

# PATHWAY TO GOD

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devoted to Religion, Philosophy, Mysticism & Science of Yoga

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# PATHWAY TO GOD

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# Prayer to Lord Rudra Siva

(Stanzawise Translation in English)

## चमक अनुवाक् चौथा / Fourth Chamak Chapter

उर्कच मे सून्ता च मे पयश्च मे रसश्च मे घृतं  
च मे मधु च मे सग्धिश्च मे सपितिश्च मे  
कृषिश्च मे वृष्टिश्च मे जैत्रं च म औद्धिद्यं च मे  
रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु  
च मे प्रभु च मे बहु च मे भूयश्च मे पूर्णं च मे  
पूर्णतरं च मेऽक्षितिश्च मे कूयवाश्च मेऽन्नं च  
मेऽक्षुच्च मे व्रीहयश्च मे यवाश्च मे माषाश्च मे  
तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे गोधूमाश्च मे  
मसुराश्च मे प्रियङ्गयवश्च मेऽणवश्च मे श्यामाकाश्च  
मे नीवाराश्च मे ॥४॥

Let the common food be mine, let the kind conversation be mine, let the milk be mine, let the juice be mine, let the ghee be mine, let the honey be mine, let the meals with friends be mine, let the drinks with friends be mine, let the agriculture be mine, let the rains be mine, let the excellent farm be mine, let the growth of trees and plants be mine, let the gold be mine, let the gems be mine, let the wealthiness be mine, let the plentifulness be mine, let the supremacy be mine let the might be mine, let the prosperity be mine, let the fullness be mine, let the overfullness be mine, let the plentiness of corns and crops be mine, the light grains be mine, the food be mine, let the quenching of thirst be mine, let the selected rice be mine, the grain satu be mine, let the udid be mine, let the sesame be mine, let the moong be mine, let the mutter be mine, let the wheat be mine, let the masoor be mine, let the paddy be mine, let the thin and long rice be mine, let the save and the jungle save be mine.



## Thus Spake Gurudeo...



*The purer the mind, the more lustrous is the form of God and the steadier the mind, the more constant is that form. It is only when devotion is overpowering that one can have the experience of colours on the form of God. One can have the mystical experience of colours by themselves, but to see colours on the form of God, is all the more significant. Here the colours burst out as in a prism. What is the use of different postures or sight? The really valuable process is the remembrance of God. Unless we feel an earnest devotion to God nothing would be of any avail whatsoever. Attachment to the name helps us ward off stray ideas from the mind. The mind which is wandering around must be turned away from all objects or ideas and concentrated on one object, namely ; God. That alone would result in mystical experience. God is verily the sun of Absolute Reality and in His name abides the mighty force. Your initial devotion must not falter or become less. The original intensely devotional attitude with which you first approached your spiritual teacher should increase day after day. If it diminishes, there is the danger of losing faith in the power of Name. The emergence of Bhakti or devotion is not that easy. We should simply go on meditating even though we may not be blessed with any spiritual experience. Have that intensely devotional attitude and when the spiritual experience does come, it comes in torrents.*





# EDITORIAL

## The Human Brain and the Mind

---

The human brain is the most wonderful machine in the whole world. Scientists have been engrossed in research on the brain and its faculties for years, but the end is still far away. Similarly, the depths of the mind are still to be explored at the various levels of consciousness. Where is the location of the mind? In the brain or in the heart or outside and above head? This is also a mystery.

Certain qualities of the brain and the mind can be developed during childhood only, when the brain is young and fresh, devoid of unwanted, untoward and perhaps unhealthy impressions which one has to encounter during one's later age due to surrounding social circumstances. This fact was known to our sages and they used to have their *ashram (hermitage)* in a secluded place like a forest, where the children would stay with their guru for eight to twelve years of their education so that the various faculties of the brain and the mind were developed, before they returned to society.

The guru himself would thus stay away from society, unsullied by its corrupting influences, and lead a life of purity and a deep sense of knowledge and contemplation. Gurus would not only impart education to the children but also produce treatises full of knowledge and thoughts, which are even today considered as being of eternal value. These treatises were not only on philosophy and metaphysics but also on mundane sciences like astronomy, physics, chemistry, mathematics, engineering,

medicine and what etc. The treatise on 'Vedic Mathematics' by *Shankaracharya Bharati Krishna Teerth* of Puri (1884 to 1960) is well known and the methods are akin to those of today's computers.

What is the secret of this very high development of the brain by our sages thousands of years ago, which is not yet experienced in the quick pace of today's world of unparalleled scientific progress " explosion of scientific knowledge as it is termed? The answer is not far to seek. The research in the materialistic world today is essentially aimed at machines and instruments, aeroplanes and space shuttles, rather than in the fundamental sphere of inward search into the faculties of the brain and the mind. The sages were not interested in gadget-making inventions like the electric bulb, railway train, aeroplane, etc. They had before them the higher goal of unraveling the secrets of the universe. How did they go about this without anything like a modern laboratory? By the method of meditational concentration of the mind. As Swami Vivekananda says, "Concentration is the key to the treasurehouse of knowledge. 'Concentration is a quality of the mind. And the quality of the mind and capacities of the brain go together. One cannot have a developed mind which can concentrate and a dull brain or vice versa. We have instances of saints who were illiterate, but developed the power of mind through *bhakti* (devotion to God) and surpassed the intelligence of learned men. *Bhakti yoga* and *karma yoga* develop the power of the mind and automatically achieve the powers of the brain. *Dnyana yoga* (Yoga of perception through intellectual knowledge) and *raj yoga* (the *yoga* of mysticism) aim at the powers of the brain and also reach the powers of the mind. *Raj yoga* causes awakening of the *kundalini*, the so called serpent power, as the means to strengthen the nervous system and nourish the brain



through the *sushumna* (the empty tube-like space in the spinal chord), thus developing the capacities of the brain and also reaching the powers of the mind. That is why it is said that *kundalini*-awakening does not take place without success in meditation and success in meditation is not achieved unless the *kundalini* awakens. They are achieved simultaneously.

Saint *Dnyaneshwar* describes his experience of *kundalini*-awakening in his poetic way. A small creeper is planted in the garden and it grows to reach the sky. The left and right group of nerves in the spinal chord rise from the sacral centre, and like a creeper reach the brain. He likens the awakening of the sacral centre to the blooming of the lowest flower of the creeper. It is similarly described by *yogis* as they see the lotus flower and after picking the flowers along the centres in *sushumna*, reach the thousand-petalled lotus above the brain, and then what happens? The entangled mass of the threads of the mind are well arranged and meditational concentration is reached (like weaving a neat cloth out of the threads) and such a concentrated mind was offered to God as a neatly woven cloth. The saint's mind got concentrated on Lord Krishna. He could see the Lord in divine form and his mind was filled with rapture. When his mind was lost in meditation, there was nothing but Lord Krishna before his eyes. The power to transcend the consciousness is thus also linked with the development of the mind and the brain.

When the *kundalini*, or the vital power of the sex fluid, rises from the sacral centre to the brain via the *sushumna*, *yogis* describe the experience as climbing up a ladder or staircase, step by step. This staircase is also called the spiritual ladder. A saint compares climbing up the ladder to the motion of a spider up his thread. Likewise, the aspirant climbs the ladder with the help of meditation on the name

of God. Saint *Meera* also says she went up and up, step by step, till she had a vision of God.

Thus, the mind and the brain are interlinked. Whether one follows *bhakti* (devotional yoga), *ḷarma* (yoga of unattached actions) *dhyana* (yoga of perception through knowledge) or *rajyoga* (yoga of super elevation of the mind), the ultimate result is the development of the mind and the brain. Then, why not follow all of them together in one's life to achieve the goal quicker? The same thing is said in different words by Swami *Vivekananda*: 'If all men were so constituted that in their minds all these elements of philosophy, viz. mysticism, emotion and work were equally present, that is the ideal of a perfect man.' Maharshi *Aurobindo* also professes integral yoga with similar intention. *Patanjali's* eight stages of *yoga* also aim at the same principles.

*Gurudev Ranade* also stresses the simultaneous development in his own way when he says, 'Problems of philosophy cannot always be solved by logic and reason. Realisation is essential.'

Aspirants on the spiritual path have to choose their own way suitable to their natural tendencies or if possible, the path of integral *yoga* for quicker progress.

-P.D.Dharwadkar.



---

We should make it a point to get up after the first phase of sleep is over. In order that we should be able to get up early in the morning, we should eat very little at night or may not eat at all, so that at least hunger will wake us up and then we may be able to meditate without being disturbed by sleep.

- *Gurudev Ranade*

# Religion and World Peace - The Vedantic View

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I

**R**eligion is generally understood, not only as a view of life but also a way of life. Religion is simply concerned with the realisation of the ultimate Reality, popularly called GOD or by some other name. For some, religion is revealed by GOD himself and to some others, it is founded by prophets. Again, every religion has its own source books or the scriptures.

Religion, for the sake of study, may be classified into 1) institutional religion which is generally conventional and traditional and 2) the personalist religion, which is non-conventional. Institutional religion may be analysed as constituting of three parts viz. (i) the ritualistic (ii) the mythological and (iii) the philosophical. The ritualistic aspect of one religion may not be acceptable to other religions. So is the case with the mythological part. Is there any agreement in respect of the philosophical aspect of different religions? The answer is a clear no. One may be idealistic, another realistic one may be monistic, another dualistic etc. Could we, expect world peace from different religions, which are only institutional and rigid? Certainly not. Then what is the way out? It is personalistic religion which is an 'open religion', which considers humanism as its innermost essence. What matters in an open religion is not so much the outer form, the ritual, the mythology but



the ethical the moral and the spiritual. There is nothing mysterious in it. It is with the oneness of humanity, the unity of the whole mankind that a humanistic ethical religion is concerned. It is only from such a religion that world peace can be expected. In fact it is the fountain head of world peace and prosperity.

## II

The Upanisads which are the cream of Indian thought, declare that religion should be based on the fundamental nature of man, viz. the *atman* of the spirit. The Mandukya upanishad clearly says that it is '*Ekatma pratyaya saram*', the oneness of humanity, that is the basis of all world peace. The Rg Veda has already declared: '*Ekam Sat Viprah bahudha vadanti*' what exists is ONE, the learned explain it in many ways. The *Santi* mantras of the upanishads emphasize on the peace of the entire mankind:

Om Sahanavavatu Sahanaubhunaktu Sahaviryam  
Karavavahai

Tejasvinama dheetamastu mavidvishawahai, om santi Santi  
Santhih

The other peace-loving mantra of the upanishads is worth quoting: Sarve Sukhinah Santu, Sarve Santu niramayah; Sarve bhadraani pasyantu, ma kashit dukha bhag bhavet; om Santi, Santi, Santih (Let all be happy; let all be free from disease; let all see the auspicious; let no one be miserable; let there be peace, and peace). What do the upanishads mean by '*SARVA*' (all); '*All*', includes the followers of *all religions*, irrespective of name, space (region), sex, age, nationality, and race. Different religions are like radii of a circle. They all meet in the centre of the circle. The Chandogya upanishad means the same thing, when it declares: "*Vacaraabhanaim Vikaro namadheyam, mrttiket eva satyaim.*" What are the jugs, the pots, the vases

etc? They are of different forms and names for the purposes of carrying out daily affairs (*Vyavhara*); they are of the same stuff viz. clay (*mrt*). Like that, different religions are but different names and of different forms, their inner stuff is the same; that is peace or the realisation of the true nature of self. To give another instance; different religions are like different rivers with different names like Cauvery, Tungabhadra, Krishna, Kapila, Godavari, Narmada, Ganga, Yamuna, Sarayu, Saraswati, Sindhu etc. They have their own characteristic form and shape, their own significance; yet they all, in the end, merge into the sea: their destination is the same; that is peace. Is not peace another name for God or ultimate reality? In this sense, the whole world professing different religions, is a single family of peace and tranquility ----- says Sri Samkaracharya (*udara caritanam vasudhaiva kutumbakam*). Sri Ramanujacharya another Vedantin, says that GOD belongs to all irrespective of caste, creed, sex, age and nationality. He advocates Saranaagati or unconditional surrender to God. Sri Madhvacharya the propounder of *bhakti marga* (devotion) summarizes his message or Vedanta as : '*Remember GOD forever, forget him never.*' So are the vedantic messages of Sri Nimbarka, Sri Vallabha and all the saints and sages. Sri Ramakrishna Paramahansa, the modern prophet of universal religion, has demonstrated that different religions are like different paths that take us to the same destination viz. peace or God. Therefore all religions are equal; no religion is higher; no religion is mean. Equal respect should be shown to all religions. The teachings of all religions should be harmonised, so that peace prevails in the whole world. He is truly the prophet of *Sarvadharmasamanatva* and *Sarvadharmasamanvaya*.

### III

• • • What are the impediments that stand in the way of

world peace? Certainly not religion or religions but the egoism and self-centredness of the followers of different religions. It is *Samkucit bhav* or porochialism of the perverted followers that is the cause of disharmony and unrest. Man seems to have forgotten that he is just a receiver and manager of wealth and not the real donor! *Isavasya upanisad* beautifully puts it : *Isavasyam idam Sarvam, yatkinca jagatyam jagat; tena tyaktena bhunjeeta magrdha kasya siddhanam* (All this is the abode of God, [moving and unmoving] enjoy life through self-sacrifice; do not aspire for other's wealth). Sri Ramakrishna says : "Everything is thine, nothing is mine" Followers of different religions seem to sport different kinds of *mada* (vanity). There is *Vidyamada* which consists in the vanity of knowing everything, the self-styled scholarship, it is *mera tera kyasat attitude*. It should go. That is why the Kena upanisad warns us *yasya amatain tasya matam ; matam yasya na veda sah'* (He who says that he has known Brahman [intellectually] does not really know; but he who says that he has not known Brahman [intellectually] really knows!). Again there is *yauvana mada* (vanity or youthfulness) which makes the followers of different religions forget about God. It should also go. There are no enemies outside who disturb peace; there are enemies inside the body, the desire (*Kama*), the anger (*Krodha*), the temptation (*moha*), the egoism (*mada*) the niggardliness (*Lobha*) and the avarice (*matsarya*). He is a valiant fellow (*dheera*) who wins over them. Only then peace prevails. Then, as Sri Aurobindo says, in all visions he sees God and in all sounds he hears God. World peace will thereafter be a certainty.

- Dr. V. N. Sheshagiri Rao

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(Continued from last issue)

Bhagavad-Gita and its exposition  
by Sant Dnyanehwara.

CHAPTER IX (राजविद्याराजगुह्य योग)

## The Supreme Knowledge and The Sovereign Secret Mystery

(Sanskrit Script followed by English Translation)

तपाम्यहमहं वर्षं निगृण्णाम्युत्सृजामि च ।  
अमृतं चैवमृत्युश्च सदसच्चाहमर्जुन ॥१९॥

*I give heat; I withhold and send forth rain. I am immortality and also death. I am being and non-being, Oh Arjuna.*

Sant Dnyaneshwara explains -

When I give heat through the form of Sun, the world gets dry and again when I burst out rain through the form of god of rain, Indra, the world gets prosperity through the growth of grain crops, plants and trees. When fire engulfs fire wood, one cannot distinguish between the fire and the firewood. The fire, the destroyer and the firewood which is destroyed, both are My forms. Likewise, all the forms which suffer death are Mine only and those which do not suffer death are, after all, My forms only. In brief, all forms, whether transient or eternal are Mine only. Therefore, Oh Arjuna, can you find a place where I am not present? However, what a misfortune it is that the beings do not see Me. Just as the waves on water should dry away without the water and could not be seen, or the Sun's rays which are present, could not be seen without the light of a lamp, likewise, though all beings are My forms only, the beings are

unable to see Me. The whole universe is My form and I pervade it inside and outside, but what an amazement it is that people say that I don't exist at all? What one should say to a man who makes his the best effort to come out when he has fallen into a well of nectar? Oh Arjuna, if a blind man who runs after a morsel of food and on the way steps on a 'Chintamani' stone which can fulfill all desires, kicks it off, not knowing it, what one should say about his luck. Those who do not possess proper and right knowledge are like the blind man. Duties and activities done without knowledge are as good as not done. What is the use of its wings to an eagle if it is blind? Likewise, meritorious activities done without proper knowledge do not bear fruit.

त्रैविद्या मां सोमपाः पूतपापाः यज्ञेईष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥

*The knowers of the three Vedas, who drink the Soma juice and are cleansed of the sin, worshipping Me with sacrifices, pray for the way to heaven. They reach the holy world of Indra (the lord of heaven) and enjoy in heaven the pleasures of gods.*

Sant Dnyaneshwara explains -

Oh Arjuna, when those knowers of the three Vedas mould their behavior accordingly and perform the sacrifices, the Vedas get pleased and the action forming the fruit of sacrifice appear before them to be adopted. Those doers of sacrifices who drink Soma juice and became one with the sacrifices, they attain sin in the name of meritorious action of the sacrifice. If you want Me to tell you how they attain sin, listen " They know the three Vedas viz. Rk, Yaju and Sam and worship Me with hundreds of sacrifices, but do not desire to attain Me, but desire only for the mean

pleasures of the heaven. Oh Arjuna, like an unfortunate man sitting under a Kalpa-taru tree (tree which fulfills desires) ties a cloth and goes out begging, likewise the Tri-Vedies worship Me with hundreds of sacrifices and instead of attaining Me, desire for mean heavenly pleasures. Is it not nothing but a sin? Ignorant people may desire for heaven as virtuous act but people with knowledge regard them as trapped in the cycle of birth and re-birth leading to ultimate harm. Compared to the troubles and pains of hell, one may call attainment of heaven is pleasurable, but beyond both of them, the blameless, blissful and eternal pleasure is nothing but attaining My own form.

Oh Arjuna, the heaven and hell are the tortuous misdirecting wrong paths coming in the way of My attainment. One attains heaven by virtuous deeds and hell by sinful deeds but the purest and cleanest of virtuous deeds enable one to attain Me. Thus those who enthusiastically attain heaven through sinful virtuous deeds, find the throne of immortality, vehicle like the Airawat elephant, Capital City, like Amaravati, number of Ashta-mahasiddhis (eight prime accomplishments), pots full of nectar, cowsheds full of kamadhenus, gardens of Kalpatarus, pathways paved with Chintamani (wish fulfilling) stones, where gandharwas sing for entertainment, Rambha like dev-kanyas dance for amusement, Vilasinis like Urvashi please the eyes, god of love madan is a servant in the bed room, the moon sprinkles fragrant water on the pathway, servants who move with the speed of Vayu, thousands of gods to bestow blessings and shower praise, Brahaspati the leading Brahmin to bless Lord Indra, the king of heaven, Lokpal kings are walking around with victorious knights with uchchaishrava horses. As long as the meritorious part of a person lasts, he is able to enjoy all the pleasures like Indra.



ते तं भुक्त्वा स्वर्ग लोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना गता गतां कामकामा लभ्यन्ते ॥२१॥

*Having enjoyed the spacious (pleasureful) world of heaven, they return to the world of mortals, when their merit is exhausted; thus conforming to the doctrine enjoined in three Vedas and desirous of enjoyments, they obtain the changeable states (of births and deaths).*

Sant Dnyaneshwara explains -

' When their store of merit gets exhausted, they come down from the luxuries of Indra's heaven, to the mortal world. Just as when a man spends all his money on a prostitute he has no claim even to touch the door of the prostitute and he reduces himself to a pitiable condition. The condition of performers of sacrifices, desirous of heaven even by so-called merit is no better. The immortality they obtained through sacrifices without trying to attain Me goes waste. They have to enter the cave of mother's stomach for nine months, getting born again and again and suffering deaths. Oh Arjuna, as the wealth obtained in a dream vanishes when you get awake, likewise the happiness obtained in performing sacrifices is transient. If you cook the bran, it does not become rice, likewise a man who becomes learned in Vedas without knowing Me, wastes his whole life time. On Arjuna, without Me, all the duties enjoyed in Vedas are futile. Therefore know Me only without bringing any other thought in your mind and attain happiness and bliss.

अन्यन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

*But those who worship Me, meditating on Me alone, and persevering in the same worship, attain my personal care in their attainments and security.*

Sant Dnyaneshwara explains -

I whole-heartedly care and serve those who have set their mind on Me; see no good any where-else, have offered their whole life to Me; think nothing but Me and meditate only on Me. When the devotee thinks nothing but Me and become one with Me forgetting all the duties and responsibilities in life, I get worried about him and I have to do all the things he has in his minds. When the young ones of birds who have not grown the wings yet, depend on their parents for all their requirements and the elder birds do all the required things; similarly the mother of a young child does all the things to keep it happy, neglecting her own requirements like thirst and hunger. Likewise, those devotees who put their whole burden on Me, thinking nothing but Me, I fulfill all their wishes. If they wish for oneness with Me, I provide the same to them. If they desire to serve Me only, I create love in them to do so. Accordingly whatever they wish from time to time, I have to provide the same. I look after the security of their own self as well as whatever I have given to them. Oh Arjuna, for those whose whole burden is on Me, I look after them, provide for them and protect them.

येष्यन्त्य देवताभक्ता यजन्ते श्रद्धयाऽन्विताः  
तेऽपि मामेव कौन्तेय यजन्त्य विधिपूर्वकम् ॥२३॥

*Even those who are devotees of other gods, worship them with faith, they also sacrifice to Me alone, Oh son of Kunti (Arjuna), though not according to the true law.*

Sant Dnyaneshwara explains -

There are also more creeds, but they do not know Me in My wider aspect and worship the Fire, Indra, Sun and the Moon. Infact, these worships are My worship only. Because, I alone pervade the whole universe. However these worships are of My different forms and done through

ignorance. You see, the tree, its leaves, branches are all originated from the same seed and the water to be given to the tree ought to be put only at the roots of the tree. Like wise our ten senses (Indrias) belong to the same body and whatever they absorb go to the same place. That does not mean, if one cooks food, it should be put in the ear or the fragrance of flowers be smelled by the eyes. Accordingly, if I am to be worshiped, it should be with the true imagination of Myself in their minds. Otherwise whatever devotional workship is done without knowing Me will go in vain. Therefore the person who performs the action should see it through the eyes of knowledge and the knowledge necessarily be blameless.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
न तु मा म भिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

*For I am the Enjoyer and Lord of all sacrifices. But these men do not know Me in My true nature and so they fail to get the true result.*

Sant Dnyaneshwara explains -

Oh Arjuna, understand that all the activities of the sacrifices reach Me alone. I am the Primordial Purusha of all sacrifices and end receiver of all worships. But the ignorant persons leave Me and worship various gods like Indra etc. Just as the water of river Ganges is offered to gods and patriarchal souls in the Ganges flow only. Likewise all the worships of different gods come back and reach Me only in different forms. Therefore, Oh Partha, they cannot attain Me but reach the various desires they hold in their minds at the time of worship.

(to be continued)

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*Ramchandra to Gurudev*  
**A Pilgrim's Progress**  
[Biography of Gurudeo Ranade]

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Cosmic Vision

Gurudev had a grand cosmic vision in 1943, when he was passing in a train by Satna station, between Allahabad and Jabalpur. All of a sudden, he witnessed a sublime vision of cosmic regeneration. He began with the vision of the Cosmic Eye, which gradually developed into this sublime vision. Whenever he referred to this vision, he asked one of his disciples to sing the following Kannada song :

Drstiyolage drsti nintitu.

The Eye stood before the eye. "This song," he said, "is a faithful description of this vision of mine." Every time the song was sung, he used to explain it in great detail. He has even included this song in his *Pathway to God in Kannada Literature*. His English commentary on this song will throw a flood of light on his present experience. It is given below with a few modifications to suit the present context :

"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 realised 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." (PGKL 283/285).

### Vision of the Infinite

Sri Gurudev once told Sri Karkhanis that at Allahabad he had the vision of Infinity within Infinity. What a wonderful experience it must have been! Is it the experience of *behad* of Kabir? Or of *nirbaya* of the Kannada saints?

### Ecstatic Rapture

5. All the higher spiritual experiences of Gurudev always resulted in ecstasy-blissfulness. When he was in that ecstatic mood, he used to utter loudly, "Narayan, Narayan, Narayan!" At such times he would repeat some lines of verse or abhangas or songs. He was then in a state of God-intoxication. As his behaviour at such times resembled that of a 'child, intoxicated person or spirit' : he did not allow anybody to approach him. He had no consciousness of time and space then. Gurudev used to tell us that the bliss of self-realisation is superior to *samadhi* which is merely an ordinary mental attunement with God. "Our bliss is a superb experience," he said one day. "Then you merge in God entirely. There is complete assimilation in bliss" "Spiritual joy hovered like an eagle this morning. When spiritual power descends and envelops, the whole universe appears to be full of this peace, power and joy." This is how he described the glory of the experience of bliss. (17-4-1944).

Prof. Dandekar once asked Gurudev, "Well, Rambhau, how many hours do you sleep every

day?" Gurudev repeated following lines of an abhang of Sri Tukaram :

न कळे दिवस का राती । अखंड लागलीसे ज्योती ।  
आनंद लहरीची गती । वर्णू किती तया सुखा ॥

"The consciousness of day and night has vanished due to continuous experience of Light Divine. Continuous are the waves of bliss which simply defy description."

At Allahabad one day, Gurudev had just come down from his ecstatic condition; when he urgently sent for his disciple, asking him to see him at once. But the disciple could not come immediately. He was late by a few minutes. As soon as he came to him Gurudev said, "You are a bit late. Had you come earlier, you would have seen the nature of God realisation." Such was the splendour of his experience, the glory of his ecstasy!

The following mystical law, which Gurudev has enunciated, is of very great significance to all seekers:

"Whatever we spiritually visualize, is ourselves. According to the mystical law, whatever a mystic perceives, at any time, by any form of sense, corresponds exactly to the stage of development of his own spiritual temper and capacity.... and that his spiritual status is to be measured by what he is able to see."

Saviour Gurudev

"The Teacher to whom we go to seek wisdom, must have realised his identity with the Ultimate Self.... A Teacher who has walked on the path may take his aspiring disciple from step to step on the ladder of spiritual perfection." (CSUP 330/331).

We have seen so far how Gurudev had fully possessed all the qualifications of a master enumerated in the above-

mentioned passage. In his later life he had practically reached the zenith of God- realization. He had thus acquired the poper authority to grant to the seekers what he himself had attained. Really, in his samparadaya, for acquiring this authority, such splendid experiences are not considered necessary. Those who gain the experience of the super-sensuous divine name are supposed to possess the power of initiating others. Gurudev had acquired this power as early as 1920 when Sri Baba had asked him to begin to initiate the aspirants, which he had respectfully declined to do.

To be able to initiate and bless the aspirants three things are necessary : the seed of the divine name; unique spiritual experiences; and power to bear the responsibility of properly guiding the disciples. In this sampradaya, - Nimbargi School- the master is supposed to impart his own spiritual power to his disciple, through the seed of the divine name. The disciple is required to water the seed with the constant shower of his one - pointed meditation and reap the harvest of spiritual experience and bliss, through the grace of his master. Secondly, as stated by Gurudev :

“According to the law of Spiritual Gravitation, the experience of a worthy spiritual Teacher must automatically descend to his disciples. As water at a higher level must descend to a lower level, so the experience of a Spiritual Teacher must descend automatically to those who are walking on the path he has troden.”  
(PGHL - 142).

Gurudev had not only possessed this seed-name (*sabija nama*) and superb spiritual experiences, but had acquired some supernatural spiritual powers. To be more precise, we may say that those powers were the automatic



accompaniments of his spiritual development. This is what Gurudev has stated about such powers: "Badarayana has told us that a saint who has realised God gets all the powers of God, except the power of the creation! But unless at least an iota of that power has descended upon the God realiser, he may hardly be said to have realised God at all." (BG - 268).

Just as saints attain divine bliss through God-realisation they also share divine power. But they use the bliss for themselves, while they utilize the power for the upliftment and welfare of others. This unique power enables the saints to know the inner thoughts and feelings of the aspirants who approach them for initiation and guidance, to know before hand the coming obstacles, in their path and to shoulder the responsibility of giving them proper guidance. '*Bliss for us and power for others*' is their motto. But the use of this power must be perfectly natural and effortless and as per Will of God.

#### Dream suggestions for using the Mandate

After the departure of Sri Baba, there were none in the Sampradaya, excepting Gurudev, who possessed the necessary authority and sanction to carry the spiritual torch aloft. So all the spiritual brothers desired and proposed that he should shoulder the responsibility. But Gurudev remained silent for three years. During this period, he initiated one or two intimate friends only. Up to 1936, he was not prepared even to hear the proposal of initiation. But during that year, at an interval of a few days, he had two dreams. In both of them, his master tied two bands to his arms. On the band tied in the first dream were written the names of twelve persons and on the band tied in the second dream, the names of eighteen persons. They appear to have been the names of those who were to be

initiated by him. These dreams definitely indicated, he thought, that he should begin to initiate but should proceed slowly, and with the utmost caution. He should not make undue haste. In accordance with this message of his Master, Sri Gurudev slowly began to initiate the aspirants with caution and care.

From 1928 Gurudev used to reside at Allahabad. He used to come to Nimbai only for the summer vacation. The number of disciples coming to Nimbai at that time was also limited. Gurudev began to initiate only those aspirants whom he found to be very earnest. So in the beginning, for a few years, only a few persons could have the benefit of his initiation. Remarkably, the number of seekers blessed by him in 1936 did not exceed 12, and those blessed in 1937 did not exceed 18. This correspondence between the number of actual initiates and the number of names written on the bands in the dreams, corroborated the authenticity of the dream-messages.

### Group of Disciples

We have seen how Gurudev was testing the intensity of the aspirant's devotion in the beginning. But the test was not very difficult. It was extremely simple. Gurudev used to tell some of them that they should observe the usual vows of non-attachment to the wealth and women belonging to others. To others he would ask to go to Inchagiri or to read *Dasabodha* and *Jnanesari* for a few months and then return. In imposing these minor conditions his object was to see whether they were eager to have *paramartha* (spiritual experience) and whether they were prepared to undergo at least some inconvenience for its sake. Later on, when people from all walks of life, young and old, rich and poor, began to flock to him for initiation, he abandoned even these minor conditions and began to bless almost all of them. At

that time; his pity gave ere charity began.' His heart, overpowered with the feeling of pity for them, could not say 'Nay' to anybody. As he advanced further, blessing the aspirants become his very nature. He even specially invited some deserving aspirant and blessed them. About such cases he once remarked, "Many are after us; but we are also after a few." "If we detect the seed of devotion in anybody, we bless them of our own accord and place them on the spiritual Pathway." In the closing part of his life, especially, Gurudev showered his blessing, like a cloud, upon one and all.

Amrta Mahotsava Nectar Jubilee :

Gurudev completed his 70th year on 3rd July 1956. His disciples, friends and admirers of Jamkhandi, wished to invite Gurudev on that auspicious occasion to Jamkhandi and pay him their respectful homage by celebrating his *Nectar Jubilee* on a grand scale.

The main function of the Jubilee took place on the 3rd July 1956 in the evening under the Chairmanship of the Chief of Miraj. All the reverential tribute paid to Gurudev issued from loving hearts. The speeches were all marked by emotional exuberance. Thereafter, Gurudev began his benedictory address in Kannada. There was pin-drop silence everywhere. He began: "A *Guru* is one who reveals the hidden form of the Lord. ....A *Guru* realises his identity with the hidden Form of the Lord. "At this stage - the loud-speaker suddenly went out of order. So Gurudev was compelled to stop his speech abruptly, which proved to be disappointing to his devotees.

Though this main function had thus an abrupt and unexpected close, it happened to be a precursor of a coming fuller programme which continued with growing enthusiasm for nearly a full month. During that

period of his stay at *Ramatirth*, there was a regular *Saptah*. Gurudev, at that time visited all the important places there with which he and his Master had rich associations. He also initiated several seekers of that place. He thus filled the atmosphere of Jamkhandi with devotion before he left for Nimbali.

Fury of Prayag :

After his return to Nimbali, Sri Gurudev proceeded with the preparation of his further lectures on "The Pathway to God in Kannada Literature" as well as with the writing of his book on the Gita, He then went to Dharwar in December and delivered three lectures there. There after he left Nimbali on the 12th March for Allahabad and arrived there on the 14th. For a week his health was quite all right. But on the 22nd there was a terrible storm with heavy rains and thundershowers. So he was troubled by severe cough, which did not allow him even to meditate properly.

When the pain became unbearable, he decided to start for Nimbali on the 26th evening by the Kashi Express. The Vice Chancellor and almost all the lecturers of the Allahabad University spontaneously came to the Railway Station as if to pay the last touching farewell to Gurudev.

After a short halt at Poona, he returned to Nimbali. All his disciples thought by his assurances that he would improve as he had improved before. But he had given pre-intimation of his departure to his wife.

*(to be continued...)*

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# KNOW THYSELF

## “बेडिकोंबुवघाको शरगोडी ”

(The Kannada Poem composed by  
Sri. Bhagavantappa H. Kulkarni in the Devanagari Script)



बेडिकोंबुवघाको शरगोडी । बडताने इल्ला ॥ पः ॥  
बेडिकोंबुवघाको नीनु । नोडिकोळो निन्नल्लि हान ॥  
कंगळेत्ति नोडुतिरलु । जंगमैया कांबुतान ॥ अ.प. ॥

अष्ट ऐश्वर्यक्किनु कडिमिल्ला । दृष्टिट्टु नोडो ।  
सृष्टितुंबे वेळकु अवदेल्ला ।  
अष्टमदगळळियलिल्ला । आत्मस्वरुपवु तिळियलिल्ला ॥  
दुष्ट व्यसनदल्लि सेरि । केट्टु होयितु मानव जन्मा ॥१॥

तडवु माडली ब्याडो नी इन्नु । हिडि गुरुचरणा ।  
बिडदे माडो नित्यनेमवनु ॥  
अत्तु इत्तु मनसु चरिसदे । चित्तु इट्टु नोडुतिरलु ॥  
चिदानंदरुप नीने । अन्य देवरु ब्यारे इल्ला ॥२॥

सृष्टिगे अधिक हिंचगेरी क्षेत्र । हिडियो हादि ।  
गुरु भाउरायर चरण पिडिदु । कडियो भवबाधि ॥  
इंदु नाळे एंदु मनदोळु । संदेयन्नु तरले वेडा ।  
बंदु यमदुतरु यळेदोय्युवाग । अंद निन्न उळिसुरारु ॥३॥

Why do you beg, stretching your *shawl*  
Whilst there isn't any poverty at all?  
Anyway, why do you beg at all?  
Within yourself, search for a while,

Open your eyes and behold,  
Lo, *Jangamaiah* comes to be seen!

There isn't dearth of opulence of any kind,  
Concentrate deeply and see with your eyes open'd:  
The resplendence you see all over is His indeed;  
The *hubris* of eight kinds aren't yet decimated.  
And *atma-swaroopa* is yet to be realized;  
Afflicted by bad tastes and addictions,  
Got this human life spoiled alas!

Waste no time any more again,  
Cling to the feet of *Sri Guru*, anon;  
Persist to perform daily meditation  
Without running your mind hither and thither,  
Fix your mind on the name-divine,  
Indeed you are the *Chidambara Swaroopa* yourself  
There isn't any other God elsewhere!

The greatest among the places, is the *Holy Inchageri*  
Take your path leading in the direction,  
Fall at the feet of *Sri Guru Bhavuraya*,  
And break the fetters of earthly suffering;  
Have no doubt and waste any time,  
When the emissaries of *Yama* drag you away,  
Then who'll come and be your saviour?

*Transcreated by :*  
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“It is not the duty of a saint to perform miracles in order to uplift humanity; by his behaviour and devotion he has to proclaim God to the whole world like a rumbling cloud.”

-Gurudev Ranade in introduction to book “Abhinava Bhaktavijaya”

## Philosophy of Life in Bhagavad - Gita -5,6

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-5-

### Introduction

We are trying to understand the Philosophy of life in Bhagavad Gita through various terms used and explained in various stanzas of Bhagavad Gita (BG) and by Gurudev Ranade in the Dhyani Gita (DG) as compiled by him from the selected verses from Bhagavad Gita.

### Moral Preparation for better life here and hereafter

The second aspect of moral preparation is development of virtues which as said earlier consists of two parts 'Individual Virtues' and 'Social Virtues'. The suggestions of Gita for these are as follows.

### Individual Virtues 'व्यष्टिसद्गुणाः'

Self-conquest 'आत्मजयः': Gita indicates that One's Self is one's brother and One's Self is also one's enemy, one should emancipate himself with the help of Atman (the true nature of one's self) and not debase himself. Atman becomes the friend or enemy of oneself. Realising the true nature of the Self is becoming one's friend, not attempting to realize it is becoming one's enemy. One who is imprisoned by the senses and body is one's enemy (Bg 6-5,6)

Single-mindedness 'व्यवसायः': Mind of the determined is one-pointed, but that of the undetermined branches out in many



ways with endless fluctuations (GB 2-41).

Endurance '*तितिक्षा*': Contact of the senses with their respective sense objects cause disturbances due to the play of opposites such as heat and cold, pain and pleasure but these are transitory and one should learn to endure those. One who is not affected in pain and pleasure etc. is worthy to realise the Real Self – the Transcending Reality (BG 2-14,15).

Non-Lamentation - '*अपरिवेदनम्*': Gita tells us that all the beings are manifest for a short period and they actually come from the unmanifest and go back to the unmanifest again, and we have only a glimpse of the transitory middle stage and do not know the beginning nor the end, so why should we have any grief for such a short transitory existence. (BG 2-28).

Equality of Vision - '*समदर्शनम्*': It is also pointed out in Gita that Equality of vision is the same as attainment of *Brahman*. The realised souls – the wise having the knowledge and humility have the same outlook of universal equanimity- see the same *Brahman* in a cow, an elephant, a dog and an outcaste. (BG 2-18,19) Thus in this life, here only a person whose mind rests in equanimity has overcome the worldly existence and can be said to have merged with the flawless and equanimous Brahman (BG 5-18,19).

Social Virtues - '*समष्टिसद्गुणाः*':

Triple Penance - '*तपस्त्रैविद्यम्*': Gita tells about the Penance of the body, speech and mind the main social virtue. Worship of God, the Brahmin, teacher and the wise, purity, uprightness and non-violence are the Penance of the body. Penance of the Speech is described as unoffending, truthful, pleasant and beneficial words. Joyfulness of mind, serene tenderness, silence (avoiding any meaningless talk)



is called the Penance of the mind (BG 17-14,15, 16)

Devotion to Duty- 'स्वकर्माभिपति:': Gita explains the duties allotted to the four varnas according to their Gunas - their natural qualities. The natural duties or actions of Brahmins are control of mind and senses, austerity, purity, forgiveness, simplicity and uprightness, knowledge and its direct experience, and intense curiosity with faith. The natural duties of a Kshtriya are bravery, splendour, firmness with courage, alertness, not to run away from battlefield, magnanimity, and majesty. The natural duties of a Vaishya are Agriculture, cattle-rearing, trade and financial activities while the inborn duties of a Shudra are actions in the form service. Gita also assures that a person devoted to his own duty attains perfection (BG 18-41,42, 43, 44, 45)

Gita also emphasises - 'स्वधर्म': that means we must perform our own duty even at the cost of life. Gita says howsoever glamorous may be someone else's duty and even if our own is lacking in merit, it is necessary to do our own duty, the *dharma* or duty of others is fraught with fear (BG 3-35)

Divine Heritage - *दैवीसंपत्ति* : Gita gives characteristics of the divine heritage. These are listed as fearlessness, purity of mind, steadfastness in the path of Self-Realisation, charity, self-control, sacrifice, pursuit of knowledge with concentrated studies, penance-untiring effort with perseverance, forbearance and devotion to realise the truth, straightforwardness of an innocent mind. Further Gita continues the characteristics as harmlessness, truth, serenity " absence of anger, renunciation, tranquility, absence of crookedness, sensitivity to all creatures, absence of greed, tenderness of heart, sense of shame for guilty of modesty, and absence of fickle-mindedness. Gita continues further

adding, Vigour, forgiveness, purity, absence of malice and pride. All these endowments are considered as divine heritage for a person. (BG 16-1,2,3).

Demoniac Heritage - 'आसुरीसंपत्ति' : Gita also offers a very detailed description of the persons belonging to Demoniac Heritage. Gita says that the demoniacs do not know the right way of action and the right way of renunciation, they do not have purity, nor good conduct, nor truth. They hold a perverted view of the world and a poor understanding, they commit cruel deeds and become enemies of the world. They possess insatiable passion, are full of hypocrisy, conceit and arrogance, hold false doctrines through delusion and take improper vows. They are worried throughout their life and are always engaged in enjoyment of sensual pleasures considering those as sole aim of life. With hundreds of ties and desires, engrossed solely in passion and anger they strive hard to amass wealth for the enjoyment of sensual pleasures. Are always thinking of gaining more and more wealth, thinking of killing enemies and becoming powerful and happy through sensual enjoyment, thinking of themselves to be great and remain always in delusion and ignorance, bewildered by numerous thoughts and meshes of delusion and addicted to sensual pleasures they fall into foul hell. With egoism, power, passion, pride and wealth, these malicious persons hate God who dwells in all bodies. They constantly fall into impure wombs of the demons only from birth to birth and never attain God. (BG 16-7 to 20)

Liberation and Bondage - 'विमोक्षनिबन्धौ': Gita tells us that Divine Heritage leads to Liberation and Demoniac heritage leads to Bondage (BG 16-5)

Virtue is Knowledge - 'सद्गुणानां ज्ञानाभेदः': Gita tells us virtues together are the same as knowledge. Gita lists the

virtues as humility, sincerity, non-violence, service to the teacher, purity, steadfastness, self-control. Gita further adds non-attachment, non-involvement with family members, household matters, constant equanimity of mind irrespective of pleasant or unpleasant nature of events. In addition Gita enlists Unswerving devotion to God with ardent love and firm conviction about God as the ultimate and preference to solitude and aversion to crowd of people, everlasting dedication to the Self-knowledge and all other as ignorance (BG 13-7 to 11).

Characteristics of Equanimous Person - 'स्थितप्रज्ञलक्षणम्':

Gita tells us that he alone is the Equanimous Person who is engrossed in the bliss of the Atman, by abandoning passion, fear and wrath. Gita gives very much importance to the person with steady intellect. Gita says that when a person gives all desires and is satisfied with the Self- has no desire to possess anything external and is satiated in the state of bliss within, he is said to be in the state of steadfast wisdom. He is not disturbed by sorrow, does not crave for happiness, is free from attachment, fear and anger. He has no attachment to any place, does not rejoice by receiving good or is not dejected by evil, is always equipoised in wisdom ( BG 2-54 to 57)

The state of Tortoise - 'कूर्मस्थितिः': Gita tells us that just as the tortoise withdraws his limbs, the person who turns away from sense-objects, alone is equanimous and steadily stays in God. Gita emphasises that control of senses is very important, even if a wise man tries to control them the turbulent senses carry his mind away by force. A seeker should control the senses and ever remain absorbed in God. It is only such person who controls them will have a steady mind. (BG 2-58, 60-61).

Control of a Boat - 'नौकानिग्रह': An Equanimous Person

is one who stabilizes his mind-boat on the rushing current of the senses Gita tells us further. Mind yields to the senses which carry away the discriminating intellect of a person like a gale sweeps a ship off the waters. Only such person is equipoised or called a person with steady mind whose senses are completely restrained from their objects. (BG 2-67,68)

Poise of an Ocean - 'समुद्रप्रतिष्ठा': The mental ocean of the Wise does not overflow with the inflow of streams of desire explains Gita. Such a person does not indulge in desires but desires just merge into him, like the flow of rivers into the ocean. (BG 2-70)

### Practical View

Developing virtues is a difficult but achievable and very desirable task if one wants to attain his goal in life as explained in various stanzas of Gita quoted above. This involves a complete transformation - 'परिवर्तन' in his living style and behaviour, the beginning of which is made first in giving up the harmful or bad part of his character and culmination into a person with completely steady mind. 'स्थितप्रज्ञ' is an ideal, but any progress in that direction is very helpful and one can find how his course in life becomes smooth with a steady mind. One pointedness in any work helps him achieve his target Endurance helps him to be fit for the life here and hereafter. Looking at the changing world as an ever-changing one, but himself as only an onlooker, helps him not to overjoy or grieve for any circumstance. Equality " same vision in all makes him fit to be firmly established in the Ultimate Reality and become disinterested in the fleeting world and its objects. The penance of the body, speech and mind raises him further. Doing one's natural duty - 'स्वधर्म' - as may have fallen on him by his circumstances, takes further nearer to perfection. This means work according to one's own natural trend and not



because of birth in a family, Service is also of importance according to Gita as it leads to liberation. Gita gives importance to equality and integration of the society and not its division into castes or rigid categories. One must analyse his characteristics and give up whatever bad parts in his character (as described in the demoniac heritage) he may be having and develop his divine heritage and get freed from the bondages of the demoniac heritage. Developing detached attitude and control of senses makes him steadfast in Self-knowledge. Attaining such a stage in life is the purpose of this human life which one has to strive hard and attain.

-6-

## Introduction

We are trying to understand the Philosophy of life in Bhagavad Gita through various terms used and explained in various stanzas of Bhagavad Gita (BG) and by Gurudev Ranade in the Dhyani Gita (DG) as compiled by him from the selected verses from Bhagavad Gita.

## Transcendence of Action - 'नेष्कर्म्यसिद्धिः'

Karm Yoga- 'कर्मयोग' is one of the important paths for a person's journey in spirituality. It is also important even for a better life in this world. The most important achievement on the path of Karma Yoga is *Transcendence of Action* - 'नेष्कर्मसिद्धि' Gita advises that we must perform all actions with an equanimous mind, by giving up the desire for fruits well as the attachment - 'फलसंगत्याग' Gita says that one has only the right to work but never to the fruit of the work. Fruit of action should not be the motive in action and also there should be no attachment to inaction. (BG 2-47,48)

Equanimity in success and failure - 'सिध्यसिद्धिसमत्व'

: A person who remains satisfied with whatever he gets by chance and who treats success and failure alike is not affected by actions. One who is contented with whatever he gets unsought from his effort and is unperturbed by the play of opposites, and is without any envy or jealousy for anyone, and is equipoised in gain or loss (success or failure) he is free from any bondage from his actions (BG 4-22).

Holy Actions - 'पावनकर्माणि': Even while performing holy actions we must give up the attachment and also fruits, tells Gita. Actions like sacrifice, charity and penance: according to Gita are not to be abandoned and should be undertaken as they purify our mind. But these actions should also be performed by giving up both attachment or ego as a doer and also giving up any desire for fruits. (BG 18-5,6).

Bodily Actions ( as an exception)- : 'शारीरकर्माणि (अपवादत्वेन)': Gita tells us that all the bodily actions should also be undertaken without any expectation, then only we will not be affected- will not have any bondage by such actions. Gita tells us that when the mind and senses are under the control of a person and he has no attachment to all possessions and has no greed or desires, performing any action by the body alone without any expectation of returns, then he does not incur any sin (BG 4-21).

Gita also mentions that we cannot completely abandon our actions, so long as we possess our body. Gita very clearly states that actions cannot be entirely given up while in the body, any embodied who has given up desire for the fruit of the action is called a *Tyagi* "one who has renounced. (BG 18-11).

Social Welfare - 'लोकसंग्रह': Gita also adds that practising Yoga of Action - 'कर्मयोग' - like king *Janaka*, we contribute to the social welfare as well. Gita tells us that many

others like king *Janaka* attained enlightened state " perfection - 'पूर्णत्व' - through disinterested action and set example for others. Gita therefore advises to perform such actions for the welfare of the world as well. Whatever a great man does, the same is done by ordinary men as well, they adopt the standard which he sets up. (BG 3-20,21)

Attainment of actionlessness - 'नैष्कर्म्यसिद्धिः' : Renunciation brings about the attainment of actionlessness. Gita tells us that he who is not attached to anything, who is self controlled and from whose all desires have disappeared, he attains by renunciation the 0 blissful state of actionlessness even if he is busy in action. (BG 18-49)

Vedic teachings confined to three *Gunas* only - 'वेदानां त्रैगुण्यविषयत्वम्': Attached to enjoyment, the lovers of Vedas, cannot keep their intellects steady in contemplation. Gita warns the unwise who utter flowery languages, taking pleasure in the glorified worlds of the Vedas which say that there is nothing else to be achieved in this world than the pleasure resulting from ritualistic deeds. Full of such desires they consider attainment of heaven as the supreme goal, they prescribe various specifications, ceremonies etc. to obtain pleasures and better rebirth for such enjoyment as a result of such acts. Gita tells us that those who are attached to enjoyment and prosperity are deprived of discrimination and captivated by those Vedic teachings. The intellect of such persons does not remain steady in contemplation. (BG 2-42, 43, 44).

Gita very specifically warns against the ritualistic parts of Vedas and tells us that the Vedas are confined to three *Gunas*, one who is eager to attain the state of actionless, should give up the desire for acquisition and preservation, and fix his mind only on the *Atman*. Gita says

one should transcend the three *Gunas* dealt in details in Vedas. One should rise above the pairs of opposites; be equipoised and be free from urges in acquiring and preserving worldly objects and remain tuned to the Self. (BG 2-45).

Gita indicates that the Vedas are like a well while the *Atman* is like an ocean enveloping it. Gita emphasizes that to the enlightened persons who has realized *Atman*, has the same use of Vedas as to a water in a reservoir when ample water is available everywhere. (BG 2-46).

Keep the wheel of Sacrifice moving - 'यज्ञचक्रप्रवर्तनम्'  
: According to Gita the sacrifice is free from the bonds of action. People are bound by actions other than those performed with the sense of *Yajna* "Sacrifice, therefore all actions are to be performed as earnestly as a sacrifice and free from attachment. (BG 3-9)

Gita further points out that even though the sacrifice is like a Kamdhenu cow, we must first offer back to God. Whatever he has granted to us, and accept only whatever is left over. Gita says that when the creator created mankind along with sacrifice in the beginning, he said 'Propagate by this Yajna. This will be the milch cow of your desires "Kamadhenu to you. Nourish the Devas with Yajna and may they also nourish you. Thus cherishing "supporting each other you should reap the supreme good. Nourished by Yajna, Devas will bestow on you the enjoyment you desire. One who enjoys what is given to him without sharing with them is verily a thief. Such meritorious people who consume the remains of such a Yajna is freed from all sins. The ungrateful people who cook food only for themselves verily eat sin. (BG 3-10 to 13)

Gita hints that those who taste the nectar of the remains of a sacrifice attain the eternal Absolute But those



who do not perform such sacrifice can not get happiness even in this world, not to speak of the happiness of the other world. (BG 4-31)

This *wheel* of sacrifice moving from times immemorial must be kept moving, one who does not do so, commits a sin says Gita. One who does not follow and keeps engaged only in rejoicing senses is a sinner, he lives in vain tells Gita (BG 3-10 to 13)

All the five elements of sacrifice "Panchputi of Yajna" are a part of the nature of the Absolute, the sacrifice is free from the bonds of action. All the actions of the person for the sake of such a sacrifice melt away. He is free from attachment, he is liberated, his mind is firmly established in the knowledge of the *Absolute* "the *Brahma*". Such a person realizes *Brahma* in his works, his work itself being in the nature of sacrifice. All the ingredients offered in sacrifice are *Brahma*, offered by *Brahma* in the fire of *Brahma*. He realizes and merges into *Brahma* who cognizes *Brahma* alone in his action. Thus an enlightened person views all his actions as *Brahma* (BG 4-24).

Attainment of God - 'ईश्वरप्राप्तिः':

We also attain God if we perform our action without attachment. One must therefore perform his obligatory duties also without attachment says Gita, one who does so, attains the Supreme state of bliss (BG 3-19).

Gita also says that by depositing all actions in God, one can even fight with an attitude of detachment. Dedicating actions to the Supreme Self, with mind-thoughts stabilized on in the Self, freed from expectations and selfishness, one should fight (continue to carryout whatever duty is assigned to him) without any mental torment (BG 3-30).

Gita describes that these actions are like flowers used

in worshipping God from whom all beings proceed and multiply. One attains perfection by worshipping " by dedicating his actions to God from whom all existence has evolved and who is pervaded in this universe as a whole. (BG 18-16).

The message is therefore to work with hand and meditate upon the Lord Hari. A person with desireless action thus knowing the truth " having realized Self, thinks he is not doing anything, though he is seeing, hearing, touching, smelling, eating, going, sleeping, breathing. He knows that it is the senses that are operating in their objects. One who works. One who acts abandoning attachment, dedicating his deeds to God, remains untainted by sin, like a lotus leaf by water (BG 5-10).

In fact Gita tells further that No duty remains for the one who is thus Actionless even though involved in Action, he enjoys the bliss of Atman. Gita says that the person who rejoices in the Self, is satisfied with the Self and is contented with the Self, has no obligatory duty at all (BG 3-17)

### Practical View

Not only on the path of spirituality but also in any work in the day to day life, it is desirable to work without any desire for the fruits just as the mother takes care of her infant child without any expectations. This way the attention is fully devoted to work and it is performed dispassionately without any thought of or interest in the fruit of the action. Thus the person actually obtains infinite gains as compared to the effort he puts in. He also enjoys his work which is also beneficial for the journey toward fullness - 'पूर्णत्व'. The point is every action has certain effect and can be successful or may be not, it will have certain good or bad effect on our mind and also on our relationship with others. Any action

thus brings bindings but action without any expectation for fruit or attachment to action and also to inaction, does not bring any such binding to the doer. The satisfaction one derives from a properly and skillfully carried out work is much more valuable than whatever monetary or otherwise return it may fetch. His attention to carryout his work carefully to the fullest of his ability, is much more important for his own progress than whatever material reward the work may be fetching. In the phrase desireless action - 'निष्काम कर्मयोग' the emphasis is on desirelessness 'निष्काम' and not on action 'कर्म'.

Pleasure hunters, having no curiosity about spiritual aspects, usually go after rituals as mentioned in various words in scriptures. They cling to pleasures and power and their mind is unsteady because of only running after pleasures and cannot realize the ultimate harmful effects of only running after sensual pleasures as has been mentioned in the analyses of various actions and behaviour under *Nistraigunavichar* earlier.

Every action should be performed with feeling of earnestness as if it is a sacrifice and further it should be carried out without any attachment and only as a part of duty and not for any fruit. Then only there will be no bondages from that action to the doer. In fact whole life should be treated like a Yajna " like a sacrifice to be carried out with perfect attention and diligence but without expecting any fruit, and without bothering about the result.

Desireless action has a powerful effect both on the individual and the society. Always absorbed in action, body of the person thus engaged, is kept pure and healthy. The society in which he lives prospers too. The farmer, the trader, the office goer, the industrial worker and all others

thus engaged to contribute to the welfare of the society by their action with their full ability and dedication. Desireless and skillfully done work also has another great gift which such a person receives, the gift is that of '*Chittashuddhi*' .. purity of mind. While performing such an action he develops his virtues along with the outwardly action, as many saints from various professions in the past did achieve purity of mind and spiritual progress. Further he sets an ideal in a society which others follow. In a society there are younger than him who need some ideal to follow. Another thing that though he may have reached the top, he continues action because it has become his nature, he can not live without it, he sees joy only in the desireless action.

Another important point is that everything that we earn as a result of an action is not entirely ours but we get it because many others have also put in their effort along with us in completing the action, the outcome must therefore be shared and we should accept only that which remains after such a sharing. Without such sharing, enjoying it full by oneself is considered an act of theft. The principle of gratefulness to the family, to the society, to the world because of which and with which we live, is thus emphasised in Gita.

Gita is thus pointing out that one, who has learnt that he is not the doer, it is God everywhere, and whatever he is doing as a duty, is his worship of the God. Such a person though living in this world and performing various actions through various organs of his body but mentally only stabilised in God, has already realised God and nothing is left for him to be done or achieved further.

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## The Secret of Success And Happiness

# Matter And Spirit

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“Never the spirit was born, the spirit shall cease to be never;  
Never was time, it was not; end and beginning are dreams.”

### Bhagavad Gita

In the beginning-less beginning, there was nothing. It was Absolute Silence, deep Silence. Gradually, impulses and bubbles manifested in the depth of Silence and gradually up-welled to the surface as waves and tides. The Ancient Scriptures of India (ASI) identify these small imperceptible tremors, impulses, and bubbles as the ‘Chittiritti’, and say, ‘God Willed.’ It is just like what is said in the Bible. “Let there be light” said the Lord, and “there was Light”. This ‘Will’ of the Supreme Lord has caused the uncaused Prakriti. In other words, Nature i.e., Prakriti, is the manifest of the unmanifest Purusha, the Supreme Lord. There are two ambiguous statements here. One is the ‘beginning -less beginning’ and the other ‘uncaused cause’. It is called the ‘beginning -less beginning because, we cannot understand where is the beginning for the self-existent, omniscient, omnipotent, and omnipresent Spirit. Similarly, the uncaused cause or the cause of all causes (‘Kaaranasya kaaranah’) is Pradhana, the Prakriti, that existed by its own right as ‘God’s Will’. Who can decide about ‘the Will of God’? If the Will of God is the ‘Spirit’, Prakriti is the power and strength of the Spirit. Energy and Spirit are inseparable; it is ‘ONE’ and the Absolute. This inseparable Purusha and

the Prakriti, the Spirit and Shakti (the power and strength behind the spirit) exist in deep Silence as 'avyakta', the unmanifest. It is just like the seed that contains the blueprint of the tree. If you cut open the seed, you will not find anything inside the core. This is the reality but inexplicable! Nothing can reach this depth of ocean of Consciousness and the Ancient Spiritual Scriptures of India proclaim that it is beyond words and sound to reach there, "yatra vaacho nivartante..." meaning, 'the words and sound return unable to reach there.'

Thus, there always existed ONE supreme Purusha with unlimited potentialities - of knowledge, creative power, and dynamism. We normally consider the supreme 'Spirit' as the Lord of the Universe, God, and all this material world as His creation. The material world exists in the image of the Lord and what ever we see, hear, smell, touch and feel is the presence of the Lord in names, forms and functions and nothing else. So, "God created man in his own image" (The Bible, Genesis 1:27). Spirit is the infinite, timeless, space-less, limitless 'Being' that is the source of everything, and it underlies as the datum line, as the foundation or the basis of all creation. There is, thus, the evolving spirit, the spirit of the body, mind and vital being known as the psychic being, or the evolving personal being. This makes us think again and again, contemplate on our true nature. Spirituality is in essence the nature of our religion to seek Him, the Lord within us, within our self, our inner Self. Maharshi Sri Aurobindo says, "Spirituality is the awakening to the inner reality of our being, to a spirit, self, soul. It is an aspiration to enter into contact with greater Reality..... a turning, converting, a transformation of our whole being .... into a new self, a new nature."

So there is the need for a clear understanding of the supreme spirit, the universal spirit, the one supreme Lord,

God or by whatever name we call 'HIM'. HE is the 'One' and the 'only one' the supreme Lord, 'Ekamevaadviteeya', and if we treat the external world as the 'other', as Matter different from the Spirit, it is due to our ignorance. This ignorance is the screen that prevents us from knowing the reality. It is the Mind that makes us believe that the Matter is really something that could be seen, heard, touched, smelt, and felt; it is different from the inseparable spirit about which we know something but not very clearly. But, it does not understand that the same matter exists now and does not remain there after some time. It does not understand the waxing and waning of matter over time. It does not believe that the same matter is undergoing change with time and distance and hence, not real. The mind refuses to believe the concept of reality that insists that, in order to be permanent, anything should remain the same for all time to come.

The external world is made of objects of different size, shape and forms: gaseous, solid, and liquid semi-liquid or plasma. These are the objects of the external world that our mind perceives through the senses. Hence, these are also known as the sense objects. We have got the sense organs to experience and enjoy these sense objects. But, we do not know who really hears, sees, touches, smells and feels these objects since our physical body, or the sense organs are only instruments to carry the impression of the images and convey the messages of experience. So there must be someone else who sits inside enjoying all this drama of life. That is the reason why we say, it is my body, my mind, my eyes, my limbs, etc. Mind is also an instrument to experience the objects of the world. In a way, this external world is quite enjoyable and it has been created by the Lord for HIS enjoyment through our body and mind and the senses. So, it appears that, 'the Lord created it

and entered it' and this statement is substantiated by the ancient scriptures. The Sutra is : "Tad shrushtvaa tadeva praavishat", meaning, 'having created creation, the Creator entered it.'

Sage Jaimini says, 'this world is for enjoyment' and the scriptures - 'Shruti' (what is heard) and 'Smriti' (what is memorized) also uphold the view that 'it is HE, the supreme Lord of the Universe who is the enjoyer.' The Lord has created the world for his enjoyment. Ancient Indian Sage Jaimini says that the Lord has hosted an eternal banquet with inexhaustible sources of enjoyment for the Jeeva to enjoy and there are the special deities to look after the needs of these guests! Remember, the Jeeva is a guest! The Jeeva has the Mind, the senses and the sense organs to enjoy and each one of these is represented by a Deity. Thus, it is clear that all objects are for enjoyment and this includes whatever- living or nonliving, found on this earth and elsewhere. The Lord has created this objective world for HIS enjoyment, and HE only enjoys it as the Jeeva, through the medium of his own creation. This is supported by the Sutra: 'Tadshrushtvaa tat eva praavishat,' meaning, "Having created the creation HE entered it," and "Jeevo Brahmaiva na parah," meaning, 'Jeeva, the creature is none else but the Brahm'. Hence, it may be inferred that, the Supreme Lord is the 'Spirit' within the body and the Ancient Scriptures support this view.

The most important thing about the 'Spirit' is that it is the guiding factor in our life. We cannot exist without this Chetanaa, (the 'chaitanya, or shakti'), also known as the 'Praana'- the vital force, the creative power, or the 'intelligence' or the 'Consciousness.' Although it is there within us as the sustaining force, the guiding force, we cannot see, touch, feel, or smell this 'Spirit'. Of course, we have heard much about it. No body has ever known about



the soul satisfactorily, or has ever fully expressed his experience of the Spirit. Everybody has his own experience in this regard and it cannot be verified, universalized, or repeated. But, one thing is certain that everybody knows it. At some time or the other, everybody has experienced this 'spirit' - as some sort of power, thrill, joy, and unbounded happiness. True happiness is attributed to the Spirit. The most important thing about this spirit is that it has come on its own, all on its own accord and stays with us as long as it desires, as per its own Will. It is different from the body and the Mind in which it is embodied. It has its own existence, independent of the body and the Mind. It is free. It is seen as self-confidence, courage, strong will-power, intuition, intelligence, knowledge, determination and power of discrimination, judgment and wisdom. These are all qualities that has emanated from the 'Spirit' Within'.

“The Creator created and entered it” is the Sutra, the formula, that explains that all matter are supported by spirit. Spirit is the innate power, 'Shakti' bestowed by the Lord, the Creator. Without the Lord's grace, not a blade of grass moves. It is under HIS WILL that the ever-expanding Universe keeps moving. Anything that does not move is dead or inert, and that will be soon discarded. The power behind the creation, the Supreme Lord of the Universe, is called 'Naaraayana', or Vishnu, the ever flowing all-pervading Universal Consciousness. Shri Hari Naaraayana is the WILL, the thought force, the vibrant energy, the Spirit behind all creation. This same Spirit is the Shakti behind the Sun that shines. It is the same Spirit or Shakti behind the Fire that gives heat and the Air and Water that support life. The Wind blows and the Fire burns at HIS WILL. There is a beautiful episode that makes this point clear.

Once, the Devas were jubilant and bragging, taking all credit for securing nectar from the Ksheer Saagar. The Supreme Lord 'Brahm' wanted to teach them a lesson and came in disguise as a Yaksha. Indra wanted to know who was this Yaksha that he had not-seen-so he sent Agni to find out who it is. Agni presented himself before the Yaksha and the Yaksha asked Agni, "Who are you? What are your powers?" Agni bragged that he was the powerful and the much praised Fire God and can burn anything. The Yaksha placed a small grass and asked him to burn it. Agni could not burn it, returned and narrated the incident. Indra asked Vaayu to go and find out about the Yaksha. Vaayu, the wind, also faced the same problem. He could not move the small piece of grass and return ashamed of himself. Finally, Indra himself went to see the Yaksha, but the Yaksha had disappeared, and in his place stood Hymaavati, daughter of Himavan, also known as Durga, or Shakti Maata. Indra prostrated before her and asked about the Yaksha. Hymaavati told him that the Yaksha, indeed was the Supreme Lord in disguise. Agni and Vaayu were fortunate enough to see HIM, at least in the form of a Ykasha and Indra, the God of the Gods, missed the opportunity of seeing the Lord in disguise. The Devas realized their mistake and subdued their pride and arrogance. Indra felt sad that he missed the great opportunity of meeting the Supreme Lord of the Universe. But he was thrilled to see Durga Maataa, the 'Shakti', behind the Supreme Lord. Ever since this incident, the Gods and the Goddesses have come to realize the TRUTH that there is a greater force, power, behind every object of creation. The Sun shines because of this 'Shakti', and the elements Fire, Air, Water, and Earth have got their distinctive nature and power from the Spirit, the 'Shakti Maataa', that operates behind them.

So, it is God's Will. "HE WILLED", say the Shruti

and Smruti, the Ancient Scriptures of India (ASI). The Supreme Spirit, Sri Hari Naarayana, encompasses the entire Universe as stated in the Ishavaasya Upanishad : "Ishaavaasyam idham jagat."

Unlike the eternal riddle whether it is the seed first or the tree first, there is no question about the spirit being the first to fill the Universe. But what is this spirit like? Is it like electricity, gravity, electro-magnetism, or what is it like? All these forces operating on matter are spirit with their specific distinctive characteristic properties, but the Spirit that we are talking of is more than all these, and that includes all these and much more. It can activate any inert substance and recharge the feeble and silent battery, infuse 'energy supreme', called 'Chetanaa'; it is creative and it enlivens. By mere intention it creates whatever it desires. It is 'chit' - pure intelligence, 'Consciousness', Knowledge, and Bliss. It pervades all objects as creative force, 'Prana' and brings happiness and bliss. It occupies the core of the substance and pervades the whole body and enlivens it, makes it dynamic, creative, and enjoy supreme happiness. It is the 'Aatmaa', the Soul, the core of the substance, the Subject. It is in every atom and molecule, every cell, and every microscopic sub-atomic particle. It is so minute, subtle and imperceptible that nobody knows it. Everybody knows it is there, but nobody can pin-point it and say, 'this is it'. This is the core of the Universe and at the same time the center of the sub-atomic particle or the cell. 'It is smaller than the smallest, and bigger than the biggest' - "Anoraneeyan mahato maheeyaan", and it is a 'the beginning as well as the end in itself', say the Ancient Scriptures of India.

Now, we know that the 'spirit within' is the central force that governs life. It is 'Chetanaa'. It pervades the body and supports the function of the body without any external

aid or support. It enlivens and provides energy and intelligence for all creative activity of the body and the mind. It is the soul and it is nearer than the hands and limbs, if we want to know, or it is as distant as the Universe beyond! It is 'one only' and there is nothing else. It is the image of this one in all others, just as the same one single sun is seen in the pool, mirror and glass pieces everywhere as many, reflecting the shine and colored light. It appears as many, but actually it is one, and 'one only' supreme Lord 'Sri Hari Naaraayana.' 'The Lord, 'Paramaatmaa' entered the body, the Jeeva, and resides in the core, the heart or the Soul as the 'Jeevaatma', say the ancient scriptures. Further, it is said that, 'HE is in us, but we are not in HIM', It is this ignorance that keeps us away from HIM, the Supreme Lord of the Universe. It is this ignorance that makes us think, what all we see, hear, touch, smell and feel as something is the external world, although these are his tricks to make us happy, cheerful. Actually, it is His Leela; HE does all this HIMSELF and we think it is some thing different, external, and true. He, the Lord alone is true, 'sat', and all else is unreal, 'asat'. The external world of objects is, thus, unreal; it is illusory. It is there now and it is not there. What we see today disappears right in front of us without our knowledge. It is ever-changing and fleeting. It is like 'swapna', a dream. In dream, the images appear incoherent, fleeting, unbelievable, and not worthy of any importance. But the same thing assumes importance in our 'jaagrata' state, waking state, due to our ignorance. In fact, whether in jaagrata or swapna state, the world is unreal; only in 'sushupti, a state of deep sleep, the reality exists. The objective world does not exist in deep sleep. The Mind and the senses are at rest, united with the Soul, and the screen on which the images of the objective world are projected is absent. Everything is calm and quiet; it is absolute Silence. This reality can be realized if we cross the three stages-



jaagrta (awake), swapna (dream) and sushupti (deep sleep), and reach turiya and turiyaateet, the transcendental states, or higher levels of Consciousness. In these stages of deep meditation, we are aware of the reality of our existence. It is just like we are aware of our deep sleep.

It is here, that the problems become more complicated. We have reached such a point of no return, that we cannot distinguish between what is 'real' and 'unreal', what is 'internal' and 'external', and what is 'one' - the 'Self' and what are those, 'many', or the 'other'. We do not understand what the Vedanta says, "that all these are not really two or more than two and many ('dvait') but 'ONE' only", in spite of repeated clarifications. We have become so used to the fleeting objects of the external world that we believe them as real and refuse to change our opinion about them with the result we are deluded. We get into problems, experience disappointments, and feel the pain and misery due to our ignorance. How to overcome this ignorance is the problem. This ignorance is costing us our joy and happiness : it is making our life miserable. It is just impossible to continue in this sort of duality, ignorance and there is an urge, an internal surging force to KNOW the TRUTH and get out of all this rut as early as possible. 'To Know' is the only way to get out of it. Once we know the truth, we get to the root of the problem and root it out, so that there is no more ignorance, there is no more illusion, delusion, misery and suffering. It is 'Salvation' 'Mukti' release from all bondage.

Hence, it is the reality of things, the truth behind all this make-believe objective world, and finding the ways and means of getting to roots, reaching the core of the object, are the problems, and we are all in constant search. Whether it is the spiritual seekers, Rishis, or the scientists, the goal is the same; it is the search for TRUTH. But, the most

startling revelation here is that the Truth we are all searching for, is no where else to be found but within ourselves; it is at the very bottom of our heart and we are looking for it up and elsewhere; surely we miss it!

Now the next immediate question about the spirit is about its origin. We know it is everywhere; we know it is not possible to know it by any ordinary means we know of. There is a definite way of seeking it. It is well documented in the shrutis and smritis and it is a very rigid exercise. But it is not possible to say anything about its origin. There was a congregation of all the learned sages and this question was put to each and everyone separately and it was decided to go into deep meditation and find out the answer from the source. All the sages went into deep contemplation, meditation and got the same answer. They all stated, 'I, now, know that 'it is knowable but not known'; it is self-existent. It has no beginning and it has no end. It has always been there and will exist forever, at least until HE decides about it. Everything that we know- that existed in the past, that exists at present, and that comes to existence in future, are the products of manifestation of the unseen, the 'unmanifest'. It is the beginning as well as the end in itself. There is nothing else, besides THAT. That is the everlasting spirit that begets matter and matter returns to spirit. The spirit and the matter together go to make the material world. 'Man is partly matter in Body and Mind, and partly Spirit in the Soul.' 'Whoever disagrees with this denies his own existence', say the Veda. When we are operating with the external world we do not take cognisance of the inner Self; when we dwell in our inner Self, we are not connect with the external world. Whoever is capable of dwelling in his inner Self, as also, witnessing the external world has reached the higher state of Consciousness and is capable of seeing the reality. He sees the Creator in the creation; he

sees both matter and spirit in its supreme glory and enjoys the bliss of creation!

### Origin of the Spirit

As already stated, nobody knows the exact nature and origin of the Spirit. It always existed as void, 'Shoonya' ('Nothing-ness'), or SILENCE at the bottom of a vast, deep, expansive Ocean of 'Prajnya', 'Consciousness', i.e., the 'PRAJNYAA-SAAGARA', or Ocean of KNOWLEDGE ('Jnyaana-saagara'). The entire Universe, the whole of the 'Brahmanda', containing millions of Universes called 'Ananta Koti Brahmaanda', is held within this unbounded ever-expanding space. The secret is that space is created by the spirit, the flow of Consciousness ('Prajnyaadhaara') wherever it expands. We try to fix the limit of the unlimited and calculate that which cannot be calculated; that is our sheer ignorance! But, in our effort to measure the limitless and the un-measurable, and count the innumerable, we have arrived at some very interesting details. These are the dimensions of energy, matter, space, time, causality, and 'Consciousness' - the unbounded!

First, 'it was already there' and, second, 'it is the causeless cause', the self-existent; nobody ever created it. 'It is self-existent'. Vedantins call it 'Vishnu' since it is all-pervading supreme SELF ('Vish' meaning, 'to pervade', 'enter into'). Nobody can ever question its (the Spirit's) ability - either to exist without any support, or to 'create' since it is the self-existent, omnipotent. 'Creator' by itself, the Father, the 'PURUSHA'.

Second, it is omniscient and omnipresent. Hence, it (the Spirit) is also known as 'Shree Hari Naaraayana', 'Shree' meaning, resourceful enough to create anything and everything, 'Hari', meaning, constant flow of energy (Chetanaa), consciousness (Prajnyaa), Praana or the vital

force, and 'NAARAYANA' meaning the path of flow, expanding Universe in unbounded space. Hence, He is the Supreme Lord of the ever-expanding Universe. There is a whole Upanishad, the Narayanopanishad that eulogizes the power of the Creator, the Father, the Purusha, 'Shree Hari Naarayana' Although there is no name and form ('Nirguna-niraakara') He is described and praised by a thousand names in Vishnu Shahasranaamam, in the famous epic Mahabhaarata.

The Sanskrit term for expansive flow is Naaraayana, or 'Hari', meaning 'flow'. It is the SELF of the Universe, the centre, or core of the Universe. It is the potential energy constantly turning into kinetic energy, as electro-magnetic waves, solar radiation, electricity, magnetism, gravity, and, it is the centrifugal as well as the centripetal force, the force of attraction as well as repulsion; it is a huge atomic reactor, or the thermonuclear reactor, a huge dynamo discharging electricity as in thunder and lightning! It is 'Silent' and 'Dynamic' at the same time. It is abstract, and it is subtler than the subtlest. 'It is there and it is not there,' For a confused mind; but is always there for a true 'Jnyaani', knowledgeable person. It exists in the atom and in the stars and galaxies of stars. It is everywhere in the Universe and, it is the center of the Universe and the core of the matter, the atom. It is omnipresent and omniscient. It is self-referral; it knows all. Mathematicians and Physicists have tried to know THAT and now the Biologists are also at it. The physicists are searching for THAT in the atom and the biologists are searching for the same in the DNA and the RNA. It is not possible to find it since it is not visible. It is 'Shoonya', Zero in mathematical language, or it is 'void', or it is the 'nothing-ness' to the scientists. Now, the physicists dealing with quantum mechanics have come to know what is called the 'Unified Field' and have designed



it in a concept known as the 'Langrangian Superstring.' This Lagrangian superstring tries to explain the Unity concept of Matter and Spirit. The biologists have been experimenting with the cell, the cytoplasm that is considered as the primeval life form and have discovered the genes. They have indentified the di oxyribo nucleic acid- DNA, and the Ribonucleic Acid - RNA - and constructed its structure in a 'double helix' ladder to explain the nature and function of the organism. But, the Vedantin is specific about this 'Advait' and puts it as 'Ekam', 'Poornam' and 'Ekamevadviteeyam'. i.e., 'UNITY', 'WHOLENESS', or 'TOTALITY', i.e. the 'Rk Veda.'

Thus the origin and development of 'Spirit and Matter' lie in the eternal, vast, deep 'Ocean of Consciousness'. These are embedded in the 'Silent Dynamism' of the 'Rk's, the Mantra, and the Brahmana of the VEDA. The Veda is the seed of the 'Kalpa Vrisksha', the wish-fulfilling tree. It embodies TOTALITY, the WHOLE BODY OF KNOWLEDGE of the Universe- its past, present, and the future. The Veda, i.e., Knowledge, transcends time, space and causality. It is eternal.

## THE VEDA

The 'Veda' is everything. 'Evam Veda', as they say, is the final verdict, unquestionable and beyond any shadow of doubt. Veda is Knowledge. It is Brahma Vidya, Supreme Knowledge, and it holds the TRUTH. It holds the secret of the origin, growth, and development, and finally the dissolution of the Universe. But the secret remains a secret forever. It is extremely difficult unfold the secret hidden in the Veda-in the silent Gaps, or Sandhi, of the 'Rk's, the Richa, the Sukta, and the Mandala, and the gaps between the Veda and the Vedic Literature numbering forty in all. The Veda are one. It is not only ungrammatical to say so, but it is also illogical. But, that is the truth. Knowledge

cannot be many. Knowledge is always one and it is in plural number. All the Veda and Vedic Literature constitute one single 'TRUTH' ('sat), 'KNOWLEDGE' ('cit'), AND 'BLISS' (anand) - 'SACCHIDAANAND'.

Sri Hari is 'SACCHIDAANAND' is the embodiment of Truth, Knowledge and Bliss. The true nature, the svaroopta, of the Supreme Self, Sri Hari Naarayana is Truth, Knowledge and Bliss. The goal of human life is to attain this. The Veda and the Vedic Literature guide us in this pursuit of Truth, Knowledge, and Bliss.

The Veda is called 'apaurusheya' since it has come out of the breath of no ordinary person than the Purusha, the Supreme Lord Himself. It is 'Maha Purusha', the the unmanifest Niraakaara Nirguna 'Brahm' (the One without any name, form, and qualities or Gunas) from whom it has emanated as his 'cit' i.e., 'Will', as his breath. And, one after another, every syllable has sequentially emerged out of the deep Silence of the Ocean of Consciousness, the 'Brahm' also known as the 'Prajnyaasaagara'. First it is 'SILENCE, known as shoonya or void- 'Abhaava' (Vacuum), in its four stages of dynamism, and then it is the collapse of the sound of the syllable, the 'Akshara' ('kshara' of 'A') into deep silence in a sequential order, each syllable producing the next and the next, and so on. It starts with the first syllable of the first Mantra of the 'Rk Veda':

“Agnimeelay purohitam yajnyasya devam rithvijam  
hotaaram ratna dhaatamam”

The first two syllables in the above Mantra are 'A' and the 'k'; together they make the 'Ak' from which the word 'Agnim' has come out. 'Agnim' in Sanskrit stands for Fire, may be from sun, the stars, or the heat, energy, or whatever, that supports life. 'Ak' in itself is complete,

'Poornam', or Full, containing the whole Universe within it. The syllable 'k' stands for 'kana', the sub atomic particle. At the one end of the scale, the open ever-expanding endless opening is the 'A', the macrocosm, 'Akhand', the WHOLENESS. 'Rk', i.e., the Mantra of the 'Rk Veda' has emanated from the deep SILENCE bringing forth with it all the design and plan of the Universe that materialized from Silence and Sounds is the outcome of impulses and vibrations that transformed into images and objects of the material world. This may at first appear to be too simple to understand and appreciate. But, it is the 'Veda', the 'Truth'. The syllable 'A' holds the entire expanding Universe within it. It is 'Akhand', the 'Brahmanda' and holds the WHOLENESS within it. 'A' is Universe unbounded, ever-expanding, and the one endless, or open-ended WHOLENESS as explained in the Sutra : "Poornasya Poornam aadaaya...." of Kena Upanishad. Here, the first letter of the first mantra of 'Rk veda' is FULL within itself and it holds the Universe.

This study of structuring dynamics of the 'Rk's of the Veda is a challenging subject for the scientists as well as the spiritual seekers (Rishis). The seekers have an advantage here due to their ability to look through their inner eye, the Third Eye that turns inward and gives a clear perspective of the Universe in-depth, than the two eyes that look outward and can see for a limited distance only and transfer the images of the objects within their ability to grasp. These limitations prevent the scientist from getting closer to the Reality although he has devised very powerful electronic devices like spectrosopes and telescopes and radio equipments. It should also be remembered here that these gadgets are of very recent origin whereas the Veda is at least 6500 years old! Thus, there is no doubt that a careful scientific study of the Veda would reveal much finer

aspects of the Universe quickly provided the technique of the study like Transcendental Meditation (TM) is perfected.

The 'Rk's of the Veda are self-emanating Sounds and GAPS of different quality of Vibrations rising and falling in a coherent contiguous meaningful association. There is symmetry, symphony and melody in this 'Rk's. They are mathematically precise and repeat in scientific precision and accuracy the precision symmetry phony, melody. Beauty also exist in nature created by the 'Rk's. The Rose, or a Lotus exhibits these qualities and the same is reverberated in the sound of a cuckoo or a peacock. When a sculptor or a painter produces a piece of excellent art, the same qualities reverberate and nobody can miss the beauty, symmetry, and symphony and melody. A famous poet has said, "The unheard songs are sweeter."

The mathematical precision in the Veda is very clear. If we carefully examine the 'Rk Veda', we find that there are 9 Richas (Verses) in the first Sukta and each Richa consists of 24 Aksharas (letters) in 'Devavani', almost similar to Sanskrit syllables. Sanskrit is easier as compared to the Devavani. Further, there are 24 GAPS, Sandhi between each of these 24 syllables. The 24 syllables are grouped into three Paadas (Feet or Metres), and each Pada has 8 syllables representing the 8 Prakritis or Gunas (Nature) - Ahamkaara, Budhdhi, Manas (the 3 anthahkaranas or inner instruments), and Aakaasha, Vaayu, Agni, Jal (water) and Prithvi (Earth) that constitute the 5 basic elements.

There are three levels of self-elaboration. First Mandala of 192 Sukta, including one Avyakta Sukta, constitutes the Second Level of Self-Elaboration. Further, there are 192 Aksharas (syllables) in each of the 2 - 9 Suktas. Thus, each Mandala has 192 Sukta including one avyakta sukta (GAP). Again, there are 192 Sukta in the 10th



Mandala That constitutes the Third Level of Self-Elaboration. It is Self-Elaboration in the sense that each of the previous letter, or the Richa or the Sukta has evolved onto the next new syllable, Richa and Sukta, respectively. This structuring of the Veda has been made possible by the vibrations of different wavelengths, intensity, and velocity and the energy components within GAPS. Color associated with the Gunas or quality emerged from the vibration set off by the 'cit' or impulses in deep SILENCE of the depth of Ocean of Consciousness. It is self-evolving and has never been first uttered by any human being. Hence it is known as "Apaurusheya". It is the Natural Law. It is the Constitution of the Universe. This Supreme Law governs the Universe. All other Laws originate from this Supreme Law of Nature. It is this Law that governs the movement of the Stars and the Planets. This Natural Law has a built-in structure of its own and does not depend on any other external source for its power and functions. It is self-existent. It is omniscient and omnipotent. It is Silent and dynamic at the same time. Even if any one of these two, either the Silence or the dynamic becomes preponderant, the process evolution stops and the creation stops. Creation is the function of a self-propelling force evolving out of deep Silence, emerging out and collapsing back into itself. In this process of creative action, dynamism, sounds and images are evolved.

This structuring dynamics of the Veda or the Technology of Consciousness is the Mantra ('Rk's) and its creative ability is the Brahmana and it holds the key to evolution! Each and every sound produces a letter of the alphabet 'A' or 'Aa' in Sanskrit creates the image of the entire Universe and holds it within itself and it gives rise to the letter of the alphabet in succession with coherence and creates an image of its equivalent depending on the nature of the vibration of the Sound waves generated by

the letters. Every letter or syllable is complete (FULL) by itself here. For example, the first letter 'k' the sub-atomic particles 'kanas'. Thus, 'A' is complete as the Macrocosm, and 'k' is complete as the Microcosm. Each is distinctive WHOLE rather than a part. The Macrocosm is FULL, Poornam in itself and consists of the Universe of galaxies and stars. Similarly, the microcosm consists on innumerable sub-atomic particles combining in different ratios and proportions to constitute material objects of gases, liquids and solids. Each and every particle is complete or FULL (Poornam) here. Hydrogen atom is full and oxygen atom is full and the water particle formed of the combination of these two gaseous matter in the proportion of 2 H and 1 O is also Full, (WHOLE or POORNAM). This beautiful organization of material world is the power of Brahmana and the structuring dynamics or technology of Consciousness is the Mantra and, together, these two constitute the VEDA.

Hence, creation is the simultaneous function of the inherent potential power within the 'Silence' and 'Dynamism' of Natural Law. This Natural Law is the organizing power. It is Silent and 'self-referral; it holds all the qualities of intelligence and knowledge required for creation. It is dynamic and propels the creative intelligence to creation of objects of the material world. In its self-interacting dynamics, the Natural Law blossoms into different qualities of intelligence, the Veda and Vedic Literature enumerated below, and each one of these is a mode of holistic value of Natural Law, complete in itself, as stated in the Sutra (aphorism):

“Poornam adah poornam idham poornaat  
 pornamudachyate;

Poornasya poornam aadaaya poornam evaavashishyate.”

(Kena Upanishad)

First it is the 'Rk' Veda samhita', the holistic knowledge, that is 'Apaurusheya', that emanated from the deep breath of 'Brahm' or the 'Brahman'. Here, the 'Brahm' or the 'Brahman' is the Supreme Consciousness that pervades this Universe. It is the same Spirit, the Soul, or the Core of the Subject, that propels all the objects of creation into action by its sheer presence as creative intelligence and vital force 'Praana'. This holistic Value of Natural Law with all the specific values as in its thirty-six divisions and their numerous subdivisions have their seat in the Self, the 'Aatmaa', the Intellect, the Mind, and the Senses; These are the different levels of Consciousness or Intelligence that exist in the Samhita of the Rishi, Devata, and Chhandas, i.e., the Totality, the UNITY, of the Seeker, the Sight, and the Seen, or the Unity of : 1. The Knower Shri Hari Naarayann (Jnyaata). 2. the Knowing (Jnyeya), and 3. The Knowledge (Jnyaana) or in Vedic terms : the Rishi, the Devata, and the Chhandas.

Knowledge and experience of 'Rk Veda' and the thirty-six qualities of Natural Law are the qualities of Consciousness that educate and enliven every individual and provide the necessary intelligence and ability to perform, and thereby enable the individual to live a perfect life. This ability, potentiality, intelligence, is available to all, without any distinction; but it is not possible to harness this potential without proper guidance from a learned Yogin. However, there is no harm in trying to know about the innate capacities hidden in oneself. By God's grace, the means of harnessing this innate potential will also be known.

The Thirty-six specific parts of Natural Law are the functioning intelligene of Nature which have their seat in the Self, (the 'Aatmaa'), in the Intellect (Budhdhi), in the field of Mind (Manas), and in the field of the Senses

(Indriyas). This is similar to the Samhita that has its seat in the Rishi, Devata, and the Chhandas and each one of these is complete (poornam) in itself. The 'Aatmaa' is 'WHOLENESS' ('POORNAM') - the Self-referral eternal source of Intelligence, Knowledge the Veda.

This Wholeness is expressed through the first letter 'A' the first syllable 'Ak', the first word 'Agnim', the first Richa (verse) of the "Rk Veda":

"Agnim eele purohitam yajnyasya devamritvijam. hotaaram ratna dhaatamam." Further, the WHOLENESS is expressed through the First Sukta collection of 9 Richas, and the First Mandala of Rk Veda, (containing 192 Suktas arranged in 'Mandala', or self-referral circle), and

- through the Ten Mandalas of 'Rk Veda'; and

- through the Six Veda: Saama, Yajur, Atharva, Sthaapatya, Dhanur, and Gandharva Veda; and

- six Vedaanaga: Shiksha, kalp, Vyaakaran, Nirukt, Chchand, and Jyotish; and

- six Veda Upaangas; Nyaaya, Vaisheshika, Saamkhya, Yoga, Mimaasa, and Veddanta and

- six Brahmana : Smriti, Puraana, Itihaas, Brahmana, Aranyaka, and Upanisad; and

- six Ayurveda: Charaka, Sushruta, Vaagbhataa, Bhaav Prakaash, Shaarangadhaar, and Maadhav Nidaan; and,

- the six Praatishaakhyas- Rk Veda, Praatishaakhya, Shukl-Yajur-Veda Praatishaakhya, Krishn-Yajur Veda Praatishaakhya, (Taittiriya), Saama Veda Praatishaakhya, (Pushpa Sutram),

Atharva-Veda Praatishaakhya, and Atharva-Veda Praatishaakhya (Chaturaadhyayi).



All the above six areas of the 36 Vedic Literature are different qualities of Intelligence. Each one of these divisions, and every one of the sub-divisions of these divisions of the Veda, is FULL (POORNA) Complete Knowledge by itself and the Sutra is : Poornam adhah (That is Full), and Poornam idham (This is Full); In 'Agnim eelay purohitam...' every syllable is complete (poornam) by itself. In 'Ak' that stands for the Universe, the 'Akhand' - 'A', the Macrocosm, is full; and the 'khand' or 'kana' - 'k', the Microcosm, is full. Together, the entire 'Ak' is 'Full' (Poornam having the open expanse of the Universe at the one end and the point, the sub-atomic particle, the 'kana', at the other end forming into a spiral superstring. It is this WHOLENESS or fullness (poornam) that is the quality of Intelligence that governs the Universe.

The 'Rk Veda' is the Natural Law, the holistic dynamic creative intelligence and organizing power of the 'Supreme Brahman'. The Veda i.e., Knowledge, Intelligence, and Creative Energy, exists in the 'Rk's (Mantra) and the Brahmana. Creation is a phenomenon of constant flow of information, transformation, and evolution. It is the reality of existence. The mechanics of transformation lies in the unmanifest field of Silence-the GAPS - in the 'Rk's, Richa, Sukta, Mandala of the Veda.

As Maharishi puts it, "The sequential unfoldment of the structure of 'Rk Veda', which is orderly and symmetrical, displays the total potential of Natural Law within the structure of Veda and it is the source of Order and Symmetry in the Universe. Natural Law is Total Knowledge that lies within the domain of SILENCE and, Liveliness of Intelligence is in the nature of Silence. Self-referral Intelligence is the liveliness of both Unity and Diversity. Silence is the unmanifest point of pure intelligence

(Consciousness) into which each letter, syllable, word, or Mantra and Mandala collapses and disappears only to re-emerges as an evolved continuing, contiguous, coherent, meaningful new letter, new syllable, new word, or the next new Mantra, and the next Mandala. In this process of continuous transformation and evolution of the pre-existing one into the new, lies the liveliness of dynamism of the Veda, Pure Knowledge.”

What is the real meaning and purports of the ‘Veda’ and what are its implications to us? This is a very important question. The Veda is the seed, unmanifest of what all has so far manifested as the objective world, and who knows what else is yet to come? The entire plan of the future lies unmanifest in the seed just as the clarified butter lies hidden in milk and oil in the oilseed. “It is very significant to note that the unknown secret lies not in the sounds of ‘Rk’s of the Veda but in the GAPS and SILENCE between the sounds of ‘Rks’s of the Vedic hymns. It is indeed very difficult to bring out meaning from the depth of Silence. Only the blessed few who have reached the depth of the Ocean of Consciousness have experienced it. This is reason why the The Veda is said to hold the secret and the secret remains a secret as you unearth more and more of it. The entire plan of the future Universe lies hidden in the ‘Silence of the Veda’, not the sounds of the Veda. This is the challenge.

The meaning and purports of the Veda is thus, very clear. It means different things to different people and depending on the individual’s ability, the practical implications also differ. During the Vedic times, the Kings used to perform sacrificial rituals-Yagnya and Yaaga, in order to invoke the blessings of the Deities to get rain, good crops, and keep the people happy. The Veda contained all the necessary instructions in this regard.

Gradually, the Veda came to be known only as the ritualistic scripture and people who knew the language of the Veda read only the meaning of the ritualistic part of the Veda and ignored the rest. Even today we find this practice in many parts of India. Some went deep into the spiritual aspects of the Veda and developed rituals to get the power of the Spirit; these came to be known as the Shaakta group and some of them are practicing this technique even today.

There came a socialistic change in recent times and some knowledgeable persons interpreted the Veda to usher in social change in the rigid traditional Vedic society. But, it goes to the credit of Maharishi Mahesh Yogi to dwell at length on the SILENCE or GAPS aspect of the Veda and read the signals emanating from the impulses, ripples, waves and bubbles in the Silent Ocean of Consciousness. Since this is recent attempt and a more rational scientific effort is needed in this direction, it is too early to elaborate on this point without the necessary in-depth knowledge and experience. Fool-proof methods and techniques have to be perfected in order to quickly easily rise one's level of Consciousness as and when required. It holds out such a vast scope, immense possibilities, that it seems almost impossible to attain even a little bit, an insignificant part, of it. Probably, the Veda remains a secret forever! No wonder in it. However, an attempt is made here to bring out a little bit of this exposition of the new school of thought, the Maharishi Vedic Vishva Vidyalaya, in the following.

*(To be continued)*

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# Ramagita

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(15)

विशुद्ध - विज्ञान - विरोचनां चिता  
विद्यात्मवृत्तिश्चरमेति भण्यते ।  
उदेति कर्माखिल - कारकादिभि  
र्निहंति विद्याखिल - कारकादिकम् ॥१५॥

The last/ultimate mode of the mind (atma-vritti) which is illuminated by the light of pure knowledge is itself called Vidya (experiential knowledge of the Highest Self). (On the contrary) the action arises with the help of all subordinate factors in action, while knowledge destroys all factors etc. involved in action (15).

Explanation : The knowledge that destroys <sup>(1)</sup> action along with its factors is thus described in this verse:

In the empirical life of a man there are three states namely waking (jagrti), dream (svapna) and sleep (susupti). There is still the last or fourth state (carama atmavrtti) called Turya which is said to be the state of experiential knowledge. In this state there is direct knowledge or realisation (saksatkara) of the ultimate reality- the Self/Brahman/Highest God.



As actions are not useful for knowledge, they are to be given up. This is stated in the next stanza No. 16

(16)

तरन्मात त्यजेत कार्यमशेषतः सुधी--  
विद्या - विरोधान्न समुच्ययो भवेत् ।



आत्मानुसंधान -परायणः सदा  
निवृत्त-सर्वेन्द्रिय-वृत्ति-गोचरः ॥१६॥

Hence a person possessing good intellect should fully abandon all actions (karya). Thus there is not possible the combination (samuccaya) (of knowledge and action), as actions contradictory to knowledge. So a spiritual aspirant withdrawing the functions of all his senses from their external objects should get engaged in continuous (sada) contemplation of the Highest Self (16).

Explanation : The conclusion of Ramagita is that combination of knowledge and action is impossible, as there is contradiction between the two. So a spiritual aspirant has to abandon all actions. Then he is to hanker after experiential knowledge. For that, he first thinks over <sup>(1)</sup> what sruti and the teacher have advised. After the verbal knoweldge of the Self, he is to meditate on the Self for saksatkara for which withdrawl of senses from objects is essential.



A question may arise : Vedas have prescribed actions. Are they not to be performed? Or upto what stage are they to be performed? These questions are answered in the following Stanza No. 17

(17)

यावच्छरीरादिषु माययात्मधी-  
स्तावत् विधेयो विधिवाद कर्मप्राप्तम् ।  
नेतीति वाक्यैरखिलं निषिध्य त-  
ज्ज्ञात्वा परात्मानमथ त्यजेत् क्रियाः ॥१७॥

So long as a man deluded to Maya thinks that the body, etc. are the Self, till then he has to perform those actions prescribed by Vedic injunctions. (But what a spiritual aspirant has to do is this) After negating, with (Upanisadic) sentences like "Not such", all those things

(which are non-self) and after understanding (The real nature of) the Highest Self, a man desirous of liberation should abandon all actions (17).

Explanation : Here the word 'Maya' stands for ignorance (ajnana, avidya) which hides Self from the deluded persons. Due to this ignorance certain people think that the body, etc. are the self and they are the agents of actions. Such persons are eligible to perform actions laid down by the Vedas.

But a spiritual aspirant under the guidance of his teacher (or Veda) has come to know that there is the Highest Self that is different from the body, the world, the non-self (anatma) things. For Upanishadic sentences<sup>(1)</sup> like 'not such' point out that the Self is not like this world. The point of this sentence is the self is quite different from the world and worldly things. As explained under verse No. 18, the world is mere superimposition (adhyasa) on Brahman/Self; hence it, is false. Thus the Upanishadic sentences like 'not such' help us to show that the world is false, and hence it is easy to negate it.

Thus after knowing the Self and negating the <sup>(2)</sup> world, a man can abandon all actions.



Maya/Nescience is the root-cause of empirical life (see verse No.9). Due to Maya there is false appearance of world (See under Verse No. 28) wherein a man due to ignorance makes a distinction between individual self (Jiva) and Highest Self (paramatma). But when this difference between individual self and Highest Self is removed by knowledge, Maya ceases to function. This is stated in Verse No. 18

(18)

यदा परात्मात्म -विभेद-भेदकं  
विज्ञान मात्मन्यवभाति भास्वरम् ।

तदैव माया प्रविलीयतेऽज्जसा  
सकारका कारणमात्मसंसृतेः ॥१८॥

When in the mind (atmani) is clearly revealed (or is manifest) the luminous special (i.e. experiential) knowledge which destorys the difference between individual self and the Highest Self, then alone easily perishes the Maya, along with factors of action, which is the cause, of the empirical life of the individual self (18).

Explanation : In the false appearance of the world, ignorant men make a distinction between individual soul and the Highest Self. But actually there is no difference between 'jivatma' and 'paramatma' when experiential knowledge of this identity of individual self and the Supreme Self is manifest, then the Maya/ignorance the cause of the empirical life of an individual soul disappears along with factors of action.

In this verse, the word atman is used four times with different meanings, thus : Parama-atma is the Highest Self. The atma after 'paratma' means, the individual self. The word atmani means in the mind. And the word atma in 'atmasamsrteh' means the individual soul.



A question may arise : It is not that the Maya/Avidya destroyed the sruti-pramana may rise again? This question is answered in the following stanza No. 19

(19)

श्रुति-प्रमाणाभिविनाशिता च सा  
कथं भविष्यत्यपि कार्यकारिणी ।  
विज्ञानमात्रादमलाद्धितीयत-  
स्मस्मादविद्या न पुनर्भविष्यति ॥१९॥

How can that (Maya/Avidya) destroyed due to

knowledge arising from the means of knowledge namely Sruti will be able to perform the task (of again creating) empirical life for an individual soul)? For Avidya/Maya does not again arise on account of the knowledge of the pure, non-dual (Highest Self) (19).

Explanation : Sruti (=Upanisads) says that the Highest Self alone exists, one without a second and of the nature of consciousness. This authority of the Sruti shows that the ignorance has no real existence. Thus Avidya is destroyed in case of that man who knows that avidya is false and then Avidya cannot re-originate and cannot create empirical life for that man.



Knowledge destorys Maya/Avidya along with factors of action (See verse No. 18) and destorys all actions with subordinate factors (see verse No. 15). So after knowledge there is neither Avidya nor action. This means that knowledge alone independent of action becomes the cause of liberation. This is stated in the next verse No. 20.

(20)

यदि स्म नष्टा न पुनःप्रसूयते  
कर्ताहमस्येति मतिः कथं भवेत् ।  
तस्मात् स्वतंत्रा न किमप्यपेक्षते  
विद्या विमोक्षाय विभाति केवला ॥२०॥

If that (Maya/Avidya) once destroyed does not create (empirical life) again, then how can a man have the attitude of intellect namely 'I am the agent (of actions)? Hence knowledge (vidya) is independent (of actions) and it does not expect/require anything else; it alone independently shines as the giver of salvation (20).

Explanation : When Avidya is destoryed there is no empirical life. When there is no empirical life, there cannot be any



sense of egoism and actions. And when there are no actions, there cannot be any combination of action and knowledge. This shows that knowledge alone leads to liberation.



Moreover some sentences from Sruti explicitly state that action has nothing to do with salvation. This is mentioned in the following stanza No. 21.

(21)

सा तैत्तिरीय-श्रुतिराह सादरं  
न्यास प्रशस्ताखिल - कर्मणां स्फुटम् ।  
एतावदित्याह च वाजिनां श्रुति-  
ज्ञानं विमोक्षाय न कर्म साधनम् ॥२१॥

Moreover, the scripture of Taittiriya branch of Vedas insistently and clearly lays down the abandonment of all actions which are praised (by Vedic Karma-Kanda). Besides the scripture of Vajasaneyi branch of Vedas states, by saying 'this much' that knowledge alone and not action is the means of emancipation(21).

Explanation : In ancient India, there were many branches (sakhas) of the Vedas e.g. Taittiriya was a branch of Black Yajurveda, Vajasaneyi was a branch of white Yajurveda.

Now a sentence<sup>(1)</sup> from Taittiriya insists on abandonment of actions to secure salvation, while<sup>(2)</sup> sentence 'etavat' etc. from Vajasaneyi says that knowledge alone leads to liberation.

Thus if action is not useful for salvation, its combination with knowledge is not at all possible.

*(to be continued...)*

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## Eternity Compressed in Time : My Reminiscences of Shri. Gurudeva

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Shri Gurudeva has been discussing how the Hindi saints in their pilgrimage to the God relation are now in the process of climbing the Highest Ascent. These saints have given expression to their spiritual experiences in songs, which indicate the high watermark or the culmination of their devotional efforts. Shri Gurudeva has grouped those songs under five heads from the viewpoint of an ascending order of spiritual experiences contained in them. He has till now given an exposition of the songs of Group I, which ended with the consideration of Mahipati's poem "साईं अलख पलख में झबके". He now comes to Group II wherein he analyses a poem by Charandas, which deals with the physiological, psychological and moral effects of Good-realisation. But he first takes up another poem of Charandas which describes his supernal experience.

This Poem "देसा देसदिवालारे लोगो" describes 'the strange spiritual territory, a mere entry into which is sufficient to madden the seeker. In this territory, people whirl round and round without a wine draught by God-intoxication and put an end to all processes of birth and death'. In the words of Charandas, 'In this territory we meet with priceless pearls without oyster-shells, and flashes without lightning'. The mystic experiences different kinds of Anahat Nada like 'the humming of a bee, like cymbals, like a bell, like a flute, like a kettle-drum, and like a terrible rumbling of a cloud'. 'In this territory', says Charandas, 'flowers blossom without season, and fruits are laden with ambrosial juice'. Charandas

speaks of the eight Siddhis which produce a solemn peal by the jingling of their ankle-bells and celestial damsels keep musical time by dancing without feet.

“रम्भा नृत्य करे बिनपग सूं  
बिन पायल ठनकारे।  
सिद्धि गर्जना अति ही भारी,  
घुंघरूँ गति इनकारै॥”

Shri Gurudeva here comments : ‘This is an experience which is not impossible, but the veracity of it must be tested, as we have said before, between the aspirant and God Himself’. Concluding the poem, Charandas says that such extra-ordinary experiences became possible for him ‘only when my great spiritual teacher Sukadeva conferred his grace upon me’. (Pathway to God in Hindi Literature, P 254).

Coming to the second song of Charandas “जब ते अनहत घोर सुनी” Shri Gurudeva tells us that this saint ‘seems to be particularly an audile mystic who gives us a very complete account of the physiological, moral and metaphysical effects of hearing an Anahat sound, ‘When the terror-striking Anahat sound was heard, ‘says Charandas’, in the first place, the senses became palsied and the mind remained quiescent, and further, every pore of the body became an outlet as it were of emerging joy which put an end to all sloth and idleness.’ This phenomenon of spiritual joy driving away all sloth and idleness reminds Shri Gurudeva of a similar utterance of Empedocles about Love and Hate. When Hate enters the Sphere, Empedocles says, ‘Love is driven out, and when Love enters, Hate is driven away’. Charandas further goes on to tell us that in the state of intoxication every particle of the mind became drenched as it were in mellifluous juice. Mentioning the moral effect, Charandas says, ‘All our desires come to an end, and desirelessness

which is the highest watermark of Stoic and Epicurean philosophy, became fixed in the system. Then again, Charandas says that as a result of God-realisation, passion for worldly enjoyment and enhancement ceased altogether “लोक भोग सुखि रही न कोई”. The shackles of action and delusion are broken “करम भरम के बंधन छूटे”. Charandas maintains actionless-ness in the midst of activity and remains God-centred in the midst of work.

Pointing out the metaphysical effects of God-relation, Charandas tells us that all sense of duality comes to an end: “दुविधा विपति हमी”. He lost all consciousness of the world of five elements, sense organs and breaths. Finally, he refers to the Yogic effects of God-realisation, which he experienced by following the instruction of his spiritual teacher. ‘O Charandas, meditate in such a manner that by great fortune, you may reach the supreme one-pointed pinnacle in the process of meditation’. Shri Gurudeva explains that the saint here refers to the peak of the lateral ventricle in which all spiritual experience must ultimately be centred and enjoyed. A Kannada mystic has made a similar statement, “कोलु कौलु रगन्निरो गुरुविन कीलु मेलेन्निरो”, which means that this pinnacle is like the beautiful inverted golden pot which crowns the topmost and one-pointed pole of spiritual experience. (Ibid pp256-57). Shri Gurudeva is all praise for Charandas for this wonderful poem.

Shri Gurudeva proceeds to the exposition of Kabir's song describing the sublimity and ineffability of mystical experience. This song “महरम होय सो जानै साधो ऐसा देस हमारा” belongs to Group III which comprises songs depicting higher reaches of mystical territory. Kabir says, ‘Only he, who has penetrated to the heart of Reality, can understand the nature of our territory.’ The spiritual territory is altogether different from whatever we have seen or heard. The Veda and the



Quaran have not been able to encompass it :

“वेद किताब पार नहिंपावत ! कहज सुनन से न्यारा”. Firstly, Kabir hears sounds of the drum, the flute, the fiddle and the guitar in the void palace. There are words without sounds, and pearls without shells. There is lightning without a cloud, and light without the Sun. Brahman, which is shining forth, is putting to shame all luminosity whatsoever. And then, says Kabir, beyond all these, there is an incomprehensible Infinite : “आगे आगम अपारा”. The territory, which very few pilgrims have reached, is our habitation. It is only he who is initiated by the Guru, and who is dear to his Guru, can understand the meaning of what I say : कह कबीर वहँ रहनि हमारी! बूझै गुरुमुख प्यारा !! Shri Gurudeva's exposition ends by concluding that the song under consideration contains mystical experiences of Kabir about light, form and sound, while Kabir's suggestion that words must arise without sounds, is an experience which is almost unique.'

Taking up another song of Kabir, Shri Gurudeva illustrates the growth of spiritual experience. In the song “चुवत अमिरस भरत ताल जहँ”, Kabir tells us that 'when the lake becomes full on account of the oozing of the mellifluous juice, then a sky-reaching sound breaks forth as a submarine volcano in eruption might send its waters into the sky : “चुवत अमीरस भरत ताल जहँ सबद उठै असमानी हो”. Shri Gurudeva here evidently depicts his own experience when he tells us that there is connection between oozing of the mellifluous juice from the cells into the lateral ventricle and the rise of the sky-reaching sound there form.' Shri Gurudeva says, 'A every cell begins to discharge Amirasa or mellifluous juice at the time of meditation, the fullness of the lake breaks itself out into the sonorous sound which reaches the sky.' Kabir further tells us that the river overflows, and even soaks up the ocean : “सरिता उमड़ि सिंधु को सोखै”. Shri Gurudeva interprets

this by telling us that the Self of the aspirant becomes so expansive that it envelops the Brahman itself. Such a sublime experience cannot be explained in adequate terms : “नहिं कछु जात वखारी हो ! ”

Concluding the description of his spiritual experience Kabir tells us that in such a state there are neither the Sun nor the moon, nor the stars, neither day nor night “नहिं वहँ रैन बिहाती हो” Shri Gurudeva here recalls the parallel experience of the Upanishadic seer who exclaims “न तत्र सूर्यो भाति न चंद्रतारकं नेमाविद्युतो भान्ति कुतोऽयमाग्नि” Kabir further tells us that he hears : “रंकार” of soft words in addition to different harmonies produced by various kinds of musical instruments. As explained by Shri Gurudeva, this “रंकार” may stand either for “ॐकार”, “रमरम कार” or “राम राम” which is heard ‘with slender tunes at the time of the the Samadhic experience of the aspirant.’

Kabir further says, “दस अवतार एक रतराजै” Shri Gurudeva presents two interpretations of this statement. According to one interpretation, ‘all the Avatars are incessantly and continuously present before him’ As per the second interpretation, ‘all the ten Avatars pass before him in cinematographic show in one night’. There are thus outbursts of involuntary praise... “स्तुति सहज से आती हो” Shri Gurudeva asks , ‘How could one describe the value of that experience? Words fail to describe it adequately. It is the experience of eternity being compressed in a single moment, which fills aspirant with the consciousness of the infinite power of God. These, says Kabir, are serious and secret matters, which rarely any one is able to comprehend.

“कह कबीर भेद की बातें , विरला कोइ पहचानी हो!”

Shri Gurudeva next comes to another verse from Kabir wherein the author describes the psychological and

moral effects of the realisation of God. This verse “रस गगन गुफा में अजर झरै” tells us about the Anahat sound heard by Kabir. As a consequence of hearing the Anahat sound, the cells of the brain begin to discharge mellifluous juice in the lateral ventricle becomes the cause of which the sky-reaching sound is the effect “चुवत अमीरस भरत ताल जहँ सबद उठै असमानी हो”. Shri Gurudeva here raises the question. How are the two statements in the preceding verse and in the present one could be reconciled? He answers the question in terms of Kant’s concept of Reciprocal Causation mentioned in his Critique of Pure Reason. ‘Anahat shabda having its influence on the oozing of the Anahat Shabda these are the two sides of what Kant would call Reciprocal Causation. ‘We are absolutely at our wit’s end in discussing which is the earlier and which is the later. Another way of explaining the two phenomena would be from the point of view of their coexistence; but whether reciprocal causation or coexistence may be true, there must necessarily be between them a Unity of Apperception, a Homo-Ousein 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 the ultimate unity. (Ibid. pp. 261-62).

Kabir proceeds to tell us that such an aspirant in Samadhi or state of God-realisation enters into the tenth cavity “दसवें द्वारे ताली लागी, एलख पुरुष जाको ध्यान धरै” Shri Gurudeva says, ‘Tali is to be interpreted either as Samadhi or even a key. In another place, Kabir says, “खिडकी खुलवावो”. The lateral ventricle must be opened before one is able to see God. In a Kannada poem of the famous saint Vijayadas we are told “हरि करुण वेंबंध कीलि कै दोरेयतु” The grace of God was the key by means of which he could unlock the lateral ventricle. Shri Gurudeva then makes a mention of two famous lines in this poem of Kabir, which he says, ‘must be carved in his heart by every aspirant.

“काल कराल निकट नहीं आवै  
काम क्रोध मद लोभ जरै  
जुगन जुगन की तृषा बुझाती  
करम भरम अघ व्याधि टरै”

Terrific death is afraid to come near us when we are thinking about God. Lust, anger, arrogance and avarice must cease. Also, all desires, all actions, all illusions, all sins and all diseases must disappear. When such a state is reached, says Kabir, true immortality is attained “अमर होय कबहुँ न मरें” These are, in short, the moral and the psychological effects of God-realisation.’ (Ibid. pp 262-63).

*(To be continued)*

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The spiriton must be experienced as full of God’s lustre and his energy and that must augment our devotion. The sight of an ordinary jewel gives rise to so much wonder and joy. What then can be said about the feelings invoked by the vision of the spiritual jewel the form of God? It has a riot of colours. Shri Maharaj used to say that the form of God is less than even the breadth of a hair. Such a vision indicates a higher stage. Atman or God is subtler than the subtle and greater than the great. (अणोरणीयान् महतो महीयान - Kathopnishad, I 2.20).

- Gurudev Ranade.



Reading and singing of devotional passages is ancillary in as much as it is like sprinkling water on the branches and leaves. If the roots of the plant do not get water, the plant may die. If the branches and leaves are not sprinkled with water, the dryness may result in stunted growth.



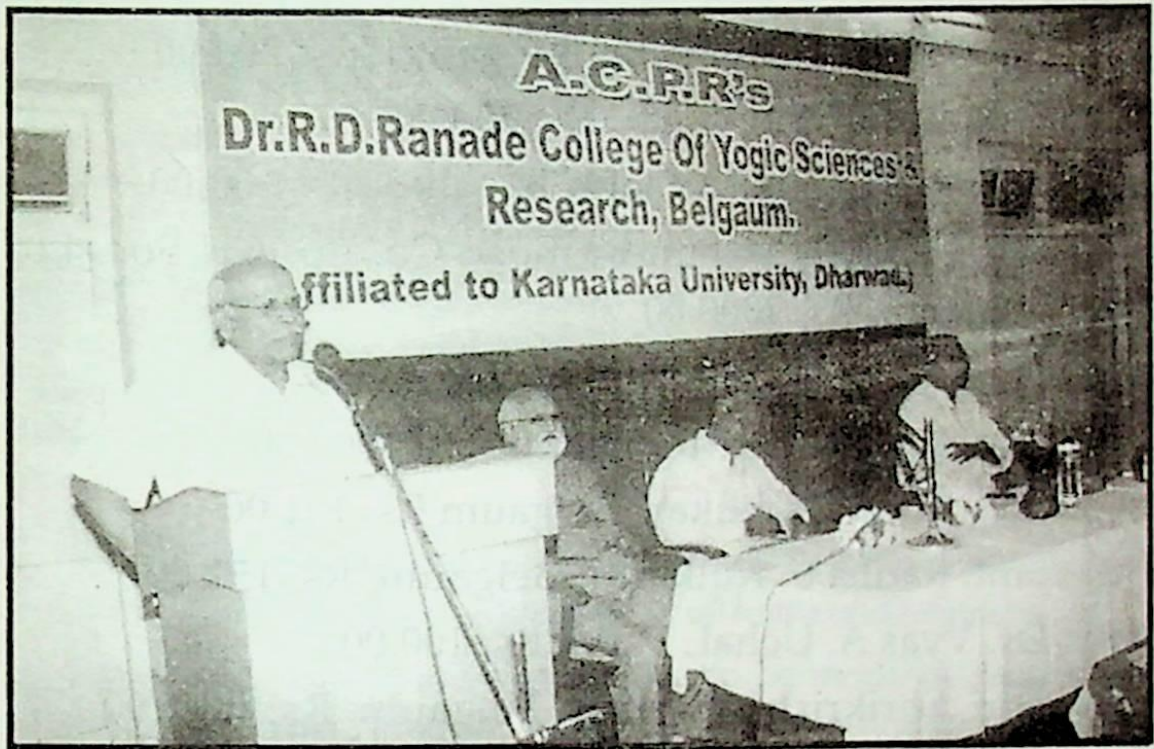




## Activities of A.C.P.R.

Quarterly Report for the period ending 30th Sept. 2006

ACPR's Dr. R. D. Ranade College of Yogic Sciences & Research was inaugurated on 18th July 2006 by His Excellency Honourable Shri T. N. Chaturvedi, Governor of Karnataka.



The academic activities for the year 2006-07 were inaugurated on Sept. 1, 2006 at the gracious hands of Dr. Vijaykumar Torgal M.A., Ph.D., Asst. Commissioner Belgaum sub division Belgaum and Chief Guest Principal V. M. 'Meti of SDV Sangh's BBA College, Sankeshwar. Chairman of ACPR Shri A. G. Saraf, Secretary Shri. M. B. Zirali and Prof. Dr. I. S. Kumar M.A. Ph.D. and Shri. Subramanya Bhat participated. Sixty student's have joined the One-year certificate course.

Hon'ble Chief Minister of Karnataka Shri. H. D. Kumarswamy visited the Academy of Comparative Philosophy and Religion on 27th Sept. 2006. Secretary Shri. M. B. Zirali related the various activities of the academy including spiritualism and Science of yoga in his introductory talk. The Chief Minister appreciated and praised the work of the Academy for the benefit and upliftment of the Society. Chief Minister assured all the possible help from the govt. to further the cause of the academy.

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Belgaum.  
30-9-2006

M. B. Zirali  
Secretary, A. C. P. R.



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