubhava i e. perception by divine-eye in vacana 75. This anubhava is knowledge and the self both This is knowing of oneself by one's own self,

In the third chapter called Siddharāmayyagala sampādane we come across the use of the word i.e. s'abda. The discussion between All amaprabhu and Siddhara-mayya is quite interesting, The argument begins with

stotra i.e. praise¹ Praise is one of the means accepted in the Vedic religion to win the heart of God. Stotra according to Siddharama is a means for realising God. According to the nigamāgamas, s'abda is the inbreath and outbreath of the Lord. He promises to hear the call of a devotee or to respond to the prayer in any form, i. e. either in the form of invocation or praise. God appears before the devotee when the devotees invoke²

Though Allamaprabhu does not contradict the authority of text, he disagrees with Siddharama regarding the kind of apprehension or perception of God. Vedas, according to Atharvaṇaveda, are in Skmbha, which is identified with ultimate Reality. It is identified also with sat i. e. highest Reality in the Vacanas of 12th century as well as by the modern scholars.³ That part of the Veda which contains stotras is a kind of pramāna that does not being the ultimate Reality before the sight. It is, in other words, saṅuṇa s'abda that leads to saṅuṇa brahma. Allamaprabhu states that whatever is in suguṇa form must perish. This is the law to be obeyed even by God. This is a very bold explanation and a discovery also expressed as a reply to Siddharama, who states that the stotra is the work of God. This new statement itself is s'abdapramāṇa, which deserves the attention of the scholars in Vacana literature in particular and Indian pramāṇasāstra in general. This is something new. The s'abdapramāṇa referred to by Siddharama, according to Allamaprabhu, refers to the lower order of transcendental matters but does not refer to the supra-transcendental Reality. The difference between in the ontology may be shown to be the difference between

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1. S'unyasampadane, ch. III Vs. 44-46.
 2. Dr. S. Radhakrishnan, Indian Philosophy, Vol. I, p. 124, George Allen and Unwin (1940).
 3. Dr. S. C. Nandimath, Hand book of Viras'aivism. L. E. Association, Dharwad (1942).

monotheism and monism. The super-transcendental could be inferred from the statement of Allamaprabhu, only with the help of monistic texts. This is the kind of conclusion he arrived at in his reply to Siddharama ¹. He expresses the hollowness of the Veda to which Siddharama refers. This is freedom from bondage of authority. In the opinion of Dr. S. Radhakrishnan it is an ideal worth striving at. For in such an act the original thinking and creative effort had been realised in the discussion conducted.

Regarding the verbal testimony Allama has made an inquiry from the point of view of Yoga science in which Siddharama was an expert. He clearly states that the fifty letters which are on the fifty two petals of six Yoga-chakras; i. e. ādhāra, svādhīsthāna, manipūṛaka, anāhata, visuddhi and ājñā suggest the state of mind. So the letters belong to the realm of mind. According to Allamaprabhu unless one overcomes the realm of mind, one cannot attain the highest state of Realisation which is beyond the realm of mind. "He that attains the highest state is one in whom the mind is no more" says Allamepabhu² mana unte marula-s'ivayogige? Such persons are those in whom the ego is not found³. This ego is also called deha (i. e. Kāya or body) by Siddharama even. According to these people nirdehi (bodiless) is whom the ego is no more. That is the attainment of mindlessness.

Again Allamaprabhu and Siddharama held discussion on the text (i. e. nigamāgama) directly from different angles, Yajnakarma is told in the Veda and doing karma is to obey the order of the text i. e. Veda. Āgamās

1. S'unyasampadane, ch. III, V. 57.

2. S'unyasampadane, ch. III, V. 64.

3. S'unyasampadane, ch. III, V. 67.

occupied the place of the Vedas in the days of Puranic Hinduism. Āgama itself is called Veda. The Āgama in their Kriyāpāda and Cāryapāda prescribe the work of construction of temples and consecration of the idols and other rituals which one may say, are the Āgama-Karmas. Siddharama states that these Karmas are according to the teachings and they are done. The Āgamas are the works of God. Hence doing the Āgama-Karma is implementing the order of God.¹

Allamaprabhu again exposes the hollowness of the karma done according to the Āgamas. "Like the rationalistic thinkers of a later day, they adopt a double attitude towards Vedic authority. They consider the Veda to be of super-natural origin It is also recognised that the Vedic knowledge is much inferior to the true divine insight and will not liberate,"² The kind of Karma done in this life is an evidence for the previous Karma done in the previous life. So Āgama-Karma do not liberate but enchain the one that does the Karmas. The support from the text is nothing more than proving one's own worth that belongs to ego. The words and the Karmas presuppose ego. The Real is beyond the word,³ the word of text.

Then Siddharama accepts the verdict of Allamaprabhu by saying that the fifty two letters could be absorbed in one word i. e. Verbum or S'abdādvaita and could overcome the word of s'abdas or mind. He synthesises the Omkara and Linga, according to which word is s'akti and Linga i. e. S'iva, one without the other is incomplete.⁴ Thus the two

1. S'unyasampadane, ch. III, 85.

2. Dr. S. Radhakrishnan, Indian Philosophy, Vol. I. p. 148.
George Allen and Unwin (1940).

3. S'unyasampadane, ch. III, 112.

4. S'unyasampadane, ch. III, 113, 117, 129, 133.

forms of word are clarified and the synthesis of word and God is reached in the ultimate analysis. 'Mantra' is a form of Parabrahman that helps man in meditation or upāsana in which Ātman is identified with a form of Parabrahma called Mantra. S'abda is mantra that transforms mind into Mantra, Thus it is a means and end also as Chennabasāvanna states. This is the philosophical view of Chennabasāvanna ¹

He further states that Omkara and nādabindukalā are the forms of Reality. They, one may say, are kāryabrahma and kāraṇabrahma, All the forms which are the effects of kāraṇabrahma, begin with omkara according to Chennabasāvanna. The philosophy of word thus is in two-fold forms. One is the kāraṇabrahma i. e. non-word or nis'sabda and the other is kāryabrahma i. e. word or s'abda. The words and their philosophy is popularised in the age of these s'ivas'araṇas, it seems.

S'arana used the word as āptavākya and designated it satyavacana. ² Satyavacana is the word of Nigamāgamas. In other words the s'aranas accepted the authority of Nigamāgama That is accepting s'abdapramāṇa in the traditional sense.

S'ivas'araṇas not only accept the authority of s'abda or nigamāgamas but also are the authors of new-s'abdapramāṇa. They characterised it as a s'abda without Churning. Churning (mathana) is discussion or mental effort. The kind of word is also said to be the word without involving puruṣa. ³

1. S'unyasampadane. ch, IV 38.

2. S'unyasampadane, ch, IV. 39.

3. S'unyasampadane, ch. VI, 43 (verse), Parabrahmave nudiyaḷlitanillaḷa nirmohi.

Word without puruṣa may be said to be apauruṣeya-s'abda. The Veda is apauruṣeya. So also vacana is apauruṣeya. This is quite a new kind of s'abda-pramāna called nis's'abda. This is a unique contribution to Indian philosophical concepts. Just as Nigamāgamas are pramāṇas which are said to be apauruṣeya, the word of s'arana is also apauruṣeya for two reasons : 1) It is apauruṣeya because the ego or kalpitapuruṣa or Jivātma is not the author of the vacanas, ii) and it is not eternal in the sense of the Mīmāṃsaka. Vacanakāras accepted the vacanas as pramāna or aptavākya as they reveal the highest Reality. Allamaṣṭhī and Ghattivalayya accept s'ruta (i. e. s'abda) as āptavākya. Vacana is neo-s'abda. Nigamamāgamas are earlier s'abda pramānas and vacanas are latter s'abdapramāna. Another character of neo-s'abda is that there is no sūtaka (blemish) about it. In other words there is no discrimination among the people who spoke it.¹ This is to be supported by the saying of Basavanna :

nudidare muttinahāradantirabeku
nudidare linga mecci ahudahudenabku.

— — — — —²

S'abda as means :

S'abda used as a praise is also a means for the realisation of God.³ Regarding the place of the kind of s'abda-pramāṇa Allamaṣṭhī's stand is very clear as already discussed earlier in this chapter, Allamaṣṭhī one of the great synthesisers of Brahmādevaita and s'abdadvaita makes an exposition of it thus :⁴

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1. S'unyasampadane, ch. V. 70
 2. Basavannanavar Vacanagalu
 3. S'unyasampadane, ch. VI. 1.
 4. S'unyasampadane, ch. VII. 14.

Kādivididu lingavide: lingavididu kāyavide.
 arivavididu vacananvide; vacanavididu toruva arivide.
 lingaṅgaveradu nimmalli aikyavāda pari entu hela ?
 svaravididu sabuda samarasavāda pari enu hela ?
 deva bhakta emba nāma simeyadagi,
 guhes'varalingadalli tadugatvagidda pari enu hela
 sanganabasavanna.

The question realised by Allamaprabhu is of great significance to which Acarya Basavanna replied :

ghanagambhira mahāghanadolage¹
 ghanakke ghanavagiradedayya.
 Kudalasangamanemba belaginolage
 belagagiraddu. śabdāmugdhavāgirdudanencembānayya.

What Allamaprabhu says is that the *prejñāna* (*arivu*) expresses itself as *vacana* i. e. speech. They depend on each other in the process of expression. This is what he harps upon. They are not different except form. *Prajñāna* is formless. Its form is *vacana* (speech). Word is *caitanya* in the process of creation.

Acarya Basavanna also is of the opinion when he replies that there is no difference between formless and form in the formless state as they have no meaning in that state. Hence *s'abdamugdha*. *S'abdamugdha* is being formless. *Nāmarupa* i. e. name and individual have no existence in formless state. It is *cit* that becomes both expression of *s'abda* and *nis's'abda*. One without the other is non-sensical. *S'abda* and *artha* are there in the original state without distinction i. e. One. They are the modes of One. This is the metaphysics of *s'abda* and *svara*.

Absorption in the absolute is overcoming of the mental state or *s'abda* which is a form of mental expression. It

1. *S'unyasampadane*, ch, VIII. 15.

also means overcoming of individual consciousness or ego. The mental word accompanies ego-consciousness. Nis's'abda is non-mental word or a word without the accompaniment of ego-consciousness. The words do not overflow in that condition,¹ in which the self is above realm of words. This is a mystic state.

In S'aranas' philosophy of creation of the world, like that of Upaniṣads the things of the world are nāma-rupa.² They represent multiplicity, and also they originate from a single ground according to the philosophy of vacana literature. The ground of things is devoid of name and form which are limitations. s'abda is a power that limits.

The mystic union is beyond word. The word of mystic may fail to express fully the truth. But that of the Lord has power to break the limit.³ This is another character of āptavākya i. e. the word of God, This is the character to be noticed in the vacana literature.

Again in the realm of self knowledge āptavākya has no place. For, it is knowing the self in oneself. There is no place to listen to others' words. So s'abda as an āptavākya has no place.

This is non-speech way of the mystic experience. Also there is speech-way of the mystic experience,⁴

According to S'ivas'aranas there are two types of words. They are sense-words and God-words. Students of Nyāyasūtra are quite familiar with sense-words. The other kind of words

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1. S'unyasampadane, ch. XVI. 48
 2. S'unyasampadane, ch. XVI. 53
 3. S'unyasampadane, ch. XVI. 63
 4. S'unyasampadane, ch. XIX, 43.

about which S'ivas'araṇas speak are not available in Nyāya sūtra. Both the words are knowledge words. The former is of lower knowledge or empirical knowledge. The latter is of higher knowledge or divine knowledge. The authors of both the words are owners of the knowledge, but none else is capable of writing the word called Lingalikhita. This linga word implies knowledge of self-realisation. This is a very important concept. It is a category of words contributed to the Indian philosophy of words by S'ivas'aranas. The āpta here is none else but he to himself. The same idea can be scanned in the discussion between Muktayakka and Allamaprabhu. The discussion on word and non-word between Muktayakka and Allamaprabhu is remarkable and done very ably, that distinguishes itself from the rest.

A- i) Metaphysics of S'abda

Muktayakka in first instance makes two distinctions in words. They are acoemic and cosmic which could be inferred from the word 'pratibimba'. This is used in one of her vacana.¹ It is cogitational in form. It makes clear that she stands for cosmic view of the words,

There is again reference to the nature of the highest Reality where words have no role, as it has no form (ākṛtī or kuruhu). The formless Reality is beyond the words, according to her, which is termed nis's'abda. The formless parabrahma is nis's'abna and the saguṇabrahma is s'abda.

ii) Metaphysical Knowledge

Allamaprabhu makes quite clear that saguṇa is perceptible and nirguṇa is imperceptible. Even then it is not

1. S'unyasampapane, ch. II, 3, 6.

agnosticism according to him as he states that the unseeable is being seen; unhearable is being heard, and untouchable is being touched.¹ It is, in other words, within the field of perception. The kind of perception is as vivid as an ordinary perception occurring in broad day light. It is in the words of Bhagavadgita 'divyacakṣu' - divine perception. So one may, on the analogy of Nyāyāsūtras, coin words such as 'sense-word' and 'divine-sense-word'. Allamaprabhu uses sense-word (language) to bring home the kind of knowledge without referring to the divyacakṣu i. e. divine-sense, to one and all. It is as certain and indubitable as perception. Muktayakka is of the opinion that it is beyond sense-word. This is not contrary to the view of Allamaprabhu as she affirms the same by saying that it is the sanga of s'araṇas that brought Reality face to face. One kind of sense word is changed into another kind of sense-word (i. e. external sense word into internal sense word). She says.² This looks to be a kind of dependent origination of sense words. This is not agnosticism.

B) With this kind of exposition both of them turn their gun against the s'abdapramāṇa. Muktayakka decries the authority of Veda s'āstra and s'ruti, for they are incapable of praising the Reality exactly or accurately, as that is beyond praise i. e. words. She, like Yājñavalkya, points out the ontological status in the negative way— "commonly shared by all the different schools of Indian philosophy"³ i. e. orthodox and heterodox schools— that it is neither nāda nor sunāda but Ghana. The kind of s'abda is not pramāna, as it is not an adequate means to know

1. Śūnyasampadane, ch. II, 8

2. Śūnyasampadane, ch. II, 10

3. Prof. B. K. Motilal, Logical Illumination of Indian
p 68, Indian Impression (1978).

Ghana i. e. formless. This was the view of Allamaprabhu put forth when he was discussing with Siddharama.

This view is supported by Allama by showing the relation between perception and language. As the perception belongs to the realm of God, the language that refers to the two (i. e. perceiver and the perceived) is bhrānti (illusion).¹ This is similar to the praise in the vedas'āstra.

Muktayakka clearly states that there are two types of language as there are two kinds of perception. According to the one there is multiplicity of words (i. e. objects), the language of plurality. According to the other, there is no need of plurality but only the language of non-plurality: which needs no words of multiplicity. It belongs to the realm of anubhava i. e. transcendental perception i. e. seeing the self by the self. It is not knowing universal by intellectual activity. The second kind of perceptual language looks strange to those who are not acquainted with that kind of perception, viz. The statements like: 'Ariva nudidu marahinolagidenu, ennakanade bhinnajnaniyadenu. According to Muktayakka knowledge and word do not go together. Monistic knowledge is one thing and the language used in ordinary way is another thing. "The monistic knowledge is the knowledge that cannot be put into words" is her stand. For self is arivu that lies beyond the use of words, but to be realised; the realisation of which is compared to the dream experience of a dumb. It is like a perception of child.

The difficulty met by Muktayakka, according to Allamaprabhu² is of lower plane seen in the higher plane of experience. She, in other words, is mixing the psycholo-

1. Śūnyasampadane, ch. I, 13.
2. Śūnyasampadane, ch. II, 17
3. Śūnyasampadane, ch. II, 18.

gical with the metaphysical experience as a result of which the use of language belonging to lower order created the problem. The identity of nudi (word) and arivu (knowledge) is sought only when the ego or mind is overcome. This is a kind of analysis in the Indian mystic literature to be inquired.

The same is affirmed by Muktayakka negatively. According to her four things are necessary :

1. One should give up karma i. e. ācāra.
2. One should transcend the ego-consciousness.
3. One should burn or destroy the mind.
4. One should not entertain the idea of guru.

to overcome the realm of language and to land in the realm of transcendental word – the word that is arivu (self).

Āpta

Āpta has a great place in spiritual life. Āpta is an embodiment of s'abda as an individual, who can guide us to have true knowledge or to practice Kriya (action). In the present discussion āpta is an individual i. e. an embodiment of jñāna and kriya. There is no āpta present in any form at the time of union. This is the most subtle analysis of the meaning and use of āpta pramāṇa. The eternality of āpta is thus refused. This is the state of self where āpta in any form ceases to be.

The problem is looked at from a different angle also. "Know thyself" is a natural way of developing the right attitude, that is to be developed. Knowing the self with the help of the other is quite unnatural and is not knowing in the true sense of the term., as it leads to regress (anavastha). If that is so, the use of words (āpta in the form of vāk) is useless. "Monistic knowledge defies words or āpta" is the stand of Muktayakka.

Not all words belong to the world of multiplicity of words. There are words which do not belong to that, for they are not the products of tālvṣṭha sampuṭa. That is the karaṇas'abda identified with Jyotirlinga and it is self-realisation and is not bāṇḍage.

The discussion took a different turn and resulted in the discussion on satkāryavāda or asatkāryavāda of word (S'abda). Those words that involve one in the mental form are illusions and those that do not are not. In other words, the words of self-realisation are not illusions i. e. ajñāna.

Conclusion

Conditions for such a philosophical discussion laid down are : 1) One is to express without letting oneself in and 2) the other is not being in the debt of body. This is not only for discussion but also for realisation, or for overcoming the multiplicity of words. This is done on the basis of the concept of conversion of psychological being into spiritual being. The word without ego is nis'e'abda. For the words of Ś'ivayogi are such, as he has no mind.

YOGA FOR COMMON MAN

—Prin. B. K. Tripathy

The subtle and imperceptible relation linking Jñāna, Karma and Bhakti yogas evades even the notice of the most meticulous mind. These three yogas, even though very much compatible in nature, are looked upon as three distinct paths envisaged to suit the varying abilities and dispositions of man. They are often misquoted as mutually exclusive ways of achieving perfection in life. But in reality, instead of being contradictory, they are complementary in nature. To achieve perfection in any one of these three yogas, the other two are indispensable. The supreme fusion of wisdom, action and devotion is the yoga par-excellence and the yogin who embodies this fusion in himself is a God in-carnate man.

To begin with, Jnana and Karma are not inconsistent with one another. For, Jnana without Karma is useless, even as Karma without Jnana is reckless. Theory without practice is not self-sufficient nor complete. Lofty idealism alone will not do unless it is translated or applied to actual life. It is no use quoting verses verbatim unless their efficacy is proved in life. So knowledge must culminate in action, because with this culmination it assumes meaning and practicability, which in other words is wisdom. Wisdom is not mere collection of facts and information. It is also reflection on them. The Indian thinkers, therefore, insist not only on teachers' instruction but also on pupils' *jijñāsā* and *paripras'na* (inquiry and reflection). Truth realised is much more than truth learnt. There cannot be wisdom without personal endeavour. In fact all our well-

intended actions culminate in wisdom. "Sarvam Karma Jñāne parisamapyate". Says the Gita. Jñāna no doubt shows the path, but that is not the end of it. We must pursue the path on our own as shown by Jñāna. Karma gives finishing touch to our scholarship and erudition. Yoges'wara and Dhandurdhara are the obverse and converse processes. They must join hands with each other, if there is to be peace, prosperity and victory,


Likewise, bereft of knowledge, action is hazardous. When power is bestowed on the immature and ignorant, the inevitable outcome is catastrophe. An ignorant is a veritable danger to society, because damage caused by ignorance transcends all calculations and proportions.

Avidyā or ajñāna is the greatest evil of mankind, it is a curse and so in its outright eradication lies the salvation of mankind. The ancient sages and saints of India, therefore, frantically prayed - "Lead me from darkness to light". The same idea was subsequently echoed by Plato in his concept of 'Philosopher-King'.

Besides, action no doubt is always preferable to inaction. But not so are all actions. For, certain actions are ominous. They create attachment and bondage. But it is jñāna that discriminates actions, which lead to salvation from actions that cause bondage. It is Jñāna again that shows the path to be pursued by the Karmin in order to attain truth and thereby transcend all the evils of life. Jñāna, therefore, is the real saviour of mankind. "Thou shalt cross over all evils by the boat of wisdom alone." Suggests the Gita. Wise man dedicates all his Karma to the welfare of his fellow beings. Forgetful of any reward or result, he keeps himself above all pairs of opposites like honour and dishonour, victory and loss etc. that always haunt an ignorant. The Jñānin is ever free. Karma cannot

entangle or bind him. "Sā vidyā yā vimuktaya" maintain the Upanishadic thinkers.

Finally, in devotion (Bhakti) all our Jñāna and Karma must merge and mingle for fruition. Whatever may be one's profession, be he an academician engrossed in books, or a social reformer engaged in welfare activities, or even a worker in the field, he is bound to fall halfway if he is not faithful to his duties. There is manliness in doing one's own work faithfully even without success, rather than doing other's work successfully. Be it small or great, the only way to excellence is to generate love for one's profession. Career or profession must not be imposed from without, but should be chosen from within keeping in view the psycho-physical make-up of the person concerned. When chosen from within one is supposed to do his work with utmost care and devotion. Once devotion is generated honesty and skill will follow suit automatically, because devotion quickens the onward journey to success: Love knows no defeat, where Love is, success too is. So what is vital is not the path we opt for, but our intense love for the path opted. The road to success is not amassing wealth and property, nor by occupying high states and position, but by doing things intelligently and devotedly. To be brief, success lies in the fusion of Jñāna, Karma and Bhakti.



The Value of the Name

In regard to the value of the Name, the mystics of India are no less insistent upon its efficacy than their compeer mystics of the West. Indeed, if there is any bond of unity more than any other between Hinduism and Christianity in their teaching about the realisation of God it is their identical insistence on the efficacy of meditation by means of the Name. It is not only in Christianity however, that the Name assumes such gigantic power. Even in the Egyptian and Hebrew religions, we find the same insistence upon the Name.

**Dr. R. D. Ranade, Mysticism in Maharāshtra
Preface p. 14.**

I MEET MY SPIRITUAL GURU

—Shri J. V. Parulekar

There were a few lands in Belgaum village, standing in the name of Padma Bhushan Shri Chintamanrao Appasaheb Patwardhan, Rajasaheb of Sangli. The Secretary of the Rani Parvati Devi College, Belgaum requested the Rajasaheb to give about 4 acres of his land in front of the College Building as a gift to the College for use as play-ground. He was orally informed that the Rajasaheb had no land in Belgaum and that he may approach the Collector in the matter. The Collector of Belgaum informed the Secretary that Government had no land there and that he would acquire the land under the L. A. C. Act, if he would apply for it. He had no funds in hand for the acquisition of the land. The Board of Management was thus in a fix as to what it should next do.

In the beginning of 1950. I was transferred to Chikodi Sub Division as Deputy Collector, Accidentally. I met Shri Baburao Thakur and Shri Vasant Rao Herwadkar, who were proceeding to the College for some work and they accosted me and at once started talk about the land in front of the College. I told them that the Rajasaheb of Sangli has a Khata of about 80 acres of land and that the land which they seek from him may be a part of his personal holding. I promised help them to secure the land from the Rajasaheb.

I was touring in my sub-division briskly for collection of grain under the order of Government. I crossed Krishna river which was in floods in Athani taluka and on the other side of the river, a car was waiting for me to reach me to Kudchi. Unfortunately, the driver lost control of the car and

it dashed against a tree. The man in the back seat died on the spot. The driver was heavily injured and ran off and I was thrown out from the front seat and lay unconscious. A goods truck, coming from Kudchi, was stopped by the driver when he saw the car smashed. He identified me and removed me, to Tardal dispensary. The Medical Officer and the Staff gave me the best treatment, and soon I came to consciousness, Telegrams of the accident were sent to Belgaum to my brother and to Shri Benacikar pleader of Chikodi, who reached Tardal immediately with the Medical officer of Chikodi and Dr. G. V. Joshi My wife and brother also reached Tardal and I was then removed to Chikodi. After five weeks leave, the Divisional Commissioner asked me to join in my own interest, and I joined duty on July.

The Board of Management of the R P, D College in the meanwhile started correspondance with the Rajasahab and got an engagement to meet him in Sangli on a Saturday at 4 p. m. I was then camping in Kagwad and I was informed by Shri Herwadkar about this engagement. Shri Thakur, Shri Herwadkar and Shri Shevatilal Shah came to Kagwad and picked me up in the car and we all reached Sangli in time and went to Mal Bungalow, where the Rajasahab was staying, at about 4 p. m We were told that the Rajasahab was taking rest and that we should meet him at 6 00 p. m. We decided to go to the town to one Mr. Shah, who was a rich merchant in Sangli and known to me In the guest house of the Mal Bungalow, Shri Gurudev Ranade was camping with a good number of his disciples. When our car reached the gate of the guest house, some of the disciples identified me and stopped the car. They enquired about the object of my visit to Sangli and asked us all to have tea in the guest house and to meet Shri Gurudev Ranade. We all got down and after having tea, I just enquired when I would be able to meet Shri Gurudev Ranade. I was told that he had gone out in a car for meditation and that

it was time for him to return. A good number of Sadhakas had by then assembled in the verandah of the guest house to have "Darshan" of Shri Gurudev and to hear his few words. We also stood in the veranda and the car came. Shri Gurudev alighted from the car and was with Shri Dadasaheb Deshpande (Chandur) whom I knew. Shri Gurudev briskly entered the veranda and without stopping there as usual, he proceeded to his room, uttering "send Mr Parulekar to me". All were surprised to hear these words, as several of them did not know me and they could not understand how Shri Gurudev named me and why he called me. I followed Shri Gurudev and reached his room. He asked me to sit down. I requested him to sit on his 'gadi' first and after he occupied that seat, I sat near him. Shri Deshpande also sat down. Shri Gurudev enquired about the object of my visit to Sangli. Suddenly Shri Deshpande informed Shri Gurudev about the motor accident and said that I was luckily saved from death. Immediately Shri Gurudev told him : त्यांचे कडून अजून पुष्कळ काम व्हायचे आहे ते झालेवर मग त्यांचे मरणाला विचार करूया (He has yet to do much work. After he finished that work, then only we shall think of his death) Shri Gurudev then asked me what the injuries were. My right palm was contracted and I was not able to open it fully without pain. It was shown to him. He took my palm in his hand and touched his fingers on it with the word (अरेरेरे) 'alas' and left it. He asked me about other injuries. I showed them and he simply looked at them. I spent about ten to fifteen minutes with Shri Gurudev, talking to him. He then got up and moved towards the veranda, where Sadhakas had assembled. I and Shri Deshpande followed him. He told the Sadhakas : "I am yet to take my bath" and went back to his room. I came out in the veranda, when Shri Babasaheb Sangoram accosted me and told me that he was standing outside the window of the room where I met Shri

Gurudev and that he was able to over-hear the talk. He said that Shri Gurudev has shown a soft corner of his heart to me and blessed me. At about 6 p. m., I and other three persons from Belgaum went to meet the Rajasaheb according to the engagement-

The Rajasaheb called us to his chambers and I started to address him and put forward the request of the R. P. D. College for grant of his land to the College. I told him that it was his land and it will be a great favour if he would be pleased to concede the request of the College management. The Rajasaheb offered us all tea, when we were talking. He gave me a patient hearing and at last, replied that he will consider the request. I desired to know from him when I should expect his reply. This question upset the Karbharis, who were standing by and they came up to me and said "who are you to put such questions to His Highness, the Rajasaheb?" I told them in firm voice that I was talking to the Rajasaheb and they must not interfere. The Rajasaheb agreed and said that his reply may be expected within a month. I thanked him for his cordial treatment and we all then left his chambers, at about 8 p. m. We then proceeded in the car to my camp in Kagwad. When the car reached the gate of the guest house, a man stopped the car and enquired whether I was in the car. He told me that Shri Gurudev desired me to be present in the hall of the Rajasaheb's bungalow at 9 p. m. to attend "Pothi reading". Shri Tnakur and Herwadkar agreed to do so. We then went to Shri Shah, merchant of Sangli, who immediately arranged for our food. We left his place at about 9 p. m. Shri Shah also came with us in his own car. When we reached the hall, it was fully packed with audience. We secured seats in a corner; but by that time Shri Gurudev beckoned me with the sign of his hand that I should go to him. Accordingly, I went up to him, when he suggested to me by a sign to sit by his side. The

Rajasaheb was sitting on the other side of Shri Gurudev. Pothi-reading was over at about 1 a. m. and immediately Shri Gurudev left the hall, without uttering a word. I too proceeded to reach the door of the hall. Suddenly, two Karbharis of the Rajasaheb came in front of me and informed me that the Rajasaheb desired that I should have coffee before leaving the hall. I told them that I was not accustomed to have coffee at that hour. The Rajasaheb who was standing behind me, then told me that we should all have coffee and invited the other members of the College management. It was silver service and we all thanked the Rajasaheb for his kind treatment and left for the car. It was then 2 a. m. and when the car reached the gate of the guest house, it was again stopped by a person standing there and he told me that Shri Gurudev desired that I should meet him in the morning before leaving Sangli. I agreed and we then went to Sri Sha's house and had rest for the night.

The next day morning, we all went to the guest house of the Mal Bungalow to meet Shri Gurudev Ranade. I met Shri Babasaheb sangoram and Sri Tulapule, who were present. They told me that Shri Gurudev was in his meditation and that nobody can say when he will come out. I was anxious to return to my office camp, as I had left it for Sangli without obtaining leave. I therefore asked them why I was asked by Shri Gurudev to meet him. Shri Babasahed informed me that Shri Gurudev desired that I should get initiation in Nāma-mantra from him before leaving Sangli. I enquired of them whether it would not do if I return from my camp the next day— Monday— for the purpose. They informed me that Shri Gurudev does not initiate anybody on Sundays and that Monday was his day for giving Nāma-mantra to the deserving Sadhakas. I agreed to return to Sangli early on the next day and left the guest house. I then went to Shri Babasaheb Shirgaonkar's bungalow in

Sangli near his Rama Mandir and requested him to send his car to me to Kagwad that day in the evening, to enable me to go to Sangli on Monday morning. He readily agreed and on Monday morning, I went to Sangli and stayed with Shri Shirgaonkar. Just then, Shri Dadasaheb Deshpande came to meet me there in the morning. Shri Shirgaonkar gave us tea and casually enquired about my injuries in the motor accident. I spoke to him about the pain in my right palm and told him that I found it to have disappeared, when I started to apply medicine yesterday night. Shri Deshpande intervened and said "when Shri Gurudev touched your palm in the afternoon on Saturday, I felt that you were completely cured. When this great saint touched your body, how can any ailment remain in your body?". These words of Shri Deshpande gave me an idea of the spiritual powers of Shri Gurudev.

Shri Shirgaonkar then drove us in his car to the guest house and I met Shri Gurudev Ranade. He spoke to Shri Kakasaheb Tulpule to initiate me in the Nāma-mantra and thereafter I entered the spiritual canopy of Shri Gurudev. After a stay of three days in Sangli I returned to my official camp in Kagwad.

Within about a month's time thereafter, I received a telegram from the Rajasaheb to meet him in Sangli. I left Belgaum with Sarvashri Thakur, Herwadkar and Shah immediately and went to meet the Rajasaheb in his bungalow. It was evening and the Rajasaheb first called me alone. Accordingly, I went alone in his chambers. He told me that he has no objection to give the land to the College. He was inclined to give it to the College as a gift, but he had disowned all the lands in Belgaum, as he had not entered them as his private property in the inventory, submitted to Govt. by him immediately after the merger to the Sangli State. I could then understand his quandary regarding grant of land to the

College, and why the management was unable to get the land from him. Immediately after the merger of the States, I was deputed to Janjira State for administration and I knew the secret orders of Government relating to the movable and immovable properties of the prince. I informed the Rajasahab that I shall get the lands entered in his inventory as his private property, provided he agreed to gift away the land to the College. He agreed to do so and immediately the Karbharis were asked by him to send in Shri Thakur and others. They were told by the Rajasahab that he has agreed to gift the land to the College. They were very happy to hear the news, I then requested the Rajasahab to write a letter to the Collector of Belgaum, stating that the land was gifted by him to the college and its possession was also handed over. Immediately a letter was typed on 3-10-1950 and handed over to Shri Herwadkar. In the meanwhile, the Rajasahab said to me that there was still about 13 acres of land in the same Survey number with him and asked me what he should do with it. I suggested to him to gift it to Shri Gurudev Ranade for his Nimbai Ashram and the Rajasahab was pleased to accept my suggestion. Another letter was then addressed to the Collector about this gift of land to Shri Gurudev Ranade. The Rajasahab was hilarious in his heart that all his land in Belgaum will now be claimed by him as his personal property. He suddenly asked me in suggestive words, whether I would like to have one or two acres of land in gift. I declined the offer humbly and expressed my gratitude to him for acceding to the request of the College management. This one episode brought benefits to different persons as follow :—

a) It brought to me the most precious gift of my life, the spiritual Nāma— from Shri Gurudev Ranade.

b) Shri Gurudev Ranade received a gift of about 13 acres of land in Belgaum for his spiritual activities.

c) The R. P. D. College received a gift of 4 acres of land, lying in front of College premises.

d) The Rajasaheb of Sangli, who had lost his big holding of land in Belgaum, got it back to his personal possession. It is learnt that the remaining about 60 acres of land was thereafter sold out by him.

In his next visit to Nimbai to meet Shri Gurudev The Rajasaheb spoke about this matter to him and spoke highly about my selfless character. When I visited Nimbai Shri Gurudev spoke to me about the remarks of the Rajasaheb and added that it would be my responsibility to develop the land, gifted to him by the Rajasaheb. He registered in 1952 a public trust in Belgaum, known as Academy of Comparative Philosophy and Religion, and when I met him in Nimbai thereafter, he told me about this Public Trust and said "This Academy has a bright future. It would grow into a huge, huge institution. You will have to nurse and nourish it.

Shri Gurudev Ranade was the sole trustee of the public trust. He passed away on 6-6-1957 and on the suggestion of the Rajasaheb of Sangli, the District Judge, Belgaum passed orders on 11-11-1962, appointing a panel of five persons, including myself, as trustees. This panel met in Sangli on 24-12-1962 in the Rajasaheb's bungalow and I was appointed Secretary and treasurer of the public trust. I started with no money in hand. The land was levelled with bull-dozer; plots were laid and sold out. Constitution for the public trust was got sanctioned by the Assistant Charity Commissioner and construction of a building for the trust was planned. The building—Gurudev Mandir—was inaugurated by the President of India, the late Dr. S. Radhakrishnan, on 8-12-1965. The implementation of the aims and objects of the public trust was then seriously taken up by the Board of Trustees. A library was started

for the use of the public; it now contains about ten thousand books on religion and philosophy only. A journal was started named 'Pathway to God', which is now published every quarter. Gurudev Ranade Memorial lectures and seminars are arranged. Meditation weeks are celebrated twice a year and some books are also published. Distinguished persons have paid visits to the Gurudev Mendir. Amongst them may be named the world known Shankaracharya of Kanchi-Kamakoti Peetha, Shri Chandshekhara-nanda Saraswati, the Chief Justice of the Supreme Court Shri Chandrachud and Shri R. N. Misra, the Chief Justice of Karnataka Shri Narayana Pai, Shri Chandrashekhar and Shri Mohan, Shri Virendra Patil, Chief Minister of Karnataka and saints like Shri Kumaraswami of Dharwad and Shri Mallikarjun Swami of Bijapur.

The words of Shri Gurudev Ranade, spoken in my first meeting with Him in 1950 were prophetic and have come out true today. Shri Gurudev then assigned to me in 1950 some work, of which I had then no idea and gave me long life for doing that work, I dedicated all my energy and life for doing that work, which fell to my lot after 1963 and I have served Him in that way with full devotion and with all sincerity, honesty and integrity. I am now 90 years old and the disabilities of old age prevent me from doing any active work of the public trust, founded by Him in 1952. It is for Him now to decide whether I have completed the assigned work to His satisfaction and whether time now is ripe for my exit.

●

Effect of the Grace of Sadguru

The light of God is constantly shining in the lotus of my heart. Behold ! this it is ! here It is It is seen everywhere filling the universe. When you are sitting alone by yourself. and when an inexpressible lustre fills you completely, you have to be deeply obliged to your spiritual teacher who is the very embodiment of knowledge, for having given you that experience. When you merge yourself, and attain entire unison with yourself, and when you have lost the consciousness of your body in the blissful enjoyment of the self, then you will get this experience and visualise the Reality here, there and everywhere: it is wholly a subtle matter known only to the wise, who have realised it.

— Gurudeva Ranade

Pathway to God in Kannada Literature

p. 264

BOOK REVIEW

'Sudha' is a contemporary Telugu Poetry by Chalam. It is translated by Narayan Moorthy and Elliot Roberts and is Published by Narendra Prakash Jain for Motilal Banarasidas, Delhi 1100 07; Notes are from UNESCO; Price Rs. 150 —].

—Prof. T- F. Bidari

'Sudha' a Book of poems written by an ingenious Telugu Poet Mr. Chalam, and translated into English by the Scholars Sri N. Moorthy and Roberts: is really a nectar as the name suggests, of masterly words of Telugu language. Its English translation is precious Book of poesy, for it has retained the original excellence in English language. As a disciple of sage Sri Ramana Maharshi, Chalam has painted a beautiful picture of the holy Hill Sri Arunachala, and also of Truth of pure awareness in simple poethic lines. Those small poems show the truth in its variegated forms of expressions. These tiny compsules of spiritualism have immense power of curing the madness for and delusion of worldly attachments.

We may divide the content of this book into two parts, as there is distriinct difference between first eighty poems and the last twenty eight poems. Man in his ignorance is lost in the clogmire of desire, passion, greed and love, as shown by the first part of this book. After a clear description of world show, its paradox and wilderness of animals, in a commensence way, the poet turns in the second part to highly spiritual expression of truth of self. Sri Arunachala, the supreme Truth, the self 'parexcellence', reveals

the light of wisdom to the reader of these poems, which are the powerful expression of poetic grandeur. The logic of truth of pure Awareness is quite clear in some poems which, apart from literary grandeur, voice the eternal sound and Reality. In the circle of Bhagavan's devotees, Chalam occupies a special niche, as he has experience of Grace of Guru Ramana Maharshi.

In the text of this book we find description of Sri Arunachala, expression of worldly ties, and the miseries of ignorant persons. It is a challenge to saints and savants, for they never solved the grave problems of mundane existence. Where is justice if a virgin beauty of nature is exploited by animals grazing on it? Not a single tear dropped from heaven for consolation of a mother, who lost her lone son in the cruelty of modern society. Deeper still is the penetration of poetry, when it asks fundamental questions "What is life? Who am I? Who can give answer to the problem of creation" etc.

To enjoy the words of master-poet, let us refer to some lines from the text. "When time moved out from the womb of infinity, a wave of awareness spilled and leaped on some shore of illusion and shone on the sky as a spray of light." The poet remarks about the unmoved nature of universal Awareness: "The passion of universal consciousness knows no tears." So vividly he describes the red hill Arun— "On the Eastern flank of Arunachala, a vermilion worship is taking place." These lines have rich meaning, vivid imagery and picturesque nature. With the approach of evening, "shadows are slithering under the rocks like snakes". There is no need to quote the logical and spiritual words of concluding portion, for they are pithy statements to be enjoyed while reading the book. "Lasso your breath". "Arrest time in mind-", "Is it not better not to be than to be useless?" "The simmering light on the

stream from the summit of Arunachala is playing with your feet". Such meaningful and Poetic lines are heart-touch-and mind stimulating. Suddenly the poetry, coming out of lovers embrace, enjoys freedom in Arunachala. From the embrace of his beloved he comes out with dispassion, and for him there is haven of peace in the holy mountain. "The cosmos of the heart dancing with ecstasy; adorning its head with fire-fly flowers of light" in heavenly abode. These words shows style and power of poetic expression.

All poets deal with mental and aesthetic aspects of literature in the creation of poetry; but the gifted few, who are blessed by spiritual master, are at the height of wisdom and poetic excellence. In a metaphysical poetry or in such a divine work of Spiritualism, poetry is smooth and majestic flow, much like the ganges in Vāraṇāsī, showing its depth and sacred beauty. The wondrous nectar, Sudhā, flows in the vicinity of heart-cave in the concluding part of poetry. After a little contemplation on those simple and metaphysical descriptions, readers are delighted with 'Vidyānand'. It is not prolific writing – there are only 108 poems of small length; but in penetration and insight they are powerful words of grace and wisdom. This is a high road of poetry shown by master poet, who enjoys grace of Guru Sri Ramana. Publishers of this sacred poetry book deserve compliments of all enlightened readers who are sure to enjoy the immortal drink – nectar. Bhagavān who is seated in the silent chamber of Heart-lotus of ardent devotees of Jnāna enjoys, these poetic lines of Bhakti and joyous thrill of Divine poet.

**ACADEMY OF COMPARATIVE PHILOSOPHY AND
RELIGION, BELGAUM**

QUARTERLY REPORT

The 105th Birthday of Shri Gurudev Ranade was celebrated on 3-7-1991 in Gurudev Mandir. A large number of Sadhakas participated in the function. Intensive meditation was performed by the Sadhakas on that day. The function ended with Bhajan, Arati and Prasad.

2 Guru Purnima : 6-7-1991

The Guru Purnima was celebrated by a get-together which was attended by a good number of Sadhakas, who took part in meditation Reading of Dasbodh, Bhajan etc The function ended with Arati and Prasad.

3. The Ministry of Human Resources and Development, Govt. of India. organised a work-shop of Hindi Authors in Gurudev Mandir from 11th July to 18 th July 1991. A good number of Hindi authors from all over India attended the work-shop.

4. The National Geeta Chanting Competition for the Children below the age of 15 and also for schools and college students, sponsored by Chinmay International Foundation, was conducted by Chinmay Mission, Belgaum, on 20th August, 1991, in the Gurudev Mandir.

A large number of Children and students took part in the competition. The function ended with Distribution of Prizes Prasad etc.

5. The Mayor, Corporation of City of Belgaum, Shri Siddanagouda Patil, paid a visit to Gurudev Mandir and took part in prayer in front of Padukas of Gurudev Ranade. Prasad was then distributed. He went round the Mandir and appreciated the functioning of the Trust. He happens to be a great admirer of Gurudev Ranade.

6. Shri K. R. Kulkarni, who is well connected with a number of spiritual institutions in Belgaum and has a religious bent of mind, has been co-opted as a trustee of the Trust. We earnestly hope that the spiritual activities of the Academy will be developed soon. He has been initiated directly by Shri Gurudev Ranade.

7. The Vaikuntha Chaturdashi NAAM Saptah will be held as usual in Gurudev Mandir for 5 days from 16-11-1991 to 20-11-1991. The Sadhakas, who intend to attend the same are requested to intimate to the Manager accordingly well in advance.

Donations are received from :

1. Shri H. S. Nagale, Bombay	Rs. 21/—
2. Shri S. G. Kulkarni, Panchagani	Rs. 21/—
3. Shri Vithal Govindrao Ghaisas, Belgaum.	Rs. 1001/—
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6. Shri K. R. Deo, Poona	Rs. 11/—
7. Shri V. B. Patil, Dharwad	Rs. 100/—

Shri N. K. Gudisalmani and Shri S. L. Kulkarni of Sahyadri Nagar, Solapur enrolled themselves as life Subscribers of "Pathway to God". The trust is very much grateful to all these donors.

Errata

The first sentence in the article 'One God, One World, One Humanity.' printed on p. 55 of the July 1991 issue of 'Pathway to God' should be read as "Dr. Gurudev Ranade was not only a Philosopher of great eminence, but also a saint and seer....."

Our Contributors

1. Dr. G. N. Kundargi
Dept. of Philosophy
University of Mysore
Mysore 570006
2. Dr. V. S. Kambl
Jayanagar
Dharwad
3. Prin. B. K. Tripathy
Prafulla Nivas
Dhenkanal 759001
(Orissa)
4. Shri. J. V. Parulekar
Gurudeva Ranade Colony
Hindwadi,
Belgaum 590011
5. Prof. T. F. Bidari, M. A.
"Raman" Near Malmaruti Temple
2070, Malmaruti Extension
Belgaum 590016



O B I T U A R Y

Shri Yashawant Pandurang Pandit, a Trustee, passed away in Pune on 12-8-1991 after a prolonged illness. Born at Sawantwadi, he joined the Rajaram College, Kolhapur, for his 1st year and stayed with Parulekar family. Thereafter, he joined Sydenham College of Commerce in Bombay. After his B. Com. and Law degree, he started Income Tax practice in Bombay. He soon reached the topmost position in his profession and came in close contact with men like Palkhiwala, Senior Advocate of the Supreme Court, New Delhi. He had a spiritual bent of mind. In 1954, he approached Vasudevananda Saraswat Swamiji for initiation, but he was directed to approach Shri Gurudev Ranade. He accordingly approached Shri Gurudev Ranade, who initiated him in early 1955. Since then, he gradually left his practice and took to Paramarth.

He was a Patron of the Trust and gave a donation of over Rs. 20000/-. He took keen interest in the working of the Trust. He was also a Trustee of Gurudev Ranade Samadhi Trust, Nimbai. His departure has left a deep void, which is difficult to fill.

May the departed soul rest in peace.

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