

PATHWAY TO GOD

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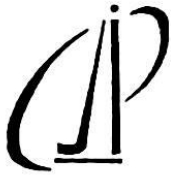


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Prayer

to Lord Rudra Shiva

(Stanzawise Translation in English)

ये भूतानामधिपतयो विशिखासः कपर्दिनः ।

तेषां सहस्रत्र योजने व धन्वानि तन्मसि ॥६॥

Those Rudras who have braided and matted hair on their heads or with their heads with no hair at all and who head the beings through their influence, have their bows destringed for miles away from us.

ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।

तेषां सहस्रत्र योजनेव धन्वानि तन्मसि ॥१२॥

Those Rudras who specialise in aiming (at their enemies) through a variety of foods and potables, have their bows destringed for miles away from us.

ये पथां पथिरक्षय ऐलबृदा य व्युधः ।

तेषां सहस्रत्रयोजने व धन्वानि तन्मसि ॥८॥

Those Rudras who protect the travellers on their path, help them with food and fight with their enemies, have their bows destringed for miles away from us.

ये तीर्थानि प्रचरन्ति सूकावन्तो निषंगिणः ।

तेषां सहस्रत्र योजनेव धन्वानि तन्मसि ॥९॥

Those Rudras who frequent the religious places with a variety of arrows in their quivers, have their bows destringed for miles away from us.

य एतावन्तश्च भूयाँ सश्च दिशो रुद्रा वितस्थिरे ।

तेषां सहस्रं योजनेव धन्वानि तन्मसि ॥१० ॥

Those Rudras who have spread out themselves in various directions (as described above) have their bows destringed miles away from us.

नमो रुद्रेभ्यो ये पृथिव्यां ये अन्तरिक्षे ये दिवि

येषामन्नं वातो वर्षमिषवस्तेभ्यो दश प्राचीर्दश दक्षिणा

दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते नो मृडयन्तु

ते यं द्विष्मो यश्चनोद्धेष्टि तं वो जम्भे दधामि ॥११॥

All these Rudras who pervade the earth, the skies and all the higher locations of the universe have the food, the wind and showers as their instruments of protection and punishment forming their bows and arrows. We offer salutation to these Rudras by folding together our both palms with ten fingers towards the East, West, North, South and upwards and pray for happiness to all of us. Those whom we hate and those who hate us are offered to your jaws (for destruction).

Thus end the eleven Namak Anuwakas of Rudradhaya



Science sometimes pretends to answer questions in these domains that are non-physical and higher realms, but the answers are very often so silly that we are inclined not to take them seriously. In brief we do not belong to this material world that science constructs for us. Science cannot tell us why music delights us or an old song moves us to tears. Science can describe in full detail what happens in our sensorium or motorium. But science is completely ignorant of feelings of delight and sorrow that accompany the process

- Nobel quantum physicist Edwin Schrodinger



Thus Spake Gurudeo...

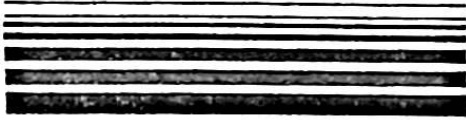
Spiritual power, leads to supersensuous experiences on the one hand, and to the attainment of virtues like compassion, love, renunciation, humility or fearlessness on the other. It also gives rise to emotions like wonder and joy. That compassion and that detachment which flow from the spiritual power are alone real; others are only so-called. Non-attachment, non-covetousness and fearlessness will have a sterling quality only when they issue from the growth in spiritual life.



It is only that Mantra (Nama or the Name of God) which an aspirant might receive from a spiritual teacher who has reached the heights of spiritual realisation, that can be of any avail. The power in the Name comes from the rigorous spiritual practice the teacher had undergone and the vision of God which he had. The power of God flows into the Name, through the conduit of the spiritual teacher and that saves the disciple. How can he who has himself not seen God, lead others Godward? It is God alone who can lead others towards Himself or else it is the spiritual teacher who has become identical with God, who can do so. Self or God is not something which can just be handed over by one person to another. The spiritual teacher gives the privilege of admission into the fold. The further development depends on one's own efforts.



EDITORIAL



Individual, Society and The Nation

All the saints have said that man's life is transient and nobody can say how long he will live. They said that death stalks along with the birth to strike when the time is up. It then becomes of prime importance to know the purpose of life as early as possible and set down the aims, ambitions and achievements to be attained in one's life time. Saints like Adi Shankar and Dnyaneshwar were almost born with a divine purpose in life and willingly ended their life through Samadhi when the purpose was completed.

However the common man leads a leisurely routine life as part of a family with parents, brothers, sisters and relatives till the death strikes him to be reborn again as a resultant of the activities in his life-time. In Mahabharat Dharmaraj replies the yaksha's question by saying that the greatest wonder in the world is that a man does not believe that he has to die, though he sees many deaths around him. In Hindu families, it was almost customary to consult an astrologer as soon as child is born to predict its life, career, at least broadly, so that the child's life can be planned and opportunities provided accordingly.

The Indian Civilization had set forth four fold purposes for one's life-time, namely 1) Dharma (duties & responsibilities), 2) Artha (earning money) 3) Kāma (Desires and ambitions) and 4) Moksha (liberation from worldly bondages and rebirth)

The life time was to be planned in four parts, namely, 1) Brahmacharya (learning and education in young days say upto twenty years) 2) Grahasthashram (marriage and family life) 3) Vana prasthashram (Retirement from active life) and 4) Sanyasashram (to give up all desires and lead a life of devotion to God and spiritual attainments). The plan and purpose of life, the course of individual's life were all based on a strong foundation of morality and ethics prevalent in the then society with a family culture which honoured values like truth, honesty and responsibility in work more than anything else.

It we look to the individual and life in modern India, the picture is abysmal and dismal. The moral base in which to build a dedicated individual, a purposeful society and a strong and universally honoured nation is fast disappearing giving rise to egoistic, self-centred and conspiring individuals in the ruling circles and political parties who have no purpose in their activities except self-agrandisement. The wisdom and honour for values needed in the leadership which can take the society and the nation forward is absent.

To talk of a high state of spiritualism leading to one world, one humanity and universal brotherhood is an anachronism and mere babble of talk in such a society. We have to first find out ways and means to build a strong moral and ethical base with accountable responsibility. The present educational system which teaches only to learn how to earn or make money is to be replaced by one which can build a society of honest, dedicated and responsible individuals which can become the pride of the society and a nucleus to lead the nation to prosperity and a place of honour wiping out the reputation as a nation of corrupt people.



Eternity Compressed in Time : My Reminiscences of Shri Gurudeva

After considering the place of Yoga in the meditational process, Shri Gurudeva gives an exposition of a celebrated poem from Mansur, 'अगर है शौक मिलने का' to elucidate the place of Absolutism in the process of meditation. He tells us that Mansur recommends an "intellective contemplation in which the identity of the self and God is the fundamental conception." He wants us to reject all ceremonial religion whatsoever. He advises us to leave away the prayer carpet and rosary and asks us not to bend our knees in prayer. He directs us to throw away the sacred books in the running stream. There is no use, he says, in keeping daylong fasts. Apart from the rejection of ceremonial religion, Mansur asks the aspirant to first destroy his self-consciousness (जला कर खुदनुमाई की), take up the hand of the Apostles of God and regard himself as their bondsman -

"पकड़ तू दस्त फरिश्तों का, गुलाम उनका कहता जा "

Again, the aspirant should utilise every breath for the contemplation of Reality : "हरदम लौ लगाता जा" As directed by the Prince of Beggars (शाह कलंदर), he should constantly utter 'अनलहक', 'I am none but Reality', 'I am God' -

"हुकुम है शाह कलंदर का, अनलहक तू कहता जा"

Shri Gurudeva says, "The conception of 'अनलहक' is susceptible

to a two-fold interpretation. It might either mean that one should regard oneself as identical with God, or to regard oneself as nothing but the Truth, the Reality or the Absolute. Now Truth, Reality and Absolute are fundamental platforms of present-day philosophers, points out Shri Gurudeva. To Mansur likewise God seems to an absolutistic conception. Moreover, Shri Gurudeva warns that mere repetition of 'अनलहक' will not lead us anywhere. Similarly, 'अहं ब्रह्मास्मि, तत्त्वमसि' are good pieces of advice, no doubt, but a repetition of them Mantra-wise, with or without rosary, would be of no avail. Samartha Ramdas too said, "महावाक्याचा उपदेश भला, परित्याना जप नाही बोलिला" What matters is the experience of the identity of self and God, not a mere assertion of their identity. As for Mansur, he claims that he had realised the Absolute in his heart. 'हक मैने दिलमें पहचाना' This Absolute, says Mansur, is the restaurant of the intoxicated, and he advises his followers to be its continued members: "वही मस्तों का मैखाना, इसी के नीच आता जा". The present writer can say with full confidence and a sense of elation that in Shri Gurudeva's time the Nimbal Ashram was a veritable 'restaurant of the intoxicated' (मस्तों का मैखाना). No doubt Shri Gurudeva was himself God-intoxicated, and he imperceptibly passed on this spirit of divine intoxication to all the devotees who gathered around him in the "sittings". My spiritual brother Shri Faujmal Purohit who visited Nimbal in the year 1956 recalls that in one of the 'sittings' Shri Gurudeva asked a devotee to sing some devotional song. The devotee happened to sing the very song of Mansur under consideration by us. At the conclusion of the song, Shri Gurudeva looked at Shri Faujmal and exclaimed persuasively "इसी के बीच आता जा" this shows how Gurudeva himself regarded the Nimbal Ashram as the 'मस्तों का मैखाना'. He was exactly like the Sadguru aspired after by saint Kabir who drank the cups of divine Name himself and made his disciples drink the same. The ambrosial

experience, which he gained, was automatically transferred to the disciples.

After the discussion of the place of Yoga and Absolutism in the scheme of spiritual realisation, Shri Gurudeva comes to a very significant point concerning the two different attitudes exhibited by seekers in the pursuit of the spiritual goal of God-realisation. The two attitudes, namely, the militant and the submissive have been illustrated by Shri Gurudeva in his analysis of the two songs by Kabir and Mirabai respectively.

Kabir in his famous song "नौकरी शरियत से करना" upholds the necessity of an undaunted spirit in the region of spiritual conquest. Analysing the first of the three stages in the campaign of spiritual conquest, Shri Gurudeva says, "First, we have to march to the "सो ऽहंगढ", then to ascend it, and finally to conquer it. In the first stage, we have to take orders from our spiritual commanders and follow them implicitly. We should control the horse of the mind by the reins of reason and not allow it to go helter-skelter." Shri Gurudeva recalls in this context the passages in the Upanishads and Plato's Phaedrus where we are told how the charioteer controls the unruly horse by the help of his ruly compeer. After a full control of our mind, we should march stage after stage to the place of the confluence of Ida, Pingla and Sushmna. There we should offer our worship to God in order that we might come out victorious in the contest.

In the second stage, we should shoot at the target with concentrated attention in order to hit it accurately. Shri Gurudeva does not rule out the probability that Kabir might have taken that metaphor of shooting by means of the arrow from the Upanishadic passage, "प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते । अप्रमत्तेन वेध्द्व्यं शखत् तन्मयो भवेत् " In the famous Kannada poem

“गुरिय अगेदन ब्रह्मके”, the same metaphor has been employed, and Brahman has been regarded as the target at which the aspirant has to aim. Coming to the third stage of spiritual conquest, Shri Gurudeva finds a striking similarity between the manner of conquest of “सिंहगढ” by Tanaji Malusare and that of the “सोडहंगढ” by the spiritual aspirant. Moreover, onomatopoeically also “सिंहगढ” and “सोडहंगढ” sound exactly similar. Just as Tanaji climbed to the peak of the mountain by means of ropes attached to the waists of wild alligators, similarly Kabir asks us to ascend it, “सोडहंगढ” by the rope of breath. The parallel extends further when Shri Gurudeva notes that Suryaji with his army experienced a very fine climate at the top of “सिंहगढ” and found there the pond (देवटाके) with its extremely limpid waters. These might be taken to be almost the physical replicas of the spiritual experiences of Ajara Desh and Amara Kund of Kabir. After we have taken a bath at the Amara Kund, the pond of immortality, we should then unfurl our saffron flag as a mark of our conquest of the fort. “Thus”, says Shri Gurudeva, ‘our spiritual conquest of “सोडहंगढ” will take us definitely to the throne of spiritual power. Kabir advises us not to miss the opportunity provided by this life. Let us remember, he says, that we may not be upon this earth from time to time. An opportunity missed is an opportunity lost.’ (Pathway to God in Hindi Literature, p. 213).

In contrast to this song showing militant attitude of Kabir, another song from him viz., “प्रीति लगी तुव नाम की” depicts his submissive attitude. Expressing his surprise, Shri Gurudeva tells us that this attitude of submission is carried to an extreme in the so-called “विरहावस्था” the pangs of separation of the lover from the beloved. Kabir says that his mind is panting for God like a fish out of waters, his very eyes are feeling thirsty (नैना तरसे दरसन को) and his eyelashes ceased to close because he was always wakeful. Finally, Kabir tells us that he would be never separated

from his Lord, if once he was able to find Him.”

Shri Gurudeva does not feel happy when ‘an intrepid seeker and realiser like Kabir should have felt the necessity of an attitude of submission, which is almost antithetical to the militant attitude expressed in the previous song. He also deplores the inconsistent attitude of “विरहावस्था” found in a stalwart mystic like Jnaneshwar, whose very name fills us with ideas of great spiritual courage and philosophic insight. Jnaneshwar speaks of a bodice of sandal and a bed of flowers as burning the body with fire :

“चंदनाची चोळी माझे सर्व अंग पोळी । सुमनाची सेज सीतळ....
पोळे आगी सारिखी ॥”

Shri Gurudeva was himself a stalwart mystic full of extreme courage and deep philosophic insight. He can condone the submissive attitude of a mystic towards God. He asks pointedly, ‘Would not an attitude of mere submission do? Or must it degenerate into the so-called “विरहावस्था”? If Mirabai expresses her love of Krishna in particular terms, her expression might be condoned. But why on earth should Surdas express it in like manner? Jyayasi inverts the relation, and speaks of God as a bride instead of a bridegroom. This is, in fact, as bad as regarding God as a veritable bridegroom. On the other hand, we find that Tulsidas’s relation towards God is of an equanimous devotion and Ramadas’s of activism, mingled at most with “करुणा” but never with “विरह”. From this point of view, therefore, that we should find the attitude of “विरहावस्था” in Kabir in many of his songs is most surprising.” (Ibid., pp. 214-15).

(To be continued)

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Philosophical Perspective Not 'This or That' But 'This and That'

The subject matter all of investigation can only be the experience of life in all its manifestations. As we think so we live. To hear always, to think always, to learn always - it is thus that we live truly. He who aspires to nothing, who learns nothing is not worthy of living in so far as life is reaction adapted to the capture of intensity, under a large variety of circumstances. It is the clutch at vivid immediacy. An organism is alive when in some measure its reactions are inexplicable by any tradition of pure physical inheritance. This is its originality and novelty - a most important characteristic of life. This is so because it is shaken by its intensities of private feelings - aversions or aversions, hopes and fears. Thus life in its essence is the gain of intensity through freedom. But in this age of over-specilization and compartmentalization the higher values of life are relegated to the limbo of zeroed life. Thus is the spiritual death of the mass of mankind on a vast scale. As T. S. Eliot (1967) says, ".... a crowd flowed over London Bridge, So many, I had not thought death had undone so many."¹ It is wisdom to acquiesce in the emptiness and meaninglessness of an artificial show of life?

Therefore it would be in the fitness of things to ask: What in the way of value is the achievement of life in the long run? In so far as the modern man needs to be redeemed from the sterility

of waning life. When the interest of man's total well being here and hereafter are at stake, there should not be any false sense of loyalty to supreme excellence. As an Irish, Patriot Daniel O'Connell has well said, "No man can be grateful at the cost of his honesty. No woman can be grateful at the cost of her chastity. No Nation can be grateful at the cost of its liberty."

When a sense of wanting high visibility and quick results is prevalent in today's society, what governs their head and heart is the motive of success. But the motive of success is not enough because it produces a shortsighted world, which destroys the sources of its own prosperity. For example, in a society the existence of commercial activities such as cycles of trade depression warn us that business relations are infected with the disease of shortsighted motives. It is wrong to blame the business world in abstraction from the rest of the community in so far as business is one main part of the social organism. A great society is a society in which all its members think greatly of their functions and act accordingly. Low thoughts mean low behaviour involving an orgy of exploitation, resulting in a descending standard of life. This is so by reason of a fact that the general greatness of the community qualitatively as well as quantitatively is the foremost condition for steady prosperity commanding credit. Long ago Plato ended his dialogue Republic with the reflection that the ideal state could never arrive until men of wisdom with the balanced synoptic outlook are kings. Unless such an outlook permeates every cell of the social organism there can be no successful democratic society in so far as the citizens are the kings piloting the destiny of their nation. This is so by reason of the fact that (A. N. Whitehead, 1955) "every epoch has its character determined by the way its populations react to the material events which they encounter. This reaction is determined by their basic beliefs -- by their hopes, fears, and

their judgements of what is worthwhile... Philosophy is an attempt to clarify those fundamental beliefs, which finally determine the emphasis of attention that lies at the base of character."²

Almost all of us, with only very few exception, have a hot head and a cool heart. We should on the other hand, have a cool head and a warm heart to face the problems and challenges of a life to be lived spontaneously, fully and gladly so that the sacredness of private integrity and dignity of personality must never be compromised. If one is sensibly and reasonably responsible, the fullness of life must be the good of everybody's living experience. But that depends on one's conception of what life is and what there is in it to become and can be as well as the ultimate goal of life J. K. Galbraith places a sentence (from Marshall) on the title page of his book *Afluent Society*. "The economist like everyone else is concerned with the ultimate aims of life." If life is not to become a passing whiff of insignificance the same must be high enough to be challenging and low enough to be realisable. But the full understanding of it requires an insight into human toiling after its aim. Accordingly, it must be our business as students, teachers, practical men (A. N. Whitehead 1955) to recreate and re-enact a vision of the world, including those elements of reverence and order without which society lapses into riot, and penetrated through and through with unflinching rationality"³

Tagore has mouthed this vision as thus :

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken

Where words come out from the depth of truth;

Where tireless striving stretches its

*Up into fragments by narrow domestic walls;
Where words come out from the depth of truth
Where tireless striving stretches its
Arms towards perfection :
Where the clear stream of reason has not
lost its way into the dreary desert
sand of dead habit
Where the mind is led forward by thee
Into ever widening thought and action
Into that heavern of freedom, my
Father, let my country awake.⁴*

Life is the most complex phenomenon involving the fathomed and the fathomable mysterious depths, heights and width in the heart of its actualities and possibilities. What we know about it is scanty in the extreme. And yet on the analogy of "an unexamined life is not worth living" an unexamined outlook is not worth adopting if we are to justify and be true to the full comprehensiveness and the coherence and unity of the wholeness of life. Therefore the ways we take it or deal with it can be many and varied.

As Hobbes says, in actuality man's life is "selfish, brutish and nasty" If this were to be the case it would follow that our outlook should take the shape of "might is right" . But such a view discounts man's susceptibility to the lure of ideals and the moral courage to live up to those ideals. If one is worthy of being human and before one embarks upon the business of life it is important to note that men are driven to activity not only by molecules, animal habits and passions in their bodies but also by the ideals embodied in the great imaginative literature. This is so because the spectrum of life ranges from dumb reactions of an amoebic life at one end and highest from mystical consiousness

of the great spiritual heights at the other. But the supreme moment in the spiritual life of man can only be reached by the moral fitness requiring to get free from the enslavement of trifles by destroying the chaos of sense and thought.

The first step in climbing the mountainous, misty and unmapped heights of spiritual path consists in the release of man's brutishness and worldliness. In this task it is the man himself who is his own enemy doing mischief in deceiving from his true goal. If people are to rise higher rather than sink lower it is necessary that there be commitment to Supreme excellence driving as a motivating force. We must beware of the powers of distant vision. It follows that our outlook must comprehend a heightened organic intimacy enlightening our head and heart - a gift endowed by the study of great imaginative literature like that of Tagore and Basava and other great thinkers of the world.

Those who are deeply impressed by the evil and misery as dominating characteristic of life have held a pessimistic outlook on life typically expressed in words like "good to live, better to die, best of all not to have been born at all." Problems and challenges of evil and usury are not dead ends. Evidences regarding other aspects of life compel us to treat them as only bends on the road. Problems are not stumbling blocks or pitfalls. They help us to look at our goals more carefully and surely reach them ultimately. In this competitive world no one can walk on the road to the highest achievement of life in the manner of the assurance of a man familiar with the road. Our journey on the road to life must therefore be taken with caution, care and consideration for oneself and others, in insofar as all life requires interplay with its environment. We lack these because today the inertia in this country is so vast, so deeply ingrained in the collective consciousness that nobody gives a damn for the other,

for example, throwing garbage into the gutters, rushing into the bus knocking down others, jumping at the head of the queue, mixing ash with cement and so on.

Those who do not look before and after life and death, adopt the *Charvaka* attitude of "incur debt and drink ghee" because you know not when your life ends. Therefore make the most out of the present moment, no matter whether there is future or not. For example, a drunkard on his way to the wine shop sees another having fallen into the gutter and on reaching the shop asks for more pungent and intoxicating drink than that given to the man fallen in the gutter. This materialistic outlook on life, though realistic, ignores that side of the higher values of life, which we can care for. The gods of the modern mentality are usury, lust and power. Money is thought to be the be all and end all of life. As D. H. Lawrence (1957) says :

"Almighty Mammon, Make me rich!
Make me a rich quickly, with never a hitch
in my fine prosperity! Kick those in the ditch
Who hinder me, Mammon great son of a bitch!"⁵

Such an outlook makes us lose health to earn money and then lose that wealth to gain health if one can care for at least for bodily health. Wordsworth's (1965) following words exemplify most men's outlook wasting their higher powers because such men are lost merely in getting and spending money: "The world is too much with us; late and soon, Getting and spending, we lay waste our powers:"⁶ Nobel Prize winner Alexis Carol points out in his book, reflections on life, and a certain aspect of modern man's life that is spent only in changing clothes. In India the truth of this statement is seen when men and women change their clothes every five or ten minutes at the time of marriage celebrations.

Some people of tired mentality adopt an outlook exemplified in the words "take life as it comes." Such an outlook shows helplessness in the face of life's circumstances. M. Arnold's definition of literature as appreciation of what is said and done, best exhibits an outlook of a backward looking mentality. Similar is the case with the study of history.

In the modern world there is a clamour and glamour of adopting a scientific outlook with an objective attitude accepting nothing unless supported by factual evidence. Such an attitude is characterised as exclusionist in the sense of this or that. In this respect science is ardently rational within its borders and dogmatically irrational beyond its borders, as A. N. Whitehead has pointed out. But clever arguments, which aim at justifying the superiority of Sciences over humanities, therefore, must be looked with suspicion. In this age of over specialisation and compartmentalisation the orientation of integral outlook characterized by the words 'this and that' is the only panacea for all individual and social problems. Accordingly we must heed the works of M. Arnold; "to see life steadily and whole" Or otherwise life you may evade but death due shall not. As Eliot say, "To get the most out of life one must remember the tremendous potentialities in oneself and do everything possible to realise those potentialities never underestimating and never being over-ambitious ourselves." To be fair to oneself is more difficult than being fair to others in so far as the development of the human soul is an ultimate end and that whatever stood in the way of development and expression of that soul is vicious, however venerable or even sacred it may appear to. This is as it should be insofar as you can never deceive the wisdom and the Spartan methods of life, which must be in accordance with this wisdom of nature. Our rational vision must be a grid-work for highest achievement of life. This is so by reason of the fact that

our higher phases of experience are always haunted by another order of experience, where there is no travel, no restlessness, no shipwreck, no more sea to conquer. This is peace, the highest culmination of life's craving to reach the ultimate goal. It is not graveyard peace, but a harmony of all activities of life in their mutual relevance to enhance and augment them by their strength into the experience of Om Shanthihi, Shanthihi, Shanthihi. The art of life is to live, live well and to live better. Life means that each of us must live our own lives in complete fullness of realising such values as enjoyment of beauty, truth, adventure and peace. Basava (1967) expresses this as :

"To sate your hunger or to sate your lust
Is never done by deputy!
One ought to do it, do it with heart,
One ought to do it, do it oneself.
If body acts, without the heart,
It does not please at all Lord Kudala Sangama."⁷

And again Basava (1967) says :

"Indulging in love, eating one's food-
Is that ever done by deputy!
Onself one ought to do
All linga's rite's ceremonies:
It is never done by deputy....
O Kudala Sangama,
How can they know Thee, Lord,
Doing it for mere formality?"³

No one else can do this for me or you. One must feel at home in the business of life completely avoiding the alien's sense of unease, discomfort, and bewilderment.

If we are serious, sensitive and responsible we must ask, in a literary sense, the question 'what are we here for?' The same way when T. S. Eliot says 'Thousand policemen directing the traffic cannot tell you why you come or where you go.' In this world in which a large majority of mankind lose their heads and are lost in things of the moment, the poet, the seer, the philosopher at least should be as guardian of the truth of experience - within the bounds of senses occasionally expanding or stretching out into the regions beyond. This maintenance of balance, this devotion to emotive facts, this preview of things to come, this sure grip over contemporary events and their true nature is the social service the poet, the seer and the philosopher renders. The drama of life consists in the mixture of happiness and despair, of failure and victory arising from the development of human purposes. Life is in fact a natural process of tensions, balances, rhythms - it is these that we feel in quietness of emotion as the pulse of our own living. Life is a sensitive reaction to the total pressures and pulls of existence.

Our outlook therefore must reflect this complexity, unity and totality of life. In this respect literature is to human life what sunshine is to biological life. But unfortunately our modern education instead of inculcating a sense of unity and wholeness of life offers our students - algebra, geometry, science, history, a couple of languages never mastered and lastly most dreary of all literature represented by plays of Shakespeare with philology, notes and short analysis of plot and character to be in substance committed to memory. Can such a list be said to represent life, as it is known in the midst of the living of it. Living teachers of mankind such as the poet, the seers, and the philosopher has the responsibility of proving himself equal with this most difficult task of kindling the ember of interest and curiosity and enlarge itself into expansion to see the wholeness

and the living unity of life. The solution is to eradicate the fatal disconnection of subjects, which kills the vitality of our modern curriculum.

In Mathew Arnolds words we must be enabled to see life steadily and whole. Therefore what we must be anxious to impress on the mind of a nation's people is that though knowledge is one chief aim of intellectual education there is another ingredient, which is vaguer but greater, and more dominating in its importance. The ancients called it wisdom. You can not be wise without some basis of knowledge; but you may easily acquire knoweldge and remain bare of wisdom. Now wisdom is the way in which knowledge is held. It concerns the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to immediate experience. This mastery of knowledge, which is wisdom, is the most intimate freedom obtainable. The fading of this ideal in that task of a heart-searching teacher is the death of his endeavour/ T. S. Eliot (1967) puts this situation in the following memorable words :

"Endless invention, endless experiment,
Brings knowledge of motion, but not stillness;
..... Where is the life we have lost in the living?
Where is knowledge we have lost in information?
The cycles of heaven in twenty centuries
Bring us further from God and nearer to the dust."⁹

If wisdom were our guide any people of a nation must beware of the danger of misplaced emphasis on information and technology as if it were a panacea for all our ills. A merely well informed man is the most useless bore on God's good earth as Whitehead says. Much more can be learnt from the wisdom of

life unlettered middle aged women who have seen much of the world than from the so called educated man's sophistications of make-believe life. If our life is not to become a heap of broken images and defeated hopes the minimum, whether we like it or not, that we should remember is that our every action and thought bears the impress of a certain outlook - consciously or otherwise. It is better we adopt such an attitude consciously through study and reflection. The hallmark of such an outlook must be : "have a care, here is something that matters" reflecting the full wealth of life in all its manifestations and complexity and unity of wholeness. This is what Plato called synoptic out look which sees one thing in the light of another not in isolation or abstraction. It is concrete thinking of things together if we are to be true to life and experience.

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Reflections On Theometry

With a view to facilitating the research scholars engaged in the systematic presentation of the assessments made by some of saints, gods/goddesses, and sacred places, I introduced three concepts viz. Santometry, Theometry and Kshetrometry respectively during the last decade of the twentieth century. I have planned out to write three independent articles on each of them as the academic pressure mounted on me to clarify these terms. Two separate articles - one on 'Santometry : Some Questions And Answers' (Pathway to God July-Sept, 1998), the other on 'Reflections on Kshetrometry' (S. P. E. College Magazine - 1999-2000) have already been published. Now it is the turn of 'Reflections on Theometry.' In this article, I raise a few pertinent questions about maiden appearance, meaning, methodology, dimensions of theometry and reflect on them on the basis of secondary sources rather than primary sources of data.

I used the term 'Theometry' for the first time in my article titled 'Theometry and Kshetrometry'. This article has appeared in 'Pathway to God' (Oct-Dec. 1995, A. C. P. R., Belgaum). Before proceeding to give the meaning of 'Theometry' it would not be out of place to state succinctly what made me to coin this term.

In order to explain as systematically and dispassionately

as possible a fairly widespread phenomenon of assessing gods and goddesses etc. by some, I took the liberty of coining the term 'Theometry'. I cannot deny the influence that is exerted on me by the terms 'Theotropism', turning outgoing senses Godward, coined by Prof. R. D. Ranade, and of course, the other terms viz. Santometry, Kshetrometry while coining the term 'Theometry'.

The term 'Theometry' is derived from the the two Greek words - 'Theo' meaning God, and 'metry' which means measurement. Therefore, the literal meaning of 'theometry' is the measurement of gods. Theometry can be defined as the assessment made by some person(s) or in some work(s) of some or the other quality of a god or goddess or demi god etc. in relation to some or the other god(s) or goddess(es) or demi god(s) etc. However, this is to be taken only as a provisional definition of the term 'Theometry'. The meaning of the term 'theometry' cannot be circumscribed by any single and rigid definition.

From the preceding discussion and the examples that are going to be cited later on various facets of 'Theometry' one can say that the application of the 'Theometry' is inevitably comparative. Apart from comparative method 'Theometry' can employ conveniently some other methods or research techniques. For instance, 'Theometry' can seek the assistance of 'functional' method to comprehend 'enfunctional' and 'dysfunctional' aspects of the assessments of gods/goddesses etc. However, a deep empirical study in this respect is yet to be undertaken. It is to be noted before exploring the various dimensions of that this concept does not question the validity of assessments of gods/goddesses etc. made by some in relation to some other gods/goddesses etc.

One important dimension of 'Theometry' is that quite frequently one god is held supreme over all other gods or goddesses etc. by some believers. To illustrate the point let me take an example of Ahura Mazda - the supreme god of Mazadaism.

Ahura Mazda was a god amongst other gods, such as Mitra, Anahita, Vayu, Verthraghna and Varuna. After Zaruthustra came, he was the only one left, above everyone and the one to whom everyone else was subject.

Ahura Mazda made plants grow and allowed fire to give its heat, water to quench thirst, animals to reproduce, armies to be victorious and so on. It was thought in those days that a god was behind each of these events. Zaruthustra affirmed that it was always Ahura Mazda who was making things happen. Those believed to be gods were being created by him, who acted only according to his orders and were his responsibility. (Comte 1994-27).

Now I focus on a supreme god who is powerless to stop the victory of demons (giants) over the gods. Odin is supreme Norse god. Goddess Frigg is his wife and Thor, the god of lightning and thunder is their son. The abode of gods is known as Asgard, the abode of human beings as Midgard and the abode of giants is Jotunheim. Norse myths speak of a perennial state of war between gods and demons like the Indian mythology, but contrary to Indian mythological practice the Norse myths end in the defeat of gods at the hands of giants. Odin is aware of the fate of gods, but he is helpless..... he has no power over giants. (Mital 1997:105)

It is not always true that one god is held superior to all other gods and goddesses. One also comes across the incidents

in which one goddess is considered superior to all other gods and goddesses. Here is an example of the Kudubis - a non scheduled tribe of South India.

Among the Kudubis a hierarchy of deities can be constructed in the following manner. For them goddess Durga or mother deity of Goa is the holiest deity and the Goan Lord Mallikarjuna, the deity worshipped at Gurikar's (chicftain's) house, the deity kept in their respective homes constitute second, third, and fourth holiest deities respectively. The holy places of these deities are also assessed accordingly by the Kudubis. (It is here we find the relationship between 'Theometry' and 'Kshetrometry'). The next places in the hierarchy of deities are occupied by mythological gods and goddesses such as Rama, Krishna, Kali, local gods and regional gods. (Rao 2003:200).

At times, it is noticed that a supreme deity of one group of believers many become an insignificant deity of another group of believers. The following examples throw light on this matter.

Sarabhesamurti pictures Siva as Sarabha (an imaginary animal more ferocious than the lion) destroying Narasimha form of Vishnu, a story obviously conceived by the Saivaites to assert the superiority of their Lord over Vishnu (Swami Harshananda 1987:75).

If Padmapurana regards Vishnu as a disciple of Siva, Valmiki Ramayana and Sri Madhvacharya regard Vishnu as a superior god to Siva. (Vide for details Dabade 1995 :15-16).

Conflict is not an incessant but an intermittent process and it paves the way for accomodation. The conflict between deities seems to be no exception to this rule as the following two

examples substantiate the same.

The Haryardhamurti also called Harihara, and Sankarnaryana, has Siva on the right half and Vishnu on the left. A fusion of these two aspects into one god is an obvious attempt at a very happy reconciliation of the warring units of Siva and Vishnu. The Ardhanarishvara (half man and half woman) form with Parvati as the left half represents bipolar nature of the created world and hence the need to look upon woman as equal and complementary to man (Swami Harshananda 1987:75).

It is not impossible to find the incidents where a goddess of one region has a position similar to the goddess/es of some other region/s. The following example illustrates the point.

Anahita is a Persian goddess of the dawn and fertility. She was compared to the Indian Saraswati and the Babylonian Ishtar. Ishtar (Mesopotamian goddess) is described as the star of morning, Ishtar personified war. As the star of the evening, she personified love and sensual pleasure. Saraswati was the personification of the actual word of the Vedas and of the feminine energy of the god. (Comte 1994:34,122,181).

Elsewhere, an intimate relationship between theometry and kshetrometry has been pointed out. Hereafter, various dimensions of the relationship between 'theometry' and 'Santometry' can be unfolded.

Some think that by dint of spiritual efforts human beings can attain Godhood. Suffice it to give below a couple of illustrations. Chandesvara, a human devotee raised to the status of a deity, by Lord Siva because of intense devotion (Swami Harashananada 1987:76). As per one version Rama, Krishna

were human beings but were elevated to the position of God because they had trodden pathway to God. (Vide Koperdekar 2004:30).

It is also said that one who has attained Godhood bodies Himself further to restore balance in the world. Lord Krishna in the Geeta declares in the following manner.

'Whenever spirituality decays and materialism is rampant, then, O Arjuna! I reincarnate Myself.' 'To protect the righteous to destroy the wicked, and to establish the Kingdom of God, I am reborn from age to age.' (Shri Purohit Swami 1992:24).

Here's another example. Chaitanya Mahaprabhu (1485- Circa 1528) is regarded by his followers as an avatara of Lord Krishna (Vide for details Swami Prabhavananada 1996:408-14).

God's weapons, ornaments, vehicles, couch etc. and celestial beings in one form or the other can take birth on the earth according to some believers.

Shrivaishnavites believe that Pey, Kulashekhar, Madhurkavi Alvars are the incarnations or manifestations of Lord Vishnu's Nandakara sword, Kaustubha, Garuda the king of birds, respectively. (Vide for details Dabade 2004:30,40).

A few believe that Patanjali was an *avatara* of Adisesa (Lord Vishnu's couch) - Ananta. In his book on Patanjalicarita, Ramabhadra Diksita writes about the birth of Patanjali: "Once Gonia, daughter of a sage, prayed to the Sun-god for a son. At once Ananta, King of the serpents, fell on her palm in the form of a sage. The ascetic girl brought up that sage as her son.' (Mani : 1975:583).

Sri Raghavendra is identified as the celestial Sankukarna

in the land of Braham being a student - servitor of Brahma. In the first of the four Yugas, Sankukarna served God as the devout Prahlad, in the second as Vibhishana, in the third as Bahlika and in the fourth as the student of devotional doctrine as Sri Vyasaraaja and Sri Raghavendra. (The Hindu : 2004:2).

The sum and substance of the aforesaid incidents of Theometry can be presented in the kaleidoscopic table given on page 32 & 33.

Thus, meticulously developed theometry - a budding multi-dimensional concept and a flexible research-oriented multi-pronged tool of quantitative analysis of gods/goddesses - would unmistakably enable one the systematic study of 'evaluated gods/goddesses etc. by some' has a greater potentiality of applicability and universality like the two other concepts, viz, Santometry and Kshetromctry.

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Shri Baba (Shri Amburao Maharaj) used to say that one should have the conviction that whatever one visualises while meditating is the manifestation of God. Even after such a conviction, it takes a long time to realise the power which lies in it. Colours appear on the various forms that are seen. The form we see should be steady. We can see the form of God at night as we see it during day. When it is seen at night, light appears first, and in that light is visualised the form of God. Sound and light appears first, and in that light is visualised the form of God. Sound and light are both expressious of God. Shri Baba and Shetteppa had constant vision of the sun and the moon. That is why even during day time Shri Baba covered himself while meditating. He never grumbled that he was not blessed with a particular vision.... He was convinced that what constitutes the essence of mystic realisation is not these mystical phenomena themselves but an unfaltering unbending unending love of God. He was a sthitaprajna.

- Gurudeo Ranade.

THE KALEIDOSCOPIC TABLE OF "THEOMETRY"

Sl. No.	God/s etc., Considered	God/s etc., is/are compared with	Compared by/in	Aspect/s compared (Attainment of Godhood ↑ Incarnation/ ↓ Manifestation)	Remarks ≡ similar = equal ⊙ same > Greater than
1.	Ahura Mazada	Mitra etc.	Zarathusta/Maza daism	Supremacy	Ahura Mazada > Mitra etc.
2.	Odin	Frigg etc;	Norse Myth (Iceland)	Supremacy, but powerless when gods are defeated	Odin > Friggs etc.
3.	Durga	Mallikarjuna etc.	The Kudubis	Supremacy	Durga > Mallikarjuna etc.
4.	Siva (Sarabha)	Vishnu (Narasimha)	Sarabhesamurti	Supremacy	Sarabha > Narasimha
5.	Siva	Vishnu	Padapurana	Superiority	Siva > Vishnu
6.	Vshnu	Siva	Valmiki Ramayana & Madhavachrya	Supeiority	Vishnu > Siva
7.	Harihara	Hari and Hara	----	Compelmentary	Hari = Hara

8.	Ardhnarishwara	Siva and Parvati	----	Complementary	Siva = Parvati
9.	Anahita	Ishtar, Saraswati	----	Position	=
10.	a) Chandeshwara b) Rama, Krishna (human beings)	a) deity b) God/s	a) Saivaites b) Some thinkers	a) ↑ b) ↑	a) ⊙ b) ⊙
11.	Lord Krishna	Human forms of Lord Krishna	Self	↓	⊙
12.	Chaitanya	Krishna	Followers of Chaitanya	↓	⊙
13.	a) Pey Alvar b) Kulashekhar Alvar c) Madhurkavi Alvar	a) Nandaka b) Kaustubha c) Garuda	Srivaishnavaites	a) ↓ b) ↓ c) ↓	a) ⊙ b) ⊙ c) ⊙
14.	Patanjali	Adishesha	Some believers	↓	⊙
15.	Raghavendra	a) Sankukarna b) Prahlada c) Vibhishana d) Bahlika e) Vyasaraaya	Followers of Madhvacharya	↓	⊙

(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter XI (राजविद्याराजगह्य योग)
The Supreme Knowledge and
The Sovereign Secret Mystery

(Sanskrit Script followed by English Translation)

श्री भगवान उवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसे ऽशुभात् ॥१॥

Lord Shrikrishna said -

(Now) I will reveal to you, who are free from cavil, the most profound secret of the wisdom combined with knowledge, by knowing which you shall be released from evil (miseries of worldly existence).

Sant Dnyaneshwar explains :

Oh Arjuna, I will tell you again the sovereign source of knowledge, which I hold most secret to my heart. You may have a doubt as to why I have selected you to tell this most profound secret. It is because you are a most understanding and earnest man who believes in Me and does not find fault with my words nor-neglect my advice. When child sucks the milk from the mother's breast, the breast does not know the sweetness of the milk but the mother who loves the child desires that the child be satisfied with the sweet milk. She does not care if all the milk is sucked by the child. When we sow a seed in the ground we do not take it as lost. We know a tree or plant will

sprout out of it. Therefore when a devotee has a pure heart, selfless yearning and not one who finds fault with the giver, the giver will gladly open out his secret.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यसुसुखं कर्तुमव्ययम् ॥२॥

This sovereign knowledge, sovereign secret, supremely sacred is knowable by direct experience, conforms to Dharma, easy to practise and does not diminish like good prarabdha karma.

Sant Dnyaneshwar explains :

The highest knowledge, which has remained hidden as secret from men, has many good attributes. It is easily perceptible and practisable by experience. It is the most sacred of all things in the world. It is the basis of foundation on which human religions or Dharma are built. When Guru utters the same, its reflection automatically rises in the heart of the disciple and illumination fills his whole existence. Once attained it puts an end to birth and rebirth cycle and leads to liberation from all worldly life. It is also attainable by the easier path of progress step by step taken with comfort and once in sight, it fills the mind with supreme Bliss and gets experience as nothing but Parabrahma. Once experienced it neither disappears nor diminishes like Prarabdha Karma. If it is so priceless and simple, Oh Arjuna, a doubt will rise in your mind, how people have happened to miss it. It is the habit of running after transient worldly desires that makes them blind to this priceless asset already in their possession.

अश्रद्धाणाः पुरुषाः धर्मस्यास्य परंतप ।
अप्राप्यमां निवर्तन्ते मृत्युसंसार वर्त्मनि ॥३॥

Oh, Arjuna, those who have no faith in this path to attain

Realisation, become unable to attain Me and unavoidably return to the state of death and worldly life.

Sant Dnyaneshwar explains :

The cow's milk is scalded and sweet and just inside the layer of skin, but the insects suck the blood only, leaving the milk untouched. The lotus and the frog stay together in water, but the bees and wasps suck the honey from the lotus while the frog stays in the mud below. Likewise, an unfortunate man sitting on the ground suffers from hunger and poverty though vessels and vessels filled with gold coins may remain buried in the ground below his seat. Though God resides in the heart of every man, the ignorant men run after sensual pleasures. A man who has a mouthful of nectar in his mouth spits it out and runs after the water seen in mirage. Those poor souls whose minds are filled with affection to the body alone cannot attain Me, and have to take dips in the waters in between the shores of birth and death endlessly. This happens though & I am like the sun who appears as if in front of everybody for every man, but I do not have the drawback of the sun when to be seen and when not to be seen.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

I pervade the whole universe through my unmanifested entity (The Godhead). All the beings dwell in Me, but I do not dwell in them (as The Absolute Reality as Krishna the Parabrahma).

Sant Dnyaneshwar explains :

The whole universe owes its existence to the unmanifested form of the lord, The Parabrahma, the Transcendent Godhead; yet the forms in the universe do not contain or express Him

adequately. His absolute Reality is far above the appearance of things in Time and Space. The milk may freeze into Yogurt; The seed may grow into a tree. Gold may appear in different forms of ornaments. Likewise, I am the Formless, The unmanifest ; yet the universe grows out of Me. The appearances of various forms in the universe are due to Me, yet I am not in them in my Absolute Reality. When in dreams, the Jiva appears in many forms but they disappear when awake. Krishna asks Arjuna to fix his gaze on His Absolute Reality without getting confused.

न च मत्स्थानि भूतानि पश्यमे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥१॥

And, yet, the beings do not dwell in Me. Behold my amazing Divine Mystery. My spirit which is the source of all beings, sustains the beings but does not abide in them.

Sant Dnyaneshwar explains :

If you look at my Real nature beyond the influence of Maya, you will find that what I told you before saying that all things reside in Me, is false; because I am the whole universe. Because of the influence of Maya, one sees the beings separate from Me, though I am the unbroken one with the whole universe. It is the imagination of the seer out of ignorance that creates the difference. It is the potter's imaginative intellect that creates the pots. There are no mines of waves inside the sea but it is the action of wind that creates the waves. The cotton does not contain the various dresses that one wears, but it is the imaginative intellect of weavers and tailors that makes the clothings. Our reflection in the mirror or the echo of our voice do not exist in reality. Likewise, when the ignorance of Maya disappears, the clear sight of intellect sees Me only in whole of

universe in My absolute Reality. The imaginations like 'I am the soul of the universe etc are false like the mirage. All the things and myself one like the sun and the sunlight are the same. This is the amazing Divine mystery of the universe and Myself. The beings and Myself are one and the same without difference. It is the ignorance due to Maya that creates the difference.

यथाऽऽकाश स्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानी त्युपधारय ॥६॥

Like the mighty air moving everywhere forever, resides in the sky, know that all existences abide in Me in the same manner.

Sant Dnyaneshwar explains :

The wind fills the whole sky, but when we move it at one place, it appears different and separate from the sky. Likewise the separate existence of beings is due to ignorant imagination that creates the difference. Otherwise there is no difference between Me and the beings. I will tell you about My mysterious action. In the sea of experience, you make yourself one of the waves. Then, when you look at the animate and inanimate universe, you will find that your existence fills everywhere. Have you now realised that your dream that Myself and the Universe are two separate existences, is false? Leave away the dream of difference and assume the clear reality of one existence. Understand clearly, oh bold warrior with bow and arrows, Dhananjaya, that the cause of creation, existence and dissolution of all beings is Maya only.

सर्व भूतानि कौंतेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

All beings, Oh son of Kunti (Arjuna) merge into My own nature at the end of the cycle (Kalpa of Mahayugas) and at the beginning of the next cycle, I create (manifest) them again.

Sant Dnyaneshwar explains :

Maya consists of two types of Prakritis one is Aparā and the other is Parā, the former consists of the different eight basic elements of the existence of the beings while other consists of the form of the Jiva. Just as the grass along with its seed disappears inside the ground at the end of summer only to sprout again in autumn after the rains are over; or the wind disappears in void space of the sky; or the waves on water surface disappear in the water itself; or the dream disappears when the man wakes up; likewise the beings which generate themselves from the Prakriti, disappear again in the same Prakriti. The shastras say that I create the universe at its beginning and at its end, it again dissolves in Me. I will now tell you the reality of this happening.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥५॥

Taking hold of the nature which is My own, I send forth again and again all this multitude of beings which are not independent on their own because of the control of nature (which is in Me alone)

Sant Dnyaneshwar explains :

When I take possession of My own Nature in the usual effortless way, the five basic elements along with mind, intellect and ego come together and start forming the universe on their own. It is like yoghurt solidifying from milk once the process of fermentation starts. In the presence of water, the seed starts growing the branches to form the fully grown tree ; or the threads get woven into a large piece of cloth. Thus, the whole universe comes into being without any effort on my part as soon as I take over possession of my own Nature. Does a man need any effort to go into a dream and come out of it? The society under the mandate of the king, works for its own objectives, likewise,

Prakriti, though related to Me, works on its own and brings about the creation, the build-up of support to the activities and the dissolution in the end. When the full moon appears in the sky the sea gets into high tide. It is the ability of the ground to enable the seed to grow the branches & leaves; the states of childhood, youth and old age are due to the body. The assemblage of rain clouds in the sky is due to the rainy season; the dream is due to sleep. Likewise the reason for the multitudes of beings is the Prakriti. The animate and the inanimate world, the gross and subtle existences are all due to the sole cause of Prakriti. Thus responsibility of creation of beings, supporting their existence and all related activities does not belong to Me, Though all these actions are through Me, they are all far from Me.

न च मां तानि कर्माणि निबद्धन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥

Nor do these actions bind Me, oh Arjuna, for I am seated as if indifferent, unattached in those actions.

Sant Dnyaneshwar explains :

Though The Supreme controls creation and dissolution, He is not involved in them as it is the work of the Nature which belongs to God. God remains above the procession of cosmic events. God exceeds the cosmic series of things and events and though unweariedly active in the play of the universe, remains free from the universe and its laws. The Self is not bound by the cosmic wheel with countless individuals being, born, then growing of their actions, bound by past acts. But He is ever free. This is the only substance you should remember, Oh Arjuna.

(To be continued)

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Sri Aurobindo's Conception of Integral Yoga

I

The goal of evolution according to Sri Aurobindo consists in the attainment of divine life. It is Sri Aurobindo's firm conviction that such a state is bound to come sooner or later. But how to bring it on earth? How to expedite it? Sri Aurobindo's answer is : through Yoga and through spiritual activities.

What is Sri Aurobindo's Yoga in its full details? It is really difficult to explain because of its vastness and because of its intimate connection with Tantra. However a glimpse of Sri Aurobindo's yoga may be outlined.

II

Sri Arubindo's yoga may be called *Integral*, as it attempts to give a synthesis of the main yogas and their philosophies. It tries to integrate into one system, their valuable points. In the view of Sri Aurobindo, yoga is the art of harmonious and creative living. It is something to be practised and it has nothing to do with speculative thinking. Yoga is a widening process of consciousness out of the limits of ego and the body. The practice of it results in the dawn of the descent of the supramental divine through transformation of the self with the divine. In a sense, life process itself is a yoga. In the words of Sri Aurobindo : "Life is the field of divine

manifestation not yet completed. Here in life we have to unveil Godhead.”¹ Through yoga one directly awakens oneself to the Universal truth.

Yoga, it may be said, is the practical path that should go with a close understanding of the process of evolution. According to Sri Aurobindo, evolution is both cosmic, and individual. Evolution is nothing but a preparation for a leap into the spiritual. Yoga is needed to expedite that leap. Sri Aurobindo is very emphatic in this: “Yoga means union with the divine, a union either transcendental (above the universe) or cosmic (universal) or individual, or as in our yoga, all the three together.”² Yoga is a process of divine *shakti* returning to itself. It is divine activity. It is individual activity in consonance with the divine activity. That is, by surrendering himself to God, the individual can be in consonance with God. So yoga means complete surrender to God. It is the way, to the individual perfection, by individual effort. In this process the divine activity flows into the individuals. Yoga is individualistic in this sense.

But Yoga could be cosmic also. Nature is itself performing yoga. Both go side by side. One is linked with the other. That is why Sri Aurobindo calls it integral yoga. Evolution viewed from the inner side is an ascent from a lower to a higher consciousness. It integrates the lower and higher consciousness. There is a transformation of lower Consciousness into higher consciousness. In the words of Sri Aurobindo: “It (divine *shakti*) achieves the cosmic consciousness and extends itself to be commensurate with the universe.”³

Yoga, thus means the integration of our surface consciousness with the subliminal consciousness. It consists in removing the veil which hides our inner being. By practising

yoga, the whole of our life, mind and matter is flooded with light. Yoga thus means integration of the whole personality.

That Sri Aurobindo's yoga is integral, can also be explained in another way. Integral yoga lays stress on the balanced unity of meditation and action. It is bent on harmonizing the introverted tendencies of consciousness of the individual and nature. Only by striking a balance between the two that an individual self can attain self-perfection and self-fulfilment. What is the role played by meditation? Through meditation, one realises more and more one's true self as a free centre of Self expression of the dynamic consciousness-force. Through meditation one explores the inner regions of the unconscious, removes the internal conflict and tensions and acquires profound spiritual insights. What is the place of actions in integral yoga? very profound. Through action, one more and more relates oneself to other fellow beings in love and constructive endeavour and contributes his might towards the establishment of the divine society. Further, through action one keeps a firm hold on the concrete realities of the physical world.

III

Sri Aurobindo refers to the traditional yogas put forward for self-realisation, and appreciates their merits. The concern of *Hatha Yoga* is with the gross body. The chief processes of *Hatha yoga* are asanas and Pranayama. Increased vitality, prolonged youth, health, longevity are the benefits of *Hatha Yoga*.

Raja-Yoga is concerned with the subtle body. It aims at the liberation and perfection of the mental being. Its eye is on citta. The stuff of mental Consciousness. It tranquilises the mind. It

results in the cultivation of good habits of mind.

Jñāna-Yoga proceeds by the method of intellectual reflection and discrimination. It distinguishes between different elements of phenomenal being and rejects them on the yard stick of the spiritual. Its goal is to arrive at the identification of the pure and unique Self.

Bhatki-Yoga proceeds to enjoy the supreme love and bliss of God. Here God is looked upon as a person who loves the universe. The world is a play of the Lord. The *Bhakti-Yoga* uses all human emotion and sentiments in its search for God.

Karma-Yoga teaches man to dedicate every human activity to the supreme will. The results of actions are surrendered to God. *Karma-Yoga* is renunciation in action and not renunciation of action.

IV

The aim of all kinds of Yoga, according to Sri Aurobindo is the realisation of divine unity. *Hatha Yoga*, though emphasizes on longevity, never seems to rise above the physical body. The emphasis of other yogas is on individual liberation. Some have negative attitude to life. Some are not within easy reach. In them the idea of integration is wanting. The straight jump to the heart of the divine is easy to conceive but difficult to perform. 'The flight of the Alone to Alone' is attractive but socially inchoate and uninspiring. Here the soul has no real contact with the body, no contact with other souls. So to say that soul flies away from the body and world. Egoism continues to persist. The other Yogas are quietistic individualistic and one-sided. Their aim seems to be total liberation from Nature.

But in Sri Aurobindo's yoga, material nature is not rejected. The physical, the vital and the mental are to be transformed into effective channels of expression of universal love, peace and all-unifying truth. In the view of Sri Aurobindo, yoga is a new birth; it is not a dissolution, not an absorption, not a swoon into a higher reality. To quote his words: "All yoga in its nature is a new birth; it is a birth out of the ordinary, the mentalized material life of man into a higher spiritual consciousness and a greater and diviner being" ⁴. Yoga thus is a new birth, a new life, a life non-different from mentalised material life; the individual rises to a greater divine existence, with a body, life, soul and mind. In this new birth body, life, mind and soul will be completely transformed and transmuted. Divinity, here, dominates over the mind. In such a life, the divine existence, with a body, life, soul and mind. In this new birth body, life, mind and soul will be completely transformed and transmuted. In such a life, the divine principle rules. The divine avatara himself takes birth. This divine avatara proves the divinity of man. In his essays on the Gita, Sri Aurobindo says that, birth of the Avatara in a human form means the rebirth of a man into the Godhead. This avatara is the highest form of Divine existence.

V

The integral yogi touches the centre of all. His is a life of knowledge and virtue. He transmits divine vision. All that belongs to the individual are retained in Integral yoga. The integral yogi carries the world with him. He makes the world enlightened and enabled. He is the divinised man of the divinised world. He realises the dignity here on earth in the bodily state. The earth, the body etc. continue to exist even after realisation. They will not be annulled. There is no

annihilation of the lower consciousness. There is the fullest development of body, mind and consciousness. In Sri Aurobindo's view, God in Himself is not alone; He is with man and the world. Normal consciousness of man becomes the consciousness of God. It removes all barriers that separate man from God. In the words of Sri Aurobindo : "Our mental, Physical vital existence need not be destroyed by our self-exceeding nor are they lessened and impaired by being spiritualised. They can and do become much richer, greater, more powerful and more perfect."

Notes & References :

1. Sri Aurobindo : The Synthesis of Yoga (Pondicherry 1988) P. 27
2. Sri. Aurobindo : Lights on Yoga
3. Sri Aurobindo : The synthesis of Yoga, p. 27
4. Ibid, p. 24

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We should make it a point to get up after the first phase of sleep is over. In order that we should be able to get up early in the morning, we should eat very little at night or may not eat anything at all, so that at least hunger will wake us up and then we may be able to meditate without being disturbed by sleep. He who meditates during twilight is blessed longevity and strength the two junctions between day and night are intermediate between two states - wakefulness and sleeps the body has a tendency to become calm at those moments.

- Gurudeo Ranade

Sing in Praise of Sadguru Saheb “ध्यानकरो गुरुसाहेबजीका”

(The Hindi Poem composed by
the Saint of Nimbargi in the Devanagari script)

ध्यानकरो गुरुसाहेबजीका । सबकुच करितामालकहाय ॥
भजनकरो गुरुसाहेबजीका ॥ ध्रु. ॥

नरतनजावे नइमिलनेका पुनःपावना पल्लाहाय ।
फेर पडेतो पस्तावेगा । लाखचौन्यांशीचकरहाय ।
कर सोपलमे छोटेमोठे बहुतजन्मकाझोका हाय ॥१॥ सं

बजंतेकू मातापीता साहेबजीका मिलताहाय ।
येतन सबसे उच्चबाका गुरुभजनकुचघडताहाय ।
नयसुनेतो तेरीआछी पापपुण्यकूफेराहाय ॥२॥

चारबेदसब मुख सीबाचे गुरुविनाकोइतरताहाय ।
कचेककडीधर्दधुनी मे खुबस्वादक्यापकताहाय ।
कहतगुरुलिंगजंगमसाधु अलखनिरंजनन्याराहाय ॥३॥

Meditate upon *Sadguru Saheb*:

The Lord who does each and every thing;
Sing in praise of *Sadguru Saheb*.

Should you in vain, idle away the human-life,
Yonder's the chance of 'taining it 'gain ;
Should you meander hither and thither,
You'll repent, that's for sure;
Countless is the cycle of births and deaths;

And whatever is done right now at the moment
Is express'd in the swing of births and deaths'
Sing in praise of *Sadguru Saheb*.

Each and every being gets his share,
The parental care of *Sri Sadguru*;
The most superior one is the human life,
Can do some singing in praise of *Sadguru Saheb*;
Should you not listen to this advice,
Certainly you'll fall into
The curvetous rut of '*papa and punya*',
Sing in parise of *Sadguru Saheb*.

One can talk a lot on the *Vedas*
But can one be liberated without the grace of Guru?
What kind of delicious curry can be cooked
Out of a gourd very raw and dry?
Says *Gurulinga Jangama Sadhu*,
Very distinct and unique is the Lord of us all,
Imperceptible, flawless and Eternal;
Sing in praise of *Sadguru Saheb*.

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It is God alone who can lead others towards Himself, or else it is the spiritual teacher who has become identical with God who can do so. Self or God is not something which can be handed over by one person to another. The spiritual teacher given the priviledge se of admission into the fold. The further development depends on one's own efforts.

- *Gurudeo Ranade*

The Jains & Greek Reincarnationists : On Ahimsa & Karma

The sacred Jain canon is twofold; 14 Purvas and 11 Angas¹. The former are now lost while the latter still remains. Apart from Purvas and Angas there were several methodical expositions written in Prakrit and Sanskrit in the form of drama, poetry and moral tales². The Jain canon is preserved in original ardhmagadhi. Wardhamana Mahaveera or Jina the victorious one and the last of Tirthankaras is known to have reformed the sacred Jain canon revealed to him.³ Jainism, the oldest religion in India originated around the 6th century B. C. Although closer to Buddhism in many ways the Jain theory of ahimsa and karma makes itself distinct. There is a striking parallel between Jain teachings and of ahimsa and karma and those of ancient Greek reincarnationists. The present study confines to their mystic tradition covering the period from the 7th century B. C. to the 5th century B. C. The purpose of this paper is to concentrate on that parallel depending on available sources.

Both Jain and Greek reincarnationist teachings aim at the release of the soul from the body, bandha and its attainment of pure bliss, moksa. Bandha is caused by karma or action. Samsara or the cyclic process of rebirth or reincarnation could be prolonged depending on the nature of karma. Karma makes the soul reside in different bodies-human, animal, bird and insects while itself remaining the same substance. The karmic limitations

defermine one's poistion and progress. The karma sarira or corporeal body goes through thirtha or the sea of samsara. The need for the withdrawal from samsara is conspicuous in the teachings of Plato who writes : "the philosopher's occupation consists precisely in the freeing and separation of the soul from body."⁴ The same need permeate the Orphic, Elusinian, DIONYSIAC and Pythagorean mysteries.

Greece in the 7th century B. C. was a place where a controversial religious movement took place. The belief that the soul was in bondage of the body or bandha, it's salvation through initiation and the constance repentence for having being born in a corporeal body, consolation for the good and the just and punishments for the evil and unjust and other related ideas permeated the religious scene. Although the pioneer in this movement was Orpheus who introduced from Thrace a regular practice of rites there were others either contemporaries or predecessors who enjoined him in his mission. Among them were Musaeus, Onomacritus, Pindar, Pherecydes, Philippus, Aristeas and Hermotimus. These religious teachers spoke of sins attached to actions or karmas that cause reincarnation. This was new to the Greeks who knew of nothing else but the traditional Homeric view of the life after death. Accordingly, the souls that leave the body never return from Hades. Only a priviledged few were confined to a life full of bliss. The emergence of the mysteries with the possible links with Hindu and near-eastern influence took place around this period. It gave rise to the reincarnationists and reincarnationist views to be held as conspicuous in the mystic doctrines of the mysteries. The trend continued well in to the Hellenistic era.

According to the Jain canon all things are divided into two: jiva or living and ajiva or non-living.⁵ The jiva are born according to karma. Karma take the form of punya, merits and papa,

demerits. Jivas could be born as gods, men, animals and insects according to punya and papa. Karma contains atomic particles called karma vargana. The link of these particles into the soul is known as asrava. Karma vargana are produced by word, mind and known as asrava karma vergana are prouded by world, mind and known as asrava speech. They cause new births. Āsrava are the channels through which karma vargana enter the soul. There is a difference between these channels and karma that enters through asrava. Thus the Jains teach two kinds of asrava- bhāvāsrava and karmāsrava. Bhāvāsrava are caused by thought of the soul⁶ and karmāsrava are the entrance of the karma matter in to the soul.⁷

Bhāvāsrava are of five kinds-mithyātva or delusion, avirāti or, want of control, pramāda or inadvertence, yoga or activities of the body, mind and speech and kasāyas or passions.⁸ These five bhavasrava are again divided in to smaller categories. The present study on ahimsa and karma requires closer attention to the divisions of avirati - himsa or injury, anṛta or falsehood, cauryya or stealing, abrahma or incontinence and parigraha kanksa or desire to possess things belonging to others.⁹

The Jains teach that Ahimsa Paramo Dhammo or non-injury is the highest religion. Ahimsa or non-injury to living beings depended on the kinship of all living beings which was a cardinal doctrine of the transmigration of souls. The Jains distinguish five classes of jivas : one sensed beings who possess only the sense of touch such as vegetables, two sensed beings who possess both touch and smell such as varieties of shell-fish, three sensed beings who possess smell, touch and taste such as lice bugs and ants, four sensed beings who possess all senses except hearing and five sensed beings.¹⁰ The humanbeings, denizens of hell and gods are the best of those possessing five senses were called samjins or those possessing manas or virtues. On a similar footing

Empedocles regarded that human existence was the best of all incarnations.¹¹ The birth of a lion was the best of all animal lives and the laurel was known as the best of all plants. Whether born as a humanbeing or animal or plant just like he himself was born as a boy, girl, plant, fish and bird,¹² Empedocles bases it on karma caused by himsa¹³ which is the cause of all sorrow in samsara.¹⁴ The Jains do not claim that all forms of himsa cause the same degree of karma. The vegetables do not move and therefore could be consumed with the knowledge that they, too, possess some degree of sense. Vegetables possessing sense being rooted to the ground reminds of plants being treated as phuta in the Academy. There is a Jain ban on the consumption of fruits with seeds. There is a parallel in Greek sources of a satirical note when the Stoics jeer at the Neo-Platoist and Neopythagorean prohibition of himsa to ox and sheep as there should be one on cutting down fir and oak trees as well.¹⁵ In spite of such views there were some Stoics who like the Jains were total vegetarians. Among them were Zeno,¹⁶ Chrysippus¹⁷ and Dionysus of Heraclea who ultimately starved himself to death.¹⁸ But unlike the Jains the Stoics favoured a fleshless diet purely on matters of health.

The Jain believe that causing himsa to the five sensed beings as worse because they sense pleasure and pain. Destruction of human life was condemned on grounds of compassion. But the prohibition of himsa which was taboo in most Greek mysteries depended on purity and mystic reasons. Domestic fowl was taboo at the Elusinian mysteries.¹⁹ Fish was taboo at the Haloa and so was a Pythagorean ban on 4 types of fish - sea-nettle red mullet, erythrinos and blacktail. Flesh of particular animals²⁰ and particular parts of animals were taboo for the Pythagoreans.²¹ There is a contradiction when some traditions record that sacrificial victims could be consumed on the basis that such

victims do not possess souls of our kin.²² Furthermore the Accousmatici, who resembled the white clad svethambara Jains in some way were allowed to sacrifice a white cock occasionally.²³

A ban on the slaughter of humanbeings was raised by Orpheus when he turned a hitherto cannibalistic mythical race in to an agricultural and vegetarian one.²⁴ Among the sources that record Orpheus' prohibition on bloodshed are Aristophanes,²⁵ Euripedes²⁶ and Plato²⁷. This prohibition earned him the stature of a culture hero²⁸. Slaughter of animals is equated to that of humanbeings in Empedocles when he fears that one's own kin could be incarnated in the form of the animals slaughtered for food -

"Father lifts up his own dear son his form changed and praying seizes him witless fool and the people are distracted as they sacrifice the imploring victim and he deaf to it's cries slays it and makes ready in his halls an evil feast. And likewise son seizes father and children their mother and tearing out the life eat the flesh of their dear ones."²⁹

The sacred Jain scriptures mention that those who indulge in himsa descend to hell directly. They could be reborn as tigers, wolves, hawks, cats and such beasts of pray.³⁰ In keeping with this Jain teaching is that of Plato's regarding the assumption of births. Those who have been lawless and violent on earth will be born as wolves, hawks and kites.³¹ Although they will not necessarily retain their earthly characteristics they might bear the feelings of their last minutes, say the Jains, and be born in a nicha gotra or low birth.

Pythagoras forbade himsa to a particular dog who was being beaten and in whose yelps he recognized the voice of a freind of his who was dead.³² Pythagoras is known to have

avoided those who cause himsa to animals such as butchers and hunters.³³

The inhabitants of the abstract Age of Gold are known to have practiced ahimsa. The "Purifications" of Empedocles provides a picture of their life style.³⁴

The other components of avirati-anrta, cauryya, abhrahma, parigraha coincide with perjury, a well-known religious offence in Greek teachings. Perjury is an offence in Homer³⁵ Hesiod³⁶ and Pindar.³⁷ Empedocles takes perjury or violation of oaths to that of bloodshed and himsa. He writes as follows :

"There is an oracle of Necessity an ancient decree of the gods, eternal, sealed with broad oaths that when any one of the daimons whose lot is long life sinfully stains his dear limbs with slaughter and following Hate has sworn a false oath these must wander thrice ten thousand seasons far from the blessed being born throughout the time in to all the forms of mortal creatures which exchange one grievous way of life for another."³⁸

The earliest religious teachers in Greece taught of punishments, for the sinners and rewards for the just. The Greek eternal sinners like Ixion, Tityous and Tantalos suffer for their various sins on the wheel of sufering. This is none other than the samsaric wheel of rebirth. The soul is paying penalty for the sins committed. Of these penalties Greek literature offer the following : Aristophanes refers to Hades as a place for offenders as who have wronged a stranger, robbed a child, struck a father or mother or comitted perjury.³⁹ Perjury and bloodshed are himsa or other sins. These sins coincide with the Jain pāpa which have a tendency to bind the soul to the *bandha* of body or the *karmic sarīra*.

Unlike the Greeks, the Jains are rich in their concepts of karma. The Jains teach four types of karma which enter the soul and hinder its perfection. They are jnānāvaraniya, darsanāvaraniya, vedaniya and mohaniya.⁴⁰ These prevent the acquisition of jnana, right perception, bliss of soul and right attitude of the soul respectively. Then there are another four karmas which determine the length of time in life ayushka karma or the age of peculiar corporeal body, nama karma or nationality and caste, gotra karma and the inherent quality of the soul which prevents merit, antaraya karma.⁴¹ The Jains note five kinds of knowledge which are prevented from being acquired due to karma. They are matijnāna or ordinary cognition, sruti jñāna or memory, avadhi or higher cognition, manahparyaya or mind reading and finally the kevela or the study of one. Karma, therefore, has to be purged away for it does a considerable damage to the soul - it causes new births, it hinders, the acquisition of knowledge and it makes the soul travel through the samsaric cycle in sorrow and above all it hinders the muni from becoming Siddha which coincides with the Hindu Jivanmukthi and Buddhist Niravāna. The process of purging away of karma is known as Nirjāra. Nirjara is completed when the soul attains moksa or liberation from the bandha and reaches lokakasa. The Jain muni then becomes Siddha. In lokakasa as Siddha he remains motionless.⁴² On a similar footing the Orphic mystics become one with Aither, the initiate at the Eleusinian mystes with Demeter and the Bacchic mystes with Bacchus.⁴³ The Jain rules of nirjara are stricter and complicated than the Greek. However they coincide with the purificatory and expiatory rites of the Greek mysteries. Orpheus bade his disciples to engage in the Orpheoteletai or rites of good conduct. With a special outlook on purity based on ahimsa. In keeping with the Jain yoga, jnana, sraddha and caritra are these rites. The Orphics had perfect sraddha in their jnana which consisted of the aetiological

myth of the dismemberment of the child Dionysus by the Titans and that man who arose from the soot of the slain Titans ought to cultivate the Dionysiac and purge away the Titanic. This prolonged ritual purity was not required at the Eleusinian mysteries. Birth from the very womb of Demeter was felt by every initiate. All that was required was to be "put into a certain frame of mind." Vāggupti or absolute silence was another caritra observed by the Orphic initiates.⁴⁵ The hierophant at Eleusis was not called by his name. Brahmacarya or celibacy was ascribed to the Jain muni. Although brahamacarya was ascribed to Pythagoras in some traditions he has a wife and children.⁴⁶ "Orpheus himself is known to have descended to Hades to fetch his wife."⁴⁷

These cāritras or rules of conduct were observed by both the Jain muni and householder. The cardinal ethical virtue of the Jains, ahimsa was observed in the appearance of anubrata or small vows by the householders. The Jain muni observes the mahavrata or great vows on a stricter basis. Among them were digvirāti or the necessity of walking without causing himsa to living beings, bhogopabhogamana or the avoidance of liquor and flesh, butter, honey, figs, certain other plants, vegetable fruits and restrictions on meals, anarthadanda which includes apadhyana or abstention from slaughtering enemies, pupopadesa or avoidance of agriculture which may cause himsā to insects, himsopakaridana or avoidance of giving tools which can be used for agriculture, pramadacarana or avoidance of associating music, theatre, gambling sex-literature, siksapadabrata which includes samayaikabrata or treatment of all beings with unity, desavakasikabrata or the peculiar practice digvirati more fully, posadhabrata or certain other prohibitions and athithisamvibhagabrata or to make gifts to guests."⁴⁸

All these anubrata and mahabrata aim at the purification

of the soul. It is the Jain belief that the soul itself is pure and that karma is the cause of its contamination and bandha. Anubrata and mahābrāta, peculiar to the Jain canon help destroy karma or rather burn karma, dhayanagnidagdha karma. The kasayas or passions are removed from the soul by self-control. Self-control, and courage that eradicate karma are the foremost features of the philosopher.⁴⁹ Self-control, say the Jains and Plato leads to soul purification. It is by self-control of the kasayas that asaranabhavarana or meditation of helplessness or the vanity of the sensory world could be fully realized. The philosopher keeps reminding himself that all life is a bandha. This itself is nirjara for by engaging in such thought he prevents new karma from reaching his soul. The ten Jain dhamma, Jain dhayana and Jain yoga help man to be unattached to sensory pleasures. Constant indulgence in them will cause ananta jnana and darsana, infinite knowledge and sight respectively which culminates in the kevalin or the perfect one knowledge. Of the philosopher's soul desiring release from the bandha of the body and karma Plato writes :

"It will not first expect to be set free by philosophy and then allow pleasure and pain to reduce it once more to bondage, thus taking upon itself an endless task like Penelope's when she undid her own weaving; no, this soul secures immunity from its desires by following reason and abiding always in her company and by contemplating the true and divine and unconjecturable and drawing inspiration from it."⁵⁰

Once the cycle of rebirth ends the soul is free to acquaint

itself with the pure being. The Jains declare this as Siddha in lokakasa. The Greek reincarnationists believe that the initiates are promised a better future in their life after death. The tendency of the period between the 7th century B. C. and the 5th century B. C. was to value the salvation of the soul on ascetic prescriptions. The spark of the divine which man inherited had to be cultivated so that he could rise to the status of gods. He could thus enjoy the pleasures of the divine.⁵¹ All the Greek mysteries mentioned in this study promised a better future for the initiated. According to Sophocles,

*"How thrice fortunate are those among mortals who have seen these rites before going to Hades! For they alone have life there, while others have every kind of misery."*⁵²

Ahimsa to all living creatures was ascribed in the Greek mysteries purely as a measure against purity. But it closely associated the belief in the transmigration of the souls. Karma was considered as a hindrance to the accomplishment of pure bliss or moksha. Karma was caused by himsa according to many reincarnationists. The Jains, on the other hand, with their richly elaborated system of vratas laid stress on ahimsa as a vital cause that determined the karmic sarira to travel throughout the samsaric process. The Jain vrata are greatly enriched with generations of regular observances.

Foot Notes :

1. The eleven Angas are Acara, Sutakrta, Sihana, Samavaya Bhagavati Jnatadhanmakathas, Upasakadas, anaktartadasas, anuttaraupapati kadasas, Prasnavyakarana, Vipaka. There are also twelve Upangas, ten Prakirnas, six Chedasutras and four Mulasutras.
2. Samaraica-kaha, Upamitabhavaprapancakatha, Yasastilaka and Tilakamanjari.
3. According to Jain tradition twenty three thirtamakaras have preceded Mahavira. The followers of Paravanatha of the 8th cen. b.c. were contemporaries of Mahavira, Jacobi, Jaina Sutars, pt. 11.p.XXXiii.
4. Phaedo, 67A - 68B.
5. Sarva Darsana Samgraha by Madhava, p. 33. quoted in Hiriyanna, p. 157.

6. Dravyasamgraha si 29, quoted in Dasgupta, p. 193.
7. ibid. 193.
8. Dasgupta quoting Nemicandra's commentary in p. 193.
9. Ibid. p. 199
10. C. R. Jain, p. 150.
11. Aelian, De Naturam Animalium, xii. 71.
12. Empedocles, fr. 117
13. Fr, 144
14. Fr. 145
15. Porphyry, De Abstinontia, 1.6
16. Diogenes Laertius, viii. 13,27.
17. D. L. vii. 185.
18. D. L. vii. 167.
19. De Abst. 4. 16.
20. Aristotle, Metaphysics, A5 986a 30.
21. Aristotle, Rhetoric, B23 1398 14.
22. Iamblichus, Vitae Pythagorae, 185.
23. ibid, 85.
24. Horace, On the Art of Poetry, p. 192.
25. Frogs, vs. 1030-36.
26. Hippolytus, vs. 951-52.
27. Laws, 6.782c.
28. Plato, Laws, 677d.
29. Sextus Empiricus, Advanced Mathematics, ix. 129 and Fr. 137.
30. C. R. Jain, p. 154.
31. Phaedo, 80B-81C.
32. Xenophanes, Fr. 7
33. Porphyry, Vitae Pythogorae, 7, But according to D. L. viii. 9 Pythagoras ate only cocks, sucking kids and piglings but never lamb.
34. Fr. 128 and Porphyry, De. Abst. ii 21.
35. Homer, the Iliad, iii. 287.
36. Hesiod, Theogony, p. 793.
37. Pindar, vs. 65-67.
38. Fr. 115.
39. Frogs, vs. 145-46.
40. Dasgupta, p. 191.
41. ibid, p. 191.
42. SDS, p. 40 quoted in Hiriyanna p. 169
43. The Bacchic mystes together with his band of revellers enjoy the fruits of momentary

liberation from bandha of body.

Possessed, ecstatic, he leads their happy cries,
The earth flows with milk, flows with wine,
Flows with nectar of bees;
The air is thick with a scent of Syrian myrrh.
The celebrant runs entranced, whirling the torch
That blazes red from the fennel-wand in his grasp,
And with shouts he rouses the scattered bands,
Sets their feet dancing,
As he shakes his delicate locks to the wild wind.
Euripides, Bacchae, p. 186

44. Aristotle, fr. 45

45. The well known Pythagorean silence in Isocrates, xi. 29, Iamblichus V. P. 199, D. L. viii.5 and the five year period of silence as a test in D. L. viii. 19 Iamblichus, V. P. 72, 94, 246 coincide with the Jain vagguptti.

46. D. L. VIII. 19.

47. Alcestis, vs. 357-362,

48. Dasagupta p. 200-201.

49. Phaedo, 83A-84D

50. Phaedo, 83A-84D

51. The Bacchic orgia concentrating on the momentary release from the bandha of body offers lasting rewards:

"Blest is the happy man
who knows the mysteries the gods ordain,
And sanctifies his life,
Joins soul with soul in mystic unity,
And by due ritual made pure
Enters the ecstasy of mountain solitudes;
Who observes the mystic rites
made lawful by Cybele the Great Mother;
Who crowns his head with ivy,
And shakes aloft his wand in woeship of Dionyson."
Euripides, Bacchae, p. 183-84

52. Lost play but Plutarch, On Reading Poets 4.21e preserves them. Also Radhakrishnan p. 139

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Śaṅkarācārya's Prabhodha-Sudhākara

ममताभिमान-इन्व्यो विषयेषु पराङ्मुखः पुरुषः।
तिष्ठन्नपि निज-सदने न बाध्यते कर्मभिः क्वापि ॥८०॥

Though a man who is devoid of the sense of mineness and egoism and who has turned his face away from sensual objects stays in his own house, he is (never and) nowhere harassed (i.e. bound) by his actions (80).

Note : A man free from egoism and attachment is never affected by his actions.

कुत्राप्यरष्य-देशे सुनील-तृण-वालुकोपचिते।
शीतल-तरु-तल-भूमौ सुखं शयानस्य पुरुषस्य ॥८१॥
तरवः पत्र - फलाढ्याः सुगंध - शीतानिलाः परितः।
कल-कूजित-वर-विहगाः सरितो मित्राणि किं न स्युः ॥८२॥

(Suppose) a man is sleeping happily on ground at the bottom of a tree (giving) cool (shadow) covered with very dark (green) grass and soft sand, somewhere in a forest-region. Now in his case will not the trees rich with leaves and fruits fragrant and cool breezes of wind on all sides, excellent birds cooing in an indistinct way, and the rivers (his) friends ? (81-82).

वैराग्य-भाग्य-भाजः प्रसन्न-मनसो निराशस्य।
अप्रार्थित-फल-भोक्तुः पुंसो जन्मति कृतार्थतिह स्यातः ॥८३॥

There will be in this world (surely) the fulfilment of desired things of the life of a man who possesses the fortune of

disaffection, whose mind is pacified / satisfied, who has no desires, and who enjoys the fruits (i.e. things like food, etc) unasked for (83).

द्रव्यं पल्लवतश्चुंत यदि भवेत् क्वापिप्रमादात् तया ।
शोकायाथ तदर्पितं श्रुतवते तोषाय च श्रेयसे ॥
स्वातंत्र्याद् विषयाः प्रयांति यदमी शोकाय ते स्युश्चिरं
संत्यक्ताः स्वयमेव चेत् सुखमयं निःश्रेयसं तन्वते ॥८४॥

When wealth falls, due to carelessness, somewhere, from the skirt/hand, then it becomes the cause of grief; but that very wealth if donated (voluntarily) to a learned (Brahmin) becomes the cause of delight and good / auspiciousness. (Likewise) the sensual objects, if they are given full freedom, become, for a long time, the cause of sorrow/ grief, but if they are voluntarily given up, then they become pleasant and work out the highest good (84).

विस्मृत्यात्म-निवासमुत्कट - भवाट त्यां चिरं पर्यटन्
संताप-त्रय-दीर्घ-दाव-दहन-ज्वालावली-व्याकुलः ।
वल्गन् फल्गुषु सुप्रदीप्त - नमनश्चेतः कुरंगो बला-
दाशा-पाश वशीकृतोऽपि विषय - व्याधैर्मृषा हन्यते ॥२५॥

The deer in the form of the mind who, forgetting his own place of residence, is wandering in the forest namely the great cycle of births and rebirths, who is extremely distressed by the group of flames of the big forest fire in the form of the triad of sorrows, who is talking vain words, whose eyes are excessively brightened/heated/tormented, and who is won over/ attracted/subjugated by the bonds of hopes is forcibly (attacked and) destroyed in vain by the tigers in the form of sensual objects (85).

Note : Here mind is identified with a deer. The triad of sorrows stands for the three fold sorrows namely (1) Adhyātmika (sorrows related to body and mind) (2) Adhibhantika (sorrows issuing

from animals like dogs, tigers, etc) and (31 Ādhidaivika (sorrows coming from fall of lightning, excessive rain, etc).

(7) Establishment (of the existence) of the Self

[Liberation is possible through the knowledge of the Self. This knowledge of the Self is imparted by a spiritual teacher. Then the man desirous of liberation experience the Self. An argument by way of an example is offered here to porve the existence of the Self and it is showm that the Self is of the nature of knowledge]

उत्पन्नेऽपि विरागे विनाप्रबोधं सुखं न स्यात् ।
स भवेद् गुरुपदेशात् तस्माद् गुरुमाश्रयेत् प्रथमम् ॥८६॥

Even if the absence of desire for enjoyments is born in the mind of a man, there is no happiness (for him) without enlightenment/ knowledge (realisation of the Self). The knowledge is possible through the instructions of a spiritual teacher. Hence first of all a man (desirous of release) must resort to a spiritual preceptor (86).

Note :- Knowledge of Self is possible by reading books. But knowledge obtained from a teacher is most essential. The only experience of the Self is possible.

यद्येपि जलधेरुदकं यद्यपि वा प्रेरकोडनिल स्तत्र ।
तदपि पिपासा कुडितः प्रतीयते चातको मेघः ॥८७॥

Even if there is (ample) water in the ocean and even though there is wind that instigates/directs (the clouds), still the (a chataka bird distressed by thirst believes in (and waits for the cloud (87).

Note : There is a poetic connection that the bird chataka drinks water which fall directly from the cloud.

त्रेधा प्रतीतेरुक्ता शास्त्राद् गुरुतस्तथा त्मनस्तत्र ।
शास्त्र-प्रतीतिरादौ यद्वन्मधुरो गुडोऽस्तीति ॥८८॥

Acquisition of knowledge is said to be from three sources- (I) śastra works (2) the spiritual preceptor, and (3) Oneself. First of all the acquisition of knowledge from Sastras is of the following nature - Guda is sweet (88).

Note : The knowledge desired from Sastras is of a general nature. Guda is a substance prepared by boiling the juice of the sugar cane.

(Part I Concluded).

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*There is only one caste,
The Caste of Humnaity.
There is only one Religion,
The Religion of Love
There is only one Language
The Language of The Heart.
There is only one God,
and he is Omnipresent*

- Satya Sai Baba



The Majority of People fritter their entire life away in materialistic pursuits without giving any thought to the purpose of their existence. The example of king Midas whose greed for amassing gold resulted in his dear ones turning into gold is best illustrative of how a person can become blind to the simple joys of life, in his quest for power and pelf.



(Continued from last issue)

Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

Gurudev having grasped the kernel of the suggestions of Maharaj decided to stay on at Poona and dropped his idea of going over to Gadag. Thereafter within a few days he got a job of Rs. 125/- p.m. at Poona only, as curator of the old manuscripts library at Deccan College. But because it was a job without vacation facility, he again felt worried owing to his incapacity to go over to Inchageri in vacations. So he again wrote to Maharaj on 11-5-1912 : "You had prophetically told that I am having better days ahead and that I shall have a chance to hear happy and fragrant news and there will be joy in life to come, Now I pray my master that the devotion to God should prosper and the public proclamation of the glory and devotion to God should ring throughout the world. Otherwise, owing to higher salary and more wealth in my possession I may get infatuated with pride and without progress on the path or devotion. I might degrade myself in spiritual life. So, according to the words of advice in the sayings of Shri. Nimbargi Maharaj (Maharajravara Vachana) I completely dedicate myself to you and pray for granting me good and sage counsel. How to spend the wealth, and without getting myself inflated with pride in wealthy circumstances ? How can I humbly dedicate myself at the holy feet of God, may kindly be shown to me repeatedly through your inspiring words of guidance and advice."

Thereafter Gurudev wrote to Maharaj that the employment which does not make it possible for him to go to the home of his spiritual master at Inchagri is a second-rate post. To this Shri. Maharaj replied rather sternly, that, "This job is a gift from God. and hence, 'disrespecting words should not be uttered about this job.'" As a reply to this admonishing letter from his Guru, Gurudev again wrote to him on 18th December 1912. "Even if Guru Maharaja writes in stern and bitter words, I receive them in all sweetness, as they are ultimately for my good.... In the world, it is a fashion to speak sweet words on the face, but very few are the persons who speak harsh and bitter words. Just as the bitter dose of medicine results in the improvement and cure of disease, so also are the words of advice of our Gurumaharaj. Because of continuous service year after year there is hindrance to spiritual Sadhana, I wrote that I want to get it changed, and hope that Gurumaharaja would pardon me for the same. My master knows the motive behind this attempt I desire to have service which will help in encouraging me to engage myself heart and soul in devotion to God, and which will not create hindrance in my spiritual contemplation on Divine Name,"

Again in 1913 Gurudev wrote to Maharaj regarding changing his service from Deccan College on Rs. 125/-p.m. as it was not so much convenient for spiritual Sadhana as compared to a service in Fergusson College on Rs. 100/- p.m. which was more convenient for spiritual life. "Just as one is confused when faced with two cross roads, so also which of the two services is better for spiritual development is a problem for me. Hence, I pray for your kind guidance."

Because he could not find vacation to go over to Inchageri in his Curator's post, he desired to go back to Fergusson College even on a lesser salary of Rs. 100/- p.m. as against Rs. 125/- p.m. at Deccan College. The job at Fergusson College was a

vacation Job. So he prayed to his Spiritual master, 'Let me get any service, but let my heart be attracted towards Divinity with increasing devotion and love.'

Owing to the invaluable guidance and grace of his spiritual Master young Gurudev imbibed the skill of reconciling the secular life with the spiritual pursuit. Whenever Shri Maharaj used to visit place like Jamkhandi, Terdal, Rabkavi, Tikota, Bijapur and Sholapur etc. Gurudev tried to meet him and stay in his spiritual company. These peregrinations of Maharaj were indeed rare occasions for young Gurudev to win the favour of his Gurumaharaj. Gurudev had realised that his master never forsakes him. Whenever Gurudev wrote to him. 'Apali Kripa Drishti Asavi' (आपली कृपा दृष्टी असावी) 'Let your merciful eye of Grace be ever on me.' Maharaj used to reply कृपा करून दृष्टी ठेवा, म्हणजे कृपादृष्टी आहेच. 'If you kindly fix up your eye of concentration on Nama and 'Vastu', the merciful eye of Grace is always with you.' Young Gurudev used to meditate nearly eight to nine hours every day in that period when his health was not normal. He was gradually rising up in the spiritual spiral leading to Divinity. Because of his intense longing for Self-Realisation he was blessed with varieties of colour and light experiences. Gurudev once wrote, "It is a preliminary stage of infinite light and colours, it has coercive power in it. Philosophy is like a fence that would keep away the stray cattle of superstitions from entering into the fields of spiritual experience. I began a serious study of European philosophy with the intention of finding in Eastern and Western Philosophical thought, a justification for the spiritual life."

Further calamities and catastrophies awaited Gurudev in his highest aecent.

After the beginning of the meditation process, pilgrimage,

the aspirants efforts must be crowned by the perfection of mystical experience. This constitutes the highest ascent of man towards the life Divine (PGHL 366).

In case of Gurudev the highest ascent commenced on 29th Jan. 1914, when Shri Bhausahab Maharaj, his spiritual teacher left his body and merged in the Brahman. This was followed by bereavement of his near and dear ones, drain on his financial resources and debasement of his reputation. This was not all. A further severe blow to his health completely devastated Gurudev.

Yet like "a saint when born shines in his own native luster even like a superb form of spiritual experience to which nothing else can be compared, and which stands supreme above all other forms" (PGHL 303). Gurudev with his unflinching devotion and ardent zeal climbed the highest rung of the ladder and emerged with a mandate to save others.

His Master Departs :

When his intellectual and spiritual progress was thus in full swing, unfortunately for him, he was sorely tormented by shock after shock. The departure of his Master was the first rude shock received by him. To Ramachandra, Sri Maharaj was all in all. Sri Maharaj had granted him new life, shown him the pathway to the Abode of Eternal Bliss and enabled him to tread the Pathway with courage. His illimitable grace had helped him at every step and showered upon him a few brilliant gifts, both of material as well as spiritual splendour. No wonder if the sudden departure of such a Master proved to be a severe shock to him.

As soon as Gurudev received a telegram in the Deccan College, he immediately left for Inchageri. All the disciples of Sri Maharaj were plunged in sorrow. The sorrow of his senior

devoted disciples-Sri Amburao Baba, Smt. Sivalingavva. and himself knew no bounds. Still it was expressed in different ways. Sri Baba was of a serious nature. He could control his sorrow and begin attending his duties. The tender heart of Sivakka burst out in tears. Gurudev had possessed reason and emotion in an equal measure. His emotion, which was under the control of reason by day, shook it off, during night and expressed itself in the form of tears. This went on: we are told, continuously for full five years, and 12 years on पुण्यतिथी day (i.e. when Maharaj attained Samadhi on 29th January 1914.)

Demise of Dear Ones :

Even though Gurudev's marriage had taken place rather early in life, he had no issue for a long time. It was as late as February 1916, that he had the pleasure of having a son. As the child was the offspring of a *Sadhaka* like Ramachandra who was richly endowed with devotion, knowledge and renunciation, the child became the object of deep affection to Gurudev's mother and wife. But soon fate snatched away from them their darling before it could complete ten months. This untimely demise of the child brought unbearable sorrow to them all. Gurudev bore that sorrow with the same attitude of absolute self-surrender. Echoes of which we find in his works elsewhere.

“..... Continuing the idea of helplessness, Surdas tells us, “You will have to look on in helpless frenzy when death is snatching away your only dear child.” The company of the saints is that it puts in the mind of the aspirant an attitude of reconciliation with the highest reality - call it Nature or call it God. In the history of thought, we have had many instances to support this reconciliation between the developing aspirant and the order of nature. All that is good to thee, O nature, says the great Stoic philosopher, Marcus Aurelius, is good to me. Job in

the Old Testament reiterates the same idea in another fashion when he exclaims, 'God hath given, and God hath taken away. Blessed be the name of the Lord.' All the prosperity, all adversity, all good and bad happenings in the world take place on account of the will of God. In a philosophical way, Leibniz has explained the same idea in his doctrine of optimism enunciates in his Law of Sufficient Reason. Whatever is, says Leibnitz has sufficient reason for its occurrence जो प्रभु कीनो सो भल मानो says Nanak. Also we have in a great modern philosophic poet, Robert Browning, an expression of the same idea when he says, "God is in the heaven and all is right with the world." To such a reconciliation, therefore, either with the order of the nature or with the will of God, does the progressing mystic arrive on account of the company of the saints." (PGHL 41/58).

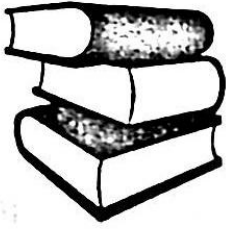
Gurudev was trying to forget this sorrow through meditation, reading and occasional bliss of realisation. In the meanwhile he was required to bear two more shocks. The terrible influenza epidemic of 1918 carried away first his dear wife and then within a month, his revered mother as well. Still he could bear all that calmly by the grace of his Master and his spiritual experiences. About the demise of his wife he once told his friend: "Through the grace of my Master I had then performed my Sadhana quite well. Hence if I had prayed God to save my wife from the clutches of death, my prayer would not have gone in vain. But since God's wish alone is blessed, I did not think it proper to pray Him like that." Such was the attitude of resignation attained by him then.

(to be continued...)

- Dr. N. V. Kulkarni

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Book -Reviews

1) 'Happy for no good reason' - *Author : Swami Shankaranand. Publisher : Motilal Banarasidass P. Ltd., 41, UA Bangalow Road, Jawahar Nagar, Delhi-110007. 242 pages. Price: Rs. 225/-*

Book is provided with Compact Disc on chakra meditation.

The book is an easily understandable and analytical treatise on philosophy, techniques and practice of Meditation which can be usefully applicable to living in the modern world. The emphasis is on Self-Enquiry into the inner depths of the mind, purifying the thoughts and feelings and developing right attitudes towards happenings in the world. As the author says, we live in two worlds simultaneously, the outer world and the inner world of thoughts and feelings. The inner self, the source of peace, love and wisdom is our essential nature and can be attained by meditation and Self-enquiry. One should learn to recognise and follow the upward shift of energy provided by the inner self in daily life as well as in meditation.

Swamiji describes the state of enlightenment as one of "becoming present." The past is history and future is a mystery. Brooding on them leads us to nowhere. It is present movement, the now, that holds the key to everything. The method of attuning to the "now" is Self-enquiry, turning inward and asking the right

questions. This simple practice is said to eventually lead to the goal of all yogas, Self-Realisation.

Swamiji accepts the great spiritual tradition of Shakti, the powerful and compassionate energy dormant within every person. This energy is the substance of meditation and the mysterious force that enlivens and gives bliss to life, electrifying everything we do and when nurtured, our inner world blossoms with full radiance.

The book is divided into two parts - Part One Atma-Vyapti, or Meditation on the Self and Part Two - The Shiva-Vyapti or Meditation in the world. Part one is based on successful "Learn to Meditate" course where the fundamental techniques understanding the practice of meditation and commitment to practice of meditation, are detailed. This part concentrates on the basics of Meditation - the inner world, the inner self the goal of meditation the obstacles to recognizing the inner self and the contemplations with techniques to deal with them. Every one has an inner self, a place deep within which is the true resting place of the Mind. Swamiji reassures that meditation is as natural as sleep and the ability to enter deep states of peace is as easy as falling asleep. He calls it "sleep sitting up" and believes every one can learn to meditate. He offers an arsenal of meditation techniques and yogic practices, so that one can experiment and choose, with which one can resonate and get the peace of the inner self. It is important to go with one that works with oneself rather than struggle with one that does not work.

In part II Meditation in the world, a path is given to use meditative awareness to become more awake and happy in daily life. However it is important to think deeply and love abundantly, Yōga philosophy says that we look at the world externally, but

leave ourselves aside. When we notice the Self and begin to explore it, we become aware of the most powerful thing in the whole universe - The Consciousness, which pervades everywhere. Everything is consciousness. The presence of consciousness utterly transforms Reality. Reality is unthinkable without consciousness. Kashmiri Shaivism says that consciousness (chiti) is the primary stuff of the whole universe. Consciousness characterised by will and emotion, knowledge and power to act pervades everywhere at all times. It is God without form that becomes all the forms in the universe. Western Science has still a problem to account for consciousness.

Swamiji narrates a personal experience of this universal consciousness. In his later part of life in USA, though he taught English literature, he became an avid admirer of the 16th century poet - saint Tukaram and became thrilled by the poet's extraordinary expression of love for God and had fixed a course on his life and writings at Ann Arbour Michigan Ashram at that time. On the starting day of the course, he was stunned to receive an envelop post-marked Dehu India, containing prasad, the blessed offering from Takaram's temple. It was sent by an acquaintance who knew about his admiration for Tukaram but never knew the course or the timings. It was unintentional. Swamijee says it is a powerful confirmation of a higher intelligence that unites us all. The universal consciousness orchestrated the timing. He felt as if Tukaram is Speaking to him across the centuries.

Swamiji recommends the Self-Inquiry - the Shiva - process method to understand and reach the Universal Consciousness. The Self-enquiry leading to Self-talk questions becomes a powerful focussing device which discards mental formations,

tensions and disharmonies and opens ordinary living to an inner spiritual dimension providing simultaneous awareness of the inner world and the outer world. Tranquility-inner peace and Equanimity-outer peace play an important part.

The book has a chapter on "questions and answers" and appendix 6 on chakra-meditation; appendix 2 on giving Summary of contemplations and meditation techniques and appendix 3 on Yoga of meditation in Bhagwadgita Chapter VI. The book is interspersed with many anecdotes, parables and quotations from original texts like Patanjali, Tantras, Kashmir Shivaism etc. to illustrate the view points.

The author, Swami Shankarananda, was a teacher of English literature in American Universities before he came to India in 1970. He met many personalities in Yoga Philosophy and ultimately became a disciple of Swami Muktanand of Ganeshpuri and stayed with him for twelve years and attained Self-Realisation. At present he is in Australia and available at Shiva School of Meditation, 27 Tower Road Mt Eliza, VIC 3930 Australia; Telephone 0397752568, Fax 0397752591.



2) 'The Dictionary of The Esoteric' - *Author : Nevill Drury. Published : First by Watkins U. K. 2002; First Indian Edition Delhi 2004 available with Motilal Banarassidass P. Ltd., 41, UA Bangalow Road, Jawahar Nagar, Delhi-110007. 344 pages. Price: Rs. 295/-*

The book provides a contemporary perspective on both Western and Eastern Esoteric traditions. there are over 3000 cross-referenced entries which give a fascinating glimpse into the world of magical formulae; the nature of spiritual beings;

the meaning of signs, symbols and secret rites and historical accounts of hauntings and psychic occurrences. We can read extracts of religious and esoteric texts such as the Egyptian Book of the Dead, the Dead Sea Scrolls and the Zohar ; profiles of characters both human and divine in great legends and myths of the world; a variety of folklore from many lands, the nature of transpersonal psychology and the study of mystical states of consciousness, hermitism, alchemy, spiritualism, features of biographies of leading figures in the field with details of their lives and many more items needed for reference. This is a valuable reference book in the concerned fields.

- P. D. Dharwarkar

3) Bhausahab Maharaj Umdikar Ek Shodh Nibandh-
'*Modern View at a Saint's Life and a model framework for studying a Saint's life*', Author : Dr. N. V. Kulkarni.

A very thought provoking book in Marathi for sadhakas and others who are engaged in normal family life and some kind of occupation to support their livelihood is recently available. The writing style like a research paper makes it a very interesting reading. The saint's life is not to be read like a novel or long story but needs to be studied to draw lessons for our own living style and developing ourselves in a much better way. The book shows the way how to study a saint's life from the modern point of view management science, behavioural science and sociology etc. besides the most important thing : spiritual development of oneself.

Bhausahab Umadikar was the revered guru of Amburao Maharaj, Gurudev Ranade and many others. Gurudev Ranade

once wrote to him why should not we call you as *Atmadev*. The book explores and explains the thinking behind this particular thought and brings out good lessons for everybody and especially for the sadhakas. The basis is all the characteristics as explained in Dasbodh by Samarth Ramdas, and how those are depicted in the life of Bhausahab Maharaj. These seven characteristics - (1) Soft language (2) to keep good relationship with all and not hurting anybody's feelings (3) Utmost Humility (4) Helping everybody and taking all the trouble and all efforts to help others. (*Paropkar*), (5) Total absence of any desire (6) Total dedication to spirituality (7) Height of peacefulness, forgiving nature. The writer has given examples from the life of Bhausahab Maharaj in respect of all these saintly characteristics. Very good sketches drawn by Mrs. Madhuvanti Gajendragadkar add to the beauty and usefulness of the book. The titles under illustrations are also appropriate and highlight the events in the life of Maharaj.

How the human being attains Godhood by utmost efforts (*Sadhana*) is very well demonstrated in the life of Maharaj and further his desire and going out of the way to help all his disciples in their efforts for God-Realization is also depicted through number of examples from his life. Further the aspects of modern management techniques such as time management, daily life organisation, full utilization of time, overcoming all difficulties, meeting management, work allocation and getting things done from different people of varying capacities, use of Group work and Group dynamics etc. is worth noting even by modern management scientists.

Creating a special social group of devotees from all castes and creeds and spreading the influence of spiritual outlook, faith - how to realize God by acting as per the advise of Guru, belief in God, Realizing God as the highest goal and value in life,

Avoiding any desire for others' money and others' women, etc. are worth noting from the life of Maharaj and the author has successfully brought out this in the book. He also shows with illustrations from his life how Maharaj loved his disciples to the extreme.

The preface written by Shri Suresh Gajendragadkar is also very useful addition in understanding importance of and highlighting the special characteristics of the life of Bhausahb Maharaj.

The author, the artist, the publisher, the printer all deserve praise for bringing out such an excellent book.

- H. D. Kopardekar



The ambrosial juice has indescribable flavour. Each and every cell in the brain experiences it. Ordinarily the tongue is the medium of taste. The juice flows on to the tongue and this experience is easier than that enjoyed by the brain. Spiritual juice does flow and it is not necessary that one can have its experience only on the tongue. Nor it is true to say that experience on the tongue is very important.



A spiritual teacher can perform physical or psychological miracles to some extent but not any spiritual miracles. It is not possible to impart knowledge and spiritual experience merely by putting one's hand on another's head. One has oneself to strive hard to attain to spiritual heights.

- Gurudeo Ranade



Activities of A.C.P.R.

Quarterly Report for the period ending 30th Sept. 2005

On the occasion of 'Shravan Month' Lecture series were held in A. C. P. R. on 6, 13, 20 & 27th August 2005.

Date	Name of The Guest	Topic
6/5/05	Shri Swami Raghaveshananadji Maharaj (Secretary Ramkrishna Ashram Bgm.)	Bhajan-Satsang & Pravachan
13/8/05	Dr. Basvaraj Jagajampi (Principal Lingaraj College Bgm)	Sharana Sahitya
20/8/05	Shri. H. B. Kolkar (Head Dept. of Kannada G.S.S. College Bgm.)	Dr. B. R. Ambedkar's Philosophy
27/8/05	Shri Swami Raghaveshanandji Maharaj (Secretary Ramkrishna Ashram Bgm.) Chief Guest - Dr. M. A. Udchankar, Principal. A. M. Shaikh Homeopathic Medical College Bgm.	Bhajan-Satsang & Pravachan

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- Prof. N. R. Deshpande

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