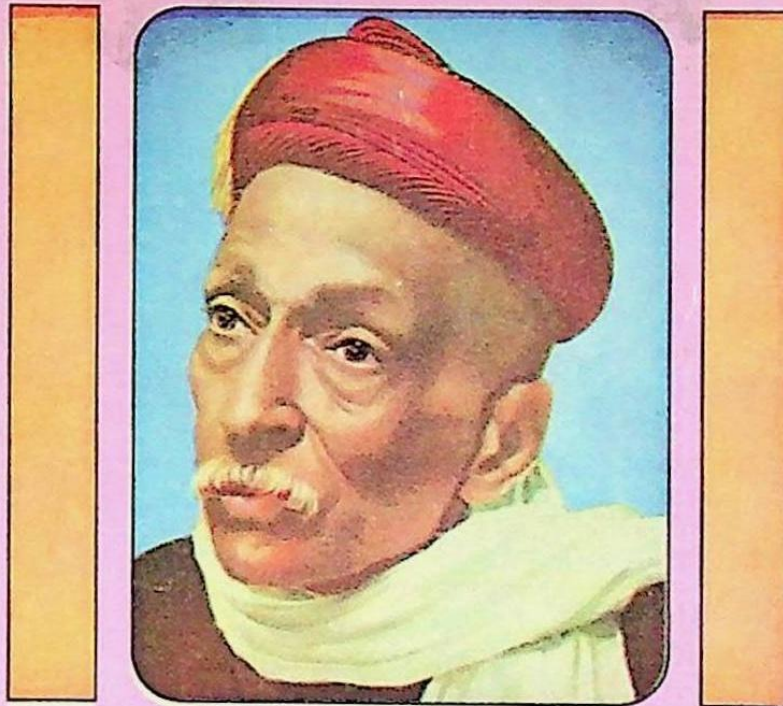


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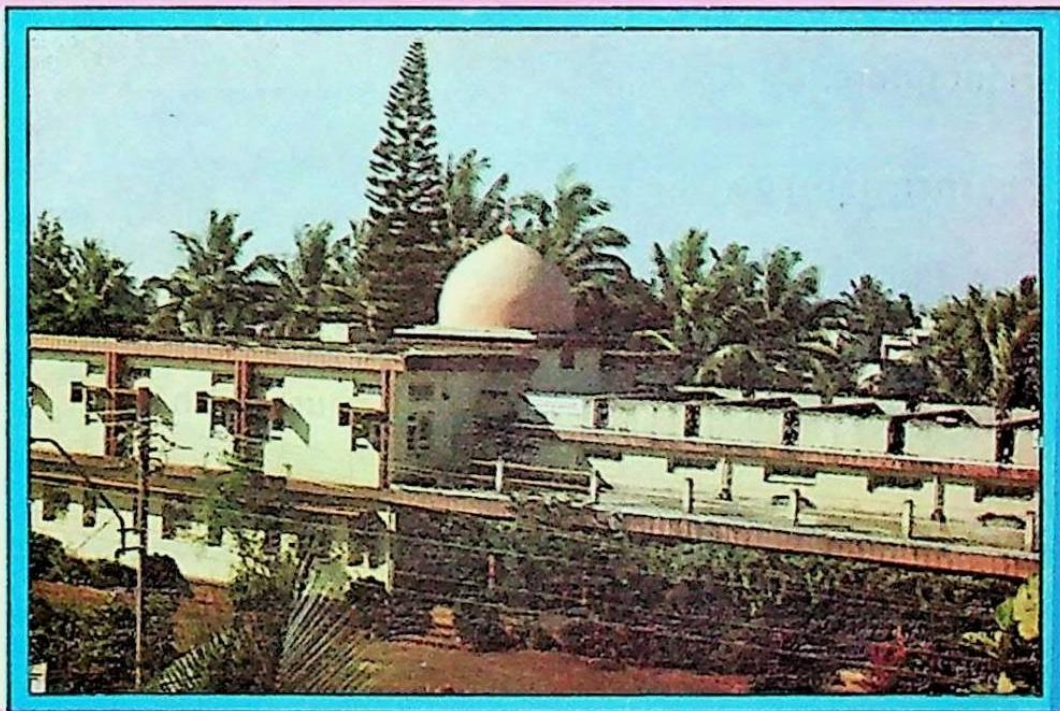
# PATHWAY TO GOD

*A QUARTERLY JOURNAL OF SPIRITUAL LIFE  
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA*

Vol. XXXII

OCTOBER - DECEMBER 1997

No. 1



**Academy of Comparative Philosophy & Religion, BELGAUM.**

**GOLDEN JUBILEE YEAR OF INDEPENDENCE**

## *Reader's View*

**V. R. Mathad**  
Retd. Principal  
Near Rayar Math,  
Malamaddi, Dharwad-7.

Sir,

I have become a regular reader of your journal 'Pathway to God' and I am getting the copies well in time, The journal is highly impressive. I wish the journal a bright future.

Thanking You,

Yours Faithfully,

Sd/-  
**V. R. Mathad**

( Extract from Letter of 29-8-97 )



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**Shri P. D. Dharwarkar**  
 B.Sc., C.Eng. F.I.E., M.A.S.C.E.

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Editor :  
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B.Sc., C. Eng. F.I.E.,  
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## Prayer

### & Yoga - Sadhana

- १) युञ्जानः प्रथमं मनस्तत्वाय सविता धियः ।  
अग्ने ज्योतिर्निचार्य पृथिव्या अध्याभरत ॥

Oh Almighty Lord, let our mind and intellect be joined on to you and the energizing principles of Fire and Light which impel the senses (to participate in outward things) be stored inside (to impart unwavering steadiness)

- २) युक्तेन मनसा वयं देवस्य सवितुः सवे सुवर्गेयायशक्त्या ।

With the mind joined on to you, let us sing the devotional songs in praise of you as sacrificial offering to please you, with all our energies (to attain Realisation)

- ३) युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।  
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥

Let the Almighty urge the various deities who illumine the Universe, to fill our minds & intellects with that illumination (to enable us to Realise you).

- ४) युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।  
विं होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥

The Almighty, in whom sages of highest wisdom & intellect and learned men who have performed Yādnyas (sacrifices), join their minds and intellects, He alone deserve the profuse praise by all of us.

- ५) युजे वां ब्रह्म पूर्वं नमोभिर्वि श्लोक एतु पथ्येव सूरेः ।  
श्रुवन्तु विश्वे अमृतस्य पुत्राः आयेधामानि दिव्यानि तस्थुः ॥

I join both my mind & intellect into the Almighty Bramha with my profuse salutations to Him and whatever praiseful description made by me, of Him, be heard by the great sons of God who occupy the highest positions in the universe.

६) सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।  
तत्र योनिं कृणवसेनहि पूर्वमक्षिपत् ॥

One should worship the Bramha, with the inspiration from the Almighty and as ordained by the sages, with surrender unto Him. Then only the bonds of the previous births (i.e. Poorva-karma) do not become an obstacle (in one's meditation)

७) त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य ।  
ब्रह्मोडुपेन प्रतरेत विद्वान् स्त्रोतांसि सर्वाणि भयावहानि ॥

Those who want to attain Him by meditation, should sit with a properly balanced position of the body with the three i.e. the head, neck & chest held up in a vertical straight pose and then the powers of the senses be drawn inside towards the heart by concentration of the mind. Thus, by meditation on Him, one should cross the various streams of fear (like the desires of life, death, birth & rebirth etc.) and achieve Him.

८) नीहार धूमार्का निलानलानां खद्योत विद्युत् स्फटिक शशीनाम् ।  
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

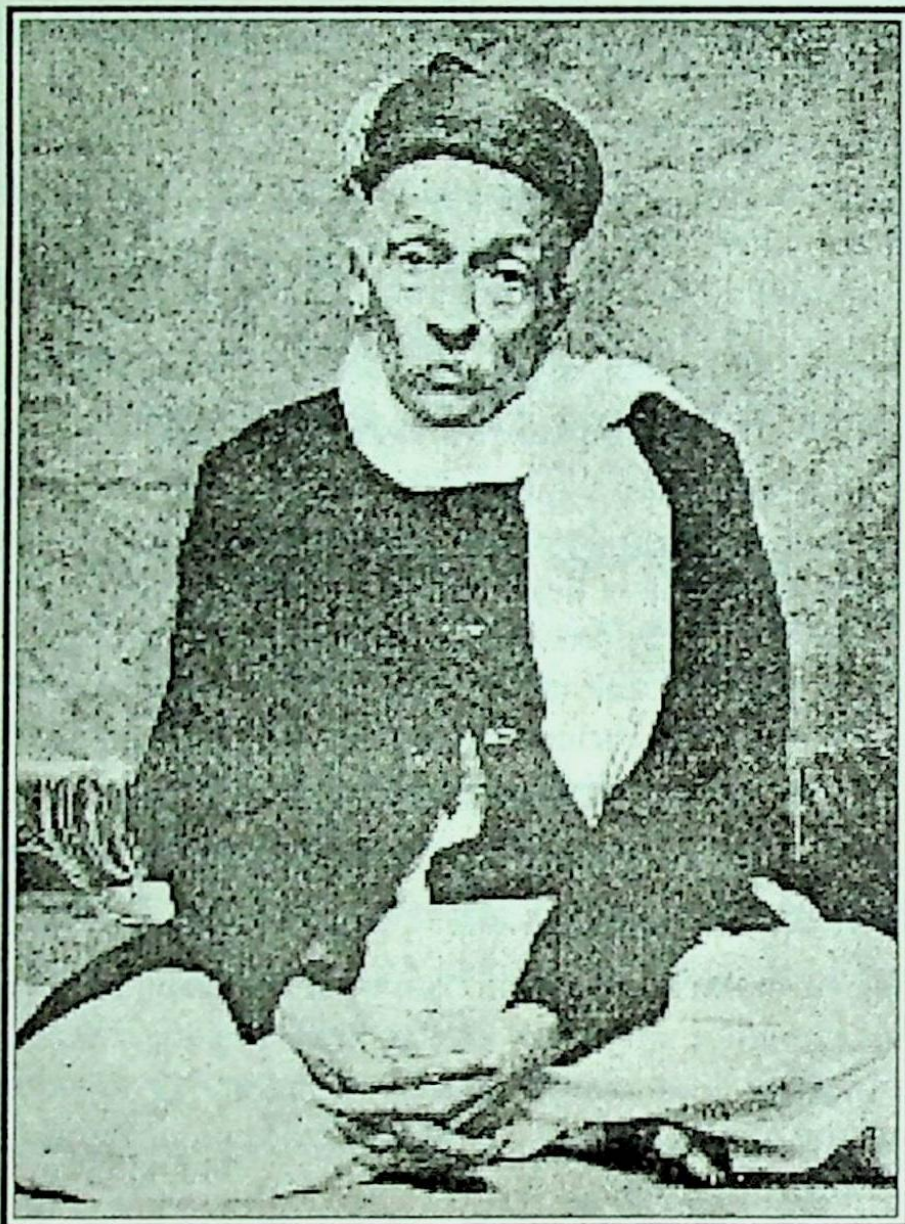
When one tries to attain Him by meditation, the devotee gets an experience or vision of fog, smoke, sun, breeze, fire, twinkling glow of a firefly, spread of lightning, sparkling of gems or the moon. These are but sure signs of progress in meditation on Bramha.

९) यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश ।  
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

I offer salutations again & again to the God Almighty, who is present in Fire, Water, Medicinal Herbs, Plants and pervades the whole of the Universe.

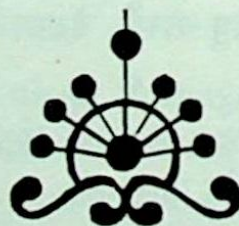
□ □

# SHRI GURUDEV DR. R. D. RANADE



Birth :  
Jamkhandi  
3-7-1886

Nirvana :  
Nimbal  
6-6-1957



## *Thus Spake Gurudeo.....*

**Moral Life :** The fundamental principle of morality is that we should aim at communion with God. Good is that which contributes to the realisation of the Infinite. That which does not so contribute, is evil.

**Avoidance of Vices :** Egoism is very subtle, and it is an uphill task to cleanse the mind of it. The more subtle it is, the more difficult it becomes to uproot it completely. Therefore one should constantly remind oneself that everything belongs to God; it is with this spirit that one should meditate on Him. Meditation would not be one-pointed unless the egoistic feeling that, "I am meditating is also wiped out. Really speaking, who are we to meditate? It is all in God's hands. Real mediation should confer bliss to some extent atleast and should compel us to continue meditation..... Even if an evil thought were to enter the mind of a real devotee, God is there to drag him away from unrighteous path..... As soon as an aspirant visualises the dazzling splendour of God, all his sins are burnt away.

**The Spiritual Teacher :** The spiritual teacher is he who has become identical with the ultimate Reality which remains veiled in the universe..... Until God - Experience is firmly established in the case of a person, he is not entitled to become a spirital teacher. Once Mr. Gordon, then collector of Bijapur, had come to Nimbai. He said, "You hold that the vision of God is permanent. But the western mystic, Plotinus, says that he had the vision of God 3 or 4 times. Which then is the truth?" The God vision of Plotinus was like a temporary flash. Its duration was short. It was not yet permanently established. It all depends upon the stage one has reached.

*(Courtesy, Publishers of 'Vachanamrta')*

### The Aim of Life

*Man is born into this world as a child which grows into an adult individual in course of time. Since childhood, the individual interacts with the surroundings. These interactions form the inner personality of the individual which further interacts with the world and decides its course of life in society. If a child is left in a jungle, it interacts with the animals & plants and chalks out its course of life. If a child is selected by the Lamas & taken to Lamassery, as is customary in Tibet, the child grows in the company of Lamas & its life takes the course accordingly. If the child grows in a household family, its interactions make itself understand that it has to educate itself in schools, colleges etc. and earn its livelihood in due course to seek happiness in its own way, as done by those in the surroundings. Thus, the individual is busy in making one's mark in studies, career and earning wealth to the best of one's ability to seek happiness in the world. This goes on, till the individual becomes advanced in age and death stalks him. If he looks back and ponders what was his aim in life and what he has achieved, there will not*



*be a definite answer. Because, the material & physical pleasures are transient; they only increase the greed and happiness remains elusive.*

*The concept of man developed by most of the religions is to produce a moral and ethical individual out of a man such that brotherhood and altruism is built up in the society which then becomes an integral unit ensuring the welfare of the individual and prosperity of the society as a common goal. Even in developed countries & wealthy societies, it cannot be said that all individuals have at least the subsistence level of daily food and a roof overhead to sleep at night. World report says that approx. 350 individuals possess about 40% of the worlds, wealth. Though disparity is in the nature of the world due to competitiveness which is essential to create efficiency, its high degree can be reduced by the combined effort of the society to ensure the minimum subsistence needs to any individual.*

*Even if the quality of life is improved in the economic sense, happiness is elusive as experienced in wealthy societies, in which the youth takes to different addictions like drugs etc. as the desire for happiness remains unsatiated. If this is the state of affairs of a developed society, why an individual should go through*

*the maze of network of activities from childhood to old age? Does it indicate a wrong direction? Does it need to be renounced? These are the questions which remain unanswered.*

*The ancient sages who planned the Hindu way of life, looked at the whole evolutionary span from manhood to Godhood as one continuous life span, dotted by births & rebirths for progress of the individual towards Godhood. The time period from the birth of an individual to the death of body is but a miniscule part on the evolutionary scale. The small life span of one birth is planned in such a way that the progress of the individual in the next birth is also ensured.*

*The Hindu way of life accepts the need of material pleasures of wealth & sex for the common man, but advises regulation. Thus it prescribes one conjugal partner throughout one's life & for wealth, one should consider that all wealth belongs to God and we are just trustees on His behalf. Bhagwadgeeta also asks us to lead an active life for the good of the society but without greed or selfish possessiveness. The saints say we should lead family life as duty enjoined by the Almighty.*

*Through the various religious festivals and worship of the variety of Deities, who are but incarnations of the*

*Supreme Self, man is reminded that there are Higher Powers and life after death. If one is able to grasp the inner meaning of the superficial rituals, it is obvious that, it is meant to establish at least an indirect contact with The Supreme Being, which may not fructify in the current birth or even the next, but certainly in a future birth. The planning of life is such that the greed and desires get reduced from birth to birth. After death, i.e. casting off the gross body, the individual moves out with the subtle body with the bundle of his desires and takes rebirth in surroundings which are likely to fulfil his desires. Ultimately, when no more desires remain to be fulfilled, the individual remains in the subtle body & does not take a rebirth. When, he looks down on the life on earth, it appears to him as a meaningless maze of activities that does not attract him. He prefers to remain in the company of other elevated souls to enjoy supreme bliss. These are the words of sages & elevated souls who communicate with men who have attained Realisation.*

*The founder theosophist Madame Blavatsky has also said that the Universe beyond the visible world is vast and one should strive to get a glimpse of it.*

□ □

# Śruti-sāra-samuddhāraṇā of Tōṭakācārya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

(Continued from last issue)

PART XII

(164)

न मम ग्रहणोज्झनमस्ति मया  
न परेण दृशेरिति निश्चिनु भोः ।  
नहि कस्यचिदात्मनि कर्म भवे -  
न्नहि कश्चिदिहास्ति मदन्य इति ॥

*Ascertain, O disciple, that (the activity such as) acceptance or rejection is not there for Me, the Self of the nature of pure consciousness, either by Me or by somebody else. Because nobody will have any activity within Himself, nor is there anyone other than Me.*

Acceptance (*grahana*) and rejection (*ujjhana*), being mental activities, belong to the internal organ. The Self, however, is ever-content (*nitya-trpta*) and has nothing to accept or reject as such. In fact, by no stretch of imagination can there be any action in the Self, for no action (*karma*) can take place without bringing about some change in its locus. If the Self is subject to change through some kind of action, it becomes impermanent, and that will militate against the very scriptural import. (For detailed discussion vide Sri Sankara's

commentary on *Brahma-sutra* I i.4)

Further, the Self is one only, without a second, and the action which involves duality can never occur in It. The statements such as, "All this is but the Self" (*Chāndogya*, VII. xxv. 2), "There is no difference whatever in It" (*Bṛhadaraṇyaka*, IV. iv. 19), etc. rule out any duality in the Self. The world of duality which we perceive is only apparent like a rope-snake, being brought about by the ignorance (*avidyā*).

(165)

अहमस्मि चरस्थिरदेहधियां  
चरितरन्य सदेक्षक एक इति ।  
न भवेदत एव मदन्य इति  
त्वमवेहि सुमेध इदं सुदृढम् ॥

*Determine, O wise disciple, that the Self which is the witness of all activity pertaining to moving and immovable things, body and mind, is one (i.e. without a second) and hence there is no one other than Me (i.e. the Self)*

(166)

गगने विमले जलदादिमले  
सति वाऽसति वा न भिदाऽस्ति यथा ।  
त्वयि सर्वगत परिशुद्धदृशौ  
न भिदास्ति तथा द्वयभेदकृता ॥

*Whether the sky is pure or impure due to clouds etc., there is no difference in it. In the same way, there is no difference caused by any kind of duality in you, the all-prevading Self, of the nature of pure intelligence.*

The sky is always pure. It may appear impure due to clouds, dust etc. However, the extraneous impurities do not affect the innate purity of the sky. Similarly, the duality such

as name and form called up by ignorance causes no taint in the ever-pure (*nitya-śuddha*) Self.

(167)

अनृतं द्वयमित्यवदाम पुरा  
व्यवहारमपेक्ष्य तु गीतभिदम् ।  
अनृतेन न सत्यमुपैति युजां  
न मरीचिजलेन नदी हृदिनी ॥

*Previously it has been stated that the duality is unreal. But it is in view of the practical stand-point that it was stated so. In fact, what is real has no relation with what is unreal. Indeed, a pool is not going to be formed in the river with the mirage water.*

It is only from the practical stand-point that the Vedantins say that the duality is unreal, for it exists only practically. From the absolute stand-point, however, no duality exists at all, and what does not exist cannot be said to be real or unreal. Atman is the only entity that really exists. And It will not have any relation with the duality i.e. the diverse world of name and form which has only seeming existence, just as the river cannot have a real pool in it with the water in a mirage which is but illusory.

(168)

बहुनाऽभिहितेन किमु क्रियते  
शृणु संग्रहमत्र वदामि तव ।  
त्वयि जागरितप्रभृतित्रितयं  
परिकल्पितमित्यसदेव सदा ॥

*Why say much? Listen to what I am going to tell you in brief as to this. The three states, waking etc. are only imagined in You, (the Self of the nature of pure intelligence, and hence they are unreal at all times.)*

From here upto śloka 170, Śrī Totāka concludes what he has dealt with so far.

Like water in a mirage, the three states of waking, dream and deep sleep are just imagined in the Self, and what is imagined (*parikalpita*) cannot be ultimately real.

(169)

परिकल्पितमित्यसदित्युदितं  
मन इत्यभिशब्दितमागमतः ।  
उपपत्तिभिरेव च सिद्धमतो  
भवतोऽन्यदशेषमभूतमिति ॥

*Through Scriptures as well as reasoning it has been asserted that the mind which is superimposed (on the Self) is unreal. Thus it is established that everything other than You (the Self) is unreal.*

The mind here stands for the entire world of name and form.

(170)

यदबाह्यमनन्तरमेकरसं  
यदकार्यमकारणमद्वयकम् ।  
यदशेषविशेषविहीनतरं  
दृशिरूपमनन्तमृतं तदसि ॥

*You are That (Supreme Self), which is without exterior or interior, unchangeable, without effect and cause, non-dual, free from all attributes, of the nature of pure intelligence, infinite and the Divine Truth.*

Following Upanisadic texts are worth noting here :-

"That Brahman is without prior or posterior, without interior or exterior. This Self, the perceiver of everything, is Brahman" (*Bṛhadāraṇyaka, II. v. 19*)

"One only, without a second"

(Chāndogya, VI. ii. 1)

"Brahman is Truth, knowledge and infinite"

(Taittiriya II. i. 1)

"..... this Immutable (Brahman) is that. It is neither gross nor minute" (Bṛhadāraṇyaka, III. viii. 8)

"Thou art That" (Chāndogya, VI. viii. 7)

(171)

इयदेव मयोपनिषत्सु पदं  
परमं विदितं न ततोऽस्त्यधिकम् ।  
इति पिप्पलभक्ष इवाभ्यवद  
द्ध्य वशिष्टमतिं विनिवारयितुम् ॥

(The Preceptor) told (his disciple), "Thus far only I know the Supreme Brahman in the Upaniṣads. Beyond this there is nothing", just as Pippalada (said to Bhāradvāja and others) in order to remove any doubt that there might still remain something unknown.

Pippalabhaksa is Pippalada, the venerable seer of the *Praśnopaniṣad*. After having instructed Sukeśa, the son of Bhāradvāja, and others about the 'Puruṣa', Pippalada says, "I know this Supreme Brahman thus far only. Beyond this there is nothing". (VI.7). This statement, besides removing from the disciples any doubt that there might still remain something unknown, also generates in them the conviction that they have attained final achievement. (Vide Śri Śankara's commentary thereon). This is confirmed by the disciple himself in the next two slokas.

(172)

इतरोऽपि गुरुं प्रणिपत्य जगौ  
भगवन्निति तारितवानसि माम् ।



अवबोधतरेण समुद्रमिमं  
मृतिजन्मजलं सुखदुःखझषम् ॥

*Making reverential bow to his teacher the disciple also said,  
"O Revered Lord! You have rescued me from this ocean (of  
worldly life) containing the water in the form of birth and death  
and the fish in the form of happiness and sorrow."*

(173)

अधुनाऽस्मि सुनिर्वृत आत्मरतिः  
कृतकृत्य उपेक्षक एकमनाः ।  
प्रहसन्विषयान्मृगतोयसमा -  
न्विचरामि महीं भवता सहितः ॥

*"I am now very content and delighted as I have  
accomplished my final goal. Further, I am altogether indifferent  
(to the worldly affairs) and my mind is exclusively inclined  
(towards the Self). Deriding the worldly pleasures, which are  
illusory as the mirage water, I shall wander over this earth along  
with you."*

(174)

तव दास्यमहं भृशमामरणा -  
त्प्रतिपद्य शरीरधृतिं भगवन् ।  
करवाणि मया शकनीयमिदं  
तव कर्तुमतोऽन्यदशक्यमिति ॥

*"O Revered Lord, sustaining this body I shall render  
utmost service to you until my last breath. I can do for you  
only this and anything other than this is impossible."*

Finding no recompense for his knowledge after being  
taught by the teacher and getting his purpose fulfilled, the  
disciple tells as above. A couple of instances like this are

found in the Upaniṣads as well. In the *Prāṣnopaniṣad*, Bhāradvāja and others, while worshipping their teacher Pippalada, say, "You indeed are our father, who have ferried across nescience to the other shore." (VI. 8). And in the *Brhadāraṇyaka*, King Janaka being helped by Yājñavalkya in attaining the state of Brahman says, "I give you sir, the empire of Videha and myself too with it, to wait upon you."

(175)

गुरुशिष्यकथाश्रवणेन मया  
श्रुतिवच्छ्रुतिसारसमुद्धरणम् ।  
कृतमित्थमवैति य एतदसे  
न पतत्युदधौ मृतिजन्मजले ॥

*On hearing the dialogue between the preceptor and the disciple, I have composed in this way the 'Śruti-sārasamuddharaṇa' which is similar to the Upaniṣad. One who realizes (the teachings of) this (work) will not fall into the ocean of birth and death.*

In Upaniṣads we find many a philosophical dialogue between the preceptor and a disciple. Dialogues between Varuṇa and Bhṛgu in *Taittirīya*, Pippalada and Bharadvaja in *Prasna*, Yājñavalkya and Janaka in *Brhadāraṇyaka*, Uddālaka and Śvetaketu in *Chāndogya*, and Yama and Naciketas in *Katha* are some of the famous ones to mention. The *Śrutisārasamuddhāraṇa* which gives an account of the Upaniṣadic teachings is also in the form of a dialogue between the preceptor and his disciple and hence similar to the Upaniṣads (*Śrutivat*).

The realization of the Upaniṣadic teachings will finally lead to liberation and a liberated. Soul does not return to the cycle of birth and death. Under Brahmasūtra IV. iv. 22, Śri Śaṅkara has discussed the non-return (anāvṛtti) of the liberated

souls on the strength of such Upaniṣadic passages as, "Going up through that nerve one gets immortality" (*Kaṭha*, II. iii. 16; *Chāndogya*, VIII. vi. 6), "They no more return to this world" (*Bṛhadāraṇyaka*, V. ii. 15), "Those who proceed along this path of the gods do not return to this human cycle of birth and death" (*Chāndogya*, IV. xv. 5), and "He reaches the world of Brahman and does not return here" (*Chāndogya*, VIII. xv. 1)

(176)

भगवद्भिरिदं गुरुभक्तियुतैः  
 पठितव्यमपाद्यचमतोऽन्यजनैः ।  
 गुरुभक्तिमतः प्रतिभाति यतो  
 गुरुणोक्तमतोऽन्यरतो न पठेत् ॥

*This (treatise) is to be studied by the spiritual aspirants who have deep devotion towards their teacher and not by others. Because, only a person having pious faith in teacher can understand what is instructed by his teacher. Hence the one who is attached to something else should not read this.*

(177)

निगमोऽपि च यस्य इतिप्रभृति -  
 गुरुभक्तिमतः कथितं गुरुणा ।  
 प्रतिभाति महात्मन इत्यवद -  
 त्पठितव्यमतो गुरुभक्तियुतैः ॥

*And even the Scriptural text beginning with, "The one who has (the utmost devotion).....", has declared that the illustrious one who is faithful to his teacher can make out what is taught by him. Therefore, it is to be studied by only those who have pure faith in teacher.*

The Scriptural text (*nigama*) referred to here is the *Śvetāśvatara* text VI. 23 which emphasises the need of pious

faith (*bhakti*) in God as well as the teacher for Spiritual progress.

(178)

येषां धीसूर्यदीप्त्या प्रतिहतमगमन्नाशमेकान्ततो मे  
ध्वान्तं स्वान्तस्य हेतुर्जननमरणसन्तानदोलाधिरूढेः ।  
येषां पादौ प्रपन्नाः श्रुतिशमविनयैर्भूषिताः शिष्यसङ्घाः  
सद्यो मुक्तौ स्थितास्तान्यतिवरमहितान्यावदायुर्नमामि ॥

*Throughout my life I make obeisance to that (Preceptor), who is esteemed by the eminent saints, by the light of whose intellect comparable to the sun my heart's ignorance, which is responsible for mounting the swing in the form of the line of birth and death, being repelled was totally destroyed and on resorting to whose feet the disciples adorned with Vedic knowledge, tranquility and modesty attained instant liberation.*

The preceptor whom Śri Toṭaka, is making obeisance here is obviously Śri Śaṅkarācārya.

(179)

भूःपादौ यस्य नाभिविद्यदसुरनिलश्चन्द्रसूर्यौ च नेत्रे  
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तयेयमब्धिः ।  
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यै -  
श्चित्रं रंरम्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥

*I salute Lord Viṣṇu, the essence of the three worlds, who has earth as the feet, ether as the naval, wind as the vital air, moon and sun as the eyes, quarters as the ears, heaven as the head, fire as the mouth and ocean as the abdomen and existing within whom the entire universe along with the gods, human beings, birds, cows, serpents, celestial musicians and demons, is, indeed, sporting wonderfully.*

(Concluded)

- Dr. Mahesh Hampiholli

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□ □

How to remain vivacious for most of the time ?

## Power of Name of God

To remain vivacious for most of the time, one has to undergo a course in 'The Best Image Projection'. It sounds difficult but is quite easy. You have simply to know what is 'Self-Image.'

The Self-Image is our conception of the sort of person I am. It has been built up from our beliefs about ourselves. And you will like to act like the sort of person you conceive yourself to be. *You can improve your self-image and project your best image and succeed in practical life, and be vivacious.*

Our participating action projects our image either of a mediocre person or a person with grandeur. Slowly, people will form one of the two images of you. And they will treat you, accordingly forever.

55% of our assessment of others is made on their appearance, 38% on how they speak and 7% on what they say. Thus, planned appearance, planned presentation and planned talk are of vital importance. If you will know this and execute this, you are bound to remain vivacious for most of the time.

Your Honoured-Self has always been with you and will always be with you. He has been guiding you in crisis and in happiness, and only he will do so. Just think my friend. Who likes boredom ? Why does it come ? Don't you not agree that *Prolixity, Lengthiness & Tediousness is a sin, in any form of Human Activity.* Who is enemy to those who

Speak kindly? Indeed, it is a selfish way to be vivacious with others. You are only happy on the job, if other people around you are happy. *So, make them happy. Give and you get. Smiles are contagious.*

Please do not resent by giving anybody, any bitter reply. Remember that every one, even in time of dire straits, craves benefits that are suited to his spirit. So, give, what you can. Make them happy and you remain vivacious. *To reside in the self is the Swadharma, the duty of all duties.* If *Brahaspati* (Lord of Wisdom) himself should speak an ill-timed word, his intelligence would be despised and he could meet only with contempt. *What one does oneself brings a man to distinction in this world or to the opposite condition.* So, project your best image and remain vivacious.

Whether the ideas come to your way are great or small, what you do with them shapes your life. Successful men and women have, since the beginning of the time used 'Mental Pictures' and 'Rehearsal Practice' to achieve success. *So be happy with yourself and you can be happy with others.* Know 'Where you stand in life'. And really you can face any problem with decency, self-respect and courage. *Give so much time to the improvement of yourself that you have no time to criticize others.* Action is a law of our being. Action is a builder of confidence. And hence when there is no action, there is bound to be decay of life itself. *To remain vivacious, give whatever you have. The same emotions that satisfied people, 20 thousand years back, satisfy today. But, to give to others, you must be powerful & vivacious.* And hence it is said, "For the sake of one's self, the world may be sacrificed."

Naturally, to remain vivacious, success is a need. And success in life means mastership. It means devotion. And one must be able to bring mental imaging into material expression, daily, hourly. *Life is what you make it from time*

to time. Your key to a better life is your realization of your Self-Image, Your Best Image. *Late Professor Prescold Lecky, one of the pioneers in the Self-Image Psychology conceived of the personality as a system of ideas. At the centre of it is the Individual or the Ego Ideal or his Self-Image or his conception of himself. The Self-Image can be changed for better, When your self-image is intact and secure i.e. When you feel that you have done to the best of your abilities, you feel good and you are vivacious.*

Smiles are contagious. Even if you feel grumpy and out of sorts, don't let others know. *Laugh. Laugh. Clown Laugh. Only Laughter will Relax.* Relax the other person. Sitting relaxed or standing relaxed relaxes others. *Make it a practice to smile and Laugh in dininuendo.* Do your duty in cheerful mood. Even death, in the performance of one's own duty brings blessedness. Another's duty is filled with fear. *Aren't encouraging people, awfully self-centered?* People who do not love themselves adore others. *Adorarion is making someone else big and ourselves small.* If we cannot love ourselves from where will we draw our love for anyone else ? *Self that you are in love with, make you play your role well.*

To remain vivacious for most of the time, you must believe in your own thought. It is the beginning of the Genius. Research is the 'Open Sesame' to the riches of the world. Look ahead capacity is the yardstick of progress. Nor a gift of food, nor a gift of land is so important as the *Gift of Safety*, Which is declared to be the greatest gift among all gifts in the world. Give safety to others.

*Worldlessness is the science of consciousness and it leads MAN To Super-Human-Consciousness. Repeat the name of God without losing your heart and in all sincerity, take refuge in the Master. When somebody comes in angry mood, listen to him with full attention. Do not resent by giving any bitter reply.*

Often in front of your wrist-watch, often mercilessly stir yourself be always correctly pausing thunderbolt, to mercilessly start in silence or slightly loud fashion, only your speed-test on the spot and continue *Without talking, anything else or advising others*. For, after you get thus started and you have gone along for sometime, *the work in hand draws you on and become absorbed in it, to find later on that the time has gone quickly*. And on account of this finding only, your brain always thinks deeply and your blood always circulates vigorously throughout your body and particularly through your brain. And hence you always remain in full of 'Jeevan-Vidyut' or Life-Electricity or *Vitality or Vivaciousness*, to see that your measurable works (works which can be measured in terms of speed of action) are done, *Which is the exact aim in the exact human life*. And this way you will build your own best image and you will remain *vivacious for most of the time*.

Best of Luck.

- Suresh M Parulekar

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□ □

### *The importance of Spiritual Life :*

*Man's mind is tossed to and from the sea of sensual enjoyment like a boat helpless and hapless. How strange that man continues to think he can derive happiness from the objects of sense. Each one of the senses viz., sight, taste, sound, smell and touch, leads astray the moth, the fish, the serpent, the bee and the elephant respectively and brings about their destruction. What then would be the fate of man who is engulfed by all the five senses?*

- Dr. R. D. Ranade



## The Application of Santometry To Gurudeo Ranade

The notion of *Santometry* (measurement or assessment of saints) is implicit in the writings of Gurudeo Ranade (1886-1957) as he frequently makes comparisons among saints and he himself prefers to speak his own experiences and ideas through the mouths of other saints. It does not mean that Gurudeo Ranade is not assessed by himself directly and by some other eminent persons at least on some rare occasions. Needless to say that the present article focusses on the two issues : 1) how Gurudeo Ranade is assessed by some great figures; ii) how Gurudeo Ranade is assessed by himself directly.

Now, we shall see how Gurudeo Ranade is assessed with reference to some other saints or God by Sri Bhaurao Apte of Jamkhandi; Smt. Parvatibai the pious mother of Gurudeo Ranade; Sou. Padma Kulkarni - Solapur; Lokamanya Tilak- a great freedom fighter; Sri. M.S.Deshpande of Athani.

Gurudeo Ranade is considered a new incarnation of Guruling Jangam Maharaj (गुरुलिंगजंगमप्रभुचा तू नव अवतार) in one of the Marathi songs (Aratis) composed by Sri Bhaurao Apte (1965:383). Here it may be noted that Gurudeo Ranade has expounded the teachings and the philosophy of the saint of Nimbargi (Nimbargi Maharaj/Guruling Jangam Maharaj). Hereafter, a brief description of how Gurudeo Ranade is regarded by his holy mother is given.

When the holy mother (Parvati Bai) placed her infant son of five on the holy feet of Sri. Mahalingayya Swamiji in the Nandikeshwar Temple - Jamkhandi, the Swamiji emotionally asked her not to do so. "Your son is a great saint of the future; so I must bow myself before him" and saying thus, Swamiji greeted at the feet of the infant Gurudeo Ranade! Parvati Bai was simply amazed with a sense of gratification and devotion. On her return she gave an anointed bath at home to Gurudeo Ranade, applied a brow mark of sandal-paste on his forehead imagining in her heart to be an incarnation of 'Bal-Krishna' and placed her head on his soft and innocent feet. The infant Gurudeo Ranade, though unable to grasp the purpose of his mother, then totteringly queried in the innocent language of the child, what was all that going on. The mother replied in Marathi with a very heavy heart and a choked throat, 'My child; you are divinity itself in flesh and blood. Therefore, I place my head on your feet'. ("बाबा! तू देव आहेस. म्हणून मी तुझ्या पाया पडते.") While narrating these details, Gurudeo Ranade's heart was full of emotions of gratefulness and unfathomable love to his mother.(1981 : 15-16).

Gurudeo Ranade (the Saint of Nimbai) and Immanuel Kant (1724-1804) not only received their first lesson in spiritualism from their mothers but used to become emotional while speaking about their mothers. Sou. Padma Kulkarni (1997 : 134-39) brought to light this and some other striking similarities between the two viz; Gurudeo Ranade and Kant with respect to their background, career, achievements, likings.

The environment in which Kant grew saw two tendencies, Wolfian Philosophy (which was thorough going rationalism), and Pietism (which had leanings towards feeling). These very tendencies were present in Gurudeo Ranade's background in the garb of intellectualism and mysticism.

It was through the portals of libraries that Kant and Gurudeo Ranade entered the professor's chamber. Kant's first important appointment was sub-librarian; Gurudeo Ranade's, curator of MSS in the Deccan College Library. Kant's appointment as Professor of Logic and Metaphysics at Konigsberg University and Gurudeo Ranade's appointment as Professor of Philosophy, at Allahabad University, put an end to their hard and struggling life.

An attentive listener of Kant not only was made acquainted with the subject but also received a lesson in systematic thinking. This was applicable in toto to Prof. Ranade's teaching. (1986:47-48) Both Kant and Gurudeo Ranade were exploring new territories and introducing new subjects. For instance, Kant introduced Physical Geography while Gurudeo Ranade brought in Islamic Philosophy in the University syllabus.

If Kant had a mastery over Latin (a classical language), Gurudeo Ranade, had a command over Sanskrit (a classical language). Kant and Gurudeo Ranade undertook and carried an incredible amount of work inspite of their feeble physique and delicate health. Gurudeo Ranade's method of construction through critical exposition was essentially Kantian. Both Kant and Gurudeo Ranade were extremely modest in their personal claims.

Both Kant and Gurudeo Ranade had their inklings in the direction of mathematics and Physical Science rather than of Philosophy. Kant and Gurudeo Ranade never participated in active politics, though they took a lively interest in political developments around them.

We may now proceed to observe, why Lokamanya Tilak abandoned at last the idea of dragging Gurudeo Ranade to politics.

Being very much influenced by the intellectual eminence of Gurudeo Ranade, Lokamanya Tilak felt in 1917 that Gurudeo Ranade should be dragged to politics. Hence Lokamanya Tilak called Gurudeo Ranade and requested him to join politics. The young Ranade (the future Gurudeo in him) replied, 'Sir, I have an inherent liking for religion and spirituality and not for politics. I have become a life member of the Deccan Education Society only three years ago and as yet there is no reason for leaving it. Moreover, according to you a person must be a '*Sthita Prajnya*' before he enters politics. So one must see whether one possesses these qualities. Lokamanya Tilak heartily smiled and said, 'Aravinda Babu is a mystic like you'. (1981: i-ii).

Sri. M. S. Deshpande (1963:251) opines that like Aurobindo (Aravinda Babu), Swami Vivekanand, Gurudeo Ranade had a vision of the future glory of Bharat (India). In support of this, the statements of these three great figures can be given.

Aurobindo says, "..... the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. The movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort to her not only to her teachings, but to her psychic and spiritual practice'. (1970:180).

Swami Vivekananda states, 'If there is any land on this earth that can lay claim to be the blessed Punya - Bhumi, to be the land to which souls on this earth must come to account for Karma, the land to which every soul, that is wending its way Godward must come to attain its last home, the land where humanity has attained its highest towards greatness, towards generosity, towards purity, towards

calmness above all, the land of introspection and of spirituality - It is India'. (1982:52).

Gurudeo Ranade writes, "What a glorious prospect lies before India; I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and the energy of Europe. I see her assimilating the excellences of both the East and the West, and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self". (1956:184).

Hitherto, we have dealt with how Gurudeo Ranade was assessed with reference to some other saints or God by some prominent personalities. Hereafter, let us see how Gurudeo Ranade was assessed by himself directly with reference to Jesus Christ, Jagannatha Dasa, Narada and Prahlada.

The spiritual forms/visions disappeared in the cases of Jesus Christ and Gurudeo Ranade when they were passing through their critical times. Gurudeo Ranade related this in a sitting at Allahabad during Deepavali Saptah in 1943. Casually in the sitting the talk began on the earth quake that took place in that region a few days ago.

Gurudeo Ranade observed, "The earth tremored all of a sudden, and the doors and the window shutters began to clatter. Reasoning them out to be symptoms of the earth quake, I rushed out. Then, I saw the building in front of me was oscillating. I told Jagannath Lele that this was an earth quake and all persons should come out immediately" After a brief pause Gurudeo Ranade said, "All this happened; but shall I tell you another funny thing about it? During that brief spell in front of my eyes "Swarup" (spiritual form) disappeared. The 'spiritual form' disappeared in the case of Jesus Christ when he was being taken to the pillar of

crucifixion (वधस्तंभ) \* (1964:191).

Now, we shall proceed to give a brief sketch of how both Jagannatha Dasa and Gurudeo Ranade suffered from illness having refused to take '*Prasad*' from saints and recovered from the illness when they went in submission to the saints whom they offended.

Jagannatha Dasa - a great scholar and a rich man refused to take '*Parasada*' from Vijayadasa and as a consequence suffered from acute stomach ache for about forty years. But Jagannatha Dasa went in submission to Vijaya Dasa by whose grace he recovered completely and was blessed with a long life. All this happened in the case of Gurudeo Ranade who having refused to take '*Prasada*' (from his spiritual teacher) had to pay a severe penalty when a serious illness overtook him on 5th January 1909. But through his implicit faith in his spiritual teacher and complete surrender to him he recovered and had the good fortune of being assured of long life. (1960:95-97).

Finally, it should be noted that on account of his life long spiritual effort and through the grace of Sri Nimbargi Maharaj and Sri. Bhausahab Maharaj, Gurudeo Ranade occupied a unique place in the galaxy of mystics. In this connection Gurudeo Ranade pointed out, "Shri Nimbargi Maharaj and Shri Bhausahab Maharaj are not a whit less worthy than Sri Jnaneshwar and Sri Tukaram. Through their grace I have attained the experiences attained by Sri. Narada and Prahlada in ancient times" (1963:148).

The table that follows presents a Kaleidoscopic picture of the essence of the above discussion.

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\* Gurudeo Ranade told some of his disciples a few days before his demise that the vision of his spiritual form had become faint (1964 : 191).

## KALEIDOSCOPIIC TABLE OF SANTOMTRY

Sl. No.	Who is Compared	To whom Compared	By whom Compared	What aspect/s is/are compared	Remarks
1.	Gurudeo Ranade	The saint of Nimbargi	Bhaurao Apte	Neo-incarnation	The teachings and the philosophy of Gurudeo Ranade and the saint of Nimbargi are the same
2.	"	Bal-Krishna	Parvatibai	Incarnation	Same
3.	"	Kant	Padma Kulkarni	Reverence for mother, Career-(Appointments in Library and University) Achievements, Likings-Maths and Physical Science, Political developments without participation	Strikingly similar (Equal)
4.	"	Aurobindo	Lokamanya Tilak	Mystical	Equal
5.	"	Aurobindo & Vivekananda	M. S. Deshpande	Vision concerning the spiritual glory of India.	Similar vision (Equal)
6.	"	Jesus Christ	Self	Disappearance of the spiritual form at the time of Crisis.	Similar experience (Equal)
7.	"	Jagannatha Dasa	"	Illness having refused 'Prasad' and later recovery on submission.	Similar incidences (Equal)
8.	"	Narada and Prahlada	"	Attainment of spiritual height.	Equal

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□ □



# Ode to Gurudeo

Oh! Gurudeo,  
Ye being, my spiritual guide and guru,  
I worship thee  
With all my devotion.

I chant thy name  
With every breath, with the result,  
That when my pulse is felt,  
Thy name alone is heard.

When my heart is filled  
With thy holy name,  
My life is filled,  
With blissful peace and eternal joy.

Oh! Gurudeo,  
Being a prophet and a saint as you are,  
You have crossed the limits,  
Of time and space.

Having preached the philosophy,  
Of one God, One World, One Humanity  
Thy field of activity,  
Extends from finite to infinity.

Thus, I feel thy presence,  
Every where,  
Even after thy retirement  
From this blessed Earth.

Oh! Gurudev,  
I am grateful to thee  
For thy divine gift,  
Bestowing upon me, with a "New Vision".

While I see, that the finite exists  
As an atom in the realm of infinity,  
I actually find with the new vision,  
That the infinity is compressed in finite!

Thus, to my thrilling experience,  
I find that I (the inner self) and the Universe,  
Are part and parcel  
Of the only Truth - called 'God'!

- K. K. Adkar

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□ □

*"Render unto Caesar the things which be Caesar's  
and unto God the things which be God's." Man may  
follow any vocation in life and earn money but we have  
to bear in mind that acquisition of wealth is not the be-  
all and end-all of life. Our life should not veer round  
wealth alone. We have to be fully conscious of the  
supremacy of spiritual life. We must follow the spiritual  
path and our devotional fervour should increase day-by-  
day. Man should not pursue the life in God out of  
reflection on its advantages but follow it for its own sake.*

- Dr. R. D. Ranade

Eternity Compressed in Time :  
**My Reminiscences of  
Shri Gurudeva**

*(Contd.)*

So far as Shri Gurudeva's own mystical experiences are concerned, he himself seldom mentions them directly. As he says in his Preliminary to his lectures on the 'Pathway to God in Kannada Literature', "No real mystic usually gives expression to his own inner experience. What is the use of giving a verbal expression to such an experience? he would ask. It may be regarded by others either as exaggerated and figurative or even smacking of some chink in the brain." So he ostensibly takes up the songs of Hindi, Marathi, and Kannada saints for an exposition of their philosophical, ethical, yogic, devotional and realisational elements. However, it is clear that he chose those songs mostly to serve as a vehicle for narrating his own experiences and thereby to construct his own mystical philosophy. Shri Gurudeva has not only made oblique references to this fact in his writings, but in his Preface to the 'Paramārtha Sopāna' he makes a direct statement to this effect while explaining the five-fold significance of that volume. Referring to the paraphrase portion of the Hindi Padas and Dohās, he says, "The spiritual motive is always the most compelling element in human nature, and whatever sustains and develops it is a matter of supreme attraction to humanity. From that point of view the

appreciation of spiritual songs may be accelerated by a study of their simple formulation in understandable language. "After mentioning a few more points of significance he says, "Finally, I may say that the selection was made primarily to help my own spiritual development, स्वान्तःसुखाय as Tulsidas would put it. But I shall be glad if it also helps others like me to perfect their spiritual endeavour." (P. 7-8)

The 'Pathway to God in Kannada Literature' is a work which is markedly different from the earlier work of Shri Gurudeva in the sense that it is uninhibitedly autobiographical. Apart from making occasional personal references, he asserts with a sense of spiritual pride that he belongs to the School of Shri Nimbargi Maharaj. He recalls with a sense of unbounded gratitude and thankfulness the greatness of his spiritual Teacher Shri Bhau Sahib Maharaj, the Saint of Umadi, makes laudatory references to his elder spiritual brother Shri Amburao Maharaj who would readily solve any problem of spiritual life faced by him, and treats with great regard the experiences and songs of his spiritual sister Shivalingavvā who is esteemed by him as a compeer of the great lady saints Muktabai and Mahādevi Akkā. He even mentions with thanksgiving nostalgia Bhagavantappā, a devout disciple of the saint of Umadi who lived with him for fourteen years from 1932-1946. He deals at some length with the humble personality of Bhagavantappā and discusses one of his poems "in order to awaken my memory of him". Shri Gurudeva credits that devout though humble person with being instrumental in inspiring a rare "kind of impelling spiritual experience" in him at Allahabad.

I come to the point that Shri Gurudeva's exposition of the songs of Kannada saints clearly indicates the fact that he is dealing with his own spiritual experiences through the medium of those songs, and that Beatificism is the final

upshot of Kannada mystical literature. When he takes up the song 'Karpūrāratiyannu beḷaguvenu', 'I shall wave the lights of camphor', in order to enumerate the qualities of an ideal disciple, anyone who has come in personal contact with him cannot help bringing to mind the ideal teacher-disciple relationship between Shri Bhausahib Maharaj and Shri Gurudeva. Analysing the above song Shri Gurudeva says, "We have a fine description of an ideal disciple. There are five important points to be noted in this description. They are all worth remembering, and those who want to imbibe the characteristics of an ideal disciple should, as far as possible, try to imitate those qualities. The disciple is described as born on earth like Faith incarnate and as resplendent Penance; that is the first characteristic. The second is that he is absolutely oblivious and unmindful of his greatness. It is the duty of such an ideal disciple to sing the glory of his master. He has no other vocation.....Thirdly, he must become a flute in the hands of his master, and act reflexly or automatically and do whatever the teacher directs him to do. Fourthly, he milks the Kāmadhenu, the wish-ful-filling cow, and distributes the milk to the society and to the world.... Finally, this disciple is more than camphor. He is purer than camphor.... while the camphor exhausts itself after burning and shining before the deity, the real spiritual disciple never dies. He immortalises himself and his teacher. This attitude is that of a mystical devotee who combines in himself the two attitudes of both the 'L' Allegro' and the 'Il Pensoroso'.

Similarly, Mahālingaranga's song 'Pādapūjeya mādi muktāde', 'I became liberated by worshipping the feet of my master', is palpably autobiographical. Here Shri Gurudeva is obviously referring to his own experience when he asks, "Are these physical feet?" and answers, "No, ofcourse, they are merely symbols. The real feet are the spiritual feet.... It

is these feet we have to worship." Dealing further with this song he says, "Secondly, the spiritual teacher enables us to transcend our philosophic doubts. It is only the power of realisation which will carry you beyond these philosophic doubts. This is exactly the relationship between philosophy and mysticism." Here we can recall how during his visit to the Mutt of Shankarāchārya hearing the recitation of devotional songs of Shankarāchārya, he had to "pause and think how an Advaitic philosopher could at the same time make room for devotional songs in his philosophic teaching". That to him was the "crux" which impelled him to make a serious study of Indian and European Philosophy" with the intent of finding in Eastern and Western thought a justification for spiritual life." (*Contemporary Indian Philosophy*, p.545 Ed. J. H. Muirhead). Continuing his analysis of the poem, Shri Gurudeva tells us that "we must start progressing morally. We must purify our body and mind and spirit." In this poem we get an insight into Yoga. We are asked to sit in a steadfast position... Then we are told to press our left heel against the Suṣumnā at the lowest plexus (cakra), which is located between the testicles and the anus." Shri Gurudeva here comments, "It matters little whether you press or not, whether you follow or do not follow what these Yogins have said; because higher than Yoga is devotion; higher than anything is Bhāva. If you have it, none of these things are required; but these are likely to help produce Bhāva; therefore they have to be studied and cared for." "Then", says Shri Gurudeva, "we are asked to breathe deeply and raise our life-breath and to make it go more gently through the Suṣumnā, until it is resolved in the Trikūta. Trikūta is what the modern anatomists have called the central ventricle between the four different ventricles, the two lateral, one occipital and one frontal. These yogic performances produce three effects. Firstly, we

hear the different kinds of Nādaṣ (sounds) in which we must absorb our mind. Shri Gurudeva remarks, "Whether there are only ten kinds or more, that is immaterial to us. There might be more also; but they speak about ten Nādas. We must absorb our mind in the ten Nādas. Then secondly, we must sit under the canopy of illumination. Thirdly, we must be able to visualise the Form of God..., and then enjoy that happiness. What happens when we have seen this Form of God? The author tells us that the Self becomes identical with God, 'as water mixed with water'. .....No distinction remains between the devotee and God. ....Finally, we are told to reach through the 'western path' the spaceless region, namely 'bayalu', as they call it.... We are ultimately asked to see this form of God and rise through the spinal cord or the Suṣumnā to the Trikūta, or what might be called the spaceless region, and there enjoy beatitude." (Ibid. P. 100-101.)

Another poem authored by saint Gurulingajangama, 'how shall I live having forgotten the Guru himself, who showed me the sign' dealt by Shri Gurudeva also indicates his own unique relation to Shri Bhau Sahib Maharaj. The first point that the saint makes is that "my teacher gave me a sign (gurutā)". Shri Gurudeva remarks that "this word 'sign' is very important. In Greek it signifies 'sigma' which very often occurs in mathematics. 'The Guru conferred this sign on me', says the poet. The second point is that, 'the Guru poured into my ears the foundational Mañtra. He told me by what Mañtra I should meditate upon God, and then he said that his function was finished. ....Now it is your business to perfect it.' Then, thirdly, he told me the location of the different Cakras. After that he gave an insight into the nature of Nāda. Biñdu and Kalā, meaning sound, form and light respectively. Technically these would be called phonic, morphic and photic experiences. Continuing the poem

Gurulingajangama says, "After that, while, I was meditating, and was raising and leading my breath, the form of God began to move from the tip of my nose to the central ventricle, playfully. Who is going to come in the way of the playfulness and the sportiveness of God? Then I realised that the Form of God is identical with myself." Consequently, "being and existence" disappeared; "great merit" was attained; the world was reduced to a "cavern", "and my teacher Gurulingajangama was "eternally there". Shri Gurudeva remarks that "there will be a sort of spaceless reality, a sort of Nirguṇa Reality, 'bayaliṅge bayalu nirbayalu; is the characteristic of this form of experience. Thus we rise from the vision of the Form of God to the experience of the spaceless Reality."

According to Shri Gurudeva it is in the doctrine of Self-realisation that metaphysics, morality and mysticism meet. The Self which is the highest metaphysical reality is also the summum bonum of man's moral and mystical endeavour. But it may be noted that Shri Gurudeva's concept of Self-realisation is poles apart from that of the contemporary moralists who mean by it the all round development of personality by way of the regulation of sensibility by reason. What is meant by Self-realization is the "unfoldment and visualisation of the Ātman within us, instead of the insipid and soulless realisation of the various faculties of man.... in which sense the Contemporary Moralists understand it." Self-realisation thus means a vision of the Infinite, the attainment of the triune unity of the I, the Self and Brahman.

*(To be continued)*

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□ □



# Saint Śivalingavva's Vacanas

Guru,  
your shelter  
is  
the shade of umbrella  
for me.

Guru,  
look,  
under the umbrella's shade  
you provided  
I was receiving  
wealth  
numerous and varied.

● - (Śivasutra Pathan - 24)

(It is like this)  
The Śiva mantra guru gave  
is a covered gift hamper.  
It should even be  
on the swell.  
Then the gift hamper  
comes to fruition.

● - (Anubhava Nirupana - 16)

The covered hamper  
guru gifts,  
yields priceless bliss.  
The covered hamper  
Guru gifts,  
lights up in Kailas.  
The covered hamper  
instals you  
in Śiva's form

● - (Śivasutra Pathan - 18)

Guru's grace  
matches  
the knowledge of the self.

Therefore one must  
earn it,  
and not be an idler.  
Without guru  
life is

wretched,  
ominous,  
a defiled pot.

Look,  
when burnt  
it purifies.

● - (Narajanna Gatiya Sarthakaru - 7)

The mind's house  
is the eye.

The eye is to see  
the self's image.

Then that eye  
remains chaste.

Setting the mind  
earnestly,

burning the fires  
of the mind,

One must keep saying.

Śiva Śiva,  
the great line the Śivamantra  
our guru gave.

Look,  
then, this mind  
remains chaste.

- (Śivāsutra Pathan - 18)

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□ □

# Śri Śankarāchārya's Atmānātma - Viveka

(Continued from last issue)

(46)

कर्मेन्द्रियाणि कानि । वाक्-पाणि-पाद-पायूपस्थानि । वागिन्द्रियं नाम वाग्-व्यतिरिक्तं वागाश्रयं अष्टस्थानवर्ति शब्दोच्चारण-शक्ति-मदिन्द्रियं वागिन्द्रियमिति । अष्टस्थानानि उरः-कंठ-शिरस्तालु-जिह्वादंतौष्ठ-नासिकाः । पाणीन्द्रियं नाम पाणि-व्यतिरिक्तं करतलाश्रयं दानादान-प्रतिग्रह-शक्तिमदिन्द्रियं पाणीन्द्रियमित्युच्यते । पादेन्द्रियं नाम पाद-व्यतिरिक्तं पादाश्रयं पादतलवर्ति गमनागमन-शक्तिमदिन्द्रियं पादेन्द्रियमिति । पाय्विन्द्रियं नाम गुद-व्यतिरिक्तं गुदाश्रयं पुरीषोत्सर्ग-शक्ति-मदिन्द्रियं पाय्विन्द्रियमिति । उपस्थेन्द्रियं नाम उपस्थ-व्यतिरिक्तं उपस्थाश्रयं मूत्र-शुक्रोत्सर्ग-शक्तिमदिन्द्रियं उपस्थेन्द्रियमिति । एतानि कर्मेन्द्रियाणि ॥४६॥

(Query:) What are the motor organs or organs of action?  
(Reply:) (They are) organ of speaking (vāk), organ of giving-and-taking (pāṇi), organ of going-and-coming (pāda), organ of excretion (pāyu) and organ of creation (upastha). The organ of speaking is that organ which is different from speech, which resides in speech, which stays at eight places, and which has the capacity to utter words, or sounds; this is the organ of speaking. The eight places (of the organ of talking) are chest, throat, head, palate, tongue, teeth, lips and nose. The organ of giving-and-taking (pāṇi) is that which is different from the hands, which stays on the soles of the hands, and which has the strength to give and take and to accept; this is called Pāṇi organ (i.e. organ of giving-and-taking). The pāda

organ is that which is different from the feet, which resides in the feet, which stays at the soles of the feet, and which has the capacity to come-and-go; this is the pāda organ. The organ of excretion (pāyu) is that which is other than the anus, which resides in the anus, and which has the power to emit out the excretion; this is the organ of excretion. The organ of creation is that which is distinct from the penis/vulva, which resides in the organ of creation, and which has the capacity to emit out urine and semen; this is the organ of creation. These are the motor organs (46).

This section 46 gives us the names of the five organs of action, their locations and functions. These organs perform five types of actions like speaking, etc.

These five motor organs are the constituent elements of the subtle body, and hence they are said to be different from hands, etc. located in the gross body, but at the same time they are located on these respective organs in the gross body.

(47)

अंतःकरणं नाम मनो बुद्धि चित्तमहंकारश्चेति । मनःस्थानंगलान्तम् ।  
बुद्धेर्वदनम् । चित्तस्य नाभिः । अहंकारस्य हृदयम् ॥४७॥

The internal sense-organ means i.e. stands for mind, intellect, citta, and sense of egoism. The location of the mind is at the end of the throat. The location of the intellect is mouth. The location of citta is navel. And the location of egoism is heart (47)

Here in this section 47 are given the four elements in the internal sense-organ and their locations.

Formerly, in the explanation of the term 'sama', Saṅkarācārya had told us that mind is the inner organ (antarindriya). Now here he uses the word 'antaḥkaraṇa',

internal sense - organ, to stand for mind, intellect, citta, and egoism. From this it appears that he makes a distinction between inner organ (antarindriya) and internal sense-organ (antaḥkaraṇa).

Antaḥkaraṇa stands for that sense-organ which is a means of knowledge lying inside the body. Whenever there is a contact of sense-object and an organ of knowledge, the internal sense-organ receives a peculiar form which is called Vṛtti (modification or mode) of the internal sense-organ. These modes or states are fourfold; and they are named as mind, citta, intellect, and egoism. In view of these four states, the word 'fourfold internal sense-organ' (antaḥkaraṇa - cutuṣṭaya) is employed. Of them the citta is included in the intellect, and egoism is included in mind, and then the word 'two fold internal sense organ' (antaḥkaraṇa-dvaya) is used.

(48)

एतेषां विषयाः संशय-निश्चय-धारणाभिमानाः । अनुसंधानात्मिकान्तःकरण -  
वृत्तिश्चित्तम् । अभिमानान्तःकरणवृत्तिरहंकारः । चित्तस्य बुद्धावन्तर्भावः विषय-  
परिच्छित्ति-रूपत्वाविशेषात् । अहंकारस्य मनस्यन्तर्भावः तस्यापि  
संकल्पात्मकत्वाविशेषात् । बुद्धेर्हयपूर्वो विषयः । चित्तस्य पूर्वानुभवः । मनसो  
बाह्याभ्यन्तरश्च । अहंकारस्य त्वनात्मोपरक्त आत्मैवेति ॥४८॥

The objects i.e. functions of these (mind, intellect, citta, and egoism) are doubt, decision / determination retention, and pride (or sense of possession). Citta stands for the mode / state of internal sense-organ which is of the nature of anusandhāna (= memory, etc.). Egoism is the mode of the internal sense-organ namely pride (or the notion of 'I', 'I-ness', etc.). Citta is included in the intellect because to determine or to fix up the nature of the cognised object is the nature common to both of them. Egoism is included or contained in mind because to be of the nature of saṅkalpa (= desire, etc.) is common to both of them. The object of the

intellect is apūrva (=something new). The object of citta is the previous experience. The object of the mind is both external as well as internal. And object of egoism is the self alone affected/covered by the not-self things (48).

The modes or modifications of the internal sense-organ are mainly two : (1) one of the nature of non-decision or doubt (or mere thought); (2) and the second of the nature of decision or determination. The mind is the state of the internal sense-organ which consists in doubt or non-decision. The mind wavers between two extremes - this or that; there is no firm decision in the mind. For example :- a thought that a thing is black comes in the mind and later on another contrary thought that the thing is white comes in the mind. The mind is unable to fix on one extreme or a thought; the mind is not stable. The mind is always engaged in such saṅkalpa-vikalpas, and hence it is said to be of the nature of saṅkalpa and vikalpa. The function of the mind is to cognise the objects both external and internal. It cognises the external objects like sound, etc. through the sense-organs of knowledge, and so also it is aware of the internal things like thoughts, pain, pleasure, etc.

Intellect is the state of the internal sense-organ which consists of decision or resolution. After the removal of doubt in the mind, when there is a firm decision in the internal sense-organ, that state of the latter is called Intellect. Hence intellect is said to be of the nature of determination or resolution. (Vyavasāyātmikā buddhiḥ; niśeayatmikā buddhiḥ). The object of the intellect is here said to be apūrva, new, in the sense that it is not the object of either the mind or citta or egoism.

Citta is the modification of the internal sense-organ which consists in anusandhāna. There are in anusandhāna acts like inspection, investigation, inquiry, searching, arranging

and planning and mainly memory. Now memory is primarily related to the past or previous experiences, cognitions, etc. Hence past or previous experience is said to be the object of citta.

Egoism is the modification of the internal sense organ which is of the nature of pride, 'I-ness'. This notion of 'I-ness' stands for such thoughts :- I am so and so; such and such things are mine; and I want such and such things. Really speaking, the notion of 'I' is to refer to the Inner Self; but in ordinary worldly dealings, the Inner Self is not known; hence a man understands the not-self things (like children, wife, senses, body, etc.) as 'I', and thinks that they are his own. Hence here it is said that the object of egoism is the Self affected or covered by not-self things like body, etc.

Sometimes, two modifications of the internal sense-organ are included in or subsumed under the other two modes. For instance :- Citta is included in intellect; for the fixed knowledge of the object is common to both of them. And egoism is included in mind; for Saṅkalpa is the common nature of both of them. Saṅkalpa can be taken to stand for some desire, volition or intention or mere idea. Egoism can be said to be a Saṅkalpa that the not-self things are the Self. Thus Saṅkalpa is common to both the mind and egoism.

(49)

प्राणादि-वायु-पंचकं नाम प्राणापानसमानोदान-व्यान-रूपाः ।

तेषां स्थान-विशेषा उच्यन्ते -

हृदि प्राणो गुदेऽपानः समानोनाभि-संस्थितः ।

उदानः कंठ-देशस्थो व्यानः सर्व-शरीरगः ॥

एतेषां विषयाः । प्राणः प्रागननवान् । अपानः अवागननवान् ।

उदान ऊर्ध्वमननवान् । समानः समीकरणवान् । व्यानः

विष्वगननवान् ॥४९॥

The group of five airs like prāṇa, etc. is in the form of prāṇa, apāna, samāna, udāna, and vyāna. Their special locations (in the body) are said to be :-

Prāṇa is located in the heart, and apāna in the anus. Samāna stays at the place/region of navel; udāna resides in the place of throat; vyāna pervades the entire body.

The objects i.e. the functions of these (five vital breaths or winds) are :- Prāṇa is that which is (doing the action of) going in front. Apāna is that which is (doing the action of) going down. Udāna is that which is (doing the action of) going up. Samāna is that which performs (the act of) 'Samīkarana'. And Vyāna is that which is (doing the action of) going everywhere ( in the body) (49)

Those airs or winds that function inside the body are called prāṇa-vāyus (vital breaths or airs). They are five in number. Their special names, locations in the body and their functions are described in this section 49.

The Prāṇa functions from the heart upto the nose; it is responsible for breathing. Apāna functions below the navel; it is responsible for the function of emitting out of the body: the urine, semen, etc. Udāna goes upwards. Samānikaraṇa which means the function of digestion is the function of Samāna. Samāna does the function of transforming food, drink, etc. which are digested into blood, etc. Vyāna maintains temperature throughout the body.

(50)

एतेषामुपवायवः पंच । नागः कूर्मश्च कृकरो देवदत्तो धनंजय इति ।

एतेषां विषयाः -

नागादुय्गिरणं चापि कूर्मादुन्मलिनं तथा ।

धनंजयात् पोषणं च देवदत्ताच्च जृंभणम् ।

कृकराच्च क्षुतं जातमिति योगविद्ये विदुः ॥५०॥



Subordinate winds of these (five vital winds) are five. (They are:-) Nāga, Kūrma, Kṛkara, Devadatta, and Dhanañjaya. Their objects i.e. functions are (mentioned) as follows :-

The knowers of the Yoga understand that vomiting/ belch is due to Nāga, opening and closing of eyes is due to Kūrma, nourishment is due to Dhanañjaya, yawning is due to Devadatta, and hunger (kṣudh) is due to Kṛkara (50).

The science of Yoga is interested in the control of prāṇa, etc. in the body. Naturally it treats of the nature etc. of prāṇa, etc. and subwinds or upavāyus or upaprāṇa, etc. These knowers of the Yoga speak of five sub-winds. This section so mentions their names and functions.

Out of the five upaprāṇas, the Kṛkara is spelt as Kṛkala in some other works.

Here it is not mentioned which upaprāṇa comes under which main prāṇa-vayu. (Some other works state that Nāga is included in Udāna, Kūrma in Vyāna, Kṛkara in Samāna, and so on).

(51)

एतेषां ज्ञानेन्द्रियादीनामधितयो दिगादयः ।

दिग्-वातार्क-प्रचेतोऽक्षि-वहनीद्रोपेन्द्र-मित्रकाः ।

तथा चंद्रश्चतुर्वक्त्रो रुद्रः क्षेत्रज्ञ ईश्वरः ॥

विशिष्टो विश्वस्रष्टाच विश्वयोनिरयोनिजः ।

क्रमेण देवताः प्रोक्ताः श्रोत्रादीनां यथाक्रमात् ॥(५१)॥

Dik (=Space) etc. are the presiding deities of these sense-organs of knowledge and the like. (They are as follows :-)

In accordance with the order of the sense-organs beginning with śrotra (=ears), (the presiding) divinities of

śrotra, etc. are in the following order :- (The deities of the five sense-organs of knowledge are:-) (1) space (2) Air (3) Sun (4) Pracetas (= Varuna) (5) Asvins. (The divinities of motor organs are:-) (1) Fire (2) Indra (3) Upendra (= Viṣṇu) (4) Mitraka (= a certain Form of the Sun-god) (5) The moon. (The divinities of the four modes) states of the internal sense-organ are :-) (1) Four-faced Rudra (2) The lord, the knower of the field i.e. body (3) a particular Viśvasraṣṭa (= creator) (4) The god not born from womb and the cause of the universe (i.e. Brahmā) (51)

This section 51 mentions the presiding deities of the sense-organs and the internal sense-organ.

Some ancient texts have spoken of the presiding divinities of sense-organs, etc. Following their lead, Śaṅkarācārya does the same in this section 51. The details mentioned by him are as follows :-

Sense-organ of knowledge	Presiding Deity
1) Ears	1) Space
2) Skin	2) Air
3) Eyes	3) Sun
4) Tongue	4) Pracetas
5) Nose	5) Aśvins
Sense-organ of Action	Presiding Divinity
1) Speech	1) Fire
2) Hands	2) Indra
3) Feet	3) Upendra
4) Anus	4) Mitraka
5) Upastha	5) Moon

**Modes/States of  
Internal sense-organ**

**Presiding Deity**

- |              |   |
|--------------|---|
| 1) Mind      | 1) Four-faced Rudra                     |
| 2) Intellect | 2) The lord, the knower<br>of the field |
| 3) Citta     | 3) A certain Viśva-sraṣṭa               |
| 4) Egoism    | 4) Viśvayoni Ayoniji                    |

(52)

एषुप्राणमय-कोषः क्रियाशक्तिमान्कार्यरूपः । मनोमयः इच्छा-शक्तिमान्  
करणरूपः । विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः । एतत् सर्वं मिलितं  
लिंगशरीरमित्युच्यते । कोषत्रयमुच्यते ॥५२॥

The sheath consisting of vital airs out of these (seventeen constituents of the subtle body) possesses the power/energy to act, and is of the nature of action (Kārya). The sheath consisting of mind possesses the power of will or volition, and is of the nature of means or instrument (karaṇa). The sheath consisting of Vijnāna has got the capacity to cognise, and is of the nature of an agent (kartr). The gathering place of all these (three sheaths) come together is (also called) the Linga (-subtle body), and it is (also called) the triad of the three sheaths (52)

As seen already, seventeen factors namely five senses of knowledge, five motor organs, five vital breaths, mind and the intellect constitute the subtle body. Now the five senses of knowledge and the mind out of the seventeen are called the sheath consisting of the mind. Five senses of knowledge and the intellect are called Vijnānamaya sheath. Five motor organs and five vital airs are called the sheath consisting of vital breaths. (For elucidation of sheaths, see Section 60). All these three sheaths coming together form the subtle body which is also called linga (which is explained in section 54);

as the linga or subtle body consists of three sheaths, it is also called a triad of the three sheaths.

Now, Vijnāna is prominent in the Vijnānamaya sheath; in it lies the power of cognition. This Vijnānamaya sheath itself is what we call in our worldly dealings the individual soul (Jivatma) (See section 70). This Vijnānamaya sheath holds the sense of egoism in the form that he is the agent and so on. Then he comes to have the nature of the agent, as he thinks himself to be the agent.

Now, this agent requires some means or instruments with which he can perform actions. These instruments are nothing but the sheath consisting of the mind. In the sheath consisting of mind the mind is the chief factor; desire/will/thought is the nature of mind; hence the Manomaya Sheath is said to possess the will-power or power of volition. Now, an action is performed, if there is a will. That is why the Manomaya Sheath is said to be of the nature of means or instruments.

The sheath consisting of vital breaths possesses the power to act; for the very nature of prāṇa, etc. is action. In the prāṇamaya sheath, action is predominant; hence it is of the nature of action. The sheath of vital breaths turns the will of Manomaya Sheath into action.

Thus, Vijnānamaya sheath is of the nature of the agent. The mind from the Manomaya sheath has got the tendency or will to do something or to desist from doing something; hence the Manomaya sheath is called the instrument of action. Following the volition of the Manomaya sheath motor organs etc. from the Pranamaya sheath start to function; hence pranamaya sheath is said to be of the nature of action.

*(to be continued.....)*

- Prof. Dr. K. V. Apte

Sangli

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## BOOK REVIEWS

Sureśvara's *Vārtika* on Saptāṅna-Brāhmaṇa-  
by Shoun Hino and K. P. Jog (Advaita tradition series - Vol-6)  
Pub. : Motilal Banarasidas, U. S. Banglow Road Delhi-7, 1995  
Pages 221 Price - Rs. 225.

The Brhadāraṇyaka is the biggest with the highest degree of importance among the principal Upaniṣads. It reveals to us the towering personality of *Yogīśvara* Yājñavalkya, the great *Upaniṣadic* thinker of highest rank who, by making a revolutionary development in the field of metaphysics shaped the future of *Vedānta*.

The *Brhadāraṇyaka Upaniṣad* runs into six big *Adhyāyas*; each *Adhyaya* divided at least into five *Brāhmaṇas*. The third *Adhāya* contains nine *Brahmanas* whereas the fifth *Adhāya* fifteen *Brahmanas* and the first one six *Brahmanas*. Thus the quantity and the quality go hand in hand in this Upaniṣad.

Sureśvara's *Vārtika* on this series of *Brāhmaṇas* is a sound commentary through the *Bhaṣya* of Śri Śaṅkarācārya, his great teacher. No doubt he differs from his preceptor, a master-mind in *Advaita* on many points in his interpretation; but it does not mean that he is swayed by undue sanity. On the contrary his difference of opinion constitutes his own contribution. Dr. T.M.P Mahadevan observes thus - "Although Sureśvara follows Śaṅkara closely and interprets him faithfully, it does not mean that he does not differ from his master on points of doctrine. These differences, however, are of minor importance and do not amount to a difference of philosophical views. *Sambandha vārtika*, Preface, (Madras)

But, Dr. Markandeya Shastri does not keep himself unresponsive if Sureśvara's difference in interpretation is called "of minor importance." He extols him to skies thus - " But

these differences represent Sureśvara's own individuality to such an extent that it gives him a very important place among the *Advaita* teachers and some of the great thinkers of a later date like Vācaspati, Vidyāraṇya and Madhusudana Sarasvati have drawn inspiration from him to plan and present a novel path of *Advaita*. Hence, they cannot perhaps be considered minor and in a sense Sureśvara has his own school of thought, if not philosophy, in *Advaita*" (Sureśvara's Contribution to Advaita (Vemur) 1973 p. 2).

In fact the topic of *Avidyā* can totally be closed only after self realization; but "This present volume marks the completion of the topic of *Avidyā* which is marked by associated ritual actions and their results—" (The present text of review, preface). It is a general tendency of a cursory reader of *Advaita Vedānta* that *Karmakānda* has neither any value nor any position in the system of *Advaita*. But one should note that *Brahmajijñāsā* of *Advaita vedānta* starts at that stage when the rituals come to a full stop. It does not mean that they have hardly any place in the system. The rituals are the must for *cittaśuddhi* which is the threshold of *Brahma-jijñāsā*. In other words, they serve the purpose of a cause to self-realization indirectly (*Karmanam Paramparayā mokṣa-sāadhanatvam*). Sureśvara insists with all the emphasis at his command to perform the rituals to purify our *citta* first, and then to march on the pathway to *Jñāna*. Thus, "----- While taking a leap away from the ritualistic sphere to the philosophical, the thinker of the *Upaniṣad* had at the back of his mind the thought that the ritualistic world was, as it were, the basis of human endeavour to rise above this worldly atmosphere, to say the least to attain to endless world, to godhead and to happiness untinted by misery." (Ibid)

Sureśvara defines *Avidyā* as *avicārita-siddha* and not *anirvacaniya* in its strict meaning (*avicārāt bhāsamānā vicārāt vinivartate*), because the primordial *Avidyā* (*Mūlavidyā*) is not a projection or *Ābhāsa* of the supreme *Brahman*. There is, to a slight degree difference between the *Kūṭastha* and the supreme *Brahman*. The *Ābhāsavāda* with reference to *Cidābhāsas* (i.e. *Jīva* and *Īśvara*) and such other cardinal theoretical points brought him the position of an independent school i.e. *Vārtika-Prasthāna*. For the same reason Sureśvara seems to be a tough problem in the tradition of *Advaita*.

Sureśvara's *Vārtikas* on this *Saptānna-brāhmaṇa* cover discussions on the seven-foods or products of ritual activity consisting of sacrifice and *Upāsana*. "The two *Brahmanas* (which are now translated in this volume) thus concern themselves with what is presented to a human worshipper (*upāsaka*) as this external world-complex (*bhogyā*) for this enjoyment (*bhoga*). They seek to expose the real nature of the same". Vidyāraṇya nicely brings the essence of this *Saptānna-Brāhmaṇa* as "the creation of *Jīva*" (*Saptānna-Brahmaṇe dvaitam Jīva-sṛṣṭam prapancitam*). (*Vedānta Pañcadaśi* IV - 14).

In view of the results of actions the *Jīva* creates these seven kinds of food. The first unit consists of three i.e. the *Manas*, *Vāk* and *Prāṇa*. The second unit consists of the remaining four foods. Thus, the fourth one is the food eaten commonly by all. The fifth one is what is poured into the fire of sacrifice for Gods (*huta*). The sixth one is *prahuta*, what is offered outside the fire to Gods as in *Vaiśvadeva*, etc. The last one is the food given to animals viz. milk. Thus, all the seven foods are created by *Prajāpati* or *Pitā*, and the creator or *Pitā* here is the *Jīva* himself. The *Jīva* creates all this with the apparatus of the fruit of action. Sureśvara puts this in its negative form -

स्वकर्मणानुपात्तस्य न च भोगोऽत्र दृश्यते । (B. B. V. - 1 - 5 6)

It is really a point of accelerated interest as to how the first three items of the seven foods are called 'food'; because, the *Vāk*, *Mānas* and *Prāṇa* cannot serve the purpose of any kind of 'food' in its literal meaning. With regard to the remaining four foods viz, *Huta*, *Prahuta* and others this doubt has no room at all. Śri Śaṅkarācārya clarifies it by bringing them into the categories of cause and effect (*Saptavidham Kārya-kāraṇa-lakṣaṇam*). In other words the first three serve the purpose of food by being themselves the instruments in bringing the enjoyments in the form of fruits or foods. These three are inevitable for rejoicing at the food. Thus, according to Sureśvara the whole world of enjoyment is, in view of the results of actions, the creation of *Jiva*.

*Vidyāraṇya*, at a later date took this to be a clue to develop the same point into a different doctrine i.e. *Dr̥ṣṭisr̥ṣṭi*. It means that the creation is contemporaneous with perception. In other words the world has existence only during perception or it has no existence beyond its perception. *Vidyāraṇya* puts this in his *Brhadāraṇyaka-bhāṣya-vārtika-sāra* in the same *Saptāṇna-brāhmaṇa*-Thus :-

येन यद् दृश्यते तत्तु तेन सृष्टं स्वकर्मणा ।

दृश्यस्य भ्रान्तिरूपत्वात् दर्शनं सृष्टिरुच्यते ॥ (1 - 5- 7)

It is this part of *Upaniṣad* viz., *Saptāṇna-Brāhmaṇa*, that advises us about the universal rule of generosity. If we eat anything without sharing it with others we would be not less than a thief. Sureśvara nicely brings out this in a *Vārtika* thus -

नात्मार्थं पाचयेदन्नमिति चापि स्मृतेर्वचः ।

तैर्दत्तान्यप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ (B.B.V. 1-5-31)



This reminds us of the famous statement - "*Kevalāgho bhavati kevalādi.*" (Ṛgveda X.117.6)

"While noticing the contents of the two *Brāhmaṇas*, one does not fail to notice the significant contribution of Bhartṛprapañca to *Vedāntic* thought and its importance for both Śaṅkara and Sureśvara". Bhartṛprapañca is not a negligible figure in the history of *Advaita*. He stands second to none in the list of pre-Śaṅkara-Advaitins. His independent way of interpretation of the *Brahmasutras* has brought him an everlasting place in the history of *Advaita*. No doubt, he differs from his junior contemporary i.e. Śri Śaṅkarācārya on many pivotal issues, but his minute observations are well appreciated by all critics. Sureśvara quite a few times refers to his views and holds a good discussion to refute some of his antagonistic views. Our authors of translation have pointed out demarcatively this and have referred to the same very often in the introductory part and notes.

Bhartṛprapañca, while describing the different facts of *Manas* nicely brings its realations to *Ādhibhautika*, *Ādhidaivika* and *Ādhyātmika*. Our authors have rightly brought out the significance of the same, and have shown how this thought of Bhartṛprapañca has, with certainty found a significant place. Sureśvara examines here another pivotal point i.e. *Jñāna-karma-samuccaya-vāda* of Bhartṛprapañca.

The present volume covers one more important point i.e. eligibility of *Sannyāsa*. Sureśvara insists to implement the core of advice in the sentence "*Yadahareva Virajet tadahareva pravrajjet*". One can renounce one's *Aśrama* the very moment one feels disgusted and resolves to take up *Sannyāsa*. For him the restrictions of *Ṛṇatraya* (*Ṛṇatrayam apākrtya mano mokṣe niveśayet*) are totally immaterial. He can take a leap directly at *Sannyāśasrama* from *Brahmacarya*. *Śruti* passages strongly vouch for the same. Thus, the rules of *Anukramasannyāsa*

have no meaning to a staunch *Virakta*. The translators have held a good discussion in a nutshell on the same in its context.

In the closing part of this volume the theory of *Bhedābheda*, propounded by *Bhartṛprapañca* is discussed at large. The set example in this theory is of the forest and trees. From the point of trees we have difference; and oneness from the point of forest as a whole. Perhaps, this might have exercised remarkable influence on the *Dvaitadvaita* of *Nimbārka* at a later date. Sureśvara examines this view at great length. We do find a synthetic approach at least on some pivotal points to the views of Śri Śankara and *Bhartṛprapañca* in the verses of Sureśvara. The translators have highlighted this thus - "And, in his own discussion of *Bṛhadāraṇyaka Upaniṣadic* passages we do notice a judicial use and occasional combination of the views of Śankara and *Bhartṛprapañca*". ( The present work-Intro. p.XXI )

Sometimes it is wellnigh impossible to read between the lines of Sureśvara without the aid of commentaries. "But for these commentaries the value or full import of Sureśvara's work would have remained very much understood". (Ibid) We have already noted that Sureśvara is a tough problem. Some of his verses seem to be ambiguous. Our authors have tried very hard to shed light on those verses. Yet they are not satisfied; as such they are inviting suggestions. "We felt the difficulties much more now than ever before, and therefore we are some-what unsure of the exactness or correctness of our translations in a number of places. Therefore, we request earnestly the readers to send to us their observations and suggestions". (Ibid). However, their strenuous efforts contribute much in understanding Sureśvara's verses.

Copious annotations of authors, in this volume, at the foot of verses stand to ease down the force of difficulties in the style of Sureśvara's verses. If Sureśvara's *Vārtika* stands

true to its definition (उक्तानुक्त-दुरुक्तानां चिन्ता यत्र प्रवर्तते), the annotations of the authors do serve at least to some extent the purpose of a Vārtika. The critical approach of the two authors, in the notes and introductory part has made the work stand high in the tradition of critical works on *Vedānta*. The authors are adding very much to the tradition of *Advaita* with such a series of contributions of which there is a dire need.

The verse-index, at the end covering about thirty pages aids much to the readers for ready references. In fine, the translation and notes have kept in themselves the gravity of the original verses of Sureśvara. In view of the cardinal virtues of this book any reader of *Brahmajijñāsā* or *Sādhaka* on the path-way to God can reread the book with pride and pleasure, and find self-advancement of spiritual life.

- Dr. Veneemadhava Shastri Bhamati  
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### DESIRE FOR LIBERATION

*As hunger or thirst craves for satiation, so does the thirst for God. When the thirst for God becomes unbearable, we are almost goaded to sit for meditation. By devout meditation this thirst is quenched. The process is natural. However, in some persons love for spiritual life is dormant; in some it is feeble and in some it is very intense. Love for God can be said to be somewhat strong. When due to deep meditation, the form of God becomes fixed before our vision. If the form of God is visible only once in a while, the longing for God does not become intense. The vision of God should become inseparable part of our being, then alone will we be in His magnetic field.*

- Gurudev Ranade

(2)

NAVNEET by Shri S. S. Ganapatrao Maharaj Kannur,  
Publisher S. S. Vaidya, Honorary Secretary, Adhyamta Bhandar  
Shanti Kutir Kannur - Dist. Bijapur-586 119, 1996 (First Edition)  
Pages 58 Price Rs. 15. Language : Kannada.

This small book has a foreword by S. S. Vaidya. His गुरु Shri Ganapatrao Maharaj has selected the श्लोका's from श्रुति, स्मृति, पुराण, भगवद्गीता, रामायण and महाभारत. The sanskrit श्लोका's are printed in Kannada with inherent meaning also given in Kannada for the benefit of the Kannada readers. Wherever possible, the origin of the श्लोका's classified subjectwise for enabling the reader to locate them easily. The book is handy, gives good reading and a good addition for the home library. A Bibliography of about 29 books on अध्यात्म is added in the beginning.

The first chapter includes शांतिपाठ, प्रातःस्मरणे, गुरुवंदने, and ध्यान. श्लोका's on Gods & Goddesses. These are mostly common and can be included in the prayers.

सत्य, धर्म, नीति is the subject for the second chapter. All the श्लोका's are interesting & meaningful - as they are selected ones. However a few may be quoted below :-

ऊर्ध्वं बाहुर्विशोम्येष न कश्चित् शृणोति मे ।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

Vyasa Maharshi says "stretching my both hands upwards and with my loud voice I am telling everyone but nobody listens that religion begets अर्थ & काम but no one is following it.

सर्वेषामेव शौचानां अर्थशौचं परंस्मृतम् ।

योऽर्थे शुचिः स शुचिः न मृद्धारिशुचिः शुचिः ॥ मनु : ५-१०६

अर्थ शुद्धिः is supposed to be the best form of शुद्धिः The one who is clean handed in financial matters, is really a clean

person. As otherwise, even if he washes his body with soil & water he cannot be a clean one. In the present context of the havala cases this is most appropriate.

शतेषु जायते शूरः सहस्रेषु च पंडितः ।

वक्ता दशसहस्रेषु दाता जायते वा न वा ॥

A brave warrior is born one in hundred, a learned person, one in thousand, a debator, one in ten thousand but a doner is rarely to be found.

The third chapter is on routine manners -

यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।

एकैकमप्य नर्थाय किमुयत्र चतुष्टयम् ॥

Youth, richness, prowess and bad thoughts singularly lead to disaster. But if all these are concentrated in a person imagine what will happen to him?

लोकेषु निर्धनो दुःखी ऋणग्रस्ततोऽधिकम् ।

ताभ्या दुःखी तु रोगी च तेभ्यो दुःखी कुभार्यकः ॥

A pennyless person in this world is an afflicted person, more so a person who is heavily burdened with loan, even more a person who is a patient. But of all these persons the one who has an unfaithful wife, is the worst sufferer.

वैद्यराजो नमस्तुभ्यं यमराज सहोदर ।

यमस्तु हरति प्राणान् वैद्यः प्राणान् धनानि च ॥

Salutations to you 'Oh' Doctor, being the brother of Yama, whereas Yama takes away life, you are capable of snatching both life as well as wealth.

The forth chapter deals with human knowledge.

अनित्यं यौवनं रूपं जीवितं रत्नसंचयः ।

आश्चर्यं प्रियसंवासो गृधयेत्तत्र न पंडितः ॥

Youth, beauty, life, wealth and friendship of beloved persons etc. are temporary therefore intelligent people should not crave for these.

उत्तमानां क्षणं कोपं मध्यमानां प्रहरद्वयं ।

अधमानां अहोरात्रं यावज्जन्मदुर्जनानाम् ॥

The anger of virtuous is just for a few seconds, that of a medium person lasts for 6 hours, and that of a lowest born lasts for a whole day. But the anger of a wicked person does'nt subside throughout his life time.

The fifth chapter deals with the means of obtaining knowledge. Mind full of विषय leads to बंधन and विषयरहित mind liberates a person. Therefore सुख and दुःख are nothing but the stages of mind.

The sixth chapter explains the form of God and devotion.

मत्तः परतमं नान्यत् - किञ्चिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ भगवद्गीता 7-17

The Lord tells Arjuna that there is nothing greater than me and just as a thread holds the beads all the living and non living objects do exist because of me.

मामेकमेव शरण मात्मानं सर्वदेहिनाम् ।

माहि सर्वात्मभावेन मया स्याह्य कुतोभयः ॥ भागवत 11-12-15

Uddhava, I am the soul of all the living objects hence with all your devotion surrender unto me and be fearless by my grace.

In Kaliyuga "नामस्मरणे" and "कीर्तनभक्ति" are more important.

नाहं वसामि वैकुण्ठे योगिनां हृदयेरवौ ।

मद्भक्ता यत्र गायंति तत्र तिष्ठामि नारद ॥ पद्मपुराण :उ:94/22

Narada I am not staying in "वैकुण्ठ" neither in the heart of Yogi's nor in "सूर्य" but I am always with my devotees who are engaged in कीर्तना's.

ध्यायन्-कृते यजन्-यज्ञैस्त्रेतायां द्वापरेऽचर्यन् ।

यदाप्नोऽति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ विष्णुपुराण 6/22/17

Human beings obtain fruits (फल) by practising ध्यान, in कृतयुग, by performing यज्ञा's in त्रेतायुग, by performing systematic पूजा in द्वापरयुग, and by singing कीर्तना's in kaliyug.

In the seventh chapter, importance of आत्मानुसंधान is explained.

अणोरणीयान्महतो महीयान् ।

आत्मागुहायां निहितोऽस्य जंतोः ॥ श्वेताश्वतरः 3/90

आत्मा is smaller than an atom and bigger than the biggest substance and resides in the heart of every being.

Explaining "ब्रह्मानुसंधान" - reaching Godhood - in the following श्लोका's -

अच्युतोऽहं अनंतोऽहं

गोविंदोऽहं अहं हरिः ॥

आनंदोऽहं अशेषोऽहं

अजोऽहं अमृतोऽस्यहम् ॥

सच्चिदानंद रूपोऽहं

परिपूर्णोऽस्यहं सदा ॥

ब्रह्मैवाहं न संसारी

मुक्तोऽहमिति भावयेत् ॥ - वामन पुराण

I am अच्युत, गोविंद, हरि, आनंदरूप, निर्विशेष, अजय, अमर, निर्विकल्प, निराकार, अविनाशी, सच्चिदानंदरूप and I always remain परिपूर्ण. I am ब्रह्म and not an ordinary soul! And, I am so one should feel to be "मुक्त जीव".

The chapter eight relates to "सिद्धांत" and characteristics of "जीवनमुक्त".

यथा नद्यःस्यंदमाना समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान्नामरूपा द्विमुक्तः परात्परं पुरुष मुपैति दिव्यम् ॥

- मुंडक : 3/2/8

As the flowing rivers join the sea and loose their identity and become one with it, so also the learned become one with the God, loosing their identity.

यावदायुस्त्रयो वंद्या वेदांतो गुरुरीश्वरः ।

मनसा कर्मणा वाचा श्रुतेरैवैष निश्चयः ॥

As long as life exists till the end, all the three viz. शास्त्र, गुरु and ईश्वर are worth worshipping. So also श्रुतिसिध्दांत too are मनसा, कर्मणा, वाच worth worshipping.

There are many other श्लोका's full of meaning in this little book.

These श्लोका's can be learnt by heart and are worth quoting in our daily life.

In conclusion the book is a good ready reference and handy to carry.

- S. S. Punekar,

Anand Niwas, Bhagyanagar, Tilakwadi, Belgaum-6.

□ □

✓ "Vaikuntha Chaturdashi Nama Saptah 1997"

*The Vaikuntha Chaturdashi Nama Saptah, as usual, will be celebrated this year, from Kartik Suddha Navami to Chaturdashi i.e., from 09-11-1997, in the Gurudeo Mandir, Hindwadi, Belgaum. The Vaikuntha Chaturdashi will be observed on 13-11-1997, which please be noted. Arrangements for the stay of the Sadhakas coming from outside places will be made in the Gurudeo Mandir itself. The Sadhakas, who desire to attend the Saptah are requested kindly to give advance intimation before 25-10-1997 to the Secretary of the Academy to enable him to make necessary arrangements to make their stay comfortable for intensive meditation during the Saptah period.*

- J. M. Kulkarni



Academy of Comparative Philosophy and Religion,  
Belgaum.

## QUARTERLY REPORT

FOR THE PERIOD ENDING 30-09-1997.

The Sadhakas of Swarup Upasana Kendra 1427 Basawan Galli, Belgaum-2 had arranged Dhyana Satsang Shibir at Gurudeo Mandir, Belgaum for four days from 31-07-1997 to 03-08-1997. All the Sadhakas performed intensive meditation through out the shibir period. Nearly 100 to 120 Sadhakas from various places attended the function. Dr. Madhavarao Nagarkar, alias Swami Madhavananda 885/3, Shivajinagar, 3, Bhadarkar Road, Pune-411 004 delivered lecture on Srimad Bhagavad-geetha, Dasabodha and Sri Gurudev Sampradaya. Another eminent Scholar Sri Swami Prajnanada also delivered beautiful lectures on Dasabodha. Function was well attended.

We thank the following donors,

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