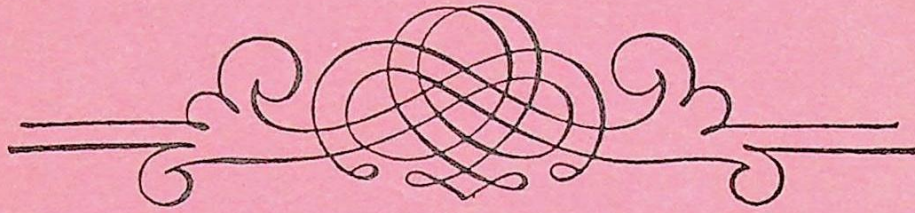
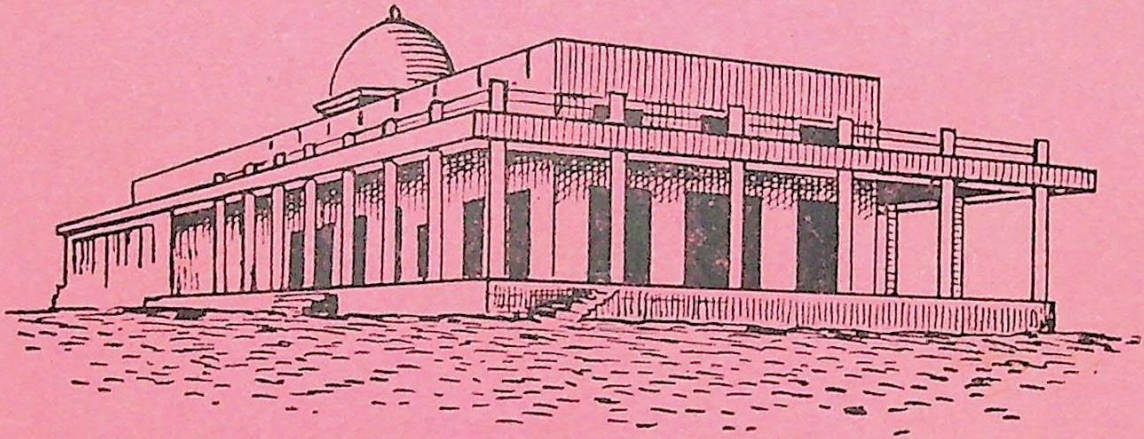


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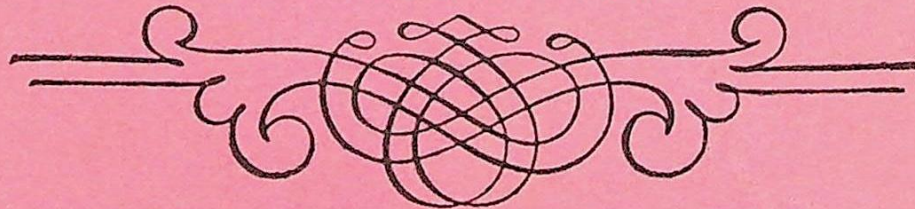
(*A Journal of Spiritual Life*)



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SRI GURUDEVA MANDIR



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Belgaum**

Vaikuntha Chaturdashi

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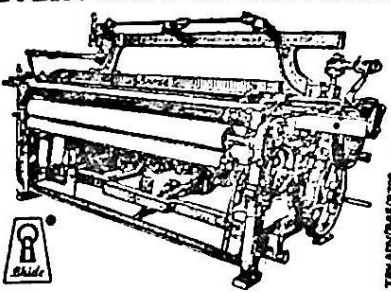
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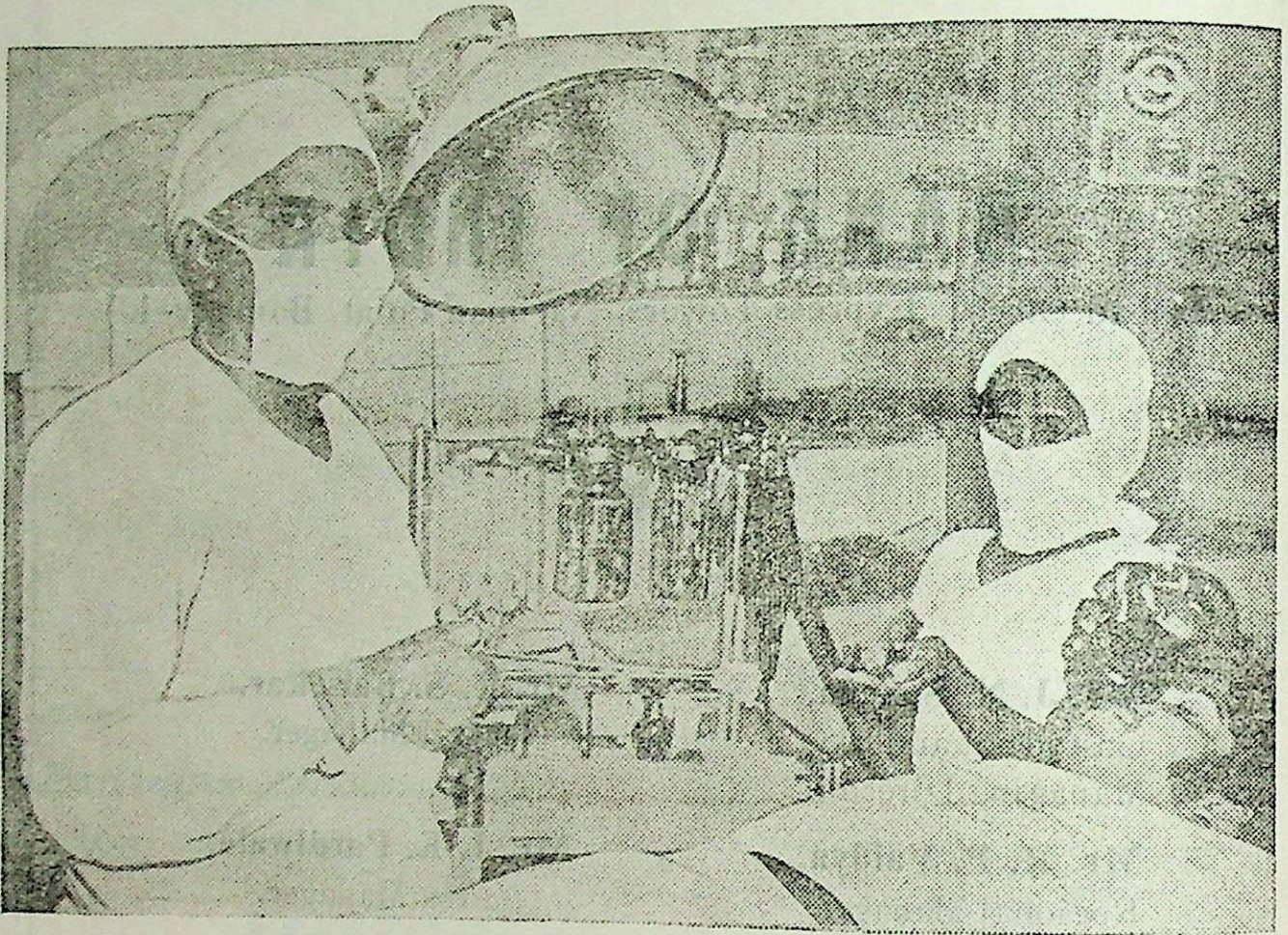
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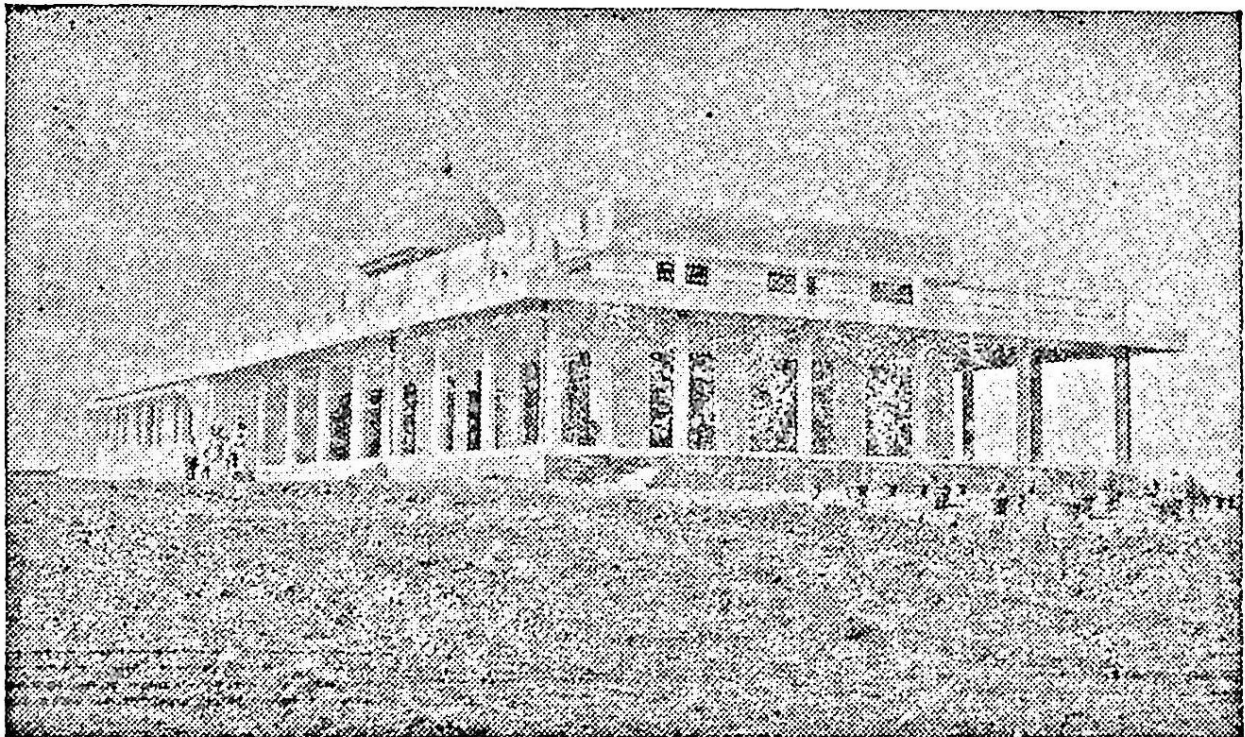


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PATHWAY TO GOD

(A Journal of Spiritual Life)



SHRI GURUDEV MANDIR

Academy of Comparative Philosophy and Religion,
BELGAUM.

Vaikuntha Chaturdasi

Vol. VIII }
No. 1 }

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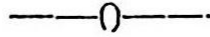
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	Page
1) Prayer	1
2) Editorial Notes	2
3) Nama-Yoga	Shri M. S. Deshpande M.A. 5
4) Fragrant Flowers from the Spiritual Garden of Sri Gurudev Dr. Ranade	'A Florist' 8
5) A few Glimpses of the life of Gurudev Ranade	Shri V. G. Apsangi 9
6) Harikathāmṛasāra	Dr. S. G. Mudgal, M.A.Ph.D. 21
7) Vedanta in Practical Life	Shri K. E. Parthasarathy, B.A. 26
8) Inspiration (Poem)	Dr. D. R. Bendre 33
9) Invisible Fingers ! (Poem)	Prof. M. N. Joshi, M.A. 35
10) What is the Object, if any, of Philosophy ?	Dr. Gerhard Funke 37 West Germany
11) Epistemological Approach to the Existence of God.	Dr. A. G. Javadekar, M.A.,Ph.D.,D.Litt. 53
12) Glimpses of Shri Bhau Saheb Maharaj, Amburao Maharaj and Gurudev Ranade	62
13) God and the Problem of Evil	Dr. H. M. Joshi M.A.Ph.D. 75
14) The Vedic Outlook and its Relevance Today	Dr. K. Guru Dutt 84
15) Individuation as the Adequate Explanation of Value	Dr. N. V. Joshi, M.A.D.Litt 91

16) The Hegelian Dialectic : An Evaluation	Swami Brahmanandendra Saraswati	102
17) The Gayatrimantra	Dr. C. L. Prabhakar Ph.D.	108
18) Meditative Reflection	Prof. N. G. Damle, M.A.	111
19) Reviews of Books		113
20) A Short Report of Academy of Com- parative Philosophy & Religion, Belgaum		122

Photograph

Gurudev Dr. Ranade introducing his French disciple
Dr. J. de. Marquette



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(*A Journal of Spiritual Life*)

“One God, One World, One Humanity”

Vol. VIII

November 1973

No. 1

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च घाम
त्वया ततं विश्वमनन्तरूप ॥

(B. G. XI-38)

You are the prime Deity, the
most ancient Person; You are
the ultimate resort of this universe.
You are both the knower and the
knowable, and the highest abode.
It is You who pervade the universe,
assuming endless forms.

Editorial Notes

Capacity to think is the nature's special gift to man. To refuse to think is to refuse to behave like men. We are so much engrossed in the affairs of the world that we hardly have any time to think. If our life should get meaning and our actions be significant they must be based on clear thinking. Almost everything we do and see can be the subject-matter for our thinking. We have a tendency to boast of our own selves and achievements without having a clear knowledge of what we are. One hankers after happiness without knowing what it is or how it can possibly be attained. We blindly worship and pray without making any enquiry into the object of worship and prayer. Spirit of enquiry appears in those who wake up from their 'dogmatic slumber'. This may be regarded as spiritual awakening.

Out of the spiritual awakening arises a desire to know one's own self and its capacities. The knowledge of 'self' is so important that without it no perfection and emancipation are ever possible. A stage would come when we are forced to raise the question, 'what is the ultimate goal of human life?' The answer to this question differs from individual to individual depending on their spiritual progress. To a materialist and hedonist it may be pleasure or enjoyment, to a miser it may be money, to a man of the world it may be power and so on. But to a truth-seeker like a philosopher it is the knowledge of the ultimate reality. To a religious man and a mystic it is God or God-realisation. Being a mystic, Gurudev Ranade believed that God-realisation is the *summum bonum* of human life. All his activities were directed to this end. It is a mistake to think that God should be so considered only by a mystic or a religious man. As Sri Ramakrishna Paramahansa suggests every human individual should regard God as a final resting place. Being a master of parables, he gives a simple example to impress on us the need for God. A traveller comes to a city to spend a day. He keeps his luggage at one place and then goes round the city. During the day he moves to all parts of the city, does all he wants, enjoys his time. He has to return to the place where he has kept his luggage to sleep at night. If he does not fix up the place beforehand he will find it very difficult to spend his night and sleep which he necessarily requires

after day's activities. Likewise to a man who does all that is possible for him during his life-time God is the only resting place. It is better for him to book this place for himself quite in advance. After spending our time happily in this world we reach a stage at which we feel all-exhausted and helpless and therefore miserable. To experience the peace of mind most necessary at that moment we have to turn to God. This we can do without much difficulty provided we have already accepted God as our resting place. Otherwise we are sure to land ourselves in troubles which take away the peace of mind most desired then.

How to reach God, having accepted Him as the highest goal? Of the three recognised ways that lead to God - Jñāna, Karma, Bhakti - Bhakti or devotion is the easiest and therefore preferred to the other two ways, and especially so in Kaliyuga. Bhakti is love at its best directed towards God. It is the intense and selfless love of the Supreme Person. Madhva says in one of his works that loving God more than anything else knowing his greatness is bhakti, and that it is the only thing that can confer liberation. Though distinguished from other pathways to God Bhakti does not contradict them. On the other hand it is possible to reconcile them with each other. Even Shankarāchārya, in spite of being himself an advocate of jñānayoga, recognised the claims and efficacy of bhakti. He advises the common man saying, मज गोविदं मूढमते . It consists in surrendering oneself completely to and doing everything in the name of God. In the Gita the Lord says,

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स म मेति पाण्डवः ॥ (XI - 55)

“ Arjuna, he who works for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me. ” Lord has assured that a true devotee is loved by Him and never perishes (falls) .

A Bhakta sees God in all beings and deals with them without any discrimination. He never works for selfish ends. If our society is full of such devotees it would be surely a 'kingdom of God' on earth.

What we find in the world today is quite to the contrary. India is not an exception to this mentality. As lovers of science and technology we are after material progress. This has resulted in our neglecting the spiritual advancement. Spiritually we are lagging behind, and

this appears to be the root-cause of the present ills. India is facing economic and political crises. These have sprung from moral degeneration of the people. People have turned out selfish beyond the expected limit. Nepotism in several forms including corruption is rampant in all walks of life. Sincerity of purpose, love of and loyalty to the country have disappeared. These are our real enemies. It is disheartening that in a country which was once known for its spiritual heights and which is the land of many religions and the birth-place of several saints and philosophers such an ugly scene should prevail today. If necessary steps are not taken, before it is too late, to remove these enemies there is the danger of further deterioration which may lead to the loss of political freedom. Added to this, the life of the common man has been utmost difficult. The time has now come for us to helplessly utter "God save India!" India is surviving today because of her past glory and merit and the efforts of a few noble souls existing now in our midst.

In the recent past a few States were seriously affected by draught. We record our deep sorrow over the loss of lives and belongings in these areas. The Government, moved by sympathy, did all that was possible to meet the situation with the co-operation of the people. In this connection we very much appreciate the service rendered by the heads of a few religious institutions. They behaved like true bhaktas and resorted to 'Padayātrā' to collect food, clothing and money for the draught-affected people and also opened 'food centres' to save the dying brethren. In this way they served God through His children. All the heads of religious institutions would do well to undertake such and similar other noble and constructive deeds to serve mankind and God lest their energies would otherwise be wasted in mutual quarrels. Let us hope that every citizen and leader in India will work with the spirit of service and sense of sacrifice. It is only then that we may expect her to attain better progress on all fronts in future.

We are grateful to our learned friends who co-operated with us by their valuable contributions in bringing out this number. Our thanks are also due to all the philanthropic friends who have helped us in this sacred cause by giving advertisements. We look forward to receive more and more co-operation from them all even in future.

May God bless us all!

K. D. T.

NĀMA-YŌGA

(**Yoga of Divine Name**)

(Extracts from the Letters of Sri Bhausahab Maharaj)

Selected, classified and translated

(continued)

By

Sri. M. S. Deshpande

(A) Vairagya-Dispassion :

(21)

We should not forget Spirituality in our Worldly Life.

You were kindly intimating to us through your frequent letters your well-being which was contributing to the growth of our mutual affection. But recently as you don't find time and leisure, in your worldly affairs, you appear to have forgotten us, which is rather surprising. In worldly life a person cannot afford to be forgetful; he has to be alert. Otherwise, he will have to suffer instant loss. But in spiritual life, he can very well afford to be negligent. Because the loss sustained thereby, though great, is invisible. But you should very well remember that both worldly and spiritual life are directed by the power of the Lord Himself. Hence you should not neglect spiritual life. You should daily allot more and more time for meditation on Divine Name and perform it with love, regularity and firm resolve. Some devotees regularly come to Inchagiri on every full-moon day. Since they sincerely pay attention to the development of their devotion, it naturally increases. They thus serve the Master. If a person observes some voluntary restrictions he would remember spiritual

life. If not, he would forget devotion and would be blinded-deluded by passion. Hence one should sincerely observe salutary regulations in life. (PP. 77-78)

(22)

**The Wise should Attend both to the Worldly
as well as Spiritual Life.**

I wrote to you a few letters and I also personally told you that you should pay proper attention to your studies. Still, to shun your study, you are relating to me lofty philosophical principles. This is not proper for you. A person who performs both the worldly and spiritual life is really wise. You should sincerely attend to your studies in order that you may be able to discharge your worldly duties quite well. If you try to neglect your studies under the pretext of attending to spiritual discipline, we both would expose ourselves to public censure. Hence carry on your study properly. And at the same time meditate on the Divine Name by fixing your eyes on the tip of your nose. This will ensure success in everything. You need not worry in any way. (P. 143)

(23)

Dhṛtarāṣṭra won't Understand Vidur-nīti.

Ill-gotten, filthy wealth makes a man insolent. His intellect becomes deluded. His reason is destroyed. So long as he retains that wealth, he is overpowered by nasty feelings and desires. He thereby gets addicted to vicious habits which deprive him of all his wealth and reduce him to abject poverty. Even under such miserable circumstances, he does not become free from his delusion. Just as the repeated moral advice of Vidura could not remove the delusion of Dhṛtarāṣṭra's intellect, the delusion of such a person does not disappear, even though he is advised any number of times. Blinded by delusion, which has taken firm root in his intellect, his attraction or liking for evil habits does not leave him. In the same way, those that are already blessed by a Sadguru, but who have not attained the vision of Divine Efulgence by performing the Sādhana properly, do they not also deserve to be called Dhṛtarāṣṭrās? How can they understand Vidura-nīti? How can they relish the advice

that they should adopt moral conduct by eschewing their evil passions? Hence our Sadguru has been repeatedly advising us to give up our blind delusion and behave morally. (PP. 181-182)

(24)

Pride has Fall.

In his worldly life a person requires wealth, house, property, wife, children etc. This produces the feelings of desire, selfishness, lust, anger, avarice etc. in his heart. Along with them, his ego increases and he tries to acquire honour and fame. Such is the case in worldly life. In spiritual life he renounces all these emotions, considers God-devotion to be all in all and regards nothing else to be worth-having. He begins sincerely to listen to sacred discourses, to adore the Lord and to meditate on Divine Name. But at the same time, he begins to feel : " I am a devotee-I am non-attached " and thus falls a prey to subtle egoism. Still, when he is required to depart from the world, both the objects of his egoism remain behind him. No object of fame accompanies him. Hence such a person proves an utter failure both in worldly and spiritual life. Who is, then, a really great man? Whose fame is everlasting? A saint who renounces egoism and realises his identity with his Self, alone enjoys eternal renown. (P. 268)

(25)

Internal Purification through Repentance.

" I am a sinner; I am a vile wicked person ! In my boy hood and youth, I committed evil deeds through ignorance. Have mercy on me, O Lord ! and pardon me ! " If a person entertains such feelings, and is scorched with intense repentance, his heart would be automatically purified. And he whose heart is purified needs no words of advice. He should forget his past sins and should no longer worry about them. He should, thereafter go on meditating on the Divine Name. (P. 63.)

Fragrant Flowers from the Spiritual Garden

of

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(3) God-devotion

1. God-devotion is an inward impulse that rises from man to God.
2. Devotion is the hunger of the Soul for God.
3. God can be attained by Bhakti alone.
4. True devotion is a vision of the identity with God.
5. Bhakti means attachment, devotion, one-pointed love towards the object of adoration.It is one-pointed and unswerving devotion to God.
6. Bhakti or Bhava is an unexplained and inexplicable love of God.
7. It is only through one-pointed devotion to God that one may be able to know Him, see Him and enter into Him.
8. It is only after God-vision that true Bhakti is generated in man.
9. God-love is a charioteer who leads the chariot of life to spiritual victory.
10. It is spiritual love-love of God which binds all people together.
11. Love for God is the central and the highest virtue.

A few Glimpses of the life of Gurudeo Ranade

By

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“What is the use of coming into this World if we are not able to
Visualise **GOD** ? ”

.....Pythagoras -

Shri Gurudeo Ranade Satkar Samiti, Jamkhandi, which had been revelling in having celebrated the Amrit Mahotsava (the Seventieth Birth Anniversary of Gurudeo on 3rd July, 1956) at Jamkhandi and were just contemplating upon the future plans for reviving the glorious spiritual traditions deeply embedded in and around Jamkhandi, received a rude shock at the news of the sudden demise of their Sovereign Saint, on Thursday, the 6th of June, 1957, at about 10.30 p.m. at Nimbal, his spiritual retreat. Since the Amrit Mahotsava Mother Earth had yet to complete her revolution round the Sun, when she was deprived of a precious personage, in the person of our great Ranade, who had come to be for the last thirty years or more, a source of supreme inspiration and guidance to all such spiritual aspirants and the seekers after Truth that sought him as a Guru, in the Upanishadic sense of the term. Even the erring and the sordid minded were engulfed in his bewitching personality at the very first contact, however brief it might be. To all such and many others, who had heard about his astounding mystic heights, a feeling of orphanage has overtaken which it is difficult to get rid of, unless an inner strength to be obtained from a correct knowledge of his life and teaching be gained from his disciples and associates.

The present writer is goaded to such an action placing before the readers, only such facts, as have been personally got either from Gurudev

or from such others, who have been acclaimed to be his closest disciples and associates.

Our Gurudev departed from this mortal world, as gloriously as he had come into it. The last breath of this our modern sage was resonant of the silent saturation of the Name of God imparted to him by his Guru, Shri Samarth Bhausahab Maharaj, at Jamkhandi in 1901. From this, his second birth, until the last moment, his whole life was one complete dedication to The Supreme Lord. His frail shining body, the gift of the Maker, given him as a vehicle to realise for himself and enkindle in others the Master Spirit, was restfully and gratefully handed back to the Maker, when the Call came. Our Gurudev, it is told, has had a pre-vision of this during his stay at Allahabad in last April. When one day lightning passed by his residence at Allahabad, he is said to have remarked, 'This time even Nature seems to conspire'. From then or even previously to that, the saint of Nimbai was preparing for the glorious exit and the final handing over of the mortal coil, to the Maker, with supreme equanimity, characteristic of a Sovereign Saint. During the last four days of the close of his life, the brave soul discarded even taking in water, reminding one of similar heroic 'Prayopaveshana' of our ancient seers and sages who adorned this thrice blessed land of ours. Only five days prior to his departure, persons who had come to Nimbai to pay their homage, were blessed with initiation. Such was the dynamic beneficence of the darling of God. That very morning of the saddest night, an old intimate friend, approaching him, awefully oppressed with anxiety about his extremely delicate illhealth was overpowered by Gurudev who with overflowing love himself enquired about the health of the visitor. Supreme equanimity, born of God possession was visible, till the last moment of the life of our Gurudev. Why that last moment come so soon and so suddenly only God can say, may be, perhaps, to transcend the limitations of a frail body. The superb description of a devotee; to be found in Bhagawata, was incarnate in the person of our Gurudev. Posterity will not be inclined to readily believe that such a great person, walked on earth.

Equally significant and glorious was the birth of Ramahhan. In May, 1956, when I was closeted with him, in his room, at Nimbai prayerfully asking for his blessed consent, to go over to Jamkhandi for

the Amrit Mahotsava, he at once ejaculated: "Do you know I was going to be cut into pieces even before I was Born?...Perceiving my ignorance, he continued "My pious mother has had prolonged labour-pains for days together until at last the doctor was sent for. The doctor diagnosed the case to be precarious to the mother and preferred to cut the child to pieces, to save the mother. But this the mother would never accept. Shrimant Appasaheb, the then ruler of Jamkhandi, on knowing this, offered prayers before Rameshwar and washing the feet of the idol with water, sent it for being administered to my mother. Significantly strange it was to see that no sooner did my mother take in that holy water than I came out safe and sound, keeping my mother safe and happy. That sage-like king Shrimant Appasaheb was overjoyed at this and immediately sent a word to our house that the child shall be named as Ramachandra after the name of God whose bountiful grace had given the child. Even when my mother was carrying, Gurudev added, an itinerant Sadhu had prophesied to my mother that she was carrying a World-teacher." With a penetrating angelic look, diving deep in my heart our Gurudev concluded: "So you Jamkhandians should commence a Sadhana Saptaha near the Rameshwar temple at Ramtirth so that I shall feel happy to attend it." Jamkhandians thus were singularly fortunate in having a tender flower, sent from the garden of God, blossoming in due course, into a richly variegated Master Mystic shedding full bloom and fragrance for three score years and a half, both in the orient and the occident. The epic life of Shri Rambhau, the noblest work of God, is sure to illuminate our path, the more so if we are blessed enough to be the pilgrims on the Pathway to God.

Even from his boyhood Shri Rambhau evinced strong spiritual propensities. Ramu, aged seven, did bow instinctively his head, when he came across a tulsi plant, a bilwa tree and a cow as symbols of divinity. When for the first time, he saw a river he stood in a trance, struck with its sublimity. While a student in the pre-matric class he was many a time observed in the class, to have been completely lost in gazing at the hills. His teachers mis-judged it to be absent mindedness. Verily, the boy was gazing through the hills at the Maker. It is no wonder therefore, that Shri Samarth Bhausaheb Maharaj, Umadi, initiated the boy at the age of fifteen into Parmarth Patha by imparting the Name of

God, on Vaikuntha Chaturdashi in 1901. At the beginning, the boy disciple took to meditation on the Name of God, with the main object of getting creditable success at the examination. Mysterious are the ways of God! In 1902, the dark horse in the Parashuram Bhau High school came to the limelight of public gaze and attention. He won the first Shankarseth Scholarship and stood second at the Matriculation examination. This strengthened his Guru-bhakti and intensified his Sadhana. Untouched by vanity or pride, the unassuming boy joined the Deccan College and in his college career, added new feathers to his cap. After the first year's college examination was over, an intimate college friend of Rambhau, who prided himself in being bright in English, asked Rambhau how he had fared in English. "Just ordinary and passable" was the quick but guileless reply. On the day of the declaration of the results, the English Professor holding out one answer book, remarked: "Here is a brilliant scholar, whose performance is refreshingly original and exemplary. He scores deservedly the highest". In both F. Y. and Inter, Shri. Rambhau stood in first class. Eminent professors of the Deccan College, like Woodhouse, Clarke, Bain and others and learned English and Scotch missionaries, then residing at Poona, were struck with the erudition, scholarship and the deep insight of Shri Rambhau and they all shared the remark: Such an extra-ordinary calibre and originality, we could see in Oxford and Cambridge University Scholars. For his B. A. examination Rambhau took up Mathematics and won creditable success. During all these years this college student was retiring to a lonely place after dusk and was practising intensive sadhana on the cremation ground at Poona. The spectre of Death had lost all its terror for the fast evolving Mystic. Already he has had mystic experiences both of vision and sound. In 1907, Shri Rambhau was appointed as Dakshina fellow in the Deccan college. Soon after this a prolonged serious illness came in the way of his post-graduate studies. Undeterred by this, Shri Rambhau gave a new turn to his life, by undertaking an almost unbroken and intensive sadhana keeping singular faith in the saving grace of his Guru. During this period, the spectre of Death did appear before him. But, it is told, he warded it off by a firm shake of his hands, retorting: "Do not come near me!" By this time Shri Rambhau had achieved noteworthy progress in Mystic experiences. He had had the abiding experiences of "Unlit Light and unstruck Music of the Absolute". But he felt

he should have no rest, until those and such other Mystic experiences were proved to be rationalistic before the bar of Philosophy. From then on, therefore, the sharp witted scholar devoured the ancient Sanskrit works on Philosophy and Religion, studied Greek Philosophers in their originals & mastered western Philosophy. Already he had won the Chancellor's Gold Medal at the M. A. examination, by standing first in first class with Philosophy, a most coveted honour. By the year 1913, he had partially recovered his health and served first as a lecturer in Sanskrit in charge of the Oriental Manuscript Library, attached to the Deccan College. The voracious scholar was ripening into a unique international Rationalistic Mystic. Soon after, in a spirit of selfless service to the sacred cause of education, he joined the D. E. Society and made a name as a brilliant professor of Philosophy in the Fergusson College. Being struck by his masterly superb articles on some of the Greek Philosophers, Shri Aurobindo, a Maharshi of the modern age, assessed his worth, as a perfect writer, with his writings as a priceless gain.

While a professor at the Fergusson College, the then Viceroy was once a distinguished guest. Wrangler Paranjape, the then Principal, received him at the gate. By the side of the Wrangler were four professors, one of Sanskrit, another of English, the third of Philosophy, and the fourth, Professor Ranade. The Wrangler while introducing himself and the others to the distinguished guest, is reported to have said, "Well, you see in each one of us four, a professor of this and that subject but in professor Ranade, you can see all of us four rolled into one."

The elite of Jamkhandi naturally longed to honour their Chancellor's Gold Medalist, who had brought such a unique honour to his birth place and cradle of learning and some leading people contacted him at Hinchegeri, where he had gone to continue Akhanda Nema. The people were courteously sent back. He, it is told, said to them, "Well, you should be kind to me and forgive me, for I am suffering from hernia. I would like to be cured of it, by carrying on Akhanda Nema". The miraculous curative efficacy of Akhanda Nāma was an article of faith, with Shri Rambhau. On a good many occasions, he would ejaculate: "Half an hour's concentrated Nema would bring about a refreshing effect, as one would feel when one drinks half a seer of fresh milk."

This sovereign remedy of our sovereign saint had had its magic cure. He could get rid not only of his hernia, which he had contracted by constantly sitting up for meditation on the Name of God, but also was cured of that pernicious disease, the tuberculosis, the germs of which were positively detected by eminent doctors in his sputum. No amount of prayerful persuasion would induce him to take medicine in any form. He would ever drink deep the divine drug of God's Name. For any affliction, physical or mental, he would never falter from the path of God, his soul being anchored to the feet of God. During his last illness, an esteemed friend of Gurudev, an eminent Ayurvedic physician, had come all the way from Bombay to Nimbai. On bended knees, he implored Gurudev to take in Ayurvedic medicine and presented a precious bottle containing a costly liquid. Our Gurudev smilingly applauded both the physician and the bottle and asked him to place the bottle near him. With anxiety and despair writ large on his face, the esteemed friend dragged himself back to Bombay. For a greater part of his life time, he suffered from ill health. At times calamities came to him in battalions. He lost his beloved mother and his first wife. His financial condition also broke down. Undeterred by this and believing them to be God-sent, he surrendered himself to his Guru and dedicated his whole being to the sole master purpose of getting himself fully God-possessed. The austere penance of our Gurudev was fully rewarded and he attained the pinnacle of perfection, becoming a musical instrument in the hands of the Master Musician. His Guru-bandhu, Shri Amburao Maharaj of Hinchegeri discerning this sage, is said to have exclaimed in joy, "Ramu has become fit to be a world-teacher. The Taraka Mantra imparted to him by our Great Guru has fructified and has sprouted into Beeja Mantra. He can now enkindle the name of the Lord in other souls." A saint alone can recognise a saint. Our Gurudev ascribed all this to his Guru's bountiful grace and reverentially surrendered himself to God's will. A remarkable incident is told regarding this superb spiritual attainment of Shri Gurudev. A bosom learned friend of our Gurudev was seriously ill. Gurudev proposed to go over to his house and carry comfort, but his Guru-bandhu instructed him saying, "Well, Ramaraya, you may go out but refrain from saying 'you will be all right;' for you have attained Vāksiddhi and your words would burden God to amend his ways". Our Gurudev thus had evolved

himself into a Master Musician, contributing his own note to the Divine Music. He could, now on, disseminate divine truth and the verities of life. His own life was governed by a single law, the law of the Love of God and of his Guru. All relationships he could recognise were through the relationship of God and his Guru. All his actions were but the outcome of a spontaneous obedience of this law. A historic event will but illustrate this pivotal point in the life of our Gurudev. During the period that he adorned the vice-chancellorship of the Allahabad University, a particular date was fixed for the conferring of the LL. D. degree on a historic personage, as a mark of great honour. The day dawned. Splendid preparations had been made in good time for the grand function. The appointed hour was nearing. But the function had got to be finished in the absence of the Vice-chancellor. He had left his residence, early in the morning, retiring into his solitary retreat on Draupadi Ghat and he returned to his residence late at night. The associates of Gurudev got awefully agitated over this incident and one, most intimate with him, said "Rambhau, it is extremely strange that you broke such a historic engagement." The Vice-chancellor replied with perfect composure "Well, I am sorry I could not help it. All this time I was actually imprisoned by God; I have been set free now, so that I have come back."

In the year 1924-25, I have had the good fortune of learning Metaphysics at the feet of Professor Ranade, who was then working in the Willingdon College, Sangli. The first three lectures on "What is Philosophy?" which flowed from his precious lips proved to be Delphic Oracles, pregnant with prophetic pronouncements. Some such pronouncements are still ringing in my ears. He said, "Philosophy does not bake us bread, but tells us what bread is worth." About a continental standard author of Metaphysics, he once said "He has made much noise but little wool has come out of it." Regarding a reputed English author on the History of Greek Philosophy, he would point out saying "Here the author has blundered." He proved this by writing series of articles in the Hibbert Journal, supporting his statement by his first hand knowledge of Greek grammar. About Heraclitus, a great Greek Philosopher, this author had written, "He is a weeping philosopher." "No, no," our professor remarked, "He made others weep," What a piercing incision

of a giagantic intellect! His monumental works in English, Marathi, Hindi and Kannada proclaim to the world his encyclopaedic abilities, matchless and masterly. His great work, A Constructive Survey of Upanishadic Philosophy, marked him out as a profound scholar and great thinker. Another book of a unique value, entitled "Mysticism in Maharashtra" which was the outcome of a penetrating divine intellect, is a rich treasure house for all lovers of mysticism. Verily a Dnaneshwar wrote about Dnaneshwar and other Maharashtra mystics. His later work, "Pathway to God in Hindi Literature" published in English with original extracts in Hindi, has but enriched the world's Literature on Philosophy and Religion, and will serve as a guide to spiritual aspirants in any part of the world. His "Mysticism in Karnatak" which was based on the lectures deliverd by him under the auspices of the Karnatak University, is published and it is a perennial light house, always flood lit, guiding not only many a spiritual aspirant, but also forlorn and ship-wrecked brothers, voyaging through the deeps and shoals of the sea of life, pining for the haven of spiritual Realization. His series of lectures, delivered under the auspices of the Nagpur University some years back, was crowned with an introductory chapter, which saw its completion during our Gurudev's blessed stay at Ramthirth, for nearly a month, in July, 1956. This book is published and it is sure to surpass all other previous works on Bhagawad Geeta for its masterly presentation of the cardinal teachings of that sacred book. While the introductory chapter of this book was reaching the culmination of perfection, he once said before me "Had Lokamanya Tilak lived to this day, he too would have gladly joined hands with me, in proclaiming to the world, the profound absolute truth, that God-Realization is the pivotal teaching of the Lord." To see Shri Rambhau working to perfection, was the precious privilege of a few close associates and disciples of our Gurudev. Before he would pass his writing as final and put it down for publication, he would weigh every syllable of every word, and test on the touchstone of nothing less than Absolute Truth. He would emphatically denounce any the least aberration from truth. He would at once ejaculate : "No, no, nothing irrational : Nothing in the least exaggerated." Every 'akshara' passing out of his precious figures' ends was but the outward symbol of the Ultimate Reality, 'The Akshara'. Such a

commanding scholarship, coupled with complete God-madness, conjuring out-towering mystic flights of communion with God, and co-mingling with every little soul with cordiality all his own, is a rare phenomenon in the creation of God. But such a reality was our Gurudev ! About all great religions of the world and philosophies, Gurudev has had conclusive firm opinions, based on the acid criterion of Absolute Truth. On the Amrit Mahotsava Day, standing to his full stature before the unfortunate microphone, he quoted the words of his Guru, Shri Samarth Bhausaheb Maharaj, who defined a Guru, as one capable of revealing the hidden form of God. How literally applicable is this to our own Gurudev ! The great hierarchy of such Paramarthic Gurus have been the main springs of the sustenance of the soul of this and many other worlds, all strung together by Divine will. Among the favourite band of such Master Musicians, our Gurudev has proved by his life and teaching, as one contributing his own special note to the harmony of the music of the Universe. For the last twenty years and more, Gurudev has blessed a number of persons, Hindus, Mohamedans and Christians, the Harijans and the advanced, the princes and the paupers, the old and the young, by initiating them, with sabeeja Nama. What Gurudev craved for and prayed for was to usher in The Kingdom of God on Earth, and every one to be a denizen of this Kingdom. Some eight years back when our Gurudev was seized with serious illness, tears were seen dropping from his eyes. Distressed to see this, one associate put an innocent query " Ramabhau, your ailment has become unbearable !" The saint of Nimbai, putting on a broad smile, replied, " No, no, men are ever after sordid things. The pathway to God is simple and blissful. But nobody cares to wend his way thither. Hence I am weeping ". What a matchless magnanimity of heart, seeking to uplift every soul from darkness and misery ! Our Gurudev, with overflowing grace, was all compassionate especially about the fallen and the misguided. Like the parable in the Bible our master shepherd, which he looked like, was all solicitous for the lost sheep. Even the smallest of the small among men, who sought his feet, received his bountiful blessing. In them, he would comb out good points only, however infinitesimal they may be, and hold them out under a magnifying glass of his noble heart. No wonder therefore, that every one who went to him returned with an unshakeable deep rooted impression that Gurudev has had for him a special soft corner in his angelic heart.

Dr. Ranade's uniqueness lies in the fact that he not only combined in himself the ancient wisdom of the East, but also the rationalistic philosophy of the West, coupled with personal paramarthic practical experiences, which last, Gurudev gratefully acknowledged, as the gracious gifts of his Guru. With Divinity pervading here, there and every where, a real Guru does bring his disciple into first hand personal contact with God. A Guru is, therefore, rightly recognised as doing greater service to his disciple, than God himself. Our Gurudev did this greatest service to a number of disciples that sought initiation from him. With Dr. Ranade his life was a constant meditation on the Spirit, a dedicated way of life.

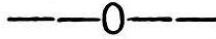
In this scientific age of deadly intercontinental ballistic missiles like the Atom Bomb and the I. C. B. M. threatening to deal dire destruction of the whole world, our thrice blessed land has had two great Divine Messengers, in the person of Shri Aurobindo Ghosh and Dr. R. D. Ranade, who were the typical exponents of the unity of all religions of the world, proclaiming that Truth is One and Absolute. It is a great misfortune that the peerless pair is no more with us, in their charming human form. We are thus left to depend ultimately upon a devotional study of their life and great teachings which will guide us and lead us to self illumination of Atma Sakshatkar.

Our Gurudev's whole life is a great Divine Book, from which a discerning eye and a devoted mind can read the quintessence of his teaching. I have ventured to put it down in a brief nutshell in the following words :—

Every man, born on this earth, has a spiritual destiny. In this wonderful vast creation of God, man alone, the image of God, is capable of God Realization. This he can achieve with intuition, the highest inner faculty of which man is capable. This intuition can establish the direct communion of the human soul with the Divine. To reach this destination, the reconditioning of man's nature must take place so that the human spirit gets soaked and completely sunk in the spirit of the Divine. It is in this respect that a spiritual teacher is indispensable. Himself, having realised God, a sadguru can induct this power to his disciple, by imparting sabeeja nama. Intellectual discipline,

moral purity and dutyfulness can but prepare the ground. Intuition does not discard or contradict the intellect, feeling and will, the Dnyana, Bhakti and Karma, but penetrates them and backs them. The trio, Dnyana, Bhakti and Karma are but the vassals of their sovereign, the direct intuitive apprehension of God. This direct silent enjoyment of God is ineffable. It is like the dumb enjoying sweetness. The Maker projects himself before the mystic, with a peculiar divine halo and worth, for which there is no appeal. The Divinity and the devotee get themselves indissolubly bound, so that the saint being invested with eternal glory, walks on earth, as His representative. To set the human soul on the Godward path and escort it on its onward arduous pilgrimage, a sadguru and his bountiful grace are indispensable. A sadguru is God in human form. Having realized God for himself and having revetted his own soul on the Lotus Feet of God, he is chosen to guide such pilgrims. The name of God for him has acquired infinite capacity, which, when imparted to others by him, sprouts up into a divine seedling, growing in due course, if properly nourished and nurtured under the benign personal guidance of his sadguru, as a full blossomed Divine Tree with its roots upwards and branches below. Intensive, constant and one pointed meditation on the Name of God, sprung up in the soul of a sadhaka by the grace of a sadguru, is the sine-qua-non for the progress in this pilgrimage of the human soul Godward. There are pitfalls and dangers on the way. But the grace of his sadguru will save a sadhaka from them. A sadhaka must renounce all worldly pleasures and surrender himself to his Guru. The Sabeeja Nama, so graciously given to him by his Guru, should be woven in every breath, till every hair on his body resounds the Name and becomes a veritable Lamp of God. Akhanda Nama of this Sabeeja Nama is to be pursued as an end in itself, that is, for the pure love of it, harbouring absolute faith in God's Infinite Grace and Goodness. Even if it be for an infinitesimal part of a second, a sadhaka without the Nama must feel like fish out of water. Such a pursuit is sure to give form to the Formless and the pilgrim will arrive at the "Unending End", face to face with God, invested with Godly power, living himself in blissful Eternity and disseminating God's message for the enduring weal of mankind. This is a real saint, who is to be recognised as a personal, while God as an impersonal aspect of Ultimate Reality. Real meditation

would begin in Divine presence. The Mystic experiences are super-sensuous. At a higher stage, there is also the intercommunicativeness of senses. It is not only true that a blind man can see God, but it is also true that the eye can hear and the ear can see and so on. A spiritual Teacher is so solicitous about the onward march of his disciples that he sometimes amends himself for the remissness of his disciples. The grace of a Guru, as and when it comes, comes in floods. The sadhaka is then reared up on the Lap of the Immutable like a true mother, swinging the disciple in the cradle of the heart. Shri Rambhau Ranade, while witnessing a cricket match on the play ground of the Deccan College, conceived an eternal truth, that the Universe is an Infinite circle with its Centre everywhere and circumference nowhere. Our saint, Rambhau could hit over boundaries on the Infinite Field of Eternity. Such a saint has been withdrawn from this world, when the need was the sorest. Dear God ! Where can we find such another ?



The Way Towards God.

It lies in the destruction of the three moral vices, *Kama*, *Krodha* and *Lobha* (passion, anger and covetousness), which are compared to the high-way robbers on the way towards God. Where these three gather together, know that evil is destined to prosper. They are an assembly of sins which lead one to the sufferance of hell. So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear of good. He, who wants to do good to himself, should not go by the way of these vices.....It is only when these three leave the mind of man, that he is able to secure the company of the good, and to walk on the path of liberation. Then by the power of the company of the good, and of the knowledge of the sacred books, he is able to cross the woods of life and death, and reach the home of the grace of the guru which is always full of joy of the self. There he meets the *atman*, who is the greatest among all the objects of love, and forthwith ceases all this bustle of worldly existence.

(Mysticism in Maharashtra : 106.7)

Harikathamrtasara

(Continued from Nov. 72 issue)

By

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It is stated in Śāndilyatattva that for the realization of the Māhātmyajñāna of the Lord, Tāratamyajñāna is of prime importance. It is written -

ब्रम्हादिमानुषान्तांश्च ज्ञेयाः तरतमाः क्रमात्
ज्ञाते तरतमे भावे विष्णोर्माहात्म्यमंजसा
जायते निष्कलंकंतु तस्मादेतान्निश्चयताम्

Hence Shri. Dāsarāya in chapters 20, 21, 23, 25, 26, 27, 29, 30 and 32 deals with Tāratamya which occupies an extremely important place in the Mādhva theology. That 9 chapters out of 32 deal mainly with Tāratamya is itself sufficient to indicate the great importance that Shri Jagannathadasa, a great Mādhva himself, attaches to that topic. In what follows we shall see in short an outline of the above chapters and complete this last part of the long article. In 19.19 Jagannathadasa writes that the Tāratamyajñāna śūnyas can never know Hari who is Sūrigamya or attainable by the Jñānis. What is this Tāratamya ?

Tāratamya presupposes difference. The Mādhvas accept difference as basic and real. Prapanch is so called because there are pan-chabhedas (five fold differences). Jīva-Īśa bheda is one such. Jīvas are-all हरेः अनुचराः. Hari is sarvottama or supreme. Jīvas are his अनुचराः. The souls are again different from one another, in kind and in degrees (नीचोच्च भावंगताः). None is superior to Hari. He is advitiya (without a compeer). Everyone else is inferior to and dependant upon God. To know one's self is to know one's difference from and dependance upon God. To know one's Self is to know one's limitations. Self knowledge

is at the same time knowledge of God. One must realise one's position in the Hierarchy of souls – Jīvas. For this knowledge of Hierarchy (Tāratamya) – beginning with Shri. Vishṇu at the top to Manuṣyottama, beginning with manuṣyādhama to kali, and beginning with sattva-sattva Jīvas to Tamas-Tamas Jīvas – is a must. Hence the Dāsarāya deals with the Tāratamya topic in all its aspects in the above nine chapters.

Sandhi 20 is known as Guṇatāratamya Sandhi. All things in the world and all individuals are what they are because of their Guṇas. They are either inferior or superior as per their Guṇas. The difference between Jīvas and things is due to difference in their Guṇas and their Svarūpa. The same way, it is the Guṇas that mark the essential difference between Jīvas and īṣa and between Jīvas and Jīvas. Tāratamya is of 14 kinds. Of these Guṇatāratamya is most important. Therefore Jagannathadasa has selected it first for treatment in this Sandhi. Shraddhā and Bhakti alone do not suffice. It is also not sufficient to worship God alone. He must be worshipped with all His consortium and together with those who by His grace were released. Then only the Bhaktas can hope for His Grace and redemption. For Bhaktas Tāratamyajñāna is a gateway to Mukti. Dāsaraya, therefore, gives the Svarūpa, Nāma and Guṇa of all the Devatas from Shri Hari downwards.

The next chapter is named Bṛhattāratamya Sandhi or Āveṣa Avatāra Bṛhattāratamya Sandhi. This chapter is written to convince the Adhikāris that–

तारतम्यं ततोज्ञेयं सर्वोच्चत्वं हरेस्तथा
एतद् विना न कस्यापि विमुक्तिस्यात् कथंचन.

This chapter gives details of Tāratamya extensively, hence called Bṛhattāratamya Sandhi. Further this also states the Avatāra rūpas and Nāmas and Kriyā of the Devatas. So it is called Āveṣa Avatāra Bṛhattāratamya Sandhi. This is done to intensify the Bhakti of the seeker. The Avatāra Rūpas and Tannāmakriyās given in complete and exhaustive details suggest incomparable kindness, unparalleled compassion of the Creator and the Lord for his Creatures.

Naturally the next Sandhi is Karuṇā Sandhi or Bhaktāparādha Sahiṣṇu Sandhi. This is one of the most beautiful of the 32 sandhis.

This has a direct appeal to the seeker-reader. Its poetic excellence heightens its contents. Thought and poetry blend here to create an impact so powerful, that the reader never waits to doubt, think and examine. Hari is Mahākaruṇi. He is Su-Labha. To Sudāma in return for a handful of boiled rice he gave wealth. When Draupadi with intense Bhakti surrendered herself to him and called him "Krishṇā, Dwarakādhishā" he gave her Akṣaya Vastra. He protected Pralhāda by tearing open Hiraṇyakashipu's abdomen. He came to the rescue of Gajendra and saved Ajāmīla from damnation. No one is more compassionate than Hari, who pardons those that surrender themselves to Him and by His Grace protects them.

The next Sandhi is called Kalpasādhana Sandhi or Aparokṣa Tāratamya Sandhi. How long should a Sādhaka Sujīva seeking Mokṣa carry on his Sādhanā to have Aparokṣajñāna of the Lord? This question is answered in the Kalpasādhana or Aparokṣa Tāratamya Sandhi. Each one gets returns according to one's Sādhanā. There is thus Sādhanatāratamya and Aparokṣatāratamya. There are three types of Muktiyogya Jīvas viz., Karmayogi, Jñānayogi and Bhaktiyogi. Therefore, one must immediately understand the Sādhanatāratamya and the resultant Aparokṣatāratamya. Each Jīva must carry on its Sādhanā as per his Yogyatā and Bhakti, for such period as his Sādhana demands and have the Svabimba Darśana to the extent to which he deserves.

The next Sandhi is called Kriḍāvilās Sandhi or Bimbāparokṣa Sandhi. None of the Jīvas' activities are done by his own volitions. Pachana, Bhakṣana, Gamana, Bhojana, Vachana, Maithuna, Shayana, Vikṣaṇa, Achalana and Chalana are possible at His behest. It is He who from within directs the Jīvas in all their activities. The Sādhanā of the Jīvas' are also performed by His preraṇā, by the freedom invested by Him in the Jīvas in proportion to his Yogyatā. So God by His will makes each Jīva do his Sādhanā according to his Svarūpa and Yogyatā. As the Shāstras put it -

चेतनत्वेऽप्यश्मायिवद् स्वतन्त्रत्वात् or काष्ठादिवत् तद्वशाः समस्ताः

or कुपत्वादंडयत्वेयं क्रीडत्येवं स्वयंह्रिः । नियंतृत्वेन सर्वत्र तिष्ठन् जीवेषु सर्वदा.

After performing Sādhanā for a period determined by the Lord according to each Jīva's Svarūpa and Yogyatā, the Jīvas by His Grace have the Bimba Daršana and enjoy the Bliss welling up from such a Bimba Daršana. The Bliss enjoyed by each Jīva is different, as it is commensurate to one's Yogyatā and Svarūpa. There is thus Tāratamya even in the Ānanda enjoyed by each Jīva.

Sandhi 25 is named Ārohaṇa Tāratamya Sandhi. In this the Tāratamya is stated in the ascending order, beginning from the Adhamādhikāri Muktiyogyas to the Highest Lord, the most Supreme, the muktidāyaka Sarvottama Hari. This is perhaps to show that Hari the Supreme is the Lord of all, the goal of all seekers, the final limit of all things and the end which each one should seek to realise. Sandhi 26 states the same Tāratamya in the descending order beginning from Mahāvishṇu who is Sottamādhikari to the Adhamādhikāri Narottamas. Hence this is called avarohaṇa tāratamya sandhi. The 27th and 29th Sandhis viz., Anukramaṇikā Sandhi and Aṇutāratamya respectively, state the above in brief. The repetition is perhaps for the purpose of making the seeker firm in his search of the Ultimate.

The 28th Sandhi is Vighneshwar Stotra Sandhi. This gives a beautiful and poetically an excellent stotra of Gaṇapati. Gaṇapati is also known as Vidyādhish. Jagannāthadāsa is supposed to be (according to tradition) Sālhādarāja (Pralhāda's brother) Amṣa Sambhūta. Gaṇapati and Sālhādarāja were Guru-Siṣya. He is the Nītaguru, the Svarupoddhāraka, whose Anugraha bestows the saving knowledge. Hence Jagannāthadāsa is extolling his Nītaguru Gaṇapati in 21 verses (a garland of 21 lotuses he offers to Gaṇapati, as he states in the last verse of this Sandhi).

The 30th Sandhi is called Daitya Tāratamya Sandhi. Even as the Devatā Tāratamya is necessary for the Bimbāparokṣa Jñāna, so too is the Daitya Tāratamya necessary. The former is necessary for Iṣṭaprāpti, the latter for Aniṣṭanivṛtti. Iṣṭaprāpti, only after aniṣṭanivṛtti is the proper way to enjoy Bliss. Hence the importance of Daitya Tāratamya.

There are nine kinds of Bhakti. They are, Sevā, Jñāna, Bhakti, Vairāgya, Pūjā, Dhyāna, Smaraṇa and Śravaṇa. The last one is

Ātmanivedana, total self-surrender to Lord. Surrendering everything, dedicating everything to Him is the message of the shāstras. As the Geeta tells मामेव शरणं ब्रज or like Arjuna one must become a Prapanna. Then only one becomes fit for His Anugraha and Prasāda. This seems to be the message of the 31st Sandhi which is appropriately named as Naivedya Prakarṇa Sandhi.

The 32nd Sandhi is named Kakṣa Tāratamya Sandhi. The Book opened with Nāndī Sandhi, when the Dāsarāya offered his prayers to the Lord and his consortium to enable him to complete the work successfully. The last Sandhi is a thanksgiving Sandhi (as it were) where he extols the Lord and the Devatas in their proper order and hierarchy for enabling him to complete successfully the great poetico-philosophical work. Like all others, who have written on Jagannathadasa, I too will quote below his own last verse of the last Sandhi for the information and benefit of the readers. The verse though in Kannada, can be understood without much difficulty by any Indian knowing sanskrit.

जयजयतु त्रिजगद् विलक्षण
जयजयतु जगदेक कारण
जयजयतु जानकिरमण, निर्गत जरामरण ।
जयजयतु जान्हविजनक जय
जयतु दैत्य कुलांतक भवा
मयहर जगन्नाथ विठ्ठल पाहि मां सतत ॥

Vedanta in Practical Life.

By

K. E. Parthasarathy, B.A.

The Upanishads are called the Vedanta, as most of them constitute the concluding portions of Vedas and also as their teachings represent the aim or the goal of the Vedas. The Sanskrit word *anta*, like the English word "end," may mean both "terminus" and "aim." The expression Upanisad is also interpreted by commentators like Sankara as "what destroys ignorance or what 'leads' to Brahman."

Vedanta is the perennial philosophy of India and is as old as civilization itself. Based on the Vedas and Upanisads, whose teaching are regarded as being without beginning or end, and not the product of the human intellect, it has created and sustained the culture of the country in all its varied aspects. In the words of Max Muller: "The oldest name of the oldest system of philosophy in India is Vedanta, that is, the end, the goal, the highest object of Veda." The Upanisads posit unerringly spiritual facts about the universe and the Ultimate Reality behind it, and provide a secure and solid philosophic basis for the realization of those truths. The supreme importance of the Upanisads has been recognized by scholars and philosophers all the world over. Deussen has observed: "The sparks of philosophic light appearing in the R̥g-Veda shine out brighter until at last in the Upanisads they burst into that bright flame, which is able to light and warm us today."

The deeper any religion dives in itself and studies the experiences of its own mystics and saints, the nearer does it find itself to this eternal core of all religions. The Vedanta describes this and so may be looked upon as a philosophy of religion itself.

Vedanta is universal in another respect also. Besides being an enquiry into the nature of life and existence, it sets the goal for all

activities of men, secular as well as religious. It is the art of living and can be pursued at all places and by all. It is the common heritage of all. A modern saint has characterized Vedanta as "a scientific religion with a perfect technique explained exhaustively adopting which every one can slowly develop or evolve to reach its view of life in perfection."

The Upanisads, the Bhagavad-Gita, and the Brahma-Sutras of Veda Vyasa form the triple basis of the Vedanta philosophy. The Gita is a synthesis of the Upanisads, and the Sūtras form the Siddhanta. They may also be considered to represent faith, knowledge, and discipline.

The essentials of Vedanta, put in a nutshell, are that the ultimate Reality behind the Universe is the Supreme Self, or Absolute Spirit, or *Paramātman*; that the same Absolute Spirit is also at the centre of every human being; that there is an identity between the self in the individual and the Self in the Universe; and that one who knows his Self knows the Self in the Universe. The realization of the Supreme Self is the goal of Vedanta. The bases from which the aspirants commence their voyage are many; the ways and means by which they proceed are several. All life is but a preparation, conscious or unconscious, for this endeavour, which is indeed the highest and noblest purpose to which one's life could be yoked.

The Rṣis declared : " Man is spirit enveloped in matter. " Consistently with this, they have taught that life is a continuous process, with a set purpose, a glorious pattern, and a rigid logic of its own. It is to be lived in developing oneself to reach the state of perfection and freedom. The Upanisads declare again and again : " Not by reading of books can we realize the Self. " Only in practical life can Vedantic truths be realized. Vedanta invests man with unique excellence. He is a microcosm of the Spirit. It is his privilege as it is his duty to grow into the fullness of that Spirit. The science of living such a life is the whole theme of Vedanta.

The Supreme Self is the only existence and the universe is only a speck in that ocean of Knowledge and Bliss.

“ As the spider projects and takes back the thread, as herbs grow on earth, as hair grows on the head of man, so this universe comes of that infinite Ocean of Knowledge and Bliss and goes back to it again. (Mundaka Upanisad). ”

The Taittiriya Upaniṣad describes the Self as the core of a five-sheathed structure. The Self, the life-centre in every man, is the sacred spot from which all activities emanate. The Katha Upanisad declares : “ Know the body to be the chariot, the intellect the charioteer, the mind the reins and the Self, the lord of the chariot. ”

The Mundaka Upanisad illustrates by an allegory the position of the individual self *vis-a-vis* the Supreme Self. Like two birds of beautiful golden plumage—inseparable companions – the individual self and the Universal Self are perched on the self-same tree. Of them, one (individual self) tastes the sweet and bitter fruits of the tree, while the other sits majestic in his own glory, calmly watching.

Though living on the same tree, the individual self grieves, deluded by the forgetfulness of its divine nature. At length, when it realizes the other as its true Self and beholds its glory, it becomes one with It. It becomes free, fearless, and serene.

The Upaniṣad says : “ If a man knows the Self here, he will attain the true end of life; if he does not know It, great destruction awaits him. ” The “ destruction ” to which the Upanisad refers means to undergo ceaseless suffering in samsara. The word *samsara*, which means a series of births and deaths, is derived from “ sam, ” “ good ” and “ sara, ” motion; it signifies the unceasing activity of mind, which manifests itself as cares, anxieties, fears, pains, etc. This will continue so long as the Supreme Self is not realized or Mokṣa is not attained.

The term Mokṣa implies freedom from all limitations, bondages, and imperfections as well as release from birth and death. Bondage lies in ignorance, and freedom in dissipating it by the knowledge of the Self and the birthright of every man. In the words of the Mundaka Upaniṣad : “ He who knows Brahman becomes Brahman; freed from the fetters of the heart, he becomes immortal. ” Mokṣa is stopping the wheel of birth and death, cutting asunder the thread of ignorance by the sword

of knowledge. It may be attained either in this life or after death, and the Upanisads recognize both forms of Liberation.

To realize the Self, one should not only direct his eye inwards but keep the mind calm and serene, free from desires and attachment, so that the vision may not be blurred. In Upanisads like the Taittiriya, rules have been laid down as to the duties of man and his mode of behaviour to others. In the Brhadāranyaka Upanisad the entire philosophy of ethics is summarized in three rules: "Cultivate self-control" (dāmyata); "Be generous" (datta); and "Have compassion" (dayadhvam), given respectively to three classes of beings, -*asuras*, men and Gods.

The Upanisads insist on the practice of truth as a cardinal virtue. Ethical conduct is therefore a *sine qua non* to the attainment of the Highest State. The Upanisads draw a sharp line of distinction between *preya*, the pleasant and *Śreya*, the good. They never lose sight of the distinction between the pleasure derived from worldly things and the happiness which is the outcome of the highest wisdom - of conscious union with the Infinite. What is good may be pleasant, but what is pleasant is not necessarily good. It is on this antihedonistic ground that Naciketas in the Katha Upanisad rejects boons like longevity, beauty and earthly sovereignty offered to him by the god of Death, and prefers the good (*śreyas*) to the pleasant (*preyas*).

In the dialogue between Sage Yajnavalkya and his wife Maitreyi in the Brhadāranyaka Upanisad, Maitreyi tells her lord that she prefers eternal life and love to the ephemeral wealth offered by him. He then points out: "The husband is dear not on account of the husband but on account of the Highest Self." The aim of Self-realization is the satisfaction of the Highest Self. It is by seeking the Infinite that one derives infinite satisfaction and joy. Human love is to be treated as an expression of divine love. Love, truth, goodness, and peace are eternal values of life conserved in the individual self. In ethical effort, there is a harmonious blending of feeling, thought, and action, which satisfies the highest ideas of life. Vedanta, therefore, leads the aspirant step by step, and enables him to realize that the supreme end of conduct

is not the attainment of human goodness but the realization of the Supreme Self as the Soul of Goodness.

The aphorism “ *Thou art That* ” (infinite Ocean of Knowledge and Bliss) (*tat twam asi*), sums up the true nature of man. Man is one with the Divine and his real nature is infinite and perfect. Everything that is strong and good in him is the expression of the Divinity within. The same truth is interpreted by the Buddha as attaining to the Nirvana (perfected State), by Christ as becoming perfect as the Father in Heaven, and the Mohammedan Sufis as becoming one with the Truth.

The Gospels consider the highest law of morality to be : “ Love your neighbour as yourself. ” Vedanta provides a background for this in the formula “ *tat twam asi*. ” In the words of the Bhagavad-Gita : “ He who knows himself in every thing and everything in himself will not injure himself by himself ”. This is the sum and tenor of all morality. This is the standpoint of a man knowing himself as the Highest Self. The oneness with the Universal Self is the rationale of all ethics and morality.

The code of conduct and the spiritual values embodied in Vedanta seem to have anticipated the socio-economic problems to be faced by humanity. The profit motive, competition, and other similar attitudes have no place in Vedanta. Everyone should work disinterestedly for *lokasangraha* – the welfare of the world – without attachment to or agitation over results. The duty of every man is determined by his *svabhava* or inner disposition. The performance of one’s own chosen work is better than the performance of the work of another. The Gita lays down as exalted socialistic doctrine by ordaining that the proper performance of one’s allotted work is an act of worship (XVIII. 45) and that it must be *Niṣkama Karma* *Niṣkama Karma* is duty done for its own sake, not out of desire for, or attachment to, its results. It implies the necessity of acting from the imperative of duty, not from hedonistic or utilitarian considerations. Such *niṣkama Karma* is morality touched by the metaphysical knowledge that neither the roots of action nor its fruits pertain to the self. It does not counsel abandonment of all activities. What is recommended is *karma phala-tyaga* (renunciation of the fruits of action) and

not *karma-tyaga* (renunciation of action). Karma-Yogins like Janaka have taught by precept and practice that real liberation lies in working selflessly for the welfare of others.

Vedanta lays down a discipline to be observed by our ignorance, rooted in ego and selfish desires and attachment. In the preliminary stages, one has to acquire four qualifications, viz:- (1) ability to discriminate between what is real and unreal; (2) renunciation; (3) cultivation of the virtues of serenity, self-control, detachment, forbearance, concentration, and faith, called the Six Treasures; and (4) longing for liberation. Truly disciplined living makes it possible for one to discover the Real and to regulate one's life accordingly.

The next stage of the discipline consists of (1) *śravaṇa*, "hearing" i.e., learning of sacred texts; (2) *manana*, reflection on their meaning; and (3) *nididhyāsana*, meditating on them. This graded *Sādhana* is insisted on to train the whole being of man, physical, moral, and intellectual, for the unitive realization of the Self.

— The Law of Karma is another characteristic feature of Vedanta philosophy. It is a moral law corresponding to the physical law of causation. As a man sows, so he shall reap. Every thought, word and act is weighed in the scales of eternal justice. The inequalities in one's life are due to himself and not to any outside agency. Everyone carries with him his past. The mental and moral tendencies that the soul acquires in any life work themselves out in the future. This process goes on through several lives till the soul attains *Mokṣa* or Liberation. The Gita points out a way of escape from the realm of the Law of Karma and says :

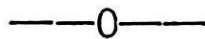
Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest and whatever austerities thou mayest practise - do that as an offering to me....

Thou shalt be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation, thou shalt become free and come to me.

Vedanta is absolutely dedicated to freedom. The Veda declares : " That which exists is one; sages call it by various names." The Gita proclaims : " Whosoever worships me in whatever form, ultimately reaches me." These doctrines provide perfect freedom in the pursuit of spiritual and religious faiths. Vedanta is free from dogmas of any kind. The identity of man with the Divine is not a dogma or a theory. It was an experienced truth; the sages have prescribed disciplines calculated to lead man from lesser freedom to greater freedom and ultimately to a realization for himself of the Absolute.

Having attained their ultimate goal, the Enlightened Ones no longer live for any objects of their own. They engage in active work for the good of humanity and for fulfilling some cosmic purpose. They are majestic and mighty personages, serene and illumined. They set noble ideals of perfection and knowledge based on Vedanta for others to follow.

Vedanta has taken deep root in the soil of India. It is immanent in the greatness of Swami Vivekananda, Gandhiji, Shri Aurobindo. Whatever courage, heroism, self-sacrifice, wisdom, were displayed by men and women in India were sustained by Vedanta.



Supreme Glory of a Saint

God, indeed, cannot be shown by a lamp, nor can He be found out by means of light. For God's vision there is no collyrium that can be applied to the eye to make Him visible. Nor can God be revealed in the scorchlight of the sun or in the pleasing light of the moon..... Such a God can yet be shown by the Saint to the seeker. The Saints, indeed, teach us the way to God, who is beyond the region of illusion .. They are the abode of bliss They are the roots of satisfaction.. They are the home of ecstasy. The Saints indeed are truly rich; for they possess in their hands the keys of the spiritual treasure. The spiritually poor have been made by them kings of men.... Emperors and kings have lived erewhile but none of them has been able to make a grant of God. The saints confer a boon which nobody else can confer. There is no limit to the greatness of Saints, for it is on account of them that God reveals Himself.

.. ... *R. D. Ranade* (Mysticism in Maharashtra)

INSPIRATION

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

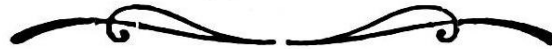
Oh terrible beyond imagination!
I cannot still pretend to tremble
Before a presence
Whose absence is scratched at random
In cracking furrows
Of mocking Darkness
In the aching void.

A Power beyond and far above thee
Has traced a lodging
In my upturned heart
Opened wide;
A master who is mother of us all
Loves to live in me
Whose gracious movements
Are breaths of a being yet to be
Whose becomings are zero spaces
Between the incredible ought
And a probably naught
I cannot pretend to tremble before thee

An assurance transformed into a faith

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

—Dr. D. R. Bendre



Rise of India

If India must rise, She will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the West and the East, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and the energy of Europe. I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self.

..... (Philosophical & other Essays- *R. D. Ranade*)

INVISIBLE FINGERS !

In all the land endless
And the spaces encompassing,
No mind can ever conceive
Of their innermost meaning !

Shoreless sheets of water run
Through the fathomless sea.
Waves after waves swim ever
On waters all free !

Who poured mercurial pollen
Into the dawning sweet roses ?
The roses that are impearled
With dewy drops' poses.

Who inlaid with elysian gems
The firmament azure ?
The myriad stars that twinkle
Sing of a glory demure !

Behold the Reaped up hopes
On the rubied baby's chin !
Its guileless smiles forever hold
A mirror to its inward kin !

I know not, nor any one else,
As to whose brush painted
The rainbow with overbrimming hues.
All never, never tainted !

Who filled the mother's womb
With the milk of human kindness ?
Or with affection sans affectation,
Everything else, nothingness !

Stillness dwells in midnight's heart.
 The mighty earth is lulled !
 Who can quell its reposed spell ?
 His hopes are all annulled !

There hums the singing nest
 At the eastern golden window !
 Who dipped music in their throats
 Sorrows' scroll to undo ?

Who built this wondrous realm
 Of the human mind within,
 Which; weal and woe and joy and hope
 Love and frown do always win ?

Can no one tell me who fashioned
 These ministers of Nature all ?
 A wordsman, a swordsman or a machinist ?
 These run, quickly to His call !

His visage is visible not;
 His voice, audible to none !
 But his fingers wield a magic wand
 Which all to death has done !

Prof. M. N. Joshi, M.A.
 Karnatak College, Dharwar (Karnatak)



What is the Object, if any, of Philosophy ?

By

Dr. Gerhard Funke Mainz
(West Germany)

It is necessary to start with confronting a thesis, pleaded for by illustrious men of letters and in consequence sometimes celebrated enthusiastically, with an antithesis. This is not enough. The hypothesis upon which we proceed is : In philosophy as a science, as in all other sciences, knowledge precedes profession of faith, and it is as a science only that philosophy deserves a place at the university. Thus it is the exposition of the fundamental problem of critical philosophy that raises the question what is the object of philosophy or whether philosophy has no object at all.

The 'Speeches on religion, addressed to the learned among its despisers' deemed necessary by *Schleiermacher* in 1799 in order to revive the spirit of religion at a time when the traditional religious inwardness was declining, might, in the middle of the 20th century, be echoed, perhaps not for the same, but certainly for equally good reasons, by a 'Speech on philosophy, addressed to the thoughtful among its despisers'. The generality of the contempt, in the one case as in the other, is well-known; the same may perhaps be said regarding the amount of learning to be found on the part of the despisers of religion and philosophy.

In the case of philosophy contempt is signalled by the devaluation of the term itself. 'This is my philosophy' has become a current phrase, and the expression, used at widely different occasions, means nothing else but : 'This happens to be my opinion.' To a *critical* mind it is evident that mere opinions, which may be had for the asking, are infinitely variable and irrelevant. A ministry stating that the philosophy it was guided by in procuring the appliance X had been this or that, shows to what extent the term 'philosophy' has lost its former meaning. On the

other hand Philosophical Departments in the universities, the representatives of the time-honoured subject of 'philosophy', still cling to a completely different meaning of 'philosophy'. If philosophy is nothing else but a collection of general thoughts and mere opinions, which 'common sense' readily offers at any occasion, the contempt of philosophy is fully justified.

By his 'Speeches on religion' of 1799 *Schleiermacher*, in addressing the 'learned among the despisers of religion', wanted to win back for religion the credit which, at that time, it had lost to a large extent. Surely religion once meant everything. At the second or third crisis of European thought, i. e. at the turn of the 18th and 19th centuries, it was often misunderstood, sometimes forgotten, and also despised. It was above all the elites that thought religion dispensable, since the contents of religion seemed to have been resolved into philosophy - metaphysics, ethics, aesthetics. Goethe's remark that those who have science and art have also religion has again and again been used to characterise this situation by being interpreted to the effect that science and art made religion superfluous. The other possible interpretation of the phrase, namely that the genuine personality, if it has developed a sense of science and art, undoubtedly also possesses a sense of religion as of a separate province of spiritual life, is shrugged off without further consideration. Religion, for *Schleiermacher*, is not a science. It is not philosophy and metaphysics; it is, strictly speaking, no theory. This is precisely why religion can be an object of propaganda. There is no pleading in favour of insight, there is no suing for knowledge. If philosophy is theory, and as far as philosophy aims at scientific understanding and comprehension, it is impossible, one and a half centuries after *Schleiermacher's* attempt at reviving religious faith, to address the despisers of philosophy by way of propaganda. All that can be done is to display logical steps; claims of the soul must be left unfulfilled: the learned among the despisers of philosophy can only be addressed as thinking men. To think is necessary.

It should not be difficult today, in a uniform society measuring everything by the standard of practical utility, to reach an agreement on the position of philosophy on the social scale. In our society philosophy is regarded as unpractical and completely superfluous. It seems to be the

knowledge of what is not worth the knowing. Perhaps it is given a certain amount of credit as an 'art of thinking', which may gain aesthetical or privately biographical importance for individual persons. The association of 'futile speculations' suggests itself almost irresistibly, and it is only the strangely long-lived claim for seriousness upheld by philosophy that excites curiosity. Philosophy is discarded as a theory of 'veltanschung' for people occupied with raising a second world behind reality, as a set of opinions on God and everything else which everybody is free to form according to his personal predilection. *Schopenhauer* is called upon for styling philosophy a sedative, the ill-famed philosophy of professors for professors of philosophy.

In opposition to this, it must be asserted that philosophy is a science. It is theory, and does neither belong to the field of 'praxis' nor of 'poiesis'. Obviously the question, what philosophy is, can only be answered by pointing out the object it deals with; if such an object cannot be shown, philosophy must necessarily appear 'objectless'. If philosophy is theory, this means of course that it is theory regarding certain objects which belong exclusively to its sphere. The polemical phrase that the only problem of philosophy is philosophy itself is meant to express a general disregard of philosophy. The same attitude towards philosophy is to be met with, where its proper field of study is said to be the *history* of philosophy, for this means really nothing else than that the problems with which philosophy is occupied were created by itself.

What is here expressed in an aggressive and polemical form, can easily be reduced to its substantial core. Since the time of Socrates and Plato, the task of philosophy has been to draw a distinction between 'doxa' and 'episteme', i. e. to distinguish subjective opinion and belief from objective knowledge. Philosophy, then, in this sense, has nothing to do with mythical allegories, religious beliefs, gnomic verdicts or poetical confessions. Moreover, as a science of or as the continuous effort to obtain knowledge about, relations of being and matter of fact it cannot provide maxims recommending this or that behaviour. Philosophy, as a theoretical discipline, may provide the foundation for normative systems, but it is not itself practical wisdom, common sense, knowledge of life or practical advice.

Whereas the several scientific disciplines have each a real object of their own—e. g. plants in botany, sick and decrepit bodies in medicine, languages in philology—it is not the task of philosophy to deal with a hitherto forgotten section of the given reality with a view to filling the gap and completing the picture drawn by the other sciences. It does not belong either to natural science or to arts.

Actually philosophy is a science that deals with problems which are exclusively its own. In order to get at these problems, however, it is necessary to break through the naive self-assuredness of living in certain conceptual contexts taken for granted in natural science or arts. In every branch of natural science or arts the scholar proceeds on the basis of certain suppositions which are not themselves the object of his studies. The world has indeed been divided among the various branches of natural science and arts, and work in all these numberless disciplines is based on tacitly acknowledged conditions, which form a horizon of unproblematic belief.

One thing philosophy cannot do: it cannot present in a nutshell the results of all the research work done in the fields of natural science and arts. Nor is it the task of philosophy to arrange the results of other disciplines in their proper order and to make them easily available. Nor is philosophy able to attain by its own methods, the very results which, with great subtlety, are reached in the several branches of natural science and arts. Philosophy, then, does not open up an easy road towards reality. It is not an eclectic collection of results found in other disciplines, and it is emphatically not an encyclopaedic universal science. What, then, is philosophy, and what is its object?

Every branch of science, be it in the sphere of natural or social science or of arts (or of whatever it may be), proceeds on the basis of certain suppositions which are not themselves discussed in the respective discipline. The intention is fixed upon what follows from these suppositions, the suppositions themselves, however, remain hidden. Thus, in the concrete development of science, that which thrust itself most irresistibly upon the attention of man, rebellious and striking facts, formed the object of the first inquiries. And the most striking thing in this context, may well have been that a miraculous bond seems to link

all things together, that they appear to be determined by a dark and hidden power. As even *before* the rise of modern science, in the strict sense of the word, man's mind was already directed towards knowledge, perhaps occult knowledge, in this sphere, there seems to be no good reason for modern science, after the full institution into its task, to neglect this aspect altogether.

Of course, the factual scientific disciplines, which have eventually been formed into branches of learning, are all intent on looking behind the given objects which come within their scope in order to explain them and even to reduce them to more fundamental facts. This invariably practised procedure shows one constant characteristic, namely, that the boundary of what is not yet explained is continuously pushed back. But inquiry of this sort is always based on a foundation which is taken for granted without discussion and hence, strictly speaking, constitutes a dogmatic position. It is 'topically' fixed, it proceeds on the basis of suppositions for which no proof is given. E. g. the foundations upon which the special inquiries conducted in the fields of natural science and arts rest are not only not accounted for in these disciplines, but do not appear problematical to them at all. From this point of view, it may be said that all these disciplines, however critical and even sceptical they may be regarding the connection of objects in their respective fields of interest, must be quasi-naive as to their point of departure.

In order to solve a special problem in astronomy no astronomer starts with discussing the possibility of knowledge as such or of knowledge in his special field. He leaves out as irrelevant for his inquiries questions, about the relation of thinking and being, knowledge and object. That these questions, though not brought up for discussion, are implied in the initial position cannot be doubted. The least that is taken for granted seems to be that knowledge as such is possible, that the object of inquiry appears in the form of 'being', and that, as a part of nature, the object differs in its form of being from all historical phenomena. To these general suppositions the special suppositions made in the respective sciences must be added. That, in a given case, an X is perceived in the form it is perceived depends on far more conditions than are inquired into

by the research workers of the respective discipline. The *number of conditions* upon which a certain thing depends always exceeds the number of factors which are relevant in the respective special discipline. There can be no doubt that a problem or the remainder of a problem is left to be solved here.

It follows that philosophy indeed *raises* itself the questions it deals with – viz. by *raising them to the level of consciousness*. Philosophy does definitely not occupy itself with the description and classification of mundane objects of any kind. But this does not mean that it finds its objects in a phantastic cloud-cuckoo land. In philosophy scientific interest is directed towards that which in the several branches of arts as well as natural science is taken for granted as the basis of scientific research. That there is a problem here is noticed by philosophy only. It is the specific characteristic of philosophy to show that the given, that which is taken for granted, is only seemingly self-evident, to point out the conditions upon which it depends, and to comprehend it in the context of the respective fundamental suppositions. All the different branches of natural science and arts taken together deal with the world as it manifests itself first in everyday, then in scientific experience. Philosophy, by drawing attention to the suppositions which are taken for granted by them and depriving the knowledge reached by them of its seeming self-evidence, attains a problem and an object exclusively its own. It is fundamental research in the strictest sense of the word.

As a set of clandestine conditions upon which the world-object of naive and of scientific experience depends, this foundation, which is the object of philosophy, cannot itself be ‘ of this world ’. In a word : the object of philosophy is what, in the respective branches of natural science and arts, ‘ is taken for granted as the basis of proof ’, and nothing else. A number of consequences ensue.

1. Philosophy is neither a branch of natural science nor of arts nor of social science, since it deals with the entire complex of conditions and *suppositions*, without which natural science, arts, and social science would not be possible.—

2. Philosophy is fundamental *science*, since it does not indulge in *ravings of fancy* and *speculation* about the suppositions which form the

basis of those disciplines, but discovers relations of the type 'if x, then y', which show that a certain thing or the world as we know it must appear as it does, if these or these premises are taken for granted.—

3. Philosophy turns out to be *topical* and not *utopical*, for it does not invent its objects at will, creating a second world of its own making, but finds them in the conditions upon which the objects inquired into by natural science and arts depend.

4. Philosophy never and nowhere pivots round pretended eternal, ever recurring problems, but only deals with those problems that are implied in the findings of naive and practical experience: it inquires into the *hic et nunc* pressing questions and tries to further the understanding, by pointing out the underlying assertions, of what *here and now* appears as *self-evident*.—

5. It follows that philosophy is not only *topically* fixed, but also dependent on *historical* conditions, since all pretended or real knowledge is based on certain foundations, which are to be localised in history and is historically influential and relevant. Thus philosophy is subject to continuous changes.

6. Philosophy, in this sense, is not *dogmatical*, but *critical*; it does not *pronounce authoritatively*, but recurs to the given phenomena in order, though, to *comprehend* them on the basis of the suppositions implied. Thus philosophy shakes tranquil acquiescence in acknowledged truth and becomes the cause of permanent unrest in fundamental research.

7. At no time philosophy is what it was before, for in its iterating regression towards conditions and suppositions of continuously increasing 'remoteness' the results can never be 'the same' as in its earlier endeavours, and thus, by incessantly extending backwards its *reflexion on the underlying conditions of possibility* of what is given at any moment of history, becomes more and more 'subtle', 'detached', 'unnatural', 'esoteric', and even 'intelligible' and incomprehensible for the 'man in the street'.—

8. Finally, philosophy can never be *popular* or *true to life* or fit into the familiar world of 'common sense', since it analyses critically

even that which appears familiar and sound above the shadow of a doubt and regards as problematical what the so-called 'common sense' looks upon as most unquestionable and self-evident truth. The aim of philosophy is not to find out what is taken for granted, but to throw light on the foundation of this belief.—

9. Thus, philosophy sets out from the *actual* stock of experience in the respective fields of interest, but it does not accept the secret metaphysics contained in all everyday and scientific experience, i.e. it does not admit without examination any naive or doctrinal final explanation, nor does it rest assured in any dogmatic position. This means that philosophy, in spite of its starting from metaphysical positions, is not itself *metaphysics, but method.*—

10. Philosophy is not, in the first place, teaching, i.e. communication of points of view and doctrines which in certain historical contexts are looked upon as important and at best provide a useful tool for those who want to fulfil the requirements for a successful participation in sensible conversation. *Primarily* philosophy is the continuous process of *philosophising* itself, i.e. the process of ever renewed recurrence to complexes of causes and reasons which, in the framework of a many-layered reality, are relevant and vital to *me*. This process is, however, a *logical process* and has nothing whatsoever to do with a historically interpreted *return to the mothers, to myth, to all-glorifying Pre-Socratic thought, to etymological origins, to primordial Pelasgianism.* Philosophy is not romanticism, neither in a more recent nor in its latest variety, but enlightenment, enlightenment even of the dark spots of the soul, of power, sex, and 'mauvaise foi'—permanent enlightenment. The logical retreat to the underlying causes and reasons of what is brought to light by experience and knowledge can never come to an end and lead to acquiescence in a historically grown exemplary position, for the sole reason that the contents of experience and knowledge, i.e. the given phenomena that have to be explained, are in a continuous historical flux and for ever bring up new and unexpected phenomena worthy of further inquiry. It is here that philosophy finds its object.

If it is right that philosophy, in recurring to the foundation of a certain opinion or supposed knowledge, dissolves familiar and seemingly

self-evident contexts, it is easy to see why philosophy should be found *disquieting*. As philosophy never simply accepts or leaves untouched the claim to validity of what is taken for granted, it provides a *critique, test* and *correction* of practical, religious, and scientific belief. So far philosophy has to follow the necessary and regular course of experience and science. But nevertheless it is and remains the realm of freedom.

Striving to legitimate the given stock of experience and knowledge by inquiring into its logical foundation, the philosopher attains his freedom only in transcending and leaving behind the seemingly self-evident. This he can only do, if he provides criteria enabling him to comprehend what is traditionally acknowledged, from a novel point of view, i. e. if he escapes from the attraction of the respective pattern of understanding which he had been subject to before.

If somebody says that he cannot make sense of modern literature from *Lautreamont* to *Jean Genet*, of modern music from *Schonberg* to *Stockhausen*, or of modern art from *Picasso* to *Pollock*, this is rather unimportant. A wholesale condemnation of these phenomena is hardly wiser than the unguarded deification of unmistakably human productions. But to profit from the occasion by looking behind the surface of the phenomena for points of view which allow us to grasp their meaning – this is what brings about the liberation of thought from its confinement in the narrow precinct of the given. Of course philosophy, like all other sciences, has to view things in the context of the laws to which they are subject, but in addition to that it has to find a superior viewpoint from which the known appears as meaningful. Such a viewpoint does not necessarily press itself upon the attention. Only by going beyond the given, in a certain respect, it may perhaps be found. Without *freedom of meditation* this is impossible. Paradoxically the philosopher cannot do without this freedom, if he wants to be taken seriously. Of course, his interest is at first exclusively focussed on the object at hand. But as a man of science he wants to know, why this or that appears as everybody sees it. The why-questions can at no stage be discontinued arbitrarily. The philosopher continues to ask ‘why?’ and thus finds his object in a changed world. For it is thinking, perceiving, experiencing, comprehending, and understanding only that changes the world.

From the point of view of practical life this continuous endeavour to enlighten the foundations may well appear futile, for the practical man is interested in what is immediately useful. Fundamental research as such is completely indifferent to him. He recognizes it only, because he knows from experience that after all there actually are applications of it which can be manipulated or organized for certain purposes. But, at first sight, the task of philosophy appears futile, and he who, with the help of society, pursues it, the man of science in general and above all the philosopher, may from this point of view be termed an 'official idler' (Rüegg). Since it is a difficult long-term task to explain the given with ever increasing precision, the man of science, the philosopher, must hold an office, an office also in the sense of Luther, where success is not attained with logical necessity, where many endeavours indeed turn out to have been in vain.

The philosopher uses his freedom after having subjected himself, in the process of knowledge, to *matter of fact*, he uses it by posing a *hypothesis* which sheds a new light on the given. It is here, as a recent inquiry about academic licence (Krings) shows, that freedom of thought is to be found. From a sociological point of view, philosophical freedom is bound to become more and more identical with 'academic freedom', for the pursuit of science requires today an apparatus of ever increasing complexity and precision. By such an apparatus we mean the ingenious technical appliances used in natural science as well as the apparatus criticus of the book-consuming arts scholar. The dependence on what has been observed, thought, and analyzed before and what now can only be made available by means of a complicated apparatus makes it necessary to resort to new systems of organization in science. In the 20th century the man of science can no longer be a hermit, and even the philosopher does not philosophize in his tub any longer. The acquisition of what has been thought before is realized in full dependence on institutions which enable such an acquisition by making available the necessary apparatuses. These institutions will be to a large and increasing extent academic institutions. The philosopher is also dependent on what is placed at his disposal in the form of 'technical' apparatus and what he would never have availed himself of on his own.

But after he has fulfilled the necessary conditions which guarantee his becoming familiar with his field of study, after he has practised obedience, he may proceed towards superior points of view. If he finds such points of view, what was before taken for granted is dissolved and he crosses the barriers set up by traditional thought and judgment.

Philosophy, then, lives in *contexts of 'if x then y'* and not in speculative projects claiming absolute validity. *Critical reflexion* and not *dogmatical decision* is what it aims at. That is precisely why philosophy, never procuring definite verdicts for the minds of men to acquiesce in, remains a source of permanent unrest. This critical philosophy is soberly connected with the given and its underlying causes and reasons. It does not appeal to the heart or exhort the will, and it does not take refuge in inwardness. It is analytical and tries hypotheses.

If, however, 'security', 'integration into the world of everyday experience', 'sanctifying of traditional systems of control and regulation', 'stabilization within one's own sphere' are looked upon as the most important tasks of our time, then a critical philosophy asking for reasons must appear out of date on the background of this tendency. Where uncertainty is found unbearable and the desire of security grows beyond all proportion, a fundamentally critical philosophy, in transcending the usual and familiar, must be regarded as the meddlesome intruder par excellence. That is why dogmatic systems of science, 'weltanschauung', ideology, and religion have always taken offence of the method of *iterative-reflexive criticism* in philosophy. In the 18th, 19th, and 20th centuries, the doctrinal metaphysics behind the various positions of *religious teaching, secularized systems of 'weltanschauung', and scientific systems transformed into ideologies* has been subjected by philosophy to increasingly profound inquiries. The fact that such inquiries were made proves that what was before taken for granted must have become questionable, for otherwise such inquiries aiming at an *elucidation of causes and reasons* could not have been conducted at all. For these inquiries imply that the pretended final explanation of those all-explaining systems is *not* accepted as 'final'.

As in the case of 18th century orthodoxy, such a critical scrutiny of the claim for absolute validity is regarded with profound suspicion

by the various forms of quasi-scientific 'weltanschauung' in the 19th and of ideological doctrines in the 20th century. If philosophy, adhering to its task of critical scrutiny, looks behind what is taken for granted in religion, 'weltanschauung' and science for the suppositions upon which its validity rests, it becomes the *intellectual conscience* par excellence, a conscience that exhorts thinking.

Philosophy pursues its task of enlightenment where rigid metaphysical systems, religious codes, scientific doctrines, and biased ideologies stop asking further questions. It places itself within the scope of its critical inquiries, not in the 'natural' attitude towards the world, but reflexively. It is never and nowhere rational prophecy, but application of reason to the phenomena. From the point of view, therefore, of definitive and secluded systems, philosophy is regarded as something that is never complete, something that causes unrest and thus appears as utterly unreliable. In the 20th century the ideologies based on class or racial partiality are the best examples for social contexts in which it is a matter of course to look upon the free endeavours of philosophy as heretical.

At a time when, from a desire of security, the human mind has definitely surrendered to the facts of the ruling ideologies, philosophy must appear out of date. The prevailing consciousness rests assured on the present stage of ideological development so that there is no room for philosophy, if it goes beyond authorized opinion in order to inquire into its *reasons* and *legitimation*. Whether the tasks which offer themselves here are actually seen and solved at any period of history, it remains true that philosophy finds its proper field of study by *reflexive regresses* to the *conditions of possibility* of what is given here and now. In this sense, philosophy is a legitimate science, even if it actually fails to fulfil its task. Besides the *quaestio facti* there is always the *quaestio iuris* that needs being answered.

Pre-scientific curiosity was intent on grasping the magic relations behind the surface of things. *Philosophical inquiry* aims at discovering those factors behind the phenomena which are either themselves natural or constitutive of nature. In both cases, what is aimed at is a more profound knowledge which does not stop short at the surface relations, but pierces them. Thus the task of philosophy is named: it consists in the continuous dissolution of familiar bases of belief; it is iterative and critical.

Only through such a series of reflexive fundamental inquiries is it possible to reveal formerly held beliefs, if as practically useful illusions, though nevertheless as illusions. In discovering that what is taken for granted in the natural and scientifically transformed picture of the world possesses only a preliminary evidence, philosophy detects illusions. As it dissolves the familiarity of unreflective life in the sphere of more or less authorized beliefs and doctrines and fails to present the naively expected explanations of the world and its parts and to stop short at long presumed results, philosophy is *disillusioning*.

Those who live within the sphere of common opinion and common sense are disillusioned & disappointed, if they are not given what, in the familiar context of their sphere, they expect to find. In this more subtle sense, philosophy is disillusioning. Again and again it destroys the authorized and familiar explanations by continuously penetrating what seemed to be so well-known and by making it appear uncanny. This means that philosophy is the perhaps interminable *process of disillusioning*, since it disappoints the most fondly cherished dogmatical expectations. And since 20th century man seems to cultivate, above all, old expectations and long cherished dreams, which philosophy, going deeper in its analysis, cannot confirm, this very man finds philosophy disappointing. It disappoints him to such an extent that he turns his back on it & substitutes for the critical (the 'disillusioning') attitude decisionistic engagement and party spirit. Enthusiastic adherence to absolute dogmatical and metaphysical positions is the consequence: *Car tel est notre plaisir*.

It is true that, in its critical endeavour to elucidate reality, philosophy proceeds from 'theses', from 'dogmatical and final explanations', from 'fixed positions', which it encounters in the 'normal consciousness' of the average contemporary. But it regards as problematical and inquires into, what is naively taken for granted in them. Philosophy sets out from the same basis as naive and methodical scientific consciousness. But it does not regard this basis as final. In this it is fundamentally revision of metaphysics, although the basis from which it proceeds always implies itself a metaphysical position. In the form in which it appears today, it will be the object of its own critical reflexion tomorrow.

To philosophize, then, from Plato to Kant and Husserl, means to be able and to be compelled to ask questions even there, where everything seems to be self-evident. And in this attitude philosophy is disillusioning and disappointing. However, the dissolution of wanted opinions and the destruction of their appearance of finality is not effected arbitrarily in philosophy. All its reflexions are directed by and proceed from, the respective topical situations, topically fixed knowledge, and systematical attempts. Even philosophy does not explain all, and not all at once. It remains dependent on the given as it manifests itself. It does not talk about things which may exist somewhere or nowhere, but about reality as it appears here and now. In this respect it may be regarded as a '*contemporary science*' in the strictest sense of the word: it follows up what at present appears problematical. It is *topically fixed* and does not hunt for *utopical relations*. It is based on historical phenomena, but it is not content with historical explanation; it lives in a logically fulfilled *kairos*, not in any kind of '*exemplary*' past; it calls for experimenting sagacity, not for existential profundity.

No doubt, philosophy, in continuously criticizing metaphysical positions which are taken for granted, only denies their *final validity*. This does not affect the indispensability of such absolute positions for life and action. It regards as preliminarily justified what, in that context, is looked upon as final. From this point of view we understand why philosophy should be reproved of never 'really' explaining anything. This is why it is regarded as *having no object at all*. It is said that philosophy continually replaces its results by new ones and has not only not yet reached the level of strict science, but is not able to attain this level at all. But this objection, often repeated in the course of history, implies in itself an unadmitted thesis, namely that the various branches of natural science and arts achieve all that is to be done in the critical explanation of reality and that there is nothing in them that could appear 'questionable', that should be made the object of further inquiry. Perhaps scientific consciousness is no less subject to illusions in this context than naive consciousness. It is certainly true to say that 'life is quicker than the reflexion that is meant to account for it' (Noack). But it seems to be equally true to say that so-called 'common sense' lags behind the 'critical intellect'. 'Common sense', an admirable thing as such, is not a fixed quantity, but turns out to be variable,

the 'average result of popularised philosophical doctrines'. The fact that uncritical minds settle quite comfortable in this historically originated and historically changing sphere of 'common sense', does not imply the impossibility of penetrating the illusion that this is the competent standard of final truth. Thus philosophy, in this sense, provides also the indispensable control of 'common sense', which, from its very *limitedness*, is always apt to maintain definitive assertions and to claim *unlimited* validity for them. Philosophy discovers the historicity and preliminariness of common sense, too.

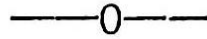
Our own society, daily practising the belief in progress and in consequence hailing the new on behalf of its novelty, a society plunging from one kind of *avant gardism* into the next, is nevertheless extremely reactionary in continually appealing to 'common sense' as the touchstone of truth. Actually, this 'common sense' is a product of history and remains the *arriere garde of thought*. The going behind what is familiar to and comprehensible for, such 'common sense' is not effected by those who are confined to its sphere.

Of course, philosophy too, makes use of 'common sense' and lays claim to its title at first. It proceeds from the basis of 'common sense' and assimilates what can be got hold of on this level. In this sense it is not inferior to common sense. At the same time, however, it rises, in reflexion, above its basis and frees itself from it, because it does not remain confined in the final conceptions of the average man, of naive life, and of the so-called normal consciousness, which are concomital effects of the averageness of 'common sense'. A new and superior point of view from which the undisputed validity of wonted conceptions and opinions appears problematical, can only be attained after the formerly acknowledged dogmatical positions have lost their obligatoriness. Philosophy is the process in the course of which this development is made transparent.

If one does not expect philosophy to provide *final doctrines*, but regards it as a methodical process, it is possible to explain its concept. In opposition to all *thetic assertions* which claim *final validity*, philosophy follows the *hypothetical method* inquiring into the underlying suppositions of the given. It defends the right of criticism and of a continuous

regress of explanation against every dogmatically fixed doctrine. However much the contents of such a historically dependent philosophy changes and however difficult it may be in that case to point out the object it invariably deals with, this *philosophy* still remains formaliter *philosophizing*, i.e. *fundamental research* by permanent critical reflexion.

To raise oneself to the level of criticism is to liberate oneself. To throw off the naive conceit of regarding one's own opinion as above the possibility of doubt and of viewing oneself as a proxy of the 'Weltgeist', is a task which, as well as any other, deserves to be tackled by the best—a task which above all in our pluralistic society, must be acknowledged and fulfilled. If philosophy contributes to the fulfilment of this task, it certainly has an object. And it is the objection that philosophy lacks an object which turns out to be objectless itself.



Pranayama

You can practise *Pranayama* a little, but not much, otherwise the brain will get heated. If the mind becomes calm of itself, where then is the necessity to practise *Pranayama*? The practice of *Pranayama* and *Asana* often bring occult powers and occult powers lead one astray.

— Sri Saradamani Devi

Epistemological Approach to the Existence of God

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1. Perceptual Proof

There have been given many arguments or proofs for the existence of God. They could be classified according to the kind of epistemological source of knowledge (*pramāṇa*) that has been mainly employed in the arguments. Thus one who sees God asserts His existence. This proof is perceptual (*pratyakṣa pramāṇa*), though this is not ordinary but extraordinary perception (*alaukika pratyakṣa*) as recognised in the Nyāya epistemology. This is also called mystical perception or vision (*yogaja pratyakṣa*). In terms of western terminology this is intuitive or mystical experience (*sāksatkara*). The host of mystics and saints all over the world exemplify this direct or perceptual proof of the existence of God. In all the various proofs this proof is of the greatest value.

2. Testimonial Proof.

The other proof may be termed as authoritative depending upon the testimony or words of such experts (*śabda pramāṇa*). The quoting of scriptures or any other expert persons constitutes this proof. It is of use to those who have themselves no vision of God, but who have faith in those who have God-realization and whose words they are prepared to take on trust. Most of us belong to this category. We have no first hand knowledge of God, but we are satisfied with second hand knowledge that God does exist, because there are reliable persons who have such first hand knowledge. It is sufficient for us to accept the reliable testimony of the scriptures (*āptavākya*) so long as we have no direct experience of God. This testimonial proof is next in importance to the perceptual.

3. Inferential Proofs

But besides these two kinds of proofs there are many others which could be collectively called as rational or inferential (*anumāna*). It is usually these that come to be discussed in Metaphysics or Philosophy of Religion. The chief amongst them are the Cosmological or causal argument, the teleological argument, also known as argument from design and the ontological argument. According to the first, God is regarded as the uncaused first cause, or ground of the World. According to the second, the world evinces a sort of a grand order, design or system revealing an intelligence at work in and through it. God exists as this intelligence. The ontological proof consists in the analysis of the idea of God which implies His existence. God stands for perfection; and perfection includes existence. God who lacks in existence is unworthy of being God.

4. Kantian Criticism of Inferential Proofs

Kant, however, has shown that all rational attempts to prove God's existence are of the same ontological type. And no attempt to prove God's existence ontologically can ever be fruitful, since there is a fundamental error in passing from the idea of anything to its existence. There cannot be an existential import for the connotation of a term. Existence is a matter of experience and not merely of meaning. Thus we can pass legitimately from one idea to another idea only. For example, the idea of perfection includes the idea of existence. But the gap between the mere idea of existence and the actual existence is unbridgeable. Therefore the idea of perfection may remain unactualized. Thus God may not be existent, in spite of the fact of our entertaining the idea of His perfection. Similarly we may look upon God as the first cause, but there may not be anything like first cause. The idea of world ground may be very nice and yet there is no necessity about its existence. Our idea of design implies the idea of a designer and yet there is no compulsion about the existence of a designer.

5. Kant's Postulational Proof from morality

But Kant was not an atheist. He framed an argument which is known as moral argument for the existence of God. From the fact of

moral experience he postulates the existence of God, as he also postulates the freedom of will and the immortality of soul. These three postulates only, according to him, make our moral experience intelligible. The demand of moral life is that virtue is rewarded with happiness. Then only there is moral order, otherwise it would be chaos. This necessitates God as a moral governor. Our moral efforts are not always fulfilled with success in this life, but if they are not to be wasted, if they are to be conserved, then there must be another life, and a series of lives depending upon the continuity of the self. It is again understandable that unless there is freedom of will there is no moral worth to human action. This argument epistemologically stands on a different level than that of inferential proofs as outlined above. God is not inferred, He is *postulated* to exist. This in Indian theory of knowledge is *arthāpatti* or postulation, as a separate source of knowledge. Of course, those who do not accept postulation as an independent method, but look upon it as a variety of inference, this proof too could be classified under inferential proof.

It may be noted that Kantian moral proof is not different from the argument, given in Indian philosophy, based on the doctrine of *Karma*, with which moral freedom, immortality of self and existence of God are associated. God is looked upon as Governor of moral order (*Karmādhyakṣa*).

6. Moral argument is also ontological

But even this moral argument can be regarded as another variety of an ontological argument. It is comparable to the argument from design. While perhaps in that argument the design is seen in the natural order of the world, in the moral argument the order is seen in the moral conservation of values, guaranteed as it were by God. As a matter of fact, there are variety of orders in the world such as natural, aesthetic, moral and so on, all of which necessitate the intelligent governor of that order. Hence God is proved to exist. But the ontological character of this argument remains unaltered. Whatever be the nature of the order, we, in our ideal analysis, find that the idea of order requires to be fulfilled by another idea of the keeper of that order. But evidently it still remains an idea. And there is no passage from idea to existence. Therefore, the moral argument of Kant cannot claim a distinctive status from that of the ontological.

7. Mutual convertibility of the inferential and the postulational

But just as it could be shown that the moral argument could be classified under the inferential, the inferential arguments themselves could be shown to be postulational in character. The fact that the experienced world is not seen to be self-sufficient in one or the other respect, makes us postulate God to remove this non-self-sufficiency. The world does not appear to be self-explanatory from the point of causation, therefore it obliges us to postulate God to fulfill this lacuna of the existence of the world as we experience it. Similarly, the design in the world does not appear to be self-explanatory. Therefore we are obliged to postulate the designer.

8. The procedure of the new epistemological proof

I, now, propose to add one more argument which was not clearly stated before, and which may turn out to be distinctive. In a sense the argument is not new, but it consists in laying bare the implications of the Yogic view of God. I intend to put an epistemological interpretation on the originally Yogic ideas.

The argument consists of two parts. First, we consider the order of priority among the three *pramāṇas* viz. *pratyakṣa*, *anumāna* and *Śabda*. On concluding that *Śabda* has priority over the other two methods, we next work out the implications of this for the existence of God.

9. Recognition of Śabda as independent *pramāṇa*

Among the various methods recognized for the acquisition of knowledge there is more or less unanimity on the point that perception, inference and testimony are the three most important methods of knowledge. Only *Cārvāka*, *Buddhism* and *Vaiśeṣika* do not accept testimony as an independent method; *Cārvāka* does not accept even inference. But the rest of the schools accept testimony as an independent method. *Nyāya-Vaiśeṣika*, *Sāṅkhya-Yoga*, the two schools of *Mīmāṃsā*, the various schools of *Vedānta* and *Jainism* accept testimony as an independent method. They have their differences regarding the total number of *pramāṇas* to be accepted with which we are not concerned. With reference to the three systems of *Cārvāka*, *Buddhism* and *Vaiśeṣika* we have only to

say that even though they do not recognize testimony as an independent method, they, nevertheless accept its importance indirectly in so far as they would quote their own authorities in support of their own philosophical positions. They would also quote their opponents' views in order to refute them. But this quoting of the views either to justify them or to refute them is only indirectly to accept testimony as a source of their knowledge of those views.

But we are not interested merely in showing that authoritative method is one of the important methods of knowledge along with the empirical and the rational methods. We are particularly interested in establishing the order of priority among the use of these three methods.

10. Priority of Śabda over pratyakṣa and anumāna

Usually the order that is given to these three methods is that perception is first, inference is second and testimony is third. That inference comes to be used after perception is very well known. The very name *anumāna* means that it is a method of knowledge which comes to be used subsequently to perception. *Anumāna* cannot proceed unless there are prior perceptual data. This priority of perception over inference is unassailable. But is it true that testimony must come subsequently to these two methods? I think not. It is my submission that testimony is even prior to perception in the order of its use.

Imagine that newly born infants are left to make use of their own powers of perception and inference without any care taken of them by mother or other persons. Even though they are born with their five senses and mind, if they are left completely to themselves without any knowledge supplied to them by the parents and other elderly persons,—even if they are looked after well so far as their physical requirements are concerned,—they will be completely starved of any knowledge except the instinctive with which they are naturally endowed. Even if they do not die, they would be all dumb and turn out to be invalids for want of intellectual feeding by the method of authority, testimony or word.

In short, the mother must teach. Out of the big buzzing mass of sensations the infant would have to be taught to identify the different objects by pointing out to them with the utterance of their names. e.g. this is a horse, this is a cow etc. This initiation is absolutely necessary, but for which the child would remain completely ignorant.

11. Śabda as foundational method

If we analyse honestly as to how much of our knowledge we have derived from the spoken and the written words of others, and how much entirely and exclusively on our own, we will have to admit that most of our knowledge we owe to others' testimony. W. P. Montague, for example, says in his "Ways of knowing" while discussing authoritarianism that nine tenths of our knowledge is derived from authority. But even if we suppose that there is a small amount of knowledge we obtain on our own, that can be only at a later stage of the development of our knowledge. There cannot be an original contribution to knowledge at the initial stage of learning from others. The foundations of our knowledge must be laid by others, in order that we may equip ourselves to use our own faculties for creative enrichment of knowledge. Our senses will remain stagnant, our intellect dulled, but for the training from others. Whatever heights one may later reach in the increase in knowledge, they are ultimately due to the initial learning from others for whatever their worth.

12. Mother is the first teacher of the individual man

The Indian tradition of worshipping the mother as the first teacher (*ādya guru*) is thus very significant. According to her own abilities she trains the child in the proper use of the sense organs, and kindles his mind, which senses and mind are respectively enabled subsequently to stand on their own. These are the methods of perception and inference or reasoning. We are however, so much lost in their use that we are prone to forget that they have been brought up in the nursery of the authoritarian method. It is, of course, true that if the child is not born with the capacities of sensations and intelligence, the mother cannot teach. These original powers of the child are 'nature's gift'! But the efficacious utilization of these powers entirely depends

upon the mother's training. Thus the mother does not feed the child only physically, she also feeds the child mentally and intellectually.

Having thus seen the absolute priority and the foundational nature of the authoritarian method in relation to the perceptual and the inferential methods, and having recognized the place of the mother as the first teacher who initiates the child into knowledge, our next concern is to see how this epistemological priority of the authoritarian method helps us in furnishing with an argument for God's existence.

13. God as the First Teacher of mankind

Every human being requires a teacher. The mother not only gives birth to the child but also becomes automatically his first teacher as well. But every human mother also was initiated into knowledge by her own mother. From generation to generation the knowledge has been continuously transferred, establishing a series of teachers and the taught. Our question is : with whom knowledge in the first instance started ? For, howsoever back we may go, we fall upon a human teacher, but knowledge cannot start with a human being who did not require a teacher. The question therefore takes on the form as to who is indeed the first teacher of mankind, who himself did not require a teacher. The Yoga system solves this problem by giving this place to God.

Sa Pūrveṣāmapī Guruḥ Kālenānavacchedāt

Y. S.....1,26

In the long-drawn unbroken tradition of teachers, God is the Teacher of the most ancient of teachers.

It is in this spirit that the different systems of knowledge are ultimately traced to God. Usually this God is identified with Śiva who is the repository of all kinds of knowledge, ranging from yoga to music, dance and dramatics. Even the aphorisms of grammar have originated from him. He is the first Word from which proceed all other words. He is the first Artist from whom proceed the various arts and crafts. Different names come to be given to God as teaching various disciplines.

The *Bhagavadgītā* refers to the tradition of teachers beginning from God Himself. Thus *Śrī Kṛṣṇa* says that He taught Yoga to *Vivasvat*, who

again taught it to *Manu* and who in his turn passed it on to *Īkṣvāku* and so on. (Gītā-4.1)

God is the source of all *Vedās*. *Jñāneśvara* says, 'you are the Prime Teacher of the Vedas' (वेदंतेही षड्विंशता आद्य गुरु तू ।). The *Brahmasūtra* '*Śāstrayonitvāt*', according to one interpretation, means that God is the source, *ratio essendi*, of the Vedas. According to another epistemological interpretation the Vedas are the source or *ratio cognoscendi* of God's existence.

14. The distinctive feature of the Epistemological proof

The distinctive feature of this argument for the existence of God consists in working out the implications of the chronological order of the actual use of the *pramāṇas* of knowledge. This argument or proof I choose to name as "the epistemological proof for the existence of God". It shows that for fulfilling the requirements of the epistemological chronology of the sequence of *pramāṇas* as it is actually discovered in the acquisition of knowledge by any human being, we are inevitably led to assert the reality of God as the grand initiator of knowledge. Whether this argument also falls under inference or postulate is another matter. Even if it does so fall, it should be evident that the data from which other inferential or postulational arguments proceed are not the same as the data of this epistemological argument. The data of this argument are furnished by the nature of epistemology, and not by cosmology, teleology, ontology or ethics, as in the other famous arguments.

15. God is Unexcelled Omniscience

There is another aspect of this conception of God as the teacher of all teachers. The human teachers have their limitations. Knowledge, on the other hand has no such limitations. It is only the Divine Principle which remains unexcelled in knowledge. Another *Yogasūtra* says that God is the original seed of the Unexcelled Omniscience (*tatra niratiśayam sarvajnatvablajam Y S. 1.25*). One human teacher excels the other. As *Śankarācārya* has commented upon the *Vedānta-Sūtra*, refuting the efficacy of human reason (*tarkōpratiṣṭhānāt*, etc.), one philosopher excels in refuting the position held by another, and again the refuter also comes to be refuted by still another philosopher. There is no end to this surpassing of one by the other. It is in omniscience only that we find unsurpassability. Such omniscience is God.

16. Instinct as a still prior *pramāṇa*

I have said above that a child is born with instinctive knowledge which is not learnt, which does not require to be taught. I have always wondered as to why the epistemologists have not recognised instinct as an independent source or *pramāṇa* of knowledge. Instinctive knowledge is neither perceptual nor inferential nor testimonial. But if we have to objectively ascertain only the various sources from which our knowledge is obtained, we must give our assent to instinct as one another independent and irreducible source of knowledge. The fact that we are born with that kind of knowledge is no bar to the recognition of its status. All living species possess this kind of instinctive knowledge. We take it for granted that it is natural. But I would like to assert in this connection that if nature is looked upon as insentient (*jaḍa*) it cannot be the source of sentience. Knowledge, in whatsoever form it appears, has a spiritual quality (*caitanya*). And therefore what is supposed to be the natural gift in the form of instinctive knowledge, must really be traced to the divine origin. What we call nature is only latent spirit or divinity.

17. God is the source of instinctive knowledge

This instinctive knowledge is prior even to the authoritative. It is more pervasive than any other sources of knowledge. Thus unless there is an inborn ability to sense things, there is no perception. Unless again there is an inborn ability of intelligence, there is no possibility of reasoning and inference. There is an inborn capacity to receive the teaching, that is to learn. If it were not there, no teacher can ever succeed. In the form of various receptive powers in all the species and in man, presence of spirit is evident. We may therefore conclude that the chronological sequence of *pramāṇas* is (1) Instinct, (2) Authority or Word, (3) Perception and (4) Inference. Instinctive knowledge is so pervasive that it lends efficacy to the rest of the methods of knowledge. The original source of this instinctive knowledge is none other than God. God is at once the spiritual principle in man and nature, whose omnipresence has made knowledge possible. What we call intuitive knowledge, has its roots in instinct. While we choose to call instinct infra-rational, intuition is elevated to the supra-rational level. But intuition comes to be informed by spiritual intimations. These have a divine origination.

Glimpses of Shri Bhausaheb Maharaj, Amburao Maharaj and Gurudev Ranade

I

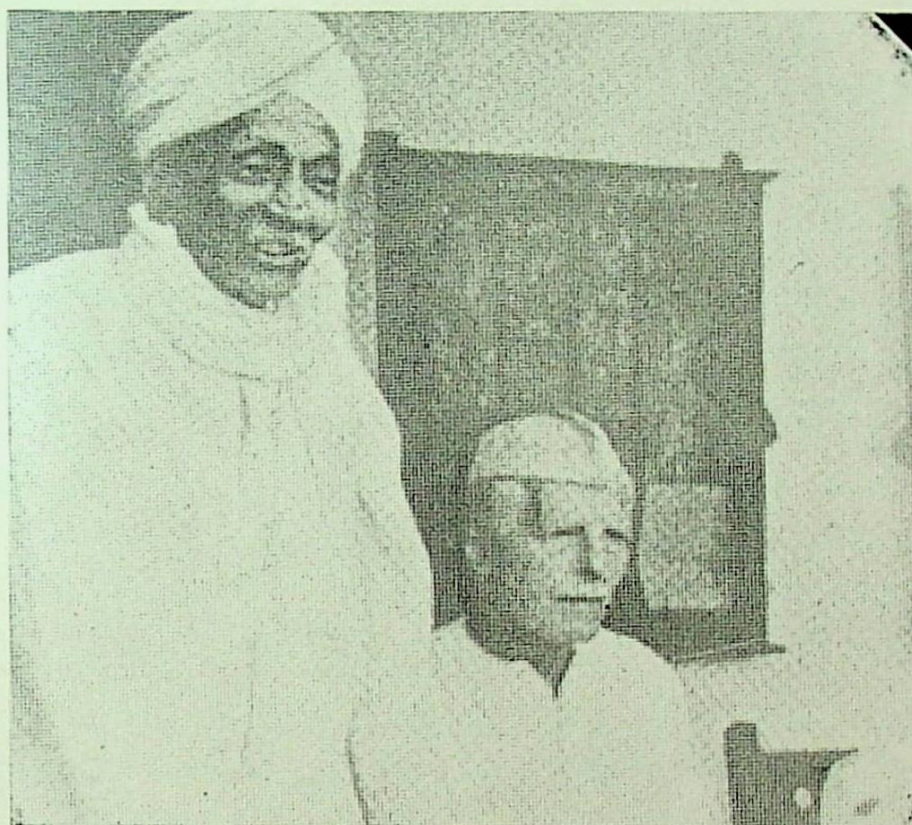
It was the month of December 1912; and the Margashirsha Saptah was being celebrated at Inchgeri. Shri Gundopant Gadagkar, who was already a disciple of Shri Bhausaheb Maharaj, prevailed upon Shri S. D. Gokhale and Shri R. S. Chhatre to visit Inchgeri during the celebration of the Saptah. All the three went to Inchgeri via Belgaum, Hubli, Bijapur, Nimbali. Upto Nimbali Rly. Station, they came by Railway. Then they had to march on foot with baggage on the shoulders to Inchgeri where they arrived after Sun-set, the same day.

Dr. Gurudeo Ranade (then Shri R. D. Ranade) was at Inchgeri already, for the Saptah. It was Ranadesaheb who introduced both Shri Gokhale and Shri Chhatre to the revered Bhausaheb Maharaj for Initiation. This was the first meeting of Ranade and Gokhale.

When Shri Gokhale was in the chamber, for Initiation, he submitted that he had not yet taken bath. The Maharaj assured him that bath was not necessary. Same was the case with Shri Chhatre.

The passing away of Bhausaheb Maharaj at Inchgeri on 14th Jan. 1914 was communicated to Shri Gadagkar by wire and both Gokhale and Gadagkar started by railway for Nimbali. Gurudeo Ranadesaheb joined them at Poona Rly. Station at night and all the three came to Nimbali the next afternoon. Here at Nimbali Rly. Station, Shri Gurudeo hired a bullock cart and all the three reached Inchgeri the same evening. This was the 7th day for the passing away of Bhausaheb Maharaj. All the three put up with Shri Amburao Maharaj. This was the first occasion for Shri Gokhale to be known to Shri Amburao Maharaj. The next day all the three went back to Poona and Bombay. Shri Gokhale suffered from malaria for a long time and came back to Sangli from Bombay due to

Gurudev Dr. Ranade introducing
his French Disciple



Dr. J. de Marquette's lecture at the

ADHYATMA PARISHAD

ALLAHABAD

the illness. Thereafter by Sept., 1915 he decided to go to Inchgeri and stay there for a few months. His parents suggested to take his younger brother with him as a companion and both of them left for Inchgeri via Bijapur.

This time Shri Gokhale gained the advantage of being in company with Shri Amburao Maharaj for four months and more, and enjoyed the privilege to listen to the *Pothi* (Dasbodha) three times in the day punctually. During these days, it was a regular feast for Shri Gokhale to listen to the explanations of the ovis :—

- १) अनंत जन्मीचे पुण्य जोडे-तरीच परमार्थ घडे : अनंताचा जन्म ज्याचे ठिकाणी जाहला त्याचा अनुग्रह (पुण्य) होणे अवश्य.
- २) देव म्हणजे आपुला प्राण. काहीच न करुनि प्राणी प्राणाचे ठिकाणी केवळ नाम ठेविले म्हणजे साक्षात्कार सहज होतो.
- ३) श्वेताश्वेतास गाठी पडता । मध्ये कृष्ण मिश्रीत होता जीवात्मा, परमात्मा यांची गाठ पडताना मध्ये पीतापासूनि कृष्ण झाले । भूमंडळी विस्तारले देहधारी (कृष्ण) गुरू जरूर हवा, म्हणजे इहलोकसार्थकता होते.

Strict adherence to *Pothi*, *Bhajan* and meditation three times during the day of twenty four hours was the watchword with Shri Amburao Maharaj. Shri Gurudeo ever said “ Baba’s utterances are the sermons of the Vedas (बाबा वेद बोलतात) ”.

Regarding the *Pothi*-reading of Dasabodha-Baba always insisted on the number 60 + 20 + 20 ovis, in spite of the ending of any Samasas. He would say read 60, never 59 nor 61 in the morning. Same for the other two times. The Sun-dial was in his case the ready-reckoner of the time factor. He used to get up early morning or say rather after midnight, be it 2 A. M. or 3 A. M. and would go out in the open fields for meditation and sit there until the Sun came over head. And then he would come back home for bath and food.

One day it happened, while going out in the open fields for meditation, he had to pick up something from the tiny recess in the wall in darkness. Suddenly a very big scorpion stung his thumb on the right hand. He picked up a small thread and rolled it round just below the poisoned portion and tightened the same as fast as he could. Inmedia-

belief of God among the peoples of the world is superficial, for every man, whether he is monotheist or a polytheist, believes in a God / god who is powerful, dreadful, great, and so on. This is due to the fact that men in different climes and conditions have reacted towards Nature differently. Man thinks of God as powerful and great because these impressions are produced in him by his encounter with Nature. The idea of God is nothing more nor less than the impression that Nature has on the human mind.⁸

Feuerbach further tells us that religion is not only the projection of man's imagination, but the object of man's essence.⁹ Religion is nothing but the consciousness of the infinite. Since religion is the consciousness of the infinite, therefore it is nothing but the consciousness of man's own unlimitedness. Man could not have the consciousness of infinity if his consciousness were limited. Therefore, "the consciousness of the infinite is nothing else but the consciousness of the infinity of consciousness".¹⁰

If man's consciousness is infinite, it follows, then, that man is self-sufficient. In other words, man himself is the highest being and, therefore, God. The idea of God is nothing but man's "manifested inward nature, the **expressed** self of a man."¹¹

From this it does not follow that a religious man realizes the fact that the consciousness of God is the self-consciousness of his own essence. Man first tries to exteriorize his consciousness as another being, and only later does he interiorize it. "His own nature is in the first instance contemplated by him as that of another being".¹² Religion, therefore, is the childlike condition of humanity.¹³

Thus, according to Feuerbach, God is nothing but the projection of one's own attributes. We cannot, therefore, say that there is a dis-

8. Ibid., pp. 107-108.

9. Feuerbach, *Das Wesen des Christentums, Samtliche Werke*, vol. vi, p. 2. English ed., *Essence of Christianity*, tr. Marian Evans.

10. Ibid., p 2 (English ed.)

11 Ibid., pp. 7-10.

12 Ibid., p.13.

13 Ibid., p.13.

distinction between God "in Himself" and "God for me".¹⁴ The distinction between God "in Himself" and God "for me" is possible only if God exists as an object outside of me. But this is not the case, since we cannot know God in Himself. Thus, writes Feuerbach, "In the nature and the consciousness of religion there is nothing else except what lies in the nature of man and his consciousness of himself and of the world".¹⁵ It is, therefore, futile to make a distinction between God, "in Himself" and "God for me", since God does not appear to me other than what I conceive him to be.

From all this it is clear that Feuerbach wants to destroy religion. He desires to do this for the purpose of liberating man from his slavish mentality. He wants that man should realize his essential character. This he does by trying to show that theology is nothing but anthropology, the divine being but the projection of human attributes. Thus he writes with vehemence: "Man ... projects his being into objectivity, and then again makes himself an object to this projected image of himself converted into a subject; he thinks of himself as an object to himself, but as the object of an object, of another being than himself".¹⁶ "God is the being who acts in me, with me, through me, upon me, for me, is the principle of my salvation. of my good dispositions and actions, consequently my own good principle and nature".¹⁷

Marx and Feuerbach

The philosophy of Feuerbach had a deep influence on the formation of Marx's own philosophy. Both Marx and Engels, like their master, had no notion of the transcendence of God. The tragedy with Marx is this, that, even before he had formulated his own system of philosophy, he had already become an atheist without any exploration into the cause of his atheism.

14 Ibid., p 16: "I cannot know whether God is something else in himself and for himself than he is for me; what he is to me, is to me all that he is. For me, there lies in these predicates under which he exists for me, what he is in himself, his very nature; he is for me what he can alone ever be for me."

15 Ibid., p 22.

16 Ibid., p. 30.

17 Ibid., p. 31.

The vision of the aspirant is seen on the words of the printed *Pothi*, and the person can not read any thing further.

An aspirant hears certain notes while he is meditating. Shri Baba carried with him a paper and pencil to note down what he heard. Within three or four days, Shri Bhausahab Maharaj came to Inchgeri. Shri Baba intended to show him the papers. Maharaj tore to pieces the papers and warned Baba only to meditate till midday and never to worry about what he heard.

We call the Vedas Shrutis i.e. what was being heard. Is this not an experience of the formidable Sages who heard the Vedas? To talk about the Vedas as " पौरुषेय " and " अपौरुषेय " is only expression of our entire ignorance regarding the experiences in meditation.

A certain old lady came to the Math and wanted a personal interview with Shri Baba. Till evening she got no such occasion. When she requested the late Laxman Bhatji to request Shri Baba to give her two minutes time for communicating her experiences, Shri Baba took a piece of paper to draw a few lines on it and asked Laxman Bhatji to show the same to the lady. The lady looked at the drawing and began to weep loudly uttering how Baba could read her vision. Shri Baba said, "I have blessed you with the vision. No wonder that I can read what you see or your vision."

Shri Baba always used to criticise the so-called educated fools, who soil themselves in three places by testing the dirt, whereas an ordinary person merely rubs his shoe on the floor and passes on to his destined objective. In illustration of this statement the following story will be very instructive.

A villager while passing by the way gets his shoes soiled by the dirt on the street. He merely rubs the shoe on the path and goes ahead. Whereas an educated person, not content with mere ignoring what had happened, touches the shoe with a finger and smells it, and thus he soils himself in three places, before he rubs the shoe on the floor.

Last illness of Shri Baba was the end of the drama. The news of his serious illness reached the ears of devotees like Govindrao Baxi, Apparao

Bhide, Shankarrao Kolhatkar and Shri Athle at Bijapur. Immediately these four people decided to go to Inchgeri and fetch Shri Baba to Bijapur for medical treatment. The party reached Inchgeri at about 10-30 a. m. or 11 a. m. Shri Govindrao, the leader, requested Baba to go with them to Bijapur for treatment. Shri Baba declined to go and Shri Govindrao very boldly stated that the party would go back without taking any food with Shri Baba. This was shock to Baba and he requested Shri Athle to see him there alone. In as much as the party was determined to go back without food, Baba agreed to accompany them provided Shri Athle gave the promise to fetch Baba back to Inchgeri in the event of his death, which he had already foreseen. Shri Athle agreed and the party after food went to Bijapur and kept Shri Baba in the residence of Shri Shankarrao Kolhatkar. Shri Gokhale by this time had come to Bijapur on way to Sholapur for his office duties. On learning the news of Baba's arrival, he visited the residence of Shri Kolhatkar. Shri Gokhale sent a telegram the next morning to Sangli and Shri Sitarambapu and his elder brother came to Bijapur with his wife. Shri Sitarambapu solicited the medical advice of Dr. Namdeo Kelkar M. B. B. S. off and on. Sitarambapu Karandikar had his court work to attend and he went back after 2/3 days.

Shri Ganapatrao Tulpule also had come specially to see Baba. Prominent amongst the outsiders was Shri Krishnarao Kamble of Bagalkot, a devoted disciple of Shri Baba. It was Friday in the month of December 1933. Kamble had to go back to Bagalkot early morning. Shri Gokhale as usual came there in the morning and started reading Dasbodh as usual :—

‘साधू वस्तु हे ऊनि ठेला । संशय ब्रम्हाण्डावाहेरी गेला
निश्चय चळेना ऐसा झाला । या नाव सिद्ध । द. ५-१०-१०

While he was reading the above *ovi*, Shri Shankarrao Kolhatkar intimated to Gokhale that Baba had breathed his last. The time was 9-30 a.m. Friday.

Amongst others Shri Athle appeared on the scene and addressed the people assembled that he would take back Baba to Inchgeri as per his promise and then he told the people to bring him back if they so desired.

Accordingly Baba was removed to Inchgeri by Shri Athley and cremated there just adjacent to Shri Bhausahab's cremation ground. Thus ended this story of the mighty sage of Inchgeri. And the curtain was dropped for good. On the 10th day early morning Shri Sitarambapu (Sangli) hired special two buses for Inchgeri and carried with him his whole family and other devotees to offer their last homage to the Departed.

S. D. Gokhale

Sangli.

II

† Guru is a Mine of Love.

Professor R. D. Ranade used to teach us two texts "Hero-Hero worship" and "Unto the last" when I was studying for B. A. in the Fergusson college, Poona. I had great respect for him since then, but I was not acquainted with him, as I was only one of the many students.

After many years I came to know through one of his disciples about his Ashram, his spiritual greatness, his guidance to the aspirants on the Pathway to God and about the Programmes in the Ashram. Gurudeva Ranade was kind enough to bless me with the nama-mantra on 13-12-1954. That was the golden day in my life as I obtained spiritual guidance on that day. The nama-mantra was given to me through Shri Kakasaheb Tulpule.

Later when once I was going to Pandharpur in the month of *Karthika* I got down at Nimbhal to have *darshan* of Shri Gurudeva. When we were talking together, Shri Kakasaheb told Gurudeva that I had studied the Jnanesvari. Gurudeva asked me to speak but I was abashed.

How can an ordinary person like me speak in the presence of such a great scholar ? But Gurudeva pressed me and I spoke as follows :—

Devotion, detachment and knowledge are essential for a vision of God; without these, realisation is not possible. Namadeva had reached the highest path of devotion as can be seen from his following prayer. He prays to Vitthala that he may be placed at the threshold of the temple, in whatever form he may be.

Devotion.

“ If you make me a bird, may I stand at your door to be fed. If you make me a plant, may I stand at your door as Tulasi. If you make me a tree, may I stand at your door to support a Pandal. If you make me a dog, may I stand at your door for the remnants of food. If you make me a stone, may you place me at your door to form the step. If you make me water, may I be sprinkled near your door. Namadeva says, may I stand at your door for the sake of Kirtan ”.

Dispasion.

1) Tukarama was very poor; but when Shivaji brought to him costly presents, Tukaram said, “ We look upon all beings as equal, whether it be an ant or a king. We consider gold and clay as equal. You utter the name of Vitthala. Thereby we will be happy. All your wealth is like a clod of earth to me.” Tukarama did not accept the presents from Shivaji.

2) Rameshvara Bhatta thought that Tukarama was explaining the Vedas in Marathi. He sunk the *pothis* of *Abhangas* into the river Indrayani. Tukarama sat on the bank of the river for thirteen days without food. On the fourteenth day the *pothis* appeared on the water. Shri Hari appeared before Tukārāma in the form of a child and consoled him with an embrace.

Tukārāma thought that the God took all the trouble for protecting his *pothis*. He said, “ O, God : forgive me for my fault. I will do nothing to trouble you, whether the wicked people trouble me or even cut my neck. ” Though Tukarama had the vision of God, he repented that he had put the God to trouble.

Knowledge.

We find the best spiritual knowledge in the Jñāneśvari which is a sublime commentary on the Gita. Gurudeva used to say that there is no greater book than this in respect of spiritual knowledge. ”

By the time I said this, it was time for my train. Gurudeva asked one of his servants to see whether the signal was given for the coming train. He arranged for my refreshments and asked me to sit till he took bath. When he returned from the bath, I saw him wearing a long *Kaphani*; only his feet were visible below the *Kaphani*. I felt that he was standing there without any body-consciousness. That form very clearly stands before my mind's eye even now.

The servant who had gone to the railway station returned and informed, that the train had already departed. “ That too is welcome, ” Gurudeva said, “ Bongale, you have your meals and then you may go by the evening train. ”

—M. M. Bongale, B. A. LL., B.
Hubli.

III

It was in 1952 that I first met Gurudeve Ranade at Nimbal. I had heard about him and read his books, but had not met him personally earlier. Gurudeva was very happy to learn that I had offered Sanskrit as my principal subject and had stood first class first in Karnatak University. He asked me in the ‘ sitting ’ to sing a devotional song and I sang one having the following import :—

“ O mind, be devoted to the feet of Rama. You have suffered much so long.

Through many lives you have troubled your mothers by being in their wombs for nine months.

When you are born, you started crying ignorantly Ko'ham. (who am I)? You spent your boyhood playing, and you spent youth in intoxication, enjoying various pleasures of senses.

If you remember the feet of the Lord at least when old age overcomes you and your body becomes weak, it would be beneficial.

When you were born as a dog, a pig, an ass, a cat, a monkey, an insect or a worm, you might have eaten impure things unknowingly.

So I tell you again : I request you to be devoted to Rama day and night. The scriptures direct us properly; follow them giving up sensual pleasures. Remain in the company of good men; be engaged always in Bhajan and use this body for the work of the Divine. If you are attached to God's feet, you will cross through the river of Maya easily, I assure you. "

The next year when I went to Nimbai again, Gurudeva called me one morning to the inner room and gave me a cup of tea. He showed me a file containing the synopsis of his proposed book, 'Vedanta as the Culmination of Indian Thought'. In the meanwhile one of the elderly disciples came there and informed that his (the disciple's) wife was ailing. Gurudeva took out a bottle from his cupboard saying, "Give her these six pills." As he put a part of the contents of the bottle on his palm, exactly six pills were there. "See just six pills have come out," he said, handing them over to him. I had known that Gurudeva Ranade was a Doctor of Literature; but I did not know that he was a doctor who would give pills.

Gurudeva once asked me to speak on the Bhagwat-Gita. When I had spoken for half an hour, my speech was interrupted by the arrival of one very important guest. I wanted to go to Poona the same night; but Gurudeva asked me to complete the talk the next day and then go to Poona. The next day the 'Sitting' was not held due to some reason. So I had to complete my talk on the third day. I referred to the interpretations of the Gita by Shankar, Ramanuja, Madhva, Vallabha as well as other scholars and pointed how Gita teaches active devotion based on knowledge.

The Amṛta Mahotsava was held at Jamkhandi in 1956 on his completion of seventy years. In the large hall of the Ganapati temple at Ramatirth, a number of disciples from various parts of our country had assembled to see him. Gurudeva asked them to sit down and directed one of the old Sadhakas to narrate his reminiscences about Bhausaheb Maharaj. That Sadhaka narrated as follows :

“ Once a devotee came to Bhausaheb and said that he was not blessed with a child, though a number of years had passed since his marriage. Bhausaheb asked him to eat daily laddus made from equal proportions of the flour of green gram (moonga), jaggery and ghee. Bhausaheb directed him to sleep in the Ashram at night for six months. He followed the instructions properly and the next year he was blessed with a child ”.

The Sadhakas could thus know that a Sadguru caters not only to the spiritual needs of the devotees, but also looks after their worldly welfare.

(गुरु हा घाली ज्ञानांजन, गुरु हा दाखवी निजघन ।गुरु हा सौभाग्य देअून, आत्मबोध नांदवी.)

—Dr. B. R. Modak, M A. Ph. D.
Dharwar.

IV

My first meeting with Prof. R. D. Ranade was purely accidental; but it still remains one of the most charming memories which I cherish dearly. It was some time late in 1927—I think, Prof. Ranade got into a first class compartment at Jabalpur one evening on his way to Nagpur. The narrow meter gauge train is one of the most rickety and uncomfortable trains ever designed by human genius. It is known as the “ bone-shaker ”; it jolts in the most unexpected manner and, if you are not careful, it may throw you off your berth. Prof. Ranade appeared to have accepted the erratic performance of the ram-shackle train with philosophic calm. His health was more too robust and he knew that the chances of a good night’s rest were remote for him; they would be even in a more comfortable train. He spread his scanty bed on a lower berth and sat cross-legged in immaculately white “ dhoti ” and “ Kurta ” while his long coat and turban hung on one of the pegs and his “ Pooneri chappals ” lay

on the floor in front of him ready to accommodate, when required, his dainty little feet—which I learnt later were touched reverently by hundreds of his grateful disciples and admirers.

I entered the compartment when the train was about to start. I did not know Prof. Ranade nor had I ever heard about him. However, I was deeply impressed by his quiet, serene and dignified presence and I bowed to him in courtesey. I had just finished my education in London and was back at home in search for a job—which in those days was difficult to get. I had played hard tennis in the evening and had a good dinner at home. I was naturally sleepy and although we were the only two in the compartment I preferred the Upper berth in front of Prof. Ranade lest I should be disturbed by the incoming passengers during the night journey. Hardly I had stretched myself, I was lost in the sweet land of sleep.

The berths in the miserable train were narrow; much too narrow to allow a lusty, tired youth to fling about the dangling parts of his anatomy in the various dimensions in the oblivion of deep sleep. Time and again my leg or legs or hands would be hanging out of the upper berth; perhaps one goodly jolt and I would be flat on the floor. I was too far gone in sleep to be aware of the inexorable operation of the law of gravitation; but the kind professor, who unfortunately could neither sleep nor read because of the dim lights and unceasing jolts, kept a constant vigil over me. He got up every time he feared danger of my being tossed out and pushed my heavy unruly limbs back into the berth. He did this exercise all through the night; but the beneficiary was totally unaware of care and attention he received from one of the most eminent thinkers in the country. As is wont with me, I got up early in the morning, rushed into the toilet and emerged fresh after a shave and a bath. Now we got talking for the first time. We were still strangers to each other. He was as quiet and serene as ever. He told me how very much he admired my sleep and what he had done for me during the night. I was deeply touched by his kindness. I felt as grateful as guilty.

We changed at Gondia and got into a better train this time. We were again the two in one compartment and we both settled down to read in the train. I took out a copy of the philosophical journal, the

'Mind' to read: this naturally attracted the attention of Prof. Ranade and he enquired of me who I was and how I happened to be interested in philosophy. Slowly and with unfailing charm and sincerity he started asking me questions one after another. Little did I realise that I was in for another viva voce examination. How delighted he was when he learnt that I was a student of Prof. G. Dawes Hicks, one of the top-most thinkers of the age. His questions led me unsuspectingly, to Moore, Wittgenstein, Susan Stebbing, Alexander, Russel and to others in the reigning galaxy of the period. He made me recall some of the most fascinating philosophical problems of the Greek philosophy, the obsessions of mideaval scholastic logic, the new fields into which Broad and other modern thinkers were leading us to. I would have felt offended if it had appeared to me that this man was trying to size me up or to locate my weakness. The impression, which I carry to this day, is that he was enjoying himself and was trying to appreciate how much I enjoyed thinking on philosophical problems. The unscheduled interview came to an end when we reached Nagpur. I had by now come to know who Prof. R. D. Ranade was. I had found a loving senior and a guide, a sincere and humane friend. Our association lasted till he lived.

I heard his lectures at Nagpur. Once he did me the honour of staying with me for a day at Nagpur. I recall his loving presence at home and how he radiated joy to everybody he came in contact with by his very simple way of life. He was fond of tea; he could do with it every half an hour throughout the day. Whenever I went to Allahabad I called on him and every time I met him I had to have several cups of tea and to undergo a subtle viva voce examination which I believe was reserved only for those whom he favoured.

I was sad when I heard that he was no more. I had the luxury of having spent a few quiet and joyful hours with him. The sense of void is still there; how very much the students of philosophy today need the inspiration and guidance of such an honest, independent and clear thinker as Prof. R. D. Ranade. Giants in the world of philosophy are rare.

—Dr. V. S. Jha,
Jabalpur.

God and the Problem of Evil.

By

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Although the existence of God is a certainty to a theist, it is one of the vital problems for those who postulate the principle of Reality as to how God is related with the fact of Evil in the world. If God is the principle of real existence then how does he manifest in the order of existence in which pain, death, ignorance and destruction prevail? This question is a puzzle to a theist and a material ground for a sceptic to reject the existence of God. There is a metaphysical belief that God is supreme and absolute and therefore God transcends the phenomenal world wherein contradiction, error, ignorance and falsehood exist and have their significance. Evil does not touch the supremacy of the Absolute and grandeur of the Infinite. I should like to point out in the present essay that this belief ignores the fact of distortion of knowledge and falsehood which are the negation of real existence. It reduces consequently the fact of evil to an illusion. So long as evil is regarded as an illusion either from an individual or cosmic point of view neither the problem of evil can be satisfactorily solved nor the right relationship between God and Evil be established coherently.

Existence of God :

At times, the problem of the nature of God is regarded as pertaining to theology or philosophy of religion. It is a growing conviction with me that Metaphysics is intimately related with the nature of Reality and the existence of God. There are two reasons for it. Firstly, Metaphysics is concerned with the problem of existence. It attempts to find out the origin of matter, life and mind. So the problem of the root of

existence, whether material or non-material, living or non-living, belongs to the search of metaphysics. Since God is supreme, perfect and infinite he is the root of all existence. Secondly, metaphysics distinguishes between that which is apparent and that which is real. To distinguish between contradictory and consistent, pleasant and blissful, temporary and permanent, evanescent and eternal is to adopt a value-centric approach towards the nature of Reality and the world. Since God is the preserver of all values which maintain human life and progress God and Reality are synonymous terms. In this way the problem of relationship between God and evil is really the problem as to how Reality relates itself with other orders of existence such as physical, biological, social and moral levels of human life.

Now when the nature of Reality is regarded as coherent and perfect the effect of several levels of existence either being conceived as less real or unreal is thought of to be self-contradictory. It has been contended that reality which is perfect cannot manifest in the world which is imperfect and it cannot diffuse itself in several degrees of real existence. Most of the modern idealists such as Hegel, Bosanquet, Bradley and A. E. Taylor in the West hold the view that there is nothing totally evil and therefore evil can be synthesized in the Absolute which is coherent and systematic. As against this view realist philosophers maintain that if there is anything evil it should be regarded as totally evil and hence Reality which is perfect cannot adjust itself with that which is totally evil. It appears *prima facie* that God cannot be held to be compatible with the fact of evil. So philosopher like Sartre denies the existence of God with the simple reason that if there was God he could not be held to be compatible with evil in the world.

I should, however, like to ask a question whether evil is an independent fact of existence and whether the issue of the existence of God can be illegitimately mixed up with so-called existence of evil. To my mind the argument for the existence of God has in its own right nothing to do with so-called existence of evil. The existence of God is both an act of faith as well as an idea of pure mind which can be well demonstrated by the process of reasoning. But it should be pointed out that by such a procedure of reasoning, God is shown to be a principle of transcendence, perfection and infinity.

In spite of the validity of the principle of perfect existence which is God, the problem remains as to how the nature of God is consistent with pain, struggle, falsehood and evil. I shall attempt to indicate a key to the solution of the problem of relationship between God and evil. To begin with, the term 'evil' should be understood in more than one connotation, e. g., physical pain, tension and loss of energy is common to all living beings, this is usually regarded as evil. Secondly, earthquakes, draught, accidents, epidemics and war are common illustrations of evil. But it is well known that the cause of such a calamity cannot be reduced to a single factor in the environment. Thirdly when a pious man is killed or a good man is wounded, this is supposed to be a glaring example of evil in the world. Fourthly, the facts of birth and death, rise and fall, success and failure show themselves to be the marks of imperfections and hence they cannot be attributed to a principle which is supposed to be entirely good. From several meanings of evil we may observe that there are three types of evil, (1) Physical, (2) Moral and (3) Metaphysical. Vegetation, insects, birds and animals are largely concerned with physical evil. Since man is predominantly rational and social he is mainly occupied with moral evil. The question of metaphysical evil is a puzzling one for human intellect because human reason is constantly faced with opposites in experience, such as good and evil, right and wrong, perfect and imperfect, mortal and immortal, ugly and beautiful, eternal and transient.

Now when a problem is raised regarding the cause of evil it is misconceived because God does not produce anything in a causal way. God does not create physical pain or a natural catastrophe in a way in which a human agent produces and prepares offsprings and material things. The category of causality is not applicable to God as he transcends material and human limitations. Since God is perfect and transcendent God cannot be said to have produced physical evil in the world.

Moral Evil :

So far we have observed that physical pain, sorrow, destruction and calamity are the consequences of the physical and material world which is widely pervading and of which living beings form a part. God cannot be said to have produced or involved himself in physical pain.

Of course, if God is said to be omniscient he must be aware of such a physical pain. But awareness and knowledge do not imply creation and manifestation of the said consequences. Saint Thomas Aquinas explains by an illustration of a medical doctor who comes to know about the diseases of his patient. The knowledge of the disease does not make a doctor a subject to it. In like manner God knows the evil suffered by humanity but this does not make God a part of it, or in any way responsible for it. It is true that this analogy between doctor and God cannot be stretched far and it is enough for our rational understanding in the case of physical evil.

Now when we come before the monistic view of Reality the problem of evil assumes a formidable challenge to the oneness of Reality. It has been held by theists that God is good as well as just. Here a question arises as to how the fact of moral evil, for instance that of good and righteous man being killed by a mad person, to be reconciled with goodness of God. Just as in theism the problem of moral evil is a crucial one so in Absolutism and Pantheism moral effort becomes either a part of vast illusion or a stage of imperfection which can never reach the perfect and infinite Reality. The solution offered by the monistic theory as regards the problem of evil amply shows that either the nature of Reality or God as conceived by the monists requires to be reformulated or that they have not taken into account the hard fact of evil. This is why a thinker like William James holds that the rock of monism is destroyed by the thrust of the fact of evil. It is, however, not true to think that the nature of Reality or God is changed or reformulated by taking into account the fact of evil. But what is significant is that the nature and knowledge of Reality is so integral that it is cognizant of evil and at the same time capable of removing and transforming evil individually and collectively. But before we arrive at such a comprehensive view of the nature of Reality we should like to review the relationship between Transcendent God and the phenomenon of moral evil.

Moral evil consists in the failure of individual soul in effecting rightful qualities and intended consequences in outside world. There are two shades of moral evil. In the first instance, a heightened soul falls

and meets with a situation in which the soul fails to manifest higher and noble qualities on account of weakness either of flesh or that of moral will. Secondly, an individual soul falls short of expressing the maximum of goodness owing to lack of adequate mode of knowledge and information. One should like to ask a question regarding the reason of these cases of moral evil at this stage of the treatment of this problem. While elaborating this problem we may take into consideration a distinction drawn by Sri Aurobindo in his magnum opus 'Life Divine' between evil and falsehood.¹ Evil is a lack of goodness whereas falsehood is not only a lack or absence of goodness but it is a distortion of it. Evil has been termed as 'Maya' in the philosophy of Advaita and especially in the metaphysics of Śaṅkarāchārya. A distinction, however, has been drawn between the function of Maya as that of concealing and that of misrepresenting (अ.वरण and विकल्प). The function of misrepresentation of Reality may be regarded as falsehood but the fact of falsehood has not been adequately and satisfactorily explained by Samkaracharya. In the philosophy of Samkaracharya, Maya stands as the cosmic principle of ignorance and limitation. But if the problem is to be solved satisfactorily the datum of individual distorting will requires to be taken into consideration. So long as evil is taken to be a part of Reality or an appearance to be transmuted at a later stage in the Absolute, the problem of evil would remain unsolved and its real dram in the form of falsehood and distortion remains untouched. This 'Dram of Evil' is ignorance or spoiled consciousness which prevents an individual from looking at reality in proper perspective. The wilful prevention of truth has been held by Sri Aurobindo as falsehood lying within individual consciousness as a limitation of the real soul within.

The datum of falsehood indicates that the ego of individual is a great barrier against the manifestation of the Psychic being which is the real individual soul and a representative of the Transcendental Divine within. It is the ego of the individual which generates crookedness, wickedness and vicious character of the being. Therefore we find that one of the keys to unravel true spirituality within our being is to eliminate the egoistic consciousness and to replace it by divine consciousness thereby transforming the individual and moral evil. The principle of psychic being is of great significance in so far as it

eliminates and transforms individual ego and other psychological complexes responsible for distorting divine truth and universal reality. So far we have considered moral evil in connection with individual life and progress. But we should now look upon the problem of moral evil from universal and collective standpoint.

Evil and immanence of Reality :

The law of Karma and the principle of rebirth are moral postulates which account for the good and evil of the individual in relation to larger cosmos. It is one of the beliefs of Hindu religion and Vedant in particular that individual is a part of vast cosmos and comprehensive Reality which spreads over the whole universe. No individual can escape from the vast store of energy which abounds in the world and he has to bear the fruits of whatever little energy in the form of action or reaction he spends or utilizes in the world. The moral proof for the existence of God as propounded by Kant would be quite welcome for the moral agent who has unbound faith in the efficacy of virtue. As human life has a short span in comparison with the vastness of the cosmic energy the soul of man aspires to pass through a series of births for the advancement and fruition of action performed in one birth. Since individual is a part of cosmic energy he has to wait for the next life for the maturation of his supposed fruitful activity. It is for the reason of carrying forward the desert of present action that the belief in moral governor is found to be legitimate. God is supposed to be not only transcendent and infinite but he is just too.

We find here that the problem of moral evil looked at from universal standpoint brings us to the aspect of immanence or that of personal activity in the comprehensive nature of God. While considering the problem of falsehood we brought forward the individual aspect of Reality. When we now look at the chain of activity as expressed in individual and social life we have been compelled to take cognizance of the dynamic and universal aspect of the same Reality. In fact the problem of evil will make us aware of the multi-faceted nature of Reality.

Metaphysical Evil :

The nature of moral evil carried us from man within to man with-

out. It also made us aware of the individual and the universal character of Reality. But still the problem remains as to how Reality which is perfect and transcendent happens to involve itself in the world which is imperfect and full of internal and external relations. The problem of the relationship between the finite and the infinite, the relative and the absolute, the immanent and the transcendent brings us near the problem of metaphysical evil. Why does God who is good plunge into the world which is stained with ignorance and evil ?

There have been many theories and philosophies which purport to answer the above problem. For instance, in the philosophy of Leibnitz this world is supposed to be the best possible world and whatever happens in the world, it is held, has a sufficient reason behind it. God is all the time engaged in materializing the pre-established harmony by giving birth to souls which have resemblance and identity of purpose. Herein it appears that Leibnitz has come to grasp the mystery of the progress of the world. It is true to maintain that God who is the highest Reality of the world is intimately related with the phenomenal experience of living beings. But if Leibnitz is going to hold that God who is personal and the supreme Monad is engaged in bringing out the best possibility of the world, then such a God cannot be dynamic and active alone. It is the double principle such as active and inactive, mobile and immobile, static and dynamic which ought to be the highest postulate of our evolutionary world. This is the reason why in Indian philosophy the principles of Shiva and shakti, Kshara and Akshara, Brahma and Kali have been accepted as the necessary dual reality of our world. Sri Aurobindo expresses this truth, " World existence is the ecstatic dance of Shiva which multiplies the body of God numberlessly to the view. "2 Moreover Sri Aurobindo maintains that " Brahman the supreme being must be aware both of the passivity and the activity and regard them not as his absolute being but as opposite, yet, mutually satisfying terms of his universalities. It cannot be true that Brahman, by an eternal passivity, is unaware, entirely separated from his own activities; free he contains them in himself, supports them with his eternal power of calm, initiates them from his eternal poise of energy. "3

Evil and the nature of God :

The above view as regards ignorance and evil takes full cognizance

of individual and universal evil which have been held to be Avidya and Maya in the Upanishads and Brahma Sutra. Sri Aurobindo propounds the doctrine of integral Reality and thus attempts to relate the phenomenon of ignorance and evil with one aspect or poise of Reality. In the personal aspect of God evil becomes a part of the intricate relationship lying between organic beings and God. Although God is Reality which is one without the second, God manifests into the world of multiplicity. It is through the relationship of power and energy that God connects himself with multiple activities of organic beings. In Vedant Brahman is described by three characteristics such as Sat, Chit and Ananda. According to the tradition of Tantra which is well-spread throughout Indian philosophy, the supreme being manifests his potency in innumerable things of the world. Since God is omnipotent he cannot be denied the power of manifestation. Sri Aurobindo following the Tantric tradition regards Brahman as Chitta-shakti. With the help of consciousness-force Brahman creates many limitations in the progress of the world. This is the power of self-limitation lying inherent in the integral nature of Brahman. Starting from matter the power of ignorance shows its mark upto the stage of overmind where ultimate opposites such as that of good and evil, finite and infinite, mutable and immutable assert their exclusive and predominant reality. Of course there have been a few attempts to reconcile the opposites but therein the predominance of mind is too evident to effectuate the supposed unity of staticity and dynamicity, divine omniscience and human ignorance and incapacity.

Sri Aurobindo has brought about the unity of so-called opposites of existence by propounding the principle of supermind which lays bare the knowledge of the relationship between phenomenal existence and noumenal reality in their objective manifestation. It is by attaining divine knowledge alone that man can liberate himself from the clutches of ignorance, falsehood and evil. Of course, a question arises as to why God undertakes this path of self-limitation in working out the perfect manifestation in the world. This is said to be the 'Lila' (play) of Brahman. It is by attaining the 'Real-Idea' alone that the real purpose of the Divine is revealed. This indicates the necessity of adequate transcendence of mental limitation of our modes of know-

ledge. As one of the characteristics of Brahman is eternal bliss, it would be proper to say that the power of expansion and limitation of joy belongs entirely to the Divine. Mental formulation and intellectual reasoning can indeed frame a cogent reply. But the ultimate purpose and knowledge do not belong to reasoning proper and therefore unless one grasps the divine reason or the real idea one cannot answer the question adequately.

Conclusion :

To conclude we may say that although ignorance and evil appear to be stark realities of the world they cannot be but a part and manifestation of one of the aspects and poises of divine consciousness. God limits himself to several layers of material and human existence giving rise to the phenomena which are supposed to be ignorance and evil. From the standpoint of value which is inherent in Reality for it is essentially blissful, evil is not totally illusory and hence totally devoid of value. All values are contributory to the growth and perfection of Absolute value which is integration. In so far as ignorance and evil are active in the development of knowledge and liberation they possess instrumental value in total Reality.

References :

1. Life Divine : Sri Aurobindo : Sri. Aurobindo Ashram, Pondicherry. : 1955 : Vol. II, Part I : Ch. xiv :
2. Ibid. P. 94.
3. Ibid. P. 686 - 87.

The Vedic Outlook and its Relevance Today.

By

Dr. K. Guru Dutt

In the sacred literature of India, the Vedās have priority in point of time as well as importance. They have been transmitted by oral tradition over a period of millennia. The texts extant today appear to have formed part of an immense collection, the bulk of which has been lost. The Vedas are four in number : *Rigveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*. Each Veda comprises two broad divisions – the compilations of *manṭrōs* (Samhitās) and the Brāhmaṇās, prose treatises dealing with the sacrificial application and symbolic significance of the *manṭrās*. The concluding portions of the Brāhmaṇās are known as Āraṇyakās or “forest books” and it is in these that the esotericism and philosophy of the Vedās finds its place particularly in the last chapters called Upanishads. It has been usual for modern scholars to write as if the ritualism of the Vedās and the philosophy of the Upanishads formed a marked antithesis. But tradition has not recognised any such contrast. Viewed from the inside, the Vedās constitute a harmonious whole, and the Upanishads merely make explicit an outlook which was inherent in the ritual. Our task will be to elucidate this outlook.

First and foremost, the Vedic outlook is dominated by an all-pervasive concept of law known as *Ṛta*, which is at once moral and cosmic, combining in itself the significance of the English words “right” and “rite” with which it has etymological affinity. It is noteworthy that the idea closely corresponds with the ancient Zoroastrian “*Āshā*” which means right and truth and the Chinese *Tāo*, the right way or order of the Universe. In the words of Macdonell, “It would be in the spirit of all three religions to say: *Āshā* or *Ṛta* or *Tāo* is the basis of religion.

Ṛta is derived from the root *ṛ* (=to flow) and at the outset stands for the even flow of natural phenomena. It underlies the specific fun-

ctioning of things animate and inanimate, human and divine. Through it the seasons (*ṛtu*) recur, the waters flow, fire burns and the human brain thinks. It exists before Heaven and Earth. The Gods are born of it (*R̥tāja*) They are faithful to the path, steadiest in the order (*R̥tavān*). Not less so is the earnest worshipper. He too is *R̥tavān*. *R̥ta* is the common ground in which gods and men participate, which holds together the order of nature, the ritual of worship and daily duty in a single principle. As Dr. Radhakrishnan has put it, "Everything that is ordered in the Universe has *R̥ta* for its principle."

In the Veda, the word of power is Brahman. In a manner of speaking it is the stuff or substance whose dynamics is *R̥ta*. Literally it means "growth", "Expansion", "Evolution", "Development", "Swelling of the Spirit or soul." Primarily it stands for the outpouring of the heart in prayer: secondarily for the sacred utterance itself; the text of the Vedas. It is religious or spiritual knowledge and already bears within it the potency of the significance given to it in the Upanishads; the one, the self-existent, impersonal spirit, the Universal Soul-- the one divine essence and source from which all created things emanate, with which they are identified and to which they return, the Eternal, the Absolute. For the Vedic worshipper, Brahman was not only the objective but also the means of worship. It was the original experience of which the various gods were only aspects, the matrix out of which the *Devas* were moulded. This unity is a basic assumption of the Vedas, and not a later development as modern scholars are prone to think. An ancient verse of the *R̥gveda* exclaims: "Indra, Mitra, Varuṇa and the divine bird Garutman, these are none other than the One Existent whom the sages name variously, as Agni, as Yama and as Matarishvan!" It was through the medium of the gods that this multiform Brahman was to be realised.

The Vedic attitude towards the divine cannot be easily related to any of the familiar Western categories like monotheism, polytheism or pantheism. The approach is so strikingly distinctive that Max Muller felt obliged to coin the new term "Henotheism" in order to describe it: the eulogizing of each god as supreme in his own context. But even this covers only the fringe of an outlook which made the co-existence of diversity with unity its main plank and was based on the insight that justice could be done to the One only by contemplating

it under the guise of the Many, and to the Many under the form of the One. Many were the devices adopted for this apart from "henotheism" proper, e. g., the invoking of gods in pairs, like Indra-Agni or Mitra-Varuna; in groups either more or less homogeneous like the Maruts or Rudras, or of separate gods and lastly of all the gods together (*Vishvedevas*). Behind all this lay the experience that a single power was the source of the divinity of the gods: In the words of the *Rgveda - Mahad Devānām asuratvam ekaṅ!* Divinity was generic, and was to be revered everywhere. A verse says:—

Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old; we worship (all) the gods as well as we are able; may I not omit the praise of the elder divinities.

Against this background, the status and characteristics of the individual gods (*Devas*) can be better appraised. The word *Deva* means the shining or glorious one. But it is not the visible luminaries alone, like the sun, who are so described. All the gods partake of a certain light which is not purely literal, and which is variously termed, with unparalleled richness, as brightness (*bhrājas*), effulgence (*Dyuti* and, *Jyoti*), glory or splendour (*bharga*), or again as power and greatness (*mahas*). Other features are, e. g. beauty (*Vapus*) loveliness (*Śri*) and wonder (*citram*) and so on.

Along with these, certain ethical factors are prominent. The gods are not glorified and capricious humans, but are compact of the cosmic order (*Rta*) as has been already noticed. Twin brother with *Rta* is the concept of truth (*Satya*), also cosmic in its reach. It is by truth that Heaven and Earth are upheld. For the gods, truth is the law of their being and the source of their power; they are *Satyadharma* and *Satyasava*. They are also accessible, friendly and generous. It thus happens that the individuality of the gods is not always clearly defined, and there is continual merging and overlapping of nature and function among them, which is the direct consequence of the oneness of their origin, and the deliberate means for reaching through the Many to their Source.

The complex multiplicity of the gods is as remarkable as their

mutual interpenetration. They are not wholly anthropomorphic, although such traits are frequently attributed to them. The background of natural phenomenon or myth never allows itself to be ignored although transcended from step to step. Thus Agni, who is first among the gods, is at the outset the earthly fire. But he is at the same time lightning or atmospheric fire, and the sun or celestial fire. He is the mediator between gods and men, and is the personification of the worshipper himself (*Purohita*). He is hymned as the dear friend, the master of the house (*Grhapati*), eternally young (*Yuva*), all-knowing (*Jātavedas*), who confers wealth as well as wisdom.

The natural basis is also obvious in many other cases: the waters (*Apah*), the wind (*Vayu*), the storm winds (*Maruts*), the dawn (*Uṣas*), the sun (*Surya*), the earth (*Pr̥thivi*) and so on. Abstract qualities are also deified: thus there is faith (*Shraddhā*) and anger (*Manyu*). In other cases names are no longer so transparent. We have *Indra*, the king of the gods, who has no equal for heroism and liberality; *Varuṇa*, the all-seeing lord of the waters, who protects the laws and punishes sin; *Soma*, the embodiment of ecstasy and exhilaration; the *Ashvins*, symbols of all dualities and their balance; and others too numerous to mention, not omitting, however, *Savitā*, the prime inspirer.

Only one more aspect of the Vedic outlook remains to be here considered: ritual communication with the gods, compendiously termed *Yajna*. The essence of the process was *bhāvanā*; realization (literally—making real) through the creative imagination. The *Bhagavad Gita* goes to the root of the matter when it describes *yajna* as the act of *bhāvanā* by means of which men and gods mutually cherish each other. The principal element in it was the Sacred Speech (*Daivi Vāk*). The sacredness was bestowed by poetic inspiration. The Vedic Sages (*Rishis*) are primarily poets (*kavi*). A verse of the *R̥gveda* says: "All gods take their position in the highest place of the songs"; and the poet adds that the songs are no use to him who does not know this. The poetic utterance is *mantra* (from *man* = to think, and *tra* = to protect). Along with the *mantra* generally goes the sacrificial offering through *Agni*, the mouth of the gods. Fire was the Vedic worshipper, the visible symbol of intensity of devotion, purifying and chastening of the fire of understanding which digests knowledge; and the vital fire which digests food.

It was always associated with speech (*vāk*). An alternative form of *yajna* employed, in the appropriate context, libations of *soma*, the divine drink. Through *yajna*, man (*Nara*) recovered his cosmic setting and became *Vaishvanara* (one of the names of Agni) by spiritual identification.

The main strands which go to make up the web of Vedic thought, viz., *Ṛta*, *Brahman* the *Devās* and *Yajna* have been traced in outline. Of these *yajna* is the most crucial, for it presumes a universe whose constitution (*Brahman*) makes it accessible to prayer, through the medium of entities (*Devās*) who are not capricious and wilful but function within the orbit of law (*Ṛta*). This is continually recognised in the Veda. A celebrated hymn of the *Ṛgveda*, the "*Purusha Sūkta*," which is the gospel of classical Hinduism proclaims this in unmistakable language; the all-pervading Brahman is ever centred in *yajna* (*Tasmāt sarvagatam Brahma nityam yajne pratiṣṭhitam*). For the *Gita*, *yajna* is obligatory as well as efficacious, just as the Veda separates the Aryas who offer sacrifice (*Yajvan*) and the *Dāsās* who do not (*Ayajvan*).

It may be said that relevancy of the Vedic outlook to modern times stands or falls by the acceptability or otherwise of the notion of *yajna*. If the principle is accepted, the form that *yajna* takes is capable of infinite variation, as emphasized in the *Gita*. Or as the Veda puts it: Let the ritual be born afresh (*Navyo jayatam ṛtam*). But the question is, Does it work? Will it deliver the goods? The answer of the Vedas was a confident affirmative.

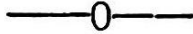
The objectives of *yajna* were preeminently realistic; health and longevity, progeny, food and wealth, vigour of the senses and understanding, and collective welfare. We do not find in the Vedas any opposition between matter and spirit, between body and soul, or between this world and another. The Vedic outlook reconciles the antinomies. Thus it is without shamefacedness that the Veda says: This world is the most beloved of all (*Ayam lokaḥ priyatamaḥ!*) The Veda knows nothing of the conflicts within the "sick soul" to use William James's well-known phrase; nor is it morbidly pre-occupied with eschatological problems. Through *yajna* it seeks to remedy the imbalance inherent in unregenerate human living, and to integrate the

instinctive and the spiritual, the individual and the social, and the contemplative and active faculties of mind; between the religious power (*Brahma*) and the secular power (*Kṣhatra*) or the " Sacerdotium " and the " Regnum " as Dr. Ananda Coomaraswamy put it. In short it aims at a certain wholeness through expansion (*Brihmana*) of the consciousness, and its enrichment in quality by the cultivation of the positive virtues like heroism (*Vīrya*) and friendship (*Sakhya*) against a background of austerity (*Tapas*), liberality (*Dāna*) and compassion (*Dayā*).

Modern man would certainly welcome these objectives, although in the name of science, he would question the validity of the means proposed. But that is not the whole story. On the one hand, notwithstanding the unprecedented stretching of the frontiers of knowledge in the domains of physics, biology, psychology and parapsychology, revealing an unsuspected range in phenomena as well as in human faculty, he is becoming painfully aware that the purely objective world-view offered by science is inadequate for sane living. On the other hand he is subjectively realising to what an extent our experience of reality is mediated by our assumptions and the symbols we use. Pre-occupation with effective symbolism is distinctive of our century. Psychological investigation has shown how our unconscious mental life is dominated by dynamic symbols. Language itself, humanity's most potent instrument for good or ill, is now seen as an extended and insidious network of symbolism, as evidenced for example in the new science of semantics and the philosophical school of Logical Positivism; although it must be confessed that owing to a sterile, negative approach, their findings are by no means as interesting as their implications. Above all, science itself is being recognised as no more than a particular type of language for questioning nature, and thus not the only one.

Speaking generally, we see that it is through symbols alone that significance is achieved or augmented. In every process of symbolic transformation, the elements of *yajna* are present. We build up our symbols and our symbols dominate us. The world is ruled by its symbols. This principle which is effective at all levels, furnishes the key to the understanding of human activity in its essence. Scientific research may be likened to a *yajna* which by a cult of abstract symbols deliberately

emptied of all *bhāvanā*, has conjured up a world-view to match, but which works. Its very success has blinded us to the existence of vital symbols of our general orientation in nature, on the earth, in society, and in what we are doing, which, as Mrs. Susanne K. Langer points out in her thoughtful study of symbolism, *Philosophy in a New Key*, are always our most important assets. She says that this alienation from symbols which constituted our safe moorings in the unconscious, and an attitude towards work in which it ceases to be ritual, are two great threats to mental security in modern civilisation. It is in such a context that the relevancy of the Vedic outlook comes in, holding out hopes of a recovery of the healing touch of those universal life-symbols which form the heritage of the Aryan race.



Perfection only Gradual

A man who starts on his journey must not expect to reach the end at once. There is bound to be a time interval, between initiation and realisation. A *Sadhaka* who gets himself initiated by a teacher, must work and wait for attaining realisation and therefore liberation. It will require a good deal of time before he conquers his mind and intellect, devotes himself entirely to God, makes possible some definite attainment in that line and ultimately achieves divine realisation. So, initiation and realisation should not be spoken in the same breath. Perfection is only gradual..... A gardener might sprinkle water upon trees and the plants, but it is only after the spring sets in, that the trees and plants bear fruit.

—Prof. R. D. Ranade (B. gita a a Philosophy of God realisation)

Individuation as the Adequate Explanation of Value

By

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I

Value constitutes the most characteristic feature of human activity. Values change and sometimes they are radically transformed according as human experience shows a tendency to pass from the line of the least resistance to that of greater resistance and consequently demands the deepening of its foundations. The experience of a modern man is a far cry from that of a primitive barbarian. But the distance between the two is interspersed by expanding horizons and violent volcanic eruptions. Values have suffered expansion when man had to give up his clannish morality in order to find a better security for himself and sought the fusion of his clans into a feudal or a national morality. When human aspirations could not find an adequate fulfilment of themselves even at this stage, there was a bursting of the national boundaries in order to make room for the universal morality at the international level. Again, at each stage of transition there intervenes a long period in which the collapse of the old moral structure unhinges human consciousness totally and plunges it into the sea of confusion and disorder to be caught in the whirlpools of scepticism and moral depravity. But as the basis of new morality is brought within the range of vision, the turmoil begins to recede in order to pave the way for the new moral order. For example, the Vedic morality, which was shaken to its foundations by the onslaughts of heterodoxy in the form of Jainism and Buddhism, took nearly a millenium to reestablish itself into the feudal order of the Gupta period. Similarly, the political revolutions in

England and France in 1688 and 1789 respectively, which ushered in the moral revolution as well, have not reached the stage of perfection. Although it is being felt that the old order is changing, giving place to the new, Wordsworth nevertheless was bewailing the loss of the old order with nothing fascinating in the new to depend upon. The poet exclaims :

“..... Great God! I'd rather be
A Pagan suckled in a creed outworn
So might I, standing on the pleasant lea,
Have glimpses that would make me less forlorn....”

The hippies, the angry young men and students, the disgruntled working class as well as the middle class--these and similar other phenomena of the modern world are symptomatic of the slow and tardy birth of new age.

One thing which clearly emerges from this account is, namely, that values are not given to us in a readymade fashion. Indeed, they constitute the various potencies of human consciousness which are required to be realized or unfolded.

This leads us to another important characteristic of value-consciousness, namely, that it shows a sense of direction. Not all values are capable of being realized all at once. There is a certain hierarchical gradation in them which is brought into being in consequence of the intensive development of human consciousness. The lower value evolves into the higher ones, which do not entirely annihilate the lower ones, but include them as their primary basis. The cultural history of man gives a clear evidence of the sense of direction. Indeed, the cultural history itself follows the pattern of the hormic constitution of man. There are three main horms or impulses which assert themselves at the three different periods of human life. They are, namely, the impulses of self-preservation, sex and reason. The first is chiefly concerned with the material well-being of a man and with the proper adjustment of one's own self to the physical and natural surroundings. This requires the quickening of such potentialities through which an efficient physical organism could be built up. Up to the age of fourteen such a process goes on maturing. Then supervenes the period in which

the sex impulse predominates. It leads one to establish a family, in which the members of the opposite sex can bring up their children by earning the good-will and co-operation of the neighbours and the citizens of the province. The emergence of sex has a direct bearing on the biological welfare and requires the fulfilment of those demands which aim at the perpetuation, prosperity and reproduction of life. The spell of sex persists powerfully upto the age of fifty. Thereafter the demands of universal humanity begin to attract the attention. These can be properly fostered and cultivated by listening to the still small voice of conscience and reason. The demands of science and religion begin to weigh more upon the normal and sensitive mind of man.

The cultural evolution of man closely follows the pattern of the development of the hormic constitution of an individual. In the first stage, man is busy appropriating the resources of nature to himself. He worships and invokes the various elemental forces of Nature and through them he moulds his own personality. At this stage, he aims at showing physical prowess and might and revels indulging into the various feats of athletic dexterity. The display of heroism was the order of the day.

With the advent of feudalism it is the biological welfare which assumes importance. Various clans are amalgamated into a kingdom with a view to finding more peace and security for one's hearth and home. The ideas of patriotism and nationality capture the attention of the people. Under their impulsion, people manage to subjugate foreign lands, develop the resources of one's own motherland at their cost and attain prosperity and opulence for themselves.

The imperialist motive underlying the second stage plunges humanity into world wars. The terrible carnage and wanton destruction which followed in their wake rouses human conscience. This makes man go in search of such spiritual forces as would lead him beyond the limits of nationality and would establish universal brotherhood and eternal peace among the bellicose sections of humanity. Among such spiritual forces the international organizations for the promotion of science, art, morality and religion constitute the prominent feature.

If this is the fair account of the development of cultural values, then it brings out two points very clearly. Firstly, values admit of

hierarchical gradation and, secondly, the higher value subordinates the lower one to itself in so far as it is the cumulative result of the unfoldment of the inward and profound potentialities of human consciousness.

II

We are now in a position to consider the various explanations with regard to the nature of values. Of them the two, which are furnished by the realists and idealists, deserve to be considered carefully. *Prima facie* such explanations cannot but be onesided, because each of them lays inordinate stress on the one aspect of the value-experience by neglecting the other one. Value experience is a complex phenomenon, which includes both these aspects and hence it might defy such partial explanations. But in order to reach a satisfactory explanation it is necessary to understand the major limitations of the partial explanations.

According to the realists, objects exist absolutely independently of the mind or the subject. In order to know, the mind has to bring itself in conformity with the objectivity. The subjectivity has no place in the world of reality. It may, however, assert itself as an ideal counterpart or as the emotional reaction of the objectivity. That aspect of subjectivity which consists of perception and scientific knowledge is determined mostly with reference to the various qualities of the object and their relations respectively. But the experience of value consists of a purely emotional reaction of the mind towards the objectivity. Every object gives rise to a certain hedonic tone. If the object produces a favourable effect on the mind, the hedonic tone might give rise to pleasure. On the contrary, if the effect is unfavourable, it might give rise to pain. The value of an effect could be determined in terms of pleasure, while, if the reaction is accompanied by pain, it has a negative significance in so far as its value is concerned. Again, there is no universal criterion for value. Different persons might be affected differently by the same thing. What might cause a coward to sneak away might spur another to perform deeds of chivalry and heroism. The value of a thing is supposed to depend on the emotional response to it under specific circumstances. This, in short, is the gist of the emotive theory of values, which is propounded by the realists.

It can be easily seen that such a theory leads us to subscribe to a stark relativism of values. What guarantee is there that the same thing might evoke the same emotional response from different men or even from the same man under different situations? For a thing might entirely change its disposition according as it forms part of different collocations. A rose might send a thrill of joy in our mind when it is presented to us with honour and respect. But the same flower, when rejected by a *fiancee* in an act of unrequited love, might call up extremely unpleasant memories.

Subjectivism is the direct corollary of the relativism of values. Emotional responses are purely personal and private matters. This makes the validity of value merely an accidental affair. One cannot be sure that one's sensibility will be affected uniformly by the same thing. This makes it difficult for the realists to explain the hierarchy of values in so far as it presupposes a uniformity in the formic constitution of man.

III

The defects of the realistic explanation of values are sought to be eliminated by the idealistic doctrine. The idealists are reluctant to concede an independent existence to the objectivity. For, according to them, the essence of objectivity consists in its being known. If so, then the object must necessarily be dependent on the knower. Now, the knower or the logical subject is not the same as the personal self or the psychological mind, which is nothing but a bundle of sensations and emotions. The subject is that which introduces system and order in the world of sensible objects. Such a subject is transcendental to the objects. It is also universal and necessary inasmuch as the synthesis of knowledge effected through it is determined in accordance with the logical principles of reason which are the same for all men in so far as they occupy the rational frame of mind.

Now, according to the idealists, an object is a part of the intelligible whole, which is the same as the logical subject. An object, which stands in total abstraction from the subject, has no significance. It is only when it is brought in integral and vital relationship to the con-

ceptual whole that it gains significance and meaning. For example $2 + 2 = 4$ as committed to memory by a boy of the primary standard has the least significance, but the same assumes utmost significance as it is understood by an accomplished mathematician. The idealists believe that there are various degrees of truth and value according as a proposition is brought in more and more intimate relation with the highest logical subject. The highest logical subject is not only perfect because it is determined through the principles of reason and hence it is absolutely free from internal contradictions and inconsistencies, but it is also absolute inasmuch as the entire world of objects ultimately derives its significance through it. The idealist philosophy was propounded on these lines by Hegel and later on by the neo-Hegelians such as T. H. Green, Bernard Bosanquet, etc.

Now, the idealists claim to offer an explanation of the hierarchical gradation of values which is totally missing in the realistic doctrine. But strangely enough such an explanation is not hormic. It is out and out logical. Values, as we have seen, are the result of the unfoldment of the inward potentialities of human consciousness. Such potentialities can hardly have anything to do with the nature logical subjectivity. The logical subject represents the conceptual form or pattern, with reference to which the content of the objectivity can be put in proper order. In itself the subject is absolutely empty and cannot be said to have any potency within itself. This was the case with the Hegelian Absolute which was believed by him as capable of being realized through the dialectical method. But if the Absolute is conceived as perfect or self-fulfilled, how can the same be considered as passing through the various stages of self-fulfilment? These two aspects of the Absolute are asymptotic and fall apart.

IV

The failure of realism and idealism in furnishing a proper explanation of the nature of values is symptomatic of the inherent defectiveness of logic itself. Logical understanding presupposes the duality of subject and object for its effective functioning. An object is what is required to be known by ascribing meaning and significance to it through the activity of the subject or the logical mind. Such an inter-

pretative process has nothing to do with the existence of either the subject or the object. According to Husserl, logic is mainly concerned with the intentionality or the meaning of an object. It has nothing to do with its existence. In his famous conception of eidetic reduction, Husserl has deprived logic of all its ontological pretensions and has paved the way for the utter dissolution of idealism and realism.

This, however, does not mean that value-experience is entirely beyond the scope of logic. A part of it is definitely controlled by the logical criteria. It will be remembered that values admit of hierarchical gradation. Now, a value is higher than the other inasmuch as it represents a better logical system and order within the various parts comprising it. Hence, freedom from contradiction and internal consistency constitute essential prerequisites of a higher value. To ensure these is the proper function of logic. Logic alone can regulate an experience so that the objectivity within it could be brought in ever more vital and organic relation to the subjectivity.

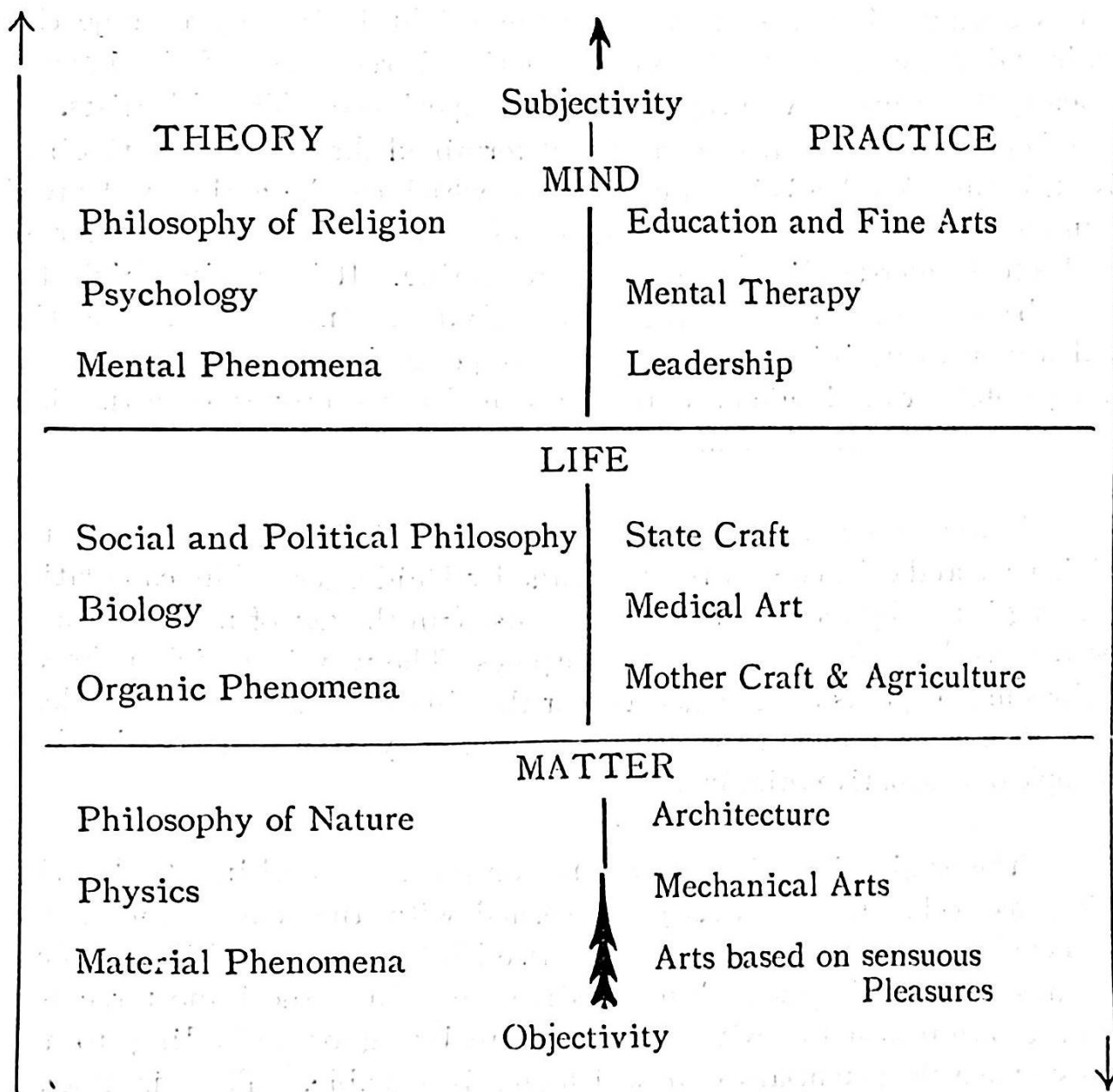
But the question, which still remains to be answered, is this: What is it that effects the synthesis of the subject with the object? The answer to this question does not fall within the scope of logic or epistemology at all. It leads us to have recourse to ontology. Kant in his *Critique of Pure Reason* felt this. According to him, every act of knowledge presupposes an inward affinity between the subject and object. For in every judgment, the particular is required to be elevated to the rank of the universal, while that which is merely a universal is required to be brought to the level of a particular. This brings into play the transcendental faculty of imagination or schematism. In his *Kant and the Problem of Metaphysics*, Heidegger believes that such a faculty, which, according to Kant, is neither perceptual nor conceptual but some third thing, is nothing else but the ontological feeling, which constitutes the dynamic force in and through which the past is conserved in the present and the present is brought in close and intimate relation to the highest possibility of which an individual is capable. This ontological force is called by Heidegger the *Angst*. It is this which gives an individual character to the experience. It is this force which leads one to unfold the potentialities of one's own being until it reaches a stage when it yields the utmost satisfaction to the individual.

Heidegger further believes that such a force demands utmost authenticity and freedom on the part of an individual. It requires one to develop "a horizon of significance", which alone gives an object an existential significance by appropriating it to one's own self. To put it in other words, the ontological principle, which is abstract and dynamic, creates the world of concrete experience, which goes on assuming more and more individual character.

It should be particularly noted here that individuality is not the same as particularity. A particular object is required to be synthesized by its subject before it can be treated as an individual. For example, a man develops his political individuality according as he seeks to realize within himself the universal ideal of citizenship. Individuality, thus, admits of various degrees according as the synthesis of the subject and object becomes more and more organic. Matter constitutes the lowest level of individuality. It represents an experience in which objectivity is more predominant, while the subjectivity is kept in abeyance. On the contrary, Spirit represents the highest stage of individuality inasmuch as the subjectivity is more predominant in it than the objectivity. Life is the stage of individuality intermediate between matter and spirit. It is thus possible to have a gradation of values through the principle of individuation. A value is the lowest if it is associated with the material welfare. It is higher if it subserves the purpose of biological welfare. Similarly, it represents the highest level if it aims at realizing the spiritual welfare.

Individuation is an ontological principle. In itself it is dynamic and abstract. It is perfectly autonomous and is absolutely beyond the reach of logical understanding. But when, in course of its creative process, it passes from the abstract to the concrete, it gives full scope for the operation of the logical analysis. Every stage could be treated with more and more logical thoroughness according as it is subjected to the perceptual, intellectual and rational analysis. Such an analysis could be either theoretical in so far as it leads us from the object to the subject, while the same is practical, if it leads us from the subject to the object. The former gives rise to epistemology, while from the latter emerges axiology. The following table will give at a glance the role

played by logic in analysing the individuated experience in its different stages. Thus, though logic is important for determining a value-experience, it nevertheless is subordinated to the ontological dynamism.



We have now to consider the mode of access which is appropriate for the realization of a value-experience. A value is nothing which is given to us in a readymade fashion. It is to be realized. That is to say, what is only a potentiality becomes a value when it is actualized; what is abstract can be said to have value when it is concretized. Now, both the realists and idealists believe that either the intellect or the reason is the

constitutive force in a value-experience. Russell concedes to the intellectual understanding the capacity to determine values. Value attaches to a thing when it is apprehended in its right disposition to the other things by our mind. Such an apprehension is purely a matter of intellectual understanding. But such an apprehension might be purely a subjective affair and might not evoke the same emotional response. This impairs seriously the universal validity of a value-experience. The idealists, on the other hand, believe that a value is determined through the ratiocinative thinking. A value is like a conclusion, which can be logically derived from the premises. But the realization of a value is not a matter of intellectual understanding or deductive reasoning. It is one in which the whole being of an individual seeks to unfold its inward potentialities with a view to attaining its highest stage of perfection. Such a process is purely ontological. Logic only regulates it for its proper organization, when it is once individuated.

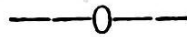
Here we are reminded of the important distinction between the originative and calculative thinking made by Heidegger. The calculative thinking is usually the one which asserts itself in the act of making use of the various things for our pragmatic purposes. The way in which a shrewd businessman exploits the commodities or the objective situations for deriving the greatest economic benefit for himself may be cited as the best example of calculative thinking.

The originative thinking, on the contrary, has nothing to do with things as such. It is directly concerned with the expression of the absolute freedom of an individual to realize his highest possibility. This requires to turn one's gaze within, to dive deep into the inmost recesses of one's own personality with a view to realizing or unfolding to the fullest extent the potentialities of which one is capable. This is not an easy matter. It requires one to keep strict vigil on those erratic impulses which lure us away from one's best interests and to fasten our attention to the mundane fascinations of wealth, power, fame etc., to be prepared to make the greatest sacrifice to oppose the conventional morality which makes one lose one's authentic self in the opinion of the masses. The originative thinking requires one to make a strenuous effort to concentrate one's entire attention and energies on the ontological dynamism of one's

own being in order to become one with it. Such an ontological feeling makes and moulds one's personality by mobilizing all the resources, which may be available. It also needs steadiness of purpose, authenticity and perfect self-control. It is this tendency which has expressed itself in all those men, who have left the stamp of their personality indelibly on the past history. It is such an attitude, which is the same as the originative thinking and which is the source of all values. The *Upaniṣads* also speak in the same strain. The *Kena Upaniṣada*, particularly, mentions the essential characteristics of the knowledge of *Brahman*, which is the ground of superiority, thus :

“ Austerities, self-control and work are its support; Vedas are all its units; truth is its abode. ” (*Kena Up.*, IV. 8)

These words are momentous and deserve utmost consideration on the part of all those who are engaged in the realization of values of any kind.



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The Hegelian Dialectic - An Evaluation

By

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Dialectic, a term technically employed in philosophy refers to the rationale or logical process by which the truth is revealed by making the false refute itself, by bringing out the contradictions to which the acceptance of such false data would inevitably lead us.

The Contradiction and Hegel's Solution.

The Contradiction which Hegel like his predecessors set before himself to remove was like this : Reason demanded that the many, viz., the manifold of world phenomena, this universe constituted by sentient beings such as insects, birds, animals, men, gods etc. and insentient objects like stones, oceans, mountains, stars and planets – all persisting in time subject to continuous change such as birth, growth, decay and death, and extending in space juxtaposed to one another in relations of big and small, far and near, light and heavy etc. – this vast system of variety – had to be resolved into the one primal principle which was Self-certifying, uncaused and which being the Universal Idea included and explained all phenomena, the many, like the principle H₂O which explained water of every kind, namely wave, foam, bubble etc.

Only then, viz., only if the many could be resolved in such uncaused primal principle can the many be deduced from such primal principle, not otherwise. In fact the 'One' viz., an absolutely differenceless principle was not certified by sensible experience. Being transcendental it was not available for enquiry; but the 'many' was certified by experience and was available for enquiry. The many whether

pertaining to space, time or number, if it was accepted as absolutely real, would present us with unavoidable contradictions such as this: The many, being divisible ad infinitum since it contained parts or units with magnitude, was infinitely small. But since each unit must have magnitude, the smallest unit multiplied by infinity would be infinitely large. So the many was both infinitely small and infinitely large which was absurd. In any finite notion of space, time, number etc. constituting the world phenomena such contradiction was inherent. Since multiplicity was the very nature of finite phenomena, be it space, time or number, and hence divisible ad infinitum, and since acceptance of such multiplicity, viz., the many as reality unavoidably resulted in the above mentioned contradiction, it follows that the phenomena of space and time were illusory and unreal, and hence the primal cause can never be sought or found in view of the fact that the effect, the many, was unreal. Since the 'many' being unreal was not already contained in the 'one', the 'many' could not be logically deduced from the 'one' as that would violate the principle *ex nihilo nihil fit*. This may be said to be the brink at which, we may say, Kant found himself.

Hegel's solution was like this: The above contradiction was inevitable if you reckon only with the 'many' to the exclusion of the 'one', as true since the notion of 'many' was never independent of the notion of the 'one' as the notion of 'part' is not independent of the notion of 'whole'. We should neither reckon with the 'many' to the exclusion of the 'one', nor reckon only with the 'one' to the exclusion of the 'many'; but we should reckon with both as true, viz., the many-in-one or Quantity as such. For instance, a forest is both one and many. As forest it is one and as the trees it is many. Now there would be no such contradiction as would result if you take the 'many' only or the 'one' only exclusive of each other as true. If you reckoned with the many only as true, it being unreal containing the contradiction we have mentioned, the primal universal cause cannot be sought through the medium of such unreal many. Even if ignoring the contradiction pointed out above, you insist with the pluralists that the 'many' is real, even then it will only land you in the undeduced many, viz., it is not self-determined and that principle from which the 'many' is deduced will remain unstated.

On the other hand, if you reckon with the one only as true, then, the 'many', viz., the phenomena characterized by multiplicity and becoming, can never be deduced from such barren 'one' which does not already contain the many, on the principle *ex-nihilo nihil fit*. If, therefore we take the 'many-in-one' Viz, Quantity as such which is both whole and part, both one and many, as true, there is no room for any contradiction such as mentioned above, and you would be in a position both to universalize the many to arrive at the one, the primal principle, and also to deduce the many from the one. Hegel called the 'many' as the *thesis* the bare undetermined 'One' as the *anti-thesis*, and the many-in-one as the synthesis.

Logic : Explanation of the modus of Becoming from Being: Identity-in-Difference.

Having outlined the dialectic by which we are in a position to deduce which already contains such phenomena, thus avoiding the danger of *ex nihilo nihil fit*, Hegel proceeds to explain his doctrine of Identity-in-difference which forms the basis of his Dialectic.

Hegel's doctrine of Identity-in-difference which represents the whole truth, and not merely the half truth of absolute identity or absolute difference may be explained thus :—

All phenomena are subject to two laws, namely

- (1) The Law of Identity and
- (2) The Law of Contradiction.

' $A = A$ ' is the law of Identity. It merely says *A is*, viz., Pure being and does not say *what* it is. There is no mention of the Predicate, that it is different from all things other than itself. Now '*A is not, not A*' is the law of contradiction. It mentions the Predicate of being different from all things other than itself.

Both these laws, viz., the Law of Identity and the Law of Contradiction are already *implicitly* present in Pure Being itself, but the understanding does not recognize this truth but grasps either identity as the whole truth or difference as the whole truth. In such a view which takes identity or pure being as the whole truth, naturally, becom-

ing, difference or determination cannot be deduced from such identity or pure being simply because we have to construe Identity or pure being does not already contain such difference or determination.

Hence the third law, which is Hegel's own, 'A = not A' or the law of identity in difference which constitutes the whole truth. Since A or pure being already contains in itself *implicitly* the notion of difference from all beings other than itself (not-A), by a mere recognition of this fact it becomes easy to deduce becoming, difference or determination from pure being because we are deducing what was already *implicitly* in pure being. When therefore Hegel says 'Being = Nothing' and that Being + Nothing = Becoming, the first equation 'Being = Nothing' refers to bare identity of A without any predicate, any determinations. This 'Nothing' corresponds to the 'formless matter' of Aristotle. It is *as good as* nothing. It is, if such a notion is possible, the 'tree' after all its determining features, branches, leaves etc. are abstracted from. Thus Being is Nothing.

Now how does 'Being + Nothing' result in Becoming? It must be firmly grasped that the process of deducing 'Becoming' from 'Being' is not a process in time, but a logical explication of what is already there *implicitly* as the conclusion is already there in the premises. Now then the notion of Becoming desiderates both the elements, viz., positive as well as negative. There must be 'Something' to become. The *implicit presence* of the characteristic of being different from all things other than itself, in Being provides the positive element and wards off the eventuality of ex nihilo nihil fit.

Again 'Becoming' implies novelty, i. e., the resulting of a feature which was not already there (अपूर्वत), or else it would mean that what has become, becomes, which is redundancy. So the *absence* of the determinations *explicitly* in Being provides the negative element. Since both the elements, viz., positive (being), and negative (nothing) – see the example of the tree just mentioned above, – are already contained in 'Pure Being', it is possible to deduce becoming from 'Being'. Hence it is said, 'Being + Nothing = Becoming'.

Such in a nutshell is Hegel's doctrine of Identity-in-difference on the basis of which he seeks to deduce the world phenomena of multiplicity from Being or the Absolute universal which by definition could not have included inherently in it, such phenomena.

Criticism.

(1) *The Undeduced Being :*

Hegel's Absolute is really not absolute. The first triad in his theory of origination of the 'many' from the 'one' remains unexplained, for, the 'Abstract' Being or 'Nothing' already contains in it, according to his Dialectic the species and determinations before its 'passage' viz., it has already 'become'. A 'Being' which has in itself the possibility or potentiality of becoming cannot be the ultimate, uncaused, self-established primal principle. It is not absolute Being at all. The point is this. If you insist that the determinations and distincts are not there to begin with in Being then it will mean something becoming, viz., coming out from nothing thus violating the principle *ex nihilo nihil fit*.

If to avoid this you insist that the determinations and distincts are not there to begin with in being, even potentially, then such Being is not absolute Being at all. Pluralism is unavoidable and there is no meaning in saying that what has already become, becomes.

(2) *Infinite regress :-*

Since the abstract Being already contains the 'many,' the species and determinations before its passage, it would amount to saying the 'many' proceeds from the 'many,' and such 'many' from which the many proceeds cannot be the ultimate self-established principle, being itself divisible. It has to be deduced from another cause which again being plural has to be deduced from another cause, and so on leading to infinite regress and non-determination of the self-determined uncaused primal principle.

(3) *Impossibility of release :-*

Such factual 'other' inherently belonging to the nature of Reality or Being, though implicitly, can never be got rid of since the nature of anything is inalienable as heat of fire. Sin, sorrow and fear, the effects of embodied life would be eternal and inalienable.

(4) *The 'Triad' is not noumenal but phenomenal :-*

Hegel seeks to achieve by a logical feat what cannot be achieved realistically. Contradiction and reconciliation can be talked of only phenomenally. Such postulation cannot touch the noumenon. For instance, the 'many' (thesis), the 'one' (anti-thesis), and the 'many-in-one' or Quantity (Synthesis) all notions though a priori involving space are not noumenal. The Absolute is but a magnified world, from which you can but deduce another space-time category. From a big frog you can deduce only another frog and not an ox. The real can never be extracted from the unreal.

Hegel was right in holding fast to the Idealist's discovery that the erroneous notion of a 'thing' apart from the concept was responsible for the objection by the realist that the concept needed to be derived from the 'thing' and was posterior to the 'thing'. But it was erroneous for him to hold both the many and the one to be ultimate realities.

Hegel, in fact, has not got rid of the 'thing-in-itself'. Stace himself bears it out: - "In spite of his frequent reiteration of the doctrine that thought is all reality, he nevertheless allowed himself to be seduced by a lingering trace of the idea which he himself had repudiated, that there is some mysterious entity in or behind things in addition to the universals which compose all we know of them.... It is this inconsistency which lies at the root of the whole famous difficulty about the transition from logic to nature."!

Thus both the problems of philosophy, which Hegel set out to solve, namely (1) Deduction of the universe from Being, and (2) The Self-determination or necessity of the Absolute, both remain unsolved.

It would have been more realistic not to have taken *ab initio* the world phenomena of multiplicity to be real, but proceeded to demonstrate the illusoriness or unreality of such multiplicity characterized by space-time relations, by showing their alienability and adventitious nature as found in the universal experience of dream and dreamless sleep, and thus establish the sole, secondless reality of Being or cosmic consciousness. In such demonstration lies the uniqueness of Vedanta. How Vedanta achieves this, we shall take up separately.

The Gayatrimantra

By

Dr. C. L. Prabhakar, Ph.D.

The famous *Gāyatrīmantra* which is also called as *Sāvitrīmantra* occurs originally in the Ṛgveda (III.62.10). This *mantra* is also otherwise known as *Viśvāmitramantra*. The designations of the *mantra* thus seem to refer to the metre, deity and the seer of the *mantra*. It is necessary that one should learn any Vedic mantra together with these essentials. It is like learning nouns in German or French language together with their respective articles denoting the number and gender.

This *mantra* occurs not in the Atharvaveda. This is a significant point, and would add to enhance the purity and serenity of the *mantra*. It is so because the *mantra* is free from such Atharvanic contact, since the mantras found in the Atharvaveda are mostly either conjurations or imprecations etc. Atharvaveda is also otherwise known as the Veda for the masses.

It is interesting to observe that the *Gāyatrīmantra* is found only once in the RV. (3.62.10), once in the Sāma Veda (2.812), four times in the Śukla Yajurveda, thrice in the Taittirīya Saṁhitā and thrice in the Maitrayanī Saṁhitā. This points out, therefore, that the Śukla Yajurveda gave more importance to the *mantra* when compared to other Vedic saṁhitas. That is, the Śukla Yajurveda has utilised the *mantra* on more occasions. It will further be remarkable to note that the present form of the *Gāyatrīmantra* prefixed with the *vyāhṛties* can be at first found only in the Śukla Yajurveda (36.3). An attempt to trace the course of this *mantra* would convince that the mantra received employment both in *Śrauta* and *Gṛhya* ritual of our religion. Depending on the aspects of this *mantra* viz., deity, seer, metre, etc., meaning and mention of specific words etc, the application of the *mantra* also varied in the Indian Tradition. Moreover, this is the method evinced in the Brāhmaṇa texts. For example, this *mantra* formed a prayer to revere Agni, and a prayer for Savitṛ to impel the devotee for activity and so on. Moreover the Śatapatha Brāhmaṇa

quotes this *mantra* four times substantiating such an explanation. In Gṛhya rites, especially in *Upanayana*, the *Mantra* formed the bedrock of the entire ritual. The nucleus of the *Upanayana* rite lies in imparting this sacred *mantra* to the boy (*baṭu*). It is, moreover, believed that this *mantra* would open up new vistas of spiritual life to the initiated person. Also it provides a spiritual eye. This, however, could be realised by the means of dire *upāsana* and *anuṣṭhāna*.

There have been attempts continuously in order to evaluate the significance and importance of this *mantra*. The same is done in various ways and at different levels. Sacrificial, philosophical, esoteric, mystical etc. explanations and interpretations are offered, adding to the meaning and greatness of this *mantra*. The intrinsic aspect of value of the meaning of the *mantra* is responsible for the greatness of the *mantra*. Moreover, it can be said that the *mantra* grew into prominence not because of either metre or seer or deity, but due to the meaning. In fact, the Ṛgveda contains several verses which have Gāyatri as metre, savitṛ, as *Devatā* and Viśvāmitra as the seer. But, they are not as powerful as this *mantra*. That special intrinsic value of the *mantra* brought the verse into prominence in the Tradition.

There are about eighteen hymns and several verses in the ṚV which bear addresses or references to the God Savitṛ. Savitṛ is a deity who has also certain distinct functions. But the functions viz., to impel the sacrificer for action and to direct the intellect of the devotees, are peculiar to Savitṛ only. Moreover, the latter function is not assigned to any other Vedic deity in the Veda. That function of Savitṛ, however is mentioned only at III. 62. 10. Thus because of such significant function and situation, the *Gayatri mantra* must have received a special and distinct attention in the Indian Tradition. Also the next two verses in the same *Sūkta* of the Ṛgveda could not so much be valuable before this *mantra* for obvious reasons.

Moreover, the *mantra* itself contains five significant words, viz., *Varenyam*, *bhargah*, *dhīmaḥi*, *dhiyo*, *pracodayāt*. The occurrence of these words at different places in the ṚV is 21, 3, 23, 64 and 1 times respectively. It is interesting to note that the verb *pracodayāt*, significant as it is, occurs only once in the entire RV. That is, the term seems to be one exclusively reserved for Savitṛ and Savitṛ only. His function therein is unique. In the set up of the hymns of ṚV referring to Savitṛ, nowhere,

a combination of these five words at a place could be found again. Moreover, other Vedas too cannot boast of a mantra of such order independently. Therefore from the view of the choicest combination of such words, the *mantra* gains immense value and importance. In fact, a study of Savitṛ hymns in this light was conducted by the author, but to fall back to sing the unique combination and value of the *mantra*. It is natural, therefore, that a combination of such terms should give rise to various interpretations of eternal value and interest. Moreover, it is known that a particular combination of words in speech produces a sort of Atharvanic effect such that the promise intended becomes gratified. So it will not be far-fetched if we argue that the greatness of this *mantra* is especially due to its meaning only. Likewise, due to the unique solitary occurrence of the verb *pracodayāt*. Moreover, the hymns referring to Savitṛ contains other verbs like *dhīmahi*, *Īmahe*, *prasuva*, etc. but those are mostly common to other Vedic deities also. Various combinations and commissions are done in the course of Indian Tradition for the original mantra to suit to the contextual requirement. For example, *Om āpo jyotīraso amritam brahma* is added to the mantra calling that to be in “*Daivi Gāyatri*”.

Apart and beyond such academic enquiry into the value of the *mantra*, it is certain that there is some magical potency (*asurasya māyā*) intrinsically connected with the *mantra*. No amount of writing or discourses on this *mantra* could be satisfactory, in this direction. The *mantra*, in its value, is more concerned with one's own experience and realisation. This, however, is not denied to an *Upāsaka* who bestows faith and practice over the same. For all practical purposes, the metre, *Gāyatri* is conceived as a Female *Devatā*. But the contents of the *mantra*, however, point out to the ABSOLUTE and SUPREME ENERGY, and that was summoned rather for activity. The same idea may be put in the words that Dhi-Sakti of our individual is prayed to be activated properly by an agency of light which is nothing but the supreme energy. Further when we understand Durgādevī according to the Saptasatī as the anthropomorphic form of *tejahsamuha* of all Gods, then in the same strain *Gāyatri Devatā* could be construed as the very anthropomorphic representation of *Dhi* ideally directed by the *varenyam bhargah* of *Savitṛ*.

“*Dhiyo yo naḥ Pracodayāt*”

Meditative Reflection.*

By

—Prof. N. G. Damle, M. A.

When I started thinking about to-day's meditative reflection, the word *paramārtha* flashed before my mind's eye. I suddenly remembered the words of Samartha Rāmadāsa. "He has made his life fruitful, who understood the highest goal (*Paramārtha*)." I am saying a few words in the light of this statement. These are meant not for advising others, but for my own inner happiness.

If *artha* is understood in the sense of value, *Parama-artha* means the highest value. It is the crest jewel of Truth, Goodness, Beauty and such other values. It is their eternal support, or rather their ultimate criterion. Its name is Divinity and He is God who has this as the inner form. It is the highest value. This God is independent of quality and non-quality.

However much knowledge we may acquire by observing minutely various objects and events in this world with the help of our senses and intellect, it remains incomplete. Hence to complete that, it is necessary to turn inward and find out, in solitude, the observer and knower of all these. If we fix all our attention only on the subject of knowledge and forget the knower altogether, it will be like the drama *Shākuntala* without the heroine *Shakuntalā*. Moreover if various objects and events are to be judged, that can be done by the observer or knower only, with the help of discrimination. That knower is beyond the scope of the external senses, mind and intellect. It is *Atman*.

Paramārtha is closely related to Emancipation (*Moksha*) which is the highest among the fourfold goal of life (*Purushārtha*). Emancipation is the release from the bondage of ignorance and passion (addiction to the objects of senses). This Emancipation can be experienced while living in this body, in this world. It is called *Jivanmukti*.

To know the *paramārtha* completely is to have a vision of God, to realise *Ātman* or to attain Emancipation. This knowledge is direct (*aparoksha*) comprehension. It is not merely a matter of faith, imaginary, verbal, intellectual and inferential. It is super-sensuous, a matter of one's own experience and without any doubt.

But how are we to realise, to know or to experience it? The answer to this question is found in the words of great devotees like Nāmadeva and Tukārāma. "There is no gain higher than God, there are no means higher than the Name". Here devotion in the form of the repetition of God's name is prescribed as the best means for a vision of God. Devotion does not become fruitful in the absence of a firm limitless love and an intense intention to meet God.

If the devotees continuously strive to remember the Name with faith, with devotion, with concentration and concurrently with breath under the guidance of a competent realised person (a knower of the self) they get consolation from God. God responds to their call. They get many super-sensuous experiences like divine light and anahata (unstruck) sound, which indicate progress and increase enthusiasm. Thereby they proceed speedily on the path leading to the goal, the path for reaching the *Ātman*.

Here we remember the words of the Upaniṣad- "This *ātman* can not be attained by a person of no strength". This strength is not merely that of arms, wealth, or learning. It is the strength of penance in the devotee. That is necessary to be accompanied by the strength of God's grace. The *sādhakas* have to put in greatest effort for a very long time to deserve God's grace. They have to repeat God's name continuously with devotion and with determination. Their life attains fulfilment through the combination of effort and grace. Remaining in this world, they can see the festival of Emancipation with their eyes, while in their bodies. They ultimately become liberated and through the divine urge they always work for the good of the society, for the welfare of the world. In the words of Ekanātha we may say that they themselves are 'ātma-rāma' (self-bliss) and become 'vishrāmadhāma' (a place of rest) for the whole universe.

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—Courtesy : A. I. R. Poona.

Book Reviews

Manu and Tiruvalluvar (a comparative study)

By

Swami Ramananda Bharati (Prof. K. R. R. Sastri)

Published by Sangam Publishers, Madras -600001.

In this small booklet of about sixty pages the learned author (who has several other valuable books to his credit on International Law and Hindu Jurisprudence) tries to initiate a healthy comparison between *Manu Smriti* and *Tirukkural* an ancient work of first century B. C. on law, ethics, morality and social justice, contained in about 1330 short and terse Tamil verses in the meter *Venba*, which has been enjoying an unbroken popularity to this day in the land of its origin. As the former principal of the University Law College, Jaipur, the author has evidently had occasion to study *The Manava Dharma Śāstra*, not only with its brilliant commentaries by *Medhatithi*, and others, but also in comparison with well known international writers of other cultures and climes on law and social justice. As far as our culture is concerned *Manu* represents the core of *Sanatana Dharma*, just as *The Purusha Sukta*, *The Vishnu Purana*, and *The Bhagavad Gita* represent, respectively, the very essence of the *Vedas*, *The Puranas* and *The Maha Bharata*, in the well known equation :

Vedeshu Purusham Suktam Puraneshu cha Vaishnavam |
Bharate Bhagavadgita Dharma Shastreshu Manavam ||

It is a pity that there is a wrong impression among even the so called "cultured" people who have unfortunately fallen victims to Regionalism, that all the Culture represented by *The Vedas*, *Smritis*, *Itihasas* and *Puranas* is only North Indian and somehow *The Tirukkural* is a representative of the wisdom of the so called " Dravidian " culture, (a legacy of motivated foreign misinterpretations of our culture,) untainted by " Aryan " influences. This is probably why *The Kural* enjoys excep-

tional popularity among a section of the people, in the land of its birth, wedded to a fanatical hatred of everything smelt as "Aryan". The book under review, coming especially from *Tamil Nadu* in this background, is a commendable effort to set right this misconception, as the author claims his work, justifiably, "as an instance of an integral study, as *Vyasa* and *Manu* who thrived in North India have been brilliantly understood and sung in a rare meter in Divine, terse, sweet Tamil by Sage *Tiruvalluvar*" (Introduction).

The book is divided into ten topics covering up issues like the special features of *Manu Smriti*, the plan of The *Kural*, the date of *Tiruvalluvar*, an estimate of *Tirukkural* by foreigners as well as our own people, ancient commentaries on it, besides the central chapter devoted to actual comparisons between The *Kural* on the one hand, and *Manu*, *Maha-Bharatha*, *Artha Sastra* and the *Upanishads* on the other. The author has well proved "that the administrator-transformed Sage *Tiruvalluvar* had an uncanny grounding in The *Upanishads*, The Epics, The *Manusmriti*, The *Artha sastra* and *Kamasutra*" (P. 33) by open references to the texts.

A list of translations and other books on The *Kural* and a select Bibliography provided at the end is of great use for those who want to pursue the author's view-point of *Tiruvalluvar* as "a master mind steeped in the classic *Hindu* thought and way of life." (P. 59.)

The author deserves the admiration of the readers for having focussed effectively their attention on the fact that *Hindu* thought is one in spite of regional and linguistic differences.

Although the book is priced at Rs. 10/— we are assured that "the proceeds go to charity", which is a matter of satisfaction.

K S. Narayanachar

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Jeevana Kale (Kannada)

By

M. S. Deshpande, M.A.; published by Sri Aravind Granthalaya,
Chadachan. Pages - 142. Price Rs. 2-00

This book is dedicated to the memory of the Author's departed son Dr. Srinivas.

The book has two parts. The first part contains twenty letters addressed to growing youngsters. Calling himself the loving brother, the author gives valuable advice on several important matters relating to the art of living through these letters. The second part gives brief life-sketches of eminent mystic-saints of Karnataka who by their pure life governed by high ideals have set worthy examples for others to follow.

The book is intended to teach the 'Art of living' to the youngsters who can shape their life on the lines suggested by the author. The style of the book is simple and attractive. The elders whose responsibility it is to guide the youngsters in the art of living can read the book with advantage. The thoughts contained in it are to be chewed and digested and be translated into action. Surely this is not a book to be read once and kept aside.

The life-sketches of the mystic-saints are too brief and they do not clearly point out the ideals of which they were the very embodiments. As such, the second part does not fully supplement the first part, as expected.

The book serves its purpose very well. The author deserves our thanks.

K. D. Tangod

Dhyāna Gītā

By

Dr. R. D. Ranade, Elucidated and translated by M. S. Deshpande. Published by Bharatiya Vidya Bhavan, Bombay. PP-xxii + 130; price Rs. 4/-

This book is also dedicated to the memory of Dr. Srinivas, the dear departed son of the author.

This is the elucidation and translation of Dhyana Gita by Gurudev Ranade, which he specially designed as an aid to meditation. In Gurudev's own words, "Dhyāna Gītā is Vyās systematised; it is the essence of the Gita, just as the Gita is the essence of the Upanishads".

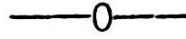
In the first part of this volume entitled 'Light Eternal' Shri Deshpande elucidates the work and briefly presents the important teachings of the Gita—metaphysical, ethical and mystical. In doing so he has introduced the readers to Dr. Ranade's thought and his new approach to the Gita.

The second part, entitled 'Gita for Meditation', contains free English rendering of Dhyāna Gītā which has got twelve chapters. Gurudev selected 365 verses from the Gita and classified them under several heads in these chapters.

Sri M. S. Deshpande has done, in the spirit of a devotee, what Gurudev had planned but failed to do. Besides giving an elucidation he has also pointed out how to use Dhyāna Gītā in daily meditation for which it is meant.

Sri Deshpande has obliged all lovers of the Bhagavadgita by placing this volume in their hands and explaining the significance and utility of Dhyāna Gītā.

K. D. Tangle



Philosophy, History and The Image of Man

By

N. A. Nikam

Somiaya Publications, 172, Naigaum Cross Road, Dadar, Bombay-
400014. pp. 157. Price Rs. 30

This is a small book with great thoughts depicting the relevant spirit, enduring, of Indian Culture in the Western garb. The author is a learned philosopher of international repute. He is not only a 'hard-headed'—clearheaded philosopher, but also appears to be a soft-hearted—warm-hearted seeker of the 'Delight of Being' as well as a genuine lover of Indian Culture. He has collected 18 of his papers read by him before national and international gatherings of expert elite. He has classified them in four parts under the following headings : i) Philosophy, ii) Hinduism, iii) History and iv) the Image of Man.

Part I consists of 8 papers dealing with the function of philosophy and some of its salient problems. Philoeophy, according to the author, should begin by teaching how to 'give and take reason' and end by teaching how 'to be aware of the Self-Atman' (P.4) and 'enjoy the Delight of Being.' The philosopher gives and taker reason in the way he lives and

by the "practice" of Philosophy. (P.8) His "practice" is better than his "theory". The 'best' is to be rather than merely to know. Hence, it is "best" for the world if it follows the "practice" of philosophers".

The problems discussed, thereafter are : i) Detachment and Attachment ii) Thought and Action iii) Truth and Non-violence iv) Freedom and Responsibility v) Immortality of the Soul vi) Appearance and Manifestation, and vii) Ontological and Ethical Mysticism. All these problems have been discussed in the light of the relevant views of our ancient and modern seers and savants.

i) Perfect detachment is only possible after genuine attachment to and union with Divinity. "There is detachment" says the author, "that leads to the fulness of divine reality and its peace, and there is a detachment that flows from it....." "To capture in some measure the joy of divine existence and its creativity and to participate in its life, is the meaning of detachment." (P.20) ii) "Thought and action are human values... The supreme value of human life is the good which is the unity of thought and action." Hence, asserts the author, "the need for a right unity of thought and action in human life" (P.24) for lasting peace in it.

iii) The next paper deals with the conception of truth and non-violence of Gandhiji, as well as his 'ethic of perfection' and 'ethic of action'. Gandhiji used the word truth in a double sense: His Absolute Truth is the Eternal Principle and Relative Truth is the correspondence between thought, word and deed. It is the second kind of truth that has been mainly dealt with here as the 'openness' of truth. Non-violence, to Gandhiji, is identical with Love. They are obverse and reverse of the same coin. The non-violence of the brave alone has been discussed here. The author further tells us that "Gāndhi transforms the "ethic of perfection" into the "ethic of action." The ethical perfection attained through Divine Grace, can alone enable a person to perform ethical action and resist evil by bringing about 'change of heart' through his conscious suffering. This is Satyāgrah-Truth in action. His Absolute Truth and Love have been discussed in Paper 8.

iv) Freedom and Responsibility are indissolubly linked together. Freedom has two senses: 'Freedom from bondage' and 'Freedom

to choose'. "There is no freedom for man", avers the author, "except in the pursuit of the highest good; the pursuit of the highest good is the meaning of responsibility." (P. 33) "To be is to be free." "To be and to enjoy the delight of Being," is, according to the author, "the highest good." Hence if a man chooses it, he becomes free. But if he chooses 'pleasure' he is bound by the vicious regress of his actions (Karma-bandha). How to act freely and be free from it? He must follow the Middle Path which is the integral philosophy of life. It is the act of Yajna - an act of self-giving-which liberates man from the vicious circle of entangling reactions (P. 30) "To this responsibility," exhorts the author "he must 'awake' and 'arise'." (P. 30)

v) "Immortality," according to the author, "must mean an experience here and now, in this body prior to death." (P. 39) It is Jivanmukti-liberation while living.

vi) Appearance and Manifestation, is one of the finest papers in this collection. The acute, critical, reasoning acumen of the author is seen at its best here. He has very skilfully and conclusively shown how the 'dichotomy' between the 'logic of the finite' and the 'logic of the infinite' between thought and existence, in Sri Aurobindo's philosophy, as there is alleged to be in Sri Sankara's philosophy, is such that it leaves Māyāvāda unrefuted. ' (P. 47)

vii) The last paper in this part deals with some Ontological and Ethical aspects of Mysticism. "Mysticism, according to the author" is the awareness of the reality of the invisible.....active affirmation of the delight of existence (ānanda) (P. 57) "The delight of existence (ānanda) is not a mere rapture or ecstasy.....but an active life, seeking affirmation in action. The delight of existence is mysticism in practice." (P. 59) Elsewhere, the author has stated: "Tranquility and Peace is the nature of our Being.....which is 'Life Eternal'." (Vedanta-Delight of Being P. 26.)

Now is this Peace the effect of God-realisation? or is it identical with God-realisation? Because there is Peace and Peace - Peace that leads to God (Niṣṭhā Śānti) and Peace that flows from God-realisation (Parā śānti). In this connection it is worthwhile

to ascertain the views of a genuine modern Mystic Philosopher-Gurudev Dr. Rande about mysticism. "Mysticism" according to him, "is the direct, intuitive apprehension of God—a silent enjoyment of His Bliss." This Bliss includes both Joy (rapture) and Peace. Joy is anotropic and Peace is metatropic. Peace is the apex of Joy. You cannot enjoy Peace, he maintains, unless you experience Joy. Thus Ātma-darśana, (Vision of the Atman), Atmarati (Joy of the Atman) Atma-Śanti (Peace of the Atman), Atma-kārya - (Divine Mission): these are the progressive stages of Mystical experiences, suggested by him. Interpretations might differ; genuine experiences cannot. Comments are superfluous.

The author concludes the paper by pointing out three major ideas of Indian thought present even in contemporary Indian experience. They are the following :

i) The idea of Samadarśana - "perception of the divine in all existence.

ii The idea of Yajña - an act of self-giving which governs human relations and social order.

iii) The idea of Anubhava - God realisation - "freedom or salvation in man's immediate experience. (PP. 73-74)

Part II contains three papers. They deal with i) the salient features of Hinduism ii) its philosophy of life and iii) its social ethics.

i) Here are some of its special features : "Hinduism perceives Truth as infinite under infinite forms. (P. 78) "It believes," Not only can man become a perfected mortal soul, but more; 'he can become one with God, one self with the spirit of the Universe.....or with a self that transcends the Universe." (P. 79) "To transform the whole man and nothing less than the whole man is the aim of its Sādhana.".... "Unity of doctrine and diversity of practice is.....the characteristic note of Hinduism." (P. 81). "It is the story of man's experiments in the realisation of Truth." (P. 82).

ii) The second paper skillfully introduces the conception of Theism, Humanism and Gnosticism in Indian thought represented by

Bhakti-Yoga - Yoga of Devotion, Karma-Yoga - Yoga of Action, and Jnana-Yoga - Yoga of Illumination. "Peace and tranquility is the goal, the endYoga is the means, a method, a path." "The easiest path open to all, necessary for all, possible for all is the Yoga of Devotion." (PP 87-88)

iii) The third paper deals with Varṇa and Jāti in Hinduism. Varṇa (Class) is based on merit and function while Jāti (Caste) is based on birth and heredity. "In conceiving a social order based on Guṇa and Karma, Hindu social ethics conceived a 'Classless' society long before 'Classless' society." (P. 91)....."Indian Social Ethics thinks that it is brought about through a 'Classless' individual, an individual who has no rights and obligations.....and yet the need of the social order." P. 93)

Part III consists of two papers. The 'adventure of thought' displayed in them can only be properly appreciated by the experts in the field. We however, wish to mention a few ideas of general interest. History is both recorded and unrecorded, dated and undated. It records only interruptions in life and leaves the even flow of life unrecorded. Dated record in Indian thought is called Itihāsa and the undated record, Purāṇa - 'which is ancient even in ancient times.' History generally records the acts of men - especially of those who aspired for their own perfection and the perfection of society, by resisting evil both inside and outside. When they failed in their attempt, they earnestly sought the aid of the Divine Grace which answered their call through the descent of an Avatār and wiped out the prevailing evil. Thus History which 'teaches by example' happens to be a source of hope to Humanity in its hour of trial and crisis. The 'cyclic conception of time', in the philosophy of Indian culture, is another source of hope. "In the 'moving wheel' of time, everything 'renews' itself i. e. nothing ever perishes absolutely. (P. 109)" The idea means that the Kingdom of God will come again because it has already come." (P. 116)

Part IV has five papers. They try to present the image of the present man as well as that of the ideal man of the future. The special feature of man so far is that he has killed his own saviour. This implies that he has killed his own saviour. This implies that he is selfish, self-

conceited, intolerant and violent. It is the image of Man with its 'hunger and sex'.....who is helpless against himself and yet needs to be saved." (P. 139). The present community is composed of such individuals. With all the boast of his civilisations man is still 'un civilised'. The thoughtful among them are even afraid that the present civilisation would cease if the ' naturalist ethics ' by which it came into existence is not surpassed and if the " struggle for existence " does not become " competition for mutual service " (P. 149).

Now what should be the nature of the ideal man of the future? He should be like his saviour endowed with the milk of human kindness and compassion, ever ready to sacrifice his all for the ultimate good and welfare of humanity. He should utilise his ' cultural freedom ' in the pursuit of higher values.....to reach his own self ' enjoying the peace of his inner being. ' (PP. 130-31). The future community would then be the ' ideal of a realised commonwealth of diversity of cultures and faiths ' (P 130). ' It would be the unity of individuals in whom the experience of freedom is manifest ' (P. 131). Natural diversity cannot be - need not be eliminated. Secondary diversity alone should gradually be reduced through persuasion and not by force. It is such a community that would usher in the Golden Era of all-round peace and prosperity.

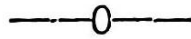
But this ideal state cannot be reached all at once. It would take time and persistent effort. How then can it be attained? Not by coercion or by legislation, but by persuasion and education. " The purpose and goal of all education is to be taking us constantly to the ' Beyond ': And so ' Higher Knowledge ' is necessary for ' Lower Knowledge ' and is its properly constituted end. And no complete image of Man would arise either from ' Lower Knowledge ' alone or ' Higher Knowledge ' alone. " (P. 136). At the same time it should teach the Middle Path in all spheres of life.

Now who is to teach all this? How? It is the Philosopher who should teach this more through his practice than his precept. " He has a vision of the idea of the Good and knows that the highest is the most inward.....He affirms ultimate values and transforms all values. " (P. 140) " The philosopher brings the truth that is beyond Time to descend and dwell in the age and times he lives. It is in this process that cultures arise, ideals become realities, history is meaningful, and

philosophy lives in times of crisis, scepticism, and despair." (P. 140) Hence, as declared by Dr. Ranade, in the concluding remarks of his presidential address at the Indian Philosophic Congress at Nagpur (1937), the Philosopher's supreme business is to bring about peace and harmony in the Society, the State and the World at large. From the point of view.....the future of the world rests with Philosophers."

The author has freely laid under contribution the Vedas, the Upanisads and the Gita etc. in support of his views and thus presented the rich treasure of Indian Culture and Thought before the readers. He has developed a peculiar, aphoristic style which is more suggestive than expressive. It is full of " words about words " which ' show ' but do not ' say '. (P. 144) The profusion of foliage very often hides the fruit. The book is full of repetitions which is inevitable in such a collection. We may not agree with all his interpretations and conclusions but we cannot but admire his way of presentation. We heartily recommend this valuable volume to all the wealthy lovers of Bharatiya Culture.

—M. S. Deshpande.



**A Short Report of
The Academy of Comparative Philosophy & Religion,
BELGAUM.**

(From 26-5-1973 to 31-10-1973)

There was only one meeting of the Board of Trustees, during this period. The Editorial Committee also met during this period for selection of material for Pathway to God.

2. The construction of the compound wall for the Mandir-building could not be completed for want of cement. The supply is controlled by Govt. and it is so very difficult to get permits for purchase of cement.

3. The following persons delivered talks in Gurudev Mandir during this period.

Name	No. of days	Subject
Shri B, N. Kulkarni. B.A.	1	Yoga (Marathi)
Sou. Yamutai Kulkarni (Kolhpur)	1	जीवनाचा आदर्श आणि सधना
Sou Leelatai Karguppikar. M.A.B.Ed.	2	१) सद्गुरु नायके पूर्णकृपा केली । निजवस्तु दाविली माझी मज ॥ २) संतांचे कार्य
Shri. Krishnastri Marathe.	1	Nama-Sadhana & its effects (Marathi)
Bhahmacharini Yamunadevi.	7	Bhagvad Gita.Chapter XII (Kannad)
Shri. G. V. Tulpule, M.A.	4	ज्ञानेश्वरीतील आत्मानंदवाद

A 'Bhajan' programme was also arranged in the hall, when the "Bhakti Bhajan Mandal" of Angol sang a few devotional songs for about two hours.

4. Dr. S. S. Ajgaonkar and Prof. S. V. Pandit (both from Bombay) and Shri A. B. Joshi (New Delhi) have each paid Rs. 100/- and become life-subscribers of Pathway to God.

Shri. D. S. Krishnamurthi and Shri A. V. Ramakrishna (both from Bangalore) have agreed to become life members and have each paid Rs. 50/- during this period. They have each paid Rs. 150/- so far and agreed to pay the balance of Rs. 100/- within a short period.

Donations were received during this period from the following persons:-

- 1) Lt Col. B. Y. Ghooi, TilakwadiRs. 100-00
- 2) Shri H. V. Kaujalgi, B.A.LL.B. Bailhongal....." 101-00
(Formerly Minister of Revenue, Mysore)
- 3) Shri Surendra Prasad Garg, M.A.LL.B..... " 20-00
Jaipur (on a/c. Guru Pournima)
- 4) Shri. Shailendra Prasad Garg Bareilly....." 20-00
- 5) „ R. B. Patil, Basapur (Belgaum Taluka)" 5-00
- 6) „ M. R. Yardi, B.A. Retd. Dy. Collector, Poona 10-00
- 7) „ S. P. Garg M.A.LL.B. Jaipur (for Nama-Saptah) 20-00

Shri Himatbhai Goradia, Belgaum paid Rs. 101 during this period and as the total amount of his donation exceeds Rs 500/-, he has become a 'Donor' of this Trust.

Prof. N. A. Nikam, formerly Vice-Chancellor of the Mysore University, has paid Rs. 50/- as advance subscription for Pathway to God.

We are grateful to all the above persons for their generous and kind help to this Institution.

5. It has been decided to hold a Seminar on 'Summum Bonum of Life' in about December this year or January next year. The following persons have so far agreed to take part in this Seminar.

- | | |
|--|-----------------------------|
| 1) Prof. K. S. Narayanachar M.A. B.Sc. | Dharwar |
| 2) „ B. Balkrishna | Dharwar |
| 3) Dr. M. R. Lederle, S.J. | Poona. |
| 4) „ J. V. Joshi, M.A. Ph. D. | Sangli. |
| 5) Shri. Abusaheb S. Modak, M.A.LL.B. B.T. | Kadwai (Ratnagiri
Dist.) |
| 6) „ L. S. S Chakrawarty M.Sc.LL.M.I.R.S. | Bangalore |
| 7) Prof. S. Nagaraj. | Blegaum |
| 8) Dr. B. S. Kulkarni | Dharwar. |
| 9) Dr. P. M. Upadhye M.A.Ph.D. | Bombay |

6. Prof. Aravinda Basu's lectures (Gurudev Ranade Memorial-Lectures, 1971) have been published during this period under the title 'Bhagavata Purana.' The lectures of Prof. B. R. Kulkarni on "Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy" will be published soon. We have proposed to print the life of Gurudev Ranade in Marathi in a short time and this book will be made available to the public in about 4 months.

7 The Vaikunthachaturdasi 'Nam-Saptah' will begin in Gurudev Mandir on 4th Nov. 1973 and last for 5 days. A good number of Sadhakas are expected to take part. Some of them have already sent intimations that they will join this Saptah. This is an annual feature and Sadhakas are welcome to join it.

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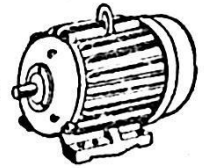
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