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# PATHWAY TO GOD

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## Prayer

May I pray, oh Almighty !  
To bestow Thy grace on the entire humanity,  
With the gift of eternal bliss, peace and prosperity  
By revealing Thy presence in the entire humanity.

May the Ego Self that wears the garb of Real Self,  
And sows the seeds of diversity,  
Misleading the humanity about its own reality,  
Be banished from the entire humanity.

May there be the downpour of rain of Reality,  
Flooding the rivers of Bhakti to flow merrily.  
Inspiring the humanity to sow the seeds of eternity,  
For reaping the harvest of Eternal Bliss,  
Peace and Prosperity.

- K. K. Adkar

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*The man who listens to Reason is lost;  
Reason enslaves all, whose minds are not strong  
enough to master her.*

- George B. Shaw

## *Thus Spake Gurudeo...*

*Cosmic Eye : When the Eye has stood before the eye, then a great phenomenon occurs; the world disappears. The vision of the Eye before the eye implies an absolute destruction of the world... When this individual spirit realised its nature, Karma and Dharma, come to an end... All actions of this life and of the past one, ceased to have any effect. Dharma, in the manner of a swing, went up and down, swayed to and fro and having exercised itself fully ultimately came to a standstill and remained motionless. In this way, Karma and Dharma ceased to have any effect for that mystic... Misery also ceases to have any effect for him. He finds this Sristi, creation full of creative joy, so, that he asks, "to whom shall I communicate this experience? How is it possible for me to express by word of mouth what beatific joy I feel, in the contemplation and the realisation of the Absolute Spirit? Finally... after the spiritual realisation, he sees a new glory in the world. It seems as if there is a regeneration or re-creation of the words. The whole world from the Earth upto the top of the mountain, seems full of the immaculate spirit.*



*(Pathway to God in Kannada Literature P.283-64-65)*

*Far from being poli-centric or even cosmo-centric the ideal visualised by the ancient R̥sis at the dawn of human history is the kingdom-immortal (Amṛtām purīm) which transcends the limits of here and now. The modern frantic cries for a League of Nations or United Nations all aiming at universal brotherhood are but distant re-echoes of all, encompassing oneness of all, tuned in the Vedic Sing-Song praising the glories of Theopolity of the philosopher - saint the very ectype of God.*

*(Vedas as Culmination of Indian Thought P.177)*



## 'मनसिन मुरगि'

(The Kannada Poem composed by the Saint of Nimbargi  
in the Devanagari Script)

मनसिन मुरगिय तिदिसो देवा ॥५॥

प्रातःकालके एदु परद्रव्यअपहार । साधुर निंदेयनाडुवदु ।

साधिसि यमनवरु एळेदोय्युवाग । सत्ते सत्तेनंत मरगुतल्याद ॥१॥

यतिवेषव ताळि देशभ्रष्टनागि । काशिय क्षेत्रके होंटितु मनसु ।

काशिय दारियोळु वेशियिगे मेच्चि । केशव निम्मनु मरेयितु मनसु ॥२॥

वल्लवगे आर्जव माडुतल्याद । वडवरिगे नोयिसि नुडियुतल्याद ।

गुरुलिंगजंगम चरणव नंबदे । अडवियल्लि चरिसाडुतद ॥३॥

## The Twist of the Mind

Get the twist of the mind mended, O Lord.

Gets up at dawn, plots pilfery and robbery  
And slanders the saintly;

When 'Yama-dutas' rope and forcefully drag,  
Laments aloud 'I die' 'I die';

Get the twist of the mind mended O Lord.

Puts on the ascetic's costume, renounces home,  
Sets out on pilgrimage to hallowed Kaśi;

Yet in frailty falls for a strumpet

On the way, forgetting Thee O Lord;

Get the twist of the mind mended O Lord.

Extols the rich and the elite, then and now  
Hurts the poor through word and deed;

Wanders vagabond in the jungle wild,

Without trusting Thy feet, Gurulinga Jangama;

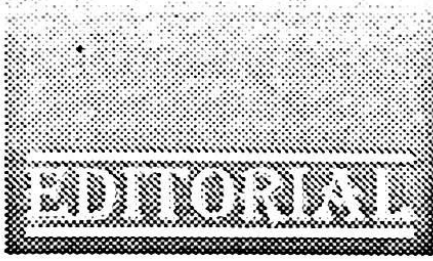
Get the twist of the mind mended O Lord.

*Transcreated by :*

**- Prof. Yashwant Achar**

H.No.15, Heerabagh, Udupi.





## The Mission of Human Life

**T**he scriptures say that to be born as a human being is itself very fortunate and one should utilise one's life span to the maximum extent possible for one's own good as well as the good of the society and the world. Man is the son of God and has a responsibility towards the mankind and the world as a whole.

Does a man realise this? The answer is an almost 'no'. A few people know the responsibility towards themselves and a fewer still that towards the society and hardly a few towards the world at large. Why is that so? Because one is so much engulfed in the so-called day-to-day routine network of activities that he has hardly the time and inclination to look beyond.

Yogis say that when a man is about to take rebirth, he is fully aware of the things he has to achieve in his new birth on the background of his previous birth. In the period of his disembodied subtle body existence from his death to the rebirth, man is able to see the whole panorama of his previous births, his deeds & misdeeds which enable him to decide on the path of evolutionary progress in the next birth. But once he is born with the gross body, he is covered by the ignorance of the shroud of Maya, and begins his actions & reactions with the surrounding world with fresh vigour.

Man is born, apart from the five elements that go into formation of his body, with ego, mind and intellect with the power of discrimination. It is his responsibility

to utilise these three abstract qualities to realise himself. become aware of his abilities and reach Godhood. Then only he can see the world in the right perspective. Otherwise he is a creature of the worldly circumstances of duality, confusion, purposeless, endless activities leading to nowhere, till death overtakes him. One is only a temporary sojourner on this planet earth and nothing belongs to him. All that exists on the surface of the earth belongs to God alone. One does not bring anything when he is born nor he can carry with him anything when he departs. One should take proper care of this God's property when one is alive and leave it in good shape for the benefit of other sojourners who will also come & go. One should realise this fact of life and live in harmony and brotherhood with all. Excessive cravings, desires and possessiveness then have no meaning. This is the starting point of all the Hindu Philosophy or the Hindu way of life.

When a man realises this basic fact of life in his inner being, he becomes a realised soul. Moral and mental discipline appear naturally in his behaviour and actions. He doesn't have to practice the various yogic exercises to achieve the same. He is a natural Karma-Yogi because he has neither attachment nor cravings nor possessiveness. He is an ideal Bhakti-Yogi because his heart has a perennial spring of love for God. He is a real renunciate and his mind can rise to the supramental state and receive the divine flashes and mystical experiences as he lives in the disembodied subtle existence though in the gross body.

When such men participate in the worldly activities, they set an example before all people by their own behaviour and inspire them to lead an ideal life.



selfless life of brotherhood with all. But such persons are hardly to be found. Many a time, they live aloof from the society in the state of supreme bliss of oneness with the God. Goutam, the Buddha, was one such person who lived in the society after he realised the Self and inspired all who came in contact with him to lead a life of brotherhood and spirituality. In recent history, Swami Vivekanand preached brotherhood & spirituality wherever he went and appealed to the Indian youth to help the poor & build a strong nation. He founded the Ramakrishna Mission for the spread of spiritualism all over the world.

However for the common man, things are different. Once he takes birth and is ushered in the society, his instinctive and intrinsic knowledge of past births disappears and he interacts with the surroundings. If he is brought up in a religious family, he develops accordingly with faith in God. If he is brought up in a lamassery, as is the custom in Tibet, he develops renunciation and religious, yogic qualities accordingly. If in an ordinary household, he becomes a man of the world aspiring for the wealth & happiness of the senses. For him, the spiritual path is a distant possibility unless he comes across some rare happening in his life like a flash of divine vision, meeting with a Guru or a saintly person or some extreme unhappiness which opens his eyes to turn inward and look beyond the worldly pleasures.

Our scriptures say that man should rise above the worldly cravings and desires and look inward to seek permanent peace. Then only he is on the path of the evolutionary progress towards Godhood which is spread over a number of births. How one is to rise above the

cravings and desires of the world is the first question that confronts a man seeking spiritualism. Arjuna, in Bhagwadgeeta, asks Shrikrishna, why is it that men who are good-natured, want to lead a life of goodness, turn towards evil & sinful ways as if forced to do so by some outside agency? Shri Krishna replies that they are the two powerful monsters named as the desire and anger that make them do so. They reside in our own bodies & cannot be seen by us. Therefore, one should overpower our senses, gain control over the mind, remember the soul which is beyond even the discriminative intellect, gather courage and kill these two monsters, to put yourself on the evolution of spiritual progress.

Once a man develops a spiritual outlook, he sees brotherhood and altruism towards all. He is then, not a man of the world, but a man who lives for the good of world. He is selfless and detached in all his actions. He is firm in his faith in God and the belief that all belongs to Him. He realises himself as the son of God.

For a man with materialistic tendencies and surrounded by worldly pleasures and wealth, faith in God is itself a stumbling block. He will say that his scientific outlook does not allow faith in God, as he cannot see Him. When Alexander the Great came to India on his invasion to conquer the world, he happened to see a number sages, that is, ṛiṣis as they are called in India. He confronted one such sage with a question "Do you believe in God?" The sage kept silent. Alexander said "Look, I don't believe in God because I cannot see Him. Why should you, when you have not seen Him?" The sage took his hand and asked him to follow him. The king thought the sage is taking him to show God.

After walking quite a distance they came to a village market place. They saw a boy flying a kite. The kite had gone so high up in the sky that it was not visible, though the boy was holding the string. The sage asked the boy whether there was a kite as he couldn't see one in the sky. The boy said, "I also cannot see it but there is a strong pull in the string in my hand". The sage took the string in his hand for a minute and said he also felt the pull. Then he asked the king to hold the string himself or he may later say that the boy was lying. The king became silent as he understood what the sage meant. God may not be seen, but one may feel his presence like the pull in the string.

The mission of human life is to see the world in right perspective, understand God, imbibe the truth of spirituality in one's inner being and work for the spread of brotherhood and altruism amongst all to make a better world and a peaceful world.

」」

*God is implored by Dadu (Great Hindi Saint) to prevent infatuation and sin. "I may try to separate myself from you, O God," says Dadu, "but you must not allow me to do so. You must clasp me to your heart". He also says he possesses no virtues whatsoever which may please God. He, therefore, earnestly calls upon God to give him his "darshana" out of His great benevolence and compassion. This is a great didactic and ethical prayer.*

*(Pathway to God in Hindi Literature P.120)*

(Continued from last issue)

# Śankarācārya's Ātmabodha

(Sanskrit Script followed by English translation)

**W**hat happens, when the spiritual aspirant continues his practice of constant meditation, is pointed out in the next Verses No.42 and 43.

(42)

एवमात्मारणौ ध्यान-मंथने सततं कृते ।

उदितावगतिर्ज्वाला सर्वाज्ञानेधनं दहेत् ॥४२॥

*When the churning in the form of meditation is thus performed continuously in the (lower) churning-stick in the form of the body, (then) the flame in the form of realisation that becomes manifest will burn to ashes the entire fuel in the form of ignorance (42).*

*Explanation :* Brahman is not known due to ignorance/nescience which is responsible for the projection of the universe. Now this Nescience is opposed to knowledge i.e. it is destructible by the knowledge. But this nescience-destroying knowledge is not easily obtainable. Mere verbal knowledge namely "I am Brahman", or "the individual soul is Brahman" is not able to remove the Nescience. If that were the case, then all those who came to have that verbal knowledge would have been released. But that is never observed in this world. Avagati (=realisation) of Brahman is necessary for the destruction of the Nescience. This realisation of the Self is like a flame of fire. This flame of the fire destroys its fuel in the form of Nescience.

The Self-realisation is possible through the constant practice of continuous meditation which in this verse is compared with the churning of fire. In ancient times, fire (for sacrificial purposes) was produced with the friction / churning of two churning-rods called "araṇī". One araṇī was called the lower and the other was called upper. The upper churning-rod was churned in the lower churning-rod. This process of churning of fire is here compared to churning of meditation (dhyāna-manthana). For the latter also, two araṇīs are necessary. The human body is the lower araṇī. (Here the word ātmā means body). Rumination of the Self is the upper churning-stick. Meditation of Self is not an easy process; it requires some efforts. For the mind that is to be concentrated on Atman is fickle; it always tries to run towards external objects: it is engrossed in thought after thought. This mental state is to be curbed and controlled with great efforts. The mind is to be constantly directed to the Self. This effort for mental concentration is here compared to the churning-effort of the upper araṇī.

In the churning of fire, the fire becomes manifest when the upper churning-rod is churned in the lower churning-stick. In the similar way, when the upper araṇī in the form of meditation is churned in the lower araṇī in the form of body, the fire in the form of self-realisation becomes manifest.

Fuel is placed on the fire that is manifest to keep it burning. That fuel is consumed by that fire. Likewise the fire in the form of self-realisation consumes fuel in the form of Nescience. This, in simple language, means that the Self-realisation removes completely the beginningless Nescience. Then the spiritual aspirant becomes identical with the Self.



What happens, when Nescience is destroyed by the Self-realisation, is pointed out with the help of an example in the following Verse No.43.

(43)

अरुणेनेव बोधेन पूर्व संतमसे हते ।

तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥४३॥

*When the all-pervading darkness is first of all removed by (the light of) the early morning (lit. by Aruṇa), the Sun himself becomes manifest / revealed; in a similar way, when the darkness (in the form of Nescience) is first of all destroyed, (then) the Self himself becomes manifest (43).*

*Explanation :* The early dawn removes darkness from everywhere. Then the sun himself becomes manifest. Likewise darkness in the form of ignorance/ nescience is removed by self knowledge i.e. the covering of the nescience over the Self is removed by the knowledge of the Self, and then the sun in the form of the Self becomes manifest.

The purport is :- Self was not known due to ignorance. As soon as the ignorance was destructed by knowledge, the Self became manifest.

• • •

Here a question can be posed : What is meant by the manifestation of Ātman ? Is Ātman something to be obtained ? These questions are answered with an instance in the next verse No.44.

(44)

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।

तन्नाशे प्राप्तवद् भाति स्वकंठाभरणं यथा ॥४४॥

*(Really speaking) the Self is permanently obtained (i.e. available, present to ourselves). (But) due to Nescience He appears as if He is not obtained. (Then) when that (nescience) is destroyed, the Self like a neck-ornament appears as if it is obtained (44).*

*Explanation :* Self is self-existent, self-proved, and self-luminous. He is always existent. The light of the Self never originates and never perishes; it is always there. Self is not far away from us. He being all-pervasive is always close to us. But due to ignorance, knowledge of the Self is not possible. Hence in worldly dealings, it is thought :- "Self is somewhere far away; he is to be searched for". But that is not true. Self is always with us; He is always or permanently obtained by us and is available to us; for we ourselves are the Self. Yet due to nescience, we have forgotten that we are the Self. Hence we think that the Self is somewhere else and far from us and that He is to be sought for and that he is to be obtained or secured by us. But this thought is meaningless. As soon as ignorance is removed we come to know that we ourselves are the Self. i.e. we know that we have already obtained the Self.

Thus, the Self that is already obtained seems to be non-obtained due to ignorance. When nescience is removed, the Self appears as if it is obtained. But both these have no real significance as Self is permanently obtained.

How the Self is permanently obtained is here illustrated with the example of an ornament on the neck. Suppose, we wear an ornament round the neck. Later on due to some reasons we forget that; i.e. there is then ignorance about the location of that ornament. Then we think that the neck-ornament is lost. So we then try to

search for it everywhere. Seeing that effort of searching of ours, somebody asks us, "What are you searching?" We reply, "I am searching my ornament of the neck". He then laughs and says, "O dear Sir, the ornament is actually round your neck". Then our ignorance about the location of the neck-ornament is removed and we realise that the ornament is with us and that we have obtained the ornament. But actually we had the neck-ornament with us. But due to ignorance arising from forgetfulness we were thinking that the ornament was not in our possession: we thought that the ornament was not possessed by us. But when we came to know that it is already around our neck, we thought it was obtained by us. But actually the neck-ornament was always obtained by us.

Similar is the case with the Self. We ourselves being the Self, we have the Self obtained by us. But due to ignorance He appeared non-obtained. But when our ignorance was removed we thought that we then have obtained the Self. Yet the fact is that we ourselves being the Self, the Self is always obtained by us.



If we—individual soul – are the Self, then why is it that the individual soul is thought to be different from the Self? This question is replied in the next Verse No.45.

(45)

स्थाणौ पुरुषवद् भ्रान्त्या कृता ब्रह्मणि जीवता ।  
जीवस्य तात्त्विके रूपे तस्मिन् दृष्टे निवर्तते ॥४५॥

*Just as a pillar is wrongly (or through wrong knowledge) taken to be a man, so also Brahman (=Self) is wrongly taken to be an individual soul. (But) when*



*the true nature of the individual soul is realised (dṛṣṭa), the wrong knowledge is removed (and the identity of the individual soul and Brahman is known) (45).*

*Explanation :* Suppose, there is a pillar by the side of road. In dim light, it is not properly known and is wrongly taken to be a man. But if we go near and come to know that it is not a man but a pillar, then the wrong knowledge is removed.

Likewise, the individual soul is superimposed on Brahman, through ignorance. So long as Brahman is not known, the individual soul is wrongly taken to be something distinct from Brahman. But that is wrong knowledge. When the true nature of the individual soul as identical with Brahman is understood, the ignorance and the wrong knowledge are destroyed, and the misconception that the individual soul is something different from Brahman is removed. This individual soul is Brahman; this is the right / correct knowledge.



What happens after there is true / right knowledge that the "I" or individual soul is Brahman is declared in the next Verse No.46.

(46)

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा ।

अहं ममेति चाज्ञानं बाधते दिग्-भ्रमादिवत् ॥४६॥

*The knowledge of the true nature (of the quarters) removes the wrong knowledge about the directions. So also knowledge arising through the experience / realisation of the true <sup>17-B</sup> / right nature (of the individual soul) sublates in a straight way the ignorance (in the form of) "I" and "Mine" (46).*

*Explanation :* In the nocturnal darkness or even during day-time owing to certain circumstances, a man gets confused in knowing the directions - as to which is the east or west. But when there is the sun-rise or when there are other suitable circumstances, he comes to know the proper directions, and then his confusion with regard to the directions is removed.

Similar is the case with the individual soul and the Brahman. The condition of being individual soul was superimposed on Brahman, through ignorance. The individual soul then who thought himself to be different from Brahman identified himself with the body, senses, etc; and then was enveloped in the wrong knowledge namely "I am so and so; this is mine; I want this and that", and so on. Later on he came to know that he is one with Brahman. Then through constant meditation (nididhyāsa) he realised Brahman. Then the knowledge arising from that realisation straightway destroyed his wrong knowledge of "I" and "Mine". i.e. the self-realisation on his part sublated his wrong knowledge that had arisen from ignorance. Briefly, when the individual soul realises his true nature as Brahman, his delusion of "I", "my" etc. in worldly dealings is removed.



He who realises Brahman in this way life becomes liberated while living (jīvanmukta). Now this very jīvanmukta is described in Verses Nos. 47-52.

(47)

सम्यग्-विज्ञानवान् योगी स्वात्मन्येवाखिलं स्थितम् ।  
एकं च सर्वभात्मानमीक्षते ज्ञान-चक्षुषा ॥४७॥

*This spiritual aspirant who has obtained right / proper realisation and who has become one with Brahman (i.e. a jīvanmukta) sees with his eye of knowledge that the entire (world) lies in his own self, that all is one and that all is nothing but the Self (47).*

*Explanation :* Right / proper realisation / experience of Brahman is here called Vijñāna. The spiritual aspirant who has secured such right realisation is here<sup>18</sup> called Yogī (as he has become one with Brahman).

Now, the vision of him who has realised Brahman is changed. He sees the entire world in himself. The significance of this sentence is :- He has realised that he himself is Brahman. He also knows that the world is superimposed on Brahman i.e. now superimposed on himself. The superimposed thing is there where the basis (adhiṣṭhāna) of superimposition is. e.g. Snake appearing due to adhyāsa is nowhere else but on the rope. Similarly the self-realiser comes to know that the world is superimposed on him who is one with Brahman. Here one is not to understand that he sees the world in his own body.

Further, the jīvanmukta has come to know that whatever is seen in this world is nothing but only one Brahman. The world and plurality in it are false, as they are imposed on Brahman. He knows that the Brahman that is the adhiṣṭhāna of the world is only one. Here we are not to understand that the jīvanmukta understands the oneness in the sense that all things in the world are one. e.g. a donkey is a horse or a man, and so on. On the contrary, that the jīvanmukta sees all things as one means that the jīvanmukta knows that the Brahman as the adhiṣṭhāna of the world with its plurality is only one.

Now, Brahman is the same as the Self. Hence the jīvanmukta knows that all is Brahman i.e. the Self.

This verse tells that the jīvanmukta knows – "the world is in his self, all is one, and all is Self". This he knows with the help of his eye in the form of knowledge. The significance of "vision of knowledge or eye in the form of knowledge" is this :- It is not that he enters in any house and picks up things there, as the world is in him. It is not that he thinks a rock to be a man, scorpion to be a snake, etc., as all is one. It is not that he pockets, in worldly dealings, the things belonging to others, as everything is Self. The point is :- His awareness of oneness is through knowledge only. This must be borne in mind.



Whatever was said in Verse No.47 above is again stated with the use of different words and an example in the next verse No.48.

#### References :

47-A. Refer last issue.

47-C. नित्यप्राप्तमपि आनंदात्म-ब्रह्म-स्वरूपं अविद्यावस्थायां विस्मृत-कंठगत-चामीकरवद् अनवाप्तं इव भवति । विद्यमा तु अविद्या-निवृत्तौ विज्ञात-चामीकरवद् अनवाप्तं इव भवति । विद्यया तु अविद्या-निवृत्तौ विज्ञात-चामीकरवद् अभिव्यक्तिं आपद्यमानं अवाप्तं इव व्यपदिश्यते । (विद्वन्मनोरंजनी टीका on वेदांतसार.)

47-B. In the translation of Verse No.46, the word "tattva" is taken in the sense of true, right. It can be taken in the sense of Brahman in primary sense and individual soul in a secondary sense.

48. The words yoga and yogin are derived from the verb "yuj" meaning to unite or separate. Both these two senses can apply to the jīvanmukta yogī thus :- (1) He has become one or united with Brahman. (2) He has separated himself from ignorance. Here the first meaning is preferable.

*(To be continued)*

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(Continued from last issue)

**Bhagwadgeeta & its exposition  
by Sant Dnyaneshwar**

Chapter IV ज्ञान योग

## **Revelation Through Knowledge**

(Sanskrit Script followed by English translation)

त्यक्त्वा कर्म फलासंगं नित्यतृप्ते निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ चकृत्वाऽपि न निबध्यते ॥२२॥

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

*Having detachment from the fruit of works, ever content, without any kind of dependence, he does nothing though he is ever engaged in activity.(20)*

*Having no desires, with his mind and self under control, giving up all possessions, performing action by his body alone, he commits no wrong.(21)*

*He, who is content with whatever comes his way, who is beyond the dualities like pleasure and pain, who bears jealousy to none, who maintains his equanimity in success or failure, remains free from bondage though engaged in work.(22)*

*He, who is free from any attachments, who is liberated from all bondages, whose mind has stabilised in wisdom, who performs work only as a sacrifice, has his karma (i.e. activities past and present) entirely dissolved into nothingness.(23)*

Saint Dnyaneshwar explains -

A person who is heedless about his body nor depends on others and does not expect any fruit of actions he might have done in course of time, is always immersed in bliss. He stays in the house of contentment and does not turn away from any delicacies of Self-knowledge served to him.

He is content with whatever comes his way of itself, never yearns for more nor would be unhappy if it were to be less. He never differentiates between himself and others. sympathises with all & makes efforts to reduce the unhappiness of others. He sees Himself in all other beings in the world. Jealousy never touches him. Though he engages himself in all the activities required of him, he remains outside the bondage of all activity called Karma.

Though he has a gross body in reality he is as if disembodied; Though in action, he actually remains liberated from all bondages as his mind has stabilised in the knowledge of the Self. Whatever actions he does, are done in a spirit of sacrifice and do not bring any bondage to him. His actions dissolve in themselves, like ordinary clouds that do not bear any rain, disappear in the sky.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

*For him the act of offering is Bramha i.e. God, the oblation is Bramha i.e. God, God offers it into fire i.e*

*God. God is the object to be attained by him who realises that all his acts originate in Bramha alone.(24)*

Saint Dnyaneshwar explains -

He who has realised Self and considers the life itself a continuous sacrifice, does not differentiate between the doer of the sacrifice, the process of sacrifice, the fruit of the sacrifice and the enjoyer of the fruit. For him God pervades all the acts & the processes. It is as if he has left behind the childhood of ignorance and through detachment in all actions, he aims at the union of his individual Self with the Supreme Self, the Bramhan.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोप जुहवति ॥२५॥

*Some yogis offer sacrifices to Gods while others offer sacrifice by the sacrifice itself into the fire of The Supreme.(25)*

Saint Dnyaneshwar explains -

Those who desire for the bliss of the Self offer sacrifices to Gods. Others who have realised knowledge of The Self sacrifice their Self having the attributes of ego, reason etc., into the fire of The Supreme through their acts.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहवति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहवति ॥२६॥

*Some offer hearing and the other senses into the fire of restraint. Others offer sound and other objects of the senses into the fire of the senses.(26)*

Saint Dnyaneshwar explains -

Some offer bodily actions, spoken words and mental manipulations through the purified senses into the fire

of restraint. Others, when renunciation brightens up in their behaviour, put on fire their senses through wisdom and in the dual fire of restraint & renunciation, sacrifice all their cravings & desires to become free of bondage.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहवति ज्ञानदीपिते ॥२७॥

*Some again offer all the works of their senses and the works of the vital force known as Prana into the fire of the yoga of Self-control, kindled by knowledge.(27)*

Saint Dnyaneshwar explains -

Oh Arjuna, in this way, some gave up all their sinful attributes, some cleansed their emotional field of the heart, some gained peacefulness and equanimity through serene and reasoned thoughtfulness. When all these purifications took effect, the illumination of the sun of knowledge appeared and removed all the smoke of any remnant pettiness of worldliness from the spark of real knowledge. The renunciation and restraint of the mind purified through discipline made the spark grow into a huge fire in which the cravings and desires of all types got burnt away. When the last offering of Prāṇā-Karma i.e. the actions of the vital force of life was given into the fire, the man got liberated from all bondages.

The process of sacrifice offered in different ways, ultimately leads to the same goal of attainment of the Supreme.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

*Some likewise offer as sacrifice their material possessions or their austerities or their spiritual exercises*



*while ascetics of subdued minds and severe vows offer their learning and knowledge of the scriptures as sacrifice.(28)*

Saint Dnyaneshwar explains -

The sacrifice through offer of material possessions in charity is called Dravya-Yajña, that through austerities Tapo-Yajña, that through discipline of mind, Yoga-Yajña, that through spoken words of wisdom or mantras Vāg-Yajña and that Oh Arjuna, they are not easy to perform and more difficult to put into our behaviour. But those who have obtained control over their senses and mind, get the ability to perform them. Only men who are skilled in Yogas are capable of offering these sacrifices, because they have dissolved their individual Self into The Supreme.

अपाने जुहवति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणः ॥२९॥

*Those who are engaged in the yogic practice of Pranayam i.e. breath control, offer as sacrifice inhalation into exhalation and exhalation into inhalation by restraining both the breathing modes.*

Saint Dnyaneshwar explains -

Some, by practice, offer the inhalation into the fire of exhalation or the opposite of offering the exhalation into the fire of inhalation or restrain the motions of both of them. This process is called Praṇāyāṁ-Yajña.

अपरे नियतहाराः प्राणान् प्राणेषु जुहवति ।

सर्वे अप्येते यज्ञविदो यज्ञक्षपित कल्मषाः ॥३०॥

*While others, restraining their food habits, sacrifice their life breaths into life breaths. All of them are knowers*

*of the processes of sacrifice and benefit by destroying their sins through sacrifice.*

Saint Dnyaneshwar explains -

Those who follow the various yogic processes, control their diets & sacrifice all the different breaths of the body into inhalations & exhalations and succeed the same aim as in other sacrifices, namely, overpowering all desires & cravings and anger. Once the ignorance is thus removed, what remains is only the pure form of the Self and the duality of the fire and the offerings disappears. Thus they attain the aim of sacrifice, that is, removing the bondage of all actions we perform named as Karma.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

*Those who eat the sacred food that remains after a sacrifice attain the eternal Absolute Brahman. Oh Arjuna, even this world is not allocated to those who do not perform any Yajna. How then will they deserve any other world.(31)*

Saint Dnyaneshwar explains -

Those who drink the life-giving nectar in the form of knowledge that results from the sacrifice, reach the state of eternal Brahman through chanting of the mantra "I am Brahman" (अहं ब्रह्मास्मि). Oh Arjuna, pitiable is the state of those who do not perform any sacrifice, do not attain renunciation, nor restraint of the senses nor progress in any Yoga. They do not deserve honourable existence even in this world. Why then talk of higher worlds at all for them? The rule of the world is sacrifice & those who violate this cannot obtain mastery here or beyond.

एवं बहुविधा यज्ञा वितता ब्रह्मणोमुखे ।

कर्मजान्चिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

*Thus many forms of sacrifice are spread out from the mouth of Brahma (i.e. described in Vedas). It be well understood that all these are born of Karma that is activities of worldly work. Once you know this truth, you will be freed from bondages.(32)*

Saint Dnyaneshwar explains -

Thus many forms of sacrifice (twelve) are described in detail in the Vedas. The essence of all the descriptions is that they originate from Karma i.e. worldly work, knowing which you will not be trapped in the bondage of Karma.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

*Oh Arjuna, the scourge of the enemy, the sacrifice through attainment of knowledge is superior to the sacrifice of any materials. Because all worldly activities in their entirety, in the form of Karma, ultimately culminate in knowledge.(33)*

Saint Dnyaneshwar explains -

Oh Arjuna, the origin of sacrifices is in the Vedas wherein intricate actions are prescribed and these end in obtaining heaven. These are the material sacrifices. But they cannot reach the superiority of the sacrifice of knowledge, like the light of the stars which disappear when the sun rises. The yogis who aim at attaining the eternal bliss, keep themselves wide awake, such that they are not ensnared by the lower ambitions like heaven. Those activities that end in Supreme knowledge

is the only climax of satisfaction of these yogis, where the urge for worldly activity comes to a stop, where logic ends, where the senses become desireless, where the mind forgets its manipulation and words become meaningless. Then the renunciation loses its harshness, the thoughts become stunned and the supreme knowledge dawns as a natural consequence.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

*Learn that knowledge by humble reverence, sincere enquiry and with a spirit of service. The wise who have realised the truth will instruct you in the right direction.(34)*

Saint Dnyaneshwar explains -

If you crave for the Supreme knowledge, approach the learned and realised with devotion and spirit of service. They are the threshold of the treasure house of knowledge. Salute this threshold with your head down in prostration, casting away all ego and serve the feet of these saints by offering your body, mind and soul. Once satisfied of your sincerity, they will bless you by answering all your questions about truth, Reality and Realisation. Once showered by their blessingful advice, your mind will reach that supramental state from where it will remain ever disinclined to return to worldliness.

यज्ज्ञात्वा न पुनर्मोहमेवं यस्यासि पांडव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

*Attaining that knowledge, oh Arjuna, you will not again be deluded by this world. By this knowledge you will see all the world without exception in your Self and then in Me.(35)*

Saint Dnyaneshwar explains -

On getting the knowledge through the blessingful advice of the wise, learned and Realised, your mind will become devoid of all fear and doubts like the Brahma. When this happens, you will see all the beings including yourself in The Supreme Self that is Me. Oh Arjuna, when blessed by such a Realised Person, the dawn of Supreme knowledge will be ushered in your soul removing all darkness of delusion.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥

*Even if you be the most sinful of sinners, you shall easily cross over the ocean of sin by the raft of Supreme knowledge alone.(36)*

Saint Dnyaneshwar explains -

Even if you have accumulated a sea of sins or have become a mountain of ignorance, it is nothing before the power of knowledge. Once you attain the Supreme knowledge, you will be able to see the world in its real nature and all ignorance will disappear. There is then no room for doubts, as there is nothing that can equal the power of knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसाकुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥३७॥

*As the fire that is kindled turns the firewood to ashes, Oh Arjuna, likewise the fire knowledge of Brahma, turns to ashes all Karma of worldly activities.(37)*

Saint Dnyaneshwar explains -

When all the three worlds are set ablaze, the smoke that spreads all over the sky is set aside of the huge

stormy winds that appear at the end of world. Will these stormy winds find it difficult to make the ordinary clouds disappear? When the winds help the fire, it burns the water also. Can this fire be possible to be extinguished by mere grass and fire wood?

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

*There is nothing more sacred purifier than knowledge, that is knowledge of Brahman, in this world. He who gets perfected by Yoga practice realises this within himself, in course of time.(38)*

Saint Dnyaneshwar explains -

The more we think of knowledge, the more we get convinced of the capability of knowledge to purify us. There is nothing more sacred than knowledge. Just as the reflection of sun cannot equate with the sun itself, nor one can say that he can embrace the sky; likewise there is nothing in this world that can equate itself with knowledge. It is of no use in spending time discussing about the sacredness of knowledge. On listening to the above, the question that was on of lips of Arjuna was "How to obtain that knowledge?" But before Arjuna could ask the question Bhagwan Shrikrishna told him the answer.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

*He who has faith and is absorbed in it and who has subdued his senses, gains this knowledge. Having gained this knowledge, he attains the Supreme Peace without delay.(39)*

Saint Dnyaneshwar explains -

He who becomes averse to all objects of enjoyment of worldly desires due to the sweetness of the inner Bliss, who has no regard for the senses, who does not care for the desires that might arise in his mind due previous Karma & who is content with his faith in knowledge, sees the peace overflowing from the knowledge and realises the knowledge and the eternal peace without delay. When the faith in knowledge stabilises in his mind, the stillness of peace takes over leading to Self Realisation.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

*But the man who is ignorant, has no faith and is of doubting nature (about Brahma & self), perishes. For such a man full of doubts, there is neither this world nor the world beyond nor any happiness.*

Saint Dnyaneshwar explains -

For a man who has no urge for knowledge, what type of life he lives ? His life is like a desolate place where nobody resides or like a body without the life sustaining breath. Such a man's life is filled with a large variety of different cravings. He is as if surrounded by fire of doubts in everything and cannot see his way out. His doubts do not allow him to get happiness in anything Thus, neither this world nor the world beyond can give him happiness.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निवध्नन्ति धनंजय ॥४१॥

*Work activities do not create bondage for a man who has renounced all work (that is fruit of work) by*

*karma-yoga, who has destroyed all doubts by wisdom through knowledge of Brahman and who is a Self-Realised soul, Oh Arjuna.*

Saint Dnyaneshwar explains -

There is no sin like becoming an ever-doubting man. Doubts are like a trap to ensnare & perish men. Therefore the first duty is to overpower & clear all doubts through intellect and attain knowledge. Lack of knowledge is like darkness all around with no way out in sight. Such a man who follows Karma-Yoga and attains Self-Realisation, is free from bondage of Karma, past or present.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोतिष्ठ भारत ॥४२॥

*Therefore, having cut asunder the doubt born out of ignorance and residing in your heart, by the sword of knowledge. Oh Arjuna, have resort in Yoga and stand up (to face the war). (42)*

Saint Dnyaneshwar explains -

The doubt may grow into a mountain, but the sharpness of the sword of knowledge can cut it into pieces & destroy it altogether. Therefore, oh Arjuna, remove all doubts from your mind, take resort to Yoga and rise up to fight the war.

Thus ends the fourth chapter of Shrimad Bhagawadgeeta named Dnyan-Karma-Sanyas-Yoga that is renunciation through knowledge.

*(To be continued)*

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□ □



*(Continued from last issue)*

## Eternity Compressed in Time : My Reminiscences of Shri Gurudeo

Continuing the description of the ravages of death as given by Surdas, Shri Gurudeo mentions the three conditions which lie in store for the dead human body. The body that was the centre of a man's affections while living, is devoured by jackals, crows and vultures (स्यार काग गिध खैहें), or is reduced to worms, or turned into ashes. Besides this contemplation on the physical condition of the dead body, Surdas refers to a psychological element while thinking about the state of the body after death. He says, "Those whom you have loved in life will begin to despise you as soon as you are dead. Others will be afraid of you lest you might be turned into a ghost, catch hold of them and devour them..... Your relatives will insist on your body being turned out of the house immediately after your death." Shri Gurudeo here refers to the advice given by Surdas to foolish men to seek the company of the saints so that they could learn to turn their own mind and body to their proper spiritual use. Otherwise they shall have to repent for wasting their very valuable lives without attaining to God. Thus a philosophic contemplation on death can become a powerful incentive to the spiritual life.

Shri Gurudeo next tells us that a consideration of the questions of transmigration and metempsychosis can

also lead a seeker towards the pursuit of spiritual life. While transmigration implies only the process of a soul's passage of the body after death, metempsychosis further implies the taking of another body after the passage. Philosophers and psychologists have held widely differing views regarding the fate of the soul after it leaves the body. The Christians and Mohammedans deny transmigration or rebirth of the soul in another body after man's death. But the Hindus and Buddhists would assert it. Shri Gurudeo takes up the song of Kabir, वहरि नहि आवना यादेस, "those who are dead never return to this world as the same individuals, nor do they send any message.' Yet signalling his belief in transmigration of the soul, Kabir asserts that souls are subject to perpetual rounds of births and deaths. He says, 'Gods and sages, spiritual teachers and saints, yogins, itinerants and ascetics, naked fakirs, tuft-haired men, shavelings, and doctors of letters, denizens of the upper, nether and other worlds, philosophers, artists, politicians and poets: kings and paupers, those who call out Aadesh, and mendicants in variegated costumes roaming the earth in batches - every one who is born in this world keeps on making a perpetual round of births and deaths.' (Pathway to God in Hindi Literature pp. 64-65). Kabir warns us that there would be no end to such rounds of transmigration unless we take to spiritual life as instructed by the spiritual teacher, "कहै कबीर अन्त ना पैहो, बिन सतगुरु उपदेस."

Shri Gurudeo next comes to another song of Kabir which implies his belief in metempsychosis. In the song, 'दीवाने मनभजन वितदुख पैहो', Kabir enumerates seven stages in the process of metempsychosis. Rearranging these seven stages in four groups, Shri Gurudeo tells us that

the possible kinds of bodies in which a man might be born after death, may belong to the following four realms : 1. The Eschatological realm - ghosts; 2. the Ornithological realm - crow and parrot; 3. The Intermediate realm (between bird and animal, in the sense that it flies like a bird and moves like an animal) - monkey; and 4. the Mammalian realm - ox, ass, and camel.

Kabir gives a vivid description of the agony undergone in each of the seven possible lives by a reborn soul. For illustration we may refer to a few penpictures given by Kabir. He says, "After death you may be turned into a ghost, and in that state of existence you will get only as little water as might suffice to cover the tip of a needle, and therefore you will have to die of unquenchable thirst." Shri Gurudeo remarks, "We have only to imagine what the death of a ghost might mean." (Ibid. p.66). "Then", continues Kabir, "you may be born as a parrot, and take resort to some garden or other, and when the hawk will hover in a circle over your head, in terror you will drop down, pinionless, fluttering through mid-air." "You may be born as the monkey of the juggler. Dancing to the motions of his baton, you will spread your hands for alms before high and low, not being fortunate enough to get even a single grain of corn." Narrating other possibilities, Kabir says that you may be born as an ox or an ass or a camel.

We know very well the torture and travails undergone by an ox in an oilman's house, of an ass belonging to a washerman, and of a camel overburdened by an immeasurably heavy load. Shri Gurudeo reminds us of the conclusion drawn by Kabir after describing the seven lives that may fall to the lot of man who is

reborn after death. "If you do not look for, and avail yourself of the everlasting Name of God (सतनाम), you will have to repent deeply within yourself and descend by the downward ladder to the lowest rung of perdition.' (Ibid. p. 67-68).

In this way metempsychosis involving possible rebirth of man's soul in any of the bodies of birds, monkeys or other animals might serve as an incentive to spiritual life according to Kabir. However, Shri Gurudeva tells us that suffering associated with transmigration and metempsychosis might also independently serve as a powerful incentive to spiritual life. He recalls here the statement of St. Ramadas according to which he alone is qualified for 'परमार्थ' or spiritual life who has undergone sufferings in this world (संसार दुःखे दुखवला), and has experienced the burning heat of the three kinds of painful distress (त्रिविधतापे पोळता)

(To be continued)

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*"One has only to remember that it becomes the mission of such a realiser to spread the Gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maxim, theo-polity his doctrine. Whosoever has realised the unity on presence of God can never but direct his life in such a way that the greatness of God becomes not merely understood but also achievable."*

- Gurudeo R. D. Ranade

(Silver Jubilee Souvenir, Vol. II P.140)

# Philosophy of Education

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Usually education means learning something, unknown to an individual. When we consider the fact that all persons are not educated equally, which suggests that education is not learning anything outside. That is why Plato had been convinced of the natural inequality of men, of their varying endowments. Hence we may safely say that learning is nothing but discovering what is there already in man. In other words education is the manifestation of the perfection in man according to Vivekananda.

All knowledge received by the world comes from the mind, which is infinite library of the universe. All knowledge, secular or spiritual is in the human mind. So we may think the man from whose mind the veil is lifted is the more knowing person. As against this the man upon whose mind the veil lies thick is ignorant. In this sense each person teaches himself, while the external teacher only offers suggestion as to work to understand things. We can make this clear by an example of a little seed which contains in itself the whole of big banyan tree, covering acres of ground.

Even though a person may not know all, the knowledge of all lies in the soul of man. Hence we cannot teach a child any more than we can grow a plant, which develops its own nature. We have to loosen the soil a little, so that it may come out easily. Put a hedge round it, so that it is not killed by anything. We can supply

the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air that it wants. And there our work stops. It will take all that it wants by its own nature. So with the education of the child. A child educates itself.<sup>1</sup> As a child teaches itself, the teacher spoils everything by thinking that he is teaching. Elderly people can do so much for the boys that they can learn to apply their own intellect to the proper use of their limbs like legs and hands.

"Man learns through experience and education is a selected type of experience giving an opportunity for an all-round development of human faculties. The work of nature has to be supplemented nurture and the extent to which good education is helpful, bad education is injurious. From this stand-point the highest education is the education in virtue, it alone is worthy of the name. The other sort of training, which aims at the acquisition of wealth or bodily strength, or mere cleverness apart from intelligence and justice, is mean and illiberal, and is not worthy to be called education at all. Character to use a modern term is the great aim of Platonic education."<sup>2</sup>

The Profound significance of education in the life of man is brought out when he makes education commence in the earliest. So we would train up childhood. "The most important part of education is right training in the nursery."<sup>3</sup> So we would train up a child for what he would be in his manhood by developing that particular excellence through play. Thus building children's house would be an excellent training for him who is destined to be a good builder, or tilling the ground for him who is to be a husbandman. This idea of educating through sports has only been recently fully

appreciated, and constitutes an excellent anticipation of the more elaborate system of kindergarten as developed by Froebel.

According to Swami Vivekanand the Light Divine within is obscured in most people. It is like a lamp in an iron-cask, as a result of which no gleam of light can make the obscuring medium less and less dense, until at last it becomes as transparent as glass.

Froebel believed with Plato that the question of education is not to put in something that is not there in the child's latent powers. So we can say that the kindergarten is a garden for the nourishment of infant souls. There is a continuity in education and unless the foundation is strong the later superstructure will be flimsy and unable to stand the blasts of life.

Another principle of education is often forgotten by ignorant mothers and pompous teachers. It is the principle of freedom. We should not want anything to be taught to children under a notion of forcing our system of education. Because a free man should not be a slave in the acquisition of knowledge of any kind. Physical exercise when compulsory does not harm the body. But knowledge acquired under compulsion gets no hold on the mind, because of the extreme sensitiveness of children's mind. So children should not be punished so as to disgrace and humiliate them. It means nothing learnt under compulsion ever last. The problem of education in short is to evoke interest, and the measure of a teacher's capacity is his ability to arouse interest.

We should give positive ideas, since negative thoughts weaken men. If parents are constantly forcing

their children to read and write, telling them that they will never learn anything and calling them fools and so forth, they will actually turn out to be so in many cases. If we speak kind words to them and encourage them, they are bound to improve in time. In language and literature in Poetry and Arts, in everything we must not point out the mistakes, but the way in which they will be able to do these things better. The teaching must be modified to suit the needs of the taught. We have to take everyone where he stands and pushing forward. We have to give words of hope and encouragement even to the most degraded of persons and lift them up.

Liberty is the first condition of growth. Since every soul is the soul of God, we have to look upon everyone as God. We have to serve the children of the Lord, if we have privilege. Education is not the amount of information that is put into our brain and runs riot there, undigested all our life. If education were identical with information, the libraries would be the greatest Sages in the world and encyclopedias the *Rishis*. We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. In other words the end of all education should be man-making. The training by which the current and expression of will are brought under control and become fruitful is called education.

Man's whole life is a course of education. Education has the aim of the betterment of the human race, for its main function is to supplement eugenics. Reverence for society and its needs, freedom for the development of individuality are the two ends, served by educational idea. He who can synthesize these two ideals will be the maker of future humanity.



It is man-making religion that we want. Because 'What our country now wants is muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate in to the mysteries and secrets of universe.....'<sup>4</sup>

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- 1 The Complete Works of Swami Vivekananda. Vol. IV-Page. 53
- 2 The Educational Ideals of Plato. Page. 341
- 3 Plato. Laws - Page. 21
- 4 The Complete Works of Swami Vivekananda. Vol. III-Page. 224

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*The 'Saint' is phenomenon common to all religions. Of course, certain religions stress one aspect of Saints, others, other aspects; but the essence of Sainthood is one and the same. It consists in deep devotion towards God, vision of God inside and outside and entire self-surrender to God. Such a saint is beyond fear, beyond sorrow and beyond torment. None dare torment him with impunity. His face shines with the light of the moon and the sun. His body is very clean even without a bath and his mind is intoxicated even in the absence of wine. He is asleep while fully awake; he is in a sort of samadhi. Such being the case, a Saint is beyond dualism. It matters little to him whatever he is a prince or a pauper, a Yogi or a Bhogi. He believes that all things are done by God-whether good or bad, and acts accordingly. Hence he is the highest type of man.*

*(Silver Jubilee Souvenir, Vol.II. P.77)*

# Sulavu Experiences of Movement of the Divine

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## 1. INTRODUCTION :

"As the body has its exterior senses, with which it perceives the visible and delectable things of this life, and makes experience of them, so the spirit with its faculties of understanding and will, has five interior acts, corresponding to these senses, which we call seeing, hearing, and delectable things of God Almighty, and makes experience of them" – *Luis de la Puente*.

Shri Gurudeo Ranade has classified the mystics based on predominant experience of the sense function that he is receiptent :

- i) Seeing sense function :  
(a) Morphist (b) Photist (c) Chromist.
- ii) Hearing sense function - Audist
- iii) Smelling sense function - Odomist
- iv) Delectable function - Flavourist
- v) Sense function of touch - Tactist.

Ananda - Guhesvara a Kannada mystic discusses the question of vision of God from three points of view - those of time, space and motion.

This article, puts forth the various aspects of the experience of God's movements discussed by Shri

Gurudeo Ranade in his various works in an appealing ascending order. This motion of God is called 'Sulavu' in Kannada Language and we shall employ the same word hereafter for its sheer beauty.

## **2. SULAVU AS LAMP POSTS ON THE PATHWAY TO GOD :**

In the Chapter "Moral preparation for Mystical life" (PGKL - Pathway to God in Kannada Literature) a poem of Nirupāda-siddha "tiliya beku nijasukhada nilaya' is considered which states 'Sulavu ariyade, olage mareyade' meaning "You should know the subtle movements and should not forget them in your heart."

The poem is about "one should know the source and acme of real happiness, of spontaneous joy". The poet makes some important points as follows :

- i) do not allow your initial devotion to falter or change in the slightest degree.
- ii) You should clarify any doubts that may arise in your spiritual practice from your teacher, who will remove them and bring you illumination and joy.

The third point is of Sulavu, one should understand the subtle movements and should keep track of them.

Shri Gurudev's comments on this aspect are "When you have thus trodden the path for some time you will be able to cognise the subtle movements of God. You will see the motions of God in various supersensuous ways. This constitutes the sign-post on your way towards God".

## **3. POSE TAKEN BY GOD BEFORE MOVING WITH RESPECT TO THE DEVOTEE :**

a) As depicted by Jnāneshwar that when God showed his cosmic vision to Arjuna. Arjuna could see God both behind and before him.

पाठी तिये साद्यंते, न्याहाळिती श्रीमूर्ती ते आणि पुढती म्हणे नमस्ते ।  
नमस्ते प्रभो ॥

b) Namadeva states that God shows himself always to our right and to our left, before and after ----. As Namdeva began to see God, he found him in all corners, and in all directions.

डावी उजवीकडे आणि मागे पुढे..... नामा पाहे देही तंव उभा चहूं  
वाही ॥ दिशा दुमित दाही हरि दिसे ॥

In the same vein Janabai says as she looks at God, she sees Him to her right and left, above and below, and in all quarters.

c) Ananda - Guhe'svara in his poem 'Sari callide mukuti' meaning 'liberation or vision of God is scattered, as it were everywhere' states in the first place (as regards to motion) it is both before and behind.

*'hinde nodalu bandhihudu  
munde nodalu ninthihudu*

meaning - if one sees behind God's form has come and is standing so also in the front.

(Second aspect we will see immediately).

Thus it is seen that God surrounds his devotee from all the sides and directions, before moving.

#### 4. VARIANTS OF MOTIONS :

a) ii) Ananda Guhe'svara then states '*suttu muttalu suliyuvadu*' meaning God moves all round about us.

iii) Tukaram states '*hari ha bhove bhovatala*' meaning God is moving round about me.

iv) Kathopanishad states '*asino duram vrajati*' meaning the self or God while sitting moves everywhere.

We can attribute the above cases as of circular motion.

We also have examples of lateral motion with co-variants.

b) i) God following devotee as in Kabir's Doha

मनुवा मेरो मरि गयो

when Kabir's mind had almost ceased to exist, and his body had become weak and emaciated, God followed Kabir as Kabir was walking along calling out 'Kabir, Kabir'.

ii) Tukaram also states धावत चालती मागे मागे meaning God was running after him while he was walking along. The co-variant here is God is running and not following in a normal walk.

iii) *God leading devotee* : Jñāneshwar states :

तया तत्वज्ञान चोखटा, दिवि पोतासाची सुभटा ।

मग मीचि होऊन दिवटा, पुढा पुढा चाले ।

meaning God went ahead of him, like a torch-bearer, with torch in his hand.

Saint of Umadi used to say 'और वो एक सिपाही' God leading the saint as a soldier in the darkness of night when the Saint used to go out for meditation.

d) There is a specific mention of accelerated motion pointed out by Shri Gurudeo in his book on Bhagawat Gita "The Vision which Kṛṣṇa showed to Arjuna was the vision not merely of speed but of

acceleration (समृद्धवेगाः) with which the contending armies were rushing into the mouths of Kṛṣṇa."

## 5. SPORT AND IDENTITY :

God sportively moves internally and also enables the devotee to establish identity with Him.

On the poem "*guruta torida guruvina mareta nanirali hyanga*" i.e. how shall I live, having forgotten the Guru himself, who showed me the sign. Shri Gurudev elaborates "After that, while I was meditating and raising and leading my breath, the Form of God began to move from the tip of my nose to the central ventricle, playfully. Who is going to come in the way of the playfulness and the sportiveness of God? Then I realised that this form of God is identical with myself."

## 6. SUPERNALITY AND UNIVERSALITY IN EXPERIENCES OF THE DIVINE MOVEMENTS :

- i) Purandaradasa says "When the devotee sings the praises of God in a sleeping posture, God sits up to listen to them; if he praises God in a sitting posture, God stands up to listen to it; and if the devotee prays in a standing posture, God listens to him in a pleased and nodding pose; and if the devotee praises God while nodding himself, he throws open the doors of heavens, makes him the master of heavens, and allows him to plunder its treasure.
- ii) Jagannāthadāsa experience is also identical except, he states "if the devotee himself begins to dance, God would be entirely at his disposal, he would favour him and bless him completely."
- iii) Tukaram in one of his abhanga states "if a devotee sings God's praises while sleeping, God Narayana stands up before him, if he performs kirtana in a

sitting posture, God begins to nod. If the devotee stands up and repeats the name of God, God Govinda begins to dance in a variety of ways; if the devotee utters the name of God while walking, God presents himself both behind and in front of the devotee.

- iv) Namadeva also has similar experiences. He says, "God dances with his devotee, if the latter proclaims his name while standing and with devotion."

Shri Gurudeo comments "In all these examples one factor is common, namely, when the devotee sings while standing, God dances in joy, there being slight changes in others respects. This unanimity of the saints in their description proves the experiences to be universal and to be of the highest kind. Above all there is the supernal experience, where God does not move even when the devotee moves, circumambulates or encircles him."

#### 7. METAPHYSICAL ASPECT :

By identifying oneself with the movements of God and mingling in them it will not be possible to do any wrong by the devotee.

This is brought out by Ramarao Horti in his song "*enu anyāya tiliyadu*" meaning "I do not understand this injustice" wherein he exclaims "how would it be possible for me, oh my spiritual teacher, oh, my God, to do bad actions when I have mingled myself with Thy subtle movements".

#### 8. PSYCHOLOGICAL ASPECT :

"Emotions of the devotee are higher than motions of God" says Shri Gurudeo commenting on Kathopanishad utterance.

असीनो दूरं वज्रति, शयनो याति सर्वतः for in this case "the motions of God are not related to the motions of devotee. The devotee only apprehends them probably on account of his inner emotions".

### 9. ELEMENT OF PARADOX :

On the song "kannare kandevu" by Mahipati, Shri Gurudeo states, "This *sulavu* is very familiar to all those who have been living a life of devotion to God, when all of a sudden unheard of and unseen movements from God, bring about the result of which we have aimed all the time. You will be not able to see it, if you go to see it; you cannot reach it, if you try to grasp it (as also said by Ramadāsa), if you do not go to see it, it will manifest itself fully in its refulgent fundamental Form." Shri Gurudeo states further that this is a peculiar phase which I might call the 'paradox' of spiritual experience.

### 10. CULMINATION OF SULAVU :

In the above referred song Mahipati adds that this vision of God remains steady before the mystic, when he is in the company of the saints. Gurudev further remarks "When he is in the company of the saints, it remains absolutely steady, untouched, unmoving and equanimous, which may well be regarded as the highest of spiritual experiences.

### 11. SADHAKA'S VIEW :

Let me mingle the Divya nama imparted by my Master in the process of my breath in order to experience Sulavu and ultimately no Sulavu by his grace.

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## The Most Dreadful Moments in The Life of Gurudeo Ranade

Great spiritual emotions of wonder, power, joy,<sup>1</sup> horror<sup>2</sup>, and reverence<sup>3</sup> burst out spontaneously when devotees dive deep into the spiritual ocean and there they occasionally experience the spiritual emotion of horror intensely. This paper portrays some of the most dreadful moments such as terrific mystical sound, wrath of the saints, frightful anxiety during World War II, and the experience related to lightning and thunderbolt that have occurred in the life of Gurudeo Ranade at different points of time.

Kakasaheb Karkhanis (1977:5) and K.D. Sangoram (1964:171) have recorded an incidence in which Gurudeo Ranade had experienced the most fiercing mystical sound in the following manner.

On one occasion, while sitting for meditation, Gurudeo Ranade began to hear raging sound as if the whole universe (Brahmānd) was falling apart. He got frightened very much. Pressing his hand on the chest he prayed to God that by doing meditation if such extreme experience occurs, he would stop taking His Nām (Name).

The above incidence at once reminds us the plight of Arjuna<sup>4</sup> (when Lord Krishna revealed Cosmic vision/ VishwaRoopa), and Naren<sup>5</sup>/ Swami Vivekanand (when Sri Ramakrishna Paramahansa placed his right foot on

Naren's body).

Now, I point out how Gurudeo Ranade faced the wrath of some of the prominent saints of Maharashtra at least twice. After Gurudeo Ranade got through his B.A. in 1907, he worked as *Daxina* fellow and Superintendent of Deccan College Hostels for a couple of years, During this period (1908-10), he had instructions in his dreams that the saints like Jnāneshwara, Tukārāma and Rāmadāsa got wild and displeased with him (Gurudeo Ranade). Gurudeo Ranade treated the dream instructions a Divine Message to undertake a thorough study of the literature of the saints of Maharashtra (Deshpande 1963:52, Deshpande 1958:20).

In 1919, Gurudeo Ranade purchased a plot of land near Bhandarkar Oriental Institute, Pune and began to get a bungalow built for him. The construction of the building had been almost completed, when Gurudeo Ranade had a vision one day in the dream<sup>6</sup>, indicating that Jnāneshwara was angry with him. Hence Gurudeo Ranade went to Ālandi to have the *Darsan* (seeing) of the Samadhi (a tomb raised on the mortal remains of a saint) of Jnāneshwara. When he was paying his homage to him (Jnāneshwara) there, his (Gurudeo Ranade's) bungalow toppled down in Pune which was really a strange coincidence. After his return from Ālandi, Gurudeo Ranade observed this mishap. But brave as he was, he did not thereby lose heart, paid Rs. 3,000/- more to the contractor and got it reconstructed and he named it 'Adhyātma Bhavan' - the Abode of spirituality.

After sometime Gurudeo Ranade fell ill and went to Inchageri in 1920. There one day while uttering, 'Jnanoba Tukārāma' in the Bhajan, Sri Amburao

Maharaj said to Gurudeo Ranade, 'Now Sri Jnāneshwara's anger on you has disappeared' (Deshpande 1986:117-18).

Gurudeo Ranade (1960:38-39) indicates how his anxiety during World War II came to an end at Allahabad after a long meditation.

"When I was in Allahabad University in the year 1942, and when the Japanese had bombed Calcutta and Vizagapatam, and when Mogalasarai was regarded as the next front for holding the advancing Japanese, if they came to Calcutta, we had to postpone our University Convocation by two months. The Collector had stopped the Megh Mela in order that lakhs of people, who would gather there might not be exposed to destruction by bombs. But even though we had our Convocation on the 23rd December, 1942, we ourselves were full of anxiety. I remember very well that when I was taking tea in my room, aeroplanes were flying overhead, and I did not know when they might drop a bomb over us within that short space of time of taking tea. It was only when I had meditated sufficiently that I could go to the University feeling absolutely sure that nothing untoward would happen".

Let me narrate the three incidence related to lightning and thunderbolt in the life of Gurudeo Ranade. The first two incidences took place when the following song was being recited by Sri Bheemanna Bhusnur - the disciple of Sri Amburao Maharaj in front of Gurudeo Ranade.

Mahālingaranga in his song, 'mātu mātige Śankara, (repeat the name of God, Śankara, at every word you utter), directs us to devote ourselves to the

contemplation of God's name in every condition of our existence. joyful or miserable. In the same song. Mahalingaranga tells us 'when there is a flash of lightning, or a fall of thunderbolt i.e., when a fierce thunderbolt strikes you, even then oh mind, think of God'.

Gurudeo Ranade heard the above poem/song in the house of Shri Nimbaragi Maharaj. At that time a thunderbolt hit the house and a wall crumbled.

In a newly built house of Gurudeo Ranade at Nimbāl, a thunderbolt descended and licking up a part of the top wall, passed through the hall and the rooms like a cat and damaged the windowpanes and pillars but by God's grace and power none was hurt and it did not cause any damage to the photo of Sri Bhausāheb Maharaj Umādikar. (Vide for details Ranade 1960 : 178-79 Masalekar : 2000:60).

As pointed out earlier, Gurudeo Ranade takes the note of a significant coincidence that the man, who sang this poem at Nimbāl on that day, was also the same person, who had recited it some years ago at Devar Nimbaragi (Ranade 1960:179).

Finally, let me proceed to the narration of the last incidence of lightning and thunderbolt that took place at Allahabad on 23rd March 1957. On 23rd March the nature assumed a menacing form, and rains and storm were furious and the lightning struck a neighbouring house. All these told upon Gurudeo Ranade's health; and consequently his mystical experiences were adversely affected.

Gurudeo Ranade left for Nimbāl from Allahabad by train on 26th April 1957. When the train was moving

next day morning in the vicinity of Sātna (where he was blessed with a great mystical experience some years ago) Gurudeo Ranade dictated the note. The note clearly states : 'Nature this time was totally barbarous and nasty. Earlier the whole Universe was experienced to be full of pure spirit, now it appeared to be devouring me.' Nature was cruel and threatening. And on the top of it his spiritual experiences were waning fainter and fainter. Whereas formerly he could subdue his physical sickness by means of intense meditation, now his physical infirmity did not allow him to meditate.... What do all these things indicate ?

The Yoga Sutra III-22 talks of portents which suggest a Yogi's approaching death. The nearness of death sends premonitions like, inability to visualise the tip of one's nose or failure to experience the ethereal light. The dimness of intuitive vision was a bird of ill omen. The bird flew in and perched on the Allhabad bungalow. Gurudeo Ranade left his mortal coil at Nimbāl on 6-6-1957 (*Vide* for details Kulkarni 1997 : 162-80).

It is obvious from the above discussion that no preceding frightful experience in the life of Gurudeo Ranade is without spiritual relevance. One cannot rule out beatific tinge even in the most intolerable mystical sound heard by Gurudeo Ranade. The wrath of saints like Jñāneshwara prompted Gurudeo Ranade to take up a deep study of the Maharashtrian saints and to visit Ālandi. Gurudeo Ranade was convinced at the time of war that till the mind becomes one with God, there was every reason for being afraid. If the first two incidences of lightning and thunderbolt reveal that Panchamahabhutas (the five elements) are ineffective before the Supreme Power of God (Ishwari Satta), the

third one throws light on a Yogi's approaching the death or *Nirvāna*.

**NOTE :**

1. Joy lifts us upwards and peace keeps us on a level. The one is anotropic and the other is metatropic. He (Gurudeo Ranade) has, however, come to the conclusion that ultimate peace would be even a higher category but that peace could not be attained except through joy (Ranade 1959:265).

2. Cannon calls both fear and anger emergency emotions. Anger faces opposition and tries to fight it, while fear failing to face it tries evade or escape it.

Anger is more powerful than fear. Again, it is also more active and less painful than the latter (Bhattacharya 1965:211-12).

3. 'Reverence' is a compound of four primaries viz, wonder, negative-feeling, fear and tender emotion (Kothurkar. Harolika 1964:89).

4. Arjuna expresses that he was greatly satisfied with having seen the form which he had not seen before, but at the same time he expresses that the form that he had seen was so terrible that it inspired him only with mortal fear... Fear entered the very marrow of his system and there was a sort of terror that he experienced; horripilation was also there. He also saw all the three worlds quaking with fear on account of the terrific form of God and consequently, he said, he had lost all sense of direction and neither could he gather courage nor find peace, and the flow of his vital forces seemed to have been absolutely checked. Here we can only cite a parallel from a modern mystic (Gurudeo Ranade) who described himself as absolutely powerless even to lift his hand from

his heart in mortal fear and exclaimed that it would have been much better if he had not been privileged to have that experience. There was a terrific fear inside, no doubt but there was also at the same time abounding joy. He wanted to have a re-vision of that experience over again, but re-visions are not in man's hands and one has to leave them to the sweet will of God (Ranade 1959 :273-74).

5. Naren/Swami Vivekanand had a strange experience when he met Sri Ramakrishna Paramahansa (i.e. during his second visit to Daxineshwara). Sri Ramakrishna Paramahansa drew Naren near in an ecstatic mood, muttered some words, fixed his eyes on him, and placed his right foot on Naren's body. At this touch Naren saw, with eyes open, the walls, the room, the temple garden - nay the whole world vanishing, even himself disappearing into a void. He felt sure that he was facing death. He cried in consternation : "What are you doing to me ? I have my parents, brothers and sisters at home".

The Master laughed and stroked Naren's chest, restoring him to his normal mood. He said, "All right everything will happen in due time" (Swami Nikhilananda 1971:25-26).

6. In the dream vision of Gurudeo Ranade Sri. Bhausahab Maharaj Umadikar appeared and indicated that Sri. Jñāneshwara and Tukārama were angry (Deshpande 1986:117).

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- Prof. K. B. Dabade, M.A., Ph.D.  
House No. 9, Hirabaug,  
Udupi - 576 103.

□ □

*The world is torn with dire conflicts today.  
There is no hope for humanity except on the basis  
of spiritual experience, whose power, when knit  
large upon the world, can assuage acerbated  
feelings, reconcile warring interests and make  
humanity a true mirror of peace, joy and glory  
which is in God.*

*(Gurudeo in Philosophical & other essays P.17)*



## A Soldier's Prayer

---

(The following verse was written on the back of a cigarette box by an American soldier killed on the field of battle in World War II, and found by a stretcher-bearer)

"Look God I have never spoken to you,  
But now I want to say "How do you do?"

You see God, they told me you didn't exist,  
And like a fool, I Believed all this,  
Last night from a shell-hole I saw your sky,  
I figured right then, they told me a lie.

Had I taken time to see things you made,  
I'd have known they weren't calling  
a spade a spade.

I wonder God if you'd shake my hand-  
Somehow I feel you would understand.  
Funny I had to come to this hellish place,  
Before I had time to see your face.

Well I guess there isn't very much more to say,  
But I am glad, God I met you today.  
I guess the "Zero Hour" will soon be here,  
But I'm not afraid since I know you are near.  
The signal bell, God, I'll have to go :  
I like you lots : and I want you to know.

Look. now. this will be a horrible fight.  
Who knows? I may come to your home tonight:  
Though I wasn't friendly to you before.  
I wonder. God if you'll wait at your door.

Look. I'm crying : Me shedding tears :  
I wish I had known you all these years.

Well. I have to go now. God : Goodbye :  
Strange- since I met you.

I'm not afraid to die...

*(Courtesy MWO P C Verma Published in 'PRERANA' April 1999)*

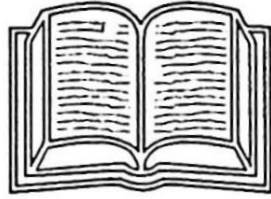
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」」

*Beginning with the individual virtues, we may say that God-love is so absorbing that it does not suffer any other claimant to the throne; thence arises the necessity of dispassionateness (विराग) for everything except God. Discrimination (विवेक) and God-love may be related to each other like a lame and a blind man : God-love would not become effective unless it has the direction of Discrimination. How, again, would it be possible for us to love God unless we have controlled all our sense-organs and mind? Hence self-control (दम) becomes an essential propaedeutic to God-love. The vision of God is not a matter of child-play; it requires long and patient toil (सबूदी), almost to the point of exhaustion or even disbelief.*

*(Pathway to God in Hindi Literature P.95)*



## Book Review

**Seven Lessons in Conscious Living : by Roy Eugene Davis, Published by : Motilal Banarasidass, Pages 143, Price Rs. 150.**

**U**nparalleled is the spirit of enquiry in man. Precisely because of this faculty in man, he holds the highest position in the scheme of creation. Shakespeare's eloquence on man is not without reason when he exclaims.

"What a piece of work is man!..." while the lower living beings are contented with what they are, it is the man who keeps his eyes roving in all directions and his mind constantly desires to master everything that he surveys. As a result, he has gone to the depths of atoms; placed his fingers on the warps and woofs of genomes; and has been trying to know the very process of the Universe ! Applying his discoveries and inventions to his daily life, he has made the world a veritable heaven!

All the time he keeps his search on the external world. Nevertheless something is eluding him; making him miserable. He cannot declare that he is really happy. Happiness is not yet his domain.

Since time immemorial, many saints, sages and mystics turning their eyes from the external world, to the deeper recesses of their own minds have found a masterkey to open the flood gates of Bliss. All of them declared in unison that the key to happiness is within us. For the benefit of entire mankind they have unfolded this vision.

Well the present book under review. is one such book that makes an honest attempt to help the seeker make an inward journey.

"Seven Lessons in Conscious Living" with a symbolic coverpage unravels the path to happiness in a gradual manner and elaborate style comprising seven chapters (Lessons). the introduction to the book holds a mirror to the matter that follows in the ensuing seven lessons.

Each lesson is preceded by a key note (words of wisdom) by the yogins. It is followed by a theory (Philosophy) of the discipline; then the methods of applying this theory to practice (Life style guidelines) In the third section the actual sadhana (meditation practice) is dealt with. Again towards the end of each lesson (in three sections) a comprehensive review of each lesson is given in the form of questionnaire. This scheme, employed by the author, ensures clarity and renders the practice without any impediments so the book comes handy to the honest and sincere seeker intending to take up the path to the supreme state of consciousness.

The book being about the 'Kriya Yoga' Roy Davis goes to the antecedents of 'Kriya Yoga' its meaning, and how it was revived in its original form by Babaji. He delineates the entire chronology of the Guru and disciples upto Swamy Paramhansa Yoganand and finally to the author and his initiation into the path of Kriya Yoga. Who is the right person to take to the path of Kriya Yoga? What are the pre-requisites that one should adhere to ? Such basic and fundamental things the author presents in the introduction. The purpose of 'Kriya Yoga'. he writes, is to resist, weaken and remove all physical and mental obstacles to God-Realisation.

Life has a definite purpose. It is not simply taking birth and end with death. It is to know the ultimate - and realise it finally. It is this that renders life a meaning and purpose. Davis proceeds with the nature and meaning of the Ultimate Reality. God is without beginning or end, complete and eternal, the one indivisible being. If that be so, how can an average human being find that ? The answer lies in man living in tune with the infinite by being aware of the power that nurtures the universe. This awareness is accomplished by calming down the waves of thoughts and emotions that distort the perception of Reality. Then in superconsciousness one will behold everything as it really is. To achieve such an awareness, there is a need for a set of Sadhana. Here the author describes in brief all major yogas, and the Kriya yoga at length. He lays a greater emphasis on the need for honesty and truthfulness throughout one's life. Strict adherence to Truth, honesty, non-violence, and purity form an indispensable part of yoga practice. The realisation of the ultimate cannot be just taken for granted without the observance of the ethical and moral standards.

Overall "Seven Lessons in Conscious Living" by Roy Davis, with its systematic and scientific arrangement of subject in its logical order, spacious lay out, appropriate and timely quotations, easy-to-understand language (without jargons) and honest approach of the author, give the book its due weight. Even a casual reader finds it pleasant; and a genuine seeker gets in this book a life long companion in his lone pursuit of the ultimate.

**Prof. Dr. Anand D. Mulgund**

Head of Dept. of Economics, Lingraj College, Belgaum.

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## Activities of A.C.P.R.

Quarterly Report for the period ending 30-9-2001

1) Lecture of Shri Milind Pataki was held on "Anandi Jeevan Sathi" (in Marathi) on 21-7-2001.

2) Commissioner of Income Tax Belgaum Division Shri Brahma Prakash Gour paid an informal visit to ACPR and had an interesting conversation with the gathering and board of trustees regarding the relation between Guru and his disciples, on 26-7-2001.

3) Hon'ble Judges of Karnatak High Court Shri. R. V. Ravindran and Shri Patri Basavangouda paid a visit to ACPR along with Shri. H. G. Ramesh, Prin. District and sessions Judge Belgaum on 28-7-2001. The chairman gave a review of ACPR activities in his welcome address to the judges. The judges expressed satisfaction and happiness that such an elite and spiritual group is associated with ACPR Belgaum.

4) Shri. Amar Singh Patil member of Parliament paid a visit to ACPR on 16-8-2001 and discussed the future projects envisaged by ACPR for betterment of society.

5) Shri. Sugunedra Tirth Swamiji of Shri. Puttige Math held an Upanyasa program of lectures for two days that is on 18th & 19th Aug. 2001.

6) Shri. Gurudeo Ranade Memorial Lectures were held for three days from 4th to 6th Sept. 2001. The chief speaker was Dr. Abhinava Kumar Swamiji of Kalmath Saundatti, who spoke on "Gurudeo Ranade. Anubhava Darshan" (in Kannada). He told interesting episodes of

experiences of Gurudeo Ranade related with his study of Ranade's philosophy. The lectures were well attended and the audience listened to his scintillating and soul stirring speeches with rapt attention. The series was inaugurated by Shri. H. G. Ramesh, Prin. Dist. and Session Judge Belgaum and concluded by Shri. Chandrakant Kusnoor, renowned and well known figure of Kannada Literature in Belgaum.

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