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PATHWAY TO GOD



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

Academy of Comparative Philosophy & Religion, Belgaum.

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Musings of the Editor...

Esteemed Spiritual Aspirants,

A series of festivals- Dussehara, Deepavali got over solemnly with a mixed bag of joy, incessant rains, cyclones, hurdles on all fronts in their wake. Now we are all looking forward to welcome the dawn of vision 2020 which holds our dreams, promises, aspirations in its embryo.

We are all flabbergasted at the wheel of Time rolling on day after day, month after month, year after year . As we look back like the pilgrim in Bunyan's Pilgrim's Progress, we are made to wonder and ponder over assessing what we achieved so far and what more needs to be achieved... how much progress did we make , how much yet remains, what schemes, programs, projects are awaiting our attention. ...

This is all from the nation's point of view. But there is an urgent need, a clarion call to gear up individually for ushering into the new mentally, spiritually evolved and awakened era. Our personal daily diary should be such that we must record therein what is added to our spiritual personality today. It is high time now. We can't afford to waste a moment in clinging to the old, out-dated mind-set. We need to accomplish, equip ourselves with the tools needed for the new world -order . And these tools are our good, sound, free-from- vices, physical , mental-

health, noble qualities of head and heart , unflinching trust in the Supreme Power governing this universe on all gross and subtle levels, positive vibrations for the entire universe and its Elements.

Let's all resolve today to imbibe them into our daily chart to evolve, uplift, transform ourselves into spiritually charged beings for the establishment of the New World- Order.



Many articles in this number such as Psychology of Religion, Sri Aurobindo, Dr. Ranade and Dr. Radhakrishnan , Youth and M.K .Gandhi voice forth the need for integration of the world through spiritualism. We heartily thank all the contributors for enriching your favorite journal.

We are beholden to all the Members of the Board of Trustees for their guidance and encouragement in bringing out this issue.

We are extremely thankful to the entire team of Impressions for their impressive printing and delivering the issue in time.

Wish you all a happy , promising and productive New Year 2020!

May Pathway to God lead you all along your Godward path.

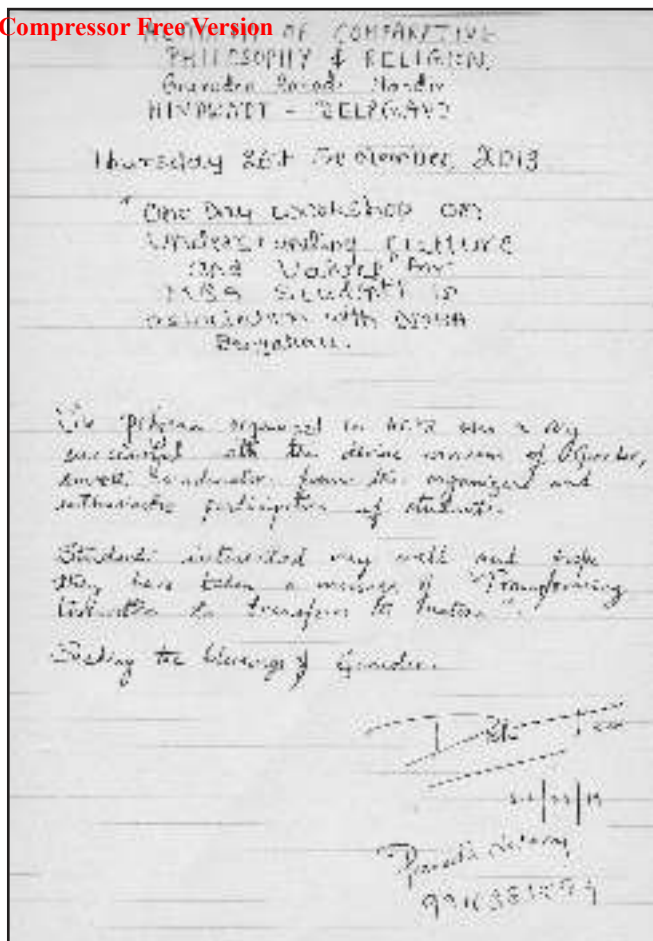
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Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

I. Visitor's Response

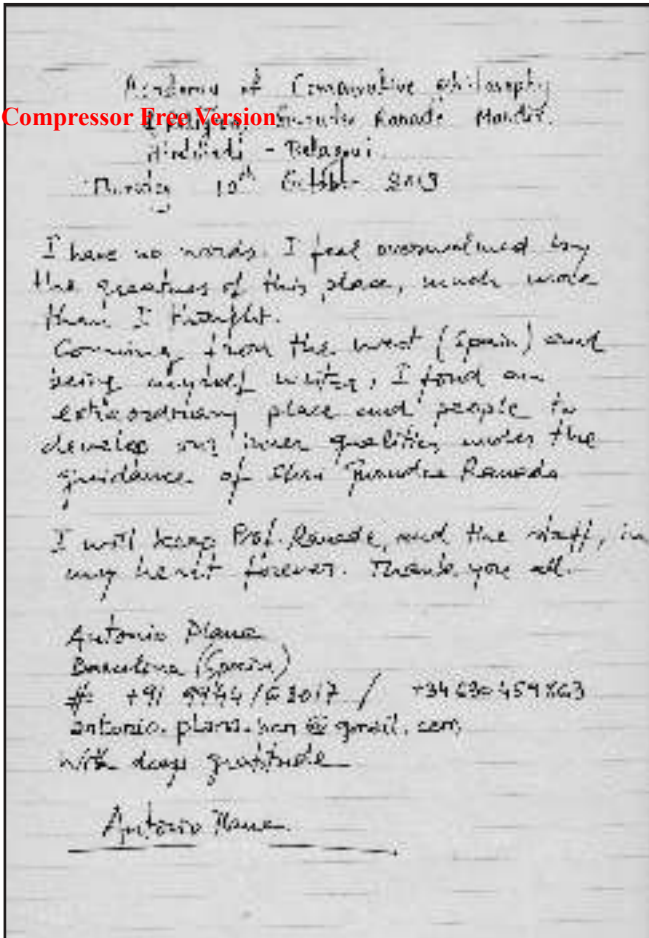
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- I. The program organised in ACPR was very successful with the divine environs of Gurudev smooth co-ordination from the organizers and enthusiastic participation of students. Students interacted very well and hope they have taken a message of "Transforming themselves to transform the nation." Seeking the blessings of Gurudev.

Shri. Pramod Nataraj
President - Disha Foundation
Bangalore



II. I have no words. I feel overwhelmed by the greatness of this place, much more than I thought.

Coming from the West (Spain) and being myself a writer, I found an extraordinary place and people to develop our inner qualities under the guidance of Shri Gurudev Ranade.

I will keep Prof. Ranade and the staff in my heart forever. Thank you all.

Antonio Plane
Prolific Spanish writer
Visited ACPR on 10 Oct 2019

The Examples of 'Viparyaya' Alamkara'
Tulsidasa's Poem

We must be beholden to our very sins for the vision of God



शङ्कर रामरूप अनुरागे।	
नयन पञ्चदश अतिप्रिय लागे	॥१॥
निरखि रामछवि विधि हरषाने।	
आठहिं नयन जानि पछिताने	॥२॥
सुरसेनप उर बहुत उछाहू।	
विधि तें डेवढ लोचन लाहू	॥३॥
रामहिं चितवन सुरेस सुजाना।	
गौतम शाप परमहित माना	॥४॥
देव सकल सुरपतिहि सिहाहीं।	
आजु पुरन्दर सम कोउ नाहीं	॥५॥

Courtesy : **Ranade R. D. (1947-66)**

'Paramartha - Sopan'

Shri Gurudev Ranade Samadhi Trust, Nimbai R. S.)

Shankar affectionately interested in the form of Rama. And His own fifteen eyes became dear to Him. By seeing the beautiful image of Rama, Brahma was also happy, but He repented for (He lost one head) knowing that He could enjoy only by eight eyes (otherwise He could have enjoyed with ten eyes) Shadanan, was very very elated in his heart, for He could enjoy the beauty of Rama with twelve eyes (for having six faces), the number of which is one and a half times (more) the number of eyes of Brahma.

The clever and shrewd Indra enjoyed the beauty of Rama with a thousand eyes, and thanked the sage Gautam for cursing Him for His sins, which was beneficial boon (blessing in disguise).

Then the host of gods, who became jealous as well as appreciative of Indra, said that there was no one equivalent to Purandara (Indra).

Exposition: **PDF Compressor Free Version**

The attitude exhibited by Indra and Augustine does recognise the compelling power of sin, but utilises the sin for rising into a life of spirit. "Had I not sinned," says Indra, "I would not have had that superb attitude of devotion to Rama, which other gods are jealous of in my case." Augustine also rises from a life of sin to a life of great spiritual achievement. This third attitude, therefore, concerns itself with the phenomenon of rebound from a life of sin into a life of spirit. This we shall consider in the song that follows.

It looks surprising, indeed, that a consciousness or a memory of our sins might lead us to a spiritual and holy life, and yet it did so in the case of Indra, as Tulsidas points out in his song शंकर रामरूप अनुरागे. Tulsidas begins by taking illustrations of four different deities — Shankara, Brahma, Kartikeya and Indra, and then passes on to the whole legion of the gods, in reference to their contemplation of Indra's glory. Tulsidas begins by considering the case of Shankara. Shankara had no axe to grind. His salvation came from Rama, and therefore he was full of love in looking at the Chabi of Rama, and he drank of the beauty of Rama with fifteen eyes (5x3, पंचमुख and त्रिनयन). Unfortunately, the third eye burns. But it did not and could not do so in the case of Rama. Brahma enjoyed the beauty of Rama with eight eyes only (4 x 2, चतुर्मुख). But he repented that he had lost one of his heads, otherwise he could have enjoyed the Chabi of Rama with ten eyes, instead of 8. One of his heads was cut off on account of his misdeeds. So, he enjoyed God With eight eyes only with a sense of repentance. Kartikeya, who followed, and who is known as Shadanana, had six faces, and he enjoyed the Chabi of Rama with twelve eyes, which, Tulsidas says, is one and a half times the number of eyes of Brahma (डेवढलोचन). So, he was very elated. There was the further reason for his joy because Kartikeya was a life-long Kumar, and Rama was a Kumar till that time. So, he took a particular pleasure in enjoying the Chabi of Rama. And finally, we come to the case of Indra. Indra enjoyed the Chabi of Rama with a thousand eyes. He had to thank his very sins, which led him to his great enjoyment of the form of God with a thousand eyes, instead either with

fifteen, eight, or twelve. He was an अहिल्याजार, which expression is interpreted in the Vedas as equivalent to the Sun, who, is the paramour of Night who hides her face by day (अहिल्या); but, mythologically speaking, one might understand Indra as having had a thousand holes in his body on account of his most culpable sensuality. Now, Indra thanks himself for his previous sins because they enabled him to enjoy the Chabi of Rama with a thousand holes or eyes in his body. And lastly, there was that host of gods who were jealous of Indra. "Oh, he is enjoying the beauty of Rama," they said, "with a thousand eyes; we cannot enjoy it even with two." There is a peculiar Bhojpuri word which Tulsidas uses in this connection (सिहाही), which means either praising, or being jealous. The gods either praised Indra or became jealous of him. Now, if we were to analyse psychologically the different emotions exhibited by all these great deities while enjoying the Chabi of Rama, we can see that in the first place, the psychological attitude of Shankara was of love; in the case of Brahma, it was repentance; in the case of Kartikeya, it was elation; in the case of Indra, it was gratefulness; and lastly, in the case of the gods, it was either jealousy or praise. So, all these psychological emotions have been brought out by Tulsidas in that simple incident of the gods looking at the Chabi of Rama, as well as in his emphasis on Indra enjoying the beauty of Rama more than any other god or gods. That does not mean that we should lead a life of sin; that does not mean that. The story might have been either a historical or a merely allegorical anecdote. A consciousness of our own sins might also enable us to realise God, as it did in the case of Augustine. Augustine led a very sinful life in the beginning, and so his mother Monica went to her teacher, St. Ambrose, and asked him in what way her son could be saved, and she began to shed tears. Then, St. Ambrose replied, "Weep not my sister: the child of these holy tears shall never perish." And we know that St. Augustine became the second founder of Christianity. Having led a life of sin in the beginning, he later became one of the great saints of the world. So, even a consciousness of our own sins, provided we mend our ways and never return to the bad life again, provided we go forward courageously on the path of virtue, then, that consciousness will serve as a sure incentive to the consummation of our spiritual life.

Courtesy : **Ranade R. D. (1997: 54-57)**
'Pathway to God in Hindi Litreature',
Shri Gurudev Ranade Samadhi Trust, Nimal R. S.

Religious Language

Psychology of Religion

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1. Introductory

Human Language is a unique and most important possession of the human mind, thought about as always extraordinarily difficult, more so about Religious Language then.

2. Religious Language

Human mind has to summon/switch to the same linguistic tools, as are available to it depending upon the culture, religion etc which have predominated it, to probe into and describe (if such an insight is given) the ultimate questions like who am I? What for I am here? Is there any meaning to my existence? and so on.

Religious Language is employed to depict various facts of the relations between man and his Maker. Then two questions are posed :

- i) Words describing God, do they imply any special meaning viz. epithet "good"?
- ii) Has the description any functional value?

We shall first define in what context Religion has to be taken and then tackle the questions.

3. Religion

William James defines Religion as "...the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine..."

Or as O'bea says ".....Religion by its reference to a beyond and its beliefs concerning man's relationship to that beyond provides a supra-empirical view of a larger total reality....."

This Reality is Maker's apathy described in *the Bhagwata thus:-*

"House after house did God make for Himself. Mineral, plant, insect, fish, reptile, and bird and mammal too. But yet was He was not pleased. At last he made Himself, the form of man wherein he knew himself, the self of all. And then the Lord of All was satisfied."

God-seeker's praise of his Lord can be divided into three distinct phases :

- i) Pre - Realisational
- ii) Dark Night of the Soul
- iii) Post - Realisational

4. Pre-Realisational

Guru Ranade states, "Having decided to tread the pathway to God....., morally and spiritually one must prepare himself to advance on the pathway. Thereafter the (next) step in this journey, one has to keep certain exemplars of conduct and attainment which he must necessarily follow. And for this, one has to define to himself both theoretically and practically, the nature and functions of God in relation to the exemplars selected....."

For doing this ".....study of philosophy becomes a cardinal requisite, a spiritual virtue, for the determination of the nature of God, his relation with saints, and consequent attainment to Godhead....."

The Holiest of the Holy for the Hindus, *The Bhagwad Gita* will take one a long way in preparing for assimilating the nature and functions of God. Shri Gurudev has listed out ten such attributes to aid ideological meditation. These are

- i) the highest person
- ii) Immanent thread of all existence
- iii) the highest individual and supreme spirit
- iv) The Sun of the World of Ideas
- v) the great artificer
- vi) The mellifluons essence of all existence
- vii) The supreme source of all generation growth and decay
- viii) the absolutely transcendent being
- ix) the highest object of knowledge
- x) the greatest wonder of all wonders

Shri. Gurudev continues "What a great panorama of Supreme objects of meditation would there be now for you! You may not be sure that such an

ideological meditation would put you in possession of God. But at least it will take you a few steps ahead in your spiritual pursuit. This is a point which has not been so elaborately discussed anywhere else."

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This should serve one's purpose till he finds his Master by the Grace of God, and gets initiated into the spiritual realm for one's own journey.

However, we must not lose sight of the various attributes of God laid down by saints and Mystics to whom ".....in a truly mystical life, a knowledge of God and his attributes overflows into the understanding from the contact with him....."

This gives answer to the first question raised regarding religions language.

5. Dark Night of the Soul

This phase in the journey toward godhead may or may not arise. Carlyle has to say".....Before we pass from the everlasting Nay to the everlasting Yea we pass through the centre of Indifferencea sort of whirlpool of existence in which every man finds himself....." Shri. Gurudev comments "..... it remains true that the Dark Night is more or less a necessary ingredient, and it seems that mystical healthy-mindedness is never reached, or can never be fully appreciated, unless it is preceded by a mystical sick-mindedness....."

Let us see what some of the saints who have experienced this phase have got to say :

- a) Tillyard makes a clever suggestion that, 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.
- b) Tukarama's agonies in this phase rise to such a crescendo that he is driven to proclaim "To me, God is dead.....Both God and I have perished....."
- c) While Purandaradasa has to say ".....*hindilla Swami Mundilla*, "I have none behind me or before me to support me. O Lord !.... *Parara Bedippante Gatiyayitalla !*" You have left me only one vocation and that too, of a beggar"

6. Post Realisational

The language used by mystics all over the world to communicate their experiences with the Divine is alike, "Calling Spade a Spade"
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Shri. Gurudev Ranade writing on this aspect states..... "This combined character of the mystical experience, namely its ineffable and intuitive character has served to make all God-aspiring humanity a common and hidden Society, the laws of which are known to themselves if at all..... or known only to God, and not even to them. Time and space have nothing to do with the eternal and infinite character of these mystical experiences....."

".....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 the quality of God-realization of them is same despite physical, mental and temperamental differences. There is no difference in the quality of their mystical or intuitive realization. In Kant's words this element of universality would confer upon mystical experience objectivity, necessity or validity, maybe it is of higher order than that of any other kind of human experience just because it is deiform - element of divinity....."

A few illustrations in the realm of cumulative spiritual experiences are considered for appreciating the point.

a) Music

- i) Mirabai's experience of hearing thirty-six ragas viz in the para
फागुन के दिन चार रे !
हौरी खेल मनाये तुर्मुख
बिनि सूर राग छतीस गावै
रोम रोम रंग सार रे
 - ii) In similar fashion, it was Richard Rolle who, among all the Christian Mystics was peculiarly characterized by his experience of God as Music and he tells us how the burning Love for God is later on changed into Divine Song "Calor into canor".
- b) Transfer or Inter-communicativeness of sense functions in Supersensuous sphere.
- i) St. Martin States ".....I heard flowers that sounded and sound notes that shone"

ii) Shri. Bhausaheb Maharaj Umdikar used to say

सुगंध वार्ता कानी पडो

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ii) A Hindu saint uses "*Kangolisuvarbha*" - dazzling thunder or luminous sound

c) Factual Experience

i) Of St. John of the Cross

.....Repeatedly St. John insists that these touches occur "in the substance" of the soul, not in its faculties, and, consequently, that they have neither form nor figure. He seems to use the term "touches" to demonstrate experience unrelated to sensation but analogous to it by its directly intuitive character. The sense of touch was probably selected because of its greater immediacy and lesser distinctness.

St. John says "when God himself visits it (the soul)..... it is in total darkness..... These communications, since the Lord himself works them, are wholly divine and sovereign, for they are substantial touches of Divine union between the Soul and God...."

ii) Of Kabir: Following Doha depicts this experience

कबीरा देखा एक अंग महिमा कही न जाय
तेजःपुंज परसा धनी नैनो रहा समाय

Shri. Gurudev Comments on the above "...We are told by Kabir that he was fortunate to have only a fragment of God's experience (....merely expression of Kabir's great humility) and yet the importance of it was so great that his words failed him for adequate description....I touched the Great God, who was full of luster and he became immanent in my eyes..."

d) Vision of the Self

i) Tauter 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 htm. 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 himself (Sermon for the Fifteenth Sunday after Trinity)

ii) Maitri Upanishad II. 1.3

Vision of one's self in a flood of Supreme light-.....the great sage Maitri imparted to his disciple the highest secret of the Upanishads, when he said that at the acme of spiritual experience the mystic sees his own form in a flood of supreme light arising from within himself"

7. Conclusion

Religious Language raises two questions, the first has already been answered. Regarding the second it can be concluded that since spiritual experiences are missionary....."

Those God realisers constitute a blessed community and on account of their intense love for the affected mankind they live only for its benefaction and betterment, proclaiming from pole to pole, the eternal Gospel of God from everlasting to everlasting....."

Dr. N. V. Kulkarni

Pune

Ph : 020-25435358

Mob No. 90949455977

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11. *A Constructive Survey of Upanishadic Philosophy* Dr. R. D. Ranade Bharatiya Vidya Bhavan 1968

The Ethical Religion Of Sri Vishnu Purana

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The Purāṇas may be regarded as the scripture of popular Hinduism. They are called, smṛti literature as against śruti which are non-authored (apauruseya).

The Purāṇas are the means of imparting moral, religious and spiritual teaching. They embody the fundamentals of Hindu philosophy, religion, ethics and culture. They are recited partly for religious instruction and partly for entertainment. They are complex, colourful and compelling. They form a delightful book of infinite variety of stories, which are full of moral principles and concepts. Electrifying things happen in them. Gods and goddesses there, engage in themselves in defining the good. Many model lessons for life can be deciphered from the incidents and characters as depicted in the Purāṇas. They are a record of the religious beliefs of the Hindus, and their outlook upon life and the world. In this they are regarded as complementary to the Itihāsas viz the Rāmāyana and the Mahābhārata, which are also often addressed as Mahākāvya. The Purāṇas have a mass appeal.

The Purāṇas encompass very vast literature. Indian art and architecture owe their conceptual development to the Purāṇic literature. The poets, the playwrights and the novelists have derived inspiration from the Purāṇas for their themes.

The word Purāṇa means 'old' or 'ancient' or 'the old text'. They contain the old traditions and histories, Purāṇas though meaning 'old', bristle with a sense of novelty. That is, the contents though old, bubble with fresh and denova things. This is made clear by Sri Śamkara in his commentary on the Bhagavad-gīta.

The Purāṇas are the sources of Dharma. They are the so called dharmic consultants (like the medical consultants, engineering consultants etc). They guide people in religious duties, rites, Ceremonies, modes of worship, xxx virtues, sins and atonements, pilgrimages. They are the indicators of the Hindu belief and conduct. They are known for the simplicity of their style. They are devotion-oriented.

There are 18 Purāṇas

भ द्वयं म द्वयं ब्र त्रयं व चतुष्टयम् ।

अ ना प लिं ग कू स्का नि पुराणाति प्रचक्षसे ॥

Bhagavat-Purana, Bhavishyat Matsya, Markandeya, Brahma, Brahmanda, Brahmavaivarta, Vishnu, Varaha, Waman, Vayu, Agni, Narad, Padma, Linga, Garuda, Koorma, Skanda. It is widely held that sage Vyasa compiled the Purāṇas. **RDE Compressor Free Version**

Regarding the date of the Purāṇas, there are divergent opinions often opposed to each other. One opinion is that, Purāṇas, belong to Pre-Christian era. The other opinion is that they are Post-Christian. Anyway, the general view held by scholars is that Purāṇas are more than 3000 year old.

Now a relevant question may be asked as to why our ancient seers might have felt the necessity of preaching the Purāṇas. It is not difficult to find the answer. Vedas are generally abstruse and are written in a difficult style. The Philosophic truths, which the Vedas embody are too abstract to be understood by the common-folk. Hence the highest truths enshrined in the Vedas would simply lie dormant and obscure. It would carry the impression that the Vedic truths are meant only for the learned (Panditāh) and not for the common man (pāmara). The seers were quick enough to realise this and started teaching the abstract Vedic truths with the help of concrete examples, stories, myths analogies, allegories, legends and pictorial illustrations. They went in search of a sweet coating through which, Philosophic truths, however abstract and abstruse, would be cleverly and easily taught, with much impact and cumulative effect. This sweet coating or concrete medium may be called the Purāṇas. The Purāṇas are the supplementary texts which interpret with ease, the essence of the Vedas, dharma-sūtras and dharma-śāstras, through examples taken from daily life. In the words of K. S. Ramaswamy Sastri ".....They (i.e. the Purāṇas) clothe with flesh and blood, the bony frame work of Dharma-sūtras and Dharma-śāstras. Without such a tabernacle of flesh and bone, the mere life-force of Vedas cannot function with effect"¹. In fact the Purāṇas are called the "Panchama Veda" (the fifth Veda) or "the Veda of Vedas."²

Hence the Purāṇas may also be regarded as the authoritative sources of knowledge. They are aptly described as the "pilots of Hindu civilization and culture."³ They have heralded the moral and spiritual evolution of the Hindus. They are the true representatives of Hindu culture and philosophy.

Now coming to Viṣṇu Purāṇa it is said that Parāśara wrote Viṣṇu Purāṇa. It emphasizes upon ethical religion and points out that moral

upliftment of man is the pre-condition of his spiritual evolution. In this sense the Viṣṇu Purāṇa may be rightly called an encyclopaedia of Hindu religion and ethics.

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The practice of ethical religion is in the message of Viṣṇu Purāṇa. It is concerned with the moral evolution of the self. And for any religion morality is essential. Both religion and morality gain from each other in their togetherness. If religion is the fountain head of morality, the latter purifies religion. Religion without morality is hypocrisy. The influence of any religion on society is to be measured in terms of the moral people it produces. According to Viṣṇu Purāṇa, the essence of religion is good conduct (sadācāra). Virtue is the epitome of the religion of Viṣṇu Purāṇa. But morality cannot be hanging in the air. It should have a philosophic basis. And that depends on the nature of Reality as enunciated by Viṣṇu Purāṇa. According to Viṣṇu Purāṇa, Viṣṇu is the soul of all creation.

The philosophy of Viṣṇu Purāṇa is a supporting philosophy of life. The supreme Reality in Hindu philosophy is called Brahman. Viṣṇu Purāṇa calls it Viṣṇu. The Reality is both saṅga and nirṅga. It is all pervasive. In fact that is the literal meaning of the word 'Viṣṇu'. The Self of man, in essence is identical with Viṣṇu. It is both transcendent and immanent.⁴

According to Viṣṇu Purāṇa everything is in God and nothing is apart from him. 'Sarvāni Viṣṇu-mavain jagat'. The universe is real because the Lord wears it, in the form of His Kaustubhamani (gem)⁵. He dwells in the whole universe⁶. The organic conception of Reality is not entirely ruled out in the Viṣṇu Purāṇa.

In the Viṣṇu Purāṇa, the reality is described as non-dual. The wise see Reality as non-dual⁷. It is both manifest and unmanifest. Visnu is Vibhudesā, the supreme ruler of the universe. He is the Viśwavidya the play of the world⁸. Viṣṇu plays all the three roles of Brahma, Viṣṇu and Maheshwara⁹. He has many names such as Bhagavān, Vāsudeva, Hari, Parameshwar, Paramātmān etc. He is also identified with the Praṇava (oṃ)¹⁰. Viṣṇu Purāṇa declares: "Give up all knowledge of duality. Be convinced that I, You and all these are only ātmasvarūpa." Meditate on Advaita."

What is the basis of the moral call of Viṣṇu Purāṇa? It is the clarion truth that Reality Is non-dual: " ————— since all the creatures are a manifestation of Viṣṇu and one and the same God dwells in all; there is therefore no reason why we should not be good to all mankind or rather

creature-kind"¹². "He who injures living beings, injures himself; for Hari is identical with all living beings"¹³. Thus Advaita or non-dualism is the philosophic basis of the ethical religion of Viṣṇu Purāṇa. It emphasizes duty. **PDF Compressor Free Version** It prescribes the duties one has to perform in different spheres of life.¹⁴ It warns human beings against neglecting duties. Duties include Varṇa dharma, Āśrama dharma, Varnāśrama dharma, Svadharma Niṣkāma dharma. The meritorious and the dutiful shall be happy' is the prime teaching of Viṣṇu Purāṇa. It reminds us of the Gita statement: nahi kalyāṇa kṛta kaschit durgatimtāta gachchati.¹⁵ (the door of good never gets a fallen state). The improvement of one's lot depends upon good conduct¹⁶. Life without betterment is no life. A Good person is one who is free from vice 'Virtue is to be practised and vice to be eschewed'. 'The virtuous prosper and the vicious degenerate'. 'Be good to the sinner'. 'Be a friend to all creatures'. 'Speak not bitter words'. 'The happiest man is one who entertains no ill will against others'. 'One must look upon all creatures as one's self'. 'Do nothing unto others, that one does not desire for oneself' _____ These are some of the ethical teachings of Viṣṇu Purāṇa.

Why should man be moral? Viṣṇu Purāṇa would say that man should be moral, not for the sake of being moral (as such a proposition is psychologically unbound), but for the sake of achieving the highest end, the summum bonum viz Moksa, or liberation from bondage (or spiritual freedom). It consists in the practice of devotion of God. Viṣṇu Purāṇa is never tired of saying that happiness and prosperity are dependent upon God's grace. Man should contribute to the highest good of the universe. He should proceed to make this universe perfect by his good conduct. But why human beings seem to drift away from the Summum bonum? Viṣṇu Purāṇa says; it is because of man's attachment to the body and the objects of enjoyment; worldly pleasures only delude us. This is all because of ignorance or avidyā.

How to remove this ignorance? What are the means? Viṣṇu Purāṇa says; By Jñāna one should give up the delusion of duality. Detachment (vairāgya) is very essential for obtaining Jñāna. Viṣṇu Purāṇa further advocates 'sādhana catuṣṭaya' viz Jñāna (wisdom), karma (action) bhakti (devotion) and Ÿoga (union with God).

Jñāna means discriminative knowledge. The distinction between the eternal and non-eternal, the good and bad, the right and wrong, dharma and adharma. Jñāna is like sun the dispelling winter mist or light removing darkness. It is the sole means to the final goal. Viṣṇu Purāṇa calls for

cultivating Jñāna-drsti (looking upon the whole humanity as one), which alone removes hatred and bitterness from the heart of man.

Karmas are to be performed for self-purification. Mind, which is fluctuating and inconstant, which is full of dirt is the cause of all bondage. Hence it is to be purged of its defects and impurities. Then mind becomes fit to receive Jñāna. Thus performance of niškāma karma is very essential for winning merit and better condition and also to obtain the grace of God. Thus argue Kesidhwaj and Khandikya in the Viṣṇu Purāṇa. Work is worship. One worships Viṣṇu by performing his own duties and in no other way says Viṣṇu Purāṇa¹⁹.

But how to purify the mind? Through the practice of Yoga says Viṣṇu Purāṇa. Empty mind is a devil's workshop. Practice the eight limbs of Yoga and fill your mind with good activity, constant meditation and God's love. When this training of mind is continued for long, mind gets enlightened and one attains godhead, says Viṣṇu Purāṇa.²⁰

It must be admitted, that Viṣṇu Purāṇa also leans towards bhakti. It looks upon bhakti as one of the means to Moksa. Bhakti means intense love of God. In other words, it means total surrender to God. A bhakta aspires to live constantly in the presence of God. He is more inclined to tasting sugar rather than becoming sugar himself. Even to be a bhakta, God's grace is very essential. God's grace makes the impossible possible, says Viṣṇu Purāṇa²¹ Constant remembrance of God is the best means to liberation in the Kaliyuga, pronounces Viṣṇu Purāṇa.²² The assurance of Viṣṇu Purāṇa is that nothing can harm a devotee.

Viṣṇu Purāṇa, it should be said, is a treatise of ātma vidyā. It is deeply interested in the descent to divinity'. What it preaches is a religion of love and peace. It is an ocean of spiritual knowledge of the ancient sages. It is very categorical in saying that spiritual progress is impossible without moral perfection. 'Live a divine life' is its universal message.

When all is said and done, one question remains to be answered: What is the relevance of the Puranas in general and Viṣṇu Purāṇa in particular? Have Purāṇas lost their relevance in modern times which is an age of science and computer technology? Science and technology have given us plenty of sophisticated luxuries and comforts. Moreover there is an adage; "Purāṇa is to preach, brinjal is to eat", which seems to undermine the importance of the Purāṇa in the contemporary age.

In answer it should be said that the Purāṇas are becoming increasingly important in the modern age. They have not lost relevance.

What if modern age is an age of science and Technology? But what about the following questions: What is the worth and the meaning of life? What is the difference between the life of animals and the life of morality lived by human beings? What is the real nature and content of man? How about the human values? Do they spring from science, technology and computers? No, they spring from philosophy and religion. And Purāṇas are the simplest forms and at the same time the fountain heads of philosophy and religion. Moreover, Life is full of riddles. These riddles are beyond the ken of science, technology and computers. Purāṇas, it should be said, are still relevant as they inculcate in the minds of human beings, respect for truth. Purāṇas in India are increasingly becoming dharmic behives with open discussion on dhārmic issues.

The Purāṇas contain a vast sociology of the ancient Hindus. Description of acute poverty, social justice, abortion, child-labour, welfare etc; have been adequately dealt with in the Purāṇas. In the Purāṇas there are also interesting discussions on the political organisations. Democracy is made no laughing stock in the Purāṇas. The codes of laws and ethical codes are best recorded in the Purāṇas. The great and enobling ideas and ideals of the Purāṇas have exerted a cultural influence in India. They are still potent factors in the domestic, social and religious life of the Hindus.

And look at the relevance of the Purāṇas to the man of literature. What a pleasure one derives from reading the Purāṇas in original Sanskrit. It is sonorous music, fine similes, fascinating utterances pictorial illustrations, the qualities of exceptional ability and scholarship, solutions to some ultimate questions of life and the secrets of our soul! They have been the inspiration of a national literature, adding to it much grandeur and sublimity. They contain much suggestive literature, which has universal appeal. They create a feeling of brotherhood amongst all nations. For thousands of years the purāṇic stories have remained a living form. They have been continuously adapted to suit new values and circumstances. The Purāṇas make the hardest of hearts to go soppy and wistful. The Purāṇic ideas appeal infinitely to the bungling idiot in most of us. They Philosophize and soliloquise about the inevitable passage of time and other meaningless tripe. They resurrect the issues that have almost become dead-letters.

The Purāṇas infuse optimism in the minds of readers when they declare that even demons, the most wicked may secure salvation through the grace of God, which is another word for moral good. They enable the reader to grasp and proclaim the "good". They form profound spiritual teachings.

In conclusion, it may be said that Purāṇas may be remote from us in time but not in thought. We should have a right understanding of the purport of the Purāṇas. We should have a scientific and critical study of Purāṇas with an eye for research. The Purāṇas have handed down to us in the rich and abundant storehouse of Sanskrit literature. Only thing is, we must live upto their teachings. The possible gap between theory and practice should be sincerely avoided. The study of the Purāṇas brings a new era of peace and spirituality. They form a basis for national solidarity, with their continued emphasis on the moral teachings. They may be regarded as a common man's vademecum and guide in matters, moral and spiritual. Their teachings are more needed, much more than ever. Viṣṇu Purāṇa in particular, exhorts human beings to cultivate sama-dṛṣṭi, an eye for equality. Its commanding message is that the right-doers are rewarded and the wrong-doers are penalised.

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Part II Section 16, Verses 35, 18, 22 & 23.
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19. Ibid, Part III, Section 8, Verses 12 & 19
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Dr. V. N. Sheshagiri Rao

Professor & Head

Postgraduate Dept of Philosophy

Mysore University -570006

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“श्री अरविन्द और डॉ . सर्वमल्ली राधाकृष्णन जो गुरुदेव रानडे के समकालीन ये तीनों महानुभव श्रीसर्गि सदी के मध्यकाल के दुर्लभ तत्वदर्शी थे । गुरुदेव रानडे एवं डॉ . राधाकृष्णन तत्त्वज्ञान के श्रेष्ठ प्रोफेसर थे । युवावस्था से ही उन्हें पारम्परिक अनुभव हो चुके थे और उनकी उनके गुरु पर एकान्तिक श्रद्धा थी । वे उनकी व्यावहारिक एवं पारमार्थिक समस्याओं का निराकरण उनके गुरु श्री भाऊसाहेब महाराज पर ही छोड़ देते थे । अपने गुरु के निर्यात के बाद भी उन्होंने ज्येष्ठ गुरुवंशु श्री अम्बुरज महाराज से प्रेरणा एवं मार्गदर्शन प्राप्त किया करते । ईश्वरानुभूती अथवा आत्मस्वरूप का सम्यग् दर्शन ही श्री गुरुदेव के जीवन का ध्येय था और यह उन्होंने सिद्ध किया, संत ज्ञानेश्वर जैसी उनकी अनन्य गुरुमणि थी ।

गुरुदेव रानडे ने तपस्विपद, ब्रह्मसूत्र एवं भगवद्गीता पर महान ग्रंथ लिखे, इन सभी में उनका तुलनात्मक एवं गहरा अध्ययन प्रदर्शित होता है इतना ही नहीं परन्तु उनके जीवन की जो अंतिम रहस्यवादी अथवा स्वतःपसाक्षात्करण या ईश्वरानुभूती की दृष्टि थी वह उनके समग्र साहित्य में केन्द्रबिन्दु रूप है । इसी दृष्टि से मरुटी, हिंदी एवं कन्नड़ संत साहित्य का विश्लेषण श्री रानडे ने किया है । ईश्वरानुभूती यद्यपि तर्कहीन अनुभूति है फिर भी उसको तर्कशुद्ध पद्धति से शास्त्र रचना करने वाले गुरुदेव रानडे आधुनिक युग के महान् तत्वज्ञानी हैं, उन्होंने जो लिखा है वह केवल शुद्ध तर्क ही नहीं है, स्वयं अनुभव लेने के बाद ही बौद्धिक रसर का दर्शन किया है । इस विषय में उनकी तुलना श्री अरविन्द के साथ ही की जा सकती है । वे स्वयं संस्कृत, ग्रीक, गणित और पीररत्य एवं पाश्चात्य तत्त्वज्ञान के अभ्यासकर्ता तो थे ही, परन्तु उनके साथ परमसत्ता की अपरोक्ष अनुभूति थी इसलिए उनकी ग्रंथ रचना विशेष चतुराचक एवं प्रेरक है । वेदात एवं साक्षात्कर शास्त्र में जिन्हें रुचि है उनके लिए उनके ग्रंथों का अध्ययन अनिवार्य है ।

(Translated from Gujarati to Hindi by Vibha Chauhan)

Sri Aurobindo and Dr. Radhakrishnana were contemporaries of Shri Gurudev Ranade. All these were exceptional philosophers and visionaries of Mid-twentieth century India. Gurudev Ranade and Dr. Radhakrishnan were distinguished professors of Philosophy. They had spiritual experiences from their youth and had unflinching faith in their respective Gurus. Gurudev used to place all his domestic and spiritual problems at the Feet of his Guru Bhausahab of Umadi. After his passing away Gurudev sought inspiration and guidance from the senior Guru-brother Amburao Maharaj. The sole purpose of all his spiritual pursuit was soul-realization and God-realization which Gurudev succeeded in proving in his life time. Like Dynaneshwara, Gurudev had utmost devotion towards his Guru.

Shri Gurudev Ranade has written treatises on the *Upanishads*, *Brahmasutras* and *the Gita*. They not only reveal his in-depth and comparative research but the ultimate mysticism or soul-realization as well which form the central focus of his works. With this end in view he analyzed mysticism in Marathi, Hindi and Kannada literature.

Although God-realization is an experience beyond logic, Shri Gurudev Ranade is the first philosopher ever to capture it into a systematic logic. Whatever he has expounded is not only pure logic, it is self-experience as well, delineated from the intellectual plane. In this regard he can be compared to Sri Aurobindo. Gurudev had not merely studied Sanskrit, Greek, Mathematics and the Philosophy of the East and the West, along with it he had the direct experiences of the Divine. As such, all his works are replete with inspiration and revelation.

Hence the study of Gurudev's works is indispensable for those interested in the Vedantic and Revelatory literature.

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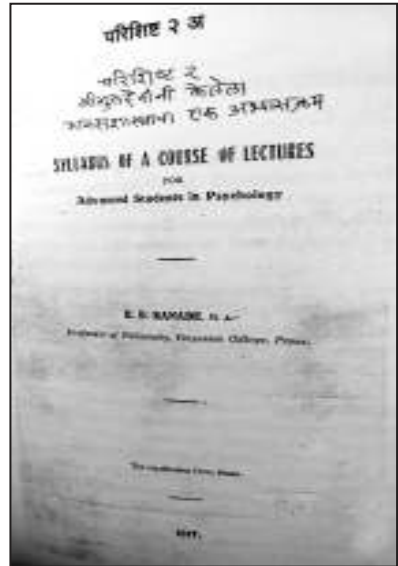
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Rare piece of draft prepared by Shri Gurudev Ranade on the subject of psychology reflecting his profound knowledge on other disciplines.



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- 1. Character of Psychological Science :-** (a) The process of Introjection and the rise of Psychological Science (Avenarius). (b) Psychology, a mere natural science (James). (c) Psychology, a teleological science (Boyee-Gibson). (d) Psychology categories (Taylor).
- 2. The Evolution of the Nervous System :-** (a) Is there a nervous system in plants? (Bose vs. Bergson). (b) Nervous system of the invertebrates. (c) Nervous system of the vertebrates. (d) Embryological development of the human brain. (e) General notion of the Spinal Cord and brain. (f) Reflex action.
- 3. Problem of cerebral localisation :-** (a) The extreme theories of Gall and Spurzheim. (b) Discovery of Broca. (c) Localisation of motor vs. sensory functions. (d) Bergson's criticism of theory of localisation.

4. **Standpoint of Experimental Psychology :-** (a) Conditions of experiment in Psychology. (b) Illustrations of experiment : (i) Velocity of nerve impulse (ii) Reaction time (iii) Local signature (c) Theories of audition : Helmholtz and Rutherford. (d) Theories of colour-vision: Young - Helmholtz, and Hering. (e) Limitations of experiment in Psychology.
- 5.,6. **The Weber-Fechner Law :-** (a) Enunciation of Weber's Law (b) Interpretation of Weber's Law : psycho-physical (Fechner); psychological (Wundt); physiological (Ebbinghaus and Ward) (c) Fechner's Psychophysical representations (d) Fechner's advance beyond Weber (e) Criticism of Weber-Fechner formula.
7. **The Problem of the Intensity of Psychic States :-** (a) Quantitative method in psychology (b) Intensity of aesthetic and moral feelings (c) Intensity of muscular effort. (d) Intensity of affective and representative sensation. (e) The circle of Psychophysics (Bergson).
8. **Inter-relation of Psychological Functions :-** (a) Primacy of presentation in Herbart. (b) Primacy of feeling in Horwicz. (c) Physiological theory of feeling in Ribot, James, Lange (d) Primacy of will in Schopenhauer. (e) Reflex action, the type of volition in Munsterberg (f) Unity of psychological functions in Wundt and Ward.
9. **Prof. Ward's analysis of the primordial facts of mind :-** (a) Recognition of Subject in Psychology (b) Presentation and the idea of Continuum : presentation continuum memory continuum, ideational continuum (c) Feeling (d) Attention, non-voluntary and voluntary.
10. **The Law of Relativity :-** (a) Simultaneous sensations modify each other (James) (b) *Sentire semper idem et non sentire ad idem recidunt* (Hobbes) (c) Presentation, a mere feeling of difference (Brain and Spencer) (d) Criticism of Bain's theory. (e) Relativity in Psychology and Epistemology.
11. **The Composition theory :-** (a) Spencer's theory that mental states are composed of units of feeling. (b) Criticism of the theory (c) Hartmann's theory that conscious states are merely the compounds of unconscious states. (d) Criticism of the theory.
12. **The Psychological significance of Bergson's conception of Life and Consciousness :-** (a) The problem of the essential similarity of the eye of a vertebrate and that of a mollusc (e.g. the Pecten). (b) Criticism of

Darwin's theory of insensible variation, of De Vries' theory of sudden variation, of Eimer's theory of orthogenesis, and Lamarck's theory of the transmission of acquired characters. (c) Bergson's theory of *elan de vie*. (d) Consciousness superior to Life (Bergson's Huxley lecture at Birmingham).

- 13. Instinct and Intelligence :-** (a) Theories of Lamarck, Darwin and Weissmaan about the nature of Instinct. (b) Bergson's conception of Instinct. (c) Bergson's contrast of Instinct and Intelligence. (d) Bergson's conception of Intuition.
- 14. Some main views regarding the nature of Space :-** (a) Berkeley's New Theory of Vision. (b) The Idea of Space at bottom one of Time (Mill). (c) Nativistic and empiristic schools of Germany (Hering and Helmholtz).
- 15. James' theory of Space :-** (a) Extensity (b) discrimination (c) relation (d) measurement. (e) summation (f) intuition of thing. (g) serial location. (h) tridimensional apprehension (i) Jame's theory contrasted with that of Berkeley.
- 16. M. Bergson's doctrine of Temporal Perception :-** (a) Experience of number is experience of juxtaposition in space (b) Time, in so far as it is a homogeneous medium, is reducible to space (c) Pure Duration in wholly qualitative, heterogogeneous, and continuous, and is incapable of measurement. (d) The "Specious Present" has duration and spans something of the past as well as the future : analogy with the doctrines of James, Ward, Stout (e) Perception of Duration possible only by Intuition.
- 17. A recent psycho-metaphysical doctrine of Memory :-** (a) Bergson's two-fold division of memory : organic and psychical. (b) The problem of attentive recognition. (c) A consideration of various forms of aphasia proves the futility of the attempts to localise memory-images in the brain. (d) Pure memory is latent and unconscious (e) A true doctrine of memory settles the relation between spirit and matter.
- 18. Dr. Stout's conception of Noetic Synthesis :-** Noetic Synthesis in (a) Simple perception. (b) Complex perception. (c) conception. (d) Mutual implication of Synthesis and Analysis. (e) Noetic Synthesis and Apperception.
- 19. The Psychology of Apperception :-** (a) Meaning of Apperception in Herbart and Stout. (b) Evolution of Apperceptive Systems.

- (c) Cooperation and Competition of Apperceptive Systems.
- (d) Conditions determining the strength of Apperceptive Systems.
- c) Negative Apperception.

- PDF Compressor Free Version**
- 20. The Nature Of Belief :-** (a) Belief, an act of mind specifically different from simple apprehension (Reid and Brentano) (b) Belief, cognate with feeling (Hume) and with will (Bain) (c) Belief involves intellect, feeling, as well as will (Sully) (d) Belief as the sense of cognizing Reality (James).
- 21. A critical exposition of James' theory of volition :-** (a) The Wundt-Helmholtz theory of Innervation says James, a gratuitous, How then can effort feel like an "original force"? (b) "Ideo-motor action is the type of the process of volition." An act of Volition must *not* therefore jump like a Jack-out-of-the-box. c) "The intimate nature of volition is the sustenance of an Ideal" Is Pragmatism "Intellectualism"? (d) The opportunism of James.
- 22. Meanings of Self :-** (a) Plato's conception of Soul. (b) The Idealistic Ego "a cheap and nasty edition of the Soul" (James)! (c) Self as ideal construction (Stout). (d) Self as purposive centre of experience (Taylor). (e) The contradictions of James' notion of Self : (i) Cephalic movements constitute the whole feeling of self (ii) The passing thought is the thinker (iii) "the logical respectability of the spiritualistic position."
- 23. Abnormal Psychology with special reference to Hypnotism :-** (a) Results of Psychical Research. (b) Mediumships, Possessions, Alternating selves, all to be explained on the hypothesis of a solidification of parts of selves. (c) Modes of inducing a hypnotic state. (d) Theories about the hypnotic state : the theory of magnetic flow, the physical theory of neurosis, the psychical theory of suggestion. (e) Symptoms of hypnotic trance. (f) Ethics of Hypnotism.
- 24) Theories of Psychogenesis :-** (a) Theories of Plato, Descartes, Leibnitz. (b) Theories of Locke, Mill, Spencer. (c) James' explanation of the genesis of scientific, metaphysical, and moral conceptions as mere categories of nervous structure! (d) Instincts also the fruits of the backdoor method of structural growth! (e) The inveterate Physiologism of James.

Shri Gurudev's Account of Bodhasudhe

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Gurudev once told to Shri P. G. Halakatti (who is known as Vachana- pitamaha) about his new kannada book "Bodhasudhe" how the book took shape. The book contains the Vachanas of Nimbargi Maharaj. He said, "Originally, they were utterances of Sri Nimbargi Maharaj, which were collected by his Vaishnava disciple Raghunathacharya Adya. The book is a narration of moral and mystical discourses which the great saint used to give daily. In Bodhasudhe we have merely arranged them in the Aristotelean fashion. We wanted to preserve its authenticity and personal touch. Not a single new idea was introduced, for we did not want to make it a classical treatise. In properly arranging the sayings we have done nothing more than what a garland maker does. This is something similar to what Aristotle has done, but it goes beyond him. Aristotle has merely defined the principles for moral life. But ethical principles derive their validity from mystical experience. सत्य (truth) is that which is done in the light of God-experience and असत्य (untruth) outside it. This mystical element is present in Bodha-sudhe.

Then Gurudev asked one aspirant to read the contents of the book in which two sections titled होर काळग (external conflict) and ओळ काळग (internal conflict) occur. When these sections were read Gurudev told how every person is required to face two types of conflicts in his life. This has been tellingly described by saint Tukarama¹ as follows: 'Day and night are we required to fight, with the world outside and mind inside' Thereafter, the first chapter, the Fundamental Principle of conduct, was got read. When the reading was over, Gurudev asked, "What is the ultimate principle of conduct?" and offered the reply himself. "It is the realisation of one-ness, of atonement, of सामरस्य (communion) with God. Whatever helps us to develop our insight into God's nature and enables us to realise Him, is moral. Everything else is immoral." At this Halakatti remarked, "This principle appears to be akin to the principle of कायकवे कैलास (Work is worship) of the Virashaiva saints." "Yes, to a certain extent," replied Gurudev. "But there is a good deal of difference. Any work can be worship. It is only the work that is meant for the realisation of God, or is inspired by Him or done under the canopy of His illumination, that deserves to be called 'worship'.

Gurudev then asked the reader² to sing his 'Prayer to the great Master', Nimbargi Maharaja. He liked the prayer very much and intended to publish it at the beginning of Bodhasudhe. When the singer came to the line, कृतियु बेळगलि निन्न बेळकिनल्लि (Let my action shine under the canopy of Thy illumination) Gurudev remarked, "Then alone the action will be worship." And when the next line, निन्न करुणवे अन्न, निन्न करुणवे नीरू, निन्न करुणवे उसिरु एनगागलि (Let Thy Grace be my food, drink and my very life-breath), was recited, Shri Gurudev pointed out to Shri H. Halakatti " Look! How poetry is inspired by religion!" निन्न करुणवे उसिरु is specially important. Because even a single breath is highly valuable in spiritual life. Who knows? Even during that short span of time, God's grace might descend upon the aspirant. King Parikshit was liberated during seven days and Khatvanga, during two and a half hours. If a man could live even for a moment and take one more breath, he must thank God, for he can meditate on Him during that tiny interval and realise God. Keeping this aspect in view, poet Kalidasa has remarked : क्षणमप्यवतिष्ठते श्वसन् यदि जन्तुर्ननु लाभवानसौ³ (The person who is able to breathe even for a single second is really very fortunate).

Shri. B. R. Kulkarni

The Glimpses of Shri Gurudev Ranade,
Publishers - ACPR, 2019, pp 103-5

1. रात्रंदिन आम्हा युद्धाचा प्रसंग/ अंतर्बाह्य जग आणि मन ||
2. The poem under reference is composed by M. S. Deshpande. The poem is an invocation to the Saint of Nimbargi. (*Pathway to God in Kannada Literature 2003, p. 96*).
3. *Raghuvansha (8.87)*.

See, when we begin to question the very existence of the Creator that means the creation is perfect. If every day it could not function without morning and evening prayers, then this would not be a perfect creation. This creation is so perfect that you can forget the Creator — you can just discard him, dump him — and still it goes on. So a true compliment to the Creator is when you forget about him. That is a real compliment to the wonderful piece of creation he has made; it is so perfect within itself that it does not need to draw from anything outside.



- Jaggi Vasudev

Spiritual Tablets

1. **PDF Compressor Free Version**
Family –consciousness narrows down our vision; cosmic-consciousness widens our vision. One leads to selfishness, jealousy and many subtle weaknesses. While the other leads to universal love, sympathy, empathy and compassion.
2. *The weak can never forgive. Because forgiveness is the quality of those who are mentally and physically strong from within.*
3. *Adversity, set back, failure are the Divine tests to test our integrity, endurance and tenacity of purpose.*
4. *Following what our Inner Voice says alone is the surest remedy for all our triple maladies.*
5. *All our physical, mental ailments can be healed only if our Inner Voice is ever kept alert and listened to.*
6. *One kind sweet word has the power to transform our life as effectively as one bitter word can poison our life be always sweet.*
7. *Once we master the skill of converting and channelizing our thought-flow toward positive aspects; all our negativity ebbs out.*
8. *To be ever positive and cheerful we must always be in the company of positive thinkers and keep ourselves away from wet blankets.*
9. *God's Voice can be heard only in the deep, deep SILENCE.*
10. *All earthly things and persons can give us only a momentary happiness. True happiness can be found only in the deep recesses of the DIVINE POWER.*
11. *Patience and silence are the most powerful tools. The former makes one mentally strong, the latter makes emotionally strong.*
12. *The ground-level situations affect not the soul which is stable and elevated.*
13. *If we wish to achieve something we must practise managing our time moment by moment in a stress-free way casting off our lethargy.*

-Composed by the Editor
Dr. Madhumati M. Kulkarni.

LIFE OF M.K. GANDHI:
A Message to Youth of Modern India

“Your beliefs become your thoughts. Your thoughts become your words. Your words become your actions. Your actions become your habits. Your habits become your values. Your values become your destiny.”

– M.K. Gandhi

Today, the Indian youth is facing a hard time. After seven decades of independence the youth has become more morally, ethically, socially and spiritually adrift. The lack of sense of purpose is waning in comparison to what it was during pre-independence days. They feel alienated and frustrated. There are many reasons (both internal and external) for frustration and purposelessness.

Modernization combined with globalization has changed life in general and the lifestyle of youth in particular in the last few decades leading to change in social institutions and structures as well. Besides substantive demographic change in terms of population, political decadence, rising unemployment, and eroding value system combined with excessive market-oriented economy have made life very complicated for the new generation.

The changes affect the youth the most as the young mind is like a clean slate. If the youth is falling prey to a rapidly changing value system on one hand, they can also be molded by inculcating good thoughts, actions, habits and values on the other. The contemporary social milieu needs to be responsive to these expectations of the young mind so as to make them partner to over-all development and nation building.

In order to make the youth of modern India more actively engaged in nation-building, a force that has lot of zeal and purpose to do something, the present system needs to be all-encompassing to be able to move with the young and old with the right perspective. To achieve harmony among

the young and old and seamlessly function as a vibrant society, the youth of our country need to become the engine of change.

PDF Compressor Free Version The more essential that Gandhian values are inculcated among the youth in earnest so as to make them more vivacious and active for nation-building.

It will be prudent to understand the problems faced by ‘gen next’ before any steps can be taken to inculcate good values in youth and make them healthy partners in nation-building.

Source

K. K. Ganguly

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6515741>



Mahatma Gandhi and grandson Kahandas (Kanaa, Kanu) watching an exercise of volunteers, 1937.

Indian Mysticism : Mysticism in Maharashtra

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Reprint : Chapter I : Page No. 5 to 7

5. Correlative to the Viṣṇu Occultism of the Pāñcharātra, we have the Siva occultism of Tāntrism, the sources of which likewise are to be traced as far back as the days of the Mahābhārata. The Siva occultism even surpasses Viṣṇu Occultism in point of irregularities of belief and practice, which must be regarded evidently as aberrations of mysticism. When we remember the distinction between Mysticism and Occultism, the one given entirely to God-devotion and God-realization, and the other to mere incrustations on these, which inevitably gather round any good things as time goes on, we shall not wonder at the great' aberrations on practice which are illustrated in the development of Tāntrism. Possessing an immense literature as it does, Tāntrism abounds in discussions of Mantra, Yantra and Nyāsa, which are only fortuitous, and therefore unnecessary elements in the true worship by means of the heart, which alone mysticism commends. Its worship of Liṅga and Yonī, if literally understood, is almost a shame on the system, whatever its redeeming points may be. No doubt, when Tāntrism recognizes Siva as the embodiment of supreme consciousness, and Sakti as the embodiment of supreme power, both being merely the aspects of that eternal Verity, the Brahman, it preaches a truth which is worth while commending in philosophy. Tāntrism recognizes itself to be the practical counter part of Advaitism. In that respect, even the great Samkarāchārya may be regarded as a great Tāntrist; and Tāntrism was supposed to be merely the Sādhana counterpart of the doctrine of Monism. It is not its philosophic standpoint which is worth while commenting on in Tāntrism. It is rather its practical part, the part of Sādhana, which, if literally understood, was sure to engender grievous practices, bordering upon immorality and vice. Its fivefold Sādhana, namely, the drinking of wine, the eating of fish, the partaking of flesh, the

use of parched cereals, and the act of sexual conjugation, which are regarded by the Tantra as its five chief Makāras, if literally understood, have as much in common with true Mysticism as the South Pole with the North Pole. An attempt is therefore made to justify the Sādhana of the Tāntrists in an allegorical fashion, as has been done, for example, by interpreters like Justice Woodroffe, who say that the five kinds of Sādhana may be represented by the intoxication of knowledge, the surrender of actions to the self, sympathy from a sense of 'mineness' (Mām) with the sins and pleasures of all, the parching of evil actions, and finally, the conjugation of the Kuṇḍalinī in the Mulādhāra Chakra, which is the embodiment of power, with Siva in the Sahasrāra, which is the embodiment of consciousness. Any belief and practice could thus be made to wear an attractive garb; and wherever, in fact, the fivefold Sādhana was understood in a higher sense, it did certainly not degenerate into corrupt practices. But the generality of mankind are not philosophers, and they could not be expected to understand the philosophic import of the Pañchatattva-sādhana. One could easily understand why an ordinary man would busy himself in the worship of the female as female, and not as the embodiment of the supreme Sakti, and in case one's own wife could not be had for worship, a provision could be made for the worship of the female either in the person of another man's wife, or in that of any virgin whatsoever. When a daughter or a mother could be substituted for one's own wife, the worship would not certainly degenerate into mis-sexual relations; but wherever a woman as woman was to be the object of worship, the generality of mankind could not be supposed to have had that calm vision of things, which would prevent them from mis-using the Tāntric practice. The philosopher indeed could suppose that the worship of the female was intended as a method for checking and controlling one's own evil passions, for the subjugation of the Self in the midst of temptations. But with ordinary men, nature would certainly get the better of belief; hence, the possibility, nay, even the probability of the degeneration of Tāntric practices, as we see illustrated in the Chūḍachakra

and the Snehachakra practices. In Psychology, however, Tāntrism did one good service in the development of Indian thought. It supposed that a man's mind was a vast magazine of powers, and as the universal Consciousness was supposed to be vehicled by the universal Power, so man's consciousness was supposed to be vehicled by the power in the form of mind and body. The unfoldment of such power was the work of Sādhana. A man, in whom Sakti was awakened, differed immensely from the man in whom it was sleeping, and the whole psychological process of the Tāntric Sādhana lay in the awakening of the Kuṇḍalinī. Tāntrism did great service to the development of physiological knowledge when it recognized certain plexuses in the human body such as the Ādhārachakra, the Svādhishṭhānachakra, the Anuhatachakra, and so on, until one reached the Sahasrārachakra in the brain. But on the whole, it may not be far away from the truth to say that Tāntrism would drive true mysticism into occult channels, from which it would not be easy to extricate it, and set it on a right foundation.

SELF DISCIPLINE

Self discipline is really important. If self discipline is not attained, then you will struggle throughout your life, on the seat of meditation, and will only be frustrated. That is why listening to Vedanta or talking about Vedanta is not the end. Katha Upanishad very clearly states, only by delivering lectures or listening to lectures the truth is not revealed. Only by remembering the text verses, word by word, the truth is not revealed. He who has chosen the truth and the truth alone, to the exclusion of everything else in the world to him alone the truth is revealed.

- Swamy Anubhavananda

Let Meditation Happen, P. 29

Dr. Ranade's Conception of Bhagawadgita

Reprint : Issue 1966 : Page No. 49 to 51 of *Pathway to God*

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Divine Singer :

Let me at the outset pay my reverential homage to Sri. Krishna, the Divine Singer, the Master-Poet of this mighty poem - the Gita, in the words of a great savant :-

"O Thou, Sacred Singer ! Thou inspired interpreter of divinity! Whatever may have been Thy name among mortals, I bow before Thee! Hail to Thee! Hail to Thee ! author of that mighty poem, whose oracles lift up the soul, in joy ineffable, towards all that is sublime, eternal, divine! Full of veneration, I salute Thee, above all singers and I worship unceasingly the trace of Thy footsteps." (i)

"Krishna was both a warrior and a mystic. As a mystic we know from *Mahābhārata* and from other *Purānās* how Krishna had meditated long in the *Gandhamādana* forest on *Puṣkara* lake, and on the *Badari* mountain. This aspect of Krishna's mystical achievement has not been noticed by many, because like *La Place* in his famous reply to Napoleon, "they have not felt the necessity for the hypothesis." It was due to the spiritual power that Krishna gathered in his meditation at these three places of natural scenery, a forest, a lake, and a mountain, devoted himself to God, and having ultimately succeeded in realising Him, that he became later on what the Gita calls *Yogeśwara* and as *Yogeśwara* he was responsible for the victory of the Pandavas. It is due to the spiritual power which a man gets through his meditations that he is enabled to spread the spiritual influence far and wide." (ii)

"In the greater part of *Mahābhārata*," writes Edgerton "Krishna appears in a strictly human guise. In the narrative of the Gita he is still both god and man, an incarnation of the Deity in human form. In the philosophical teaching of the Gita, Krishna has all the attributes of a fullfledged monotheistic deity and at the same time the attributes of the *Upanisadic* Absolute." (iii)

Thus "one need not view Krishna as a superman to see that the basis of his character is not soft-heartedness but sacrificial love. He is never a fanatic. He has an all-understanding and all-seeing mind. On all the paths he sees the One, in all creeds he sees some element of the One Truth of God." (iv) "Krishna's life and teaching are, therefore, heroic, profound charged with the wisdom and purity that see God face to face. In Him and His flute, in Him and His words, is the fragrance of the spirit, the perfume of the forest and the field. Krishna's flute sings in love of the cowherds and the milkmaids of *Gokul* and *Vrindāvan*, as Krishna's fire passes into Arjuna's soul, making him a hero, infused with a *Śakii* worthy of the disciple of a great Master." (v)

Song Divine :

The Gita is thus, a song eternal, springing from the divine lips of *Bhagwān* Sri Krishna, the Divine Singer. It is also- *Śrīmat* full of spiritual splendour. How very fitting is, therefore, the title- "*Shrīmat- Bhagwad- Gīta*" given to it ! The Gita is also described as the ambrosia, milked from the wish-cow of the Upanisads, by the Master-Milkman-Krishna for distributing the same among the devout seekers like Arjuna. At the same time; it is a song of fire, flashed out by the Lord of Yoga, to grant light, strength and solace, to the worried warriors like Arjuna, on the sacred battlefield of life.

"The Gita claims to be a 'Dialogue', a communion of souls, between Krishna and Arjuna. Beautiful is this Book not only in the music of its words, but also in its thought and its vision. This inner beauty of the Gita has ravished the minds and hearts of many, in many lands. The Gita has been translated into more than 40 languages. Whence cometh its power if not from the heart of a Holy One who has, through centuries of Indian history, remained a symbol of eternal youth. He took up the flute and as he sang, the music of His heart rang through the souls of multitudes. His song- the "Song of God" still our hearts doth sway, while crowns and kingdoms have passed-away."(i)

"Krishna's religion, how simple ! how sublime! The Gita interprets, a Faith which knows no East, no West; a Faith without a dogma, without a rite; a Faith without restrictions of race or creed; a Religion of Brother-

hood of one Life in all; a Religion of Spirit and Truth: a Religion of dedicated work, a Religion of love ! The Gita teaches how man may be perfect as the Purana *Purusa* is perfect.... The Gita is a master-piece of thought, is a canticle of action, is a creation of spontaneous art is a poem of beauty..... The Gita enshrines the wisdom uttered on the battlefield, the wisdom of a divinet poet.... a Masterman who stands as on a rock, unmoved by time, untouched by revolutions."(ii)

"The Gita" writes Aldous Huxley, is one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind. The *Bhagavadgita* is perhaps the most systematic spiritual statement of the Perennial Philosophy."(iii)

Thus it should be noted that "the Gita is not a book of practical ethics but of spiritual life. It teaches not human but divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the divine will, working through our nature, not social service but the action of the Best, the God-possessed, the Mastermen, done impersonally for the sake of the world and as sacrifice to Him who stands behind Man and Nature." (iv)

End of Means :

According to Sri. Gurudev, " The *Bhagavadgita* is one of the greatest works on mysticism that the world has ever seen." "God-realisation constitutes the Apuravata, novelty or the supreme contribution of the *Bhagavadgita*" (i) The philosophy of God-realisation is its supreme teaching. " The Gita takes its stand on the reality of spiritual experience, of which God is the factual content of sense- knowledge. It is possible for the individual to become directly aware of the presence of the Divine."(ii)

This Philosophy of God-realisation deals both with the End as well as the Means of spiritual life. *Brahma-Vidya*- God-realisation, is the End and *Yoga-Sasha-Path* of Union is the Means. However, "the chief object of the *Bhagavadgita* is a practical one and instead of spending much labour upon a theoretical discussion of the Nature of God, it suggests to us, certain methods by means of which God could be practically attained." (iii).

The Gita is thus more practical than theoretical. As it aims at suggesting ways and means of raising the spiritual level of the whole man, it has to deal with all three aspects of his life viz. physical, moral and mystical. Because "if we take into account, the integrity of man's consciousness as a whole, it would seem absolutely impossible in the internal of the highest development of which man's consciousness is capable, to sunder the intellectual from the moral, as the moral from the mystical element. Intelligence without the moral backbone might only degenerate into the cleverest form of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature, who is a blot on the spiritual evolution of man. And, again just as morality to be ratiocinative, must be firmly linked to the intellect, similarly for its consummation, it must end in the mystical attitude which alone is the goal and end of the life of man." (iv). Hence all these three have their own share of discussion in the Gita which is of course done from the practical point of view. Its appeal is thus to the whole man..... "The Gita touches our hearts, convinces our minds and shapes our wills. It covers the whole way of man's pilgrimage to the feet of God." (v).

Note :

1. This article covers a portion of Chapter I of the author's forth-coming publication entitled "The Light Eternal of Dr. Ranade's Dhyana-Gita."
2. Abbreviations :
 - B. P. G. - *The Bhagavadgita as a philosophy of God Realisation by Dr. R. D. Ranade M.A. D.Lit.*
 - C. S. - *The Constructive Survey of Upanishadic philosophy by Dr. R. D. Ranade.*
 - E. G. - *Essays on the Gita : by Sri Aurobindo. The Aurobindo Library, INC York.*
 - G.M. - *Gita : Meditations : by Sadhu T. L. Vaswani.*
 - L. B. - *Lectures on the Bhagavadgita; by Prof. D. S. Sharma, M. A.*
 - S. G. - *Song of God-Bhagavad-Gita; Translated by Swami Prabhavananda and Christopher Isherwood.*

Activities of ACPR

RCU and ACPR presented

~~One Day Workshop on 'Understanding Values, Culture and Nation'~~

By DISHA foundation for Value Initiatives, Bangalore

The Postgraduate Department of Business Administration in association with Academy of Comparative Philosophy and Religion invited the DISHA Foundation, Bangalore to conduct a one-day workshop on 'Understanding Values., Culture and Nation' for the Postgraduate students of Management and Commerce at Gurudev Ranade Mandir on 26th September 2019.

The Resource persons included, Shri. Pramod Nataraj, an accomplished software Engineer, Shri. K.L.Vinay, a former GM of NABARD, Smt. Sneha Damle formerly an MNC officer, Smt. Lavanya a Counsellor and Smt. Manisha a Teacher and a Trainer, all these having left corporate careers, are now engaged in value-orientation training for the college students across India.

Inaugurating the workshop, the Chief Guest Dr. C.M.Thyagaraja, Professor and Chairman of PGDBA RCU emphasized the need for revisiting the core values of humanity and nationality, in the context of growing consumerism and materialism. He observed that students as the change agents, can derive positive influence on driving the nation towards the vision of taking India to its rightful place in the world. In his presidential address, Adv. M.B.Zirali, Hon. Secretary ACPR presented the essence of Gurudev Ranade's teachings and the efforts being made by the ACPR in reaching out to all sections of the society and especially the youth and student community. 'ACPR is happy to welcome the association of individuals and institutions working towards constructive and spiritualistic orientation,' he stated.

The First session on 'Understanding the Self' took the students on a journey of introspection, with a clear focus on helping the participants in identifying the strengths, weakness and opportunities for developing their personality. They were made to answer questions regarding personal life and choices, which were elaborately shared and discussed.

The Second session on, 'Understanding India', was a quiz played among four teams with rounds themed as Heritage, Icons and Achievements of India. Each answer was explained in detail for an in depth understanding of the glory of our country.

The Final, post-lunch session was about understanding values based on team activities. The participants numbering 120 with equal share of boys and girls had an amazing experience with army games which generated immediate bonding and brotherhood among the participants of different colleges.

In his Valedictory address, Dr. Vishnukant Chatpalli, Professor at PGDBA, RCU highlighted the challenges of value training and the methodology of evaluating the effectiveness. He was happy to note that efforts being made independently to infuse and imbibe cultural studies across various streams of formal education and the proposed new National Education Policy would further encourage the integration of values in Education.

Over 130 participants included the students and teachers of MBA and M.Com from the affiliate colleges of RCU and the University affiliate Sangolli Rayanna Government First Grade College, Belagavi. Sharing their experience and feedback, the participants were highly appreciative of the exercises and expertise of the resources of the workshop. ACPR and DISHA have agreed to conduct and enhance such experiential learning on a regular basis across different streams of education and institutions.



Dr. C. M. Tyagaraja Chairman Dept. of Management Studies RCU, Belagavi lighting the lamp inaugurating the workshop 'Understanding Values., Culture and Nation'. Adv. Maruti B. Zirali, Secretary, ACPR & Dr. Vishnukant Chatpalli, Professor Dept. MBA RCU. are in picture

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Shri. Pramod Nataraj
convener DISHA
foundation Bangalore
delivering the key
note address in the
conference



Presenting the moment to Smt. Sneha Damle Councillor DISHA Foundation Bangalore by Dr. Vishnukant Chatpalli & Dr. Sushant Joshi in the picture.

FORTNIGHTLY PROGRAMME

On going fortnightly programme at ACPR. Dr. Rajendra C. Mathad briefed the gathering about the life sketch of Shri Gurudev Dr. R. D. Ranade in two consecutive sessions. In picture the students & teachers along with Smt. Mangala Mathad president Uma Sangeeta Pratisthana, Hindwadi Belgaum.



Book Review-9

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Title of the book

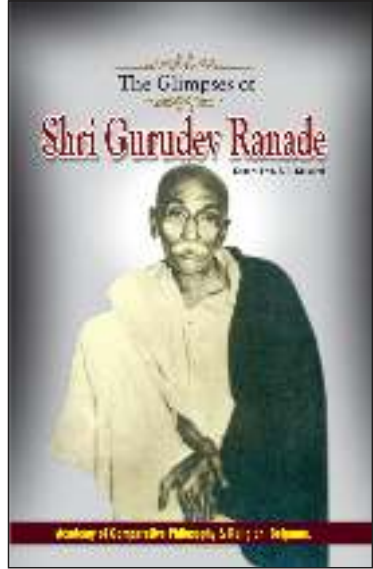
The Glimpses of Shri Gurudev Ranade

Editor- Prof. B.R. Kulkarni

Publisher- Academy of Comparative
Philosophy & Religion, Belagavi

Pages-XXII+186, Hard Bound

Price- Rs. 300/-



The book under review is a second Revised Edition . It was first published in 1990. The new edition bears the editorial of its original editor. The Publisher's note to the second edition is written by ACPR's Hon. Secretary Adv. M. B. Zirali. At the outset the text facilitates certain terms often used therein under the heading 'Before you start reading.'

The Glimpses is divided into two parts.:**Part I** entitled '**Down the Memory Lane**' contains 50 articles written by various eminent personalities across the world including those by Dr. Radhakrishnan, Kakasaheb Karkahnis. These articles throw light on Shri Gurudev's scholarship and spiritual experiences and the contributors' experiences with Shri Gurudev who had the opportunity to be in the close association with him.

Part II entitled '**Philosophical Discussions**' is divided into two sub-sections. Section A contains 37 articles with exclusives reminiscences of the respective author's contact with Gurudev. There are such insightful writings as Philosophy and Mysticism, Reason vs. Intuition, God would reside in the heart that is free from passion, Spiritual life and

Self- Surrender, Chakra and Kundalini, Nature of Spiritual Energy and many more.

Part B : Practical Hints contains 13 articles by various ardent Sadhaks . It furnishes very useful tips for readers and spiritual aspirants on meditation, nature of chanting the Divine *Naama*, its significance and power, meditation and Physical Pain , Seeker's Prayer for mental peace etc.,

The Book is followed by **Appendix:** Notes on Two Incidents of the followers of Shri Bhausaheb Maharaj.

The Glimpses contains beautiful black and white original pictures of Gurudev, Bhausaheb Maharaj, Amburao Maharaj, group photo of Sadhaks along with Gurudev at the shrine of Shri Nimbargi Maharaj at Nimbargi.

The Glimpses is hard bound, elegantly printed with Shri Gurudev's original picture on the cover page. It is a worth reading book as well as a worth preserving treasure. It is veritably a ready-to-guide book for spiritual aspirants and followers / disciples of Gurudev.

Dr. Madhumati M. Kulkarni
Chief Editor

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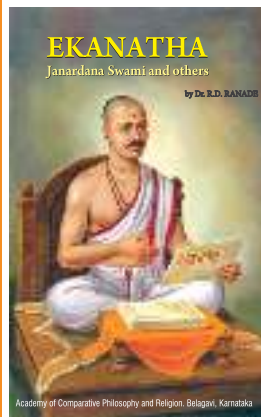
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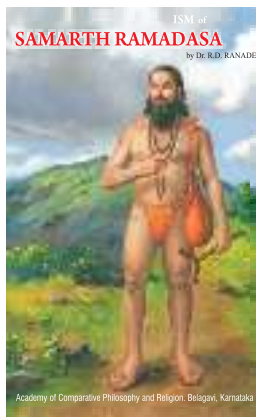
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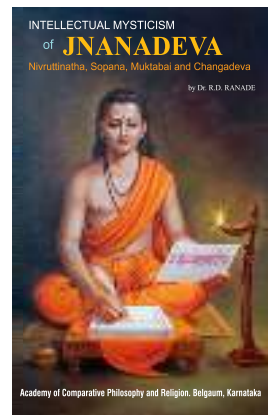
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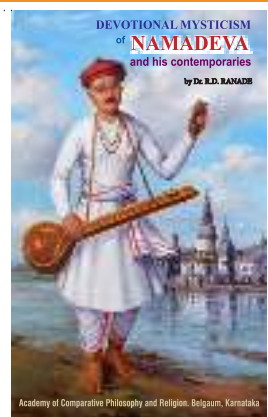
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