

PATHWAY TO GOD

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PATHWAY TO GOD

[A Quarterly Journal of Spiritual Life]

" ONE GOD, ONE WORLD, ONE HUMANITY "

Editor : Shri P. D. Dharwadkar

B. Sc., Eng. FIE. M.A.S.C.E.

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Who becomes liberated ?

Passage from Amrgeeta

सर्वमित्रः सर्वसहः शमे रक्तो जितेंद्रियः ।
व्यपेतभयमन्युश्च आत्मवान्मुच्यते नरः ॥

That person gets liberated who is the friend of all; who can bear everything; who is tranquil; whose senses are subdued; who is devoid of fear as well as anger; and who is not careless.

आत्मवत् सर्वभूतेषु यश्चरेन्नियतः शुचिः ।
अमानी निरभिमानः सर्वतो मुक्त एव सः ।

He gets altogether liberated who behaves with others as with his own Self; who is disciplined; pure; humble and egoless.

जीवितं मरणं चोभे सुखदुःखे तथैव च ।
लाभा लाभे प्रियद्वेष्ये यः समः स च मुच्यते ।

He too is liberated who looks with equipoise on the duos of life and death; happiness and sorrow; even as gain and loss; as friend and enemy.

न कस्यचित् स्पृहयते नवजानाति किञ्चन ।
निर्द्वन्द्वो वीतरागात्मा सर्वथा मुक्त एव सः ।

He is always liberated who does not lay for anything; who does not treat others with disrespect; and who has risen above the duos of life and who has no attachment.

अनमित्रश्च निर्वन्धुरनपत्यश्च यः क्वचित् ।
त्यक्तधर्मार्थकामश्च निराकाङ्क्षी च मुच्यते ॥

He too becomes liberated who has no enemies, given up relatives or Children; who can live anywhere, who has given up Dharma Artha, and Kama and who has no expectations.

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Prayer to Lord Ganesh

जेतुं यस्त्रिपुरं हरेण हरिणा व्यजाद्वलिं बध्नता ।
स्त्रष्टुं वारिभवोद्धवेन भुवनं शेषेण धर्तुं धराम् ।
पार्वत्या महिषासुरप्रमथने सिद्धाधिपं सिद्धये ।
ध्यातः पञ्चशरेण विश्वजितये पायात्स नागाननः ॥

May that elephant faced Lord-whom Shiva worshipped for vanquishing Tripura; whom Vishnu worshipped for tying up Mahabali skillfully; whom Brehma worshipped for starting creation; whom Adishesha worshipped for supporting the Earth over his hood; whom Parvati worshipped for killing Mahishasura; whom Siddhamunis worshipped for liberation; and whom the Love-God worshipped for winning over the world-bless us.

सर्वं जगदिदं त्वत्तो जायते । सर्वं जगदिदं त्वत्तस्तिष्ठति ॥
सर्वं जगदिदं त्वयि लयमेव्यति । सर्वं जगदिदं त्वयि प्रत्येति ॥
त्वं भूमिरापोऽनलोऽनिलो नमः । त्वंचत्वारि वाक्पदानि ॥

The whole world immanates from you, the whole world is situated in you, the whole world ultimately dissolves in you and again regenerates in you, The five elements of Earth, Water, Fire, Air and the Sky constitute in you. The four stages of speech viz., Para, Pashyanti, Madhyama and Vaikhari also repose in you.

EDITORIAL

Education & National Psychie

Though we dream of the progress and vision beyond 2000 AD, it does not take anyone much thought to conclude that all is not well with us and we are facing many difficulties. If we look around, we see growing lawlessness, terrorism, rampant corruption and a fast declining calibre of administration in many spheres. Though our country is the biggest democracy in the world, it is bringing up only persons of dubious character to the fore instead of persons of proven integrity & dedication. As a result, a race is set up in the individual for power and pelf by any means with a declining regard for the good of the people and the country.

What has gone amiss? Ours is one of the oldest civilizations—at least 5000 years old. Our country is the home of Vedas which are supposed to give the first literature to the world apart from the faith that it contains answers to many questions, be they concern the mundane family life, the great experiences of spiritualism or the secrets of science and technology hitherto unknown to us. Our country has produced seers and philosophers like Vashishtha and Vyas whose writings are rich with wisdom for any individual or the whole world. Our great epics of Ramayan and Mahabharat can offer precept and prescription for any human behavioural pattern and offer ideals for serving the people and governance of the country. Above all, we have Bhagwat Geeta with its teaching to face any situation with courage, equanimity, intelligence and skill. Apart from this, we have the high ideals upheld by great personalities of modern times,

like Swami Vivekanand, Tilak Gandhi, Aurobindo, Tagore, Dr. Radhakrishnan, Gurudeo Ranade and a host of others who were pillars of integrity and dedication towards the people and the country.

If we do not get lost in the clamour and bitterness of the day-to-day struggle and happenings, we realise that the situation we find ourselves in today is a creation of our own, facilitated by breaking the moorings with our past and the accompanying values in life, and embracing lifestyles alien to our culture in the name of modernism without considering its effect on the psyche of the country's youth. Though our culture does not abhor materialism, it tones the same with the spirit of sacrifice and the faith that the whole universe inclusive of mankind is a manifestation of the same almighty God. We set targets for our material progress without nurturing the moral and spiritual values so essential for the well being of the country's psyche. Our culture has taught us to live in harmony with nature including the animal and plant life and even worship them as God's manifestations. But today cutting down huge forests and killing animals for their tusks and hides for export are an accepted means to generate wealth by the individual.

Our representatives should represent our culture which has left an imprint on civilization through its philosophy, religion, literature and art. Our teachers of pure ethics have given us the motto 'सत्यमेव जयते' and for over three thousand years, their tireless appeal for intellectual integrity, for social justice, and the protection of the weak has been a mighty driving force in our history. Their words and concepts have still the power to affect the minds of the mankind, they can be effectively utilised to educate our youth. Our representatives who speak for the country should be cultured, disinterested public spirited persons and not those who are lost in petty, local, caste and communal squabbles and succumb to seduction of

power. The future of the country depends on the education of our masters, on the education of youth from amongst whom such masters will rise up, to guide the nation

Education is the instrument for social economic and cultural change. It is the means to protect and build up the moral and spiritual fibre which has sustained life in our country. Though education in material sciences and technology is needed for efficient productivity and industrial progress to solve problems of poverty and hunger, we are to foster moral and spiritual values amongst our children and youth if we want to stop the creation of more smugglers, terrorists, hypocrites & corrupt gold diggers who do not hesitate to masquerade as reputed leaders in our society. The earlier we decide to gear up education in the above direction the nearer we are to the solution of the present day problems of the country.

We must have faith that we can overcome the difficulties by sustained and determined effort and act with an overall sense of direction and purpose to brighten the country's future.

“Faith and Love are mutually involved and inseparable; Faith springs from the divinely imported germ of Love, which in its turn, is developed by Faith to its full strength while from both united springs Hope, joyful yearning towards ultimate perfect fruition of the object of love.”

Augustine



Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

The Discovery of the Real Self

Deep into the ocean of life that spreads unto infinity, lies the emerald of 'Real Self', whose undiminishing glowing radiance though experienced all over the world, remains invisible to the naked eye. Invisible as it is, its discovery has aroused keen interest amongst many. It is also held that even if one thousand Columbuses armed with latest scientific instruments are detailed on this arduous task, they would not be able to succeed in their attempt. What then is the way out for this marvelous discovery, is the question that poses every aspirant in this field.

1.1. It is quite sad to note that the ocean of life has never been kind to us in being calm even for a while so as to provide us an opportunity to think peacefully and to chalk out a plan to discover the 'Real Self', as any hurried or unplanned attempt in this regard, is likely to misguide us in assuming the 'Ego Self' as the 'Real Self' thus bringing misery and pain instead of truthful existence, consciousness and eternal Bliss which are the hallmark of ultimate Reality.

1.2. It is evident from the above, that if we have to succeed in our mission, due care has to be taken to eliminate the 'Ego Self', from the path of our discovery. The following extracts from the book 'Sri Aurobindo, Seer and Poet' written by Padmasri Dr. V. K. Gokak, show how an egoistic man who is blind to realities claims his superiority, over Nature and God.

Prof. Gokak Says—"The conquest of Nature by man through his intellect is a thrilling saga of great daring and achievement. But instead of being accompanied by humility, these have promoted pride in man and given him an exaggerated sense of Power. Narrating about the observa-

tions of Sri Aurobindo on Applied Science and Technology. Prof. Gokak has illustrated in the above book how man has made the arrogant claim, which is as under (P 45)

‘For me and my use the Universe was made’.

× × ×

The Sun and Moon are lights upon my path;
Air was invented for my lungs to breathe,

× × ×

The sea was made for me to swim and Sail
And bear my golden commence on its back’.

He has grown “ greater than Nature, wiser than God ”
and he has insolence to say :

“What God imperfect left, I will complete
Out of a tangled mind and half made soul
His sin and error I will eliminate;
What he invented not, I shall invent
He was the first creator, I am the last”.

Man looks forward to seizing occult powers and all the
secrets of the Mind :

“I shall slay my enemies with a look or thought,
I shall sense the unspoken feelings of all hearts
And see and hear the hidden thoughts of men
When earth is mastered, I shall conquer heaven;
The Gods shall be my aids or menial folk,
No wish I harbour unfulfilled shall die;
Omnipotence and omniscience shall be mine.

1.3. Sri Aurobindo being a prophet and a seer besides being a poet, many of his observations on Applied science and technology as described by him in ‘ Savitri ’ have come true. The advancement in science and technology instead of bringing peace and happiness to the common man has pushed him into the flames of awe and fear due to the

arrogant attitude followed by men and women in pursuit of material prosperity in total disregard to the ethical values of life. Majority of the people have lost faith in God and they have waged a war against religion branding it as the laboratory of blind beliefs. However those who believe in their own religion and God, are found to have been engaged in religious feuds, claiming their own religion as superior to others. Thus, the entire world is caught in the clutches of violence and is on the threshold of complete destruction of the human race. If the world has to be saved from this disaster, the discovery of 'Real Self' is the need of this hour, as it alone can bring Heavens to Earth.

1.4. Sri Aurobindo rejected the imperfect materialist affirmation as well as the ascetic denial of life. According to him, life was not possible in its fullness on earth till spirit embodied itself in matter and matter was transformed by spirit. In my view, matter without spirit symbolises death and spirit without matter is vague. It is for this reason, we have to realise God in the matter transformed by spirit, as the realisation of mere spirit alone is a task most difficult, which could be rendered possible only to a mystic gifted with intuition.

1.5. As the infinity is the nature of God, the knowledge of Science which is earth bound is limited in its scope. Thus unable to probe into the realm of "Reality" which is infinite. All the same, science which is based on strong foundations of moral ethics, forms the platform from which intuition takes its flight into the realm of Reality (God). Hence our space craft which is meant to probe into the realm of Reality, should be so structured as to be based on the sound principles of Science and Philosophy.

1.6. Swami Vivekanand has rightly put it, that each soul is potentially Divine. Since God is omnipresent, the entire cosmos is filled with his divine power which controls and directs the activities of the entire universe. Hence each one of us is a small power house of that great power called God. If the present day scientists realise that the outstanding

achievements they have made in the field of science and technology are only as a result of the grace of God and thus in all humility dedicate those achievements at the feet of the Almighty, their ego sense would soon be found to have been liquidated. It is only then, their inventions would prove to be a boon to the society instead of a bane as at present.

2. The Structure of Space Craft :

Let us now consider the structure of the space craft through which we propose to under take the journey for the discovery the 'Real Self'.

2. 1 Our journey being from finite to infinite, it is quite essential that the space craft designed for the purpose, should be unique in its structure. It should be made up of a matter that should withstand and the arduous journey and should be fitted with engines of undiminishing power of the spirit.

2. 2 It is quite natural that all of you are quite eager to know the vivid description of the space craft designed for the purpose. Let me describe it to quench your thirst in this regard.

2. 3 The space craft is fitted with four engines bearing the stamp of Karma, Bhakti, Jnana and Rajyoga respectively. The cushioned seats made up of Truthfulness are provided. It is piloted by a pilot of supreme consciousness. It is fitted with search lights of Delight (Bliss). Finally, the space craft has been appropriately named as 'Spacecraft-Satchidanand'. The first two engines would be deployed for reaching any part of the world by surface route within a twinkling of the eye, where you would find the rivers of Bhakti flowing merrily and the duties are found to be performed with selfless and devoted service, recognising each individual soul as part and parcel of the Divine Soul. The third engine is meant to take a flight into the realm of Reality with such speed that no computer on earth can measure it. It is here, one would experience the blissful joy of merging with Greater Self, as one begins to seek his own identity with each and every creation of the entire universe. The fourth engine is meant for taking a dive into the deep ocean of life, where one experiences the blissful joy at

the sight of 'Atman' (the Real Self) reflecting the light of millions of suns put together. When all the four engines are switched on simultaneously the space craft occupies the entire space of infinity, within a fraction of a second and looks as though it is stationary in one place. This is the moment when the individual self merges with the Greater Self (i. e. God). This in brief is the description of the spacecraft designed for the purpose.

3. The- Universe and its purpose :

It has been said authoritatively that the universe was created by Lord Brahma out of nothingness. Its main purpose according to my view, was to serve itself as a mirror to the mankind, so that one could enjoy the blissful joy of experiencing one's own existence in each and every creation of the universe, and thus help to establish one's own identity with the universal self. In this context, it may be recalled that Swami Vivekanand has rightly observed that "Unity in variety is the plan of the universe. As a man, we are separate from animal or plant, but as living beings, man, woman, animal or plant are all one and as existence we are one within the whole universe".

4. 'Basic Preparations for the Journey'

When we talk of any journey, the hectic activities for collecting various materials required would crowd our mind and the activities would continue un-abated till the last moment of commencing the journey. But this journey being of a unique nature and is aimed at the discovery of 'Real Self', the preparations in this regard would differ substantially. The rules of journey require that no luggage is allowed to be carried along with the passenger. The term luggage has been defined as the vices accompanying physical body and mind including the 'Ego Self'. Once these are meticulously eliminated, and a proof to that effect is produced, one gets necessary passport for this historic journey. Since cleanliness is next to godliness, it should be our prime concern to keep our body as clean as possible, so that the body becomes the temple of God. The purity of mind can be achieved by practising the following virtues in our day-to-day life. Honesty,

Integrity, Truthfulness, Non-violence of body and mind, Benevolence, Sympathy, Morality and Activism, may be regarded as some of the main virtues to be practised in our daily routine, so that no vices could seek an entry into our mind. Besides this, we must have unflinching faith in God, as a result of which the Ego Sense will have no place to live.

5. The Vision of Real Self :

When the body and mind are so purified, and when one decorates the cushioned seat of Truthfulness, the space craft gets ready to take off.

On this historic journey, one would enjoy the blissful sight of the rivers of Bhakti of various religions and faiths flowing merrily with the intense urge of merging with the waters of the ocean and thus becoming one with that water, losing their own individual identity altogether. The sight of people engaged in devoted selfless service towards humanity, recognising each individual soul as part and parcel of that Divine Power as noticed during the journey while travelling by the surface route, is equally impressive and most enchanting. When one takes a flight into the realm of Reality, one would enjoy, the exhilarating experience of having assumed the form of "Purusha", by seeking one's own identity with each and every creation of the universe. Lastly, when the space craft takes a dive into the deep ocean of life, one would enjoy the blissful sight of atman (i. e the Real Self) reflecting the light of millions of Suns put together. At this exciting sight, one gets drawn towards that cosmic light, in which one loses oneself and seeks identity with that Real Self. Thus the spacecraft brings you the vision of the Real Self, by whatever route the journey is undertaken.

6. Conclusion :

According to Gurudeo Ranade, 'God Realisation should be the be-all and end-all of our existence'. I am sure that with the discovery of the Real Self (i.e. God), by undertaking the arduous journey as described above, one would be able to achieve the highest goal in life, which ultimately would help to transform this world into one of Heavenly Abode !

- K. K. Adkar

“Values and Value - Oriented Education”

Introduction :

India is facing urban, industrial and technological advances and the development in science and education. Simultaneously there is a growing desire to seek a better standard of life for everyone. The processes of development have opened new opportunities for us both as citizens and as members of families. But these have also brought new problems and upset certain balanced family mores and values. The family is still the core of the Indian society and has not experienced a general disintegration. The family still remains the key to mankind's richest and most meaningful living. The attitudes and values nurtured by the family need to be reinforced by the family and other social institutions and vice versa if we are to become a healthy society. In other words, today there is a greater need than ever to free every walk of life from being enveloped by pollution and degradation, whether it is politics, religion or education.

What are Values ?

Human goals can be broadly classified into three types according to Kolesnik. They are proximate, intermediate and transcendental. The transcendental goals are ultimate goals. The purpose of education is to help the individual to set his goals determined by values. Values are largely a matter of attitudes towards oneself, other people and the world. Robin Williams (1968) has remarked that a person's values serve as "the criteria or standards in terms of which evaluations are made". Rokeach (1973) defined value as an enduring belief, a specific mode of conduct of and state of existence along a continuum of relative importance. The word "Value" takes an important place among the few words that express intense human meaning. Gordon Allport has defined value as "a belief upon which

a man acts by preference". Whenever freedom is postulated, man acts by preference and that involves him in the sphere of values. Values guide human behaviour and put meaning into their existence. They form the nucleus around which desires and ambitions of life are organised. Values are in full play whenever decisions are called for. Decisions and choices involving values are distinctly human.

Values are unique verbal concepts that relate to the worth given to specific kinds of objects, acts and conditions by individuals and groups, according to Ivan Russell. They have at least three dimensions :-

1. a quantitative element which indicates the amount of worth one allocates to the particular phenomenon.
2. a quality of elasticity, which is evidenced by the extent to which a person holds to his ideals and
3. the inter-relationship or system frequently referred to as the individual's HIERARCHY OF VALUES.

Krathwol and his associates seem to regard attitudes and values as synonymous. Kolesnik says that values are particular kinds of attitudes which are positive pre-dispositions having a positive direction, a rather deep intensity and a relatively fast duration, along with a strong active and highly cognitive component. The principal difference between the two it would seem has to do with the role of cognition while knowledge and thinking are not absolutely essential to the process of attitude formation, they are the pre-requisites for the formation of values. Values refer not so much to one's feeling as to his judgement about what is useful, desirable, beneficial or important, either universally or in some particular situation. They imply the existence of some norm or standard used in making choices reflective, thinking about the extent to which an object measures upto these standards and a high degree of commitment to the alternative selected. Value judgement is entirely, a matter of the intellectual process involving critical thinking.

Klausmeir and Goodwin in their book ' Learning and Human Abilities ' differentiate between tastes or preferences and attitude and values through the following diagram.

Tastes or preferences	Attitude	Values
Temporary	Stability	Permanent
Specific	Scope	General
External Objects	Subjectivity	Within the individual
Peripheral	Significance to self	Central
Low	Significance to Society	High

Characteristics of Human Values : Rokeach (1973) has described the following characteristics of human values.

1. A Value is Enduring : The enduring character arises mainly by their initial teaching and learning in isolation from other values. A mode of behaviour or end state is always desirable. It is the isolation and thus the absolute learning of values that more or less guarantees their endurance and stability.

2. A Value is a Belief : Three types of beliefs; have been distinguished by Rokeach (1968) : descriptive or existential belief, something being true is or false evaluative beliefs, wherein the object of belief is judged to be good or bad; and prescriptive or proscriptive belief, wherein some means or end of action is judged to be desirable or undesirable. Values, like all beliefs, have cognitive, affective and behavioural components.

3. A Value Refers to Mode of Conduct or end State of Existence : When it is said that a person has a value, it is clear that he has beliefs concerning, either desirable mode of behaviour or desirable end states

of existence. Thus, there are two kinds of values—instrumental and terminal. The total number of terminal values is not necessarily the same as the total number of instrumental values. There is a fundamental relationship between instrumental and terminal values.

4. A value is a Preference as well as Conception of the Preferable : Smith (1969) writes "The more serious problem, which has yet to be solved in systematic research, is to distinguish dependably between values and preferences, between the desirable and the desired". According to Kluckhohn a value is a conception of "the desirable" and not something "merely desired". A "conception of the desirable" seems to be nothing more than a special kind of preference—preference for one mode of behaviour over an opposite mode or a preference for one end state over an opposite end state.

5. A Value is Conception of Something that is Personably : When a person speaks about his values, it cannot be assumed that he necessarily intends them to apply equally to himself and others. A person who informs about his values intends to apply them differentially to young and old, men and women, rich and poor and so on.

Importance of Values : Values are tremendously important in the life of the individual because they determine not only the immediate and long-range goals that he elects to pursue but also his transcendental goals as well. They constitute the principles by which he resolves conflicts between competing mutually exclusive goals and arranges for himself a hierarchical, structure of purposes to be achieved. A person's values lie at the very heart of his behavioural system and of his very existence. It is his values that give his very act and his life itself depth of meaning which otherwise would not and could not have

The Morally Autonomous Person : He has the conviction that his locus of evaluation lies within himself (Carl Rogers) Instead of looking at others for approval, for standards to live by or for decisions and choices to be made, he recognises that he must live in a way which is deeply satisfying to himself and which truly expresses himself as an individual person.

The morally autonomous person is able to resist pressures to act in a way he would not have chosen independently. He evaluates his own actions on the basis of a consistent set of principles he has developed for his own guidance, which are flexible for re-interpretation and application, in the light of new circumstances. Recognising that HE ALONE must assume responsibility for actions, he does this willingly and regularly. He takes the common good and welfare of others in his deliberations and gives them a priority over his own inclinations or desires. But he does this freely because he wants to and because he thinks it is right. He makes a serious effort to understand the values of others, respects the value systems prevalent in his associates and does not lightly dismiss the values that have long been generally accepted in his culture. However he accepts, rejects and modifies these values with a full awareness of what he is doing and why he is doing it.

Values and Modern Psychology : Because of the very personal and phenomenological nature of values, positivistic psychologists have tended to neglect them as objects of legitimate scientific enquiry. The dismissal of the role of values in understanding human personality and activities by behaviourists and psychoanalysts has been a significant factor in the growing dissatisfaction on the part of many contemporary psychologists with those two systems and in the emergence of humanistic psychology. Though Gordon Allport, Carl Rogers, Erich Fromm and Maslow differ among themselves on a number of points; they are generally agreed on the need for taking values into serious account in any discussion of human behaviour.

Sources of Values : One's value system begins to develop in infancy although at that stage, one is incapable of making value judgements. The child knows what he wants, food, drink, warmth, rest etc, and acts as best as he can to achieve these. Gradually he learns to value those things prescribed by parents and apparently value by themselves. He comes to accept their values before he understands these values or tests their validity. With the development and expansion of his social environment, he assimilates the values of his peer group and the society at large.

This is how, many value judgements are passed on from generation to generation through a process of social inheritance enabling each generation to begin where the previous one had left off. It is possible that a value system serving the previous generation well may not be adequate because of the changes in the environment.

Teaching of Values : Some educators and psychologists maintain that values cannot be taught as subject matter or as skills can be. There is no general agreement as to which values the school should promote. Others maintain that developing a system of values is one of the most important functions of school; more effective ways and means of doing so can and must be found. Theodore Brameld in his values in 'American Education' has referred to values as Education's most neglected problem. The problem is: Does an objective set of values that society expects the school to help pass on to the next generation exist or are values so personal and subjective that each individual must be helped to form his own ?

The role of the Home and Religion is far greater than that of the school in value education. The school's role is supporting and sometimes contributory. The school is a powerful reinforcer. Unfortunately we are leaving the field open to be exploited by advertisers, movie and TV producers, peer group leaders and sensational novelists.

Teachers are constantly teaching values consciously or unconsciously. The school cannot and should not avoid teaching values since learning of values is inseparable from character-formation. The teacher should be a morally autonomous person to be a model to his pupils.

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—By Prof. Dharwar Hanumantha Rao

Self Realisation-3

by Gurudev Ranade

(Continued from last issue July 1993)

10. Yoga Doctrine In Svetasvatara

The yoga doctrine in the Śvetaśvataropaniṣad is a more developed one than in the other Upaniṣads, and we have in the second chapter of that Upaniṣad a classic and almost Systematic description of the practices and effects of Yoga, which may be said to carry the Upaniṣad quite near to the time when the yoga doctrine came to be systematised in a new school of Philosophy. We are told that, " We should hold our body with its three erect parts quite even, and that we should pen our mind, along with our senses, in the heart. We should concentrate upon Brahman, and, with the help of that boat cross all the fearful streams that bar our spiritual progress. Controlling our breath and with our actions quite measured, we should throw out by the nose our Prāna when it becomes quite exhausted in the process of inspiration, and we should regulate our mind which is like a chariot to which are yoked very evil horses. We should sit for the practice of Yoga on an even and Pure piece of ground which is free from pebbles, fire and sand, and which is also free from sounds and watery resorts. The place where we sit for practice should be delightful to the mind, and not jarring to the eye; and we should choose for practice a place in the still recesses of a cave" (S. 15. a). The Śvetāśvataropaniṣad also lets us into the mystery of the physiological effects achieved by this practice of Yoga. " When the five-fold result of Yoga arising from the different elements, namely, earth, water, fire, air and ether comes well to operate, the practiser of Yoga knows neither disease, nor old age, nor death, for verily his body has become full of the fire of Yoga. His body now becomes very light, the pulse of health beats within him, he becomes

free from desires, his complexion becomes clear, and his pronunciation very pleasing. He emits a smell which is holy, and his excretions become very slight; it is by these marks that one should know that the novice in Yoga is being well established in his practice " (S. 15. b). The spiritual effects of practice of Yoga which are given in the Śvetāśvar-
 opanishad will be discussed somewhat later in this chapter, our present concern being only the details of the manner of Yogapractice, and its physiological effects.

11. The Faculty of God-realisation

The end of the practice of Yoga is evidently the realisation of God. But before we discuss the nature of God-realisation we must answer a previous question—By what Faculty is it that a mystic is able to realise God? Is it Sense, or is it Thought, or is it any super-sensuous and super-intellectual faculty of Intuition, by means of which one is able to realise God? The Kathopanishad tells us that the form of God does not fall within the ken of our vision. " Never has any man been able to visualise God by means of sight, nor is it possible for one to realise Him either by the heart, or by the imagination, or by the mind. It is only those who know this sublime truth that become immortal " (S 16. a). Later writers have translated the above passage in a different way. They tell us that even though it may not be possible for us to "visualise" the form of God, Still it " may be possible for us to realise Him by means of the heart, or by the imagination, or by the mind." It is true that the grammatical construction of the above passage does not come in the way of this interpretation also. But it must be remembered that the verse from the Kathopanishad which comes almost immediately after it makes it quite clear that it is " not possible to realise God either by word of mouth, or by the mind, or by the eye. It is only those who know that God is, to them alone, and to none else, is God revealed " (S 16. b). We are here told that it is not possible at all to realise God by means of the mind, which makes it quite clear that we have to " understand " in the earlier verse from the Kathopanishad the negative adverb

in the second part, which would then imply that it is never by means of the mind that one can realise God. It is also noteworthy from the later verse from the Kathopanishad that the nature of God-realisation is like that of a "fact." You can never question it. You can never argue about it. You can never think about it. If you only know that God is, then alone is God realised by you. The Value of a fact can never be disturbed by any probings into its *pros* and *cons*, by logical manipulation about its nature, or by any imaginative or highly-strung intellectual solutions. It thus becomes clear that neither Sense nor Thought enables us to realise God. But a further question arises – if God can be realised at all, as man got any Faculty by means of which he can so realise Him? To that question, another verse from the Kathopanishad supplies an answer "This Ātman who is hidden in all beings is not patent to the eyes of all. It is only the subtle seers who can look with the one-pointed and piercing faculty of Intuition (Buddhi) that are able to realise God" (S. 16 c). Opinions differ as to whether even this Buddhi can lead us to the vision of God. In one passage of the Bhagavadgītā (VI. 21) we are told that the happiness of God-realisation can be apprehended by means of Buddhi; on the other hand, we are told in another passage of that same work (III. 42), that just as God is beyond all senses and mind, similarly He is beyond even this faculty of Buddhi or Intuition. But when words fail to exactly describe the nature of the Faculty of God-realisation, it may become serviceable psychologically to "invent" a term, to call it either Buddhi or Intuition, and then to make it responsible for the vision of God. The Upanishads, however, take yet another turn, and look at the question of God-realisation not from the psychological but from the moral point of view. The Mūṇḍakopaniṣad tells us that "it is only when a perfect catharsis of the whole moral being takes place by the clearness of illumination that one is able to realise the immaculate God after meditation; for He can be attained neither by sight, nor by word of mouth, nor by any other sense, nor by penance, nor by any actions whatsoever" (S. 17. a). Of like import is that other passage from the Kathopanishad which tells us

that "it is only when the whole moral being is purged of evil that one is able to realise the greatness of God" (S.17. b) We prefer to understand the reading "Dhātuprasāda" instead of "Dhātuḥprasāda" in the above passage, for to our mind the idea of Dhātṛi or Creator is absolutely irrelevant to the passage and can only be illegitimately smuggled into it, the purification of the moral being yielding quite a necessary and legitimate sense.

12. The thorough immanence of God

Time and oft we are told in the Upanishads, as in the passage above quoted from the Kathopanishad, that the mystic is able to "see" God. Another passage from the same Upanishad tells us that "we ought to extract the Ātman courageously from our body, as one extracts a blade of grass from its sheath. When the Ātman is thus drawn out, let a man know that he is the lustrous Immortal Being-yea, the lustrous Immortal Being" (S.18. a). The process of the extraction of the Ātman from this frail body implies a thorough immanence of the Ātman in the body. The Ātman is to the body what the wheat is to the chaff. The wheat must be separated from the chaff, even though the chaff may temporarily cover it. Even so must the Ātman be extracted from the body, even though, for a while, the body may serve as a covering for it" Just as a razor is laid in a razor-case or a bird is pent up in its nest, even so is this Conscious Being placed in the body up to the very nails, up to the very hair of the body" (S. 18. b). In this wise does the Kaushitaki Upanishad declare the immanence of Ātman. The Śvetāśvataropaniṣad tells us that "just as oil is hidden in sesamum, or ghee in curds, just as water is hidden in springs, or fire in the churning sticks, even so is the Ātman immanent in the body" (S. 18. c). Another passage from the Śvetāśvataropaniṣad tells us that just as there is an extremely subtle film on the surface of ghee, even so does the Godhead who is immanent in all beings envelop the whole universe, by knowing Whom alone is a man released from all bounds" (S. 18. d). The essence of all this teaching about the

immanence of God is that if man may but try in the proper way, he may be able to realise God even within himself.

13. Types of mystical experience

It is just the possibility of God-realisation within himself that vindicates the mystic's search after God by a long process of purification and contemplation. References are not wanting in the Upanishads, though we cannot say they are to be met with there to the fullest extent, to the visions and auditions which the mystic experiences on his spiritual journey. Four types of experience on the whole are to be found scattered in the Upanishads, which bear respectively on the forms, the colours, the sounds, and the lights which are experienced by the mystic in the process of contemplation. These we shall indicate from the various Upanishads, without trying to sever the different experiences from one another. In the second chapter of the *S'vetāśvataropaniṣad*, there is a classic reference to the different forms and lights that are experienced by the mystic on the threshold of his spiritual pilgrimage. We are told that he experiences forms such as those of "mist and smoke, the sun, the fire and the wind, the fire-fly and the lightning, the crystal and the moon" (S. 19. a). An early passage from the *Bṛihadāraṇyakopaniṣad* tells us almost in the same strain that to the vision of the advancing mystic appear such forms as those of the saffron-coloured raiment, of the red-coloured beetle, of a flame of fire, of a lotus-flower and of a sudden flash of lightning: these constitute the glory of the advancing mystic " (S. 19. b). It seems, however, on the whole, that the Upanishadic mystic are either morphists, or photists rather than audiles. There are only few references to the experience of audition in the Upanishads, and these also are not well accounted for. In the *Bṛihadāraṇyaka*, as in the *Maitri Upaniṣad*, we are told that the mystic hears certain sounds within himself which are attributed by the authors of those Upanishads to the process of digestion that is going on within the system. We are told that " the sound is a result of the processes of digestion,

and assimilation, that a man is able to hear it merely by shutting his ears, and finally that when a man is dying he is not able to hear the sound " (S 20, a). The Chhāndogya Upanishad in a similar strain tells us that the indication of the presence of Reality within us can be obtained merely by shutting our ears and by being able to hear sounds like those of the roaring of an ox, or the peal of a thunder or the crackling of fire (S. 20. b). Mystic experience has shown that it is not merely by shutting our ears that we are able to hear the mystic sound, that we can hear it even with our ears quite open, and that finally even a deaf man who cannot hear anything else is yet able to hear this sound. Then, again, we cannot call the mystic sound a result of the processes of digestion and assimilation within us. It is true that the mystic sound is to a certain extent dependent upon physiological circumstances. But to call the sound a result of those circumstances is like putting the cart before the horse. We thus see that even though a reference is unmistakably made to the auditions experienced by a mystic, the Upanishadic seers are not correct in giving their *raison detre*, nor even in defining their exact nature. On the other hand, when they come to deal with the photic experiences, the Upanishadic mystics are evidently at their best. " On a supreme disc set with gold, " says the Mundakopanishad, " is the spotless and immaculate Brahman, which is the light of all lights which the seekers after Ātman experience " (S. 21. a). The Chhāndogya Upanishad tells us that " after having crossed the bund of phenomenal existence, even though a man may be blind, he ceases to be blind ; even though he may be pierced, he is as good as unpierced ; after having crossed this bund, the very night becomes like day, for before the vision of the aspiring mystic the spiritual world is suddenly and once for all illumined " (S. 21 b.). Another passage from the Chhāndogya Upanishad tells us that before such a mystic there is neither ever any sun-set nor any sun-rise. " Only if this be true, " says the author of the Upanishad, " may I not break my peace with God ! When there is neither any sun-rise nor any sun-set, there is eternal day before the aspiring soul " (L. 21. c). Finally, this same idea is reiterated once

more in the Śvetāśvataropaniṣad, where we are told that "when there is neither day nor night before the mystic, when there is neither being nor not-being, God alone is," thus testifying to the transcendence of God beyond both night and day, beyond both being and not-being, as the result of an utter cancelment of these in divine omnipresence (S. 21. d).

14. The acme of mystic realisation

The photic or auditive experiences which we have referred to above, though they may be called the harbingers of a full-fledged realisation to come, do not yet constitute the acme of Self-realisation. One very celebrated passage of the Muṇḍakopaniṣad tells us that the Ātman cannot be realised except by one whom the Ātman himself chooses : before such a one does the Ātman reveal his proper form (S. 22 a). This is verily the doctrine of Grace. It implies that man's endeavours after a full fledged realisation of God may always fall short of the ideal, unless Grace comes from above. It is only when the Ātman chooses the saint for the manifestation of his supreme glory that the mystic will be able to perceive Him. It is only then that the golden-coloured Being of the Chhāndogya Upaniṣad who can be seen on the Sun, "with golden mustaches and golden hair, and who shines like gold up to his very toes," can come to be identified, as by the sage of the Īśopaniṣad, with the Being within oneself (S. 22. b). It is only then that the Individual Spirit can become one with the Universal Spirit. The Śvetāśvataropaniṣad tells us that "just as a mirror which is cleaned of its impurities becomes lustrous and capable of reflecting a lustrous image, even thus does the mystic see Himself at the height of his spiritual experience and reach the goal of his endeavour. Just, again, as with the help of a lamp one is able to see an object, similarly by the help of the Individual Self he sees the lustrous Universal Self, who is unborn, who is the highest reality and who is beyond all existences" (S.22 c). The mystic imagery implied in the above quotations from the Śvetāśvatara is made absolutely clear in the teaching

of the great sage Maitri who imparted to his disciple " the highest secret of the Upanishads" when he said that at the acme of spiritual experience the mystic sees his own form in a flood of supreme light arising from within himself, which indeed constitutes the realisation of the immortal and fearless Ātman (S. 22. d)

15 Reconciliation of contradictions in the Atman.

The Upanishads abound in passages which try to reconcile opposite qualities in the Ātman as realised. The Śvetāśvataropaniṣad tells us that " the Atman is neither male nor female, nor is the Ātman of an intermediate sex: what body He takes, in that body does He lie ensconced " (S. 23. a). The Īśopaniṣad tells us that " the Ātman may be said to move and yet not to move. He is far as well as near. He is inside all things as well as outside all things. " A daring mystic of the Kathopaniṣad asks –Who except himself has been able to realise the Ātman who rejoices and rejoices not, who can walk in a sitting posture and move about everywhere in a lying one? In the Muṇḍakopaniṣad an attempt is made to reconcile the infinite greatness of the Ātman with his infinite subtlety: " Great and lustrous is that incontestable Being, and yet he is subtle. He is farther than any far-off and quite near to us, being shut up in the cave of our heart, " In like manner does the Kathopaniṣad tell us in an oftquoted passage that the Ātman is subtler than the subtle and greater than the great, and is pent up within the recesses of our heart. On the other hand, passages are wanting, as in the Śvetāśvataropaniṣad and the Kathopaniṣad, where the Ātman is described as being of the size of a thumb and glorious like the sun; or even again as being as small as the tip of a needle, or a hundredth part of the end of a hair divided into a hundred infinitesimal portions (S. 23. b). What is meant exactly by saying that the Ātman is neither male nor female, that He moves and yet does not move, that He is both far and near, that He is greater than the great and smaller than the small, or that He is of the size of a thumb, only the mystics can know. We, who judge from the outside, can have no

idea of how the seeming contradictions may be reconciled in the infinite variety and greatness of the Ātman.

16. Effects of realisation on the Mystic

The Upanishads discuss in many places the psychological and other effects which the realisation of God produces upon the perfected Mystic. " One who knows his identity with the Self and comes to realise that he is the Ātman—for what reason should such a man enter into any feverish bodily activity, for his desires are fulfilled and his end is gained? " (S. 24. a). This is as much as to say that when the identification with Ātman comes to take the place of the identification with body in a perfected Mystic, all his desires for bodily accommodation vanish immediately. Then, secondly, " the knots of his heart are broken, all his doubts are solved, and the effects of his actions are annihilated, when once he has seen God who is higher than the highest " (S. 24. b). The doubts which had so long harassed his mind, and the actions from whose result he used to suffer, break away immediately; while one may know the perfected Mystic by this one principal mark, that he has left no doubts to solve. If he is once for all in sure possession of reality— what doubts can he any further have? Then, thirdly, in the Muṇḍakopanishad, we have the great contrast between the want of power in the Mystic before Self-realisation, and the obtainment of power after it. " Though the individual Soul was lying so long with the universal Soul on the same tree, he was yet infatuated and was grieving on account of his complete impotence, but when he has once become atoned with the Highest, who is the source of all power, his grief vanishes immediately, and he begins to participate in the other's infinite power " (S. 24. c). Fourthly, we have in the Taittirīya Upanishad classic description of the illimitable bliss that a perfected Mystic experiences after his communion with the Highest—a description which we have had occasion to notice in our account of the beatific calculus in a previous chapter. But the Bṛihadāraṇyakopanishad in the vein of an almost erotic mysticism, tells us further that the only earthly analogue

which we can have for the bliss of God-realisation, — indeed a very imperfect and partial analogue — after all, — is the bliss arising from union with a dear wife. “ Just as when a man is embraced by his dear wife, he knows nothing outside nor anything inside; similarly when the individual Self is embraced by universal Self, he knows nothing outside nor anything inside; for he has attained an end which involves the fulfilment of all other ends, being verily the attainment of Ātman which leaves no other ends to be fulfilled ” (S. 24. d) We do not know how far to justify this analogy. But it seems after all that there might be a difference of kind between the two blisses which the Bṛihadāraṇyako-panishad is comparing, instead of merely a difference of degree; or, at least, that the one kind of bliss is so insignificant as contrasted with the other that there is as much analogy between them as there is between the light of a candle and the light of the sun. Further, all such erotic analogues have this defect in them, that those who betake themselves to sexual enjoyment may be thereby vainly made to imagine that they are after all experiencing an iota of joy at least of the great divine bliss. In our opinion, it is foolish to regard the relation between the Self and God as in any way analogous to the relation between the bride and the bridegroom, and still more foolish to regard it as analogous to the inverted relation between the bridegroom and the bride as in certain pseudo mystic teachings. In fact, there ought to be and can be no analogue for the unique relation between the Self and God in the state of ecstasy. To return to our argument, however, fifthly, we are told in the Taittirīya Upanishad that the direct result of the enjoyment of divine bliss is that the Mystic is divested once for all of all feeling of fear. The one kind of emotion kills the other, and the feeling of bliss kills once for all the emotion of fear. Whom and what may such a perfected Mystic fear? when he finds infinite joy in all directions and at all times, “ He becomes fearless, ” says the Taittirīya Upanishad “ because he has obtained a lodgment in that invisible, incorporate, indefinable, fearless, supportless support of all ” (S. 24. e). Finally, we are told in the Chhāndogya Upanis-

had that 'if such a Mystic should ever want to have any end fulfilled at all, he should wait upon the Ātman, and pray to him, without the slightest touch of egoism, for the fulfilment of his desire : immediately is the end fulfilled for him for which he had prayed to God" (S. 25. a). "The Ātman." says the Chhāndogya Upanishad, "is sinless without age, without death, without fear, without any hunger or thirst and has all his desires or ends fulfilled. This Ātman should be sought after; this Ātman should be known. He who realises the Ātman in this way after having sought after him, for him all the worlds are gained, and all desires fulfilled " (S. 25. b). The Muṇḍakopanishad tells us also that " a man can have all his desires fulfilled, and obtain any world he may seek, even if he only waits upon and worships a Mystic who has realised the Self " (S. 25 c). We thus see, on the whole, that the immediate effects of God-realisation upon the Mystic are the entire abatement of bodily excitement, the resolution of all doubts, the obtainment of infinite power, the enjoyment of illimitable joy, the destruction of all fear and the fulfilment of any end that may be contemplated by the Mystic

17. Raptures of mystic ecstasy

The Upanishads have preserved for us a few mystic monologues which contain the essence of the raptures of spiritual experience. The Sage of the Muṇḍakopanishad, when he came to realise the immortal Brahman, fell into mystic raptures when he saw that "the Brahman was before him and behind him, to his right and to his left, above and below," and broke forth into the Leibnitzian exclamation that "this was the best of all possible worlds" (S. 26.). He considered himself fortunate that he was ever born into this world at all, for, was it not his appearance on the terrestrial globe that led him, by proper means and through adequate stages, to the vision of the Godhead wherever his eye was cast? The Sage Vāmadeva of the Bṛihadāraṇyakopanishad came to know that "just as at the origin of things, Brahman came to self-consciousness and then understood that it was verily the All, similarly, whoever among the gods, or the

mortals, or the sages comes to self-consciousness becomes verily the All," and thus the Sage, to whom the infinite past was like an eternal now, broke forth into the exclamation that "he it was who had lived in Manu, and that he it was who had given light to the Sun" (S. 27),—even like the Maratha Saint Tukārām, who, of a later date, exclaimed that, in bygone ages, when Śuka had gone to the mountains to reach Self-realisation, he was himself present to watch that Great Act in spirit, if not in body. The Mystic of the Chhāndogya Upanishad declares that even as a horse might shake its mane, similarly had he himself shaken off all his sin, that even as the Moon might come out entire after having suffered an eclipse from Rāhu, even so, having been freed from the mortal coil, had he obtained the eternal life in the Ātman (S. 28) Then, again, the utterances of Triśaṅku in the Taittīrya Upanishad are remarkable for the grandeur of the ideas involved in them. After Triśaṅku had reached Self-realisation, he tells us he felt as if he was the "Mover of the Tree." What is the Tree to which Triśaṅku is referring? It may be the Tree of the Body, or it may even be the Tree of the World. It is not uncustomary for Upanishadic and post-Upanishadic writers to speak of the Body or the world as verily a Tree. In fact, Triśaṅku tells us that, like the true Soul that he was, he could move the Tree of the bodily or worldly coil. He tells us, furthermore, that his glory was "like the top of a mountain," which is as much as to say that when he had come to realise the Self, he felt that everything else looked so mean and insignificant to him from the high pedestal of Ātmanic experience that he felt as if he was on the top of all things whatsoever. Triśaṅku tells us furthermore that "the source from which he had come was Purity itself" May this not refer to the Purity of the Divine Life from which all existence springs? Then, again, Triśaṅku tells us that he was as it were "the Immortal Being in the Sun,"—an identification Īśāvāsya-wise of the Individual and Universal Spirit. Furthermore, Triśaṅku says that he regarded himself as "a treasure of unsurpassable value," referring probably to the infinite wealth of Ātmanic experience that he had obtained. Finally, he tells us that he was verily "the intelligent, the immortal and

the imperishable One," thus identifying himself with Absolute Spirit (S. 29). Finally, that greatest of the Mystics whose post-ecstatic monologue is preserved for us in the Taittiriya Upanishad, tells us in a passage of unsurpassed grandeur throughout both Upanishadic as well as post-Upanishadic literature that when he had transcended the limitations of his earthly, etheric, mental, intellectual and beatific sheaths, he sat in the utter silence of solipsistic solitude, singing the song of universal unity : " How wonderful, how wonderful, how wonderful; I am the food, I am the food; I am the food-eater, I am the food-eater, I am the food-eater; I am the maker of their, unity, I am the maker of their unity, I am the maker of their unity," which utterances only mean metaphysically, that he was himself all matter and all spirit as well as the connecting link between them both, and epistemologically, that he was himself the subject-world and the object-world as well as the entire subject-object relation a stage of spiritual experience which has been well characterised by a modern idealistic thinker as a stage where the difference between the field, the fighter and the strife vanishes altogether—the culmination of the unitive song being couched in terms which are only too reminiscent of like mystic utterances from other lands, " I am the first-born of the Law; I am older than the gods; I am the navel of Immortality; he that gives me, keeps me; him, who eats all food, I eat as food; I envelop the whole universe with splendor as of the Sun " (S. 30).

[Extract taken from " Constructive Survey of Upanishadic Philosophy "]

[Courtesy : Bharatiya Vidya Bhavan.]

Reminiscences of Shri Gurudev Ranade

(1)

by **Dr. R. H. Karmarkar Bombay**
F. R. C. S. (Eng.) F. I. C. S. (Hon)

1. A Case Dropsy

My revered father happened to suffer from ascitis i e. a collection of watery fluid in the abdominal cavity, from the year 1949 to 1951. He practised medicine from 1906 onwards after passing the LM & S examination of the Bombay University till the onset of this illness with great devotion to his profession and with sympathy for the poor and needy patients. He was a vegetarian and a teetotaler, and yet he suffered from Cirrhosis of the liver at the advanced age of 69. As a result free fluid collected in the abdomen and it had to be tapped periodically, a procedure which had to be repeated 5-6 times. Each time the evacuated fluid measured 3-4 litres.

We tried several remedies, Allopathic and Ayurvedic with no effect. His faith and respect for Shri Gurudev was beyond measure. Disciples like Shri Nagpurkar and others used to meet him, no sooner they landed at Dadar Station from Nimbai with a kind inquiry, message and "Angara" from Shri Gurudev, My father used to listen to them with great devotion and then to our astonishment used to gulp "angara". This superb medicine, it is our firm belief, ultimately gave him a permanent cure from dropsy. After 1951 he was restored to health and there was no trace of fluid in the abdomen thereafter. It was a miracle. Shri Gurudev had showered his Grace upon his dear devotee.

2. "Tracing a Needle in a Haystack"

During one of his annual visits to Bombay on the way to Allahabad Shri Gurudev expressed a wish to meet one

of his schoolmates of Jamkhindi, called "Gundye" then living in Matunga. I am not sure but I think his surname was Desai.

It was like a challenge thrown to us to find a particular individual in the vast local population. We considered many spots and ultimately thought of making a search in the "Brahmanwada" at Matunga, near King's circle. It is a complex of 4-5 chawls surrounding a big courtyard with numerous tenants. We approached it with many doubts lurking in our mind regarding success of the mission. But what is impossible for Shri Gurudev? No sooner our car was near the compound Shri Gurudev spotted "Gundya" just coming out of the gate, and he exclaimed "Ha Lekacha lthach Ahe". We then went to his room on the top floor of one of the chawls. The three of us who had accompanied Shri Gurudev had the heavenly pleasure of witnessing the joyous mood of both the classmates which sparkled through their intimately friendly conversation.

3. On the Shores of the Arabian Sea

Shri Gurudev liked to go out to the Worli Sea Face at noon for meditation, whenever he stopped in Bombay. On many occasions I had the good fortune of driving the car. He used to ask Shri Kumthekar or any other disciple sitting by his side on the rear seat to read the preface of "Nityanemavali" till we reached the spot not an inch more or less-where he wanted the car to stop. Then utter sublime silence prevailed when he was in deep meditation. I dared not look behind.

For a person who is intent on solitude I feel nobody could have selected a better place. Here the grandeur of the ocean was in full view with the soft ripples of the waves soothing the ears. The midday sun with all its glory of the summer season in a way really contributed to the silent zone for no car was to be seen on the wide road, no pedestrian not even a stray dog dared to stir out.

(2)

by Shri R. R. Diwakar,
(Former Cabinet Minister : Central Govt)

Philosophers and scientists are proverbially simple and absent-minded too. I am tempted to quote a story of Dr. Ranade while he was staying in Poona. It was Ekadashi day and a partial fast was being observed. Dr. Ranade's mother asked him to bring some fruits, some nuts etc. for the fasting day. He went at about 10 O' Clock, bought some things and entrusted them to a patiwala) (Coolie) and asked him to follow him. Dr. Ranade came home and straight went up to his study and was absorbed in reading. The mother waited and waited for her philosopher son to bring things. She then went up to his room at midnight and asked, ' Ramu, where are things, you promised to bring ?

It was then that Dr. Ranade recalled his having gone to the market and entrusted certain things to a pativala. He explained to his mother : Oh, did not the patiwala give you the things ? Seeing that the Doctor was absent-minded, the patiwala had made a show of following him and quietly made away with the precious things.

Blessed are we that Dr. Ranade missed giving vegetable and fruits to his mother, but did not miss to give us the treasure of his well-earned intellectual wealth and his spiritual gains ! (From " Gurudev Ranade-Mysticism and Biography " by S. N. Deshpande.)

Glimpses of Paramacharya Swamiji's Stay in Belgaum.

Paramacharya Kanchipeethadhish Chandrashekharendra Saraswati Shankaracharya became the Sixty eighth peethadhish of the Kanchi Sarvadna Peeth at an early age of nineteen years. He has travelled to many places in India on foot and gave his blessings to a large number of people. Swamiji entered the hundredth year of his age on 7th of May this year. On this occasion a great ceremony was observed at Kanchi and Swamiji's 'Suvarnabhishekam' was performed by showering on him flowers made of gold.

On this auspicious occasion, one recalls with a sense of great delight and happiness, the beatific period of three months from 17th June to 16th Sept 1979 when Swamiji favoured us with his stay in Gurudeo Ranade Mandir during the Chaturmas period. During his stay here Swamiji used to speak very few words and most of the time he would be absorbed in meditation near Gurudeo's Samadhi. Devotees would stand in a queue, have his darshan one by one and go with blissful satisfaction after seeing his hand in 'Varadhasta' pose. One day at Six in the morning. We saw a tall gentleman in dhoti and upwastra on shoulder, standing at the entrance to the Samadhi room with folded hands. He stood like that for four hours daily for a whole month. Such was his devotion and reverence towards Swamiji. Later, we learnt that he was none other than the Chief justice of Patna High court, Shri. Ranganath Misra, who afterwards became the Chief Justice of the Supreme Court of India.

A number of western philosophers were amazed by the richness of Indian Philosophy. One of them was Paul Brunton. When he came to India, he met Raman Maharshi, who sent him to Paramacharya at Kanchi. He was so

much overwhelmed by the beatific aura and depth of Swamiji, that he stayed with Swamiji for thirty five years. He has noted down that when he was near Swamiji he felt he was in the presence of God himself. He wrote about the personality, philosophy, knowledge and attainments of Swamiji in western journals, which attracted many philosophers from other countries and they became Swamiji's disciples and devotees.

During Swamiji's stay in Belgaum, Her majesty the queen of Greece and also Her majesty the queen of Spain came to see him and hear his words of guidance and advice. Some press reporters asked them how is it that they being devout Christians, have become disciples of Swamiji with his oriental philosophy. Their only reply was that Swamiji appeared to them as Christ himself.

Barrister Dadasaheb Apte, the founder president of Vishwa Hindu Parishad, saw him during his stay in Gurudeo mandir and held discussions with him on various problems of the Hindu Society like the anachronism of casteism and the need to uplift the backward sections and give them equality with other sections, as well as removal of some misconceptions like taboo on travel across the seas etc. The discussions were held in chaste sanskrit. Dadasaheb Apte requested him to become the modern 'Manu' and give guidance and instructions to rid the society of the ills that keep it divided. Swamiji replied with a smile that he feels that there is no such need now for all such measures. He, however, praised the good work done by Vishwa Hindu Parishad and gave his blessings.

Under the leadership of Digambarpant Parulekar, the Dnyaneshwari was read to Swamiji, who was so much overwhelmed by Dnyaneshwara's penetrating insight and erudite exposition of the Bhagawat Geeta, that he expressed his desire to get the Dnyaneshwari translated into Tamil. This was done under the guidance of Digambarpant, Parulekar and the copy was presented to Swamiji at a later date with due ceremony at Kanchi.

Swamiji kept his hand on the painful right shoulder of Shree Jagannathrao Parulekar, chairman of the Gurudeo Ranade Trust and cured him of the long standing pain. Similarly Swamiji cured Suresh Kulkarni of the long standing infection, which did not respond to any medicine, by his mere blessings.

When Swamiji was to leave Belgaum, the devotees went with him to end limits of the City to give him a warm send-off. The road wended through a harijan colony and many harijan men and women thronged to perform his ' Padya pooja ' and offer ' Artikyam '. Swamiji gave his blessing to all of them.

Such was the unforgettable stay of the Swamijee in Gurudeo Ranade Mandir. It offered the visitors a rare opportunity to experience divine presence.

Shri Ganpatrao Kulkarni

(Adopted from the author's original Marathi article-Ed.)

What are the chief marks by which such a God-realiser may be known? By putting together all the different concepts from the Dohas, we may arrive at the following five-fold scheme of moral characteristics which single out the God-realiser from others: 1] Epoche, 2] Humility, 3] Equanimity, 4] Self-surrender, and 5] Altruism.

—Dr R. D. Ranade,
Pathway to God in Hindi Literature,
Part II, Chap. V P. 393-94.

REVIEW

*NIGAMAGAMA MATTU VACHANAGAMAGALA
SHRAUTASHRAUTADRISHTI By Dr. V. S. Kambi Pub.
Shri Jagadguru Renuka Prakaashan, Tegginanatha
Harapanahalli 1992, pages 12+114, Price Rs. 25/-*

Nigama means a Vedic text such as the Samhita, Brahmana, Aranyaka and Upanishad. The word Agama usually refers to a sacred writing or Shastra. Vedic Samhitas generally contain praises of gods and prayers to them for attaining wealth, happiness, protection, progeny and long life. They contain also cosmological hymns like the Purushasukta (Rigveda X. 90) and philosophical hymns like the Nasadiya-sukta (Rigveda X 129). The vedic sãers were seekers of light and delight.

The Brahmanas employ the Vedic mantras in various sacrifices for the fulfilment of desires. As every thing in this world is momentary and transitory, the need for the attainment of permanent bliss was strongly felt. This we find in the Aranyakas and The Upanishads, which lay stress on contemplation. The change from sacrifice to contemplation was a natural development like a plant producing leaves and flowers. There was no revolt as such.

The leaf is green
The rose is red.
Would you say therefore
The flower has revolted ?

In course of time the forms of worship changed. Instead of propitiating a God by offering oblations of clarified butter, sesame, holy sticks etc., into fire, His image was worshipped by offering sandal paste, flowers, incense, lamps and food. The Agamas which may be classified as

Shaiva, Vaishnava and shakta lay down the worship of Shiva Vishnu and shakti with all details.

The word Shruti means a vedic text because in ancient times the vedas were learnt through listening. In the vidic texts we find references to the composition of the society consisting of the four varnas namely, Brahmanas, Kshatriyas, vaishyas and shudras. This was the arrangement in social life. The arrangement in personal life was according to the four stages of development, namely, Brahmachari, Grihasha, vanaprastha and samnyasi. These were called Ashramas.

Every society must have a component which keeps up the intellectual tradition. There must be another component which protects the life and property of the people. There must be a third component which engages itself in agriculture and commerce. There must be a fourth component which renders different types of services. Thus the arrangement of the society into the four Varnas is perfectly natural and scientific.

Similarly a person must be a student in the first part of his life and a householder in the second part to attain God-realization, which is the highest aim of human life. he should at a later stage be free from the clutches of household life and renounce every thing else. Thus the arrangement of personal life into the four Ashramas is perfectly natural and scientific.

Such being the case, it hardly matters whether one accepts the Varna Ashrama arrangement or not.

It was due to the weakness of human mind that the ideas of high and low, touchable and untouchable crept into the Society. Gautama Buddha tried to remove such ideas and practices. It must be noted that Buddha opposed only the ritual part of the Nigama and not the contemplative part. (Read the article 'Is Buddha a deviation from Hindu

Sanatana Dharma' by Prof. B K. Tripathy, in pathway to God, October 1987, pp. 1-6) Ramanuja, Basaveshwara and other saints who were born in different parts of our country in different times tried to correct the mistakes committed by the weakness of human mind.

Nigama is divided usually into Karmakanda and Jnanakanda. Karmakanda refers to the sacrifices and Jnanakanda to meditation. Karmakanda is supposed to lead to bondage, but it should be noted that if a sacrifice is performed without any desire, it leads to liberation (Mukti), and if it is performed with a particular desire, that desire fulfilled.

निष्कामस्य तु मुक्तिः स्यात् सकाम फलमश्नुते ।

The worship laid down by the Agamas entails some kind of activity, and therefore it too may be included under Karmakanda. The Bhagavadgita extended the concept of sacrifice even to selfcontrol, penance, study of scriptures, practice of Yoga and acquisition of knowledge (Gita IV 25-30).

Shruti does not lay down mere sacrifice. Therefore it would not be proper to use the word Shrauta as relating to sacrifice and Ashrauta as relating to non-sacrifice. But in the present book under review these words are used in that sense.

The Verse dva suparna... is interpreted as referring to the Shrauta and Ashrauta traditions (P. 18) This is not correct. The verse refers to the Jivatman and Paramatman, as is clearly known from the subsequent verses (Manduka Upanishad II. 1-3)

The Vedas contain the elements of Bhakti (Cf the Marathi book 'Vedatila Bhaktimarga' by Prof H. D Velankar) The Shvetashavatara Upanishad (6.23) explicitly refer to Bhakti Hence, it would be wrong to say that Bhakti is Ashrauta (pp. 55-54).

Rudra in the Vedas is not opposed to sacrifices. only in the Puranas he is said to have once destroyed the sacrifice of Daksha Prajapati for a personal reason. Hence it is not proper to call him Makhari i. e., enemy of sacrifice (p. 41).

There are many misprints in this book especially in the Sanskrit quotations and the English foot-notes. These should have been properly corrected. Full references are not given at many places.

Indian culture is ancient, but always new. This fact has been properly brought out (p. 75) and the importance of Yoga has been rightly stated by the author (pp 42-52). Quotations from many Kannada saints, especially the Vachanas of Veerashaiva Sharanas, have been adequately given, which enhance the value of this book.

Dr. B. R. Modak

Besides Laxmi Talkies DHARWAD-580 001.

The Spiritual seeker must have the following virtues. He must make an active effort for the achievement of his ideal; he must not care for the decision of the world; he should utter the name of God with pleasure or displeasure, faith or misfaith, sloth or even malignity. Finally, he must bid good-bye to all sense of self-importance which is often to subtle even for those who are given to heart-searching.

—**Dr. R. D Ranade,**
Pathway to God in Hindi Literature
Part II, Chap. IV P. 359

The Academy of Comparative Philosophy
and Religion, Belgaum

Quarterly Report
for the period ending 30-9-1993

Gurupournima function was arranged in the Gurudev Mandir on 3-7-1993. Garlands were offered to the bust and photo of Sri Gurudeo, in the Mandir in a most befitting manner for the occasion. Sri G. B. Patil Retired. Head Master, Gogte Girls High School, Belgaum was the Chief Guest for the function. He delivered a lecture explaining the importance of Gurupournima. The function was well attended.

Paramapooja Pandit Sri Kishorji Vyasa visited the Gurudeo Mandir on 10-7-1993. The Second Edition of the book viz. 'गुरुदेव रानडे: पारमार्थिक शिक्षण' written by Shri G. V. Tulpule was released, at the hands of Sri Kishorji Vayasa. He also gave a discourse on Bhagavada-Geeta and narrated in brief life history and achievements of Dr. Gurudeo Ranade particularly in the field of God realisation which being his supreme ideal was preached and practised by him, throughout his life. The function was well organised and the attendance was also very good.

Sri A. K. Singh I.F.S. Deputy Conservator of Forests, Social Forestry Division, Belgaum visited the Gurudeo Mandir on 21-7-1993, and gave valuable suggestions and technical guidance, for plantation of various types of trees, in the compound of the Gurudeo Mandir, covering an area of 2 acres He was specially invited to visit the Gurudeo Mandir and also to give suggestions and technical guidance for tree plantation. His guidance, given on the spot, after personally inspecting the site was very helpful. He was also kind enough to depute his trained staff members to plant the trees in the compound of the Mandir on 12.8.1993. Accordingly 10 ticoma trees, supplied by him, free of cost were

planted on the same day with the guidance and help of the officials of the forest department, specially deputed for the purpose. The Dy. Conservator of Forests S. F. Division was also kind enough to supply 24 teak and 50 nilgiri plants, as donation to the A.C.P.R. Belgaum on 9.9.1993 and all these 74 plants were planted in the compound of the Mandir on 10.9.1993 and 11.9.1993. The Board of Trustees of this Public Trust, are very much thankful to the Dy. Conservator of Forests S. F. Divn, Sri A. K. Singh for his kind guidance, help and co-operation given in the matter.

Sri Ramakrishna Ganesh Ranade, retired Superintending Engineer, Bombay and grand-son of Dr. Gurudeo Ranade, visited the Mandir on 9.8. 1993 and narrated his sweet remembrances of his past associations with Sri Gurudeo. He was happy to see the statue of Gurudev Ranade, installed in the Mandir.

Dr. H B Shivamaggi M. A. Ph. D, Retired Banking Director, Reserve Bank of India, Belgaum was specially invited to release the book viz; 'Sri Krishna's Role in Mahabharata' written by Prof. K. S. Narayanacharya. Head of the Dept of English. Karnataka Arts College, Dharwad, on 10. 8. 1993. Prof. P. K. Bhagoji, M. A., was the Chief Guest for the function. The book Sri Krishna's Role in Mahabharata containing the five lectures by Prof. K. S. Narayanacharya delivered as Gurudeo Ranade Memorial lectures for 1989-90 was got printed by the Academy early in 1993. The book was released on 10-8-1993, Gokul Astami day by Dr. H. B Shivamaggi. He delivered a lecture on Sri Krishna's role in Mahabharata. Prof. P. K Bhagoji also gave a fine discourse on Sri Krishna's role in Mahabharata. The function was well attended.

The Probus Club, Belgaum donated 25 Coconut trees for plantation in the compound of the Gurudeo Mandir. The price of the plants comes to Rupees five hundred only. These plants were supplied on 2 9. 1993 and they were all planted the same day in the compound, of the Gurudeo Mandir. The Board of Trustees of the Academy are

grateful to all the members of the club for generous donation.

Sri A. N. Kalaghatgi Tilakwadi, Belgaum has donated two alphanso Ratnagiri Mango trees for plantation in the compound of the Gurudeo Mandir. The cost of the plants may come to Rupees one hundred and ninety (Rs. 190/-) only. The Academy is thankful to Sri A. N. Kalaghatgi for the donation.

Sri J. S. Jayaraman, Deputy Post Master General, Dharwad with Sri Katti Sr. Superintendent of Post Office, Belgaum paid a surprise visit to the Mandir on 17.9.1993 and he looked into the working of this trust and its activities. He promised to visit the Mandir again to get thorough acquaintance with the work being done by this trust. He was kind enough to give us valuable suggestions requiring reduced postage for despatch of Pathway to God. We are very much thankful to him for the guidance given to us in the matter.

Shri P. D. Dharwadkar, B.Sc; C. Eng, FIE; M.A S.C.E., 188 Guruwar Peth Tilakwadi, Belgaum has been appointed as Editor for the quarterly journal, Pathway to God.

We are grateful to the following persons for their donations and help to the A.C.P.R., Belgaum.

1. Dr. (Mrs) Surekha S. Kulkarni, Rs. 1000/-
A/10, Ambekar Nagar, G. D. Ambekar Marg,
Parel, Mumbai BOMBAY.
2. Shri Yeshawant G. Kamat, Rs. 1000/-
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1) Dr. V. E. Inamdar, Pune	Rs. 260/-
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3) Sri. N. L. Joshi, Kalyan	Rs. 250/-

NEW SUBSCRIBERS

16 Persons Rs. 400/-

SUBSCRIPTION RENEWED

4 Persons Rs. 100/-

Sri Govindrao M. Deshpande of Athani has presented 350 valuable books to Gurudeo Granthalaya. We are grateful to him for the donation of these books.

Vaikuntha Chaturdashi nama saptah will be celebrated as usual for five days from 23rd November 1993, to 27th November 1993 as Vaikuntha Chaturdashi falls this year on 27th November 1993. Arrangements for the lodging and boarding of the sadhakas, attending the saptah, will be made in the Gurudeo Mandir itself. Those who desire to attend this saptah should kindly give advance intimation on or before 15-11-1993 to the secretary of this Trust to enable him to make necessary arrangements to make their stay comfortable for intensive meditation during the period.

J. M. Kulkarni
Secretary

Supreme Fruit

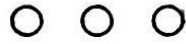
Siddha-Geeta

The Supreme Fruit (of the self) can be Obtained only by him who renounces all hopes and desires, who has cut the roots of the poisonous creepers of craving and ambition.

Atma-teerth (Jabal Darshanopanishad IV. 48 50)

श्रीपर्वतं शिरःस्थाने केदारं तु ललाटके ।
 वाराणसी महाप्राज्ञ भ्रुवो घ्राणिस्म मध्यमे ।
 कुरुक्षेत्रं कुचस्थाने प्रयागं हृत्सरोरु हे ।
 चिदम्बरं तु हृन्मध्ये आधारे कमलालयम् ।
 आत्मतीर्थं समुत्सृज्य बहिस्तीर्थानि यो व्रजेत् ।
 करस्थं रु महारत्नं त्यक्त्वा काचं विमार्गते ।

We have Shreeshaila over the head and Keder in the forehead; Varanasi between the nose and the centre of eyebrows; Kurukshetra in mid-breast; Prayag at the heart-lotus! Chidambar tirth at the centre of the heart and Kamalalaya tirth at the bottom of the Spinal column. Those who discard these in-built sacred places in our body and travel in search of outside places of worship, are looking for a paltry piece of glass though they have a valuable jewel in their hand.



तू मोहिँ देखे हौं तोहि देखूँ
 प्रीति परस्पर होई ।

“ I shall love you, O God ”, says Raidas, “ only if I am able to see you as you are able to see me That you are able to see me, everybody knows; but unless you endow me with the power of seeing you. there can be really no love between us ”

BOOK SECTION

Śrī Śaṅkarācārya's Ātmanātma-Viveka

-By Prof. Dr. K. V. Apte, SANGLI

IV-Part

(29)

Uparati means : Renunciation, in accordance with rules (laid down by śāstras), of the actions which are prescribed (by the śāstras). Or Uparati means - Keeping the mind fixed which is already engrossed in Śravaṇa etc. in the same śravaṇa, etc. (29).

Here Śaṅkarācārya gives two explanations of the term Uparati.

First Explanation :- Obligatory or daily duties or actions like Sandhyā-vandana, and occasional duties like the birth-rite etc. are laid down by the śāstras. Now, sin is incurred if these actions are not performed, due to causes like laziness etc. But there are no obstructions/obstacles, if these actions are renounced, after taking renunciation (sannyāsa) in accordance with the rules laid down by Śāstras in that connection, and then no sin is incurred if there be the non-performance of those actions. Manusmṛti, for instance, lays down the rule of forsaking actions after taking to asceticism or renunciation. It says :- After performing the Prājāpatya sacrifice in which every thing possessed (by the man) is given away as a gift and after installing the fire in oneself, a Brahmin going out of his own house may take renunciation (Prājāpatyaṁ nirupyeṣiṁ sarva-vedasadakṣiṇam/Ātmanyagnīn samāropya brāhmaṇo pravrajed gṛhāt). It was generally expected that after fully

staying in the first three stages of life (āśrama) namely Brahmacharya (celibacy, student life), household life (gṛhastha), and vānaprastha (retired life), one may take to renunciation (sannyāsa).

(Now, for renunciation, non-attachment (vairāgya) is essential. Hence sometimes renunciation was permitted immediately after non-attachment (yadahareva virajet tadahareva pravrajat).

Resort to renunciation was thought necessary for securing the knowledge of the Self. For, in that state of renunciation, the mind could be fully directed to śravaṇa and so on, as there were no obstacles/difficulties from the worldly life.

Second Explanation :- The virtue śama has been already imbibed. And śama is nothing but the direction or concentration of the mind in śravaṇa and the like. Now to keep the mind fixed in śravaṇa etc. is necessary; and that constitutes Uparati. In other words, Uparati is not to allow the mind to swerve from Śravaṇa etc. but to constantly keep the mind engrossed in śravaṇa etc. Thus Uparati is the constant concentration of the mind in Śravaṇa and the like.

(30)

Titikṣā means the tolerance of opposite pairs like cold and hot etc. except the ruin (lit. destruction) of the body. Or Titikṣā means :- to suffer the offences rendered by others, in spite of having the power to control/subdue or punish (the offenders or trouble-makers) (30).

Here, like Uparati, Titikṣā is also explained in two ways.

First explanation :- This world is full of the things which are mutually opposed. e.g cold-heat, gain-loss, respect-disrespect, praise-censure, friend-foe, pain-pleasure and so on. When there is a contact with such things, the mind becomes fickle or unsteady. Hence to tolerate these opposite pairs means not to allow the mind to get disturbed due to them; Thus titikṣā means to preserve the balance of mind under all circumstances. In order to maintain the stability

of the mind, it is to be thought – These pairs of contrary nature arise due to contacts of sense-organs with their objects; and as they are temporary or transient, they come and go. Moreover, they are in no way related to the Self; they really cannot affect the Self. The fixation of such a thought can lead to the tolerance of such pairs. Thus, in brief, *titikṣā* means to suffer the opposite pairs without losing the balance of the mind and without making any effort to counter-act or resist them. Here, again one is to remember : In such sufferance, one is not to allow his body to get destroyed or ruined. For, the existence of the body is essential for the embodied soul who is expected to realise the Self. Hence ruin of the body will not do.

Second explanation :- In worldly dealings, other people or wicked people intentionally or un-intentionally render evil things to us, offend us, harm us or harass us. And we have the strength/power or capacity to teach them a lesson or to countertrouble them or to punish them. But to tolerate their offences, without punishing them, is *titikṣā*. Briefly, *titikṣā* is forbearance and tolerant attitude of the mind towards evil-doers or offenders.

(31)

Samādhāna means : To concentrate or to bring the mind in those respective *śravaṇa*, etc, whenever the mind under the influence or pressure of *Vāsanās* (potential cravings or impressions) runs towards objects (of enjoyment), though it was (already) kept engrossed in *śravaṇa*, etc., with a view, that there are many faults (in those objects and their enjoyments); such is *samādhāna* (31).

Due to obtainment of *Śama*, the mind is now fixed in *Śravaṇa*, etc. Still the potential cravings for sensual objects have not been fully eradicated or exhausted. Hence due to the pressure or thrust of those cravings the mind sometimes turns towards external objects. But this will not do. Somehow the mind must be turned back. In order to do that, the faults or deficiencies of the sensual objects should be taken into account thus— 'sensual objects are impermanent; they are perishable; their enjoyment ultimately leads to sorrow or suffering'. With the help of such thinking, the

mind should be withdrawn or retracted from the sensual objects and it should be again concentrated in Śravaṇa, etc. This constitutes what is called Samādhāna.

(32)

Śraddhā is the extreme or excessive faith in the statements of the spiritual teacher as well as the Vedānta (i. e. Upaniṣads). Thus has been explained the group of the six virtues) namely Śama etc. (from Section 16 upto the present Section 32) (32).

A spiritual teacher is essential for the knowledge of the Self, so says Śruti. The preceptor will explain the statements from Upaniṣads and other matters and may point out his own experiences, in connection with the reality of the Self, etc. Now, the statements of the teacher must be taken to be true; they must be believed in. So also one should have the faith that whatever Upaniṣads have said is true. Such faith is absolutely necessary; for, if there be such faith in the teacher and the Upaniṣads, then only there will be conduct or activity in accordance with the instructions of the teacher and the Upaniṣads and then only there is the possibility of knowing and realising the Self. Really, as Bhagavadgītā points out, a man possessing faith secures knowledge (śraddhāvān labhate jñānam). If there be no such faith and if non-faith or doubt has overpowered the mind, then as per the statement of Bhagavadgītā namely ' a man with mind full of doubt perishes', one will be ruined; he may not obtain anything.

Thus the six things have been explained in Sections 16-32. These six things are nothing but the group of six virtues like Śama, etc.

(33)

Mumukṣutva means very deep or profound hankering after liberation (33).

For the discrimination between the Self and the not-Self, four requisites were mentioned in Section 13. Now three requisites out of the four have been discussed upto the end of the Section 32. Now, in this Section 33 is explained the fourth requisite namely Mumukṣutva.

Mumukṣu means a man desirous of getting released from saṁsāra i. e. the cycle of birth-death-rebirth, or a man desirous of escaping from the bonds of actions. Now, if a man is fond of this worldly life and is interested in it, how can he wish for release from it? Hence it is clear that only that person who wants to get freed from the empirical sorrows will turn towards the discrimination between the Self and the not-self. This desire, moreover, to get free from bonds of actions should not be occasional or temporary, but it should be a constant one.

(34)

Such is the excellence of the group of four requisites. He who possesses this is said to be a man who is united with or who has the group of four requisites. And he alone has the qualification (fitness or right) to undertake the thinking over the Self and the not-self. Just as a celibate-boy has no other duties, so also this person (possessing the four requisites) has no other duties (34)

A man who has come to possess the group of four requisites is qualified for reflection on the Self and the not-self. This statement which was made in Section 13 is reiterated here in Section 34.

Formerly, in ancient Indian Society four stages of life (āśrama) were prescribed for the first three castes namely Brāhmaṇa, Kṣatriya, and Vaiśya. The four stages of life were : Brahmacharya (studenthood), Gārhasthya (household life), Vānaprastha (retired life) and Sannyāsa (renunciation). Now in the Brahmacharya stage of life, it was the main duty of the celibate young boy to study the Vedas, etc. He was not to get engaged in any other activities. Like that celibate student, there is only one duty for the man possessing the group of the four requisites. And that one duty is to undertake reflection on the nature of the Self and the not-self.

Here, it is not explicitly mentioned that the man possessing the four requisites is to seek the guidance and instructions of the spiritual teacher who has realised the

Self. But that is implicit in the virtue namely faith (See Section 32).

(35)

If the men in the household stage, even though in their case there is the absence of the four requisites, undertake the reflection on the Self, (still then) there does not arise any obstacle or sin; on the contrary, they get excessive spiritual welfare (s'reyas). For instance, it is said :-

“One will obtain the fruit of eighty Kṛcchas on account of the daily reflection over the Vedānta, which is secured from a teacher with the help of service to him (or with the help of listening to the explanations offered by) the teacher, and which is accompanied by devotion” (35).

From the explanation of Uperati (See Section 29) and Titikṣā (See Section 30), it becomes clear that the person who has taken to renunciation and who possesses the four requisites fully is qualified for the reflection on the Self and the not-self. This will naturally preclude the householders from undertaking such a reflection. For, though a householder may have two requisites namely the discrimination between the eternal and the non-eternal things and the desire to secure release from this mundane life, he is not possessing the other two requisites namely aversion or non-attachment to enjoyment of fruits in this world as well as in the next world, and the group of six things like S'ama, etc. (which are obviously and mainly possible in case of a man who has renounced the empirical life). In that case, somebody may ask : 'Is such a householder completely forbidden from undertaking some thinking over the Self and the not-self? Will there arise some obstacles or will he be liable to sin, if he undertakes such a reflection, as he is not fully qualified for it?' The reply to such questions is :- It is not so. For him, there will be no obstacles and no sin. So also there will not be any bar for him to practise such reflection. On the contrary there will be some spiritual benefit for him. (These questions and answers may with some modifications apply to a celibate student and a vānaprastha).

In order to support his statement, Śaṅkarācārya has quoted a traditional stanza. According to this stanza :- (In

case of a householder) there is benefit, if he thinks over the Self etc. discussed in the Vedānta texts, with faith preceded by service rendered to the teacher and the instructions received from the teacher'. This verse mentions Kṛcchra which is a kind of expiatory rite with many varieties. Our Dharmaśāstras lay down expiations to secure purity after the removal of sins or faults done knowingly or unknowingly.

(36)

It was [formerly] stated that reflection on the Self and the not-self should be undertaken (36).

Formerly in Section 13, it was said that reflection should be practised regarding the Self and the not-self. Then the person qualified to undertake such reflection was mentioned. But upto now nothing was mentioned about the nature of the Self and of the not-self. Hence now the following two Sections 37 and 38 deal with the Self and the not-self respectively.

(37)

Ātman (the Self) is (the ultimate reality that is) different from the triad of the gross, subtle and causal bodies, separate from the five sheaths, a witness of the three states, and of the nature of existence, intelligence and bliss (37).

Ātman (also called Brahman) is the ultimate reality. He is eternal, and one without second. As compared to Him nothing is true and eternal. This Ātman immutably exists in all the three times, is pure consciousness, and is bliss. Hence He is said to be of the nature of existence, sentience and joy.

Though Ātman is one, somehow the limiting adjunct of Nescience comes to Him, the pure intelligence. Then the pure intelligence with Nescience as the limiting adjunct becomes the material as well as the efficient cause of the universe in which are found five sheaths, three bodies and three states. But Ātman remains different from the five sheaths and three bodies, and is witness of three states (of the individual soul).

The details of all these are explained in the later Sections. The three bodies are explained in Sections 39,

44 and 55; the five sheaths are elucidated in Sections 60-65; the concept of three states is exposed in Section 58; and the concept of individual soul is explained in Section 70.

(38)

Anātmā (the not-self) means that which is characterised by (or which is of the nature of) falsehood, non-sentience and sorrow, and which is of the nature of the triad of bodies (as seen) from the view-points of Totality and Singularity. The triad of bodies means the group of three bodies namely the gross, the subtle and the causal body (38).

Atman is the real thing one without second. And anything that appears as different from Ātman is the not-self [anātmā]. Its nature is exactly opposite to that of the Self. The Self is true, existent, sentient and bliss; on the contrary the not-self is false, non-sentient and sorrow. These concepts of falsehood, non-sentience and sorrow are explained in Section 56.

The Self is all-pervading; hence it is present in all the not-self things. In that condition then the not-Self can be taken as the body of the SELF.

Now the not-self as the body of the Self can be looked at from the points of views of totality and singularity. The viewpoints of totality and singularity are explained in Sections 57 and 73.

The bodies viewed from the view-points of totality and singularity are three—gross, subtle, and the causal. The gross body is explained in Section 39, the subtle body in Section 44, and the causal body in Section 55.

[39]

The gross body is that which is a product or an effect of elements that have undergone the Fivefold Combination [pañc kṛta], which arises under the influence of actions, and which is subject to changes/modifications in the form of six states like birth/origin, etc [39].

Gross body is that which can be apprehended by external sense-organs. It arises from the five subtle elements made

gross by the process of Fivefold Combination [pañcikaraṇa]. Hence it is said to be a product of the five gross elements. This production of the gross body can be explained as follows:-

Ātman/Brahman or Pure Intelligence is the real. Somehow there comes the limiting adjunct (upādhi) of Nescience to the pure intelligence. Then the pure intelligence along with Nescience becomes the material as well as the efficient cause of universe.

The Nescience is constituted by three constituent qualities namely Sattva, Rajas, and Tamas (See Section 9.) All these three qualities of Nescience compete with one another to gain ascendancy over the remaining two. Now when the quality Tamas is more predominant than the other two qualities, the Nescience becomes dominant with Tamas. Of course, in the Nescience dominated by Tamas there are present the two other qualities namely Sattva and Rajas, because these three qualities always co-exist. Now, the universe takes its birth from the pure intelligence with the limiting adjunct of Nescience dominated by Tamas. Or to use other words, it can be said that the universe proceeds from the Nescience dominated by Tamas, with pure intelligence at its basis.

Now, from Nescience with the predominance of Tamas originate the elements called Space (ākāśa), air (vāyu), Fire (Tejas), Water (āp) and Earth (pṛthīvi); and at this stage these elements are known as subtle elements, or tanmātras or apañcikṛta (= not undergone Fivefold Combination) elements. As these elements are not apprehended by sense-organs, they are said to be subtle elements. Moreover, at this stage, there has not taken place the mutual mixture or combination of those elements; the elements exist in that very i. e. their own nature or form (tan-mātra); hence they are called Tanmātras. Thus space exists in its own form as space, air in its own nature as air, fire in its own form as fire, water in its own nature as water, and earth in its own form as earth.

Later on these subtle elements combine with one another in accordance with the method of Pañcikaraṇa [Fivefold Combination]. Such combination through Fivefold Combination does not exist in the elements in their subtle condition. Hence these elements in their subtle condition are called apañcikṛta [not subjected to Fivefold Combination]. That is to say, the subtle elements exist in the condition wherein Fivefold Combination has not taken place. Later on, when Fivefold Combination takes place and there takes place the mutual mixture of these subtle elements, those combined elements are called Pañcikṛta elements [i.e. the elements which have undergone the process of Pañcikaraṇa, the Fivefold Combination]; the latter then become gross elements; they are then called five great elements [pañca mahābhūta]

The gross body springs from elements like space, etc. which have undergone the process of Fivefold Combination [pañcikṛta].

For the explanation of Fivefold Combination [pañcikaraṇa] See Section 41.

Further, as seen in Section 4, the embodiment is due to actions. Hence here it is said that the gross body is born from actions.

Now, whatever object takes birth in this world is constantly subject to mutation, and is always changing. There are six mutations : [1] Origin (jāyate) [2] Being, existence (asti) [3] growth (vardhate) [4] change in its condition (viparinamate) [5] decay or waning or deterioration and [6] destruction (naśyati).

All these six changes occur in case of the (human) gross body as follows : [1] there is beginning of the gross body in the womb of the mother [1] it comes out of the womb [3] then it grows [4] later on it undergoes changes [5] then getting deteriorated, [6] it at last perishes. Hence here it is said that the gross body is subject to the six changes like origin, etc.

(To be continued)

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