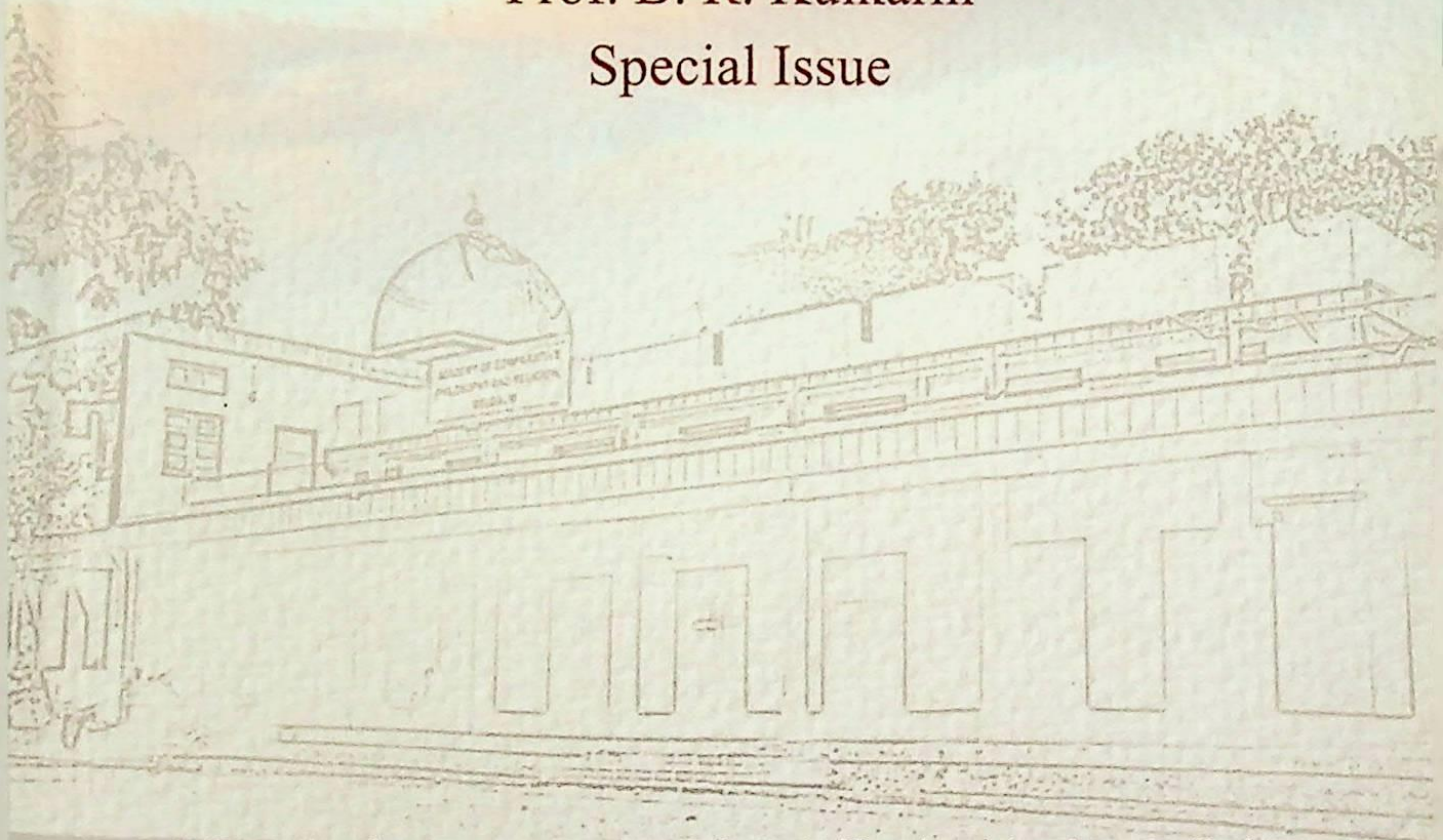




# PATHWAY TO GOD

Prof. B. R. Kulkarni  
Special Issue



A Quarterly Journal of Spiritual Life devoted to Religion,  
Philosophy, Mysticism & Science of Yoga

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, Belgaum.



“गुरुचरणांबुज निर्भर भक्तः...  
...द्रक्ष्यसि निजहृदयस्थं देवं”

"Gurucharanambuja nirbhara bhaktaha...  
...drakshyasi nijahrudayastham devam"

- Shri Shankaracharya

*(One who has devotion at the feet of the Guru  
will see the God in his heart)*

\*\*\*



From left : Mrs. Vijaya Apte (Shakuntala Ranade D/o.  
Gurudev Shri R.D. Ranade), Smt. Padmatai B. Kulkarni and  
Prof. Bhimsen R. Kulkarni





# Pathway To God

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# PATHWAY TO GOD

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## *Musings of the Editor...*

*Dear Spiritual Aspirants,*

*We are placing a special issue on late Prof. Shri B.R Kulkarni on the occasion of the completion of 50th year of his attending the World Conference on Religion and Peace held in Kyoto, Japan in 1970. Prof. B.R.Kulkarni was one of the most intimate disciples of Shri Gurudev. Towards the end of his life Prof. B.R.Kulkarni offered all the works he had written on Gurudev at the feet of his Guru. In recognition of his selfless services we are publishing this special issue which contains various articles written on him by his relatives, admirers , disciples across the world and all those who came in close contact with him throwing light on the life and personality of Prof. B.R.Kulkarni..*

*There are such insightful articles as Prof. Bhimsen Ramachandra Kulkarni, M.A.LL.B.: BR Mama, Simplicity Incarnate : Prof. B.R. Kulkarni, Down the Memory Lane, BR. Kulkarni: our Mama etc. Some of his monumental writings are presented in this issue which hold a mirror to his humble, dignified and elevated style of writing.*

*H. W. Longfellow in his memorable poem Psalm of Life puts it:*

*Lives of great men all remind us  
We can make our lives sublime,  
And departing , leave behind us  
Footprints on the sands of time.*

*Pious souls like Prof.BR. Kulkarni are role models, beacons of light to enkindle the path for the upcoming generations. It is said:*



*' If you want to be remembered when you are gone either do something worth writing or write something worth reading. ' Here is the great soul who did both during his life time. As a simple sublime soul he did what his Guru Shri Gurudev asked him to do and wrote voluminously till the end perpetuating the works of Shri Gurudev to be read by the readers in general and spiritual aspirants in particular.*

*We ardently thank all the contributors for their ready response in sending their valuable articles on Prof. B.R.Kulkarni thereby enriching this special issue.*

*We are grateful to the Chairman, Vice-Chairman, Secretaries and all the Members of the Board of Trustees for their help, encouragement and guidance in bringing out this issue.*

*We are beholden to the entire team of Impressions for the elegant printing.*

*A line by way of your appreciation and /or criticism shall help us present ourselves better in the subsequent issues.*

*Wish you all an insightful journey along the Pathway to God.*



*Prof. Dr. Madhumati M. Kulkarni  
Editor- in- Chief*

## *Message from the Secretary's Desk ...*

Esteemed Readers,

The ancient Scripts have treated Guru as an embodiment of God. (Gurureva hari-sakshat). A fortunate few will fit in to serve the God in the form of a Guru. We are happy to commemorate one such personality through this special issue of *Path Way to God*. It is related to Late Prof. Shri. B.R. Kulkarni, an ardent disciple of Shri Gurudev Dr. R.D. Ranade. It is the 50th year of his participation in the World Religious Conference held in Kyoto-Japan in November 1970. Readers will find the details in the ensuing pages of this issue. It will be "Prof. B.R.Kulkarni Special Issue".

A realized soul will percolate his knowledge not only to the contemporary but also to the forthcoming generations through his works and through his disciples. Shri Gurudev left a great legacy to us in this regard (In addition to his magnificent literary works and the institutions he established). He is alive through his devoted disciples. We, of the present generation are very much fortunate to be benefited by those disciples of Shri Gurudev. The life stories of such persons are very much inspirational and the guiding force for our life. It is our bounden duty to pay reverence to such persons who have dedicated their life time in furthering the mission of Shri Gurudev. They have followed the words and wishes of Shri Gurudev as a rule.

It is our endeavor to present these role models to the younger generation and to preserve the details of their yeoman service in all its perspectives. We had invited articles from the people who have acquaintance with Prof. B.R. Kulkarni. We thank all contributors. We profusely thank Shri Deepak Apte, Dr.Ashwini Jog, Dr. Rajendra Chauhan, Prof.Krishna Kolkar Kulkarni and others for their kind support in bringing out this special issue.

\*\*\*

This period of six months has been very prolific so far as ACPR's publication activities are concerned. We could utilize the period of Covid-



19 in bringing out some monumental works. We have immense pleasure in placing these books in the hands of our esteemed readers.

ACPR conducted a Three Day National Seminar in May 2017, (Sponsored by Indian Council of Philosophical Research New Delhi) on the subject; '*A Paradigm of Integral Human Development in the thoughts of Pandit Deendayal Upadhyaya*'. Scholars and Professors across the country had participated in it. The valuable contributions by all those are compiled and brought out in the form of a book. It serves as a resource material for researchers and a rare collection of all aspects of philosophy of Pandit Deendayalji, a visionary personality. This is perhaps the first ever effort to codify all aspects of his thoughts and philosophy, hitherto unnoticed.

A book on Saint Shivalingavva of Jatt, written by Shri R.P.Kulkarni is reprinted. The life and the Sadhana of this great woman-saint is really a model in itself which denotes the 'psychology of mysticism'. The role of Guru and the extent of devotion required in the pursuance of spiritual life are depicted here in all its virtual angles. Indeed it is a great contribution by Shri R.P. Kulkarni

Another reprint is "*Shri Bhausaheb Maharaj*" by revered Shri M.S. Deshpande. Shri Maharaj; an "exponent of actual spiritual experience" had made the generation to change towards blissful mystical life. Such prolific writings about the great saint is the need of the time. We feel it is our duty to place it in the hands of our younger generation.

Years passed but the relevance is ever. The reminiscence of Shri Gurudev is a source of strength for all our activities. We are elated to reprint the book *Shri Gurudev Dr. R.D.Ranade- Glimpses of ideal life*. This reprint is graced with foreward by His Holiness Paramapoojya Shri SIDDHESHWARA MAHASWAMIJI, Jnanayogashram Vijayapura. The true picture of all the facets of Divine Life of Shri Gurudev is depicted here. Prof. B. R. Kulkarni who edited the book observed that he "took all care in confirming the reality of matters mentioned in this book. We thank wholeheartedly Smt.Padmatai Kulkarni (wife of Prof.B.R.Kulkarni) in editing this edition.

Yet another new publication worth reading is on the shelf. Prof.Dr. M.L. Sharma who passed away recently was a devout disciple of Shri Gurudev. He wrote on 'Mystical and contemporary philosophy'. It is about 'mystic philosophy to enter the divine kingdom'. The concepts explained in this great work are in the light of Shri Gurudev's philosophy. We profusely

thank his son Dr. Jitendra Sharma, US, for financial help in bringing out this book.

\*\*\*


One more aspect which I would like to mention here is about the book *Smruti-Sangam*. The book has been compiled by Dr. Rajendra Chauhan and concept of the book is conceived by Deepak Apte. Both persons are worthy of praise. This is the most memorable and valuable book published in the recent past on Gurudev Ranade. To quote a few lines from the foreword of the book, "It will be noteworthy to find the writings of 100 dignitaries who wrote about Shri. Gurudev to express their feelings about Shri. Gurudev's Giant Intellect, Simplicity, Unassuming nature, his work in the field of Indian, European and Greek Philosophy.....A fascinating compilation of Tributes to Shri. Gurudev by Eminent Personalities and their satisfactory speculations". The next issue of *Pathway to God* will carry a detailed introduction and review about this book.

\*

"It is the supreme art of the teacher to awaken joy in creative expression and knowledge." - Albert Einstein. Teacher's day comes in this quarter. So I would like to recapitulate old memories. Dr.S. Radhakrishnan who paid visit to Academy of Comparative Philosophy and Religion, Gurudev Ranade Mandir Belagavi, on 8-12-1965 and inaugurated the Head Quarter of ACPR. He was accompanied by S. Nijalingappa, the Chief Minister of Karnataka and, B.D.Jatti Sir, Shri G.V.Tulpule (Kakasaheb Tulpule) Sangoram and other eminent persons were present. It is a historical event in the life of ACPR BELAGAVI. We salute all the Great Teachers of the Universe and Shri. Gurudev to bestow their grace upon all of us.

I am very happy to inform our esteemed readers that two highly qualified ladies and devoted to the cause of ACPR have been recently inducted on the Board of Trustees viz., 1. Prof. Dr. Madhumati M. Kulkarni, Former Head of Dept. of English, Gogte College of Commerce, Belagavi, Chief Editor of *Pathway to God* and Krishna Conscious person. 2. Prof. Dr. Ashwini Jog, Sholapur an ardent follower of Shri Gurudev, in the noble mission of Shri Gurudev.

Jai Shri Gurudev

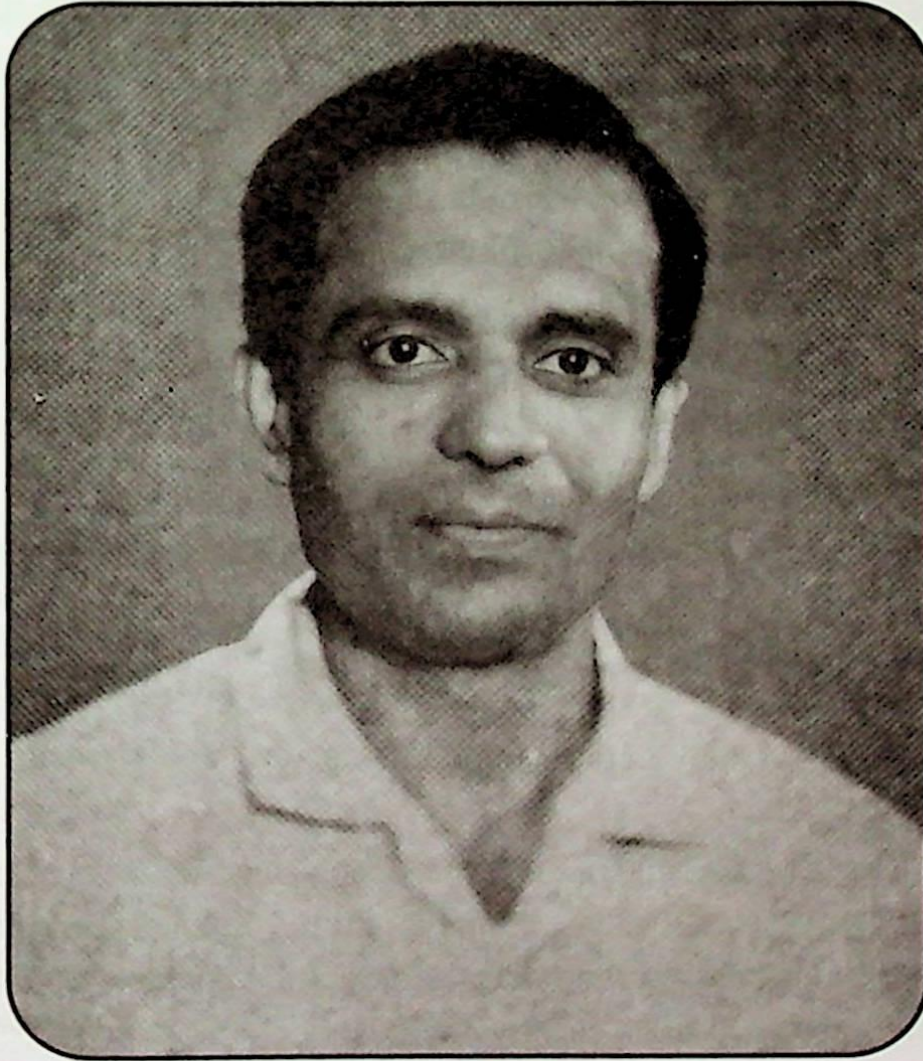
  
Adv. Maruti B. Zirli,  
Hon. Secretary, ACPR, Belagavi





**Prof. Bhimsen Ramchandra Kulkarni**

M.A., LL.B.



Birth - December 26, 1925- Hire Maggi (Dist. Bagalkot)

Demise - June 7, 2005- Solapur



# Professor Bhimsen Ramchandra Kulkarni, M.A., LLB. ( BR MAMA)

- Shri Deepak Vishwanath Apte, Pune  
S/o. Smt. Vijaya Apte  
(Shankuntala Ranade)  
(Grand son of Dr.R.D. Ranade)

There is a famous Saying in Hindi;

गुरु गुड रह गया, चेला शक्कर हो गया (गुरु गुड खाये, चेला शक्कर खाये)

Means, If the Teacher is like Jaggery , the student is like Sugar. i.e  
The student is one step ahead of his Teacher.

But in the case of Shri Gurudeo and BR Mama's Teacher-Student relationship or *Guru - Shishya relationship*, Shri Gurudeo is Too Much Beyond 'Sugar', But BR Mama touched one level above Sugar.

My elder sister and I came into BR mama's personal contact from 1952 onwards at Nimbai and Allahabad when we were a little grown up and started understanding.

BR Mama as a person was most silent intellectual, unassuming, most humble, to some extent shy, very simple personality, straightforward, most systematic, disciplined and totally law abiding, but if anyone broached a dialogue with him, one would feel the Goddess SARASWATI (Goddess of Wisdom, Intellect and Languages) flowing out of his mouth like the Niagara Falls.

Shri Gurudeo had his Inner Circle of selected Sadhaks for letting out His inner Thoughts and Ideas, namely, revered Kaka Tulpule and Kaka Karkhanis for discussing matters on *Parmarthic* subjects and *Anubhav*. (Mystical Experiences) since 1910 onwards;

Shri. Babasaheb Sangoram for History and Research on Nimbargi Sampraday, Legal and Land Matters, Accounts etc.;

Shri. Krishnarao Gajendragadkar for all Academic and Research-oriented matters on Philosophy since 1919 onwards;

**And One and the only, BR Mama was entrusted by Shri Gurudeo to complete HIS unfinished work of the books posthumously, namely;**



**Pathway to God in Kannada Literature in 1960;  
Vedanta, the Culmination of Indian Thoughts in 1970;  
Studies In Indian Philosophy in 1986.**

**And One can vouch for BR Mama that the works he has finished in respect of above Books is absolutely in line with Shri Gurudeo's STYLE and THOUGHTS.**

To ascertain my statement about the trust and surety Shri Gurudeo had in BR Mama, can be seen in the enclosed two Letters from Gurudeo to BR Mama in 1952 and 1957 which are self explanatory.

Lastly, one small memorable incidence about the complete devotion and utmost faith, BR Mama had on Shri Gurudeo was;

'Once after BR Mama started his first job, he came to Shri Gurudeo and normally asked where to invest his money. Shri Gurudeo told him, **'BR, deposit your money always in Government Bank and Government securities.'** One will be surprised to note that from that day till his sad demise in 2005, BR Mama never ever deposited his money in other lucrative securities and various different Banks other than Government Banks and Securities.

My Humble Pranams to *Such Shishyottama, Sadhak Shreshtha and Our beloved Mama.*

---

**He would tell the student, "There is not much difference between you and I only I have read a few more books than you have done." Who does not know that a few more means a few hundred more?**

**- B.R. Kulkarni,  
*Glimpses of Gurudev Ranade.*  
Page No.vii**

# Simplicity Incarnate : Prof. B.R. Kulkarni

Dr. Krishna K. Kulkarni  
*Rtd. Principal & Great Authority on Dasa Sahitya,*  
Vijayapur

Some people seem to be after publicity, whereas some, though busy throughout their life, keep publicity at arm's length working silently behind the curtain. Coming under the latter category is one such rare person a great intellectual, a very prominent Sadhak, researcher, author, publisher, discourse-giver and simplicity incarnate Shri B.R. Alias Bhimasen Ramachandra Kulkarni. At the age of above 80 he left for heavenly abode on June 7, 2005 at his residence at Solapur.

Shri Kulkarni retired as Director of the Research and Analysis Wing of the Central Government. In those days he was considered to be closer to and almost a right hand of Shrimati Indira Gandhi. Prior to that he was a close associate of Shri K.M. Munshi, the founder of the Bharatiya Vidya Bhavan.

In addition to being an assiduous disciple of Shri Gurudev Ranade, he also authored several valuable books in Kannada, Marathi and English. His books were published by prestigious publishers like the Bharatiya Vidya Bhavan, Mumbai. Well-known Kannada novelists Shri S.L. Bhairappa and Dr. V.A. Diwanji were among his friends. Renowned singer of 'Dasara Padagalu', Songs. Shri Anant Kulkarni was his cousin.

He had specifically instructed his family thus : "I have played my innings Let me go peacefully." He had also given instructions not to give him any medicines, injections, oxygen etc. except pain-killers and that his body should be disposed off within two hours of his death, without waiting for anybody. He had already donated his body. Accordingly, within two hours, Solapur Civil Surgeon came to his house and took away the body with no rituals or obsequies of any kind thereupon.

Among his two sons, Anand Kulkarni is an I.A.S. Officer of secretary level in the Central Government, and Vivek did his M.Tech.(Engg.). Wife Shrimati Padma Kulkarni, a double post-graduate in Psychology and Philosophy, is a eminent Marathi and English writer.



Shri B.R. Kulkarni belonged to Madhwa Kulkarni family of a village in Hungund taluka of erstwhile undivided Bijapur district. His father Rangraya was a teacher in a Kannada school at Guledgud. After retirement he came to Bijapur and started giving tuitions.

His was a large family with four sons and five daughters. And among them was Bhimsen. Facing all financial crunches he passed matriculation examination in 1944. Shri Pralhad Kulkarni of Kannur suggested him to meet Gurudeo Ranade. This was expressed by him, in his book *Gurudev R. D. Ranade a Glance at His Allahabad University Days and Other Essays* thus :

*"I went to Nimbal in June 1944 after passing the matriculation examination. The only thing I knew about Professor Ranade was that he was a professor of repute and took poor deserving students to Allahabad for further studies. As I entered his room, I saw two elderly persons sitting. One of them was a bespectacled tall gentleman with a spotless white shirt and dhotee, who would immediately catch anyone's attention. The other one was only a meager figure and was casually and carelessly dressed in a simple shirt and short-dhotee. Who else could be the University Professor if not the one with an impressive personality? So I bowed to him straightway. But he instantly pointed to the other person and said, 'Bow to him: he is Professor Ranade, not I.' I realized my mistake; but Professor Ranade reassured me with "All right, all right, no need to bow to me." Preliminary enquiries being over, he asked me to write a few lines in English, Kannada and Sanskrit. I wrote in English, Gandhiji's "Truth is God" etc. in Kannada a verse from Kumar Valmiki's poetry, and in Sanskrit two slokas from the Bhagvadgita, beginning with "Dhyayate vishayan poonsah". Reading them, he said there is only one mistake in Sanskrit. I was as good as selected."*

Then going with him to Allahabad, Bhimsen stayed at his residence for the next six years and took postgraduate degree in Philosophy. The relation between them as Guru-Shishya continued till he breathed his last; nay, it became more and more close. Side by side he progressed well in *Paramarth* too.

His career as Professor started at R.P.D. College, Belgaum. Then he worked in Yavatmal College for some years. At that time Shri Kanhaiyalal

Munshi of Bharatiya Vidya Bhavan required a well-qualified person for Bhavan's work. Shri Gurudeo suggested the name of Shri B.R. Kulkarni.

Joining Vidya Bhavan he worked as one of the Directors at Mumbai and then at Delhi. While in Delhi he came in close contact with Shri. Divakar, Rangraya. Shri D. P. Karmarkar etc. Impressed by his ability, honesty and devotion, the Nehru family straightway took him to the Central Home Department. Working at high level, Shri B.R. Kulkarni was one of the top members of the Research & Analysis Wing during the time of Shrimati Indira Gandhi. He retired as RAW's Director some 22 years back. This, in short, is the story about his education and service etc. However, his story will not be complete by stating only this much.

After retirement he devoted all his time for reading, writing and research. He conducted research on "Nimbargi Sampradaya". He also renovated the place of Nimbargi Maharaj spending lakhs together and restarted the five day '*Naam Saptah*' there. He also reprinted the 500 paged book of Teachings of Shri Nimbargi Maharaj and made it available to all at only Rs. 10/- each. Taking great pains he also prepared a Video Cassette at his own expense on the life of Nimbargi Maharaj, visiting every place involved.

Gurudeo Ranade was a great saint and philosopher. Shri. B. R. used to make detailed notes while he was giving lectures. It is on the basis of these notes and the notes of Shri Gurudeo, that he could publish volumes in later years.

Shree Gurudeo had to deliver lectures on "Spiritual Path in Kannada Literature" at Karnataka University. However by the time of his Samadhi in 1957, six lectures remained to be delivered. These were completed by Professor B.R. Kulkarni (and Professor K. V. Gajendragadkar).

Similarly, Professor B.R. Kulkarni completed the eight Chapters of the famous book of Shri Gurudev namely "*Vedanta the Culmination of Indian Thought.*"

After the Niryan of Shri Gurudev, it was Professor B. R. who disseminated his thoughts through publication of books and articles and by delivering discourses and lectures, continuously and devotedly.

All the Sadhakas of Nimbai agree that it is Professor B. R. Kulkarni who brought into book-forms almost all the thoughts of Shri Gurudeo after the latter's Samadhi. However, in none of these works has he mentioned his name. When necessary to mention, he only mentioned as "A Devotee" or "A Sadhak". He used to protest vehemently even if his name was mentioned by mistake in preface or publisher's note or anywhere else.

Amongst his works the editing of English books, "*Studies in Indian Philosophy*", "*Alphabetical Index of Shreemadbhagavadgita and Pathway to God in Vedas*". His books, "*Gurudeo Ranade as a Teacher*", "*Allahabad Days*", "*Glimpses of Gurudeo Ranade*" etc., have been of great help to understand Shri Gurudeo.

My association with him for about two decades is unforgettable. He used to come to my house with his wife three or four times every year. Every time there was some new spiritual topic. We came closer at the time of my editing and publishing the entire "*Dasa Literature*".

On the basis of manuscripts with me I had requested him to edit '*Keertanas of Adwait Sect*'. '*The Collection of Keertanas of Sindgi Sect and Other Saint Poets*' which has been published as 20th volume. The speciality of it lies in the preface by Professor B. R. There is no such 73 page long preface to any of the 50 volumes. There he has dealt with Bhakti cult in Adwait.

He used to talk with authority on *The Upanishads*. The people of Solapur will never forget the discourses delivered by him for sixty weeks. He had mastery over Kannada, Marathi and English.

He never interfered even in family affairs. However, he did not turn away from his responsibility. When necessary he did extend his helping hand. He used to send money every month to his father and mother till their last days. On the other hand, he did not expect even a single paisa from his sons.

Two to three months before his passing away, he came to my house with his wife Shrimati Padmakka. He had already informed that he was coming for a special work. This time he placed before me a big bundle of manuscripts. The manuscript was the book he had authored after a life-time study of *Mahabharat of Kannada Poet Kumarvyasa*. It was entitled



*"Kumarvyasa Vachanamrut"* (with alphabetical arrangement of songs.) Handing over the manuscript, of about 450 pages, he told me : **"Krishnarao, perhaps it may not be possible to see you hereafter. I am entrusting this to you. See what can be done."**

The manuscript contains 36 chapters including topics such as cosmogony, anthropology, theogony, moral philosophy, theory of sensuous experiences. etc. Besides, the entire poetry has been divided alphabetically. In a way it can also be rightly called as "Kumarvyas Vishwakosh". This is a very unique work for those interested in studying Kumarvyas.

I did not expect him to pass away so soon. Two or three weeks after his demise, I received a letter from Shrimati Padmakka, "B R. expired on June 7. Please do not take trouble to come over. I am going to Delhi for a month or so. On return, let us meet."

In fact, publicly remembering him through this article is against his will. However, this homage is to enable all his friends and acquaintances to know this incident. I hope the soul of Professor B. R. Kulkarni will pardon this fault of mine.

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**‘Gurudev's heart was full of love for a stranger, a classmate, a student or a disciple. As the journey proceeds we get various panoramic views of different facets of Gurudev's personality. If the master himself goes to the disciple's house to honour him what a joy it is for the latter. We read how Gurudev did pay such unexpected visits to his disciples. ’**

**- B.R. Kulkarni**

**"Professor R.D. Ranade  
as a Teacher and an Author"**

# B. R. Kulkarni, our Mama!

-Jyoti Chitale, USA  
D/o. Smt. Vijaya Apte  
(Shankuntala Ranade)  
(Granddaughter of Dr.R.D. Ranade)

As I think of BR Mama, the picture that comes to mind is that of a very gentle man, kind, humble, very thoughtful and extremely well read, a man of few words and his dedication and utmost respect for Shri Gurudev! But these are my thoughts as an adult. Looking back, as I was growing up he was just our Mama. Did not know any of his qualities nor did I make any effort to get to know the real outstanding person that he was. The fact that he wrote books like '*Critical and Constructive Aspects of Professor R. D. Ranade's Philosophy*', '*Professor R. D. Ranade - As a Teacher and Author*' or '*The glimpses of Shri Gurudev Ranade*' should have given me some clue!

I will try to write in a chronological order about his life and his writings which are a tremendous contribution to the students of philosophy and to the Sadhakas who are new to Nimbal.

BR Mama or B R Kulkarni (Bhimsen Ramachandra Kulkarni) was born in 1925. The same year my mother (Shakuntala Ranade) was born! After he finished his high school in 1944 he went as a student to live with Shri Gurudev. He stayed on for 13 years with him. He was very close to Shri Gurudev, his teacher and Guru, and had the fortune of doing his studies in Philosophy with him. He finished his Masters in Philosophy in 1951 and worked as a Lecturer of Philosophy from 1951 to 1957 in Belgaum. He then became a senior lecturer and Professor of Philosophy in Yevatmal at the Amolchand College. He left Yevatmal in 1965 to join Somayya College in Mumbai as Professor for 3 years. From 1968 to 1973 He was the Director of Bhartiya Vidya Bhavan and following that for 9 years until 1982 he worked as the Deputy Foreign Language Advisor to the Government of India. He finally became the Advisor to the Bharatiya Vidya Bhavan from 1982-1985. Subsequently he retired and went to live permanently in Sholapur. He passed away in 2005 - the same year my

mother passed away! The reason I write about my mother here is to say how close we felt to him - he was my mother's brother, my Mama.

The two books he worked on to complete the unfinished works of Shri Gurudev Ranade were:

1. *Vedanta: The Culmination of Indian Thought*

Based on the notes of Shri Gurudev the first and the Ninth chapter were written in this book by Dr. V. H Date and all the other eight chapters were written by B.R. Kulkarni.

2. *Pathway to God in Kannada Literature*

Chapter 19 and 20 written by B.R. Kulkarni are also based on Shri Gurudev's notes.

Besides the books he has written innumerable articles in the magazine Satsang and other publications.

One of the stories we had heard about BR Mama was his tremendous memory and accurate recollection. This is how the story goes: Shri Gurudev used to call upon one of his students to take down notes on some important topics. The rule was Shri Gurudev would dictate and the student had to take down the dictation without any interruption. At the very end the students had to read out the notes and then Shri Gurudev would make necessary corrections. One day it was BR Mama's turn to take down notes and the minute he wrote the first word his pencil broke! But he could not interrupt the dictation so he pretended to write down the notes. At the end he had to read out what he had written. He repeated every word the way Shri Gurudev had dictated. Shri Gurudev was very much impressed with the accuracy and asked to see the notes. BR Mama very timidly handed over the notebook as he was sure he would be rebuked for pretending to write. On the contrary Shri Gurudev just smiled at him as if complimenting his perfect recall.

I might not have spent much time with him or sat down with him and listened to his thoughts or ask him to tell me stories of his days with Shri Gurudev, but I have very fond memories of him and his kind persona and his smile.

In conclusion, I want to sum up the personality of BR Mama thus ; Dr. R. H. Karmarkar at the inaugural speech of Gurudev Ranade Memorial



Lectures had organized by Academy of Comparative Philosophy and Religion in Belgaum in 1973. He spoke of B. R. Kulkarni in these words:

**“First, I congratulate the Trustees on their selection of the speaker for this year's series of lectures. The subject he had chosen for his talk is very appropriate, viz: Critical and Constructive Aspects of Professor R.D.Ranade's Philosophy and it will at once appeal to all keen students of philosophy in general and to the Sadhakas in particular.....”**

He ended his speech with these words **“... You will have the benefit of hearing the discourses of the learned lecturer on the subject. He has the proud privilege of being associated with the monumental writings of Shri Gurudev. Students who used to stay at Nimbai and Allahabad under his protective wings had to labour hard. As later history shows, he has showered grace on everyone in their lifetime.....”**

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# B. R. Kulkarni - Follower Incarnate

- Nandini Sathaye, USA  
D/o. Smt. Vijaya Apte  
(Shankuntala Ranade)  
(Grand daughter of Dr.R.D. Ranade)

To praise a disciple is to sing glory of the Sadguru, as the life of a true disciple reflects the greatness of the Master. Therefore it is a privilege to write a few words about Shree B. R. Kulkarni, whose life and work reflected the greatness of Shree Gurudev R. D. Rânadé.

A commemorative issue on Shri. Bhimsen R. Kulkarni is coming out on the occasion of the 50th year of his participation in the World Conference, which took place in Japan. The readers are very fortunate to read scholarly articles and critique on the life and legacy of Shri. B. R. Kulkarni. I am not an expert in any subject, but I am going to try to write my personal memories of Shri B. R. Kulkarni, whom I fondly called BR Mama.

By the Grace of Shree Gurudev our lives have been richer in many ways. We, (Grandchildren of Shree Gurudev) were fortunate to spend the first few years of our lives with him, travel with him, and spend time with those who came in close contact with him. The resident students in Shree Gurudev's household were fondly addressed by us as 'Mama', maternal uncle. So it was B. R. Mama, Prahlad Mama, Suresh Mama, Bhau Mama, Madhu Mama and so on. Some told us stories, some taught us devotional songs and Shlokas, from some we learnt cycling, drawing and many other things. All of the students and their families were part of our family and we, in turn, were part of their families as well. It was an extended family circle where all thrived and enriched their lives.

As we grew older, I noticed that BR Mama was special. He was very bright, very sincere and he was always ready and eager at the service of Shree Gurudev. He commanded respect from people around him. He was a man of few words but his demeanour was very endearing and we were fond of him.

One day he came to Nimbāl to pay respect to Shree Gurudev and Smt. Kakusaheb and with him was his bride, Sou. Padma Mami. I remember that I was observing her from behind a door. Mami was very sweet with curly hair, short Mangalsutra woven in a thread, and scholarly spectacles. BR Mama looked very happy and was smiling a lot. Padma Mami quickly became part of the ‘Nimbāl Pariwaar.’ It was because of the Divine presence of Shree Gurudev that Padma Mami absorbed both the spiritual and intellectual aspects of Nimbargi Sampradaya, and I think BR Mama was a large part of that total absorption.

While staying with Shree Gurudev, BR Mama inculcated in his life, the spiritual, intellectual and emotional components of Nimbargi Sampradaya. It also became his own way of life even after he became a householder, worked as a professor, as a Deputy Foreign Language Advisor for Govt. of India, as a Director of Bharatiya Vidya Bhavan, and finally as an Advisor of the same. Wherever his career took him, he carried with him the torch of his learning at his ‘Gurugriha’. He was steadfast in his values and priorities throughout his career and life. Therefore he was respected and valued and also was invited to very important positions in his career. (This was, and still is a common experience of those disciples who serve Shree Gurudev with all their heart, body and mind.) But no matter where he was, whenever the occasion called for, he always considered taking care of the work of his Sadguru and his Gurugriha, his first and foremost duty. We know that he, along with Shree V. H. Date and with Shree Krishnarao Gajendragadkar, worked on Shree Gurudev’s posthumous publications, viz. ‘The Bhagavad Gita As A Philosophy Of God Realisation’, and ‘Vedanta, The Culmination Of Indian Thought.’ This was done with utmost respect and sincerity and without expectation of name or fame. All three of them were a perfect choice to finish the books based on the notes of Shree Gurudev, because of their thorough knowledge and understanding of Shree Gurudev’s Philosophy.

Even a small request from my grandmother (Smt. Kakusaheb) or my mother (Smt. Shakutai) would be given similar attention. I remember that during my third year of college, I had offered Philosophy as a subject and was experiencing difficulty in understanding the subject. When my mother



requested BR Mama to help me in the subject, he spent eight good days with us in Nimbai, teaching me Philosophy. Every afternoon he spent two hours tutoring me. I quickly realised that teaching me was much below the level of his knowledge, but to him it was a respectful duty towards the request of his Guru Bhagini. And he fulfilled his duty very sincerely.

While in Allahabad, Shree Gurudev would call one of the resident students to read selected passages from books or read newspaper articles. One day Shree Gurudev called BR Mama to read out selected newspapers. At that time BR Mama was studying for M. A. in Philosophy. It happened to be the day when BR Mama was appearing for his final exams in the Allahabad University. The reading of the newspapers went on for a while and BR Mama was growing uncomfortable. Noticing his discomfort, Shree Gurudev asked him what the matter was. Finally BR Mama gathered courage and told Shree Gurudev that it was getting time for him to go to the University as it was the day of his final exams. Shree Gurudev immediately relieved him. BR Mama quickly got ready, all the while getting nervous that he did not get time to read prescribed books. Shreemati Kakusaheb had kept curd-rice ready for him to eat, so he could quickly proceed to the University. To BR Mama's surprise, a major portion of the exam paper on that particular day was pertaining to the material from newspapers that he read out to Shree Gurudev, in the early hours of the same morning. No wonder that BR Mama passed with flying colours.

While in the U.S.A. a request was made to me to write an article on Shree Gurudev. As I did not have any reference books with me at that time, I wrote to B. R. Mama requesting him to write an article for the same. Instead of writing an article himself he sent to me four of his own articles and suggested that I read those articles and write an essay myself. He also said that Shree Gurudev's personality was multi-faceted, so I can contemplate on any one of his qualities and write on that. He always encouraged independent thinking, just like his Master, Shree Gurudev.

After the publication of one of his books, he wrote a quote of Shree Gurudev as a message, and sent a copy to me. It said,

**“God does at least justice, never falls below the watermark of justice.”**

This quote helped me on many difficult occasions in my life, but the messenger was BR Mama.

His humility and devotion towards Shree Gurudev were so strong that his actions automatically conveyed his feelings for his Master. In 1986, Shree Gurudev’s Birth Centenary year, there was a grand function arranged in Fergusson College. The Principal and the staff of the College along with many dignitaries were present in the amphitheatre. A portrait of Shree Gurudev was placed at the centre of the stage. Many distinguished personalities spoke on the occasion. Then BR Mama’s name was announced for closing remarks. His speech was one of the best. Many were impressed by his scholarship and his grasp of Shree Gurudev’s Philosophy and everyone was amazed at his talent for putting his thoughts succinctly in a short speech. More than that, what stunned a lot of people was his humility. Before stepping on the stage, he removed his shoes in the wings, and then entered the stage. He would not walk on the same ground with his footwear, where Shree Gurudev’s photograph was placed, no matter how formal the occasion was. And this humble and respectful action happened instinctively, without being aware of the effect.

He definitely was one of the few who understood Shri Gurudev’s teachings, realized the importance of them and shaped his own life after them. He seemed to me to be Shree Gurudev’s follower incarnate. Besides his scholarship, studious and sincere nature, he had an endearing quality. I saw my grandmother and mother rely on him, call for his help in publication matters, and in general, depending on him like a family member. Such a good man was Shree BR Mama, that when I think of him, a smile emerges on my face.



## Shri. B.R. Kulkarni and Smt. Padmatai B. Kulkarni : At a Glance

Prof. Ashwini Jog  
Translation: Editor

- \* Name- Shri Bhimsen Ramachandra Kulkarni, D.O. B: 26-12-1925
- \* SSLC- 1944, Went to stay with Shri Gurudev in Allahabad for 13 years as a student. Grew up in his association and served him, completed his graduation .
- \* 1951-57 M.A in Philosophy in 1951, joined RPD College, Belagavi as a lecturer in Philosophy.
- \* 1958-65 worked as Sr.lecturer and Professor of Philosophy in Amolchand College, Yevatmal.
- \* 1965-68 worked as Professor of Philosphy in Somayya College, Mumbai.
- \* 1968-82-stayed in Delhi, acted as a Secretary to Bharatiya Vidya Bhavan
- \* 1982-91- worked as a Deputy Foreign language Advisor to the Govt. of India in the Secretariat, New Delhi
- \* 1982-85 Advisor to Bharatiya Vidya Bhavan, Delhi and Mumbai
- \* 1985 -Settled at Sholapur permanently, 07-06-2005 left his mortal coil.

Smt. Padmatai Bhimsen Kulkarni- is the wife of Shri B.R.Kulkarni, daughter of Wagadarikar of Satara. Her father used to recite Shree Guru Charitra daily and also used to write it and distribute its copies to the devotees. He was in contact with Dr. Anna Saheb Patavardhan. Padmatai had already done her M.A. in Psychology even before her marriage and after marrying B.R.Kulkarni she did B.A and M.A in Philosophy, securing First class. She was offered Pracharya Dandekar Scholarship during her B.A and won Philosophical Congress Award at her M.A. She also taught in a college for some time. Later she became a Member of the Editorial Board for the compilation of Marathi Dictionary of Philosophy adding valuable 44 subjects in it. UGC had granted Fellowship for preparing Syllabus for M.A. Course in Philosophy.

Smt. Padmatai used to deliver discourses on Dyaneshwari at Mumbai, Delhi and Sholapur. Shri B.R.Kulkarni and Smt Padmatai have co-authored several books. But they never aspired for name and fame.'That we met the GURU' was the highest reward for them. 'तैसा सर्वज्ञ श्रीगुरु भेटलिया'. They are blessed with two sons who are highly educated. Shri B.R.Kulkarni and Smt. Padmatai Kulkarni were both blessed and gifted devotees of Shri Gurudev.



# Prof. B. R. Kulkarni: Down the Memory Lane

Prof. K . B Dabade  
M.A.; Ph.D;  
Udupi

ACPR deserves to be commended for resolving to publish a special issue of *Pathway to God* in the name of Prof. B. R. Kulkarni as he participated fifty years ago in the 'World Conference on Religion and Peace' held at Kyoto. It is my great fortune that I know Prof. B. R. Kulkarni since my childhood. However, he started exerting phenomenal influence on me when I entered S. B. Arts College, Vijayapura to do my B.A. I shall be failing in my duty, therefore, if I do not unfold, on this occasion, my priceless reminiscences of Prof. B. R. Kulkarni to the enlightened readers.

To make the matter more limpid, I must confess here that my tribute to Prof. B. R. Kulkarni can never justify what he deserves, so I just want to pen down a few words which come to my mind at this moment, in a chronological order as far as possible.

At the very outset, I narrate how Prof. B. R. Kulkarni turned out to be my teacher. Once when he visited our home 'Gurukripa' at Vijayapura in 1967-68, he came to know that I had offered for my First Year B.A. General Psychology, Deductive Logic and Inductive Logic. The very next day, at the appointed time, he came to 'Gurukripa' to teach me Inductive Logic. But he was required to wait for his new student to get ready. (Now as I realize and look back, my feeling of guilt knows no bounds for having made him wait for me). A few days later, I received further coaching from him at Nimbali.

In March 1973, I had the rare privilege of attending the most illuminating talks of Prof. B. R. Kulkarni on Prof. R. D. Ranade's Philosophy at ACPR. His talks were published in the form of a book titled, 'Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy' in 1974.

I joined the Department of Sociology at Sri Poornaprajna Evening College, Udupi in 1974. In the initial years of my service in the college, I was asked to teach Inductive Logic along with Sociology and Indian

Constitution. Needless to add here that brilliant coaching that I had received from Prof. B. R. Kulkarni really helped to boost up my confidence in handling Inductive Logic.

Prof. B. R. Kulkarni was not only delighted to know about my appointment in the teaching profession but also persuaded me to start contributing articles to journals. On account of the encouragement and guidance that I received from Prof. B. R. Kulkarni and Padmatai (wife of Prof. B. R. Kulkarni) my maiden article, 'A Scientific Explanation of Religion' appeared in *Pathway to God* (November 1978).

In 1978, Archana (my wife) and I began to glance at one Marathi translated book of Gurudev R. D. Ranade and we intimated the matter to Prof. B. R. Kulkarni. Prof. B. R. Kulkarni immediately replied directing us to go through the English original work of Gurudev. The credit of cultivating in us the habit of referring to the original sources goes to Prof. B. R. Kulkarni.

Padmatai and Prof. B. R. Kulkarni made it convenient to come to Udupi; and put up in our house for about a week or so in 1986. On behalf of Rotary Club- Manipal, Padmatai delivered her speech on 'Bodha-Sudhe of Sri Nimbargi Maharaj.' Next day Prof. B. R. Kulkarni and Padmatai spoke on 'Prof. R. D. Ranade As a Teacher' and 'William James' Golden Rules of Habits' respectively at Dr. T. M. A. Pai College of Education –Udupi. It is interesting to note here that the gist of their talks was published in the leading local Kannada Daily.

By Gurudev's grace, I did my Ph.D. in 1993-94, under the guidance of Dr. Anuradha Bhoite from the University of Pune on '*Sociological Analysis of Nimbargi Sampradaya: A Case Study in Sociology of Religion.*' My poor vocabulary is unable to express gratitude to Prof. B. R. Kulkarni and some others who offered invaluable information on Nimbargi Sampradaya and suggestions like not to make any exaggerated statements in the thesis. Prof. B. R. Kulkarni expressed his happiness over the selection of my research topic and dispassionate study.

It is a well-known fact that some of the works of Gurudev would not have come to light but for the labour of love of Prof. B. R. Kulkarni. I feel like mentioning here Gurudev's 'Studies in Indian Philosophy.' There are

two editions of this work. In the haste to publish during the Birth Centenary year of Gurudev in 1986, some glaring errors remained uncorrected in the first edition. These are rectified in the next edition (2nd edited and annotated by Prof. B. R. Kulkarni in 1996). The Second Edition involved the most complicated task as it consisted of lengthy foot-notes, quotations in Greek, Latin, Sanskrit. Hence, I introduced Prof. B. R. Kulkarni to the proprietor of Navadurga Lesertech, Udupi. He did a splendid work in this matter and Prof. B. R. Kulkarni told me that but for the proprietor of Navadurga Lesertech, this book probably would not have seen the light of the day. One more thing that has touched my heart during the work was that Prof. B. R. Kulkarni was not only an intellectual giant but also a person of high moral principles. For his work, he did not impose even slightest financial burden on others.

In the last week of February 1998, Archana and I had very fruitful discussion with Prof. B.R Kulkarni, Padmatai on various topics like devotional poems including *Pathway to God in Kannada Literature* at their residence in Solapur. They used to listen with rapt attention and curiosity to others' stand and felt that a lot remains to be done so far as *Pathway to God in Kannada Literature is concerned*. "Something concrete would emerge," Prof. B.R Kulkarni observed, "if 8-10 persons having thorough knowledge of Kannada spiritual literature sit together and discuss the matter."

Prof. B. R. Kulkarni and Sri V. B. Ramadurgkar- then the Secretary of Shri Gurudev Ranade Samadhi Trust, Nimbai (R.S.), lovingly persuaded me to become a member of the Trust and from 10-9-1999 to 31-3-2003 I held that post. However, I feel extremely sorry as I could not do any substantial work during my tenure.

Archana and I participated in International Symposium held at Lonavala from 2-1-2005 to 6-1-2005 on 'Modern Science, Mysticism and East-West Dialogue. On our way to Lonavala-Pune, we broke our journey at Solapur to receive Prof. B. R. Kulkarni's blessings and guidance. He blessed us no doubt but did not allow to touch his feet. He advised us to be assertive in the Symposium and assured that we hardly come across delegates there who have knowledge of Rational Mysticism of Gurudev



and his words came true. This was my last meeting with Prof. B. R. Kulkarni. He breathed his last on 7th June 2005 at Solapur. I miss him now very much as I have yet to come across a person like him who can listen to my genuine doubts on certain subtle matters sympathetically and clarify them authoritatively on the spot .

Prof. B. R. Kulkarni's book '*Kumarvyasa Vachanamrita*' was published posthumously in 2007 at Bengaluru. Sometime back I had the rare privilege of listening to his Kannada Pravachana on Kumaravyasa during Saptah held at Nimbali. It is fascinating to learn that he asked me to gather some relevant information on *Kumarvyasa's Karnataka Bharata Kathamunjari* and other related works from Udupi. Fortunately, I could collect his required information in and around Udupi and send the same to him.

Thus, Prof. B. R. Kulkarni impressed me as an inspiring teacher and guide, genius *par excellence*, a prolific writer, an efficient administrator, a great moralist, an icon of simplicity and above all a worthy disciple and pupil of Gurudev Ranade. I must mention here of what I have heard from some senior disciples of Gurudev about Gurudev's stand on Prof. B. R. Kulkarni. After doing M. A.(Philosophy), Prof. B. R. Kulkarni did LL.B.; . When Gurudev came to know this he stated, "B. R. you could have done Ph.D. in Philosophy instead of LL.B." Prof. B. R. Kulkarni said, "I did LL.B. as it may help me in securing some good job." On knowing this Gurudev remarked, "B.R. you should not be after jobs. Jobs will be after you." Prof. B. R. Kulkarni might not have fulfilled Gurudev's desire of his doing Ph.D.; in any formal sense of the term but a mere glance at Prof. B. R. Kulkarni's writings convinces us that they are of great research value.

Despite having such extraordinary accomplishments to his credit Prof. B.R. Kulkarni shunned to be in the limelight all through his life like his spiritual master Shri Gurudev.



# My Personal Experiences with Prof. B.R. Kulkarni

Vandana Joshi

Belagavi

Mob. 9481864906

It has been my great fortune to have met Prof. B.R. Kulkarni (BR Kaka as he was more commonly known) in my life. As we all know, he was a devout disciple of Shri Gurudev Ranade and also a scholar, writer, teacher and a philosopher. He was a very simple and down-to-earth person. One could easily notice his innocent heart reflected in his humble smile and kind words. Simplicity and devotion towards Gurudev, were some of his inherent characteristics.

Shri BR Kaka used to visit Belgaum occasionally and meet my father, Shri Nagesh V. Ambardekar, who was lucky enough to do some proof-reading work for him. My father had a very high respect for Shri BR Kaka.

I recall a couple of occasions wherein my elder son Hrishikesh was involved. Once when Hrishi was 5 years old, he wrote *Bhagwadgita* verses with his tiny fingers in his notebook and showed it to Shri BR Kaka. Even though Kaka was a bit busy in a discussion along with Smt. Padmatai and my father, on one of his books, he saw it and was so impressed to see the sincerity and persuasive attitude of the little child that he instantly gave a 10 rupee note to Hrishi as a gift. I still have preserved that 10 rupee note as Prasad from him. Encouraging little children with love and affection, was a part of B.R. Kaka's personality and appreciating others and giving them due importance, was his nature.

Another occasion was about Hrishi's book! Hrishi wrote a small philosophical discourse while he was 17. He didn't know much about Philosophy at that time (now he has a PhD, in Philosophy from Princeton University, USA). He was unaware of philosophical arguments and language then. He wrote the discourse because his thoughts were bursting out and he tried to put them on paper. When the write-up was ready, the first person he wanted to show it to and ask for suggestions, was Shri BR Kaka. For this, we traveled from Belgaum to Sholapur where Shri BR Kaka was

residing. Kaka liked and appreciated the wrote-up so much that he decided to write a 'Foreward' to it. Undoubtedly, this was the biggest ever gift Hrishikesh could think of. We all were so speechless by the love and apt admiration from such a great gentleman that our joy had no bounds. A scholarly person like Shri BR Kaka who was capable of participating in the World Conference on religion and peace was sparing his time for encouraging a budding writer! When the book was printed, it was sent by Kaka to Dr. APJ Abdul Kalam, the then President of India, who also read it and sent his compliments to Hrishikesh.

Shri BR Kaka was always busy with his works on Shri Gurudev's spiritual literature. He worked all his life at the feet of his master. I wish to specifically refer here to one of his quotes that says, "**If our consciousness becomes subtler and subtler and yet subtler, we may have first-hand contact with reality - and then all things will stand explained**". I am sure he must have reached that spiritual awakening stage which led him to attain the divine peace at the end of his life.

He was a great personality who touched everyone's heart.

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**Gurudev's versatility inspires different attitudes in different individuals. If someone reveres him as an ideal teacher, another cherishes affection for him as a loving father. Some look upon him as a magnanimous man; while others respect him as an intellectual luminary. His affable manner attracts one and all and his participation in divinity serves as a pole-star to every seeker after Truth. That which lies at the back of all these approaches is the yearning for spiritual life...**

**- B.R. Kulkarni**  
On the blurb of  
"Professor R.D. Ranade  
as a Teacher and an Author"



# जन्मोजन्मी आम्ही बहु पुण्य केले, तेंव्हा या विड्वले कृपा केली

डॉ .अश्विनी अविनाश जोग, सोलापूर  
M.A., M.Ed, Ph.D.

चौऱ्याऐंशी लक्ष योनींमधून फेरा झाल्यावर पाप पुण्याचा ताळेबंद झाल्यावर नर जन्म मिळतो हे सर्वश्रुतच आहे .

या जन्मात सदुरू मिळणे त्यांची सेवा करायचे भाग्य मिळणे व ते नंतर व्रत होऊन जाणे हे सुद्धा किती सद्भाग्याचे आहे. असे अहोभाग्य लाभलेले कै भीमसेन रामचंद्र तथा बी.आर. कुलकर्णी म्हणजेच B.R. काका ! त्यांचा जन्म 1925 चा, यांच्याबद्दल किती आणि काय लिहावे बरे ? हे जरी खरंअसले तरी पैलू, गुणविशेषावर लिहावे असं म्हणलं तरी त्यांच्या प्रत्येक कृतीला, आचार विचाराला श्रीगुरुदेवांच्या शिकवणीचा, विचारांचा परिसस्पर्श लाभलेलाच आढळेल .

श्रीगुरुदेवांकडे शिकण्यासाठी राहावयास मिळणे यासाठी काय पुण्याचे गाठोडे असेल याचा विचार सुद्धा आपल्याला हतबुद्ध करतो आणि इथे तर काका थोडी थोडकी नाही तर तब्बल 13 वर्षे श्रीगुरुदेवांच्या जवळ होते. नियतीची योजना एकदम परफेक्ट असते. त्यावेळच्या पद्धतीनुसार मॅट्रिक(1944) नंतर पुढील शिक्षण काय घ्यावे या विचारात बी.आर. काका असतांना श्रीगुरुदेवांचे शिष्य विजापूरचे कै. प्रल्हाद कुलकर्णी त्यांना श्रीगुरुदेवांकडे घेऊन गेले. श्रीगुरुदेवांनी बी.आर. काकांची परीक्षा घेतली व त्यानंतरच त्यांना अलाहाबादला पुढील शिक्षणासाठी आपल्याजवळ ठेवून घेतले आणि बी.आर. काकांच्या आयुष्याची दिशा ठरली. काकांचे आयुष्य श्रीगुरुदेवांनी दाखवलेल्या विचारप्रकाशाने उजळून निघाले ते अखेरपर्यंत ! बी.आर. काका श्रीगुरुदेवांकडे गेले तेव्हां काय घडले ? गुरुदेवांनी त्यांची कशी परीक्षा घेतली ? याचे सुंदर वर्णन काकांनी स्वतःचे नांव न घेता एका लेखात केले आहे. ती आठवण काकांच्या शब्दात...काका लिहितात...

....He (श्रीगुरुदेव) had real affection for students, especially poor ones.

At a time five to six of them used to stay with him in his house. Some of them were from Maharashtra or Karnatak and some were from North. Of course, there was a sort of entrance test to become an inmate of his house.

Command over English and Sanskrit weighed over other subjects.

A student (बी.आर. काका स्वतः) reminisces : I went to Nimbai in June 1944 after passing the matriculation examination. The only thing I knew about Prof. Ranade was that he was a Professor of repute and took poor and deserving students to Allahabad for further studies.

As I entered his room, I saw two elderly persons sitting . One of them was a bespectacled tall gentleman with a spotless white shirt and dhotee, who would immediately catch anyone's attention. The other one was only a meagre figure and was casually and carelessly dressed in a simple shirt and a short dhotee.

Who else could be the University Professor if not the one with an impressive personality ? So I bowed to him straightway. But he instantly pointed to the other person and said, "Bow to him ; he is Prof. Ranade, not I." I realised my mistake; but Prof. Ranade reassured me with ' Alright, alright ; no need to bow to me.'

All my imaginary ideas about a University Professor were belied. Later, I came to know that the other person was Prof. N.G.Damle, nephew of Prof. Ranade.

Preliminary inquiries over, he asked me to write a few lines in English, Kannada and Sankrit. When I went out to bring paper and pencil, a visitor to the Ashram cautioned me, 'Be careful lest you scribe some cinema song !' I wrote a small passage from Mahatma Gandhi, which started with 'Truth is God and God is Truth.'

The Kannada passage I wrote was a verse from Kumar Valmiki's *Torawe Ramayana*, which decried servitude.

The Sanskrit writing consisted of two stanzas from the *Bhagavadgita*, beginning with ध्यायतो विषयान् पुंसः।

He glanced through the English passage and asked me to read and explain the Kannada verse, which I did. He scanned the Sanskrit couplets and remarked, 'There is one mistake here. You have written प्रणस्यति instead of प्रणश्यति. It was as good as selected.

This was the general way of testing students. To take young boys from a remote corner of Karnataka all the way to Allahabad, to look after them and educate them was no simple task. But he liked students around him. As to the students, it was a God-sent opportunity to stay with him. Such was a sweet reciprocity between the teacher and the taught . . . . .

(संदर्भ : Pgs. 13-15, Gurudev R.D.Ranade *A Glance at His Allahabad University Days and Other Essays* . (1997) Editor - B.R.Kulkarni.

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व्यावहारिक दृष्ट्या काकांनी खूप मोठ्या पदांवर काम केले. सेवानिवृत्त झाल्यावर श्रीगुरुदेवांचे काम करण्यासाठी, निंबाळ आपल्यास जवळ पडावे म्हणून काका सोलापूरला येऊन राहिले आणि इथलेच होऊन गेले. सोलापूरसाठी मोठा आधारवड झाले.

श्री शिंत्रे काका आणि शिंत्रे बाई यांच्यामुळे खरं तर आम्हा दोघांची त्यांच्याशी ओळख झाली. प्रथम एक अभ्यासू, श्रीगुरुदेवांचे विद्यार्थी म्हणून जरा बिचकूनच होतो, त्यातून काकांच्या करड्या शिस्तीची महती ऐकून होतोच. त्यामुळे दोन हात दूर बरे असे वाटायचे. माझे यजमान अविनाश जोग हे ही काकांच्या सारखेच शिस्तप्रिय आणि टापटिपीचे असल्याने त्या दोघांचे अनुबंध इतके जुळले की आम्ही त्यांची मुले कधी झालो हे आम्हालाही कळले नाही . त्यांच्यामुळे श्रीगुरुदेवांच्या पुस्तकाची कामे जवळून पाहता आली, चार गोष्टी कानावर पडल्या, श्रीगुरुदेवांच्या खूप साऱ्या आठवणी, वैयक्तिक घटना जवळून ऐकता आल्या. आमच्यासाठी हे हक्काचे घर होते आणि आजही आहे. सांसारिक प्रश्न, अडीअडचणी कोणाला सुटल्यात? पण त्या कशा सजगपणे हाताळाव्यात, परिस्थितीशी कसे जुळवून घ्यावे आणि त्याच वेळी तत्वांना मुरड न घालता त्रास झाला तरी त्यावरून कसे ढळून ये हे बी आर काकांनी त्यांच्या आचार विचार आणि वागणुकीतून दाखवून दिले, डोळस बनविले. श्रीगुरुदेवांनी त्यांचे लग्न झाल्यावर संसार उभा करून दिला. बी .आर. काकांच्या घरच्या रोजच्या वापराच्या भांड्यांवर रा. द. रानडे यांजकडून अशी लिहिलेली भांडी बघितली म्हणजे मन भरून यायचं. किती परम दयाळू सद्गुरू, जिथे नुसत्या दर्शनाने सुफळ संपूर्ण व्हायचे तिथे बी. आर. काका काकूंना हा प्रासादिक संसार मिळला. केवढे सौभाग्य !

काका अतिशय मिशिकिल असले तरी समोरचा दुखावणार नाही याची काळजी घेत, त्यांचे शब्द कधीच बोचरे नसत. त्यांचं हसणं म्हणजे एखाद्या बालकाप्रमाणे निर्व्याज असे. काकांनी M.A .तत्त्वज्ञान पदवी प्रथम श्रेणीत प्राप्त केली, पुढे LLB झाले. संस्कृत, इंग्लिश, कानडी या भाषांवरील प्रभुत्व, अचाट स्मरणशक्ति भल्याभल्यांना अचंभित करी. M.A. झाल्यावर लगेच तत्त्वज्ञानाचे व्याख्याता (Lecturer of Philosophy) म्हणून R.P.D. कॉलेज, बेळगाव येथे नोकरी मिळाली. 1951 ते 1957 पर्यंत तेथे अध्यापनाचे काम करित होते. इथे असतानाच श्रीगुरुदेव काकांना म्हणाले, 'तू येथून पुढे कुठेही अर्ज करू नकोस. लोकच तुला बोलावतील' व तसेच झाले.

काकांची दोन्ही मुलं उत्तम शिकली, उत्तम पदे भूषवली पण काका काकूंनी कधीही त्या सुख सोयींचा लाभ घेतला नाही .

श्रीगुरुदेवांच्या काटेकोर शिस्तीत बी आर काका तयार झाले असल्याने त्यांना बेदरकारपणा, संधिसाधूपणा, कामचुकारपणा या बाबतीत हयगय कणभरही चालायची नाही भयंकर चिडायचे. साधं काही टिपण लिहितानासुद्धा श्रीगुरुदेवांनी सांगितल्याप्रमाणे कागदावर समास सोडला नाही तर काका त्या व्यक्तीवर बरसले म्हणून समाजावे. अंधारातून सुद्धा कपाटातील जे हवे ते पुस्तक काका बरोब्बर घेऊन येऊ शकत. प्रत्येक कृतीमागे फक्त आणि फक्त एकच विचार असायचा तो म्हणजे हे असे करणे गुरुदेवांना आवडले असते का? जर त्याच उत्तर नाही असे असेल तर कितीही त्यात स्वतःचा फायदा, तात्पुरता दुसऱ्याचा फायदा किंवा मोठेपणा मिळणार असला तरीही त्यांनी ते कधीही केले नाही .

पैं गुरुकुळीं ऐसी । आवडी जया देखसी ।

जाण ज्ञान तयापासीं । पाइकी करी ॥ (श्रीज्ञानेश्वरी 13.384)

श्रीगुरुदेवांनी लिहिलेले एखादे टिपण कोणाकडे उपलब्ध झाल्यास किंवा काहीं संदर्भ पुस्तकात टाकावयाचे असल्यास ते मिळवण्याकरिता त्या व्यक्तीला, हयात नसल्यास त्यांच्या वारसास, जिथे कोठे असेल तिथे कोणत्याही प्रकारचा प्रवास करून ते टिपण मिळवत. त्याची वैधता सिद्ध झाल्यावरच त्याचा पुस्तकांमध्ये समावेश होई. कोणीतरी सांगितलंय, कुठेतरी उडत उडत संदर्भ आलाय म्हणून ते कधीही विश्वास ठेवत नसत. श्रीगुरुदेवांशी संबंधित कोणतीही गोष्ट पारखल्याशिवाय ती कोणत्याही लिखाणात समाविष्ट होणार नाही ही धरोहर पुढील पिढीच्या हाती जाताना शुद्ध, आहे तशीच जावी हा



एकमेव हेतू आणि हे काम नीट नाही झालं तर श्रीगुरुदेवांना हे आवडलं असतं का ? असा सर्वेदनशील अंतर्मनाला पडलेला प्रश्न !

अखंड नंदादीप तेवत ठेवावा किंवा अखंड उधाण वाहणाऱ्या धबधब्यात चिंब भिजून जावं तशी स्थिती काकांची श्रीगुरुदेवांचा अभ्यास करताना होत असेल. आणि या डोळस, श्रध्येय अभ्यासानेच काकांची-

अभ्यास आपणयाते करी। हृदयाते अनुभव वरी।

ऐसी रम्य पणाची थोरी। अखंड जेथ ॥

ही स्थिति प्राप्त होत गेली असेल.

श्रीगुरुदेवांचा एखादा प्रसंग वर्णन करावा तर काकांनीच .

काका श्री गुरुदेवांच्या महानिर्वाणाआधीच्या 15 दिवसाची माहिती इतक्या अलौकिकरीत्या सांगायचे की त्यांच्या डोळ्यात, हावभावात, आवाजात, वाचिक, कायिक भाषेत एवढा आमूलाग्र बदल व्हायचा, अष्टसात्विक भाव जागृत होऊन आपल्याला तो प्रसंग डोळ्यापुढे घडतोय असे वाटावे. ऐकताना अंगावर शहारा यायचा. काका श्रीगुरुदेवांच्या तेथेच होते अगदी श्रीगुरुदेवांच्या महानिर्वाणाआधीच काही मिनिट ते तेथून थोडी विश्रांती घेण्यासाठी म्हणून तेथून गेले आणि (साधारण अर्धा-एक तास) त्यांना झोप लागली. पण त्या कालावधीत श्रीगुरुदेवांचे महानिर्वाण झाले. त्याची खंत त्यांना आयुष्यभर जाणवली. त्यांच्या प्रत्येक शब्दातून ती जाणवे.

काकांनी हे सर्व Allahabad Days या पुस्तकात Final Farewell या लेखात लिहिले आहे. त्यांच्या कडून हे ऐकायला मिळालं ही सदुरुकृपाच. पण काकांकडून ऐकणे म्हणजे काय वाटत असे, हे सांगायला शब्द दुबळे आहेत. हे आत्ता लिहितानाही मला भरून येत आहे. पोटात कालवाकालव होतील. मन उचंबळून येतंय. ही संवेदना आजही न्तितकीच ताजी आहे.

‘गुरुगृह जिये देशी, तो देशुचि वसे मानसी’ हीच धारणा होती.

श्रीगुरुदेवांनी 1954-56 या काळात कर्नाटक विद्यापीठात काही व्याख्याने दिली होती एकूण 20 व्याख्यानांची योजना होती त्यापैकी चौदाच त्यांनी दिली ही व्याख्याने म्हणजे Pathway To God in Kannada Litrarture या पुस्तकातील 1 ते 11, 14, 15,16,18 ही प्रकरणे होत. उरलेली सहा प्रकरणे त्यांच्या दोन विद्यार्थ्यांनी त्यांनी

काढलेल्या टिपणाच्या मदतीने लिहिली. त्यातली 19, 20 ही दोन प्रकरणे बी.आर. काकांनी तर उरलेली चार प्रकरणे प्राचार्य कृ. वे. गजेंद्रगडकर यांनी श्रीगुरुदेव गेल्यानंतर लिहिली आहेत. यावरूनच श्रीगुरुदेवांच्या विद्यार्थ्यांची योग्यता लक्षात येते .

काका स्वतः बुद्धिमान होते. एकदा श्रीगुरुदेवांनी सांगितलेले Dictation पेन्सिलचे टोक तुटल्याने आणि श्रीगुरुदेवांना मध्येच काही बोललेले आवडत नसल्याने काकांनी लिहून घेतले नव्हते. मी काय सांगितले हे श्रीगुरुदेवांनी विचारल्यावर, शब्द नि शब्द त्यांनी बिनचूक कथन केला. लिहिलेली वही पाहू असे श्रीगुरुदेवांनी सांगितल्यावर ती वही कोरीच होती. त्यावेळी काकांच्या कुशाग्र बुद्धीचे कौतुक श्रीगुरुदेवांनी केले होते.

अनेक निबंध, पत्रे, लिखाण वाचून एकत्रपणे चर्चा करण्यासाठी श्रीगुरुदेव, बी.आर. काकांना बोलावून घेत त्यावेळी काका बेळगावास नोकरीस होते. तत्त्वज्ञान संदर्भात काही विषयावर त्यांना टिपणे काढण्यास सांगत. राष्ट्रपती भवनात झालेल्या व्याख्यानाची माहिती गुरुदेवांनी त्यांना पत्राने कळविली होती. आपण काही Dictation च्या कामासाठी निंबाळला यावे, तुमच्या एल.एल.बी.च्या अभ्यासाची पुस्तके घेऊन या, असे श्रीगुरुदेवांनी सुचवावे यातच सर्व काही आले .

Gurudev always helped, encouraged his students to go ahead even ahead of him असे काका म्हणायचे .

1973 च्या मार्च महिन्यांत Academy of Comparative Philosophy and Religion (ACPR), बेळगांव, या संस्थेने त्यांच्या Gurudev Ranade Memorial Lectures (गुरुदेव रानडे स्मृति व्याख्यानमाला) साठी बी.आर.काकांना Critical and Constructive Aspects of Professor R.D.Ranade's Philosophy

(‘प्राध्यापक श्री.रा.द.रानडे यांच्या तत्त्वज्ञानातील गुणावदोष व विधायक स्वरूप’) या विषयावर बोलण्यासाठी निमंत्रित केले.

काकांनी दिलेल्या व्याख्यानांच्या आधारे लिहिलेले वरील पुस्तक ACPR ने 1974 साली प्रसिध्द केले. ACPR या संस्थेबद्दल बी.आर. काकांना अतिशय जिह्वाळा व प्रेम होते जे त्यांच्या बोलण्यातून नेहमी जाणवायचे. आज ACPR संस्थेने त्यांच्यावर संपूर्ण लेखांक काढावा यासारखा दुसरा आनंद नाही. संस्थेची मी अतिशय विनम्रपणे, सद्गदित अंतःकरणाने अत्यंत आभारी आहे. हा लेखांक म्हणजे काकांसाठी जिह्वाळ्याच्या असलेल्या ACPR च्या प्रेमाची पावतीच आहे जणू !

शंभू महादेवाच्या पिंडीवर जशी पाण्याची संततधार असते तसेच काकांचेही नामस्मरण, श्रीगुरुदेवांच्या अभ्यासाच्या अखंड विचारधारेत ते मग्न असत. अखेरच्या आजारपणापर्यंत काकांनी श्रीगुरुदेवांच्या कामात झोकून दिले होते .

1985 ला स्थायिक झाल्यापासून ते 2003 पर्यंत काकांची ग्रंथ लेखनं व व्याख्यानें इ. श्रीगुरुदेवांच्या लेखन साहित्याची सेवा चालू होती. संप्रदायाचे मूळ स्थान, श्री निंबर्गी येथील मंदिराचा तन, मन, धनाने गुरुबंधूंच्या साहाय्याने जीर्णोद्धार केला व तेथे पूर्वी होत असलेला 5 दिवसांचा दत्तजयंतीचा नामसप्ताह पुन्हा सुरु केला.

श्रीनिंबर्गी महाराजांच्या जीवनावर आधारित व्हिडीओ कॅसेट अभ्यासपूर्ण आणि परिश्रमपूर्वक केली .हे सर्व करत असताना ते स्वतः पडद्याआड राहिले व काम केले. कुठे ही स्वतःच्या नावाचा उल्लेख करू दिला नाही. त्यांनी अनेकांना पुस्तकांच्या कामी मदत केली. श्रीगुरुदेवांच्या साहित्याचे संपादन केले. आपल्या सगळ्या गुरुस्थानांचा अभ्यास व संशोधन करून त्यांनी संप्रदायातील अनेक गोष्टी उजेडात आणल्या .

4 नोव्हेंबर 2004 या दिवशी त्यांना कर्करोग (Cancer) झाल्याचे निदान झाले. तेव्हा त्यांनी अविनाश यांना (कै.अविनाश जोग) बोलावून घेतले व स्वतःला कर्करोग झाल्याचे सांगितले. व त्याच्याकडून 'तू मला काहीही झाले तरी हॉस्पिटलमध्ये ठेवणार नाहीस हे वचन घेतले. व ते अविनाश यांनी पाळले.

एक दिवस काकांना खूप त्रास झाला त्यावेळी त्यांनी काकूना देहदान केलेली कागदपत्रे गुरुदेवांच्या फोटो पुढे काढून ठेवण्यास सांगितले.

हळूहळू आजार वाढतच होता तरीही नेहमी प्रमाणे काकांचा रोजचा परिपाठ म्हणजे नेम, पोथी भजन, रोजचे गीतेचे अध्याय म्हणणे, श्रीगुरुदेवांच्या ग्रंथातील आवडते उतारे वाचणे इ. चालू होते.

जूनच्या पहिल्या आठवड्यापासून आजार बळावल्याने त्यांना बोलण्यास अतिशय त्रास होवू लागला. तेव्हा गीतापठण, वाचन, भजन वगैरे थांबले.पण हातात माळ घेऊन जप चालू होता. श्रीगुरुदेवांचा फोटो ज्या खोलीत होता त्याच खोलीत काकांना त्यांच्या इच्छेप्रमाणे ठेवले होते. सतत डोळ्यासमोर श्रीगुरुदेव दिसले पाहिजेत अशीच त्यांची इच्छा होती.

जूनच्या पहिल्या आठवड्या पासूनच तब्येत खालावण्यास सुरुवात झाल्याने त्यांचा मुलगा व जवळचे नातेवाईक सोलापूरला त्यांच्यासाठी आले होते. अविनाश व आम्ही

मंडळी रोजच हजर असू अत्यंत वेदना होत असताना देखील त्यांनी हॉस्पिटल मध्ये जाणे टाळले व वेदना सहन करित शांतपणे मरण पत्करले.

माझ्या हृदयात वास करणारे सद्गुरू त्यांच्या कृपेने संसार महापूरातून मी पार पडलो म्हणून त्यांच्या विचारांवरही माझी विशेष प्रीती जडली अशी त्यांची ठाम श्रद्धा होती.

मज हृदयी सद्गुरू।

जेणे तारीलों हा संसारपुरू। म्हणउनि विशेषे अत्यादरु। विवेकावरी।

(ज्ञानेश्वरी 1, 22).

लहानपणी थोरामोठ्यांची चरित्रे का वाचायची हे कळतंय.

बी.आर. काकांच्या सहवासामुळे श्रीगुरुदेवांविषयीचे ऐकावयास मिळाले, त्यांचेबरोबर श्रीगुरुदेवांचे काम करत असताना काही खारीचा वाटा उचलता आला, काही अमृतकण गोळा करता आले आणि त्यांनी आमच्या सरधोपट आयुष्याला नकळत पैलू पाडले, बैठक तयार झाली याच श्रेय काका-काकूंना निःसंशय जाते. गुरूसेवका सहोदर/प्रेमे भजे/असे भाग्य आम्हा जोग कुटुंबियांना लाभले. त्यांचं हे अमूल्य असे हे ऋण श्रीगुरुदेवांच्या साहित्यावर अभ्यास करूनच काही अंशी फेडले जाईल अशी माझी श्रद्धा आहे. याकरता श्रीगुरुदेवांचे चरणी विनयाने प्रार्थना.

ज्ञानेश्वरांच्या शब्दात सांगायचं झाल्यास तरी तनमनुजीवे। चरणांसी लागावे। आणि अगर्वता करावे। दास्य सकळ॥ (ज्ञानेश्वरी 4.166)

**A Great man's life consists in his contribution to the world of thoughts.... As a Philosopher and a mystic Professor Ranade is far above the common run of men. But we can peep into his personality as a teacher and there is so much to learn from his method of study and writing.**

**- B.R. Kulkarni**  
"Professor R.D. Ranade  
as a Teacher and an Author"



## **WORLD CONFERENCE ON RELIGION AND PEACE**

*(Reprint : an article written by Prof. B.R. Kulkarni)*

**(Prof. B.R. Kulkarni represented India)**

Religion is a potent force, a driving power making us a good life. It is not merely an aspect of life. It influences all our activities introducing order and harmony in our manifold activities and directing them to a single goal, As such it has its own social responsibilities; and the heads of various religions can not remain averse to world wide changes. They have a role to play - an important role for that matter-for contributing to the promotion of peace in the world.

The World Conference on Religion and Peace was held in Kyoto, Japan, from 16th October to 21st October when about three hundred delegates from all over the World assembled to examine the sanctions of their religions which would promote world peace. Generally speech-making was not encouraged. The conference divided itself into workshops for discussing Disarmament, Development and Human Rights. There were also five panels set up to examine Education for Peace, Communications for Peace. Legislation for Peace, Direct Action for Peace and Inter-religious Co-operation for Peace.

Meetings were held in the majestic International Conference Hall, Kyoto. The Plenary session was inaugurated by Dr R. R. Diwakar, acting Chairman. Prayer service of every religion was held during the six days of the conference.

The workshop exhaustively discussed their problems and their reports were presented to the conference for adoption. The following resolutions were unanimously passed :

As religionists believing in ethical and spiritual values and conscious of our responsibilities to our fellow-beings we note that there is a spiraling arms race which is sure to lead to the destruction of human race and therefore

- 1) We urge the governments of the world to undertake measures required to bring about total disarmament. The Governments should promote their own ideologies with only fair and peaceful means.

- 2) The wealth produced by man should be used for the good of humanity. In liberating man from poverty, ignorance, war and other forms of oppression no people should impose on others their own preferred model. There should be scope for free development.
- 3) The Universal Declaration of Human Rights represents the ideals to which all religions and nations subscribe. We should not hesitate to denounce fearlessly brutality and violations of the laws of humanity.

The real purpose of the conference will be served only if the work is continued in all nations. For this, a follow-up committee was instituted which made its report in three parts : i) Programme, ii) Organisation and Personnel and iii) Budget. The general plan was to establish an international office with branches in different nations to promote the cause of peace with justice. The objective was, to organise inter-religious dialogues on peace between heads of different religions.

The message of the conference was: Because of the conviction of dignity and sacredness of the individual person, unity and equality of human beings overriding power of love and, compassion and the ultimate victory of good over evil, we believe that a special charge has been given to religionists to be concerned with all their hearts and minds with peace and peace making, and to be the servants of Peace.



World Conference on Religion and Peace at Japan



# Prof. B. R. Kulkarni's literary Services

## Writings:

### (A) English

- I. Two Chapters in Prof. R. D. Ranade's book- *Pathway to God in Kannada Literature*. (1960)
- II. Eight Chapters in Prof. R. D. Ranade's book- *Vedanta the Culmination of Indian Thought*. (1970)
- III. *Lokamanya Tilak's Metaphysics of Morals*. (1973)
- IV. *Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy*. (1974)
- V. *Prof. R. D. Ranade's Contribution to Indian Philosophy*. (1985)
- VI. *Prof. R. D. Ranade as a Teacher and Author*. (1986)
- VII. 'Acosmism', an article contributed to *Encyclopaedia Asiana*, Calcutta. (1987)

### B) मराठी

Contributed 23 articles to Marathi Encyclopaedia of Philosophy (मराठी तत्त्वज्ञान महाकोश), Pune (1962-1970)

### C) Kannada

- I. 'Religion and the Concept of Evil', an article contributed to *Kannada Vishays; Vishva Kosha Hampi*. 1996
- II. '*Kumarvyasa Vachanamrita*' by Prof. B. R. Kulkarni. Published by Karnataka Gamaka Kala Parishat, Bengaluru. (2007)

## 2 Edited Works :

### A) English

- I. *The Bhagavadgita and the Bible*, 1975 (Lucknow Publishing House, 37 Cantonment Rd, Lucknow).
- II. *Studies in Indian Philosophy* by Prof R. D. Ranade in 1986, as also its annotated edition in 1996.
- III. *Glimpses of Gurudev Ranade* 1990.
- IV. *Pathway to God in the Vedas*, by K. D. Sangoram 1995
- V. *Gurudev R. D. Ranade, a Glance at his Allahabad University Days and Other Essays* 1997.

## B) Kannada

ಸಮಗ್ರ ದಾಸ ಸಾಹಿತ್ಯ, ಖಂಡ 20, ಸಿಂದಗೀ ಸಂಪ್ರದಾಯ ಹಾಗೂ ಇತರ ಸಂತ ಕವಿಗಳ ಕೀರ್ತನೆಗಳು ; 2003

## C) Kannada-Marathi-Hindi

ಶ್ರೀ ನಾಗಪ್ಪ ನೀಲವಣಿ ಇವರು ಸಂಗ್ರಹಿಸಿದ ಪದಗಳು ; 2003

## 3 Compiled Works:

### A) English

*Essays and Reflections by Prof. R. D. Ranade (1964)*

### B) Marathi

हे प्रचीतीचें बोलणें. (श्रीगुरुदेव रानडे यांनी लिहिलेल्या प्रस्तावना) १९८६

### (C) संस्कृत (In Collaboration)

*Alphabetical Index of Shrimad Bhagavata Verses. (2001)*

## 4 Stray Writings:

I. Articles contributed to various Periodicals and newspapers in English, Marathi and Kannada.

II. Reviews of more than hundred books in English, Marathi, Kannada, Hindi and Sanskrit.

## 5 Script Writer:

I. आधुनिक भारत के तत्वज्ञ संत-गुरुदेव रानडे (हिंदी) (१९८६) महाराष्ट्र शासन, Documentary Film.

II. The Saint of Nimbargi (English) Colour Documentary Film (1995.)

## Prof. B. R. Kulkarni's Articles in *Pathway to God*

1. Divine Determinism	P.114 - 140 - Vol.-I	Nov 1966
2. The problem of Evil operation	P.165 - 187 - Vol.-II	Nov 1967
3. Dr. Ranade's Philosophy of Approximation	P.199 - 203 - Vol.-III	Nov 1968
4. An Enquiry into the attributes of God	P.132 - 140 - Vol.-IV	No.1 Nov.1969
5. World Conference on Religion and Peace	P.132 - 133 - Vol.-V	No.1 Nov.1970
6. Summum Bonum Shamkara	P.77 - 81 - Vol.-VII	No.2 June 1973
7. Kakasaheb Tulpule	P.45 - 48 - Vol.-XXIII	No.3 April 1989
8. Prof R. D. Ranade's 'A Confluence of Philosophy & Religion'	P.1 - 29 - Vol.-XXIV	No.4 July 1990



# Dr. Ranade's Philosophy of Approximation

Prof. B. R. Kulkarni, New Delhi

"The religious non-agnostic", Flint observes,<sup>1</sup> "holds that religious beliefs ought to have a rational basis whereas a non-religious *agnostic* holds that religious beliefs have no rational basis. The former stands for inevitability of rational proof while the latter's position is logically unjustifiable. He, - the non-religious agnostic, - has definite anti-religious or non-religious beliefs; but if he is an agnostic, can those beliefs be taken to be ultimately tenable?" The whole discussion can be pinned down to a very important truth that we should neither be too confident of our knowledge about God nor hold firmly to anti-religious ideas though professing to be agnostics. The middle course seems to be that of a religious agnostic who opposes belief to knowledge and faith to reason. In so far as we do not have discussive knowledge about God but believe in his existence, or in so far as we cannot reason about the ultimate reality but have a firm faith in it, we are religious agnostics. Religious agnosticism is a healthy doctrine; it does not question the existence of God; it only questions the completeness of our knowledge of God. It is as though a synthesis of the thesis and anti thesis of the two doctrines of religious non-agnosticism and non-religious agnosticism.

What is granted to man is only partial knowledge; it is only God who can be non-agnostic for he alone can be said to possess all-comprehensive knowledge, his own knowledge included. This is what divine self-consciousness means. This is what Arjuna meant when he said: Verily you alone know yourself by yourself (*Bhagavadgita* x.15). God is apprehended by men according to their power of understanding. This power of understanding not being perfect, man has to strive towards perfection. Thus human self-consciousness has to approximate Divine self-consciousness. As regards knowledge of God, we have to traverse a path from non-religious agnosticism to religious agnosticism.

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1. Agnosticism Pp 463 ff.

*Dr. R. D. Ranade* holds the doctrine of approximation not merely in epistemology; that doctrine runs through the whole of his philosophy. In epistemology there is approximation to Divine Self-consciousness as Truth itself; in metaphysics to Divine self-consciousness again as Reality itself. In both the sciences it is the Divine self-consciousness which is the goal, it being an epistemological - metaphysical concept. Now in ethics man being morally imperfect has to strive towards moral perfection. Attainment of moral perfection as all approximation, is an infinite process. The same holds good in the realm of religion where the truth is: "not perfection but progress, not realization but approximation. "

We may try to understand *Dr. Ranade's* views<sup>2</sup> on some of the epistemological problems. The ordinary process of knowledge involves three things; the Jñātā, Jñeya and Jñāna. Can the *Ātman* or the ultimate reality be known by this process? The *Ātman* is not knowable in this technical meaning of the term knowledge. But this does not mean that it is only a 'matter of faith'. The unknowability of *Atman* can be explained from the 'standpoint of philosophic humility.' Again, how can the *Atman* be known if he is the eternal knower? He knows everything but who will know him? That *Atman* is the knower may have further implications: Does the knower know himself? Can the *Atman* be split into two, one part of which is the knower and the other the known? 'This is possible in the case of the *Atman* who can dichotomise himself'. He knows himself, He is self-conscious; nay, self-consciousness alone constitutes the whole reality. The *Atman* is an object of mystical realisation. Thus the highest stage in epistemology is to reach the self-consciousness. This realisation, however is not an event but a process. The self can not be realised all at once. We have to reach it by degrees and this is what is meant by approximation.

*Dr. Ranade* further points out that the Divine Self-consciousness and not human self-consciousness is the pivot of all existence. It is the peak of all thought.<sup>3</sup>

But Divine Self-consciousness is not only the peak of all thought; it is the peak of all existence as well. The state of knowing the *Atman* can

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2. A Constructive Survey of Upanishadic Philosophy :

3. The Bhagavad Gita as a Philosophy of God realisation Pp 270 - 275, P 192

hardly be said to be purely epistemological for knowing *Brahman* is no less than being *Brahman*- If reality can be said to be a coherent whole, then the knower of this coherent whole must be indued in that perfect whole as an irreplaceable part - for without him the coherent whole would not be really so. But this stage of perfect coherence is far off from the fragmentary human experience very much lacking in coherence. Still all human experience does not exhibit the same degree of coherence. There is a more or less here; and this doctrine is termed the degrees of reality in metaphysics. But are there really degrees of reality ? Is relativity the ruling principle in the theory of existence? It cannot be, for then the 'doctrine itself will have only a relative value.'<sup>4</sup> There is absolute reality as there is absolute truth. The degrees of reality are surely the degrees of unreality- "all sublunary things being emblems of infinite error" or falsehood, - the Absolute, the emblem of absolute Reality. We have to go from falsehood to reality, from fragmentary experience to perfect coherence infinitely long though the process may be.

And in ethics we seek to go from moral imperfection to moral perfection. For Kant rationality constitutes perfection. We are under a moral obligation not only to attain to Good Will but also to Holy Will. We should not be satisfied if we can behave rightly on all occasions; but the very inclination to do wrong must be eliminated. This according to Kant involves a striving through infinite time. Apart from the implication of personal immortality which Kant draws from this assumption, we may note his assertion that ' for a rational but finite being there is possible only a *Progressus ad infinitum* from lower to higher grades of moral perfection.'<sup>5</sup> As we are not purely rational beings but creatures of sensibility it is not possible that reason should be our sole motive to the exclusion of all influence of desire. This is why *Kant* brings in the idea of asymptotic approximation to the ideal.

Caird has pointed out difficulties in Kant's idea by saying that "if passion is essentially at variance with the law of reason, then the idea of continued progress is meaningless; the task of reconciling the absolute opposites cannot even be begun. On the other hand, if there is no essential

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4. Dr. R.D. Ranade : Pholosophical and other Essays Part I P.108.

difference, the infinite progress is unnecessary. Moral life can never have the form of movement towards an external end such that all stages have value only with reference to the ideal."<sup>6</sup> Caird's constructive suggestion is : "The principle of morality is universal and contains in it an exhaustless spring of life. The faith in the infinite power of goodness is a faith which springs up in the mind of the good man naturally and spontaneously." Thus the moral ideal is not outside the man but inside him. God resides in the heart of every being, says the *Bhagavdgita* (xviii. 61). But the eternal principle is not equally manifest in all beings and for that, moral striving is necessary. Effort on our part is thus a necessary condition of attaining to perfection though not a sufficient condition. It is not sufficient because, self effort alone will not take a man to perfection unless his efforts are crowned by God's Grace which will be the sufficient condition. As man ascends by his efforts, God's Grace descends on him; and thus there is a reciprocal causation between the necessary and sufficient conditions of man's attainment of the ideal, the two together culminating in his union with God.

Till, can we say that God's Grace is only a sufficient condition and not a necessary condition? Does it mean that God's Grace is sufficient to endow moral perfection on man but that he can attain to it by other ways also? Saying so would be putting limitations on Grace. For what other things are necessary when Grace is there? Grace is all-powerful, recognises no law of causality and is showered at His Will. Effort on man's part seems to be only a superfluous, never a sufficient, not even a necessary condition of perfection. But there lurks a danger in such a supposition. It is enough to make man relax and be lethargic. As *Shankara* points out in another connection, if man's effort is superfluous, man will attain to salvation without recourse to *Sādhana* ( commentary on *Brahma Sutra* II 2-27). What we want is not a lazy dependence on God's Grace but an active self-surrender. Hence at least to induce us to the moral end, effort must be taken as indispensable. Man has to attain to virtues and leave aside vices; and carry on the work continuously and step by step till his character is

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5. Caird - The critical Philosophy of Kant Vol. II Pp 272-273

6. The Critical Philosophy of Kant Vol.III Pp 281



confirmed in virtue In almost each one of his writings *Dr. Ranade* has stressed the utter necessity of moral preparation for spiritual life.

The attainment of liberation also is a gradual process. We can attain to illumination even in this life provided there are no obstacles, says the *Brahma Sutra* (III 4.51). But if the impediments are present, liberation may not come about immediately. *Vamadeva*, it is said, passed an initial life and then got illumination while in the womb of his mother. The *Gītā* also speaks of liberation being a matter of number of lives. Even when *Jivan-mūkti* is attained, the saint may take some time to be completely merged in *Brāhman*. We can not do better than quote *Dr. Rānade* in the original: "There might be limitations of *body* and mind so long as the saint subsists on earth, and hence we can never fully identify the Saint with God. On the other hand, when the Saint has left off his body, there is nothing to prevent his spirit from merging into the highest spirit."<sup>7</sup>

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7. Pathway to God in Hindu Literature. Page 332.

# Summum Bonum in Samkara

(This article is a reprint as an example of Prof. B.R.Kulkarni's writings)

Prof. B. R. Kulkarni

Śamkara is no mundane luminary, to use a phrase from Jean Paul, but the whole solar system shining at once. We have in him a splendid specimen of philosophy and mysticism. He is one of the greatest intellectuals who combines in himself poetic melody, philosophic profundity and mystical heights. As his commentaries on the three foundational texts bear eloquent testimony to his rigorous logic and heights of thinking, his devotional compositions reveal how great an emotionalist he was and how all his emotions were purified and consecrated to the service of God. When we steady this monistic-devotionalistic philosopher, we would see how *Advaita Bhakti* is no longer contradiction, in terms, but remains a truism; and devotionism can go hand in hand with monism.

The main tenets of Śamkara's philosophy are that the absolute or Brahman is the only reality, that there is no difference within it or without it, that the multiplicity that we see is only an appearance on the *Adhithāna of Brahman* and the self rid of nescience or *Avidyā* is identical with the Brahman. With this identical philosophy, the *Summum-Bonum* would be being identical with *Brahman: Brahma bhāvasca mokṣah*. It is the *Parama Nihśreyas* or *Parama Purusartha*. For him who sees Atman every where what difference can ever remain, asks the absolutist. Philosophers may fight among themselves, but a mystic who has attained to a unitive experience fights with none.

Śamkara holds that all the *Upanisads* proclaim that final release results from *Jñāna* or knowledge : *Jñānad mokṣa iti, sarvopanisadām siddhantah*. The *Bhagavad Gītā*, he finds, also teaches the same thing. *Tasmād Gitāsu Kevaladeva Jñānad mokṣa-prāptih na karma - samuccitāt*; only by *Jñāna* one gets liberation and not by a combination or synthesis, of actions. The same idea is reiterated in his commentary on the *Brahma*

**Sūtras. Sadyomukti Karanam atma Jñānam :** Knowledge of self leads to instantaneous liberation. Here we should note that *Jñāna* does not mean verbal knowledge or even intellectual conviction, but *Jñāna* is mystical realisation of self as self. *Jñāna* is spiritual illumination, as Gurudev Ranade points out. It is abiding in one's own form. *Jñāna* is direct and intuitive experience and is termed *Sākṣātkāra*, Prof. Hirianna says: When once *Jñāna* arises, it does of itself dispel *Ajñāna* and the simultaneous revelation of spirit in all its splendour is *Mokṣa*. In Platonic fashion, we can say that when one has the vision of the Sun of Reality one becomes automatically free from the play of shadows. The ultimate Reality is only *Prakāśa* no *Chāyā* lingers there.

Self-realisation can be experienced in this life. Of the three types of liberation we come across in the *Brahmasūtras*, *Bādari* advocates *Kramamukti* or progressive liberation, and Jaimini *Videhamukti* or liberation after death while *Bādarāyana* upholds *Jivan-mukti* or liberation here and now. To *Śamkara* liberation is not hypothetical, something to be achieved hereafter but a veritable reality to be realised during this very life.

*Śamkara* further points out that those who worship qualified *Brahman* are blessed with worldly power and freedom from sins.

It must be made clear that *Mokṣa*, according to *Śamkara*, is not a state to be newly attained. But it is the very nature of the self or Atman, 'Thou art pure, thou art enlightened and thou art collyrium-less' is the lullaby of *Madālasā* which we read in the *Bhāgavata*. ('*Suddho*' *si*, '*Buddho*' *si*' *Niraniatno*' *si*). *Mokṣa* consists in the realisation of our innate nature which is concealed because of our ignorance or *Avidya*. 'Back to our original nature' should be the motto of every *Sadhaka*. All that is necessary is to remove the veil of ignorance so that the self shines in its own native light. And this is the justification for the enjoining of the moral and the spiritual discipline, namely for the removal of nescience so that the self abides in its own nature. Thus it is only in a metaphorical way that we speak of the self attaining to *Mokṣa*.

The *Jivanmukta*, Prof. Hirianna says, has two phases. It is *Samādhi* or mystical union with *Brahman* or it is *Vyutthāna* or reversion of

mundane life. When the saint comes back from the *Samādhic* heights to the common life, he is no longer under the spell of the worldly attraction. We find a parallel to this in **Plato** and **Aristotle** when they hold that contemplative life is the supreme felicity for man because in such a life man lives the life of God. But such an ideal sage can not live for himself. He has to come out and work for social good. Both Plato and Aristotle prescribe social duty for an enlightened person for the welfare of fellow beings.

The released soul is beyond all pairs of opposites (*dvandvātita*). He is equanimous (*sthitaprajña*). When one visualises unity of spirit every where what grief or what infatuation can there ever be for one? He who sees all beings in Himself and Himself in all beings dislikes none. He loves others as he loves himself because the same divine principle he visualises in others as in himself. Here we have the dictum of '*Love Thy Neighbour*' not only in its social colouring but in the spiritual sense as well, because the saint sees every one as the manifestation of divinity and as much cherishes love and respect for all. What better enunciation of '*Love Thy Neighbour*' can we have than the one in the **Bhagavad Gitā** : He who loves all as himself in pleasure and in pain-he is considered, O Arjuna! as the perfect Yogin (VI. 32)

Usually **Śamkara** is charged with preaching quietism as he advocates contemplation as against action. But a life of contemplation is not quietism. It is the very opposite of it. Let every *Sādhaka* search his own mind when he is contemplating. What an enormous effort he has to make to control the mind and to make it tranquil. Every moment his mind is almost bombarded by an inrush of ideas and his meditation is disturbed. And a great effort ensues to drive away the evil ideas from the mind and fill it with the name of God. So a life of contemplation is an incessant, intense and internal activity. When **Śamkara** advocates *Karmasanyāsa* we should understand by that term renunciation of the fruit of action and not action itself.

A ticklish question is many times raised. A *Jivanmukta*, it is objected, becomes super-moral. He is beyond good and evil. He becomes averse to



moral considerations and loses sight of values. But this charge is baseless. A *Jivanmukta*, on the contrary, is an embodiment of the highest virtuous life. To attain to moral development he need make no conscious effort. As he reveals the moral ideal through every one of his acts, he becomes the embodiment of the moral standard to others. His sweet will forms the moral code, says Jyāneswara. Here in his case the moral ideal and the moral standard coalesce. Or as Aristotle says: virtue becomes a permanent quality of his will, a habit acquired by free activity; whatever he does is necessarily moral. He is not shaken by external calamities as his mind is rivetted to the Eternal and the Imperishable. His actions exhibit an exercise of perfected virtue.

This life of perfected virtue, Kant calls the *Bonum Supremum* or the highest good. Happiness should automatically follow such a righteous life, though aiming at happiness forms no part of the motive of the saint. Virtuous life plus happiness Kant terms *Bonum consummatum* or complete good. A universe where every virtue gets the deserved happiness will be definitely more valuable than a universe where no happiness accompanies virtue. This, however, does not mean that happiness determines the worth of virtue. Happiness or no happiness, virtue alone is intrinsically good and thus the *Bonum supremum*. Happiness from Kantian point of view is morally value-neutral. It gives psychological satisfaction and this extra-moral element is included in the *Bonum consummatum*.

When such a perfected mystic leaves off the mortal coil, his spirit merges in spirit and he does not return : *Anāvrttih Śabdāt, anāvrttih śabdāt.*



## Condolence Prof. B. R. Kulkarni

The demise of Prof. B. R. Kulkarni occurred on 7th of June 2005 at Sholapur. He was 80 years old.

Prof B. R. Kulkarni was a student and devout disciple of Gurudev Ranade. He got his M. A. (Philosophy) from Allahabad University, also did his LLB and was fortunate to come in close contact with Gurudev Ranade in his student days. He was a Professor in R. P. D. College at Belgaum in his early career. Later, he was Vice-Principal in Amolachand College in Yawatmal and then joined the Bhavan's College at Mumbai. Afterwards Bhavans sent him to Delhi as a Director of Bhavan's Centre there. He had a great mastery on English language and had delivered "Lokmanya Tilak Memorial Lectures" in Pune University. He took great interest in studying Gurudev's philosophy and publishing the work and notes of Gurudev which had remained unpublished. He compiled "Essays and Reflection : Prof. Ranade" which was Published by Bhavans in 1964. He got "The Evolution of my own thought" written by Gurudev Ranade republished. The study and publication of Gurudev Ranade's writings was a valuable work of his life-time. In 1997, he published his book *Gurudev Ranade, a glance at his Allahabad University days and other Essays*. After his retirement, he settled at Sholapur to be near to Gurudev's Ashram at Nimbai.

His presence will be missed by all devotees of Gurudev Ranade and aspirants of Realisation through long meditation on Nam as laid down by Gurudev.

- Editor

# Model Reviews of B.R. Kulkarni

(Review published in Bhavan's Journal volume 33, No.5 October 1-15 1986)

Jnaneshwara Vachanamrita : Prof. R.D. Ranade,

Centenary Edition, 1986. Published by

Shri Gurudev Ranade Samadhi Trust.

Reviewed by Prof. B.R. Kulkarni

Jnaneshwara combines in himself heights of philosophy and rare mystical experiences. His contribution to moral philosophy can hardly be surpassed: One can dare say that no better book was written on ethics and mysticism than the Jnaneshwari. These books eminently deserve to be text-books for philosophy and psychology of religion as well as for Marathi literature in Universities where the medium of instruction is Marathi.

He alone can authoritatively comment on the science of mysticism who has achieved the two-fold objective, viz., actual attainment of God and a thorough study of philosophy. In Prof. R.D. Ranade who had mastery over Indian and Western Philosophy and who was a mystic himself, we find such a combination. These two books give us a philosophy of mysticism so far as Hindi saints are concerned.

\*

*Pathway to God in Hindi Literature*: Prof. R.D. Ranade; Centenary Edition, 1986; Published by Shri Gurudev Ranade Samadhi Trust, Nimbhal (R.S.), Dist. Bijapur, Pin-586211; Pp.8+405 Indices; Price Rs.40/-.  
*Paramartha Sopana*: Prof. R.D. Ranade: Edition, 1986: Published by Shri Gurudev Ranade Samadhi Trust, Nimbhal (R.S.), Dist. Bijapur. Pin 586211:

'*Pathway to God in Hindi Literature* is veritably a confluence of these streams of thought, namely, philosophy, mysticism and narration of incidents from the lives of the great Masters of the spiritual school to which Prof. Ranade belonged. The book provides a methodology for the treatment of world mysticism. It is a description of the spiritual journey of

an aspirant, the broad stages of which are :

- I. Incentives to Spiritual Life.
- II. The Necessity of Moral Preparation.
- III. The Relation of God to Saints.
- IV. The Beginnings of the Pilgrimage.
- V. The Highest Ascent

Helplessness in life's experience makes an aspirant turn to God for succor. Other incentives include fear of old age and death, imbalance between desert and fruit or consciousness of one's sins. Morality is a prerequisite of spiritual life Prof. Ranade's insistence on moral life knows no compromise. Initiation by a worthy spiritual teacher is an important landmark heralding the beginning of the journey. Then follows actual spiritual practice i.e. a devout meditation on the name of God. Such a unitive contemplation makes the aspirant a recipient of blissful super-sensuous experiences. We may venture to say that the book is the first of its kind in giving a philosophical exposition of the teachings of Hindi saints.

To call 'Paramartha Sopana' companion volume of 'Pathway to God in Hindi Literature' is to underrate its value. It contains all the Padas and Dohas used in the English exposition, no doubt; but it also includes Prof. Ranade's original thoughts on rhetorics. Special mention must be made of. Its examination of the doctrine of Rasas given by noted thinkers and his own new nine-fold scheme of Rasas which not only includes Bhakti as an independent Rasa but also establishes its rightful place as the chiefest Rasa. The Pharata uakya of the volume is a verse addressed to Shri Rama by Guha. It exemplifies Anyonya Alankara. Guha claims that he has fulfilled his part of the duty towards Rama by taking him across the ocean of worldly existence. Guha put in his efforts and Shri Rama must shower His grace. This verse proclaims Gurudev's message that in matters spiritual, what is needed is a combination of self-effort and grace.



## Letter by Gurudeo Dr. Ranade to B.R. Kulkarni

Nimbal  
8.1.1957

My dear B.R.,

I had not thought that I would be obliged to trouble you again so soon, but Krishnarao is coming here for going to Nimbargi on coming Sunday, and I think it would be excellent if you could also come here for a couple of days. We shall have to do the following two things :-

(1) You have already got typed the first three lectures after all three of us have consulted together. In continuation there are eight more lectures which yourself and Krishnarao have seen but which I have not seen. You two have not yet discussed the points of reference in them with me. So this is most urgent in order to enable you to get those eight lectures typed at Belgaum. When you come here, Krishnarao and you should sit together and ask me the points of reference to be omitted, retained or supplemented.

(2) The three recent lectures which were delivered at Dharwar have now been typed by Mr. Shintre. Neither Krishnarao nor you have seen them. You should, therefore, kindly arrange to take over the three lectures to Dharwar and Belgaum and consult together, and let me know the points of reference in them to my Allahabad address, because I may be proceeding to Allahabad in a short time. After seeing them I shall get them typed either at Allahabad or Belgaum, so that on the whole up till now  $3 + 8 + 3 = 14$  lectures would have been semi finally typed. Six more lectures remain but they are yet to be delivered. When you come here on Sunday, there is a holiday on Monday, Krishnarao and you sit together and tell me the points of the 8 lectures above referred to before you return to Belgaum and Dharwar.

I hope your family and you are doing well.

Yours affectionately,  
R. D. Ranade

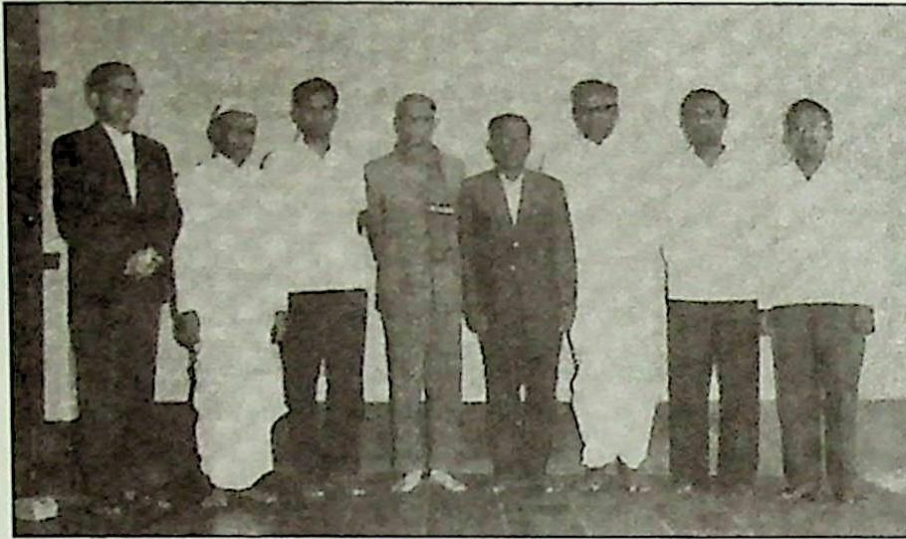
P.S. When you come here on Sunday, please bring with you all the books in which Sri Aurobindo or others have discussed Physical immortality or earthly Immortality.

R. D. Ranade

Prof. B. R. Kulkarni

\* \* \*

## Photos of Yester Years



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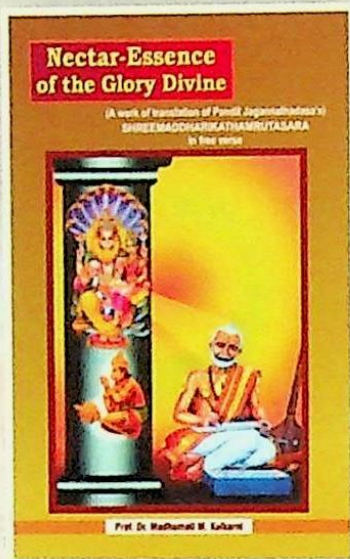
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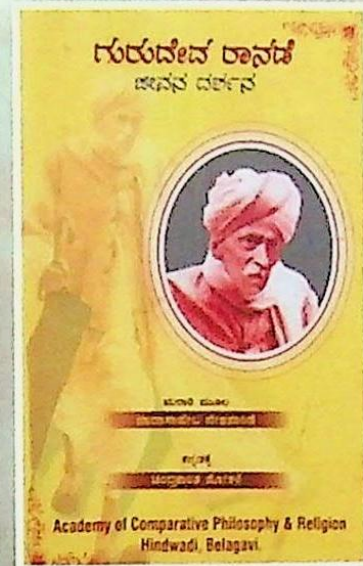
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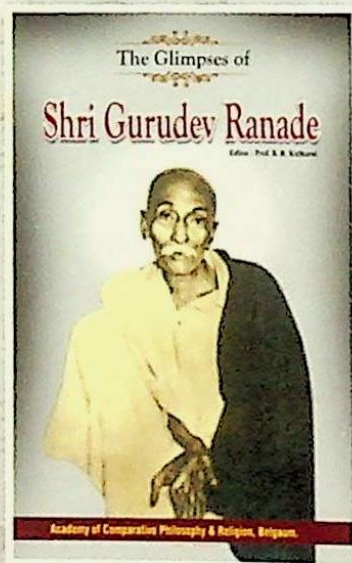
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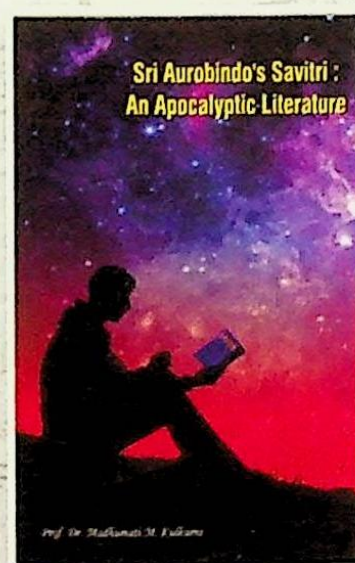
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