

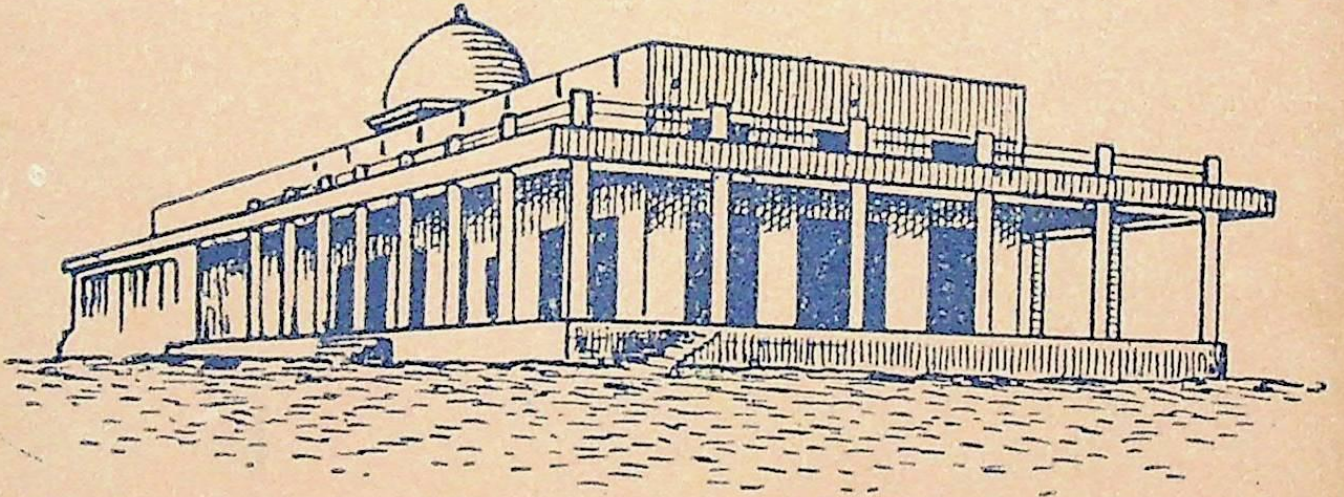
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10/77

Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः



SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion
BELGAUM.

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Pathway to God

(*A Journal of Spiritual Life*)

“ One God, One World, One Humanity ”

Vol. XII

October, 1977.

No. 1

Prayer

ॐ नमो भगवते मन्त्रतवलिङ्गाय यज्ञकृतवे
महाध्वरावयवाय महापुरुषाय
नमः कर्मशुक्लाय त्रियुगाय नमस्ते ॥

*Om! Salutations to the Lord, the
Great Being, who is understood through
Mantras, whose form consists in Yajnas
and Kratus, whose limbs are the
great Adhvaras (sacrificial rites), who
effects purification through rituals,
and who is manifest in three Yugas!*

- Bhagavata

(ii)

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JAMKHANDI
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6-6-1957

Editorial

ON BEING CHARITABLE

To be religious, one is advised to cultivate several virtues. Devotion to the Lord, sympathy and compassion for the fellow-beings, spirit of service are chief among them. Charitability can also be included in the list of religious virtues. It springs mainly from sympathy and compassion. It involves an element of sacrifice too.

Scriptures enjoin that a sixth part of our income, well-got and not ill-got, must be set apart for charity. Charity, it is said, must begin at home, but it should not end there ! It may assume different forms. It does not stop with mere distribution of wealth. Imparting knowledge to deserving and sattvik souls or disciples by scholars is a great act of charity. This may even be regarded as a greater act of charity than the distribution of wealth. Knowledge so received by worthy disciples is likely to be used properly, while charity given in the form of wealth may be misused.

In this context the questions-who should give charity and to whom ? When should it be given and with what attitude ? will naturally crop up. In reply, it may be suggested that all who aspire to be religious

are fit to give a portion of whatever they possess in charity to other needy persons. It is not merely the monopoly of the rich. Even a common man with moderate means can afford to be charitable to the extent possible. If he offers charity, though in small measure, with the proper spirit or attitude, it is as significant as the charity coming from the rich. While giving charity the giver should be cautious to select the person who deserves it. *Satpātra dāna* is the charity offered to the needy and deserving person. The deserving recipient is one who, after receiving it, is capable of using it properly. The giver is to offer charity with a sheer feeling of compassion and sacrifice without expecting anything in return. A person having a fit cow to spare may think of offering it in charity to a poor Brahmin who needs it, making sure that the latter will not sell it to a butcher for some money. So also while giving the cow the giver should not take anything from the recipient in exchange. In our society we come across wealthy individuals who make a show of being charitable by sharing their wealth with others. The charity they give is expected to save them from the wealth-tax and bring them name and fame. Sometimes charity helps them to hide their sins and misdeeds. Such individuals are praised in the society, enjoy prestige and wield influence. Nevertheless the charity made by them lacks in the required spirit and therefore is not morally worthy.

Before charity is given an individual is supposed to decide to give it (संकल्प) to a person selected for the purpose. Having decided to give something in charity one should not postpone it even by hours, as the

giver or the receiver cannot be sure of his term of life even for a few minutes! An interesting story in Mahabharata emphasizes this point.

With a view to explain the importance of giving charity on the spot and to demonstrate the greatness of Bhimasena, Lord Sri Krishna came to Dharmaraja, at midnight, in the guise of an old Brahmin and requested him to give him some money for the celebration of his son's Upanayanam next morning. Dharmaraja, true to his name, promised to help him and requested the Brahmin to meet him next morning, as the treasury had already been closed for the day. The Brahmin went immediately to Bhimasena and narrated the incident and demanded his help. Bhimasena who was equally charitable-minded immediately removed his golden bracelets worn on his hands and offered them to the Brahmin for celebrating the Upanayanam of his son. Bhimasena then rang the palace bell which was used only on important occasions. When Dharmaraja and others came out, Bhimasena narrated the incident and asked Dharmaputra as to who had guaranteed him life till the next morning. Dharmaputra was astonished regarding his own assumption that he would be alive next morning to offer the promised charity.

The moral of the story is that the charity must be given on the spot to the deserving and only then it serves its purpose and should never be postponed. The charity given to undeserving persons would result in calamities as such persons use it for bad deeds.

Charity, besides having religious and moral

significance, also serves the purpose of bringing about social harmony and establishing economic balance, if not economic equality in society. Those who have excess of wealth think of sharing a portion of it with others in the name of charity. This helps them in earning the good-will of and maintaining smooth relations with their fellow-beings. In addition, as Sarvajna, the philosopher-poet in Kannada rightly points out, what is given to others in charity helps us to attain our own salvation. What we refuse to part with may be snatched away and may thus go to others without proving useful to ourselves (Kottaddu tanage bachchittaddu pararige). Such acts of charity may go a long way in the direction of relieving the needy and deserving brethren of their troubles. A society with philanthropic souls is sure to attain progress in all spheres. Let us sing the glory of charity and the charitable-minded.



ESSENCE OF BUDDHISM

Miss Filita Bharucha

“Long to the Watcher is the night,
To the weary wand’rer along the road,
To him who will not see truth’s light,
Long is the torment of his chain of birth.”

Is Buddhism a system or Philosophy, Ethics or a Religion? The answer to that will depend upon the definition of the term religion. If by religion is meant that something which inspires man with enthusiasm and fervour, which impels him to see that which is best; which places before him the highest idea of perfection and lifts him above the level of ordinary goodness and produces a yearning after a higher and better life, then Buddhism is certainly a religion. But if we take the beginning of religion as the hankering of the unseen and the unintelligible or the feeling for the infinite who is supposed to be the controller of all things and on whom man feels dependent, then Buddhism is certainly not entitled to be called a religion as it rejects all dependence on the supernatural and requires man to depend upon himself for the salvation from miseries.

The most striking feature of Buddhism is that it eschews all hypotheses regarding the unknown and

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concerns itself wholly with the facts of life in the present work-a-day world. The starting point of Buddhism is not a dogma or belief, but the fact of existence of sorrow and suffering not only of the poor but of the rich. Its goal is not heaven or union with God but to find a refuge for man from the miseries of the world in the safe heaven of intellectual and ethical life through self-conquest and self-culture. Of all religions Buddhism makes most demands on mental activities. The Buddha wants every man to doubt, inquire and be honestly convinced before following the way.

‘ One must not accept my Dhamma. ’ says the master “from reverence, but first try it as gold is tried by fire.”

Questions like “ Is the world eternal or not eternal finite or not finite ?” have no value for Buddha as they are not concerned with the law of life and do not make for right conduct. Nor does Buddhism contain anything esoteric or mystic.

Though the Dhamma does not ask you to believe blindly it lays great stress upon the cultivation of faith. By faith is not meant the belief in something absurd but the conviction that truth can be found.

The Blessed one says,

“By faith one crosses over the stream
By strenuousness the sea of life
By steadfastness all grief he stills
By wisdom is he purified”

Many are the ways known by Lord Buddha that lead to “ summum bonum ” but truly speaking there is only one way (Ekayana) and that is the way of reason (Tatvayana). From a practical point of view

one may distinguish three means. These means are in plain language piety, philosophy and striving for the welfare of one's fellow beings. These are designated by the terms Sravakayana, Pratyekabuddhayana and Bodhisatvayana. Of these three means Bodhisatvayana is regarded as the highest by Mahayana schools. It enables the monk to attain Buddhahood (enlightenment). The Bodhisattva ('enlightened One') out of infinite love (Mahakaruna) points the way to salvation for all creatures.

Let us now consider the place of prayer in Buddhism. Is there a place for prayer in Buddhism? Frequently most people confound the Buddhist vows of taking refuge in the Buddha, Dharma and Sangha with what is ordinarily called prayer. In Buddhism there is no such thing as prayer. The Blessed one rejects all prayer for an object, which is as George Meredith says, "The Cajolery of an idol, the resource of superstition". For the Buddhists as Lo-Tsu remarks "The sound of running water, the rustle of the leaves as the winds play through them, the movement of the clouds in the sky and the manifold life, an activity of the creature of the jungle constitute a great chant. They are so many hymns of praise to the great truths embodied by the life of his master."

In the place of prayer the Buddhist has prani-dhana, which is a self discipline capable of producing nothing more than subjective results. They speak of Immanuel Kant's natural effect of prayer, viz., that the dark and confused ideas present in the mind are either clarified or that they receive a higher degree of intensity.

The Buddhist Conception of Karma.

Evil swells the debts to pay
 Good delivers and acquits
 Shun evil, follow good
 Over thyself hold sway.

The Buddha recognised the insufficiency, incompleteness and imperfection of man and mundane life, a state which he characterised as 'Dukkha'. This was not the consequence of a negative attitude or of a fruitless 'WELTSCHMERE', a pessimistic attitude towards the world (of which Buddhism has often been accused) but due to the knowledge of a state of perfection within the reach of human attainment. This knowledge was not based on logical conclusions but on his own experience of illumination (Sambodhi) in which he transcended the limitations of individual consciousness by overcoming the illusion of egohood.

In Samyutta-Nikaya 11, 17, it is said "The world, O Kaccana, is given to Dualism, to the 'it is' and to the 'it is not'. However, O Kaccana, he who perceives in accordance with truth and wisdom, how the things of this world arise, for him there is no 'it is not' in this world. And he, Kaccana, who perceives in accordance with truth and wisdom, how the things of this world pass away, for him there is no 'it is' in the world."

Instead of this dualistic view, the Buddha showed 'the middle way'—the relativity of all phenomena by way of Dependent Origination (Pratitya-samutpada). The doctrine of the Buddha is the antithesis of the concept of 'substance' which dominated human

thought so far. It influenced Indian thought just as Einstein's theory of Relativity.

The law of Dependent Origination was for more than the proclamation of a merely mechanical law of causality. The Buddha was not concerned with a science of calculable abstract magnitudes but with the interaction of living, consciousness-directed forces.

The meaning of Pratityasamutpada does not depend on the temporal sequence of its links, but may be understood as one simultaneous co-operation of all its factors, each link representing the sum total of all others. In other words, no phenomenon, no individual form of life exists in itself, independent of others, in its own nature. Since no first beginning of an individual or any other individual form of appearance can be found, each of them has the totality of the Universe as its basis.

The formula embodies Gautama's solution of the great problem of the origin of evil and is one of the most fundamental and characteristic doctrines of his teaching. As in the words of E. Arnold from the Light of Asia:

“ Before beginning and without an end,
As space eternal and surety sure
Is fixed a Power divine which moves to good,
Only its laws endure”.

Source of the Chain of Causation.

The Source of the Chain of Causation lay in the of opposition to the following two views:

- 1) The extreme view of pessimism of Ajivikas under Makhali Gosala who insisted that purity

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and depravity arose without cause, that the fate of men did not depend on their actions. All that a being experiences is a matter of chance.

- 2) The extreme view of fatalism, viz., all that a being experiences in his life is a sum total of his past deeds.

Buddha seeks to reconcile these 2 views. So he put forth his own view.

The Classical Formula (as given in the Samyutta-Nikaya)

On ignorance depend dispositions :

On dispositions depends consciousness

On consciousness depend name and form

On name and form depend the six organs of
sense

On the six organs of sense depend contacts

On contacts depends sensation

On sensation depends desire

On desire depends attachment

On attachment depends existence

On existence depends birth

On birth depend old age and death, sorrow, lamentation, misery, grief and despair.

Ignorance, disposition, consciousness, name and form, contact, sensation, desire, attachment, birth and death are considered as the links of the chain.

“The Buddha hath the causes told

Of all things springing from a cause

And also how things cease to be

T’is this the mighty Monk proclaims”.

It was the force of Gautama’s own acts in the

long chain of successive births (Approximately 550 births according to the Jataka legends) that had terminated in the perfect Buddha with no more births to undergo.

“There is no eternal thing except causality.
The eternity of becoming, not being”.

The Concept of Consciousness.

Stcherebatsky explains the nature of consciousness as a dynamic changing force constantly in a flux of becoming. In fact he explains the sum and substance of an individual as :

“Mere elements exist; There is no soul,
This is the stainless doctrine of the Buddhas”.

This brings us to the important problem of modern thought, viz, of personality of the Buddha and individual which can be expressed as :

“ Expressions are they (But not truths)
Real elements have no duration
Vitality makes them combine
In mutually depended apparition”.

Buddha himself is not considered as a permanent personality but a stream of changing elements.

“Be it Buddhas of the past
Be it Buddhas of the future
Be it Buddhas of the present
They all remove sufferings of many sentient beings”.

The Buddhist Idea of Karma.

The Buddhist approached the problem of Karma from a purely psychological point of view. A man need not fear the vast accumulation of Karma as they

can be undone by a momentary action of the mind. It should not be interpreted as fatalism on account of the fact that the Buddhists believe that a man reaps whatever he has sown.

Mrs. Rhys Davids says, "Afflictions are for Buddhists so many forms not of pre-payment, by which future compensation may be claimed but of settlements of outstanding debts accruing from bad. Perhaps one can consider the Buddhists' view as Newton's 3rd law of motion that "action and reaction are equal and opposite", applied to the moral and all other realms of sentient life.

Consequences and continuity of Karma.

Depending on the difference in Karma appear the differences in individual features of beings in worldly conditions in gain or loss, fame or disgrace, happiness or misery. The results of Karma can never be obviated by Gods or prayers or sacrifices.

"By oneself is evil done, by oneself one suffers. By oneself is evil undone, by oneself one is purified".

- *Dhammapada.*

This explains why this man should be born a beggar, this a prince.

This a genius, this a fool.

Goal Of The Doctrine Of Causation.

The aim of Buddhism is to produce in every man a thorough internal transformation by self culture and self conquest.

"Within yourselves deliverance must be sought,

Each man his prison makes”.

– *The Light of Asia* by Edwin Arnold.

It can best be described as “Come and see”.

The deep doctrine is an inspirer to all who left the world and passed into the homeless state of recluses, to walk on the paths leading to Vimutti (Freedom). The goal of Pratityasamutpada (dependent origination) is Nirvana (Nibbana) which is the (stopping of becoming).

Nibbana is also described as

“Where is no thing, where nought is grasped,
This is the isle of no beyond.

Nibbana do I call it-

The utter extinction of agony and dying”.

The characteristics of a man who has drunk deep of the wisdom of this doctrine is stated in the following lines :

“But he who conquering all set rolling on
The Dhamma-wheel in pity for all creatures-
To such the best of devas and mankind
All beings bow; He hath passed over becoming”.

Conclusion :

A tangible way in which a religion manifests its actual influence upon civilization is *art*. It is the great glory of Buddhism that it has always ministered to the satisfaction of aesthetic inspiration. Not only for the arts such as sculpture, painting and engraving, is India indebted to Buddhism but also for Science and Culture in general.

In conclusion we may say that Buddhism alone has discarded all animism, all dogmatism, all sensuality, all ceremonialism, that it consists in charity and benevolence self denial, and self consecration. It also teaches that there is hope for man only in man and that "That love is false which clings to love for selfish sweets of love".

In the words of E. Arnold:

"Life after life the everchanging and evolving bundle of characteristics returned for fresh experience, until the last of the fetters shed, 'the dew drop slips into the shining sea'".

(Light of Asia)



RELIGION AND MORALITY

Kiran B Dabade

An explanation in terms of relationship between religion and morality has drawn the attention of philosophers, sociologists and thinkers of some other branches of knowledge. In this article, it is proposed to delineate priority, intimacy, dissimilarity and conflict between the two, primarily from a sociological point of view.

Priority

Scholars are not agreed as to which of the two, religion and morals, can claim priority. One group believes that religion precedes morality. According to Auguste Comte religion conceives morality. Rene Descartes, John Locke, Paley believe that morality is born in religion. Supernatural laws are the moral standards.

Some thinkers on the other hand have believed that morality precedes religion. Kant opines that religion is based on morality. According to F. Tonnies F. Durkheim religion was conceived to grant sanctification to social and moral notions.

But we can not say that either religious or moral code came first. The two arise simultaneously and have always reinforced each other. The fact

that religion and morality are universal in Human Society has been established beyond doubt. Hence the question of priority of one over the other does not arise.

Intimacy.

Religion and morality are closely interwoven. Metaphysics, Ethics and Religion are as inseparable from each other in the interest of the highest spiritual development of man, as intellect, will and emotion are inseparable for his highest psychological development. A person cannot be moral without being religious. Actually both religion and morality formulate laws of conduct in society like abstention from theft, being veracious, acting honestly etc. Religion and morality are universal although their forms may vary in time and space in Human Society and neither is said to be prior to the other. Some thinkers like Matthew Arnold, F. H. Bradley, Pringle Pattison and others have thought it fit to do away with the distinction between religion and morality on account of this similarity. But they seem to overlook the dissimilarity between the two.

Dissimilarity

Moral laws are based on inner conscience and rational judgement. Some super-natural power is accredited with the formulation of religious laws. Religious laws are predominantly emotional and super-rational. Some moral laws change with the conditions of society. On the other hand religious laws are treated as permanent even if they may prove to be harmful in some situation. The violation of the laws of morality

is treated as wrong whereas the violation of the laws of religion is a sin. The sanction of morality is internal. Religion involves sanction which may be called suprasocial.

Conflict.

Is there any conflict between religion and morality ? Religion is based on divine sanction and morality on saints' internal sanction as mentioned above. Many traditions are granted licence by religion even though morality considers them wrong. In the same way, many traditions though morally acceptable, are objected to by religion. Religion is dogmatic and morality is progressive. Consequently, some thinkers have concluded that conflict between religion and morality is inevitable.

In a way, it is incorrect to think that the conflict between religion and morality is inevitable. As a matter of fact, both religion and morality possess dogmatic as well as progressive aspects. The more conservative religions have resisted the fresh moral insights and the social applications derived from advancing science. They have opposed, for example, the quest for truth concerning human origins, the first employment of anaesthetics for the alleviation of pain, the admission of divorce where marriage was a living death because of the insanity or cruelty of either partner, and the practice of birth control.

In its dogmatic aspect morality is no less an obstacle to progress than is religion. At one time, sati, slavery, and human sacrifice were considered to be perfectly moral. Hedonism is a moral theory but does it make individual or social welfare

possible ? The progressive and pure forms of religion and morality are not conflicting. Morality conflicts with religionism and not with religion. Weber and other writers provide ample evidence of the close relation between the protestant and capitalistic developments and of the adjustment of religious code to the changing moral code.

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THE INTERPRETATION OF KATHA UP. II. 23 (cd) ★

Dr. Miss S. A. Nachane

A problem arises as to the actual meaning of the latter part of the Kaṭha Up. II 23 which runs as follows :

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विणुवृते तनूं स्वाम् ॥

The self cannot be attained by usual means of study or scholarship but only when chosen. This choice according to the Vaiṣṇava Ācāryas headed by Rāmānuja lies with the Lord or Paramātman who selects the soul or the Jīva and only through such grace or favour he is awarded the knowledge thereof or the Darśanam (?). Thus Rāmānuja remarks, in the outset of his commentary on B. S. I. i. l. that the knowledge leading to Mokṣa is not mere वाक्यार्थज्ञान of the Mahāvākyas but the ध्रुवानुस्मृति as explained by the Vākyakāra. This smṛti further is identical with the Realisation (दर्शनरूपा) and the same is mentioned in Kaṭha II.23 which thus bars mere śravaṇa, manana etc. as the means of attaining the Ātman.¹ And hence it is stated यमेवैष आत्मा वृणुते तेन लभ्यः ।

★ Presented at the XXVIII Session of the All India Oriental Conference, held at Dharwar in Nov. 76.

Thus he adds आत्मा, after एवः specifically to make the sense clear. And further accounts for this selection of the devotee on the part of the Lord depending wholly on the affection or liking which is mutual as per B.G. VII.17². Thus being most dear to the Lord, he is shown the way to the attainment by the Lord Himself as stated at B.G.X.10³. Thus for whom this Smṛti which is almost the same as realization is most precious, naturally he alone is worthy of being selected by the Lord and hence the śruti states that such a person alone attains Him.

This ध्रुवानुस्मृति is called 'Bhakti' in the various scriptural and Smṛti passages.⁴ Thus Bhakti alone is ultimately the means for attaining the goal which solely depends on the choice by the Lord or his grace.

All other Vaiṣṇava Ācāryas, viz. Vallabha⁵, Madhva⁶, Nimbārka⁷ follow the same meaning of the verse under discussion and further corroborate the

-
- 1 एवं प्रत्यक्षतापन्नामपवर्गसाधनमूतां स्मृति विशिनष्टि 'नायमात्मा प्रवचनेन लभ्यो तनू स्वाम्' इति ।
 - 2 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः । B.G. VII. 17
 - 3 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ B. G. X. 10
 - 4 तमेव विरित्वातिमृत्युमेति । Śvetāśva III.8
and मक्त्या त्वनन्यया शक्यमहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप । B.G. II. 54.
 5. भगवद्वरणादन्यसाधनं वायंते ।
 6. Vide जयतीर्थ's Com. यमिति । एष विष्णुः यं वृणुते तेन लभ्यस्तस्य प्रसन्नो भवति । अत्र वृणुते इत्यनेन मक्तत्वं सूचितम् । On Madhva B.S. I.i. 1
 7. Vide his Bhāṣya on B.S.I.i. 1

theory by quoting Śvetāśva VI. 23 where 'Bhakti' alone is stated to lead to manifestation of the highest Truth*. Śrīkañṭhācārya also interprets in the same way with 'eṣah' as 'Śiva' instead of Viṣṇu. Thus all of them propound that only those who are selected by God can alone attain the Ātmajñāna which cannot be had by all !

The grammatical syntax of 'yam' and 'tena' is thus kept up with 'eṣah' standing for the Paramātman in both the clauses, viz. 'Yamevaiṣa vṛṇute and 'tena (eṣah) labhyaḥ' as also in the next sentence 'tasya eṣa Ātmā Vivṛṇute'.

But Śaṅkarācārya interprets the verse quite contrary to this meaning. According to him the verse should be interpreted as follows :

यमेव स्वात्मानमेष साधको वृणुते प्रार्थयते तेनैवात्मना
वरित्रा स्वयमात्मा लभ्यो ज्ञायते ।

Thus 'yam' stands for the Paramātman and 'eṣah' for the Sādhaka in the first clause while 'tena' stands for the Sādhaka, viz. the selector in the second clause and not for 'yam' which does not augur well grammatically. Why this disregard to grammar on the part of Śaṅkarācārya who generally quotes from Pāṇini, whom he respects as the most wise person⁹? What is the difficulty in taking 'yam' and 'tena' referring to the same person 'eṣah' as the Paramātman ?

The answer to this question lies in the context of the verse occurring in Kaṭha at II. 23. After all, the

8. यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।

तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः ॥

9. Vide his commentary on B.S.I.i.3

interpreter has to abide not by Grammar but by the Tātparya-vṛtti or the concordance of the whole chapter and the Tātparya is to be decided by applying the Mīmāṃsā canons of interpretation¹⁰. Upakrama is the first canon which here is the way the verse is stated. Naciketas endowed with Śraddhā repairs to Yama's abode and chooses the Ātmajñāna or state of the soul after death as his third boon¹¹. Yama is not willing to disclose it as the topic falls under Daiva Vitta¹² and lures him instead with the Mānuṣa Vitta first, viz. 'Long life, wealth, cattle, kingdom'¹³ etc. and also with the superhuman¹⁴ enjoyments if liked and entreats him to spare him this question and ask something else instead as it is very subtle and difficult to be grasped even by divine or superhuman intellect¹⁵. But Naciketas perhaps breathing through the atmosphere of Immortality and getting disgusted with the pangs of the Martyaloka left behind, more so standing in a higher position and because of the Śraddhā under the influence of which he is goaded to come to that point, insists on the same boon and emphatically and clearly imploring Yama not to

10. उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् । अर्थत्रादोपपत्तोच्च लिङ्ग तात्पर्यनिर्णये ।

11. येयं त्रेते विचिकित्सा नराणां अस्त्येके नायमस्त्येति चान्ये ।

एतद्रिद्यामनुशिष्टस्त्वयाहं वराणामेष वस्तृतीयः ॥ Kāṭha Up. I.20

12. Cf. Pravāhana Jaivali telling Gautama to choose 'मानुषस्य वित्तस्यवरं' when asked about the journey of the soul as it is दैवेषु वै तद्वरेषु । Br. Up. 6.2

13. आयुः, पुत्रपौत्रान्, पशून्, हस्तिहिरण्यमश्वान् । and भूमेर्महदायतनम् ।

Kāṭha I. 23

14. ये ये कामा दुर्लभा मर्त्यलोके e.g. इमा रामाः सनूर्या सरथाः । etc. I.25

15. देवैरत्रापि विचिकित्सितं पुरा । न हि मुञ्जिज्यमणुरेव धर्मः । ibid I. 21

take him for a fool¹⁶ coaxes him to teach the same as there would be no better authority in the universe on the subject,¹⁷ culling thereby the certificate that there would perhaps be no other interrogator¹⁸ like him ! And then Yama goes on praising Naciketas for keeping himself away from all the inviting attractions which in fact lead only to flimsy way.¹⁹ And he also proclaims that none else than Him can know of the Truth which can be had only by an 'Akratu'— a pacified and detached person who is beyond the reach of desires.²⁰ And then follows this verse where naturally there can be no grace or selection by the Lord when till this point the choice was with the Sādhaka, viz. Naciketas who insisted 'नान्यं तस्मान्नचिकेता वृणीते ।' I. 29 'as no other boon can come anywhere equal to it'²¹. Thus from the context it is very clear that the choice lies at least here with the Sādhaka and not the Lord who wanted to be spared!²²

Further if Mokṣa due to Ātmajñāna is to be restricted only to the few, who are to be selected by the God and showered with the grace, the objection of वैषम्य and नैर्घृण्य on the part of the Lord will accrue. If the Lord chooses because of अनन्यमक्ति, it amounts to the effort or craving on the part of the Sādhaka who has to be firm with his Variāgya etc. and then is

16. Cf. जीर्यन्मर्त्यः क्वघ्नःस्यः प्रजानन् । I. 28

17. वक्ता चास्य त्वादृगन्यो न लभ्यो । I. 22

18. त्वादृङ्नो मूयान्नचिकेतः द्रष्टा । II. 9

19. न त्वा कामा बहवोऽलोलुपन्त ... and नैता सृङ्कां वित्तमयीमवाप्तो । II. 3

20. तमक्रतुः पश्यति वीतशोकः ... । I II. 20

21. नान्यो वरस्तुल्य एतस्य कश्चित् । I. 22 and वरस्तु मे वरणीयः स एव । I. 27

22. मा मोषरोत्सीरति मा सृजैनम् । I. 21

rewarded with the Ātman manifesting its own self to him. In fact the verse under reference should be read side by side with Śvetāśva. VI. 23 and it will be clear that the same thing is actually stated in both. Parābhakti not only to the Lord but to the preceptor amounts to Śraddhā if we have to accept the समन्वयन्याय, as Naciketas had that as the sole qualification and hence Śaṅkarācārya understands Bhakti as अवाञ्जल्यं and आस्तिक्यबुद्धिः, i. e. firmness of Śraddhā as also manifested by Naciketas. Once the stage of 'Mahātman, i. e. 'Akrautva is achieved, the sense of the Śravaṇa from a Brahmaniṣṭha preceptor starts manifesting itself. The Guru only explains while the actual Realization is to be undergone by the pupil. Thus the Ātman manifests itself! The way shown by a powerful Guru leads to the treasure-Grove where the lustrous fruit beckons the Sādhaka of its own accord. Further regarding the selection by the superior, an interesting discussion can be had from the इन्द्रप्रतर्दनसंवाद at Kauṣītaki Up. III. When Pratardana Daivodāsi happened to knock at Indra's door through his valour and battles, the latter being pleased, offered him a boon. Pratardana requested him to choose it on his behalf, something which may be मनुष्याय हिततमम्. To that Indra retorted, "you should chose it yourself because 'न ष वरोऽवरस्मै वृणीते ।', i. e. a superior does not choose for the sake of the inferior". Hence the man or the sādḥaka should rightly determine and approach as per 'तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्वाणिः श्रोत्रियं ब्रह्मनिष्ठम्'^{2 3}. A proper Guru and the proper qualification, viz. the साधन चतुष्टय is what is needed. When there is Ātmaikya, who would choose whom, least the Lord!

As to the reference to Gītā regarding the Lord

granting the favour of required 'mental phase' or 'the divine eye', viz. 'Buddhiyoga' it also means the same thing that the Ātman shows or manifests itself to the Sādhaka. If according to Gītā, the grace of the Lord is needed for the Ātmajñāna, and if the choice rests with Him and not with the man, statements like 'आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।'²⁴ will have no meaning. In fact it will amount to saying that all those who try cannot get the Ātmajñāna and hence a person will run away from it if there is no truth in the guarantee of B.G. 'तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।'²⁵ and 'यतते च ततो मूयः ।'²⁶ The ananyabhakti as explained by Śvetāśva. VI. 23 does lead according to B.G. not only to get Ātmajñāna but further get realization and merge into Him - 'ज्ञातुं, द्रष्टुं च तत्त्वेन' and 'प्रवेष्टुं च परंतप ।'²⁷ i. e. complete identity as per 'ब्रह्म वेद ब्रह्मैव भवति ।'²⁸ or 'अथ संपत्स्ये ॥'²⁹

All the charm of the dramatic get up of Kaṭha would vanish if we believe that the Lord has to select. In that case the certificate showered by Yama on Naciketas would be completely meaningless!

Hence keeping to the Mīmāṃsā canons, respected by all the Ācāryas, the interpretation offered by Śaṅkarācārya appears to be the only correct sense of the verse as at Kaṭha. II. 23.

23. Mundaka Up. I. ii. 12

24. B. G. VI. 5

25. B. G. VI. 43

26. Ibid.

27. B. G. XI. 54

28. Mundaka III. 2.9

29. Chandogya VI. 14.2



WHY GEETA ?

M. K. Deshpande : I.A.S. (retd)

The vedas are the 'Fons et Origo' of the Aryan vaidic (now called Hindu) culture, religion and philosophy. The Vedas are couched in old Sanskrit, so that the meaning of some portion has become controversial even among scholars. Some stanzas (ऋचा) cannot be rationally and logically interpreted. For example, till Lokmanya Tilak successfully interpreted certain portions of the Vedas in a rational and logical manner, and based on them his unique theory of the Arctic Home of the Vaidic Aryans, those portions were being variously interpreted, and yet no satisfactory interpretation was forthcoming.

Most of the Vedas are in a style of pristine poetry e. g. कस्मै देवाय हविषा विधेम (Rig : 10-120-8). Descriptions of the natural phenomina-of the Dawn in particular- (उषा) are simply grand and beautiful. Philosophical thoughts are scattered all over. The नासदीय सूक्त (Rig 10-129) is an outstanding example of deep and original thinking of the Vaidic Rshis. There is a great emphasis on the observance of Dharma (proper way of life), Truth (सत्य), Austerity (तपस्) and (ऋत) the Cosmic Order. There are traces of thoughts about devotion to God (भक्ति), philosophy (ज्ञान) and action (कर्मयोग) in the Vedas. The 40th Chapter of the Shukla Yajur-Veda is mainly devoted to कर्मयोग. It is called the ईशावास्योप निषद्.

An interesting side issue about the Vedas may be referred to here as worth notice. Though in later periods Shudras were prohibited from learning or even hearing the Vedas, originally—the Vedas were free and open not only to all sections of the Hindu public, but even to foreigners. This was consistent with the policy of the Vaidic Rshis of converting the whole world to the Vaidic way of life (कृण्वन्तो विश्वमार्यम्). In Yaj: Vajasnayi branch 26/1-2 the Rshi says “ I speak these blissful words (Vedas) to the masses, to the Brahmans and Kshatriyas, to the Shudras and the Vaishyas, to my own people & to the foreigners.”
इमाम् वाचं कल्याणीम् आवदानि जनेभ्यः । ब्रह्मराजन्याभ्या ५ शुद्राय चार्याय च स्वयं चारणाय च । (यजु. वा. २६/१-२).

The Vedas, the Atharva Veda in particular, reflect to a certain extent the social conditions and beliefs then existing.

With all this splendour of the Vedas they are of little use to the common man in meeting the challenges and difficulties which confront him in his everyday life.

The philosophical thoughts in the Vedas have been deeply thought over and experienced by the Rshis who collected and recorded them in what are called the Upanishads. They contain high philosophy, and except for the ईशा वास्योप निषत् referred to above do not help the common man in his everyday life. These views may seem to be unpalatable to some, but it is a fact which cannot be denied.

What the common man expects from his religion and philosophy in times of his difficulty and dis-

stress is help and guidance to solve his problems. He needs a positive philosophy of life which he can easily understand and use in times of his need in everyday life. He wants a Personal God whom he can approach, and on whom he can rely for help and relief, satisfaction and solution of his problems. GFETA is the only source which supplies all these in an ample measure and satisfactory manner.

What does the Geeta teach, and how does it actively help the common man not only to solve his problems but to uplift and ennoble his life? In an article like this the teachings of the Geeta can of course be dealt with only in brief.

The most important point about the Geeta is that it was preached on a battle field—an unique event. Arjuna (who in fact is a representative of the common man) was thinking of running away from the battle field as he would have to fight with his preceptors and near and dear ones. Shri Krishna explained to him how and why it was his duty to fight even against his respected preceptors in a righteous cause. Arjun was convinced, and he fought the battle and won it. This is a very important thing from the point of view of the common man who is most emphatically told that escapism has no place in life, whatever be the circumstances and difficulties from which one would desire to escape. Duty, howsoever difficult and unpleasant, must be discharged at any cost, and that too for duty's sake. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन मा कर्मफल हेतुर्भूः मा ते संगोऽस्त्वकर्मणि (Geeta 2-47) is the very basis of Karmayoga. Lokmanya Tilak calls it the चतु मूर्ती of Karmayoga. None can live without acting

even for a moment (G 3-5). A wise man should not discourage and cause confusion in the minds of people even if they act in the wrong way. The wise man should correct and guide them by his own example (G 3-25,26). They must be taught the secret of Karmayoga that the fruit of action must be accepted with an equanimity of mind whether the fruit is favourable or unfavourable. (G 2-38, 56: 13-9). Equanimity of mind is a very important factor in Karmayog. In fact 'Yoga' has been defined as equanimity of mind' (समत्वं योगमुच्यते २-४८.) In life one has to meet circumstances both favourable and unfavourable, and unless one keeps one's mind cool and composed, one is bound to be miserable and inefficient. To be overjoyed in favourable circumstance is as undesirable as being disappointed and downcast in adverse circumstances. On both such occasions one is apt to lose one's balance which is no good. Therefore the importance of a cool and collected mind has been emphasised by the Geeta.

The attitude of Geeta is very encouraging. Even if a bit of a good thing is practised it is never wasted (G 2-40.) Geeta also says that one's rise or fall depends on one's deeds. One is both a friend and foe of oneself in accordance of one's deeds (G 6-5) आत्मैव आत्मनो बन्धुः । आत्मैव रिपुरात्मनः

Geeta insists on us fighting evil and not submit to it in any circumstances. That is why Shri Krishna induced Arjuna to fight in order to remove the injustice done by the Kauravas by unjustly depriving the Pandavas of their rightful kingdom. This teaching is distinct from the teachings of some other religions

e. g. Christianity, which advises its followers to submit to evil and not counteract it: Not only this, but even to offer one's left cheek to an aggressor who has unjustifiably slapped one's right cheek. Shri Krishna's policy is 'Tit for tat'. You must fight the enemy, though without bitterness towards him. He says 'I behave with a friend as a friend and as enemy with my enemy; and he of course expects us to do the same (G4-11). If you refuse to fight evil you only encourage the evil-doer. In fighting with your enemy, however, Geeta does not expect you to be revengeful. What you have to fight with is evil and not the evil-doer. This may appear to be impracticable, as it is difficult to separate evil from the evil-doer. But this is not so. You have to fight only to the extent of counteracting the evil. Once this is done, the evil-doer is no longer your adversary.

Control over senses - Geeta attaches great importance to controlling the senses. One who gives free reign to one's senses is compared to a ship without controls cast in a stormy sea which sweeps it away. (2/67). One who can control his senses fully is called a स्थितप्रज्ञ (G 2-61). We must make use of our senses without undue attraction or repulsion (राग द्वेष) to the objects of the senses (G 2-64). Our main attempt should therefore be to keep our senses under strict control (G 3-21). Shri Krishna says that this is no doubt difficult, but we must try our best to do this by constant endeavour and practice (G 6-35).

Renunciation (संन्यास): Geeta does not believe in physical renunciation only but lays stress on mental

renunciation. He is a real Sanyasi who hates nothing and is attached to nothing. One who acts without being attached to the fruit of one's acts i.e. who is not affected favourably or unfavourably by the fruit of action is a real Sanyasi (G 6-1). Though a Sanyasi may have nothing to gain for himself by acting in the society, he must act in the interest of the masses even as Shri Krishna himself did. If higher people (श्रेष्ठ) remain idle, the masses would follow their example, and there would be chaos, because people have the tendency to follow the example of the elders यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (G 3-21)

Sacrifice (यज्ञ). In the Vedic times sacrifice meant making offerings in the fire in the name of Gods whose favour the sacrificer sought. Geeta put a very liberal interpretation on the idea of sacrifice, so as to include in it almost any good act done for one's own and others' welfare. (G 4-24 to 33).

Geeta is against our enjoying our earnings selfishly. We have a right to enjoy only what remains after we have done our duty, the scope of which is very wide (यज्ञशिष्टामृत भुजः G 3-13)

Virtuous and unvirtuous people (देवी & असुर). It appears that in the time of the Geeta also there were, as now, people of both these types. Geeta describes the unrighteous people more elaborately than the virtuous ones. Passion, anger, avarice & conceit are at the root of unrighteousness, and Geeta condemns these most vehemently (G 17-20).

Devotion (भक्ति). Unswerving (अव्यभिचारिणी) devotion to God is essential. According to the Geeta, God

does not expect elaborate offerings from the devotee. Even if a flower or a leaf or even water is offered with devotion God is pleased (G. 9-26). Attending to one's own duties sincerely and efficiently is also devotion to God (स्वकर्मणा तमभ्यर्च्य । G. 18-46).

It will be easily seen that even if a non-believer in God and religion omits the portion of the Geeta which refers to God and religion, the rest of the Geeta, which is not less than about ninety percent, will be a useful guide to him in his every day life. As regards the followers of other religions and Denominations all they need do is to substitute their God in place of Shri Krishna, so that Geeta will be fully useful to them. It is immaterial if the idea of salvation (मोक्ष) differs from the idea in other religions in this respect.

It will thus be seen that like the Vedas the Geeta is meant for the entire humanity. Geeta does not advise any body to give up his religion. On the contrary, Geeta advises that one must stick to one's own religion and duty, (howsoever unpalatable they may be) even at the cost of one's life स्वधर्मो निघ्नं श्रेयः (G 3-35). This is an unique feature of Geeta which is not to be found in any other religion. Other religions are exclusively for the followers of those religions and their prophets. Geeta is not only for the followers of the Hindu religion and philosophy but, as stated above, for the entire humanity. This therefore is the reply to the question raised at the beginning of this article 'WHY GEETA'. There is no substitute for Geeta.

LIFE & TEACHING CUM-MESSAGE OF LORD MAHAVEERA

Shri D. S. Paramaj

(Contd. from Vol. XI. No. 4 of July 1977)

If complete Renunciation is prescribed as a strict Rule for a Jain Monk, for attaining spiritual realization, Lord Mahaveera, in his practical wisdom, advised his lay followers to practise at least Restraint if not Renunciation. Moderation is the outstanding feature of Jain Householder's conduct Rules called (Five Anuwratas). Lord Mahaveera for the sake of laity and ignorant people simplified the concept of Religion itself by observing ' Human character cum conduct itself is verily the foremost Religious Principle.' Lord Mahaveera tried to divest the concept of Religion from the Rituals, Dogmas, traditional ceremonials, superstitions, sacrifices etc, on which the then selfish priest-craft was feeding fat by exploiting the ignorant masses. The Message of Mahaveera opened the doors of salvation to each and every one. He proclaimed that much of our suffering on earth is of our own making, as it is due to our ignorance and illusion and so he asked each of us to see for oneself fearlessly so that by introspection the cause of our supposed misery will unfold itself; if once the man begins to know that his 'I' is different from his body, he will gradually realise his

real self and this self-knowledge or self-realisation is the highest good of human life, whether we are householders or saints, the discriminatory self-knowledge itself will solve many of our problems. In regard to human hoarding instinct, Mahaveera said in simple language, 'They are really happy who call nothing as their own.'

Place of Tirthankar-cum-Prophet under the Jain system

In the hierarchy or ladder of spiritual aspirants under the Jain School, there are Five Spiritual Dignities popularly known as Five परमेष्ठिs i. e. Five Exalted ones. To each one of them a place is assigned in successive grades according to their respective standard of spiritual progress. They can be visualized by us as five wayfarers, trekking slowly the long and difficult spiritual path-way leading finally to its destination i. e. complete spiritual Liberation. They are (1) A Real Saint (Sadhu), who is just a beginner of spiritual life after spiritual awakening. (2) A spiritual Teacher (Upadhyaya-cum-scholar), (3) A Divine Preacher (Acharya) or Preceptor who is, by his learning and spiritual knowledge, qualified to explain and preach religion and philosophy. (4) A Siddha i. e. one who is really enlightened, having attained omniscience and his individual spiritual complete liberation and (5) Arihant i. e. Victor or conqueror of all the real enemies in the form of evil instincts and desires, which bind the soul to worldly life and attachment. He is known also as Tirthankar-cum-prophet, because after attaining omniscience and spiritual Liberation, he has played the role of a teacher with a view to redeem the ignorant suffering humanity as their Living Saviour. Siddha is the

highest stage of purified soul, free from the bondage of eight Karmas, while Arihant, though counted last, is the earlier stage of purified soul free from the bondage of four Ghati (घाति) Karmas. As Lord Mahaveera played the role of a world teacher on attaining transcendental knowledge, his memory deserves to be cherished by his succeeding generation in various capacities as a social and moral Reformer, Educator of mankind, Healer of man's suffering, Redeemer of Humanity as a Spiritual Teacher.

A Jain Prophet is called a Tirthankar i. e. a spiritual Navigator or a Maker of River-crossing. Figuratively our earthly life with its ever-rotating wheel of birth and death is likened to an ocean or a big river to cross which for reaching the other shore i. e. a place of eternal existence of pure peace and bliss, help of a Prophet or Tirthankar, meaning a spiritual ferryman or a navigator is necessary for spiritual aspirants, who are likened to the sea-travellers. After having annihilated all his Karma i. e. the effect of his commissions and omissions in his prior earthly life by his austere life and after attaining omniscience by meditation as a silent sage, Mahaveera, as a Tirthankar-cum-Prophet moved amongst his followers as their Living Saviour by removing their veils of ignorance and illusion by his noble teaching till his life monad became separated from its earthly coil twenty five hundred years ago at Pawapuri, thus reaching the State of Nirwan, meaning Extinction or Blowing out of all earthly attachment and desires once for all. His Noble soul thus rose to the Zenith or ceiling of the Universe, where it now abides forever in a region, which is far higher than the Heaven,

where only gods and celestial beings reside, as they are not fully free from rebirth as Siddhas and Tirthankaras are eternally free. This is why Mahaveera can be visualised as a God of Gods, as Gods are not immune from desires for pleasure and happiness as propounded by the Jain school. Strictly speaking the Jain concept of God-hood consists of the divine qualities exhibited by a Jain Prophet during his last earthly life of flesh and blood and not his Human personality. His Idol is worshipped only in memory of His qualities and not as His Human personality.

How Lord Mahaveera's Teaching is Universal and Eternal.

As some English writer has so significantly observed 'Empires may be built or may crumble, creeds may rise or fall, opinion may alter but the fundamental principles of Truth remain permanent for they are written on the Tablets of Eternity.' Mahaveera's main contribution to world-thought in the form of his Dual Doctrine of Non-violence and Truth inter-linked as one principle is universally acceptable by any right-thinking human being of any age or country, though by and large, owing to our evil selfish instincts, many of us are unable to translate it into our own actions. Just as Columbus did not really discover America in the sense that America existed there already, Mahaveera did not discover any non-existing thing or principle but he re-discovered it by re-iterating his Universal Doctrine with his Prophetic Vision and Voice, as it had become a long forgotten virtue. Jain Prophets who had preceded Mahaveera had also preached the same thing, but their succeeding genera-

tions had completely forgotten it, as we moderners boasting so much of our scientific progress and material civilization have also been neglecting to follow it, knowing full well that there is no other sure alternative remedy for establishing peace and harmony in the world.

Mahaveera used to follow a simple method of putting questions and getting answers from his hearers in order to drive home the subject to the illiterate people. Once he asked each one of the congregation of his followers, whether he or she could tolerate, if others were to cause injury to their body or wound his or her feelings by false or harsh words or by jealousy or hatred, the answer was emphatic 'No'. Then he explained as a natural, logical corollary that no one can ordinarily expect any living creature in any form to put up with violence or injury of any kind caused to it by others. If this be the universal experience, then it has to be accepted as an Universal Rule or Doctrine that violence or injury by mind, speech and action has to be avoided. Socrates and Plato, the ancient Greek Philosophers, also used to follow similar Dialectic method in the form of Dialogues with their hearers for explaining their teaching by putting pertinent questions and eliciting answers, thereby resulting in a formula or principle.

Mahaveera, step by step, in a cogent, convincing and logical manner, explained to his audience that ordinarily violence leads to violence, anger regenerates anger, smile evokes smile, love begets love, hatred results in hatred, and so in short we get back out of life what we put into it. **He thus**

exhorted his followers to cultivate in their daily life virtues of eternal human value, not only as a habit but as a real necessity. In a higher sense, virtue is its own reward, and vice is its own punishment, the former leading to our material and spiritual progress, the latter resulting in our corresponding moral and material degradation, not to speak of spiritual decline.

Mahaveera further explained to his ignorant followers that much of their misery or unhappiness in their life is due to their illusion regarding their wrong notion and value of worldly pleasures and pain resulting in their supposed happiness or misery on earth. Many of our worries are self-created, as Fear of one kind or the other is always haunting us from cradle to the grave, nay from womb to tomb; it may be a fear of death, fear of want of food, if not of clothes. These and other such hundreds of different kinds of fears are all more or less connected with our worldly activities and attachment having no bearing whatsoever on our Inner and Real self hidden far deep within us. Mahaveera explained logically, scientifically and psychologically that fear is not the characteristic of soul. It is only an animal instinct of a mundane being. Ahimsa can ward off all kinds of fears. A man of spiritual awakening and Ahimsa faith feels no tinge of fear, because he discriminates between body and soul. So Mahaveer spoke to the masses in their own folk language to look a bit within in order to see the cause and effect of their supposed illusory misery and unhappiness, so that if once they realize that the real aim of human life is something higher than mere stomach-feeding, pleasure seeking, or money-worshipping, then according to Lord Maha-

veera's teaching his followers would be really happy in the higher esoteric sense if not in exoteric or worldly sense. So what Mahaveer preached was true in his own days, is true now and will be true for ever. How Lord Mahaveera tried to simplify the concept of Religion and Philosophy from which the Jain Doctrine of Karma stems.

Lord Mahaveera explained in plain language that Religion or Philosophy is only your way of life. According to him, if you live pure, simple and truthful life, your way of life itself is your religion. So he asked each one of his followers to cleanse the heart and mind, to keep them ever unsullied even by unholy thoughts. According to him, your thoughts will indicate your way of life. The nobler, the purer, the holier your hearts, the nobler, the purer and the lovelier will be your thoughts. Sooner or later you and I will be sure to translate our thoughts into actions and so Mahaveera forewarned us to keep our thoughts pure at any cost. In this connection I recall what an English writer has observed in respect of our thoughts and their far-reaching effects on our character and ideals as under—

**'Sow a thought and reap an action,
Sow an action and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny.'**

Mahaveera, therefore, had rightly foreshadowed the importance of human thoughts in his practical and prophetic wisdom. If Mahaveera advocated a Doctrine of plain living and high thinking, we moderners want to adopt a policy of highly complex,

artificial living and loose thinking, if not mean thinking. Mahaveera explained in simple words that sin (pāpa) is only an expression to denote the impurity of our thoughts and desires in our minds and hearts, before they manifest themselves into our actions. Similarly the counter part of sin i. e. Punya (Merit) indicates our kindness and love, and charitable disposition towards other beings who may require our help. He pointed out that each living creature has a soul of its own and has feelings of pain and pleasure. Soul has neither size nor shape, though body is its cover only. Soul is the life energy, pure and simple consciousness, with a power to understand or cognize things which the body is unable to do. So Mahaveera exhorted his followers not to cause any injury even to an insect, which feels its effect.

Going a step further on a higher plane, Mahaveera pointed out that violence is not the normal feature or characteristic of pure soul; on the other hand it only indicates some disturbance or imbalance in its original condition owing to a man's evil or selfish instincts and desires and as such it is more brutal than human. It is the brute in man, which is responsible for his violent acts. Violence is not the need of Nature or at any rate, is not the need of a human being. If a human being, gifted as he is with reason, is to be easily swayed by evil and selfish instincts to resort to violence, then where is the difference between a man and a brute, asked Mahaveera. Similar sentiment is expressed in a Sanskrit oft-quoted verse,

आहार-निद्रा-भय-मेथुनं च
सामान्यमेतत् पशुभिर्नराणां ।

धर्मो हि तेषामधिको विशेद :
धर्मेण हीनः पशुभिः समानः ॥

which may be rendered into English as under—

‘Eating, sleeping, fearing, and mating are functions, common both to man and brute. Reason, or you may call it Religion, if you like, is an additional gift of God or of Nature bestowed upon human beings. Bereft of that, verily a man would be even worse than an animal.’

In this connection Walt Whitman has so finely observed,

‘Given good health and sufficient food, an animal is happy and contented, while man is the only creature, who is unhappy, even though Nature or Good Fortune may afford him these very facilities.’ An ancient Jain saint writer by name Samant-bhadra has epitomized Lord Mahaveera’s Dictum of non-violence in Sanskrit in one sentence ‘अहिंसा भूतानां जगति विदितं ब्रह्मपरमम् ।’ which may be rendered into English ‘Verily, principle of nonviolence-cum-kindness or compassion towards all living creatures is universally acknowledged as the Supreme Divine Principle.’

Mahaveera’s teaching of Introspection or self-examination

Knowing the inherent defect in our normal human nature in easily yielding to the temptations or evil instincts such as hatred, jealousy etc. and to unlimited chain of desires arising out of man’s undue attachment to earthly pleasures and pains, Mahaveera

advised his followers to have heart-searching by daily introspection, by looking a bit inside in one's Inner realm in order to find out the change either good or bad. I may recall my reader's attention to a similar conception expressed poetically by an English writer-

‘ Sum up at night,
 what thou hast done by day,
 And in the morn what thou hast to do,
 Dress & undress thy soul
 To mark the decay or growth of it.’

So deep thinkers like Prophet Mahaveera, irrespective of their race or religion have been reminding the human race, oft and on, of the moral human values from a higher plane. But Alas ! after all is said and done, the fact remains that majority of the human beings, however intelligent and learned they may be in the worldly sense, are incorrigible and turn a blind eye or a deaf ear to what Prophets and Philosophers have preached or poets and seers have sung from age to age.

Mahaveera's other Tenets of high value :-

Mahaveera pointed out that Truth & Nonviolence are so vitally connected that violation of Truth in any form would mean violence or injury or loss of some kind or other to some other person in our social relations. So he, in his rational and practical wisdom, observed that a man should try to avoid at least avoidable falsehood and violence. Mahaveera's teaching is so comprehensive in its range and scope that it encompasses so many human activities in different spheres and in different walks of life. To prevent violence naturally means to prevent

selfish conflicts between man and man or nation and nation. Rule of nonviolence is both negative and positive in as much as it enjoins us not to indulge in violent acts resulting in loss or injury to life or property and demands of us positively to show compassion, love, kindness, charity etc. to our fellow beings. So Mahaveera's principle of nonviolence lays down that change from violence to nonviolence means from Human conflicts to Concords, from Hatred to Harmony, from Cruelty to Compassion, from Anger to Forgiveness, from Falsity to Truth, from Division to Unity in society and nation, from Harshness to Kindness, from Hoarding to Renunciation via Restraint and Moderation and above all from War to Peace as its highest aim.

How Mahaveera's Rule of Truth & Nonviolence is practical and not merely an Ideal to be worshipped:-

Mahaveera knew that life cannot be sustained if nonviolence is stretched to its extreme because even while breathing, walking, ploughing fields etc. unintentionally and unknowingly we have to commit some violence to living germs or insects. So also if a judge passes a sentence of hanging a murderer in discharge of his duties, he is not answerable for the violence or injury involved. So all that Mahaveera laid down was to desist from intentional and avoidable violence, intention being the main test or yardstick to assess or measure the nature and intensity of violent acts. So also Mahaveera's Doctrine of Truth comprises within its scope so many human activities in different fields. But he advised his followers to avoid intentional and harmful falsehood. In our present day so called civilized life in material sense, Mr. Falsehood is

playing havoc by assuming so many forms in various walks of life. Who has the courage to unmask him or to bring him to book? So by far, polite falsehood, medical falsehood, legal falsehood, professional falsehood, economic falsehood, religious falsehood, political falsehood are becoming the order of the day. Therefore unless each one of us is prepared to turn his or her searchlight inward, it is not possible to assess the extent to which he or she, I or you have become followers of Mr. Falsehood, who has assumed the form of a thousand headed monster. We cannot, in goodness, reject Mahaveera's Rule of truth as impractical because of our own moral cowardice to admit our own guilt.

Strangely enough some cynics or self-styled practicalists criticise Jain Doctrine of nonviolence and Truth as being impractical and as a sign of cowardice. The reason is not far to seek, because they are moral cowards unable to stick to truth by shedding their illusory fear in the words of Mahaveera. Mahatma Gandhi, himself a great Apostle of Truth and Nonviolence, observes: **'Non-violence is not a cover for cowardice, but it is the supreme virtue of the brave. Cowardice is wholly inconsistent with nonviolence. The Religion of nonviolence is not meant for hermits and saints. It is meant for the common people as well. Non violence is the Law of our species, as violence is the Law of the brute, who knows no law but physical might. The dignity of man requires obedience to a higher law, to the strength of the spirit. Nonviolence does not mean meek submission to the will of the evil-doer but voluntary and conscious suffering or pitting one's whole soul against the will of the tyrant. Working**

under the law of non-violence it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul.'

Mahaveera's View of Human Character

Lord Mahaveera pointed out that good moral human character is a precious jewel, which cannot be exchanged for all the wealth in the world. He explained from a higher plane that even for final spiritual liberation of a saint or sage, pure human character is an indispensable condition. To release the imprisoned or chained soul, as in the case of Prometheus unbound, more than physical strength, moral force in the form of pure character is required. Mahaveera equated character to Religion consisting of ten human virtues (1) Forgiveness, (2) Modesty, (3) Honesty, (4) Truthfulness, (5) Purity in mind, speech and action, (6) Restraint cum moderation, (7) Penance cum austerity, (8) Renunciation via self-denial, (9) Nonhoarding in excess of one's reasonable requirement and (10) Celibacy.

Mahaveera's Path from Hither to Happiness, from earthly bondage to spiritual freedom

Mahaveera, by his own example of renouncing his earthly palace of Royal Pleasures and adopting a way leading to a Real Palace of Peace and Eternal Happiness pointed out a path to trek for a spiritual journeyman leading from the mundane (worldly) life to Divine Life as a source of joy forever from which there will be no further 'Before & After', the two wheels of earthly cycle of human life.

As a Living saviour, Prophet Mahaveera pointed out by his sermons to help householders to lead a

happy, pure and simple life, while he chalked out a spiritual path for saints and sages to trek step by step till they reach the destination of an eternal happy life.

How foreign scholars evaluated Mahaveera's Prophetic vision and Eternal Message

Hear what Dr. Mathew Mckay of England says: 'Pleasures of the world had no attraction for Lord Mahaveera's noble soul. He, who could have lived in luxury, chose the hard life of a Jain Monk in order to reach the status of a perfect Master by constant meditation of his soul. **The Message of Non-injury to living beings was the greatest heritage he has left to mankind.** All living forms house a soul. Therefore Mahaveera taught that it is utterly wrong to kill even the smallest creature.'

Now listen to what Dr. Ferdinando Fillippi observes: 'One of the most prominent features of Lord Mahaveera's personality seems to be his endless energy (अनंत बोर्य). Holy life, not only holy words, was his constant rule. The greatest strength of the Great Hero, Mahaveera, manifests itself in the disciplined life he led. Rightly was he called the Hero and the Triumphant one (Jina)-Victor.'

See what Dr. Parker has to say: When Mahaveera delivered his last sermon at Pawa shortly before he attained Nirwan, one of his disciples asked him as to which of his commandments he considered most important. He replied, of all my teachings, Ahimsa is most important. Do not kill animals for food. Do not hunt or fish. Do not kill mosquito that bites you or the bee that stings you. The Law of Nonviolence

is the strongest fundamental of which a moral world can be built for the benefit of all mankind.'

Hark to what Dr. Poggi of Italy says: 'The teachings of Mahaveera sound like a trumpet song of a victorious soul that has at last found in this very world its own deliverance and freedom.'

Dr. Felix Velyi observes: 'The most striking feature in the genius of Mahaveera as a miracle from the psychological point of view is the tremendous will-power which characterises every act of his career. He demonstrated by his own example how the human mind can be disciplined in such a way that the highest intellectual and spiritual level can be attained in a single life-time. The principle of Ahimsa, which Mahatma Gandhi applied to the political life of India, stems directly from the Jain teachings, as represented by the Doctrines of Mahaveera, the glorious successor of an immemorial tradition.'

Listen to Herbert Warren: 'Jain Doctrines of Life & Universe are plain truths, which, as far as I know, is no where to be found. One important purport of Mahaveera's teaching is that we are not our body, we are not the body having a soul but we are a soul having a body. We are knowers but our body is not a knower. We should not say 'I am thin or I am fat'; we should say 'My body is thin or fat.'

Mr. Roman Rollen, a French Scholar Philosopher-Ahimsa-Nobel prize winner observes: 'The ancient sages, who discovered the Law of Nonviolence in the Midst of violence, were the greatest geniuses-greater than Newton-greater warriors than Wellington.'

Dr. Zimmer, a German intellect, observes: 'The task of the Naked Sage is to plunge even below the below, beyond the beyond to break the mask

even of the highest god. This is the work of Release (Moksa), the task of the naked sage, Jiwan-Mukta i, e. one released in life.'

Lastly listen to Dr. Alexis Carvel, another Nobel Prize Winner, 'Love is the only cement for uniting or welding together human beings.'

Mrs. Rukminidevi Arundale, a living champion of our fourfooted friends i. e. dumb, defenceless creatures, asserts at her topmost voice even in her old age, 'it is ironical that in the land that gave us some of the greatest Apostles of nonviolence and compassion like Mahaveers, animals have to still fear men, who are far more foes than friends to them.'

After hearing what these Master Minds have said about Prophet Mahaveera's teaching, we Indians, Jains or non-Jains, have to admit both in fairness and frankness if not in goodness or gladness, that though we tread the same native land, breathe the same native air and drink the same river or well-water as Lord Mahaveera did, we are, by far, drifting far away almost at tangent from Mahaveera's Message of Love & Truth, while sane minded and truth-loving foreign scholars have tried to drink deep at the fountainhead of Mahaveera's world teaching. Can there be a greater irony or mockery of our ancient native culture and civilization? Is it not high time for you and me or everyone of us to take stock of present day all-round social, moral, political, cultural, and economic decline and try to remedy it before a point of no return is reached?

Shall we therefore, pray that the Noble Soul of Mahaveera should inspire us with wisdom to follow his teaching.

Jai Mahaveera's Message !



STRENGTH AND COURAGE, MY BROTHER !

S. S. Desai M. A.

उत्तिष्ठत, जाग्रत, प्राप्य वरान् निबोधत ।

‘Arise, awake, approach the wise and gain Self-knowledge.’ Thus resounds the clarion-call of the Upanishadic Seers. Fear of death, disease, danger, calamity, poverty, epidemics, wars, factions and jealousy holds us tight and has reduced humanity to utter weakness and imbecility. Even wealthy persons and wealthy nations are not free from this fear. Enlightened sages declare with one voice that ignorance of one’s own Self is the cause of fear and weakness, and knowledge of one’s own Self is the cause of strength and courage. “ Know thy-Self first and then you automatically know God and the world.” This is the secret of success in life. Knowledge of Self makes you know that your own Self is the self of all and thus universal love and brother-hood are established, and all human problems can be solved easily.

You are wrongly identifying yourself with the individual mind and body. Mind and body are insentient, unconscious matter. You are sentient and conscious being. Ignorance of your Self has resulted in your wrong identification with mind and body, which is the seat of fear, weakness, death and misery. Shake off this self-ignorance and acquire right understanding of your Self, and thus find your Self to be

infinite joy, strength and immortality. Self-knowledge is the source of immense strength, courage and fearlessness. A self-illuminated person is naturally सर्वभूतहिते रतः interested in the welfare of all beings.

Shri Krishna speaks in the Bhagavad Gita with a trumpet-voice :- क्लृप्तं मास्म गमः पार्थ नैतत् त्वय्युपपद्यते । क्षुद्रं हृदयदीर्घं त्यक्तोत्तिष्ठ परंतप ॥ 2-3. “Yield not to unmanliness and cowardice. It ill befits you. Throw off this despicable faint-heartedness and arise, O, Scorcher of enemies.” The very first lesson and a very very important lesson that Srikrishna preaches to Arjuna and therefore, to all of us is :- “You are not the mind and the body. You are an immortal soul, eternally joyful.”

Swami Vivekananda blows his trumpet thus :- “What makes you weep, my friend? In you is all power. Summon up your all-powerful nature, oh, mighty one, and this whole universe will lie at your feet. It is those foolish people who identify themselves with their bodies that piteously cry, “weak, weak, we are weak.” Stand up and express the Divinity within you. Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. We want a man-making religion and man-making education all round. The Upanishads call with trumpet-voice upon the weak, the miserable and the down-trodden of all races, all creeds, and all sects to stand on their feet and be free, physically, mentally and spiritually.”

Acharya Vinoba Bhave writes with great force in his book “Third Power” thus :- “The only way to freedom not only in India, but throughout the

world, is that science and Self-knowledge should be integrated. The first thing to do, is to liberate the mind from its shackles, and this can be achieved only through Atma-Jnana, spiritual knowledge. The only power which can guide aright towards genuine progress, is that of Self-knowledge, "spiritual knowledge." Again, he says:- "who am I?" The ancient sages answered "I am Brahman,"-all-inclusive, cattle and donkeys and all. This experience of the unity of life is termed Vedanta. It means that I must try to treat all beings with equal respect. This idea that equal honour is due to all, is the basis of ahimsa, non-violence. Ahimsa is a way of living; Vedanta is a way of thinking. We are all one and we must try to practise this equality in our daily living." Again, he says:- "In the world of the future, science and spiritual wisdom will have a place. Power-politics and sectarian religion will have none. Parties, power-struggles, and nationalistic interests are doomed, though they will give a lot of trouble before we are rid of them. Science has made the whole world one neighbourhood. In this new setting, the old ideas must go. Politics and small divided religions sects must go. Many ancient forms of worship now serve only to restrict the heart's sympathies and to divide man from man. All these narrow traditional forms must come to an end, and the sole wisdom which is the essence of religion must take their place. We must raise ourselves above the mental level to the "Supra-mental" level as Sri Aurobindo says. We ought to be able to develop a social machinery which works, without friction by the power of love, like the various organs in our own one body. The essence of philosophy is the oneness of the self, the soul. Humanity

is one, the soul of humanity is one.”

Sri C. Rajagopalachari proclaims in his ‘Bhagavadgita’ that the first step in religion is to realise the existence of an entity behind the apparent body i.e. the soul.

The old religions of God-realisation, looking for God outside us, with all its traditional forms of worship, rituals, creeds, doctrines, prayer, image-worship and priest-craft and similar encumbrances, will have to go and yield place to the new religion of Self-realisation, by seeking our own inner Self which will be found to be the Universal Self i. e. God or Reality.

“What to do to gain Self-knowledge ?” is the question of the ignorant. The knowing sage answers that there is no such thing as doing any thing to gain Self-knowledge. Doing is always with the mind and the body, and it accomplishes something new which is not already there. But Self is (or I am) already there and is not to be prepared anew by doing some work.

To know the Self with the mind is also not possible; because, mind being insentient and unconscious, cannot know the sentient and conscious Self, making it an object of knowledge. On the other hand mind is enabled to see the outside objects with the light of consciousness received from the conscious Self or real ‘I’ within. Self cannot be object for mind to see and to know. Mind is the object and the known ; and self is the subject and the knower. *The knower cannot be known.*

Besides, Self is not some thing different from 'I' so that 'I' can see the self with the mind. I cannot stand before myself to see myself. That is exactly the wrong process of acquiring self-knowledge. Thus Self will ever elude our grasp; because, we search for Self where it is not.

If Self is Self-existing and self-conscious, what prevents Self from knowing itself? Wrong identification with the mind and the body, is the cause of ignorance of Self. So, removal of wrong identification with right thinking (विचार) is the only remedy for right knowledge. The Upanishad, therefore, advises आत्मा वा भरे श्रोतव्यो मन्तव्यो निदिध्यासितव्यः। "Self should be heard about, reflected upon and concentrated upon". आत्मा अन्वेष्टव्यः विजिज्ञासितव्यः। Self should be discovered and realised.

Meditation upon imaginary Gods (उपासना), or experiencing mystic visions, auditions, smells, tastes etc. (Yoga), and acquiring miraculous powers with the mind, and performing ritualistic ceremonies and sacrifices (यज्ञ) are all extrovert processes leading in the opposite direction, leaving the Self behind, within quite untouched. Behind and within the sense organs, is the mind. Behind and within the mind, is the intellect. Behind and within the intellect, is the Self. इंद्रियेभ्यः परं मनः। मनसस्तु परा बुद्धिः। यो बुद्धेः परतस्तु सः। (आत्मा) Gita (3-42, 43). Closing tightly these outward moving doors or instruments for knowing external world, संस्तभ्याः मनमात्मना, निर्विकल्पसमाधि or चित्तवृत्तिनिरोध, यतचित्तेन्द्रियक्रियः, यतवाक्कायमानसः, यतेंद्रियमनोबुद्धिः in the language of the Gita, this is the right method. प्रशांतमनस् or

उपगतचित्त as suggested by the Gita, (6-20, 27) mean in-troversion, quietude, stillness of mind, a search within the depths of the heart, which is the right process. This is practically a process of turning back from non-self (वियोग) and joining oneself to oneself (योग). "Separation (वियोग) from the tight bondage of the mind, the source of misery, is what is called Yoga." तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितं गी-6-23 "परत परत माघारी प्राण्या" turn back, turn back, as Muktabai, a Maharashtra saint-lady says. Or again listen to the inspiring song of Ekanath Swami, a great Maharashtra Saint, झाली संध्या संदेह माझा गेला आत्मराम हृदयो सहजो आला । "A total merge in that transcendental state संध्या or निर्विकल्पसमाधि, which is above waking, dream and sleep states, or in other words, spiritual illumination has taken place. All doubts have Vanished. आत्मराम, the Lord-Self has manifested Himself in the heart without any effort". Again compare this with Gita verse (2-53) श्रुतिविप्रतिपन्ना ते यदा स्थाःस्यतिनिश्चला । सनाधावचला बुद्धिस्तदा योगमवाप्स्यसि । "When your mind, confused by hearing conflicting statements about God, will remain steadfast and firm in your own Self you will then attain union with Self or Self illumination." Take another verse of the Gita, which was so much loved by Gurudeva Ranade (6-20). यत्रोपरमते चित्तनिरुद्धं योगसेवया । यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ "When the mind controlled by Samadi Yoga, stands still, then Self realises Self with Self and rejoices in Self".

But why not speak of - God realisation directly instead of Self - realisation, as most of humanity including the religious heads of maths, churches, mosques and temples are doing? No, that is exactly the wrong process. It breeds blind faith and superstition, as of old. If we try to see God all at once with

out first removing our wrong identification with mind and body by right Self - knowledge, we at once jump to the conclusion that we cannot be God, that He is separate from us, and that He can be known by us, with the mind, which, we think, is the only instrument available to know Him. Mind thus becomes the subject and makes God the object. “योऽन्या देवतां उपास्ते अन्योऽसौ अन्योऽहमस्मीति न स वेद।” (बृ. उ.1.4.10) says the Upanishad. “He who meditates on God, thinking Him as separate from himself, thus making Him an object to be seen, cannot know Him.” तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते। (के. उ. 1.5-8) “That which is the Self of the whole universe, know that to be Brahman, but not that which can be seen by the mind as ‘this’(इदं) (उपासना). Poor mind caught in this Upasana method, raises numerous doubts about God. Humanity is thus divided into various groups, atheists, theists, sceptics, agnostics, etc. Various systems of conceptual philosophies have cropped up each having its own pre-conceived pet theory about God, and one warring with the other. Naturally the mind is unable to solve these doubts, and hence chaos, conflict and misery, and no satisfaction.

This is an age of science and reason.; and we must have a rational method which appeals to the whole of thinking mankind and gives no scope for differences of opinion. The method of right discrimination between Self (real ‘I’) and non-Self by right thinking (विचार), based on universal experience, is the one suited to this new age. Humanity is now in the throes of the birth of this new religion. The greatest exponents of this method are Sri Shankaracharya of old, and Sri Raman Maharshi in modern times.

To understand how this new religion of Self-enquiry has started working in the wider world, we cannot do better than quoting from the writers of the West.

Selvarajan Yesudian, Ponte Tresa, Switzerland, writes in April 1977 issue of 'The Mountain Path', a quarterly published by Ramanasrama, Tiruvannamalai, Tamil Nadu, thus - "Bhagavan's (Ramana Maharshi) teachings appeal to the practical mind of the West. At our Yoga summer school in Ponte Tresa, Switzerland, attended by students from all parts of the world from June to September each year, the simple and direct approach to Truth taught by Bhagavan is what appeals most. From the simple minded worker to the academically trained brain, the impact of Bhagavan's words is powerful; for Truth is accessible to them all. "Renunciation and realisation are the same. They are different aspects of the same state. Giving up the non-self is renunciation. Inhering in the Self is jnana or Self-realisation. Self-realisation or Mukti is our real nature. There is no realisation to be achieved. The Real is ever as it is. We have realised the unreal i. e. taken for real the unreal. We have to give up that. That is all that is wanted. The Self alone exists." "No learning or knowledge of the scriptures is necessary to know the Self. 'I' is the name of God. It is the first and greatest of all Mantras. Even Om is second to it." If the seat of the Self is in man, if the Self is all-conscious, all-knowing and almighty, why should we look for a solution of our problems outside ourselves and not in the all-conscious and all-knowing Self within? As Bhagavan puts it: "If you know your reality first, you will be able to

know the reality of the world. It is a strange thing that most people do not care to know about their own reality, but are very anxious to know about the reality of the world.”

Gladys Dehm writes in “Mountain Path–April 1977 issue:- “The terrible thing which is happening to the world is that it is looking ‘outside’ instead of ‘inside’ for heaven. Nations become distrustful of one another, because, individuals do not trust one another. How can individuals trust one another, when they do not even understand themselves?”

The world now badly needs a band of such illumined souls. May God pour His Grace upon us to enable us to reach this covetable goal !

शान्तिः शान्तिः शान्तिः ।



SHREE SAWAMINARAYAN

A BRIEF SKETCH OF HIS GLORIOUS LIFE AND THE LIVING PRINCIPLES OF HIS DIVINE TEACHINGS

Prof. K. S. Ramakrishna Rao, M.A.

Pitrim Sorokin, the famous American social philosopher, classifies world culture into : i) Sensate; (ii) Ideational; and (iii) Idealistic types. Each culture represents a well-marked pattern of social life. Each again is based on a major premise which serves as the fundamental principle for outlook on life and its values. (i) The people brought up in a Sensate culture do not believe in any Reality beyond the senses. Their needs and ends are mainly physical. The Scientist is their ideal man and Epicureanism their ideal life. (ii) The people who are brought up in an Ideational culture believe that Reality is beyond the senses. Their needs and ends are mainly spiritual. They reject normal pleasures of life and retire into solitude. The ascetic or the solitary Yogi is their ideal man and Stoicism their ideal life. (iii) The people who are brought up in an Idealistic culture too believe that Reality is beyond the senses, but that it is very creative and expresses itself in the form of the universe. The needs and ends of people in an Idealistic culture are organised into a balanced harmony of spiritual and material activities. They do not reject sense pleasures but at the same time they do not overrate their place in human life. The benevolent saint or Swami is their ideal man and creative

social work is their ideal life.

Hindu culture is an Idealistic type of culture. As a consequence a Saint or Swami is looked upon with supreme reverence in India. Scientists, politicians, writers and even warriors hold a secondary place in the eyes of Indians. India has a long tradition of Swamis and Saints among whom Shree Swaminarayana holds a unique place.

Bhagavan Shree Swaminarayana or Shree Sahajanand Swami—a great unique and dynamic personality of Modern India, an architect who helped the development of Indian Renaissance is practically very little known out of Gujarat. Even though his place in the spiritual luminaries of the Religious personalities is unique and his constructive work has world wide significance and vital importance, he was not very well - known publicly in the world. We shall not go into the reasons of this unpublicity but we shall humbly try to give a brief biography and his divine life and his salvation - works which he and his band of five hundred saints performed during the 19th century. These works - the foundation of which he laid soundly—still continue and the influence of these constructive silent works is very sound. After four years, his second birth—centenary will start (during 1981) and thus this is the right occasion to give tributes to his glorious historical work as well as the future potentialities of his spiritual principles which he preached, practised and lived among the masses for their all-sided development and upliftment. What he did and achieved in short, is the spread of Bhagavata-Dhrama among the masses as well as classes in

India during his life-time (1781-1830 A.D.) and also afterwards by his ardent devotees.

Outline of His Glorious Life.

Bhagavan Shree Swaminarayana is the highest and best incarnation of all the incarnations of God, the highest Reality, the Absolute. The uniqueness and the supremacy of his avatarhood lies in the fact that he lived and practised the best and highest elements of Bhagavat-Dharma, the highest Morality (Dharma-Sadāchara) the philosophical wisdom (Jnana), detachment (Vairagya) and deep devotion (Bhakti). These four elements or better called the four ingredients of spiritual life, are the very foundation of Bhagavat - Dharma or better known as "Akantik Dharma". Lord Shree Swaminarayana was born and lived to propagate and fulfill such glorious Bhagavat-Dharma. Before we go into the detailed description of Bhagavat Dharma, we shall give a brief outline of the life and main events of his life.

Birth and Childhood.

Sahajanand Swami was born on 2nd April 1781 A. D. (Samvatsara-1837 Ramanavami day) in a small but a holy village called Chipya in the Gonda District of Uttar Pradesh, North India. In the coming year 1981 (after 4 years) his followers and devotees will celebrate his second birth-centenary. His parents are known as Dharma-Deva and Bhakti-Mata which are the spiritual metaphors of the historical names viz. Pande Hariprasad and Bala Devi. He left his village after 11 years and wandered through the thick forests of Himalayas and visited

bare-footed all the holy places of India and settled in Saurashtra at the age of eighteen. He chose the discipleship of Guru Ramanand Swami – (better known as the reincarnation of Uddhava disciple of Lord Krishna and propagator of Bhagavat Dharma after the life-time of Shri Krishna). He lived an ideal life of a disciple (Shishyatva) under the holy feet of Shree Ramanand Swami for two and half years.

Tapaswi Neelakanth Brahmachari :

During these years he was known by the name of Shree Neelakanth Varnee. Guru Ramanand entrusted the responsibility of his mission to this most fittest young disciple at the age of 21 years. Neelakanth Brahmachari discharged this responsibility in the best way possible during 28 years of his career as Dharma Guru or Acharya of Uddhava-Sampradaya, now known after his name Shree Swaminarayan Satsanga—a spiritual tradition for the upliftment of souls by the propagation of historical Intuitive Knowledge, Supreme Good and Universe (Sampradaya Guruparampara Anubhava Jnana). Ramanand Swami called or re-named his disciple-Neelakanth as Shree Sahajanand Swami or Narayana Muni—but he is better known in the world as Shree Swami-Narayana.

The Holy Mantra Of Swami-Narayana :

Shree Sahajanand Swami began to propagate the mission of Bhagavat-Dharma with all the earnestness, zeal and enthusiasm and he made the mantra “Swaminarayana” well flourished on the tip of every man’s tongue. He explained the significance of this mantra “Swaminarayana” as under :- The Lord as

the Creator, Sustainer and Inner Controller of the universe is *one and without a second* and He is known as Narayana. He is the one and the supreme Lord of the whole cosmos. He is all powerful, full of all divine qualities and yet 'He is merciful and out of love and compassion. He takes Avatars, and thus He is available as the Saviour for all the people who hanker after their salvation. Thus the Lord, Almighty becomes Human being to uplift the souls out of sheer mercy and love for all His people. The duty of all the souls is only this much: to resort to His feet and to obey His commands and to mutter the holy mantra "Shree Swaminarayana" by the various kinds of Bhakti-especially the nine fold (navavidha Bhakti), and to live a life according to the will and word of His preaching.

Pancha Vrata:

Sahajanand Swami now started the work of soul-salvation with the enthusiastic help of his five hundred sadhu-disciples. He first of all fed and clothed the hungry and the naked and then taught them the elementary lessons of morality by giving them the vows of five rules of conduct. These five rules of morality are better known as "*Panch Vratam*". These five vows resemble very well the Pancha-sheel of Bhagavan-Buddha. The essence of these vows is as follows:- (i) The mumukshus who resort to the holy divine feet of the Lord must observe the five-fold rules of Sādāchār-He or she should not drink any kind of liquor pure or in mixture (Madyapana Nishedha), he or she ought not to eat any kind of mutton pure or in disguise (Mamsabhakshna Nishedha), he or she should not steal by word or deed (Asteya

Vrata), he or she devotee shall not commit adultery (Vyabichara Nishedha) and lastly all the devotees should observe the rules of purity in eating and drinking (Aharasuddhi Vratapalana)

Prapatti (Submission):

Sri Swaminarayana further taught that while observing the rules of these elementary morality all mumukshus ought to have full faith in the Lord-God who is in the human form before their eyes(Pratyksha Paramathma) and by deep devotion to Him they should live the life of service to the society so that the spiritual work of soul-salvation would continue without break. Thus the duty of the devotees of Shree Swaminarayan is to observe the five rules of Morality first in their own life, and at the same time they should so effort themselves so that other people also might observe these five rules of morality—thus the Satsang might propagate with full zeal and the social work of spiritual salvation might flourish with the joint efforts of all the Satsangis as a whole.

Holy Ahimsak Sacrifices:

After the primary work of feeding and clothing the hungry and the naked ones, and uplifting their morality by making them observe the five basic rules of morality, Bhagavan Shree Swaminarayana yoked and organised all his energies and time in organising and uniting people into a band of holy and spiritual organisations by the religious and social activities such as performing sacrifices in which no beasts or living creatures are killed in the name of the so called religious rituals or yagnas. Performance of yagnas or

holy sacrifices is a very important element of Vedic Hindu Religion. The spiritual significance of Yagnas is deep and mystical, and Shree Swaminarayana continued that tradition of Sacrifices but he kept these sacrifices free from all the evil of sacrificing of beasts and creatures—the evil which crept in during the middle ages. In the name of religious sacrifice no dumb animals and ignorant creatures should be killed and no bloodshed should be encouraged even for the so-called *Punya* of getting the benefit of *Swarga* and so-called happiness, there. He set a glorious example of the Religion of non-violence by performing the holy sacrifices with complete purity, by giving oblation into fire the pure ghee and other *hooṭ-dravyas* like paddy, barley and coconuts and areca-nuts on the occasions of performing such sacrifices. He fed thousands of Brahmins and poor people and satisfied them with the alms of cash and kind.

But more important from spiritual point of view than the performance of the sacrifice is the activity of *celebrating the Hindu festivals* such as *Janmastmee*, *Ramanvami*, *Shivaratree*, *Holi* and *Diwali* days and important *Ekadashi-days*. On such sacred occasions he gathered together thousands and lakhs of devotees and kept them busy with multifarious spiritual programmes such as *Bhajans* and *Keertanas*, *Kātha-Vartas* and other aspects of nine-fold devotion; these spiritual activities are known as *Gyana-Yagna* and *Yoga-Yagna*. The congregation of thousands of His devotees (both saints and householders, males and females) is known as “*Samyas*” in the terminology of His *sampradaya*. He held such

congregations at the interval of three or six months for ten years continually and the organisation of his Sampradaya became very strong and sound both in quality and quantity. He preached and practised the principles of His Bhagwat Dharma very widely on such occasions and thus the principles of His teachings became very well known throughout the society and the country even though there were no facilities of press and printing at that time. Thus, the spiritual temples in the form of pure hearts of His devotees became a fact or reality. In this way, He first made and prepared the living temples of Religion in the form of pure-holy and obedient, moral, spiritual and devotional lives of men and women of quality and character. These devotees served as sound and ideal examples of ideal life before the masses who imitated such lofty ideals of living Religion. The seeds of true Morality and Religion are sown into the hearts of people and are nourished by the Water of constant preaching of the saints by words and examples

In the last decade of His career as the leader of Uddhava Sampradaya, He tried His best efforts by *erecting a few* big temples at various places of Gujrath, Saurashtra and Kutch such as Ahmedabad, Vadatal (Kaira District), Junagadh, Bhuja and Gadhada. Into these temples he *installed the holy images of the* Various Forms Of Lord namely Naranayana, Laxminarayana, Radhakrishna and Gopinatha. These forms of God are the different names of one and the supreme God, known as Eternal Shree Krishna or Narayana. Eternal holy God is one and second to none. There is no polytheism in His Sect but strict and unparalleled Monotheism-the devotion to One and unique, eternal

Lord Narayana, who has taken incarnation in the human form and is known as Shree Swaminarayana Bhagwan or Shree Sahajanand Swamee. Thus, we can say that in this Sampradaya there is the worship of Pratyaksa or Pragata - Paramatma or living God who can be seen and experienced by the devotees. God is not an abstract entity or a mere principle, or dogma. Thus, Swaminarayana preached and practised, living, the highest and purest type of Theism or what is philosophically known as Panentheism - the belief that God is present everywhere in the souls of all human beings as well as He is far behind this world in His Abode - where He reigns supreme in full glory, power and sacredness or holiness. God is not exhausted in this Universe. He is so great and glorious that He transcends this Universe. He is both immanent in the universe and transcendent. Thus, there is unique synthesis of Religion and Philosophy.

For the well and sound administration of these ideal temples, he did two things; (i) the creation of spiritual literature by his Sadhu-disciples such as poets and prose-writers and (ii) the creation of the unique institution of Acharyas, the two dioses. Of course, the band of spiritually disciplined army of his Sadhus was there from the beginning and these obedient Sadhu-disciples did wander by propogating his principles and message throughout the length and breadth of India with wonderful zeal, enthusiasm and sacrifice. The duties of the Acharyas-who are not tyagees but house-holders, are the worship of the Divine Images of God installed at various big temples, to feed and welcome all the needy, hungry people who visit these temples and to initiate the devotees with

Sacred holy Mantra of God. The Acharyas have to study the scriptures with zeal and keep their disciples in their proper duties. Lastly, their duty is to encourage and propagate the Sadvidya or Brahma-vidya (the study of Spiritual Lore) throughout the world by organising the institutions of holy schools and colleges of Brahma - Vidya (Gurukulas).

Thus the Sampradaya might flourish and remain a dynamic living spiritual institution for eternity.

The creation of holy living, spiritual literature is also a very important means by which the future strengthening of the Sampradaya might flourish more and more. He revived the important scriptures of Hindu Religion such as Upanishads, Brahma - Sutras, Bhagavad - Geetha and Bhagavat-Purana and Yagna-vaalkya-Smriti and Viduraneeti from Mahabharata. etc. The learned commentaries on these well - known theistic scriptures are written by his learned devotees. But more important than this revival of old scriptures is the creation of the new scriptures such as the "Satsangee Jeevan" and a small handy scripture called "Shikshapatri" in which all his teachings are incorporated in a nutshell. This Shikshapatri is meant for daily reading as a rule. Lastly, the compilation and editing of his day-to-day preaching into a unique book called "Vachanāmruta" which is a unique scripture in the provincial Gujarati tongue-the living spoken mother - tongue of the thousands of his mass Disciples. Thus the glorious tradition of Sant period viz; to preach the principles of Bhagavat Dharma into the living tongue of the masses is very well practised in this Sampradaya. Thus the classes and masses - both kinds of his devotees are en-

couraged and satisfied by this literature.

After the glorious but comparatively a brief and short period of life of forty-nine years he thought to wind up his life and he passed away from this world in 1830 A. D. After him, he left a glorious tradition of Bhagawat Dharma in the form of pure, living and dynamic Sampradaya-a Spiritual Institution in which the worthy people can be initiated and nourished spiritually. It is the duty of the leaders of this Institute to keep the living principles of Religion intact and propogate them into the various parts of the world by examples and preaching with missionary zeal and philanthropic activities such as establishing schools and colleges of Brahma-Vidya Gurukula-Institutions, dispensaries and hospitals and organisations of industries etc., There are great potentialities of propogating true Religion and Spirituality in the masses throughout the world in this Sampradhaya.

Well, let us summarise separately the principles of Bhagwat-Dharma or Akantik Dharma which is a *unique synthesis of four elements viz. Morality (Sad-dharma), Philosophy (Gyana), Detachment (Vairagya) and deep Devotion (Bhakti)*. These four ingredients of spiritual life are inter-dependent and inter related and relative to one another and they are to be lived, and practised by the devotees for seeking the pleasure or good-will, and entire mercy of the Lord-the Highest God-whose Bliss and joy-the experience of which is the ultimate goal of the Akantik Bhaktas or single-minded devotees. The four-fold ingrediant elements are the means (not ends in themselves) to please God, whose grace and Bliss is the final goal or *Summum Bonum* of spiritual life of the devotees. The ideal of

wise devotee of the Geeta is the goal of Shree Swaminarayana-Satsang and this goal is to be achieved by living in the midst of Satsang of the holy-devotees and their Master the Lord Shree-Swaminarayan who is the very mine of love, kindness and purity and what not-the innumerable qualities of the Divine Spirit. The Shreyas or the Spiritual Bliss is the final and ultimate goal of life and the Preyas or the first three purusharthas viz. Morality, the Wealth and Desires of this world (dharma, artha and kama) will be incorporated automatically in this well-schemed goal. The morality, wealth and fulfillment of worldly desires-all these so-called goods will be guided by the guiding principles of Bhagawat Dharma and they will be means to the only and final Goal and Glory of the devotees viz., Moksha or Spiritual Salvation. The spiritual salvation will be achieved and enjoyed or experienced in this life here in this world. This kind of Mukti is known as Jeevan-Mukti or Brahmi-stage or Sthitapragnya-stage or Gunateetastage-the sterling qualities of sthitapragnya or Gunateet are well-incorporated in the Bhagwatgeeta-Chapter *II- (verses 55 to 72) and Chapter XIV (verses 22 to 27).

Thus we can conclude; Bhagwan Swaminarayan came to fulfil and not to destroy. He fulfilled and synthesised whatever are good and sound in our spiritual lores of Vedic Religion and also of Jainism and Buddhism too. Not only that, He incorporated good and sound eternal principles of other theistic religions - such as Judaism, Christianity, Islam and Zorostranism, Confucianism and Taoism of China. God of all Sects is one and all the devotees of the world form one spiritual brotherhood and unity.

May the dreams of Universal brotherhood under the fatherhood of one God (in various names), the world-peace comes into reality by observing this unique Bhagwat Dharma

May Lord Shreekrishna the destroyer of all the pains, the protector of Devotion with Morality and bestower of desired well-being (happiness) to His Devotees, shower blessings for all our good. (Last verse of Shikshapatri Verse 212)- Swaminarayana Dharma is an approach to divinity by a simple technique of self-effacing devotion and Bhakti to a personalised God and that the distinction between self and non-self is obliterated and the devotee is absorbed in supreme ecstasy of Brahma Sakshatkara. Swaminarayan's gospel, Sikshapatri, is a code of moral rectitude in life, and during his life time, he weaned away people in Gujarat, Kathiawar and U.P. from violence, drinking and other vices. He reclaimed many lives to ways of morality, piety and spirituality. His 'Vachanamruta and Sikshapatri' constitute his will and testament to his followers who, despite the extreme vigours of discipline which the latter imposes on them, endeavour to translate them into their daily life and conduct.



Visit of U. S. Ambassador to Gurudev Mandir.

Dr. Robert F. Goheen, U. S. Ambassador in India accompanied by his wife and son paid a visit to Gurudev Mandir, Belgaum on 14-8-1977, afternoon. He was received by the trustees of the 'Academy'. Shri. K D. Sangoram, Chairman, extended a warm welcome to the guests and said " You will be interested to know, Sir, that this Academy was founded in 1952 by Gurudev Dr. Ranade, who was a saint as well as a great philosopher. The aims and objects of this Academy are :- To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritually-minded persons through- 1) Spiritual Symposiums, 2) Study and Research 3) Lectures, 4) Meetings and Conferences, 5) Religious and Philosophical Publications. :

The work of the Academy was actually started in 1965, after the inauguration of this Gurudev Mandir by late Dr. S. Radhakrishnan, the then President of India. Since then, several symposiums have been organised on important topics like the Summum Bonum of Life, Moral Trends Since Independence, in which great thinkers and scholars participated. We have been arranging learned lectures also in the series of " Gurudev Ranade Memorial Lectures." The papers in the Seminars and the Memorial Lectures have been published by the Academy in a series of books. A journal-Pathway to God-is a'so being published by us since 1966. It is now a quarterly.

According to Gurudev Ranade, it is only the spiritual unity of mankind that is of a permanent nature and hence it is only when all humanity comes to recognise one spiritual principle which underlies all things that we can bring about peace and harmony between different creeds and communities. It is with this sacred faith that this Academy is working in its humble manner and we therefore request co-operation from all, in this sacred undertaking."

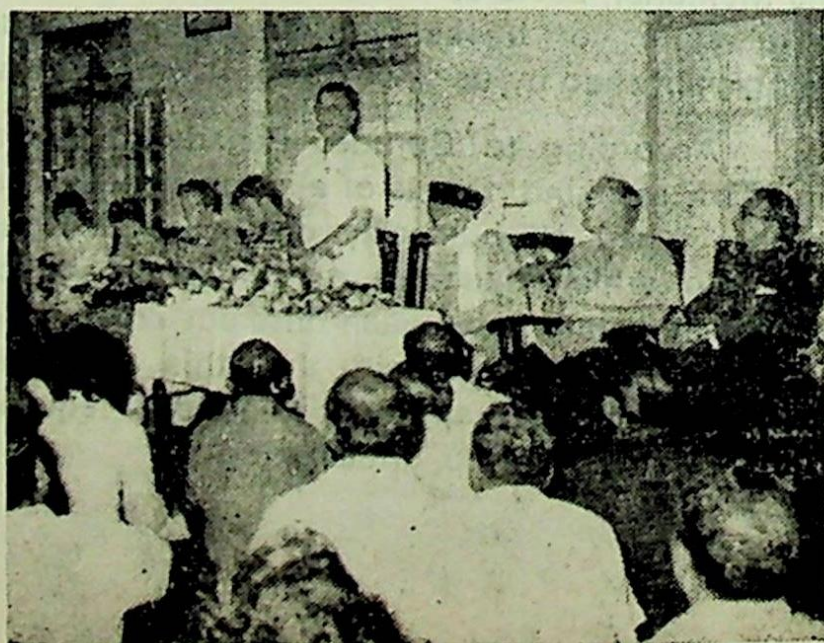
1) Sri. K. D. Sangoram,
(Chairman)
welcoming
Dr. Goheen.



2) Dr. Goheen
speaking with
Sri. G. V.
Vishwanath



3) Dr. Goheen
addressing
the gathering.





Front Row : 1) J. V. Parulekar 2) G. V. Vishwanath, Div. Commissioner
3) K. D. Sangoram Chairman 4) Dr. Goheen 5) Mrs. Goheen
6) Master Goheen 7) Mrs. Kusum D. Parulekar.

Dr Goheen expressed his happiness over the hospitality offered to him by the Indians. He was pleased with the activities of the Academy and expressed his satisfaction over the progress, made by it so far. He said that when he was a young boy who spent 15 years in this country, he never dreamt that he would come back to India as a representative of his country one day. He observed that India had achieved tremendous progress during the past four decades. Describing himself as an intermediary between his country and India, Dr. Goheen stated that he was getting adequate support from his Govt. and equal encouragement from the Janata Party Govt. of India in bringing about better relations for the benefit of the people of both the countries. "I am looking forward to carry out the task to the best of my ability," he said.

He was presented with some of the publications of this Academy including "Moral Trends Since Independence" and "Constructive and Critical Aspects of Prof: R.D Ranade's Philosophy" written by Prof. B. R. Kulkarni.



Review

Sri Aurobindo and Whitehead on the Nature of God
by S. P. Singh Publisher - Vigyan Prakashana, Aligarh.

The author deserves our congratulations for his efforts at promoting an understanding between East and West through the channel of philosophical ideas of many eminent philosophers of the world, especially Aurobindo and Whitehead. This is indeed a difficult task in view of the difference in their discipline and methods of approach to the philosophical issues. The author is acutely conscious of the difficulty in making out sharp cut points of agreement and difference when he repeatedly says "It too must relate to the divergence in the nature of their respective approaches. And, as against Whitehead's multi-dimensional speculative method "Aurobindo bases his conclusions in this respect, as also in others, on the yogic experience" (p. 172). As to difficulty and versatility of thought, the author points out "The subtle yogic thoughts of Aurobindo are as difficult as they are profound. Similarly variety, logicality and novelty of terminology in Whitehead's writings make him as difficult as thought-provoking." (p. 10). In the face of all this it must be said to the author's credit that he has achieved considerable success in the task before him although it leaves much to be desired by way of showing the logical status of every element of experience in the scheme of theoretical and factual coherence and adequacy.

One of the main concerns of religion and philosophy is God. But the modern world has lost God

and is seeking him in the form of a sceptical question, Does God exist ? The author has done well to choose two “unusually difficult philosophers” to rehabilitate the theoretical and factual necessity for God by bearding the lions of scepticism in their own dens. In brief this book is, as it were, “a symposium on God, participated in by many eminent Eastern and Western philosophers of the world.”

In conclusion, the author discusses the methodology of knowledge of God in Whitehead and Aurobindo. To reach a correct view of God, the author suggests three steps: (i) Knowledge of the world (ii) Speculation and (iii) Experience. On the whole, this book is a praiseworthy attempt at clarifying the difficult issues concerning the integral experience and knowledge of God. We, therefore, recommend it to all those sincere seekers of truth.

A. M. Jalihal



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THE LIVING FAITH by Filita P. Bharucha
St. Paul Publications, Pages : 48

This collection of poems is divided into sections, entitled respectively as short verses, prayer poems, poems, letters for 11 days and a friend for all seasons. There is nothing in the poems themselves to justify such a categorisation. There is no difference either in the subject matter or in the rhythm. Depth of religious feeling itself does not automatically presuppose poetry and the capacity or skill for writing religious poetry. In religious poetry, as in other poetry, the emphasis is not on 'religions' but on poetry. Mere intensity of feeling does not make a poet. Without casting aspersions on Falita Bharucha's undoubtedly genuine religious feeling, this little collection is merely versification, not poetry. At times, even the versification is conspicuously absent and, but for the printed arrangement of the lines, reads like prose.

Coming to the subject matter, there is no originality of expression or of viewpoint or perspective. Some of the phrases used are very hackneyed and stereotyped. One comes across many such booklets, especially in America, full of little verses meant to console and encourage. The collection smacks of sentimentality of exaggerated feeling, of verbal diarrhoea. Perhaps, with more practice and control of vocabulary, Bharucha's poetry may improve.

GeeKay



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Financial position at a glance as on 30th June, 1977.

		(Amount in Lakhs)
Authorised Share Capital	...	Rs. 175-00
Paid-up Share Capital	...	Rs. 180-89
Reserve and other Funds,	...	Rs. 85-78
Deposits	...	Rs. 1019-61
Loans outstanding	...	Rs. 1854-63
Working Capital	...	Rs. 2248-98
Net Profit for 1976-77	...	Rs. 20-13

Rates of interest on various deposits.

- 1) Current-1/2% P.A.
- 2) S.B. Deposits 3 1/2% & 5 1/2% P.A.
- 3) Thrift-6% P.A.
- 4) Recurring Deposits-9% to 10 1/2% P.A.
- 5) Bhagyajyoti Deposits - 8.50% to 17.50% P.A.

Rates of interest on fixed deposits with effect from 1-2-1976

- | | | |
|---|-----|---------------|
| 1) Deposits for 15 days to 45 days | ... | 3 1/2% P. A. |
| 2) Deposits for 46 days to 90 days | ... | 4% P. A. |
| 3) Deposits for 91 days and above,
but less than 6 months. | ... | 4 1/2% P. A. |
| 4) Deposits for 6 months and above,
but less than 9 months | ... | 5% P. A. |
| 5) Deposits for 9 months and above,
but less than one year. | ... | 5 1/2% P. A. |
| 6) Deposits for one year and above,
but upto and inclusive of 3 years. | ... | 6 1/2% P. A. |
| 7) Deposits above 3 years but upto
and inclusive of 5 years. | ... | 8 1/2% P. A. |
| 8) Deposits above 5 years | ... | 10 1/2% P. A. |
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| 10) Deposits of Special Bad Debt
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S. R. KOTHIWALE
Vice President.

V. B. PATIL
President.

The Belgaum D. C. C. Bank Ltd, Belgaum.

गुजरात का भक्त कवि—दयाराम

यशोद

भारतीय साहित्य संपदाको विविधमापी भक्त कवियोंने अधिक उज्वल और महान बना दिया है। इतना ही नहीं, इन संत कवियोंने अपने विविध अनुभूतियों के और उदारचेता विचार धारा के बलपर सामान्य जनजीवन को भी अधिक उन्नत बनाने की भरसक कोशिश की है। इन संतोंमें एक महान संत है दयाराम, जो केवल गुजरात के ही न होकर मराठी तथा हिंदी के भी महान संत माने जाते हैं। वैसे गुजरातने महान संतोंकी देन भारत को दी है उनमें दयाराम मध्यकाल के आखिरी महान संत कवि हैं।

आज से बराबर दो सौ वर्ष पहले दयाराम का जन्म २६ अगस्त १७७७ इस्वी में नर्मदा नदी के तटपर स्थित चांदोद में हुआ। दसवर्ष की आयु में उनके पिता श्री. प्रभुराम भट्ट चल बसे और दो बरस बाद उनकी माता महालक्ष्मीका देहांत हो गया। बचपन में ही मातापिता की ममता का डोर टूट जाने के कारण दयाराम का सारा बचपन बड़े संकट में बीता और शिक्षा का प्रबन्ध ठीक न हो सका। ऐसा कहा जाता है कि आठ-बरस की आयु में उनकी सगाई गंगा नामक लडकी से हो चुकी थी लेकिन दुर्भाग्य से शादी के पहले ही वह लडकी चल बसी। दयाराम शादी के फंदे में बाद में नहीं फंसे। जिदगी भर अविवाहित ही रहे।

बचपनसे दयाराम को वैष्णव कुल के संस्कारोंका लाभ मिला। बचपनसे ही मजनकीर्तन की ओर उनका ध्यान था। साधुओंके संपर्क और देशाटन के कारण उनका अनुभव क्षेत्र बड़ा और ज्ञान की सीमा अधिक विस्तृत हो गई। उन्होंने तीन बार चार घाम की यात्रा की और कईबार श्री नाथद्वारा का दर्शन किया। जीवन के लगभग पचीसतीस बरस तीर्थ यात्रा में वित्तिये। अनेक साधु-संतोंके साध्रिध्य में आने के कारण भाषाओंका ज्ञान बढ़ा, बहुश्रुतता आ गई अनुभवों में गहराई आ गई और विचार परिमार्जित बने। अपने जीवितकाल में ही वे अत्यंत लोकप्रिय हो गये। उनके भक्तिगीतोंकी धूम-सी मच गई। दयाराम

संगीत तज्ञभी थे। वे सुंदर गाते थे और सुंदर ढंग से तबला, मृदंग वीन और सतार बजाते थे। इससे वे लोगों से अधिक परिचित हो गये। राजामहाराजाओं-तक उनकी पहुँच हो गई। सामान्य जनता तो उनके भक्तिभाव भरे गीतों में सराबोर हो उठी! उन्होंने गुजराती, मराठी, ब्रज, उर्दू, पंजाबी सिंधी, मारवाडी बिहारी आदि विभिन्न भाषाओंमें पद रचना की है। उन्होंने लगभग १४७ ग्रंथों की रचना की। उनकी भक्तिकी भावधारा और श्रीकृष्ण परकी अनन्य निष्ठा देखकर कुछ लोग उन्हें नरसिंह मेहता का अवतार मानते हैं।

दयाराम पुष्टिमार्गीय वैष्णव भक्त थे। भगवान की कृपा ही उनके लिये सब कुछ था। इसलिये वे भगवानसे प्रार्थना करते हुअे कहते हैं, “हे परमेश्वर, हे सर्वात्म, हे प्रभु, हे हरि, हे ईश्वर मुझ अपना बना लीजिये और अपनी कृपा दृष्टिका ज्ञान कीजिये।” उनका विश्वास है कि भगवान को कृपासे ‘दूषण भी मूषण’ बन जायेंगे ‘अनंत है अराध मम’ यह उन्होंने मानलिया है। वे चिन्ता के समुद्र में डूब गये हैं, भगवान ही उनकी रक्षा कर सकता है। इसलिये वे भगवान की शरण में जाते हैं। वे बड़ी नम्रतासे प्रार्थना करते हैं, हे हरि, हाथ पकडकर मेरी रक्षा करो। कारण

“आव्यो शरण त्रितापनो दाघ्यो, शीतल को जे श्याम” हे श्याम, मैं त्रिताप से जला हुआ तुम्हारी शरण में आया हूँ। मुझे शीतल करो। अपने सुख-घाम पदकमलोंमें मुझे स्थान दे दो। अपने कान से अनाथ की प्रार्थना सुन लो। एक बार मेरी ओर देख लो और ‘दया तू तो मारो’ ‘दया तू तो मेरा है’ बहकर बुलाओ। अगर भगवानने न माना तो भवसागर से बचना मुश्किल है।

पापी संसार से मुक्ति पाने के लिये भगवान ही एक मात्र सहारा हैं। इसलिये दयाराम का कहना है—

“मनन करो कंसारी छत्र, मन न करो संसार।” श्रीकृष्ण की छवि का मनन करो। संसार को और मन न करा यह संसार मृगजल है। क्षणभंगुर है। संसार के खेल को ऐसी विचित्र रीति है कि जो आज है वह कल नहीं, जो अभी है वह घडोभर बाद नहीं। संसार का स्वरूप तो सावन के बादलों जैसा कभी सफेद, कभी काला, कभी पीला, कभी नीला, पलपल में बदलनेवाला है। संसार का सुख भी मृगजल जैसा है। जो दोखता तो है पर वास्तव में नहीं। भ्रम के कारण श्रम तो होते हैं और श्रम से तृष्णा अधिक बढ़ जाती है पर तृप्ति कभी नहीं होती। संसार एक माया का बड़ा फंदा है। उससे बचना बड़ा कठिन है। इसलिये दयाराम प्रार्थना करते हैं कि हे नंदकिशोर, मुझपर ऐसी ममता रखो कि जिससे

माया का कुछ भी जोर मुझपर न चले । मायामुक्त करके मुझे अपने चरण कमलों का प्रेम दो ।

दयाराम को लगता है । कि भगवानने उन्हें संसार रूपी समुद्र में डाल दिया है । उनके पैरों में मायारूपी बड़ा पत्थर बांध दिया है और हाथ में नाम रूपी लकड़ी दे दी है । इससे वे न डूब सकते हैं न पानी से बच सकते हैं । इसलिये तो अबतक उनका उद्धार नहीं हो सका है । कर्नाटक के बारहवी शताब्दि के महान संत बसवेद्वर ने भी ऐसा ही भाव व्यक्त करते हुअे कहा था-

“काललि । कट्टिद गुंडु ।
कोरळलि कट्टिद वेडु । ।
तेललीयदू गुंडु ।
मुळुगलीयदु वेडु ।
इंतप्प संसार शरघियदांटिसि ।
कालांतकने कायो कूडल संगय्या ।

प्यारा दयाराम के लिये श्री कृष्ण की भक्ति ही एकमात्र सहारा है ।

दयाराम के ब्रजराज कृष्ण दीनबंधु है, पापपुञ्जहारी है, गरीब निवाज है, वे षडे अंतर्यामी है । उनकी इच्छा के बिना एक पत्ता भी नहीं हिलता । उनका नाम जपनेसे आदमी का उद्धार हो जाता है । नाममहिमा का वर्णन करते हुअे वे कहते हैं नाम के प्रभाव से पत्थर, जो स्वयं पानी में डूबते हैं और दुमरों का भी ले डुवाते हैं, वे खुद नाव बन जाते हैं । पत्थर में भाव (प्रेम) कहाँ था? लेकिन रामनाम के प्रभाव से वे खुद तैरे और दूमरों को भी तैराया । रामनाम का प्रभाव इतना है कि बिना भाव भी नाम लेनेपर भगवान उनका उद्धार करते हैं ।

“टरे न श्रीहरि नाउं सो, एसो अष नहिं कोय । ” ऐसा एक भी पाप नहीं जो हरिनाम से नष्ट न हो सके । एक हरिनाम में पापों को जलाने के लिये जितना बल है, उतने पाप करने का बल जीव में दुगोंयुगों तक भी संभव नहीं हो सकता । इसलिये दयाराम भगवान से विनंती करते हैं- “हे हरि मेरे मनमें सुमति सत्संग और भक्ति दे दो । इतना करने पर भी यदि मैं आग्रको न भजू तो फिर आप मेरे सिर पर चाहे एक लाख जूते मारो । दयाराम उस दिन की बाँट देखते हैं जब उनकी मति धर्म में, आसक्ति श्रीकृष्ण में, गति वृंदावन में रटन हरिनाम की और कृति श्रीनाथ जी की सेवा में होगी । भक्ति जब मनसा वाचा कर्मणा होगी तभी तो वह अनन्य भक्ति होगी । अनन्य भक्ति से भगवान का अनुग्रह होगा । अनुग्रह से चिन्ताएं कम होंगी । और भगवान स्वयं भक्त की चिंता करने लगेंगे ।

दयाराम का भगवान तो साकार स्वरूप है। वे कहते हैं, प्रभु को सब निराकार कहते हैं, लेकिन “ये प्रभु हैं साकार।” अगर प्रभु के अवयव नहीं हैं फिर संसार (मनुष्य) ने अवयव कहाँ से प्राप्त किये? जैसा पिता है वैसा ही तो पुत्र होगा। साकार, सगुण मूर्ति को मन में सदा धारण करना ही दयाराम को सर्वोपरी है। यही श्रेष्ठ भक्ति है। भक्ति की महिमा का गान करते हुए वे जानियों को भी फटकारते हैं। वे कहते हैं, “जानियों अनुमान किये बिना भक्तों से क्यों लडते हो? कृष्ण तुम्हें मुक्ति का दान देते हैं लेकिन वे स्वयं अपने भक्तों के अधीन होकर रहते हैं।”

“अति दुर्लभ ज्ञानी अमृत, भक्त सहज हरिपाय।” ज्ञानी के लिये अमृतस्वी मोक्ष अत्यंत दुर्लभ है किन्तु भक्त हरि को सहज ही प्राप्त कर सकता है। भगवान को प्राप्त करने में भक्त को केवल उतनाही कष्ट होता है जितना नवनीत से घृत बनाने में होता है। पर आत्मज्ञानी तो मुक्ति के लिये सांख्यमार्ग का अनुसरण करते हैं जो घुनाक्षर न्याय के अनुसार अत्यन्त कठिन है। जैसे घुनकीड़े के खाने से कभी संयोगवश लकड़ीपर भगवान का नाम बन सकता है। भगवान की भक्त के प्रति जो कृपा है उसका कारण देते हुए दयाराम कहते हैं “भगवान श्रीकृष्ण के दो बेटे हैं। ज्ञानी बड़ा बेटा है और भक्त छोटा बेटा। बड़ा बेटा समझदार है इसलिये उसके प्रति उनके हृदय में इतना वात्सल्य नहीं। छोटे बेटे के प्रति अत्यधिक वात्सल्य है कारण वह अभी शिशु है नादान है।” भक्त अधिक भोले, अबोध और दुनियादारी न जाननेवाले हैं इसलिये भगवान की कृपा के वे अधिक अधिकारी हैं।

दयाराम भक्तों के चरण कमलोंपर श्रद्धा से झुक जाते हैं। वे भक्तों के गुणगान करते हुए कहते हैं “हरि तथा हरिजन के अतिरिक्त अन्य ऐसा कौन है जो दूसरे की आँख के आँसू पोंछने में समर्थ है? संत का हृदय तो नवनीत से भी अधिक मृदु होता है। नवनीत तो अग्नि के स्पर्श से पिघलता है पर संतजन तो दूसरे का दुख दूर से सुनते ही द्रवित हो जाते हैं।

“वे विघरत पावक परस, ये सुनि पर दुख दूर!” इसलिये दयाराम को साधुसंत का चरणस्पर्श ईश्वर के चरणस्पर्श के समान लगता है और दुष्टों का मुख स्पर्श सर्प के स्पर्श के समान लगता है। दयाराम के अनुसार वही संत है जो किसी की निन्दा-स्तुति नहीं करता है। समदृष्टि से देखता है। उसके दर्शन मात्र से श्रीकृष्ण का स्मरण होने लगता है और पाप तथा अज्ञान नष्ट हो जाता है। संत चराचर में भगवान का अस्तित्व मानता है। जगत् के कल्याण की इच्छा करता है। गोविन्द का गुणगान करते करते उसका शरीर पुलकित हो उठता है।

साधुसंत के नेत्रोंसे प्रेम की धारा बहती है। वह दूसरों के दुख से दुखी होता है। किसीसे दुश्मनी नहीं करता है। वह माया मोह से दूर रहता है। संत परोपकारी और प्रसन्नवदनी होता है। वह चित्त से अत्यन्त उदार है। वह अनन्य भाव से कृष्ण को भजता है। वह हरि, गुरु और वैष्णवजन से सर्वाधिक प्यार करता है। उसका भगवान पर दृढ विश्वास है। वह अत्यन्त नम्र है। वह सदा मीठे बचन बोलता है। भगवान की सेवा स्मरण में तथा सत्संगति सदाचरण में उसकी आसक्ति है। ऐसे महान भक्त का दीन दास बनना दयाराम को अधिक पसंद है।

जैसे दयारामने ज्ञान से भी भक्ति को श्रेष्ठ माना है वैसे ही योग से भी भक्ति को अधिक प्रधानता दी है। वे कहते हैं—

“जोग तो तेने जोईएरे, जेनुं मन जगमां भमे।”

‘जिसका मन जग में भटकता है, उसको ही योग की आवश्यकता है। हमारा मन तो अचल है। वह सदा रसीले कृष्ण में लीन रहता है। जानो यह योगी प्रेम की गति या भक्ति की रीति नहीं समझ सकता। भक्त दयाराम को कृष्ण की लीलामूमि व्रज ही अधिक प्यारी है। उसे वैकुण्ठ जाने की इच्छा नहीं। वे कहते हैं— ‘हे श्रीजी! मुक्ति को पाकर भी मैं क्या करूंगा? हे स्वामी वहाँ आप तो नहीं रहेंगे। तब मेरे इस दासभाव में क्या कमी है? गुरुकी कृपा के बलपर गोकुल निवासी बनकरही रहूंगा। श्री वल्लभाचार्यजी के शरण में निरंतर रहूंगा। श्रीकृष्ण की सेवा करके रसपूर्वक उनकी कीर्तिका गान करूंगा।’ दयाराम को कृष्ण की प्रेमभक्ति में ही जीवन की सिद्धि महसूस होती है। इसलिये सब को उनका उपदेश है - हे मनुष्य, तू किसी मनुष्यसे कुछ पाने की आशा न रख, गोवर्धनधारी कृष्ण की आशा रख। देख, पहाड की चोटी पर खड़े वृक्ष भगवान की कृपा पर आशा रख के सदैव हरेभरे रहते हैं। लेकिन मनुष्य की आशापर निर्भर रहनेवाले उपवन के वृक्ष मुरझा जाते हैं। बिना सोच विचार हमें कोई काम नहीं करना है। जो कुछ होता है उसे भगवान की इच्छा ही ममजना चाहिये। उनमें हमारा कोई दोष नहीं। सोच विचार करने से इतना ही लाभ हांता है कि बाद में पश्चात्ताप नहीं होता। होनहार बात टल नहीं सकती इसलिये चिंता करना व्यर्थ है। भौरे और सूप के स्वभाव की हमें ग्रहण करना चाहिये। छलनी और मक्खी जैसा स्वभाव न हो। प्राणियोंके करोड़ों महापाप गंगा के स्पर्श से भस्म हो जाते हैं पर अपवित्र हड्डी को हाथ में लेकर अनेक गोते लगाने पर भी पवित्रता प्राप्त नहीं होती वैसे ही अपवित्र आचरण को छोडे बिना कोई पवित्र नहीं हो सकता।

इस प्रकार के अनेक सुविचार दयारामने अपने पदोंद्वारा लोगोंके सामने

रखे हैं। उनके इन सुविचारों में अनुभवों की गहराई है, विचारोंकी प्रगल्भता है और हृदय का भक्तिभाव है। उनमें दंभ की गंध नहीं, सचाई का रंग है। उनके कुछ बोल तो अमृत के कुंभ बन गये हैं। जैसे-मन की मोहिनी गहन होती है। सच्ची प्रीति प्राण ले लेती है। स्नेह का रास्ता अगम्य है। विपका व्यसनी अमृत से भी सुख नहीं पाता। योगी नहीं जानता कि रति की गति क्या है। मन का सहज खिचाव रूप के पोछे रहता है। हमारा अभीमान हमारे अज्ञान का फल है।

इन उक्तियों में भक्त दयारामने मानो अपने अनुभवोंका सारतत्व दे दिया है।

गुजरात का यह महान संत अपनी अमृतवाणी से भारतीय जनता को जागृत करके आखिर ३१ जनवरी १८५३ को डभोई में चिरकाल के लिये सो गया।



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We are obliged to all the above persons for their kind help to this Public Trust.

H. B. P. Shri Bhagwanbuwa Lolage of Pandharpur gave 5 discourses on Jnaneshwari (chap IX). Shri Ram Keshav Ranade (retd. District Judge) and Mrs. Janakibai Ranade, Sangli spoke for 4 days on "Bhagawan Shri Krishna and His Philosophy". The talks were interesting and illuminating.

The printing of Sant Shivalingawa's Life is completed and the book will be published shortly. The material for the two Silver Jubilee volumes has been collected and printing has begun.



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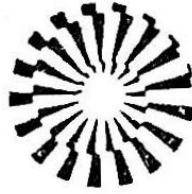
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