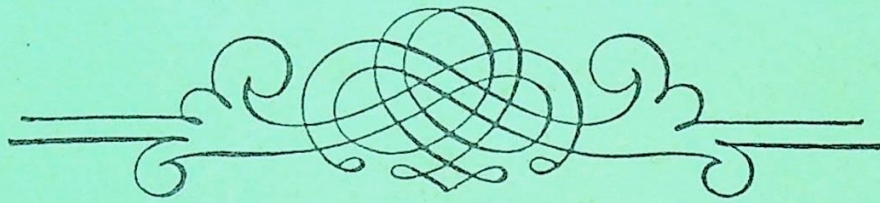


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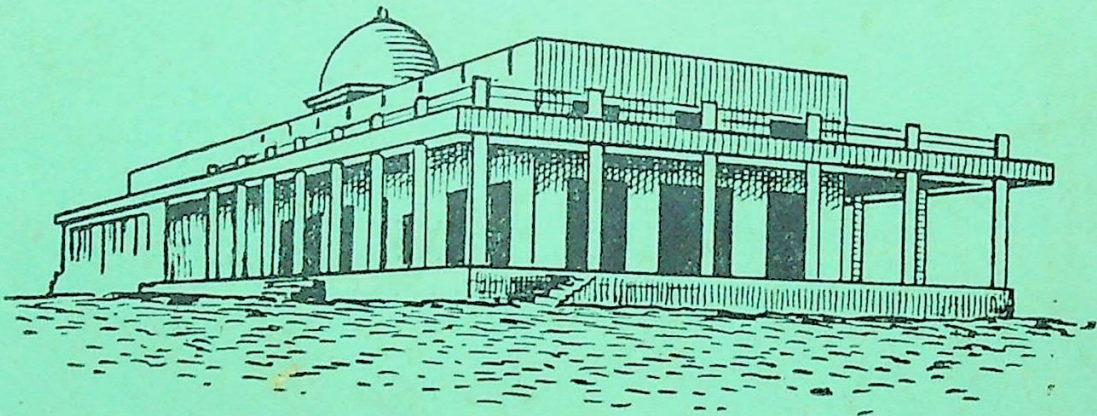
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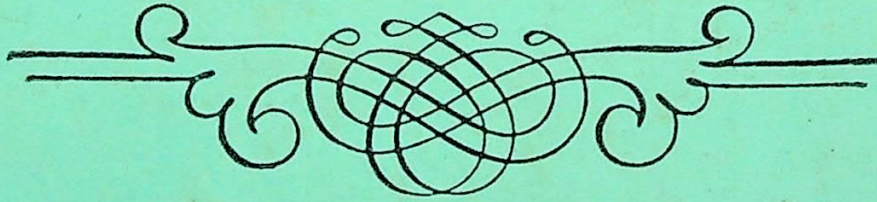
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Belgaum

Vaikuntha Chaturdashi

Sake 1894

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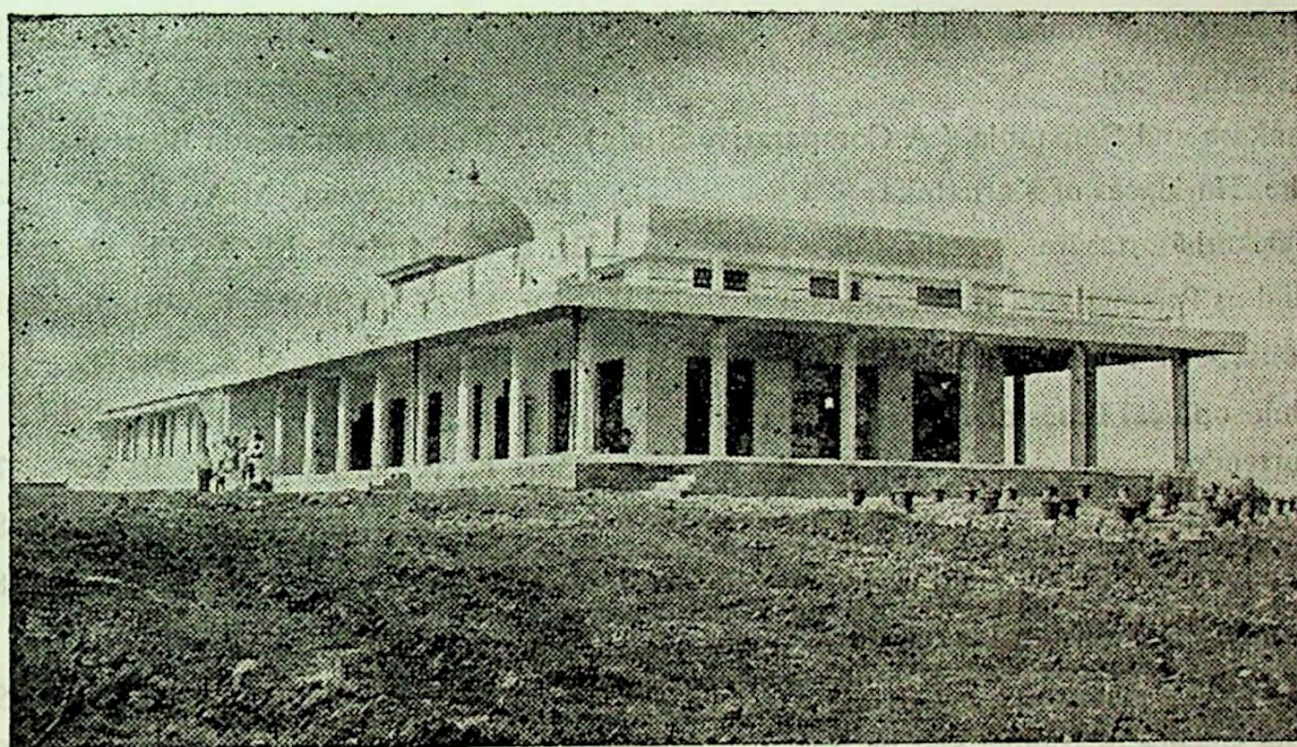
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PATHWAY TO GOD

(A Journal of Spiritual Life)



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Academy of Comparative Philosophy and Religion,
Belgaum.

Vaikuntha Chaturdasi

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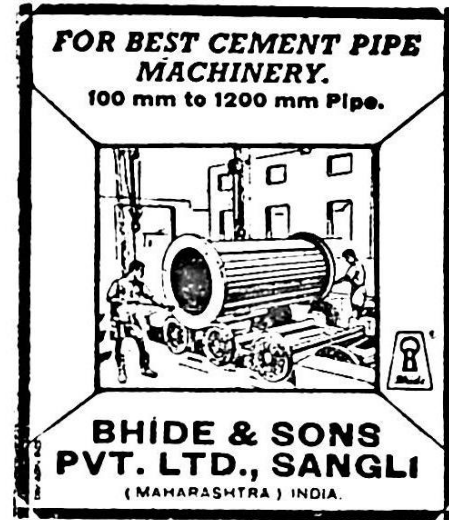
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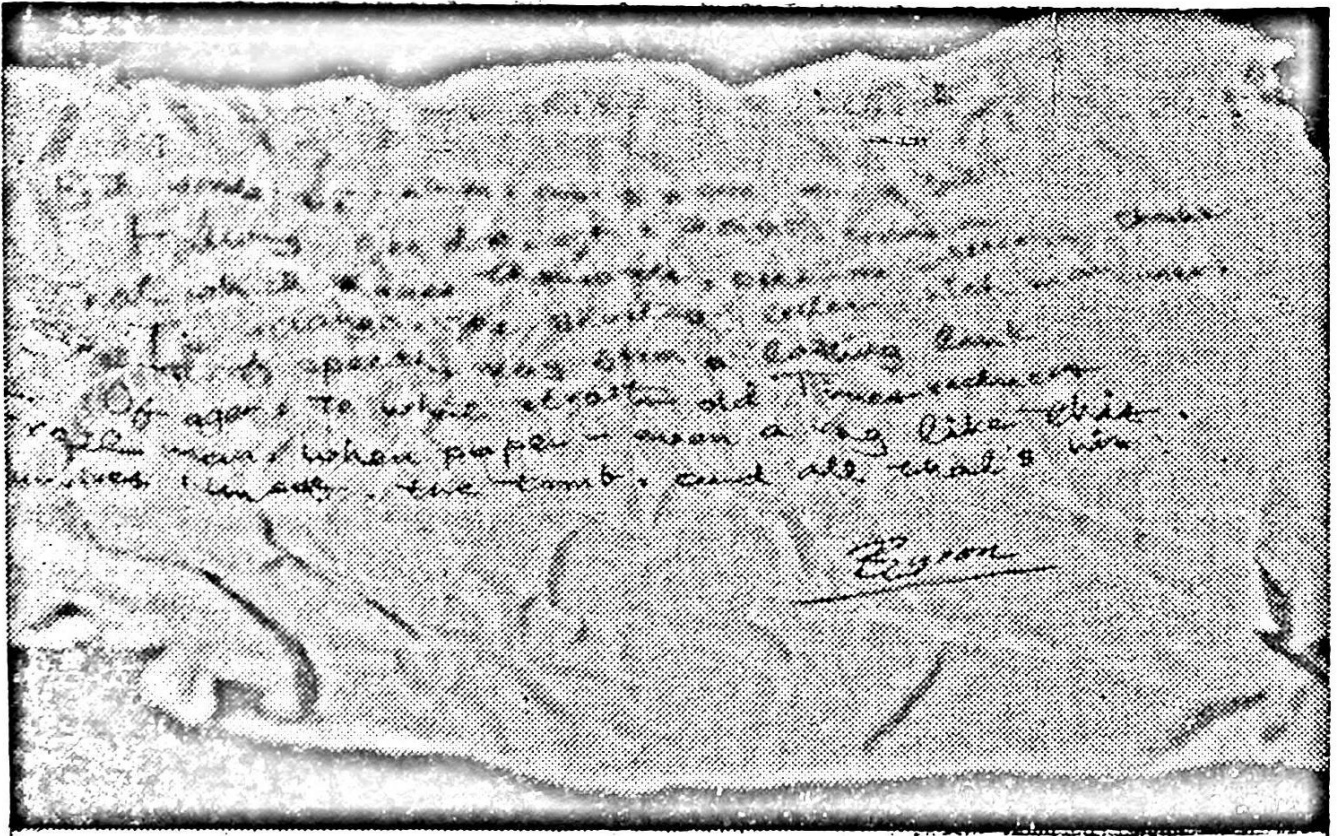
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*"But words are things, and a small drop of ink,
 Falling, like dew, upon a thought, produces
 That which makes thousands, perhaps millions, think;
 'Tis strange, the shortest letter which man uses,
 Instead of speech, may form a lasting link
 Of ages; to what straits old Time reduces
 Frail man, when paper—even a rag like this,
 Survives himself, the tomb, and all that's his!"*

(Never to be forgotten words from the immortal poet—Byron)

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Pathway to God

(*A Journal of Spiritual Life*)

“ One God, One World, One Humanity. ”

Vol. VII

November 1972

No. I

Universal Invocation.

कालेवर्षंतु पर्जन्यः पृथिवी सस्यशालिनी
देशोऽयं क्षोभरहितः सज्जनाः सन्तु निर्भयाः ।
सर्वेऽपि सुखिनः सन्तु सर्वे सन्तुनिरामयाः
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात् ॥

May the rains pour down in time,
And the earth bloom with verdure !

May the land be free from ferment,
And the righteous, free from fear !

May all be full of happiness,
With perfect health and vigour !

May all enjoy Bliss Eternal !
No eye be wet with tear ;

Editorial Notes

Prayer and Aspiration :

अविनयमपनय देव,
दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय,
तारय संसार - सागरतः ॥

“Eliminate, O Lord ! my egoism. Restrain my mind and remove its thirst for the mirage of sense-pleasure ! Expand my compassion for the living-beings ! And enable me to cross the ocean of worldly life (for enjoying the Bliss Eternal).”

May the Maker of us all, make our Journal a greater success ! Blessed is the grace of Sri Gurudeva that has enabled us, during the last six years, to carry on, with the loving co-operation of our friends and his admirers, his sacred mission of spreading spiritual and cultural enlightenment and harmony among the elite of our land. We trust that his grace would continue to inspire them to extend the same co-operation to us to sponsor his cause in a still better manner in future as well. We would also request our subscribers to help us by securing at least two more subscribers each, and enable us to overcome the financial deficit so that we may be in a better position to introduce fresh improvements and increase the pages of our Journal. We hope that they would readily respond to our earnest call.

Epoch-making Year :

The year 1972 has been an epoch-making year in more ways than one. It has witnessed the Birth-centenary Celebration of Sri Aurobindo, the Silver Jubilee Celebration of our Independence, and the ‘Books for All’ Celebration sponsored by the UNESCO. It had the privilege of witnessing the lightening Victory of our valiant Javans, along with those of Mukti-vahini over the brutal hordes of Pakistan, resulting in the rise of an independent Bangla Desh. So far as our State is concerned, this year witnessed two significant events. i) the installation of the holy Relics of Sri

Aurobindo in it and ii) the restoration of the ancient, glorious name of Karnatak to it.

The Birth-centenary of Sri Aurobindo – one of the greatest modern saints of the world – has been celebrated in all parts of Bharat as well as in several countries of the world. A strong wave of reverential enthusiasm for spiritual life, is expected to sweep the entire earth and rouse slumbering humanity from its long stupor of morbid materialism. The everblowing gale of the Grace Divine, is likely to intensify its velocity. And it is up to us – the aspiring denizens of the world – to take full advantage of this golden opportunity, to unfurl the sails of our barges, as Sri Ramakrishna would have us do, so that it might expedite our pilgrimage to the Heaven of Divine Bliss. May the eternal Presence of the Spirit of Sri Aurobindo grant us all the proper light and might to arise and advance in the proper direction to reach and attain our Highest Ideal !

The Silver Jubilee of our Independence is being celebrated for one full year, throughout the length and breadth of Bharat, beginning from the mid-night of 14th August last. In addition to Flag-hoisting, Torch-light processions and other Cultural functions, all the State governments, following the guidelines from the Centre, have drawn up elaborate development and welfare programmes for the vulnerable sections of the population – especially for the amelioration of the miserable lot of the Harijans. The whole celebration is thus designed to create national awakening among the classes and the masses and to bring about national integration on a sound basis. It has also attempted to inspire young men to dedicated service of our Motherland, by publicly honouring our Freedom Fighters who had sacrificed their all in the fight for Independence of Bharat and thus placing their ideal of self-sacrifice before the youngsters. Our popular Prime Minister, Smt. Indiradevi has also given a stirring call to the flower of our nation, in her inspiring Independence Day speech:

“ Our quest has been,” she declared, “ friendship with all, submission to none. ... Only those who are free in spirit can be the torch-bearers of freedom and pioneers of the future. ... Man in the nuclear age stands at the cross-road of his destiny. Let us re-dedicate ourselves, not only to the service of India and her people, but beyond the broader goals of world peace and human welfare so that generations yet unborn can live in dignity and fulfilment, as part of the great world-family.” Will our budding youth respond to her clarion call ?

We must, however, remember that this high ideal cannot be achieved unless – we respectfully listen to and act up to the following words of advice of Swami Vivekanand :

“ In India, religious life forms the centre, the key-note of the whole music of national life. Hence, before flooding India with socialistic and political ideas, first deluge the land with spiritual ideas ! ”

This alone will succeed in raising the standard of life of our young men and it is with the self-less assistance of these high, noble souls that we can effectively raise the standard of living of the common people and bring light and hope in their otherwise dreary life.

“ Books for All ” has been the slogan adopted by the UNESCO for this “ Book Year ” which is being celebrated under its auspices. A world-wide programme has been arranged for popularising the great value of books and creating and developing proper taste for reading among the people. Our Bharat also has participated in this programme by organising in New Delhi the world Book Fair, by conducting an international seminar on Books for Millions and by observing a Book Week. It is really a laudable venture on the part of this world organisation so far as it goes. Books have really played and would play an important role in the dissemination of knowledge and culture among the people. They have brought light and delight to millions of readers. They are expected to do the same to a greater extent in future as well. The UNESCO has been attempting by this celebration to accelerate the process for which it deserves the appreciation and support of all lovers of literature.

Unique Victory :

The signal victory of our armed forces – Army, Navy and Air-force–was doubly glorious. It was both a military as well as a moral victory for our Javans. With a lightening speed and skilful strategy, it clipped the wings of the Pak vultures that were perpetrating inhuman atrocities over defenceless patriots of Bangla Desh. They had excelled in heartless ferocity even the most ferocious beasts of prey, by the ghastly manner in which they had indulged in rape, loot and arson. They were out to wipe out the intelligensia of the land by virtual genocide. But resounding victory of our Javans put a sudden stop to their butchery and brought them to their knees by forcing them to abject surrender. The moral victory of our Jawans is still more glorious. Their selfless timely aid to the Bangla patriots will ever remain green in their grateful memory. Their sympathetic succour was a veritable boon to the harassed people. They wiped the tears of bloodred eyes; they brought comfort to the bleeding hearts. Their charitable and warm behaviour towards the local population was quite exemplary. What a strong contrast from the brutality of the demons ! That naturally enhanced the moral dignity of our Javans in the eyes, not only of the citizens there, but also in the eyes of the whole world. This victory thus helped the rise of an independent nation – the Sonar Bangla– bubbling with enthusiasm for sponsoring the cause of secularism,

democracy and universal brotherhood. All glory to the Javans and the freedom fighters of Mukti Vahini !

In July last, Sri Aurobindo came to Karnatak in the form of his holy Relics. Karnatak is a land which has already been blessed by the presence and penance of several saints and sages even up to the present times. They performed their spiritual Sadhana here, realised God everywhere, enjoyed Divine Bliss and spread the Gospel of God-devotion among the people by attracting them to lead a spiritual life. They have thus sanctified the land for the advent of another great saint, Sri Aurobindo, now.

Halasangi - a village in the Bijapur District - where the Holy Relics have been ceremoniously installed on the 15th July, at the hands of Sri B. D. Jatti - Lieutenant Governor of Pondicherry - has also been specially sanctified by the spiritual Sadhana of Sri Madhurachanna - a devout disciple of Sri Aurobindo. He not only practised the Sadhana advocated by Sri Aurobindo, but by his example and precept induced several persons to practise it and adopt his way of life. Thus he created a band of aspirants, not only in his own village but also in the villages round about which ultimately attracted the attention and grace of the Mother, resulting in the final selection of that place for the installation of the Holy Relics in Karnatak. His intense aspiration has brought Sri Aurobindo to Karnatak for which we should all remain grateful to his sacred memory. We heartily welcome the advent of this great Saint to our sacred land and trust that his Divine Presence would grant a fresh fillip to spiritual life here.

The restoration of the glorious name of Karnatak to our state is another welcome event pregnant with very great potentialities. The new Uras Ministry - especially Sri Devaraj Uras - the Chief Minister - deserves the hearty congratulations from all the Kannadigas for this salutary announcement on the 16th Anniversary of our State. He has thus enabled them to have the satisfaction of seeing the realisation of their long-cherished dream. Karnatak is a name rich with glorious historical and cultural associations which are capable of inspiring our youth to close up their ranks and put forth dedicated service for the all-round welfare of Mother Karnatak. Through their united and sincere efforts young Karnatak would soon, we hope, occupy an exalted place among the sister states of Bharata Mata, by regaining her former glory and augmenting it with fresh brilliance. May the Lord-the Ruler of her destiny - grant her sons and daughters the requisite light and strength to achieve this lofty ideal !

M. S. D.



Om

NĀMA—YOGA

(Extracts from Letters of Sri Bhausahab Maharaj)
Selected, Classified and Translated

By
Sri M. S. Deshpande, M. A.

(Continued)

(10) Proper Use of Sorrow.

Māyā (attachment) is of two types : the first is worldly and the second, spiritual. So we must look at every event in life from two aspects. The worldly aspect is associated with the body (and the spiritual aspect, with the soul). The intelligent persons will readily realise the nature of spiritual *Māyā*. For that we should believe the words of the saints to be real and consider them to be reliable authorities, in this respect. So long as we are untouched by sorrow, we should practise meditation on Divine Name regularly and delightfully, for as long a time as possible. Then we would not feel keenly the stings of both types of sorrow – worldly as well as spiritual– when they would overcome us. Saint *Tukārām* used to be very anxious, day and night, for serving his parents. He was also practising meditation along with his service. Hence, when he was required to experience great sorrow at the sad demise of his mother, he thought that God removed his anxiety about serving her and enabled him to attend to his meditation peacefully. He has expressed these thoughts of his, in the following *Abhanga* :

A b h a ṅ g a

My father died, I Knew it not.
I was free then from worldly care.

Now my Lord ! alone we are left;
 None with us can interfere.
 My wife died and attained liberation;
 The Lord freed me from attachment.
 My son died, it was good for me.
 The Lord freed me again from it.
 My mother died in my presence.
 My anxiety, says *Tukā*, vanished hence.

These thoughts are the outcome of the worldly aspect.

Now about the spiritual aspect which is really profound and deep. But it can be easily understood by the intelligent. Sorrow is the result of our care for the body. But the word “*Dukkha*” (sorrow) is also applicable to “Atman”. ‘Du’ means “*Dūra hoṇe*” (Marathi) means – to vanish; “Kha” means “*Kharyā rītne*” – in the real sense or sincerely. If we sincerely act up to the advice of our Master, we would be able to evolve our Self-consciousness which would drive our care away. If this hidden deep meaning of “*Dukkha*” penetrates into our heart, it would lend satisfaction to us. “He whose heart is pure, needs no advice sure.” we should ever remember this saying and utilise our time in practising meditation according to the following restrictions (*Katta*): (Regularity, Firm resolve, Steady posture, Fixed gaze either on the tip or top of the nose, Mental repetition of *Nāma* along with the breath and earnest love and joy.) This is the best course to be adopted by the well cultured aspirants. Our attitude brings about corresponding results. Goodness brings happiness; and wickedness, sorrow. Meditation on the Name imparted by the *Sadguru*, will enable the seeker to attain the same position. Hence we must feel that everything happens according to the will of the Lord and that too for our own good and lead our life in peace and bliss. We should intimate our inner anguish to our Master and be ever absorbed in the meditation on the Name Divine. This will grant all-round bliss to us. (PP. 14-16.)

(11) Constant Awareness of our Spiritual Duty.

If we are eternally conscious about our spiritual duty, our practice of meditation would continue unabated. If a person is granted a high position by God, he naturally feels that he is great and begins to behave in a manner befitting his fresh position. He forgets and forsakes his former mean behaviour and adopts a fresh one suited to his

§ Sri Maharej at times gave fanciful interpretations to words to create a sense of novelty-to create interest among his disciples.

new position. Likewise, if a person constantly entertains the idea that he is a wise *Sādhaka* and performs meditation accordingly, he attains the same position by his absorption in meditation. He should keep in mind the maxim: "Remembrance (of *Nāma*) is Spiritual Reality and non-remembrance of the same is worldly illusion." And he should be always engaged in the practice of meditation.

Now devotion to God primarily needs dispassion for sense-objects. There is a great need of dispassion for the proper development of devotion. Unless our mind gets itself dis-engaged, at least partially, from the worldly life, it cannot practise meditation at all. In the same way, "Fire is the source of knowledge." For knowledge or illumination the fire of burning desire must be enkindled. It is only the intense longing produced in the heart that would lead to God-realisation. Likewise, "Mind is the source of Ego or Heart." Constant practice of mental meditation on the Name enables the Name to penetrate deep down the heart. This will bring immediate spiritual experiences. We will realise our own nature. And we will develop 'discrimination' (*Tūka*)— and learn to distinguish between the essential and the nonessential. We would also be able to know how each factor in our worldly life can be made to serve the cause of our spiritual elevation. For this we should sincerely and faithfully try to develop both the intensity and period of our meditation by practising it with soulful concentration for a long time. If the period of meditation increases, our ardour for it also gradually intensifies. Hence we should ever try to be aware of our spiritual duty.

(P.102)

(12) Flaming Devotion.

All should intensify Meditation and devotion. The devotional festivals (*Saptāh*) should be celebrated with great pomp and splendour. The Lord would then be pleased to enhance our welfare. But our egoism unconsciously introduces artificiality, in our devotional functions. Inwardly we feel sluggishness, weariness and disgust, still outwardly we make a formal show of enthusiasm. This is really artificiality. It is this attitude that turns a person into his own enemy. Hence even though he performs devotional functions and practises meditation on Name Divine, he is required to suffer from poverty and dryness of emotion. He does not experience the delight from devotion. He ever remembers the sense-pleasure enjoyed by him so long, and revels in that imaginary joy. But he tries to conceal it from others by putting up an outward show of dispassion. We should learn to experience joy from meditation just as we feel pleasure from sense-objects. And the joy should remain steady and firm in our heart. It must be firmly implanted in our heart. Then we would realise the real nature of the Lord and devotee, as well as the relation existing between them.

(P. 39)

(13) Sublimation of Emotions.

Our *Sādhana* should bring about awakening and sublimation of our emotions. Our desire should be directed towards God devotion ; our anger, towards self-control—the control of the senses; our greed should be for receiving the *Tīrtha* – (sacred water) and *Prasād* – (gracious gift) from the holy persons ; our attraction should be for the association of the good ; our arrogance should be directed towards the wicked: and our disgust should be centered on the worldly life. In the same way, we should desire to develop devotion ; we should be angry with our body-consciousness ; we should be intoxicated by the vision of ‘ *Vastu* ’ – spiritual entity : i.e. we should be maddened by its sight and finally we should be jealous of *Māya*. If all these six emotions are transferred in this way, our evil thoughts would vanish ; we would begin to entertain good thoughts as a result of the salutary change in our intellect. And we would attain salvation.

We should develop fascination for the ‘ *Vastu* ’ and love for *Nāma*. We should meditate on Name, with our eyes half-open. We would then transcend the duties of worldly life. To have a vision of the ‘ *Vastu* ’ with half-open eyes, is itself *Sahaja Samādhi* – spontaneous attunement with the Lord. When that is attained the shackles of worldly life would be snapped. The seeker would be free from their clutches. Even though he lives and moves among the influences of all the sense-objects (*Guṇās*), he transcends them and becomes (*Nirguṇa*). This Pathway to God grants him eternal splendour of Self-illumination. He attains both *Bīndu* and *Tīrtha*. He gets the vision of *Bīndu* – Spiriton – Spiritual Atom and enjoys the flavour of *Amṛta* – spiritual nectar and he finally becomes one with them and becomes *Cirañjīvi* – immortal and eternal. He gets rid of his long-standing soul-consciousness and develops Self-consciousness – God-consciousness. He thus attains Godhead.

For such a consummation, the Name Divine should penetrate deep into the inner being ; the vision should be fixed on the *Vastu* at the tip of the nose or on the spiritual Eye. Then alone will the *Sādhaka* attain the fulfilment of his life. He will achieve genuine dignity, which would enable him to enjoy the admiration of the three worlds.

(PP. 250-51)

(14) Internal and external Aspects of Devotion

Meditation on Name Divine is the internal aspect of Devotion. *Pothi* – reading of sacred books, *Bhjañ* – singing the glory of the Lord, and *Āraṭī* – waving of lights before the Image of the Lord – these are its external aspects. These need not be considered as merely avoidable accessories. As they have been enjoined by a *Sadguru*, they should be performed with sincere faith. This would help to intensify our meditation on the Name. It would also contribute to the health of the body. If this

idea gets firm lodgement in the heart, we would be able to have actual experience about it, and enjoy the bliss resulting from the experience.

It is true that mere *Kākadāratī* – waving the light before the Image at dawn – won't lead directly to salvation. But as it is performed early at dawn, it would remove drowsiness from the eyes, drive away sloth and slumber and enhance the quality of meditation. Hence we should take its aid to facilitate our meditation.

(PP. 335–36)

(15) Need of External Acts of Devotion.

We should not unnecessarily increase these external acts of devotion. At the same time we should not treat them with scant respect as well. We should, however, carefully observe the fine distinction between them. For the spread of devotion saints are required to pay attention to these external accessories as well. When these are properly performed, the glory of devotion to God, is greatly enhanced. A *Sadguru* is perfectly conversant with all these things. According to *Śri Samartha* a *Sadguru* lacks nothing at all. But it must be noted that to be wholly engaged in reading *Poṭhī* and performing *Bhajañ* alone, is the sign of an ordinary *Guru* and not that of a *Sadguru*. People, however, regard this characteristic as that of a *Sadguru* which is not proper. Really the characteristics of a *Sadguru* are quite different. He combines in himself the characteristics both of a *Guru* as well as of a *Sadguru*, – the former being the products of body-consciousness and the latter those of Self-consciousness. The *Sadguru* performs the above-mentioned devotional acts with his body-consciousness quite well, but internally he identifies himself with his Self. He performs all these functions for the spread of the glory of God-devotion among the people. But inwardly he is unattached to them.

(P. 283)



Shri Gurudev Dr. R. D. Ranade



Born :
JAMKHANDI
(3-7-1886)

Samadhi :
NIMBAL
(6-6-1957)

Fragrant Flowers from the Spiritual Garden of Sri Gurudeva Dr. Ranade

G a r n e r e d

By " A Florist "

(I) Ideals of life.

1. To realise God both for oneself as well as for others is and should be the Ideal of Life.
2. What we experience, what we feel, and what we realise, should alone constitute our Philosophy.
3. Our only pursuit should be to follow the will of God and meditate on Him. If we just do this, I think, He will come to our help in all circumstances.
4. We are full of joy when we are in the contemplation and realisation of God. That state of Beatification is itself our Liberation. Liberation is not to be found after death. But still, to know God, to do His work, to enjoy His Presence and devote ourselves to His service are exactly what a mystic ought to do.
5. Love to Humanity must be based on love to God; if it is not, it is bound to have a shaky foundation. It is love that we bear to God that inspires us to love man; and those who love man otherwise, love him accidentally and not essentially.
6. Religion is the only secure platform upon which the building of India's activities can be raised. Take it away and the building will tumble down in no time. Substitute another foundation and you will find that the building will be raised on mere stubble.
7. It is only when all humanity comes to recognise the One Spiritual Principle which underlies all things, that can bring about harmony between different creeds, nations and races.
8. You have to build and thatch the city of God-devotion, give shade and protection to all those who may come to stay in it and live in it yourself along with your brother devotees. It is 'Theopolis' where God is the Supreme Ruler, and humanity bound together by the spiritual tie, becomes equal, aspiring denizens whose only vocation is to fill the world with the praise and glory of God.
9. One God, One World, One Humanity should be his maxim. Theopolity, his doctrine. Whosoever realises the Presence of God, can never but direct his life in such a way that the greatness of God becomes not merely understood but also achievable.
10. The highest end of all Art should be the glory of God and relief of Man's estate. If fine arts are used in the service of God, there could be no better means to help devotion.

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*Note: We propose to present serially in this Section, valuable thoughts of Sri Gurudeva, on various topics, culled from his literature, letters and talks, by " A Florist " - for the benefit of our readers.*

*Ed.*

# SHRI AUROBINDO

AND

# INTEGRAL YOGA

By

B. N. Kulkarni, B. A.

Shri Ramakrishna achieved the synthesis of all religions. By his intense sadhana he realised the truth underlying every religion and showed by example and practice that each religion was a particular path leading to the same goal. All religions are different facets of one truth, and on that underlying basis of truth there is no conflict between one religion and another and all can be reconciled on that basis. Hindu religion is called Sanatana Dharma, the eternal religion, because it contains not only one principle experienced by a founder as is the case in some, but contains all other principles experienced by saints and it even has in a seed form infinite potentiality of experiencing the same truth under different circumstances in future. For this reason our Prasthanas Trayi has stood the test of spiritual experience from time immemorial and been a constant source of inspiration and guidance to every new generation. Religion is realisation. It does not consist in dogma, cult, outward worship and other forms. And Swami Vivekanand carried this message of his master and proved the superiority of Hindu religion to the western world.

*Indian tradition believes that religion is realisation*

Indian tradition believes that religion is realisation. And that realisation is for the sake of freedom from bondage of the soul. The idea that life is full of misery, it is evanescent and is like a dog's tail ever crooked and can never be straightened and if a man is to get permanent happiness he has to renounce the present life, was deep rooted in the minds of all. All teachers talked of heaven on earth; but it was a common belief that heaven was somewhere beyond the present life. Some following the path of knowledge, examining the things of the world had by the process of elimination and discrimination realised that which is eternal behind the changing nature of the phenomenal world; some more

emotional, taking to the path of devotion were heavened to the bliss of the Divine and lived in the presence of their Ishta. Others of a more dynamic nature followed the path of works; surrendered their will to the Divine and renouncing the ego and desire had the ultimate fulfillment of being in tune with the divine and working according to the Divine Will. Following these paths they realised that all is Brahman. They achieved the divine status, went beyond the dualities of nature; experienced the infinite bliss; but the truth that the divine will is working in the individual and cosmos and by realising the soul deep in the heart of the individual being and the static being behind the cosmos one would be able to solve clearly the riddle of this world and understand about the place of sorrow and misery in the life of the individual and the universe and build up a divine life by transforming the present limited and stumbling nature of mind, life and body, had not come within the range of realisation of any one.

In his boyhood days Sri Aurobindo had some intimation of the divine working. As soon as he stepped on Apollo harbour peace descended on him. He was saved from a car accident by a divine effulgent emerging out of his body. In Baroda he had all the major realisations viz. of the soul, the cosmic and the transcendent being. He could very well have remained absorbed in the infinite bliss. But he was not satisfied with that alone. He wanted first of all to come face to face with the Divine, get his shakti to win freedom for India, to ameliorate the condition of the suffering humanity and last of all to bring down and establish the supramental truth here on earth to usher in the reign of divine life by transforming the lower nature of mind, life and body and making it a fit instrument for divine work.

He realised that all nature is yoga. But if we leave everything to nature a man would progress but the progress would be very slow. Yoga is a psychological process by means of which one is able to speed up one's progress and unite with the Divine Being. The different Yogas are so many different paths each requiring arduous practice and long time to arrive at the goal. He worked on his (yoga) method for thirty years as a scientist would work in his laboratory and ultimately arrived at the synthesis, which took up the essential elements from all the yogas, and assured him of the growth of consciousness beyond the human level to the status of super-mind and would bring about the transformation of the mind, life and body and make them the proper channels for the working of the divine will. Mere purification of the lower nature to enable us to be in union with the Divine is not enough but its perfection is essential to make it worthy of divine action.

Integral yoga envisages three steps viz. purification, liberation and perfection to arrive at the goal intended. Our nature is at present imperfect. We are guided and goaded by ego and desire. Our mind, life and body are our instruments. But they are ignorant and their capacity is limited. This is our lower nature. We have to purify them so that they will not stand in the way of the growth of consciousness.

We want to exceed our nature. We want to know the truth. We want to make ourselves channels of infinite love. We want to act in the light of truth and be infallible. But our nature ignorant and limited as it is wants to follow the ego. It is engrossed with the outer life. Our senses have a limited capacity and what knowledge we can get through them is limited. Our mind is the chief instrument of knowledge. But as it is turned outward, it is at the mercy of emotions, passions and bodily habits. We are not allowed to go inward. Unless we turn inward by meditation and concentration we are not going to open ourselves to the intimations of the soul and be enlightened. The light that is reflected in the mind is only a partial light of the plenary consciousness. If this surface partial consciousness be kept engaged in things of the outside world there is no hope of reaching the inner and higher levels. So the first necessity is that the mind must be detached and free from the impacts of outward touches and be calm and peaceful. This calm and peace becomes the foundation of Integral Yoga. The mind is purified when it is not affected by the dualities, becomes liberated when the physical and the vital are brought under its control as perfected when it is in union with the Divine.

Calm and peaceful mind is illumined by the light of the soul. The enlightened mind free from any disturbance of the lower nature can receive more and more light - intuition, inspiration and revelation and be capable of enjoying eternal bliss of union with the Divine. The dualities of nature and the sorrow and misery in the world can no longer affect him. But this is not all. The lower nature of thought, prejudices and conceptions, the vital nature of desire and passions and the physical nature of inertia and obscurity have been kept under check and not been allowed to stand in the way of higher working. But the transformation of the vital and the physical is not yet effected to make them fit receptacles and proper channels of the Divine force. The inner being is ready. It has come face to face with the Divine. It can enjoy the peace and bliss of divine nature. But the outer nature has remained as it was. Therefore we come across in spiritual history realised souls who lived

बालवत्, पिशाचवत्, उन्मत्तवत्, जडवत्.

It was so because the outer nature was not transformed. The body and the vital like an unbaked jar could not contain the force of the descent and thus losing the balance behaved like an erratic being. The downpour of consciousness comes with a force.\* The outer being has also to be prepared along with the inner.

The ancients found the outer nature intractable. So they had to take recourse to renunciation. Renouncing life shuts out all the possibility of making it divine. Life has first to be accepted as it is and then finding the clue all the obstacles to higher

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progress are to be removed by purification. Then alone liberation and perfection would be possible. The clue was missing; so all talked of heaven on earth but none could bring it into actuality.

Sri Aurobindo has now by his intense Sadhana established that Principle, which he calls Supermind, on earth and has opened a way for others which will enable them to take that "sunlit" path and bring about the transformation of the physical, vital and mental nature and be fit instruments for working out the Divine Will which will usher in a new era of Divine Life.

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“ Do not imagine that truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine ”

*Sri Aurobindo*

# **SRI SATHYA SAI**

*By*

*V. Rajagopal, M.A.*

OM contains All that is Past, All that is Present and All that is Future. In this Huge Math we, the mortals, see only the Present unrolled, of ourselves, the past is rolled up and the future also.

OM features not only universes and men but also their psychology of wakefulness, dreamstate and deep dreamstate and Turiya, the Truth consciousness.

He who sees the OM and weilds the OM is God.

SRI SATHYA SAI by His actions has shown that He knows the OM and weilds it. He is thus Omniscient, Omnipotent. He pervades the OM and is omnipresent.

Maha Vishnu, Maha Shiva and Maha Brahma are the three aspects of the Brahman. Sri Sathya has shown by His actions that He weilds the three functions: Dattatreya, of creation, protection and punishment or chastising, Rudra or causing to weep.

Mhaiishi Gargi, like Swedenborg, says men by their tapasya become Gods, Angels and Arch-Angels.

The Sais apart from other divine beings that have incarnated cater to Bukthi and Mukthi. They are Masters of Matter and of subtle occult powers.

Sri Sai of Shirdi from authentic accounts was of the Siddha category who had knowledge of Spirit and Matter and His Guru Venkatesa of Selu and now the present incarnation of Shirdi Sai, namely Sri Sathya Sai. Sai means Giver and the two Sais are Givers and Venkatesa gave all that He had of spiritual wealth to Shirdi Sai and Venkatesa was an Avathara of Sri Venkateswara of Thirupathy. Indeed we have had the greatest traditions.

Aurobindo, Ramana and Ramdas recently in their own way were guiding men and they have withdrawn from Manifestation; Sri Sathya alone who is forty and odd years old in the physical manifestation is our sole and full guide.

I can give many experiences of the miracles done by saints and yogis, but when we have the greatest miracle, the Satya Sai in our midst, all this recital is not germane. With Bhagavan all miracles are normal and without effort. He has Turiya, the Truth-consciousness as a Sahaja Avastha. Nothing in Hell or Earth or Heaven is hidden from Him. His eyes are not human eyes, they are pools within pools. He has the allure of Divine Balakrishna. His body is not of the earth, earthy. If He has not the Turiya, Truth consciousness, as His Sahaja Avastha, he cannot in the innumerable interviews he gives every day, standing for hours – a very tough, trying job indeed, for His flowery frame – pick up the essence of each man or person of his Jagratha and Swapna and give the clue for his future. Bhagavan is Avathara Purusha. He has come down to elevate millions of people. As Shri Ramakrishna Paramahansa said, a saint can elevate a few but an Avathara is like a Ganges flood and takes millions of people to the higher life.

Easwaramma, Bhagavan's mother in this manifestation and also our Mother too, after begetting her first three children, for some pretty long time had no issue; but, all of a sudden she longed for an issue and did Vrata, Sathyanarayana Vrata, in full competence. With her body and mind eminently spiritualised she begot our Bhagavan and the stories of His birth, His childhood and early boyhood are related with loving reverence in Sri. Kasturi's book.

Among the repertory of miracles, common to saints in India and elsewhere, there is one unique and distinct miracle that of getting the Athma Linga on Sivarathri Day from inside the body of the Bhagavan. Bhagavan manifested it in Punya Bhoomi, Ananthapur, Bellary District, neighbour of Mysore, where Shaivism of Basava emanated and Veera Saivas, who had passion for Shiva like Allama Prabhu and Peddakka, passion which our Bhagavan has for men, animals, birds and reptiles and trees and shrubs. In that land of Saivism was born Bhagavan and it is appropriate that Athma Lingha and Vibhuti should come from Him, the racial Soul expressing itself in a way. There was also Venka Avahutha in the family.

Bhagavan has begun the mission of His Avatara, regeneration of India and the World in the way of the Veda, Divine and secular knowledge given to Man for living steadily the life of Bakthi and Mukthi, the western science of Bakthi and the eastern science of spiritual mastery, of Sathya, Dharma, Santhi and Prema. The way is Sanathana, eternal and Charioteer is the Avathar.

It is said that just as the material food, composed predominantly of padartha, liquid, and heat and air and ether is for the physical body, for the Pranava body the food literally is Love. This is said in Suddha Sadakam by Kumara Devar. And Bhagavan has predominantly a Pranava Body with a sahaja Turiya consciousness. His food is predominantly of the Love we give Him. Our Anandam is His Ahara - He says. He says "I too grow my food, namely Joy in the dried up tank-beds of afflicted hearts." He has to keep the semblance of a physical body for us, mortals to recognise Him and converse with Him, an Avathara, our most intimately Beloved which is our greatest joy.

Indian culture is not truly represented if as Neo Vedantists say, all else is Maya, illusion and there is God only and none else. Where is the place for Avatharas, Jeevas, the Cosmos, Karma and Reincarnation for Jeevas? When some one asked at what age Bhagavan had given up hearth and home, he said, "How can I whose home is this Jagath, give up hearth and home"?

It is said, "Baba has no need to go to places, in order to see them! He can describe any place anywhere to the minutest details without actually being there physically." "There is that wonderful space in the heart, so pure, so boundless, which is far greater than the space they dwell in; and even by these a man may travel in an instant through the whole Universe and yet never move from his place" -- Edward Carpenter.

This world and its people are not illusion. Dr. Damayanthi Doongaji says in her article on Bhagavan in the January issue (1966) of Sanathana Bharathy, "I was fortunate in the next few days to get an interview with Baba. The first time he granted it, He said, "He is a Hindu who believes (1) in the theory of Karma, (2) the theory of re-incarnation and (3) the theory of Avatharas".

If Karma and Re-incarnation are agreed to, then Avathara follows as a matter of course. Souls are Pasu. They have to be guided in the way of the Veda, Dharma, the rhythm of conduct, Sathya, Prema, Love (God is love), Seva, Service to the Lord and fellow beings and Santhi, Peace, contentment. Buddha traced all human troubles to Trhishna, Desire. Avathara alone can guide humanity, the Veda personified. Ramakrishna got down Nithya Suri, Vivekananda and there began the Ramakrishana - Vivekananda epoch in world history at a critical time, so un-erringly portrayed by Romain Rolland. When wrongs increase and Adharma is in the ascendent and the good and the virtuous pant for a Saviour, the cry is heard by God and He descends as an Avathara. Bhagavan has said, "I came because the good men of the world, the saintly, the wise, the sadhu and the sadhakas, the guru and the godly, panted for me."



The Avathara is a Man of Sorrows. Christ was derided and crucified; a crown of thorns was put on his head in mockery. Muslim sufis, men of God, were beheaded. The Avathara, living in highest spiritual splendour and wisdom descends, undergoes all sufferings and dimunition, because of the love he has for men. Buddha, an Avathara of Vishnu, as we include Him, refused to enter Nirvana, beatitude, till the last man was lifted. Ramanuja did not mind his head to break into thousand pieces, if only men were redeemed and he would disclose the Manthra that would save man, Namō Narayanaya.

Bhagavan says, "Believe in the Lord who is within you; He is your thickest and nearest kith and kin."

"Speak to Him for He hears and spirit to spirit can meet; closer is He than breathing and nearer than hands and feet—"

— Tennyson —

Professor G. G. Narke M. A., (Cal) M.Sc., (Manch) who was Professor of Geology and Chemistry in the College of Engineering, Deccan Gymkhana, Poona, gives a very informing account of Shirdi Sai Baba. Narke was the son-in-law of Buti who built the stone mansion at Shirdi where Sai Baba's Samadhi is placed. "In the first place, you see I have placed Sai Baba amongst the household Gods we worship daily at home. Sai Baba is God – not an ordinary Sat purusha. His powers and actions were wonderful. Mr. Madhava Rao Deshpande went with me and introduced me for the first time to Sai Baba. Baba replied, "you introduce him to me: I have known him for thirty generations. ... At an Arathy in my early visit Sai Baba was in a towering passion. He fumed, cursed and threatened for no visible cause. I doubted if he was a mad man. That was a passing thought. The Arathy was completed in the usual way. In the afternoon of that day I went and massaged His feet and legs. Then He stroked my head and said "I am not mad". Lo, He is seeing my heart. Nothing is concealed from him. He is my Antharyami, the inner soul of my soul, I thought. Henceforward, numerous instances occurred in my own experience of His Antaryamithwa. When He talked, He spoke as one seated in my heart, knowing all its thoughts, all its wishes etc., This is God within. I had no hesitation in deciding that He was God. I tested Him at times. Each test produced the same conviction that He was all knowing, all seeing and able to mould all things to His will. A few instances out of hundreds may be cited here which showed that nothing was beyond Him or concealed from Him, in the past, present and future. ... To one deeply observing Him, the startling fact came out into greater and greater prominence that Baba was living and operating in other worlds also, besides this world and in an invisible body. Baba was frequently talking of His travels with an invisible body across great distances of space (and time). In the mornings, sitting near Dhuni (Fire) with several devotees He would say to what distant place He went overnight and what He had done. Those

who had slept by His side the whole night at the Musjid or Chavadi knew that his physical body was at Shirdi all the night. But His statements were literally true and were occasionally verified and found to be true. He has travelled to distant places in an invisible i. e. Spirit form and rendered help there. Again, He would frequently talk of post mortem experiences. He told several people of their past lives and the events therein. He told me the facts of four previous lives of mine.”

The power to travel in invisible body to distant parts of the world, to traverse other realms than the earth life and note or control what takes place there and to see the past and future alike reveal one great fact about his nature. He also made occasional reference to what His function is and was in this terrestrial sphere and in other worlds. He several times referred to his control of the destinies of departed souls – indicating thereby His function in the cosmic order. Sai Baba never spoke untruth, never spoke meaningless jargon.

The aim in life according to Him is reaching God, crossing or traversing all the oceans and the worlds, getting beyond chains or limits. That is the joy of a Mukta Soul, says Dayananda Saraswathi.

He never (so far as I know) spoke of Maya. He took the commonsense view that this world and the worlds beyond are real, and that we have to make the best of them, here and hereafter. We must sow good to reap good in this life and the next. No one moving with Him could have even momentary doubt about post mortem existence and the existence of other worlds than this, wherein rewards and punishments for acts done here would be reaped. These are Hindu doctrines and beliefs. His knowledge and experience were, so far as I could see, real and realistic. His awareness exceeded the bounds of our space and time.

Bhagavan Sri Sathya Sai suddenly assumed an authoritative tone and declared ‘you call them (Sastras and Upanishads) ancient – I know them all; I am beyond space and time.’

“Shirdi Sai’s awareness extended over all the worlds and embraced the distant past and future as well as the present. He knew, therefore, what existence in any of the worlds and at any time had to offer for the soul’s enjoyment.”

Shirdi Sai offered to the world of men, not Idealism, nor Maya nor Materialism; it may be designated pragmatism, “Doctrine – as defines the Concise Oxford Dictionary of current English, – that estimates any assertion solely by its practical bearing upon human interests.”

Sri Sathya Sai is Shirdi Sai, no doubt. His actions prove a continuation of the personality, the unitive, vast, illimitable, 'the Purushothama' of Chaithanya Maha Prabhu, known as Shirdi Sai or Sathya Sai who comes again and again into manifestation for the redemption of millions of souls.

Sri Sathya Sai is a fuller "manifestation" of Shirdi Sai. Shirdi Sai till late in years did mountains of Tapasya like Dhruva of old and towards the end of the manifestation, He showed more and more what He was, an Avathara Purusha. And when He withdrew it was to come again with immeasurable force right from birth, scattering miracles and in the fifteenth year of the new manifestation broke all the bonds of limitation. On the 20th day of October, 1940, He cast aside His school books and called out, 'I am no longer your Sathya. I am Sai. I am going ( Like Buddha, very much earlier, just a Bala ). ' I don't belong to you. My Bakthas are calling me ( may we add from all the four quarters ). I have my work. I can't stay any longer '.

May we close with which Sri Kasturi begins his book.

" He who understands the significance of My Divine Birth and My Divine Deeds will overcome the cycle of births and deaths and attain Me.

He is the substratum, the substance; the separate and the sum, the Sath; the Sathyam.

He is the awareness, the activity, consciousness, feelings; the willing and the doing - the Chith; the Sivam.

He is the Light, the splendour; the harmony, the melody, the Ananda, the Sundaram."

# Sankara and Ramanuja

( A Comparative Study )

By

Sadhu Ramananda Bharati,  
Madras.

Though more than three centuries had intervened between the two great Acharyas, there are so many points of greatness in both that a comparison will do the earnest student undeniable good. It will not merely brighten the ill-lit corners in his vision. It will certainly conduce to clearer understanding of the bold stand of either.

Further, the period in which we live viz. an era of tremendous achievements of man as testified to by his landing in the moon and his daring discoveries under ice in oceans—is fundamentally of a nature making this planet a small place by annihilating *time* and *distance*. Mankind is one family (*Vasudhaiva Kutumbakam*). Philosophies of Sankara and Ramanuja have now genuine followers in the West too.

## Different Periods.

Though there is still a controversy regarding the date of Sankara, it can be stated as well established that the decline and corruption amidst the Buddhistic Order of monks served the background for the great reformer of Hinduism, Sri Sankara.

Though Nathamuni and Sri Alavandar had done pioneering work, the honour of *consolidating* Sri Vaishnavism in South India goes to Yatiraja, Sri Ramanuja. In between the Muslims had introduced an iconoclastic faith. In a sense, a very insecure period for even travel was the eleventh century in India.

Growing decadence in the Buddhistic Order and a rapid decline in the fervour of Gautama Buddha's faith helped Sankara, the astute exponent of Advaita in making

good use of the Buddhistic institutions of the *Sangha* and the monasteries of Buddhism already in existence.

In the eleventh century, clashes with Muslim Culture, loose holds of Jainism in certain quarters and a general distaste for dry verbal debates seem to have characterised the Hindus.

#### Landmarks in their Lives.

The following events in the shortlived brilliant life of Sankara are now beyond dispute. Born in a Nambudri family on Sukla Panchami Vaikasi (May-June) in 788 A. C. his *Upanayanam* took place in his fifth year at Kaladi on the banks of the Purna in Kerala. It is a story of marvellous learning till 8th year when he took *Sanyas*. Three years he might have spent with his *Guru*, Govinda Bhagavatpadar on the Narmada banks. He visited Varanasi in his twelfth year. He probably stayed at Badrikasrama with his disciples from 12-16th year. After meeting Kumarila Bhatta at Prayag, he went to Mahishmati to convert Visvarupa. Travelling again South on foot to be in time by his aging mother, he travelled from Setu to the Himalayas visiting Kanchi, Sringeri, Dwaraka, Puri and Badrinath. Of course, he visited Kashmir and left his body at Kailas in his 32nd year. In his twelfth year he became master of many branches of learning; in his sixteenth year, he dictated those great commentaries on the *Brahma Sutras*, the principal Upanishads, and the *Bhagavadgita*. Sankara assured his disciples that he would be present whenever they remembered him and wherever Vedanta was taught, practised, and propagated.

Born in 1017 A. C. in a SMARTHA DIKSHITA family at Sriperumbudur (S. W. of Madras) on Sukla Panchami in Aridra Star in Chitrai (April - May) Ramanuja had his *Brahmopadesam* early and in his sixteenth year we find him under the redoubtable Advaitin, Sri Yadava Prakasa; in 1042 A. C. he went to Srirangam to be by the bodily remains of Sri Alavandar. He took to the ochre robe in his 22nd year after three incidents with his unsympathetic, caste-conscious wife.

Ramanuja had to wander on foot with 42 staunch followers to escape the wrath of the Chola ruler, Kulottunga, through Nilgiri forests to Melkote in Mysore. Twenty-two years he spent in Melkote when Vitala Deva of Jain persuasion became a Vaishnavite as Vishnudeva (1104). When times were propitious, in 1118, he returned to Srirangam and leaving behind 74 disciples in charge of different institutions he attained *Moksha* at Srirangam in his 120th year (1137).

#### Their Great Works

Though Sankaracharya was a brilliant exponent of Advaita, he was not its originator. Among predecessors to Sankara were Brahmanandi, Dravidacharya,

Gaudapada, Acharya Sundara Pandiva, and Govinda-Bhagawatpada (Sankara's *Guru*). Thus Advaita doctrine was well known even prior to Sankara.

Sri Sankara systematized and reformed the then prevailing forms of worship under five heads—called *Panchayatana Puja* and linked them to the verities of Advaita. These purified forms of adoration were of the Sun, Devi, Gananatha, Siva and Vishnu. To this day in many homes the worship of these five deities is in vogue. Vishnu is adored in the form of *Saligrama* got from the Gandaki in Nepal. This usage is common between the followers of Sankara and Ramanuja. There is a reference to this form of worship in the Smritis.

The works of Sankara (covering 20 volumes of the Sri Vani Vilas Press (Srirangam) bear a three-fold classification:—

I His brilliant commentaries on the Prastanatraya. (*Brahmasutras*, Principal (ten) *Upanishads*, *Bhagavadgita*).

II His *Prakarana Granthas*.

These take the form of *Upadesa* of what were written as commentaries in prose and verse.

III His lyrics on Gods and Goddesses.

Unlike Sri Sankara, Sri Ramanuja was directed to teachers like Sri Yadava Prakasa, Thirukachi Nambi, Thirumalainambi (for Ramayana), Thirukoshtiyur Nambi and Gosthipurna. Taking *Vidvat Sanyas* before Lord Varadaraja at Kanchi, Sri Ramanuja took as his life's mission the fulfilment of three unaccomplished works of Sri Alavandar:—

- (a) Writing *Sri Bhashya* for Brahmasutras;
- (b) Make devotees versed in the *Divya Prabhandas* (4000 in Tamil);
- (c) Name one great Vaishnava as his successor (Parasara, the son of Kuresa, a great sacrificing disciple).

Here is a list of Sri Ramanuja's works:—

- 1 Vedartha-Sangraha
- 2 Sri Bhashya
- 3 Gita Bhashya
- 4 Vedanta Dipa – a brief commentary on the Brahmasutras.
- 5 Vedantasara (intended for beginners).

- 6 Saranagati Gadya.
- 7 Sriranga Gadya.
- 8 Sri Vaikunta Gadya (Sri Vaikunta and the state of the Liberated).
- 9 Nitya Grantha – a manual intended to guide the devotees to perform their daily round of duties, particularly in the worship of the Lord.

### THEIR TOURS.

In the range and propagation of their principal doctrines, both travelled throughout India. In fact Ramanuja went as far as Kashmir to get the rare MS. *Bodhayanavritti* which the masterly disciple, Kuresa, learnt by heart on one reading. This was to serve as basis for his *Sri Bhashva*.

If Sri Sankara argued successfully for days against Purva Mimamsa to establish his Vedanta, Sri Ramanuja born in a Smarta Dikshitar family, successfully argued aided by brilliant Kuresa for the Sri Vaishnava faith of *Tattwatraya - Chit - Achit - Iswara*.

It should be said to Sri Ramanuja's great catholicity that he converted his Guru, Thirukoshtiyur Nambi, who gave him initiation into the *Mahamantra* after having been refused eighteen times. What was given for secret meditation was given from an eminence to all out of the unbounded *compassion* of Sri Ramanuja.

Further, to mark his gratitude to the followers of the fifth *Varna*, he allowed these Harijans into the Thirunarayanaperumal's shrine at Melkote ( Mysore State ) long prior to Mahatma Gandhi.

If Sri Sankara established Mutts at the cardinal points of India ( Badrinath, Puri, Sringeri and Dwaraka ) which are still continuing his great work of Advaita Sri Ramanuja has consolidated Sri Vaishnavism in South India. The worship at the Koil ( Srirangam ) is a standing monument to the far - seeing act of re-organization of forms of worship ( *Pancharatra* form ).

### A Peep into their Philosophies.

Fundamentally, there could be no conflict between Advaita and dualistic philosophies. As Dr. T. M. P. Mahadevan observes :—

“The higher does not contradict the lower, but conserves what is of value in it and sublimates it” ( *The Saints of India*, P. 28 ff. ). “ Reality is One, those who know it call it in various ways” – the Rig Veda.

*Adhyasa* or superimposition constitutes the cornerstone of Advaita. Sankara had to correct the onesidedness of Purva Mimamsa and Buddhism. *KARMA* was regarded as an auxiliary to *Gnana* ( Knowledge ).

In his task of removing the excrescences which had crept into the Buddhistic faith and institutions he had to risk his life ( as with the *Kapalikas* ).

Devotion to Iswara is a *necessary step* to Advaitic realization. The cream of his philosophy is stated by himself in a half-verse :-

“ *Brahma Satyam Jagan Mithya Jivo Brahmaiva na Parah* ”. The absolute spirit is the Reality; the world of appearance is illusory; the individual soul is the Absolute itself, and no other.

The doctrine of *Maya* with its *Avarana* ( veiling ) and *Vikshepa* ( Projecting ) aspects, has been much misunderstood. In one view, it is an inscrutable power of God: and it has value only from the *relative* point of view.

What is to be achieved is the removal of *Ajnana* ( nescience ).

Ramanuja's Philosophy is called *Visishtadvaita*. As its sources are the Upanishads and the *Nalaiyira-Prabhandham* (4000 verses by the XII Alwars in Tamil) it is termed *Ubhaya-Vedanta*.

God (*Iswara*), Soul (*Chit*) and matter (*Achit*) are ultimate realities. God is an independent reality; the others are dependent on Him. The latter are distinct from God but not separable.

The following passage in the *Brihadaranyaka Upanishad* (III, vii. 3) serves Ramanuja as a base:-

“He who dwells in the world and is within it, whom the world does not know, whose body is the world, and who controls the world from within is the Self, the inner ruler, immortal”.

The way to *Moksha* lies through *Karma*, *Jnana*, and *Bhakti*; selfless *Karma* leads to *Chittasuddi*. When meditation is made feasible the *Jiva* acquires knowledge of itself as dependent on God. Then it begins to love God. On maturity of *Bhakti*, the soul has a vision of God. Final *Moksha* is attained only when the physical body perishes. This is tritely indicated by Dr. T. M. P. Mahadevan:- “there is no *Jivan-mukti*” in *Visishtadvaita*.

Following the old Bhagavata school *Visishtadvaita* emphasises the path of *Prapatti* (total self-surrender). Those who surrender are saved by the All-Saviour. By getting off the Sankara's *Maya* doctrine, this path of Sri Ramanuja had a wider popular appeal.



### Their Disciples.

If Sankara left four great disciples, Ramanuja had to leave 74 at strategic places of worship. It is a great tribute to Sankara that the Advaita tradition was continued by scholars of eminence at the Mutts and by other great ones as Vachaspati Misra, Amalanandaswamy and Dikshitar (credited with more than 100 works).

Likewise in Sri Vedanta Desika one finds a brilliant philosopher of renown with many masterly original works to his credit. This Srivaishnava tradition of *Prapatti Marga* is being kept well-lit in all the institutions of Sri Vaishnavism—temples and mutts.

### Their Exits.

If Sankaracharya had *Videha Mukti* at Kailas, Sri Ramanujacharya passed away to the deep disdain of great disciples as Dasarathi, Govinda, Andhrapurna and others. Sri Ramanuja is said to have imparted life to a stone-likeness of him to be installed later at the great temple of Srirangam. Sri Ramanuja, the large-hearted, kept his head on the lap of Govinda and his two lotus feet on that of Andhrapurna and looking at the two wooden sandals of his Guru placed before him, entered into the supreme realm of the feet of Lord Vishnu. Kuresa, his most devoted disciple, has sung thus in *Vaikuntastava* :-

“ I take refuge at the feet of Sri Ramanuja, our venerable teacher, the unparalleled ocean of compassion, who prompted by an impassioned desire for the precious wealth of the lotus feet of the Lord, viewed every other thing as mere straw ”.

*Who is greater ?* Ramananda knows not. This can be stated in firm faith that the names of Sri Sankara and Sri Ramanuja will long be remembered and revered by followers of Advaita and Visishtadvaita respectively.

There have been occasions when the greatest sacrifices made by Kuresa and Perianambi have deeply touched the *core* of Ramananda's very being. No greater tribute can be paid to Sri Sankara and Sri Ramanuja than to study under a competent *Guru* their great commentaries. Absolute self-surrender of Sri Ramanuja will leave our egos behind. What then remains is the *high destination* of man..

# The Haridasas of Karnataka

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## The Origin of Vishnu-Bhakti.

The concept of Bhakti ( Devotion ) is as old as the Vedas in India. Accordingly, we find in them several prayers being addressed to gods. Vishnu is one of the many gods recognised in the Vedas, but he is given an important place. In the Rgveda Vishnu is said to measure the whole cosmos by his three feet; he is said to be great (*paramah*)<sup>1</sup> and is described as the seed of the cosmic order (*Rtasya-garbham*); he is also said to be the helper of gods against demons in the battlefield. The Satapatha Brahmana, the Taittareya Aranyaka and the Panchavimsa Brahmana speak of the valour of Vishnu and of his becoming the Sun. The antiquity of the Bhakti cult cannot thus be doubted since the excavations at Mohenjodaro and Harappa have disclosed that temples for worship were built in India in very ancient times.

Maxmuller and some other western scholars believe that originally there was polytheism ( belief in many gods of equal status ) in the Vedas, and sometime later Henotheism ( belief in one god being supreme at a time ), which, in its turn, led to Monotheism ( belief in only one Supreme God for all times ). But many Indian scholars do not believe that there was such historical development in the Hindu philosophical conception of the Ultimate Reality; they maintain that Hindu philosophy was monotheistic from the beginning and that all the Vedas and the Upanishads had the same goal in view, namely, Brahman. This point has

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1. Iyettareya Brahmana I. 1.

received special emphasis in the hands of Śrī Madhvacharya of the 13th Century A. D.

It is however believed by some scholars<sup>2</sup> that the Bhagavata cult was originally distinct from the Vedic cult which preached the performance of rituals and sacrifices. The Bhagavata cult was also called Satvata Dharma or Ekantika Dharma. The founder of this cult was said to be the kshatriya Krishna, the son of Vasudeva and Devaki. He taught monotheism and devotion as the only means of God-realization. He designated his God as 'Bhagavat' and his followers as Bhagavatas. But in course of time, the founder of the cult was himself deified and came to be worshipped as the Supreme God. The Chapter on 'Narayana' in the Santiparva of the Mahabharata is said to contain the basic material of Bhagavata Dharma.

However, probably during the 4th Century B. C. the Vedic cult which preached the performance of sacrifices was integrated with the Bhagavata cult which preached pure devotion, in order to meet the challenge of Buddhism. As a result of this integration, Krishna came to be regarded as an *avatar* (incarnation) of the Supreme God or Vishnu who would take different forms in order to uplift Dharma whenever it declined. Thereafter, Bhagavata Dharma came to be known as Vaishnava Dharma. The signs of this integration, it is believed, can be seen in the Bhagavadgita, the Narayaniya of Santiparva in the Mahabharata and the Bhagavata Puranas.

But this view seems to regard the epics as at least partly post-Buddhistic and hence many scholars do not agree with it; they believe that the epics are pre-Buddhistic and that the Bhagavata cult was of Vedic origin, and from times immemorial Krishna was being worshipped as the avatar of Vishnu in this country. The earliest evidence of this we have in the Chandogya Upanishad.<sup>3</sup> Panini who seems to have lived probably in the 5th Century B. C. refers to the fact of Krishna being already worshipped as the avatar of Vishnu in his time. Patanjali of about the 4th Century B. C. refers to the fact of Krishna being known as Vasudeva in his Mahabhashya on Panini.

However, without going too much into the chronological details, it can be admitted that during the period of the great epics – Ramayana and Mahabharata (whatever be their dates of composition) Vishnu was recognised as the Supreme God,

2. Please see : George. A. Grierson's article, "Bhakti Marga", in *Encyclopedia of Religion and Ethics*, II) pp. 540-542.

3. Chandogya Upanishad, III, 17.

and Rama and Krishna as His *avatars* (incarnations). The cult of Vishnu-bhakti accordingly is based on these ancient epics as much as on the more ancient scriptures.

The antiquity of Vishnu-bhakti can also be proved with reference to the available inscriptions:<sup>4</sup> the lithic record of Hathibada of about the 3rd or 2nd Century B. C. states that a garden called Narayana-Vatika was donated in honour of the Supreme Gods, Vasudeva and Sankarshana; a Besnagar pillar of the same age refers to the erection of a Garuda pillar in front of the temple of Vasudeva described as the God of Gods; a Mora inscription of about the 1st Century B. C. refers to the images of the five great heroes in association with that of Bhagavan Vishnu or Krishna. The fact that the Bhagavata Dharma had entered Karnatak even before the beginning of the Christian era is disclosed by the Nanghat inscription.<sup>5</sup> The Halmidi inscription which is said to be the most ancient one in Karnatak begins with a prayer to Vishnu.<sup>6</sup>

The tradition of Vishnu-bhakti suffered for a while under the influence of Buddhism especially during the rule of Ashoka, but was revived under the rule of the Sungas who were the successors of the Mauryas. However, it once again suffered under the rule of the Kushans who succeeded the Sungas and popularised Buddhism; but it came to be revived for the second time by the Guptas who succeeded the Kushans and remained popular during the rule of the Guptas and even after their fall in the 6th Century A. D. By that time, however, Jainism had spread to Karnatak under Chandragupta and Bhadrabahu and was very popular in Karnatak during the 4th and 5th Centuries A. D.; the Kadambas who were originally Saivites were greatly responsible for spreading and popularising Jainism. But the Chalukyas of Badami were Vaishnavites and under their rule the influence of Jainism was lessened due to the joint efforts of the Saivite and Vaishnavite scholars. It can be said that Vaishnavism was most popular in Karnatak from the 6th Century to the 8th Century A. D.

But the Rashtrakutas who were the successors of the Chalukyas of Badami could not resist the influence of the Pallavas of Kanchi who were staunch Saivites; consequently, during their reign both Saivism and Vaishnavism were popularised and it was probably about this time ( i.e., 8th Century A. D. ) that Sri Sankaracharya

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4. R. S. Panchamukhi, *Karnatakada Haridasa Sahitya* ( in Kannada ), 1952. P. VII.
  5. Dr. M. Chidanandamurthy, *Kannada Shasanagala Samskritika Adhyayana*, 1966. P. 164.
  6. Annual Report of the Mysore Archaeological Department, 1936, No. 16.

established his Advaitic Mutt at Sringeri. Besides Vaishnavism and Saivism, Jainism however still continued to be influential on the minds of the people and thus it can be said that these three faiths were together popular in Karnatak from the 8th Century to the 10th Century A. D. This was mainly due to the matrimonial alliances which the Rashtrakutas contrived with the Pallavas of Kanchi ( Saivites ) and the Gangas of Talkad ( Jains ). During the rule of the Rashtrakutas, many Jaina poets like Pampa, Ponna and Ranna lived and each wrote two works – – one on Jainism and the other based on some episode in the Ramayana or the Mahabharata of the Vaishnava cult.

But with the fall of the Rashtrakutas in the 10th Century A. D. and with the rise of the Chalukyas of Kalyani in the same period, Jainism lost its royal support and slowly receded to the western coastal parts of the country. The Chalukyas of Kalyani were Vaishnavites in the beginning, but became Saivites due to the influence of the Cholas who had succeeded the saiva Pallavas of Kanchi. During their rule Saivism was highly popularised and in the 12th Century A. D. Sri Basavesvara founded his cult of Virasaivism in Karnatak. In the end of the 12th Century A. D. the Chalukyan territory came to be occupied by the Yadavas in the North, the Hoysalas in the South and the Kakatiyas of Warrangal in the East. During their rule, Vaishnavism came to be further clouded due to the strong Saivite influence of the Cholas. The Hoysalas of Mysore were however Vaishnavites and patronised Sri Ramanujacharya, the Srivaishnava philosopher who was persecuted by the Cholas of Tanjore and came over to the Hoysala territory in the 12th Century A. D.

The above historical analysis of conflict between Vaishnavism and Saivism is given, not in order to stress the distinction of Siva and Vishnu which, in fact, is purely a sectarian distinction and is of little philosophical significance. Neither Sri Ramanuja nor Sri Madhva were sectarians in this sense but only tried to stress the conception of Brahman as the Supreme Personality as against the impersonal conception of Brahman. In fact, Brahman, the Supreme Personality is known as 'Isvara' (the Lord) in their Vedantic systems, even though, strangely enough, the term 'Isvara' has come to be associated exclusively with Siva in common parlance. The above analysis, however, is intended to sketch briefly the development of the Bhakti-cult prior to the days of Sri Ramanuja and Sri Madhva.

## The Vedantic Basis of The Teaching of The Haridasas.

Sri Ramanuja preached the conception of Brahman as the Absolute Personality and was greatly responsible for the spread of Vishnu-bhakti in Mysore State and North Karnatak in the 12th Century A. D. Some time later Vaishnavism as a distinct branch of theistic philosophy with some of its differences from Sri. Ramanuja's Srivaishnavism came to be developed by Sri Madhva, the son of Madhyageha Bhatta of Pajaka kshetra near Udipi in Karnatak in the 13th Century A. D. This however does not mean that the worship of Vishnu was not in practice before the days of Sri Madhva; for, as shown in the previous chapter, the cult of Vishnu-bhakti was in vogue since the Vedic times. Nor does this mean that the Acharyas prior to Sri Madhva were averse to the worship of Vishnu; for, Sri Sankara the founder of the Advaitic system of philosophy had emphasised in the 8th Century A. D. the worship of Govinda or Vishnu in his *Bhajangovindam* and *Vishnusahasranama*, and Sri Ramanuja the founder of the Visistadvaitic system of philosophy had emphasised the personal attributes of Brahman and the need for devotion (*bhakti*), self-surrender (*prapatti*) and service (*kainkarya*) to Him about a hundred years prior to Sri Madhva. But the system of Vaishnavism as developed by Sri Madhva had a uniqueness about it. While he agreed with Sri Sankara that Brahman alone was the supreme metaphysical ground of the Universe and that Brahman could be known only through the scriptures, he differed from Sri Sankara regarding the nature of Brahman and the philosophical status of the religious worship; while Sri Sankara sought to maintain that Brahman in its ultimate status would be indeterminate (*nirguna*) and that the dualistic form of religious worship had to be transcended in the realization of the non-difference from Brahman, Sri Madhva sought to establish the nature of Brahman as ultimately personal and tried to show that the question of transcending the proximate relation of thorough dependence on Him would not arise. Sri Madhva's view had, no doubt, greater likeness to Sri Ramanuja's view than to Sri Sankara's, since both Sri Madhva and Sri Ramanuja maintained the ultimate personal status of Brahman. But Sri Madhva could not agree with Sri Ramanuja's Visistadvaita Vedanta on certain fundamental points. While Sri Ramanuja pointed out that the changing world of souls and objects constitutes the 'body' of Brahman, Sri Madhva thought that this would be contradictory to the scriptural statements which preached the 'changelessness' and the internal non-difference of Brahman, and maintained that Brahman is in no sense the upadana karana (material cause) of the Universe but only the nimitta karana (efficient cause). While Sri Ramanuja maintained the equality of the liberated individual soul with Brahman in knowledge and bliss, Sri Madhva maintained their difference. While Sri Ramanuja could accept the ultimate numerical plurality of souls without qualitative distinctions, Sri Madhva thought that bare numerical plurality without qualitative distinctions of worth would be inconceivable.

vable.<sup>1</sup> These are some of the basic differences between the Visistadvaita Vedanta of Sri Ramanuja and the Dvaita Vedanta of Sri Madhva; there are however some other differences which we need not consider here.

A brief statement of the Dvaita system of philosophy propounded by Sri Madhva would be quite relevant at this place, since that happens to be the Vedantic basis of the teachings of the subsequent Vaishnava saints.

Sri Madhva believes that all the scriptures ( Vedas, Upanishads, the Gita and the Puranas ) have the same goal, namely that of revealing the ' true ' nature of Brahman; accordingly, all scriptures are equally important and Sri Madhva bases his philosophy on their integral unity ( *samanvaya* ); he accepts as authority not only the Vedas, the Upanishads, the Bhagavadgita and the Brahmasutra , but also the Pancharatragama, the Epics and the Puranas. He does not accept the division of the Upanishadic statements into the ' more important ' and the ' less important ' as Sri Sankara does; nor does he accept the division of the scriptures into Jnanakanda and Karmakanda which is a distinction which Sri Ramanuja has accepted. According to him, all the scriptural passages ultimately refer to the same Reality or Brahman, and hence any division among them would be unnecessary. Accordingly, we find the subsequent Haridasas drawing their material and inspiration from all scriptures and texts which contain in them definite Vaishnavite import.

The first principle in Sri Madhva's philosophy is Brahman. Brahman is the Pre-eminent or Ultimate Reality. He is the Supreme Personality. He possesses all the auspicious personal attributes in infinite abundance. Brahman is one, pure and perfect. He is without internal distinctions and is free from error, evil and change. He is independent or unconditioned while the whole universe is dependent on Him. Since He alone is independent, there is no one equal to Him. He is in this sense the Pre-eminent Reality and anything else can be real only because of Him.

Chetana ( sentient souls ) and achetana ( insentient objects of the world ) are both real, but dependent on Brahman for their reality. They depend on Brahman as the consequent on the ground and hence the relation between Brahman and the world is described as *Karana-Karya Sambandha* or *Bimba-Pratibimba Sambandha*. Achetana exists for the sake of chetana and results from the out-flow of

1. Madhva, Bhashya on Brahma Sutras, translation: S. Subba Rao, 1904 1. 111. 33.

Brahman's bliss. Since Brahman is the perfect Being, He has no other purpose in creation except to enable the souls to have bhoga ( worldly experience ) and mukti [ liberation ] according to the yogyata of each.

Difference (*Bheda*) is the key-word in the philosophy of Sri Madhva and any entity which is real exists and is intelligible only in terms of its difference from the other real entities. Difference as applying to the various categories of reality is said to be five-fold in Sri Madhva's philosophy which may be stated as follows :

1. Difference between Brahman and Chetana.
2. Difference between Brahman and Achetana.
3. Difference between Chetana and Achetana.
4. Difference between one individual soul and another.
5. Difference between one material object and another.

Sri Madhva denies both the identity and the equality of the individual soul with Brahman and maintains similarity between them. The Individual soul is limited in its existence, knowledge and bliss while Brahman is unlimited in all these. This similarity implies not their identity but difference, and this difference is not one of mere degree since they differ 'categorically' and belong to different orders of reality. Brahman alone is independent (*svatantra*) while the individual soul is dependent (*paratantra*) on Him for its existence, knowledge and bliss. Brahman maintains the individual soul in existence by His own 'functional' presence in it, and the soul continues to exist as a distinct 'real' as long as the Divine is functionally present in it. As the indweller [*antaryami*] in each individual soul, Brahman partakes all the joyful experiences of that individual soul, but excludes evil or suffering by virtue of His own supremacy and infinitude.<sup>2</sup>

Sri Madhva recognises three grades of individual souls - Tamoyogyas, Nityasamsarins and Muktiyogyas. This classification is made on the basis of the predominant 'guna' in each one of the grades of souls. Tamas is dominant in the Tamoyogyas, Rajas in the Nityasamsarins, and Sattva in the Muktiyogyas. It is further stated that only the Muktiyogyas (as the name itself indicates) would be eligible for final liberation while others would be in eternal bondage. This is said obviously with the intention of emphasising the need for cultivating the sattvika guna among people.

Sri Madhva maintains that bondage is neither illusory nor alien to the nature of

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2. Ibid., 1. 11. 8.



the individual soul. Bondage is real and belongs to the soul as much as liberation. There is in the soul an inherent element of fitness *yogyata* which qualifies it both for its worldly experience and liberation. Brahman is in a sense responsible for both the bondage and the liberation of souls; while He binds the souls to Prakrti in accordance with the Karma of each soul, He liberates them through His grace in accordance with their fitness for the same.

Dvaita Vedanta makes a distinction between two kinds of knowledge and using the Advaitic terminology, it can be described as the distinction between svarupajnana and vrittijnana. Svarupajnana is the knowledge of the nature of the soul and it arises due to the operation of Sakshi, an infallible organ of knowledge which belongs to the soul inherently and permanently unlike the mind and the other sense organs which belong to it due to its conjunction with the body. Vrittijnana is the knowledge of the external objects gained through the operation of Sakshi along with the mind and the other sense organs. Vrittijnana is not, however, necessarily mithyajnana since it is knowledge of real objects. But error is possible in Vrittijnana while it is not possible in svarupajnana which arises due to the operation of Sakshi only. What Sakshi reveals in svarupajnana is not however universal consciousness, but the individual soul or the 'I'. Sakshi, the infallible witness which is the seventh organ of the soul pertains to its very nature and the soul can never be without it.

Sri Madhva emphasises the study of the scriptures (sravana), their understanding (manana) and contemplation (nidhidhyasana) as essential for liberation. Man's life should be oriented towards Brahman, and the whole-hearted commitment to God with perfect devotion is sure to win him the Divine grace. There can be no liberation of the individual soul without the Divine grace (prasada). But this does not mean that the Divine grace might not descend on the deserving souls while it might on the undeserving ones. For, Brahman is not capricious or whimsical, but is the embodiment of justice and compassion. He certainly comes to those who seek him, and the descent of His grace synchronizes with the highest culmination of devotion on the part of the individual.

Sri Narahari Tirtha, the direct disciple of Sri Madhva, was the immediate successor to the Mutt after Sri Madhva. Because of his great vairagya, he was respected by all; he was highly critical of hypocrisy and pretension and pleaded for whole-hearted devotion to God. His composition in Kannada was the first in the Dasakuta tradition, and hence he is regarded as the forerunner of the Dasakuta movement.

After Sri Narahari Tirtha, Sri Jaya Tirtha wrote various notes (*tika*) on the

commentaries of Sri Madhva, and thereby rendered great service to the cause of promulgating the philosophy of Sri Madhva. Because of his various works, he came to be known as Tikacarya, and was held in high esteem by the subsequent Vaishnava saints.

### The Teaching of The Haridasas.

The system of Vedanta taught by Sri Madhva formed the philosophical basis of the two traditions of Vaishnava saints who succeeded him. These two traditions are familiarly known as Vyasakuta and Dasakuta. The saints of Vyasakuta wrote commentaries in Sanskrit and stressed the need for scriptural knowledge and devotion to the Divine; they were great scholars in scriptures, sought to solve the philosophical riddles and defend the truths of Sri Madhva's philosophy against the criticisms of the other schools of thought. The saints of Dasakuta, on the other hand, preached the same truths to the masses through the medium of Kannada and emphasised among them the need for worship and cultivation of devotion to the Divine. But it will be incorrect to over-emphasise the distinction of these two traditions, since apart from the difference in the medium of composition, the spirit of their teaching was the same; both emphasised devotion to God and there was no philosophical or doctrinal difference between them. Moreover, many saints composed both in Sanskrit and Kannada, and thus expressed the ideas of Vaishnava philosophy in both these languages. However, Sri Sripadaraya, Sri Vyasaraja, Sri Vadiraja and Sri Raghavendra may be said to belong primarily to Vyasakuta, while Sri Purandara, Sri Vijayadasa, Sri Gopaladasa and Sri Jagannathadasa may be said to belong to Dasakuta.

The Vaishnava saints who preached the cult of Vishnubhakti in Kannada having as their basis the philosophy of Sri Madhva were known as the Haridasas, and the Haridasa movement may be said to extend roughly from the 15th Century to the 19th Century A. D. Their teaching may briefly be explained here.

#### I. Sri Sripadaraja

Sripadaraja was a Haridasa of the 15th Century. He belonged to Mulabagal in Kolar District and composed several poems in dedication to Lord Rangavittala. He was thus responsible for the spread of Vaishnavism in Karnatak in the 15th Century.

Sri Sripadaraja has summed up the postulates of the Vaishnava philosophy of Sri Madhva in a sloka in Sanskrit as follows :

“ Sri Hari is Supreme; the world is real; the five-fold differences are real; the

individual souls are dependent on Sri Hari as His servants or followers (anucaras); they are of different gradations; liberation consists in the realization of the natural bliss of the soul; Bhakti is the means for it; Perception, Inference and Verbal Testimony are the means of knowledge; Sri Hari can be known only through Verbal Testimony ...<sup>1</sup> .....

Sri Sripadaraja has based his religious teaching on the Vaishnava philosophy of Sri Madhva and it may be stated here briefly.

Moksha is the ultimate value of human existence and it consists in the realization of the true nature of the soul in its relation of complete dependence on God. This will be possible only through the cultivation of devotion to God, non-attachment to the worldly objects and unfailing performance of the religious rites and duties as ordained by the scriptures. But the man who is subject to the temptations of the worldly objects finds it too difficult to cultivate devotion to God, in spite of his good company (*satsangha*) and learning under a guru. Hence Sri Sripadaraja beseeches the Lord Himself to take mercy on man and grant him the feeling of being a servant of God (*dasyabhava*). In fact, the saint prays God to grant him at least the privilege of being a servant of the last in the series of servants of God.<sup>2</sup>

Once devotion to God takes its roots in man's consciousness, he will naturally cultivate a sense of dependence on Him; he will control the sensory operations and direct them towards the Divine Being. Even this, the devotee feels, is the result not of his self-effort but of the grace of God.

One can see in the songs of Sri Sripadaraja, the feeling of anguish which the saint suffers because of his estrangement from the Lord and involvement in the world. In one of his songs the saint says that thirty-six years of his life have been a waste for not being able to 'see' the Lord, and in another song he even envisages the possibility of committing suicide,<sup>3</sup> if the Lord does not protect him. The songs of Sri Sripadaraja thus imply the saint's thirst for the Divine and his devaluation of earthly existence in preference to the Divine grace.

Sri Sripadaraja insists on the supremacy of the Divine Being and this truth is to be realized through right knowledge, devotion to God, and non-attachment to the worldly objects. Absolute subordination to the Supreme will of the Divine is

1. R. S. Panchamukhi, *op. cit.*, p. 98.

2. *Ibid.*, p. 113.

3. *Ibid.*, p. 114.

characteristic of the devotee's life and being satisfied with his lot, he asks his Lord for neither more nor less.

## 2. Sri Vyasatirtha.

Sri Vyasatirtha of Hampi in Karnatak was a saint of the 16th Century who composed poems in devotion to Lord Krishna. He studied Dvaita Vedanta under Sri Sripadaraja for whom he had great reverence, and preached Vishnu-bhakti throughout Karnatak. He was highly learned among the Vyasakuta saints and composed songs profusely in Kannada also; he was thereby regarded as a very great saint both in the Vyasakuta and Dasakuta traditions.

A brief summary of Sri Vyasatirtha's teaching may be given here :

Due to wrong knowledge (*mithyajnana*) the individual cultivates a sense of independence, ignores the supremacy of the Divine, and performs a series of bad deeds. Sri Vyasatirtha has described this basic idea quite graphically in some of his compositions.<sup>4</sup> He compares the role of the individual's ignorance or delusion (*maya*) to that of a ruler (*raya*) in him, and his false sense of independence born out of it to that of the minister (*mantri*); the five senses are like the soldiers (*parivara*) and under the influence of the basic delusion [*maya*] and the false sense of independence [*svatantra-bhrama*], they go after the worldly objects in search of happiness [*visaya-sukha*]. But the result is frustration, and frustration leads to the six passions such as *kama* [desire], *krodha* [anger], *lobha* [greed or miserlyness], *moha* [bewilderment], *mada* [pride] and *matsara* [envy]. These passions are the "enemies" of man since they lead to his spiritual degradation. Thus the individual comes to be surrendered into the "enemy's" camp as a result of the operation of the senses under the influence of delusion and false sense of independence.

Sri Vyasatirtha compares the individual who is subject to the temptations of the world to a fly caught in honey, and a fish caught because of the bait. It is necessary for the individual to save himself from this sway of passions. For this, he must restrain the operations of the senses towards the worldly objects and direct them towards the Divine; but the senses can be controlled only when the mind is controlled and made the abode of the Divine. This, however, is extremely difficult to achieve. For, the human

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4. Haridasara pada, suladigalu, published by Hanumantha Rao Gorabal, Lingasagur, Adhyatma Suladi 12, 6. p. 37.

mind is most unsteady and susceptible to the delusion of independence; even while performing good deeds externally, the mind might entertain bad thoughts internally. In all humility, the saint speaks of this as referring to his own mind; this, however, need not be taken to mean that he really had these weaknesses; for, he is only envisaging the possibility of such weaknesses of the human mind in general. Accordingly, if the individual should control the mind, he should first become aware of its weaknesses – possible and actual – and caution it against them. This is a process of painful introspection and self-criticism which invariably leads to the humility of the mind.

But the control of the mind being most difficult, Sri Vyasathirtha emphasises that it cannot take place without the grace of the Divine. Hence in utter devotion he prays the Lord to save him from the passions and the temptations of the world. The grace of the Divine comes, however, only to those who seek it with devotion. Hence devotion to the Lord is the indispensable condition of liberation. But devotion to the Divine Being is not possible without right knowledge of the supremacy of the Brahman and one's own dependence on Him. Hence devotion must be coupled with right knowledge [*Jnana*] and non-attachment to the worldly objects [*virakti*].

Living in company with the devoted souls (*satsanga*) is also necessary for the cultivation of devotion to God. Devotion or bhakti can be best sustained through the hearing of the greatness of the Lord (*sravana*), singing His praise (*kirtana*) and constantly remembering His supremacy (*smarana*). If the mind is to be sustained in this process of devotion, the grace of the Lord is absolutely necessary and it will surely come to one even if a humble beginning is made in that direction. For, as Sri Vyasathirtha says, the Lord is most merciful and is immensely pleased even by the smallest offerings we make to Him. To illustrate this point, the saint takes the examples of Kuchela and Vidura. He says that in perfect devotion the devotee experiences a sense of wholly belonging to the Lord as His servant. His devotion to God becomes a whole-time concern and he constantly remembers God in whatever he does or thinks. He would conceive of his own body as the temple of God, his own heart as the seat of God, his two eyes as the two lights (*deepa*) burning before Him and his two hands as the fans [*chamara*] for God; his words would be such as could be regarded as flowers of worship, and his movements would be such as could be regarded the various dances (*natya*) performed for the pleasure of the Lord. This indeed is the nature of a God-intoxicated individual who lives in perfect attunement with the Divine.

Sri Vyasathirtha lays special stress on the compassion of the Lord (*dayasindhu*) and goes to the extent of saying that even if we utter His name either symbolically or

in jest or in imitation, he will grant us liberation (*Mukti*).<sup>5</sup> He compares the Lord to a mother who does not forsake the child because of his mistakes, and says that he who has firm faith in God need fear neither death nor the results of one's past misdeeds.<sup>6</sup>

### 3. Sri Purandaradasa

Sri Purandaradasa, a disciple of Sri Vyasathirtha, was another saint of the 16th Century. He was born in Purandara-Gadh and stayed with Sri Vyasathirtha in Anegondi near Hampi and later preached his faith in the several places of Karnatak. It is said that Sri Purandara was a miser in the beginning of his life, but due to a miraculous event which was displayed to him by God who appeared as a Brahmin, he changed the course of his life, gave away all his belongings in charity to the poor and became a saint singing the praise of God and preaching His glory to the masses through his songs. It is said that Sri Purandaradasa composed about four lakh and seventy five thousand songs (4,75,000) and these songs had undoubtedly a lasting popular appeal inasmuch as they are sung and enjoyed even today. The songs of Sri Purandaradasa are known for their simplicity of style, homely similes, the frankness with which he lays bare the evils of actual life and the vividness with which he has presented the philosophical truths in the context of the actual life of ordinary people; his songs are accordingly most popular among all classes of people in Karnatak, and even those who perhaps know little or nothing about the other saints know a good deal about the songs of Sri Purandaradasa. The songs of Sri Purandaradasa contain a rich philosophical import, in recognition of which Sri Vyasathirtha has characterised them as 'Purandaropanishad'.

Sri Purandaradasa's teaching is very comprehensive and includes the various truths of actual life, religious faith and philosophical thinking. The householder's life is not necessarily an impediment in the seeking of God, for what matters is the spirit with which it is lived. He should not flee from the family but stay in it and face the battle of life. He should love his family not for the sake of the family but for the sake of God who is present in all beings; he should perform the virtuous acts with the awareness of his own dependence on God and resigning the fruits of action to Him. This kind of disinterested participation in life will not tarnish his soul or bind him to the world, but will qualify him for *Mukti*.

Sri Purandaradasa draws our attention repeatedly to the transitoriness and the

5. Ibid., Vairagya Suladi 11, 5, p. 35.

6. Ibid., Suladi 10, 1. p. 32 and 11, 2. p. 34.

consequent worthlessness of all empirical objects. Sexual happiness (*Hennu*), wealth (*Honnu*) and landed property (*Mannu*) are all no doubt enticing to man, but they are all transitory and lead man into delusion and misery. As Sri Purandaradasa says; "Useless is the desire for sexual happiness, wealth and landed property, for certain is the journey to hell after death." The human body through which the worldly objects are sought perishes at death and hence it is not worthwhile pampering it. All our empirical associations with mother, father, brothers and other relations are transitory since no one will accompany us after death. Death is thus the end of man's present life on earth and man feels 'alone' at death; death 'disrelates' him to the rest of the world<sup>7</sup> and all his worldly possessions and relations become devalued from the standpoint of his inevitable death. This life of worldly pursuits is hence to be transcended and this transcendence takes place only through the cultivation of devotion to Purandara Vittalah (God) who alone can free the soul from its empirical involvements and grant it bliss.

Sri Purandaradasa stresses the point that the individual who has not oriented his existence towards the Divine through devotion undergoes worry and suffering throughout his empirical existence and it makes no difference whether or not he is in possession of something in the world: having a wife causes as much worry as not having one or having an idiotic one; having children causes as much worry as not having them; thus things both present and absent equally cause worry and the redemption of it can be found only in the cultivation of constant devotion to the Lord.

Awareness of the misery surrounding empirical existence makes a man disinterested (*virakta*) in it and with this *virakti* develops *bhakti* in the Divine Being. But it is not easy to cultivate *virakti*. For, however much we try, the mind and the senses seem to go after the worldly objects of pleasure. In fact, it is much more difficult to control the mind than the senses since the former is unsteady and feels most attached to the body. But it is of no use controlling the senses without controlling the mind. In this connection Sri Purandardasa is highly critical of all those who make much of external practices without internal control of the mind and devotion to the Lord.<sup>8</sup> What is the use of bathing in holy waters, fasting and silence, if one has no internal non-attachment to the worldly objects and devotion to God? For, neither the sins are washed off by washing the skin, nor does the virtue accumulate by the other external practices in the absence of inner purity. Hence true *virakti* consists not so much of external practices but of internal detachment to the worldly objects and devotion to the Lord, and the people who follow the former without

7. Sri Karnataka Haridasa Kirtana Tarangini, Vol. II, p. 19.

8. Ibid., pp. 65, 71.

the latter are the hypocrites and pretenders. Sri Purandaradasa says that their 'seeming' detachment has only the practical motive of winning the bread (*udara vairagya*), and they are the 'cunning' people at whom the saint cannot help laughing. Sri Purandaradasa thus exposes the futility of external pretentious behaviour in many of his songs and pleads for the cultivation of self-control, practice of virtue and devotion to God. The essence of true religion consists not in the external modes of behaviour, but in the internal purity and dedication to God. The external practices without the internal spirit of devotion would be like an empty shell without kernel and worth nothing.

Since the control of mind is most difficult, the devotee should pray God to help him control it so as to concentrate on Him. Thus devotion to God itself is the result of the grace of God and the saint prays God not for riches and worldly happiness but to grant him devotion and treat him as the servant of His servants. The devotee who prays God with such fervent devotion can be sure of being saved by Him.

Sri Purandaradasa lays great stress on remembering and uttering the name of God as an effective means of sustaining devotion (*Bhakti*); this 'smarana' is however subsequent to *sravana* or hearing about the greatness of the Lord from a Guru (*Gurupadesa*). *Smarana* is not only of the nature of *manana* or understanding the Divine truth (*Khanda Smarana*) but also of the nature of *Dhyana* or meditation (*Akhanda Smarana*). Cultivation of the company of devotees (*Satsangha*) and constant participation in devotional performances such as the singing about the supremacy of Lord (*Harinama Kirthana*) and His worship (*Haripuja*) are also the best means of sustaining devotion towards God.

The true devotee who cherishes such intense *bhakti* will not be affected by the envious people, for he is like fire and ants do not go near fire; he is not affected by the results of his own actions, since he performs them in a spirit of dedication to God; by thus remaining in the world like the lotus in water he will be able to cross the ocean of *Samsara*.

#### 4. Sri Vadirajathirtha.

Sri Vadirajathirtha, a disciple of Sri Vyasathirtha, was another Vaishnava saint of the 16th Century and he belonged to Udipi. He wrote both in Sanskrit and Kannada and was known for his scholarship and detachment both among the Vyasakuta and Dasakuta saints. A vehement defence of the *Dvaita* philosophy can be found in his works and like other saints, he also stressed the need for cultivation of *Bhakti*.



Sri Vadiraja says that the worldly objects seem to be pleasant in the beginning but lead us to misery ultimately. Human birth is attained only after the soul passes through several other inferior births, and moreover, human life is most transitory and a short one. Much time is lost in childish ignorance, sport, sleep, hunger, back-biting and idle talk; one should regret such life and pray God for redemption before the whole life is wasted away. The body is transitory and is sure to perish any time like a light burning in the wind (*galidipa*); hence the devotee should appeal to God to free him from his attachment to the world.

Sravaṇa (hearing the Divine truths), manana (understanding them through reflexion), nidhidhyasana (meditation on the Divine truths) and the Divine grace (*prasada*) constitute the ladder to liberation (*Mukti*) and one should follow this path with great austerity and tenacity of purpose. Sri Vadiraja has, in fact, prescribed a strict code of conduct<sup>9</sup>: (*vratas* and *niyamas*) for the devotee and has emphasised the need for daily worship (*Sandhyavandana*, *puja*, *naivedya* etc.) and the performance of all such activities (*atithisatkara*, *satsangha*, *harikathasravaṇa* and *upavasa*) as would be conducive to develop devotion to God.

### 5. Sri Kanakadasa.

Another saint of the 16th Century was Sri Kanakadasa of Bada in Bankapur Taluk. He dedicated his compositions to the Adikesava of Kaginele in Hirekerur Taluk. He belonged to a shepherd's community (Kuruba) by birth, but stayed in the Math of Sri Vyasathirtha and lived a saintly life. He was known for his true understanding of the nature of God and his intense devotion to Him. This endeared him to Sri Vyasathirtha as narrated in the various episodes of his life and earned him an important place among the Vaishnava saints. Sri Kanakadasa composed many devotional songs and was also the author of many books in Kannada like 'Haribhaktisara', 'Ramadhyana charitre', 'Nalacnaritre' and 'Mohana Tarangini'. His songs are known for their simplicity of style and deep religious import.

Ordinarily, man does not know the 'where-forth' and 'where-from' of his existence;<sup>10</sup> nor does he care to understand the transitoriness of his present relations to the world; fancying them to be eternal, he goes after worldly happiness with the feeling that he can achieve it by his own self-effort and involves himself into misery. This is

9. Haridasara pada suladigalu, Suladi 5, 4. p. 51.

10. Sri Karnataka Haridasa Kirtana Tarangini, Vol. III, p. 57.

due to his false sense of independence born out of his ignorance of the supremacy of God and the dependence of all that is on Him.

Man has attained this human birth only after passing through several other inferior births and this is given to him only for realizing the supremacy of God. His life is most transitory like that of the light in the wind; death is certain, and sooner or later, people who hold him dear now will forsake him. He should hence learn to distinguish between the eternal and the non-eternal and try to concentrate on the eternal without being deluded by the non-eternal objects and the relations of the world. This will be possible only when his participation in worldly life is backed by a spirit of detachment (*Virakti*) and devotion (*Bhakti*) to God. He should intensely pray God to relieve him of his suffering in the world and grant him freedom. God's grace (*prasada*) will come to a man in this respect, only if his devotion is filled with sincere and intense feeling as otherwise his devotion would turn out to be mere pretension (*yakti*).<sup>11</sup> Like Purandaradasa, Sri Kanakadasa is also most critical of pretentious devotion and emphasises its futility.

Sri Kanakadasa lays special stress on the idea that apart from the individual's own past karma and his fitness for worldly experience, the deluding power (*Bandhaka Sakti*) of the Lord is also greatly responsible for the bondage of the individual soul. Hence man's liberation would result only when the Lord, out of His grace for him, would lift His deluding power and forward instead His liberating power. To earn the grace of God, man should overcome his false sense of independence<sup>12</sup> and surrender himself completely to Him. Indeed, the man who has surrendered himself to God feels that his own body and mind belong to the Divine and hence even his own errors (if any) belong to Him alone, since without His motivating power (*prerana*) he can do nothing. The individual should thus realize his complete dependence on the Divine and this earns for him the Divine grace and leads him to liberation.

## 6. Sri Raghavendrathirtha.

After the fall of the Vijayanagar kingdom in about 1565 A. D., Vaishnavism which was highly popularized by the efforts of Sri Vyasathirtha and the other saints in Hampi and the surrounding regions suffered a lull in its development. But its

11. Ibid, p. 23

12. Ibid., p. 24

influence was soon revived by the efforts of Sri Raghavendra who settled in Mantralaya in Raichur Taluk and preached the cult of Vishnu-bhakti in Karnatak. He was an erudite Sanskrit scholar and commented on the Vedas, Upanishadas, Jaimini Sutras and the works of Sri Madhvacharya. He belonged to the Vysakuta tradition of saints. But he also composed in Kannada in dedication to Dhiravenugopala and thus equally belonged to the Dasakuta tradition. Sri Raghavendra was greatly responsible for the enrichment of both the traditions and it is believed that even after his departure from the material body he still continues to be 'present' in the Brindavan at Mantralaya. Mantralaya is hence regarded as an important holy place by all the Vaishnavites in Karnatak.

Sri Raghavendra draws our attention to the pervasive misery in life and stresses the need for the pursuit of liberation. Awareness of misery engenders detachment from the worldly objects and from detachment is born devotion to God. The devoted individual would be aware of all his defects and feels that he is a child of God; he prays God to forgive him for all his faults and lead out of suffering. He approaches God in a spirit of utter humility and prays God in despair to save him; he has firm faith that God alone is the ultimate refuge and there is no other saviour for him except God. There is thus a bond of union between the devotee and the Lord, and it is devotion (Bhakti) which binds the devotee to the Lord and liberates him from his bondage to the world.

### 7. Sri Vijayadasa.

Sri Vijayadasa was a Vaishnava saint of repute in about the end of the 17th or the beginning of the 18th Century. He belonged to a place called Chikalaparavi and is said to have composed about 25,000 poems in dedication to Vijayavittala.

The relation between Sri Hari (God) and the individual Jiva is one of bimba and pratibimba or the original and its image. In the case of the reflection of ordinary objects, one might say that the original would be present even before its reflection takes place; but in the case of God's reflection in the individual soul, the relation between them is eternal and non-temporal. God is not temporally prior to the individual soul since both are eternal, and the relation of the individual soul to God is one of logical dependence. Sri Hari alone is independent and just as an image depends on the original for its existence, so does the individual soul on Sri Hari for its existence, activity and experience. While Sri Hari is independent (*Svatantra*), full of auspicious qualities (*Sarvagunaparipurna*), universal (*Vyapta*) and omnipresent (*Sarvantaryami*), the individual soul is dependent and is of limited knowledge, existence and capacity.

In fact, whatever knowledge, existence and activity it has would come to it only from God on whom it depends. But this is a basic truth which the individual jiva often ignores, and in ignorance the individual soul thinks of itself as independent and begins to act as if it can acquire happiness by its own self-effort. This state of bondage is due to the soul's beginningless karma. But karma by itself being jada or non-intelligent, cannot bring about the soul's bondage and hence it is only the Supreme Intelligent Being or God who, by exercising His binding power (*bandhaka sakti*) over the soul binds it to prakriti in accordance with the karma of the soul. As a result, the individual develops an extravertive consciousness and becomes more and more involved in bondage under the false sense of independence from the Lord. He goes after in endless search of worldly happiness and seeks to satisfy his desires thereby. But to hope that one can satisfy one's desires by seeking worldly happiness is as futile as to hope that one can fill up the sea by the sands of the seven islands. He tries to amass wealth by begging and serving others; no doubt, his own relations praise him as long as he has wealth, but once he loses wealth, they forsake him and laugh at him.

The right course of life would be to become aware of the fact that life contains only a drop (bindu) of pleasure as against a mountain of misery, develop detachment to the worldly objects and concentrate with devotion on the Lord. But the mind itself is very weak and changing, and hence man should pray God to grant him devotion (*Bhakti*). Devotion should, however, be coupled with right knowledge about Brahman and detachment to the worldly objects, if the individual should be granted liberation by the Lord. Mere external practices would be of no avail in this regard since by themselves they do not cleanse the mind and make it fit for liberation. This, however, does not mean that all external activities are to be discarded, for virtuous actions performed in a spirit of dedication to God can be a means of winning His grace, inasmuch as they include detachment (*Virakti*) and devotion (*Bhakti*).

While emphasising the need for right knowledge, Sri Vijayadasa says that right knowledge does not consist of mere scriptural scholarship, but actual realization of the supremacy of Brahman and the dependence of all that is on Him. This is intuitive knowledge (*Aparoksha jnana*) which God grants to the individual out of mercy on him as a result of the individual's virakti and bhakti.

The man who has thus earned for himself the Divine grace need not fear anything and as a father does to his son, God feeds the devotee every day and does not allow him to starve or be harmed by others. This becomes the firm faith of the devotee since he has surrendered his body and mind, and all his activities to the Divine with a sense of complete dependence on Him. The protection (*Yoga-kshema*) of the devotee is

thus the responsibility of the Lord who never forsakes those who surrender themselves to Him.

### 8. Sri Prasanna Venkatadasa.

Sri Prasannavenkatadasa was a contemporary of Sri Vijayadasa and belonged to Kakhandiki in Bijapur district. Like the other Haridasas, he has also stressed the need for virakti and bhakti in his songs which are dedicated to Sri Prasannavenkata. He insists that human life would be a waste without devotion to Lord Srinivasa. To seek refuge under other men is useless and sheer waste of time; the best course would be to seek shelter under the Graceful God. Verily, God does not forsake those who seek His grace, for He is most compassionate; and the devotee will always be free from poverty and fear of all sorts. But he should pray God for nothing except mercy, for, with His mercy comes everything else.

Sri Prasannavenkatadasa compares the human desires and passions to enemies and calls upon the devotee to fight them out like a soldier in the battlefield. The devotee should join the army of the Lord (*Harisena*) as against the army of the wicked (*Duritasena*) and should try to preserve and pursue the path of devotion.

The saint prays Lord Srinivasa in fervent devotion to make him His servant (*Bhanta*), beat him if he goes wrong and yet protect him and guide him out of the ocean of samsara. The saint thus enters into an intimate personal relation with the Divine and proclaims that the Lord is his father, mother, son and relation, and that He alone can save him and grant him liberation. In all humility, the saint even says that there is no iota of devotion in him, that he is not learned and yet God should save him in His infinite mercy. Like the songs of Sri Purandaradasa, the songs of Sri Prasannavenkatadasa would have a direct appeal to the listener's mind and a lasting influence over it.

### 9. Sri Gopaladasa

Sri Gopaladasa was a disciple of Sri Vijayadasa and belonged to Venisomapura in Bijapur District. He composed several poems in dedication to Lord Gopala Vittala.

Sri Gopaladasa has emphasised that it is highly difficult to cultivate detachment

and he says this difficulty is indeed due to the binding power of the Lord Himself.<sup>13</sup> However, since bondage of the soul is due to the binding power of the Lord, its liberation can only be due to His liberating power. In response to man's devotion, God loosens His binding power and with the result, detachment from the worldly objects develops in man. But a man's devotion to God should be sincere and intense, if God should take mercy on him. In devotion he should be aware of the supremacy of the Lord, his own complete dependence on Him and surrender himself completely to Him without seeking refuge under the finite mortals who come to him when he is prosperous and helpful to them, but forsake him otherwise. The devotee should pray God to free him from his false sense of independence and enable him to concentrate on the Divine supremacy.

Sri Gopaladasa compares the individual soul in its relation to the worldly passions to a rat taking shelter under the hood of a cobra,<sup>14</sup> and any time it is sure to be 'swallowed' by the passions. It is hence foolish to rest satisfied with this state of being. The saint compares the human body to a fort (*Durga*) and says that the individual soul stays in it as ordained by God; but the soul of the devotee hardly finds any pleasure in this state of being, and moreover, as time passes, the body becomes worn out and perishes.<sup>15</sup> Hence, without developing attachment to the transient body, the devotee should seek the grace of God for realizing eternal bliss.

Sri Gopaladasa says that man ordinarily functions under a false sense of independence during his waking (*jagrata*) and dreaming (*svapna*) states; but during the state of dreamless sleep (*sushupti*) the dependence of the individual soul on God becomes manifest; from this, the same will have to be inferred as being the basic truth of also the states of waking and dreaming.<sup>16</sup> But this truth comes to be fully realized by man only through devotion and the grace of God.

Commenting on the true detachment (*vairagya*) the saint says that it does not consist merely in giving up wealth or living in seclusion away from family and society; true *vairagya* consists in the constant contemplation of the supremacy of God with wholesome devotion and accepting that whatever happens would be in accordance with

13. Sri Karnataka Haridasa Kirtana Tarangini, Vol. VII, p. 3.

14. Ibid., p. 37.

15. Ibid., p. 26.

16. R. S. Panchamukhi, op. cit., p. 200

the Divine will and hence for the good of oneself. The man who lives his life with this kind of devotion and satisfaction is a "Muktiyogya" who is fit for liberation.

### 10. Sri Jagannathadasa.

Sri Jagannathadasa who was a disciple of Sri Gopaladasa was a Haridasa of the 18th Century. He was highly learned in the scriptures. Among his Kannada works, 'Sri Harikathamritasara' is well known.

Like the other Haridasas, Sri Jagannathadasa has also emphasised the need for right knowledge, detachment and devotion as the means for liberation through the Divine grace. One should realize that life is transitory and develop devotion to God and detachment from the worldly objects. Devotion should, however, be sincere and not a feigned one, if God should be pleased.

Sri Jagannathadasa has specially emphasised the dependance of the individual soul on God for its knowledge, volition and activity. God establishes the relation between the knower and the known so as to give rise to knowledge and in this sense the individual soul depends on God for its knowledge. Its volition and activity are also dependent on God, since they depend on His will for their fulfilment.

God is functionally present in all that is and is responsible for all that happens in the world, though He remains unaffected by them. The experiences of the individual jiva, no doubt, take place in time due to its own previous activities or karma, but karma being non-intelligent, it is only God, the Supreme Intelligent Being, who brings about those experiences in accordance with the karma of the individual soul. Referring to the omnipresence of the Lord, the saint says that He is the truth 'known' by the study of the scriptures as being present in them; He is the person who makes the scriptural truths 'known' as being present in the instructor or Guru; He is also the 'knower' of the truth as being present in the hearer's organs of knowledge.<sup>17</sup> God is most compassionate to those who are devoted to Him, saves them from all obstacles and difficulties and grants them liberation.

17. Sri Karnaraka Haridasa Kirtana Tarangini, Vol.III, p. 219.

## Some Observations In Retrospect

The brief narration of the teaching of the several Haridasas in the previous chapter would enable us to describe briefly the common salient features of their teaching in general. For a proper assessment of their teaching, it would be necessary to take into consideration the general import of their teaching without attaching undue importance to some of the apparent sectarian implications which might sometimes be associated with it. Concentrating on the general import of their teaching, it can be rightly said that their teaching undoubtedly has a meaning and message for the whole of humanity irrespective of caste or creed.

Taking the word 'philosophical' in a broad sense, it can be said that these saints have emphasised the need for cultivating a philosophical attitude to life. Their attitude, however, is not merely logical or intellectual, but is charged with emotion. But what is emotive need not necessarily be less philosophical. For, many a basic truth of existence comes to be disclosed to us emotively or moodwise, and not through intellectual analysis. The Haridasas have expressed their reaction to worldly experience, and since experiences are 'felt', their reaction to those experiences cannot be but emotive. Accordingly, the teaching of the Haridasas is full of concepts which are emotive and philosophical but not logical or intellectual.

The philosophy of the Haridasas has a psychological origin inasmuch as it springs from a felt dissatisfaction at the pleasures of the world. This dissatisfaction is not, however, merely due to the fact that there is more pain than pleasure in the world, but due to the awareness of the transitoriness and the 'vacuity' of worldly pleasures. Accordingly, worldly pleasures fail to 'satisfy' even while they last and can hardly be distinguished from pain inasmuch as they are sure to bring pain in consequence. The worldly life of pleasure and pain is hence said to be uninteresting (*nissara*) and is characterised as one of misery (*duhkha*).

The teaching of the Haridasas is characterised by the devaluation of all the worldly possessions from the standpoint of death. Death is inevitable and imminent; it 'disrelates' the individual from all his worldly possessions and thereby reduces them to 'nothing'; the worldly possessions are thus ultimately worthless and are not worth pursuing.

Out of this awareness of the transitoriness, inner 'vacuity' and ultimate worthlessness of all worldly possessions and pleasures, the individual develops



the sense of surrounding misery about the whole life. Misery or *duhkha* does not arise out of this or that object in the external world, but is a basic feeling which expresses the individual's reactions to life as a whole. It is not a fleeting feeling of the individual, but an abiding one; but he often seeks to escape from it by involving himself in sensuous activities through his extravertive consciousness. However, *duhkha* announces itself as that from which he is trying to escape and thus reminds him of itself throughout his worldly life. When this feeling of misery (*duhkha*) comes to be faced and accepted by the individual, the feeling of detachment from the worldly objects will become manifest in him.

Almost every saint has distinguished between the false and the true detachment (*vairagya*). The false detachment is purely external and a feigned one; it is only the device of the cunning people to earn their livelihood. True detachment, on the other hand, is interior and is born of genuine loss of interest or desire towards the worldly possessions. Moreover, true detachment is not a passing feeling but a deep and enduring one which becomes the precondition of one's devotion to God.

All the Haridasas have, however, pointed out that true detachment is most difficult to cultivate since man is liable to worldly temptations in spite of his awareness of the consequent misery. Hence in order to develop and sustain detachment from the worldly objects, man should pray God to help him do it. Detachment is thus the result of the grace of God and praying for detachment is true devotion to Him. In true devotion, man does not ask God to give him worldly prosperity but to detach him from it so as to make him fully aware of his own 'true' being or nature.

This brings us to a distinction of the two levels of human existence — the authentic and the inauthentic — which is present all through the teaching of the Haridasas. The authentic existence consists in the realization of God's independence and supremacy and the dependence of all existents including oneself on Him for existence, knowledge and activity, whereas the inauthentic existence consists in man's ignorance of God's supremacy and acting under a false sense of one's own independence with the view of procuring worldly happiness. The Haridasa movement in a nutshell is a call addressed to each man to awaken himself from his inauthentic existence and to tread the path of authentic existence.

The implications of authentic existence preached by the Haridasas should however be carefully noted. Firstly, it is obvious that it does not mean in their

Vaishnava philosophy what it means in the Atheistic Existentialism of Sartre.<sup>1</sup> That is to say, it does not mean living the life of ethical freedom with a sense of 'forlornness', but living a virtuous life with a sense of complete dependence on God. Secondly, the authentic existence emphasised by the Haridasas does not necessarily imply the forsaking of the family or society, but participation in social life in a virtuous manner resigning the fruits of action to God, and with a sense of dependence on Him. Authentic existence is thus a life of commitment to God through sincere devotion. Thirdly, neither mere textual scholarship nor mere ethical life would by itself be regarded as authentic existence, since neither by itself would be able to lead a man towards the final fulfilment of his being conceived as liberation from worldly misery and realization of eternal bliss in proximity to God; it is only when they are coupled with devotion to God they become effective means of authentic existence. Devotion to God is thus the ruling principle of authentic life, and life lived in accordance with it will earn His grace and lead man towards the fulfilment of his being or mukti.

This path of devotion is prescribed by the Haridasas, not as one of the alternative paths to God-realization, but as the only path. The reality of God can be grasped only through experiencing it and devotion is the only means of experiencing it. Moreover right knowledge and virtuous life which are emphasised by the Haridasas are the preliminary and inseparable conditions of devotion and hence cannot be regarded as independent paths.

Nor would it be correct to say that the path of devotion is an easy one and that the Haridasas taught it in preference to the other paths considered to be more difficult. For, true devotion is said to be the result of one's inner transcendence of all selfish attachments, and the difficulty of cultivating true devotion has been equally emphasised by all the Haridasas.

The Haridasas were not mere social reformers in the strict sense of the term. Nevertheless they were intensely aware of all social evils and sought to remedy them by their teaching. The spirit of their teaching was that all social evils would spring from man's selfishness, and hence if selfishness could be overcome through the cultivation of devotion to God and disinterestedness (virakti) in worldly pleasures, all forms of human wickedness would disappear. In fact, the teaching of the Haridasas was chara-

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1. For a critical exposition of Sartre's Existentialism, please see my book, - **The Existentialist Concepts and the Hindu Philosophical Systems**, Udayana Publications, Allahabad, 1967.

cterised by the great stress they laid on the importance of virtuous life. They insisted that man would become great or small not by virtue of his birth in a caste but by virtue of the kind of life he lived. Accordingly any one could be regarded as of low caste (*holeya*) depending on his immoral behaviour. In a well known song, Sri Purandaradasa has said :

There is no *holeya* or *holati* in the *Holageri*. He is a *holeya* who is harsh to his father and mother and in his infatuation to his wife. She is a *holati* who hates husband and conspires with her sons against him; he is a *holeya* who having acquired learning and happiness learns to scorn the aged; she is a *holati* who panders to other men and is constantly irritating and cantankerous to her husband; he is a *holeya* who remains unaffected by tenderness at the sight of those who are feeble and wretched; she is a *holati* who is always quarrelsome, jealous and lustful; he is a *holeya* who does not love or worship God; she is a *holati* who seeks to live oblivious of God.”<sup>2</sup>

The Haridasas are to be regarded as mystics, and for them God is not a logical concept or an ethical idea but a ‘living’ personality. The concept of personality has a much richer connotation than the concept of man, and God conceived as the supreme personality is not only free from all the egoistic limitations of man, but possesses all the auspicious attributes in limitless abundance. Moreover, the conception of God as the supreme personality makes ‘meaningful communication’ possible between Him and the devotee. In this personal relation, the devotee addresses God in the second person as ‘Thou’ and regards Him as his Father, Mother, Son and Relation; while all his relationships with the world seem to be transitory and deceptive, he realizes the truth that God alone is his unfailing Saviour and guide. There is a special emphasis placed on the compassion of God by the Haridasas; the individual’s devotion to God and God’s compassion for the yearning individual are indeed integral to each other in a mystic’s personal relationship with God.

2. Translated and quoted in Dr. M. V. Krishna Rao, *Purandara and the Haridasa Movement*, Karnatak University, Dharwar, 1966. p p. 142-143.

# Harikathāmrtasara\*

By Dr. S. G. Mudgal, M.A., Ph.D.

The 9th Sandhi is known as Varnaprakriya or Jivaprakarna Sandhi. This body is a vehicle and an instrument for Jiva for all his activities. The Jiva is firmly fixed in this body of 1080 bones and 72000 Nāḍis. The Jivas communicate with one another, exchange thoughts, express feelings etc. through words. These words are merely the various names and forms of Hari. The varṇas are in all 50 and they are of seven kinds - udātta, Anudātta, prachaya, svarita, sandhi, visarga and bindu. Hari is tadvāchya, describable, speakable through these -

सर्वेवेदास्सघोषाश्च सर्वेवर्णास्वरा अणि  
समात्रा सविसर्गाश्च सानुस्वाराः पदास्तथा  
गुणसान्द्रे तथा विष्णो महातात्पर्यगोचराः

All the varṇas have him as an object of worship and description. Even speech therefore is worship and should always be pure and flawless.

Thus Hari is everywhere, all pervading, immanent in all things and transcendent. His presence is everywhere. 'Lift a stone there I am, cleave the wood there you shall find me'. Aṇu, reṇu, triṇa and kāshṭha, all have him immanently. He is their āśraya, their adhiṣṭhana, their Niyantā. Being in them, He takes their names, their forms, guides their action and yet He is different from them. They owe their existence to Him. Dependent on Him, they are what they are, because He IS. God is Sarvapratiṅka and is to be worshipped as such. 'Seeing God in everything' as Vivekananda put it 'is a sign of knowledge'. The रोमकूप of our body have in them the presence of 3 crores of Tīrthābhīmāni Devatas, and when we take our daily bath, it is not that we wash our bodies; but we are performing the abhiṣeka of the Indwelling

\* Continued from Vol. 6, No. 2 : Pathway to God

Lord. Thus a true bhakta should do everything with a spirit of dedication, realizing that he is not an agent, not an enjoyer, and not independent, and offering all the actions and fruits thereof, at the feet of God. This Chapter (10) is an elucidation of the Bandhaka Nivṛtti prakāraṇa of Shodhaśi by Shri Vishnu Tīrtha.

If God is all pervading and is everywhere and is the āśraya of all things how to worship Him and meditate on Him? It is no use merely saying that God is everywhere. We must feel, know and realize His presence everywhere. How to realize His presence in all things? How to know Him? How to become fit for His Grace? Dhyanā is the answer to all these questions. The eleventh Sandhi therefore is appropriately named as Dhyānaprakriā sandhi and deals with the necessity, method and kinds of Dhyāna. Dhyāna is necessary as a means to the attainment of Mokṣa. Dhyāna leads to aparokṣa Jñāna or immediate or direct vision of God, which ends all Bondage. Dhyāna is of two kinds. Bāhya Dhyāna and Antardhyāna; also known as Vyatirek or Pṛthakpūja is for inferior adhikāris and Antardhyāna or Anvayapūja for the superior. Bāhyadhyāna is pratīkopāsanā. Antardhyāna is more subtle, it is Mānaspūjā. In the last verse Jagannāthadāsa writes – Tīrthayātrā, Tīrthasnāna Japa-tapa, Homa and Dāna are all fruitless and meaningless, if they are undertaken without realizing the indwelling presence of God in both the Sthāvara and Jangama Jivas.

The Naḍiprakriyā Sandhi is the continuation of Dhyāna – prakriyā Sandhi. Our body has 72000 Nadis. The Tattveśas of these make the naḍis function at the behest of the indwelling Lord or Antaryāmin. Jagannathadasa exhorts us to worship this Indwelling God – who makes us all act, guides our activities according to our desert. He will protect us with love, does not hand us over to the Asuras, and will transfer the merits of Asuras to us. Again Sameer or Prāṇeśa dwelling in all our four dehas – Jivasvarūpadeha, Lingdeha, Aniruddhadeha, and Sthūladeha – performs the Haṁsa japa – haṁsaḥ Soham Svāhā – 86400 times a day, making us also perform the same japa, by his Grace. The Mumukṣhs should offer this Hamsa mantra at Shri Hari's feet every day at sun rise.

अर्णयो हरो नित्यं प्रातर्योगो महानयं  
कल्पवृक्षसमो विष्णोर्विशेषज्ञानदायकः

The spiritual discipline detailed in chapters 11 and 12 are too rigorous, not within the reach of an ordinary seeker, whose spiritual quest can be equally intense. Jagannathadasa in the next Sandhi – Nāmasmarana Sandhi – points out that Harināmasmarana with a clean mind and pure heart will enable the seeker to attain the same coveted goal as would Dhyānaprakriyā and Naḍiprakriyā. Such a Nāmasmarana is unconditioned by time, place and circumstance. As the marathī santas also put, 'Hari'

is नामवेडा. Harināmasmaraṇa can be done in any place, whether one is playing with his children, or is intimately with his wife or is riding on elephants and horses in a procession; one can remember Hari at any time, while yawning, hiccupping; at the time of sleeping and when one wakes up, while sitting and talking, while taking bath and doing household chores. Anyone, whatever his caste and creed may be, whatever his karmas may be – if they remember Hari, realizing full-well, that the perfect one, free from and untouched by blemishes, the Lord of Lakshmi is everywhere and worshipping him as such, such persons will be free from fear and the Lord never abandons them even for a moment and will always be with them.

अनन्याःचितयंतो मां ये जनाः पर्युपासते  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्

is what the Lord has assured his Bhaktas. In this also Jagannāthadasa stresses the importance of Nirguṇopāsanā. The word Nirguṇa upāsanā is likely to be misunderstood. In the Mādhva Theology it has a different connotation. A Nirguṇa Upāsaka is one who has given up the Jiva Svātantryābhimāna, who extols God's Independence and God's infinite attributes and believes that all the त्रिगुणक्रियाः are ईश्वराधीन. Such Nirguṇopāsaka is free from गुणसंसर्गदोष and attains Svarūpasukha.

Harināmsmaraṇa results in jiva's Puṇyasanchaya. It also adds to the Puṇyasanchaya of his parents, his pitṛs, his Chirapitṛs and of all those who have helped him and co-operated with him in his Harināmasmaraṇa. It is also the duty of the Jiva to satisfy the pitṛs by performing the monthly, yearly and pitṛyajña Śaṇṇavati Śrādhās, and thus express his gratefulness to them. All these add to the store of Jiva's merits. Of the three debts that Jivas owe, Pitṛ Ṛṇa is one. The three Ṛṇas are Deva Ṛṇa, Ṛṣi Ṛṇa, and Pitṛ Ṛṇa. Deva Ṛṇa is discharged by performance of yajñas; Ṛṣi Ṛṇa by leading morally upright life and the study of Śāstras; the Pitṛ Ṛṇa is discharged by begetting good children and by leading religious and Sātvika life. A good son uplifts and saves all the past 21 generations—7 each of his father, mother and wife. Thus a person who performs all the prescribed duties for the pleasure of his parents, desists from undesirable acts, performs all the Śrādhās, will always have health and happiness, will attain greatness and enjoy long life. This is what Sarvajivankalpa Sandhi or Pitṛgaṇavicāra Sandhi states.

who are these pitṛs? How many kinds and groups of pitṛs are there? How to worship them? These and many other questions are answered in the Śvāsa Sandhi (15th Sandhi). There are three kinds of pitṛs. They are Nīta or Nija pitṛ, Chira pitṛ and Sthūla pitṛ. We shall see about Nīta pitṛ later. The chira pitṛs

are divided into two groups. The first group has 31 pitṛs. They are – Aṣṭavasus, Ekādaśa Rudras and Dwādaśa Ādityas, in all 31. The second group has three pitṛs. They are Yama, Agni and Chandra. Thus there are in all 34 chira pitṛs of Jīva. Sthūla pitṛs are dependent on the Chira pitṛs. These Sthūla pitṛs take birth and have elemental body by birth. The Chira pitṛs are pitṛs of Jivas throughout his sojourn in this universe, in all his births. When the Jiva attains mokṣa, the pitṛs are freed.

Nīta Pitṛ is also known as Nija Pitṛ. He is Pitṛ of the Pitṛs. This Pitṛ is Vāyu or Mukhya Prāṇa. He is Nitya Pitṛ of the Jiva Host. The Jivas are real. But they are dependent. The Mukhya Prāṇa or Sanjeev is the indwelling principle of Jivas and hence they are called Jivas. Without His Grace no Jiva can live or survive in a body. The Mukhya Prāṇa or Sanjeev is also called Sūtranāmaka. Sūtra means Śvāsa or Breath. The child begins to breathe in the 5th month in its mother's womb and in the 7th has sense knowledge. From the 5th month in the womb, till the Jiva is released and even after the final liberation the vāyu continues to protect us. Yes. Pitṛ comes from the word ṛ to protect. Therefore vāyu is Nitya Pitṛ or the Eternal caretaker or Protector. He ever protects the Jivas (all the three kinds) as a Nīta Pitṛ in the form of breathing. Thus it is an essential part of our duty to worship Vāyu as an expression of our gratefulness. Such is the greatness of Vāyu, the Nīta Pitṛ.

Sandhis 16, 17, 18 and 19 can all be grouped together for treatment. They deal with Harisarovattamatva, his paripoornatva and His Aparimita, aviccinna, agocara and agamyā svatantratva. They also deal with the dependence of Jivas on Hari; their Kartṛtva which is derived from Hari, their nature as moral agents and functioning of Law of Karma. Jivas differ from one another in their svarūpa and yogyatā. This is known as the doctrine of yogyatā and svarūpa tāratamya and is an important corner stone of Madhva philosophy. We shall be seeing more of this in later Sandhis.

Jivas as moral agents are free to act. They can make themselves or mar themselves. Their agency is commensurate to their Svarūpa and Yogyatā. And their field of activity is determined by their Prārabdha and Sanchita Karma. Jivas freewill and freedom can therefore be compared to the freedom and freewill of a Mason. Mason's freedom is derived from and restricted to the design and plan of the Building given by the architect. The skill of the mason is in executing the work according to the plan with a finesse. So too the Lord with infinite freedom, which is beyond the knowing capacity of Lakshmi, Vāyu, Brahmā and Rudra, invests the Jivas from Lakshmi down to last living thing with a fraction of his unlimited infinite freedom and freewill, according to their nature and fitness. Thus Jivas Kartṛtva though

real, is still derived and is subjected to the divine will for its existence and functioning. The ultimate power of direction is invested in God. The Jiva pursues of his freewill a course of action that is determined mostly by his intrinsic nature, inclination and past karma. The right of choice is jiva's own, choice being made by his own volition. Good or bad, the responsibility is jiva's own. God does not interfere with the Jiva's decision. He sustains but never constrains. Ex Hypothesi Jiva's svabhāva, yogyatā, Prayatna, Karma and Choice are all dependent on the Divine will, for their existence and function.

The Kartṛtva of Jiva is essential for the moral and religious purpose. Jivas are in bondage. This bondage is real and not illusory or imaginary. Jivas are in bondage from times immemorial. They owe their bondage to God's will. This does not mean that God puts them in bondage at a certain point of time, but the continuous association of bondage with the Jivas is at His will and it is only His grace that can redeem the Jivas from Bondage. This Grace of God one can have through Sādhanās, referred to in the earlier Sandhis like Dhyāna prakriyā, Nāmasmaraṇa, Naḍīprakriyā and Śvāsa sandhi. Śravaṇa, manana, Nidhidhyāsa, which are same as Pāṇḍitya, Mauna and Brāhmaṇya are disciplines prescribed. Dhyāna is defined as अविच्छिन्न अपरोक्षज्ञान संततिः. For these sādhanas also Jiva's Kartṛtva is essential. This Kartṛtva, though it belongs to jivas, is still dependent on Hari's will, is invested by Him in Jiva and is derived by Jiva from Him.

Again Hari's अपरिमित svātantrya is also inexhaustible. In spite of the distribution of His svātantrya among the Jivas according to their svabhāva and yogyatā. Hari's svātantrya remains unaffected, unexhausted, for it is अपरिमित अनंत. He creates this universe as an act of sport. It is His Leelā. Like the child playing horse with a stick, the creation of this universe is for sport and to give each Jiva what it deserves and provide an opportunity to each one of them to make their life sublime and become fit for God's Grace.

Birth leads to action and action to Karmaphala and for the purpose of phalabhoga, birth again. This chain of birth and death, this Samsāra goes on. Is there no end to it? Is there no freedom from bondage, from Karma? If Kartṛtva leads to this eternal cycle, of what value is it?

One can escape from this cycle of Birth and Death, from this inevitable Karmaphalabhoga, by giving up the Kartṛtvābhimāna and Karmaphalāpekṣā. Jiva



must realize that it is not svatantra and must know that it owes its Kartṛtva to God. Thus Jiva must give up jiva svātantryā-bhimāna and must become Nirmama. It must act as His instrument and it must realize that whatever it does is due to His prerāṇā. The fruits of action should be dedicated to Him. Good or bad the fruits are also His. When thus the actions are performed even without the desire of highest Puruṣārtha i. e. Mokṣa and are offered to Him, then such actions have no binding effect; for even though they are done, they are as good as not done. And the Jiva is freed from the binding effects of Karma.

(To Continue)

Many are the names of God and infinite the forms that lead us to know Him. In whatsoever name or form you desire to call Him in that very form and name, you will see Him.

— Ramakrishna

[Note - In preparing these articles, I have drawn material freely from the following books.]

- a) Harikathāmṛtasara with Bhavaprakāśikā.
- b) Harikathāmṛtasāra with Guruhṛdayaprakāśikā
- c) Shri Jagannāthadasaru by Dr. K. M. Krishnarao
- d) Bhaktivijaya by Belur Keshavadasa.

# God as Personal and Impersonal

By

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Metaphysics is consistent and complete thinking about the nature of Reality and its relationship with self and the world. Reality which is known as perfect is termed as God in view of religious consciousness. In this essay the nature of God as both personal and impersonal is the object of its search and proper articulation. At times the law of contradiction is raised as an objection to the nature of God being considered as both personal and impersonal. It is asked as how can Reality conceived as God be maintained as at once personal and impersonal. I will in the beginning take up the issue of the meaning of personality and try to show how it is consistent with the nature of God and then I will consider the meaning of impersonality and argue for its tenability with the nature of God and then in the end we will be able to observe how the two predicates which are seemingly opposite are reconcilable with the nature of God.

Meaning of personality with regard to God is quite obvious to ethical and religious consciousness. When qualities such as justice, benevolence, compassion and love are attributed to God then God is believed to be personal. Whenever a right action is performed it is hoped that it creates in its proper field right type of consequences. It is with this just demand of proper consequence that a person engages himself with moral behaviour. Love, benevolence, purity, progress, truthfulness and rectitude have their power ingrained within themselves and these virtues are not performed for any ulterior motive and yet when they are performed it is done with a faith that it will create a consequence peculiar to its own inherent power.

The above elaboration hints at the moral perfection cultivated by moral consciousness and it implies that God who is perfect has the quality of being just. It is true to say that goodness and badness have a subjective connotation, but when a

right action is performed with an upright consciousness then it does not fail in creating consequences intrinsically related to that consciousness. It follows from this relationship between activity and consciousness that there is Reality which is pure consciousness and it manifests itself in best consequences in the universe. Human beings as they are endowed with lower nature often fail to imbibe this purity of consciousness with the result that they succumb to half-hearted goodness and partial evil.

This shows that God is indeed related with man and world but this relationship is fraught with human ignorance and weakness, partiality and limitation, ego and its deception, materiality and the phenomenal world. It is owing to such limitation that evil has been regarded as the denial of God. William James holds that evil is a rock against which the ship of monism is shattered to pieces.<sup>1</sup> Sartre denies the existence of God for God cannot create the monstrous evil.

It may be argued that evil is partial good and that it is the creation of human ignorance and limitation of living beings. So error and evil belong to a particular degree of Reality. But when that level of Reality is transcended then error and evil cease to exist. They are at times regarded as apparent and illusory. But if this is strictly maintained then certain hard facts of existence remain unaccounted and consequently one is obliged to connive at certain data of the world and human consciousness. Therefore so long as human sense of purpose and activity persist, ultimate Reality has to be conceived in terms of pure consciousness. In this way Absolute or God is to be regarded as Just and having pure consciousness. In fact when God is conceived as personal then there are three distinct attributes which are predicated of God. Firstly God is Just, secondly, God is benevolent and gracious and thirdly, God is conceived as Omnipotent.

Now it is often argued that if any predicate is attributed to God then God ceases to be either Perfect or Transcendent. There are two distinct arguments put forward to show that human activity and intricate relationship belonged to phenomenal and practical level of existence and hence they cannot be attributed as such to God. Let me articulate these two arguments and then I propose to show their limitations.

First argument is called causal argument according to which every event that takes place in the world has a preceding event; this preceding event, again, has another preceding event, and thus all events which occur in the world take us to indefinite regress. Thus if we take up any gross-event in the world then we would not be in a position to determine its precise relationship with God which is supposed to be the

ultimate ground of existence. It is usually argued by theologians that God is the first cause of the universe and it is again said that God is the material as well as the efficient cause of the universe. In this connection if we go further then the nature of cause presents an insoluble problem before us. In the first instance so-called cause consists of many positive and negative conditions, so it is not at once easy to fix the precise condition responsible for the event under consideration. And in the second instance it is not possible to fix a single cause for the single event. Therefore it is argued that the category of causality presents a serious problem and one feels like arriving at the conclusion that God is not the cause of the world.

There is another standpoint in connection with causality which Hume adopts and he holds that causation is a sequence of events. Such a sequence creates an impression that an antecedent must necessarily influence the consequent. But Hume maintains that there is no warrant of necessity in the chain of external events. It is through psychological habit and custom that human mind is compelled to project the idea of necessity upon the chain of external events. Therefore causal connection has no validity in the frame-work of nature. It is a creation of subjective imagination. This again brings us to the view that causation is not applicable to ultimate Reality or God.

Now if we look deeply into the nature of causation we will find that causation does not mean production but it means the relationship of a set of events with its co-relate ground. When it is held that God is the creator of the world it does not mean that God has produced the world but the cosmic chain of events which we call by the name of the world is related with its ultimate ground which is self-manifesting. The idea of production is animistic whereas the idea of purpose is rational and it appeals to the concept of necessity as lying inherent in causality.

We may now observe that in maintaining God as cause of the world its real meaning lies in God being the manifestor of the world. It is true that Kant held causation to be the category of intellect. If this reasoning is pursued systematically one will be inclined to hold that phenomena have their real origin, purpose and value in Noumena. The manifestation of value by the noumenal Reality is possible only when Reality is conceived to be potent and blissful. Noumenon itself assumes the nature of Self-in-itself on the one hand and manifesting Reality on the other hand. In Bhagavad-Geeta Lord Krishna shows how Divine Reality which is Purushottama lays the seed of manifestation in Divine nature of the world.<sup>3</sup> Causality of Divine Reality is not a chain of succession of events but a spontaneous power and manifestation of Mahat Brahma. So the puzzles of causation and continuity are no more a hindrance to the Personality of God.

Besides causality there is an argument regarding the nature of relationship which attempts to prove that God is beyond relations and to think of God as related to self and the world, is contradictory and therefore quite unsatisfactory to rational intelligence. This argument is as old as Aristotle's argument of the Third Man. Aristotle argued against Plato's theory of ideas that to relate man and the idea of man one would require still the third entity called the Form of man. And this may lead to an indefinite regress. Spinoza too argued that if there is more than one substance then we will require so many relations to relate these substances and we will have to land into a maze of inconsistencies. F. H. Bradley in his 'Appearance and Reality' states this argument very clearly and he arrives at the conclusion that to think of Reality as involved in relations is actually to present an appearance and therefore a falsehood as against the Absolute.

There are two parts of this argument which attempts to show that ultimate Reality or Absolute cannot be conceived as related to self and the world. In the first part Bradley contends that qualities are nothing without relations and in the second part it is contended that relations are nothing without qualities. Let us examine these two parts separately. In the first instance it is shown that qualities are variable by changes of relations. Whenever qualities are taken up as they are and as they are made they imply relation. This is true of feeling, so-called primary and secondary quality. Plurality of qualities cannot stand by itself, for example, a child attempts to understand the present event or thing in relation to whatever knowledge or experience that is achieved by him in the past. Knowledge cannot begin ab initio and afresh. Moreover any distinction or classification can be understood in particular scheme of relationship. Just as process and product are inseparably connected with each other, in like manner quality and relation are dependent upon each other.

The manyness of qualities cannot be just reduced to their bare simplicity. The scheme of knowledge and its corresponding existence require a harmony wherein any quality does not remain aloof or alienated from the pattern of relations. The moment one distinguishes a quality from another quality, one posits a relation between these two qualities. Now Bradley argues that difference between two qualities must fall somewhere, that is either within these two qualities or outside them. If it falls outside these qualities then there is immediately a relation between one quality and an external thing or quality. For instance, whenever you regard something as a foreign element you are supposed to pursue it because it is unknown to you and in doing so you are relating yourself to it. On the other hand if the difference between two qualities falls inside it then again there is a diversity within the qualities and we are led to build it up by scheme of relations. Hence it is not possible to think of qualities in contradistinction from relations.

The above view that qualities cannot remain independent of relations was challenged by Leibnitz on the ground that relations are themselves qualifications of the subject to which they relate themselves. This view is true if the subject is capable of extending and involving itself into more than one type of relationship. But if this principle is applied to all types of subject irrespective of their power and capacity then it would result into contradictions. When Leibnitz felt that it would be necessary to build up relationship between the 'windowless' monads he attempted to propound the principle of pre-established harmony. But unfortunately Leibnitz could not realize that the fact of harmony cannot be imposed upon unrelated monads, as if from outside. It should naturally be allowed to grow and manifest among themselves. However, Leibnitz has perceived the truth of self-acting and manifesting quality which can associate with other like qualities of its own accord. This is the truth which Bradley failed in perceiving with the result that he was obliged to switch over to another truth of relation being fundamental for quality to come into being.

Now if we look at this problem of relationship from different view as done by Bradley, we would find that there cannot be relations without qualities. If qualities cannot stand without relation then how can there be relation without qualities? For relation cannot relate a bare relation. Relationship by itself is not an entity of which one could take cognizance in abstraction. If a knower comes across the fact of relationship it is bound to reveal the two terms, for instance mother and child, lover and beloved, king and the subject, etc. But herein Bradley raises the problem as to how this relationship can build up a relation between two terms. Bradley is of the view that unless relationship itself becomes the third term it cannot fruitfully relate the two terms which are under view. But if there are three terms then how can one relate these three terms without bringing in the fourth term? Because relation itself is a new term which brings other terms into relationship. So it results into the formation of new terms within themselves and this, according to Bradley, leads to indefinite regress.

So the issue as to how relation can stand to qualities is on the other hand beyond rational scrutiny. If relation is something to qualities or terms then clearly we shall require a new connecting relation. "We, in brief, are led by principle of fission which conducts us to no end."<sup>3</sup> This is how Bradley arrives at the view that ultimate Reality or the Absolute cannot relate itself to finite objects and selves. For if it involves itself into relationship, it will be regarded as self-contradictory. "The conclusion to which I am brought is that a relational way of thought - any one that moves by the machinery of terms and relations - must give appearance, and not truth."<sup>4</sup> Bradley holds that religious consciousness implies a relation between man and God. But relation as we saw previously is always self-contradictory. It implies two terms which are finite and

which claim independence. A relation is meaningful only when the relata and the relation itself are the adjectives of a totality. But Bradley finds that to find this is to pass beyond the relational point of view. To find an access to the Absolute is for human being an impossibility according to Bradley.

The above argument can be shown to be faulty for two reasons. Firstly, it is not true to hold that relation is a new connecting link between two terms. If a relation relates or discloses the quality belonging to the class, as for example in the case of liquid or in the case of solid or colour, then it does not require a new quality for its being and cognizance. Even when a new quality is discovered it has some affinity to a larger class of which it becomes a member. Moreover in case of similarity and identity no new relationship is required to connect the two terms. When I say, for example, that opposites walls of my room are similar to each other, this relationship of similarity is self-sufficient and it does not require a new link. It is equally true of the relation of identity. This is revealed in case of self-identity which is never in need of new relation to recognise itself.

Secondly, consciousness itself when it is limited and bound up with its selfish interest, for instance, ego, power and lust creates a vicious circle. Consequently an ignorant individual is led to blind alley of relations. So the origin of self-contradiction in relationship is to be found in subjective manoeuvring of consciousness where an individual looks upon objects with limited selfish interests and objectives. Egoistic consciousness is self-contradictory for it at once attempts to expand and limit itself. Modern psycho-analysts have successfully discovered this contradictory character of ego. So long as finite individuality commits itself to finite objects and values it cannot find itself at rest and come to fruition. But when it liberates itself from egoistic consciousness it stands before an infinite centre and source of all finite relationship. Such an Infinite is not only beyond finite scheme of relations but because it is infinite and omnipotent it is capable of relating itself with finite consciousness having its own power and means of manifestation. So the relation between finite and infinite consciousness is not a relation between two terms which are limited and centred with their allied qualities. Since infinite itself is the source and origin of relational consciousness it is not bound up by the vicious character of particular type of relationship.

Therefore we have seen that all relations do not lead to indefinite regress. There are indeed certain relations which if built up lead us to indefinite regress and therefore they are self-contradictory. But on the other hand there are certain other relations, for instance, those between the lover and the beloved, devotee and the Guru, an aspirant and the Almighty God wherein the two terms of relationship do not result into the vicious character, but they are self-revealing and sufficient by themselves.

Therefore when God is related with the world and human self, the relationship between the two does not lead to any further network of relations. Such a relationship is mark of his true infinity and omnipotence. The relationship between human self and God is revelatory of mutuality between the finite and the infinite. When man becomes a devotee of God, God too helps man in his aspiration and effort towards perfection. This is said by Lord Krishna in Bhagavad Geeta, "I worship those persons in the same way in which they surrender to me."5

God, world and man are not contradictory to each other, but they form a relationship in which Perfect Reality is at once beyond the finitude of man and immanent in man and world in which perfection is going to be materialized. Hence God is personal for he manifests into the world and individual self and yet this manifestation does not amount to an inconsistency on the part of God who is perfect and omnipotent. Now we may consider an objection against the present view regarding the nature of God. To maintain that ultimate Reality or God as at once personal and impersonal is to violate the law of contradiction. There are certain monist philosophers who have held God which is personal as penultimate because the nature of God is contradictory. But God is held to be penultimate from the ultimate view of Reality for God is regarded as contradictory as having at once will and power and perfection then God becomes unreal and illusory. Philosophers who hold God as penultimate believe God to be contradictory but one can argue that if God is contradictory then Reality has no locus standii in the universe for Reality alone is self-consistent and everything else is full of contradiction, not worthy for the manifestation of Reality. But if Reality exists and is everywhere which is its corollary then there is no contradiction for Reality and therefore the manifestation of Reality in the world and in human self cannot be a contradiction. So when it is held that God is penultimate for he is contradictory one should raise a doubt whether this contradiction is felt by Reality with its par excellent view or by human reason thinking in exclusive import of judgement. One may clear this doubt by maintaining that for Reality there is no contradiction and therefore God is neither penultimate nor contradictory from ultimate point of view of Reality. To regard God as penultimate is to deny pure ontological standpoint in philosophy. If God is perfect then there cannot be any limitation to his perfection. Thus personality and impersonality are such attributes of God which when really attributed do not stand in opposition to each other.

But if we take human understanding into our view then these two predicates are just the opposite of each other. In the process of obversion we apply double negative in order to retain the same meaning and affirm a predicate of the given subject. It is natural for human reason to apply the same process in case of God who is our object of thinking and reasoning. But here we should keep into our view that the subject of our



judgement is not a finite object but Reality which is infinite. When we approach Reality from an epistemological view we are bound to apply this process of exclusive denial and clip the power of the Infinite. In order to adequately grasp the nature of Infinite as Infinite we should pursue the ontological approach to the nature of Reality and when we do so we find that God who is infinite is pure affirmation and that there is no predicate which is a limitation to his infinity and perfection. Sri Aurobindo expresses this in 'Life Divine', "We must accept that double fact, admit both Shiva and Kali and seek to know what is this Measureless movement in time and space with regard to that timeless and spaceless Pure Existence, one and stable to which measure and measurelessness are inapplicable."\*

There are certain metaphysical apprehensions and schemes of the nature of ultimate Reality and religious philosophies which attempt to articulate the personal aspect of God and pronounce the impersonality of the Absolute as unreal and unknown to human experience. On the other hand there is a metaphysics which upholds Reality as Absolute and attempts to establish God as impersonal. Such a metaphysics does not take into cognizance the datum of religious consciousness in which a person with religious and spiritual fervour follows the supreme categorical imperative of consecrating everything to the will of God and surrendering to the supreme love of the Divine. One can find here that personality and impersonality are genuine revelations and data of religious experiences. It is true, however, that on account of such a paradoxical nature of ultimate Reality that Scriptures and philosophers have held God to be ineffable.

What is the true meaning of the ineffability of God? Whenever the nature of Supreme Reality is said to be beyond description, or as it is said in Upanishad, "From where the speech along with the mind return without attainment",<sup>7</sup> it reveals the transcendental character of Reality. But as we saw earlier that when Supreme Reality is the object of our thought the law of contradiction does not operate by double negation. 'God is personal' does not imply 'God is not not-personal'. 'Personal' and 'not-personal' are not contradictories but both of them contribute uniquely to the perfection of God. When God is truly affirmative and He must be owing to his perfection then negation has no place in the nature of God. Now when ineffability is attributed to God, it is a true predicate without any shade of negation in it. So ineffability is not a negative character of God. But on the contrary all the positive characteristics apply to God ineffably. In spite of many predicates God remains as much ineffable as ever because God is truly beyond predicates.

God who is perfect and transcendent by definition and supremacy in the ascent of existence has by virtue of omnipotence and infinite power to manifest in

the universe and human consciousness it follows that the predicates of personality and impersonality are the real characters of God. God who is perfect and infinite Reality has self-manifesting nature. It is owing to his self-manifesting nature that God relates himself with world and the human self. This truth of double nature conceived of the Infinite has significant bearing upon religious consciousness and inward realization. True metaphysics cannot do away with the datum of religious consciousness in which Infinite which is God is experienced as both personal and impersonal. If this datum of experience is taken into account by metaphysician it would uniquely reveal the total concept of Reality.

#### References :-

1. Some Problems of Philosophy : William James : 1911. : P. 102.
2. Bhagavad Geeta : XIV : 3&4.
3. Appearance and Reality : F. H. Bradley : 1952 : P. 26
4. ibid. P. 28.
5. Bhagavad Geeta : IV : 11.
6. Life Divine : Sri Aurobindo : 1955 : P. 94
7. Taittiriyaopaniṣad : II : 9.

As a piece of lead thrown into a basin of mercury soon becomes dissolved, so the individual soul melts away, losing its limitations, when it falls into the ocean of Brahman.

— Sri Ramakrishna

# The Concept of Truth in Indian Philosophy.

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The concept of truth has found definitions which are varied and even contradictory. Within the framework of a system, a way of life, a code of conduct the idea of truth has been expressed by philosophers, poets and prophets. To identify the essence of truth in the context of a system of thought requires a wider project than is possible in a paper attempted here.

The nature of truth and its understanding appear to dominate the interests of the earliest thinkers of India. That the truth is the reality behind the manifestations of the world is a basic assumption which is common to the most ancient as well as the later philosophies of India. The truth was taken to represent the *Philosophia Perennis* or *Sanatana Dharma* at a stage of man's thinking when there was no distinction observed between the real and the ideal. Truth then represented a fund of wisdom which is available to man in the form of insights given by the seers and the great teachers. It is evident that many roaming holy personalities had dialogues and communications with persons who were householders or soldiers or kings on the subject of the nature of truth and the real. The religious and philosophical literature of India is replete with examples where the holy seer is given all the respect and honour and is asked questions, which reflect the higher interests of men in the abstruse problems of philosophy and religion.

It is generally accepted that before the advent of the Aryans there flourished a civilisation in the sub-continent of India which was by no standards of minor importance. The Vasudeva cult was prevalent even in 4th century B. C. The worship of the Mother

Goddess was prevalent and the ascetic figures of Siva found in excavations speak of a well developed religion which was non-Aryan. By the time the philosophical and religious literature was fully developed by the Aryans the vital ideas of the non-Aryans might have penetrated into their social structure and thought.

It is not difficult to identify the two strains of thought in the Indian tradition which have a deep bearing on the shaping of life in India. Leaving aside the most ancient history of India which is not clear, it is during the fifth and sixth centuries B. C. that there appeared the Buddhism and the Jainism perhaps to counterbalance the sway of the theistic systems. It is significant that two atheistic systems should have arisen at a time when by all means there was present a strong structure in the shape of the Vedic literature. The non-Vedic strain in the Indian thought is distinct, yet between the Vedic and the non-Vedic thought one can easily find the presence of a common ethos which expresses sometimes in contradictory streams of thought.

If the upanishadic thinkers wanted to find out the nature of truth it is not due to the fact that they wanted to escape the world but to understand the life and world in a better way. The idea of truth is the result of deeper reflection on the crude elements of human experience and knowledge. The problem of truth is the result of deep thinking and indicates a state of mind which is in the grip of skepticism. Only those who take life seriously want to know its substratum so that they may find a better bearing of man's life and destiny. In this sense not only the Buddhists and Jains take seriously the ideal life to be led here but also the nature of life hereafter. On this point the upanishads have consensus.

It is in the religious maxims that the notion of truth seems to be present clearly. In the thought of the ancient law-giver Manu truth is supposed to rest on the performance of religious rites, offering of oblations, recitations of holy words and not harming sentient creatures.<sup>1</sup> To follow the sacred law and to formulate life and conduct in tune with the ideal of the Aryan society makes a man truthful.<sup>2</sup> Manu portrayed an ideal society according to the norms of the Aryans and finds truth to arise in the following of the Aryan beliefs. The matured speculations of the upanishads exhibit a new dimension of implicit secular elements in the thinking of persons who are responsible for their appearance.

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1. **Laws Of Manu, Sacred Books of the East, Vol, XXV, chap XI, p-223**

2. **ibid, chap, p-173**

The *Vishnu-Sutra* is another compendium of ancient wisdom. Though to the modern mind the ideas mentioned in the *Vishnu-Sutra* appear archaic yet to understand the genesis of the concept of truth in India such literature is important.<sup>3</sup> The Aryan sociology is mirrored in such literature. That the Aryan thinkers and law givers were accustomed to take life as a whole and not in piecemeal is clearly grasped in such literature. This appears to be true of all the ancient law givers of the world.

According to Chandogya in the beginning there was only the *Sat* or *Satya*. The *Sat* is the *Atman* or *Brahman*. Man's relation with the ultimate self is spoken of in the Chandogya. It is out of *Sat* that the elements which are the base of all creation have come into being. The *Sat* is reflected in the basic elements as well as in all the creation.<sup>4</sup> Everything is rooted in the *Sat*. The *Sat* is true and the self is truth. This was the truth learnt by Svetaketu.<sup>5</sup>

Life is to be governed according to twelve principles. One of them is truth maintains *Sanatsugatiya*. Life becomes praiseworthy and a means to attain the acme of perfection when the vow to follow the good is taken. Such a vow is the truth.<sup>6</sup> The tone of *Sanatsugatiya* is more ethical than logical. But twelve principles are not impractical and when analysed they cover all the important aspects of man's life in society and his yearning for the Beyond. It is truth which sustains the whole universe and all things owe their origin to it maintains *Anugita*. Truth is classified into five kinds when it is conjoined with certain qualities. (a) Brahman is the truth, (b) penance is the truth, (c) Prajapati is the truth, (d) the entities are coming out of truth, (e) the universe which contains all things and creatures is the truth. According to *Anugita* a person having full control and concentration of mind and who possesses also the attribute of piety conveys the very essence of truth.<sup>7</sup> Man can attain immortality if he were to realise truth.<sup>8</sup> All goodness shares truth. The quality of goodness equips the man to probe into the nature of the transcendent. To follow the truth is the duty of not only the hermit and the ascetic but also the householder.<sup>9</sup> Those who have overcome the lures of the world, egoism and desires are fit to know and absorb the truth.<sup>10</sup>

3. The Institute of Vishnu, S. B. E. Vol. VII (1900) Introduction, IX

4. Chandogya, VII, 3, 3

5. *ibid*, 11, 3

6. *Sanatsugatiya Bhagavadgita*, etc, S.B.E. Vol VII (1903) pp-167&170

7. *Anugita* p-315

8. *ibid* p-280

9. *ibid* p-362-4

10. *ibid* pp. 366-8

The truth is to be discovered in the world for it lies in the following of pure goodness. The world needs to be understood within the framework of truth which becomes possible only through inner realisation. According to these notions, the following of a particular way of life and a set of beliefs would prepare the individual to know the nature of truth. It is clear that at one stage of the development of Indian thought the notion of truth did not find any logical treatment and until the lapse of considerable time the concept of truth remained shrouded in the haze of religious practices and moral ideas.

The Buddhists lay emphasis on experience and are pragmatic in their approach. Life is predominantly painful but the following of the path of truth helps in overcoming pain and suffering. The Buddha scrutinises life as it is and abhors from giving any promise of the transcendent to resolve all suffering. Hence, not only pain is truth but also the origin of pain, effort to put an end to pain and the eight-fold path are all truths.<sup>11</sup>

The Buddha begins his speculation without any presuppositions; hence he finds that the following of the simple principles of morality which have found favour with all civilized societies would ultimately guarantee solace to man. The ideal of the moral saint is *nirvana* in which condition there is neither pain nor any craving. It is not enough to conquer pain and overcome suffering in one's life for the person who knows how to overcome suffering in his life would not escape the duty of redeeming others from suffering and working for their emancipation. The life of the Buddha is exemplary of this important corollary of Buddhist ethics. If the earlier teachings of the Buddha are expressive of the travails of life and the quest of peace and truth, the later Buddhists built an impressive edifice of logic in their attempt to justify the thoughts of their master.

Against the philosophy and religion which is supported by the upanishads the ideas of the Buddha are more secular and direct. The Buddha visualised that only truth and the rules are the lasting teacher and nothing else is required.<sup>12</sup> Truth is right knowledge both for the Buddhists and for the Jains.<sup>13</sup> Knowledge which is true has to serve some definite aim and purpose in life. Hence truth is that which is workable in life and is indicative of practical anticipations and consequences.

The ancient Indian thinkers built their concept of truth either on the grounds of ethics or on the grounds of metaphysics. Ethics can make the relations between the

11. Dhammapada S. B. E. Vol X (i) pp52 & 67

12. The Questions of King Milinda S. B. E. XXXV (1925) chap 1V ,I, 13

13. S. Das Gupta, A History of Indian Philosophy Vol I Cambridge 1957 p-179

individuals more tangible and in tune with the development of society on the right lines. To be more effective ethics requires the sanction of the supernatural. Real ethics can not be built on utilitarian standards.<sup>14</sup> Both the Vedic thought and the religions of Buddhism and Jainism are based on the assumptions that there is a moral principle governing the universe and truth can be understood only through higher spiritual experiences.

If the realistic philosophies find truth in the relation of correspondence amongst the ideas and the objects, for the absolutist truth lies in the grasp of coherence in the manifold aspects of reality. But the western theory of coherence differs from that of the absolutist Vedanta system. For the advaitin Brahman is the only real and truth means knowledge which is uncontradicted. To explain empirical truth the advaitin employs the principle of non-contradiction, but as the reality according to him is a perfect whole no distinction can be made between truth and reality ultimately. Brahman is perfect unity; hence there is no question of observing any distinction between truth and reality nor any degrees can be attributed to the concept of truth. Depending on the doctrine of *Adhyasa* the advaitin maintains the illusory character of the experiences. The knowledge of the Brahman can give the individual an idea of truth.

Ramanuja is against the view that Brahman is *nirguna* and maintains that the world is not unreal. Brahman has attributes. For Ramanuja cognitions give an idea of real object and in the absence of an independent *jiva* or *Iswara* knowledge cannot be explained. According to him the doctrine of *sathyati* can explain the cognition of the real. Ramanuja does not preclude the possibility of having incomplete or false knowledge. Error can be escaped by observing the rudiments of correspondence between the cognitions and the objects cognised, and truth also arises in correspondence.

Knowledge is not confined to sense perception for pure thinking is also a source of knowledge and truth. It is difficult to assume that knowledge is equivalent to truth. Truth is right knowledge but this does not mean that a true proposition indicates the total truth. Bertrand Russell, one of the forerunners of the movements of logical positivism and linguistic analysis, has cautioned that truth is wider than knowledge and the certainty arrived at on the basis of some principle or method of verification does not tantamount to the availability of perfect answers to significant problems raised by the human mind in the course of its search to know the nature of truth.

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14. Swami Vivekananda "The Necessity of Religion"

# Philosophical Bases of Prapatti Yoga or Surrender.

By

K. P. Parthasarathy, B.A.

The enjoyment of everlasting bliss is the ultimate goal of human existence and God alone is the abode of everlasting bliss. A number of ways and means have been suggested by the saints and seers for the various types and grades of aspirants. The importance and utility of Karma Yoga, Jnana Yoga and Bhakti Yoga have been unanimously recognised by all prominent schools of thought and philosophy. In addition, Prapatti Yoga or surrender to God has been considered as an important and efficacious *sādhana* as others. As it is simple, easy and convenient, it has been extolled in all the scriptures. It is also based on *śrutis* and *smritis* and is considered as authoritative as the others, referred to above. It has all along been considered an orthodox doctrine by the Viśiṣṭadvaitic Vedānta. The later history of Viśiṣṭadvaita shows that emphasis has been laid on prapatti to the exclusion of not only Karma Yoga, and Jnana Yoga but also of Bhakti Yoga. The Epics and Puraṇas teem with episodes which bring out the different aspects of Prapatti.

Prapatti is complete surrender to the Lord of one's self. Mind and body and every other thing he feels or claims as his own. It is also termed *Nyāsa*, *Nyasa Vidya*, *Nikṣepa*, *Bharanyāsa*, *śaranāguti* and *bharasamarpaṇam*. It has also been defined as 'praying thought.' It is a prayer for God's help in association with the conviction of one's being full of sin and guilt and a sense of being totally doomed without the protecting grace of the Lord. God must be approached with a firm



conviction of his utter helplessness and the futility of his dependence on earthly objects and that He is the only refuge for anything and everything in the world.

The Rig Veda contains passages making a reference to the importance of surrender. The *upaniṣads* prescribe for the *mumukṣu*, (aspirant for *mokṣa*) Prapatti and Bhakti which lead to the *Prasāda* or grace of God. Bhagavad Gita, as the essence of *upaniṣadic* wisdom, summons the whole world of Jivās who are heavily laden with sins, to renounce their duties and take refuge at the feet of the universal saviour for salvation (XVIII-66). The śloka “*sarva dharmān*” is considered as authoritative for the basis of prapatti as Gita itself. The Brahma Śūtras expound 26 Vidyas or *upāsanaś* such as *dahara-vidya*, *sad vidya*, *bhūma-vidya*, *antaraditya vidya* and *sāndilya-vidya* for the attainment of Brahman. Both Sankaracharya and Ramanuja consider that it is the intention of Sutrakara Vyasa to include the Nyasa Vidya or Prapatti Yoga among the important *sādhanas* to moksa.

The Brahma sutra—*Puruṣa-vidyayamapi chetareṣam anamnanat* (3-3-24 Adikarana 9) refers to the *Puruṣa Vidya* occurring in the last anuvaka in Taittiriya Narayana upaniṣad describing the whole life of a Prapanna as a sacrificial Yajna surrender to Brahman. Every action including eating and drinking is part of the surrender-life-yajna. “*Yad asnāti yad pibati*” which occurs in this Vedic passage is echoed by Sri Krishna in B. G. which in many places advises the living of God-Surrender-Prapanna-life. The yajna or sacrifice continues to the very end of life on earth. The Ātmahavis, the oblation is to be surrendered to Brahman with the Vasuranya *mantra* and the utterance of the *praṇava mantra* ‘OM’ which emphasises the *sēṣatva* or subordination of jiva to the *sesi*, Brahman. In B. G. Sri Krishna advises Arjuna, ‘whatever you do, whatever you eat, whatever you offer as an oblation to the sacred jiva whatever you bestow as a gift, whatever you do by way of penance, offer it all to me’. This clearly indicates the extent of surrender which one can and should make to the Lord. The Svetasvatara upaniṣad mantra “*mumuksur vai śaranam aham prapadye*” also furnishes an unquestionable authority for prapatti. The Kathopanishad also states: “It is this indestructible principle which is all pervading; It is the Supreme Entity; It is by knowing this principle that one is able to realise the fruit of his aspirations. Dependence on this Principle is of supreme importance.” (I. ii : 16-17)

The Highest Self which is to be attained is also the means of attainment. The Lord is ultimately both the endeavour and the ends; the *prāpya* and the *upāya* and *upeya*. The *sadhyōpaya* is the act of surrender (*śaranam vrjy*) to the will of the

*raksaka* (protector) who is the inner ruler and the *siddhōpaya* is the Lord Himself (*mām ekam*). But the central principle of spiritual evolution is that salvation lies in the grace of the Lord who is self-dependent. "Whomsoever He chooses by him alone He can be reached" (Mundakopanisad III-2-3). "Except whom there is nothing highest and except whom there is nothing smallest or largest" (Svet. upaniṣad III : 9-7). "The Highest cannot be reached by mere thinking, by mere meditation, by mere hearing many times. Whomsoever chooses, by Him alone can be reached" (Kath 1-2-23). Sama Veda says that grace is the coat of mail within God. In surrender, the individual soul must seek God's grace or *prasāda* which is the sheet anchor and strive to deserve it. The importance of grace has also been emphasised by Sri Krishna in the B. G. : 'To those who are devoted to me and worship me, do I give the steady mind by which they come to me. Out of compassion for them do I dwell in their hearts, and dispel the darkness born of ignorance by the shining lamp of wisdom'. All the sadhanas are of no avail without the grace of God. Man's salvation does not, therefore, depend upon his own efforts but upon the infinite resources of the Lord whose love for man is stronger than man's interest in himself. The choice is in His hands. This does not mean that the grace of God is capricious. It only means that God, who is a searcher of hearts, knows what sincerity there is in one's heart and bestows His grace, accordingly.

The building of Bhakti is an elaborate process of synthesis and is based on a clear understanding of the soul and its relation to God. This requires that hindrances to true knowledge have to be removed and necessary mental purification achieved through Karma Yoga. Karma Yoga consists in the performance of the obligatory duties (*nitya and naimittika Karmas*) as a divine command in a spirit of desirelessness for the fruits. The aspirant must continue to perform Karma Yoga at the time, at first for mental purification and later for strengthening Bhakti. Thus, the process of reaching *mokṣa* is knowledge which is of the nature of devotion (*bhaktirūpāpāna Jñāna*) prepared for and reinforced by Karma. The pathway to perfection though blissful in itself and pursued by great saints and sages of old is difficult of achievement for ordinary people.

The path of Bhakti is likened to a bridge of hair over a river of fire and the ordinary mortal has in this *kali* age of confusion had very little chance of attaining liberation through this *sādhana*. But God in his infinite tenderness for the weak and the helpless has prescribed an easy and effective *sādhana* viz. *prapatti* to all jivas irrespective of their status and station in life.

The B. G. is considered a *prapatti śāstra* as the gospel of salvation and is

designed by the universal saviour to draw erring humanity to Himself and wean them from their career of sin and sorrow. It enshrines the religion of Daya or mercy and has the highest claim to universality.

The B. G. begins and ends with surrender. Arjuna sought protection through Prapatti when at the commencement of the Gita, he entreated S i Karishna thus :

“ I am your disciple. Pray instruct me, who have sought refuge in you.” Out of compassion and grace, Sri Krishna assumed the role of a teacher, mediator and saviour and delivered his discourses on the Kurukshetra battle field. After noticing Arjuna’s overwhelming diffidence in the face of the difficulties presented by the paths of Karma Yoga, Jnana Yoga and Bhakti Yoga, Sri Krishna ultimately advises him not to lose heart but to surrender himself to divine grace thus.

“ Sarvadharmān Parityajya Māmēkam śaranam Vrja. Aham twam sarvapāpebhyo Mokṣayishyāmi Mā sucah; ” (XVIII-66) “ Surrendering all duties to me seek refuge in Me alone, I shall absolve you of all sins; grieve not ”.

This śloka which is popularly called the *Charama śloka* ( as it contains the last but pregnant words of Sri Krishna ) and is also considered a *rahasya* or supreme secret by the Ramanuja school, explicitly prescribes prapatti as the means to be adopted by the mumukṣhu incapable of Bhakti yoga. The first quarter refers to the mumukṣhu who is anxious to free himself from the *samsaric* fetters, but is unable to undergo arduous discipline of Bhakti Yoga and the second prescribes the taking of refuge in the Lord as the saviour. The second half promises the fullest release from sin to those who practise self-surrender with supreme faith in the Lord and bids them be of good cheer. It is the call of the Redeemer not only to Arjuna but to the whole of humanity.

Even in the earlier discourses, Sri Krishna has emphasised the importance of Prapatti more than anything else. He declares that “ those alone can cross Maya who have resorted to prapatti (VII-14 B. G. ) ” “ I seek refuge in the Primal Person (XV-4). ” “ Seek refuge in Him, Arjuna with all your being. Through His grace, you shall obtain supreme peace and the eternal abode ( XVIII-62). ” However degraded one may be by birth or by virtue of his conduct and however involved in sin, he can easily attain the supreme goal by merely surrendering himself to God ( B. G. IX-32). It may therefore be said without fear of contradiction that Sri Krishna has laid foundations for Prapatti Yoga also in a manner adaptable by all. The supreme merit of prapatti

lies in the universality to its appeal to all castes and classes, the guarantee of salvation to all jivas incapable of following other *sādhana*s and the naturalness and ease in securing immediate effect. ( *sarvadhī kīratva*, *sukaratva* and *avilambaphalatva* ).

Prapatti is also considered under three main aspects (1) *Phala samarpaṇa* (2) *Bhara samarpaṇa* and (3) *swarūpa samarpaṇa* or the renunciation of the hedonistic, moralistic and egoistic views of life. The prapanna realises his absolute dependence on the Lord and that he exists or subsists for the satisfaction of the Lord; and gives up every form of egoism or selfish satisfaction. He gives up *in toto* the feelings of 'I'-ness and 'my'-ness. *Bhara samarpaṇa* is the renunciation of the sense of responsibility. Thirdly, *swarūpa tyāga* is not only the elimination of egoism (or *ahankāra*) but is also the gift of the self or *ātma* to the Supreme Self, which is the owner of the individual self. *Ātma-samparṇa* is the donation of the self to the *sēgi*, to the Supreme Self which is the giver and the gift, the end and endeavour.

As Bhakti Yoga is called *astānga* Yoga because of its eight *angas*-*Yama*, *niyama* etc. prapatti is called *ṣṭṅga* yoga because it has six *angas* viz., (1) *Ānukūlya samkalpa*, (2) *Prātikūlya varjana*, (3) *Mahaviśvāsa*, (4) *Goptrva varanam*, (5) *Kārpanya* and (6) *Ātma niksepa*. *Ānukūlya samkalpa* implies the will to follow the will of the *seṣi* or the Lord. When the prapanna is free from egotism, he remains attuned to the redemptive purpose of the *rakṣaka* or the protector. It also connotes the desire to serve all jivas. *Prātikūlya varjana* is the renunciation of what is repugnant to God. *Mahavisvasa* is the firm faith in the saving grace of God. *Kārpanya* is the feeling of incapacity and helplessness to follow the prescribed path of Karma, Jnana and Bhakti Yogas. *Goptrvavarana* is the act of seeking the *daya* or the mercy of the Lord as the only hope of salvation. *Ātma niksepa* is the gift of self-surrender.

The difference between Bhakti and Prapatti is explained metaphorically thus. Prapatti is a bridge while Bhakti is a boat for crossing the *samsaric* ocean. Prapatti has to be performed only once and is a momentary action. An archer's action in discharging an arrow for hitting a target consists preliminarily of several acts—separate acts like observing the object, taking the aim in discharging the arrow and yet it is accomplished in a moment. Similar is the act of surrendering to the Lord the responsibility of one's protection. This is also evident from the Mundakopanisad (II-4). *Pranava* (OM) is the bow, the self is the arrow, it must be discharged at Brahman which is the target with great care and keen concentration. It has been held that Bhakti adopted as an *upāya* can destroy all sins except those sins of the past that have begun to produce

consequences in this life. But Prapatti can destroy even such sins and yield immediate fruits. In other words, it can destroy prārabdha karma also.

The importance of Prapatti has been summed up in a nut-shell thus :

“ Wise men, who are fearless, get into the boat of *nyāsa* ( self-surrender) which is without any hole, and is able to get to the end, which has for the base plank the consciousness arising out of the feeling of wretchedness, which is fastened to the nail of faith, which obeys the pull of the tether, and which enables embodied beings to cross the ocean of samsara. ”

Prapatti like Bhakti is a particular form of jnana or knowledge. So the saying (*jnānat muktiḥ-mokṣisa* the result of *jnāna*) applies to Prapatti also as it does to Bhakti. A prapanna may be an *Ēkantin* or *Paramēkāntin*. He is called *Ēkantin* who prays to God only for *mokṣa* as well as for the good things of this life. He is a *paramaēkāntin* who while praying only to God does not pray for anything but knowledge and love for His holy feet. His entire existence depends only on Him. Being one with the Supreme is real *Ānanda* or bliss to him. Being one with Him is by doing with the mind, speech and body such service or *kainkarya* as is acceptable to Him and is enjoined by the Sastras. This is also the main teaching of the B. G.

Viśiṣṭadvaita Vedānta considers that Bhakti and Prapatti are the two sadhanas for the attainment of the supreme goal of life. The doctrine of prapatti has been considered to be the natural development of bhakti. Ramanuja had a glorious tradition behind him in his teaching about this doctrine. His predecessors especially his preceptor, Yamunacharya has left valuable literature on the subject. Ramanuja's views on the doctrine are implicit in his commentary on the Brahma Sūtras but they come out most beautifully from his *Śaranagati Gadya* which is an intensely devout prayer in Sanskrit prose embodying his great faith in God as his sole refuge and only saviour. In his commentary on Brahma Sūtra -- III-2-34 *Upapattesca* he writes : “ It is appropriate for the Supreme Person who is the object of attainment to be Himself the means of attaining Him.” and that “ the scripture declares that none else can be the means for attaining Him than He Himself.”

The object of Viśiṣṭadvaita Vedānta is to make as many as possible come under the saving influence of all-merciful and omnipotent God-love by prescribing an easier and effective remedy. Prapatti enshrines the religion of Daya or mercy. Daya is the source, sustenance and satisfaction of the divine nature. The Lord has not Daya as the differentia but is Daya itself. It is not vindicative or retributive

but spontaneous in nature and instantaneous in effect. The religion of Prapatti is the gospel of universal forgiveness. The Universal Saviour who is the inner self of all the jivas frees the jiva from the samsaric fetters and bestows on him eternal life and joy.

Sankaracharya has also recognised the importance of prapatti in his works, especially in his stotras. He does prapatti in a very short but a highly philosophical poem viz. *Ṣatpadi* thus:

*Narayana karunāmaya śaranam karavāni tāvakau caraanam* "Oh, Narayana, the Merciful, Thy lotus Feet are my refuge." Prapatti is a dharma common to all schools of thought. The six words in the *śloka* cited are considered to represent the six *angas* of prapatti. Sankaracharya has also dealt with in his works the importance of the Jivas' total dependence on the Lord for anything and everything including deliverance from samsara.

The Pāncharatra philosophy has recognised prapatti as an easier method of achieving emancipation. It has its basis in the upanishads -- Svetesvatara upanisad -VI-18, Kathopanisad I--22 etc. The followers of this school regard B. G. as the manual of religion of prapatti. The basic idea of the system is that the aspirant for salvation should flee to the Lord for refuge. It emphasises an absolute and unconditional surrender to the Lord leaving the work of salvation to be done by Him. It also stresses the truth that the Lord's grace is the final instrument to attain salvation and He grants salvation to the Jivas irrespective of moral and other considerations.

The sage Patanjali also declares self-surrender to be the easiest method of attaining absorption in God when he says :

Iswarapranidhānādva (Yoga Sutras - 1.23)  
(One can attain absorption in God by surrendering oneself to God).

He also describes the result of self-surrender as follows :

"Surrender to God ultimately leads to His realisation and the disappearance of all obstacles." Yoga Sutras 1-29

Sri Aurobindo regards self-surrender as constituting the essence of his Integral Yoga-the Yoga which aims at not only the realization of Brahman but also the supramental transformation of the individual self. He considers that in his Integral

Yoga, self-surrender is not only necessary but is indispensable. For without it there can be no transformation of the whole being of the *sādhaka*. The surrender must be complete and unreserved. Aurobindo has based his ideas about self-surrender on the teachings of Sri Krishna in B. G.

The importance of self-surrender has also been dealt with at length by William James, who in his valuable work "The Varieties of Religious Experience" has observed "Passivity, not activity, relaxation not intentness, should be now the rule. Give up the feeling of responsibility, let go your hold, resign the care of your destiny to higher powers, be genuinely indifferent as to what becomes of it all, and you will find not only that you gain a perfect inward relief, but often also, in addition, the particular goods you sincerely thought you were renouncing" (page 110). He also emphasises that "one must fall back on the larger Power that makes for righteousness which has been welling up in his own being and let it finish its own way the work it has begun." (page 210)

On the performance of *prapatti* in all its aspects nothing remains but the Lord Himself who is all-truth, all intelligence, all-bliss. Merging himself in the all-blissful Lord, one becomes all blissful himself. As a matter of fact, the all-blissful Lord lends Himself to the knowledge of no one but Himself. He fills all space as a compact and endless mass of bliss. This, in reality, constitutes the glory and greatness of *prapatti*.

To conclude with the words of exhortation of Sri Krishna to Arjuna in B. G. (XVIII-62):

"Seek refuge in Him alone with all your being, Arjuna. Through His grace, you shall obtain supreme peace and the eternal abode."

The exhortation is not only to Arjuna but also to all mankind for all times.

# Know Thyself.

( The parts and planes of the human personality )

By

Dr. V. K. Gokak

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

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

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



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

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

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

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

Then there is the soul, the **antaratman** which is different from the life-body-mind nexus and from the subliminal or occult self. It is much deeper than the conventional conscience of the moralist. It is the flame of the Godhead within, the **agnipurusha** or fire in one's being.

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

All these levels and layers of consciousness are unknown to most, except the surface consciousness. In a way, life is given to us to experience all the parts of our personality. The activities which are our field in life have been grouped as **adibhoutika**

or related to our material existence and the powers and energies of Nature; – **adhi-daivika** or related to the godheads and to the subjective phenomenon of being; and **adhyatmika** or related to the highest existence in us and the world, the self or spirit. It is our confrontation with these three types of events that leads us, through joy and sorrow, to a progressive increase in consciousness and that dual mastery of **swarajya** or self-empire and **samrajya**, the empire of one's world.

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



3. Do you know what kind of love is required for gaining the Lord? Just as a dog with bruised head runs restlessly, so must one become distressed for His sake.

— Ramakrishna.

# The Quest of the Original Gita.

By

Dr. S. N. L. Shrivastava, M. A., D. Litt.

In the Introduction to his monumental work, *Gita-Rahasya*, B. G. Tilak writes :

“The examination of a work is of two kinds; there is the internal examination and the external examination. If one considers the book as a whole and extracts the inner meaning, the import, the implied meaning, or conclusions sought to be proved by it, that is called the ‘internal examination’. Considering where a particular work was written, who wrote it, what kind of language is used in it, to what extent good sense or sweetness of sound are to be found in it from the poetical point of view, whether the diction of it is grammatically correct, or it contains any old archaic constructions, what opinions, places or personages are mentioned in it, and whether or not such references enable you to determine the date of the work or the social conditions availing at the time when the work was written, whether the ideas in the book are original or borrowed from some one else, and if borrowed, then which they are, and from whom they are borrowed, etc. – which is an exposition of the purely external aspect of the book, – is called the ‘external examination’ of the work.”

The majority of its readers considers the Gita solely from the point of view of extracting its inner meaning, its import, its valuableness as a guide to life, individual and collective, mundane and spiritual, or rather according to the distinctive teaching of the Gita, spiritualization of the mundane. This aspect of the valuableness of the Gita was most admirably expressed by Mahatma Gandhi when he said:

“The Gita is the universal mother. She turns away nobody. Her door is wide

open to any one who knocks. A true votary of the Gita does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding."

However, there are certain questions of the external examination which have been raised – and there is no reason why they should not have been raised – by scholars. Such questions have their own value from the point of view of scholarship and historical research, though they are to the votary of the Gita approaching it for guidance in life and spiritual progress "purely external aspects of the book" as Tilak has put it.

One particular question of the external examination which has engaged the attention of scholars is the one concerning the Gita in its original form. Some think that the original Gita was larger in bulk than the present one of seven hundred verses, while others think that the original Gita was much shorter and that it is by later accretions and interpolations that it came to assume its present bulk.

### The Original Gita according to Dr. Otto.

Dr. Rudolf Otto, the well known German Orientalist and philosopher, has written a book called *The Original Gita*, first published in the English translation in the year 1939. In this book Dr. Otto's contention is that the Gita was originally an epic poem and nothing else. The entire doctrinal part of it comprised of the Sankhyan metaphysical principles and the tenets of the Bhakti religion is a later interpolation.

In the first chapter of his book, *The Original Gita*, Otto gives a selection of 128 verses which he considers to be the original Gita. This is comprised of the first chapter of the present Gita in its fullness and verses picked out from the 2nd, 10th, 11th and 18th chapters. The scheme of the chapters and verse numbers in the selection is as follows:—

The Gita, I : II, 1-13; 20; 22; 29-37 : X, 1-8 : XI, 1-6; 8-12; 14; 17; 19-36; 41-51; XVIII, 58-61; 66; 72; 73.

The 128 verses from the present Gita shown in the above scheme constitute, according to Otto, the epic poem, denuded of all doctrinal accretions, which the Gita originally was. An epic, says Otto, need not incorporate within it any religious or metaphysical principles. Its purpose is only to describe a human situation with all its pathos and in all its poignancy. So did the epic poet of the Gita.

"Abandon thy 'sorrow'; fight, with the knowledge that thou hast to perform not

thy human duties, of thine own will and power, but My work, as My tool.' It is this great, yet simple, principle that the epic poet wished to express, and not to speculate on all kinds of theories, nor teach the *Sāṅkhya*, *yoga* nor any other systems." (*The Original Gita*, P. 145).

The epic value of the poem, says Otto, is heightened by the inclusion of three truths in it – the imperishability of the Atman, the perishability of all things including bodies and the Majesty of the Supreme from whom proceeds everything and who is the real doer of all things, men being but tools in His hands.

Dr. Otto has been a scholar and researcher of the first order and has had few equals amongst those Western Orientalists who have distinguished themselves for their remarkable penetration into the spirit and meaning of Indian religion and philosophy. We do not, however, feel convinced by his suggestion that the Gita in its original form was merely an epic poem of 128 verses and that the whole bulk of the remaining 572 verses is an "interpolation."

We never deny the likelihood of the Gita having passed through one or more recensions before it came to stay in its present corpus of 700 verses. What ancient scripture or ancient work of any other sort is there in this world which can escape this fate in its sojourn through a long stretch of time? In his scholarly work, *The Origin and Character of the Bible*, Rev. Dr. J. T. Sunderland writes: "A second answer that competent scholarship makes to the question, What is the Bible? is this: It is not *one* book, but *many*; indeed, properly speaking it is not a book at all, but *a collection of writings, or a library*. The word Bible comes from the Greek '*Biblia*' (plural), which means *the books, or the little books*. Thus in its very etymology it reveals the fact that it is composed of *many distinct writings*." (Calcutta Ed., P. 33) Again, "The Bible is a panorama of religious progress. It deals with life; therefore it is a record of growth, for life never stands still. It is the history of moral and religious development, the most remarkable of which we have any knowledge, carried on the scale of a whole nation, extending not through a single generation only, but through forty generations—a period of time as long as from Charlemagne to the present day -- and presenting through photographic exactness every phase of individual and national progress from the crude child-state to a rich maturity." (*Ibid.* P. 232.)

I do not deny the general principle of the possibility of an ancient scripture going through modifications, amplifications and diminutions in its passage through long stretches of time, but Dr. Otto's thesis in particular regarding the original Gita does not at all appear convincing to me. Nothing seems to me more improbable than this

that a small chunk of 128 verses should be the original and the larger bulk of 572 verses, four times the size of the original, should be ' interpolation '.

Secondly, no ancient manuscript or record of a Gita of 128 verses has been discovered by anybody. There is no explicit mention or even an indirect indication of a Gita of this size anywhere, as, for example, there is mention in the 43rd chapter of the Bhismaparva of the Mahābhārata itself ( which we shall discuss hereafter ) of the definite number of verses spoken by Keshava, Arjun, Sanjaya and Dhṛtarāṣṭra, bringing the total to 745. Otto's original Gita is entirely the result of his own conjecture or speculation.

Thirdly, I fail to understand why Dr. Otto should think that the Gita in its original form should have been purely and entirely an epic poem without any admixture of religious and metaphysical doctrinal principles. That an epic narrative forms the background of the Gita cannot be denied but it is a long way from this to infer that the Gita in its pristine and original form was nothing but an epic narrative, pure and simple. India never seems to have harboured the idea of an epic in the Western sense of the word which Dr. Otto has in mind — the idea of epic as an entirely historical narrative of events or a poem depicting merely a human situation in all its pathos and poignancy.

The Mahābhārata itself which following the Westerners we have begun to speak of as an " epic " is not an epic in the above sense. It is a *Samhitā*, a collection of ethico-spiritual instructions. So much is the whole of the Mahābhārata interfused and suffused with these ethico-spiritual principles that it has come to be regarded as a *panchama Veda*, a fifth Veda. What is true of the Mahābhārata is also true of the other great epic, the Rāmāyana.

Fourthly and lastly, an examination of Dr. Otto's so-called *Original Gita* claiming to be merely an epic narrative and nothing else shows that doctrinal principles are included therein. The inclusion of the verses relating to the immortality of the soul, those relating to the passing away of things and those which mention the Supreme as the source of all things and events are really inclusion of the broad Sāmkhyān and Vedantic principles which are elucidated and expounded in the rest of the Bhagwad-Gita.

Considered from all the above-mentioned points of view, therefore, I come to the conclusion that Dr. Otto's thesis concerning the original Gita does not cut any ice.

A far more plausible view than that advanced by Dr. Otto is the one according to which the Gita originally consisted of 745 verses and not 700 verses as in its present form. This view has been referred to and discussed by B. G. Tilak in his *Gita-Rahasya* (*Vide* his note on Gita and the Mahābhārata in the Appendix). There are strong reasons for holding this view. The strongest reason is the occurrence in the 43rd chapter of the Bhismaparva of the Mahābhārata itself of five and a half stanzas of Gita-Māhātmya which contains the following lines :

“In the Gita there are 620 verses of Keshava, 57 of Arjun, 67 of Sanjaya and 1 of Dhṛtarashtra.” This brings the total to 745.

Mr. Tilak himself does not make much of this evidence which he rather disparages by pointing out that the stanzas referred to are found in some editions of the Mahābhārata, particularly in the Bombay and Madras editions; and are not found in certain other editions, particularly the Calcutta editions. Let me quote Mr. Tilak's words :

“These stanzas are to be found in the edition of the Mahābhārata printed by Mr. Krishnacarya, according to the reading adopted in the Madras Presidency; but we do not find them in the edition of the Mahābhārata printed in Calcutta; and Nilakantha, who has written a commentary on the Bhārata, has said with reference to these five and a half stanzas, that ‘*gaudaih na pathyante*’ (i. e. ‘they are not to be found in the Gauda, that is, Bengali reading’ – Trans). It would, therefore, appear that these five and a half stanzas have been interpolated into the Mahābhārata.”

Though Tilak comes to the definite conclusion that “there is no alternative except to take as authoritative the present Gita of 700 verses”, we cannot lightly pass by the claim advanced in favour of the original Gita having consisted of 745 verses. The more significant point for us is not this that some editions of the Mahābhārata do not contain the stanzas referred to but this that some editions do contain them. One cannot understand why there should have been an interpolation of stanzas giving the number of verses different from those actually found in the texts. One cannot understand what purpose an interpolation of this nature was calculated to serve. It is more likely that when in a later recension 45 verses from the original Gita were, for whatsoever reasons, deleted, the stanzas in question escaped deletion and continued to appear, as they were, in some editions of the Mahābhārata.

There are other evidences also which have to be reckoned with. Recently, Shri Y. B. Vaidya published an article on the subject in a Hindi daily called, *Nai*

*Duniya* (Indore, dated 19th Dec. 1969) in which he supports the thesis of the original Gita consisting of 745 verses with a number of evidences which, I should think, deserve to be brought to the focus of attention of the students of the Bhagwad-Gita.

Shri Vaidya mentions having got into his hands very recently a copy of the Bhagwad-Gita with 745 verses published by Acharya Shri Charan Tirthji of Bhuvaneshwara Pith, Gondal, Saurashtra. The Acharya, Shri Vaidya informs us, holds that till 500 B. C. the Gita with 745 verses was current. The Acharya claims to have in his possession copies of the Gita belonging to *Samvat* 1236 and *Samvat* 1590. Among the many evidences adduced by the Acharya in support of his thesis, I single out the following two for particular mention here as they seem to possess historical value of no mean character :-

(i) That Alberuni mentions in one of his books written in 1080 A. D. that he studied the Gita comprised of 745 verses ; and

(ii) That Abul Faizi published the Gita in Persian with 745 verses.

If the above facts be true, there is every possibility of the Gita having once been comprised of 745 verses. We lose nothing by accepting that the Gita originally consisted of 745 verses and that sometime later, we do not know when, forty-five verses were dropped somehow, perhaps because they were not considered very essential. Enough for us, that from the time of Shri Shankaracharya onwards the Gita is known to have consisted of 700 verses only. Enough for us, that this Gita of 700 verses is a harmonious whole and not a jumble of conflicting elements, an unsurpassable and complete guide to life, individual and collective, mundane and supra-mundane !

It does not matter to us whether the Gita has grown from less to more or from more to less, from a less number of verses to a larger one or from a larger number of verses to a smaller one, so long as we are not told of a Bhagwad-Gita having existed which preached doctrines contrary or contradictory, or what would be more important and significant superior and more cogent and comprehensive, to those contained in the present one. There is nothing disquieting about the Gita having gone through one or more recensions before assuming its present form. What is significant is this that for centuries past from the time of Shri Shankara, the earliest known commentator on the work, the Gita has continued to be acknowledged as authentic and venerated for its present form of seven hundred verses. It is in this form that it has been privileged to have illuminating



commentaries written on it by men of such gigantic intellectual and spiritual stature as Shankara, Ramanuja, Jñāneshvara etc.

Whatever may have been the case before, at the time of Shankaracharya, at any rate, in the 9th century A. D. the present format of the Gita with 700 verses had come to stay, as is clear from the following words of Shri Shankara in the introduction to his commentary on the Gita :

*tam dharmam bhagavatā yathopadiṣtam vedavyāsah sarvajnyah bhagavān  
gitākhyaih saptabhih shlokashataih upanibabandha.*

Taken in its present format of 700 verses the Gita represents the very cream of the ethico-spiritual thought of India as it existed at the time of its composition. This cream of Indian Wisdom, a marvel of practical idealism, has the potency to nourish and invigorate our national life today and can, I am persuaded to believe, regenerate our motherland and raise her to the pinnacle of power and glory, undreamt of before, if we choose to bring home to our minds its message and live up to it. Verily, *svalpamapyasya dharmasya trāyate mahato bhayāt.*

Our only pursuit should be to follow the will of God and meditate on Him. If we just do this, I think He will come to our help in all circumstances.

— Gurudev Ranade

# **Some Reflections on Berkeley's Philosophy of Mind.**

By

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Of the notable Empiricist philosophers of the 18th century, none has better claims to being the father of English philosophical idealism than George Berkeley, (1685-1755), Bishop of Cloyne. At school he was a precocious student of philosophy and sciences. In Trinity College, Dublin, he eagerly studied Newton and sketched a philosophy of mind that startled a generation of thinkers, who drew their spiritual fare from John Locke and Descartes. In London he won the praise and respect of Dean Swift and Pope. Had he never given a philosophy he still would be remembered as one of the most brilliant and polished writers of the age of Queen Anne. In American history he is noted as the genial Irishman who bought the first organ to the colonies and spent a large fortune in an ill-fated attempt to found a great college in Barmuda, which would spread learning in the New World. There in Rhode Island for three years he preached in vain a gospel of education for world citizenship in a community of goodwill. It is reminiscent of Plato in Sicily.

Though Berkeley is called an Empiricist by technical philosophers his thought is so different from what we usually associate with Empiricism, that the term idealism is better suited to describe his philosophy. He agrees with the empiricists however, in saying that experience is the foundation of knowledge. Berkeley's famous predecessor John Locke taught that "ideas of sense" come to us directly from matter and experience is the source of knowledge. The familiar distinction physics makes between primary and secondary qualities was a cardinal feature of Locke's teachings. According to Locke substance is a hypothetical seat of qualities, some of which are primary in the sense that they exist in things e.g. qualities of size, figure, motion etc., and are

independent of our cognition of them; and others are secondary in the sense that they are not in things but in our minds which make and unmake them and are more subjective ones of colour, odour, sound, temperature etc. They more obviously depend of course, on the observer. It is said that where there is no ear there is no sound. In the 18th century this distinction of primary and secondary qualities became the starting point of the skepticism of David Hume. But for Berkeley it was a starting point for the most thorough going attack on materialism the world had seen.

Berkeley did not deny the existence of stones or matter as we must deal with it. But Bishop Berkeley undermined the belief in the substantiality of reality. It was a common belief that there are substances such as we denominate wood, glass, iron and so forth. These substances are called matter, in general terms. By a strict empirical approach, Berkeley demonstrated that we never actually experience any such substances. We see colours, hear sounds, smell odours, taste tastes, and feel hardness or softness. If material substances exist, they cannot be known by the senses. "What Berkeley was concerned to show", says one philosopher, "was that nothing exists independently of minds. He believed that people used the word 'matter' to designate such a supposed independent existent, and he proposed to show that this word so used, was merely a meaningless noise to which nothing corresponds". He argued that only that which can be known can exist, or that it must be known to exist.

But mind knows only ideas. If matter existed, it could not be known. To affirm something as existing but unknowable involved an unacceptable contradiction to Berkeley. Apparently, he was not really interested in proving that we are wrong in conceiving of substance. Rather, he was concerned to show that it depends for its existence upon our thinking it. As he said, "All the Choir of Heaven and the furniture of earth, in a word all those bodies which compose the mighty frame of the world, have no substance without a mind." The objectivity of reality tended to diminish to the vanishing point when this view was accepted. So Bishop Berkeley denied the existence of that unknown noumenon or substrate. John Locke declared to undergird all qualities. There is no matter in itself mysteriously supporting its qualities and impervious to mind. Berkeley went further and denied the validity of the distinction between primary and secondary qualities. He believed they are both equally real and had no existence apart from consciousness. And so he brushed aside the 'matter' of Locke and Newton which materialist clung to as a support of the qualities. It is really a convenient fiction as Berkeley saw.

Since all qualities are subjective and have no meaning apart from consciousness, Berkeley claimed their substratum or noumenon, called "matter" was fiction of the

materialistic imagination. For the noumenon of Locke, Berkeley substituted the archetypes of Divine Mind. Berkeley seeks to discredit rationalism and materialism by showing that science deals with the sensible. The sensible object being mind-dependent, its full apprehension must also ultimately be dependent upon the apprehension of the Spirit. In his PRINCIPLES OF HUMAN KNOWLEDGE he writes :

“The existence of Matter, or bodies unperceived, has not only been the main support of atheists and fatalists, but on the same principle doth idolatory likewise in all its forms depend. Did men but consider that the sun, moon, and stars, and every other object of the senses are only so many sensations in their minds, which have no other existence but barely being perceived, doubtless they would never fall down and worship their own ideas, but rather address their homage to that Eternal Invisible Mind which produces and sustains all things.”

Berkeley's revolt against materialism does not land us in a shadowy mysticism. Though he declares that all things exist in the Mind he still recognises the essential difference, for us, between reality and fancy. In the same work he says :

“The ideas of sense are more strong, lively and distinct than those of the imagination; they have likewise a steadiness, order, and coherence, and are not excited at random, as those which are the effects of human wills often are, but in a regular train or series, the admirable connexion whereof sufficiently testifies the wisdom and benevolence of its Author. Now the set rules or established methods wherein the Mind we depend on excites in us the ideas of sense, are called the laws of nature; and these we learn by experience, which teaches us that such and such ideas are attended with such and such other ideas, (Perceptions) in the ordinary course of things.”

Berkeley establishes the existence of self by a direct appeal to consciousness. He would have been surprised at Hume's later attempt to dispose of mind with the same arguments used to dispose of matter and the principle of causality. Hume's psychology was faulty and we know Berkeley was on the right path. All the important elements of his philosophy rest on this acknowledgement of the reality and supremacy of Mind. His critics vainly tried to accuse him substituting subjective notions for the objectivity of law and fact. For Berkeley natural law was not in Hume's famous phrase a product of “mind's propensity of faith”, nor is it a result of chance or computations of statistical averages. We hear much of those lately. Berkeley grounds natural law in the operation of Divine Mind. In this sense he speaks of laws and facts as existing for Mind. He does for empiricism what Copernicus did for astronomy. He gives us a Theocentric for a Heliocentric universe.

# **The Science of Inmost Self or Real I:**

By

**S. S. Desai, M. A.**

Dharwar

## **Introduction**

For the guidance of man, two ideals are placed before us in our Holy Scriptures. One is लोकाभ्युदय or धर्मार्थकाम, a good prosperous worldly life based on Divine Justice and righteousness and the principles of liberty, equality and fraternity. The other is मोक्ष or निःश्रेयस, the final liberation of man from the bodily life and the world and the miseries of life, by gaining one's unity with Divinity. For the final liberation of man again, two paths of a different nature are chalked out to suit the natural inclinations of two types of temperaments in man. One is the path of Sankhya or Jnanayoga, and the other is that of Karmayoga or better called KARMA-BHAKTI YOGA, or simply Yoga.

1. The Sankhya path means directly gaining the knowledge of one's own Divinity. The other Karma-Bhakti Yoga is the indirect path of devotion to and realisation of God first and then gaining the knowledge of one's own Divinity.

2. The Sankhya starts with the idea that the aspirant is already the one Divine Being, requiring to be only realised or manifested as such. The Yogi starts with the idea that the aspirant is a Jiva or Ego with a mind and a body and a sense of doership and surrenders himself entirely to God.

3. Sankhya is the path of claiming one's birth-right. Yoga is the path of prayer, meditation, self-surrender, mercy and grace.

4. Sankhya is the path of Samnyāsa (संन्यास) or renunciation of the sense of 'I am the body' (and not necessarily of the worldly life of a house-holder). Yoga is remaining as Jiva and practising devotion to God.

5. Sankhya thinks that he is a non-doer and a non-enjoyer, having no body and mind. The Yogi thinks that he is a doer and an enjoyer, having a body and a mind.

6. Knowledge of Sankhya is absolute, direct and uniform knowledge of Self. Knowledge of Yogi is relative and differs with the degree of purity of the mind of the devotee and is indirect, reflected knowledge of God.

7. Sankhya concentrates on the Self or God as I, not with the mind but with I alone. So it is a case of concentrating on I with I i. e. simply being or remaining alone and still. The Yogi concentrates on God or Brahman with a subtle pointed intellect and completely merges himself in God, the meditator and the act of meditation both being merged in the object of meditation, God.

But the practice of the process of dissolution of the universe and of retaining Self or God alone to concentrate upon is common to both; and the goal to be reached is also the same, to be one with Divinity and to attain eternal happiness and immortality.

In this article, we are concerned with Sankhya Marga or Vichara Marga. This is the science of the inmost Self or real I. This science is specially treated in the Upanishads; and only a smattering of it is given in the Bhagawad-Gita in a few verses in the II Adhyaya only, devoting the whole of the rest of the portion to Karma-Bhakti Yoga. Gurudev Ranade, quoting the authority of the Dasabodha of Swami Ramadas writes "What is the goal of man? Self-knowledge. What is Self-Knowledge? It is one knowing oneself", and he speaks of spiritual sadhana as consisting of a spiritual ladder of five rungs in his constructive survey of Upanishads :-

1. आत्मा वा अरे द्रष्टव्यः - Self should be realised.
2. आत्मानं चेद्विजानीयादयमस्मीति पुरुषः - One should gain the experiential knowledge of Atman in the way "I am Atman".
3. अयमात्मा ब्रह्म - This Atma is Brahman.
4. अहं ब्रह्मास्मि - I am Brahman.
5. सर्वं खल्विदं ब्रह्म - All this universe is Brahman.

Let us first learn the basic principles of this science of the Inmost Self or Real I.

### **The Science of Self – Basic Principles :**

- i. The Science of Self or real I is a regular systematic science based on supramental reason, and it has its own theory, practice or method of experiment and result like any physical science.
- ii. But it is a subjective science, unlike the physical sciences which are objective in nature. Introversion, quiescence and stillness mark the method of practice here. Self-realisation or Self-illumination is the result. It is real awakening from this dream-world.
- iii. It sheds off all prejudicial or preconceived notions and starts with a pure open mind. It is therefore, universal in character and becomes acceptable to the whole of humanity irrespective of caste, religion, colour, creed or sex.
- iv. It does not claim authority from any one individual Prophet, Master or Acharya and does not mean following them or any one scripture blindly. It derives its authority from actual intuitive experience of what supramental reason has decided before-hand.
- v. Its rules of logic and methods of reasoning are based, not on the experiences of an individual with the senses and the mind in the waking state only, as is the case with the common metaphysical or philosophical systems which are only inferential in character, but upon all the three main experiences of waking, dream and deep-sleep states, taking the experiences from the actual experience-point of view, of the one common experience, the Self or the Real I.
- vi. The Self is Reality or Substance and is eternally existing changelessly as It is and only needs to be known and realised as it is in truth and not as it is imagined or conceived according to personal whims, as true knowledge needs to be true to the Substance or Reality.
- vii. It shows the way to eternal bliss and immortality through self-realisation which can be gained in this very life, here and now, and which is not a promise of the future in the other worlds after death.
- viii. It proclaims the one essential basis of all religions and systems of morality which might differ in non-essentials such as rituals, ceremonies, dress, food, holidays and external marks. It is, therefore, the one true universal religion of humanity which can serve as the unifying bond between all races, religions, castes and communities and can build unity amidst diversities, universal brotherhood, social unity and national solidarity based on universal love.

## The Age of Science and Reason :

This is an age of Science and reason. Nothing is accepted blindly on the authority of any one prophet or any one scripture even taking it to be a revealed or inspired work. The principles enunciated must stand the test of reason based on universal experience from the experience-point of view. Even belief in the existence of God is questioned and man asks for proof and actual evidence for His existence. In the systems of various religions as they exist to-day, one has to believe in the existence of God at the very start. To simply believe without proof and evidence and not to exercise one's reason is difficult for the modern scientific-minded person of a rationalistic type. Moreover, one has to take for granted that he is the individual ego, without having any clear idea or knowledge of what the Ego is, in its true nature, divorced from mind. Thus the number of atheists and agnostics is increasing in large numbers day by day in the world so much so that God is thrown overboard and is completely disowned by the communistic countries like Russia and China. Swami Vivekananda truly observes - "The foundations of religion have all been undermined and the modern man, whatever he may say in public, knows in the privacy of his heart that he can no more believe. Believing certain things because an organised body of priests tells him to believe, believing because his people like him to believe, the modern man knows to be impossible for him. There are, of course, a number of people who seem to acquiesce in the so-called popular faith; but we also know for certain that they do not think. Their idea of belief may be better translated as "not-thinking carelessness". "Is religion to justify itself by the discoveries of reason through which every other science justifies itself? Are the same methods of investigation which we apply to sciences and the knowledge of outside things to be applied to the science of religion? In my opinion this must be so and I am also of opinion that the sooner it is done the better. If a religion is destroyed by such investigations, it was then all the time useless, unworthy superstition; and the sooner it goes, the better. I am thoroughly convinced that its destruction would be the best thing that could happen. All that is dross will be taken off, no doubt, but the essential parts of religion will emerge triumphant out of this investigation. Not only will it be made scientific - as scientific at least as any of the conclusions of physics or chemistry - but it will have greater strength; because physics or chemistry has no internal mandate to vouch for its truth, which religion has."

### I. THE SCIENCE OF SELF - ITS THEORY OR INTELLECTUAL KNOWLEDGE

( The numbers given in brackets [                      ] at the end of some paragraphs refer to the serial No. of quotations given at the end. )



In the case of the science of Self, no such blind belief is necessary. It is purely scientific and rationalistic. It has, like the physical sciences, its own theory, practice or experiment and result. Here we move on solid ground viz: our Self or I. Every thought and every step centres round the Self of which we are quite certain. One may not believe in the existence of God; but there is none who does not know definitely that he himself exists. Everyone knows for certain that he is, that he exists. Here there is no question of belief. One's own experience is denied by none. The existence of oneself requires no proof, no evidence, no reason. It is a self-evident fact of experience and a truth which detests questioning. Only we are ignorant of our own true nature, ignorant of what we really are, and thus we come to identify ourselves with what we are not, namely, the Ego, the mind, the body and the world. [ I ]

The Upanishads are the only source of the wisdom of the Self. We have, therefore, to learn the theory of this science of Self from these men of wisdom, the Upanishadic Seers, who teach that there is an extremely subtle Principle which is the essence of all this phenomenal universe, that It is the ultimate Reality, Truth, Brahman or God, that It is the universal witnessing Self and hence is ever present in the inmost heart of every individual. He can thus be realised as the real ultimate I in our heart. This is the verdict of the Great Seers or Enlightened high-souled Sages. We, the spiritual aspirants, have to listen to their advice, reflect and reason about it in the manner suggested by them and thus gain theoretical or spiritual knowledge of Brahman or Atman to enable us to take to Sadhana or practice or experiment in the right direction. [ II ]

Now, to gain a theoretical knowledge of the science of Self-realisation, two main methods are generally employed: (1) Scrutiny of the three main universal experiences, namely, waking, dream and deep-sleep: (2) the discrimination of the Self or real I from the non-self or non-I, even in this waking state.

(1) Any science, if it is worth the name, must be based on the consideration and reasoning-out of all the experiences that man has, naturally and universally. Our logical reasoning should be such that it should be in accordance with our present universal experience and should lead us to the final Self-experience or Spiritual Illumination which is the final goal of the path of proper reasoning.

All the varied experiences of man can be classified under three main heads i) Waking ii) Dream and iii) Deep Sleep. These three main experiences cover all the varied experiences of man. There is no experience left which cannot be included

in and lies beyond the limits of these three heads. In order, therefore, to take a complete consolidated view of the question of Self, we have to take these three main broad experiences into consideration, reason out from the stand-point of the Self and from the actual experiential point of view and formulate the theory of the science of Self. All along we have to think from the stand-point of Self or I, keeping 'I' in the fore-front since our main point of consideration is the discovery of I and not the experiences themselves as such.

Philosophers and Metaphysicians, both Western and Eastern, generally take a one-sided partial view of the waking experience only, consisting of the sense-experiences and mind-experiences of an individual ego or Jiva. They consider the other two main experiences of dream and deep sleep, not independently by themselves, not from the actual experiential point of view of the Self or I and moreover not with the intention of discovering 'I', but from the egoistic point of view only. Hence their failure to discover the truth of man and the world. If all the three main complete experiences are impartially scrutinised from the actual experience-point of view and from the stand-point of the one witness of the three experiences of the real I, the truth is easily grasped, the truth that I am, here and now and always, the one Self or Reality who is the common witness of the three experiences, unattached to the miseries and the ills of the life of the ego. The ego now turns out to be the witness, and with it I was so long identifying myself wrongly, thus superimposing upon myself unnecessarily and foolishly, the birth and death and disease and all the ills of the life of the ego.

There are two self-evident axiomatic truths which are to be noticed. (1) what appears in front of myself cannot be myself. I can never appear in front of myself. 2) what can be separated from myself cannot be myself, my true nature. I can never be separated from myself.

Applying these two tests, we can very easily and definitely say that we can never be the Ego or Jiva or the mind and the body and are not affected in the least by the changing movements in the world. The ego, the mind and the body appear and dis-appear in my presence. I witness the movements of the ego, the mind and the body and the world, myself remaining the same and unchanged even in the waking state. I also witness the absence of all these in the deep-sleep state. I also witness the appearance and dis-appearance of the so called dream-world. The same common I thus experiences alternately all the three states, the waking, dream and deep-sleep states. When I experience one state, the other two are nowhere to be seen. Does this not prove that I am the constant permanent factor, ever existing without any change, while the three experiences come and go before Me one after the other? Time space and the law of causation and the manifold varieties of souls and matter are

part and parcel of the manifested waking world or the dream-world. When the deep-sleep state is experienced by Me, I witness the blankness and the nothingness of it all. Thus I realise that 1) I exist without this individual ego, mind and body and this world also. 2) I am also conscious being, directly experiencing these states without the aid of mind and body. 3) I also find that the world is involved in Me and gets evolved out of me. I hold the world within Me. 4) I am the only Reality and Truth. Everything not 'I' i.e. the universe is unreal and untruth. [ III ]

2). There is another way of arguing out the same conclusion now and here in this waking world only. who is this I? This 'I' is a very powerful word pregnant with much precious meaning hidden within its bosom. It means that (1) I always exist, (2) I am conscious being. (Consciousness is always in the first person) and (3) I am Substance or Reality and not merely an idea, conception or imagination. (4) More than all this, I am the inmost Self and stand as the witness of all non-I world. There can possibly be only two things, I and not-I. Not-I contains the whole universe as witnessed by Me and becomes 'this' to Me. Thus, there can be only one 'I' and one 'this'. If there is another 'I', it has to be inner than this 'I' which no longer remains as 'I' and immediately becomes part of the 'this'. It is therefore an impossibility and there can never be two 'I's. There is only one universal I which is the 'I' of all little 'I's, the true eye of all little eyes and the one self of all the little selves. 'I' am the transcendental seer, the knower. The world is the 'seen' and the 'known'. The seer or the knower is always superior to 'the seen' or the 'known'. However, the 'seen' or the 'known' can have no existence independent of 'I', the seer, the knower. The 'I' always governs the 'this' which is always the governed. The 'this' can never be without the 'I' being there first. No 'I', No 'this'. This first one the 'I' is, therefore, always the inner, subtler, superior and more pervading than 'this', which is the seen, the known, the governed, the outer, the grosser, the inferior and the pervaded.

[ Va - V b ]

If we thus analyse the gross and the subtle portions of our individual body, we find that the sense-organs are superior to the physical body and govern it, and thus become the 'I', as it were, the eye, the seer of 'this' physical body. Next, the mind becomes the 'I' and the sense-organs become the 'this'. Next the intellect becomes the 'I' and the mind the 'this'. Next the ego or the I-thought becomes the 'I' to the intellect, which becomes the 'this'. Superior to the ego i. e. the 'I'-thought is the heart, the organ of intuition which governs the individual ego and transcends it and is universal in nature. The heart is thus inner, subtler and more pervading than the ego, the little 'I', which now becomes the seen, the known, the governed, the inferior, the grosser. This heart, this intuitive organ again is governed by the true self, the one Atman, the ultimate real 'I', the Lord of all, the inmost, the subtlest, the all pervading, the one ultimate seer and knower, the final witness. Inner than this 'I' and superior to 'It' there is nothing. It is the one supreme I. [ VI - VII ]

This self is the one Self of all little Selves, the one EYE of all the little eyes. This is the one I to which the whole world of beings becomes 'this'. The great title 'I' which can be properly applied only to this Lord of all, is misappropriated by the little limited ignorant ego or little Self which cannot govern even the small limited individual body by itself independently, and which really receives its little light, power and authority from the real I, the true Self of all. True knowledge of the Higher Self opens the eyes of the ignorant little false 'I', the ego and makes him a submissive docile instrument in the hands of the Supreme Lord who sustains and illumines the whole world. The mis-appropriated title 'I' is wrested from the ego and taken over, as it were, by the legitimate owner, the Supreme Self. Therein lies the salvation of the ego, therein the peace, the joy, the power and immortality. [ VIII ]

## II) SCIENCE OF SELF-PRACTICE OR EXPERIMENT :

We have gone through the Shravana and the Manana portion of the science of Self, which gives an intellectual grasp of the subject, a clear idea of the Supreme Self. Though it is quite necessary and important to start with, it is only an idea which should help to lead us to the actual realisation, the Illumination. It only serves the purpose of a scaffolding in the construction of a mansion or of a matrix ( mould ) in the hands of a gold-smith. It should lead us to practice or experiment or Nidhidhyasana which is all important. [ IX a. b. ]

When we are advised to "know thyself", we are surprised and laugh at it, seeming to ask in return, 'Do I not know myself? Even the best of us do not know who we are. While speaking of 'I', we either refer to the body or the senses or the mind. But these three are my instruments with which I work, and they cannot be myself. But who am I without these? I am called the Ego or the Jiva; but that is only a name. What is exactly the stuff or substance of which I am constituted? What is my real nature? To know that, I have to remain by myself, without the mind and the body. Have I at any time got the experience of remaining alone by myself? No. I am always associated with the mind in all my three experiences, waking, dream and deep-sleep states. Then, to know myself as I am really in my true nature, I must try to remain by myself inwardly without the mind and the body altogether. What is the result of this experiment? What is the final experience like? The mind is dissolved in the Self, and Self alone remains as pure spirit. I come to know and realise beyond doubt that I am not the ego or Jiva, the doer and the enjoyer, the mortal being; but that I am the one eternal, immortal and blissful Being, beginningless and endless, pervading the whole universe. [ X-XI ]

All that I have to do by way of practice is to deny the little ego, the mind and the body and the world & to remain true to myself, the Inmost 'I' in the heart. One important thing that I have to remember well is that I am already what I am truly and I can never become anything new by any kind of practice. It is not that I am the ego now and can become the Self by practice or Sadhana. What comes anew by practice must go naturally. But the truth is that I am not the ego, even now and always, but I am the Self always. Only I am wrongly identifying myself with the ego, the mind and the body as a person does in a dream. No practice is to be done with the dream-body and the dream-mind. It only helps to elongate the dream-life of ignorance and forgetfulness of my true nature and becomes an impediment in my way of Self-realisation. I should simply break the dream and awake. I should follow the reverse process and retrace my steps. I should completely forget the ego, the mind and the body and the world also, and try to remember and concentrate on my true Self, the one Infinite-being, the non-world, with all my will-power and whole strength. I should cease to contact the individual mind and the phenomenal world and stick to my true station at any cost. Sanyasa or renunciation of the body-consciousness and the world-consciousness, by a process of intense supra-mental thinking is just the thing to be done. As a matter of fact, I am already the Supreme Self and that only requires to be manifested by removing the impediment of my contact with the individual mind which is the source of wrong identification.

[ XII ]

What is this ego or Jiva after all? It is an illusionary appearance, a shadow, an unreality that has no independent existence of its own and disappears along with the disappearance of the mind as in deep-sleep state. Separate it from the mind by concentrating it on the ego or I-thought to study its true nature, and immediately the ego or I-thought disappears and is seen no more. As a result the impediment is removed and the ever-existing Self-luminous Self is revealed or manifested, illumination takes place and knowledge of Self becomes an established fact.

[ XIII ]

That I always exist in my blissful and immortal nature and I should have nothing to do with the ego, the mind and the body and the world which are the source of misery and death, are the two important facts of experience which I should remember well always and be ruminating over them sincerely and intensely at all times. Along with this, I have to devote all possible time for Nididhyasana or spiritual concentration on the One Infinite Blissful Self; I should sit erect in any easy posture in a quiet and undisturbed place, close tightly the outward-opening doors of the senses, the mind and the intellect and completely cut off all connections with the individual ego or Jiva and the world and be only Self-aware. Thoughtless and actionless Self-awareness, simply to be, is the

practice. When the mind is thus prevented from its natural functioning in the outside world, it dies its natural death for want of breath, as it were, and Atman shines forth in all its pristine glory. [ XV ]

Nididhyasana gives us a direct intuitional knowledge of Self. It is not a mental action like Dhyana or Meditation. Meditation is generally thinking of and concentrating upon something else with an instrument like the mind. But Nididhyasana has nothing to do with the mind which is left severely alone and without functioning, so that even the world-appearance is annihilated. It is a peculiar process, a subtle inner supramental movement, leaving the position of the ego and gradually sliding over to the position of the Higher Universal Witnessing Self of all. The whole universe along with my individuality is dissolved into the one Infinite Self. It is a supreme flight as it were, from the individual body and the universe to the Supreme Self, the abode of peace, contentment, power, joy and immortality. [ XVI ]

In the process of this inner flight from the body and the universe to the Self, the process of the dissolution of the phenomenal universe into its original source the Self, plays an important part. Though the individual mind is closed, the super-mind works here on the universal plane, dissolving the grosser plane into the subtler, the plane of matter into the plane of life, the plane of life into the plane of mind and the plane of mind into the Supreme Self. The whole universe is thus engulfed in the One Self of all, which alone now remains in all its grandeur, self-shining and blissful. The Self thus realises itself by itself, as it were, in all its supreme nakedness. [ XVII ]

To implement and give an impetus to the process of dissolution of the universe into the Self, two important conditions have to be fulfilled. One is to take a firm stand in the super-mind or transcendental mind, or better in the Real Self or noumenon only. The other is to think intensely and always, of the unreal and illusory nature of the phenomenal universe. We cannot stand in the ego or in the body and try to dissolve the world of which the ego or the body is part and parcel. We can cut the Ashwatha tree of the world only by standing apart from it. The only thing apart from the world is the One Self. As a matter of fact, the best and the only way of cutting the tree of the world is to lose our contact with it altogether and not to think of it at all. How can we cease to think of the world unless and until the falsity and the illusory nature of the world are sufficiently hammered in our brain and firmly fixed, and until simultaneously the reality or the truth of the Self is sufficiently impressed upon and has taken deep roots in our heart? [ XVIII-XIX ]

To realise the truth or the reality of the Self and the untruth or unreality of the world,

we must properly define truth and untruth and learn to distinguish the one from the other. Truth is changeless, self-shining and independently-existing. Untruth is changing, insentient and dependent upon another for its existence. Everything in the universe is changing and does not exist always in one and the same form. Change is practically the law of nature. On the other hand, the Self, the 'I' or the neumenon is constant and unchanging as the permanent witness of the changing phenomenal universe. The seer of the changes has to be changless; because a changing seer cannot notice the changes in the "Seen". [ XX - XXI ]

More important than all this is the fact that there are not two independent things having independent existence, viz, 1) The Self and 2) The Universe occupying different spaces. The truth is one, one only and without a second. It is infinite, without a beginning and an end, timeless, spaceless, causeless. Moreover, It is not made up of particles or atoms having interspaces in between. It is one hard solid homogeneous mass of substance or Reality, though extremely subtle. And it is an universally admitted fact that two independent things cannot occupy the same space. Then another question arises. Even supposing that the changing world is dependent upon the changeless Self, can it occupy or cover the Self? Yes, it can; only because besides being changeful, its nature is also unreal or illusory and it is a false appearance consisting of names and forms only and having no real substance. How can that be? Waves in an ocean are made up of water only; and they have no existence independent of water. For, what are waves, deprived of water? They mean only name and form and action. The wind, the cause of the waves, stops and immediately the changing, moving waves with form disappear altogether and merge and dissolve in the ever-existing, unchanging and formless infinite expansive ocean. Water, water, water everywhere and no name, form and action of waves. Such is the variagated universe with name, form and action appearing to cover or occupy the ever-existing, changless, nameless, formless and actionless Self, the Substratum. The wind of Maya has to be stopped form blowing, by intense thinking of the illusory nature of the universe and the Eternal Reality of Self. The universe dissolves or merges in the Self and the Self or the Atman alone remains, just as the flowing rivers run finally into the ocean and lose their limited individuality with name and form and action only to become one with the nameless, formless, actionless infinite expanse of water, the Ocean. The wise seeker after truth dissolves or merges the universe in the immortal ocean of Bliss, the Atman or the Inner-Self, or the Ultimate I, and I alone remain in all my supreme pristine glory.

[ XIX - XVII ]

The advice 'Know thyself' sounds strange to the ears of many. But a little thought tells us that it is a sane and wise advice. Vast majority of persons, including even the scientists, philosophers and metaphysicians, both Western and Eastern, are

searching for God or Ultimate Truth outside in an extrovert way, as an extra-cosmic Deity. Our Upanishadic sages discovered by dint of hard penance, intense deep-thinking and inner research work that Brahman or God cannot be realised in an extrovert way by looking outside at the external world, and working with the mind, which is exactly the wrong way; but He can be realised only inwardly in an introvert way as our inmost Self or 'I' in our heart of heart, by completely stopping the functioning of the mind and the intellect and maintaining Self-awareness all the while. This is an important point to be remembered. That is why Atman or 'I' is always mentioned side by side with Brahman in all Upanishadic utterances, such as 'सोऽहं', 'अहं ब्रह्मास्मि', 'तत्त्वमसि', 'स वा एषः', 'सः यः एषः', 'तत्सत्यं', 'स आत्मा', 'अयमात्मा ब्रह्म' ... etc. The distant He is at once brought nearer as I. This is a spiritual secret which should be mastered first before starting practice. God-realisation is possible only as Self-realisation and in no other way. The final deciding Self-experience is unitary or Adwaitic in character and does not admit of two, viz. Brahman and Atman or 'I'. The conception of Brahman must merge in the conception of Atman or I to make it unitary. Of the two we can dispense with the conception of Brahman in a way, but not with that of Atman or I. 'I' must be there. It is in this connection that Gurudev Ranade has said "If Brahman is looked upon as Self there is a tinge of duality still left lingering. If the Self is looked upon as Self no trace of duality is left." But the two conceptions are mutually helping and fulfilling; one removes the deficiencies in the other. The conception of Self suggests the idea of limited individuality and allows the world to remain outside. The conception of Brahman speaks of infinity engulfing the whole universe in its bosom and does not admit of a second. Again the distant nature of the conception of Brahman is removed by the conception of 'I' and Brahman is brought nearer by joining it to 'I'. Moreover, Brahman makes us look outward and Self or 'I' makes us look within. Each informs and infills the other; and both conceptions together make a complete whole. But the practice of Nididhyasana or spiritual concentration must go by the way of Self or 'I' in which Brahman with all its meaning and vastness must dissolve. That is why the ultimate truth is often spoken of as Brahmatma.

[ XV - XXV - XXVII - X - XXVI ]

### III. SCIENCE OF SELF - THE RESULT AND THE GAIN :

What is the result of this experiment? What do we gain thereby? By the process of introversion, quiescence, concentration and Self-awareness, the mind becomes no-mind, gets dissolved into the Self and becomes, as it were, Atman itself and a thought-less, speechless and ego-less illumination is experienced by intuition in the utter silence of the heart and I realise beyond the shadow of a doubt that I am Pure Existence, Pure Consciousness and Pure Bliss and I am perfect and immortal, without



beginning and without end, beyond time, space and causation. As a result, Eternal peace, Supreme power, contentment and fearlessness reign supreme in my heart. I shall then see Myself alone pervading the whole universe, and the whole universe in Myself. I shall realise once for all that I am not the little limited miserable ego, the doer and the enjoyer, meeting over and over again with birth, disease, old-age and death, and buffeted by the little joys and sorrows of the world, ever fretting and fuming. I renounce the body-idea altogether, as a snake renounces its slough. I become one with the Ever-existing, illimitable Self. Thus, I reach the summum bonum of human life and realise that "true religion is only the manifestation of the Divinity already in man" as Swami Vivekananda so aptly put it. The Bible also expresses the same experience in a short pithy sentence "Be still and know that I am God." [ XI - XXII - V (a) - XXIII ]

Thus, the path of self-realisation is the nearest, the most direct, the easiest, the most natural and rational one; and in all the important Scriptures of the world, this is the one path that is prominently placed before the intelligent and thoughtful people who have a rationalistic turn of mind and are averse to credulity and blind faith. The Sufi cult in the Islamic religion follows this path of "Anal Haq, I am God".

There is a wise saying that "God sleeps in the minerals, dreams in the vegetation, wakes up in animals, becomes self-conscious or ego-conscious in men, and becomes Himself in Supreme. Life is an ascent from the Sleep to Self-hood." This science of Self is meant for those who are evolving from man-hood into superman-hood or Divinity. This is the religion of strength and not of weakness. It does not ask us to weep and cry before God for little transitory things of the world. It tells us definitely in unequivocal terms that the true Self of us all is eternal, immortal and blissful and That we ever are. We are ever the lion of Self and never the lamb of ego which we have thought ourselves to be under illusion. The trumpet-call of the Upanishadic seers to us all is "Roar as the Lion of Supreme Self which you truly ever are and do not bleat as the lamb of individual ego which you never are". Arise and awake to the knowledge "I am Brahman".

One and all, male and female, young or old, black or white, a labourer or President, a politician, economist and social reformer, Easterner or Westerner, the whole mankind should be greatly interested in this vital question of the discovery of 'I', since the ignorance of one's own Self is the cause of all the ills of life. The discovery of Self by each individual is of more far-reaching consequence and importance to man than the discovery of nuclear weapons and atomic bombs or of the nature of the surface of the Moon. Our ancient Sages discovered this great spiritual truth by diving deep within

their own hearts and solved the mystery of man and the universe and proclaimed it to the world at the top of their voice "Arise, awake, approach the wise and the blessed, and be blessed". The resultant fruit is extremely enviable and should be attained at any cost. The proof of the pudding is in the eating of it. Swami Ranganathananda says "Ordinarily we live only a life of three-fold experience, waking, dream and deep-sleep. But all of us are capable of living a life of divine consciousness called as the fourth plane of consciousness. The experience in this plane of existence is trans-ego: This is the depth in our personality from which all noble virtues spring forth automatically. In this stage of development, the flower of the life of the individual has fully blossomed. We must devote our lives to the attainment of self-realisation which alone can give us freedom and enlightenment and make us aware of the One Life." "The Divine, the Eternal, always was and ever will be within ourselves. Only the realisation of this divinity in us makes us real human beings. This path of inner self-realisation and discovery will not cut us off from the world and its problems". Swami Vivekananda says :- "That 'I' which we mistake to be a little I, limited, is not only my I, but yours, the I of everyone, of the animals, of the angels, of the lowest of the low; That 'I am' is the same in the murderer as in the Saint, the same in the rich as in the poor, the same in man as in woman, the same in man as in animals. From the lowest amoeba to the highest angel, He resides in every Soul and eternally declares "I am He, I am He. Thus we find the truth for which all religions search. That is the only knowledge which makes us one with this Universal God." [ XXIV ]

"Viewed from the transcendental stand-point, everything appears to be unreal-religious creeds and works, I and thou, and the universe, everything is unreal. Then only it is perceived that I am the only Reality, I am the All-pervading Atman, and I am the proof of my own existence. I have actually seen that state and realised it. You also see and realise it and preach the truth of Brahman to all."

"We see that the whole world is in constant movement, nothing in it endures. In this sense everything is illusion, Maya. It is an illusion on our part to cling to it and we must free ourselves from such an illusion. We must learn to live in the world, but not be of the world."

#### IV : SCIENCE OF SELF : SPIRITUAL LIFE IN THE WORLD :

The man of Self-realisation is a great asset to the society, the nation and the world. That he is a man of pure moral character goes without saying, as it is impossible to gain the experiential or intuitive knowledge of Self without a pure heart. A man attached to sense objects is always extrovert. He will never take to introversion,

quiescence, stillness and intuition. Vice cannot peep into the heart of even the aspirant. How can it gain entrance into the pure heart of the man of illumination, who finds joy, peace and perfect contentment in himself by himself, without sense objects? He feels a sense of unity with all fellow-beings and naturally works for the well being of all. His is a life of Self-less service to all mankind. The lust for pelf and power is marked by its complete absence in him. He is an eternal fountain of joy, peace and contentment. Even a seeker after self-realisation tries to approximate to the state of a person of Self-illumination and tries to become Self-less, controlled and well-disciplined, which is a necessary qualification for spiritual progress. With an eye towards eternal Self-bliss, he rises by slow degrees to a state of less and less dependence on external possessions for gaining peace, joy and contentment. The divine life led by these aspirants and men of illumination ever serves as a guiding star to those who have lost their way on the agitated ocean of life. Swami Ranganathananda says :- "The vision of spiritual unity of all existence has far-reaching implications for human life and destiny. It unifies the secular and the sacred; it provides a rational basis and spiritual stimulus for ethical behaviour; it makes for love and service in place of hatred and exploitation, as the valid form of inter-human relationship."

Claire Wyss says :- "The truths of the Ancient Wisdom, if they are applied and understood properly, could work miracles. They teach us that the true man is divine and immortal, that there is only one Divine Life which ensouls all creation, and that this Divinity is the basis of our Being. For that reason, the brother-hood of man is one of the most fundamental principles in Nature. If this were recognised by a larger proportion of mankind, it would work wonders in the torn world of to-day".

### Quotations

- (I) अस्मि स्वयमित्यस्मिन्नर्थे कस्यास्ति संशयः पुंसः ।  
अत्रापि संशयश्चेत् संशयिता यः स एव भवति त्वं ॥

शं-स्वात्मनिरूपण.

What person doubts his own existence? If any one doubts, the doubter himself is he.

- (II) स य एषोऽणिमा ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।  
छां-उ. 6-8-7.

He, this inmost self, is the Subtlest, and is the Self of the whole universe. It is the only Reality or Truth. It is the universal Self, and, Swetaketu, you are That.

(III) स्वप्नान्तं जागरितांतं चोभौ येनानुपश्यति ।

महांतं विभ्रुमात्मानं मत्वा धीरो न शोचति ॥ कठ-उ. 2-1-4.

An intelligent seeker of Truth realises the all-pervading supreme Self through whom man witnesses the contents of the dream-world and the waking world, and becomes free from grief.

(IV) एका न्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवं अद्वैतम् । स आत्मा स विज्ञेयः ।

मां-उ. मं 7.

The Supreme Self who can be realised only as the one common experiencer ( of the three states ) is world-less, all-peace, all-beneficent and one only without a Second. This Self has to be known.

V (a) ब्रह्म वा इदमग्र आसीत् । तदात्मानवेवावेत् अहं ब्रह्मास्मीति । तस्मात्तत्  
सर्वमभवत् । तदिदमप्येतर्हि य एवं वेद अहं ब्रह्मास्मीति स इदं सर्वं भवति ।

बृ-उ. 1-4-10

All this ( universe ) was originally Brahman. It realised itself as " I am Brahman ". Therefore, It became all this. Therefore, even now whoever realises " I am Brahman ", he becomes all this.

V (b) सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ भ. गी. 6-29.

He, who is united with the Self, sees the Self in all beings, and all beings in the Self and sees the same one Self everywhere.

(VI) इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥ भ. गी. 3-4, 2.

The senses are superior ( to objects ). Mind is superior to senses. Superior to mind is intellect and superior to intellect is He ( Atman ).

(VII) यच्छेद्वाङ् मनसि प्राज्ञस्तद्यच्छेत् ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेत् शान्त आत्मनि ॥ क. उ. 1-3-13

An intelligent seeker of self should dissolve the sense-plane into the mental plane, the mental plane into the intellectual self-plane, the intellectual self-plane into the universal self-plane, and the universal self-plane again into the absolute Self.

(VIII) यदेव साक्षादपरोक्षात् ब्रह्म य आत्मा सर्वान्तरः तं मे व्याचक्ष्व इति ।

एष त आत्मा सर्वान्तरः । बृ - उ. 3-4-1

Teach me, Sir, the Brahman which is immediate and direct, and the inmost Self of all. This self of all is your own Self.

IX (a) आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः । बृ. उ. 2-4-5.

Supreme Self should be realised, by being heard about, reflected upon and concentrated upon.

IX (b) आत्मा वा अरे अन्वेष्टव्यो विजिज्ञासितव्यः । छां-उ. 8-7-1.

Supreme self should be searched after and actually realised.

(X) यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणां ।

अप्रमत्तस्तदा भवति योगो हि प्रभवःप्ययो ॥ - क. उ. 2-3-10, 11.

When the five senses, the instruments of knowledge, along with the mind, stand still and actionless, and the intellect also ceases to function, that is the end of spiritual practice. Yoga is said to be quiescence and perfect stillness. Then, the seeker becomes self-aware, because, yoga has birth and death.

(XI) आत्मसत्यानुबोधेन न संकल्पयते यदा ।

अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥ गी. का. 3-32.

Following the teaching that Atman alone is real or truth (and everything else i.e. the universe is unreal or untruth), if all mentation is stopped, the mind becomes no-mind i. e. Atman itself, having no object to catch hold of.

XII (a) यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।

तथा अमी सर्वे भवन्ति न भवन्ति च ॥ गी. का. 4-68.

Just as in a dream, egos are born and die, so also these Jivas or egos are born and die.

XII (b) अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ गी. का. 1-16.

When the Jiva who is sleeping, under the spell of beginningless Maya or power of illusion, is awakened, then he realises that he is unborn, sleepless, dreamless, and secondless.

(XIII) द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्व-त्यनश्नन्नन्यो ऽ भिचाकशीति ॥ मुं. उ. 3-1-1

Two birds occupying the same tree, are living together as close companions. Of them, one eats the sweet (and bitter fruits of the tree (of life) and the other merely looks on without eating.

(XIV) यस्मिन्सर्वाणि भूतानि आत्मैवामूद्विजानतः ।

तत्र को मोहः कः शोकः एरुत्वननुपश्यत । ॥ ई. उ. 7.

When, to the illumined soul, all beings have become his own self, what delusion, what sorrow can afflict him who sees the one Self everywhere?

(XV) पराञ्चि खानि व्यतृणत्स्वयंमूस्तस्मात्पराक् पश्यति नांतरात्मन् ।

कश्चिद्धीरः प्रत्यगान्मानमैक्षतावृत्तचक्षुरमृतत्वमिच्छन् ॥ कठ. उ. 2-1-1.

The self-born Creator has created the senses so as to move only outward. Therefore, man looks outward and does not look into the inner Self. But some solitary thoughtful person desiring immortality, withdraws himself from the external world and realises the inner Self.

(XVI) अथ य एष संप्रसादो अस्मात्शरीरात्स नुत्थाय परं ज्योतिरूपसंपद्य

स्वेनरूपेण अभिनिष्पद्यते एष आत्मा । एतदमृतं अभयं एतद् ब्रह्म । एतस्य ब्रह्मणो नाम सत्यं ।

Now, this Jiva gets out of body - sense, merges himself completely with the Supreme Light and makes It his own Self. This is Atman. This is immortal and fearless. This is Brahman. Truth is the name of this Brahman.

(XVII) यथा नद्यःस्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यं ॥ मुं. उ. 3-2-8

Just as the flowing rivers get dissolved into the ocean by abandoning their name and form, so the wise aspirant becomes one with the Supreme Transcendental Being, by freeing himself from all name and form.

(XVIII) अश्वत्यमेनं सुविरूढमूलं असंगशस्त्रेण दृढेन छित्वा ।

ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति भूयः ॥ भ. गी. 15-3,4

This tree of mortal life which has taken deep roots, has to be cut asunder with the sharp axe of non-attachment, and then that Supreme Being should be diligently sought out, having realised which, one never returns (to mortal life) again.

(XIX) वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यं । छां - उ. 6-1-4.

Earthen pots exist only in talk. They are only name, form and modification. Earth is the truth of them all.

(XX) यद्रूपेण यन्निश्चितं तद्रूपं न व्यभिचरति तत्सत्यं ।

यद्रूपेण यन्निश्चितं तद्रूपं व्यभिचरति तदनृतम् ॥ तै. भा. 2-1

That which does not change its once-determined nature, is the Truth. That which changes, is untruth.

(XXI) नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ भ. गी. 2-16

The untruth ceases to be. The truth never ceases to be. The illumined seers of Truth have thus determined the nature of both.

(XXII) स वा एष महानज्ज आत्माऽजरोऽमरोऽमृतोऽभयो ब्रह्म ।

बृ. उ. 4-4-25.

He, this inmost Self, is all-pervading, unborn, without oldage, deathless, undying and fearless. He is Brahman.

(XXIII) देहात्मज्ञानवत् ज्ञानं देहात्मज्ञानबाधकं ।

आत्मन्येव भवेद्यस्य स नेच्छन्नपि विमुच्यते ॥ शं. उ. सा. प. 4-5.

If the knowledge that I am Atman, which destroys the knowledge that I am the body, becomes as deep-rooted as the knowledge that I am the body, one is completely liberated, even if one does not wish liberation.

(XXIV) उत्तिष्ठत, जाग्रत, प्राप्य वरान्निबोधत । क. उ. 1-3-14.

Arise. Awake, Approach the wise and learn wisdom from them.

(XXV) न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनेन ।

हृदा मनीषा मनसाभिवलृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ कठ. उ. 2-3-9.

His true Being does not stand in front of us. None can see Him with eyes. But He can be realised with the heart which controls the mind, by being contemplated upon with a purified mind. Those who thus realise Him, become immortal.

(XXVI) असन्नेव स भवति असद् ब्रह्मेति वेदं चेत् ।  
अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः ॥ तै-उ. 2-6.

If a person thinks that there is no Brahman, he himself becomes non-existent. If he thinks that Brahman exists, then he himself can be said to exist.

(XXVII) यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
यत्र चेवात्मना ऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ भ. गी. 6-20

When the mind, completely withdrawn from the universe, takes its final rest in Atman, then the Self sees the Self with the Self in the Self and rejoices.

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

— Gurudev Ranade

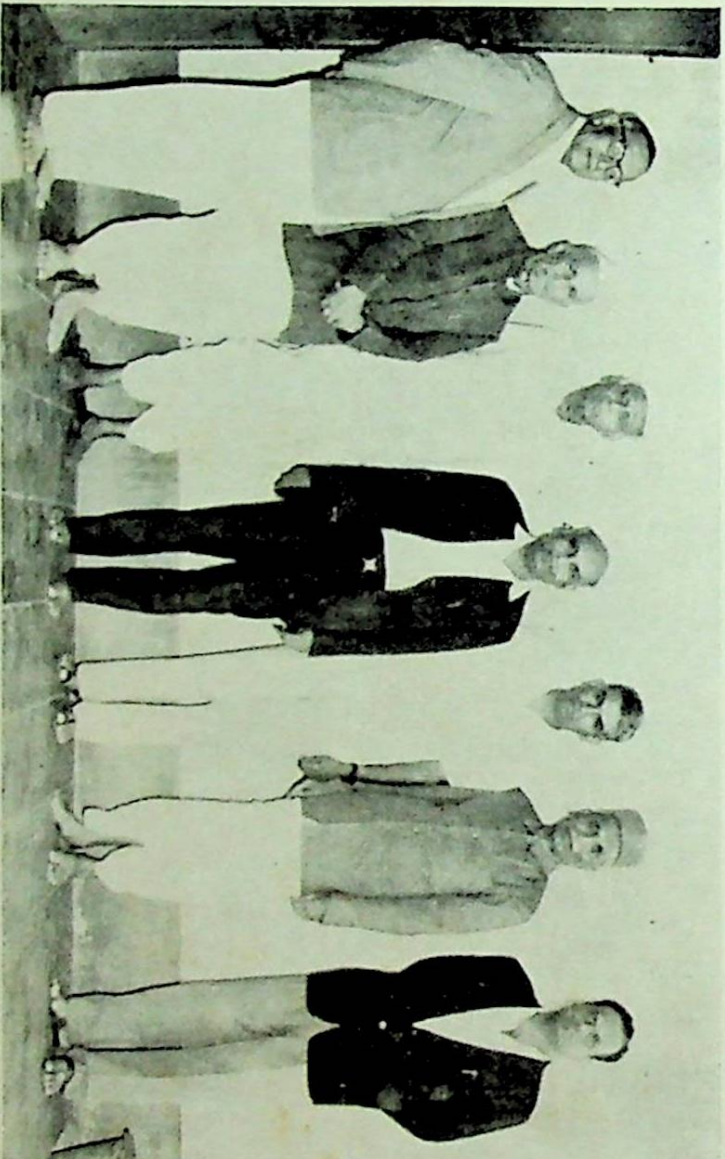


Shri Gurudev in Dharwar ( 1955 )



Seated (L. to R.) (1) Prof. N. G. Damle, (2) Smt. Jamkhandi, (3) Smt. Seetabai Ranade, (4) Sri Gurudev Ranade,  
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(6) Shri J. V. Parulekar, (7) Shri G. S. Kulkarni.

## A Shost Report of The Academy of Comparative Philosophy & Religion Belgaum

( from 1-6-1972 to 10-11-1972 )

The sacred relics of Sri Aurobindo were sent by the MOTHER from Pondicherry to Belgaum on 13-7-1972. They were received by Sri K. R. Ramachandran, Divisional Commissioner, Belgaum at the aerodrome and brought to the Gurudev Mandir. A meeting was held in the evening the same day under the presidentship of Shri K. R. Ramachandran, when Sri. Udara Pinto explained the philosophy of Sri. Aurobindo. Sri. H. M. Bableswhar and Sri. B. N. Kulkarni also spoke on the occasion. The relics remained in the Gurudev Mandir for the 'Darshan' of the public and a good number of persons paid homage to Sri. Aurobindo. They were removed to Halsangi village in the Bijapur District the next day morning.

'YOGASANA' classes were arranged during this period for men and women separately. Sri. Shripad P. Sathe ( alias Shripad Ramadasi ), who has received his training at Nagpur, conducted the training classes in the morning and evening for a couple of months. About a hundred persons, including ladies, took advantage. A large percentage of the trainees came from the student class. A proposal was then made to us to start a centre of 'YOGA' training. In a casual talk, Padma-Bhushan Dr. M. C. Modi, the famous eye specialist, also suggested that such a centre would be quite useful to the public, if it was started under the auspices of "Gurudev Mandir". A meeting was then held on 6-11-1972 to discuss the proposal, when Dr. Modi, Sri Baburao Thakur and some other interested persons were present. Dr. Modi agreed to give his help and suggested that the centre should work on scientific lines. He suggested to have 2 or 3 persons, trained in the 'Lonawala' or a similar good centre. It was generally agreed that the centre should have a spiritual base.

The following persone gave talks in the hall of the Gurudev Mandir during this period :

| <i>Name</i>                                                            | <i>Subject</i>                                    |
|------------------------------------------------------------------------|---------------------------------------------------|
| 1. Sri. Yellapur Pandurang Pai. ( English )                            | Bhagwatgita and the Art of living.                |
| 2. Sri. Shripad Ramadasi, Sangli ( Marathi ).                          | Maryada Purushottam Bhagwan<br>Ramachandra.       |
| 5                                                                      |                                                   |
| 3. Dr. Padmanabha S. Jaini<br>( California University ) ( Hindi )      | Bharat and my experience of<br>foreign countries. |
| 4. Sri. Basavanand Shastri<br>( Siddharudha Matha, Hubli ) ( Kannada ) | God-Realisation and the need of<br>Guru.          |
| 9.                                                                     |                                                   |

Sri. Krishnasastri Marathe has continued his discourses on Bhagwat-Gita on every Sunday evening. The attendance is improving.

The following persons have become life subscribers of PATHWAY TO GOD during this period on payment of Rs. 100/- each:

- 1) The hon'ble Sri. A. Narayana Pai, Chief Justice, Mysore High Court, Bangalore.
- 2) Sri. Keshav Mahadev Saraff, Margao Rd. Ponda-Goa.
- 3) Sri. S. R. Katti, Hindwadi, Belgaum.
- 4) Sri. K. R. Kulkarni, Gangavati.
- 5) Sri. S. H. Desai, Angol Road, Belgaum.
- 6) Sri. Keshav Hanmant Kulkarni, Tigadi (Bailhongal Taluka)
- 7) Sri. Hanmantrao D. Deshpande, Tilakwadi.

Sri V. B. Ghorpade, Rajarampuri, Kolhapur has agreed to become life-subscriber and paid in Rs. 50/- as part payment of the subscription.

Donations were received from the following persons during this period.

- 1) Sri. Susesh H. Apte, C/o Smt. Ranade, Rex Talkies Rd., Belgaum. ... Rs 50/-
- 2) Sri. R. B. Patil, Basapur (Belgaum Taluka) Rs 11/-

We are grateful to these persons for their kind donations.

Portraits of Sri. Gurudev Ranade and Sri. Bhausahab Maharaj have been obtained for placing them in the library hall of the Gurudev Mandir. They will be unveiled on the Vaikunthachaturdasi day (19-11-1972).

A nama-saptah of 5 days has been arranged to begin from the 15th of November. It will end on the Vaikunthachaturdasi day. A few sadhaks from different places like Bangalore, Sholapur, Poona have agreed to take part in this saptah. Sri. G. V. Tulpule, Chairman of the 'Academy', has agreed to attend and give talks during the period of the saptah.

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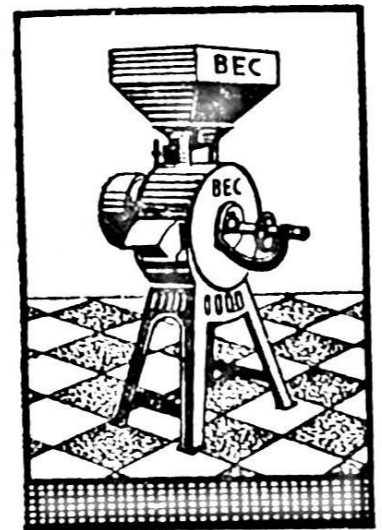
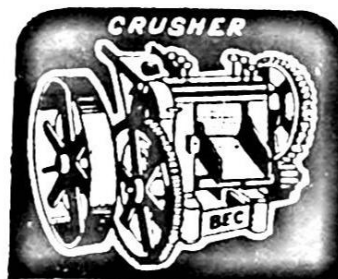
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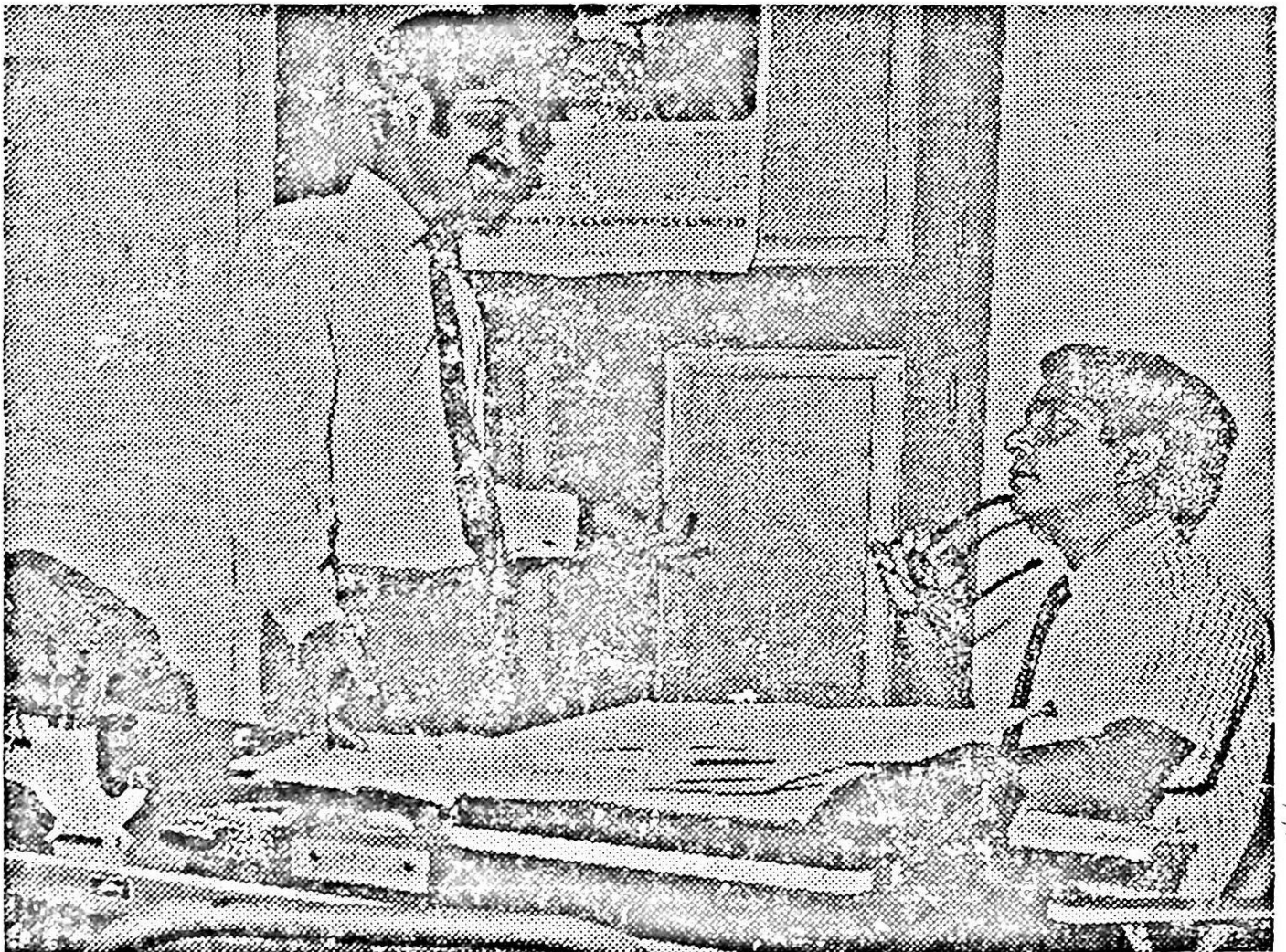
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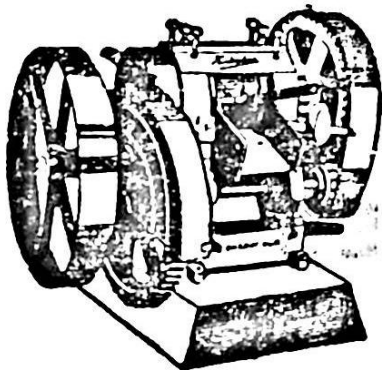
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