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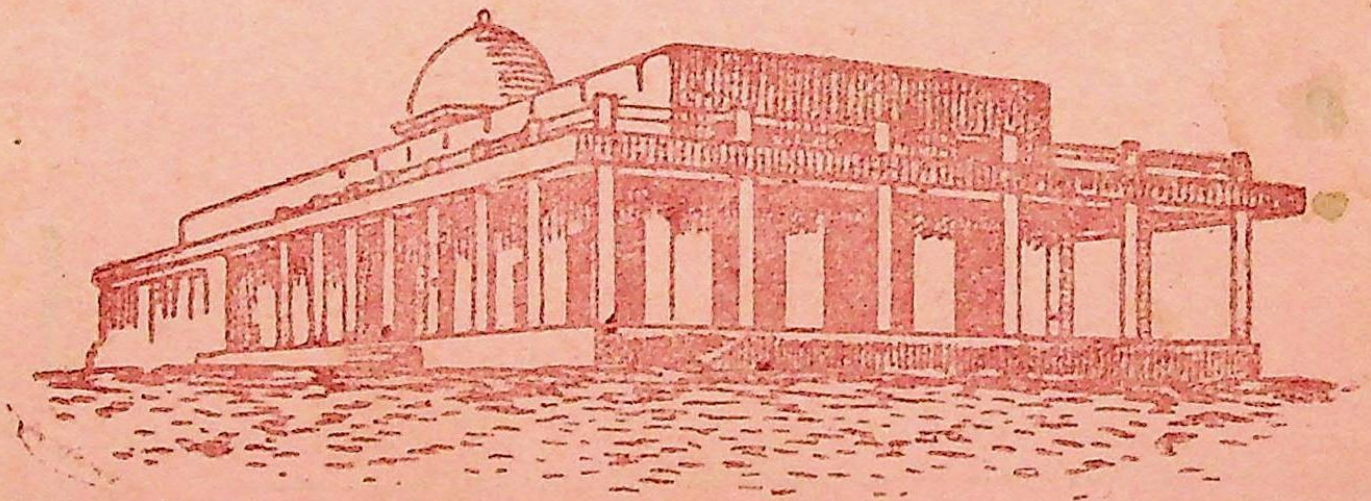
Pathway to God

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आत्मा वा अरे द्रष्टव्यः ।



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PATHWAY TO GOD

(A quarterly Journal of Spiritual Life)

Editor:— Prof. K. D. Tangod

Vol. XV



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Pathway to God

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“One God, One World, One Humanity”

Vol. XV	October 1980	No. 1.
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नीलाम्बुज श्यामल कोमलांगं
सीता समारोपित वाम भागम् ।
पाणौ महासायक चारुचापं
नमामि रामं रघुवंशनाथम् ॥

I bow down to Rama, the foremost amongst the Raghus, whose handsome body is of dark blue colour like the blue lotus, who has Sita seated on his left, who wields a beautiful bow and great arrows in his hands.

Tulasidas.

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EDITORIAL

What To Surrender And Why ?

According to Sri Gurudev Ranade God-realisation is the be all and end all of human existence. God-realisation was not only preached through all his works but was practised with all seriousness by him. He directed all his efforts towards the attainment of this end. His efforts backed by his faith and sincerity were crowned with success and he turned out a realised soul. God-realisation is another name for aparokshjnana that paves the way to mukti, the highest of the purusharthas, or the desirable objectives.

Of the three main paths leading to God or God-realisation the path of devotion or bhakti is considered to be more easy. Bhakti to be effective and to serve its purpose should be pure and single-minded. God pleased with such devotion bestows his grace on the devotee. Lord Krishna declares in the Gita that the devotee who surrenders his mind and intellect to Him is dear to Him. (BG XII-15)

Bhakti is intense love of God based on the knowledge of the nature of God. It is loving God much more than we love other things near and dear to us. Bhakti should culminate in complete surrender to God. Lord Krishna asks Arjuna to offer everything to Him (B. G. IX 27.) He also advises Arjuna to fix

his mind on Him and entirely depend upon Him to be eligible to come to Him (B. G. IX 34). Elsewhere He asks him to surrender all duties to Him and seek refuge in Him alone so that He would absolve him of all sins (B. G. XVIII 66).

From the foregoing suggestions and advices we come across in the sacred Gita it is clear that God is pleased with such devotee who completely surrenders himself and all that he does to God. Pleasing God by surrendering all that we do and have is the only way of returning our obligation to Him. Has not God obliged us by giving a suitable body (Sadhana sharira) mind, intellect and other facilities required for attaining salvation? All that we have we, have received from Him and all that we do is because of his power to control our activities as an inner ruler. We owe our existence, knowledge, activity and wealth to Him. But for His will and kindness we should not be able to possess and enjoy any of these. We will be therefore ungratefull if we do not give back what we have received from Him.

It is easy to talk of complete surrender but difficult to understand its full implication and practise it in our life. Complete surrender means surrender of wealth or belongings possessed by and dear to us (Ishta Dravya). It also means the surrender of our knowledge (Jnana) that we have been able to acquire because of God's help. Lastly it means surrender of all activities of ours (Kriya) which spring from Him, the root cause of the activities.

In surrendering our wealth or belongings we are expected to spend our things which please God. It should be utilised for the benefit of the poor and the needy in whom also

God dwells. In surrendering our knowledge we are to place at His feet all we claim to know and preach to the world with the spirit of service of the Lord. The feeling that we have obtained knowledge by our own effort needs be curbed. In surrendering all our activities to God we are to perform our duties without desire for their fruits. It consists in doing our duties and leaving the fruits to Him, the root cause of our activities. God takes care of us only when the 'ego' in us disappears and is replaced by divine will. 'I' and 'Mine' should by their disappearance make room for 'He' and 'His'. The only way to please God and secure his grace resulting in our final release is to surrender ourselves completely to Him (Sharanagati). God has assured to take care of all devotees who are solely devoted to Him and worship Him. A true devotee does everything in the name of and for the service of God with the full knowledge that all things are dependent on Him, the only independent principle. God is sure to shower His grace on such devotees and lift them from the bondage. Freedom from bondage tantamounts to putting an end to all suffering and attainment of the bliss of self-hood (Svarupananda) which one enjoys when released.

Editor

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DR. R. D. Ranade's integration of the four
methods of God-realisation in the
Bhagavadgita.

S. K. Gupta.
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The methods of God-realisation in the Gita namely Karma-Yoga, Jnana-Yoga, Dhyana-Yoga or Raja-Yoga and Bhakti-Yoga are complementary to each other. Together they may make one method which Ranade named as Mystical Method. In his book Dhyana-Gita, Ranade takes up Karma-Yoga first. Good actions or Karma constitute the first step towards God-realisation. Moral preparation is necessary before one can aspire for God. A morally bad person has a dirty mind. Such a mind cannot have the right conception of God nor can meditate on God with concentration. As Dr. A. G. Javadekar, writes in his book . "Approach to Reality" (p.171) the knowledge of God is not possible without self-purification and God-love. Self-purification involves self-conquest and self-denial. Senses are to be controlled and detachment to worldly objects is to be inculcated, Niskama-Karma of the Gita is a great purifier of Self. Performance of our duties in a detached manner gradually makes a dirty mind clean. A morally good

mind can have the right conception of God and devotion to Him. A person attached to the objects of the world acquires a slant which distorts his knowledge of reality. Right knowledge of God cannot exist in a mind having a wrong attitude towards the world. Niskama-Karma or detached performance of duties eliminates mental impurities and makes it steady. A steady mind is indifferent to success or failure in action. This is what the Gita calls siddhi-asiddhi samatvam. In a completely steady mind as in the state of Niskarma-Siddhi the vision of God occurs. Thus Karma or action ultimately leads to Jnana or knowledge of God (Gita-IV-33), The vision of God immensely intensifies devotion to Him. Such a person cannot do anything but to please God. Our actions are offered to God.

After Karma-Yoga Ranade places Jnana-Yoga in his Dhyana-Gita. In Jnana-Yoga jnana or knowledge of God is to be acquired and mind is to be concentrated on God continuously. This process is called Nididhyasana in Sankara Vedanta. At this state no devotion to God is necessary according to some interpreters of Sankara's Philosophy. According to them devotion to God is necessary for mental purification before Nididhyasana is undertaken. According to Ranade continued fixing of mind on God without deep love for Him is difficult. Any knowledge of God must have its emotional counterpart. Knowing God and loving Him go together. Realisation of God within us is possible according to the Gita (VIII-21 & 22) only through one-pointed devotion. The experience of ' I am God ' is surcharged with God-love. Ranade calls it Advaita-bhakti. Advaita is not incompatible with bhakti as the distinction between devotee and God remains in the integral experience.

Dhyana-Yoga is next taken up in Dhyana-Gita. Karma and Jnana are to be attuned to Dhyana. Karma makes the mind suitable for right knowledge of God (Jnana), which should be the object of constant meditation. Dhyana is meditation of God with breath control. The incoming breath is to be equalised in duration with the outgoing breath and with each breath the name of God is to be taken (Gita-VI-27). Mind is to be withdrawn from all sense objects and concentrated on God. When the mind becomes so steady on God that it does not waver like the flame of a lamp in a windless place, the vision of self occurs (Gita-VI-20) Continued practice of Dhyana makes self-vision possible which is also a blissful experience. The bliss is experienced first within and then outside (Gita V-26). God is experienced within as well as outside. In all objects God is seen and all objects are seen in God (Gita-V.30.)

Bhakti-Yoga comes next in Dhyana-Gita. Dhyana should be blended with devotion to God or Bhakti (Gita-VI-47) Contemplation of God with devotion is distinguished from concentration on God without devotion as in Jnana-Yoga. In the former process God is conceived as possessing all good qualities. Such a God can be loved. In the latter process God is conceived without qualities. That is His real nature. But it is difficult to have such a conception, Gita tells us that Jnana-Yoga is a difficult process (XII.5). Though God is without qualities yet to imagine Him as possessing qualities and love Him intensely as Bhakti-Yoga requires, is the easiest way of getting Him. One who can love God very quickly becomes free from bad qualities like fear, anger, infatuation etc. and contemplates God constantly. Constant loving remembrance of God with absolute dependence on Him moves God and His Grace descends upon the devotee.

The vision of God is attained (Gita X.11). Such a person need not bother about earning his livelihood. God takes care of him. He is called a jnani-bhakta-a devotee who has attained the intuitive knowledge of God. His devotion is of the highest order. He is dearest to God. He ascends to the highest stage of God-realisation. He enters into God (Gita XVIII.55). Without intense devotion this state cannot be attained. Concentration of mind on God without devotion as in Jnana-Yogo may lead to an experience of 'I am God' but not entry into Godhead.

Each of the four methods of God-realisation according to Ranade may be instrumental in itself to many mystical experiences. First the Self is experienced and then the indentity of self with God is experienced. Thereafter God is seen in all objects outside (Ranade's Nitya-nemavali, p. 11). To attain quick results and higher experiences the integration of the four methods is recommended. Karma paves the way to Jnana which is necessary for Dhyana and Dhyana is to be combined with Bhakti. Further it may be noted that (a) Karma and jnana (b) Karma and bhakti (c) Jnana and bhakti are reciprocal in relation. They are mutually contributory. Niskama-karma leads to jnana or knowledge of God and more the knowledge of God the more niskama or detached we become in our actions. Next virtuous actions or karma generate devotion to God (bhakti). In the Gita (XII. 13 to 19) it is mentioned that virtues like contentment, non-violence, compassion, equanimity, desirelessness, detachment, freedom from pride, anger, jealousy, fear, elation, depression etc. are ultimately transformed into devotion to God. Also more the devotion to God the more such virtues the devotee acquires. Reciprocal relation further exists between jnana and bhakti. As our know-

ledge of God increases, the devotion to Him is intensified. On the other hand devotion to God enhances our knowledge of God. Loving some one is to know him more and more intimately. Such reciprocities are realised by mystics on the pathway to God. Gurudev Ranade did realise this.



- 1 Without your total commitment, no spectacular success is ever possible by grudging participation and a half-hearted involvement. Beware, we need your total commitment.
- 2 . One may change one's dress easily; but, who can change his heart with the same ease?.

Swami Chinmayananda

Spinoza-Sthitapragna Yogi

Dr. (Miss) S. H. Divatia

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Spinoza differs from all western philosophers by his insistence on philosophy being a cure for physical and mental diseases and being more than an intellectual exercise. He never lets any theological dogma to intrude into his philosophy. He also excluded all appeals to imagination in construction of his system of philosophy. He of all western philosophers implicitly accepts our theory of Adhikarabheda. He distinguished between things eternal and non-eternal which we call Nityānityavastuviveka. He also cultivated a detached dispassionate attitude which we can call Ihamutrāphala bhoga viraga.

Like Śankara Spinoza vehemently denied that the world is the creation of arbitrary fiat of God. Śankara inherited ajātivāda from Gaudpāda. Spinoza believed Substance God and Nature are one and Nature creating (Natura naturans) and nature created (natura naturata) are one and the same (Thus supporting Gaudpāda's ajativada). They are two sides of circumference of circle only.

Spinoza, like Indian philosophers, believed that God is everywhere in the world. He did not support Christian dogma

of God being outside the universe. His pantheism, we have already absorbed in our philosophy.

Spinoza rightly believed that motion and rest (which we call energy) is the basis of the physical world. Only he did not arrive at the concept of Mayā-Shakti which we believe.

Spinoza's philosophy is very much like S'ankara's except that he did not think of Reality as bliss, did not arrive at the concept of Moksa, and did not arrive at Māyā or Avidya.

Spinoza rightly emphasized knowledge (Scientia Intuitiva) but did not sufficiently understand the power of Avidyā or Ignorance. This ignorance leads to fatal results. For example men are reported to have died when in place of rope they have perceived snake at night.

Spinoza correctly said that man is a part of nature, he is a finite mode only. He had no illusions of human freedom either. He said the stone considers itself to be freely falling because it is ignorant of cause of its fall.

True freedom says Spinoza is true necessity and at empirical level this is very true. We are all nimittamatra.

True freedom, says Venanta, can only be realized when one realizes greatness of Atman and its ultimate identity with Brahman.

Spinoza has his own grand understanding of morality. Man is part of nature and therefore the moralist must be a "naturalist", used in a wide sense.

Man's unhappiness is due to his being only part of nature merely a finite mode. He has to suffer vicissitudes of fortunes stoically. He implicitly believed that Sansara is suffering.

(All Sanskaras are suffering says the Buddhist but this is not a proposition). But he did have a negative attitude to the world.

The most striking achievement of Spinoza in his philosophy of morals is his realization that man has a drive (Conatus) towards self-maintenance. Man has a natural tendency to find his true equilibrium, that is towards maintaining physical, mental and spiritual health. First principle of his morals is that man seeks his own self-preservation and security.

Spinoza believed that a man will realize his greatness in so far as he is less influenced by outside causes than by inner causes (self-determination). Man must be self-determined. True freedom is self-determination. This is because Reality is Svalakshana. This is Vedānta and Shunyavada belief also.

Spinoza believed that all men tend to preserve their vitality (what we call Pran shakti). A modification of the body influenced by other bodies produces increase or decrease in vitality.

Even Bertrand Russell who is otherwise sceptical of Spinoza's 'deductive metaphysics' has sung praises of his ethical theory which is supported nowadays by medical science including psychosomatic medicine, psychiatry and allopathy.

Spinoza firmly proclaimed that man must be master of his passions instead of his passions being masters of him. Increase of passion beyond a certain limit leads to human bondage producing emotional imbalance (love-hate relationship) hatred of oneself and others, and resulting in ego-disturbances resulting either in inflated egos or nervous tensions.

We have similar belief in equilibrium physical and mental, in our own philosophy. We call it Sām̄yavastha of the Guṇās. When balance is disturbed then ignorance, sloth anger etc. come up in profusion and spoil physical and mental health.

The degree of power or perfection of any finite thing depends on the degree to which it is causally active and not passive, in relation to things other than itself. The one absolutely powerful and perfect being God or Nature is in all respects active and in no respects passive for God is self-determining and none of his modifications can be the effects of external cases since there can be no cases external to God or Nature. A finite mode such as a human being has a greater power and perfection in so far as its successive states or modifications are less the effects of external causes and are more the effects of internal causes and are more the effects of preceding changes within itself. In so far as he is rational his ideas will be rational. He must transcend his limitations and achieve more and more self-determination.

Spinoza firmly believed that man's 'free intellectual activity' will ultimately lead to 'intellectual' love of God. Spinoza firmly believed that 'more we understand individual things the more we understand God. To understand God is to understand nature, self creating and self created. The more we take pleasure as philosophers in tracing in detail the order of natural causes the more we can be said to have an intellectual love of God. The latter phrase suggests some purely spiritual, other worldly, contemplation and a detachment of interest from the actual material world. Spinoza advocated passionate curiosity and delight in the infinite, in the infinite complexities of nature.

To love God is to seek unity with Him according to Spinoza.

Now this is only possible if one accepts the ultimate identity of Atman and Brahman. Vedānta is a much more optimistic philosophy than Spinoza's because 'finite mode' suggests some form of 'jadatva' which is not there in Vedanta. 'Aham Brahmasmi' and 'Tat Tvamasi' unite self regarding sentiment and other regarding sentiment perfectly.

Spinoza's whole life reflects Vedanta ideal. He transcended theological dogmas and rituals and emphasized rational knowledge completely. He never depended on anybody. He earned his own livelihood by grinding lenses (which led to consumption and lived a Saintly life despising his worldly possessions and keeping to himself only bare necessities of life. He was a sthitapragna - a detached man and a 'God-intoxicated man.'

SRI, AUROBINDO AND HIS INTEGRAL YOGA

Dr. G. N. Kundargi.

(1) Sri Aurobindo's Personality.

The personality of Sri Aurobindo was many-sided. He was a great scholar, a revolutionary, a writer of eminence and a Yogi.

In his very early days, when he was in England Aurobindo mastered the two languages-Greek and Latin. He composed poems in these languages and won several prizes. He appeared for I. C. S. Examination and wrote excellent answers. When he was professor of English in Baroda he made a thorough study of Indian languages-Bengali, Sanskrit and Gujarati. He was influenced by the literature of Bankim Chandra. He translated into English Kalidasa's plays - 'Rtu Samhara' and 'Vikramorvasiya'. He wrote a long essay on Heraclitus and showed his research talent. Earlier Prof. R. D. Ranade, an eminent philosopher, had published a monograph on Heraclitus arguing that though his style is aphoristic and crisp, he could not be regarded as a mystic. Sri Aurobindo published a series of ten articles in the 'Arya' arguing that Heraclitus was a myetic.

Aurobindo contributed in several ways to the nation as a revolutionary and as a leader of the people. During his stay in England, he was a member of the Indian Mazlis, a political organization. When he was in Baroda he published revolutionary articles in a journal called 'Indu Prakashana'. He pointed out the loop-holes of the then existing Congress and showed a new light in the life of the nation. He declared the concept of 'Sva-Rajya' and the slogan 'our goal is the attainment of full freedom'. He tendered his resignation to the services of the Government of Baroda, and joined the national college of Calcutta as principal on a less salary. Through the papers *Vande-Mataram* and *Yugantara* he sowed the seeds of nationalism in the common man. He founded 'Secret Societies' and showed interest also in preparing gun-powder, bullets and bombs. He protested against the 'Division of Bengal'. When 'Alipur Bomb case' was going on he clearly stated 'whatever I have done, it is in the interest of the nation'. Long ago in 1910 he prophesied that India would surely get its freedom.

As a writer Sri Aurobindo has enhanced in several ways the literary wealth of the country. He has written a great epic like 'Savitri'. Here he has taken a story from 'Aranya Parva' of the Mahabharata. In the depiction of the evolution of the souls of 'Asvapati and Savitri' he has expressed his philosophy and depth of experience. "She shuts eternity into an hour and fills a little soul with the infinite" here he describes the miracle performed by para-prakrti for man. His 'Life Divine' is a contribution to the field of Philosophy. *Essays on the Gita, Synthesis of Yoga, Foundations of Indian Culture*- these are his great works.

Basically Sri Aurobindo is a great Yogi. When he was

in Baroda he studied Yogasanas from Lele teacher. Even in the midst of incessant political activities he did not give up his Yogabhyasa. From the day of his entry into Pondicherry i. e. 1910 till the day of his mahasamadhi i. e. 1950 his practice of Yoga was continuous. The aim of this Yoga is to raise the physical the vital and the mental to the level of the supramental and to lower the supramental to the level of the mental, the vital and the physical and thus to lead a four-fold way of life i. e. the bodily life, the vital life, the mental life and the supramental life. Those who are disappointed in life, have no place in the Ashrama of Pondicherry. We have to suppose that all life is Yoga, we have to purify our body, the vital and the mental and we have to suppose that whatever we do is for the service of the Lord. This is the aim of Yoga according to Sri Aurobindo. Here there is action, knowledge, devotion and meditation all combined. After the entry of Mrs. Mira Richard the life of the Ashrama grew in several ways. Today there are thousands of devotees. Today the work for the construction of 'Auroville' or 'Usa Nagari' is going on. It symbolises the unity of world-culture, harmony and unity of man-kind.

(2) Synthetic Vision.

If we look at the life and works of Sri Aurobindo what we notice is his synthetic vision. With a view that he should not have contact with anything Indian his father Dr. Krishnadhani Ghosh sent him to England. At that time his age was only seven. English alone became his natural language, Greek and Latin his classical languages. When he was studying French, German and Italian he easily understood the roots of Western Culture. After his return to India, as mentioned earlier, he mastered Bengali and Sanskrit and shook the foundations

of Indian culture. His book entitled '*Foundations of Indian Culture*' is a unique contribution. He found out the significance of the Veda, the Upanisads and the Bhagavadgita. He wrote on the secret of the Vedas and declared that his source of inspiration is in the Vedas. Thus he became a Samanvaya Acharya of the East and the West.

We can find this synthetic vision in his literature, art and in his views on life and education. The meeting of the East and the West could be noticed in the style and imagery of his *Savitri*. In his *Future Poetry* he states that good poetry should be a synthesis of the five eternal principles-Truth, Beauty, Bliss the vital and the mental. He says that art should synthesise, the power of beauty of the Greeks, the power of intellect of the Europeans and the power of the spirit of the Indians. Whether Homer is singing the story of the brave, or whether Shakespeare is analysing different layers of human personality, or whether Dante is giving his descriptions of Heaven and Hell - the basic principle of poetry is one i. e. the synthesis of Truth, Beauty and Bliss.

If we want to purify our daily life we should have the same synthetic vision. We should not suppress the body, the vital and different desires of the mind. Nor should we suppose that they are all in all. We should synthesise these forces along with the force of the spirit. The epic '*Savitri*' symbolises the synthesis of the Earth and the Heaven *Dyāva* and *prthvi*. Man should rise from the human level to that of the Divine. And the Divine should come down into the human. "Parasparam Bhavayantah Sreyah Parama vapsyath". 'Thus fostering one another disinterestedly, you will attain the highest good'. This is the message of the Gita.

In the opinion of Sri Aurobindo this synthetic view of life should be inculcated in the education that we are giving to our children. In the Ashrama of Pondicherry enough attention is paid to physical education, purification of emotions, and strengthening of spiritual force. In Russia and China there is compulsory system of education. In Greece and Rome there is emphasis on physical education. In ancient India our education was restricted to a few only. In European system of education there is stress on intellect. For a long time in India we had the influence of British education. True education consists in the development of harmony - the harmony between and among the physical, the vital, the mental and the spiritual. In this system of education our egoism should disappear, our emotions should broaden as widely as the world, and there should be a feeling of devotion that whatever we do, we do for the love of the Lord.

(3) Synthetic Philosophy.

Sri Aurobindo's integral view has its basis in his integral philosophy. This integral philosophy is depicted in his *Life Divine*. The following is the gist of the the *Life Divine*.

Epistemology is an introduction to philosophy. By means of our sense organs - eye, ear, tongue, hand or leg we come to have knowledge about the external world. We come to know about colour, sound, smell, taste and touch of external objects. A Cārvaka or a materialist accepts sense-perception alone as the source of knowledge. He does not accept reason or intuition. A rationalist would emphasise reason or logic as the sole means of knowledge of the external world. People like Bertand Russell have amazed the world by their powers of intellect and logic. Besides sense perception and reason our Vedic Seers have accepted intuition as another significant source of

knowledge.

“Indriyani Paranyahuh, Indriyebhyah param mana h
Manasastu Parabuddhih, yo buddheh paratastu sah.”

“Great are the senses; greater than the senses is the mind; greater than the mind is the intellect; and greater than the intellect is He-the Divine.” So says the Bhagavad-Gita. Sri Aurobindo emphasises again and again the importance of intuition or integral knowledge. Philosophers like Plato, Descartes, Kant and Sankara said that there is opposition between Sense and Reason. Śankara and F. H. Bradley pointed out that there is opposition between reason and intuition. But in the system of Sri Aurobindo there is no opposition between Sense, Reason and Intuition. His aim is the integration of all these. He says that thousandfold reason is intuition. This integral epistemology leads us to his integral metaphysics.

The aim of Philosophy is a rational discussion about Self, World and God or Absolute. Today's scientist or a Carvaka accepts only matter. He does not accept Self, God or immortality.

In this world there are not only material things but also psychic or sentient beings. How can we expect psyche from matter? Therefore, along with matter there must be spirit also. This is the Samkhya Principle of Prakriti and Purusa. Prakriti is material. But it is always active. It is without consciousness, devoid of intelligence. According to the Samkhya theory of evolution, from matter or Prakriti comes intelligence or Mahat; from Mahat comes the ego or Ahamkara, from Ahamkara in its Sattva aspect come the five sense organs and mind and in its tamas aspect the

tanmatras, etc. But how can the insentient, purely material principle like prakriti give rise to the world of intelligent, conscious beings? The Samkhya philosophers' reply is - although prakriti is blind, and the spirit is lame, somehow they co-operate in the evolution of the world. The analogy may be attractive, but it remains an analogy. And analogy is not an argument.

The thesis of Achārya Samkara is that Brahman alone is real. Due to our ignorance or the operation of Maya the Saccidananda Brahman appears as the world of matter and souls, like a rope appearing as snake or a conch appearing as a shell.

Sri Aurobindo besides criticising the theses of Carvaka, Samkhya and Sankara - puts forward his own point of view. There is spirit in matter. There is no opposition between the physical, the vital and the mental. These should rise to the level of the supramental. From the supramental level we should realise God who is a triune unity of sat, Cit and Ananda. Just as man rises to the level of the Divine, the Divine comes down to the level of the supramental and then to the mental, the vital and the physical. This is ascent and descent. This is evolution and involution. The world is real. It is the Divine Leela.

(4) Integral Yoga

In *Life Divine* there is a chapter entitled: "Out of sevenfold Ignorance towards Sevenfold knowledge". It is an important one. Ignorance or misery in life is sevenfold. We may be ignorant about the creator of the world; we may be ignorant about knowledge of the Self which transcends the physical

the vital and the mental, we may be ignorant about 'me', and 'mine' - the egoism; we may be ignorant in supposing that this world which is bound by space and time is all in all; we may be ignorant about different layers of consciousness; with ignorance we continue in the crooked path of ignorance, and have no aspiration for Life Divine. We should move towards liberation from the seven-fold ignorance. If we leave this task to prakriti it might take infinite time. It may take a series of births. To achieve evolution with a much rapid speed is Yoga.

The disciplined ones have placed before us several Yogas. They are : Hatha Yoga; Raja Yoga; Karma Yoga; Jñāna Yoga, Bhakti Yoga. In his '*Synthesis of Yoga*' Sri Aurobindo points out limitations of these different Yogas. Harmonising good elements hidden in them he introduces us to his Integral Yoga.

The aim of Hatha Yoga is to understand the latent powers of the body. Its aim is development of the body and to make it healthy. Through different Asanas and Pranayama the individual attains the siddhis of the body. But Aurobindo's criticism is that the Hatha Yoga does not take into account the mental powers.

In 'Raja-Yoga' emphasis is laid upon the development of mental powers rather than those of the body, '*Cittavrttinirodhaḥ Yogah*'. Yoga means control of movements of mind. Yama, Niyama, Āsana, Prānāyama, Pratyāhāra, Dhyāna, Dhāraṇa and Samādhi - this is the eightfold Yoga of Patanjali. The details of Patanjali Yoga are as follows :

To have control over movements of mind; to restrain our desires and ambitions; to have regularity in our study,

food and walking; to purify body and mind through prānāyāma and prātyāhāra and through Āsanās like Shirṣāsana, Kamalāsana, Yogāsana and Savāsana; to pay our attention to God through Dhyana and Dhrana and to attain Samadhi in God. Through the practice of Pātanjali Yoga we attain peace both in body and mind. But according to Sri Aurobindo, in Raja-yoga there is no thought about transformation of the unconscious.

In Karma-yoga the individual gets rid of his indolence. He becomes active. A disinterested action possesses more value than an action done with attachment to the fruits. Karma-yoga is a good path for the elimination of individual ego. But Sri Aurobindo's judgment is that in Karma-yoga there is no scope for transformation of the vital and the mental powers.

A Jñānayogi turns all his thoughts towards God. By means of his logical reasoning he separates the true from the false. He attacks blind superstitions and emotional excesses. He points out what is permanent as distinguished from what is transient. But man is a combination of body, thought and emotion. Therefore, Sri Aurobindo says that in Jñāna-Yoga there is no place for purification of emotions and for action.

In the path of devotion there is a special emphasis on bhāva-samskāra and Hṛdaya sanvedana. God is realised through love and devotion. But Aurobindo's criticism is that there is no scope for knowledge and action here.

As said above, in his Integral Yoga, Sri Aurobindo synthesises Hathayoga, Rajayoga, Karmayoga, Jñānayoga and Bhaktiyoga. In the Taittiriya Upaniṣad there is reference to Annamaya Kosa, i. e. the physical sheath. Pranamaya Kosa

i. e. the vital sheath; Manomaya Kosa, i. e. the mental sheath; Vijñānamaya Kosa or the supramental sheath and Anandamaya Kosa or blissful sheath. Along the same lines on the Integral Yoga of Sri Aurobindo there is equal place for the physical, the vital and the mental. In his Integral Yoga there is equal importance to action, knowledge and devotion. From the physical comes the vital; from the vital comes the mental; and the mental ascends to the supramental. The Saccidananda descends from the supramental to the mental, the vital and the physical. The poona Yoga states development of different layers of the physical, the vital and the mental.

In Integral Yoga there is enough scope for individual freedom. Sri Aurobindo says that just as religion and morality are subtle, so also is the path of Yoga. A sādḥaka should find out his own way according to his interest and ability. Sri Aurobindo does not say that a scientific path is applicable to all. Still in the interest of the common man the four-fold discipline is explained as follows:

(1) Interest and Devotion - A Sādḥaka should have firm faith in the path he has chosen. For God-realization devoted wish itself is the active force. If there is no ardent wish it is impossible to proceed further. The task of interest is to protect abhipsa and see that it is not suppressed. The method of disinterested action where we proceed, without caring for success or defeat, on the chosen path-gives rise to desire and interest-abhipsa and utsāḥa

Faith which is generated should flow incessantly. For a sadhaka difficulties are many. The physical and mental passions create difficulties in the path of sadhaka. For God-realisation mind should be steady and stable, unsteadiness and

instability should disappear.

Man is immensely active in one way or another. If *Karma* is to become Karma-Yoga the egoism of 'mine-thine' should disappear.

“Prkṛtoḥ Kriyamāṇāni Guṇaiḥ Karāṃṇi Sarvaśah
Ahaṃkāra Vimūḍhatmā Kartāhamiti manyate”.

'Action are going on through the guṇas of prakṛiti. An egoist thinks that he himself is doing everything'.

In order to eliminate egoism there should be a sense of dedication and sacrifice. God, the creator of the universe, the sutradhara of the world-drama, is performing actions through us. We are all his instruments. “Nimitta mātram bhava savya sācin.” ‘Be my instrument Bhiṣma, Drona, Karna-all these have already been killed by me.’ Thus says Lord Krishna to Arjuna. If we do our action with a sense of dedication to the Lord, accepting success and defeat, hot and cold with equanimity, it does not bind us.

(2) Scriptures - The Vedas, the Upaniṣads and the Bhagavadgīta are the sacred, eternal scriptures of the Indians. A sadhaka should have a general knowledge of these works. But he should not be bound by these. If a sadhaka thinks that this work is great and that work is small, it would come in the way of his sādhana. A sadhaka should receive whatever light he gets from the scriptures, and proceed along his own path. The noble thoughts enshrined in the hearts of the great saints and sages are always to be respected.

(3) Guru or Teacher - According to Sri Aurobindo the teacher established in the heart of a sadhaka is the real Guru. This does not mean that Aurobindo minimised the importance

of a human Guru. 'My teacher is great, and yours small' - this idea should not come in the mind of a sadhaka. This was the reason why Sri Aurobindo did not much emphasise upon a human Guru. An ideal teacher impresses upon his disciples by his precept and example.

(4) Time - Time is necessary for a sadhaka to realise his goal. For it divine grace is also necessary. An egoist desires fruit of his action immediately. This thought is an obstacle for the progress of a sâdhaka. Birth and death are halting stations in the onward march of the soul. There is a story in an old collection. An egoist and an apparently mad man were sitting for penance. Narada told both of them to continue their tapas as many years as there were leaves on the tree. The egoist left penance and went out. The apparently mad man continued his tapas and attained liberation.

If a sâdhaka wished to realise God he should have the grace of the mother. In the integral yoga of Sri Aurobindo the role of the Mother is significant. She shows light to the sâdhaka. She leads him. The universe is created by her. Liberation is also through her. She takes four forms and shines as Maheshvari, Mahakali, Mahalaxmi and Mahasaraswati.

Maheshvari is extremely noble and respected. She knows the nature of all living beings. She takes them toward light by her grace. She is patient, and possesses equanimity.

Mahakali symbolises wonderful power. She is excessively terrific. She controls the power of the demons. She punished the unfaithful and the false. She protects the honest and the devoted. Her aim is destruction of the evil and the protection of the good.

Mahalaxmi is the Goddess of beauty, wealth and beneficence. She bestows good on the devoted. Wherever she goes, she carries with her bliss. She cannot tolerate poverty, impurity and nonbalance. In the same way, she opposes selfishness, deception and violence.

'Mahāsaraswati' is the goddess of learning. She has a smiling face. She bestows goodness. She cannot tolerate irresponsibility and laziness. She is beyond weakness and smallness. She is a pleasant Goddess who creates harmony among all things of the world. She takes sādhas towards Divine Light.

Many religions and sects of the world have proclaimed that in order to get liberation we should leave the world and give up the body. They have described the ultimate good as salvation - Nirvana and Svarga. But according to Sri Aurobindo we can attain liberation with this body. Just as we ascend from the physical to the vital, from the vital to the mental, and from the mental to the supramental, the Saccidananda principle will descend from the supramental to the mental, the vital and the physical. Such a liberated soul will not take into account only his happiness. His aim is the happiness of the entire universe.

"Let this happiness spread to the fourteen regions,
Let our faces be brightened."

Vedic Incentives To Spiritual Life

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Man turns to God for several reasons. He has his physical, intellectual moral and spiritual needs which he seeks to fulfil by the grace of God. He wishes to overcome difficulties and lead a happy and fruitful life. He can not accomplish these objectives by his own limited mortal powers. He therefore has to depend upon some superhuman power called God. He prays to God, offers oblations to Him and beseeches Him to grant wealth, health, progeny, long life, protection against the forces of evil, and success in strife. He seeks also higher knowledge, purity, divine vision and alround prosperity.

We find in the Veda that people are devoted to God for various reasons. Men of all Classes invoke Indra seeking aid from Him. ¹ They turn to Him for protection and for the fulfilment of their desires. ² They pray to Him for his friendship and for riches as well as heroic might, because he is capable of bestowing all types of wealth on his worshippers. ³ A devo'ee offers Some juice to Indra as thereby he becomes always successful and prosperous. ⁴ Indra ought to be invoked for the acquisition as well as protection of wealth. ⁵ The man who devotes himself to the service of Indra, does not falter or perish. Indra bestows wealth on him

who offers praises and prayers. ⁶ Gods urge their worshippers to wealth, wisdom and victory. ⁷ When a mortal invokes the immortal God heartily, He blesses him with fame and immortality through progeny. He makes him happy by granting horses, sons, prowess, cows and wealth. ⁸ God is indeed the giver of strength. ⁹

It is but natural that man turns to God when he is in difficulty. Calamities torture and consume him as a wolf assailing a thirsty deer. Biting cares devour him as rats devour the weaver's yarns. ¹⁰ Hence a devotee prays to God to ward off the forces of evil, to destroy the hostile power and to favour him with vigour and long life. ¹¹ A devotee goes safely across all difficulties just as a man crossing a river in a boat. ¹² When a man is in bondage he appeals to the God for deliverance. It is only when he becomes free from infatuation that he will be fortunate enough to partake of the divine help. ¹³ Crooks and sinners cannot overpower a devotee and he is able to pass safely through manifold difficulties. ¹⁴ Like a sword cutting the limbs of victims, God cuts off the sufferings of his worshippers. ¹⁵

When a man is under the benign protection of God, he is never injured. ¹⁶ Neither can sharp weapons harm him nor can sore distress touch him. ¹⁷ Whenever we come across difficulties of any sort and magnitude, prayer to God should be our sole resort. ¹⁸ Whether we are treading an easy path or a difficult track, God should be invoked to lead us. ¹⁹

The Vedas often emphasize the spirit at the back of all such prayers, lest they should stoop to the level of servitude or slavish mentality. Attainment of happiness and avoidance of

suffering are not the goal of human life. It is something higher and nobler and is expressed in man's enquiry into the Creation of this vast universe. Man is bewildered by the inconceivable creation and by the invisible cause of it.²⁰ A question is metaphorically asked, "what was the forest and what was the tree out of which the heaven and the earth were fashioned?". The reply given is - "Brahman was the forest and Brahman the tree out of which the heaven and the earth were fashioned".²¹ Hence a man praises Him, prays to Him and seeks His friendship.

God Varuṇa knows all the origins. He alone knows as to what principle there is beyond this creation and what is lower to it. There is only one principle (Paramatman) beyond this creation. There is another substance just following that one (Jivatman), which is very difficult to grasp.²³ A man does not know the God who has created him. God remains concealed from his vision, though He looks at him always. Hence he becomes enveloped in the mother's womb, undergoes many births and enters misery.²⁴ The seer enquires about the God who is the support of this world and in whose body all the thirty-three divinities are contained.²⁵ Being ignorant he asks the wise sages who know about that mysterious unborn principle,²⁶

Just as a man is eager to know the Creator and the creation, he is curious to understand the Self. Hence a seer asks "Who has seen the Primeval Creation? Who has witnessed how the Boneless one (Atman), supports the bony (body)? Breath and blood are created from the Earth, but whence came the Atman (self)? Who is the seeker that has approached the knower to inquire about this?"²⁷ who is

it that set in motion Prana, Apana, Vyana and Samana in man? ²⁸ Who placed in him semen so that the race would continue? Who brought to him intelligence, speech and (arts like) dance? ²⁹ Who has made on the face of man seven apertures, namely the two ears, two nostrils, two eyes and the mouth? ²⁹ A seeker is confronted with many such questions.

Man desires to be free from difficulties. Hence he prays to Gods to save him from sin, or its result namely misery. No peril or distress overcomes the mortal whom the Gods lead beyond his foes. ³¹ God destroys the evil-doers and protects his devotees. ³² Friendship with the Gods is the source of happiness. ³³

When a man is aware of his fallen conduct, he beseeches God to raise him up ³⁴ and to make him pure. He might have committed the sins knowingly or unknowingly: he entreats God to release him from the bondage of those sins. ³⁵

The man who is a fortunate recipient of God's grace, becomes a person of good and wide reputation and leads a happy and bountiful life. ³⁶ Like branches from the trunk of a tree, all good things proceed from God. ³⁷ Hence the devotee seeks from Him not merely material wealth but also divine, spiritual wealth. ³⁸ He seeks immortality too from Him. ³⁹

A seer seeks from God broad and fearless light so that the long nights would not overpower him. ⁴⁰ By the grace and help of God, he wishes to have the everlasting (mystical) vision of the Sun. ⁴¹ He prays for a long life

endowed with God's blissful vision. ⁴² The seer implores Him to dispel the darkness, to fulfil his vision and to release him from bondage. ⁴³

The seer seeks to attain God with his heart and mind. ⁴⁴ He wants that kind of wealth which finds the light of heaven. ⁴⁵ He seeks the spirit of Brahman which pervades the entire mid-region, which is also immanent in the wind, plants and trees and which is heard by the creatures when uttered. ⁴⁶

The Vedic seer asks a devotee to achieve the bliss higher than material prosperity, with the help of God Brhaspati as his guide. ⁴⁷ The seer desires to reach the dear abode of God, wherein the devotees rejoice. For, there in that highest step of the wide-moving Visnu is that friend of men, who is the fount of sweetness. ⁴⁸

Birds in the form of human beings live on the tree of Life. They suck the honey of worldly pleasures and procreate. At the top of that tree, it is said, there is the most blissful ly sweet fruit. Nobody obtains it except one who realises God, the father of this Universe. ⁴⁹

Thus we find in the Vedas that there are several incentives to spiritual life. When a man is afflicted, he seeks deliverance. When he desires to get certain material things or attain some intellectual or moral objectives, he turns to God. He wishes to please God by praising Him, by praying to Him and by offering Him oblations. A devotee implores for His grace to attain divine illumination. ⁵⁰ The prayer of a seeker should be—"Make me possessed of God." ⁵¹

References

१. इन्द्रं परे अवरे मध्यमास

इन्द्रं यान्तो अवसितास इन्द्रम् ।

इन्द्रं क्षियन्त उत युध्यमाना

इन्द्रं नसे वाजयन्तो हवन्ते ॥

ऋ. ४. २५. ८

Highest and lowest, men who stand between them, going resting, dwelling in contentment, those who show forth their strength when urged to battle-these are the men who call for aid on Indra.

२. इन्द्रमिद् विमहीनां मेधे वृणीत मर्त्यः ।

इन्द्रं सनिष्ठ्युः ऊतये ॥

ऋ. ८. ६. ४४

Among the great, a man should choose Indra only at the sacrifice. He should choose Him with a desire to attain wealth and for protection.

३. तमित् सखित्व ईमहे तं राये तं सुवीर्ये ।

स शक्र उत नः शकत् इन्द्रो वसु दयमानः ॥

ऋ. १. १०. ६

To Indra alone we approach for his friendship, wealth and heroic might. For, the powerful Indra granting wealth to us, is able to help us.

४. पुष्यात् क्षेमे अभि योगे भवाति

उभे वृत्तौ संयती सं जयाति ।

प्रियः सूर्ये प्रियो अग्ना भवाति

य इन्द्राय सुतसोमो ददाशत् ॥

ऋ. ५. ३७. १

A man who offers the pressed-out Soma juice to Indra, prospers, attains wealth and protects it, conquers the hosts that meet together, and becomes dear to the Sun and Agni (the embodiments of illumination).

५. इन्द्रो दिव इन्द्र ईशे पृथिव्या

इन्द्रो अपामिन्द्र इत् पर्वतानाम् ।

इन्द्रो वृधामिन्द्र इन्मेधिराणाम्

इन्द्रः क्षमे योगे हव्य इन्द्र ॥

ऋ. १० .८९. १०.

Indra rules over the heaven, earth, waters and mountains. Indra is the lord of prosperity and wisdom. Hence Indra should be invoked for acquisition as well as protection of wealth.

६. न चित् स भ्रूषते जनो न रेषत्

मनो यो अस्य धोरमाविवासात् ।

यज्ञैर्य इन्द्रे दधते दुवांसि

क्षयत् स राय ऋतपा ऋतेजाः ॥

ऋ. ७ २०. ६

The people falter not, nor suffer injury who win this god's terrific spirit. He who with sacrifices renders worship to Indra, becomes the lord of wealth, law-born and law-protector.

७. ऋभुक्षणमिन्द्रा हुव उत ते

ऋभून् वाजान् मरुतः सोमपीतये ।

उभा मित्रावरुणा नूनमश्विना

ते नो हिन्वन्तु साजय धिये जिणे ॥

ऋ १. १११. ४

Indra, the Rbhu's Lord, I invoke for aid, the Rbhush, Vajas and Marute to the Some-draught. Both Mitra and Varuna as well as the Aśvins- may they urge us to wealth, wisdom and victory.

८. यस्त्वा हृदा कीरिणा मन्यमानो

अमर्त्यं मर्त्यो जोहवीमि ।

जातवेदो यशो अस्मासु धेहि

प्रजाभिरग्ने अमृतत्वमश्याम् ॥

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृगवः स्योनम् ।

अश्विनं स पुत्रि ग वीरवन्तं गोमन्त रारि नशते ह ॥ इति ॥

ऋ ५. ४. १०-११

Praising you with a devoted heart, O Agni, I a mortal invoke you who are immortal. O Jātavedas grant glory to us; may we

through progeny attain immortality. O Jātavedas, the meritorious person, for whom you make the pleasant light, gets, O Agni, the wealth consisting of horses, sons, heroes and cows for welfare.

९. बलं धेहि तनूषू नो बलमिन्द्रानळुत्सु नः ।

बलं लोकाय तनयाय जीवसे त्वं हि बलदा असि ॥

ऋ. ३.५३. १८

O Indra, give strength to our bodies, strength to our bulls, strength to our children and grand children so that they may live (long). You are indeed the giver of strength.

१०. अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।

तं मा व्यन्त्याध्यो वृको न तृष्णजं मृगम्,

वित्तं मे अस्य रोदसी ॥

सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।

मूषो न शिशना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो,

वित्तं मे अस्य रोदसी ॥

ऋ. १. १०५. ७. ८

I am the person who sang in the past some songs of praise at the Soma sacrifice. Yet torturing worries attack me like a wolf assailing a thisty deer. Know this woe of mine, o Heaven and Earth !

Like rival wives on either side, the ribs are oppressing me. O Indra, worries are devouring me, singer of your praise, just as rats devour the weaver's threads. Know this woe of mine, O Heaven and Earth !

११. आ न ऊर्जं वहतमश्विना युत्रं

मधुमत्या नः कशया मिसिक्षतम् ।

प्रायुस्तारिष्टं नी रपांसि मृक्षतं

सेधतं द्वेषो भवतं सचाभुवा ॥ ऋ. १. १५७. ४

Bring for us vigour, O Ásvins, and sprinkle us with your honeyed whip. Prolong our life, ward off evil forces, destroy hostile power and be our companions.

१२. जातवेदसे सुनवाम सोभमरातीयतो निदहाति वेद : ।
 स नः पर्षदति दुर्गाणि विश्वा नावेव सिधुं
 दुरितात्यग्निः ॥ ऋ. १. ९९. १

Let us press out the Soma juice for the sake of Jātavedas. He burns the wealth of the enemies. May Agni take us safely across all difficulties and sins, like crossing a river in a boat-

१३. इमं मे अग्ने पुरुषं मुमुग्धि
 अयं यो बद्धः सुयतो लालपीति ।
 अतो ऽ धि ते कृणवद् भागधेयं
 यदानुन्मदितो ऽ सति ॥ अ. ६. १११. १

Being bound very strongly (by worldly ties), this man is lamenting much. O Agni, release this man of mine. It is only when he becomes free from infatuation that he will be fortunate enough (to receive His grace).

१४. मा नो अज्ञाता वृजना दुराध्यो
 माशिवासो अवक्रमुः ।
 त्वया वयं प्रवतः शश्वतीरपो
 अति शूर तरामसि ॥ ऋ. ७. ३२. २७

Let not the unknown, malevolent, mischievous and unhallowed (enemies) overpower us. By your grace we would safely cross through the many deep waters (of calamities).

१५. त्वं ह तद्गुणया इन्द्र धीरो ऽ सिने पर्वं वृजिना शृणासि ।
 प्र ये मित्रस्य वरुणस्य धाम युजं न जना मिनन्ति मित्रम् ॥
 ऋ. १०. ८९. ८

O Indra, you are wise; you relieve the devotees from the debts. You cut off their sins like a sword lopping off the limbs (of victims). (You cut off) the men who transgress the law of Mitra and Varuna, (which is) as it were their close friend.

१६. यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यसा ।
 नू चित् स दभ्यते जनः ॥ ऋ. १. ४१. १

The person, whom the wise Varuna Mitra and Aryaman protect, is never injured.

१७. न तं तिग्मं च न त्यजो न द्रासदभि गुरु ।
यस्मा उ शम सप्रथ आदित्यासो अराध्वम् ,
अनेहसो व ऊतयः सुऊतयो व ऊतयः ॥

ऋ. ८. ४७. ७

No harm can reach him, nor heavy calamity befall him whom O Adityas, you have given your great shelter. Your aids are devoid of harm, your aids are benevolent.

१८. तं वो महो सहाय्यमिन्द्रं दानाय सक्षणिम् ।
यो गाधेषु य आरगेषु हव्यो वाजेष्वस्ति हव्यः ॥

ऋ. ८. ७०. ८

Offer praise to Indra who is greater than the great and ready to bless. He is to be invoked in big or small difficulties and in battles.

१९. स नो बोधि पुरया सुोषूत दुोषु पथिकृद् विज्ञानः ।
ये अश्रमास उरवो बहिष्ठास्तेभिर्न इन्द्राभि वक्षि
वाजम् ॥

ऋ. ६. २१. १२.

Be our leader on easy as well as difficult paths, thou who art known as path-maker. Bring power to us, O Indra, with your horses, who are unwearied, tall and best to draw.

२०. किं स्वदासीदविज्ञानं आरम्भगं कतमत् स्वदासीत् ।
यतो भूमि जनयन विश्वकर्मा
विद्यामौर्गोन्महिना विश्वचक्षाः ॥

ऋ. १०. ८१. २

(At the time of creation) what was His basis? How did He start creation? Viśv kṛman, the seer of all, created the earth and extended the heaven by his greatness.

२१. किं सिद्धं वनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्टतक्षुः ।

मनीषिणो मनसा पृच्छतेदु तद्

यदध्यतिष्ठद् भुवनानि धारयन् ॥ ऋ. १०. ८१. ४

What was the forest and what was the tree (material) out of which the earth and the heaven were carved? O wise men, enquire into this in your mind, what (place) He was stationed in when holding the worlds.

२२. तमुष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।

इन्द्रेण मित्रं दिधिषेम गीर्भिरूपो नमोभिर्वृषभं

विशेम ॥

ऋ. ८. ९६. ६

Let us praise Him who created these worlds and the creatures that come into existence after him. May we secure friendship with Indra by songs of praise and wait upon the generous Lord with salutations.

२३. त्वं ह्यङ्ग वह्ण स्वधावन् विश्वा वेत्थ जनिमा सुप्रणीते ।

किं रजसः एना परो अन्यदस्त्येना किं परेणावरमसुर ॥

अ. ५. ११. ५

You indeed know all the births, O mighty God of excellent guidance! You know what principle there is beyond this creation and what is subsequent to it.

एक रजसः एना परो अन्यदस्ति

एना पर एकेन दुर्गशं चिदवर्कम् ।

There is only one principle beyond this creation; there is another substance just following that one which is very difficult to obtain.

२४. य ई चकार न सो अस्य वेद

य ई ददर्श हिरुगिन्नु तस्मात् ।

स मातुर्योना परिवीतो अंतर्

बहुप्रजाः निऋतिमाविवेश ॥

ऋ. १. १६४. ३२

One does not know Him who has made this (universe). He

(God) is hidden from him whom He sees. He (the jiva) is covered inside the mother's womb. Being born many times he enters suffering.

२५. यस्य त्रयस्त्रिंशद्देवा अङ्गे सर्वे समाहिताः ।
स्कम्भं तं ब्रूहि कतमः स्वदेवसः ॥

अ. १०. ७. १३

Tell me regarding the supporting Pillar, what it is and what is its nature, in whose body all the thirty-three gods are contained.

२६ अचिकित्वांश्चिकितुषश्चिदत्र
कधीन पृच्छामि विद्मने न विद्वान् ।
वि यस्तस्तम्भ षडिमा रजांसि
अजस्य रूपे किमपि स्वदेकम् ॥

ऋ. १. १६४. ६

I ask, unknowing, the sages who know, as one all-ignorant for the sake of knowledge: who is that mysterious one, in the form of the unborn, who has supported these six regions?

२७ को ददर्श प्रथमं जायमानम्
अस्थन्वन्तं यत् अन्स्था बिभर्ति
भूम्याः असुः असृक् आत्मा क्व स्वित्
को विद्वांसम् उपगात् प्रष्टुमेतत् ॥

ऋ. १. १६४. ४

who has seen the Primeval Principle being born, seen how the Boneless one supports the bone? Breath and blood are created from the Earth; but whence came the Atman? Who is the seeker that has approached the knower to enquire about this?

२८. को अस्मिन् प्राणभवयत् को अपानं व्यानमु ।
समानमस्मिन् को देवो ऽ धि शिश्राय पूरुषे ॥

अ. १०. २. १३

Who is the god who set in motion the Prāna Apāna and Vyāna in this man? Who placed the Samāna in him?

२३. क : सप्त खानि वि ततर्द शीर्षणि
 कर्गाविमौ नासिके चक्षणी मुखम् ।
 येषां पुरुवा विजयस्य महानि
 चतुष्पादो द्विपदो यन्ति यासम् ॥

अ. १०. २. ६

Who has made on a face the seven apertures, namely the two ears, the two nostrils, the two eyes and the mouth, in the greatness of whose victory the bipeds and quadrupeds move on their path variously ?

३०. को अस्मिन् रेनो न्यइधान् तन्वुरातायनामिति ।
 मेधां को अस्मिन्नध्यौहत् को बाणं को नृतो दधौ ॥

अ. १०. २. १७

Who placed in him semen, so that the progeny should continue (the race)? Who gave him intelligence? Who gave him speech and (the art of) dancing ?

३१. न तत्रंहो न दुरितं देवासो अष्ट मय्यम् ।
 सजोषसो यमयमा मित्रो नयन्ति वरुणो अति द्विष : ॥

ऋ. १०. १२६. १

Neither sin nor sorrow affects the mortal, O gods, whom Aryaman, Mitra and Varuna together remove far from foes'

३२. पाहि न इन्द्र सुष्टुत स्त्रिधोऽ वयाता सदमिद् दुर्मतीनाम्,
 देव : सन् दुर्मतीनाम् ।

हन्ता पापस्य रक्षसत्त्राता विप्रस्य मावत :

अथा हि त्वा जनिता जीजनद् वसो

रक्षोहणं त्वा जीजनद् वसो ॥ ऋ. १ १२९. ११

Protect us, O well-praised Indra, from danger. You always destroy the wicked, being a god you destroy the wicked. You kill the sinful demon and protect a devotee like me. Hence

the Father created you, O bountiful God; the Father created you as the destroyer of demons.

३३ अवाङ् नरा दैव्येनावसागतं
शृणुत हवं यदि मे जुजोषथ : ।
युवोहि सख्यमुत वा यदाप्यं
मार्होऽकभिन्द्रावरुणा नियच्छतम् ॥ ऋ ८. ७२. ८

Come hither with divine protection, O heroes; Listen to my invocation, if you have any regard for me. Your friendship or kinship is indeed the source of happiness. Grant that to us, O Indra and Varuna.

३४. उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा जीवयथा पुनः ॥
ऋ. १०. १३७. १

O Gods, raise up once again the person who has fallen down. Restore to (long) life again the person who has committed sin.

३५. यद् विद्वांसो यद् विद्वांस एनांसि चक्रुमा वयम् ।
यत् नस्तस्मान्मृत्वत् विश्वे देवाः सजाषतः ॥
अ. ६. ११५. १

If we have committed knowingly or unknowingly any sins, pray release us with one mind, O Visve Devas.

३६. यस्ते अग्ने सुमतिं मर्तो अक्षत्
सहस्रः सूनो अति स प्र. शृण्वे ।
इयं दधानो वहमानो अश्वैः
आ स द्युषाँ अमवान् भूषति द्यन् ॥ ऋ. १०. ११. ७

O Agni, the man who receives your favour, becomes well-known, O son of strength! He possesses food, is carried by horses, becomes rich as well as strong and graces the day^s (of his existence).

३७. त्वद् विश्वा सुभग सौभगानि
अग्ने वियन्ति वनिनो न वया : ।

श्रुष्टी रयिर्वाजो वृक्षतुर्ये

दिवो वृष्टिरीड्यो रीतिरषाम् ॥ ऋ. ६. १३. १

Auspicious Agni, all good things proceed from you like branches from the trunk of a tree : renowned riches, vigour for the destruction of foes and the rain of heaven. You are to be glorified, the sender of the waters.

३८. इन्द्राग्नी युत्रोरपि वसु दिव्यानि पाथिवा ।

आ न इह प्रयच्छतं रयिं विश्वायुषोषसम् ॥

ऋ. ६. ५९. ९

Worldly and even spiritual wealth is yours, O Indra and Agni ! Pray grant to us that wealth capable of nurturing all living beings.

३९. यस्त्वा हृश कीरिणा न्यमानो अमर्त्यं मर्त्यो जोह्वोमि ।

जातवेदो यशो अस्मानु धेहि प्रजाभिरग्ने अमृतत्वमश्यामे ॥

ऋ. ५. ४. १०

A mortal as I am, with heart filled with reverence and devotion I am invoking you, who are immortal. O Jatavedas, bestow glory upon us along with progeny. Pray let me attain immortality.

४०. अदिते मित्र वरुणोत मृळ यद् वो वयं चकृमा कच्चिदग्नः ।

उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभिनशन्

तमिस्रा : ॥

ऋ. २. २७. १४

Kindly forgive us O Aditi, Mitra and Varuṇa for any fault that we might have committed against you. May we attain the broad, fearless light, O Indra, may not the long nights overpower us.

४१. तव ऋवा तवोतिभिर्ज्योक् पश्येम सूर्यम् ।

अथा नो वरयसरकृधि ॥

ऋ. ९. ४. ६

Through your grace and aids may we have the everlasting vision of the (mystical) Sun. Pray make us brighter (than we are).

४२. ज्योक्ते संवृशि जीव्यासम् ।

ज्योक्ते संवृशि जीव्यासम् ॥ यजु (वा) ३६. १९

We pray for a pretty long life with your blissful vision before our eyes, a long life with your blissful vision.

४३. वयः सुपर्णा उपसेदुरिन्द्रं प्रियमेधा ऋबयो नाधमानाः ।

अव ध्वान्तनूर्गुहि पूर्वि चक्षुः मुमुग्ध्यस्मान्निधयेव

बद्धान् ॥

ऋ. १०. ७३. ११

Like birds with beautiful wings the wisdom-loving sages approached Indra requesting (Him): dispel the darkness, fulfil our vision, release us who are entangled in a snare as it were.

४४. गावो भगो गाव इन्द्रो मे अच्छा ।

गावः सोमस्य प्रथमस्य भक्षः ।

इमा या गावः स जनास इन्द्रः

इच्छामीद्हुदा मनसा चिदिन्द्रम् ॥ ऋ. ६. २८. ५

Cows are Bhaga, cows appear to me as Indra. Cows (milk) are the food of the foremost Soma. O men, these-the cows-are Indra. I long for Indra with my heart and mind.

४५. नूनं तदिन्द्र दद्धि नो यत् त्वा सुन्वन्त ईमहे ।

रयिं नश्चित्रमाभरा स्वविदम् ऋ. ८. १३. ५

Give us now, O Indra, what we seek offering the Soma juice. Bring us resplendent wealth, which finds the light of heaven.

४६. दद्यन्तरिक्षं यदि वात आप

यदि वृक्षेषु यदि दोलपेषु

यदश्रवन्पशव उद्यमानं

तद् ब्राह्मणं पुनरस्मानुपैतु ॥

अ. ७. ६६. १

The spirit of Brahman, if it is in the mid-region or in the wind, in the trees and plants or that which is heard by the creatures when uttered, may it come to us again.

४७. भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरेता ते अस्तु ।

अथेममस्या वर आ पृथिव्या आरेखुं कृणुहि

सर्ववीरम् ॥

अ. ७. ८. १

O man, go forward from material prosperity to the spiritual bliss. May Brhaspati be your guide. (O Brhaspati) now place him on the great spot of the earth and make him the greatest hero, devoid of foes.

४८. तदस्य प्रियमभि पाथो अश्यां

नरो यत्र देवग्रवो मदन्ति ।

उरुक्रमस्य स हि बन्धुरित्था

विष्णोः पदे परश्वे मध्व उत्सः ॥ ऋ. १. १५४. ५

May I attain His dear place, wherein god seeking men delight, for there in that highest step of the wideststepping Vishnu is that friend (of men) who is thus the fount of sweetness.

४९. यस्मिन् वृक्षे मध्वदः सुपर्णा

निविशन्ते सुवते चाधि विश्वे ।

तस्येदाहुः पिप्पलं स्वाद्वग्र

तन्नोन्नशद्यः पितर न वदे ॥

ऋ. १. १६४. २२

The tree on which all the fair-winged Birds, eating the sweet (fruit) roost and procreate; on its top, they say, the Fig is luscious. None obtains it, who knows not the Father.

५०. गूहता गूह्यं तमो वि यात विश्वमन्त्रिणम् ।

ज्योतिर्कर्ता यदुश्मसि ॥

ऋ. १. ८६. १०

Dispel the darkness that is to be dispelled. Drive away every

devil. Bring the (spiritual) light that we desire.

शरीरान्तर्गतगुहारूपे हृदये भवं भावहरपाज्ञानं विनाशयत ।
पुरुषार्थस्यात्तारं कामक्रोधादिकं सर्वं विनिर्गमयत । यज्ज्योतिः
परतत्त्वसाक्षात्काररूपं ज्ञानं कामयामहे, तत् कुर्वत ।
(सायणभाष्य)

५१. इन्द्र मृळ मद्भ्यं जीवानुमिच्छ

चोदय धियमयसो न धाराम् ।

यत् किं चाहं त्वायुरिदं वदामि

तज्जुषस्व कृधि मां देववन्तम् ॥ ऋ ६. ४७. १०

O Indra, be gracious to me. Wish me a (long) life. Make my intellect sharp like razor's edge. Whatever (prayer) I utter with a desire to attain you, accept it. Make me God-possessed.

(I am indebted to Shri Babasaheb Sangoram (B.A.LL.B) of Atharva for the references.)

Review

THE QUINTESSENCE OF YOGAVASISTHA

by Prof. B. Kuppuswami

Published by C. S. Gupta, Satsanga Seva Samithi,

Gandhi Bazar Bangalore-4

Pp. 174, Price Rs. 5

The author of *Yogavasistha*, though unknown, is undoubtedly a respected authority on Indian philosophy in general and on the Advaita Vedanta in Particular. Prof. Kuppuswami in this work 'the Quintessence of *Yogavasistha*' has made a successful attempt for bringing out the essence of the original *Yogavasistha* which exceeds 32000 shlokas. The book is well produced and every lover of Vedanta will derive pleasure and profit from it.

The *Yogavasistha* is divided into six chapters. It contains the advice made by *Vasistha* to *Rama*. Every philosophical thought is elaborated through one or the other story, parable, example or simile; that too in a simple language. All these salient features of *Yogavasistha* are systematically arranged, in this small book by Prof. Kuppuswamy.

In fact the mere heading of this book may give an impression to a cursory reader that this book in English may not reveal the originality of the present author; for, after all it seems to be nothing but mere essence of the original

work by a different author. But a thorough reader will, certainly, have a different impression that the work is something more than a mere compendium of the original one. The practical application of the advice made by Vasistha to the modern mind in this fearful environment of the modern world is an important issue discussed critically in this work,

Here, for example we may see as to how scientifically the author deals with the philosophical thoughts of Yogavastha with critical approach. While explaining the influence of Karma the author writes as follows :-

“This present effort and the past effort fight each other like two rams. The more powerful will succeed. So our aim should be to overcome the unpleasant consequence of our past action The man to be admired is one who, though he is overwhelmed by poverty or adversity puts forth his best efforts and achieves something in life. Thus Vasistha is truly modern in his outlook and gives a message of hope to the down-trodden members of each nation and particularly to the developing nations in the contemporary situation “

Such interpretations with modern approach, certainly rule out the charge usually made against Vedantic works, like the present one, that they contain ‘pessimistic views.’

The central point of Vasistha’s advice is to achieve the Tattvajñāna, Vāsānāśhaya and Manonāśha. That is why, as the author has rightly marked at very outset of this work. Vidyaranya in Jeevanmuktiviveka categorically discusses these points. It is hardly deniable that Sri Vidyaranya did develop his theory of Vedantic solipsism (Dṛṣṭisriṣṭivāda) wherein the *esse* of the world is *percipi*, on the grounds of the

highly philosophical thoughts of Yogavasistha. The present author has emphasised these points in this work, at times adding his own critical remarks.

The author has also adduced some reliable sources to determine the date of the author of Yogavasistha (which was undecided so far) as 6th century A. D.

Another distinctive feature of this work is that the technical terms in Sanskrit are used along with their English renderings for the ease of the general readers. Over author's style is full of ease and grace. In fine it is a very good handbook on the philosophy of Yogavasisha published for the first time. Even advanced students of philosophy will stand to gain immensely by reading this book. In other words the author's writings are as stimulating to the scholars as they are informative to the beginners on the Pathway to God.

V. B. Joshi



Broad's Theoretical Approach To Ethics

By Dr. G. N Kundargi. Publisher Dr. G. N. Kundargi,
3, Coelho Quarters Aquem Alto Madagaon, Goa, 40 3501.
Pages 103 Price - Rs. 25-00

The book under reiew is a dissertation submitted for the degree of Ph. D. at the Southern Illinois University, U. S. A. in 1968. The purpose of the book, as the author states, is two-fold (1) to state and examine Broad's theoretical approach to Ethics and (2) to consider critically Frankena's thesis that Broad Changed his position from cognitivism to emotivism after 1934.

By taking into consideration the contribution of Broad to the development of moral theory the author has rightly arrived at the conclusion that Broad's interest in ethics has been only theoretical because he has chosen the role of a critical philosopher interested in submitting the moral concepts and theories held by others to thorough analysis and examination. In his enthusiasm to conduct such critical enquiry he did not care to develop a theory of his own perhaps because he did not want to do so. He refused to develop a theory of his own because it did not agree with his role of a critic which he preferred to play. Basically Broad's stand is that of a critic.

As regards Frankena's opinion the author thinks that Frankena has over simplified the matter in holding that Broad changed to emotivism after 1934 with a mis-understanding of Broad's role Frankena branded him as a cognitivist first and an emotivist after 1934. In fact Broad was neither, as has been pointed out by the author. He always chose to be open-minded, tentative and non-committal. There lies Broad's speciality. All that Broad has done as a critic is that he exposed the weaknesses of cognitivism. Dr. Kundargi has argued his point by quoting from the works and writings of Broad. The matter of the book is presented neatly and systematically. He has pursued his aims with clarity and thoroughness and therefore deserves our appreciation and warm congratulations. The book is sure to interest any reader having a little training in philosophy. I cannot resist the temptation to repeat the opinion expressed by Prof. K. J. Shah in his foreword that the book is certainly one model of how to study the views of a particular thinker on a problem or a group of problems.

Prof. K. D. Tangod.

Global History of Philosophy Vol I and II

By John C. Plott with James Michael Dolin, Russel E. Hatton and Paul D. Mays.

Published by Motilal Banarasidass, Delhi,

Price: Vol I Rs. 45. Vol II Rs. 60.

These are the first two in the series of volumes on the global history of Philosophy. These are the books on the history, of comparative philosophy of the world written from a global or multi-dimensional perspective. Vol I dealing with Axial Age covers a period of 500 years from 750 B. C. to 250 B. C. Here the dominating theme is the emergence of systematic philosophy out of mythological consciousness and the establishment of the different basic types of philosophical systems in China, India and Greece. Vol II dealing with Hellenistic-Bactrian Period covers a span of nearly 600 years from 250 B. C to 325 A. D. in the history of human thought. The area covered is where religious and philosophical activities were cultivated, in China, India, Greece, Rome and Persia. The seminal ideas which were sown in the Axial Period dealt with in the first volume are elaborated, explained, systematised, synthesized and syncretized by the thinkers during this period. Vol II draws our attention to the work of elaboration and systematization done by these thinkers.

In these and the subsequent volumes to follow Prof. Plott and his young collaborators have a gigantic and hazardous task of tracing the origin and development of philosophy of the world, referring to numerous countries, philosophers and philosophies. Instead of the traditional division of "Western" and "non western" Philosophies each philosophy/Philosopher

is seen in relation to global contemporaries. Thus one will meet here Buddhists, Jainas, Samkhyns, Confucianists, stoics and Epicureans, the Aristotelians, and the Christian Apologists, all at once, to know their significant contributions to Philosophy. The authors have adopted a new synchronologically integrated approach. The emphasis of this approach is on the development of philosophical traditions, especially in response to intercultural influences.

A few attempts to write comparative philosophy comparing Eastern and Western philosophical systems made so far have been inadequate. The present attempt made by these authors is the first of its kind. It seems to be the most rational approach to write a history of philosophy from the global point of view. The philosophers of different regions are not dealt with here piecemeal and in isolation but are integrated together, and their points of view are shown to emerge and clash from an understandable norm. Parochialisms are strictly ruled out. The 'mysterious East' and the 'militant West' are not sundered, their interaction is already presupposed.

A unique feature of these books is the absence of biased or partisan attitude. What Prof. Plott writes is free from prejudice and favouritism. Even so his interpretations or judgements of certain philosophers or systems may not be acceptable to us.

Instead of considering extensive details and produce "resource book" the authors have attempted in these volumes to get to the "heart of the matter". So this work might be more properly entitled 'The Essence of a Global History of Philosophy'.

To follow and appreciate the contents of these volumes one requires the background of the knowledge of world history.

Without such a background a global history of Philosophy may not make much sense.

These works should help in the elimination of ethnocentrism and provincialisms which have restricted our heritage and creativity.

Appendices, Glossaries and Indices given at the end of each Volume will be of great help to the readers in their efforts to follow the contents. The three synchronological charts attached to Vol I assist the readers in providing a visual feast of the names of men who have produced parallel developments in human thought and history. The present charts many surprisingly comparable contemporaries of different cultures who seldom have been presented together ever before. As rightly expressed in the foreword of the first Volume "the readers of this book will find richness and abundance of ideas in the world history of philosophy of all mankind, and will derive helpful ideas in human life very relevant for the present time, when the emergence of peaceful World Community can come about only through mutual understanding of the Traditions of all lands on a basis of complete equality with each other". As pointed out in the foreword to the second volume such studies bring out clearly the distinct contributions made by different cultures, their interaction and above all their deep underlying common humanity.

This is a pioneering work of quite unique character, to the completion of which the author has devoted his whole life. Such a huge and difficult task undertaken by him is sure to arouse admiration in all the readers and receive appreciation from them.. We wish him all success in his great endeavour. I am sure that the earnest readers will welcome the subsequent volumes in the series.

Prof K. D. Tanged

The Life and Teaching of Geshe' Rabten :

Translated and edited by B. ALAN WALLACE.

Publishers : George Allen & Unwin Ltd. - London

Price : 7-50

The book contains a story of a farmboy in Kham (Tibet), who rose in spiritual heights by hard labour, serious study of scriptures and by dint of meditation. Geshe' Rabten left his village against the wishes of his father and joined one of the colleges in Sera. There were more than 6000 monks studying Dharma in that one college. Though half-starved and with insufficient clothing, he took to his studies very seriously. He offered his whole-hearted love to his Guru. "If you are not separated from the protection and refuge of the guru, there is happiness even without the support of rulers and officials". "Turn your back on high Government officials and devote yourself to the guru. The guru, your spiritual father, is the king of Dharma"(P.32). The mantra imparted to him by his guru worked as an antidote for his malady when repeated one lakh times; the ailment never returned, he asserts. One must discard the pseudo gurus and find out the guru, capable of revealing true Dharma. Geshe' Rabten tells us that under the guidance of such a guru, we need to practise Dharma and in this life only. This is what Kabir also tells: गुरुबिन कौन बनाये बाट. As one does not know how long one would live, Geshe Rabten advises to begin this practice of Dharma at a young age.

This monk believes in rebirth. "When one dies there may be rebirth in either favourable or unfavourable states. The former refer life as a human or a god, a state in which

there is much pleasure. The latter include the three lower states of existence. --- Thus at death, there are the two directions in which one might go, depending upon whether one has accumulated wholesome or unwholesome karmas" (P. 128). Bhagavatgita also tells us (VI. 41): शुचीनां श्रीमतां गेहे योग-
भ्रष्टोऽ भिजायते.

In the Tibetan Buddhist tradition, there is great emphasis on orally reciting mantras, prayers and so on while meditating. The preliminary practices are explained and thereafter he tells how mental quiescence (samadhi) is to be secured. Then one must practise meditation on emptiness - infinitude (of. Nirbailu of Kannad saints or Behadda of Hindi saints). He adds that the study of Dharma needs patience and determination and that practice of Dharma is a continuing and hard process.

After the Chinese attack of Tibet several Tibetans came to India for refuge including Geshe' Rabten. He came in contact with H. H. the Dalai Lama and did some teaching and propaganda work. He however decided to make real progress on the spiritual path and moved to a hut in a mountain. He says "if a person practises Dharma properly, he need have no doubts about his ability to attain enlightenment".

The book gives an interesting and beautiful account how monks in Tibet lived and received training and how they progressed on the spiritual path.

J. N. Rao



God Protects His Devotees

Occasionally, God takes pleasure in throwing His devotees in the midst of difficulties . But, ultimately, he does ward off evil from His saints. He comes to their rescue all of a sudden. He seems to be nowhere, and yet comes all at once. He reserves happiness for his devotees, takes for Himself their lot of sorrow. His devotees need not, therefore, entertain any fear or anxiety . They should only maintain courage, bear courageously the buffets of fortune, and God will show Himself near them ... because in fact, He fills the whole world. When death is before and behind, one should not run, for one's efforts will be of no avail. One should only invoke God, and God will come and take His devotees on His shoulders. For, who shall kill whom God saves? Such a one may wander bare-footed in the whole forest, and yet not a single thorn may pierce his feet. He cannot be drowned in water. He cannot be killed by poison. He can never fall into the clutches of Death. When bullets and missiles are hurled at him, God will protect him . It is the duty of His devotees to remember Him at every step, and then God will follow him with all happiness ... Who else can be their friend who have no friend except God? When God sends down His grace, even poison may become nectar

Gurudeo Ranade (M. M. Pp 334-35)

Life Of Shri Gurudeo Ranade ❁

Shri S. N. Deshpande M. A.

Chapter Eight

**FROM 'PATH-WAY TO GOD'
TO GOD IN SELF**

In his preface to the constructive survey of Upanishadic Philosophy, Gurudeo writes as under :

“ The aim of the present writer, as may be evident from the study of the work, has been to prepare the way for a deliberate formulation of his own thought on the problems of Metaphysics, which, God willing, he hopes to achieve in a forthcoming publication of the Academy on the Path way to God.

Secondly he made a reference to this idea of Pathway to God on page 425 of mysticism in Maharashtra. “ It has been a matter of very great difficulty to those who entertain a barely atheistic view of the world, how at the same time a mystical view could be sustained This is exactly the problem of Psychology and Philosophy of Mysticism How the mystic criterion of reality compares with the idealist,

❁ Continued from Pathway to God, Vol. XIV No. iv
(July 1980).

the realist and the pragmatist criteria, how the mystical faculty of intuition compares with intellect and feeling, how we may reconcile the phenomenal and the noumenal elements of human experience, showing man simultaneously to be a denizen of two worlds, the one human and the other divine--which alone can make it possible for him to realise the divine in the human--shall form a subject of a forthcoming work on the Path V.ay to God."

Similarly, the idea of Pathway to God in the literatures of different Indian languages and then a general Pathway to God in World's Philosophy and Religion was a plan of Gurudeo. In his letter to Rajasaheb of Sangli on 21. 4. 1953 Gurudeo wrote to him thus- "Pathway to God is the name of the series. The material collected so far is sufficient to bring out five volumes in the series After all this, God willing, by making use of all this material the fifth Book 'Pathway to God in worlds Philosophy and Religion will be prepared. All the earlier books would supply material for the construction of this volume. This series will show how one Religion can reign in the whole world under the name of Universal Religion". In view of his reference to universal religion in his letter to the Raja of Sangli, it would be better to have before us Gurudeo's conception of religion in his own words.

On the second page of the prospectus of the Academy of philosophy and Religion, which he planned and started after he resigned from the D. E. Society, he has given a clear picture about his ideas regarding religion, as follows:

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“By religion we mean the direct, first-hand relationship of man to God. Religion is for all humanity, what its manifestations are for different races and climes. Religion is a matter of eternity, its forms have only existence in time. Religion concerns itself with the essential, its forms with the accidental. Religion is the embodiment of the universal, its forms are individual manifestations of it. The relation of the one and the Many is nowhere better exhibited than in the relation of Religion and its various forms.” Religion to deserve its high function must be criticised and systematised religion, ... On the one hand, there is the danger of Superstition, which is an unworthy view of God; on the other there is scepticism which is a denial of God. True religion has to steer itself clear of both these dangers and it is only the helm of Philosophy which can steer it to a safe and happy heaven ...” “Hence we must combine a philosophic view of reality with an empirical study of faiths so as to be able to find a reasoned justification for our religious aspirations and attainments.”

Pathway to God in Hindi Literature

This valuable publication of Gurudeo is like an unfading but fragrant and attractive flower to the plant of Adhyatma Vidya-Divine Wisdom. A brief account about this Institution of Adhyatma Vidya Mandir would not be out of place here. In the early hours of morning of Ashadha Suddha Ekadashi i. e. on 26th October 1947, the late Shri. Rajasaheb of Sangli, sent the following letter to Gurudeo Ranade who was then camping at the guest-house of the Sangli palace: “The noblest, the grandest and the most glorious that you

can conceive of may be done. You are the architect, we the humble tools in your hands." (only an extract from the letter is given)

The late Sri Gundopant Gadagkar, the private Secretary of Sir Chintamanrao Appasaheb Patwardhan, Rajasaheb of Sangli, came to Gurudeo just when the red-glow of the rising Sun was peeping out to witness the response of Gurudeo Ranade to the above extract in the letter. When as a personal secretary to Gurudeo I read this letter from the Rajasaheb of Sangli to Gurudeo, his eyes twinkled up with a flash and he began to look at the sky which was bright with the morning sun and surcharged with its pinkish-red glow. When I looked at Gurudeo who was rather in an ecstatic and God-intoxicated mood from his face, flushing with spiritual lustra, like the lustrous Sun, I began to perceive something extra--ordinary in his look, while he was himself perceiving with a pointed and steady look for some time in the sky. Then, suddenly Gurudeo asked me to give that letter of Rajesaheb to him and on the blank space on the back-side of the letter, he wrote these words-"Today, Ashadha Suddha Ekadashi, the foundation Day", and put his signature below. Thus, the Adhyatma Vidya Mandir, Sangli, came into being, like the birth of river Godavari on the top of Brahmajiri near Tryambakeshwar. Later on when Gurudeo took me in his car for meditation, he said with a feeling of exhilaration and sublimation that he saw the face of an elephant with its trunk raised up towards the rising sun in his spiritual vision, immediately after the receipt of the above letter from the Raja of Sangli and before he wrote his response on the back-side of the letter. The family deity of the Raja of sangli was God

Ganapati and the noble Rajasaheb had maintained a huge domesticated Elephant in front of the Ganapati Temple at Sangli. The spiritual vision of Gurudeo of the face of an elephant with its trunk raised up in the sky was thus an indication of the spiritual sanction for starting an institution for spiritual propaganda known as Adhyatma Vidya Mandir. The Rajasaheb of Sangli who was the sole managing trustee of Sri Ganapati Sansthan, Sangli, purchased the Government Press after the merger of the State in the Indian Union and named it as Ganapati Sansthan Press. He also sanctioned annual donation of Rs. 18, 000/- to the Adhyatma Mandir, for five years for publishing the books of Gurudeo Ranade at Ganapati Sansthan Press. Accordingly "Bodha Sudha" (Ambrosia of Advice) by the saint of Nimbargi and the "Paramartha Sōpan" and "Pathway to God in Hindi Literature" were published out of this donation. The work of Adhyatma Vidya Mandir was carried on at Sangli, Nimbargi, Allahabad, Belgaum and Dahrwad centres. The aim of the Adhyatma Vidya Mandir was to work for the spiritual unity of mankind and consequent good-will and peace upon earth, through i) Religious and philosophical publications. ii) Research, iii) Lectures, iv) Meetings and v) Conferences. In this way the work of A. V. M. was carried on during the life time of Gurudeo Ranade on the strength of the above donation given by the Rajasaheb. The Ganapati Sansthan Press was instrumental in printing the spiritual literature of Gurudeo and the other literature of the spiritual school of Gurudeo right up from the saint of Nimbargi. Thus, Ganapati Sansthan Press was the first "power-house" of propaganda of the spiritual ideal and teachings of the saint of Nimbargi, the saint of Umadi, the saint of Inchageri and the saint of Nimbargi-Gurudeo Ranade.

Before the printing and Publication of the "Pathway to God in Hindi Literature in English" Gurudeo had prepared its source Book "Paramartha Sōpan", containing the Hindi Padās and Dohas from various saints. The book "Paramartha Sōpan" was ready for publication and the publication function of this book was celebrated in Ganapati Mandir, Sangli on 9th January 1954 at the hands of Dr. S. Radhakrishnan. It was a very sublime function in the presence of Gurudeo Ranade and Dr. Radhakrishnan, seated on the central chairs in front of Ganapati. The speech which Gurudeo Dr. Ranade delivered on that occasion was indeed most inspiring and elevating. The speech of Dr. S. Radhakrishnan delivered on that occasion was also highly revealing and full of his deep regard for Gurudeo Ranade. The text of the speech of Dr. S. Radhakrishnan has been kindly sent to by Sri. B. D. Jatti, who was the Vice-President of India, from the records of the Rashtrapati Bhavan, New Delhi, and it reads as follows.

1. "I am grateful to the organisers of this function for asking me to associate myself with the publication of Dr. Ranade's 'Paramartha Sōpan'.

I have known Dr. Ranade for a number of years. It has been possible for him, much more than for myself, to pursue his supreme object in a spirit of dedication. My activities have been scattered, and I have had to give much of my time and attention in recent years to other things than Philosophy and Religion.

All the same, Philosophy remains my first affection. With Ranade, Philosophy is the pursuit of wisdom, not a mere intellectual exercise. It is for him meditation on the Spirit, a

dedicated way of life."

2. "You call the Institution 'Adhyatma Vidya Mandir'; and rightly so. Each religion and philosophy aim at the understanding of Self and communion with Self. They are based on the fundamental bed-rock of self-realisation." "when, therefore, it is said that we are pursuing the goal of Adhyatma-Vidya which is the quest of the Supreme Self, we are getting beyond the dogmatic and sectarian controversies". "What we have always stressed is the fundamental spiritual state variously called 'Brahmanubhava (ब्रह्मानुभव) Brahmasparsha (ब्रह्मस्पर्श) Sakshatkara" (साक्षात्कार) etc. that is, direct communion with the Divine, the direct union of the human Soul with the Divine". What may be regarded as the reconditioning of man's nature must take place, so that his Self soaks and sinks completely in the spirit of the Divine".

3. "Paramartha Sōpana may be translated either as the Ascent to the Divine, or the way to Perfection. Wherever philosophy has been seriously pursued, wherever religion has been understood in the truest sense of the world it has meant the study of the true nature of the Self. All religions and philosophies at their highest are agreed on this point.

4. Socrates was asked when he was to die 'where shall we bury you'? He gave the answer 'You may bury my body, but my soul you cannot bury, it is incorruptible and imperishable'. The Upanishads say, however far you may go, there is something beyond. The limits of self are unreachable. There is something which exists beyond logic and language. Buddhism holds that one can rise to be Buddha. The potentialities of human nature extend to Divinity. Jainism makes a

discrimination between Atma and Anatma. Their "Arhat" (अर्हत्) attains the knowledge of "Atma". Christianity says "The Kingdom of God is within you." The spirit of man is the candle of the Lord" say the Jews. St. Paul observes "Know you, that you are the temple of God, and the spirit of God dwelleth in you?"

In different ways, therefore, all the great Prophets have called us back to the realization of the deepest Self in us which lies behind the layers of the body and mind. Until man attains it, his goal remains unfulfilled. Spiritual realisation is the manifest destiny of man. Until he is able to find his way to the understanding of the Supreme, his heart is restless. All these Prophets of God believed that the natural culmination of human development was in the Divine".

5. "In our country, we have worshipped not the industrialists, or the military heroes, or kings, or the emperors, or the dictators, or the statesmen, but we have worshipped the Saints who have penetrated behind the layers of body and mind, sunk into the depths of Self, and anchored themselves to the Divine. Such men are not to be limited to Europe, Asia, or America or to this or that religion. The spiritual quality is common to the Arya, Anarya, Muslim or Christian.

6. Secular State does not mean a state without religion. It is not secular in this sense that we deify the worldly and the material. It is secular only in the sense that we recognise that every religion shows a way to reach the Supreme, and we do not wish to identify the state with any particular dogma or creed. It is secular in the sense that it is something

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which takes its stand on the very roots of our religion. In the secular state we give liberty to all to exercise freedom of worship and thought. We recognise the liberty of religious life. The same liberty must be given to all people.

7. Spirituality does not involve renunciation of the world. On the other hand, spirituality is excellence in action, 'Yogah Karmasu Kaushalam' (योगः कर्मसु कौशलम्) The world at present finds itself in a night-mare condition of tension and conflict, from which it can be rescued and united only by true religion. The world can be really bound together and united at the spiritual level through religion expressing itself in love. Religion signifies two things in particular. One is the inward awareness of spiritual Self, spiritual perception. Outwardly it is abounding love to humanity. 'Pradnyana' and 'Karuna' (प्रज्ञान) and (करुण) wisdom and love, constitute true religion.

After the publication of Parmartha Sōpan, Gurudeo's English exposition of this source book in Hindi was ready within a couple of months. Shri R. R. Diwakar, an old student of Shri Gurudev Ranade was then a minister of State for Radio and Broad Casting and he arranged for a talk of Gurudeo Ranade at Rashtrapati Bhavan on 16th April 1954, Under the Presidentship of Dr. Rajendra Prasad, then President of Indian Union.

The songs and Dohas from Hindi saints; like Kabir, Tulsidas, Surdas, Mirabai, Ramanand, Raidas, Nanak, Dharmadas, Charandas, Dadu, Matsyendranath and Gorakhanath have been interpreted and expounded in English in the

background of his own spiritual experiences. Gurudeo has divided both the Paramarth Sōpan and Pathway to God in two parts. First part expounds the spiritual songs of the above saints and the second part consisting of Dohas, also explains the topics under similar headings:

Each part is divided in to five chapters -

1) Incentives to spiritual life, 2) The necessity of moral preparation, 3) The relation of God to Saints, 4) The beginnings of the pilgrimage, 5) Highest Ascent These are the chapter headings both in Parmarth Sōpan and Pathway to God in Hindi Literature.

In the first Chapter of the Pathway to God '*Incentives to Spirituol Life*', Gurudeo has given his exposition on the following seven groups (1) Illusion; Blindness and Sleep. (2) The philosophical and Ethical impetus (3) Consciousness of Sin, (4) Oldage and Death, (5) Transmigration and metempsychosis, (6) Helplessness in Life's experience, (7) The way to escape. In the second chapter '*On the necessity of moral preparation*', Gurudeo has divided his exposition in-to five groups (1) Ungodliness the root of all vice, (2) Who is a Kafir, a Fakir, and a Brahmin? (3) God, the source of all virtues, (4) Virtue in action, (5) God devotion as superior to mere intellect or morality.

In the third chapter on '*The Religion of God to Saints*' there are only three groups (1) God in Ramanand and Kabir, Tulsidas and Mirabai, Raidas and Nanak, (2) Philosophical prayers as in Dadu, Raidas and Tulsidas, (3) Lyrical Prayers as in Surdas and Bahiro.

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In the Fourth Chapter on '*The Beginnings of the Pilgrimage*', there are six groups - (1) The Guru and his moral and spiritual characteristics, (2) The Name and its relation to Form, (3) Five points in the Methodology of Meditation, (4) The Place of Yoga and Absolutism in the Meditational Process, (5) The two attitudes, the militant and the submissive, (6) The Dark Night and the Dawn.

In the fifth chapter on '*The Highest Ascent*' there are nine groups - (1) Varieties of Supersensuous experiences, (a) Mirabai, (b) Surdas and Tulsidas, (c) Gorakhanath, Dharmadas and Yari, (d) Ekanath and Mahipati; (2) Physiological, Psychological and Moral Effects of God realisation-Charandas; (3) Sublimity and Ineffability of Mystical experience; Kabir (4) Flavourism and Beatification - (a) Kabir, (b) Dadu, (5) God-intoxication - Kabir; (6) Lifting of the Cosmic deceit - Kabir; (7) Ecstasy and the sustenance of the world - (a) Maula, (b) Sakha; (8) Post ecstatic ejaculations - (a) Gulal, (b) Naraharinath, (c) Raidas; (9) Apostleship and Prophethood - Kabir. The detailed table of contents of Part One containing the songs of Hindi saints, will show how Gurudeo has selected the gems of thoughts and arranged them into a variety of jewellery ornaments for worshipping the Divinity in the form of humanity in the Universe. Gurudeo used to tell that for a detailed study of the book, the systematic table of contents gives a genuine impetus. For a selective perusal of the entire volume, the bird's eye view of the whole book in the detailed table of contents is a great help. The purpose of the ideological meditation will be equally served by the headings given to the various groups. Even though the chapter

headings are the same for Part Two of the Pathway to God, the sub-headings of the groups are different. They are :-

First Chapter - Group (1) - Perpetual Flux, (2) Decrepitude and death. Second Chapter - (1) Spiritual Welfare and Material Welfare, (2) The place of company in spiritual life, (3) Fine Arts and Mysticism, (4) Charity, (5) Devotion to God in its Individual, Social and Spiritual aspects, (6) Suffering as the ladder to God. Third Chapter (1) Sainthood a rare phenomenon, (2) The imano-transcendence of God, (3) The Ascending of Tulasidasa's Philosophy of devotion, (4) The Office of God for the Saints, (5) The Saint as Personal and God as Impersonal Reality. Fourth Chapter - (1) The nature and function of a Guru, (2) Meditation by means of the Name, (3) The function and power of the Name, (4) The physical requisites of meditation, (5) The mental requisites, (6) The moral requisites, (7) The mystical requisites, (8) A devotee's passionate longing for God. Fifth Chapter - (1) The psychology of Spiritual Experience, (2) The music and the Musician, (3) Shabda as Substance, (4) The Visual experience, morphic and Photic, (5) Other Supersensuous experiences, (6) Realisation of the Self, (7) Motor and Tactual experience, (8) The Travail of Unison, (9) The moral marks of the God realiser, (10) Liberation, Beatification and Infinitude.

After the printing of the book was completed at the end of January 1954 at Ganapati Sansthan Press, Gurudeo felt that primarily he should dedicate this book to the spiritual founder of the Nimbargi Sampradaya at Siddhagiri near Kolhapur. A spiritual pilgrimage was arranged to Siddhagiri, with

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the help of the Rajasaheb of Miraj and Sangli. Gurudeo along with the above two princes and many of his disciples went to Siddhagiri in a number of Motor vehicles and spent the full day in the vicinity of the holy shrine at Siddhagiri. There the book 'Pathway to God in Hindi Literature' was dedicated at the Shrine on 8-2-1954. Then Gurudeo showed to his disciples the cave where the Saint of Nimbargi was initiated by the old saint of Siddhagiri Sri. Muppin Muni some time roughly in the year 1809 A D. The whole day at Siddhagiri was packed up with spiritual and devotional programmes.

The subject of Gurudeo's talk was "The Sublime and the Divine, A study in Comparative Thought." In this connection the following incident written by Dr. R. R. Diwakar in his reminiscences is quite eloquent about the greatness of Gurudeo. "When I appeared at the Rashtrapati Bhavan along with Dr. Ranade, Dr. Prasad asked me where is Dr. Ranade? - So slight unassuming frail was his figure and bearing!" This sentence of Dr. Diwakar is in short a pointer to the maxim 'simple living and high thinking' which was the motto of Gurudeo. After the talk of Shri. Gurudeo, the book was published by Dr. Rajendra Prasad on 16 - 4 - 1954. The speeches delivered at the Rashtrapati Bhavan are given below

(An extract of the lecture delivered by Gurudeo Ranade at the Rashtrapti Bhawan, New Delhi on 16th April, 1954)

THE SUBLIME AND THE DIVINE : A STUDY IN COMPARATIVE THOUGHT:

INTRODUCTION

I am very thankful to you, Revered President, for the

signal honour you have done me in asking me to speak here this time on the subject which I propose to designate "The Sublime and the Divine : A Study in Comparative Thought". This could also be otherwise called a "Critique of Spiritual Experience, Intuition or Self-Realisation". The word Critique is used here in the sense in which Kant has used it. It does not mean criticism, it does not mean a denial, but it means a very careful study and a critical investigation of any philosophical problem. Kant was probably one of the greatest of European philosophers who have ever lived and his three works are most remarkable, namely, the Critique of Pure Reason, the Critique of Practical Reason and the Critique of Judgment, one rising on the top of the other. When I was young, I looked upon them like works of philosophy, but now they appear to me like works of poetry. When a thinker like Kant has given us his most abstruse ideas upon every single topic of thought and experience in these three Critiques, it would be a very hard task for any layman or even a philosopher to propose any new problems which might go beyond these three Critiques. And yet those who have studied contemporary philosophy and those who have studied Indian and Western thought from the spiritual point of view, will see that Kant is lacking in one element, namely, the element of intuition. The translators of his works in English have used the word 'intuition' no doubt but in a different sense. They have used the word 'intuition' (Anschauung) in the sense of perception. Now the sense in which I am going to use it and in which it is used in contemporary thought is that super-sensuous faculty which goes beyond reason and which puts us in possession of things unknown to reason. The faculty

by means of which we can enter into the spiritual life is intuition. It might correspond to what Sankaracharya (शंकराचार्य) calls Anubhūti. (अनुभूति) So, I felt the necessity of supplementing the three Critiques of Kant-those of Pure Reason, Practical Reason and Judgment -by a new Critique, namely the Critique of Intuition or Spiritual Experience as we may call it. Now this idea arose in my mind from the study of the Bhagavadgita. For a long time since 1928, when I delivered my lectures on the Bhagavadgita at the Nagpur University, I have been pondering over that subject; but many pre-occupations have prevented me from publishing the lectures till now. The three important topics which I discussed at that time were: (i) the Antinomies in the Bhagavadgita, (ii) the Categorical Imperative and the Bhagavadgita, (iii) the nature of the Sublime in the Bhagavadgita with reference to the philosophy of the Bhagavadgita. Very peculiarly these are also the three most important topics in Kantian philosophy and these have been dealt with respectively in the three great Critiques, Critique of Pure Reason, Critique of Practical Reason and Critique of Judgment. Anyone who will read the present work even cursorily will see that these are the most important problems which have been dealt with therein.

The sublime in indian Spiritual Literature

We have already described in the last chapter the nature of the Cosmic Vision of God which Arjuna had through the Grace of Krishna. The eleventh Chapter of the Bhagavadgita is a classical illustration in Sanskrit literature of such Cosmic Vision or विश्वरूपदर्शन. The various provincial literature

of India also are not wanting in a portrayal of this kind of experience. Let us illustrate the idea of the sublime from three Provincial literatures of India - Hindi, Kannada and Marathi. Of course, these are only specimens and the same idea of the sublime may be illustrated from other provincial literatures also. We shall take one illustration from Hindi spiritual literature, from Kabira, one from Kannada literature from Bhavataraka, and finally, one from Marathi literature from Dnyaneshwara. These will support, from the point of view of mystical experience, the discussion of the sublime which we have already given from the Bhagavadgita. These five specimens would be enough to let us know the real nature of the sublime in mystical experience, the characteristics of the Holy and the intuitional method by which they have to be apprehended.

(a) Kabira. Let us begin by taking three great poems from Hindi spiritual literature. In the poem चुवत्तअमीरस भरत ताल जहं । -, Kabira tells us that the river became so powerful that it devoured the ocean. The individual self devoured the existence of God (सरिता उमडि सिन्धुको सो खे ।). This is sublime, human, existence devouring God. Kabira also tells us दस अवतार एक रत राजे । अस्तुनीं सहजसे आनी हो ।

"I see the entire panorama of the ten Avataras passing before me in a single night, and at the same time my mind is filled with soft and delicate sounds of राम राम ध्वनि. Will it not fill me with great wonder and astonishment? Words of praise fall automatically from my lips", says Kabira. This is sublime.

(b) *Bhavataraka*. Let us now proceed to a famous poem

in Kannada literature, namely that from Bhavataraka दृष्टि
मोळगे दृष्टि नितितु . When the eye has stood before the eye,
says the poet, a great phenomenon occurs; the world dis-
appears दृष्टवेत्ल नष्ट वायितु , the vision of the eye before the
eye implies an absolute destruction of the vision world. Bhava-
taraka further tells us that when he, as an individual spirit, of
the made his appearance in the world, he descended into the
complex of the twenty-five elements, reminding us of similar
utterances from other great writers. Aristotle talks of a
god-like activity from without to inhabit this complex of
different elements. The Bible tells us that God breathed
into the nostrils of man the breath of life and vivified a
tenement of clay. And in the Vedas we have a famous utter-
ance अस्यन्वन्तं यदनस्थां विभर्ति। (R, V. I. / 164). The boneless
entity made a bony tenement for itself. This is the literal
meaning of the word प्रवृत्तार. Finally, in a couple of famous
lines Bhavataraka tells us that after spiritual realisation, he
saw a new glory in the world. It seems as if there was a
regeneration or a re-creation of the entire world. The whole
world from the earth to the top of the mountain seemed
filled with immaculate spirit पर्वताग्र भूमियिन्नु निर्विकार तोरितल्ल
These are excellent illustrations of the sublime

(C) *Dnyaneswara*. As an illustration of the sublime we
shall take only one passage from Marathi literature. The
passage given below is taken from Dnyaneswari. It shows
how its author, the great poet-saint of Maharashtra, develops
the idea of the sublime :

“Arjuna saw himself along with God in God and God saw

Himself along with Arjuna, and Sanjaya saw both of them together When one mirror is placed in front of another, which shall we say reflects which? The difference between the original and the image vanishes and each will give an infinite number of reflections of the other. Supposing another Sun arose before the Sun, who is the illuminator and who is the illumined? ... So Krishna and Arjuna reached a state of unison. I myself, said Sanjaya, found my at-one-ment with them."

XVIII. 1592-1607

**The Sublime In Metaphysics : (Conquest Of Mind
By Nature Infinitude. The Divine)**

As regards metaphysical analysis of the conception of the sublime, we have to point out at the outset what Kant has so much insisted on in his Critique of Judgment, namely, that the distinction between the beautiful and the sublime is the distinction between assimilation and conquest. While in the experience of the beautiful the mind of man becomes assimilated to the object perceived, in the case of the sublime it is conquered by outside experience. A second point in the metaphysical analysis would be the distinction between magnitude and force, what Kant calls the mathematical and the dynamical aspects of the sublime. We might, for our purpose, call these respectively extensity and intensity of sublime experience. The third, and this is the most important point, is the nature of the Infinitude that is portrayed in the manifestations of the sublime. The experience of the sublime seems to be almost transcendent and baffling even for the imagination to reach. Anaximander was not wrong when he regarded the

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Apeiron as his most fundamental category. The Peras is a small conception, but the Apeiron brings us quite near to Divinity. In other works of mine I have already stressed this aspect of the element of Divinity in all cases of Infinitude as, for example, in the वेहद् of Kabira and निर्वल्लु of Kannada saints. I was very glad to find that when Professor Burch of America came to Nimbai, he stressed exactly in the same manner the divine aspect of Anaximandery's Infinitude in one of his recent contributions to the American Review of Metaphysics.

THE SUBLIME IN PSYCHOLOGY OF RELIGION

As regards the analysis of the sublime from the point of view of the psychology of religion, we must make it clear that here, so far as the relation between the internal and the external experience is concerned, the tables are turned. In the metaphysical aspect of the sublime, nature dominates the mind of man, but in the psychological aspect it plays a subservient role. Inner consciousness rises superior to nature in the case of psychological experience, while in the case of metaphysics it is subordinated to nature. Then again, the total compound state of emotions, which a man is enjoying while he is experiencing the sublime, is what as we might call, according to the diary of a modern mystic, a "compound of reverence, fear, joy, wonder and love." Fear and joy, of course, are predominant as we have already seen in the case of Arjuna, but the other experiences of reverence, wonder and love also are not less important. These along with fear and joy make up the total compound of emotions which a mystic enjoys during his experiences of the sublime. Finally, we pass through the three-fold process of purification, clarification and

sanctification from the moral, intellectual and spiritual points of view respectively. In the first place, our mind must become pure before we could have any experience of the sublime. Secondly, this purity must lead to the clarification of intellect, and finally this clarification must culminate in a state of sanctification. It is not without reason that people, who have come out of spiritual meditation, have described how a new world has been created for them. Bhavataraka had such an experience as we have seen elsewhere, and even Ruskin has referred to it in his *Modern Painters*. This is the highest state to which a man can rise, so far as the psychology of religious experience is concerned.

The sublime is Morality : Kant's new copernican Revolution in this opus postumum : Three stages

As regards the analysis of the sublime from the moral point of view, no better proposition can be put forth than the one suggested by Kant that the moral may be regarded as the most sublime conception of experience. No man has spent greater labour upon the justification of the moral life than Kant; no better book has been written on ethics than his *Critique of Practical Reason*; and no more important statement has been made by anybody than by Kant that the proof of God was to be found through an analysis of the conception of the *Summum Bonum* from the point of view of the adjustment of merit and reward. This is a very classical statement of moral philosophy. It is really a great wonder that after he had written his *Critique of Practical Reason*, Kant continued to ponder on its tenets till the time of his death. Certain manuscripts in his handwriting were

discovered with him at the time of his death, which were published posthumously by Erich Adickes in 1920 and in which we find Kant entirely revolutionising his old conceptions of the Summum Bonum and the Categorical Imperative.

Kant's statements which Erich Adickes has published under the title 'Opus Postumum' are most wonderful, showing to us how a deep thinker like Kant, not being satisfied with some propositions which he had enunciated early in his career and upon which he constantly meditated till the time of his death, should have come to certain new conclusions which change entirely the aspect of his moral philosophy. These statements put together might, in our opinion, be taken to indicate the three states, the negative, the positive and the constructive, if we follow the usual Kantian synthetic method.

(a) *Negative*. Negatively, we might say that Kant now entirely denies to the conception of the Summum Bonum the power to prove the existence of God. Students of Kant are aware how the upshot of his Critique of Pure Reason was to show the invalidity of the intellectual proofs of God, the ontological, the cosmological and the physico-theological, while the only proof of God upon which he could rely in the Critique of Practical Reason was the moral proof based upon an analysis of the conception of the Summum Bonum, involving adjustment of works to recompense. In the 'Opus Postumum' of Kant above referred to, even this moral proof of God is regarded by him as entirely "unenable and illegitimately theoretical." The powerlessness of the Sumum to prove the existence of God and the illegitimateness

and the untenability of the moral argument for the proof of God would have been sufficient to give the old purist interpreters of Kant a nervous shock from which it would have been hard for them to recover.

(b) *Positive*. Positively, we may say that (1) Kant now credits the Categorical Imperative itself with the power of leading us directly to God. Kant regarded as the "Command of the Inner Being," the voice of the "Imperantis who holds universal sway." From this point of view, all duties become the Commands of God Himself. we have pointed out in a former chapter that the one main distinction between Kant and the Bhagavadgita, so far as the Categorical Imperative is concerned, is that while in Kant the old Categorical Imperative is self-justified, in the Bhagavadgita it is justified by reference to God. The Bhagavadgita has insisted upon the divine nature of all dutiful actions as we have already seen. The position at which Kant has now arrived is exactly the position of the Bhagavadgita. (2) Kant goes on to say how he "stands under the awful but at the same time salutary guidance and surety of God; and it is He," he tells us further, "who either justifies or condemns my actions." (3) Kant is not satisfied with the mere statement that the Categorical Imperative issues from God; he makes further statements in which we find the moral purist arriving at the position of a theist. Kant says in a theistic manner that it is "God Himself, and not merely the Idea of God who is immanent in the human spirit." (4) It is this God, he further tells us, "This Being (Wesen) in him who stands in casual relationship with him, and what is strangest of all is that this causality is a

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determination to freedom." (5) Kant even speaks about the personality of God. "Personality could be ascribed to God," he tells us, "as a result of the singleness of its object." (6) Further, almost in a theological fashion he speaks about God as "the Ideal of power and Wisdom in one." (7) Finally, in almost a mystical manner, Kant tells us that "it is God who is not merely in him but about him and over him." What an extra-ordinary change we find here from the mere Idea of God with which Kant began his philosophic career to this conception of an all-pervasive Spirit with which he ends it!

(c) *Constructive.* Beyond these negative and positive aspects of the new Kantian ethics is his constructive statement, a very extra-ordinary statement, indeed, in which he asserts his identity with this Supreme Being. One stands gaping to see how he should have arrived at the conclusion: "I, AS MAN, AM MYSELF THIS BEING." What better enunciation can we have than this of an intrepid Identitate philosophy? On the whole we thus see Kant rising, through his Critiques and 'Opus Postumum,' from a mere agnosticism to moral purism, from moral purism to theism, from theism to theologism and from theologism to a mystical Identitate philosophy. What difference would there be now between Kant's perfected philosophy and the philosophy of the Bhagavadgita which synthesises the moral, the sublime and the divine in a crowning Philosophy of Spirit. One need now no longer ask, "What is the relation between the moral and the sublime? Is the moral more divine than the sublime or the sublime more divine than the moral?" It is enough for us to know that the Moral, the Sublime and the Divine all merge in one

consummate Philosophy of Spirit like that the Bhagavadgita.

Dr. Rajendra Prasad's Speech
at the end of
Dr. R. D. Ranades lecture on "The Sublime
in Mystical Experience"

You have been so far hearing a discourse on a very abstruse subject, and it is Prof. Ranade's special field of work, in which he has studied not only the old sanskrit philosophy, but also the philosophy, of the West, and the philosophy that has taught by people who have practical experience in their own life.

We have a large body of Literatures dealing with what is called the "Sant Bani" .. the teachings of the saints,... and you all Know how Prof. Ranade has been devoting years of study to that particular kind of literature in the Indian languages. We know his book dealing with the "Sant Bani" in Marathi literature. The book in Hindi has just I think, come out, and we are anticipating an equally good book for those who can understand it the Sant Bani in Kannada literature, and of course Sanskrit is at the bottom of all these. So, the philosophy which we have inherited from the past now lives in him, and I am very happy that it has been possible for us to have this second lecture of his in this house. We have had the privilege to listen to his another discourse, I think, about two years ago.

We had the pleasure of hearing a very elevating speech to-day. On behalf of you all, I desire to convey the thank of all of us to Prof. Ranade.

To give a taste of the original exposition of Gurudeo in the Pathway to God in Hindi literature, I am giving below his interpretation on one Doha in each group:-

1. *Perpetual flux* - "Our third Doha to illustrate the momentariness of all things is somewhat poetic in character : क्षणभंगुर जीवन की कलिया. We are told in this Doha that just as we are not quite sure whether a bud of this evening will blossom into a flower tomorrow, so also we do not know whether the bud of life will blossom into a veritable living being. This is as much as to say that one cannot be sure whether the foetus in a mother's womb may be born as a child or come out still dead. All things are transitory. The sleep, which a man is enjoying on a particular night also mean Biblical sleep, or death. The poet further goes on to ask whether the cool and fragrant breeze, which is blowing today from the Malaya mountain, the abode of sandal trees, will continue to blow tomorrow. It may be that the breeze might stop altogether. The poet tells us that the God of Death (Kali - Purusha) has his Empire everywhere. In mythology he appeared before King Parikshit in order to kill the cow of religion, but Parikshit succeeded in limiting his activities to spheres like drinking, gambling, and so on. When that same Kali-Purusha will appear before you, you will have to consider whether your tender body will be able to bear the blow. "Beware, therefore, betimes," says the poet "being to think about God even today." The famous Sanskrit verse रात्रिर्गमिष्यति भविष्यति सुप्रभातम् tells us how the bee, pent up inside a lotus flower at night, had to meet its doom along with the lotus plant itself, when the lotus plant was

uprooted by an elephant in the early hours of the morning. The poet, therefore addresses the tongue thus: "Even now, Oh tongue, begin to utter the Name of God, for thou dost not know whether thou will be able to move at all at the time of death." (P. G. H-P.275-76)

2. *Fine Arts and Mysticism-Music to Musician* - "In the Doha that follows, गाय है बुझा नहीं । we are told that a musician, who does not understand the end of his own art, has not bade good by to infatuation, just as a piece of iron, which has not reached the touch-stone, remains only a piece of iron. This means that the end of all music must be regarded as, something more than mere pleasure of the hearer or the singer. According to the author of the Doha, all music should be a glorification of God. One who does not look at music from this point of view, does not understand the real nature of music. Music without Mysticism would be a dangerous things. Surdas and Tulsidas escaped the danger. They were Musicians as well as Saints" (P. G. H,p 287-288).

"It is not necessary that the aim of the fine arts should be the service of Eros. A study of the rhetorical science would convince us that the fine arts can be placed in the service of the development of the Rasas and the Bhavas. Heroism, affection, God-devotion, humour, pathos, terror, wonder, and tranquility could all be exhibited in the fine arts. The highest end of all art should be, as Bacon has put it, "the glory of God and the relief of man's state." (P.G. H.p. 289).

3. *Sainthood, a rare phenomenon* - "In another Doha. सिहोक लेहडे नहीं । Kabir gives certain illustrations to support this rarity of the phenomenon of Sainthood. A real

saint is a rare being. You can find him only on occasions. How many saints have been produced in the world since the beginning of time? Lions, says Kabir, do not move in flocks, there are no processions of swans, and rubies are not collected in bales. Even so, there are of no caravans of saints. Kabir has described elsewhere in the manner of the स्वर्ग विद्याण सुक्त that a saint is like a rhinoceros who delights in living alone to himself. In another Doha of Kabir सब वन तो चंदन नहीं । शूरो का दल नाहि । सब समुद्र मोतीं नहीं । यो साधू जग पाहि । we are told that the forest does not abound in sandal trees. There are not many generals in the army. The sea is not replete with pearls. This has also been said in a famous Sanskrit verse-

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।

साधवो नहि सर्वत्र चन्दनं न वने वने ॥

which speaks in the same manner of rubies, pearls and sandal trees. By a comparative consideration of these three passages, we may find that almost the same illustrations have been employed by them, and the rarity of the phenomenon of saint-hood stressed. A saint when born shines in his own native lustre even like a superb form of spiritual experience to which nothing else can be compared, and which stands supreme above all other forms. (P. G. H. p 303-304)

4. *The nature and function of a Guru* - "The third analogy for the spiritual teacher is that of a potter, or a Kumbhakar. A spiritual teacher performs for his disciple the same functions which a potter performs for his pot. In the first place, he takes away all the depressions and protuberances of

his jar, and rounds off all its angularities. In the second place, he enlarges the potential vacuum of the pot, and gives it the shape and size he wills."

"In a similar manner, a spiritual teacher takes away all the defects and deficiencies of his disciple's mind, enlarges his receptivity, and makes of him a worthy disciple capable of performing the functions he wills."

Then, again, a kumbhakar gives continuous strokes to the pot from the outside, but gives it a constant and unfailing support from within. Similarly, in the midst of the calamities and misfortunes which might fall to the lot of his disciple, the spiritual teacher gives him internal and continuous support and enables him to face boldly his trials and tribulations. Every misfortune, every calamity, has now a silver lining for him. The Sun of his Guru's grace shines through edge of his misfortunes, though these for a while might darken the luminosity of his spiritual life."

This analogy of the pot and the potter, the giving of continuous strokes from the outside and support from the inside, the taking away of all angularities, and the giving of any shape and size that the potter might will, was a very peculiar phenomenon to such a highly placed and well-informed Bishop like Westcott, who had never seen this phenomenon, and who, after studying this Doha, asked his Hindi Pandit if he would take him to a place where the potter was performing this miracle, and it is very interesting to note that the photograph of the potter and the pot on which the potter was giving his strokes is to be found in the famous book of

Bishop Westcott on 'Kabir and Kabir Pantha (P G H-p- 336 337). *Suffering under the protection of Guru is but a blessing in disguise*'.

5. *The Resounding of God's Name through every hair of the body* - " By collecting together all the different passages in the Dohas in regard to Anahat sound, we might come to four important conclusions. In the first place, we are told that the Anahat is resounding like a fundamental note from every pore of the body - रोम रोम सूर उठत है । The bones of the human body constitute the wooden frame of the Tanpura, and the nerves its wires or strings, and from this body, the Anahat shabda sounds forth like a fundamental note. In the second place all the various musical instruments such as the drum, the guitar, and the flute are also heard in the process of meditation सब बाज..... प्रेम परबावज तार says Kabir; त्रिनि करताल परबावज बाजे, अणहृद की झणकार रे says Mirabai. A Kannada poet has also said. घंटा क्रिक्रिणि नादं सिंहं शखं नादं । भेर्यादिक महानाद अनुभव मन लुब्धम् । By considering these passages, we can see that the various musical instruments which an aspirant hears heighten his devotion. Mirabai, especially, as we have already seen, stresses that she was able to hear all the 36 Ragas without the fundamental note त्रिनि सुर राग छत्रीपू गात्रे । In the third place, as a higher stage in this process of hearing that Anahat sound, the Name of God becomes audible to the aspirant. घटमे नाम प्रगट भया says one Doha, and वाजत नामा तिहार says another. Fourthly, not being satisfied with hearing merely the Name of God, a Doha tells us that the aspirant might be able to perceive the Musician behind the music'

Where is now the necessity for going from temple, to temple, asks the poet: मन्दिर ढूँढत को फिरे मिल्यो वजावुन हार ? We have been familiar with two other similar experiences which emerge from every pore of the aspirant's body. Mirabai tells us that through every pore gush forth varied colours: रोम रोमरंग सार रे । Through every pore of the aspirant's body shines forth a brilliant lamp says Kabir and the great and kind Lord manifests himself therein रोम रोम दीपक भया, प्रम दीन दयाल. we thus see that the culmination of such processes as hearing the Anahat sound or seeing a brilliant light consist in experiencing the great God whose auricular and ocular manifestations they are." (PGH p-375-376)

Chief Characteristics of the Great Hindi Saints referred to in Pathway to God in Hindi Literature-

The four major Hindi Saints are *Kabir Tulsidas, Surdas* and *Mirabai*.

(1) *Kabir* - Kabir combines in himself deep philosophical insight with heights of mystical experience. The doctrine of universal blindness, the seven stages in the journey of the soul after death, man's helplessness before an inscrutable Power and the description of the funeral pyre are typical ideas in which Kabir excels others in his descriptions.

Kabir insists that the end of music should be the propitiation of God. Kabir's idea of saints as personal God and God Himself as impersonal divinity is indeed splendid. It is really a novel contribution to the Philosophy of Mysticism. Similar idea is expressed by a Kannada saint (सर्वज्ञ) Sarvajnya. "परमनारूपदलि नेरवीयलरियदे नरुमागि बंद."

Kabir has laid great emphasis on the remembrance of the Name of God. He advocates meditation in silence and that too with our lips and mouth closed.

ओठ न हाले, कंठ न हाले, मूसे मत् कहोराम
राम हभारा जप करे हम बैठे आराम" ॥

Thus he lays stress on internal meditation with the help of breath. He suggests that our spiritual development should be judged according to the revelation of the Name through our vision and audition. Intense concentration on Divine Name and the propitiation of the Spiritual Master are most essential for spiritual progress.

That Kabir is a great physiological and mystical observer can be visualised from his expression of the doctrine of inter-communicativeness of the senses in the mystical sphere, as against the inter-communicativeness in the physiological sphere. Kabir's descriptions of a variety of supersensuous experiences, like sound, light, form and colour as also the motor and tactual experiences are inspiring and illuminating. His idea regarding the experiences of music ending in the experience and vision of the Musician is indeed very striking. His experience of divine juice during and after meditation is also rare. His view of Maya as a great temptress shows the influence of Vedantic philosophy in Kabir. The last and the most exceptional spiritual experience of Kabir in his description of "Behad" (बेहद्). Limitlessness of Divinity makes him as a mystic of the first order in the eyes of Gurudeo.

(2) *Tulsidas* - The unique philosophical insight of Tulsidas marks him as a first grade philosopher saint in Hindi litera-

ture of spiritual awakening. His minute differentiation between Reality, Unreality and Real Unreality, is according to Gurudeo, a high water-mark of Philosophic speculation. His ideas regarding the brother-hood of saints on the basis of the bond of love generated amongst them through their vision of God, makes one feel that to win the love and confidence of saints we must have spiritual vision of Divinity through constant and devout meditation on the Name of God.

The typical flight of imagination of Tulsidas in comparing wisdom or learning or Dnyana to a lamp which burns and Bhakti or devotion to a jewel which illumines without emitting any heat is indeed most convincing. The suggestion of a new scheme of nine kinds of Bhakti (1) अमान, विरति, संतोष, परदोषदर्शन etc, non-attachment for Self respect, mental detachment, Contentment and not seeing the defects in others. (2) गुरु पद पंकज सेवा । The devout service of the Lotus Feet of Guru - similar to Sri. Nimbargi Maharaja's reference to his Kannada poem गुरु चरण कमलदल्ली भृंग नागो नी । (3) संतन कर सगा - Company of the holy persons or Saints, (4) Revere saints and spiritual teacher more than God, मोते संत अधिकारि लेखा (5) Sing the praise and qualities of God, मम गुण गान (6) Relish and narrate the stories and exploits about God, रति मम कथा प्रसंगा (7) Repitition of the Name of God or Mantra or Mantrajapa, मंत्रजाप (8) see Me immanent through out the world मोहिमय जग देखा (9) complete Trust or Belief in God. 'मम भरोस.' रक्षिष्यतीति विश्वास - मध्वाचार्य (Madhvacharya).

The view of Tulsidas about God is like Gestalt. God is

a spiritual Gestalt, who is more than the sum of the different aspects in which he is viewed by the different devotees. सभूमि विश्वतो वृत्वा ऽ त्यंतिष्ठद्दशांगुलम् । as stated in the description of the Cosmic personality in Rig Veda. The Cosmic Personality of God exceeds by a measure of ten fingers, after-enveloping the entire universe. Tulsidas is thus a thinker of a very high order. He lays emphatic stress on the Name of God as the ultimate symbol of the Almighty God. He regards the Name and the Form of God as the attributes of Divinity. Tulsidas's peculiar epithets of God as 'Aantaryamin' (अंतर्या मिन्) and 'Bahiryamin' (बहिर्यामिन). Internally visible or immanent and externally visible is indicative of his unique experience and his peculiar approach in the history of Indian Philosophy.

Tulsidas's great insistence on one-pointed devotion to God like a Chataka (चातक) as exhibited in his 'Chataka Chotisa' (चातक चैतसा) braving all dangers and difficulties for God, is a rare contribution to Indian philosophy according to Gurudev. His transcendent description of God as moving without feet and touching without hands and seeing without eyes and hearing without ears is almost in a mystical sense.

3. *Surdas* - Gurudev writes, "The Kantian problem of contradictions of merit and reward, the considerations of the ravages of Death and his constant prayer to God to save him from helpless submission to Death, became for Surdas, the Chief incentives to his spiritual life." His analogies of the sparrow and the elephant in the midst of their agonies calling upon God for help are typical analogies in his lyrical and devotional

poetry. Surdas advocates like Yadnyavalkya (याज्ञवल्क्य) the eudaemonistic combination of material and spiritual welfare.

Surdasa's spiritual experiences have a special significance because of his blindness. He could visualise God with confidence and deep devotion. When the spiritual form of Gopal Krishna disappeared, from his inner vision he addressed to God thus, " हाथ छुडायै जातहां निबल जानिके मोहि । हृदयमे जब जाओगे सबल वदोंगे तोहि " ॥ "You are forsaking my hand Oh! God, thinking me to be helpless and powerless. But, I shall call you powerful only when you can run-away from my heart." And thus Suradas say that God is caught in every fibre of the body of the devotee. कहा करूं सुन्दर मूरति रोम राम उरझानी. God had been caught up in every hair-cell of his body (PGH. P 201-202).

(4) *Mirabai* - Mirabai's readiness to ascend the funeral pyre for the sake of spiritual realisation speaks of her intensity of Divine Love Her pathetic appeal to her Spiritual Master not to forsake her जोगि मत जा मत जा ।।। is a most popular song and it is transperant of her unparalleled devotion to her Guru. Her description of Spiritual Holi with its riot of Sound and Colour have left indelible impact on Hindi Spritual literature.

Gurudeo's following remarks regarding Mirabai are a typical appreciation of a philosopher mystic, that add to the hue and greatness of the great lady saint. "The doctrine of 'Theos' becoming a 'Pantheos' as in the case of 'Gopis' as well as her doctrine of Approximationism are enough to outwit the intellect of any technical philosopher. "

(5) *Ramanand*- He is a rare combination of a mystic and a philosopher. The internal imminence of God and the external pervasiveness of Him in the universe are typical examples of his philosophico-mystical attainments. There is a rare combination of spiritual experiences of smell and colour in Ramanand.

(6) *Raidas*- Gurudeo Ranade ranks him as a 'Thinker' of the first magnitude, owing to his non-superstitious and philosophic assertion about the futility of waving lights in front of the Omni-present Divinity. His self-certitude and confidence about his sinlessness, gives him a special and rare strength to dispense with the forgiveness of God.

(7) *Nanak* - The Granth-Sahib of Guru Nanak is a permanent monument of his Spiritual greatness. He emphasises the necessity of the company of the saints in a variety of ways, as essential for spiritual progress. He realises the unity of the internal and external spiritual experiences and he perceives God in every thing and every thing in God.

(8) *Dharamdas* - He was a Kabirite. His spiritual experiences of Thunder, lightning and spiritual bath, and malliflous juice are typical.

(9) *Charandas* - He lays more stress on action and says that words are futile without action. He depicts the Chief marks of Brahmin hood as "Brahmin is one who has realised Brahman and he who spends all his time in spiritual contemplation." His peculiarity of spiritual experiences consists in his vision of God every where he saw, his experiences of a talk with God, and the spiritual experience of God moving and eating with him.

(10) *Dadu Dayal* - Dadu Dayal hailed from Ahamadabad. He was a disciple of Kamal the son of Kabir. He was a very kind and compassionate saint. His description of Kabir is supremely typical. Kabir in an embodiment of vices like untruth, deceit and dis-belief in God. His description of Spiritual Charkha and Divine juice exhibits his spiritual attainments.

(11) *Matsyendra Nath* - He was founder of Nath Sampradaya. He has critically estimated the value and the proper place of ritualism, yoga and moralism in relation to meditation of God.

(12) *Gorakha Nath* - His spiritual popularity is on account of his disciples like Gahini-Nath and Dnyaneshwar who were greatest mystics of India. He visualises the limitations and boundaries of Yogic practices and hence his intensity and eagerness for the vision of God is more acute. His reverence for his Guru Matsyendra-Nath could be seen in his feeling of identity of God and Guru.

(13) *Mansur* - He advocates Anal-Hag 'अनल हक' (experience of the identity of self and God) method of meditation. He rejects all ritualism

(14) *Rahim* - He was a great moralist of Akabar's time. His idea of Flux or change is like that of Herakleitos. Uplift of the humanity is the main idea in his endorsement of the accumulation of material and spiritual wealth. As a Doha writer he is on par with Tulsidas and surdas. Gurudeo writes 'The Chataka of Tulsidas, the Sparrow of Surdas and the Chakora of Rahim, which are their symbols as God's Elect, are on the same level so far as their intense and unfaltering devotion to God is concerned.'

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(15) *Gulal* and 16) *Bahiro* - *Gulal* sings the cradle-song of self-realisation in Hindola Raga in his post-ecstatic ejaculations. *Bahiro* in his song इतनी कृपा हो स्वामी जब प्राण तनसे निकले . श्री कृष्ण कृष्ण कह कर, । मेरे जाने तन से निकले।। ... बहिरो कि यही अर्जी । जब हो तुम्हारी मर्जी, तब प्राण तनेसे निकले ॥५॥ "Absolute Resignation to the will of God" is very much liked by Gurudeo. The song of liberation sung by Bahiro in Pahadi Raga is full of dedication and surrender to the Will of God.

The Pathway to God in Hindi literature is based upon the source book known as Parmārth Sōpan. It contains spiritual poems and Dohas from various Hindi Saints referred to above.

The Pathway to God which Gurudeo has elaborated in all his three books - 1) Pathway to God in Mahashtra Saints, 2) Pathway to God in Hindi Saints and (3) Pathway to God in Kannada Saints which we shall take up hereafter are all endorsing and broadcasting the spiritual teachings of the great Spiritual Master - the saint of Nimbargi, the saint of Umadi and the saint of Inchageri.

The saint of Nimbargi or Shri. Guru Linga Jangam Maharaj (Shake 1712 to Shake 1807 passed away on Chitra Sudha Dwadashi Uparantik Trayodashi) had a long lease of life of 95 years.

The saint of Umadi Sri. Bhausahab Maharaj (Shake 1765-Ramanavami (birth) to shake 1835 Magha Suddha

Tritiya (died) who lived for 70 years and the Saint of Incha-geri Sri, Amburao Maharaj (Shake 1779 to 1885 - Pausha Suddha Shasti - passed away) who lived for 76 years and the saint of Nimbai Gurudeo Ranade (3. 7. 1886 to 6. 6. 1957) who lived for 71 years, have all formulated a Pathway to God on the basis of their own spiritual experiences. The common factors in their teachings based on their own spiritual experiences and self-realisation are summarised below in brief,-

A firm faith in one's spiritual master or Guru, an humble attitude of detachment and renunciation, an unselfish and egoless pursuit of devotion to the meditation on the Name of God and an unabated spiritual contemplation or Trikal sadhana and Trikal Pothi and Bhajan, without paying any heed to public criticism are essential for realising the spiritual ideal on the Pathway to God. The most vital requirements for success in the pilgrimage on the Pathway to God thus are-

- (1) The aspirant must be blessed with a sprouting spiritual Name of God 'Sabeeja Nama' (सबीजा) from a realised Saint, (2) The observance of the two vows of celibacy in respect of other's woman 'Parastree' (परस्त्री) and other's wealth 'Paradravya', परद्रव्य (3) The regular attendance to meditation on Divine Name at least three times during the day for at least nine hours on the whole, (4) The singing of Bhajans and Prayers thrice a day in the holy company of Saints and Sadguru.

So, the Pathway to God of Gurudeo is a most rational-way of devotion a life, based on moral regimentation and devout attunement with Divine Name. The aspirant has to

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get rid of the grip of sleep, laziness and sloth, and dogged chain of anxieties and worries in life and thus develop and cultivate an attitude of spiritual indifference or immunity from public censure or public praise.

The meditation in the Name of God has to be ceaselessly pursued in a solitary place, in a fixed and steady posture with a concentrated gaze on the tip of the nose between the eye-brows and with a complete attitude of surrender. Without opening the mouth and without moving the tongue the spiritual Name has to be kept vibrating up and down with the vital breath. Then alone the supersensuous, internally initiated and universally valid spiritual experiences of Form, Sound, Light, Taste, Colour and Flavour can be experienced. The Parmarth Sōpan the Source Book of Hindi Spiritual Songs and Dohas of different Hindi Saints published by Dr. Radhakrishnan is a treasure of all these. Readers will be highly benefitted if they study and practise on the Path-Way to God written by Gurudeo.

Pathway to God in Kannad Literature.

This book of Gurudeo was ready during his life time, but could not be published till 1960. While writing about this book on the cover jacket the publisher of the book (Bhavan journal book series) has written a fine piece of appreciation. I am giving it below for the use of the readers :-

About This Book :

“This book is unique of its kind, in as much as it is firmly founded on the first-hand mystical experiences of the

author. Shri Gurudeva Ranade has presented in this volume the quintessence of his mature thought and advanced experience, in a thoroughly rational and scientific manner, and in a language, at once translucent, limpid and impressive. He called his philosophical view-point 'rational mysticism', which has no place for superstitions or miracles, and which duly recognises both the significance and limitations of reason in mystical life.

In this volume is described the whole panorama of mystical experience, right from its genesis to its ultimate consummation in supernal mystical experiences, with a wealth of illustrations, keenness of intellect, and critical acumen, almost unprecedented in the history of the treatment of this subject.

The author rightly maintains that the discussion of the criteria of the validity of mystical experience and methodology of meditation, description of a perfect saint as an embodiment of highest morality and as a liberator of humanity, vivid descriptions of divine lunacy and supernal experiences- all these from distinct contributions of Karnatak Saints to the mystical Thought in general. He aptly concludes that the Society of Saints intensely loves afflicted mankind, and only tries for its benefaction and betterment. (Back side Coverpage jacket-Delux copy).

It is worth while noting some important points of progress and evolution of Gurudeo's Thought and method of his exposition over his previous works of the same type. In his first solid contribution to the realm of philosophy

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and mysticism, Gurudeo in his constructive survey of Upanishadic philosophy has given equal importance to cosmology, Psychology, Ethics, Metaphysics and Mysticism. In his next important contribution on Mysticism in Maharashtra Saints Gurudeo has given a place of honour for metaphysion Ethics and Mysticism only. A further step in advance of his mystical thought can be seen in his volume on Path-Way-to God in Hindi Literature. The only subject matter of discussion in his Pathway on Hindi Saints, is mysticism in its various aspects. The Ethical points are developed as a necessary preparation to mystical life. Where as in his last and the best work on Kannada Saints, the subject matter and the way of presentation are similar to the Pathway of Hindi Saints. But, we can clearly perceive a typical stride and growth in his mystical experience. And the consequent changes in his emphasis of thought and exposition.

In his Pathway to God in Kannada Literature, he specially mentions 'Continuity and Growth' as important criteria to determine the validity of mystical experience in addition to the criteria already mentioned in his other books. In his Pathway to God in Hindi Literature, he has raised the question as to 'How far can photic, phonic, cromatic, spiritual experiences occur simultaneously? But in his spiritual and mystical evolution and growth Gurudeo positively states that these varieties of mystical experiences constitute a higher stage in mystical development. He has devoted two chapters to a detailed discussion of the 'Cumulative' and 'Supernal' experiences. That might be the background for his praise of Kannad Mystics regarding their contribution to the world mysticism. His parallelism of saints of Maharashtra, Karnataka, Hindi and the Western saints shows the

expense of Gurudeo's study of mystic saints and his critical and accurate sense of appreciation of all. Gurudeo classifies the great mystic of Karnatak Shri. Prabhudeo as similar to the Greek Philosopher Socratis and the great Christian mystic Jesus Christ.

Secondly, he found a great similarity in Plato, St. Paul of western countries to saint Tukaram of Maharashtra and Saint Basaveshwar of Karnatak.

Thirdly, Gurudeo has compared the saint of Maharashtra Sri. Samarth Ramdas with Phaedo and Martin Luther of the west and the saint Channabasava of Karnatak. Thereafter he has traced similarities in Herakleitos of Greece and Sarvajnya among of Kannad saints. He compares Siddharama of Karnataka to St. Augustine of the West.

Then we can see how critically he has compared the two Kannada mystics Jagannathadasa and Nijaguna Shiva Yogi with saint Ekanath of Maharashtra. So, also we can study the similarities in mystics like Chokhamela of Maharashtra with Kanakadas of Karnatak and Raidas among Hindi Saints.

The saint Mahipati of Karnatak from Kakhandki in Bijapur District is well compared with the saint Mahipati of Maharashtra from Gwalior.

The Kannad Saint Purandardas is similar to Tulisidas of Hindi Literature. Saint Vijayadas of Karnatak to Saint Surdas of Hindi Literature, the Hindi Saint Kabir to Sharif Saheb of Karnatak. And finally he has compared Shri. Charandas of

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Hindi literature with saint Sarpabhushan among Kannada saints.

The above classification and chart of parallelism among various saints and mystics of the world is a special contribution of Gurudeo to the Philosophical literature of the World.

God in Self

The sublimity and ineffability of mystical experience after the aspirant has walked over the difficult Path-Way to God as depicted by Gurudeo in the five chapters of his books on Hindi and Kannada Saints- can be seen in the following extracts from both the books of Gurudeo

“Only he who has penetrated to the heart of Reality’ says Kabir, “can understand the nature of our territory”: महरम होय सो जानै साधो ऐसा दश हमान । (P.G.H.p 220). The Spiritual territoy is altogether different from whatever we have seen, or heard. The Veda and the Quran have not been able to encompass it : वेद किताब पार न हू पावत । कहन सुननंग न्यारा । The meaning of this statement is that, according to Kabir, new experiences might occur which have not been described either by books or men. Kabir next goes on to give us his further experiences. In the first place, he says, in the void palace are heard the sounds of the drum, the flute, the fiddle and the guitar. There are words without sounds, and pearls without shells. There is lightning without a cloud, and light without the Sun. Brahman, which is shining forth, is putting to shame all luminosity what so ever. And then, says Kabir, beyond all these, there is an Incomprehensible Infinite:

आगे अगम अपा । "The territory which very few pilgrims have reached-that", he says, "is our habitation. It is only he who is initiated by the Guru, and who is dear to his Guru, can understand the meaning of what I say" कह कबीर वहाँ रहनि हमारी । बूमे गुरुमुख प्यारा On who whole, therefore we may say that the song we are considering contains the mystical experiences of Kabir about light form and sound, while his suggestion that words must arise without sounds is an experience which is almost unique". (P G H p 221)

"To give a further touch to the growth of spiritual experience in Kabir, let us add another song from him: चुवत अमीरस भरत ताल जहँ । The final state of his spiritual experience we shall not discuss here. We shall consider it later, when we shall be speaking about his Dohas, and there see how far it tallies with the experiences of the great Saints of the world. Kabir tells us in the present song that when the lake becomes full on account of the oozing of the mellifluous juice, then a sky-reaching sound breaks forth as a submarine volcano in eruption might send its waters into the sky / चुवत अमीरस भरत ताल जहँ सबद उठै अलमानी हा । We should note the connection between these two points- the oozing of the mellifluous juice from the cells into the lateral ventricle, and the rise of the sky-reaching sound therefrom. In the next verse, which we shall discuss presently, we shall find that the position is reversed. When such a sky-reaching sound breaks forth, then the lake of the lateral ventricle becomes full with mellifluous juice. At a later stage, we shall discuss what connection between these two points is. At present, it is enough to say that as every cell begins to discharge 'Amirasa', or mellif

luous juice at the time of meditation, the fullness of the lake breaks itself out into the sonorous sound which reaches the sky. A second point which Kabir discusses in this poem is that the river overflows, and engulfs, and even soaks up to ocean - सरिता उमड़ि सिन्धुको सोखै. This is as much as to say that the self in the aspirant becomes so expansive that it envelopes the Brahman (ब्रह्म) itself. This phenomenon of the river absorbing the ocean cannot be explained, says Kabir, in adequate terms - न.ह .छु जात बखानी हो । Then he says that, in such a state of spiritual experience, there are neither the Sun nor the Moon, nor the stars, neither day nor night. नहि वहँ रैन विहानी हरे. Those who have read the Upanishads can see the parallelism of this to the passage where we are told - न तत्र सूर्यो भाति न चंद्र तारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । Then again we are told that, in such a state, various kinds of musical instruments produce each its own harmony - बाजे बजें सितार बांसुरी and further there is a ररंकार of soft words ररंकार मृद बानी हो । What is this ररंकार ? we do not know of any mystical treatise which describes this. It may stand either for ॐकार रमरमकार or रामराम ध्वनि. So, it is not merely the sounds of musical instruments that break forth, but veritably the words "Rama Rama" with slender tunes at the time of the Samadhic experience of the aspirant. Then, further we are told by Kabir: दसअवतार एक रत राजे । Now this is open to two interpretations all the ten Avatars are incessantly and continuously present before him, or otherwise, all the ten Avatars pass before him in a cinematographic show in one night. There are thus outbursts of involuntary praise; अस्तुति सहज से आनी हो । How could one describe the value

of that experience? Words fail to describe it adequately! It is the experience of eternity being compressed in a single moment, which fills the aspirant with the consciousness of the infinite power of God. These, says Kabir, are serious and secret matters, which rarely any one is able to comprehend
 कह कबीर भेदुकी बाते, विरला कोइ पहुचानी हो ।(PGH p322-324)

“As unity of experience had in Kabir taken the place of duality, he could walk on the slender path of spiritual life with great ease. Had he taken the load of duality on his head, the razor-edge of spiritual experience (क्षुरस्य धारा) might have mortally injured him, and made all spiritual progress impossible.”

In another verse, Kabir tells us how such a Saint acquires an absolute equanimity through God-possession. Those who have read Greek Philosophy know that 'Epoche' was regarded as the greatest moral virtue by the Stoics, Epicureans and Sceptics alike. Silence, 'Maunam', speechlessness is 'Epoche'. मन मस्त हुवा तब क्यों बोले । says Kabir. what necessity is there for a man to speak, when he has reached that spiritual stage? It is much better to be silent than to move the lips. Kabir is describing in the above verse the state of 'Epoche' after God-realisation. He gives us four illustrations. In the first place, he says, a man who is in possession of a diamond and has tied it in a knot, - is it necessary for him to open it from time to time, and see whether the diamond is there or not? The diamond is there. Similarly, "The diamond of God is inside me," says Kabir, "I am in sure possession of it. Why should I open it now and again?" Secondly, Kabir gives us the illustration of a balance with

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two pans. So long as an aspirant has not attained to God-vision, we may say that in his case one pan is up and the other is down. हलकी थी जब चढी तराजू । पूरी भई तब क्यों तोले । By the attainment of God, however, the upper pan comes to a level with the other, as in the case of Krishna. What now remains to be weighed? पूरी भई तब क्यों तोले । The Saint in all ways thus becomes equal to God.

Then Kabir tells us that such a Saint always lives in a state of God-enjoyment. In Uttar Pradesh, it is customary for women to sell liquor. Who can prevent a liquor-woman from drinking as much liquor as she likes? Similarly who can prevent the Saint, who has once attained to the vision of God, from enjoying that vision as long, as much, and as often as he likes? Kabir also gives a fourth illustration: हंसा पाए मान सरोवर, ताल तलैया क्यों डोले । A Hansa has reached his final habitat, the Manasa Sarovara. Why should it be necessary for him now to hunt out small ponds and tanks? When we have reached the highest God inside our heart, why should we open out our eyes? बाहर नैना क्यों खोले ।

In the end, Kabir tells us that he has found God even behind a sesamum. Another variant of this idea is to be found in a maxim which tells us तिल ओले पहाड । There is a mountain behind a sesamum'. In the same manner, says Kabir, "I have found the great God behind the tiniest thing like a sesamum. Tukaram also has told us that the great God, who fills the universe, makes his home even in a sesamum: तिळा एवढे बांधुनि घर । आंत राहे विश्वभर । The tiniest particle

in the universe and the smallest cranny, according to Carlyle, is filled with the presence of God. The macrocosm is fully present in the microcosm. The microcosm according to Kabir fully reveals the presence and the power of God" (PGH p 239-241).

Similarly in the Pathway to God in Kannada Literature the above topics have been elaborated. As the criteria of universality is the same in mystics all over the world, basically there is no difference in the ultimate realisation of God in Self.

"Kudalu-esa proceeds to point out the saint's non-return to this world by citing a number of illustrations; when milk, after passing through the stage of curds, and butter, has once become ghee, will it ever be transformed into milk again? Similarly he, who has become identical with his own real Self, as the ultimate object of realisation can he ever embrace again worldly life, and get entangled in it? when a river, after taking its origin in a mountainous region, has reached the ocean, will it be ever possible for it to flow back again to its original source? Likewise, would be the state of one who has realised his pure ultimate nature. If he has to live in the world, the manner of his living in it will be entirely different from that of the ordinary people. True, that a pearl is born from water; but when once it is formed into pearl, will it be ever possible for it to revert to its original condition of water? So also a man who has realised his ultimate spiritual nature, shall never be born again, and he will remain ever merged in an extremely blissful condition. Can a man, who has learnt the mantra of Garuda, be ever affected by the poison

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of a serpent, if he ever happens to suffer from a surpentine bite? will a disciple, who remains untouched by the quagmire of sensuous pleasures be ever affected by good or bad actions? In like manner, one, who has transcended the limitations of caste, even though born in a caste, will never be affected by the considerations of caste.

Kudaluresa declares that the saint, who is one with 'spiritual light,' renounce everything worldly, and becomes famous as a donor of the gift of spiritual life to others. The vexed question, 'is immortality personal or impersonal?' need not bother us here. Suffice it to say in the words of Jnaneshwara, that immortality is phenomenally unreal, and noumenally real, the saint having attained identity with the God-head in this very life." (PGK p 275-76).

In his song 'इदरिरलि देह होदरे होगली' (iddarirali deha hadare hogali,) 'the body may live or perish', Girimallesa (गिरिमल्लेश) speaks of jivanmukti from the loftiest planes of spiritual height. He depicts the manifold characteristics of a realised soul, which may be studied under four heads, namely yogic, psycho-ethical, metaphysical and mystical. The God-realiser rises superior to the considerations of the body, and is indifferent to its growth or decay, because he has attained to liberation, while living and though living " (PGK p. 276).

"Knowledge of the self implies, according to Mahanta, knowledge of every kind of cosmic existence. We are reminded here of the profound philosophy of Green, who having proved the existence of the spiritual principle in nature

on the analogy of the spiritual principle in man, states that all human spirits are reproductions of the eternal Spirit. A great poet in his poetic fancies felt the fundamental truth that the spirit is immanent in nature, and gave expression to his feeling in the following memorable lines :

Little flower, if I could but understand
What you are, root and all, and all in all,
I should know what God and man is.

If a poet can be so eloquent, how much more vehemently should a mystic assert that nothing remains to be known, when the Self, the highest Reality, is known ! When he has realised the one Self, pulsating everywhere, in the cosmic, psychic, epistemological and mystical realms, he becomes the whole universe himself, and the notion of difference vanishes entirely from his illumined consciousness." (PGK pp 280-81)

We may conclude this chapter with Gurudeo's exposition on the spiritual Song of his Guru's Guru the saint of Nimbargi. ..

Nellu kuttunu baramma, 'नल्लु कुट्टुण वारम्मा' । 'let us thrash paddy, dear lady.' From this song, you can see what a great spiritual experience he had, and also how great are his poetical powers. This song tells us how we have to begin with taking away the husk from rice in the first instance, ultimately to enjoy the rice dishes, the spiritual juice in the company of our spiritual teacher and our spiritual brethren. There is a continued culinary metaphor from the cleansing of the rice to the preparing of the spiritual dish. That is the essence of this poem. The Saint of Nimbargi tells us that the paddy is to be thrashed by, 'twelve or sixteen ladies

having got together' hanneradu hadinarn nalleyaru kudikondu. हन्नेरडु हदिनारु नल्लेयरु कूडिकोंडु. There ought to be a collective or cumulative Sadhana. One man cannot alone hold the pestle and the mortar; two, four or eight persons are required. Sadhana. is a word which the Bengalis use. We should rather speak of Sadhana. But Ravindranath Tagore has made the word Sadhana rather famous, and I have no objection in using it in that form. So, community Sadhana is the first thing that we have to undertake. Then there is the body (tana) तन with the navel as the mortar (ollu), आळळु and the breath (prana) प्राण as the pestle (onike), ओनिके. You are to raise up your breath from the navel to the top of your brain. So mortar and pestle are there: and then by the accumulation of Namasmarana make up a pile of grains, advises the saint of Nimbargi. At the same time take away the sand particles from out of the grains. They have to be taken away. The husk too should be removed. This can be done easily by cumulative Sadhana. Secondly, you should have an oven (ole) (ओले) for cooking. The three Vasanas 'desires', constitute the oven. On that, put the cauldron of Karma, and put down below it kama and krodha as the fuel. Burn away kama and krodha; then begin to cook. There is one thing necessary. You should be on the look-out and be alert ओळहोरगे नोडी (ola - horage. nodi) It is a very important thing. Incidentally I may tell you that when I was a child of about eight or ten years of age, my mother used to look once inside and at another time outside the oven. I did not know what it meant. That means looking to both spiritual and material welfare. The great stress which the Saint of Nimbargi laid on the combination of material and spiritual welfare was significant. Do not follow only

spiritual welfare; nor only material welfare for its own sake. Ubhayameva samrat, 'उभयमेव सम्राट्' 'for both, Oh sovereign' said Yajnavalkya to king Janaka, when the latter asked him whether he had come for money or for victory in philosophical disputation. We have to combine both material and spiritual welfare. It is a very difficult job indeed to meditate and at the same time, attend to the lecture. When a man gets a first class in the examination he becomes elated. When he begins to prosper he becomes much more elated. "When that mixture of 'rice and sugar and milk' is being boiled, there will be an uncontrolled over-flow of conceit." Kudiyuva samayadalli कुदियुव समयदल्लि madada ukku miri barutaladamma. मदद ऊक्क मीरि वरुतलदम्मा. Then by the ladle of 'equanimity' or 'samata' समता put down that over-flow. Do not allow the foam to spill In that way, you will be fortunate, the Saint says, to have that porridge of rice (khira) खीर completely prepared. When you have thus prepared the sweet porridge, enjoy it to your heart's content in the company of your spiritual teacher and your spiritual brethren. This constitutes the apex of spiritual experience. (P G K pp 345-46)

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