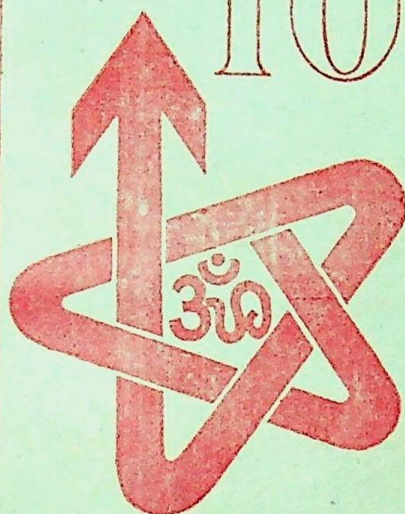


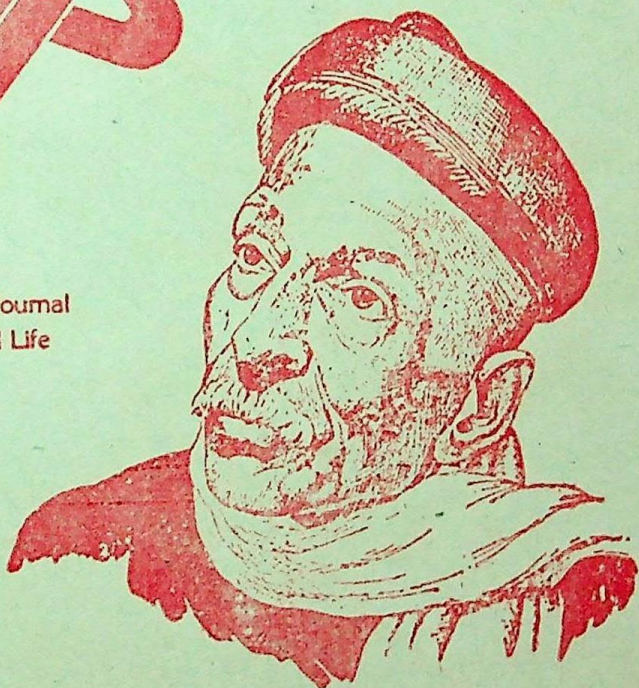
October 1990

PATHWAY TO GOD



आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“ One God, One World, One Humanity ”

vol. XXV

October 1990

No. 1

PRAYER

यस्य ज्ञानदयासिन्धोरगाधस्यानघा गुणाः ।
सेव्यतामक्षयो घीराः स श्रिये चामृताय च ॥

—अमरकोश 1. 1. 1.

God is an ocean of knowledge.

He is an ocean of mercy.

He is unfathomable.

His qualities are blameless.

And He is eternal.

O wise men,

He should be worshipped

for prosperity and immortality.

॥ ॐ ॥

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : **Prof. B. R. Modak**, (M A., Ph.D.)

Vol XXV October 1990 No. 1

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Editorial

Spirituality and Patriotism— The Panacea

Now-a-days we hear a lot of criticism from the people. They point out that inflation is growing at a fast rate. Government has been unable to restrict deficit financing. Prices of commodities in the market are rising day by day. The parallel economy of black money is not only obstructing economic development, but also damaging the moral fibre of our society.

People have other complaints too. They say that corruption from top to bottom has become the order of the day. Casteism, groupism, nepotism, parochialism and favouritism in general have become almost an incurable malady. Unemployment problem has become very acute and the signs of frustration are evident everywhere.

To give vent to their dissatisfaction people hold meetings and make demonstrations; they shout angry slogans and organise 'gherao', they burn buses, loot shops and reduce public property to ashes.

The conditions existing in our country do disturb our minds. But are strikes and 'bundhs' going to solve our problems? It is true that our country is passing through a terrible crisis. How are we going to avert this crisis?

There can be a two-fold solution to our problems—
1) Inculcating into the minds of our people the moral and spiritual values of life taught by our saints and 2) developing in them intense patriotism.

Immorality which is said to be rampant in our country, may perhaps be due to the so-called secularism which is supposed to exist in our country to-day. This malady can be cured by stressing the need for following the pathway to God pointed out by our seers and savants. The goal of human life is neither the amassing of wealth, nor the securing of power, nor even the enjoyment of various pleasures. The goal of life is the attainment of God, which is possible only through a good, moral and devoted life. When a man understands this, he is sure to desist from corruption and violence.

People who do not have the aptitude for spiritual life and have a more practical bent of mind can certainly appreciate the need for intense patriotism. We can arouse patriotism in our countrymen by teaching them how our Bharat was the greatest nation among countries on the surface of this earth. It should be the greatest nation again. A person inspired by patriotism would be prepared for any sacrifice. Intense patriotism would give him the incentive for unselfish service.

Hence it can be said with certitude that this two-fold path of spirituality and patriotism is the only panacea for all the ills of our present life.

Shri Gurudeo Dr. R. O. Rānade



Born :

Jamkhandi

3-7-1886

Samadhi :

Nimbal

6-6-1957

NATURE AND VALIDITY OF MYSTICISM

—Dr. G. N. Kundargi

Introductory

Dr. R. D. Ranade popularly known as Gurudeva was one of the great Indian mystics and philosophers of our times. His founding the Adhyātma Vidyapeeth at Nimbai and his authorship of very profound books on Philosophy and Mysticism were the outcome of his constant endeavour to know and live in God. Ranade started Adhyātma Vidapeeth or Academy of Philosophy and Religion at Nimbai, in the district of Bijapur, with the purpose of bringing together all those who were interested in a philosophical investigation of the problem of God. He said that the aim of the Academy was to be achieved primarily by publications, embodying continued and sustained research in all the Philosophies and Religions of the world. He further added that there would also be a number of lectures from time to time on behalf of the Academy at great educational centres in India, which might also help the propagation of the cause of the Academy.

His first significant book was *The Creative period of Indian Philosophy* which he wrote in collaboration with Dr. Belwalkar. In this volume he gives us an analytical, critical and constructive account of the thirteen main Upaniṣads: Bṛhadāraṇyaka and Chhāndogya; Īśa and Kena Aitareya. Taittirīya and Kauṣītaki, Kaṭha, Muṇḍaka and Śvetāśvatara, Prās'na, Maitri and Māṇḍūkya. His *Constructive Survey of Upaniṣadic Philosophy* is a masterpiece, in fact it is a contribution to Indian Philosophy. There he holds the view that the mystical motive is the most dominant,

note of the Upaniṣads. He writes: "The consummation that the Upaniṣadic Philosophy affords, is the realisation of the divine in the individual Soul" Mysticism in Maharashtra consists of five parts: Intellectual mysticism represented by Jñānadev; Democratic mysticism of Namadev, Gora and Visoba; Synthetic Mysticism of Ekanath, Personalistic Mysticism of Tukaram; and Activistic mysticism of Ramadas. The whole book is a fine and excellent exposition of the essentials of Maharashtra mysticism. After the study of the rich material in Maharashtra, Ranade took to the study of the North Indian Mystics. The Pathway to God in Hindi Literature gives us a good account of the chief mystical teachings of the great Hindi saints among whom Kabir, Tulsidas, Surdas and Mirabai stand prominent. The Pathway to God in Kannada Literature is a comparative and critical study of the Vachanas of the Veeras'aiva Śaraṇas and the Kirtanas of the Vaiṣṇava Haridāsas. If Basava, Allamaprabhu and Akkamahadevi are among the Veeras'va Śaraṇas, Purandaradāsa, Kanakadāsa are among the Haridāsas. In his book on the Bhagavadgītā he discusses the various views, old and new, of the eminent scholars of the East and West, and holds the opinion that the central teachings of the Bhagavadgītā is God-realization. 'He proves to the world of warring religions the central message of the Gita and the mystic approach of this great charter of Hinduism',¹ Equally important from the standpoints of morality, metaphysics and mysticism is Prof. Ranade's volume—The Vedanta as the culmination of Indian thought (Basu Mallik Lectures, Calcutta University).

A close study of the works of Dr. Ranade reveals that there is one common current flowing through all of

1. Dr. P. Nagaraj Rao, "Contemporary Philosophers of India, IX—Professor R. D. Ranade" — 'The Vision' (Feb. 1961), p. 4.

them : it is the mystic current. Mysticism is the essence of Prof. Ranade's philosophy. His whole philosophical or metaphysical structure which can be built up from his books, stray articles and lectures is based on the foundation of mysticism.

Ranade was drawn towards spiritual life right from the beginning. He inherited from his pious mother the instinct for religious life. Her name was Smt. Parvatibai. She was a very pious lady, initiated into spiritual life by a Lingayat Saint, by name Shri Mahalinga Swami. 'When Shri Gurudeva grew up, his mother requested this saint to initiate him into spiritual life. But he frankly said that his spiritual teacher would be a different personality, whom he would meet in the fullness of time.'¹

It was in the year 1901 on Vaikuntha Chaturdashi (fourteenth day in the first half of the month of Kartika) that Ranade was initiated by Shri Bhausahab Maharaj, the saint of Umadi. Ramabhau would sit up for meditation twice every day and complete counting three rosaries each time. He read Vivekananda's Rajayoga in one day.

During his college days Ramabhau came in contact with Prof. Wodehouse, a theosophist. The latter took Ranade to Banares and introduced him to Dr. Mrs. Annie Besant.

At first Ranade took a hostile attitude towards philosophy. He offered Mathematics as his optional subject at the B. A. But later he found that his dislike of philosophy was not due to the subject itself, but due to the books which were prescribed in the University in those days.

1. K. V. Gajendragadkar, "The Mystical Life and Teachings of the Late Shri Gurudeva Dr. R. D. Ranade" Journal of the Karnatak University, Vol. IV (June, 1960) p 14.

as well as to the method of teaching of the subject adopted in his college.

Unconsciously, however, the impulse of philosophy was strong within him, and even though he took his B A in Mathematics and had made no systematic study of philosophy at all, and had not even heard that Leibniz was the founder of Monadism, while he was once observing a cricket match for about six hours on the college grounds, the thought came to him powerfully that the whole universe might be regarded as full of spirit. "The centre of the Universe" is one of his earliest essays written under the spiritual influence of Carlyle. 'The pluralistic conception of spiritual Reality referred to therein forms the starting point of his philosophic thought'¹

Some devotional songs of Śankarācārya recited in the mutt at Benares made him think how a so-called Advaita philosopher could at the same time make room for devotional songs in his philosophic teaching. That to him was a crux, which impelled him to study Indian Philosophy all the more. Just at this time he fell ill. His mind turned spirit-ward. As a consequence, the problem became all the more insistent for him how to justify spiritual experience in terms of philosophic thought. This led him to a serious study of European philosophy. The purpose was to find in Eastern and Western philosophic thought a justification for the spiritual life. In fact Professor Ranade concludes his paper, "The Evolution of My Own Thought"² ".....Spiritual life has been my aim from the beginning of My philosophic career; let me hope that it would be its culmination also."

1. N. C. Damle, Foreword to Philosophical and Other Essays by R. D. Ranade, Sri Gurudev Ranade Satkar Samiti Jamkhandi (1956). p. XX.

2. R. D. Ranade, "The Evolution of My Own Thought" in Contemporary Indian Philosophy— pp. 539-62

Dr. Ranade was not a mere scholar. He was a man of real experience. His philosophical acumen has its source and spring in his spiritual experiences. This makes all the difference between the writings of Dr. Ranade and many other writers on the Psychology and Philosophy of Religion and Mysticism. His Ashram at Nimbai was the spiritual centre where innumerable disciples, irrespective of differences of caste, colour or creed used to sit and meditate. All who came to Nimbai used to practise meditation from 7 a.m. to 12 noon. There used to be a meeting known as 'Santa-sabhā' everyday in the afternoon when spiritual songs were sung, some passages from the writings of the saints read and discussed, or the Letters of Sri Bhau Sahib Maharaja were read, and striking incidents and tenets of Shri Maharaja were narrated by Shri Gurudeva himself. At such meetings, when spiritual lyrics were sung, he would be in a trance, sometimes getting in an intensified form the experiences described in the song that was being sung. Sometimes he would say to his disciples, "I get experiences, which I have never heard, or read of, so far in the mystical literature of any country or age". "That shows," he would say and "how God is infinite".

Ranade did not preach mysticism. He based it on firm philosophical foundation. He calls his philosophy "Rational Mysticism". The phrase 'Rational Mysticism' might appear as a contradiction in terms. But it won't be so in the light of our future discussion that intuition so far from contradicting Intelligence, Feeling or Will does penetrate and lie at the back of them all. To quote Dr. Ranade :

"It would be a problem for the Philosophy of the Immediate Future to place Mysticism on a truly philosophical basis. Rational Mysticism which has been hitherto regarded as a contradiction in terms, must now be a truism"¹

1. R. D. Ranade : A constructive survey of Upanisadic Philosophy, Preface, P 16.

Has Professor Ranade any Philosophy of his own? Has he not merely written on Prasthanatrayī, on the saints of Maharashtra, North India and Karnatak? Has he written any systematic work dealing with his own metaphysics or mysticism? — These questions are bound to arise. My reply is as follows :

1. The great thinkers like Śankara, Rāmānuja and Madhva interpreted the Prasthānalltrayī - the Upaniṣads, the Brahmasūtras and the Bhagavadgītā. But theirs is not merely interpretation. They have been able to build up their independent philosophical systems in the course of their interpretations on the Prasthāna-trayī. The same holds true in the case of Gurudeva Ranade also.

2. The clue is in the method that Dr. Ranade adopts in expounding the philosophies and religious teachings of the seers and the saints. It is a method of construction through a systematic exposition. He writes :

"The writer is fully aware of the value attaching to an objective presentation of philosophical problems, and it is for this reason that his own point of view has never been deliberately stated throughout the volume, but anybody who will take the trouble of following

" the full sequence of the logical argument of the volume will see what elements of constructive thought the writer has to offer"¹

3. It seems that Professor Ranade also wanted to write a systematic work on Mysticism dealing with his own views. There is reference to it in his preface to a

1. R. D. Ranade : A constructive Survey of Upaniṣadic philosophy, (oriental Book Agency, Poona, India), pp. 20-21

Constructive Survey of Upaniṣadic philosophy¹ But unfortunately he was not able to do it during his life-time. However, his introductions to Mysticism in Maharashtra, Pathway to God in Hindi Literature, and Pathway to God in Kannada literature, abundantly indicate the line of his thinking. To this line I shall now turn.

Nature of Mysticism

Mysticism, according to Ranade, is not magic, not occult power, nor a mysterious phenomenon. It is a direct, first hand, immediate, intuitive apprehension of God. It is the highest attitude of which man is capable, namely, a restful and loving contemplation of God. It implies a silent enjoyment of God. It is in this sense that mystical experience has often been regarded as ineffable. It is not without reason that the Upanisads declare: 'It is that from which speech returns along with the mind without attaining it.'² In his commentary on the Vedānta Sūtra as Śaṅkara writes that when Bādhva was asked by Bāṣkali to expound the nature of Brahman; he kept silent. He prayed again, 'Teach me, Sir'. The teacher, however, remained silent; and when pressed a second and a third time he said: "I am teaching you, indeed, but you do not understand, the Ātman is silence." Plato in his seventh Epistle says:

"There is no writing of mine on this subject, nor ever shall be. It is not capable of expression like other branches

[R. D. Ranade : A constructive Survey of Upanisadic Philosophy. (Oriental Book Agency, Poona, India,) PP. 20-21]

1. Ibid. P. 21 "The aim of the present writer, as may become apparent from a study of the work, has been to thought on the problems on Metaphysics, which, God willing, he hopes to achieve in a forthcoming publication of the Academy on "The Pathway to God".

2. 'Yato Vāco nivartante aprāpya manasā saha'

3. III, II. 17

of study If I thought these things could be adequately written down and stated to the world, what finer occupation could I have had in life than to write what would be of great service to mankind.¹

The ineffable character of mystical experience is closely linked with its intuitional character. What is intuition? How is it different from intellect, feeling and will? Intellect is the faculty of knowing, and reasoning. It refers to understanding. In feeling we have sense of touch. Will is the faculty by which a person decides or conceives himself as deciding upon and initiating action.

Students of Kant understand intuition in the sense of perception. According to mystics, however, intuition is a faculty of super-sensuous experience which is aroused in us by proper spiritual initiation and practice. Ranade says that he has known many savants and learned friends, and that with them he had discussions on the subject. Physiologically the faculty of intuition is concerned with central instead of peripheral intuition. It is not the external outside sense-experience that counts; it is the experience that is generated inside us in our intuitional process, that is, in the process of following the path of God, that matters.

It has been supposed that for mystical experience no separate faculty like intuition need be requisitioned, but that Intellect, Feeling and Will would suffice to enable us to have a full experience of God. But, according to Ranade, it is a matter of common knowledge that even for heights to be reached in artistic, scientific or poetic activity, a certain amount of direct, immediate, almost cataclysmic, contact with Reality is required. Far more is this the case in the matter of mystical realization.

1. 341 c-e; vide Burnet—Thales to Plato, p. 221

Ranade points to a contradiction in the writings of Dean Inge in this regard! At one place Dean Inge declares that "the process of divine knowledge consists in calling into activity a faculty which all possess but few use, what we may call the seed of the Deiforma nature in the human soul."¹ And yet at another place he remarks "There is no special organ for the reception of Divine or spiritual truth."²

Some people declare that intellect alone is sufficient of divine knowledge. But this once again does not seem to be a correct view. For it is the essence of thought that it makes a distinction between the 'Subject' and the 'Object' the 'knower' and the 'known'. Truth transcends this distinction. Discursive thinking, however extended, cannot lead us to an apprehension of Absolute Reality. It is mediate knowledge. At best it can give us only the appearance of things and not the essence of things as such. To quote Bradley :

"The conclusion to which I am brought is that a relational way of thought—any one that moves by the machinery of terms and relations—must give appearance and not truth. It is a make-shift, a device, a mere practical compromise, most necessary but in the end most indefensible."³

The world of logic is not the complete word of life and experience. The faculty of intuition is super-sensuous and super-intellectual.

The dissatisfaction which we feel with our logical categories is a sign that we are greater than we know, that

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1. Vide Sælbie : Psychology of Religion, P. 257
 2. Philosophy of Plotinus 1—5.
 3. F. H Bradley, Appearance and Reality (Allen & Unwin 6th impression, 1916), P. 33.

there is a limitless ground in us higher than the logical mind. If thought becomes one with Reality, and the individual subject shakes off its individuality, the goal of thought is reached, but it is no more thought— it is thought merged in Reality, knowledge is lifted up into wisdom, intellect, into intuition.

A verse from the Kathopaniṣad makes it quite clear that it is "not possible to realise God either by word of mouth, or by the mind, or by the eye. It is only those who know that God is, to them alone and to none else, is God revealed".¹ Ranade emphasises here that the nature of God-realization is like that of a "fact". You can never question it. You can never argue about it. You can never think about it. If you only know that God is, then alone is God realized by you. The value of a fact can never be disturbed by any probing into its 'pros' and 'cons'. by logical manipulation about its nature, or by any imaginative or highly-strung intellectual solutions. It thus becomes clear that neither sense nor thought enables us to realise God.

The Upaniṣads raise a further question : If God can be realised at all, has man got any Faculty by means of which he can, so realise Him? To this question another verse from the Kathopaniṣad supplies an answer :

"This Ātman who is hidden in all beings is not patent to the eyes of all. It is only the subtle seers who can look with the one-pointed and piercing faculty of intuition (Buddhi) that are able to realise God."²

Opinions differ as to whether even this Buddhi can lead us to the vision of God. In one passage of the Bhaga-

1. Kath. II-6-12.

2. एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते दृश्यते त्वभ्यया
बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

vadgītā we are told that the happiness of God-realisation can be apprehended by means of Buddhi.

सुखमात्यन्तिकम् यतद् बुद्धिग्राह्यामतीन्द्रियम् ॥

On the other hand, we are told in another passage of the same work that just as God is beyond all senses and mind, He is beyond even this faculty of Buddhi or Intuition.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सा । २

Professor Ranade suggests that when words fail to exactly describe the nature of the Faculty of God-realization, it may become serviceable psychologically to "invent" a term, to call it either Buddhi or Intuition, and then to make it responsible for the vision of God.

In the opinion of Professor Ranade Intuition does not contradict Intelligence, Feeling or Will. It rather penetrates and lies at the back of them all. He says :

" Intuition would not deny to Mysticism a little to Philosophy, if Intellect requires it. As it connotes a determinative Effort towards the acquisition of Reality, it implies a definite, prolonged, and continuous exercise of the will....."³

Dean Inge says that Mysticism consists only in " seeing God face to face ", and that it does not involve " an intensive cultivation of the emotions".⁴

1 VI 21. 2. III 42

3 R. D. Ranade : Mysticism in Maharashtra, (Aryabhushan Press, Shanwar Peth, Poona) First edn (1933), Preface P. 2

4 Philosophy of Plotinus I-3

But Professor Ranade suggests to the Dean that unless the emotions are purified, and are turned towards the service of God, no "seeing of Him face to face" is ever possible.

Thus it seems that Intelligence, Will, and Feeling are all necessary in the case of the Mystical endeavour: Only Intuition must back them all.

Some Mystical Experiences

Let us see some mystical experiences in regard to (1) The vision of the self (2) The Identity of self and God (3) The Royal Procession (4) The Ideal sage (5) The Sanctuary and the statues (6) Super-sensuous experience and (7) The value of the Name.

(1) The vision of the self

Professor Ranade says that Jñāneśvar on the one hand, and Tauler on the other describe the vision of the self in almost identical terms. Jñāneśvar tells us:—

"When the tree of unreality has been cut down, one is able to see one's Self, one's own form. This is, however, not to be compared to the seeing of the reflection in a mirror; for the reflection in a mirror is simply an other of the seeing man. The vision of the individual Self is as a Spring which may exist in its own fulness even when it does not come up into a well when water dries up. The Image in it goes back to its prototype; when the pitcher is broken, space mixes with space; when fuel is burnt, fire returns into itself; in a similar way, is the vision of the Self by the Self. This is the Ultimate Being which exists in itself, after reaching which, there is no return".¹

1. R. D. Ranade: *Mysticism in Maharashtra* P. 120 also in its Preface P. 6.

Tauler says :

"When through all manner of exercises,
the outer man has
been converted into the inward man, then the Godhead
nakedly descends into the depths of the pure soul, so
that the spirit becomes one with Him. Could such a man
behold himself, he would see himself so noble that he
would fancy himself God, and see himself a
thousand times
nobler than he is in himself" 1

(2) The Identity of Self and God.

As regards the identity of Self and God, Ranade find identical teaching in Jñāneśvar and Plotinus. Jñāneśvar says :—

"Krishna and Arjuna were like two clean mirrors, placed
one against the other, the one reflecting
itself infinitely
in the other Arjuna saw himself along with God, in God
and God saw Himself alongwith Arjuna in Arjuna, and
Samjaya saw both of them together. When one mirror is
placed against another, which, may we suppose, reflects
which ?" 2

Here Krishna is God and Arjuna is the Self. Plotinus tells us

"If then a man sees himself become one with
the One, —he has in himself a likeness of the
One, —and if he passes out of himself on an
image to its archetype, he has reached the end
of his journey. This may be called the flight
of the alone to the Alone".

-
1. Sermon for the Fifteenth Sunday after Trinity.
 2. Mysticism in Maharashtra, P. 137.
 3. Enneads, VI. 9. 9-11

According to these mystics the relation of Self and God may be likened to the relation between an image and its prototype, but is never fully represented by it. The union is so close as to defy all expression. Ranade remarks that if any analogy is to be found, it may be found in the infinite reflections of one mirror in another when placed over against it, and of this again into the first, as Jñāneśvar tells us.

(3) The Royal Procession

The Upaniṣads and Plotinus speak the same language about the Royal Procession. God is here considered as King; and Intelligence, or the Virtues, or the Elements, are considered as his vassals. The Upaniṣads declare.

“ On the approach of a great king the policemen, magistrates, charioteers, and governors of towns wait upon him with food, and drink, and tents, saying ‘he comes. he approaches’ similarly do all these Elements wait on the conscious Self, saying this Brahman comes, this Brahman approaches, and again, as at the time of the king’s departure, the policemen, magistrates, charioteers, and governors of towns gather round him, similarly do all vital air gather round the self at the time of death”⁴

Plotinus has his theory of emanation. He emanates the Nous from God, the Soul from the Nous, Matter from the Soul. He tells us how.

“ Intelligence or Nous is a Second God. who shows himself before we can behold the First, The First sits above on Intelligence as on a glorious

4. Brihadāraṇyaka, IV. 3. 37-38

throne, For it was right that He should be mounted and that there should be an ineffable beauty to go before Him; as when some great king appears in State, first come those of less degree, then those who are greater and more dignified, then his body-guard who have somewhat of royalty in their show, then those who are honoured next to him - Self. After all these, the great King himself appears suddenly, and all pray and do obeisance".¹

Ranade remarks that it is curious that the same idea of this victorious procession should have been present to the mind of the Upanisadic seer and the Alexandrian mystic.

4. The Ideal Sage

In the matter of the determination of the characteristics of the Ideal Sage, Ranade finds a very close parallel in the teachings of the Mystics of the East and the West. Plotinus describes the Ideal Sage as One without inward difference and without difference from the rest of Being. He says :

" Nothing stirred within him; no choler, no concupiscence of the alien was with him when he had gained the summit; not even reason was left, nor any intellection; nay, himself was not present to himself.... Even of beauty he is no longer aware, for now he has travelled beyond the beautiful. The very concert of the virtues is over-passed"²

1. Enneads, V. 5.3

2. Enneads, VI. 9-9-11

In other words, the Ideal Sage of Plotinus has passed beyond reason, beyond the beautiful, beyond even the virtues. He is :

"God possessed : he is poised in the void, and has attained to quiet; in his Being there is no lightest quiver of deviation, no return of consciousness upon itself, utterly stable, he has become as it were the principle of stability.¹

The Ideal sage of the Upaniṣads is described in identical terms :

"For a man to whom all these beings have become the Ātman, what grief, what infatuation, can there possibly be, when he has seen the unity in all things ? All his desires have been at an end, because he has attained to the fulfilment of the highest desire, namely, the realization of the Ātman. As drops of water may not adhere to the leaf of a lotus, even so may sin never contaminate him. He has attained to eternal tranquillity, because as the Upaniṣad puts it, he has 'collected' the God-head. All his senses along with the mind and intellect have become motionless on account of the contemplation of the Absolute in the process of yoga".

5. Sanctuary and the Statues

According to Ranade both Plotinus and Jñāneśvar inculcate the same teaching about the characterisation of the ecstatic consciousness. Jñāneśvara tells us that :

"When he had entered the Sanctuary, his bodily consciousness was lost. His mind was changed to supermind. All sense of bound-ness was then over. Reason came to a stand-still. Words were metamorphosed into no-words; and he saw his own self.

1. Ranade : Constructive Survey of Upaniṣadic Philosophy
PP. 315-16.

His eye-lashes ceased to twinkle. Distinction between night and day was gone. The whole universe was a light, and was filled with the resonance of God, He was merged in an ocean of bliss, and his beatification was ineffable,"¹

Like Jñānes'var Plotinus means by the "Sanctuary" a state of ecstatic consciousness, and by the "statues" he means the phenomena experienced in the sensuous state. According to Plotinus the true mystic presses onward to the inmost Sanctuary, leaving behind him the statues in the outer temple. He says :

"These are the lesser spectacles; that other was scarce to be called a spectacle, but another mode of awareness, an ecstasy, a simplifying or enlarging of the self, an aspiration towards contact, a poise and subtilising of thought to perfect union: this is the seeing reserved to the Sanctuary."²

6. Super-Sensuous Experience

Supersensuous experience is common to all mystics irrespective of time or clime. In regard to the super-sensuous perception of the smell, the saint Nivṛttinath tells us that the

"Experience of God is sweeter than sandal. God is indeed to us more fragrant than jasmine or its manifold varieties. The wish-yielding tree yields whatever we desire, but God is more fragrant than that tree. The light of God to me is fragrance itself, life in such a one is enough for me."³

1. A famous Ārati

2. Enneads VI. 9. 9—11

3. R. D. Ranade : Mysticism in Maharashtra, P. 13

We find a similar passage in St. John of the cross.
 "The Awakening is a movement of the word in the depth of the soul of such grandeur, authority and glory, and of such profound sweetness, that all the balsams, all the aromatic herbs and flowers of the world, seem to be mingled and shaken together for the production of that sweetness".¹

7. The Value of the Name

The mystics of the East and the west insist upon the efficacy of the Name. Rolle tells us :

'O Jesus, verily thou whom we call saviour dost save man, and therefore Jesus is Thy Name. Ah ! Ah ! that wonderful name ! Ah ! That delectable Name ! This is the Name that is above all names, without which no man hopes for salvation. Varily, the Name of Jesus is in my mind a joyous song, and heavenly music in mine ear, and in my mouth a honeyed sweetness. Wherefore, no wonder, I love that Name which gives comfort to me in all my anguish,"²

Tukaram says,

" The sweetness of the Name is indeed indescribable. The tongue soon gets averse to other kinds of flavour; but the flavour of the Name increases every moment. In fact, the sweetness of the Name cannot be known to God himself. A lotus plant cannot know the fragrance of its flowers, nor can the oyster-shell enjoy its pearls"³

1. Living Flame, iv 3

2. R. D. Ranade : Mysticism in Maharashtra, Preface P. 15

3. Ibid. P, 321

The above utterances of the mystics of the East and the West are the consequence of a personal, common, intimate, mystical experience. They are in no way the outcome of any imaginable inter-influence. Heraclitus says :

“ those that are wakeful have one common world those that are sleeping, each a different world”.¹

Some General Problems in the Psychology and Philosophy of Mysticism

1. The Dark Night of the Soul

The problem is whether the Dark Night of the Soul is a necessary ingredient in the perfection of spiritual experience.

What is meant by the Dark Night of the soul ? it refers to suffering—Physical, moral or mental. In the “Ascent of mount Carmel”, St. John of the Cross tells us that this experience is called Dark Night for three reasons : 1) on account of the dark nature of the starting point, namely, the evanescent life of the world; 2) on account of the dark nature of the road by which one must travel namely that of faith; 3) on account of the dark nature of the goal to be reached, which is infinite in its nature Tillyard makes a suggestion than as, in physical experiment excess of light becomes darkness, similarly the Dark Night in mystical experience is caused not by God withdrawing himself, but by the seeker being unable to sustain the brilliance of His vision,²

Persons like Bunyan passed through the dark Night. Plotinus never experienced it. Tukārām and Namadev fully experienced the Dark Night. Jñāneśvar seems to be almost free from it. In the chief work of Jñāneśvar, the Jñāneśvarī there is not the slightest touch of this Dark Night. In his

1. Ibid. See : The Bhagavadgīta II, 69

2. Spiritual Exercises p. 183

Abhangas we find some of his experience embodied in terms of the Dark Night.

On the whole, the question arises, is the Dark Night a 'sine qua non' of the completion of mystical experience?

Dean Inge supposes that one may even distrust a mystic who has not passed through the Dark Night.¹

According to Delacroix, it seems as if the Dark Night is as necessary to the mystical life as Ecstasy. He says that the Dark Night condenses the whole vision of things into a negative intuition, as Ecstasy into a positive. The Author of the 'Cloud of Unknowing' tells us that there always hangs a darkness between us and God :

"This darkness and this cloud is betwixt thee and thy God, and telleth thee that thou mayest neither see Him clearly by light of understanding nor feel him in the sweetness of love. And therefore shape thee to bide in this darkness as long as thou mayest, evermore crying after Him that lovest. Then will he sometimes peradventure send out a beam of ghostly light, piercing this cloud of unknowing that is betwixt thee and him, and shew thee some of his privy, the which man may not, nor cannot speak."

According to this author the Dark Night is a necessary feature of spiritual experience. Ranade remarks that one of the most helpful suggestions that the writer has made is that an advancing mystic must abide in darkness as long as he may, ever crying after Him that he loves.

Now as to the question whether the Dark Night is a necessary ingredient of mystical experience, Ranade remarks that most of the mystics, if not all, have passed through it. Mystical healthy-mindedness, is

1. Philosophy of Plotinus, II. 150

never reached unless it is preceded by a mystical sick-mindedness. As Carlyle has put it, before we pass from the Ever-lasting. No to the Ever-lasting Yea, we must necessarily pass through the Centre of indifference.

2. The Place of Supersensuous Experience in Mystical Life

Eckhart has a doctrine. It is called the 'Das Furkelein'. It is the "apex" of spirit. By it the spirit of man is gradually informed with God and becomes God-like.

Fox's doctrine is called the doctrine of "Inner light". All the other preachings of Fox such as the disuse of Sacraments, the abandonment of liturgy, silent worship and unpaid ministry are only logical consequences of that doctrine. This shows that mystical experience lies at the bottom of moral, social as well as ritualistic teaching.

In Richard Rolle the apprehension of the divine takes the form of music. In his case "calor was changed into Canor", the fire of love into a song of joy.

Tennyson's "Spiritual City" with all her spire and gateways in a glory like one pearl no larger is the goal of all saints. It is also a very characteristic type of mystical experience.

Frances Thomposon's "Trumpet-sounds from the hid Battlements of Eternity" is mystical experience in another form.

St. John of the Cross's apostrophe to Touch penetrates subtlety, the very substance of the soul, and absorbs it wholly in divine sweetness. He says.

"Proclaim it to the world, O my soul, No.
proclaim it not, for the world knoweth not
the gentle air, neither will it listen to it."¹

Here St. John of the Cross throws doubt on the possibility and utility of the expression of this kind of mystical experience before those who do not know.

Ranade's question is how shall we explain all these mystical phenomena? Have they any physiological correlations or not? Or are they acts of mere self-hypnotisation? Or have they any objective validity in the sense that they are universal among mystics of all lands? Agreeing with St. John of the Cross he says that we must not allow our minds to be obsessed by these sensations and locutions. The most interior way to God is not these representations or sensations, or locutions, but a direct love of God. The fly that touches honey cannot fly. Mystical phenomena are a necessary accompaniment of mystical life. But what constitutes the essence of mystic realization is not these mystical phenomena themselves, but an unflinching unbending, unending love of God.

3. Religious Consciousness and Sexual Consciousness

A few passages in Jñānes'var or Changdeva or Tukaram show the relation of Soul to God on a par with the relation of the Bride to the Bridegroom. Kūnhopātrā, Mīrabāi and Catherine of Siena tried to wed God. In Jñānes'vari² there is only one small reference about the relation between God and His Devotee as being the relation between husband and wife. In one or two of his Abhangas Jñānes'var brings out this sexual element in fuller detail. In one place, he tells us that he has been thrown away from God in a

1. Living Flame. ii. 18-21

2. R. D. Ranade, *Mysticism in Maharashtra*, p. 130

distant country. The night appears as day, and Jñānes'var pines that God should not yet visit him

"The cloud is singing, and the wind is ringing
The Moon and the Champaka tree have lost their
soothing effects. The sandal paste serves only
to torment my body. The bed of flowers is re-
garded as very cool, but it burns me like cinders
of fire. The Kokila is proverbially supposed to
sing sweet tunes; but in my case, says Jñānadev
they are increasing my love-pangs. As I look in
a mirror, I am unable to see my face. To such
plight has God reduced me."¹

The European mystics are far more insistent upon sexual imagery in religion than Indian mystics. St. John speaks of "the Touch of Beloved as setting the heart on fire with love as if a spark had fallen upon it. Then the will in an instant like one roused from sleep burns with the fire of love, longs for God, praises Him and gives Him thanks".² The delicious wound which the Bridegroom confers is all the more delicious, as it penetrates the inmost substance of the soul.

The question arises how it is that these mystics come to regard the relationship between the self and God as on a par with the relationship between the Bride and the Bride-groom. It is a morbid pathological condition where the mystics portray their otherwise inexpressible love of the sex? Is it due to what Freud and Jung call the *libido*, which is at the root of every conative and creative activity? Is Schroeder right in supposing that the differential essence of religion is reducible only to a sex ecstasy?

Ranade thinks that none of these explanations would meet the mystic's sexual portrayal of his religious realiza-

1. Ibid. P. 169

2. Cant XXV. 5

tion. We have to understand it merely in a sense of an analogy. The only earthly analogy that could be given according to these mystics for the relationship between the soul and God is the relationship between wife and husband. The Bṛhadāraṇyaka puts it :

“Tadyathā priyayā strityā samparis’vaktō na
bāhyaṁ kimcana veda nāntaram, evameyāyam
puruṣaḥ prajñānenā tmanāsamparis’vaktō na
bāhyaṁ kimcana veda nāntaram”¹

CRITERIA OF MYSTICAL EXPERIENCE

(i) The element of Universality

According to Ranade the cumulative experience of the mystics of the East and the West proves that there is a certain amount of universality in their mystical experience. They have the same teaching about the Name of God, the fire of Devotion, the nature of Self-realisation and so forth.

Some people would regard the mystics of one country or religion as different from, or superior to, the mystics of other lands or faiths. But Ranade argues that if all men are equal before God and if men have got the same “deiform faculty” which enables them to “see God face to face”, then there is no meaning in saying that there is a difference between the quality of the God-realization of some as apart from the quality of the God-realization of others.

Of course Ranade recognises that there may be physical, mental, and temperamental differences among mystics; but he asserts that there is no difference in the quality of their mystical or intuitive realisation. Following Kant, he says that it is this element of universality which would confer

1. IV. 3. 21

upon mystical experience objectivity or validity. He further adds that the objectivity and necessity conferred by mystical experience is of a higher order than that of any other kind of human experience just because it is "deiform". It is this element of divinity in it that makes it so supremely compelling and valid.

(ii) The Intellectual Aspect

Ranade says that that kind of mystical experience must be invalid which does not tend to an intellectual clarification of thought. A man whose brain is confused, a man who is labouring under delusions, a man who is likely to suffer from hallucinations, a man who is neurally pathological, can never hope to attain to real mystical experience.

The imagination of the mystic must be powerful. He must have a penetrating, accurate, and unfaltering intellect. It is not without reason that great mystics like Śaṅkaracārya or Yājñavalkya, or Spinoza, or Plotinus, or Augustine or St Paul or Jñāneśvar or Kabir produced the great intellectual works that have lived after them. These works enjoy a certain amount of immortality. They possess inner mystic fibre. Accurate intellectual thought, among other things which will compel philosophical admiration is surely a mark of real mystical experience.

Ranade recognises that there are temperamental differences among mystics as there are temperamental differences among men. Not all mystics need be philosophers. However, he says that intellectual power and absolute clarity of thought seem to be the primary criterion of mystical experience.

(iii) The Emotional Aspect

As said previously according to Dean Inge mysticism has nothing to do with a life of emotions. It is by a life of

emotions is meant a sombre and melancholy or a buoyant and boisterous sentimentalism, Ranade entirely agrees with Dean Inge. But if Dean Inge denies to a mystic the possession or use of emotions in their refined, pure and "deiform" state, Ranade entirely disagrees with him.

If we take the reading of Tukārām and Ekanāth we may be sure that the life of emotions is a sine qua non of mystical experience. In fact, no mystical experience is possible unless we have a plenitude of finer emotions, all turned to the experience of God. A mystical life so far from being unemotional, is, says Ranade, supremely emotional; only the emotions ought to be exercised and kept under control by intellect. Every student of mysticism should go through the fine contribution which Ekanāth has made to the psychology of emotions. When Spinoza said that emotions must be transcended in an intellectual love of God, he said most accurately what is needed in a true life of mysticism.

(iv) The Moral Aspect

Another criterion of the reality of mystical experience is its capacity for the definite moral development of the individual and the society. Critics of mysticism point out that mysticism tends on the one hand to a life of a-moralism, and on the other to a life of Passivism. Dean Inge has said that those schools of Philosophy which are most in sympathy with mysticism have been, on the whole, ethically weak. He said that oriental pantheism which regards all things as equally divine obliterates the distinction between right and wrong.¹ Further he denies the title of a mystic to Thomas Kempis because the latter teaches Quietism. According to Dean Inge there are two dangers to which a mysticism is liable : Antinomianism and Quietism. Antino-

1. Studies of English Mystics, P. 31

mianism teaches that he who is led by the spirit can do no wrong and that the sins of the body cannot stain the soul; while Quietism teaches a life of contentment with anything whatsoever by sitting with folded arms.¹

Ranade comments that a true life of mysticism teaches a full-fledged morality in the individual and a life of absolute good to the society. In his *Jñānesv's'ari Jñāne'svar* makes a fine and accurate analysis of the different virtues.² In his *Ennead* Plotinus writes :

"The vision is not to be regarded as unfruitful. In this state the perfect soul begets, like God himself beautiful thoughts and beautiful virtues".³

So far as the utility of the mystic to the society is concerned, we may almost regard it as a truism of Mysticism that a Mystic who is not of supreme service to the society is not a mystic at all. There have been mystics who, like Aristotle's God, have moved the world by their divine contemplation. People like St. Ignatius and Rāmadās are men of a world-shaking type.

(V) the Intuitional Aspect

The surest criterion of Mysticism is the validity of the experience as enjoyed by the mystic himself. Before that there is no appeal; for it there is no criterion. If he appears to be true to himself, if his whole life is an embodiment of absolute right and truth, if he does not deviate an inch from the path of goodness and virtue, if his whole life is dedicated to the contemplation of God and the service of Humanity, if he regards his own mystical

1. Ibid., PP. 30-31

2. R. D. Ranade : *Mysticism in Maharashtra*, PP. 77-107

3. 6.9.9.

advancement as a step towards the realisation of either of these ends, then a mystic's search after God and its validity need not be much called into question. It is this personal aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. The other criteria which we mentioned earlier are but subservient to this greatest criterion namely, a first-hand, intimate, intuitive apprehension of God. Plotinus says :

"And Yet, we here see but dimly, yonder the vision is clear. For it gives to the seer the faculty of seeing and the power for the higher life, the power by living more intensely to see better, and to become what he sees.¹

A mystic's final judge is thus ultimately his own Self ?

(vi) Supersensuousness

According to mystics intuition is a faculty of supersensuous experience. All our normal experience is connected merely with our sensuous nature. But this experience is supersensuous. As a Māharāṣṭra mystic has pointed out 'Āndhalyāne dekhile bahiryāne aikile pāngalyāne pathlyāga Kelāre' : A blind man was able to see, a deaf man was able to go in pursuit. As Hindi mystics have put it : 'binu pega calai sunai binu kānā' : works without feet, hears without ears (Tulsidas) : 'āndhe ku saba kucha darasai' : a blind man sees all things (Sūradasa). The same thing has been said by Kannada mystics.

(vii) Central Initiation

Physiologically the faculty of intuition is concerned with central instead of peripheral initiation. It is not the external or outside, sense-experience that counts; it is the

1. Enneades, 6. 6. 18

experience that is generated inside us that matters, mystic experience is generated inside us in our intuitional process, that is, in the process of following the path of God. Intuition is something which transcends intellect, feeling and will. It has got a physiological support in what purports to be central initiation.

(viii) Continuity

Among the psychological characteristics Ranade makes a special mention of continuity. Spiritual experience must not be discontinuous. If it comes once in a while and leaves you off, and if you do not get it again and again it is no spiritual experience at all.

Ranade says that this continuity is also attended by the process of growth. We should not be idle or rest content merely with the intuitive experience we have; that experience must grow from day to day and from year to year. The ultimate result of the growth of this kind of supersensuous experience would be sort of an asymptotic approximation to Reality.

(ix) Beatification

There are three well-known epistemological theories; Idealism, Realism and Pragmatism, Idealism stresses coherence, Realism correspondance and pragmatism, satisfaction. On the one side satisfaction leans towards the pleasure of the hedonists, and on the other towards beatification of the mystics. It is said that it is much better to be a Socrates dissatisfied than a fool satisfied. Ranade says that it is much better to be a mystic dissatisfied than a Socrates satisfied! This satisfaction of the mystic is what is called beatification, bliss or ecstasy-

The philosophy of beatification involves a sort of catalepsia. What is catalepsia? It is one finger, five fingers, open palm, the one hand being entwined with the other. Such holding together is represented in mystical experience also, by the experience of the eye supported by the experience of the ear, tongue, skin, movement and so forth. It is this kind of binding together and intergration of super-sensuous experiences that constitutes absolute beatification. Beatification constitutes the ultimate end aimed at by the mystic. It is the enjoyment of perfect bliss 'Sukhamātyantikam yat tat' (Gita 6. 21)

My Observations

In his 'The Varieties of Religious Experience'¹ William James mentions the following four marks of mystic states : i) Ineffability ii) Noetic quality iii) Transiency and iv) Passivity. In her book : *Mysticism*² Evelyn Underhill gives us these five common characteristics of mysticism: 1) Immediacy ii) Ineffability iii) an irresistible claim on the assent of the mystic iv) Passivity and v) Transiency. W. T. Stace in his 'Mysticism and Philosophy'³ analytically arrives at the following universal and common characteristics of mysticism in all cultures, ages, religions and civilizations of the world : 1) Sense of objectivity or reality 2) Blessedness peace etc. 3) Feeling of the holy, sacred, or divine

1. William James, 'The Varieties of Religious Experience' (Longmans, Green & Co. London) 3rd edn. 1952, pp.371-72.

2. Underhill, Evelyn, *Mysticism* (University paper back) pp. 22-23, 81-86

3. Stace, W. T. 'Mysticism & Philosophy' (Lippin Cot, 1960), pp. 131-33.

4) Paradoxicality 5) Alleged by mystics to be ineffable. He says that the characteristics of non-spatial and non-temporal is not shared by the extrovertive type. He considers that the unifying vision (all things are one), the more concrete apprehension of the one as an inner subjectivity or life in all things and the Unitary Consciousness (the one, the void, the pure consciousness) are the inner essence of all mystical experience.

It seems to me that under intuitive aspect Ranade has brought out most of these characteristics such as immediacy, noetic quality, undifferentiated unity, unitary consciousness etc. Unlike James and Underhill Ranade emphasises that a real mystic experience should be continuous. It should grow from day to day and from year to year. In his account of beatification the sense of the holy and sacred is included. Like James, Underhill and Stace he recognises that the mark of a true mystic is not visions but it is the love of God.

How one is to distinguish a mystical experience from a mad man's fancy or from the effects of drugs? Ranade's sole criterion is intuition. But it is accompanied by intellectual clarity, purity of feelings and a firm mental will. A mystic is his own authority regarding his experience. However, anybody can reach the stage provided one makes sincere efforts in that direction.

According to mystics like Master Eckhart and Plotinus there is a perfect identity between the the individual self and the Absolute in mystical experience. But Ranade's is a theistic mysticism Like Christian and Islamic mystics he speaks of the union of the self with God and not identity.

On the hills of Baba Budan Giri I had a strange experience that everything was divine. The hills, the

trees and the sky seemed to me to be throbbing with life. I was reminded of the spiritual menadism of R. D. Ranade.

Ranade was a mystic philosopher. He has given us not merely an academic account of mysticism (which is true with James and Stace) but has laid bare the life of a mystic by his own example. The 'Historical Background' which forms our next chapter deals with this aspect of Prof. R. D. Ranade.

THE PLACE OF BHAKTI IN THE AGE OF SCIENCE

—Shri K. K. Adkar

In this modern age, where Science and Technology have reached the new heights of astounding achievements, the scientific minded people, who are at the helm of affairs, in the various parts of the world, have proclaimed that anything that cannot be proved by Science can only be regarded as a "Blind Belief". In India itself, a number of forces are at work to remove the various kinds of blind beliefs from the minds of common people and thus lead them towards thinking in right direction. The term Bhakti as generally understood is "God Love" or "God faith", When the concept of 'God' itself is beyond the reach of any science, however advanced it may be, how can Science succeed in measuring the effects of Bhakti? It is for this reason that Bhakti may not escape the danger of being branded as a faith of "Blind Belief". If such a thing takes place, the greatest catastrophe awaits the world.

2. A WORD OF CAUTION

Before anybody who jumps to the conclusion that 'Bhakti' should also be regarded as "Blind Belief" for its failure to stand the test of science. I would like to caution such persons that before doing so, they should scientifically explain the following queries :

- 1) Who created the universe, the Sun, the Moon, the various planets, our blessed Earth and the Stars ?
- 2) Who provided the massive energy for their accurate functioning from times immemorial ?

3) Who controls and directs the activities of the entire universe as also of each living being ?

4) Who has given us the power to think, power to see and power to feel and smell ?

5) In What part of the body, the mind, the conscience and the intuition are located ?

6) What is love ? How is it created ? How is it measured ?

There are ever so many other questions else which remain unanswered even today despite spectacular scientific achievements in various fields.

2.1 No scientist on earth, has ever succeeded so far, in disproving the existence of God, who has not only created the universe, but also controls the various activities of the entire Universe including that of all the living beings.

3. MY CONCEPT OF GOD

God, in my opinion, is an unseen power "that manifests itself in any form or spirit and controls and directs the activities of the entire universe. He is the creator, the protector and the destroyer of the entire universe. He has neither the beginning nor the end. He is not bound by time and space. Eternity is His nature and Blissful Joy— His existence. He is the knower and the known, He is the seer and the Seen. He is in everybody and everybody is In him. He is beyond all description and knowledge and hence He can be perceived by intuition alone.

3.1 According to Swami Vivekananda "Each Individual Soul is Divine." Hence each one of us is a small power house of that Great Power called 'God'. The philo-

sophic thoughts contained in Bhagawadgita and elsewhere saying :

अहं ब्रह्माऽस्मि ।

तत् त्वम् असि ।

सोऽहं ।

drive us to the same conclusion. There is therefore no place on earth where there is no God. Whatever we see around us is the replica of God Himself. Our universe is a canopy of mercerised cloth knit with silken thread of God's love to cover His most delightful universal form. We are thus inseparable from God. We are tied down by Bhakti which acts like gravitation force that maintains the equilibrium of the entire universe. Viewed from this angle, entire humanity is the incarnation of God on each. Truly Gandhiji realised God in poverty-stricken people in the form of "Daridra Narayan", It is for this reason Gandhiji was reckoned a "Mahatma" the great Soul.

4. BHAKTI— IN ITS NEW FORM

As already discussed above, If Humanity is considered to be one of the forms of God, can Bhakti i. e. love towards humanity be regarded as blind belief? Would it be correct to drive away this 'Bhakti' from the minds of common people, branding it as a "Blind Belief"? The moment this Bhakti is driven away the world would be turned into a cluster of monsters let loose to drink the blood of each other. Any science which is not based on the foundation of ethical values of life, is bound to collapse and can never hope to reach the " Realm of Reality ". which is far beyond its reach because of its limitations due to lack of requisite power. It is the implicit faith in God that provides infinite power. Such science, which is blind to the realities, is bound to lead the world to the threshold of destruction. Let us not therefore be swayed away by the sad conclusions of such science.

4.1 Our saints and philosophers, who worshipped God in a particular form, devoted their entire life for the realisation of their cherished Deity, by following the rigorous path of austerity. Though our task is not that difficult it is still necessary that a proper ethical education should be imparted in all schools and colleges right from the childhood to that of attaining maturity. It is this type of education that would produce genuine seekers of knowledge and truth and not the prospective bread winners and degree hunters as seen today. Prof. V. K. Gokak in his book entitled "Interpretation of Shri Satya Saibaba" writes that Baba insists that "Philosophies without principles, education without character, Science without humanity and commerce without morality are not only useless but, positively dangerous". Swami Vivekasanda's faith in the efficacy of the right type of education lies in that type of education, which brings out the strength of character, the spirit of philosophy and the courage of a lion. In short, education is the manifestation of perfection in man. Education should not produce a selfish satisfaction of one's own physical want. It must give us strength, direction, speed and dynamism. It is this type of education, that would help us to purify our mind and thought by dint of which we shall succeed in eliminating the 'Ego Self' which is the root cause of all the miseries and pain in this world. Once we eliminate the 'Ego-self' it would not be difficult to identify our 'own self' with that of Humanity, way with each and every creation of the entire universe. It is to be realised, that whatever duties we may be called upon to perform should be done in the best interest of the humanity as a whole. We cannot do away with our duties, as duties performed with devotion alone lead us on the Pathway to God. Duties when performed with Bhakti give us Blissful joy of eternal happiness. The process is not so simple as one thinks it to be. One has to put his heart and soul to achieve this dynamic vision of his "Own Self".

5. THE MYSTIC EFFECT OF BHAKTI

Bhakti when practiced in its new form as described above, would produce results that would excel all the outstanding achievements in the past. It would iron out all differences in the faiths of various religions and bring the humanity together under the banner of universal brotherhood. The mal-practices of violence, corruption, dishonesty etc. which are now rampant through out the world, would become a thing of the past and thus become a part of the history. When the entire humanity comes under the influence of Bhakti towards each other, selfless and dedicated service for the betterment of humanity would be found practised throughout the world. The blissful joy and peace and happiness would pervade through out the world. Thus the world would stand transformed into heaven. How I wish, that the world realises the importance of Bhakti for the prosperity of the humanity as a whole! if it is to be remembered that the spirituality begins where the Science ends.

**Atman should be the guide to be followed
in every undertaking :**

The light, which is seen at the time of meditation is Atman. He should always be the guide to be followed in every undertaking. The work that Atman disapproves should not be undertaken. If you do so, you will not succeed in it. Atman exists always just in front of you. If He moves aside even a bit, then this should be regarded as a sign of His disapproval and the work should never be undertaken. If, therefore, you see Atman in front of you at every undertaking you are sure to succeed.



SAINTS AND PROPHETS, RELIGIOUS INSTITUTIONS AND THEIR IMPACT ON THE SOCIETY

—Prof. P. M. Upadhye

India has been known to the world for her spiritual men or mystics from immemorial times and she has produced great persons like Yājñavalkya, Satyakamajabala, Mahavira, Buddha, Śankaracarya and many others in different parts of the country. Maharashtra is no exception, this region has a rich soil to produce saints and prophets from the 12th century onwards to this day. The personality of Paithan, which is a little town in Marathwada region of Maharashtra has been enhanced and glorified in social, religious and literary history of Maharashtra because of the fact that Paithan was a prosperous capital place of Setvahanas and religious centre known as South Kashi and it had its association with the great mystic saint Ekanatha and Cakradhara of Mahanubhava cult. The saint Ekanatha had taught in his age the concept of equality and caste-less society in the assembly of god. In this article, an attempt is made to deal with the personality of Paithan in the context of saints and prophets, their impact on the society.

Firstly it may be stated that Paithan has had a prestigious place in the cultural history of India, at least for the last 2500 years. The oldest reference of Paithan is found in the Buddhist work 'Satlanipata' as Paithana. The Kathasaritasagara and Brihat-katha also refer to mysterious mystical stories of king of Paithan. The very popularity of Paithan was found during the Satavana period in which it was the capital place which was very prosperous and after

the fall of Satavahanas. it had lost its prestigious place. A poet like Rajashekhara says "Paithan is now a Kshulake village" This indicates how it had lost its glory and in the age of Rajashekhara, it became as if a small village. nothing more. It is needless to state that Paithan was known as Pratisthanapura in ancient times.

Paithan enjoys the prestigious position in the religious field as can be seen from the life of a great saint Jnanesvara who went to Paithan along with his brothers and a sister to get the sanction from the religious authorities for their purification to be accepted as Brahmins, such was the greatness of Paithan city in the days of Jnanesvara. The decision of this religious seat was considered holy and final. It was a great centre of Sanskrit and Prakrit learning. Satavahana king compiled Gahasattasai— an anthology in 700 Prakrit Gathas and Gunadhya who enjoyed his patronage wrote Brihatkatha in Paishachi language. This gave impetus to Prakrit language and literature though Sanskrit was an esteemed language. In the history of Indian Languages, this fact has had its impact and in course of time saints and poets came forward to compose their work in Prakrit languages and their works were regarded equally authoritative and holy along with Sanskrit works. This is specially found in the case of Ekanatha who was a great saint of Paithan and Cakradhara of Mahanubhava school who compose their works in Marathi language.

As stated earlier, Paithan was the soil of saints. Saints represent holiness, purity and virtue. In their words a saint is a virtuous, pious, sanctified person and he blesses against the evil influences as well as he saves men from evil. This is how saints influence social life and do their best to uplift down-trodden persons and make the world happy by their actions and writings, This applies to the great saint Ekanatha of Paithana.

Ekanatha was a great saint born in 1533 A. D. and he took samadhi in 1599 A. D. He had a good literary career and as such he has enriched Marathi language and literature. The famous work of Ekanatha in his commentary in Marathi on the 11th Skandha of the Bhagavata purana, next one is Bhavartha rāmāyaṇa, then followed Rukmini-svayamvara etc. This Bhavartha rām āyaṇa is a voluminous work of 19000 verses. He tried to explain in the work how one should get the bliss of Atman. Acharya Vinoba Bhave states that by reading Ekanatha Bhagavata he was able to know the secrets in the life of Ekanatha and this work is in no doubt a great work but greater is the life of Ekanatha. Ekanatha wrote not only for Pandits but for the down-trodden and illiterate people. Thus he was the champion of the cause of Marathi in spite of ill treatment given to him by the orthodox Pandits for this cause of Marathi. This is indeed a great contribution of Ekanatha and it has its majestic impact on the society even today. Ekanatha not only wrote on mythological stories, but he also composed Abhangas, Gaulanas and Bharudas which were equally popular among the masses. Ekanatha was of the masses. His Bharudas are interesting. They contain very subtle humour and point out the vices of the people in a humble way. Ekanatha used the medium of Bharudas to criticise the hypocrites of that age. It is quite a well-known fact that Ekanatha was interested in social reforms and he practised philosophy in life and lived accordingly. The last but the very important aspect of his life is that he was responsible for preparing the correct manuscript of Jnanevari. There are a number of incidents in his life to show how he loved the down-trodden and also saved the life of an ass giving it the water of Ganga brought by him from Kashi. He looked upon all as manifestation of Janardhana. In his age Ekanatha was not only a great person, he was an institution itself for religious and spiritual life based on love and equality without any

class, caste-distinction. Even today the life of Ekanatha has its impact on the society, especially on the Varkari cult.

Today, Ekanath's house is known as Ekantha-mandir where we find different idols of gods including the idol of Balakrishna worshipped by Ekanatha in his daily worship. The Mandir also contains Rānjanā or underground tank or cistern which existed from the time of Ekanatha. On the sixth day of the 2nd fortnight of Phalguna month, every year there is a great festival at Paithana and devotees of all provinces come there and pour some water in the tank as a mark of devotion to saint Ekantha, who took samadhi on this day.

Before we estimate the impact of Ekantha's works and his personality on Paithana in particular and on Maharashtra in general, it is worthwhile to refer to some political, social and religious conditions of that age.

It is known from the history that during the life-time of Ekanatha, Paithan was under the rule of Nijam of Ahmednagar. The king being a Muslim, there was difference between Muslims and non-Muslims and Muslims had an upper hand in their day to day life over Hindus, and the convert Muslims behaved rudely with the others. How people had to suffer and tolerate insults from them is seen in the life of Ekanatha. One Muslim spat on Ekanatha, when he was returning from a river after bath, many a times, nobody objected him. This shows an honourable person Ekanatha of Hindu community was subjected to such insult. In the religious sphere, people were ignorant of true religion. In Paithana area, many so called Sufis came and converted many Hindus to Islam, either by force or by persuasion. Even the Hindus believed in omens, superstitious magic and witchcraft. The social life was too equally affected by the caste system and social status. The Śudras

were illtreated and Pandits were proud of Sanskrit learning and they tried to insult Ekanatha, who started writing Sanskrit works in Marathi languāge. Such was the society and social life during the period of Ekanatha. He minutely, observed all these facts and as a man of high morality and spirit he used 4 means in order to improve the decadent social order. i) He set an example of pure character ii) He taught the people through simple medium of Marathi in his sermons, and used popular stories of Puranas and folk-lore in order to show vices of the people, iii) He impressed on the society the power of love without distinction and lastly, iv) He preached Nāmasmarṇa. Name of Lord as the means of full satisfaction of human life. This was his dynamic philosophy, which brought about synthetic mysticism, as stated by Prof' R. D. Ranade in his book *Mysticism in Maharashtra*. According to Ekanatha Janatā Janārdhana and Janaseva constitute the very elements of true Bhakti. This is indeed new insight seen in his life and works. This has helped to improve social order and minimise mutual differences based on castes and classes etc. Thus Natha's philosophy is not bookish, it is practicable and Natha followed it in his life. He says : "whosoever meets you look upon him as Divine." The Varkari cult is based on this philosophy of equality in the eyes of Lord.

In Paithan, there is the Monastery of Krishna-Dayarnava who wrote *Harivarada* .. a commentary on the 10th book of the *Bhagavata Purana* as advised by Ekanatha. There is also Math of Siva dinakesari who was a great writer and saint of the 18th century in Paithan.

Thus it may be stated that Paithan was noted for learning and prosperity, as well as spiritual progress and it is due to its association with Ekanatha who was born in

Paithan, worked in Paithan and left his mortal body there only. Paithan became a well-known centre for pilgrimage in Maharashtra as well as in India. Such is the effect seen in modern age.

Let us consider briefly the mission of saints and the effect on the society, especially in the context of Ekanatha of Paithan. Marathi Pandit poets were proud of Sanskrit learning and they could not tolerate the idea of writing commentary on Sanskrit works in local language or folk language. Thus they tried to preserve old orthodoxy, though it became outdated and those who opposed them were expelled from caste. Jñāneśvara and Ekanatha too were expelled since they wrote in Marathi. Pandit poets emphasised on rituals, whereas saints like Ekanatha attacked the idea of rituals and insisted on pure character and brotherhood. They exposed the hypocrisy of the so called learned through the medium of folk tales, Bharudās etc. It was the most appealing factor to the common people and they accepted the saints as authority and their works as *Pramanas* in religious philosophy. Saints like Ekanatha mixed with the people and loved them and thus they inspired the people to rise above petty things and lead a noble life. Thus the saints had powerfully influenced the culture in all its aspects in Maharashtra. Awakening of the people from their ignorance was their noble aim and they tried to remove certain evil practices like animal killing sacrifices, caste system based on birth etc. It may be noted that saints like Ekanatha had done this social work in hostile and odd circumstances, It has, therefore, far-reaching effect on social order seen today.

We may note down some salient features of saints and their works: (1) Saints like Eknatha loved Marathi language and wrote for all persons lettered and unlettered, (2) They refer to *Sruti*, *Gita* with respect and give their

interpretations thereon. (3) Their works are simple but full of philosophy. (4) There is a secular spirit in their lives and works. Prof. R. D. Ranade, " so far as the utility of the mystic to the society is concerned, we may almost regard it as a truism of mysticism that a mystic who is not of supreme service to the society is not a mystic at all. It is true that here again there were temperamental differences among mystics, one mystic may choose more or less to be of a quietistic and another more or less of an activist type, but the fact remains that in either case he is of supreme value to mankind by calling their attention from moment to moment to the perception and greatness of god." In Bhakti school, saint Eknatha and others put their soul in literature so as to see romance of piety, of faith, of devotion with the sole aim of the well-being of all the people in the world.

Paithan has its glory in Eknatha and others associated with it and the impact of their life and literature is immeasurable in the context of social upliftment of the people. They did the work with a democratic philosophy, which brought all the people of different classes and castes under one banner of Varkari cult of Maharashtra.

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Tit for tat and reap as you sow :

Atman never witholds anything that a person does for Him. He returns everything exactly in the same way as is done to Him, according to the rule tit for tat and reap as you sow and you have to accept it.

With Atman everything is balanced neither more nor less. If you worship Him sincerely, He also loves you sincerely. Formality is receiprocated by formality tedium by tadium and cruelty by cruelty.



WHAT IS HINDUISM ?

—Shri Gopalrao G. Arole

Swami Vivekananda said "Vedantism is the correct discription of Hinduism in one word, for all that is meant by Hinduism is condensed in this one word."

Hinduism is not a single religion with a creed to which every body would subscribe, although every individual cult offers its allegiance to the Vedas and Upanishads as the source and origin of Indian religion and religious experience. Hinduism is thus a federation of different kinds of approach to the Reality behind life. This Reality behind man and nature is eternal, which is based on the laws of nature, that are denoted as Sanatana Dharma or Vedantism.

प्रामाण्यबुद्धिर्वेदेषु सःघनानामनेकता ।

उवास्यामनियमो एष धर्मः सनातनः ॥

What is meant by Vedantism ? It is the everlasting Truth behind life or knowledge about God and Creation or Brahman, which is eternal. It has existed through time, just as creation is infinite and eternal. It is without beginning or end, and so is the knowledge of God. This knowledge is what is known as the Vedas and the Upanishads, which are the portion of the Vedas. They comprise the universal truths about God and creation, which are the eternal principles of creation. This is denoted by Vedantism or Sanatana Dharma, which is explained in Upanishads, condensed in the Brahmasutras and summarized by the Bhagavad Gita. They are collectively known as Prasthan-Trayi, which forms the very basis of Hinduism or what is called Vedantism.

What is the essence of Vedanta Philosophy or Sanatana Dharma which is denoted as Vedantism ?

ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

सर्वं खल्विदं ब्रह्म । तत्त्वमसि ।

श्रोतव्यं मतन्त निधिध्यासितव्यम् । आत्मा वा अरेद्रष्टव्यः ।

The consummation that the Upanishadic Philosophy offers is the realization of God-Atman Unity (Tattwamasi) The mighty word of the Upanishads was therefore, Anubhuti or Sakshatkara. This reality can be comprehended by intuition or Samadhi. it is an instant comprehension by the mind in Turya or Unmani, as experienced by the Rishis of yore or the sages and Saints of India. This is actual experience of many and it cannot be denied as a fact and hence Mysticism is perfectly rational, as explained by Dr R D. Ranade in his books : " Mysticism in Maharashtra " and " A Constructive Survey of the Upanishads ". Thus the Upanishads laid the foundation of Mysticism or Brahmanubhava. The monistic Advaita Vedanta Philosophy is its metaphysical and monumental expression. The Bhagavad Gita is one of the greatest works on mysticism that the world has ever seen, and the philosophy of God-realization is stressed in it, as a summary of the Upanishads or Vedantism. the essence of which is :—

एकं सद्दिवा बहुधा वदन्ति ।

This is the Synthesis of Science and Religion, which was freely confessed and admitted in 1927 by the Western Scholars. Scientists and Philosophers, after nearly three centuries of agnosticism and scepticism. (The Eye of Shiva, 1980.)

The Bhagavad Gita therefore summarizes the philosophy of God-realization, as a gospel of Hinduism or Vedantism. as under :—

भोगुण्यविषया वेदानिस्मोगुण्यो भवार्जुन ।

निद्वन्दो नित्यसत्त्वस्यो नियोगिक्षेम आत्मवान् 2/45

- अजोऽपि सन्नव्ययत्मा भूतानामीश्वरोऽपि सन् ।
 प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ 4/6
- मत्तः परतरं नान्यत् किञ्चिदस्ति घनञ्जय । 7/7
- वासुदेवः सर्वमिति स महात्मा सुदुर्लभः । 7/19
- पुरुषः स परः पार्थः भक्त्या लभ्यस्त्वनन्यया । 8/22
- राजविद्या राजगुह्यं पवित्रमिदमृत्तमम् ।
 प्रत्यक्षावगमं धाम्म्यं सुमुख कर्तुमव्ययम् ॥ 9/2
- अहमात्मा गृडःकेश सर्वभूताशयास्थिता । 10/20
- भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
 ज्ञातुं द्रष्टुं च तत्तेन प्रवेष्टुं च परन्तप । 11/54
- ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 14/27
- भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः । 1६/68

This is the essence of Hinduism as its subjective basis and objective means to realize the fruits of Vedantism in our life here and hereafter.

Hinduism is therefore a way of life, which is based on the Vedic Philosophy of life, which insists on every one of us to acquire Four Purusharthas in our life-time, comprising Dharma, Artha, Kama and Moksha. The first three Purusharthas are the means to attain and reach the fourth in the later portion of human life. Human life is roughly divided in Four Ashramas to gain the four Purusharthas in stages, as Brahmacharya, Grahastha, Vanaprastha and Sanyasa ashrama. These divisions were prevalent in ancient times, but they are not possible in the present conditions in the world. So the last two ashramas can be now spent in our own house, with necessary quietude for Abhyasa

Yoga, Sadhana, Vairagya and Renunciation of worldly attachments.

This is in effect Vidvat-Sanyasa or Sanyast-Vrutti to be developed in the formative period of our life, with Shravana, Manana and Nididhyasa in fact, we have to develop this psychology to live by deeper study and reflections on all our Shastras in order to realize the ideal of the Fourth Purushartha or Moksha by the end of our life in this world. Our greatest Incarnations of God, namely Rama and Krishna, lived accordingly. Kalidas had therefore described how the kings of the Raghu Dynasty lived :—

शैशवे अभ्यस्त विद्यानां, योवने विषयैषिणाम् ।
वार्धक्ये मुनिवृत्तिनां, योगेनान्ते तनूत्यजाम् ॥

Sant Jnaneshvara had therefore explained in his Bhavartha Deepika as under :—

आणि मी माझे ऐसी आढवण । विसरले जयार्चमन ।
पार्थ संन्यासी तो जाण । निरन्तर ॥ ज्ञा. 5/20
आता गृहादिक आघवे । तेकांहि न लगें त्यजावे ।
म्हणैति कल्पना जैपांढे । तैचि गासन्यासु घ डे 5/25
अथवा आत्म प्रकाशे चोखे । जो आपणपैचि विश्व देखे ।
तो देहेंचि परब्रह्मसुखे । मानू येइल ॥ 5/145

Shri Krishna therefore asked Arjuna to remember :—

निर्ममो निरहंकारः स शान्तिमधिगच्छन्ति । 2/71
निराशीनिर्ममो भूत्वा युद्धस्व विगतज्वरः । 3/30
तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च । 8/7

This is the Synthesis of Pravrutti and Nivrutti or Materialism and Spiritualism, which can help you to gain happiness here and hereafter. The Gita insists on us to develop this psychological approach to life. therefore,

Lokamanya Tilak had advised our younger generations to Gita-Rahasya in young age only to mould our life to achieve four Purusharths in this life. This basic need of human psychology was clearly visualized by the Vedic seers, who prescribed four Purusharths as a way of life to ensure your happiness in this world and after death.

Why is Dharma and Moksha needed for enjoying wealth ?

It is an undeniable fact that people all over the world are suffering in spite of economic prosperity and abundant means of sensual enjoyments. You can verify the truth of this experience, as I have myself witnessed in my three world trips that in all the developed nations, with Artha and Kama, they have tried to create heaven or Swarga on earth with Science and Technology to enjoy life. But hedonism has devastating effects on human mind, as its hunger for wealth is not satiated and it has most evil effects on human mind, if it is not controlled by Dharma and Moksha. They are thus suffering from evils of prosperity, such as boredom, suicide, divorce and permissive sex culture with unmarried couples staying together, as prevalent in Sweden. The dream of heavens under communist rule is recently vanished in Eastern Europe, as exposed in Rumania in 1989. The result is moral bankruptcy and Nihilism or Spiritual Paralysis allround. So Now they have felt the necessity of Dharma to be imbibed on the child right from kindergarten age, as a remedy for these evils in Sweden.

Our Epics, Ramayana and Mahabharata, have therefore, tried to save our people from the evils of Artha and Kama by making us fully conscious of Dharma and Moksha as a basis of Hinduism, to live a righteous life based on Dharma and Neeti. This is the peculiarity of Hinduism, which must be preserved by Indians, without divorcing God and Religion from human life under the slogans of Secularism.

It is biggest blunder committed by free India since 1947 when Secular Democracy eliminated Religion and Ethics from our Education. Such an agnostic approach is the supreme harm done to our people by our power-hungry politicians. This must be rectified, as Samudra Gupta reinstated Sanskrit to create a Golden-Age in India, which has no parallel in history. Puranik Hinduism was established in Gupta Age, by replacing Buddhism with the Bhakti Cult of Vaishnavism and Shaivism par excellence. Therefore, the memory of the past grandeur of Hinduism is still alive in its Architectural remains throughout India. It is a great folly of our present rulers to follow the alien cultures blindly, with their industry and technology alone and forget the past treasure of India's Spiritual wealth. They have forgotten the warnings of Swami Viveksnanda in 1894 and Sri Aurobindo from 1910 to 1950. This is the greatest harm done to free India, without reorienting our own culture to suit modern conditions of living. In fact we must make Vedantism as the Directive Principle of our Constitution. since all the other politicalisms are atheistic and divorced from God and Religion, which is contrary to Hinduism, Economics alone cannot be the only basis of human life and its happiness, as throughly exposed by the failure of Communism as recently witnessed in Eastern Europe. So let wisdom dawn on our Politicians to rebuild India on the basis of our own Political Philosophy, as aspired and proclaimed by Netari Subhaschandra Bose in 1944 in his address before the Tokyo University.

Vedanta literally means the culmination of knowledge. The Sanskrit word Vid means to know and Anta is culmination. Religion starts with the inquiry to know what is God and creation. It ends with finding this unity between the creator and the creation, as cause and effects are eternally conjoined. This realization of unity between God and creation leads to knowledge, when we discover the identity

between God and Atman or Paramatman and Individual Soul. This is the essence of Vedantism or the Vedanta philosophy, which is the basis of Hinduism in general. You must end where you begin, and as you began from God, you must end in God. A straight line projected to infinity must end into a circle. There cannot be any further progress as such in knowledge, when you know or realize this identity of the Divine and Atman or Soul. This is Sanstana Dharma or eternal Truth.

So the Bhagavad Gita says :—

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव 4/35
 ज्ञानं लब्ध्वा परां शान्तिर्माचरेणाधिगच्छति । 4/39
 सुहृदं सर्वभूतानां ज्ञात्वामांशान्तिमृच्छति । 5/29
 दद्यामि बृद्धियोगं तं येन मामुपयान्ति ते । 10/10
 ज्ञानं ज्ञेयं ज्ञानगम्यं ह्यदि सर्वस्य धिष्ठितम् । 13/17
 इदं ज्ञानमुपाश्रित्य मम साद्यर्भ्यमागताः ।
 सर्वेऽपि नोपजायन्ते प्रलये न व्ययन्ति च ॥ 14/2
 बिमूढा नातुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः । 15/10

This is the end of knowledge or Vedanta Philosophy. What remains to be done is the Sadhana or Yoga to be practised as per individual capacity and liking of Sadhaka. Hinduism has kept this freedom of Sadhana to individual Choice or the Precept of one's own Guru to follow. In spite of Sadhana, finally it is the Grace of God that ultimately fructifies our Sadhana. This is the gist of Hinduism, which insists on every one to find his identity with Brahman or Paramatman. So our Saints have advised us, after having their own experiences of God-realisation, as under :

Saint Tukram :

तरुच जन्मायावे । दास ईश्वराचे व्हावे ॥
 नाह्नीतरु काय थोडी । श्वान शूकरे बापुडी ॥ -सु गाता

नाहीयां देवापाशे मोक्ष!चे गाढोळे । आणोनि निःश्ले हाती ॥
इन्द्रियांचा जय साधोनिया मन । निर्विषय कारण असे तेथे ॥
देहाच्या निरासे पाविजे या ठाया । माझी ऐसी

काया जंघ नोहे ।

विसरोनि आपुला देहभावो । नामोचिभूलविला पण्ढरीरावो ॥
पधरा दिवशामाजी साक्षात्कार झाला । विठोबा भेटला निरकार ॥
म्हणवुनि अवघे सारा । पांडुरङ्ग दृढधरा ॥
तुकाम्हणे तुम्ही चला याचिवाटे । पाण्डुरङ्ग मेरे भरवसेनी ॥
तुकामणमन उन्मन होया । तत्त्वमसि विद्या ब्रह्मानन्द ॥ - तु. गाथा

Saint Ramdas :

याची जन्मे येणेंचि काळे । संसारी होईजे निराळे ।
मोक्ष पाविजे निश्चले । स्वरूपाकारें ॥
श्रवण मनन निधिध्यास । प्रतीतीने बाणतां विश्वास ।
रोकडा साक्षात्कार । करणोंचि वेगळा नलगे ॥
नातुडे मुख्य परमात्मा । म्हणोनि करावि लागे प्रतिमा ।
परमात्मा पाविजे भवन्ती । येथें संशय नाही ॥
भवतीषिण देव जोडे । हे तो कल्पांती न घडे ।
नामो समाधी लागतां पूर्ण । सगुणनिर्गुण एकवटती ॥
सगुणाचेनि आधारे । निर्गुण पाविजे निघारे ॥

- दासबोध

Bhagavad Gita :

अभ्यासयोगयुक्तेन चेतसा न न्य गामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचितन्तयन् ॥ 8/8
अनन्य चेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 8.14
मां च योऽर्घ्याभिचारेण भक्तियोगेन सेवते ।

स गूणान् समतीत्यैतान् ब्रह्मभूयाय कण्ठते ॥ 14/26

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 18/62

This is the Gospel of Hinduism to be remembered and followed by every human being in this life ; as a Universal Philosophy.

Swami Vivekananda had therefore declared: "Every one of us, as Hindus, has to become a Rishi or Mantra Drashta, to see what is given in the Mahavakyas of the Upanishads. You must realize your Divina identity— Tattvamasi, which is the ultimate goal of Hinduism. This is the essence of Hinduism and your religion starts only after you have discovered and experienced this God-Atman identity. You have not to become God but are already one with Him eternally, which you have forgotten due to your attachment to your physical body, which is perishable and must decay. This ignorance and illusion you have to remove by Sadhana Chatushtaya and different Yoga-Sadhana." This is what is meant by Hinduism, as an approach to life to realize the goal of Moksha or salvation, with due faith in God. Sadhana and patience. This is the conceptual basis and practice as prevalent in Hinduism.

HARI OM TAT SAT I

Meditation while working with Hands

On getting initiated by Sadguru In spiritual life, you should continue to work with hands and repeat the name of God In your mind. Work with your hands, meditate on God Hari, like thread in the spiders web, watch your breathing and exhaling" (i. e. weave name God through every breath, as the spider weaves the web with thread).

You should live the domestic life like a labourer, who does his work always with an eye on his wages. In the same way you should work sincerely for the wages, that, is, earn enough money, to maintain your family, but all the time you should meditate on God. The body alone should be engaged in work while the mind and soul should be completely engrossed in Atman.

BOOK REVIEW

The Wisdom of Nyaya by K P. Bahadur
Sterling Publishers Pvt. Ltd , New Delhi. 1988
pp. 1-246; Rs. 150/—

—Dr. R. I. Ingalalli

The Wisdom of Nyaya consists of Gautama's Nyāya-Sūtras along with author's free-renderings followed by his own commentary. Gautama the founder of Nyāya system formulated the Nyāya-Sūtras which are divided into five books each book containing two chapters. Nyāya system is also called by other names— 'tarkavidyā' (the science of reasoning), 'hetu vidya' (the science of causes), 'anvikṣikī' (the science of inquiry) etc. Etymologically the word 'Nyāya' is derived from the Sanskrit root 'i' which means to go so that the term 'Nyāya' implies nigama which stands for a syllogistic reasoning. The purpose of Nyāya-system is to attain freedom (mokṣa) for the soul in the form of summum bonum based on the knowledge of the sixteen catagories.

The sixteen catagories are mentioned in the fist verse of Book one (1. 1, 1); they are Pramāṇa (means of knowledge), 2. prameya (objects of knowledge), 3. Saṃśaya (doubt), 4. prayojana (purpose), 5. dīṣṭānta (familiar example), 6. siddhānta (established tent), 7. avayava (member), 8. tarka (confutation), 9. hirṇya (ascertainment), 10. vāda (discussion), 11. jalpa (wrangling), 12. vitaṇḍa (cavil), 13. hetvabhāsa (fallacy) 14. chala (quibble), 15. jāti (futility) and 16. nigrasthāna (occasion for rebuke). One the virtues of Gautama's system is that the conceptual frame-work of the system is a paradigm of

logical thinking, because only the sixteen categories form the subject matter of the system and each category in turn is systematically explicated.

Book one of chapter begins with the sūtra containing the names of sixteen categories. The sūtra implies that by knowing these categories supreme felicity is obtained. The second sūtra implies that annihilation of pain, false-notions etc. leads to freedom i. e. apavarga. In the sūtras 3-8, pramaṇa the first category is considered and four pramāṇas, pratyakṣa (perception), anumāna (inference), upamāna (comparison) and Śabda (testimony) are defined. According to Gautama all our knowledge is based on the four sources only and there is no other sources of knowledge apart from the four pramāṇas. Perceptual knowledge arises due to the contact of sense with the object (1.1.4). Inferential knowledge is obtained from the known premises (1.1.5), the knowledge of comparison is derived from the knowledge of similarity (1.1.6). And testimonial knowledge is obtained from the statement of trustworthy person (1.1.7). Next, the sūtras 9-22 deal with the second category prameya; soul, body, senses, sense objects, intellect, mind, activity, fault, transmigrator, fruit, pain and release are the objects of knowledge (1.1.9). After defining each prameya (1.1.8-22), doubt and the subsequent categories are defined in the sequel. According to Gautama, doubt (1.1.23) is a conflicting judgement about the precise character of an object. Next, prayojana (purpose) is that with a view to achieve which one proceeds to act (1-1-24). Drṣtānta (familiar example) is that about which an ordinary man and an expert have the same opinion (1.1.25). Siddhānta (an established tenet) is the authority of a proved statement (1, 1. 26). Avayava (members of syllogism) are proposition, reason, example, application and conclusion. each member is further defined. Next, tarka (confutation) is that reasoning which is intended

for the ascertaining of the truth which is not accurately known (1. 1. 40). Nirṇaya (ascertainment) is the determination of a statement by considering the pros and cons of it (1. 1. 41). The definitions of remaining categories are given in the second chapter of Book one. Vāda (discussion) is the undertaking of a disputation by two opposite sides in which the conclusion is arrived at by means of the five membered syllogism (1. 2. 1). Jalpa (wrangling) is the defence or attack of a proposition by means of quibbles, futilities and other logical techniques (1. 2. 2). Vitaṇḍa (cavil) is a kind of wrangling which merely attacks the opposite side (1. 2. 3). Next hetvābhāsa (fallacies of a reason) are the erratic, the contradictory, the equal to the equal to the reason, the unproved and the mistimed (1.2.4). After defining each form of fallacy, the next category chala (quibbly) is defined as that technique of a gument in which ambiguity of a term, genus and metaphor are used (1.2. 11-17). Next jāti (futility) consists in offering objections which are found on mere similarity or dissimilarity (1. 2. 18). Finally, the sixteenth category nigraha sthāna (an occasion for rebuke) arises when one wrongly understands and fails completely to understand (1 2. 19). In the remaining four books. Gautama examines the sixteen categories. His techniques of examination constitute paradigm of rigorous thinking. Often he reformulates the ideas of Mādhyamika Buddhism in the position of opponent in order to refute and establish his own views. For instance Gautama's examination of pramāṇa (source of knowledge) is as follows. An objector might say that perception and other means of knowledge (pramāṇas) are invalid (apramāṇyam) because they are impossible in past present and future (2. 1. 8). In reply it is said that if pramāṇas (means of knowledge) are considered impossible, the same will apply to their denial also but denial cannot hold good if every means of knowledge is denied; So opponent's view is wrong; thus pramāṇas are possible

(2. 1. 12-14). The objector continues : If an object of knowledge is to be established by a *pramāṇa*,, this also needs to be established or if another *pramāṇa* is not required to establish a given *pramāṇa*, let an object of knowledge (*prameya*) be also established without any *pramāṇa* (2. 2. 17-18). Gautama replies . It is not so, because the means of knowledge is established like the light of the lamp (1. 2. 19). Here Gautama seems to hold intrinsic validity of a *pramāṇa* (*svataḥ-pramāṇyavāda*); he also employs extrinsic validity of a *pramāṇa* (*parataḥ-pramāṇyavāda*)

Eventhough there are valuable translations of Nyāya-sūtras by eminent writers like M. M. Ganganath Jha and M. M. S. Vidyabhushana, the author takes liberty to translate sūtras. Often free renderings of the sūtras in English appear like approximate paraphrases. The translation would have been accurate if the author could have given literal translation along with supplementary words put into brackets so that resultant statements implies the sense of the original sūtras. There are printer's errors; they ought to be rectified in the next edition. On page 39, two words 'tarka' and 'nirṇaya' are to be added to the first sūtra in appropriate places. Regarding author's own commentary it may be said that eventhough the author tries to elucidate the sense of each sūtra through his own understanding, it would have been more useful for the readers if he could have given a Summary of Vātsāyana's classical commentary before his elucidation. However the author is to be thanked for his labour in bringing out the book to introduce the Ideas of Nyāya system in English in his wisdom series. The book is useful for students and scholars,

QUEST FOR INSPIRATION

Compiled and edited by O. P. Ghai

Pages 112; Price : Rs. 75/—

Publishers : Institute of Personal Development

L-10 Green Park Extension New Delhi

P. Jagannath

The book contains selections from different books, intended to give zest to the life. In your disappointments worries or dark nights you would do well to refer to this book and read relevant passages to bring cheers to your mind and get courage to cross over your depression and difficulties.

The author would have done well to include one or two good selections from Bhagavad gita such as :

- 1) सर्वं धर्मान् परित्यज्य मामेकं शरणं वृज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ xviii-66
- 2) अच्चित्तं सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि । xiii-58

These would have given inspiration to several persons to change their corrupt and sinful life and get over their worries and dark life. Such persons would try to accept the advice of Shri Krishna who gives an assurance that they would cross over all the difficulties by one pointed devotion to Him.

The politicians today will find a good work of advice in the passage "Good work speaks for itself" (page 99). The value of a man depends on his inner good qualities and not on his appearance. as Tukaram tells us (page 95). George Bernard Shaw (p. 21) tells "My life belongs to the whole community and as long as I live, it is my privilege to do for it whatever I can."

Useful book; but price is very high.

QUEST FOR EXCELLENCE

Compiled and edited by O. P. Ghai

PP : 154 Price Rs. 100/—

Publishers : Institute of Personal Development,
New Delhi-110 016

—P. Jagannath

From a few thousand books, read by the author, he has selected these prayers with the object of giving to the readers guidance, happiness and peace of mind. Prayer means communion or dialogue with God. It is a result of consciousness of one's imperfection and the omnipotence of God. It is intense longing for the summum bonum of life. Prayers like "Forget me not" by Mehar Das (P. 144) and "Always heard and answered" by Eliza M. H ccock (P. 13) will certainly be read with interest. The prayer in Brihadaranyaka Upanishad (p 148) reads in Sanskrit as

“असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ।

and in these words a devotee prays to God to carry him from Not-being to being, from Darkness to Light, from Death to immortality and when he is chanting this prayer in Sanskrit, his devotion reaches his heart.

It will not be effective if there is no Bhāva. “The ten rules for getting effective results from prayer” (p. 83) should be followed and as “The Japji Sahad” advises (p. 154) one should remember, meditate and worship One God. The object of this publication would be served if these prayers would give inspirational impetus at least to some readers to sing prayers to awaken the Divine spirit in the heart and carry them on a higher and higher moral level to reach Godhood. The Summum bonum of life.

THE BHAGAVAD GITA : O. P. Ghai

pp. 114—Price : Rs. 75/—

Publishers : Institute of Personal Development
New Delhi

—P. Jagannath

While reading the original text of the Bhagavad Gita . the Divine song, the music reaches the heart and the philosophy reaches the head. The dignity and grace of the original Divine Song can not be captured in the English translation. Those who cannot however read and understand the original Sanskrit text have to be happy and contented with a good English translation. This book however is only a summary of the original text in simple and chaste English and is intended to serve as an elementary school book for introducing this Divine song and its philosophy of God-Realisation to the layman and the modern busy man who has no time to spare to read such a sacred book. That purpose is well served by this book. Any person quite a stranger to Bhagavad Gita, would feel delighted to read this book which gives a gist of the teachings in the original text. Important slokas like कर्मण्ये वाधिकारस्ते (II—47) have received careful attention of the author. The description of Sthitapradnya (equanimous man) in chapter II is given in clear and simple English. Some more slokas should have received the same attention, For instance, S'loka IV 35 where Sri Krishna assures Arjuna that even the most sinful of all sinners would cross over all his sins through the wisdom (ज्ञान). The translation of the s'loka सर्वधर्मान् परित्यज्य (XVIII—66) contains only the first part "Abandon all man made laws and surrender to me"

(P. 111). Translation of the second part should have also been included "I shall liberate you from all sins". Such assurances of Sri Krishna in the Gita will induce the sinners and corrupt persons who are now galore in the country to change their way of life, and take resort to the teachings of the Gita.

The purpose of the book is well served and the spirit of Shri Krishna's advice is disclosed to the reader. Once you begin to read it, you will not leave it till you reach the end, and after reading it, a strong desire is created to know the full text of the original Gita.

The exorbitant price may have to be reduced if the book is to reach the hands of persons of small income.

Obituary



Shri. M. S. Deshpande, who was for many years on the Editorial Committee of 'Pathway to God', is no more. He was a very sincere devotee of Gurudeva Ranade and spared no pains to make the activities of Gurudeve Mandir successful.

Shri. Manohar Shrinivas Deshpande was born on 26th February 1899 at the village Sambaragi (Taluka Athani, District Belgaum). After graduating from Pune in 1922, he started a high school in Athani. He served there for about 35 years and retired in 1958.

Shri M. S. Deshpande had a spiritual bent of mind. He received initiation from Shri. Amburao Maharaj. He continued his Sādhanā for more than fifty years.

He knew Marathi, Kannada, Sanskrit and English. He has written about forty books. He allowed the publication of his 'Thus Spake Gutudeo' without claiming any royalty.

For 'Silver Jubilee Souvenir' Vol. I and II he worked hard and it was a labour of love for him. He delivered Gurudeva Ranade Memorial Lectures and that book in Kannada is a good exposition of Shri Gurudeva's philosophy. His other English books are :

1. Light of India or Message of Mahatma
2. Dr Ranade's Life of Light
3. Dr. Ranade's Gospel of God-Realization
4. Dr. Ranade's Dhyāna-Gītā
5. Saint Ekanātha's Light for Life Divine
6. Shri Gītā-sāra
7. Gandhiji's Pathway to God

Shri. M. S. Deshpande was a good poet. His 'Geeta Gurudeva' contains the biography of Dr. R. D. Ranade in the form of many Marathi songs. He has written the biography of Shri Bhausahab Maharaj in Marathi prose. He has to his credit 28 books in Kannada and 8 books in Marathi. He has published 'Sanskrit Reader' (in Kannada) in three parts.

Shri Manoharpant breathed his last on 29-7-1990. May his soul rest in peace.

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Advertiser's Announcement

Israeiites pass through the Red Sea, that God opened for them to escape slavery in Egypt, Exodus 14:29.

All quotations are from the Bible, God's book. It is divided into the old Testament the ancient Jewish part which foretells the coming of Jesus Christ, and the New Testament, concerning Jesus Christ, the only begotten Son of God, from whose birth the years are numbered.

God, from the beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said, "In you and your seed shall all the families of the earth be blessed (Genesis 28 : 14). At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40:15). The Old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God himself would live in the world as a man (Micah 5: 1 & 2 Isaiah 9: 6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12: 10, Zechariah 13 : 6, Isaiah 53:8) and that his disciples would have everlasting life (Psalm 23:6, Daniel 12 : 2, Micah 4 : 5). Jesus Christ is God in personage of the son of God or God the son.

God, called Jesus Christ was nailed to cross near Jerusalem around 33 A. D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49:10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12 : 10 and Zechariah 13:6 and Isaiah in Isaiah 53 : 8.

The Son of God, our lord Jesus Christ, arose from the dead after three days, and he teaches that those who are

born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood through communion in its form of bread and wine (John 6:53 and Matthew 26:26-28) may have everlasting life. Very many of the events in the life of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C. and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6. "I am the way and the truth, and the life, no man cometh unto the father but by me." The Bible says that all who do not receive God, who is Jesus Christ (John 10:30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian Church. The oldest Christians, Roman Catholics and Greek Orthodox, say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The New Testament, recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the old Testament. Many libraries have a copy of the Bible. It contains also God's commandments, which people should keep. The New Testament summarises them. One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore-560 001.

**The Academy of Comparative Philosophy and
Religion, Belgaum
Quarterly Report**

In consultation with the Sadhakas, regularly attending the Mandir for meditation, the Secretary— Shri Vasantrya Deshpande— took a decision to celebrate Krishna Jayanti (13-8-1990) in Gurudeo Mandir. As a part of the celebrations, essay competition was arranged for College and High school students separately. The Topic was 'The role of Shri Krishna in Kaurav-Pandav war' for college students and 'Life of Shri Krishna' for the High school students. Essays were presented by 14 college students and 10 high school students. The essays were scrutinised and four college students and three high school students were selected for cash reward. Shri N. S. Metrani, Chairman of this Public Trust, generously donated Rs. 300/— for the purpose and that amount was distributed among the winning students.

Thereafter, 'The Gurudeo Ranade Bhajani Mandal' performed 'Sangeet Bhajans' for two hours and 'The Hindwadi Bal-Kalyan Kendra'-children division' gave out chorus songs in sweet voice. Shri Vasantrya Deshpande then delivered a speech on 'The Life of Shri Krishna'. At the close, there was 'Arati' and Prasad was distributed.

The function was a good success. We are grateful to the 'Bhajani Mandal' and the Bal-Kalyan Kendra for their kind association in this function. All miscellaneous expenses were met by Shri Vasantrya Deshpande from his personal purse.

'Bhagavat' was read by Shri Vasantrya Deshpande from day to day throughout the month of Shravan in the evening and several persons attended this 'Satsang'. Some Sadhakas were present for meditation every day. On the closing day of 'Shravan' month, there was Bhajan, Arati and Prasad.

Parama Poojya Shri Siddheshwar Swamiji, Jnanapeeth, Bijapur has come to stay in Gurudeo Mandir for about a month in the last week of September. He will deliver talks on spiritual topics in the evening every day. Persons desirous of meeting him and seeking his blessings may contact the Manager in the Gurudeo Mandir.

A function was held on 10-9-1990 in the evening in Gurudeo Mandir to release the book 'Glimpses of Shri Gurudeo Ranade' edited by Prof. B. R. Kulkarni. The Divisional Commissioner, H. K. Shivanand, I. A. S. was the Chief Guest and Shri Seetaramaiah, Charity Commissioner, Belgaum, presided over the function. After the introductory speech of Shri. N. S. Metrani (Chairman of the Board of Trustees), the Chief Guest and the President were garlanded by Shri S. M. Kulkarni (Vice Chairman). Shri Shivanand then released the book and spoke on the good material contained in the book. After the speech of the President, Shri Seetaramaiah, Shri V. G. Deshpande (Secretary) thanked the Chief Guest and the President as well as the audience.

The Vaikunthachaturdasi "Nam-Saptah" will begin this year from 28-10-1990 and will continue for five days till 1st November 1990. Sadhakas who wish to stay in Gurudeo Mandir and take part in this "Saptah" should kindly give intimation to the Manager of the Trust.

We are grateful to the following for their generous donations to this public trust.

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| 1. Validity and Value of Religious Experience | 3-00 |
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| 4. God-realisation : Sadhana and Effects | 7-00 |
| 5. Summum Bonum of Life | 10-00 |
| 6. Moral trends since independence | 15-00 |

Marathi

- | | |
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| 7. समर्थ रामदास, जीवन व तत्त्वज्ञान | 30-00 |
| 8. Silver Jubilee Souvenir, Vol. 1
Pillars of Gurudeva's Sampradaya | 32-00 |
| 9. Silver Jubilee Souvenir, Vol. 2
Gurudeva's Philosophy of God-Realisation
Ed. K. D. Sangoram and M. S. Deshpande | 15-00 |

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