

PATHWAY TO GOD

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PATHWAY TO GOD

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Editorial

God Realisation and Religion as a way of life

God realisation or Self realisation has been mentioned as the supreme Goal of human life in our religious texts as well as by sages and even modern saints. Saints have said that if we engage ourselves only in our family life, money-making life and social life without paying any attention to the supreme goal, our life becomes a waste and by the time death over-takes us, we have no achievement to our credit. All the worldly facets of life come to an end with death.

Does one's life end with death? Death has been the starting point of many philosophies and has urged, since ancient times, men of insight and intellect to search for truth behind the mystery of death. According to the Hindu Philosophy, only the body dies and the essence of man consisting of the impressions of mind and the soul takes rebirth in another body and this goes on and on until man develops finer and finer qualities of the mind and the intellect and ultimately reaches Godhood or in other words merges with God or what is called the universal Self. Is this evolution from manhood to Godhood assured for every human being? The answer given by Hindu philosophers is 'yes', provided man starts his journey upward in the evolution process and does not degener-

ate downwards.

The question before an individual aspirant is how to achieve it? And what are the means at his disposal? The only means an individual can claim as his own, and has brought with him in this world, are his body and his mind. These are the two instruments he has to utilise for his progress in the world, be it material or spiritual. An individual should, therefore, be conscious of the powers he can develop through these two instruments.

Of these two, the mind has powers that are immense almost unlimited. It can reach Godhood, if it means and makes the right effort in the right direction. If the mind is disciplined, it can discipline the body and control its activities. If one is conscious of the powers of the mind and the body right from one's childhood, develops and nourishes them properly without misuse or waste, one can surely aspire to become an intellectual giant, a scientist, inventor, planner, philosopher or an athlete of great strength and renown.

Is only urge and ambition sufficient? The answer is obviously the negative. When a man enters the world - is born as child - he has parents, relatives, society, surroundings and a set of circumstances in which he has to grow. All these have an influence which tries to mould his mind and body, his mental faculty of discrimination etc. and tends to shape his future life, as it were. Thus, since his birth a man is a slave of his surroundings, unless he becomes aware early and starts influencing the surroundings to make a way for himself to tread the path, he chooses of his own will. Thus, Adi Shankaracharya; Samarth Ramdas

Swami, Raman Maharshi and others like them, left the home and society in order not to become the slave of surroundings but to tread the path they had chosen, to live a life of Truth and Reality. Amongst the Tibetan Lamas, the practice is to select a child of couple of years or even younger according to their forecasts as per astrological and other sciences and take the child to the lamasery to lead a life of training and guidance amongst the Lamas, to go through the various stages of Yoga Science and become an accomplished and "Realised" Lama, without wasting any time in the society as a citizen. Somewhat similar method was to send the boy at the age of 8 to Guru's Ashram to stay there 8 or more years to learn the scriptures and various branches of knowledge, while the various facets and faculties of the mind get trained and moulded to make him a good, moral and ethical citizen when he comes back into the society to carry out his duties. Even would be athletes and wrestlers would leave their homes and stay with their Guru in the Akhadas for training and guidance from their Guru.

The Hindu philosophy says that when a soul takes rebirth, it chooses the family and surroundings which suit its inclinations and aspirations. But once the child is born, it forgets all about the past births and gets involved in the various temptations and guiles of the society. Rarely, a youth is able to come out of these guiles and temptations to tread the path of spiritual progress. Man is living in two worlds, one external and the other internal and progress has been made in both the worlds, since ancient times, almost on parallel lines. If a man comes out of the temptations and guiles of the external world and starts his travel inwards, he becomes capable of progress on the spiritual path.

Various methods are noted for God realisation like Nama-japa i.e. chanting the name of God formulated in certain sentences, which lead one to various stages of meditation if done with adequate concentration without the mind going astray.

Bhakti-yoga i.e. the yoga of love means regularly worshipping the God i.e. deity of one's choice with love towards Him and trying to forget the outside world while doing so. This will lead to expelling the impurities of mind by replacing them by love towards God and then towards all the creatures of the world, which will, in turn lead to meditational qualities and spiritual progress.

Karma-yoga means participating in all the necessary duties and activities of the world, but without attachment or without craving for personal benefits.

Dhyana-yoga i.e. the yoga of knowledge is to study the scriptures and available literature on existence of God and arriving at a clear perception of Godhood. Thus it is an intellectual process.

The Hatha-yoga is a process by which the mind is trained through meditation to detach oneself from worldly involvement, though one may participate in the minimum worldly activities. Yogasanas breathing exercises are parts of the process.

All the above methods require a moral and ethical base for the individual as a preparatory background. Swami Yoganand used to say that the aspirant has to achieve the first 25% on his own whether he has a Guru or no Guru; then only, help will come for progress

on the spiritual path. This 25% consists mostly in imbibing the qualities of moral and mental disciplines. Gurudeo Ranade has also said that the seed of spiritualism to sprout in this piece of land, in the form of our body, the land is to be tilled, the stones removed, manure has to be mixed properly, the land levelled and watered so that when the rain of Guru's grace is showered, on the land, the seed sprouts and starts growing. Even then, removal of weeds and protection from cattle is to be ensured. Therefore, it is to be remembered that the preparation of land, removal of weeds and ensuring protection are to be done by the aspirant himself.

Paramacharya Shri Chandrasekharendra Saraswati was once asked, 'How to judge whether we have progressed on the spiritual path?' He replied 'Last year, if you got angry fifty times and this year only ten times, you have made progress spiritually. If it is reverse, you are in retrogression.' The answer only emphasizes the importance of the initial preparatory base and one's own effort in transforming the body and mind to a state congenial to receive the Divine Grace.

The common man who follows religion as a way of life thus preparing a moral and ethical base in his behaviour and love towards all creatures including the environment, progresses on the spiritual path leading to God-realisation, may be in one life span if the intensity of effort is high and in right direction with the help of a Guru or may be in many life spans dotted by births and deaths but with consistent progress. Thus the Hindu way of life does not constrain itself with one life span of an individual self but provides for progress through the series of life spans that an individual has to undergo till it reaches Godhood. Swami Vivekanand has said Religion is for Realisation.

- P. D. Dharwadkar,
Member, Editorial Board.

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(Continued from last issue....)

RAMA-STAVA-RAJA

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(56)

भवाब्धि-पोतं भरताग्रजं तं
भक्तिप्रियं भानु-कुल-प्रदीपम् ।
भूत-त्रि-नाथं भुवनाधिपं तं
भजामि रामं भव-रोग-वैद्यम् ॥५६॥

I surrender (myself) to that Rama who is about to cross the ocean in the form of empirical life, who is the elder brother of Bharata, to whom devotion is dear, who is a lamp to the dynasty of the sun, who is the lord of (five) elements (bhuta) and the three (worlds) (tri), who is the ruler of the (fourteen) worlds, and who is a physician for (removing) the disease in the form of empirical life (56).

(57)

सर्वाधिपत्यं समरांगधीरं
सत्यं चिदानंदमय-स्वरूपम् ।
संत्यं शिवं शांतिमयं शरण्यं
सनातनं राममहं भजामि ॥५७॥

I resort to Rama who had lordship over all (things),

who is courageous/bold warrior on battle-ground, who is of the nature of existence, consciousness and bliss, who is (always) existent (or true), auspicious, full of piece/quiescence, who is fit to be resorted to, and who is ancient/eternal (57).

(58)

कार्य-क्रिया-कारणम प्रमेयं
कविं पुराणं कमलायताक्षम् ।
कुमार-वेद्यं करुणामयं तं
कल्पद्रुमं राममहं भजामि ॥५८॥

I surrender to that Rama who is the cause of all effects and tendencies (kriya), who is unknowable, who is omniscient (kavi) ancient, whose eyes are large like a lotus, who is fit to be known by Kumaras, who is full of compassion, and who is the wish-fulfilling tree (58).

(59)

त्रैलोक्य-नाथं सरसीरूहाक्षं
दयानिधिं द्वंद्व-विनाश-हेतुम् ।
महाबलं वेदनिधिं सुरेशं
सनातनं राममहं भजामि ॥५९॥

I resort to Rama who is the lord of the triad of worlds, whose eyes are like a lotus, who is a storehouse of compassion, who is the cause of the destruction of (all) the opposite pairs (like pain and pleasure, and so on), who has great strength/power, who is the store of (all the) Vedas, who is the lord of gods, and who is ancient/eternal (59).

(60)

वेदान्त-वेद्यं कविमीशितार
मनादि-मध्यांतमचिंत्य माद्यम् ।

अगोचरं निर्मलमेकरूपं

नमामि रामं तमसः परस्त्रात् ॥६०॥

I salute (or resort to) Rama who is known from Upanisads, who is omniscient and ruler, who is without a beginning, a middle and end, who is unthinkable and the first (of all), who is beyond the range of sense-organs, who is pure and of one (i.e. same) form of nature, and who is beyond darkness (in the form of ignorance) (60).

(61)

अशेष-वेदात्मकमा दिसंज्ञ-

मजं हरिं विष्णुमनंतमाद्यम् ।

अपार-संवित्-सुखमेकरूपं

परात्परं राममहं भजामि ॥६१॥

I resort to Rama whose form is all the Vedas, who is called the first (of all things), who is unborn, who is Hari (i.e. remover of heat in the form of empirical life), who is all pervading (Visnu), who is the infinite and the first, whose only nature is boundless sentience/consciousness and bliss, and who is beyond all the great things (61)

(62)

तत्त्व-स्वरूपं पुरुषं पुराणं

स्वतेजसा पूरित-विश्वमेकम् ।

राजाधिराजं रविमंडलस्थं

विश्वेश्वरं राममहं भजामि ॥६२॥

I resort to Rama who is of the nature of ultimate reality, who is (highest) ancient Person, who has filled the universe with his lustre, who is one (without a second), who is supreme to all (other) kings, who stays

in the orb of the sun, and who is the lord /ruler of the universe (62).

(63)

लोकाभिरामं रघु-वंश-नाथं
हरिं चिदानन्दमयं मुकुन्दम् ।
अशेष-विद्यधिपतिकवीन्द्रं
नमामिरामं नमसः परस्नात् ॥६३॥

I salute (resort to) Rama who is dear to people/(his subjects), who is the lord of the family of Raghu, who is Mukunda that attracts (Hari), who is consciousness and bliss, who is the overlord of all lores, who is the best of (all) wise men, and who is beyond the darkness (in the form of ignorance) (63).

(64)

योगीन्द्र-संघैश्च सुसेव्यमानं
नारायणं निर्मलमादि देवम् ।
नतोऽस्मि नित्यं जगदेकनाथ -
मांदित्यवर्णं तमसः परस्नात् ॥६४॥

I am always saluting (Rama) who is well-served by the best of the group of Yogins, who is Narayana, who is dustless (pure), who is the first i.e. foremost of gods, who is the only lord of the world, who is lustrous like the sun, and who is beyond the darkness (in the form of ignorance) (64).

(65)

विभूतिंद विश्वसृजं विरामं
राजेन्द्रमीशं रघुवंशनाथम् ।
अचिंत्यम व्यक्त मनंत मूर्तिं
ज्योतिर्मयं राममहं भजामि ॥६५॥

I resort to Rama who bestows prosperity/riches (on his devotees), who creates the universe, who is the resting place (for all), who is the lord of Raghu's Dynasty, who is unthinkable and unmanifest, who posses infinite forms, and who is full of luminence or lustre (65).

(66)

अशेष-संसार-विहार-हीन-
मादित्यगं पूर्ण-सुखभिरामम् ।
समस्त-साक्षिं तमसः परस्ता-
न्नारायणं विष्णुमहं भजामि ॥६६॥

I resort to (Rama) who is devoid of all activities in the entire empirical life, who stays in the sun, who is perfect happiness, who is attractive, who is witness of all, who is beyond the darkness (in the form of ignorance) and who is (the same as) Narayana, and who is all-pervading (66).

(67)

मुनीन्द्र-गुह्यं परिपूर्ण-कामं
कलानिधिं कल्मष-नाश-हेतुम् ।
परात परं यत्परमं पवित्रं
नमोमिरामं महतो महान्तम् ॥६७॥

I salute Rama who is the secret of the great sages, whose desires have been fully fulfilled, who is the treasure of arts, who is the cause of the destruction of sins, who is the highest principle which is higher than the highest, which is supreme and sacred/sanctifying, and who is greater than the greatest (67).

(68)

ब्रह्मा विष्णुश्च रुद्रश्च देवेन्द्रो देवतास्तथा ।

आदित्यादि-ग्रहाश्चैव त्वमेव रघुनंदन ॥६८॥

O delighter of Raghu, you alone are Brahmadeva, Visnu, Rudra/Sankara, Indra the lord of gods, gods/deities, and planets like the Sun etc. (68).

(69)-(74)

तापसा ऋषयः सिद्धः साध्याश्च मरुतस्तथा

विप्रा वेदास्तथा यज्ञाः पुराणं धर्म संहिताः ॥६९॥

वर्णाश्रमास्तथा धर्मा वर्ण-धर्मास्तथैव च ।

यक्ष-राक्षस-गंधर्वा दिक्पाला दिग्गजादयः ॥७०॥

सनकादि-मुनि-श्रेष्ठा स्त्वमेव रघुपुंगव ।

वसवोऽष्टौ त्रयः काला रुद्रा एकादश स्मृताः ॥७१॥

तारका दश दिक्चैव त्वमेव रघुनंदन ।

सप्तद्वीपाः समुद्राश्च नगा नद्यस्तथा द्रुमाः ॥७२॥

स्थावरा जंगमाश्चैव त्वमेव रघुनायक ।

देव-तिर्थङ्-मनुष्याणां दानवानां तथैवच ॥७३॥

माता-पिता तथा भ्राता त्वमेव रघुवल्लभ ।

सर्वेषां त्वं परंब्रह्म त्वन्मयं सर्वमेव हि ॥७४॥

O best in the dynasty of Raghu, you alone are ascetics, sages, Siddhas, Sadhya Gods, Maruts, Vipras/Brahmins, Vedas, sacrifices, Puranas (or ancient lores), religious texts (i.e. Dharmasastras), the four Varnas and four stages of life, the duties (of Asramas), the duties of Varnas, Yaksas, demons, Gandharvas, protectors of the quarters, the quarter-elephants, the best sages like Sankara, etc. (69-71A). O delighter of Raghu, you alone are eight Vasus, three Times, Eleven Rudras, stars, and ten quarters (71B-72A). O leader of the family of Raghu, you alone are seven islands, (all)

oceans, (all) mountains, (all) rivers, (all) trees, so also the mobile and immobile things (72B-73A). O you Rama dear to Raghu, you alone are mother, father, brother (or relative) of gods, lower animals, human beings and demons. You are the highest Brahman for all. Everything is indeed pervaded/occupied by you (73B-74).

(75)

त्वमक्षारं परं ज्योतिस्तमेव पुरुषोत्तम ।
त्वमेव तारकं ब्रह्म त्वत्तोऽन्यन्नैव किञ्चन ॥७५॥

O best Person (Rama), you (alone) are the immutable and supreme flame. You alone are the saviour Brahma. There is nothing other than you (75).

(76)

शान्तं सर्वगतं सूक्ष्मं परंब्रह्म सनातनम् ।
राजीव-लोचनं रामं प्रणमामि जगत्पतिम् ॥७६॥

I salute Rama who is quiescent, all-pervading, subtle, highest, eternal Brahma, and who is lotus-eyed, and who is the lord of the worlds (76).

(77)

व्यास उवाच
ततः प्रसन्नः श्रीरामः प्रोवाच मुनिपुंगवम् ।
तुष्टोऽस्मि मुनीशार्दूल वृणीष्व वरमुत्तमम् ॥७७॥

Then (after hearing the eulogy from Narada). Srirama was pleased, and he addressed the best sage (Narada) (thus:) "O best ascetic, I am satisfied/pleased (with you). (Hence) demand (select, choose) the best boon (77).

Notes :

56. There are five elements both subtle and gross namely space, Air, Fire, water and earth. There are three main worlds namely Upper, Middle and lower. The Puranas speak of fourteen 'Loka', 'Bhuvana' or worlds. They are :- (A) 1) Bhu 2) Bhvar 3) Svar 4) Mahar 5) Jana 6) Tapas and 7) Satya. (B) 1) Atala 2) Vitala 3) Sutala 4) Talatala 5) Rasatala 6) Mahatala, and 7) Patala.

58. The word 'Karya' may stand for the world which is an effect. Kriya is tendency. But if we take 'kriya' as related to 'karya', the meaning would be various actions of the effects. The word 'kumara' stands for four young boys who were the mind-born sons of Brahmadeva. They are Sanaka, Sanandana, Sanatana and Sanat kumara.

59. Trailokya is the triad of three worlds namely the Upper, the Middle, and the Nether.

63. Mukunda is a name of Krsna who attracts (hari) cows, cow-herds, etc. Kavi is taken as a wise man.

67. The third line of the stanza refers to Rama as the highest principle.

68. In ancient Sanskrit literature, the Sun is taken to be one of the planets (graha).

68-75 In this group of verses, Rama is identified with everything.

69. Sadhyas are certain gods. Maruts are storm-gods.

70. There are mentioned in Puranas eight protectors/guardians of eight quarters, and eight quarter-elephants that support the quarters.

71. The word 'pungava' (bull) is added to the word Raghu to show the best one in Raghu's dynasty. Vasus are certain gods. Three times are the Past, Present and the future. Rudras are certain gods.

72. There are four main quarters like east, etc., there are four subquarters like Agneya, etc. When two these eight quarters are added two more quarters namely upper and lower, the quarters become ten. The earth is divided into seven islands, in the Puranas.

74. It is possible to construe the word 'sarvesam' in the genitive plural with the words in genitive plural in the line 73A.

76. Narada's eulogy is over at the end of this verse 76.

77. In the Verse No. 77, the sage Vyasa picks up the thread of narration. In this verse, the word 'sardula' is added to the word 'muni' to show the best one among the sages.

(To be continued.....)

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BASAVESHWARA DISCOURAGED CASTEISM

Basaveshwara achieved great victory over Casteism then in 12th century at monarchy. But we are lagging behind to practice the same in this progressive, scientific and democratic set up. Guru Basaveshwara preferred powerful Vachana literature a divine medicine which definitely cures most crucial social evil Casteism without side effects.

Casteism

Caste is the most embarrassing part of Hinduism and the most difficult to explain to the modern mind. It appears as a religiously reinforced form of social oppression. It arose as a part of the ancient world order, a division of society into priests, warriors, merchants and servants, such as occurred through out the ancient world. It has persisted more so in India and other parts of Asia because of conservative social attitudes. Previously the caste system was originally a great idea that became distorted. Hinduism teaches that there is an organic structure to the society. That certain types of people exist to fulfill the different func-

tions of the social being, like his arms, feet or brain. Through this organic structure it regards all humanity, in fact the entire universe as one great being. Each of us is not only part of that great being; each one of us is that great being in its totality. This is how social interconnectedness is sought to be brought about in Indian society.¹

Varnashrama Dharma implied (gave birth to) Casteism and bifurcated the masses individually and created difference in between them internally. Casteism is the base of diversity.

Casteism in India is the cause of regress. 'We are proud to be Indian, but Casteism in India is cause of regress'². Fifty percent of people who participated in the survey said they do not consider any religion exists in India. It indicates clearly that the Religious ethics are not yet known by the common people in our country.

Misguide through moral reference

The Epics Mahabharata and Ramayana are great source of inspiration to the masses of this division of terrestrial. Till today instances of the epics are considered as role model for the religious conducts, and individual practices. They yet have importance in all the corners of the nation. It is not an exaggeration that Epics are still biggest collections of high morals known as Upanishads, for the Hindu masses.

But at Linayathism role model of belief is different; they believe in history of achievements; not at all in assumptions or any epics. Life and achievements of the *Sharanas/Sharane's*. Legendary instance of victory

against the God is the role model for Lingayaths.

We may notice one important factor Casteism is being supported by epics in the name of Varnashrama. Where as in Lingayatism *kalyana kranti* (Revolution of Kalyana) was indeed motif of denial of Casteism.

Religious consecration

Initiation/consecration is a mandatory fundamental formality for religious fellowship. Based on cosecration and of prescribed practices only one is being identified (considered) as follower of particular religion, faith doctrine or philosophy.

'*Janivar*' bifurcares male and female. *Istalinga* is uniformly to women and men and all caste and creed people³. *Upanaya* is restricted to only *Brahman*, *Kshatriya* and *Vaishya Varnas*. All the religious privileges are made limited to the males of these three groups only. Females and majority of the population such as working classes, supressed categories of labours, untouchables are considered as *Shudras* are denied of the chance to enter in to the religion.

Where as at Lingayathism every one is being welcomed whole heartedly to enter into the religion without any discrimination. Let us refer a Vachana of Guru Basaveshwara⁴.

Efforts resulting adverse

Judgement of the Supreme Court of India "Caste has divided this country for ages"⁵. It has hampered its growth. To have casteless society will be realization of a noble dream. To start with, the effect of

reservation may appear to perpetuate caste. The immediate effect of caste-based reservation has been rather unfortunate”.

Justice said : “ in the Religion-reservation era people wanted to get rid of the backward tag-either social or economical. But post reservation, there is tendency even among those who are considered ‘forward’, to seek the ‘backward’ tag, in the hope of enjoying the benefits of reservation. When more and more people aspire for ‘backwardness’ the country itself stagnates.

“Reservation as an affirmative action required only for a limited period to bring forward the socially backward classes by giving them a gentle supportive push. But if there is no review after a reasonable period and if reservation is continued, the country will become a caste devided society permanently. Instead of developing a united society with diversity, we will end up as a fractured society forever suspicious of each other.

“While affimative discrimination is road equality, care should be taken that the road does not become a rut in which the vehicle of progress gets entrenched and struck. Any provision for reservation is a temporary crutch. Such a crutch, by unnecessary prolonged use should not become a permanent liability.

“Admittedly there is no deletion from the list of OBCs. It goes on increasing. Is it that backwardness has increased instead of decreasing? If the answer is ‘yes’, as contented by the respondents (Central Government and others) then one is bound to raise eyebrows as to the effectiveness of providing reservations or quotas”.

Lingayath is the religion where Casteism has no place

at all. Let us refer to the evidences, *Guru Basaveshwara*⁶ :

Clinging to caste, you seek impurities :
You look for darkness, while cling to light

Why you, you silly man!

You claim to be superior by your caste :

Is there any benefit

By a hundred billion priests?

The saying goes, "the devotee
Is the crest jewel". Do but believe

In the transmuting feet

Of our Kudala Sangama's Sarana

And save yourself from ruin, man!

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Lingayaths oppose Casteism. It has revolutionary ethics, encourages democratic ideology and equality. Here is preference to achievement and not by high caste born⁷. *Lingayaths* deny *Veda*, caste system, Sacrifice and offering of animal's⁸. Construction of *Lingayathism* contends that of Hindu. *Brahmin* is Male oriented society, *Lingayath* denies it. Remarriage of widows is admissible in *Lingayathism*. But not allowed in *Brahmins*⁹.

On pursuing the religious history of India we can notice that the heterodox religions like Buddhism, Jainism were got birth in India to contend the evils of Hindu culture. One of them and major is Casteism.

Universal brotherhood

Guru Basaveshwara treats every living being with affection like real mother towards her own child. Therefore *Guru Basaveshwara* considered as mother hearted prophet. *Guru Basaveshwara* never used rough language towards anyone, even towards sinners and

cruellest. He turned every kind of human being into a devotee. *Lingayāth* religion is said to be 'Basava Dharma'. Because Guru Basaveshwara who frame the religion. He improves the condition of society. *Lingayat* religion is identified after the name of its founder. Let we examine a *Vachana* of *Guru* Basaveshwara which accepts every one without discrimination.

No one is others; every one is son of our house¹⁰

O Lord, let them not say;

To whom belongs he, to whom, to whom?

Let them say : he is ours, yes ours, ours!

O Lord Kudalsangama,

Let them say : a son of your house!

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Need of liberal mind set

'Basaveshwara should be released from Lingayaths'¹¹. Basaveshwara is bound by Lingayaths. Firstly Basaveshwara is to be released from the limits of Lingayaths. Basaveshwara not belongs to only Lingayaths. Guru Basaveshwara is a universal humanitarian restricted mindset of Lingayats must overruled, otherwise there is not at all use of universal ethics and thoughts of Lingayathism.

Conclusion

In 12th century (At the time of inception of Lingayathism), and even in this scientific ever developing IT era Casteism is cause of harass weaker section, and bifurcate low caste born masses. Backward classes are being pointing out and kept remote from the mainstream in the name reservation and facilities. By studying this above judgement of Supreme Court of India, facilities provided by the constitution of India are creating social difficulties instead of solve.

Whole hearted attributes and virtual remedies of Lingayathism which not at all has any side effects regarding eradication Casteism become most essential. "Every human being is equal" and it is indeed most powerful for women equality also. One can rely on Lingayatism without any hesitations to overcome from the inferior feel of backward and physically bifurcation from the mainstream of the society. We may come to the conclusion that Lingayathism is perfect suitable to resolve the evil of Casteim at contemporary world.

Abbreviations :

SVS : *Samagra Vachana Samputa, a collection of Vachana wrote by various Sharanas/Sharane's. Published in 15 editions, by: Kannada Pustaka Pradhikar (Kannada Book Authority of Karnataka), Government of Karnataka, Bangalore.*

S V S : *1st number of edition./62 Serial number of Vachana.*

V of B 592 : *Translated form of Vachana of Sri Basaveshwara to English, taken from book "Vachanas of Basavanna". By : L M A Manzes, S M Angadi, Pub. : Annana Balaga Sirigere, 1967. /592 denote number of Vachana in the book.*

Notes :

1. Patil J. S. 2005, *Basaveshwara's native Jurisprudence (Ph. D. Thesis submitted to Gulbarga University, Gulbarga, unpublished).*
2. *Survey on Non-resident Indians, conducted by BBC Channel. "Prajavani" daily, dated 6th February 2007.*
3. Hiremalluru Eshwaran, 1997. *Lingayath Dharma; Ondu Adhyana. Bangalore : Priyadarshini Prakashana, P. 151.*
4. *Evnarava, evanarava, evanaravanendenisadirayya.
Eva nammava, eva nammavva eva nammavanendienisayya.
Kudalasangamadeva
Nimma mahamaneya maganendenisayya!! SVS1/62.*
5. R. V. Raveendran, *Justice of the Supreme Court of India. "Caste has divided society" News published in The Hindu Daily dated 14th April, 2008.*
6. *Jativididu sustakavanarasuve!! Jyotivididu kattaleyanarasuve!!
Edeko marulu manava? jatialli adhikanembe! Vipra shatakotigaliddalli*

phalaveno? !! 'Bhaktane Shikhamani' endudu Vachana!! Namma Kodala Sangama Sharanara Padaparushava nambu!! Kedabeda manave!! SVS1/595

7. Hiremalluru Eshwaran, 1997. *Lingayath Dharma; Ondu Adhyana*. Bangalore: Priyadarshini Prakashana. P. 152.

8. *Ibid* Page no. 137.

9. *Ibid* Page No. 143.

10. *Evanarava evanarava evanarava endenisadirayya!! Evanammava evanammava eva nammavanendenisayya!! Koodalsangama deva!! Nimma maneya maganendenisayya!! SVS1/62.*

11. (M. V. Rajashekharan "Basaveshwara should be released from Lingayaths" in *Deccan Herald English Daily, Gulburga*. Dated 5th June 2007).

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The last incentive to spiritual life we may consider (in this Chapter) is the attitude of helplessness before an inscrutable Power which guides the destinies of the world. This inscrutability might take any of the following four forms. Either, it might concern itself with the indeterminateness of the power as such, and, its consequent unpredictability and incalculability. This would be a reasonably scientific attitude. But it may also assume the metaphysical shape of a belief in fatalism, and may result in an unpurposive view of the universe. Even some of the great politicians sometimes express their belief in such a power, and call it fate. A third alternative might take the shape of a belief in a world - order or what the Stoics call 'Nature' and may result in some such utterances as "All that is good to thee, Oh, Nature, is also good to me". A fourth might be a man's modest attitude - that of resignation or humility or submission to the will of God.

-Gurudev Ranade in

Pathway To God in Hindi Literature, pp.35-36.

(Continued from last issue)

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Eternity Compressed in Time :

MY REMINISCENCES OF SHRI GURUDEVA

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Shri Gurudeva has till now discussed the incentives to spiritual life drawn from the Dohas, namely, those of flux, decrepitude and death. He now proceeds to elucidate the help which the Dohas give for the formulation of moral life. The spiritual seeker has to cultivate virtues in order to make himself fit for the spiritual life. In this context, Shri Gurudeva discusses the following points : (1) Material and spiritual welfare; (2) Original temperament and formation of character; (3) Fine Arts, their moral and immoral aspects; (4) Charity and work; (5) Love of God as the Supreme Virtue in its individual, social and spiritual aspects; and (6) Self-annihilation as the only road to God.

(1) Spiritual welfare and Material welfare :-

Shri Gurudeva first considers the relation between the material and spiritual welfare in the Dohas. We are told in Doha "चींटी चावल ले चली," that an ant was once carrying a grain of rice in her mouth. On the way, she encountered a grain of pulse. Now

evidently, as she was already carrying a grain of rice in her mouth, she could not accommodate the grain of pulse also in her mouth, even though she wanted to do so. The ant was in the veritable position of Buridan's ass. This ass was once feeling hungry and thirsty at the same time and happened to be placed between a stack of hay on the one hand and a pool of water on the other. Now, as it could not choose between the two, it had to die of hunger and thirst in the midst of plenty.

Kabir tells us that we cannot get material and spiritual welfare together. We have to take only one of them, and cannot have both. Explaining the wider implication of the Doha, Shri Gurudeva tells us that it would not be possible for us to reconcile the irreconcilables; for example, it would not be possible for us to combine the historical and the philosophical methods, nor even the descriptive and the interpretative. In Ethics, this conflict between material and spiritual welfare is known as the conflict between hedonism and asceticism. The conflict between the Epicureans and the Stoics in ancient times, and Bentham and Kant in modern, is too well-known to need detailed description. It is enough to say that a number of moral philosophers have accepted the doctrine of Eudaemonism as the reconciliation of asceticism and hedonism. This is also the doctrine propounded by Yajnavalkya in the Brihदारanyaka Upanishad. Janaka called a number of philosophers for intellectual contest in his court, and the prize for the winner was a thousand cows with golden coins attached to their horns, as well as victory in the contest. When Yajnavalkya entered the court of king Janaka, Janaka asked him whether he has come there

for winning the cows and the coins on the one hand, or winning the victory on the other. The answer which Yajnavalkya gave was very characteristic. "I have come for both, O king," he said, 'उभयमेव सम्राट्,' for cows and coins, as well as for intellectual victory.' This attitude is the attitude of Eudaemonism. We need not deny material welfare even if we pursue spiritual welfare, and a true moral philosopher would reconcile them in a proper perspective. (Pathway to God in Hindi Literature, pp.317-18).

Shri Gurudeva comes to the second point concerning the relation between temperament and character, as also between actions and consequences. He considers the following three Dohas :

(1) कदली सीप भुजंग मुख,

(2) जो रहीम उत्तम प्रकृति,

and (3) कबिरा तेरी झोंपडी

There is an antinomy between the first Doha on the one hand and the next two Dohas on the other, inasmuch as the first Doha tell us that company cannot have such an effect on a morally formed character.

In the Doha कदली सीप भुजंग मुख, we are told that the same drop of water can become either a pearl, red colour, or poison, according as it comes to be lodged in a shell, in a flower of the Kadali tree, or in the mouth of a serpent. Shri Gurudeva points out that the three colours belonging to these three objects - the pearl being white, the Kadali flower being red, and the poison in a serpent's mouth being dark - are symbolic of the three qualities Sattva, Rajas and Tamas. So the import of the Doha is that an original constitution is capable of being affected by company and become either of the Sattva, Rajas or Tamas type.

On the other hand, we are told in the two Dohas - one by Rahim and the other by Kabir - that company can have no effect upon a morally acquired character. The question is whether our natural constitution can be affected by bad company. Rahim goes to the length of saying that even bad company cannot affect our original constitution: का करि सकत कुसंग. Shri Gurudeva remarks that this is questionable, because we do find that people born with a good temperament do become subject to the evil effects of bad company. Rahim's illustration is that the inside of a sandal tree cannot be affected by the poisonous fangs of an encircling serpent. The analogy may be good, but not true.

Kabir tells us in the same style, that he cannot be affected by the company of butchers, even though his hut might be situated near a locality where butchers live : गलकड्डन के पास. To be in bad company, says Kabir, does not mean to be an accomplice. Shri Gurudeva recalls the view of a saint of Karnatak, who used to get his clothes washed by a leper. When asked whether the company of the leper would not affect him physically, the saint replied exactly as Kabir does : जो करता सो पावता, he who does, receives. Kabir is a firm believer in the law of action and consequence, even like the author of the Dhammapada, who says, "ततो नं दुःखमन्वेति चक्रमिव वहतो पद्म". Good consequences would follow good conduct and evil consequences evil conduct, exactly as the wheels of a cart would follow the heels of the bullocks. Shri Gurudeva says, "It is very peculiar to note that the Doha of Kabir, which contains the word 'गलकड्डन.', came to hand exactly on the day on which the mas-

sacre of Calcutta began, namely, the 17th August 1946, as if to show the similarity of pronounciation between 'गलकट्टन' and Calcutta. Apart from this, however, the two Dohas we are considering involve an antinomy to the first, as they tell us that bad company can have no effect upon a morally formed character, though an original temperament is susceptible to being influenced by it. Also we learn from the Doha of Kabir that the law of actions and consequences is paramount, and one who does good actions is sure to be rewarded some day - if not in this life, at least in a future existence, as Kant would say." (Pathway to God in Hindi Literature, 321-22).

Fine Arts and Mysticism :- Shri Gurudeva next goes on to discuss the place of fine arts in Mysticism. He has chosen two Dohas, one concerned with the dancing art, and the other with the musical art. In the Doha, "मृदंग कहै धिक है धिक है", we have the description of an exhibition of the dancing art by a courtesan. We are told that the मृदंग is giving out interjectory sounds of 'धिक-धिक'. This means that the मृदंग is saying, "Fie upon all those who are spectators of this dance". Shri Gurudeva remarks that the onomatopoeic sound 'धिक धिक' is here made to import deep censure. Then the jingling bells on the ankles of the courtesan are giving out interrogatory sounds "किन को, किन को". Then lastly, the courtesan, lifting up her hand, says in answer to the query of the "Fie upon everyone of those who are assembled to see me dance (इनको इनको) . The author of the Doha seems to have conceived the dancing art as nothing but an object of censure.

In the Doha that follows, "गाया है बुझा नहीं", we are told that a musician, who does not understand the end of his own art, has not bade goodbye to infatuation, remains like a piece of iron which has not reached the touchstone. Clarifying the import of the Doha, Shri Gurudeva tells us that the end of music must be regarded as something more than mere pleasure of the hearer or the singer. According to the author of the Doha, all music should be a glorification of God. One who does not look at music from this point of view, does not understand the real nature of music. Music without Mysticism would be a dangerous thing. Surdas and Tulsidas escaped this danger. They were musicians as well as saints.

Shri Gurudeva remarks that the above Dohas rightly condemn dancing and music because they generally tend to increase erotic tendencies. But fine arts can be used in the service of God. If a musician sings devotional songs, it will help the God-devotion of the hearers as much as their actual meditation. Similarly, a dancer who can exhibit devotional attitudes, will be a great asset to the devotional life. All fine arts have both moral as well as immoral aspects. The immoral tendencies have to be checked and the moral tendencies are to be developed. The highest end of all art should be, as Bacon put it, "the glory of God and the relief of man's estate." (Ibid., P. 324.)

(To be continued.....)

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SHEDDING KINDRED BLOOD IN WAR AS DUTY : ETHOS IN SANSKRIT AND GREEK POETRY

Abstract.

The term *ethos* stems from Greek and Roman sources denoting several etymological connotations such as right; good; character; moral conduct; virtue. Notwithstanding cultural and geographical variations between the Indian sub continent and Greece a common premise shared in the form of the central and inseparable issues, conceptual and practical and is indicative in their classical epic poetry. This paper explores these issues in relation to *ethos* and *dharma* addressing their ethical character contextualized within the broader framework of shedding kindred blood in war as a duty and tracing the extent and degrees of the Indian doctrine of ethics reflected in the actions of epic heroes, Arjuna in *the Bhagavadgita* of Vyasa's *Mahabharatha* and Agamemnon in Aeschylus' *Agamemnon*. The projection of these issues will be identified in the form of the following argumentative

structures : duty as an *ethos* bound responsibility, the dual form of dilemma, sin and guilt.

Paper :

*“Without attachment constantly perform
Action which is duty for by performing
Action without attachment man verily
Reacheth the Supreme”*

- Bhagavadgita, 3.19.

Ethos, the Bhagavadgita and Agamemnon.

The ethical value of shedding kindred blood in war is explicitly referred to in Greek and Sanskrit poetry - an incident prior to the Trojan war in Aeschylus' *Agamemnon* and the righteous war between the Kauravas and the Pandavas in the *Bhagavadgita*.¹ The ethos endorsed within the framework of shedding kindred blood in war in both the Greek and Sanskrit context reflect conceptual and practical issues related to duty. Shedding kindred blood in war even as a duty is not only particular but also incurs an appalling and moving flow of emotions. Its particular character can only be deviated from the emotional if justified in terms of its ethical meaning within which functions the necessity for the clarification of its conceptual and practical issues. The influential character of *ethos* in justifying shedding kindred blood in war as a duty is nowhere more expressively and forcefully represented than in the *Bhagavadgita* that it is postulated in the form of a justifiable theme. The justification of shedding kindred blood in war as a duty in relation to Indian ethical norms depends solely on the contemplation of the character and principles of ethos and requires a far superior level of insight surpassing all inductive modes of thought. Allusions to parallel cur-

rents of thought can be derived from both the Hindu and the Greek contexts. Sankara propounds an ethical basis in his elaboration of duty where he states the amount of loss one incurs by neglecting could be enormous and that every aspirant ought to engage in his portion of duties with no avail.² For Aristotle the best of all actions is *theoria*.³ Translated as contemplation it is a concept legitimizing the study of philosophy as the most enterprising of all ethical actions. The stoics acknowledge an ethical *techne* intricately linked to the doctrinal principles encompassed in their *logos*.⁴ Stoic ethics reflect a dramatic comparison with those of *Agamemnon* and the *Bhagavadgita* in the sense that duty elucidates a broader conviction of *ethos*. Synonymously, it is feasible to argue that *Agamemnon* and the *Bhagavadgita* maintain an ethical position in keeping with the metaphysical doctrines incorporating *ethos* and *dharma* in both the Sanskrit and Greek epic context. The *ethos* embodied in the actions of Agamemnon in *Agamemnon* and Arjuna in the *Bhagavadgita* correspond to the extent to which they can be viewed, with few exceptions of course, as almost identical. While Agamemnon is compelled to shed kindered blood, the blood of his own daughter Arjuna is prompted to shed the blood of a far greater variety of kinsmen including uncles, grandfathers, fathers-in-law, brothers-in-law and cousins. Despite the structural and technical variations in epic and lyric poetry the motivations of both Greek and Hindu artists correspond dramatically. Justice will be exacted in terms of *ethos* by raising the potential of the subconsciousness of Agamemnon and Arjuna to a higher ontological plain free from the restrictions and limitations of the generated realm whose constituents obstruct the fulfilment of their key objective - shedding

kindred blood as duty. The resemblance between Agamemnon and Arjuna is apparent as they share some common traits - both are aristocratic, chieftains of highest renown, guided by celestial sources of wisdom, obsessed with the immediate necessity of eliminating the oppressive forces which are not only destructive for their fellowmen but also challenge their own superior position as responsible individuals and the dilemma they are grounded which offers an unpleasant option in which case they are resolved not to hesitate to choose the best option for their people. The only fundamental difference between Agamemnon and Arjuna is that the former descends from a family doomed with a hereditary guilt caused by an ancestral sin - shedding kindred blood and serving kindred flesh to a parent.⁵ The advantage of shedding kindred blood in war as a duty for both epic heroes is twofold : for Agamemnon it is an opportunity to heighten his *kudos* or personal glory and is very much a part of the sustenance of his honour, still it is invariably linked with the beginning of an intriguing series of fresh acts of sin to which the author will return shortly.⁶ For Arjuna the metaphysical heights to which his subconsciousness ascends is remarkable and deserves a comprehensive analysis in terms of *ethos* and the ethical bearing in his character. Their decision to put into practice the concept of dharma deserves further attention and in this process they appear as responsible individuals both exemplifying some key conceptual and practical issues related to *ethos* and *dharma*.

Duty as an *ethos* bound responsibility

Reference to *kurukshetra* or the battle field is so prominent throughout the *Bhagavadgita* that it is refle-

cted as a source of inspiration and a field of duty. Designed to promote the possibility of being serviceable to mankind at large *kurukshetra* conceptualizes the foundational *ethos* linked to *dharma*. Surpassing multi-dimensional categories of moral conduct and subsequently even reaching the extent of loosing one's own life for the benefit of others and exacting justice to the conceptual identity of duty to the fullest are those who are born as *brahmana*, *kshatriya*, *vaishya* and *shudra* with specific duties conferred upon them. This ethical doctrine, an integral component in the Indian socio-cultural scenario, is voiced in the words of Lord Krishna to Arjuna : "man reacheth perfection by each being intent on his duty."⁷ Recent Indian personalities have enumerated *ethos* in terms of human actions. On such is Mahatma Gandhi whose clear vision of human enterprise of advocacy of *ahimsa* or non-violence engulfs the much sought after necessity for an ethical harmony and peace to eradicate ethnic conflicts in the recent decades of Indian history.⁸ The ethical component of duty is stressed in the teachings of Sri Aurobindo whose yogic practices foster a communal as well as ethical character.⁹ Strong evidence for this claim can be gleaned from Plato's psychological authority of the threefold nature of the human soul : reason, spirit and appetite each of which has a particular function to fulfill. Since spatial constraints prevent an in depth study of the Platonic conceptual issues embracing all three an extract is drawn to support the thematic objective of this paper :

"The just man will not allow the three elements which make up his inward self to trespass on each others functions or interfere with each other but by keeping all three in tune like the notes of a scale will in the

truest sense set his house in order and be his own lord and master and at peace with himself."¹⁰

It follows then the Platonic conception of the soul's functions are primarily a form of rational self control. So are those concepts of Gandhi and Aurobindo who promote *ethos* in society. The same is identified in the epic content of *Agamemnon* and the *Bhagavadgita*. Lord Krishna's justification of shedding kindred blood in war as an *ethos* bound responsibility matches the wider thesis of the platonic and Indian ethical conceptions when He reminds of the duty which Arjuna ought to practice :

"Conquer thy fears, enjoy the wealth filled realm,
By me they are already overcome,
Be thou the outward cause left - handed one."¹¹

Viewed in the form of an argumentative structure duty as an *ethos* bound responsibility embodies some crucial tools for apprehension which are closely related to the conceptual issues encapsulating the characters of both *Agamemnon* and *Arjuna*. One such is the gravity of the moment brilliantly captured with Aeschylus' poetic skill :

"Agamemnon mortified,
Dared not, would not, admit to error; thought
Of his great Hellene fleet and in his pride,
Spread sail to the ill wind he should have fought."¹²

The ethical undertone within this scene links with the conceptual issues that he has to consider and they extend to the emotional and the communal. If the latter issue is considered he is duty bound to recover Helen for his brother and ensure the protection of his people on account of a holy oath. If the former was to be trusted duty has an equal importan-

ce for his duty bound to safeguard his family members as a husband, father and the High Priest of his household. Either way any misgiving would surely incur divine wrath. The concept of divine vengeance plays a larger role than in the *Bhagavadgita*. The gravity of the moment intensifies when,

"Deserters slunk away,
All ground their teeth, ore, helpless, hungry,
thwarted,

The days of waiting doubled. More days passed,
The flower of warlike Hellas withered fast."¹³

Arjuna witnesses similar throes of suffering in his people. His people are being oppressed and he believes that this cannot continue for long. A solution is offered and the degree of its intensity is such that Arjuna finds it impossible to put into practice. Put in to practice it would end suffering. Arjuna's kinsmen will rejoice. For Agamemnon the conceptual issues, those that are emotional and communal become all the more intriguing if put in to practice and is bound to create fresh issues such as the hereditary and religious which will create further chaos : the exile of Agamemnon's children, Orestes and Electra, the slaughter of Agamemnon by his wife, Clytemnestra and she and her lover by their son Orestes. A long chain of murders awaits the house of Agamemnon. But it will eventually relieve the house of Agamemnon and eliminate the evil within. For Arjuna conception of *ethos* and *dharma* if put in to practice will result in a total annihilation of human life and sacred ties between kinsmen. Both Arjuna and Agamemnon are subject to the divine *logos* permeating through the cosmos and are in actual terms, cosmic entities whose actions are to be guided by celestial wisdom and to be judged if they neglect their duty bound

responsibilities. The conceptual issues reflected in the situation in which both Arjuna and Agamemnon are placed in, thus, negotiate the practical and can be explored more fully if deviated from objective intentions.

Dual form of the dilemma.

The negotiation between the conceptual and practical issues can be further demonstrated in terms of the dual form of the dilemma encountered by Arjuna and Agamemnon and its direct and indirect consequences. Agamemnon is offered divine assistance despite its horrifying character. Crucial within the argumentative structure of the dual form of the dilemma is the divine command dispensed in the form of prophecy which demands the sacrifice of his own daughter. The gods are not sympathetic with Agamemnon for he indirectly pays for the sins committed by his kinsmen in previous generations and directly for the wrath of Artemis whose fury as the patron goddess of all animal life cannot be settled with and appeased by the one who caused her invaluable loss, Zeus. As such she inflicts her curse upon the human agent, Agamemnon:

"For Virgin Artemis whom, all revere,
Hates with a deadly hate,
The swift winged hounds of Zeus who swooped to
assail,
Their helpless victim wild with fear,
Before her ripe hour came,
Who dared to violate,
O warning spoke the priest,
The awe that parenthood must claim,
As for some rite performed in Heaven's name,
Yes, Artemis abominates the eagle's feast."¹⁴

Agamemnon alone will undergo the throes linked to parenthood, the loss of an offspring. The degree of its horror is accelerated when it is doomed that he himself has to commit the action. A parent in the past has suffered, Theyestes his own uncle who was fed with the flesh of his own son by Atreus, the father of Agamemnon as a punishment for his unnatural liason between his mother. Hatred and deceit are cemented within the walls of the house of Atrus and the poetic skill of Aeschylus mounts with the rising tide of emotion echoed in the words of the chorus :

"Bloodshed bringing in its train,
Kindred blood that flows again,
Anger still unreconciled,
Poisoning a house's life,
With darkness, treachery and strife,
Wreaking vengeance for a murdered child."¹⁵

Agamemnon's twofold dilemma, the personal and public incures a decisive role in the following extract:

"What can I say,
Disaster follows if I disobey,
Surely yet worse disaster if I yield,
And slaughter my own child, my home's delight,
With blasphemous unnatural cruel. Either way,
Ruin, disband the fleet, sail home and earn,
The deserter's badge, abandon my command,
betray the alliance?"¹⁶

The situation becomes drastically pathetic when he chooses the option of shedding kindred blood as a duty and nothing else. His decision is final :

'Now, the winds must turn,
There must be sacrifice, a maid must bleed,
Their chafing rage demands it, they are right,
May good prevail and justify my deed."¹⁷

Enthralled by an *ethos* bound duty Agamemnon's action can be justified since it contains an enduring and total commitment to divine will. By engaging in the communal *ethos* required of him not as a father and a husband but as an honourable chieftain his action will be immortalized for its ethical value. His emotional dilemma declines with the more practical or the communal. The inexorable link between emotion and action, or the concept of duty and the practice of duty and the complications of the latter in the particular context of shedding kindred blood in war is more devoutly projected in the *Bhagavadgita*. Arjuna's dilemma corresponds to that of 'Agamemnons':

"My limbs fail and my mouth is parched,
My body quivers and my hair stands on end."¹⁸

But Lord Krishna reminds him of the greater burden of exacting justice by engaging wholeheartedly in the duties of a genuine *kshatriya*:

"Further looking to thine own duty thou shouldst not tremble, for there is nothing more welcome to a *kshatriya* than righteous war."¹⁹

Divine *logos* demands justice to be exacted at whatever cost and it becomes all the more intriguing when contemplated in terms of the dual formed dilemma and its link with *ethos*.

It would be fair to state at this juncture that there is a striking parallel between the *ethos* of a Hindu *kshatriya* and the Greek aristocratic hero for it is duty bound, honorable and ethical. Inference can be drawn from the Indian epic tradition specifically Valmiki's *Ramayana* within which *ethos* based necessity of

recovering a lost wife of a *kshatriya* at whatever cost is poetically represented. In keeping with the same necessity is the Homeric epic tradition in which is highlighted the recovery of a lost wife, though faithless in many versions of the myth unlike Sita, is the *ethos* bound duty of two of the powerful members of the elite, Menelaus and his brother Agamemnon. The concept of honour is deliberately linked to the practice of honour justifying its ethical content.

Sin and Guilt

The implications of *ethos* within the characters of epic heroes, Arjuna and Agamemnon, surpass the accepted modern norms enshrined within the argumentative structure, sin and guilt. Both these epic heroes are duty bound to choose the best option and in their case it is shedding kindred blood. Their emotional motivations are to be sacrificed for the fulfilment of duty. The Hindu and Greek epic tradition is substantially prone to the theoretical and practical justification of the *ethos* engendered within the performance of the correct procedure. The Indian ethical principles entailed within the *Bhagavadgita* throws more light on ethical enterprise in relation to the removal of emotions such as sin and guilt than perhaps that of *Agamemnon* serving as a heuristic device to comprehend the consequences of practice of *ethos*.

Since Rousseau and Kant till the recent speculative thought of Gerald Dworkin the ethical value of self governance, synonymous with the Indian ethical doctrine in which *ethos* or the good, moral and virtuous life plays a key role, manifests as an influential conceptual and practical criteria exercised for the welfare of the society. Dworkin explains :

"By exercising such a capacity persons define their nature, give meaning and coherence to their lives, and take responsibility for the kind of person they are."²⁰

It seems plausible to hold that human beings claim the capacity for practicing the concepts of *ehos* and *dharma* for the well being of the majority. This can be explained in terms of the ethical principles propounded in Stoic and Hindu philosophy which have a direct relevance to the present study. The Stoics believe that human beings inherit a spark of the divine at birth and that they will be merged in to the divine *logos* conceptualized as Fire at a general conflagration at the end of time.²¹ Until then each human member of the cosmic society has to perform a particular duty to which he is assigned to by divine will. It collaborates the Stoic ethical conception that human beings are being serviceable to the society and that in their actions are self governed so as not to interfere with the divine *logos*. The Stoic ethical conceptualization and practice of being serviceable to the community extends of even to losing one's own life devoid from such emotional obstacles in the modern sense of the words, sin and guilt, which matches the selfless dedication expected from Arjuna and Agamemnon. The six systems of Hindu philosophy more or less acknowledge the human body as the microcosmic homologue of the divine realm and that the divine presides within corporeal limitations. Teun Goudriaan and S. Gupta define Tantra empirically as "a systematic quest for salvation or for spiritual excellence by realizing the bipolar, bisexual divinity within one's own body."²² The same is interpreted by Douglas Renfrew Brooks whose vision of

the human and divine amalgamation incorporates Indian ethics.²³ Once entombed in a corporeal body the soul loses the ability and opportunity of uniting with higher intelligible realm. Renfrew rightly highlights the chiefly abstract function of the soul in the Indian philosophical tradition. However it retains the potential of revival and is consciously aware of its divine origin. This idea receives emphasis in several of Platonic dialogues, *the Timaeus*, *the Meno* and *the Phado*."²⁴ The core teachings of Dalai Lama throw light on this conception as follows : "You are already equipped with the basic qualities needed to attain enlightenment - the luminous and cognitive nature of your mind."²⁵

A similar current of thought is maintained in Swami Vivekananda :

" a needle covered up with clay will not be attracted by a magnet but as soon as the clay is washed off it will be attracted..... God is the magnet and the human soul is the needle."²⁶

Lord Krishna's role in the *Bhagavadgita* is to convince Arjuna of degrees of the *ethos* and *dharma* that he ought to cultivate on account of the divine origin of his soul and the souls of his kinsmen. It ought to be cultivated to the highest possible degree which requires a superior level of insight. His soul will be immortalized, free from the bondage of the world of generation and enjoy the bliss of *jivanmukthi*. The cultivation of *ethos* and the elimination of vice receive substantial treatment in these lines when Lord Krishna assures Arjuna that the removal of the obstacles of the mind, sin and guilt, allow him to

ascend to a far superior realm than the corporeal and enjoy its delights. He thus clarifies the consequences of the role of *ethos* bound duty. He states the value of *sthitapragna* or established wisdom. Arjuna will not be harming the souls of those whom he is about to destroy for the soul is immortal and leaves the mortal body at the time of death to be reincarnated in another corporeal body. The ultimate goal of the Hindu aspirant is conceptualized as follows :

"having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful he is fit to become the ETERNAL."²⁷

The *ethos* related duty of the *kshtriya*, an eminent condition in the Indian epic tradition, as exemplified in the *Bhagavadgita*, are more prominent in the Indian ethical doctrines, particularly in the teachings of Sankara whose prescriptions of duty surpass the world of generation and conjoin the human soul with the first cause conceptualized in the form of Brahman. He makes himself clear :

"For one engrossed in action cannot have absorption in *brahma*, *karma* and the knowledge of the *atman* being contradictory."²⁸

For the sake of clarity Lord Krishna has more in store for Arjuna :

"He who is able to endure here on earth ere he be liberated from the body the force born from desire and passion he is harmonized, he is a happy man."²⁹

This coincides with the Stoic conception of the

happy man and the practice of happiness whose principles are explicitly engendered within the limitations of ethos and duty.

Clearly, then sin and guilt, though inevitable obstacles for the accomplishment of duty, are nonetheless to be removed from the subconsciousness of those who possess the potential to deviate themselves from the emotional consequences of an action and revel in the fulfillment of it. This potential is not confined to outstanding epic personalities like Arjuna and Agamemnon but to all human beings in varied degrees. The ultimate aim of those whose insight transcends the corporeal is the perfection of *ethos* and the acquisition of liberation from corporeal bondage or *jivanmukthi*. The philosophical treatment of *jivanmukthi* assumes a paramount significance in the *Bhagavadgita* and it encapsulates the traditional ontological footing of Indian ethics which includes the principles of *karma* or actions embodied in rigorous ethical rules as prescribed in Buddhist and Jain teachings. The ethical basis of *Karmas* in Vedic teachings is spontaneous and has no strict rules. But the causative value of ethical *karmas* refer to the operation of transmigration of souls.³⁰ This apparently was not Aeschylus' concern but that of the one who composed the *Bhagavadgita*. For Aeschylus the character of Agamemnon encompasses the drastic effects of justice which further extended towards a practical procedure, one that welcomes shedding of kindred blood, is of foremost importance to eradicate oppressive forces and the frustration experienced by his dependants.

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10. Plato, *Republic*, iv.443.trs.
11. *Gita* 11.33.
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13. *Op.Cit.* 187.218.
14. *Op. Cit.* 122.44
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17. *Op. Cit.*187.218. See also Finkelberg, M., 1998, *Birth of Literary Fiction in ancient Greece*, Oxford, pp. 11, 172, 196 : Easterling, P.E. 1997, *The Cambridge Companion to Greek Tragedy*, Cambridge, p. 214; Ford, A. 2002, *The Origins of Criticism, Literary Culture and Poetic Theory in Classical Greece*, Princeton, pp.229-30.
18. *Gita* 1.29
19. *Gita* 2.31. It is interesting to note the similarity between the concept of honour in *Ramayana* and Homeric wars.

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22. Reference to the fire image is numerous in Gita. See 11.17, 19, 29.
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27. *Gita*, 18.53.
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29. *Gita*, 5.23; See also *The Message of the Bhagavadgita*, editorial note, 2002, *Pathway to God*, No.4, vol. XXXVII, Belgaum, India.
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The mother should be dear to us not for her own sake but through God; the son should be dear to us for his own sake but through God; everything should be dear to us not for its own sake but only through God. Love for God thus becomes the central and highest virtue.

-Gurudev Ranade in
Pathway to God in Hindi Literature, p.63.

*Thus Spake
Gurudev.....*



We have to "surrender" ourselves to God. Self - surrender, according to the author (Hindi Saint Bhairo) of the poem is the highest type of Mukti. In modern times, we know Shri Aurobindo Ghosh made "surrender" the chief plank of his Integral Yogic Philosophy. In ancient times, specially in Christ, we find that there is an unmistakable evidence of this type of liberation. Let us carry our minds back to the books of Matthew, Mark, Luke and John, and we shall find how, on the night previous to the day of his crucifixion, in the Garden of Gethsemane, when he was experiencing great agony of soul, Jesus Christ prayed, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but Thine, be done"; also how, when, on the next day he was experiencing great agony on the Cross, he exclaimed in Hebrew, "Eli, Eli, la'ma sabach-tha'ni?". "My Lord, my Lord, why hast thou forsaken me?" "I desire" he says, "that my life be spared for spreading Thy gospel; let Thy Will that I should pass away, let Thy will be done". This is the great Christian doctrine of Liberation through surrender.

-Pathway To God in Hindi Literature, p. 133.

The further part of the article 'God Realisation, The Summum Bonum of human life' by Dr. N. V. Kulkarni, will be published in the next issue for want of space.

-Editor.

.....

"Om, tat sat"

"BEYOND THAT"

.....

"Ananta devesha jagannivaasa tvamaksharam
sadasatparaparamyat "

*"That which is beyond the Being and Non-Being,
Thou art the Imperishable, the Being, Non-Being"*

Parabrahman, Para Shiva or Shree Hari Narayana is supreme Consciousness, the transcendental field of 'Being'. It is the field of 'Absolute Existence', 'sat' that extends far beyond the subtlest stratum of creation. We want to reach there, 'beyond that', 'tat'. It must be made very clear that, the 'Being' is the supreme Purusha to whom we are all related; and HE/IT/THAT/"tat sat" is the Absolute and the ultimate Reality of all the relative existence - phases of life. Here, we are embarking on a journey that knows no end. We are trying to do the impossible.

The Upanishads explore the 'Being' as "Brahman"

*in the realm of regions of cosmic 'Prana and try to locate IT within man himself according to the doctrines enunciated in the Veda- "Tad srushtvaa tadevaanupravishat", or "Atma eva Brahman". We want to know about the 'Absolute', the "Brahman", the 'Absolute Scilence' (Atyantaabhava)- the 'Abstract', and the 'Unknown', so far. The Upanishads say that, "It is knowable, but not known". Further, whoever says, "He knows, knows not", and whoever says, "Knows not, knows"! It is our sheer ignorance that we think we know all about 'It', knowing full well that it is beyond our reach, or our ability to know 'It'. We often forget the fact that we need special equipment, a spiritual sadhana (Samadhi state of super Consciousness), the divine grace, or for that matter, a divine eye (divya chakshus/intuitional eye) to see with the inner eye and experience 'It'/. And, unless He, a Shree Krishna, gives us the '*divya chakshus*', like the one given to Arjuna, to see His '*Virat Svaroop*a', we cannot see or know *It/Him/That*. But, then, what is it we are talking about? Let us try to explore 'It'.*

The very concept of Absolute Reality is so abstract and subjective that it is not possible to bring it within the ambit of our normal human existential experience. How can we know the "*Knowable but Not Known, as yet*"? Or, is it the '*Eternal/Anant/the 'Absolute'*' and the '*Unknowable*' ? We, the humans, the specie *Homo sapiens*, are the earthlings, bound to the Planet Earth subject to dualities and, as such, we reflect the qualities of the earth only. '*Guneshu gunavartante*' is the principle and we exhibit the qualities of the elements, the Earth. The Earth is a physical phenomenon (jada, inert), and as such, it is not supremely

intelligent. Supreme Intelligence is the quality of Shiva, Shree Hari Narayana- the supreme Lord and unless He Will, and His 'cit' (Consciousness) pervades the inert/jada, the inert cannot be animated, made active and pulsating! The Lord pervades the universe as supreme Intelligence, Consciousness, /'Cit', and thus, He is known as "**VISHNU**", *the one who pervades all!* This supreme Consciousness is the noumenon, not a phenomenon, that can come within our grasp or understanding. We, a minuscule of the sub-atomic particle on this tiny pulsating, living Planet are incapable of knowing the vast secrets hidden within its bowel. Even the Creator, *Chaturmukha Brahma* fades into insignificance on the face of this immeasurable one. The principle here is : "**Anoraneeyaan mahato mahiyan...**" ('subtler than the subtlest and larger than the largest'). As limited and finite we are, our ability to comprehend and understand this concept is limited, too. We are capable of knowing only a bit of this phenomenal world and nothing beyond that. All our scientific and technological progress may take us any length, but nowhere near 'That, 'sat'/Reality/Truth. All the gods and goddesses are mere dust particles in this entire cosmic entity, where only 'Him' that matters and nothing else.

The entire universe is covered by Him. "**Ishavasyam idam sarvam....**" governs the universe. [*Ishavasya Upanishad*].

The *Purush Sukta*, Mandala X of the *Rk Veda* exemplifies the **PURUSHA** who is ten inches outside the cosmic entity and He holds it. "**Dashaangulam tishtati purushah...**" He is the chief architect of the universe and he lives outside the architecture. The

architecture is the reflection of his creative power (kriyaa shakti), the creative energy and the creation reflect His ability to create, sustain, and dissolve it within himself. There is no one who has seen Him; however, it is His creative intelligence (jnyan shakti) that drives us to discover and seek Him. It is His 'citta', will or thought force that drives us. All our inventions are His own reflections. We as humans have imbibed a bit (kincit) of His *jnyan shakti* (cit) and as such, we, too, are capable of attaining to what all He does, and finally Him, too, if we so desire.

The Absolute and the Relative :

Albert Einstein went all the way to formulate the general theory of Relativity in his oft-repeated $E = m.c^2$; where, he considered Energy - 'E' and mass - 'm' and velocity of light - 'c', respectively and worked out a formula. Matter and energy are interchangeable. Energy exists in different forms and all are degenerating into matter. The scientists hope that they will find the fundamental form of energy that is *absolutely stable* than any other forms of energy found today. All the different forms of energy we find today are relative, or exist in the relative field of existence and these are eternally changing into one another according to the physical laws. Hence, the search of scientists to find that fundamental form of energy which is absolutely stable and more subtle than other form of Energy. The relative would then arise as permutations of this absolute energy and all forms of physical energy would be manifestations of this absolute state of un-manifested energy. This is the source of all matter and energy, too subtle to be discovered by scientists. Even 'thought-energy' is too subtle to be measured by physics.

There is a process involving energy in every thought. The existence of long-distance thought transmission like telepathy (not an ordinary phenomenon), confirms the concept of *thought energy (citta)*. The basis of thought-energy is the state of 'Being'. Being and the absolute are thus, one and the same. The Formula here is $B = A$; where, **B** is Brahman and **A** is the Atman (*Atmaa eva brahm*). While Brahman is the Absolute Reality / '*Parmarthika Satta*', Atman is the relative concrete reality, '*Vyavaharika Satta*'. If this is true here, immanent, 'that', transcendent, is always true there and '*that*' always holds good since *this (idam)* depends on '*that*' (*tat*) for its existence. This, the objective world, is the reflection, a shadow, of that Eternal (*sat*).

Here, *Maya* (*delusive power of Shakti*) brings diversity outward and unity inward; it creates an illusion of dualities (*dvandva*) in the otherwise unity of existence, the Reality of existence. *Maya* (**Shakti of Shiva**) is that illusive power of Brahman (Para Shiva) that makes the temporal, ('*Anitya*') appear as permanent ('*Nitya*') and the non-self (*Anatman*) as the Self (*Atman*). The world of dualities, names and forms, disappears entirely when true knowledge is attained. *Maya* is that illusive power of Brahman; it makes everything cognizable to the human mind since it is veiled by the *Avarana Shakti*, the captive power of *Maya*. It is a superimposition of the unreal on the real like the snake on the rope. It is like the silver in the nacre, and cannot be easily seen just as the thread in the cloth, or clay in the jar or gold in the chain. The illustration of Banyan Tree (*Ashvattha*) is given by Lord Krishna to enlighten Arjuna as to the Reality of Existence here. The *Ashvattha Vruksha* is an

objective world tree with its roots up and branches downward. It grows upside down spreading its branches below. The tree gets all its support from the Spirit above and protects the inhabitants of this tree. The lower creatures are sustained by the fruits of action below and suffer or enjoy incessantly like the falcon of the "Dva suprana..." as stated in the Mandukya Upanishad. Bhagvad-Gita gives a beautiful account of this. Here Sri Krishna says, "Cut the Ashvattha Vruksha (Banyan tree) that harbours the jivas with the axe of Knowledge and get relieved of your illusion". The tree disappears when it is cut off by the sharp axe of knowledge, Atmajnyan'. Thus, the objective world, the make-believe world, exists in the absence of true knowledge. (B. G. Ch.15.1).

The subtlest form of that *stable elemental particle*, that the physicists are in search of, is *Parabrahman*. *This Supreme Being, the 'causeless cause' of all existence, is the vibration/Spanda, the thought-energy or the thought-force; it is the 'cit', or 'Citta-vrutti' sankalpa- "Ekoham bahusyaami"* of the supreme Lord. It is the **Absolute Reality** that governs all relative field of existence. And, the field of Parabrahman is all-pervading pure *Consciousness* that supports the cosmic existence.

As Stephen Hawking and others continue to explore the much subtler and subtler aspects of the finer strata of the miniscule of sub-atomic particles, it may be possible one day to meet with the subtle aspect of the very core of existence, the Supreme Self of all, that lies beyond the subtlest aspect of an energy complex- the field of Being- which I have called here "*Beyond That*". It is beyond the *Kshetra* and

the *Kshetrajnya* since it is He 'Who' holds it! He is far larger in dimension than His creation, the universe. It is never possible to know Him since He is the Knower. "How can the knower know and Seer see", is the Upanishad Doctrine. Knowledge (*jnyan*) is the object and the Subject is the Knower. Knowing process is important since, much depends on the thirst for knowledge. In the absence of thirst for the real, true or supreme knowledge, the *divya jnyan*, remains unknown. Once the knower knows there is nothing to know! Both the knowledge and the need to know, disappear thereby only the knower exists. In fact, the knower is the Subject and He is the Knowledge incorporate. This concept is beautifully expounded in the Samhita aspect of the Rk Veda. The Rishi is the Seer. The Devata is the Subject of knowing, and the Chandas (Metre) is the means of Knowing. Totality of the three is the Samhita. Here, again, the Bhagavadgita devotes Chapter on this aspect of the Knower (*Kshetrajnya*) and the Field of Knowledge (*Kshetra*). A very simple example to make this point clear is that of food, hunger, and the hungry person. As long the person is hungry, he needs food and searches for it, the moment he gets the food and his hunger is satisfied, both the food and the hunger disappear. Who is the person who ate the food? It is not the mouth nor even the stomach since it is the *Vaisvanara Agni* who has digested it! Only this fire God is real and all others are transient.

Once the realm of the field of the Reality of existence is reached, the influence of the field/Kshetra will, by itself, glorify life in all its aspects. It is thus very clear that the *Absolute Abstract* is the basis of all the relative existence here, called the cognitive

objective world, called '*prapamcha*'/Samsaar. *The way in which Reality presents itself as mere appearance is to the mind of man inexplicable!*

Thus, the Absolute Abstract is the Purusha, the unmanifest and transcendental, the pure Being, neither energy nor matter; all energy and matter are forms of manifest from this state of pure existence. Everything is the expression of this pure existence or absolute Being which is the essential constituent of all relative life. There is only one, 'Ekam' and that is the supreme 'Parabrahman'. Parabrahman is 'Ishvara', the Lord of the Universe. No body knows Him and we, the mortals look up at the sky whenever a reference comes to Him as if He resides there. But, where is He? He is very much up, there; and, not there, but here down below, right within our heart. He sits as the 'All-knowing Antaryamin', the omniscient-omnipresent within the cavity of the heart, the core of the objects-both living and the non-living. "***Tad srushtvaa tadevaanupraavishat***" and "***shikhaaya madhyesthita...Narayanah***" are the basic principles here. It is reiterated here that, "He, the Parabrahman (Paramatman) is the subject and all other creation of this objective world is a mere shadow; the universe exists in a relative sense, in relation to Him." Since He exists, everything else exists here and nothing exists in His absence. Nothing moves here without His will. "***Tenavinaatrunamapi na calati***" is the principle here. Thus, the objective world exists at His Will. To make it much clear, it is the Sun and its radiation, ***prakashvimarsha***, in wave forms of different intensity, wavelength, frequency, etc. producing the objects of diversified names, forms and functions based on the quality it has inherited from

the wave quality. '*Guneeshu gunavartante*' is the principle here. Each object exhibits quality it has inherited in spite of the real nature, quality of the source! "*Purnamadah purnam idham ... Purnam evaavashishyate*" is the basic principle here. In fact, the supreme Lord of the universe is also known as Achyuta, Ananta, Vasudeva, Narayana - all meaning one and the same, the *supreme Consciousness*. It is the Absolute Abstract and the only One without a Second.- "*Ekameva adviteeyam*".

Shree Hari Narayana is the Ocean of Consciousness. It is the eternal flow of '*sat, cit, and anand*' from one endless end to the other endless end encompassing what all exists here in this universe as the cosmic entity. To reiterate, the principle here is that of Brahmanda/multi-universe upheld by the Lord who stands ten inches beyond 'That'. It is this aspect of beyond 'That' ('*tat*'), that we are concerned here and this is the '*Eternal*', that which always exists, that which never ceases to exist and knows no end. It is this 'Reality' that makes it a sweet pleasure (ananda, madhura), desirable to exist here. Madhurashtakam makes it very clear. It is this '*unity consciousness*' that binds cell to cell, atom to atom, and jiva to jiva. We are talking of this Reality only in relation to this earth, the Relative that exists in this reference and ceases to exist beyond that. Mars, as a planet where there is no life, has no problem of this sort, we believe! It is the earth and its inhabitants in human form and function who question these aspects, that too, because they think! Descartes says, "*Cogito ergum*" (I think, so I exist). Why not we say, "as humans, 'we think, so we exist' (in our delusion!)"

The earth is called the "Bhu", one of the seven spheres (*'sapta vyaahrutis*) of upper hemisphere of the *Hiranyagarbha* (Golden Egg) as mentioned in the *Gayatri Mantra*. Everything is related to this 'Bhu'. Once we leave this earth, the problem cease to exist. It is the gross nature of the earth, jada pravrutti, ignorance (*aviveka*) that creates problems! The problems are related to the earth- its existence, its survival, its future, &c. The creatures of the earth made up of the five elements (*panch mahabhutas*) acquire these qualities of the earth, water, fire, wind and space. The earth brings duality with it. It has brought the days and nights (due to its rotation), hot and the cold (seasons due to its revolution about the Sun), the joy and sorrow, the now and here, as well as, there and never, and the like. It is full of dualities. Dualities are built into to the system here. That is the reason why Madhvacharya said that, "one has to understand the nature of the dualities in order to attain to the 'Brahm'." Shri Krishna says the same thing in Bhagavad-Gita, too. The lord does not participate in any of these dualities of this earth. He is a meek witness. He is *the witnessing Self ('Sakshin')* *consciously aware* of what all goes on here! He does not even interfere with its function, or set its course in right direction. Right or Wrong do not exist in 'His' dictionary. Everything goes well with Him. In fact, He says, "Throw away everything that includes, your nature, quality, understanding, knowledge, ego, and come to Me. I shall take care of you : ***"Sarva dharma parityajya maameva sharanam vraja"***

It is natural that we, the earthlings as humans, have all these problems of dualities. Once we transcend the Gunas, rise above the dualities, we attain to the

'Reality' and come to know things *as they are* instead of things *as they appear to be*. The knowledge of the Self ('*Atmajnyan*') is the fire that burns the Mind-screen of avidya, nescience, 'veil of Maya'.

As long as the wind, '*citta*', blows, the waves, the bubbles, the surf exist on the ocean, or the mind lake; the ocean, or the mind lake is, by itself, not the waves or the bubbles. So also, the Sun is not the sunrays; neither the absolute as well as, the relative is one and the same. The relative exists because of the 'Absolute' and not the other way. The Absolute is the only One and nothing else exists; it is *Ekamevadvitteeyam* and everything else is its shadow! This fleeting sensate objective world is super-posed like the snake on the rope. In fact, neither there exist a rope nor a super-posed snake; it is all in your mind. The human mind has got the tremendous capacity to create things!

The Abstract and the Concrete

The 'Purusha', Nirakaara Parabrahman, or Pure existence is abstract and that which exists as its manifestation is concrete. The 'One'/'Ekam'- the eternal, unchanging, unborn, ever existent, and all pervasive and the abstract and the absolute is the '*sat*'. The objective world of the 'many' that exists as the ever-changing reality of existence is non-real / '*asat*'. Existence is the abstract basis of life on which is built the concrete structure of life which encompasses all aspects of the individual- body, mind, thinking, speaking, acting, behaving, experiencing and influencing surroundings, and all aspects of cosmic experience. This is beautifully explained in *Mantropanishad*. It is the *Absolute Abstract* / *Atyanta Abhava*, deep dynamic silence from which everything emanates! It

is the sound of the silence, anahata dhvani at first which gradually becomes audible as the Vani of Vagdevi, the Veda, supreme Knowledge; it forms the *pada* and *artha* making it '*padartha*', the objective world. There is a vast unknown world of *para, pashyanti, vaikhari* and the *dhvani* / sound of '*Om*' before the creation unfolds itself! All these are important steps in the Absolute Abstract unfolding itself as the Relative concrete. "Life expresses itself in different modes of living; that which is lived is the expression of life. That which exists is the expression of the Purusha, the Supreme Being."

The objective world in its visible concrete form is the manifestation of the Abstract supreme Parabrahman. The Upanishads declare, there was nothing before and there shall be nothing hereafter. Even the Sun who supports this Solar System ceases to function as it is today, when all its energy is dissipated in another 15 billion years. There was nothing of this sort 5 billion years ago. Then, where is the question of all these existence? It is this abstract 'nothingness' / silence that is important. In this 'nothingness' / 'abhaava' or 'deep dynamic silence' exists all the things of the objective world. From the deep dynamic 'Scilence' manifests Creation and all its objects. Creation is the function of, or the product of sound '*Om*'/'*Om*' comes out of scilence- the '*Atyantaabhaava*' (not the void). It is the absolute silence in which everything exists and, everything gradually manifest in various names, forms, and functions. This *Atyanta-abhaava* is the Parabrahman, Purusha, the Absolute or the supreme Consciousness- "*Poorna Prajnya*". Shreemad Bhagavata says that, '*Shree Hari Narayana / Anant-*

ashayana resting on Adishesha in Yoganidra felt the inadequacy of the poornatva in his Prajnya/Consciousness and said to Himself- "*Ekoham bahusyaami*" (*I 'm alone, and will be many*'). Chapter 14 Verses 3-4 says that Shri Krishna is the Only Supreme Being that presents as many while Chapter 10 Verse 7 revealing the secret or mystery of creation states that "For God alone can know Himself How He has wrought the source of Time; whether at all He brought forth things or whether He is still all alone! This "One becoming the many" is what a normal human mind can never understand. We see a world because we do not see ourselves properly as essential elements in all experience. When you are an integral part of the universe, how can you see it as a whole? "The seer cannot see himself". At best, he sees the other, the object of perception, that too, when it comes within his purview and ability of his senses. He is himself involved in the act of seeing. Moreover, the world is mere vibration and we perceive it by means of sensation from outside (that are later converted into concept and perceptions / illusions) Where is the world when there is no vibration, sense of perception? Again, the way in which reality presents itself as appearance is to the mind of man is inexplicable. "Our trouble is that we are never conscious of what is altogether non-existent. We glibly talk of the real universe, even when we get excited as we see silver in the nacre"

(To be Continued.....)

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RAMAGITA (Part II)

(Continued from last issue).

The point is :- So long as intellect is ignorant of the Highest Self and so long as body, etc. remain together, they are responsible for actions which lead to new births

Now the question is :- What is to be done to avoid the cycle of births and rebirths? The following Verse No. 34 answers this question.

(34)

नेतिप्रमाणेन निराकृताखिलो
हृदा समास्वादित-चिद्-घनामृतः ।
त्यजेदशेषं-जगदात्त-सद्-रसं
पीत्वा यथांभः प्रजहाति नत्फलम् ॥३४॥

After sublating the entire world by means of (knowledge derived from the Upanisadic) authority of (the sentence) 'not so', one should taste nectar of the Self which is a block of consciousness, in his heart/mind. Then just as a man, after drinking the water inside (a coconut), throws away the outer parts (of that coconut), so also a man desirous of salvation should set aside (i.e. should become neutral to) the entire world, after securing the basic essence (namely Atman) of the world (34).

Explanation :- As seen under Verse No. 28, the world is superimposed on the Supreme Self, and is false. Hence the Sruti-authority¹ of the sentence "Not so" negates this world. This further means that the upadhis of three bodies of the Self are to be² negated in case of the Self. Then one comes to know that the individual Self is none other than the Highest Self/Brahman, by means of sentences like 'Thou art that' from the Sruti.

The Supreme Self with whom the individual self becomes identical is block of consciousness (cid-ghana) which here stands for a block of existence-sentience-bliss (saccidananda-ghana). This state of individual soul becoming one with Highest Self is pointed out here in worldly language as the individual self tastes in his mind the bliss of the Highest Self. This is further compared to tasting of water inside a coconut. A man drinks water inside a coconut and throws away the outer parts of the coconut. Likewise a man of knowledge negates/ disregards the world and bodies, etc., and tastes the bliss of Brahman/Atman which is at the basis of the world i.e. which can be considered to be the essence of the world.

* * *

The point in Verse No. 34 above was when the world is negated the individual self becomes identical with Supreme Self. In this connection two questions arise :- (1) What is the nature of this Supreme Self? (2) How does the world which is to be negated appear instead of Supreme Self? The first question is answered in Verse No. 35, and the second question is answered in Verse No. 36.

The following Verse No. 35 describes Supreme Self.
(35)

कदाचिदात्मा न मृतो न जायते
न क्षीयते नापि विवर्धतेऽनवः ।
निरस्त-सर्वातिशयः सुखात्मकः
स्वयंप्रभः सर्वगतोऽय मद्भयः ॥३५॥

(The Supreme) Self is never dead; he is never born. He never deteriorates and never increases (or develops). He is not new (anava) i.e. it is ancient. He has set aside all excellences (or :- he is devoid of all adjectives or qualifications). He is of the nature of bliss. This Self is self-luminous, all-pervading, and one without a second (advaya) (35).

Explanation :- The Highest self is of the nature opposite to that of body and the world :- The body/world originates, develops and some day perishes. It has high and low qualities, is full of pain and pleasure, is to be illuminated, is limited, and is many. On the contrary, the Supreme Self never originates, never perishes, never develops or deteriorates, is beyond all excellences, is ancient, is bliss, is self-luminous, is all-pervading and is one without a second.

Now the question is : If the Supreme Self is one, how is it that the world which is of the nature opposite to that of the Self appear on or in place of the Highest Self? This question is answered in the next stanza No. 36.

(36)

एवंविधे ज्ञानमये सुखात्मके
कथं भवो दुःखमयः प्रतीयते ।

अज्ञानतोऽध्यासवशात् प्रकाशते

ज्ञाने विलीयेत विरोधतः क्षपात् ॥३६॥

How is it that this empirical (world and) life filled with sorrow appears on (or appears instead of) the Self who is of this nature (as described in the preceding Verse No. 33), who is of the nature of knowledge/sentience, and who is of the nature of bliss? (The reply is :-) The empirical world and life appears (and is experienced) due to (its) superimposition (on the Self) owing to Nescience (of the Self). But the empirical life vanishes in a moment, on account of the (mutual) contradiction (of knowledge of Self and Nescience) (36).

Explanation :- Empirical world and life appears on the Self, on account of Superimposition (adhyasa, adhyaropa). This superimposition is explained under Verse No. 28 supra. This superimposition takes place on account of Nescience (ajnana) of the Self. Just as a snake appears, due to ignorance of a rope, on the rope, so also the world appears on the Supreme Self. And just as the snake appearing on the rope disappears as soon as the rope is known, so also the world disappears as soon as there is knowledge of the Self, and the so called individual soul becomes identical with the Self. And for such a *jivanmukta*, the world is non-existent in theory.

* * *

The natural question then is :- What is meant by this Superimposition? Verse No. 37 answers this question.

(37)

यदन्यदन्यत विभाव्यते भ्रमा-

दध्यासमित्याहुरमुं विपश्चितः ।

असर्पभूतेऽ हिविभावनं यथा

रज्ज्वादिके तदवदपाश्चरे जगत् ॥३७॥

Appearance of something (anyat) over/on another thing (anyatra) owing to delusion (bhrama) is called Superimposition (adhyasa) by wise men. (For example:-) Just as a snake appears on a rope which is not snake, so also the world (jagat) appears on the (Highest) God (i.e. Supreme Self) (which is not the world) (37).

Explanation :- Here the word 'isvara' means the Highest Godhead who is identical with Supreme Self/ Brahman. (Later on Rama is identified with Brahman).

In the word 'adika' from 'rajivadika', the last 'ka' is a svarthe termination; hence adika means adi. The word 'adika' indicates other examples of delusion like conchshell-silver, stambha-purusha, mrugajala, etc. The general definition of superimposition is :- illusory appearance/delusion¹ of one thing on / over another thing. For this the illustration of rope and snake is given here. In dim light, a rope lying on the ground, if not known as rope, appears like a snake. Really the rope is not snake, but it appears like a snake. Here the ignorance (i.e. absence of knowledge of rope as rope) of rope is responsible for the illusory appearance of snake where rope was. Likewise due to ignorance of Brahman, there appears the world on Brahman.

A general definition of superimposition was given in Verse No. 37 above. Now its specific application in case of Supreme Self and world is given in next Verse No. 38.

(38)

विकल्प-माया-रहिते चिदात्मके-

ऽहंकार एव प्रथमः प्रकल्पितः ।

अध्यास एवात्मनि सर्व-कारणे-

निरामये-ब्रह्मणि केवले परे ॥३८॥

That is Adhyasa (superimposition) namely the first idea /imagination of egoism on the Highest (para) Brahman which is of the nature of sentience, which is devoid of any idea in the form of Maya, which is the root-cause of all, which is devoid of change/ modification (niramaya), and which is only one (38).

Explanation :- Due to adhyasa the world appears on Brahman, (See Verse No. 37) Here it should be remembered that there is no direct appearance of the world on Highest Brahman. But due to adhyasa, first ahankara appears on Brahman and then from it appears the world. This egoism (ahankara) (= sankalpa, or vikalpa¹ or thought) which arises in Brahman (namely Ahambahusyaam- I may be many) itself is called Maya, and then from this Maya/ Nescience proceeds the world as explained under Verse No. 28.

In this verse, Brahman is said to be 'vikalpa-maya-rahita'. The compound vikalpa-maya can be explained in three ways :- (1) Maya born from vikalpa (vikalpat jata maya). (2) Maya which produces Vikalpa (vikalpa-

-janika maya). (3) Vikalpa itself is Maya (vikalpaheva maya). In this verse the third last meaning is acceptable.

The word 'niramaya' literally means 'one without disease'. But here it means that which is without any change or modification.

From Maya superimposed on Brahman (see Verse No. 38) there proceeds the world wherein appear subtle and gross bodies which become the upadhis of Brahman/Atman. (See under Verse No. 28). Then there is coming together of body, sense organs, mind, intellect and conscious Self (See Verse No. 33). Two things happen due to this coming together. (1) There is mutual superimposition of conscious self and non-self things like body, senses, mind and intellect. (2) Intellect becomes responsible for actions which lead to empirical life. This matter is mentioned in the next Verse No. 39, and further it is pointed out that in the absence of the working of intellect, one unknowingly gets the joy of the Self.

(39)

इच्छादि-रागादि-सुखादि-धार्मिकाः

सदा धियः संसृति-हेतवः परे ।

यस्मात् प्रसुप्तो तद्भावतः परः

सुख-स्वरूपेण विभाव्यते हि नः ॥३९॥

Mental modes (dhiyah) having the usual attributes like desire (and non-desire), like affection (and non-affection, hatred), like pleasure (and pain) are the cause of empirical life, and they are superimposed on the highest self, because when they are absent in the state of sleep, the Highest Self of the nature of pure bliss is experienced by us (nah) (39).

Explanation :- The word 'adi' in 'icchadi', 'ragadi', and 'sukhadi' is used to indicate the opposite of 'iccha', 'raga' and 'sukha'. These opposite meanings are mentioned in the translation and are kept in brackets.

In the waking state, intellect/mind by means of its modes like desire, etc. performs various actions which lead to empirical life. Further these modes are superimposed on the Self and hence we say : I want money. I like my wife. I hate my enemies, and so on.

But in the¹ state of sleep the intellect/mind is not functioning. For the time being in sleep, the superimposition of mind -intellect on the Self is forgotten. So unknowingly the² Self is revealed in its form of bliss/joy. And this joy of Self is unknowingly experienced by us, and is remembered when we are awake and say, 'I was joyful in sleep". The happiness we the men enjoy/experience in our sleep emanates from the Self that is of the nature of pleasure/bliss.

It was said in Verse No 39, that the individual self experiences the joy of the Self. Now the questions are :- (1) Who is this individual self ? (2) What is the position of the Self in microcosm (pinda) ? These questions are answered in Verse No. 40.

(40)

अनाद्यविद्योद्भव-बुद्धि-बिंबितो
जीवः प्रकाशोऽयमितीर्थते चितः ।
आत्माधियः साक्षितया पृथक्स्थितो
बुद्ध्यापरिच्छिन्नपरः स एव हि ॥४०॥

The light of consciousness which is reflected in the intellect which arises from the beginningless Nescience is called individual self (jiva). (But) the Self as the witness of intellect remains aloof (from the intellect). The Self is not limited by the intellect, because that self is para i.e. all-pervading (40).

Explanation :- In Microcosm, there is reflection of Consciousness (cit) i.e. the Self in the intellect, it is sometimes called Cidabhasa; and that reflection¹ of consciousness is called jiva, the individual self.

The Consciousness / Self stays in the microcosm, as the witness of intellect, remains naturally aloof/ separate from the intellect, is beyond the intellect (para) and is all-pervading, and hence he is never limited by the intellect.

In this verse, the intellect (buddhi) is said to be proceeding from beginningless Nescience. Here it should be remembered that intellect is not the direct and immediate effect of Nescience, but a subsequent product in the series of products of Nescience (see under Verse No.28).

In Verse No.39 supra, there was spoken of superimposition of the qualities of (mind) intellect on the Self, in the waking state. Now this superimposition is not one-sided but is mutual. That is pointed out in the following Verse No 41.

(To be continued.....)

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THE MYSTERY OF MAN IN AUROBINDO'S *SAVITRI*

'What a piece of work is man!' remarks Shakespeare's Hamlet with disgust. But Sri Aurobindo unveils the potentialities of man, the crown of creation especially in his *magnum opus*, *Savitri*.

The dictionary meaning of the word man is 'the creature, *Homo sapiens*, at the highest level of animal development, characterized esp. by a highly developed brain.'

In his prose treatise, *The Life Divine*, Sri Aurobindo describes 'man' as a 'pre-eminently the mental being. In his more elaborate meaning of man, Sri Aurobindo explains, '...Man is in his characteristic power of nature a mental being, but in the first steps of his emergence he is more of the mentalised animal, pre-occupied like the animal with his bodily existence; he employs his mind for the uses, interests, desires of life and body, as their servant and minister, not yet as their sovereign and master. It is as he grows in mind and in proportion as his mind asserts his selfhood and independence against the tyranny of life and matter that he grows in stature.'

Still more revelatory meaning of man is found in his *Synthesis of Yoga*, Part I & II wherein he says : '...man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the form of the lower.'

Besides these, there are several other passages in many other works of Sri Aurobindo which bring out the spiritual, philosophical and occult, revelatory connotations and denotations of the term 'man'. In view of such extraordinarily significant conceptualization of the term 'man', Sri Aurobindo says that '....man is a developing spirit trying here to find and fulfil itself in the forms of mind, life and body'.

To start with, unfolding the mystery of man in *Savitri*, Sri Aurobindo attributes intellectual meaning to man by describing him as 'a leader here with his uncertain mind/Alone he stares at the future's covered face'. Then he goes on to give scientific quality of man when he calls man as 'a machine amid machines'. He accounts for this mechanical description by adding that 'a piston brain' which man possesses, 'pumps out the shapes of thought,/A beating heart cuts out emotion's modes...' But immediately he transforms the scientific account of man into a spiritual one by stating that an insentient energy fabricates a soul in man. Man is further defined by reference to his function in life found in such words as : 'Or the empiric Life's instinctive search, /or a vast ignorant mind's colossal work'.

In terms of Involution-Evolution, man is described

as Nature's instrument who crowns himself her king. Immediately thereafter Sri Aurobindo rushes to reveal man's witnessing self and conscious power. His soul steps back and sees the supreme Light. A Godhead stands behind the brute machine. The apocalyptic nature of such descriptions are more comprehensible to those readers who have read and experienced the revelatory nature of *Savitri*.

Further, Sri Aurobindo constantly reminds us that man is a part of creation or divine manifestation of the transcendent One through His play with the Divine Mother. In Canto iv, Book One, Aswapathy begins his acquisition of the 'Secret Knowledge' by understanding the nature of our early approaches to the Infinite. The first of these approaches is a spiritual realization that 'A deathbound littleness is not all we are.' (Needless to say that 'we' here stands for human beings as a whole and therefore for 'man'). Because, there are in us Immortal vastness awaiting discovery by us in our summit selves Sri Aurobindo maintains that a forgotten kinship deep in us points to these high-peaked dominions and calls to those lost immensities. No doubt, we often fail to look into our souls to understand them. Still we have certain part in us which tends to grow towards Sachchidananda. When our sight is turned within like this, Earth's ignorant veil is lifted from our eyes. At such moments, our souls can visit calm immensities of spirit Space. This happens because a breath comes down to us from a supernal air. As a result, a guiding Light awakens in us. Even our body becomes a pedestal supporting a figure of eternal Peace. Knowledge breaks through our minds. What's more significant, a greater personality sometimes possesses us. We

begin to adore the Master of our souls. Then our small bodily ego thins down and falls. We grow one with Nature and God. On such occasions, our spirit speaks to its gulfs in the form of various levels of Consciousness engaged in the process of Involution-Evolution. The signals of eternity begin to appear to us. A Voice calls to us from from the chambers of the soul. All these extraordinary experiences are native to a larger self living within us which acts in us unseen. This living image seated in our heart is the Real towards which our strivings move. It is our Glory of the flame of God. It is a burning witness in the sanctuary of our being who sees the secret things no words can speak and knows the goal of the unconscious world.

But unfortunately the mighty cosmic Will seldom communicates its image to our sight. As a result, only the outward and the immediate remain as man's limited field. After all man is an inheritor of the brief animal mind. He is still a child in nature's mighty hands. He is ignorant of his high and splendid fate. But when Immortals guide the unheedful moving world, the masked Transcendent dwelling in man will mount his throne. This will compel the heart of man to bliss and will grow unexpectedly divine.

However, Sri Aurobindo warns that as long as a dense nether nature screens the soul of man, an incurable littleness pursues his days. But Sri Aurobindo reveals that this is a stage through which we pass on our road from Matter to eternal Self.

The mystery of man is also revealed by the mother of the universe in book Three, Canto IV. Addressing

Aswapathy, She reveals that man is a lightning from heights that think and plan though he is too weak to bear the Infinite's weight. In this unconscious world man is the only sole awake but he has arrived from some half-luminous Beyond. Therefore he is a stranger in the mindless vasts though he is a little spark of God. That's why the World Mother reveals: 'He would guide the world, himself he cannot guide;/ He would save his soul, his life he cannot save'. But until man finds his true meaning there is no rest for him.

As of now man is a compromise between beast and God. Aswapathy in his vision of the world-stair seen man as the flaming pioneer, the superman of the future, the 'sun-eyed children of the marvellous dawn'. Even Narad in *Savitri* reveals man as ordinary man representing the common human race and man as 'the great who would save the race'. But because the ignorance is surrounding him man cannot see the infinite potentialities hidden in him.

In her debate with Death, *Savitri*-Book Ten, Canto iv, - unfolds that man some day would wake up to his spiritual heights, he would be able even speak to God in the cave of his heart.

All these possibilities of man are endorsed and attested by the Supreme towards the end of the epic, *Savitri* :

*A heavenlier passion shall upheave men's lives,
Their mind shall share in the ineffable gleam,
Their heart shall feel the ecstasy and the fire,
Earth's bodies shall be conscious of a soul;*

*Mortality's bond-slaves shall unloose their bonds,
More and more men into spiritual beings grow,
And see awake the dumb divinity*

.....
*The Truth shall be the leader of their lives,
Truth shall dictate their thought and speech and act,
They shall feel themselves lifted nearer to the sky,
As if a little lower than the gods.*

Such is the mystery of man not merely of the primeval man, nor merely of the present *Homo Sapiens* but also of the man of the future revealed in *Savitri*. But to reach that grand future of man, what is needed is the entire human race has to lift itself up from the narrow, selfish, ego-selves to bathe in the luminosity of the Divine.

All these possibilities for man can be realities only when there is higher rising in him with total unification on physical, vital, mental levels. The task is hard, the path arduous but it is worth the efforts.

Let's all strive ardently to reach that goal of becoming supramentalised beings.

- Prof. Dr. Madhumati M. Kulkarni, M.A., Ph.D.,
1554, 'Madhuvan', Hindwadi, Belgaum-590 011. Ph.2466993.

*In fact, by proper meditation on God & by His grace, a supersensuous perception in various forms becomes possible. Mahatma Gandhi most probably had in mind some such conception when he had before himself statuettes of three monkeys - one a dumb monkey, second a deaf monkey and third a blind monkey.
-Gurudev Ranade in Pathway To God in Hindi Literature p.199.*

BOOK REVIEW

Introduction to Comparative Philosophy

By : P. T. Raju, Publ. : Motilal Banarasidass Publishers Pvt. Ltd., New Delhi. pp. xii. 364. 1992, Rs. 495. ISBN 978-81-208-0985-7

A contemporary of Gurudev Ranade and Dr. S. Radhakrishnan, Professor (Dr.) P. T. Raju has given us here a beautiful insight into the philosophy of three different cultures viz., the Western, the Eastern, and the South Asian - all Great Ancient Civilizations! The Ancient Greek Civilization, known for its finest art, literature, mythology, and philosophy is now blended with the Modern European scientific culture and it presents a rational approach to life. The Far East Asian, the Chinese, on the other hand has always followed a central path of human development approach in its philosophical thinking. It has blended the Tao, the Confucian, and the Buddhist teachings and has kept the moral and ethical aspects of human life with 'common good' approach (Socialist) as of utmost importance. But, it is only in this ancient Indian Civilization that one finds the basic principle is to develop the human potential (through Yoga) to the utmost and rise from the mundane to the divine; it exhorts everyone to realize his/her potential and

shine in the Lord's glory! It presents a totally divine aspect of human nature, albeit, it is not possible for all to realize it at one go (in his life).

If Will Durrant gave us a beautiful account of human development thought in his story of Philosophy, Prof. Raju gives us an in-depth analysis of how these great people separated by the Mountains - the Himalayas and the Alps, have developed their indigenous philosophies in his Introduction to Comparative Philosophy. He says, "The aim of comparative philosophy is the elucidation of the nature of man and his environment in order that a comprehensive philosophy of life and a plan for thought and action may be obtained."

Usually, the important philosophical traditions of the world are regarded as four: the Greek, the Jewish, the Chinese, and the Indian. Both Jewish and the Islamic philosophy have been included in the Western philosophy since it is a part of life of the people of Eurasia; in fact, Islamic thought is treated as alternately Platonism, Aristotelianism, an admixture of the two, or a union of the two with Neo-Platonism. The entry of Islamic philosophy into Europe via North Africa is practically a fore-runner of the Renaissance of the sixteenth century, may be earlier. This indicates the closeness of Islamic to ancient Greek and Hellenistic thought. (See Preface vii).

"In the author's opinion none of the traditions is self-sufficient. That contention may be taken as disparaging to all. But, no disrespect is meant for any, either for the intellectualism and humanism of the

West or for the immediatistic and humanistic pragmatism of China or for the intuitive spiritualism of India", says Raju (1957). The extrovert, the introvert, or the middle path, rather, the materialistic and the rational of the West, the Atman-oriented salvation approach of the Indian, or the human perfection-oriented of the Chinese- each is deficient, tending to be one-sided and incomplete. This one-sidedness cannot be overcome unless all the three traditions are made to complement one another.

The common people need some ideal, a goal to pursue, without which the life will be simply an aimless wandering like that of a shepherd in the famous Alchemist of Coelho; at least, it is the alchemist's gold, at the end, here! The materialistic philosophy of the West, however rationalistic it may be, is bound to bring distraught and weariness as the Indian Sages have rightly foreseen. It is a never-ending game to chase the mirage and the Golden Deer or the Unicorn. We have seen the tragedy of a soul-less society. It is laudable to have a perfect human being in the Buddha, Confucius, or Han Yu and Li Ao, combining the Taoist and the Yin-Yang ideas. There is so much common between the Indian and the Chinese, but for the indifference of the latter to the concepts of the 'divinity inherent in man' and 'salvation' of the former. May be, the Chinese are right! Who knows what lies after death and no one knows how to become a *jivanmukta*, being liberated while living. But, one need not despair. Try and try until you succeed. After all, the Lord sits within you, in the cavity of the heart, as *Antaryamin* and guides you provided you seek His guidance. How can He help if you turn away from Him and your interests are outward, to

wards the insatiable sensuous and greedy life? Look within and find the answer. Well, it is not just that. Here is Vasugupta (9th Cent. A. D.), who has elaborately described the revelations he had directly from Lord Shiva. He is not satisfied anything less than Shivasamavesha, or Shivasayujya, merging in the Lord. He has enunciated the *upayas- the Shambhava, the Shakta, and the Anava, if not the anupaya to achieve this highest ideal.* [See *Swami Shankarananda: Yoga of Kashmir Shaivism-Consciousness is everything, and Shiva Sutras by Jaideva Singh, Motilal Banarasidass*].

To quote Raju, again, "Kant's philosophy, with its background of the conflict between rationalism and empiricism, brings to the forefront a peculiar philosophical possibility, the significance of which does not seem to have been noticed: philosophy may try to explain everything in terms of the most inward or in terms of the most outward." According to Fichte, "The essential nature of the ego is will. This essential nature would be a reason or thought; and for thought both a transcendental subject and a transcendental object are necessary, and it cannot be known, except as a matter of faith..." (pp.62-3)

Thus, Professor Raju presents the Western philosophy in a mould that, 'as a rational and materialistic one', it opens towards the external; the Indian philosophy as an inner Soul (Atman) - oriented one; and, the Chinese philosophy centered on human conduct and social welfare. However, it is important to note that these philosophies are better treated as wishful thinking (the philosophers' dreams) rather than one finds practical in the daily life of the

people. There are exceptions to the general rule. Some extraordinary individuals have shown the world that the ideal taught by the Sages can be put to practice and achieve success. The three important traditions are not incompatible with one another but complimentary, distinct but not necessarily opposed.

It is not our intention here to explain the good and the bad, brighter and the darker, merits and demerits of the three systems of philosophy but to highlight the need for openness, acceptance, and respect and regard for each other and promote the welfare of mankind. The humanity is at cross-roads and there is no clear indication or guidance as to which way to go with the result some misguided fundamentalists has taken extreme steps to promote selfish interests. The World Congress of Religions met at Montreal, Canada (Mc Gill University, Sep. 9-15, 2006) and discussed thread-bare the after-effects of the catastrophic attack on World Trade Centre on September 11, 2001. It stressed the need for mutual understanding and co-operation to solve the human problems that are more vital than spiritual, at the same time called for religious tolerance in the interest of world peace. The Paper presented by this Reviewer- "The Future of Mankind- the Bhagavadgita Doctrine" at this Conference has drawn the attention of the global audience to this aspect of "*vasdaiva kutumbakam*" and world peace (*Shanti*) and need for establishing equity and justice. The Chinese philosophy also aims at this noble concept. It aims at human perfection and calls for the development of the essential human qualities of goodness and perfection. Universal love and service is also the main teachings of both Indian and Western philosophy; but, it is not easily forth-coming in the wake

of materialistic prosperity through Globalisation and Economic Liberalization policies. Economic dominance, rather, monopolistic competition knows no love or service since it aims at only profit maximization. After all, 'man lives by bread alone' these days and the days of 'man does not live by bread alone' has gone in the wake of increasing population and scarcity of resources. Philosophy, in order to be effective, needs to be practically economic too. Hungry stomachs have no ears for philosophical teachings.

Prof Raju has highlighted the standpoints of the three Traditions (pp. 310-22) and has given his evaluation of standpoints (p. 322-35) which are worth noting. He says, "Though man is a stage in the inward process of evolution, it is he who asks : "Who am I? What is this World? What am I to do in it?" And, further, "He (man) asks for the meaning of his existence." Well, who is to answer all these questions? Everybody on this Planet is new and does not know where he came from and where he is going. If anybody tries to answer any of these questions, it is his sheer ego and ignorance for no knowledgeable person will ever open his mouth to answer, even if he knows. After all, all are travelling in this leaky boat on a tumultuous ocean and it is a sinking ship, at that! Of what use even if anybody knows swimming (like Yoga) since the ocean is infested with sharks! The entire spaceship Earth is sinking (rather Shrinking?) and has to end in a 'yugant' maha Pralaya at the end of Kaliyug. Should at least a few of those, the so called enlightened (if we are!) who are the global Gurus, not become themselves the seed for the next Kritayuga? Should man just boast of his

achievements, spiritual, materialistic or human perfection or just blindly promote one's own fundamentalist ideas to the disadvantage of the ignorant gullible downtrodden masses in backward countries?

There is an irresistible temptation to quote exhaustively from the book to highlight the history of Chinese philosophy for the benefit of Indian readers, but the same has been controlled and it is left to the readers themselves to discover it on their own and enjoy the book. This book is quite interesting and comes as a good guide to world philosophies and all those who are interested in knowing the fundamentals of philosophies and percepts behind the religions practiced will be greatly benefited. The author is a well known Professor of Philosophy from the College of Wooster, Ohio, U.S.A. The publishers, Messrs Motilal Banarasidass, who have specialized in the publications of spiritual and philosophical studies, deserve all congratulations for bringing out this Indian Edition as a Reprint for our Readers. It is worth keeping a copy on hand for easy reference. We hope the Publishers bring out a Paper Back Edition soon.

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Sri Rama is kindness, Krishna is Love, and Paramhansa, in Jnana Bhoomika, is the final stage of wisdom : 'Sri Ramakrishna Paramhansa' is a term which combines all these qualities of kindness, love and wisdom in single expression.

ACTIVITIES OF A.C.P.R.



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Quarterly Report for the
period ending 30th Sept. 2008.
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The following are the activities of ACPR Hindwadi, Belgaum for the quarter ending September 2008 :

(I) The ACPR celebrated 'Sraavanmasa' 2008 as detailed below :

i) On 3-8-2008, between 5.30 & 7.30 p.m., the devotees of Shri Sadguru Ganpatrao Maharaj of Kannur, Bijapur under the guidance of Shri. A. V. Sadarjoshi, chanted 'Gurugeeta' & read over 'Sulabha Atmadnyan'. Shri. B. N. Aigali - the Trustee of ACPR also spoke on the occasion and 'Satsang' was concluded by 'Aarati' and 'Prasadam'.

ii) On 9-8-2008, between 6.00 & 7.30 p.m. Trustees of ACPR and Principal & Staff Members of Dr. R. D. Ranade College of Yogic Science & Research run by ACPR, Belgaum felicitated Shri. M. B. Zirali, Secretary of ACPR and Shri Subramanya Bhat, the Trustee of ACPR Belgaum who attended "World Philosophical Congress" held at Seoul - South Korea and succeeded in spreading the Aims and Objectives of ACPR, Belgaum throughout the world. On the occasion both Shri. M. B. Zirali-Secretary and Shri. Subramanya Bhat-the Trustee of ACPR Belgaum narrated their experiences at Seoul-South Korea.

iii) On 16-8-2008, between 6.00 & 7.30 p.m., Prof Ramkrishna Marathe of B. K. College, Belgaum delivered a lecture on "Toooh Toooha Jeevan Shilpi" written by Sadguru Wamanrao Pai and stressed & emphasized that a person himself/herself is the architect of his or her life.

iv) On 23-8-2008 between 6.00 & 7.30 p.m., Prof. K. T. Patil, of B. K. College delivered a lecture on 'Sant Tukaram' and his 'Abhangas'. Professor made known that the simple language used by Sant Tukaram appealed even an uneducated person to understand the philosophy of life to achieve the goal of life.

v) On 30-8-2008 between 6.00 & 7-30 p.m., Shri. Prabhakar S. Kulkarni of Vadagaon, Belgaum spoke on 'Rugveda' and explained its importance to the audience.

The above functions were presided over by Shri. A. G. Saraf, Chairman ACPR, Belgaum. The Trustees of ACPR Belgaum, Principal & Staff Members of Dr. R. D. Ranade College of Yogic Science & Research run by ACPR Belgaum and devotees of the locality were present.

II) ACPR thanks the following donors for their generous Donations :

1) Dr. N. V. Kulkarni of Pune,	Rs. 10,000/-.
2) Shri. B. N. Aigali of Belgaum,	Rs. 1,100/-.
3) Shri. R. G. Jakati of Belgaum,	Rs. 1,100/-.
4) Smt. Ashwini A. Jog of Solapur,	Rs. 1,000/-.
5) Smt. Madhura & Dhananjay Jaripatke of Solapur,	Rs. 1,000/-.
6) Shri. Ashok M. Potdar of Belgaum,	Rs. 200/-.
7) Shri. C. R. Lele of Chhota Udaipur,	Rs. 100/-.
8) Shri. S. G. Sabhahit of Dandeli,	Rs. 100/-.
9) Shri. P. S. Kulkarni of Belgaum,	Rs. 100/-.
10) Shri. S. R. Kulkarni of Belgaum,	Rs. 101/-.

.....
Total Rs. 14,801/-.

III) ACPR Welcomes following new subscribers to "Pathway To God" Quarterly Journal :

1) Smt. Vijaya S. Angadi of Haliyal. 2) Shri. V. S. Satyan of Bangalore. 3) Shri. Prabhakar S. Kulkarni of Belgaum.

Belgaum,
30-9-2008.

M. B. ZIRALI,
Secretary, ACPR, Belgaum.

ACPR's DEVELOPMENTAL PLANS

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- (a) Research wing for Empirical Dynamics (b) Wing for Data Collection.
- (c) Wing for Data Processing. (d) Wing for inferential co-ordination.
- (e) Textual Research wing (f) Library.

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Active representation and working presence of the internationally reputed Organisation in the field of Research in Philosophy and Religion, Sociology, and the growing trends of studies in Theo-polity. Apart from updating the activities, the Collaborations will ensure the result oriented activities.

III. ACPR's CYBER INFORMATION CENTRE FOR MAJOR RELIGIONS / FAITHS OF THE WORLD.

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- a) Model Holistic School for catching ACPR's Unity theme with the children and tender youth world over, of all faiths and religions.
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VI. BUILDINGS

- a. Residential Quarters for the selected seniormost executive / office bearers.
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- Prof. N. R. Deshpande

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