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PATHWAY TO GOD

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Editorial

MYSTICISM

For at least the last 3,000 years, numerous people in the world have experienced something extraordinary and transformational - which include feelings of sacredness, feeling at peace and bliss; and a sense transcending time and space reinforced with and an innate conviction that the experience is a source open reality. Positive and permanent changes are seen in the people who have had such experiences.

Philosophy is the pursuit of wisdom and introspection in the light of mysticism which opens the doors to intercessional bhakti. Keeping the "**Indriyas**" or senses under control and bringing oneself to the state of "**Sthitha Pragna**" makes way for a deeper understanding of philosophy and makes the mind ready for extraordinary experiences. Mysticism is universal and unites most religions in the quest for divinity and reality. It is generally believed that only monks and ascetics can become mystics, mysticism usually touches all people at least once in their lives. Mysticism is perceived differently by different people experiencing it. There are two views rooting from theories of Divine Reality: **Emanation or Immanence**. In the Emanation view, all things in the universe are overflowing from God. In the Immanence view, the universe is not projected from God, but is immersed in God.

Mysticism is usually thought of as being of a religious nature, which can be either monistic or theistic. The objective of monistic mysticism is to seek unity and identity with a universal principle; while theistic mysticism seeks unity, but not identity, with God. Apart from religious mysticism, there is nonreligious mysticism. This is more of an experiencing mysticism through, or from, Nature

and the person becomes one with Nature; all boundaries or separation between the person and Nature disappears.

Great people have had great mystic experiences- be it religious or non-religious, which has helped them to achieve the objective of their lifetime. This edition has articles on such mystic people like Dr. Abdul Kalam, Tembe Swami, and selected speeches of Dr. R A Jahagirdar, Dr. Rajendra Prasad and Dr. Radhakrishnan. The people who have known for their simplicity and mystic aura.

Dr. D. G. Kulkarni
Professor & Director, KLE MBA

ಭಾರತ ರತ್ನ ಡಾ|| ಎ.ಪಿ.ಜೆ. ಅಬ್ದುಲ್ ಕಲಾಂ

ರಾಮೇಶ್ವರದ ಪುಟ್ಟ ದ್ವೀಪದಲ್ಲಿ ಜನಿಸಿದರೂ
ವಿಶ್ವದ ಮೂಲೆ ಮೂಲೆಯಲ್ಲಿ ಹೆಸರು ಮಾಡಿದಿರಿ

ಬೆಸ್ತನ ಮಗನಾದರೂ ಎಲ್ಲ ಜಾತಿಯವರನ್ನು
ಒಂದೇ ದೋಣಿಯಲ್ಲಿ ಕೂರಿಸಿದಿರಿ

ಹುಟ್ಟಿದ್ದು ಬಡತನದಲ್ಲಾದರೂ
ದೇಶದ ಸಿರಿವಂತಿಕೆಯ ಪ್ರತೀಕವಾದಿರಿ

ಪೇಪರ ಮಾರಿ ಬೆಳೆದರೂ
ಪತ್ರಿಕೆಗಳ ಮುಖಪುಟದಲ್ಲಿ ಮಿಂಚಿದಿರಿ

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ಅದೆಷ್ಟೋ ಸಂಸಾರಕ್ಕೆ ಮಾರ್ಗ ತೋರಿಸಿದಿರಿ

ಮಕ್ಕಳು ಮರಿಯನ್ನು ಪಡೆಯದಿದ್ದರೂ
ಜಗತ್ತಿನ ಮಕ್ಕಳೆಲ್ಲರೂ ನನ್ನವರೆಂದಿರಿ

ಧರ್ಮ ಯಾವುದಾದರೂ
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ತಂತ್ರಜ್ಞಾನದಲ್ಲಿ ಯಾರೇ ಮುಂದಿದ್ದರೂ
ಭಾರತದ ಉಪಗ್ರಹ ಯೋಜನೆಯ ರೂವಾರಿ ನೀವಾದಿರಿ

ಅಣುವಾಗಿ ನಮ್ಮನ್ನು ಕಾಡಿದವರಿಗೂ

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ಮಾನವೀಯತೆ ಮರೆಯಾಗುತ್ತಿದ್ದರೂ

ಮಾನವತಾವಾದದ ದಂತಕಥೆ ನೀವಾದಿರಿ

ರಾಷ್ಟ್ರದ ಪ್ರಥಮ ಪ್ರಜೆಯಾಗುವುದು ಸುಲಭವಲ್ಲ

ತುತ್ತು ಅನ್ನಕ್ಕೂ ಕಷ್ಟಪಟ್ಟ ಅಬ್ದುಲ್ ಕಲಾಂ

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ಬೆಳಗಾವಿ

ದಿ: 27.07.2015

ಬಸವರಾಜ ಎಸ್. ನಿಂಬಾಳ

Religion and Mysticism

Dr. R. S. Padaki was educated in Bombay and London and attained proficiency in Anatomy and Forensic Medicine. He served the Government of India as a medical officer in Railways with distinction and returned to Bangalore after retirement in the early fifties. He was all along a very devout disciple of Gurudev Ranade and often spent long Holidays in the hermitage of his Guru. The influence of Ranade on Dr. Padaki's mental make-up was profound and in his general conversation with his friends and relatives he used to feel the living presence of his guru and was lost in reverie, while meditating on the personality of his Gurudev. He used to occasionally under instructions of his guru, retreat into the serenity of solitude to discover the mystery of his own being; sometimes he would gad about the country as an itinerant pilgrim, visiting temples and centres of pilgrimage and ashramas yearning devoutly for the vision of his master. He caught ill suddenly a few months ago and passed away peacefully while in the act of meditation.

The impact of Dr. Ranade's teachings is very vivid in the lectures that he delivered on Religion and Mysticism at the Indian Institute of World Culture, Basavanagudi, Bangalore on 14th July 1966, 11th August 1966, and 1st September 1966, under the Presidentship of Dr. M.V. Krishna Rao, M A, D.Litt. (Editor of Brahnavadin). This article is compiled from the Stenographer's notes taken down while Dr. Padaki delivered the lectures at the Indian Institute of World Culture.

Religion and Mysticism

INTRODUCTION :- Why do people come to Religion or take it up seriously in their lives ?

WHY should we go in quest of religion? The greatest paradox in life is that everything goes back to its origin! So, man must also go back to his origin, namely, God. When everything is happy, nobody thinks of God, but only when difficulties crop up in life, one turns to

God. The incentives for one to turn towards God and Religion are (i) death of nearest relatives and friends, (ii) disasters resulting in loss of property and wealth, (iii) suffering physical and mental pains from various kinds of diseases, (iv) disillusionment of the so-called charms of material pleasures of life and (v) the bestowal of Divine Grace on the individual. When any one or more of the above events happen, one turns to God. The descent of Divine Grace of course, refers only to such cases as of men like Narendra (Swami Vivekananda). Divine grace may be the result of good deeds in the previous birth. Buddha suffered all the above difficulties in his imagination, so even though he was a Prince commanding comforts he became sick of everything worldly. Those who contemplate on the above difficulties of human life will realise that all worldly pleasures, name and fame are short-lived. Certainly such men take to religion sincerely.

Men are built up in different ways. According to the type to which one belongs, one will follow a particular path of religion. This is a reasonable approach to the religion of man from the Psychologists 'and Philosophists' point of view. Bhagavat-Gita classifies persons into satvick, rajasic and thamasic in accordance with their temperaments. If you want to drink and eat and enjoy sense-pleasures all the time, you are thamasic. If you want to work and get fame, name and power, you are rajasic ; when you are rajasic, you want to have pomp and splendour, adventures, fame and advertisement. You are Satvick when you prefer to be quiet by yourself, when you study sacred texts and do such things as prayer, worship of God and meditation upon Him.

Again, persons may be divided into three psychological types: (i) Somato-Tonic is descriptive of big muscles, good physical strength and readiness for hard physical work. If this type takes to religion, he cannot meditate, but he can indulge in activities like building temples and such other physical work. He is a Karma Yogi, (ii) Viscero-Tonic refers to a man fond of good food, good clothing, good decoration and such other things ; he wants everything good.

If he takes to religion, he will arrange everything best in religious functions. Such as Ramotsava etc., (iii) Cerebro-Tonic is one who wants quietness and meditation; his business is strictly within himself going on with spiritual practices of rituals, ceremonies, prayer, breath-control, Parayanam, worship, meditation etc. Thus, these people are classified according to their temperaments. Therefore, one man's religious path may not be the same as another man's. Even in the same religious path, there are devotees with different types of approach to God, as stated above.

(a) Latest Scientific theories support Religion and Mysticism and are hot against them.

Many English-educated men and women today, do not take up to religious life, because they wrongly think that religious theories are against modern scientific theories or at any rate are not supported by them. But, the latest Twentieth Century Scientific theories about the structure of the phenomenal universe go to show that religions and metaphysical conclusions of Indian Darsanas are in harmony with them and not contradictory to them. Latest modern Scientists have proved that the things we see, and all material objects are a mass of energy where electrons and protons are simply whirling round and round. In certain combinations, they look like a chair and in certain others they take the form of other things. They are vibrating at different levels. As the vibrations go up, they become something; and as they go down something else. For example, take the telegraphic wire; in the same wire, you can send different messages at different vibrations. Similarly, all the fourteen worlds mentioned in our Sacred books are here only, we cannot see them because our level of vibrations or capacity to receive vibrations are below or above their levels of vibrations.

In our own body, everything is a kind of electrical impulse. The whole thing is electrical energy. So, we have to think of the different activities of the body, mind and intellect of man in terms of energy, namely, physical energy, physiological energy psychological energy,

prana or vital energy and pragnya energy. The prana or vital energy is greater than the physical or physiological energy ; but we have got to develop the super-sensual or super-conscious sense or intuition or pragnya energy. All that we do must be transformed into that intuition energy ; then only you can proceed in the real religious path. This intuitional energy is not through ordinary senses, it is a special sense which most of us actually possess, but in a potential state. Most of us can develop that intuitional energy provided we are willing to put all our interest and energy there.

(b) Relation between Religion and Mysticism

1. What is Religion ?

The word 'Religion' is derived from the Latin word 'Religare' which means to bind. Religion actually means, to retrace the steps and go back to the relationship of master and servant with God. So Religion asks us to retrace our steps to the Master and give our oath of allegiance back to Him. The Sufis in Gulbarga called this Banda which means the appointed slave of God. In Hindi, it is called Ram-Gulam meaning Servant of God. In our side, we call this relationship 'Dasa' or servant. These are all showing us, that the eternal relationship with God is that of devoted servant and Noble Master. In Mukundamala, the author describes himself as the servant of the servant of the servant of the Lord (Brityasya Brithya). One Saiva Saint says "Let my skin be taken for the slippers of the Siva Sarana\ The devotee piously desires to realise this relationship with God as Master and himself as the servant which has been existing from eternal times. This is the real Kernal of Religion. Anything that reminds us of our relationship with God as our master is our religion. In this sense Hinduism, Christianity, Islam, Buddhism etc., are not quite different from one another. They all preach this same Sacred Doctrine.

2. What is Mysticism ?

"Mysticism" is sometimes derived from the Greek word "Mystin which means "silence" equivalent to "Mauna". "Mauna"

does not mean here, only lack of speech but silence of all the senses. This is the definition explained in the Bhagavat-Gita in the stanzas describing the characteristics of "Sthitha-Pragna". It is necessary that the soul must seek happiness in itself and not in outward objects through the senses. The silence of all the outward looking senses essential, and they must be made to look inside; the Indriyas or senses must be kept under control and the Buddhi or Intellect must become Sthira or finally directed to the Atman; then only one can become a Sthitha Pragna. "A mystic is a silent enjoyer of God" says Ranade. The Mauni is he who is equivalent to Sthitha Pragna. "Mysticism denotes that attitude of Mind which is a direct, immediate and first hand apprehension of God". In the above sentence, each and every word is important for us to understand the meaning of Mysticism.

3. *Religion and Mysticism are same in their derivative meaning.*

There is not much difference between the derivative meaning of the words "Religion" and "Mysticism". On the whole and in the ultimate sense the two words "Religion" and "Mysticism" convey to us the same meaning. Unfortunately, in course of time, religion has not come to be associated with the higher aspects of the inner or mental spiritual practices.

4. *From Mystic aspect, all religions are the same.*

If we deeply study and practise all the great religions of the world, we find that from the mystic aspect, there is not much difference among the great religions of the world. No originator of any particular religion wanted that his religion should be named after him, but his disciples or followers gave names to religion as Buddhism, Christianity, Islam and Hinduism. And one who practises religion or wants to approach God is Buddha. Even Christianity approves that God acts only through man. St. Paul says "It is not I that speak, but the Christ in me." There is another Chetana inside that is the real agent that makes for work. Any one who believes and follows this path is a Christian. The original meaning of Islam is

submission to the will of God. Hinduism also advocates Saranagathi or complete surrender to the will of God. In this way the approach of all these different religions to God is the same.

Our religion is not a particular religion called Hinduism. It is only Sanatana Dharma; Sanathana Dharma called by foreigners as Hinduism is the Mother of all Religions. It contains everything and has given shelter to every religion. It is a democratic religion because it can be practised from the highest to the lowest in the social strata. Religions are not given different names by their founders but later on they are named differently on account of the enunciation of some special principles preached by them according to the time, place and circumstances of their origin.

(c) Broad Divisions of Religion

The Exoteric and the Esoteric types

Religion can be divided broadly into the Exoteric and Esoteric types. When a man wants to find God in the outside world with the help of outward acting senses, his religion is called Exoteric. But if he wants to find God within himself, that is, within his mind and soul shutting the outside activities of his senses and turning those senses inwards, his religion is called Esoteric. It is very difficult to see God in the outside world itself in the beginning and so we should first try to reach God turning all the senses inwards and meditating upon Him as seated within his mind, heart and soul. When you succeed in realising God within yourself first, then later on you will be able to see God everywhere in the outside world. We cannot see God outside ourselves unless we see Him first inside ourselves. The Introvert does lot of thinking accompanied by mental and spiritual practices, but the Extrovert concentrates upon the life outside accompanied by external religious practices in the outside world such as rituals and ceremonies in company with the members of society.

Dynamic and Static types

Again we can divide religion into two types on another principle and these may be named as Dynamic and Static. The form of religion that was practised by the founders of religion in the earliest times or at the time of their origin is very much different from the form of religion which is practised to-day by the followers of that religion. For example, there was no mass. prayer when the founders like Christ, Mohammed etc., lived. In fact, their existence was threatened by such a danger that they had to run and hide themselves for their lives. They preached and practised the highest form of religion secretly even hiding themselves. This kind of pure religion practised by the early founders and pioneers of the religion is called Dynamic religion.

Most of the religious leaders had to undergo a lot of trouble in the earlier stages. Then they came together themselves and got the patronage from Kings and then only came into existence the religious properties like temples, churches, mosques etc. At the later stage all the disciples were ready to enjoy the fruits of religion so earned by the original leader. Then the spirit of religion was lost and symbols only remained. It is at this stage that religion becomes static.

The originator of every religion is a mystic

The originator of religion is always a mystic; he has visions. St. Paul was originally a hater of Christ; but when he saw vision, he was directed to Damascus where he was converted. He then began to be known as the brain behind Christianity. The leaders could not keep their thoughts to themselves and they had to propagate them to the masses. Every religious sect will have a mystic as its founder; he and his immediate followers had to share their mystic experiences with others. This is the reason why their religion came out. This mystic aspect of religion spreading out in society is Dynamic.

Let us try to understand with the help of an example how a religion which was dynamic in the earlier stages will become static

in its later stages. If we go to the Himalayas and see a beautiful deer, that can be compared to the original "Mystical thought". Two generations later, the original sight of the Mystic becomes dim. This second stage may be compared to the deer when it is brought from the hills and bound. Mysticism almost disappears later on and this third stage may be compared to the same deer when it is brought to the Mysore Zoo where it is no longer free and kept in a cage for exhibition. In this stage, the deer depends on its master even for its food and drink and loses its vitality. Afterwards, Mystic sight completely disappears and only its symbols are remembered and this fourth stage may be compared to the same deer when it is kept in the Museum after it is dead. After a long time instead of Mysticism which is not even remembered, there will be only rituals and ceremonies and this last stage may be compared to the same deer converted in its form in bronze or wood. In this way, the "Mystic vision" of the original founders and leaders of a religion which was dynamic in character becomes dimmer and dimmer In course of time and ultimately disappears altogether, when their religion becomes static.

We are all now, the followers of a religion, merged in the static aspects of a religion. If any one now sincerely desires keenly to derive the maximum benefits of his religion, he must practise the teachings of the founders of his religion sincerely and go back to its source, that is, to its dynamic aspect, he must follow the mystic preachings and practices of the founder Mystic and his immediate followers who took much pains and under went difficulties to spread their religion at that time. The static aspect of religion consists of symbols and symbolism. Though the symbols and symbolism are necessary in the beginning or preparatory stage for one who wants to practise religion sincerely, it is the dynamic or Mystic aspect that is most important. However, in the beginning, we will reflect deeply on the differences between the symbolic or ritualistic aspect of religion and its Mystic Aspect and compare the religious and spiritual benefits derived from them respectively.

(d) Rituals, Ceremonies and Symbolism

The average man is beastly on the whole and psychologists have explained why we are beastly. Imagine a five storey building and a Man in the middle ; psychology has found out the two that are below namely, the physical and physiological and it has left to the spiritualist to find out the two which are above us. Even the average man has got the potential capacity to do something superhuman also. We have to find out how and why Saints can do something Superhuman. To the higher level belong great people like Sir. C. V. Raman, Sir Issac Newton etc. They will be in higher vibrations and can visualize things that we cannot.

Again Man is in the Danava or Narasimha level; we must at least come to the Nara level first and then climb to the divine stage. We are all at the Danava level. Man is an ordinary good citizen of a civilized community. All our morals are Cr. P.C. morals. If nobody sees us and we are assured of non-detection, we are prepared to commit any crime. We are all at the Narasimha level; we should come to the Nara stage. Then only we can hope to become Naranarayana. Many poets, painters etc., get into the Nara level which is above our level. A poet or painter will desire to be according to his own understanding as he sees something above what we see, only when these persons are at such higher levels, they create masterpieces, only when they get this inspiration, they make great contributions to the world. Many of us do not know that we have potentially got higher levels or mansions of energy such as the Pranamaya, the Vignanamaya and the Anandamaya. So we do not make attempts to climb up to these higher mansions at all.

Symbolic worship is the first step or preparatory practice which gradually leads to higher religious practices; they are meant only for Chittasuddhi and concentration purposes. Why are these rituals and ceremonies done ? What is their purpose ? We know only the ways in which they are done, but unfortunately we have forgotten

their meaning. If we observe our life's activities, we will understand that we like our symbols. Everything in our life is a symbol; language itself is a symbol. The conditional reflex of Pavlov is based on this theory itself. If you see a red sign, you want to go there. Many symbols are known to a particular class of persons only. For example, Stenographic symbols are understandable by a Stenographer only. Even here, there are different systems, Danton's Shorthand, Pitman's Shorthand and so on. A stenographer of one system cannot understand another system. So everywhere there is symbolism. So we should be very careful in judging the symbolic worship of other religions. We should first learn the significance of each symbol of a religion before passing an opinion on it.

Religious symbolism or various symbols of worship described

1. *Place of Worship*

Why are temples, churches and mosques built in different ways? They point out to the worshippers who go there in large numbers not only the details of their construction and artistic beauties, but also the ideas of God as described in their religions. The purpose of symbolism is to remind one who participates in it about God or something greater than the symbol itself. Here we can observe that according to the special theories of different sects of Hinduism temples are built in one Prakara, three Prakaras or five Prakaras or seven Prakaras. It is true that in all places, there is God, but we are ignorant of it. But when we go to the temple, we suddenly become aware of the idea of God. There is a particular way of seeing God even in the Temple; you can see God only when special doors open. The whole temple is also built in such a manner as to remind you of your own body and to show you that you should go from the outer-most to the inner-most to see God.

2. *Arati and other Symbols of Puja in Temples*

These are the preparatory steps to realise God. Just as when you see a particular Motorist speedily driving, you will know that the King is not far off, you hear and see certain things and actions in

Temples before you see God. But now we have lost significance of all these symbolic worship. Same things happen in Christianity and Islam ; lights are lit there also and bells are wrung similarly.

3. *Idols*

Why do we worship Idols ? It is not itself God but it is only a symbol of God. It is already pointed out that you can-not see God if you do not see Him within you. If you have an idea of how God looks like, say with Chakra, Garuda etc., it will be easier for you to have his 'Vision' within yourself.

4. *Religious significance of some symbols*

Why are Serpents near all Gods? It is the symbol of Kundalini.

- (i) Worship with material things such as Bilvapatra or Tulsi consists of two leaves with the third leaf in the centre signifies our two eyes and the nose denoting that if we should find God, it is only here.
- (ii) The significance of Kumkum, Trikuta, Ida, Triveni Sangam etc., means that the Gnanachakshus or the knowledge-eye must be opened. All the desires will vanish when the knowledge-eye is opened.
- (iii) The symbol of Kavi was a sign of Vairagya. But now Vairagya has gone and the Kavi only remains.
- (iv) The Aswatha Tree which we worship is the Bodhi Tree under which Buddha got enlightenment, This tree has been existing from a long time.

In Mohanjedaro excavation, a coin contained a sloka from Upanishad signifying Aswatha Tree.

5. *Cow worship*

We all worship cows. It came to be worshipped because in rural Asramas it was feeding all the persons and was very essential for the maintenance of their lives. They considered it as wealth. Cattle wealth was considered to be the highest form of wealth. Hence they said that in every part of the cow's body there is God.

Ultimately Cow became God itself. And naturally, everything it excretes also became sacred and that is how we get Panchagavya.

6. *Suprabhatham*

We observe, in all the temples the pujaris want to wake up the Lord by Suprabhatha in the early morning. However, God never sleeps. This Suprabhatham has two symbols; one is the time and the other content. The- time is between 4-30 A.M. to 6 A.M. It is a very important hour. It is a time when all our yesterday's worries have settled down in the mind and today's have not yet come up. This is the time when all the ancient Sages did their meditations. When you sit down for meditation during this hour you are getting the benefit of spiritual vibrations of these people in the morning. In fact, you need not wake up God who is not sleeping! But still we have a system of waking up in all our different cultures. We are all asleep to the spiritual world. Suprabhatham is therefore, addressed to ourselves, so that we can wake up to the spiritual world where we are sleeping. It should be addressed to us, not to God. All saints think alike ; in all religion people wake up God; Hindu mystic sings. Why you have come to this world is for God-Realisation. So wake up, oh Man, from your spiritual sleep!

7. *Parayana*

In all religions, some sort of reading sacred books will be there. Hindus read Bhagavat-Gita, Ramayana etc., Muslims read Khuran, Christians read Bible and so on. These scriptures are something like guide books where spiritual experiences of these great saints have been put in. It is only a guide book. Prof. Ranade said that the Upanishads are not one peak, they are peaks after peaks; they can go everywhere. They can take God to any height. Upanishads create an interest in you so that you can know that there is a world like that which has got to be seen. There is no use of sitting here in the lower plane and merely thinking of those peaks, these scriptures have been written. They show you the path, the way the saints have traversed, only by going in their spiritual way, you can understand

the difficulties and ultimately enjoy the bliss. For example, in Football game only the players know the difficulty of the game and not the commentating spectators. It is only when you participate in the game that you will know the real game.

8. Sublimation

Men have desires, even will. There is a religious way in which these desires even if they are evil ones can be made use for good purposes. For example, if you take delight in cutting a man's hands and seeing the blood, go to the army and become a fighter. This religious way of making use of our habits based on selfish or bad desires in good directions is called 'sublimation'. To hear the same music in a Bhajan gives you a satisfaction provided you have got the incentive to sublimate a particular means. To this extent you have done some restraint. To enjoy tasteful preparations only in temples as prasadam of God and not outside temples is also an example of sublimation and to this extent you have done some restraint. This restraint of the mind is the purpose of all of our sublimation. Mark Twain, when advised by his Padri not to drink, got a bottle, waited for five or ten minutes and drank.

(e) Development of Mysticism is higher spiritual practice than the rituals and ceremonies.

The outward rituals and ceremonies are not for all time valid. They are good in the beginning but not for a longer time. They are meant only for concentration purposes and Chittasuddhi; it was meant for the development of thought. For example, when you teach a child totalling, you will do so first with marbles or so ; counting two marbles plus two marbles make four. But, after some time he can do totalling easily without Arithmetic.

The various layers or levels of vibrations in the human body are Sthula or gross, Sukshma or fine and Athisukshma or superfine etc. These are described in the Thaitiriya Upanishad as Annamaya or Physiological, Manomaya or Psychological, Pranamaya or Vital, Vignanamaya or Intellectual and Anandamaya or Atman

bliss. Though there is consciousness in all these layers, there will be manifestation of greater and greater degrees of consciousness in the higher ones than in the lower ones. A German Philosopher has said "there is consciousness in everything you see" In the Mineral Kingdom the consciousness is dormant and it is too difficult to get up. In the plant kingdom, it is something like in the point of waking; in the animal world, it is awoken, but there is no awareness. It is in the human mind only that both consciousness and awareness exist together. But the whole world, animate and inanimate, is a question of energy, electrons, protons, whirling and whirling. The man is called "Manava" because he is a "Mana" or "awareness" in addition to the physical body, mental body and vital body. Latest medical theories also go to show that there is separately mental body which is higher than the physical body in curing diseases. In the Middle-ages they believed that for every physical disease there should be a physiological cure only. Later on Psychology came and said that all human troubles are on account of repressed desires. Again, there was in existence mental disorders; which the Middle-age doctors said that they cannot be cured. But the new psychologists today have been curing these mental diseases by mental and hypnotic methods. In the hypnotic process, mind of the patient comes under a different man's control and he becomes hypnotized to suggestion. For example, a hypnotized person who was asked to drink water after fifteen minutes does so exactly after that time. He will do it in the most natural way not knowing that he would do so, but the audience will be knowing it. If you ask him why he drank it, he would say "I felt it". Everything we do, we do not do it at brain level; it is much lower libido which is in specific energy.

There is a law of compensation as regards physiological energy. If a person is blind, his ears or other senses will be brighter. Likewise, if you close all your senses, the loss of physiological energy will become available to you in some other directions, that is the mystical direction. Therefore, when you take up spiritual discipline connected with mysticism you have got to close all other senses

preventing them from their usual activities, so that you may get the desired spiritual benefits. For example, take the case of the world-famous boxing champion Clay. Six months before the contest he has got to come under a trainer. He has to stop visits to night clubs, womanising etc He has got to run five or six miles a day and to cut nearly half a ton of fuel etc. All this surplus energy will go to his beautiful muscles. All that conserved energy will be transformed into string muscles. He has no intelligence ; but his field is to fight in the army. If to achieve this small result, he requires six month's training, then think how much you should require for spiritual training with the ultimate aim of God-realisation.

We are in one of the different mansions, namely, Annamaya, Manomaya, Pranamaya, Vignanamaya and Anandamaya. We do not want to climb up and take the treasures which are higher than the mansion in which we are now placed. Many of us do not know that we have many mansions at all and that some of them are lower and some of them are higher than where we are. The whole question of spiritual life which we have to take up is to try and make us go from lower level to higher level of energy. First of all you must know that there are higher levels of energy and then you must make sincere and serious efforts to go up to those levels from your own level.

It is said that human mind has got four Vriithies, namely—Manas, Chitta, Buddhi and Ahamkara. In modern parlance, Manas is the receiving clerk, Chitta is the filing and recording clerk, Buddhi is the decision maker and Ahamkara is the executive will. The big boss of all these Vriithies of the mind is the Chetana or Consciousness. Ahamkara will forget that there is one more power than him, Chetana. That is the trouble ; the Ahamkara forgets that there is something above itself, namely Chetana and gets into trouble. It is already pointed out that the prana or vital energy is greater than the physical or physiological energy and mental or psychological energy. We have got to develop a super-sensual or super-conscious sense or intuition called Pragnya. All that you do

must be transferred into that intuitional energy, then only you can proceed in this particular path of Mysticism. This energy is not through ordinary senses, it is through a special sense which most of us actually possess, but in a potential state. Most of us can develop that intuitional energy provided we are all willing to put all our energies there. We commit the mistake of judging everything from the brain-level which is lower than the super-sensual or intuitional energy.

(f) The first step or stage of Mysticism is right conviction and right conduct.

The Mystic must first believe that his body or any one's body is not "Atma" or "Chetana". He should distinguish Ahamkara from Atma, diminish Ahamkara and develop calm concentrated mind on Atman and practise Pratyahara, Dharana and Dhyana, which are all meant for concentration of mind on Atma. Next he must firmly understand and become convinced that God exists always in one's body and everywhere. One must recognise God inside his body first and then he will see Him in any form anywhere. For example, if you see an actor in the green room, you can find him out at the stage in whatever form he comes. He must assert again and again in his mind whenever and wherever he moves in the world that God or pure consciousness is in all objects, mineral kingdom, plant kingdom, animal kingdom and human kingdom.

The preparatory spiritual discipline is to make this Manas or Mind absolutely quiet and it must be able to reflect without any Vasana and its aim must be the image of Chetana and that is God-realisation. Yama and Niyama are "Dos" and "Don'ts". For example, the battery wears out quickly by improper use. The drain in our energy is on account of Vacha or speech ; we waste all our energy in speech. So every religion advocates Mauna. The next drain in our energy is indulgence in sex. These two are the great leaks of our energy. The medium leaks are Kama, Krodha etc., and minor leaks are our ordinary day to day talks. You should close all these leaks; if

you do not do this, there is no spiritual discipline. If you block all these leaks, it will give the required spiritual development. How can you do this easily ? If you want to get rid of all such bad things, cultivate something opposite to that. If you want to overcome asatya or untruth, speak satya or truth and so on. Kama, Krodha, Lobha, Moha, Mada, Matsarya, Shoka and Bhaya are all negative energies like X-ray. All these energies can be transmitted to something higher, provided you close all these leaks. To be successful in this attempt, you must constantly practise contemplation, concentration etc., which will lead to higher energies. As in X-ray you utilise even the negative energy, just like that you can make use of Kama, Krodha etc. In this way, we can make use of these potential energies for higher purposes.

(g) The second step or stage of Mysticism is Devoted prayer to God.

Rituals and ceremonies though necessary for the purposes of Chittasuddhi the concentration of the mind and also grasping of ideas, have got symbols which have no intrinsic value. For example, when a doctor writes down on a chit his prescription to a patient, the chit itself is not medicine; it is only a means to get the medicine. Thus rituals and ceremonies are only, means to become fit for entering the stage of Mysticism. Mysticism begins when you come to know that God, whom you are trying to seek elsewhere, is inside you only. God is the producer, Director and Actor everything combined. God is immanent and transcendent; but seek Him inside first.

Now we come to the most important practice, viz., prayer. Many things are got by prayer than all your philosophy can think of. Prayer and meditation are the means of getting the soul to God. Prayer or Bhakthi can be divided into eight types.

1. Mudha Bhakthi :

It is Worship of stones, objects, trees, animals, human beings in a crude way without the knowledge of nature of God purely for

selfish interests and injuring other human beings who are their enemies. This Mudha Bhakthi was prevalent in uncivilized societies; it exists even in these days to a great extent.

2. *Kamya Bhakthi*

The Bhakthi of the vast majority of men and women and most of the Bhakthi we do is of this type. This type of Bhakthi may be classified into Artha and Arthartha. Here our need for God is that we want some immediate relief. The Artha devotee is in trouble and in a crisis and he wants to shout and get something like a short-term help. Arthartha has a long term desire; he wants to become say, a Deputy Commissioner. He is also a seeker of the material ends or pleasures. Here we are eating God's prasads or gifts and so it is the bribery type of Bhakthi or bargaining. Here the conception of God is Kalpa-vriksha. Shake it and you will get everything. It is something like a blank cheque on the God's treasury. The trouble here, is that he has not any sense of the greatness of God, he does not realise that God is omni-present and omni-potent. He does not realise that we should not give love to God by way of bribery. Just as when you worship Ganga you worship it with the same water, all things that you offer to God as bribery belongs to God Himself. Such things being water, flowers, perfumes, dipa or light, and all forms of wealth. If anybody says that he has performed some big seva, he will not be knowing that everything is His and there is nothing now that could be offered to Him.

Another defect in Kamya Bhaktha is that it is still something which will satisfy your senses. When we ask for a particular thing, we do not know what we are asking. Like the child asking for the fire, we do not know the result of our asking. He cannot go on giving whatever we ask; many times it will be impossible also. For example, when two devotees pray God to give them the same appointment, how can He grant the prayer of both of them ? Moreover, this kind of process of finding happiness from outside and asking for it shows our ignorance. It is not correct to say that the source of everlasting happiness is outside us. The same object may

be a source of happiness at one time and a source of pain at another. For example, blanket is a desirable thing in winter, but you cannot have it in hot summer. Sukha or happiness is not the thing itself, it changes from time to time. For example, Dinner is pleasant when you are hungry, but you cannot enjoy it after a full meal. Ramdas said "when you have got Kamadhenu inside yourself, it is ignorance to beg for milk outside. The biggest form of sukha or happiness is inside."

3. *Intersessional Bhakthi*

In this Bhakthi, the devotee prays for the welfare of other persons, relations, friends, citizens and all beings. Though it is Kamyā Bhakthi, it is a holier form than the Kamyā Bhakthi of the selfish type ; because it is a prayer for the good of some-body else. But it also has got the defects of Kamyā Bhakthi.

4. *Mahatmya-Gnana Bhakthi*

Mahatmya Gnana Bhakthi is definite and clear. The devotee must have that full understanding of God's greatness, his omnipresence, his omniscience and his omnipotence. If you do not understand and believe in this you cannot do this kind of prayer. As you go on increasing in this understanding of God's greatness in all respects, you will go on becoming a better and better devotee of this type. The common question of this devotee is " where can I find you, oh God" He is everywhere ; one who seeks is the person who gets Him. He will not ask him anything because he believes that God knows exactly what he needs. He knows that is only the greedy and un-civilized persons seek his assistance by worshipping inanimate objects, sacrificing animals, such as buffaloes, sheep etc., and giving even human sacrifice and so he avoids or hates all these kinds of worship. Rightly it is said in Bible, seek the kingdom of Heaven first and all other things for your welfare will come to you by themselves. God Himself knows what is good for us. So this Bhaktha will not pray to Him to grant his specific requests. He will surrender his will to God's will and take cheerfully whatever is granted to Him by God.

5. *Nishkamy Bhakthi*

Jignasu comes under this type of Bhaktha. He is a man who has read and heard scriptures and so has been after knowledge of Atman and Atma-gnana. He knows that all the requests for worldly pleasures and ends are all trivial things, when compared to Atma-Gnana. He is not enamoured of the things of pleasures. But we must understand here that the penitent sinner is better than the Jignasu in one respect. The vairagya of the penitent sinner is real vairagya as he has enjoyed everything and then came to the conclusion after ripe experience in life that they are all of no use. The vairagya of the Jignasu is abhava vairagya because he has not enjoyed everything but has given up all sense-pleasures by the force of his philosophical thinking alone. Again, while the penitent sinners have some humility, the content of Aham or Ego in the Jignasu is great. In this way, a penitent sinner who has chosen Nishkamy Bhakthi may be better than the Jignasu Nishkamy Bhaktha. Valmiki was a robber in the beginning but later on became the greatest Bhaktha! These penitent Bhakthas therefore have got the potentiality of becoming great. Repentance is the greatest cleanser of the mind. So his advancement in spirituality is because of his humility.

6. *Samsayatmaka Bhakthi*

This Type of Bhaktha wants God; yet occasionally doubts about the existence of a personal God as to whether our prayers are heard by Him at all, even if they should be heard whether He extends his mercy upon us and even if He is merciful to us whether He has got the capacity to go against the divine law of Nature and the Bonds of our Karma and help us both for the material and religious welfare of ourselves and our nearest relations and friends! These doubts arise to such an extent that often in moments of despair, he is compelled to decide that God does not exist at all. This is because that in spite of his sincere and pious hard religious practices from morning till night, he did not get the better things in life and he has given up also the available pleasures of life. At this stage comes the dark night of

the soul and most of the great Bhakthas go through this particular disappointing stage accompanied by mental anxieties and worries. The Samsayatmaka Bhaktha must understand that God puts him under tests, takes away all his money, inflicts bodily injuries; because he is not firm in his conclusions about the existence of God, His greatness, His Divine auspicious qualities and his source of Grace and consequently his religious and spiritual practices are not 100% sincere and pious. He goes on with his religious and spiritual practices forcing his mind to believe in the existence of God on the common principle ' Make the best of a bad job ' only when this Bhaktha passes this stage, he will become great. Purandara Dasa was often in such a doubtful stage and comes to the level of not approving of God Himself.

7. Bhakthi in "No doubt" stage.

We must remember here that God does not take you the "Samsayatmaka Bhaktha" beyond your strength. He does not break you, but He takes you even to the highest level of misery -in-order to bless you in the long run and make you perfect. At this stage, your Guru and good spiritual friends come to help you. They sincerely advise you and say "do not worry about these miseries and difficulties" and assist you. The Samsayatmaka Bhakthi stage must be there and later on he will get over this stage and pass on to the next stage of Bhakthi called "No doubt" stage. When this stage comes, the Bhaktha sings to God "Those who have sincere faith in you will never be disappointed ; do whatever you like good or bad and we will welcome all as your "Prasadam". Now his outlook is completely changed, he recognises that God is everywhere without any doubt and his faith in Him and His saving grace as well as His Divine auspicious qualities are confirmed. In this "No doubt" stage higher than the "Samsayatmaka" stage, he will have realised the great God as the Sutradhara. He knows that He will never let him down and accepts calmly everything that comes in his way, misery and happiness!

8. *The Gnanin Bhaktha stage.*

The Gnanin Bhakta is the real mystic. He has reached the highest stage that a human being can aspire for. Though paramatma is everything negative from "the standpoint of the phenomenal Universe, still He is a positive existence by Himself in His real Nature. He is not a Sunya or Zero. Paramatman is the ultimate Reality or Space, which the Gnani is going to reach. In the previous stage he was still thinking of God in the Nama and Rupa. But Gnani Bhaktha's experience is that of being in Mount Everest. But he cannot stay there long as he is yet in his embodied human stage and has to come back to it. Yet he has gone there and dripped in this Paramatma substance or Reality and so this blissful experience of union with Paramatma will remain till the moment of his death or dissolution of his body.

(h) The third step or stage of Mysticism — Practices of meditation upon God.

By devoted prayer you reach the stage of meditation ; but it is essential that you should observe Yama, Niyama etc, at the same time. Moral and ethical life is not only the foundation of religious and spiritual life but they are also the fruits of religion and mysticism. What is required is the full observance of moral and ethical norms and it is not a Cr. P. C. morality. You can build the spiritual life only on the bricks of the Morals and spirituals. There is only one God. All the Mystics have said this. Sarvagna's poem must always remain in our Mind, declaring that there is only one God. The search for this omnipotent God inside oneself is important. It is not correct to say that one should give up Prapancha or Human Society and renounce everything before practising meditation. You can achieve Paramartha or God-realisation in Prapancha itself without giving up social life and social duties. You can live in the midst of social groups and practise meditation ; you can do both things together. But as a corollary to this, no begging is allowed ; you should do and die. Dharma, Artha, Kama and Moksha should all be derived by work or discharging duties in Society only. This is the

human body where Yoga and Bhoga or fruits of works can both be achieved. Again in order to achieve Success in meditation, you must have a Sadguru or spiritual teacher. It is said that you must even be a slave to your spiritual master and until then you won't get Moksha. Supposing you cannot get a spiritual teacher or Guru, then think of the Jagat-guru Himself as your Guru and He will bring you a real Guru. When the Chela or disciple sincerely desires a Guru, the Guru will automatically come.

(a) Essentials of effective meditation

- (1) Place of meditation: It must be a quiet place; there must be no disturbance. The effect will be great, if you can sit for meditation, where there is scenic beauty like river-bed, top of mountain, sea, forest, etc.
- (2) Time of meditation : The best time is before all the day's trouble starts or when your mind is absolutely calm.
- (3) Asana or Posture for meditation: Any posture in which you can comfortably sit is good; but the neck, trunk, etc. must be straight. Padmasana is good. Pranayama and Kumbhaka, etc. are not necessary; they are rather dangerous without a proper teacher. Comfortable slow breathing, that is breathing in and breathing out in equal periods in a natural way and calmly is advised.
- (4) What and how to meditate ?: The meditation should start with the God's name given to you by your Guru, with the Drishti-Bhravamadhya. The meditation of the name should be running parallel to the equal breaths you are taking. Pratyahara or driving out all thoughts other than the Mantra and its meaning, Dharana or the concentration on the Mantra, and its meaning, and Dhyana or the repetition of the Mantra without break (the mind being fixed on God, the subject matter of the Mantra with great love to Him), all to be practised simultaneously; this is very important.

- (5) Period of meditation: Start meditation with fifteen minutes; you can go on increasing the time when your capacity increases.

(b) The signs of successful meditation

Meditation begins giving you certain amount of pleasure in the first instance. Next you feel bad if you do not sit for meditation. The last stage is Unmattavastha when you feel positive joy in meditation and you feel as if you are forced by God to go on always with your meditation. Remember that God-realisation is not an event, it is a process. It must be done up to the last breath of years; it should be continuous. It should be Sakshatkaram with Joy and elevation; it should not be mechanical with feeling of disgust. Bhava or enthusiasm, love and devotion to the God upon whom you meditate is important.

c) Types of Meditation

They are many but we mention here only a few below:

- (1) The first type of meditation will be to ask questions to God, relating to his relations with Him and for promoting his spiritual welfare-
- (2) The second type of meditation is to meditate upon God's name. The leaders of all religions accept the efficacy of this type of meditation and press on Nama meditation.
- (3) There are two aspects of God, Saguna and Nirguna. Nama is light on the threshold; it will light up inside and outside too. It Has got potentiality. For example, two metals may look alike, but one may be with radio-active and other without. Meditation upon the Nirguna aspect of God is the third type of meditation.
- (4) The fourth type of meditation consists in ideological meditations, praising the virtues of God, His Kalyana gunas.

- (5) The fifth type of meditation is Nirguna-Saguna, when we meditate upon His Nirguna aspect in relation to His types of Divya Mangala Vighras and Avatars assumed by Him variously; and
- (6) The sixth type of meditation will be to meditate upon the various kinds of relations of Jagat and Himself as Atma with Brahman as described variously in the Upanishads, Gita and Brahmasutra and as conceived by our Acharyas, Saints and Sages.

2. *The last stage of Mysticism, God-realisation.*

a) Nature of Mystical Experience and its place in the ladders of God-realisation:

What is the place of mystical experience in the ladders of God-realisation? This experience comes in the middle. When this experience comes the mystic seems to have access to the powers unknown to Himself accompanied by large amounts of energy. Prof. Ranade has got five grades of Super-natural experiences accompanied by powers. For example, it is said that Moses saw Ten Commandments and St. Paul saw the light. When once you get anyone of these experiences and powers, your meditation becomes more attractive. These things take you up; these are great experiences. Light, Gandha and Darsana are some of the ordinary experiences. But the highest experience and the final one is that you must see your own form in the flood of light.

(b) What are the effects of God-realisation ?

Mind will attain stable equilibrium; there will be no doubts then. He will be merged in Ananda always—a state of Bliss! He will have no fear but feels sense of power. Then he gets all the powers equivalent to God except creation. These powers are available for the mystic but he will have no desire to make use of them. He feels that he has reached the state of perfection!

c) Even the highest Mystic cannot know God fully.

When Purandara Dasa asks "have you seen the Child?" What is the type of child he is in search of? Even the highest mystic cannot know God fully ! The Mystic realising God is like two lines meeting in infinity. It is something like the difference between the 15th day Chandra and the 14th day Chandra. He has realised God but he cannot see the full God, only after the body perishes he can reach that stage. This is upheld in all the religious systems. Mystic union into God is like light entering into light, water entering into water, and open space entering into open space!

Conclusion

Human Birth has got great importance regarding God-realisation.

The human birth has got great importance. It is only in the human body that you will be able to make serious and sincere efforts to attain God-realisation. In Swarga or Heaven you can enjoy only superfine sense pleasures, and then come back to this earthly life again. You cannot pursue spiritual practices in Heaven and attain God-realisation there, as you are always satisfied in enjoying Bhogas of Swarga. The Bhoga-deha on earth cannot take too much happiness or too much misery here. You can take to a particular quantum only and you can eat up only to a particular limit. But in the higher Deha of the Swarga you can go on eating but nothing will happen! So, you should do well to take up spiritual life here in human life only. Those who take credit of living in a divine way in human body here will get credit of the divine life in Heaven also. Therefore, you should not at all waste your human body but must make sincere and pious efforts to attain God-realisation in this life itself.



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A Brief Note on The Drum Song: Haadiya Koodi

The enlightened readers of Sri Gurudev R.D.Ranade's biographies are well aware of the fact that he had "seen" his Parama Guru (Guru's Guru) Sri Nimbargi Maharaj (1789-1885) in his meditation {Vide for details Sangoram, Deshpande 1978:175-76}. In view of this, it is essential to bear in mind why Gurudev had never entertained the most popular imaginary photograph of Sri Nimbargi Maharaj but had great reverence for his Samadhi and the Dollina Pada (drum song) in Kannada Haadiya Koodiwhich depicts his divine personality. Hence, in this paper a candid attempt has been made to unveil the entire folk song Haadiya Koodi (in Devanagari script) along with its gist.

हादिय कूडि

हादिय कूडि होगुवण्ण नम्म, देवर कंडरे बरहेळो ।

निम्म देवर खून गुरुत, नमगे हेळलि बेकळ्ळ ॥१॥

केंगरगण्णु घुंगुर मीशी, नुंगुवंथबहळवतार ।

नुंगुवंथ बहळवतारदव नम्म, निंगन कंडरे बरहेळो ॥२॥

बट्टल मारि भगरी गड्ड, नेट्टन मूगिन चेलुवनु ।

नेट्टन मूगिन चलुव चेन्निग नम्म, धिट्टन कंडरे बरहेळो ॥३॥

उद्वानवनु उरिमुखदवनु, तिद्धिद होन्न मीशयनो ।

तिद्धिद होन्न मीशवनो नम्म, रुट्टन कंडरे बरहेळो ॥४॥

करिय कंबळि वरविन बेत्त नम्म, गुरुविन कंडरे बरहेळो ।

गुरुविन कंडरे बर हेळो नम्म, स्वामिय कंडरे बरहेळो ॥५॥

In his documentary film (1995) on the Saint of Nimbargi (Sri Nimbargi Maharaj), Prof. B.R. Kulkarni has brought out elegantly the essence of the aforementioned song as under:

"He has dazzling eyes and wiry moustache. His bearing is overpowering. Moon-faced, our handsome God has pointed beard and a sharp nose. His stature is tall and he radiates lustre. He dons a black blanket on his shoulders and holds a staff in his hand

conferring benefaction on Humanity" (Vide for details Dabade 1998:54).

Thus, those who regret deeply non-availability of real photograph of the founder of Nimbargi Sampradaya can find immense solace in the aforesaid drum song.

NOTES:

1. Once Gurudev Ranade asked a villager to sing a song. The villager sang a folk song which contained a few graphic glimpses of a village saint. Gurudev liked the song very much and asked the villager to sing the song three times. When some of the disciples of Gurudev asked him the reason, he replied, "You see I felt that it is the description of Sri Nimbargi Maharaj himself. It just raised the figure before me". When Gurudev was further asked whether he had "seen" Sri Nimbargi Maharaj, Sri Gurudev answered with a smile. This song was later on included in the Introduction to the Bodha Sudha of Sri Nimbargi Maharaj (Deshpande 1963:152).
2. Gurudev once asked Sri Nagappa, a grandson of Sri Nimbargi Maharaj, "Is it true that your grandfather's eyes always happened to be red?" Sri Nagappa answered, "We have heard that as Sri Nimbargi Maharaj used to perform meditation day and night his eyes remained red."

Just three or four days before the demise of Sri Gurudev, Sri Kakasaheb Karkhanis put the question to him, "On what basis did you ask Sri Nagappa whether the eyes of Sri Nimbargi Maharaj were red?" Gurudev replied, "What do you mean? I have seen Sri Nimbargi Maharaj directly, that is why" (Vide Karkhanis 1977:2-3).

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Tembe Swami's

शंकर स्तोत्र
(Hymn to Sankara)

Sankara is a very ancient god. Linga (phallus) is taken to be his symbol. It is understood that this symbolic phallus is found at many places in the world. According to some Hindu puranas, Sankara is the god of destruction. But the Saiva school believes that Sankara is the overlord who creates, sustains and destroys the cosmos. This Godhead Sankara is praised by Tembe Swami (alias Vasudevanand Sarasvati) in a panegyric consisting of nine Sanskrit Stanzas in Anustubha metre; whose English rendering with some explanatory index is presented here.

शंकर स्तोत्र
(१)-(२/अ)

नमस्तुभ्यं भगवते शंकराय महात्मने ।
जगदुत्पत्ति -विनाशानां हेतवे मोक्ष-हेतवे ॥१॥
सर्व-देवाधिदेवाय पार्वती-पतये नमः ॥२/अ॥

Lord Sankara is the great self, cause of the creation and destruction of the world, the cause of the redemption (of his devotees), overlord of all gods, and the husband of Parvati. (O Sankara, here is) salutation to you (1-2a).

Sankara is the cause of redemption in the sense that when he is pleased with his devotees, he bestows salvation on them. Parvati the wife of Sankara, also known as Aparna, Uma, etc. is the daughter of the mountain Himalaya.

(२/ब)
ऋषि - योगि - मुनीन्द्राणां त्वमेव परमा गतिः ॥२/ब॥

(O Sankara) you alone are the highest resort or place of refuge to sages, practitioners of Yoga and lords of sages (2/b).

To sages, etc. Sankara is the highest god.

(३)

ब्रह्मांड-गोलके देव दयालूना त्वमग्रणीः ।
अत एवोल्बणं पीतं त्वया हालाहलं विषम् ॥३॥

O god, you are the leader (i.e.supreme) of the compassionate people, in the circle of cosmos. And hence the terrible Halahala poison was drunk by you (3).

Here is a reference to the story of churning of ocean. Gods and Asuras churned the ocean in order to obtain Amrit (nectar). Out of that churning there first, came out a terrible poison called Halahala which quickly started to harass all. So out of compassion for all Sankara drank that poison.

(४)

गंगाधर महादेव चंद्रालंकृत-मस्तक ।
परमेश्वर मां पाहि भयं वारय तारय ॥४॥

O Gangadhara, O Mahadeva, your head is ornamented by the moon. O great god, protect me and ward off fear (from me) (4).

The entire body of Sankara was extremely heated by the Halahala poison drunk by him. So in order to cool down his head he held the cool river Ganga and Moon on his head.

(५)

सर्व-पापं प्रशमय सर्व-तापं निवारय ।
दुःखं हर हराशेषं मृत्युं विद्रावय द्रुतम् ॥५॥

O Sankara destroy all (my) sins, ward off all (my) afflictions, remove all my sorrow and make death quickly run away (from me) (5).

Hara is a name of Sankara. The word 'tapa' can refer to the threefold misery (trividha tapa) a man has to suffer.

(६)

स्तुतिं कर्तुं न मे शक्तिस्तव वाग्गत्यगोचर ।
देहि सत्संगतिं भक्तिं निश्चलां त्वयि शंकर ॥६॥

O Sankara who are beyond the range / scope of speech, I possesses no power to praise you. Bestow (on me) company of good people and steady devotion to you. (6).

Company of good people is helpful to spiritual aspirants.
Devotion is one of the ways to please the god.

(७)

सर्वारिष्टं परिहर सर्व-शत्रून् विनाशय ।
दारिद्र्यं हर सर्वेश सर्वान् कामान् प्रपूरय ॥७॥

O master / god of all, remove all (my) calamities, destroy all my
enemies, take away (my) poverty, and fulfil all [my] desires (7).

Accidents, fights, attacks from wild animals, etc. are the
various calamities.

(७)

मुखे नाम दृशो रूपं हृदये त्वत्पदांबुजम् ।
ममास्तु ते नमः सांब प्रसन्नो भव सर्वदा ॥८॥

O Samba, do be always pleased (with me). Let there be (your)
name in (my) mouth, (your) form in (my) eyes, and your lotuslike
feet in (my) heart. Salutation to you (8).

The word Samba means (Sankara) with Amba i.e. Parvati, the
wife. The compound is thus formed. Ambay sahitah → SahaAmba
→ SaAmba → Samba
(the masculine form of the compound).

(७)

त्वदर्चन-विधि जाने न भक्तिस्त्वयि मे हृदि
अथाप्यनुग्रहेणेश केवलं दययोद्धर ॥९॥

O Lord, I do not know the method of worshipping you. There is
in my heart no devotion to you. Still, with kindness only please uplift
(me) (from oceanlike empirical life) by means of your favour.



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Namacha Bazar

At Inchageri after sadhan saptah, having taken the aarti, Shri Amburao Maharaj accompanied with the entire group of sadhakas went to the shrine of Chokha Mela. On reaching there Baba asked Shri Malkari to sing an abhang. He tied ghungru to his ankles, took ektara in his hand, dancing and playing chiplia sang an abhang. The abhangs were नामाचा बाजार पंढरी and ऊस डोंगा परी. After reciting both the abhangs, they used to perform aarti, circumambulated the shrine of Chokha Mela and then Baba returned back to his usual place. This practice of Baba lasted till the end of his life.

नामाचा बाजार पंढरी, नामाचा बाजार ॥१॥

नामच घेती, नामच देती, कोटि कुळ उद्धार ॥१॥

ठाई ठाई संत मेळा रे, करिती जय जयकार ॥२॥

आषाढी कार्तिक यात्रा भरती, विट्टल हा सरदार ॥३॥

गोपाळ पुरी काला होई, वाध्यांचा भडिमार ॥४॥

बाळकदास लागळी गोडी, धरिले हरिचे द्वार ॥५॥

Pandharpur is a market place where no commodity except Nama is on sale ॥१॥

At Pandharpur, not only devotees of God Pandurang constantly recite Nama but also advise others who assemble round about them to recite God Panduranga's Nama as they do. By this act they relieve and uplift their past crores of births. ॥ 1 ॥

In Pandharpur, at every nook and crany, devotees assemble in numbers and proclaim devoutly God Pandurang's Nama with a very high pitch. ॥ 2 ॥

Every year under the auspices of God Pandurang pilgrimages take place during two months of the year, one in the month of Ashad and the other in the month of Kartik. ॥ 3 ॥

At Pandharpur in one of the parts of the city called Gopalpura, Prasad is distributed along with trumpets blown tumultuously. ॥ 4 ॥

For enjoying such devotional life, Balakdas has developed great love in his mind and therefore is holding fast doorway of Shri Hari's temple. ॥ 4 ॥

ऊस डोंगा परी रस नोव्हे डोंगा ।

काय भुललासी वरलि या रंगा ॥धु.॥
कमान डोंगी परी तीर नोव्हे डोंगा ॥१॥
चोखा डोंगा परी भाव नोव्हे डोंगा ॥३॥

Sugarcane may be crooked and yet its juice is not crooked. Do not get attracted by outer appearance. ॥ 3 ॥

A bow may be curved and yet the arrow is not curved. ॥ 1 ॥

A river may have windings and yet the water has no windings. ॥ 2 ॥

Chokha may be untouchable but his heart is not untouchable. ॥ 3 ॥

3- On one occasion when Sri Gurudeo was staying at Athani, he asked to Prof. V. H. Date (Jodhpur) at about 4 AM whether his young daughter Kamal would get up and sing the song, Eventually when she awakened, she came straight from her bed, sat near Sri Gurudeo and began to sing. The song coming from the lovely lisping lips of the child was sweet and enchanting beyond measure. It immediately threw Sri Gurudeo into an ecstatic mood. He got that abhang sung by her two or three times. The whole atmosphere became in a blissful state. Sri Gurudeo was nodding his head with great joy, he exclaimed with all seriousness, " You can't understand why I am so much pleased; she is not singing, her soul is singing. Really your lovely little child is blessed !" b

The Abhang was-

विट्टल विट्टल गजरीं | अवघी दुमदुमली पंढरी ॥

होतो नामाचा गजर | दिंडया पताकांचा भार ॥

निवृत्ति ज्ञानदेव सोपान | अपार वैष्णव ते जाण ॥

हरी कीर्तनाची दाटी | तेथें चोखा घाली मिठी ॥

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Nimbal/Solapur

(Eternity being compressed in a single moment and Consciousness of infinite power of God.)

Prof.R.D.Ranade approached mysticism by his spiritual experience'with the spirit of a scientist; he presented all his mystical literatures by the grace of his Sadguru Saint Bhausaheb Maharaj. He believed that if our life gets based on the scientific perspective with ethico-spiritual endeavor then human life will get enriched. His experience of eternity was mainly based on:

- Name imparted by His Spiritual teacher.
- Meditation on the Name of God as instructed by his Spiritual teacher with full faith and love.
- One-pointed devotion and service to the Guru.

Prof.V.H.Date mentioned in his book 'Prof.R.D.Ranade and his Spiritual Lineage' about the conviction of Prof.R.D.Ranade and here one of the conviction is written as, "Criteria of perfection in Spiritual Life are: The consciousness of being sinless,of being one with God; and to know that not man but God is the real doer of the things."

Prof.R.D.Ranade said in his book Pathway to God in Hindi Literature', "Name of God is the oil in which the wick of the self is to be drenched, and then ignited by the fire of God. The Name is the material cause, and God the instrumental cause for bringing to fruition the qualities of the Self. When this is done, the aspirant would be able to see the glittering light of God inside the tabernacle of his heart. This is an indication of God's presence and grace. When this light of God is seen inside our heart, we should offer our body and mind and possessions as oblations on the divine altar. It is the Name, which thus brings together the Self and God."So, Prof.R.D.Ranade related that the sound becomes the cause of which the mellifluous juice becomes the consequence. Scientifically Prof.R.D.Ranade called it 'Reciprocal Causation'. In another way he explained it by unity of apperception. Prof.R.D.Ranade further cleared, "Unity of apperception - a Homo-Ousion or a Homo-aitia - call it the brain, call it the mind, call it the Self or Spirit if you please, the two phenomena cannot be explained without an ultimate unity."

Now, a question arises in our mind why Prof.R.D.Ranade used these words-Homo-Ousion and Homo-aitia and what do they mean?

Homo-ousian (Ancient Greek: Dpouaioq, from the Ancient Greek: npog, hom6s, "same" and Ancient Greek: oDaia, ousia, "essence, being") is a technical theological term used in discussion of the Christian understanding of God as Trinity. The Nicene Creed describes Jesus as being homoousios with God the Father — that is, they are of the "same substance" and are equally God. This term, adopted by the First Council of Nicaea, was intended to add clarity to the relationship between Christ and God the Father within the Godhead. And Homo-aitia is also a Greek word, homo- same, and aitia means cause or origin. There is a contradiction that whether the unstuck sound produces ambrosial juice or the ambrosial juice produced unstuck sound or both are produced simultaneously. Prof.R.D.Ranade solved this by his own experience and he proposed a hypothesis that is a unity of apperception. Now what is apperception?

According to Immanuel Kant there are two types - transcendental apperception and empirical apperception. The first is the perception of an object as involving the consciousness of the pure self as subject- "the pure, original, unchangeable consciousness that is the necessary condition of experience and the ultimate foundation of the unity of experience." The second is "the consciousness of the concrete actual self with its changing states", the so-called "inner sense." Transcendental apperception is almost equivalent to self-consciousness; the existence of the ego may be more or less prominent, but it is always involved. And reciprocal causation occurs in a condition in which two events influence each other simultaneously. Consider the two events, A and B. These events influence each other reciprocally if both A influences B and B influences A.

Now I would like to clear all of the above philosophical and psychological terms in the words of Prof.R.D.Ranade's illustrations of mystical experiences. He grouped all mystical experiences in one and he called it Cumulative Spiritual experience which is nothing but combination of super sensuous spiritual experiences in which morphic, photic, phonic and other experiences are combined together. Here are some illustrations explained one by one in a series in the words of Prof.R.D.Ranade which will make the readers understand very easily how eternity is compressed in-a single moment.

Illustration 1: "It is reported about the Saint of Umadi Saint Bhausahab Maharaj that while he was sitting up for meditation, there was a heavy shower of rain. But not a drop touched his body, and the ground under his seat remained entirely dry. Here, however, the shower referred to is that of spiritual pearls, which are as big and pure and crystalline as drops of rain."iv

The present writer would like to mention his own experience related to above description. In 1992, when he was reading Jnaneshwari before Mataji Malati Vinayak Date in 63, Jaswant Sarai, Jodhpur, while reading the following verses:

'Hai sukshetra aur aadra, usme boyaa hai beej uttam.
to bhi kya mile fal, kaalaantarbina, tatksan.
us Brahm me hoke BrahmRupa, ekyaBhaav se rahne ka laabh.
hota hai kram se praapt, us saadhak ko Arjun.'v

He suddenly stopped reading and a shower of numerous water drops with bright shining illuminating was coming down from upwards on the book and all over his body and his eyes were full of tears. The experience was very beautiful and sublime. The drops seemed like water drops but it was not physical water, and nothing got wet by those drops, then Mataji asked him why he had stopped reading, then he narrated the whole experience, she was overjoyed and said, "It usually happens. And for this one need to fulfill three main devotional requirements", which are:

- Grace of Spiritual teacher.
- Meditation for a fix duration of time regularly because God has already been waiting for his devotee.
- Company of Spiritual teacher.

Illustration 2: "When the Eye stood before the eye a great phenomenon occurred; the world disappeared. The vision of the Eye before the eye implies an absolute destruction of the sight of the world. When this individual spirit realized its own nature..... I found this Creation full of creative joy, so much so, that I asked: To whom shall I communicate this experience? How is it possible for me to express by word of mouth what beatific joy I feel in the contemplation and realization of the Absolute Spirit? Finally after the spiritual realization, I saw a new glory in the world. It seemed as if there was a regeneration or recreation of the world. The whole

world, from the earth up to the top of the mountain, seemed full of the immaculate Spirit."vi

Illustration 3: Once a renowned actor and singer Master Krishnarao sang this following beautiful Abhang of Saint Jnaneshwar before Gurudeo Rariade.

'tujhiye nidhali kotichandra prakashe, kamalnayan haasyavadan bhanse.

Krishna haal kaare, Krishna dol kaare,ghadiye ghadiye guj bol kaare.

ubhaa raahoniya kaisa haalvito baaho, baap rakhumaadevivaru Vitthala naaho.

Once while referring to this Abhang at Nimbai. He asked Mr.Ganpatrao, "Do you remember, Ganpatrao, that we had been in a Tonga to Alandi for a lecture on the occasion of the annual function of the 'Varakari Shikshana Samstha?" Mr.Ganpatrao replied in affirmation. Then Gurudeo said, "The experience contained in that Abhang was continuously appearing before my eyes since we started from Adhyatma Bhavan till we reached Alandi.... Only Jnaneshwar could compose such an Abhang; none else can." Mr.Ganpatrao said in the book 'Glimpses of Shri Gurudev R.D.Ranade" written by B.R.Kulkarni, "Most of his devotees had observed that is when He himself used to recite this Abhang, he used to be completely engrossed in it. It appears that the image of Lord Krishna used to stand before his vision beckoning him." vii The present writer wishes to present English translation of this Abhang from the book 'Gurudev Dr.Ranade's Life of Light':

"Your forehead shines with the light of million suns! You have lotus-eyes and a smiling face. Krishna! Move on! Nod on my dear! Speak on lovingly for hours and hours! Lo! How He stands and swings his arms! As if beckoning me to come to Him! Is He not Vitthala my Holy Father?"viii

Illustration 4: Ecstatic Rapture: All the higher spiritual experiences of Gurudeo Ranade always resulted in ecstasy-blissfulness. When he was in that ecstatic mood, he used to utter loudly, "Narayan, Narayan, Narayan." He was in a state of God-intoxication. He had no consciousness of time and space then. He used to tell us that the Bliss of Self-realization was superior to

Samadhi which is merely an ordinary mental attunement with God. There is complete assimilation in Bliss. Then you merge in God entirely. "Spiritual joy hovered like an eagle this morning. When spiritual power descends and envelopes, the whole universe appears to be full of peace, power and joy. "This is how he has described the glory of the experience of Bliss. (17-4-1944)^{ix} All these illustrations show that it is very difficult to write the experiences of God-realized saints in words because words become less to explain such sublime experiences of God-realized saints, also here the present writer feels that he is nothing but like dust and ashes before his spiritual teacher. It becomes difficult to write about the infinite duration when experiences turned into a single moment. So, it would be enough to say that 'That very sublime and beautiful form of God which is the Eternity comes in the memory again and again'. If we conclude the whole experience of God-intoxicated saints in a nut-shell then reader may have to understand few statements of Prof.V.H.Date:

"When a saint becomes so God-intoxicated as to believe that he is beyond all considerations of body, mind, senses, intellect and egoism, when in other words, as Prof.R.D.Ranade puts it, the saint like Ramdas considers Rama to be his dasa (servant) or when God becomes the torch-bearer and the guide walking before the devotee, and holding an umbrella over him or as going behind his devotee in order to apply the dust of his feet to his fore-head, it should be no wonder that the saint would ejaculate in ecstasy...."^{ix}

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Dr. Shankar Lal Suthar

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WELCOME SPEECH

Shri. R. A Jahagirdar, Vice-Chancellor of the Karnatak University, introducing Dr. R. D, Ranade on 26th August 1950.

LADIES AND GENTLEMEN,

I feel it a great privilege and honour to offer on behalf of the Karnatak University a hearty welcome to our distinguished guest of today, Dr. R. D. Ranade. At one time we thought of getting our Karnatak University inaugurated at the hands of Dr. R. D. Ranade. But when the Karnatak University Act came into force on the 1st of March 1950, our hands were quite full with examinations and other urgent matters and we had, therefore to abandon that idea. When, however, we learnt that Dr. Ranade was coming here to open a branch of Adhyatma Centre at Dharwar, we deputed a senior member of the Syndicate to Nimbhal and requested him to deliver a series of three lectures on Karnatak Mysticism, and I am glad to say that he complied with our request and has readily agreed to deliver the lectures. But as he is going to Allahabad in a short time, he will not be able to deliver now all the three lectures. Today's lecture will be merely an introduction to the subject of Karnatak Mysticism, and he has promised that he would deliver the main three lectures most probably in April or May 1951.

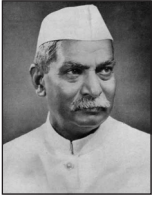
Ladies and Gentlemen, one of the several duties of the University is to arrange University Extension Lectures. Even before the Karnatak University was incorporated, we decided to celebrate the 1000th birth anniversary of Kavi Ranna, and we requested three professors from Mysore University to give lectures about the different aspects of Ranna's works. These lectures were closely followed by a set of two lectures by Prof. T. Sadasivan of Madras University on Plant Pathology, and I am glad to say that those lectures were very much appreciated by the audience. At the time of inaugurating the lectures about Ranna I had promised that our Karnatak University would arrange the extension lectures on

several subjects .by experts in those subjects in Kannada as well as in English, not only at Dharwar, but in "several centres of Karnatak - such as Belgaum, Bijapur or Kumta, and I am happy to say that we have redeemed that promise now.

Dr. Ranade needs no introduction to the people of Karnatak. He comes from Jamkhandi. I need not therefore, say that he is a Karnataki in the full sense of the term. I do not however, want you to be under the impression that we would have honoured him less if he had ;hailed from another province; but we are legitimately proud that Karnatak has produced an eminent man of the type of Dr. Ranade. His academic career was very bright throughout his college course. I am told that he passed his B. A. in the first class with Mathematics. After that he was seriously ill and that was the turning point in his life. At that time his mind began to be more and more attuned towards divinity. and after he recovered from that illness he took Philosophy for his M. A. and passed in first class in 1914. Since then he has been a great philosopher and a great saint. He was Professor of Philosophy in the Fergusson College and later on he was persuaded to go to Allahabad University to teach the same subject. He was appointed as the Vice-Chancellor of the Allahabad University for some time. As Vice-Chancellor and Professor of Philosophy, Dr. Ranade was so popular there that even after his retirement he has the unique privilege of being appointed a life-time Professor in that University.

Ladies and Gentlemen. I do not wish to stand between you and Dr. Ranade's interesting lecture. I therefore, request Dr. Ranade to deliver his address on "Karnatak Mysticism.

Courtesy : R. D. Ranade,
Introduction to Karnatak Mysticism



Dr. Rajendra Prasad's Speech

at the end of

Dr. R. D. Ranade's lecture on 'The Sublime
in Mystical Experience' at the Rashtrapati Bhavan,
New Delhi, on 16th April 1954

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

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

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

Courtesy : R. D. Ranade,
Pathway to God in Hindi Literature



Extracts from
Dr. Radhakrishnan's Speech
at the
Publication Function of the Paramartha Sopan
at Sangli on 9th January 1954

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

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

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

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

3. "Paramartha Sopan may be translated either as the Ascent to the Divine, or the Way to Perfection. Wherever philosophy has been seriously pursued, wherever religion has been understood in the truest sense of the word, it has meant the study of the true

nature of the Self. All religions and philosophies at their highest are agreed on this point",

4. "Socrates was asked when he was to die 'Where shall we bury you'? He gave the answer 'You may bury my body, but my soul you cannot bury; it is incorruptible and imperishable'. The Upanishads say: however far you may go, there is something beyond. The limits of Self are unreachable. There is something which exists beyond logic and language. Buddhism holds that one can rise to be Buddha. The potentialities of human nature extend to Divinity. Jainism makes a discrimination between Atma and Anatma. Their अर्हत् attains the knowledge of 'Atma'. Christianity says: 'The Kingdom of God is within you'. It is the universal spirit of God that dwells in you. 'The Spirit of man is the candle of the Lord', say the Jews. St. Paul observes, 'Know you not that you are the temple of God, and the Spirit of God dwelleth in you'.

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

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

6. "Secular State does not mean a State without religion. It is not secular in this sense that we deify the worldly and the material. It is secular' only in the sense that we recognise that every religion

shows a way to reach the Supreme, and we do not wish to identify the State with any particular dogma or creed. It is secular in the sense that it is something which takes its stand on the very roots of our religion. In the Secular State we give liberty to all to exercise freedom of worship and thought. We recognise the liberty of religious life. The same liberty must be given to all people".

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

Courtesy : R. D. Ranade,
Paramartha Sopana



CALENDAR OF EVENTS IN THE LIFE OF
SHRI KAKASAHEB GANESH (GANAPATRAO) VISHNU TULPULE

20-02-1890	Birth (Vadagaon - Dist. Pune)
1901 to 1911	Education at Pune and Satara
1907	Matriculation
1908	Comes in contact first time with Gurudeo R.D. Ranade - Sanskrit teacher at Deccan College - Pune.
1911	B.A. (I Class and 1st to the Deccan College) A close friend G.M. Gavaskar is drowned while swimming.
06-02-1911	Initiation by the Saint of Umadi at Inchageri.
1913	M.A. Married Indirabai.
29-01-1914	Niryana of the Saint of Umadi at Inchageri
1914	Works as a high school teacher at Jalagaon.
1915	For a very short period joins Government College - Ajmer as a lecturer. Accepts job of superintendant in the Postal Department - Mumbai.
1915-16	On probationary period — Pune 1916 Comes in contact with Sri Amburao Maharaj/Baba
21-06-1916	Birth of the 1st daughter - Vasantika (Sharada Gajanan Jogekkar)
25-12-1917	Birth of the 2nd daughter - Tara (Dr. Shailaja Maheshwar Karandikar)
1918	Transfer to Ahmedabad Comes under the influence of Mahatma Gandhi, Kakasaheb Kalelkar and some other prominent persons at Sabarmati Ashram. Father expires.

1919	Baba initiates mother and brother (Neelkanthrao)
1920	Baba initiates Indirabai Birth of the 3 daughter Pushpamala (Pushpamala Prabhakar Bhawe)
1921 to 1925	Does not visit Inchageri
22-05-1922	Birth of the 1st son Srinivas (Bagarampant)
1923	Comes in contact with Dr. Modi at Baroda
1926	Gurudeo Ranade is put up at the residence of Tulpulekaka - Baroda for 8-10 days. Considerable spiritual progress at Inchageri during Shravana Saptah
1927	Baba initiates Vasantika and Tara In the month of December Baba stays in the house of Kakasaheb Tulpule for 8-10 days at Jalagaon. Illness of Bagarampant
1928	During Shravana Saptah at Inchageri Kakasaheb Tulpule comes in contact with Sri Ramanna alias R.P. Kulkarni. Baba initiates Pushpamala and Bagarampant.
1929	Takes part in Shravana Saptah at Inchageri Baba stays for about 10 days in December at the residence of KaEi Saheb Tulpule - Jalagaon.
1930	Takes part in Shravana Saptah at Inchageri Transfer in October to Satara. The sad demise of Indirabai during delivery along with the stillborn on Deepavali Padya. In the month of December comes in contact with Sri Radhabai Limaye Baroda - the lady disciple of the Saint of Umadi. The Spiritual interaction with her lasts for about three years.
1932	2nd marriage

	Comes in contact with Vishnupant Lele - the Spiritual guide to Sri Aurobindo.
1933	Attends ShravanaSaptah at Inchageri. Baba initiates Kakasaheb Tulpule's 2nd wife at Satara (All her children are initiated later by Gurudev R.D. Ranade)
22-12-1933	Baba's Nirvana at Bijapur (Vijayapura)
1934	Posting first to Mumbai for a few months and then to Belgaum (Belagavi).
1935-38	Comes in contact with Prof. V.H. Date. Spends time in spirituality at Nimbai, Inchageri, Allahabad, Belagavi. Transfer to Pune.
1938C	Gurudev R.D. Ranade starts imparting Nama-mantra to spiritual aspirants through Kakasaheb Karkhanis and Kakasaheb Tulpule.
1941	Mother expires on Baba's Punyatithi day. Posting to Lahore and there receives Gurudev Ranade's letter: "I remember you frequently in my meditation".
1942	Posting to Mumbai in May.
1942-48	Discussion with Guru-Bandhus (spiritual brothers) at Nimbai, Allahabad, Inchageri, Pune.
1943	Arrest of Bagarampant (B.E. I Class 1st- Electrical and continuation of B.E. Mechanical) during freedom struggle.
20-02-1945	Retires as Deputy Post-Master General and settles down at Sangli in April-May.
1946C	Comes in .contact with Raja Saheb of Sangli.
26-10-1947	Establishment of Adhyatma Vidya Mandir - Sangli. Kakasaheb Tulpule becomes its Secretary.
1948-49	Listens to illuminating Pravachanas of Laxman Bhadaji during Poushya-Magh Saptah at Inchageri.

1949	Spends time in the sacred company of Gurudeo Ranade and the Sadhakas at Nimbai.
1951-52	Gurudeo Ranade's grace cures plague of Kakasaheb Tulpule.
1956	Takes part in Amrit Mahotsava of Gurudeo Ranade - Jamkhandi.
6-6-1957	Gurudeo Ranade's Nirvana at Nimbai.
1959C	A collective decision has been taken in introducing the novel method of japing the Naam before the holy Samadhi of Gurudeo Ranade - Nimbai Ashram by Matosri Kakasaheb/Smt. Sitabai Ranade, pkasaheb Tulpule, Kakasaheb Karkhanis, Baba Saheb Sangoram and some other advanced Sadhakas in the absence of any authorised person to initiate the new spiritual aspirants.
1963C-1976C	Chairman of the Board of Trustees - Academy of Comparative Philosophy & Religion - Belgaum.
1965C	Raje Saheb of Sangli expires.
1976C	Operation of spinal cord.
16-7-1981	Hands over to the trusted one the confidential note regarding the most painful condition and requests him to disclose the same only after his demise.
16-5-1982	Reaches Mumbai
19-5-1982	Last Pravachana (some of Pravachanas are tape recorded and published in the form of books).
20-06-1982	Nirvana at the residence of his daughter Smt. Kumud V. Nagarkar -Mumbai.

Introductory speech by Shri. Maruti B. Zirali, Secretary ACPR, Belagavi on the eve of Inaugural Ceremony of Delhi Center of ACPR at India International Center, New Delhi on 10th December, 2015.
Om Gurubhyo Namaha

Namaste.

Honourable Mr. President, Respected Chief Guest, Esteemed Dignitaries and Dear Ladies and Gentlemen,

I bring the warmth and wishes from the innumerable followers and disciples of Sri Gurudev Ranade and ACPR Belagavi, to the intellectually and spiritually inclined citizens of Delhi, on this winter evening.

It gives me an immense honor to present to you the essence of Gurudev's life and teachings and introduce to you the phenomenon of 'Mystic Spiritualism', a pragmatic and positive platform, as a prelude to the inauguration of the Delhi chapter and the marking of another milestone in our spiritually enriching journey.

Gurudev Ramachandra Dattatreya Ranade, having born into a pious family in the remote village of north Karnataka, through the association of enlightened souls and Swaadhyaya, rose to become the First Non British Head of the Department of Philosophy at Allahabad University.

Having been instrumental in introducing new streams of thought like the Islamic Philosophy, Philosophy of Science and others, he went on to become the Vice Chancellor of Allahabad University, and inspired multitude of intellectuals towards Social and Philosophical leadership and luminosity.

That, President S. Radhakrishnan was only too willing to inaugurate the monument to his memory, the ACPR Belgaum, is a testimony to his unparalleled intellectual and spiritual charisma.

Gurudev Ranade, for whom the Study of Philosophy was an experience in divinity next only to meditation, laid the foundation for a new school of thought to bridge the gap between Faith and Reason, God and his creation, Spirituality and Science.

When secularism came to be reflected as being irreligious, he called upon humankind to reach beyond the rituals of religion and to seek Spiritual consciousness which binds the whole of humanity

with a common and inclusive thread. According to him, the eternal ideas of Science such as Space, Time, Force, etc., and the eternal ideas of religion, such as the Genesis, Universe, Causal relations are beyond simple human comprehension. It is in this doctrine of Unknowableness of Ultimate reality that we find reconciliation between Science and Religion termed as Mystic Spiritualism.

Thus, When a Philosopher speaks of his mystical experience, he is neither a Hindu, nor a Mohemmadan, nor a Christian but a citizen of the spiritual world. Mysticism is a way of life that binds all humanity together.

Gurudev's immense scholarship in Eastern and the Western thoughts with mastery over the Greek Language and Philosophy, made him prophesise, 'East is east and West is West, and both shall meet in India'.

In his Presidential address on 'Philosophy of Spirit' delivered at the 13 Philosophical congress at Nagpur in 1937, he coined the word, Spiritoid/Spiriton.

His clarity of understanding thoughts and communication in seven languages, is reflected in the ability to simplify concepts through coinage of trans-cultural words such as, 'Beatific thoeria', Theotropism and others.

The unfortunate irony of our times is that, the Mystics are innocent of philosophy and the Philosophers are not interested in Mysticism. However, it must be realized that, Philosophy is a fence that does not allow a stray cattle of superstition to enter the garden of mysticism. Gurudeo takes the firm stand that solutions to Philosophical problems can be found only in the divine presence.

His philosophy in the realm of Metaphysics, Epistemology, Ethics or Religion is characterized by a single unifying principle of God realization, as even reflected in the literary works ranging from Commentaries on Bhagavadgita to Essays on Spirituality and articles in Pathway to God.

In his quest to unify mankind with the essence of One God, One World and One Humanity, Gurudeo founded the monument, 'The Academy, of Comparative Philosophy of Religion', which stands testimony to the legacy of Gurudeo's vision and continues to be an

island of Independent thought and heritage and a bridge across culture and faith.

The Academy managed by inspired professionals in the path of Gurudeo's vision of the world, has grown to be a center of Social, Spiritual and Academic confluence cutting across Geographical, Social, Economic, Cultural and Temporal Barriers.

Prof. Burch, an American Philosopher, who visited Gurudeo Ranade's place of rest in 1959, states, "In India, as also in many countries, there are many great scholars engaged in various researches, many philosophers with great insights into reality, many great mystics with ineffable visions, many great teachers with inspiration and many great souls whose personalities are radiant. But, we seldom see one person who is all of these at once, such a one was Sri. Ranade, one of those rare spirits who showed us how Human nature can be. Needless to re-iterate in the end that the need of the hour is to spread the gospel of mystic philosophers like Gurudev to the nook and corner of the world and in this matter, ACPR and its affiliates, by joining their hands are required to play very vital roles".

Having left the earthly abode in 1957, Gurudeo continues to inspire us and this is our most humble effort in realizing the Vision of Gurudeo in seeking to unite Humankind with Truth, Unity and Kindness.

New Delhi is the Heart of India, literally and metaphorically representing a position of Influence, Confluence and Leadership. It is immensely gratifying to realize that in times of positive global recognition for India, with the initiation of our quest to become 'Vishwa Guru', it is but appropriate that the infinite radiance of our spiritual wisdom should spread the world with words, thoughts and actions of Truth, Unity and Kindness.

We are honoured to walk on the path of Mystic Spiritualism and thank you for your divinely inspiring and spiritually elevating presence. The Greater your acceptance of our efforts, deeper shall be our debt, to you and to Gurudeo.

Let Peace and Blessings be upon all.

Thank you.

Quarterly Report for October to December 2015.



Inaugural of the opening ceremony of New Delhi chapter by lighting the lamp by Shri Nitin Gadkari, Hon'ble Union Road, Transport Minister.



Release of Books 1) Synthetic Mysticism of Ekanatha 2) Activistic Mysticism of Samarth Ramadasa by Shri Pralhad Joshi, Shri. Nitin Gadkari, Shri. Suresh Angadi, Shri. S.R. Bhatt and Shri. Maruti B. Zirali.

An enthralling occasion of the opening of A.C.P.R. on 10th December, 2015 at Multipurpose Hall, India International Centre, in New Delhi is an off-shoot in propagating the mission of the founder Dr.R.D.Ranade. It created a history that Northern part of India that too the capital of the nation has felt the fragrance of Shri Gurudev's enchanting memory after a long gap. It is a feather on the cap of ACPR to have this even in New Delhi and as it was inaugurated at the gracious hands of Hon.Union Minister for Road Transport Shri Nitin Gadakari and Dr.S.R.Bhat, Chief Guest and Chairman of ICPR and a profile scholar is of a great memory. The event was witnessed by the renowned scholars of ICPR Jawaharla Nehru University, Delhi University, doctors, lawyers of Supreme Court of India and High Court, ex-Governors and Administrators, Sufi Saints and the elite personalities interested in philosophy as the audience apart from Trustees of ACPR.

The Secretary of ACPR Shri M.B.Zirali who briefed the gathering about ACPR and welcomed the learned audience and shared dais with other dignitaries as Shri Pahallad Joshi and Suresh Angadi both MPs from Karnataka were on the dais.

On the dais in his speech, Chief Guest Dr.S.R.Bhatt, Chairman, ICPR New Delhi was very kind enough to announce the sanction of two Conferences viz., one at Allahabad University on Gurudeo's Writings and another at Belagavi itself on the Integral Humanisim of Pandit Deendayal Upadhyaya.

Two books viz., Saint Ekanath and Saint Samarth Ramadas written by Dr.R.D.Ranade were released by dignatories on the occasion.

The effort was applauded by the members, followers of Gurudeo and philosophers from all over India.



Gurudev Dr.RD. Ranade Memorial Lecture 2015 was held from 25th December 2015 to 27th December 2015 at ACPR, Belagavi. Shri Suneel Gajendragadkar' from Pune delivered lecture for three days on the subject Swanandache Rajmarg. Shri. Gajendragadkar elucidated the thinkings of Shri Gurudev in detail during the lecture on the occasion Shri. Gajendragadkar was felicitated by the Board of Trustee headed by Shri. M.B.Zirali, Secretary, ACPR, Belagavi, Dr. Vinod Gaikwad, Dean, Rani Channamma University, Belagavi inaugurated the function and Shri. Sushant Joshi, Dean, Jain college of MBA & MCA concluded the function. Prof. Smt. Swatee Jog anchored the function.

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We Welcome the following members to Pathway to God.

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Belagavi
31-12-2015

Maruti B. Zirali
Secretary
ACPR Belagavi



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