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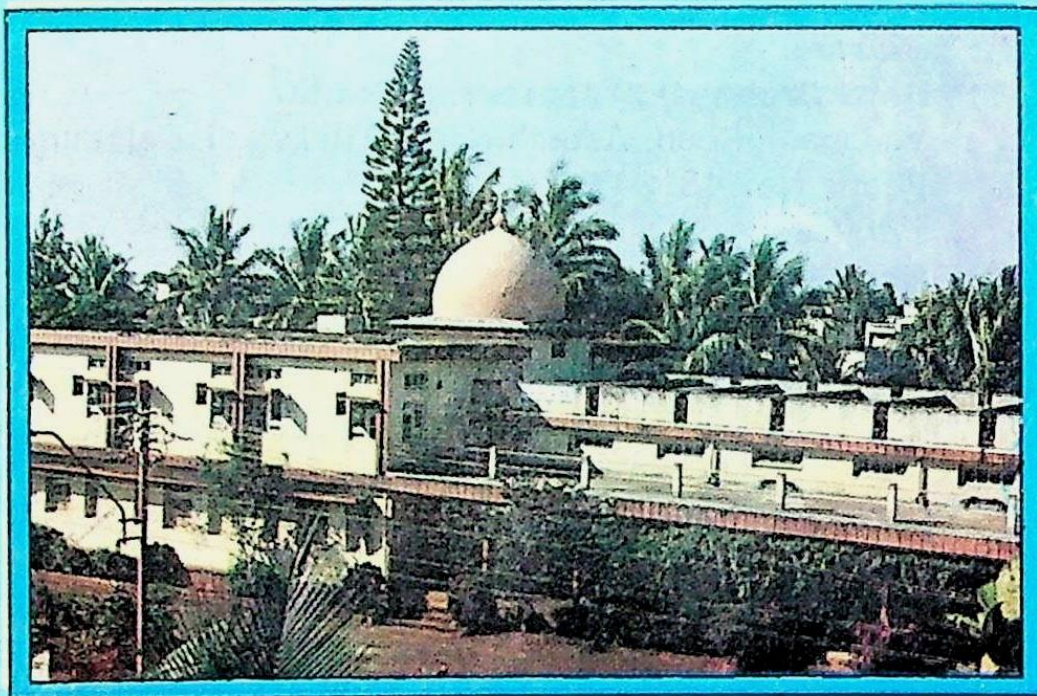
# PATHWAY TO GOD

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

**Vol. XXXIII**

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( A. C. P. R. )

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Editor :  
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## Prayer

### to Rudra-Shiva

१) शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।

यथानः सर्वमिज्जगदयक्ष्मँ सुमना असत् ॥५॥

Oh Lord, who stays on the mountains, we recite songs in your praise, such that the whole world will be without deficiencies and full of thoughts of well-being.

२) अध्यवोचदधिवक्ता प्रथमो दिव्योभिषक् ।

अहीँश्च सर्वान्जम्भयन्त्सर्वाश्च यातुधान्यः ॥६॥

The Lord who is the foremost authoritative speaker and who is also the Divine Physician, swallowed all the snakes and evil spirits, as soon as he opened his mouth to speak.

(also construed as he calmed down all our agitated nerves and banished all evil thoughts from our mind as soon as....)

३) असौ यस्ताम्रो अरुण उत बभ्रुः सुमंगलः ।

ये चे माँ रुद्रा अभितो दिक्षुश्रिताः सहस्रशोवैषाँ हेडइमहे ॥७॥

We worship Him who is copper-coloured, reddish brown or colour of the twilight, and also the thousands of Rudras who are spread in all directions, to remove any lack of deference (that might have crept through our words unintentionally)



४) नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।

अथो ये अस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥८॥

We salute the Lord who is blue-necked, thousand-eyed and sprinkler of blessings. We also salute all those whose existence is due to Him.

५) प्रमुञ्च धन्वनस्त्वमुभयोरार्त्तियोज्याम् ।

याश्च ते हस्त इषवः परा ता भगवो वप ॥९॥

Oh Lord, (we beseech you to) remove the string joining the two ends of your bow and keep aside the lustrous arrows in your hand.

६) अवतत्य धनुस्त्वं सहस्राक्ष शतेषुधे ।

निशीर्य शल्याना मुखा शिवो नः सुमना भव ॥१०॥

Oh Lord, who has thousand eyes & who has weapons more than hundred, (we beseech you to) slacken your bow, remove the sharp ends of your arrows and be auspicious & blessingful towards us.

७) विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ उत ।

अनेशन्नस्येषव आभुरस्य निषङ्गथिः ॥११॥

(As we beseeched), The string of the Lord's bow has loosened & the sharp ends of the arrows removed. The arrows thus appeared without their lustrous shine.

८) याते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः ।

तयास्मान्विश्वतस्त्वमयक्ष्मया परिभुज ॥१२॥

Oh Lord, who showers blessings on us, protect us from all sides, by means of the bow which adorns your hands, and bring us into the state of no deficiencies (in our life).

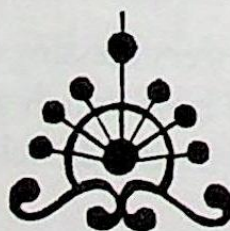
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# SHRI GURUDEV DR. R. D. RANADE



Birth :  
Jamkhandi  
3-7-1886

Nirvana :  
Nimbal  
6-6-1957





## *Thus Spake Gurudev.....*

..... from times immemorial, in this ancient land of ours, there have not been wanting men, who have poured out all their vehemence on the philosophical and spiritual activities of India. Brihaspati, the founder of the Charvaka School, made it a point to attack everything in Indian philosophy and practice, equally whether it was good or bad. And we owe a debt of gratitude to him, since he showed us where our defects lay. He showed us the absurdity of counting the forms of religion as everything, and the spirit as nothing. The great Buddha showed us the vulnerable points of our sacrificial system, and it was owing to him that our sacrifices became more humane. In modern times also, a wave of materialism is spreading side by side with the wave of spirituality, and if we want our spiritual activity to be really healthy, we must learn its defects from the avowed materialists.....

*(A Vindication of Indian Philosophy)*

"What becomes of the soul after death it is not given to man to understand..... philosophically speaking, we are not much concerned with the actual stages of the ascent or descent of the soul but only with the idea of ascent and descent. And looking at the problem in this way, one is filled with a great deal of surprise and admiration, when one sees that the ideas of ascent or descent were placed on no less than a moral foundation. 'According as a man's works are, so does he become'. It is this moral backbone of the Upanishadic eschatology that gives it a great philosophical value".

*(Critical History of Greek Philosophy)*

□ □

# The Role of the Subconscious Mind in Spiritual Progress

*A French author has said that "Money & Matrimony" are two pillars of society. The society becomes healthy & prosperous if these two pillars are firm and strong. If the money dealings are based on certain ethics & not deceit, and the matrimony, on mutual trust and truthfulness, the pillars are strong and the structure of the society has a sound support. The more the cracks develop in these two pillars, in the form of deceit, lack of mutual faith and evil tendencies, growing out of insatiable greed, the more is the deterioration in the various spheres of society. The structure of the society becomes endangered and may succumb to chaos. In such a situation, if no outstanding & powerful personalities emerge and with their dedication, control the rot, the society travels on the track of ultimate self annihilation.*

*The sages had realised that "the individual" is the module, with which the whole society is built-up and directed their attention to mould the individual in the*



*desired character. They taught the dictum of Non-violence, Truth & non-stealing and trained the individual to do one's duty with dedication & detachment.*

*However, it is seen in almost all societies, that greed overtakes the individual sooner or later. The human body depends on certain needs to be fulfilled, for its role in the society. One does not even become aware when this need grows into greed & becomes part of one's life. Greed, in the form of a number of various desires, given shape by the individual ego, is insatiable. When it appears satiated, it only grows further more.*

*What happens to all these desires that are unsatiated? They are pushed in the dungeons of the lower level of mind, termed as "subconscious mind". Because, man always wants to wear a brave face outside – a face of success, merit & virtue. He does not want his dark side to be revealed to others. This storehouse of the subconscious mind is very big. It contains the unfulfilled desires of not only this life but also those of past lives. This inner store of desires conditions a man's nature & behaviour, though he may not be aware of it.*

*When one is alone and tries to concentrate his mind, the mind dives to the subconscious level and indulges in pent-up desires & ambitions, & disturbs the concentration.*

*For concentration, the mind has to rise to a higher level. Unless the mind is able to rise to higher level, there is no real wisdom, no real discriminative intelligence, no freedom, no liberation, no divine blessings. The man's mind remains conditioned by the bulk store of Pent-up desires. This bulk-store provides the material for a man's day-dreams as well as sleep-dreams. Such a man's mind is like an aeroplane which is so heavily overloaded that it cannot take-off and fly to the sky.*

*Every individual mind is connected by an invisible bond with the Universal Mind of the Supreme Self. Unless the mind is able to take off & rise to higher levels, it cannot be aware of the presence of the Universal Self. Therefore, the first duty of the aspirant for progress of the mind or spiritual progress, is to empty the store house of the subconscious and jettison the load of desires of so many births.*

*Sage Pantanjali, in his eight-fold method of yoga has, therefore, given the first two steps as moral & mental disciplines, in order to throw away the load of desires. Meditation is the seventh step & the eighth and final is Samādhi. This indicates the importance & priority given by the sage to emptying the subconscious level of mind. Meditation without achieving the first two steps will not be*



*the true meditation which can transcend the level and enable the mind to rise higher. Meditation or Mantra-japa i.e. repetition of God's name for long durations, will only bear fruit after the first two steps of moral & mental disciplines are imbibed in one's daily life.*

*All our saints lead a secluded life, though in society, such that they are able to keep themselves away even from stray desires, that may catch them unawares. They made a virtue of frugality and lived with the bare necessities of life. The lives of samarth Ramdas Swami, Sant Tukaram, Kabeer & others have exemplified the same thing. Goutam Buddha was a Prince but he renounced Princehood & became a mendicant. It is said that Gurudeo Dr. Ranade was always reluctant to see men of worldly nature and at times said to his colleague "Why don't you give him a cup of tea & send him away". He would carefully judge persons who used to come to him as to whether they possess the necessary virtues for spiritual progress, before giving them the Mantra for Nāma-Japa.*

*Therefore, anybody who wants to make progress of the mind and travel towards spiritual attainment, moral & mental discipline is essential, without which any amount of worshipping, bhajans, reading scriptures or even meditation will not yield the desired results.*

□ □

# Śārīraka Upaniṣad

Upaniṣads form the concluding parts of the Vedās and hence they are also known as Vedānta. There are many works in Sanskrit literature that bear the name Upaniṣad (= Up). One of them is Śārīraka Upaniṣad which, according to Muktikā Up (I.3) belongs to Black Yajurveda.

## General Information :

As Śārīraka Upaniṣad (= Sar Up) is not included in the list of early Ups., it seems that it is a later Up. The peace-invokation prayer of Sar Up is "Om saha nāvavatu, etc.". The Sar Up. is comparatively short in extent. It is written in a mixture of prose and verse. It begins with sentences in prose; after some portion in prose, there are Verses Nos. 1-4 which are again followed by prose sentences. Thereafter we find Verses Nos. 5-9. The Verse No.9 is only a half stanza. All the verses are composed in Anuṣṭubh metre. The half portion of Verse No.9 concludes the Sar Up.

The language of Sar Up. is simple and without any literacy ornamentation. Sometimes verbs in the sentences are not mentioned; but they can be easily understood. Often there is use of long compounds; but those compounds are easy to understand.

The Up is named Śārīraka. As an adjective the word Śārīraka means bodily or corporeal, relating to body or connected with body, and as a noun the word means an embodied soul or spirit. Sar Up deals with gross and subtle bodies and embodied soul or spirit. Sar Up deals with gross and subtle

bodies and embodied soul, besides other matters. In view of those topics only the Up is called Śārīraka. So the title can be explained thus :- An Upaniṣad which treats of (details about) bodies and embodied soul.

#### Contents in brief :

It would be useful to note the contents of Sar Up in brief, before its philosophy is considered. Sar Up deals with the following topics - composition of gross body and traits of five gross elements present in the gross body; five organs of knowledge and their relation with gross body; five organs of knowledge and their relation with gross elements, and their objects; five organs of action and their functions; the four inner organs and their functions and their locations in the body; the forms in which parts of gross elements are present in the gross body; the features of gross elements; the three guṇas sattva, rajas and tamas, and the threefold classification of knowledge and persons as per the preponderance of one of the three guṇas, the four states of an embodied soul which is knower of the field; the subtle body and its seventeen constituent elements; the twenty three principles consisting of eight prakṛtis, ten sense-organs, and five sense-objects; the twenty fourth principle Avyakta / Pradhāna, and last the Puruṣa that is highest.

#### Philosophy of Sar Up :

A perusal of the contents of Sar Up shows that its philosophy though under Sāṅkhya influence is not completely Sāṅkhyan, as is clear from the following points :- (1) The eight Prakṛtis mentioned by Sar Up are exactly like those<sup>2</sup> given in Bhagavad-gītā, VII-4. (2) Sar Up makes no reference to tanmatras (= subtle elements). (3) Tanmātras are not mentioned in the seventeen<sup>3</sup> constituent parts of the subtle body. (4) Sar Up speaks of fourfold inner sense-organ<sup>4</sup>. (5) The concept of Kaivalya finds no place in Sar Up.



With this back-ground, now can be given the philosophy of Sar Up.

(1) Avyakta/ Pradhāna is the twenty fourth principle. (This will be the same as mūlā prakṛti, though it is not expressly said so in the Sar Up.). Now, the twenty three principles are said to be<sup>5</sup> 'prākṛta' i.e. they arise<sup>6</sup> from Prakṛti. The twenty three principles are mentioned thus :- (a) The eight (subsidiary) prakṛtis namely mind, intellect, egoism and the (five subtle) elements namely sky, air, fire, water, and earth. (b) The fifteen other principles are :- Five sense<sup>7</sup> organs of knowledge namely ear, skin, eye, tongue and nose, five motor organs namely hands, feet, speech, anus and organ of creation, and the five objects<sup>8</sup> of senses namely sound, touch, form / colour, taste and smell.

(2) The Avyakta / Pradhāna / Prakṛti is made up of three guṇas namely sattva, rajas, and tamas. This is not explicitly stated by Sar Up., but it is inferrable from the following two points :- (a) There is a mention of three guṇas (b) Further, Sar Up gives a threefold classification of knowledge and persons as sāttvika, rājasa and tāmasa, on the basis of the predominance of one of the three guṇas. Hence from the existence of three guṇas in the effects we can infer the existence of those three guṇas in their cause namely prakṛti or Pradhāna, following the Satkārya-vāda of the sāmkhya system.

(3) There are sixteen modifications or effects. They are :- five organs of knowledge, five motor organs, five sensual objects, and citta.

(4) The physical gross body is a conglomeration of five great or gross elements, while the subtle body is formed by seventeen constituents namely five organs of knowledge, five organs of action, five vital breaths, mind and intellect.

(5) In the two bodies mentioned above there is enshrouded the individual soul. He on account of his contact with these

bodies comes to experience four states - waking, dream, (dreamless) sleep, and turiya the fourth state. In ordinary empirical life, he passes through the first three states. But in this life, when he is temporarily beyond the three states, there is the turiya state, where he alone exists. This embodied soul is said to be the knower of the field i.e. the body (kṣetrajna).

Though the Sar Up. does not explicitly mention, it seems to maintain that the embodied soul, after the absolute destruction of the two bodies, becomes Paramātmān the highest Self, as there are for him then no limiting adjuncts of the bodies. This paramātmān or Puruṣa is highest and beyond (para) the Avyakta/pradhāna/prakṛti and its modifications. But no other details about this puruṣa are given by Sar Up.

(6) Emancipation from worldly existence as the highest goal or sumum bonum of human life is not expressly mentioned by Sar Up. However, the state of puruṣa as free from two bodies can be taken to be the concept of salvation in Sar Up.



Now is given the sanskrit text of Sar Up followed by its translation and explanation wherever necessary. It should be remembered here that for the sake of convenience, the text of Sar Up. is divided into suitable paragraphs.

Text, translation and explanation :

(1) Gross body :

ॐ अथातः पृथिव्यादि-महाभूतानां समवायं शरीरम् । यत् कठिनं सा पृथिवी, यद्द्रवं तदापो यदुष्णं तत् तेजो, यत् संचरति स वायुर्यत् सुषिर तदाकाशम् ॥

*Tr. Om. Now then (begins the Upaniṣad). The (physical gross) body is a conglomeration of (five) great or gross elements beginning with earth. (In that body) whatever is hard is the (part of) earth, whatever is fluid is the (part of) water, whatever is hot or warm is the (part of) fire, whatever is moving is the (part of) air, and*

*whatever is hollow is the (part of) sky.*

*Ex. :-* The word Om here does not stand for the reality Brahman. It is here intended to convey maṅgala. The gross elements that form the gross body are earth, water, fire, air, and sky. Their presence in the body can be inferred from their traits like hardness, etc.

(2) Five organs of knowledge :

श्रोत्रादीनि ज्ञानेन्द्रियाणि । श्रोत्रमाकाशे वायौत्वग्ने चक्षुरप्सु  
जिह्वा पृथिव्यां घ्राणमिति ॥

*Tr.* Ear, etc. are the (five) sense-organs of knowledge. Ear is related to sky, skin is related to air, eyes are related to fire, tongue is related to water, and nose is related to earth.

*Exp.* The five sense-organs of knowledge in due order are ear, skin, eyes, tongue and nose. Through them we obtain the knowledge of the external objects in the world.

(3) Object of Organs of knowledge :

एवमिन्द्रियाणां यथाक्रमेण शब्द-स्पर्श-रूप-रस-गन्धाश्चेति विषयाः  
पृथिव्यादि-महाभूतेषु क्रमेणोत्पन्नाः ॥

*Tr.* Thus sound, touch form / colour, taste and smell are the (five) objects of sense-organs of knowledge in due order, and they have originated in due order from the (five) gross elements beginning with earth.

*Exp.* Here are given the five types of objects that are cognised by the five sense-organs of knowledge. Thus, sound is the object of ear, touch is the object of skin, form or colour is the object of eyes, taste is the object of tongue, and smell is the object of nose. Further, sound originates from sky, touch from air, form / colour from fire, taste from water, and smell from earth.



#### (4) Five motor organs :

वाक्-पाणि-पाद-पायूपस्थारव्यानि कर्मेन्द्रियाणि । तेषां क्रमेण वचनादान-गमन-विसर्गानन्दाश्चैते विषयाः पृथिव्यादि-महाभूतेषु क्रमेणोत्पन्नाः॥

*Tr. Speech, hands, feet, anus, and sex organs or organ of creation are called the (five) organs of action. Speech, taking up, going or movement, excretion, and joy are their objects i.e. functions, and they have originated in due order from the gross elements like earth, etc.*

*Exp. In this passage are mentioned the five motor organs, their functions and their origin from five gross elements.*

#### (5) Inner Organs :

मनो-बुद्धि-हंकार-चित्तमित्यन्तःकरण-चतुष्टयम् । तेषां क्रमेण संकल्प-विकल्पाध्यवसायाभिमानावधारणा-स्वरूपाश्चैते विषयाः । मनःस्थानं गलान्तं बुद्धेर्वदनमहंकारस्य हृदयं चित्तस्य नाभिरिति ॥

*Tr. Mind, intellect, egoism and citta are the group of four inner or internal sense-organs. Their objects i.e. functions in due order are series of thoughts one after another, decision / resolution, sense of me and mineness, and understanding. (In the gross body) the end-portion of neck is the location of mind, mouth is the location of intellect, heart is the location of egoism, and navel is the location of citta.*

*Exp. Some accept the number of inner organs to be one, others two, and some others three. Sar Up. speaks of four inner organs. Their functions and locations in the body are given here.*

#### (6) Presence of gross elements in the body :

अरिथि-चर्म-नाडी-रोम-मांसाश्चेति पृथिव्यंशाः। मूत्र-श्लेष्म-रक्त-शुक्र-स्वेदा अनंशाः। क्षुत्-तृष्णालस्य-मोह-मैथुनान्यग्नेः। प्रचारण-विलेखन-स्थूलाद्युन्मेषनिमेषादि वायोः। काम-क्रोध-लोभ-मोह-भयान्याकाशस्य ॥

Tr. (In the gross body) bones, skin, nerves, hair and flesh are the parts of earth. Urine, phlegm, blood, semen and sweat are the parts of water. Hunger, thirst, laziness / inertness, delusion, and copulation are the parts i.e. the functions of fire. Movement, scratching, opening and closing of gross things are the parts i.e. the functions of air. Desire, anger, avarice, infatuation and fear are the parts i.e. the functions of sky.

(7) Features of Elements :

शब्द-स्पर्श-रूप-रस-गंधाः पृथिवी-गुणाः । शब्द-स्पर्श-रूप-रसाश्चापां गुणाः । शब्द-स्पर्श-रूपाण्यग्नि-गुणाः । शब्द-स्पर्शाविति वायु-गणौ । शब्द एक आकाशस्य ॥

Tr. Sound, touch, form/colour, taste and smell are the qualities i.e. characteristic features of earth. Sound, touch, form/colour, and taste are the characteristics of water. Sound, touch, and form/colour are the features of fire. Sound and touch are the qualities of air. And sound alone is the characteristic of sky.

(8) Three Guṇas :

सात्त्विक-राजस-तामस-लक्षणानि त्रयोगुणाः ॥

Tr. The three guṇas are marked by sāttvika, rājas and tāmasa features.

Exp. Avyakta / Pradhāna is mentioned towards the end of this Up. Further, the twenty three principles are said to be prakṛta i.e. originating from prakṛti or pradhāna. Out of the twenty three, persons and knowledge are said to be threefold namely sāttvika, rājasa, and tāmasa, as per the predominance of one of the three guṇas. Now, as the three guṇas exist in the effects, they must inhere in their cause prakṛti or pradhāna. In view of all these considerations, the line from the text here simply indicates that there are three guṇas called Sattva, Rajas, and Tamas.

(9) Features of Threefold Persons :

अहिंसा-सत्यमस्तेय-ब्रह्मचर्यापरिग्रहाः । अक्रोधो गुरु-शुश्रूषा शौचं संतोष आर्जवम्  
॥१॥ अमानित्वमदम्भित्वमास्तिकत्वमहिंसा । एते सर्वे गुणा ज्ञेयाः सात्त्विकस्य  
विशेषतः ॥२॥ अहं कर्तास्म्यहं भोक्तास्म्यहं वक्ताभिमानवान् । एते गुणा राजसस्य  
प्रोच्यन्ते ब्रह्मवित्तमैः ॥३॥ निद्रालस्ये मोह-रागौ मैथुनं चैत्यमेवच । एते  
गुणास्तामसस्य प्रोच्यन्ते ब्रह्मवादिभिः ॥४॥

*Tr. Non-violence, truth, not-committing theft, celibacy, non-possession (of unwanted and unnecessary things), absence of anger, service of the teacher, purity, satisfaction, straightforwardness, absence of pride, arrogance and hypocrisy, faith (in the teacher, etc.), and non-violent nature / attitude - all these qualities should be known as possessed by a man in whom the quality of Sattva is mostly predominant (1-2). 'I am the agent', 'I am the enjoyer', 'I am a speaker / orator', 'I am proud' - these (statements) are declared by the best knowers of Brahman to be the characteristic features of a person dominated by the quality Rajas (3). Sleep, laziness / inertness, infatuation / delusion, attachment, copulation, and theft are declared by discourses of Brahman to be the features of a person in whom the quality Tamas is dominant.*

*Exp.* Here is given the threefold classification of persons, depending upon the preponderance of one of the three guṇas. Here occur two words namely brahmavittama and brahmavādin. As Sar Up. does not posit Brahman as the ultimate reality, here the word Brahman cannot be taken to mean the ultimately real one. Here it means Veda (the word also can be taken to stand for pradhāna or prakṛti of the Sāṅkhya).

(10) Status of threefold persons :

ऊर्ध्वे सात्त्विको मध्ये राजसोऽधस्तामस इति ॥

*Tr. The Sāttvika (person) is above or best, a rājasa one is in the middle, and a tāmasa one is the lowest.*



*Exp.* This may refer to the status of the threefold persons in this world, from the moral point of view or it may indicate that in life after death the Sāttvika person goes above to the heavenly world, rājasa one to the middle region i.e. this earth, and tāmasa one to neither regions like Pātāla.

(11) Threefold Knowledge :

सत्य-ज्ञानंसात्त्विकम् । धर्म-ज्ञानं राजसम् । तिमिरान्धं तामसमिति ॥

*Tr.* True knowledge is sāttvika. Knowledge of religion is rājasa; and absence of knowledge like black and blinding darkness is tāmasa.

(12) Four States :

जाग्रत-स्वप्न-सुषुप्ति-तुरीयमिति चतुर्विधाअवस्थाः । ज्ञानेन्द्रिय-कर्मेन्द्रियान्तःकरण-चतुष्टयं चतुर्दश-करण-युक्तं जाग्रत् । अन्तःकरण-चतुष्टयैरेवसंयुक्तः स्वप्नः । चित्तैककरणा सुषुप्तिः । केवल-जीव-युक्तमेव तुरीयमिति ॥

*Tr.* Waking, dream, (dreamless) sleep, and Turiya are the fourfold states (that are undergone by an embodied soul). The waking state is accompanied or marked by (the activity of) fourteen sense-organs namely (five) organs of knowledge, (five) organs of action, and the group of four internal sense-organs. Dream is accompanied by the fourfold internal sense-organs. (Dreamless) sleep is marked by (the presence of) only one sense-organ (namely) citta. And the Turiya state is accompanied only by the embodied soul (jīva).

*Exp.* In day to day life an individual soul experiences the first three states. The word turiya itself means fourth and it here stands for the fourth state. The Sar Up. does not supply any details about the turiya state. The latter word usually occurs in Vedantic literature.

(13) Embodied Soul :

उन्मीलित-निमीलित-मध्यस्थ-जीव-परमात्मनोर्मध्ये जीवात्मा  
क्षेत्रज्ञ इति विज्ञायते ॥

*Tr.* Out of the embodied soul and the highest self present in the waking and non-waking states, individual soul is known to be the knower of the field.

*Exp.* Here the word 'unmilita' refers to the states of waking, dream and (dreamless) sleep in which one or the other sense-organs are functioning and which are experienced in day to day life, while 'nimilita' refers to the fourth turiya state where no sense-organ is functioning. In the first three states, the individual soul is the knower of the field i.e. the body; in the fourth state however he is aware of himself only. In that state, he is temporarily free from and beyond the limiting things and hence he is called Paramātman here. The word paramātman here does not stand for the highest self identical with Brahman; for, as already pointed out, the Sar Up. does not speak of Brahman as the highest or ultimate reality. So the word paramātman here stands for the self freed from limiting adjuncts. Such use of the word is found in Jaina philosophy which does not posit anyone single reality. Gaudapāda (Sāṃkhya-kārikā, 44) uses the word paramātman for the puruṣa in the released state, after the destruction of the subtle body.

#### (14) Subtle Body :

बुद्धि-कर्मेन्द्रिय-प्राण-पंचकैर्मनसा धिया । शरीरं सप्तदशभिः सुसूक्ष्मं लिंगमुच्यते॥

*Tr.* The body which possesses seventeen constituent elements (namely) (five) sense-organs of knowledge, (five) sense-organs of action, the group of five vital breaths and mind and intellect is very subtle and is called liṅga body.

*Exp.* Besides the gross body, there is posited a subtle body in some systems of Indian Philosophy. The subtle body is conceived as a medium for the transmigration of the individual soul. It should be noted here that the five tanmatras are not mentioned, as in Sāṃkhya system, to be the constituent parts of the subtle body.

(15) Twenty four principles and Puruṣa :

मनो-बुद्धि-हंकारः खानिलाग्नि-जलानिभूः । एताः प्रकृतयस्त्वष्टौ विकाराः षोडशोपरे ॥६॥ श्रोत्रं त्वक् चक्षुषी जिह्वा प्राणं चैव तु पञ्चकम् । पायूपस्थौ करौ पादौ वाक्चैव दशभीमता ॥७॥ शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च । त्रयोविंशतिरेतानि तत्त्वानि प्रकृतानि (प्राकृतानि) तु ॥८॥ चतुर्विंशतिरव्यक्तं प्रधानं पुरुषः परः ॥९॥

इत्युपनिषत् ॥ ॐ तत्सत् ॥

*Tr. Mind, intellect, egoism, and sky, air, fire, water and earth — these eight are prakrtis, while the other sixteen are effects or modifications; they are :- ear, skin, eyes, tongue, and nose is the fifth one; anus, organ of creation, hands, feet, and speech is the tenth one (6-7); sound, touch, form / colour, taste and smell; — these twenty three principles originate from prakrti (8).*

*The (unmanifest i.e.) Avyakta (also called) pradhāna is the twenty fourth principle. Puruṣa is the highest, and beyond (all of them) (9).*

*Here ends (this Śārīraka) Upaniṣad. Om tatsat.*

*Exp. The eight subsidiary prakrtis given here tally with those given in Bhagavad gita, VII.4. The sixteen effects that are alluded to here can be given thus :- five sense-organs of knowledge, five motor organs, five sense-objects, and citta. In Verse No.8, the printed text reads 'prakṛtāni' which is obviously a misprint for 'prākṛtāni', as already pointed out. The twenty three principles are prākṛta i.e. originating from prakrti i.e. pradhāna. Further, as in Sāṅkhya system of philosophy, the twenty fourth principle is here given as avyakta (the unmanifest) or pradhāna which is the same as prākṛti. In the last ninth half-stanza the puruṣa that is alluded to is one who is beyond pradhāna and its modifications. Hence he is fully free from prakrti and her effects. Hence he is to be called paramātmān. That is the real nature of an embodied soul.*



Foot-Notes :

1. The Sanskrit text of Śārīraka Up. is printed by Nirṇay Sāgar Press, Bombay, 1948, in its collection of one hundred and twenty Ups., and it is also found on Pp.453-454 of Upaniṣat-saṅgraha published by Motilal Banarasidas, Delhi, Reprint, 1980.
2. भूमिरापोऽनलो वायुःखं मनो बुद्धिरेवच ।  
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ भ.गी., ७.४
3. Sāṁkhya system mentions eighteen constituents of subtle body (namely) five tanmatras, ten sense-organs, mind, intellect and egoism, However it is noteworthy that Sāṁkhya-sūtra speaks of seventeen parts, dropping out egoism.
4. Sāṁkhya-kārikā, 33, mentions threefold inner sense-organ.
5. The printed text of Sar Up. reads 'prakṛta'. But the word has no significance in the context. Obviously the word is a misprint for 'prākṛta' (= originating from prakṛti).
6. Of course the order of evolutes from Prakṛti is not found here as in the Sāṁkhya system.
7. We may presume that these ten sense-organs proceed from egoism.
8. Five objects of senses originate from the five gross elements-earth, water, fire, air, and sky.

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# The Human Mind in Indian Philosophy

The significance of mind in moulding a man's life was comprehended very early by the ancient Indian sages. They had studied the various facets and faculties of the mind through their own method of deep meditation and concentration of mind. In the Ramayan period of Indian History, which dates back to approximately 15000 to 20000 years ago, sage Vashishtha tells Shri Ramachandra "The doer and enjoyer of all happiness unhappiness and fanciful ideas is the mind and mind alone. Therefore recognise that the mind is the essence of man, nay, the man himself".

They found out that the mind is responsible for all the activities of the individual. It is the mind that directs the brain to put the body into action through the nervous system. It is the mind that goads a man, through the urge of desires and ambitions, to become a learned person, religious devotee, a social worker, a manager, a wealthy businessman, an evil-doer or a reckless ruffian. The body, including the brain, is merely an instrument under the control of the mind. The mind is the master of the brain. When a man is deeply absorbed in a thought, though his eyes and ears are open, he may not see all that passes before his eyes, nor he may hear all the sounds that reach his ear drums. Because, the mind has directed the brain towards that particular thought only. In the opinion of Yogi Aravind, brain is the seat of physical consciousness only and the mind is in different layers : the physical mind, the higher mind,

the inner mind and the larger mind.

A man's mind is usually crowded with a variety of disorderly thoughts, which arise out of his Ego, ambitions, desires and the urge to achieve happiness. This happiness is derived from wealth, sex, competitive spirit, search for unknown fields of activities or for new horizons of knowledge. It is common knowledge that unless one is able to apply one's mind to a thought process or a topic of study, with concentrated attention one is unable to go to the required depth in thinking to find a solution to the problem under study. Swami Vivekanand has said that concentration is the key to treasurehouse of knowledge.

The Sages & Yogies used to stay away from the mundane world in forests and concentrate their mind on any topic they would like to study and obtain knowledge about the same. They studied a variety of subjects like medicinal properties of plants, classification of gems, the nature of universe and the cyclic stages it has to pass through, the cyclic changes that the humanity on earth has to pass through in different times and many other topics.

Concentration of mind is a process of divesting the mind of all unwanted thoughts. The sages also studied as to what happens if the mind is completely divested of all thoughts and taken into a state of serene stillness. On achieving this state, they were surprised to find that the mind suddenly attains super powers like telepathy, television, clairvoyance, Omniscience etc., depending on how near they were to total emptiness of mind or the Zero thought stage of the mind. If the state attained is momentary the powers attained were also momentary. This is akin to the example in physics that when a metal is cooled to Absolute Zero ( $-273^{\circ}\text{C}$ ), the behaviour of the metal suddenly changes, all the resistance to electricity breaks down and the metal becomes a super conductor of electricity. In the case of



the mind, the Zero thought condition breaks down all the resistance of knowledge and the mind becomes omniscient. It is able to comprehend past as well as future. It goes beyond time and space. They could see the birth of the Universe as also the death of the universe and how it gets reborn.

The sages could experience that every man has four bodies merged together. The two principal bodies are the gross body and the subtle body. In the earthly physical existence, the consciousness is in the gross body and the mind operates on this plane. When the mind is divested of thoughts of earthly existence and corresponding desires of the gross body, the consciousness leaves the gross body and enters the subtle body. The subtle body is of the same shape and outward detail as the gross body or the person's own mental image but is made of particles of light and possesses super powers. It can see through any obstacle, it can pass through any solid barrier, it has clairvoyance, Omniscience etc. If the consciousness is transferred only for a moment, the powers are only for that moment only. According to the stages of evolution envisaged by the sages, man is in the middle, below him, are the gross animate and inanimate world and above him, are stages of various elevated souls in their subtle bodies. They have no gross bodies and we cannot see them with the eyes of the gross body. But if one can transfer the consciousness into the subtle body, not only one can see them but also converse with them telepathically. At the topmost rung of the evolution is the Supreme Being, the Universal Soul, the Almighty God (Whatever name one may prefer) who is Omnipresent, Omniscient and Omnipotent. It is not guess work or philosophic deduction, but the personal experience of the sages. They have seen the Supreme Being with eyes of their subtle body. Not only have they seen and experienced these things for themselves, but laid down the track for others to follow and experience personally.

The power of the mind is limitless. Indian Philosophy says that if the mind is moulded properly with required disciplines, one can get directional control over one's mind and aspire to reach the stage of the supreme Being. It may require many births and rebirths, but it is in the realm of possibility. With the death of the gross body, the mind and the subtle body leave the grossbody and wait for an opportunity to enter a suitable foetus and get reborn. Man is reborn with the accumulation of knowledge, desires and aspirations of the past birth in his mind and either progresses or regresses in the next birth and so the cycle goes on. If in any one birth, he has obtained directional control over the mind, he progresses from birth to birth towards the stage of the Supreme Being.

Sage Patanjali devised the eight fold method of Yoga i.e. the science of mind, for moulding one's mind to get directional control over it. According to him, one has to observe and assimilate willingly in one's behaviour the two disciplines viz. 1. The moral discipline (Yama) and 2. The mental Discipline (Niyama).

1. The moral discipline consists of a) Non-violence b) Truthfulness c) Non-stealing d) Continnence & e) Non-hoarding.

Non - Violence means not only, not to kill but even not to hurt physically or mentally any other being for our selfish ends. One should accept the right of every being to live its own life and co-operate with the environment.

Truthfulness and Non - Stealing are self - explanatory.

Continnence is given importance because without virility the body and the mind cannot become strong and without sufficient sex-fluid in the body, the hidden mystic power of Kundalini cannot awaken and nourish the right part of Brain as a preparation for manifestation of the powers of the higher mind.

Non - hoarding means one should not store with oneself more than one's daily needs and not to have a feeling of egoistic possession over any thing.

2. The mental discipline consists of a) Cleanliness of the external body and internal purity i.e. of emotions, feelings and the mind. b) Contentment c) Concentration of will and capacities towards one's goal d) Self-study and introspection e) Surrender to the Supreme Being who controls all the activities in this Universe and pray for benignness for removal of obstacles in ones's endeavour.

External cleanliness and internal purity are self explanatory.

Contentment is to be satisfied with one's lot. In worldly life, one makes maximum effort to achieve some goal, but limitations do come in the way. At that time, not to get dissatisfied or curse the destiny; one can continue with tranquil effort.

Concentration of will and capacities towards one's goal is necessary so that wavering of the mind does not take place and maximum effort is put in.

Self study and introspection are necessary to find out for oneself whether one is falling short in certain capacities which need to be enhanced or whether one is unknowingly getting diverted from the main track, which can cause unnecessary loss of effort or delay in reaching the goal and whether any rectifying measures are necessary.

Faith in the Supreme Being who is Omnipresent, Omniscient and Omnipotent and guides all the activities is essential. Because, without such a faith one may succumb to dejection and give up the effort if one is not crowned with success for a long time.

After the above is fairly imbibed in our mental frame,



the following steps are prescribed

3. Yogāsanās 4. Prāṇāyām 5. Pratyāhar 6. Dhāranā  
7. Dhyāna 8. Samādhi.

Yogasanas are bodily postures to activate the endocrine glands and also to develop ability to sit in a posture unmoved for a long time. A few Yogasanas are adequate for this purpose.

Prāṇāyām is to get control over one's breathing through breathing exercises as it is experienced that control over breathing is indirectly related with the control over the mind. A few basic exercises are generally adequate.

Pratyāhār is the practice to make one's mind willing to keep away from extrovert tendencies and sensual pleasures.

Dhāranā is the practice of training the mind to give up wavering and become steady and still, over any one point or topic of one's choice. This will lead the mind towards single point concentration.

Dhyāna is meditation i.e. practising holding the Single point concentration for longer and longer durations and increasing the time with practice.

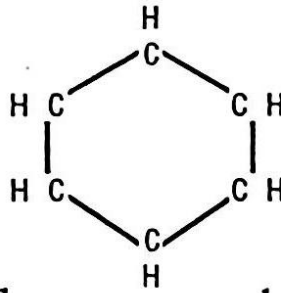
Samādhi is a state of divesting the mind of all thoughts and bringing it to a state of serene stillness or a Zero thought condition. The consciousness gets transferred from the gross body to the subtle body and man experiences super powers discussed earlier. This experience is, at times, obtained in meditation itself and some prefer to call it transcendental meditation.

This eight-fold method devised by sage Patanjali is used by sages and yogies to transfer the consciousness to the subtle body, attain super powers and be in communion with the Supreme Self. There are other methods also, based on variations on certain aspects of this method.

As one proceeds, starting from Yamas and Niyamas i.e. moral and mental disciplines, towards the highest goal, there are lower levels of achievements of certain powers of the mind. The ability to keep away desires and unwanted thoughts gives certain amount of directional control over the mind, and the man is able to concentrate quicker, enabling the mind to go to a greater depth of any problem and find a solution. At times the solutions appear in an instant flash before his mind. The faculty of intuition is sharpened. If one is pursuing spiritual goals, one gets visions of great elevated souls or the deities.

In meditation, the attempt is to seal off the internal organs of the senses such that there is no disturbance from the outside world and the mind can remain in single point concentration, for a longer duration. However, such a condition of inactivity of sense organs while the mind is active, is available to man in the natural dream state during his sleep, in the form of what the psychologists call the "Paradoxical Sleep" or what the yogies term as the "Yoga - Nidra". In this state since the body is asleep it does not receive signals from the outside world, but the mind is awake. (In deep sleep, both the body as well as the mind are asleep) In such a state, the mind gets highly concentrated and powerful and achieves clairvoyance, flashes of wisdom or knowledge or Divine Visions. However, to achieve this effect the mind has to be bereft of desires and evil thoughts to prevent it from going into the sub-conscious state and indulge in pent up desires and cravings.

The example of scientist Kekule during his search for structure of the Benzene molecule ( $C_6H_6$ ) is illustrative. He slept with the problem on his mind and could see in his dream six men holding each other's hands in circle formation and dancing. He got up and wrote down the ring structure of the six carbon atoms each having one hydrogen atom.



There is the recent known example of a Yogi, teaching a boy of 10 or 12 yrs. age, lessons from scriptures when the boy was asleep and in paradoxical sleep or yoga-nidra. Not only the boy could remember all the lessons but could also learn faster.

There is another recent known example of a man who used to visit a yogi and expressed a desire that the yogi be kind enough to visit his house and he will send his car to fetch him, as soon as he gets his message. Days passed and the incident was almost forgotten. Then one day, the man saw in his dream, early morning that the yogi was standing at the gate of his house garden. He rushed on the terrace to see but there was nobody. After a few hours in the morning the yogi came to his house. After the usual conversation the man asked the yogi how is it he could n't send him a message to enable him to send his car. The Yogi said I gave you the message, first thing in the morning, and the man remembered the dream. The yogi appeared in his dream and conveyed that he is coming.

Examples of higher states of achievements of the mind are also known. Around the year 1950, a German professor had undertaken tours in India, Tibet and Sri Lanka to collect material for his Ph.D. thesis on Bouddhism. When he visited Tibet, he had entered a cave which was dark and littered with cobwebs. Whenever he thought of turning back, something was goading him to go forward. After going further, a Kilometer or two, he saw a Lāmā, sitting on an elevated rock where some sunlight had entered through crevices in the upper rock. The Lama opened his eyes and saw him. The professor has written in his



travelogue that the Lama did not know German or English language nor himself the Tibetan language. But the silent Lama answered all the questions that had cropped up in the Professor's mind. The Lama obviously had the super power of telepathy. The Professor prostrated before the Lama in salutation and returned. Later, he embraced Bouddhism and changed his name to "Lama Angarika Govind".

The case of the French Oracle 'Nostradamus' who saw visions of future of the world, is also a case of attaining superpowers of the subtle body. There is a similar example of the Indian sage Bhrūgū, who went on predicting futures of many individuals and his disciples took down the notes and it became a treatise "Bhrugu - Samhita" for astrologers. But, now all the pages are not available.

There are not a few instances of manifestations of superpowers of the mind by men who develop their mind into the desireless state by giving up the love of the gross body and worldly affairs and transferring the consciousness into the subtle body. The process may certainly be a slow one and need determined personal effort to extricate oneself from worldly thoughts. But with human effort, the achievement is certain, as seen by the examples as well as experiences of sages and yogies.

Indian Philosophy had thus studied the various faculties and facets of the human mind and devised a scientific process for development of the mind into a superior being.

Whether individuals with proper bent of mind be encouraged to take up such a career right from boyhood for development of mind is a moot but important question to be considered by the community of Philosophers and Scientists.

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## Aesthetic Value and Judgement about the Beautiful

Aesthetic as a branch of Philosophy deals with the principles and criteria about the beautiful. Accordingly aesthetic values like beauty, ugly, sublime etc., may be adequately analysed. Both Indian and western thinkers have treated the subject matter of beauty in variety of ways. In the early literature of Upaniṣads, theistic systems such as Śaivism, Vaiṣṇaivism etc. have considered "beauty" as a prominent aesthetic value. Even Ādi Śaṅkarācharya possessed great artistic or aesthetic gifts.

Normally the term beauty captures the sense of "saundarya" which is related to the notion of sundara. Similarly "shri" as glorious, "kānti" as loveliness, "ramaṇiya" as pleasing function as aesthetic values.

In theistic doctrines God or Goddess is commonly described as the fountain-head of beauty and other forms of perfection. Divine being is usually described as beauty of the universe (bhuvana-sundara) and the locus of the essence of beauty (śakala-saundarya-sāra-nidhāna). Śri Śaṅkara speaks of Divine-Śakti in terms of beauty in Saundarya-lahari (Śaiva lyrics). Consequently the beauty observed in the natural objects is due to the fact that they are the projections of Divine power. Thus beauty is an important aspect of the universe and it is also accomodated in the scheme of categories.

However, Indian philosophical systems have not explicitly considered theory of beauty, postulations of definite theories of

reality imply aesthetic values. To this effect Prof. Hiriyanna<sup>1</sup>(307) thinks that broadly speaking there are two theories of beauty : Realistic theory and Idealistic theory.

**Realistic theory :** Normally realistic theories like Nyāya, Vaiśeṣika, Śāṅkya and Yoga imply objective aesthetic values. Accordingly both beauty and ugliness are considered to be the actual aspects of the nature constituted by sattva, rajas and tamas; consequently aesthetic experience is either pleasant (agreeable) or disagreeable. Aesthetic objects are amenable to contemplation.

**Idealistic theory :** According to this view beauty is alone the ultimate value where as ugliness is only the result of narrow understanding of the nature because, nature is all beautiful and realisation of that fact consists of highest pleasure. And realisation of the intrinsic beauty of nature requires relevant knowledge and self-culture; in the idealistic model of object-subject-experience, there is a focus on aesthetic experience even in the empirical plane. From the point of view of an ordinary observer aesthetic pleasure is the consequence of apprehending beauty in the phenomena. From the standpoint of an observer, pleasure is the intrinsic nature of the self. Aesthetic joy like other forms of pleasure reveals itself when conditions are favourable. Normally aesthetic experience is capable of being expressed in the aesthetic judgements; hence it is necessary to analyse the structure and function of aesthetic judgement.

**Judgement about the beautiful :** Aesthetic judgement of taste normally expresses mere liking or dislike and it may have objective validity also. For example if someone says that "it seems beautiful", he may not imply that another person also likes it or it is possible to mistake about beauty of an object. However, on the contrary if some person states that "this flower is beautiful", he implies that anybody who judges it differently is wrong. Accordingly subjective aesthetic judgements

are distinguishable from objective judgements.

On the analogy of factual perception, aesthetic judgements are explicated : Just as there is a difference between perceptual or sense data statements and objective empirical judgements in case of factual discourse, so also perceptual aesthetic judgements of immediate sensation of a given aesthetic object and intersubjectively testable objectively valid aesthetic judgements are understood. Nevertheless, in either case subjective perceptual judgements are the basis for objective judgements. Similarly in case of ethical discourse there is a transition from statement of desire to one of duty such as telling a truth is desired, to telling a truth is a duty.<sup>2</sup>

For Kant<sup>3</sup> (German Philosopher) some aesthetic judgements have universal validity and provides justification for such a claim. Firstly, aesthetic judgements are distinguished from factual and moral judgements, because in case of judgements about the beautiful there is neither the application of categories nor any testing by the formal principles of morality. Nevertheless, the nature of justification of the claim to aesthetic objectivity can be investigated by careful analysis of the aesthetic judgements. To this effect Kant has formulated four partial definitions of an object which is beautiful based on four classes logical forms of quantity, quality, relation and modality. Quantitative definition implies that "an object is beautiful if it pleases universally without being subsumed under any concept." Next, in the second partial definition of beauty the notion of quality is considered : "A thing is beautiful if it characterises the pleasure connected with the apprehension of that object". In aesthetic experience we are normally concerned with the presentation of an object and aesthetic taste is generally agreed upon. Third partial definition is structured in the notion of relation : "Beauty is a form of purposiveness in an object in sofar as it is perceived apart from the presentation of a purpose".



According to this definition form is common. That is to say that form of an object is given to every percipient but its matter "content" is private to each individual. Accordingly aesthetic judgements have sharable or public features of aesthetic experience. The harmonious interplay and interdependence of sounds in a musical composition or of a colour in a landscape is a case in point. In aesthetic judgement there is a relationship of representative powers as they are determined by presentation. Consequently aesthetic experience is consciousness of the merely formal purposiveness on the occasion of presentation. Lastly fourth partial definition of beauty based on modality is expressed as : "A thing is beautiful if it is recognised as the object of necessary pleasure." Each partial definition seems to provide a necessary condition for the notion of beauty and following definition is the conjunction of the definiens of the above partial definitions.

"A thing is beautiful if and only if it is the form of purposiveness in an object, it is that which without concept is recognised as the object of necessary pleasure and it pleases universally". The definition implies that eventhough beauty is an objective element of an aesthetic thing, it is amenable to perception. Normally object of free beauty is distinguished from adherent beauty if the beautiful object referred to a specific properties. For example, flower is an object of free natural beauty, because a perceiver may not know specific nature of the flower as botanist knows. Thus Kant justifies universal validity in case of judgements of beauty on the basis of reflective nature of judgement characterised by subjectivity which can be assumed in every normal observer. However, there are certain limits in the explication of aesthetic judgement: Since judgement in general is a configuration of subject, predicate and copula (logical verb), it is necessary to analyse the logico-linguistic structure of aesthetic terms. And in order to facilitate

an adequate explication it is necessary to consider the essential characteristic of aesthetic language so that the criteria for distinction between aesthetic and other types of judgements may be formulated.

Normally aesthetic language is structured in aesthetic-semantics in which meaning of terms and sentences are specified. A term T is aesthetically meaningful (Em) if and only if that term T designates an aesthetic object, event, person, situation and quality. Aesthetic terms are value terms and a sentence containing value terms like "beauty", "sublime" etc., is called aesthetic judgement. Normally a fundamental aesthetic term "beauty" has several mutually related meanings : it designates a pleasant sensation at sensory level, it also signifies moral and intellectual excellence; there is also spiritual significance attached to the term. Hence it is necessary to work out comprehensive aesthetic theory. Consistency and completeness are the hallmarks of a comprehensive theory. An aesthetic theory as system S is consistent if and only if primary or fundamental and derived aesthetic judgements are compatible to each other; that is to say that criterion of consistency is satisfied. Aesthetic language<sup>4</sup> is dynamic because it produces certain effects in the mind of the persons and it also guides human actions for achieving certain goals. In the course of communication if the speaker uses aesthetic language pertaining beauty and cognate notions, the hearer is able to capture the magnetic sense of the aesthetic languages. Thus in contradistinction with factual language, aesthetic language is dynamic or creative and functions as a means for evolution of human personality. In the triangular pattern of aesthetic discourse, aesthetic experience is considered to be the outcome of perception of aesthetic objects. Consequently aesthetic judgements are perceptual. However, it is possible, logically/formally to formulate inferential judgements in aesthetics. For example, syllogistic reasoning like "Every

lotus is beautiful and there are lotuses in that lake therefore the lotuses in the lake are beautiful" yields adequate aesthetic information. If a person  $p^1$  asks another person  $p^2$  whether the flowers in the yonder lake are beautiful, in this regard  $p^2$  tells him that "the lotuses in the yonder lake are beautiful, because every lotus is beautiful and there are lotuses in the lake.

**Conclusion :** Normally human experience is partly aesthetic and hence there is a need of refined understanding of aesthetic language in relation to aesthetic phenomenon. Consequently it is possible to develop human being empirically and spiritually within the integral model.

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### Mystic's Service to Society

*We are full of joy when we are in the contemplation and realisation of God. That state of beatification is itself our liberation. Liberation is not to be found after death. But still to know God, to do His work, to enjoy His presence and to devote oneself to His service are exactly what a Mystic ought to do.*

- Gurudev Ranade

*in the Bhagavadgita as a Philosophy of God Realisation - P.190*

## The Application of Santometry to Nimbargi Maharaj

The phenomenon of Santometry (an evaluation of saints in relation to some other saints or gods) is fairly wide-spread in Nimbargi Sampradaya. Nimbargi Sampradaya is about two hundred years old and its founder is the saint of Nimbargi/ Nimbargi Maharaj. In this paper an humble attempt has been made to bring to light how Nimbargi Maharaj has been assessed in relation to some other saints or gods.

On the basis of their spiritual experiences great saints like Nimbargi Maharaj have absolutely no hesitation in declaring that there is a triune unity between God, devotee, and *Guru* (the spiritual teacher). In his Kannada song, (*andillā swāmi indilla, endigādaru nimmannagali nā illa*, 'neither then, Oh Lord, nor now, never have I been separate from you'). Nimbargi Maharaj says '*gurulinga Jangama nine nānu nine*', there is no ultimate distinction between 'Thyself, Oh my spiritual teacher, and myself'. (Ranade 1960 : 148-49)

It is interesting here to note that the Saint of Umadi - the ardent disciple of Nimbargi Maharaj and the founder of Inchageri Sampradaya used to say over and over in Kannada, '*Devaru Rām Āgi Banda, Krishna Āgi Banda, Nimbargi Mahārāj Āgi Banda*' (God has manifested in the forms of Rama, Krishna, Nimbargi Maharaj') (Deshpande 1964:185)



If the saint of Umadi considers Nimbargi Maharaj one form of manifestation of God, Sri Mahayogini Laxmibai Akka - the fostered daughter and a lady disciple of Nimbargi Maharaj regards him (the Saint of Nimbargi as an *avatāra* of Tukaram - a great saint of Maharashtra. According to Sri Mahayogini Laxmibai Akka the Saint of Nimbargi, Sri Raghunathpriya Sadhu Maharaj (one of the great disciples of Nimbargi Maharaj), the Saint of Chimmad (the ardent disciple of Nimbargi Maharaj and the founder of Chimmad Sampradaya) are the incarnations (*avatārās*) of Sri Tukaram Maharaj, Sri Ramdas Swami, Jnaneshwar-Ekanath Maharaj respectively. (Apte 1986:38 and 52)

Saints have a liking for innocent and pure professions. Shepherds' profession comes under this category. Prof. R. D. Ranade - a great mystic philosopher in this connection observes, 'In the history of thought, especially of spiritual thought, many people have called themselves shepherds. The disciples are the sheep, and the teacher is a shepherd. Christ called himself a shepherd. The saint of Nimbargi,.... actually led the life of a shepherd for about fifty to sixty years. Then Kanakadasa called himself a *Kurubadāsa* a shepherd..... In any case, the shepherded's is a very innocent and pure vocation'. (Ranade 1960:106)

Saints are generally known for their merciful nature and that is why they pardon the sins of those disciples who surrender to them. Christ, Buddha, and the saint of Nimbargi were all saints of this type. Christ lived and died for the sake of wiping out the sins of his followers. And Buddha has remarked very poetically. "I do not mind even if the sins of the whole world defiled by the *Kali* Age fall on me and I have to suffer them, provided the world gets rid of the effects of those sins". (Ranade 1960:109-10) Like Kabir, Nimbargi Maharaj saved the life of a person who committed the murder of an immoral wife. This

has been narrated by Sri. K. D. Sangoram - a great follower of Nimbargi Sampradaya. (Dabade 1994:10-15)

All saints are great but not equally great. At times, even relatively unknown saints are said to be greater than the most famous saints of the world. The following statement of Swami Vivekanand ('On Freedom') has been frequently quoted by some prominent personalities of Nimbargi Sampradaya with a view to indicate that the saint of Nimbargi (an unknown saint) was more advanced in the spiritual realm than most of the popular saints of the world. Swami Vivekananda observes.

"The greatest men in the world have passed away unknown. The Buddhas and the Christs that we know are but second-rate heroes, in comparison with the greatest men, of whom the world knows nothing. Silently they live, and silently they pass away; and in time their thoughts find expression in Buddhas and Christs, it is these latter that become known to us". Such a one was Sri Nimbargi Maharaj. (Sangoram 1960:7 and Deshpande 1952:2)

From the above cited example, one should not arrive at conclusion that all popular saints are second rate heroes. In fact, Tukaram and Jnaneshwar are not only the most popular saints in Maharashtra but they are first-rate heroes in the spiritual domain. The spiritual height that is attained by Nimbargi Maharaj could only be compared to the height reached by Tukaram and Jnaneshwar. Gurudeo Ranade points out, "Shri Nimbargi Maharaj and Shri Bhausahab Maharaj (the Saint of Umadi) are not a whit less worthy than Sri Jnaneshwar and Tukaram." (Deshpande 1963:148)

The following table reflects in a nutshell all the above cited cases of Santometry.

| KALEIDOSCOPIIC TABLE OF SANTOMETRY |  |                             |   |                       |  |
|------------------------------------|--|-----------------------------|---|-----------------------|--|
| Sl. No.                            | Who is/are Compared                          | To whom Compared            | By Whom Compared                              | Aspects of Comparison | Remarks  |
| 1.                                 | The Saint of Nimbargi                        | God and Guru                | Self  | Triune unity          | Same   |
| 2.                                 | The Saint of Nimbargi                        | God (Rama, Krishna)         | The Saint of Umadi                            | Manifestation of God  | Same   |
| 3.                                 | The Saint of Nimbargi                        | Tukaram                     | Mahayogini Laxmibai Akka                      | Incarnation           | Same   |
| 4.                                 | The Saint of Nimbargi                        | Christ and a Kanakadas      | Prof. R. D. Ranade                            | Shepherd's Vocation   | Equal  |
| 5.                                 | The Saint of Nimbargi                        | Christ Buddha, Kabir        | Prof. R. D. Ranade and Sri. K. D. Sangoram    | Merciful nature       | Equal  |
| 6.                                 | The Saint of Nimbargi                        | The Buddhas and The Christs | Some prominent persons of Nimbargi Sampradaya | Spiritual greatness   | The Saint of Nimbargi > the Buddhas and the Christs. |
| 7.                                 | The Saint of Nimbargi and the Saint of Umadi | Jnaneshwar and Tukaram      | Prof. R. D. Ranade                            | Spiritual height      | Equal  |

Thus, the founder of Nimbargi Sampradaya has been compared to his *Guru*, God/Gods (Rama, Krishna), Tukaram, Jnaneshwar, Kanakadasa, Kabir, Buddha and Christ is one way or the other by some prominent leaders and followers of Nimbargi Sampradaya.

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### The Mystical requisites :

*"Kabir tells us in a famous Doha that his process of contemplation was concerned not so much with Bhakti or Jnana, but with Dhyana. Bhakti may enable one to attain to the सगुण, and ज्ञान to the निर्गुण, but it is ध्यान alone, says Kabir, which may enable one to attain to the Reality, which is beyond both Saguna and Nirguna. It may be noticed that Kabir, has no difficulty in using the word 'Saguna' to contrast it with Nirguna, as Jnaneshwar has done in using the words सन्मुख and विन्मुख."*

- Dr. R. D. Ranade

*in Pathway to God in Hindi Literature P. 360*



## Relevance of Mahatma Gandhi's Principles to Present Times

"And then came Gandhi. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths... He did not descend from the top; he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling conditions. 'Get off the backs of these peasants and workers' he told us, 'all you who live by their exploitations and get rid of the system that produces this poverty and misery.' Gandhiji, who was undoubtedly the greatest and most dominating figure of India, was more a man of the people, almost the embodiment of the Indian peasant, though, at the same time, he represented the other ancient tradition of India, renunciation and asceticism".  
– *Pandit Jawaharlal Nehru.*

"Generations to come will scarce believe that such a one as this ever walked this earth in flesh and blood". This was the tribute paid by Albert Einstein to M. K. Gandhi - the Saint of Sabarmati when the latter was struck down by an assassin's bullet on Jan. 30, 1948. The whole world was shocked, feeling as if another Christ had been nailed to the cross, such was the impact of Gandhi on the times in which he lived. He did not possess the authority of a king, nor the power of a general, nor the riches of a multimillionaire. He was a simple, frail, diminutive man clad in a loin-cloth, but he was one of those few whose life ennobles all it touches and whose death consecrates the dust on

which they fall. He was one of the very few who set the stamp of their personalities on an epoch.

Gandhi was a practical revolutionary who used the creed of non-violence in order to galvanise the people into struggle for freedom. His technique of non-violence might have taken 40 to 60 years for the achievement of Independence but it did educate people at large in the value of freedom, morality and human character. Gandhi believed in simple living and high thinking. He not only preached, but practised his preachings. He had deliberately come down to the level of the poorest of the poor whom he wanted to serve. He wanted each village to be self sufficient for its basic needs. He called his ideals of political and economic freedom as the "*Rām Rājya*". He wanted each individual to be inspired to do his best with the means at his disposal, for his own living and that of his country men. In education, he favoured the basic system of 'doing and learning'.

A whole new generation has grown up since India won political freedom. Nearly five decades have passed since Gandhi died. It is a small period in the history of a nation, but long enough for those who lead it to set the course it is going to follow.

Almost all the men who controlled the destinies of India during the first two decades of its career as a free nation had learnt their political lessons at Gandhi's feet. Ordinarily, therefore, it could be expected that when they came to power, they would give shape to Gandhi's ideas in the political, economic and social spheres. But they did not do so.

Gandhiji believed in 'self reliance' and in building the country from the village upward. But what our leaders followed and what has come to pass is that, we have developed a sort of 'pervasive parasitism' - an attitude of dependence which is in evidence at every level of our national life - the younger generation

anxious to have all the good things in life at the cost of the parents, workers constantly agitating for more wages, state governments clamouring for more money from the centre and Union Government looking for the World Bank and other sources.

The choice we have made has brought us face to face with all the problems of acquisitive society. Avariciousness, corruption, the urge to get rich quick by any means are growing and eating into the social fabric corroding our humanity - as opposed to the Gandhian virtues of non-violence, truth, social service and self reliance. While the common man feels lost in the new financial and power complex that is coming up, the neo-rich in the affluent society are engaged in a ratrace which makes them easy and willing prey to the artificial proliferation of wants being promoted by capitalism.

All this happened mainly because instead of following the ways suggested by Gandhi - the saint of Sabarmati, we chose to emulate the West, trying to find happiness and prosperity by taking to heart the glitter and tinsel of consumer society. That is one of the reasons why, we find ourselves wellset on the way to becoming heirs to the malaise that afflicts the affluent societies of the West to-day. We are victims of the same frustrations, discontent and restlessness which ails any of them.

Even so, India has not yet gone so far ahead on the path of Materialism that she should find it difficult to turn around. She stands at the cross roads. We can yet take a lesson from Gandhi and save our souls by turning our face against consumer society with its ever proliferating needs and vulgar competition.

Gandhi understood the mind and soul of India as none did. Therefore, whatever he said in relation to India has a more or less permanent relevance. The task of building a socialist democracy which we have set ourselves can be accomplished

better if we go back to Gandhi and start working from grass roots level, i.e. village level.

The only cure for the parasitism which is eating into our integrity and attitude of abject dependence noticeable at every level in our life as a nation, is, following Gandhi's principle, reducing our needs similarly, our hope of being able to neutralize the avariciousness and corrosion of human values which are increasingly in evidence lies in the theory of trusteeship of wealth gaining acceptance. In the ideal society of Gandhi's conception 'A millionaire may hold his millions but he will hold them for the people. No doubt, this will sound to many ears as utopia, but it is a fact that unless we learn the lesson voluntarily, the nation will have to wade through an ocean of bloods & tears to learn it. Gandhiji was a revolutionary saint who lived & preached the spiritual principles of Non-violence, Truth, living frugally & serving the poor.

Gandhi's message was, above all, freedom of the individual. As long as the individual does not learn to discipline himself, as long as he does not limit his needs and as long as he does not imbibe a sense of social responsibility, he cannot be said to be free. So, as long as the individual is not free, the country is not free, political freedom notwithstanding. Will we have this freedom propogated by this great... Saint in... the near future...?

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*"A great Kanarese saint called Shishunaladhisha has also spoken about an aspirant's calling on the name of God almost as reflex "as the barking of a dog."*

- Dr. R. D. Ranade

*in Pathway to God in Hindi Literature, P.351.*



## The Colossus of Activity

Shri. Jagannathrao alias Nana Parulekar  
is no more

Shri. Jagannathrao Parulekar was a veritable colossus of activity in getting the work of Ranade Colony & the Academy of Comparative Philosophy & Religion, done in a short duration of time. His dedication towards the Institution was such as to be seen to be believed. He expired on 12th Aug. 1998 at the age of 97 years.



He was born on 16th April 1902 at Gadhinglaj. He got his B.A. degree from Rajaram College Kolhapur and got himself appointed as a clerk in collector's office in Belgaum. He rose to the cadre of Asst. Commissioner and retired as Deputy Collector of Bijapur in 1957, after serving in various capacities as Mahalkari, Food officer, Municipal administrator etc. During his career in the Revenue department, he came to be known as an intelligent, hard-working officer, firm in views, quick in decision and always trying to do justice to any case. Needless to say, he was incorruptible & always had a tendency to help the needy. There are scores of people in Belgaum, who have benefitted from his generosity to tide over their family difficulties. Being the eldest brother in the family, he helped his younger brothers to get good education and placement in good jobs. His wife was from a good family from Karachi & helped him share the family burden.



He came in contact with Gurudeo Dr. Ranade first in 1950. It so happened that Shri. Baburao Thakur, then editor of Tarun Bharat and one of the founders of R. P. D. College, was in search of land for college playground. Shri. Parulekar helped to locate the land, which was in possession of Rajasaheb of Sangli. Both went to Sangli to see the Rajasaheb & placed before him the need for college playground and informed about the land in his possession in that location. After discussion, Rajasaheb agreed to donate 4 acres of land for the playground & was in a thoughtful mood as to what should be done about the adjacent approximately 14 acres in his possession. By a lucky coincidence, Gurudeo Dr. Ranade was staying there as a guest of Rajasaheb. After a discussion, he gifted the approximately 14 acres of land to Gurudeo Dr. Ranade, who agreed to utilise the same for the establishment of the Academy of Comparative Philosophy & Religion, which was his cherished dream. Gurudeo Dr. Ranade was so happy with the sincerity & zeal for social work in Shri. Parulekar, that he gave him the Nāma-mantra there itself. This was a turning point in Shri. Parulekar's life. He started spending some time in Sadhana & meditation as instructed by Gurudeo Ranade, in addition to his govt. duties & social work.

Though the land was gifted to Gurudeo Ranade in 1950, and he registered it as a trust in his name as the sole founder trustee, all the formalities were completed in 1962, after the nirvana of Gurudeo on 6-6-1957. Shri. G. V. Tulpule was the first Chairman of the Trust with Shri. Parulekar as the secretary for management & development of land & constructing the building for the Academy. This stupendous task was taken up by Shri. Parulekar, upon himself. The rocky & uneven land was levelled, plots were demarcated for the Ranade Colony and the Academy Building was constructed. The Academy building was inaugurated on 8-12-1965 by no less a personage than Dr. Sarvapalli Radhakrishnan, the then President of India and a

great admirer of Dr. Ranade's achievements in philosophy & Realisation of God. An audience of more than a lakh of persons heard the address of Dr. Radhakrishnan in rapt attention. All the arrangements were done under Shri. Parulekar's guidance. The location where the building stands was chosen by Gurudeo Dr. Ranade himself as the most sacred spot in the area in one of his evening walks on the site, before his Nirvana.

In 1978, Paramacharya Shri. Chandra Shekarendra Saraswati, Shankaracharya of Kanchi Kamakoti Pitham stayed in the building for his Chaturmas. Swamiji always used to stay in a temple. He faltered for some moments at the entrance gate as he sensed that there is no idol in the bldg., but he then entered and stayed. When somebody asked the reason for his faltering, he replied that first he sensed that he shouldn't enter because it is not a temple, but later he could perceive that the place was consecrated by a great Yadna, performed in ancient times & hence it is sacred.

A large number of devotees came from different places including foreign lands, to have Swamiji's darshan. The then Chief Justice of Supreme Court Shri. Ranganath Mishra also came to have darshan of Swamiji & enjoy the bliss of his presence. The arrangements for all these guests & Swamiji were meticulously planned by Shri. Jagannathrao alias Nana Parulekar.

Nana also established a library of more than two thousand books on philosophy & religion in the Academy building.

The work done by Nana for the Academy of Comparative Philosophy & Religion, the cherished dream of Gurudeo Dr. Ranade & the dedication with which he worked for the cause, will certainly earn him eternal peace for his soul.

- P. D. Dharwarkar

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

*(Continued from last issue)*

While dealing with the 'supernal experiences' of the prominent Kannada saints above, we came across the song 'artiyagi banni', 'come unto me with intense devotion' wherein Mahipati is said to have attained continuous unison with his own Self. This song was authored by a disciple of Mahipati, and not by Mahipati himself. Shri Gurudeva in fact deals with the song 'kaṇṇāre kaṇḍevu' by Mahipati later on. He says that the Self appeared before Mahipati as an Eye before the eye. Mahipati says that such a vision of an Eye before the eye was the fruit of "the accumulation of previous merit." He adds that such a vision brings further merit in its train. Here Shri Gurudeva remarks, "It seems that God always rewards his devotee by giving compound interest."

Shri Gurudeva refers to another Kannada mystic who states that with the help of this Eye he saw all spiritual things which could never have been seen by the physical eye.

Continuing the song, Mahipati describes the process of audition in which God or Self is identified not merely with the object of audition, but with the process of audition itself, 'keḷikeye tānagihudu'. The experience of such auditions leads to "an experience of an accumulation of reverberating sounds of different kinds, 'gheḷanisuta ghoṣagaisuvudu'. Shri Gurudeva



here recalls that when he visited the Math of Śrīkāḍasiddheśvara near Kolhapur a quarter of a century ago, a number of different kinds of bells, of different kinds of timber and pitch and resonance were massed together in one lump in such a way that when one bell was struck the whole concourse of bells was struck and it produced a combined sound, Gheḷa which Mahipati is speaking of. He remarks, "Such a cumulative sound is one of the experiences which falls to the lot of a few aspiring mystics."

After vision and audition Mahipati had the experience of the Godhead. He says, " *'Muduta aduta adagutalihudu'*, God comes on playing like a child, hiding, slightly revealing and playfully presenting Himself in full form." The form of God, explains Shri Gurudeva, makes a slight appearance, *'muduta'*, then it conceals itself for a time, *'adaguta'*, and disappears for a while. Shri Gurudeva tells us that Tukārama, Jñāneśvara, Purandaradāsa and Śivalingavvā among many other saints of India had an experience of God appearing as a playful child. Tukarāma describes the Form of God as that of a child that comes crawling on all fours towards him, *'na samvaritā āli bālaveśe javali'*. Purandaradasa also talks about God as a child, *'kṛṣṇu'* in his famous Pada *'kṛṣṇu kaṇḍira'*.

In this context Shri Gurudeva takes up the poem of his elder spiritual sister Śivalingavvā. He had the highest regard and admiration for her spiritual attainments. He even requested her to initiate his only daughter Shakuntala nee Vijayā Āpte when the former visited Nimbāl. He points out that in her poem *'magā huṭṭidavvā'*, the great lady mystic records her experience of the 'Self as child in the cradle of Reality'. Shri Gurudeva tells us that Śivalingavvā happened to lose her son in the prime of her youth. So she took to her spiritual practices with great zeal and "as a result of her intense devotion to God, a new spiritual son was born to her i.e., she had the mystical experience of the vision of the spiritual child". She exclaims in

her ecstatic joy, "A son is born to me, and he put an end to all my attachment to self and consequently to the world. He put an end to all my future lives. He is a veritable magician born, for after nine months' pain all over my body, he was born to me without touching my body. He is one who is entirely beyond all illusion. When he was born, my whole house was filled with illumination." (*Pathway to God in Kannada Literature*, pp. 275-76.).

Shri Gurudeva mentions the similar experience of Devakī when Lord Kṛṣṇa was born to her in the prison where she was kept by her brother Kāṁsa. A similar story is told about the birth of Allamaṣṛabhu, a child, which was neither with qualities nor without qualities. Shri Gurudeva points out that a reference to the spiritual infant plays a very important part in the mystical literature of Karnataka, as is evident from the songs, '*kusanu kandira*' of Purandaradāsa and '*alutidya kanda*' of Kīḍalureṣa.

Continuing the narration of her mystical experience, Śivalingavvā says, "I saw all kinds of lights and colours in myriad form, such as the crackers that send forth arrows and produce flowers of variegated colours and lights; and in the midst of the terrible throes, a veritable son was born to me. I prepared for him a strong cradle of five colours skilfully mixed. I touched the cradle with my own hand and gave it a swing to the empyrean. I gave him a name and sang cradle-songs to him. All this is due to the grace of the Guru of unfathomable greatness, Shri Nimbargī Mahārāja. I prostrated before him in absolute submission and on account of his grace I got this son." Shri Gurudeva here recalls how in his poem '*tatta hiṇḍolvā*' the Hindi poet Gulāl says in almost similar strain in his post-ecstatic exclamation that the Self is a child in the cradle of Reality. The cradle is miraculous, having no poles to support it, no ropes to attach it to the poles. The bells attached to it ring continuously and lull the Self to samādhi. The spiritual teacher gives it a swing

and the cradle leaves the world altogether, and flies into the empyrean, and the Self, the supreme object of love, becomes dissociated with the world, and entirely transcendent.

After witnessing the universality of the experience of the Form of God as a playful child among the saints of Karnataka in particular, and the saints of other provinces of India in general in the context of Mahipati's song "*kaṇṇāre Kaṇḍevu*", we come to Shri Gurudeva's exposition of the remaining portion of that song. Shri Gurudeva refers to "a peculiar phase" spoken of by Mahipati. He calls it as the 'paradox of spiritual experience.' Explaining this paradox he says, "Students of ethics have known that there is a so-called 'paradox of hedonism'. If you pursue pleasure, you will never get it; you will get it only if you forget it. Similarly, if you try to see God, He will disappear; but if you turn your face away from Him, He will appear before you in the same direction towards which you turn your face, as did Lord Kṛṣṇa before Arjuna in the eleventh chapter of the *Jñāneśvari*." (Ibid. pp.270-71.).

Apart from this peculiarity in devotee's experience of the vision of God, points out Shri Gurudeva, Mahipati says that God will refuse to be touched, if you go to touch Him. Rāmadāsa too stated that one cannot grasp God, howsoever one may try to do so, '*dharu jātā dharitā nā ye*'. The story is repeated in the case of the subtle movements of God. Mahipati tells us that God will not bring to the notice of the aspirant His subtle movements, '*suluvu tanna tiliyagodaḍadu*'. Shri Gurudeva here points out that "this '*suluvu*' is familiar to all those who have been living a life of devotion to God, when all of a sudden unheard of and unseen movements from God, bring about the result which we have aimed all the time. It is thus a great paradox of mystical life that you will not be able to see God's movement, if you go to see it; you cannot reach it if you try to grasp it. If you do not go to see it, it will manifest itself

before you fully in its refulgent fundamental Form. And so Mahipati says, 'it remains in its own foundational glory', '*tanna nele nibhadoruta*'. Shri Gurudeva remarks in his own inimitable style. "You cannot in any better way characterise it than calling it the glory of foundation. It remains in its own substratal glory; it refuses to be seen, or heard, or touched, or its movements watched. It may be pointed out here that devois an anabolic, while beauty is metabolic, and sublimity a catabolic emotional ecstasy". "Finally, Mahipati says that this vision of God remains steady before the mystic, when he is in the company of the saints. When alone to himself, his mind may not be so equitable or equipoised; but when he is in the company of the saints, it remains absolutely steady, untouched, unmoving, and equanimous, which may well be regarded as the highest of spiritual experiences. It is stated in the Bhāgavata that God is sure to be found and fully realised in the company of his devotees (*uttamrolage*), who sing His praises."

(To be continued...)

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### Mystical Experiences : Sound

*"With concentrated meditation the sound experience increases. Sound too is a form of God; it should not be supposed to be of little importance. Sound manifests itself through every pore of the body. When a sound like Zankun Zankun begins to reverberate, we can take it that real meditation has started. This unstruck sound can be equally horryfying. At such times one can only pray to God to withhold that sound and send a sweet one instead."*

- Dr. R. D. Ranade



## Śivalingavva Sings.....

A son is born, mother.

A son is born to me.

Being born, this son  
erased my illusion.  
vacating me from the world,  
he severed my births to come.

For nine months, O mother,  
my whole body ached.  
Born outside of the body,  
being beyond illusion,  
he is a cheat, mother.

When the son was born,  
I saw the whole house illumine,  
mother.  
Resin-flames, flowery fire-works,  
I saw in galore.

Cutting loose my desires, mother,  
he burnt up the six and the three.  
Struggling hard, deep inside me,  
a sun was born.

A solid cradle, mother,  
for him I tied.  
Of five colours, mother,  
is the Lord's swinging cradle.  
In it I lulled the valiant  
to sleep,  
and touching him I swung.

I gave him a name, mother,  
a joyous, Thing of Radiance.  
Swinging the sublime guru,  
I Sang him lullabies.

Whose grace is this ?  
Of the guru, the Father at Nimbargi.  
Submitting at his feet properly,  
this baby I delivered.

and Says.....

- (1) Allying the self with the Lord,  
one should :  
    worship that Lord,  
    seek a favour from that Lord,  
    and offer Him the three-leaved  
    bael.\*

Seeking a favour is  
to remember that Lord  
in one's awareness  
incessantly.  
And, that should hover around.

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\* Explaining this image, Gurudev Ranade Says, "The Bilva Patra has got three leaves. The two eyes and the nose constitute the Bilva Patra, involving the fixing of the gaze upon the tip of the nose."

(2) Guru's saying is  
a nine-gem-studded  
Jewel on the head. <sup>1</sup>

When,  
by guru's graceful hand,  
one absorbs Śivamantra  
into the body  
and it  
rushes through,  
plays within  
every organ  
and matures,  
will he fear the world ?

Look,  
he who utters Śiva, Śiva,  
and merges with His form,  
is a gem among men. <sup>2</sup>

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1, 2 : I have exploited both meanings of the original word 'Śiromaṇi'.

Translation by :

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□ □

### The Highest Stage

*The Highest Stage is that of bliss and intelligence together. Cit and Ananda will go hond in hand and all this proceeds from the realisation of Self as given in IV 4.1. This is the highest liberation there being no conflict between contemplation and beatific life.*

- Gurudev Ranade

*in Vedas as Culmination of Indian Thought P.176*

# The Path of Peace

Peace or Peril being the only choice before the world today, the need for the discovery of the "Path of Peace" has assumed greater importance than ever before. The world peace has been threatened by the sudden increase in arms race all over the globe and if this cannot be averted in time, it would spell disaster to the entire world. Now is the time for world philosophers to step in and avert this disaster by forging unity of mankind, as the present day scientists who are engaged in inventing powerful weapons that destroy human race would appear to be blind to the realities of the "Real Self". It is a matter of great satisfaction that the 20th Congress of World Philosophy is scheduled to meet at this opportune moment only. The eyes of the entire world are focussed on this historical conference! I would also appeal to all the Religious Heads of the various parts of the world, in whom I see the incarnation of God of their respective religions, to come together and assemble on a common platform at a venue chosen by mutual consent, and show the path of harmony to the entire humanity, so that the Universal brotherhood could be established on this blessed Earth!

## 2. The Unity of Mankind :

I. To my mind, if the Unity of mankind has to be achieved, it is all the while necessary to discover and to realise, the realities of the "Real Self", which is Omnipotent, Omnipresent and Omniscient. It is this unseen power that



controls and directs the activities of the entire Universe, in which our blessed world is as small as an atom. It would thus be imprudent on the part of the scientists to make arrogant claims about their own achievements, which are insignificant as compared to the achievements of that great power, which controls and directs the activities of the entire universe to the minutest degree of perfection. Further, it may not be forgotten, that but for the presence of that 'great' power in each and every creation of the universe including that of the scientists, these achievements could not have been rendered possible.

A casual glance at the Universe, which comprises of countless stars, planets, the Sun and the Moon, would show that there is some unseen power which is present in each and every creation of the universe, which not only holds the universe together but also directs and controls the activities of the entire universe to the minutest degree of perfection. How all this has been rendered possible, is a matter shrouded in mystery. In my view, this could not have been rendered possible, unless the unseen power existing in each and every creation, is none other than God, who is omnipotent, omnipresent and omniscient. The power that holds the universe together is the bond of devotion towards each other. It is this bond of devotion which is more powerful than any gravitation force, would get more strengthened, when we realise, that we are all one within the Universe. But unfortunately, under the influence of the Ego Self, the seeds of disparity have been sown, thus rendering the life of human beings most miserable. If the unity of mankind has to be achieved, the "Ego Self" needs to be uprooted with its roots and branches, so that all the vices accompanying it, would also get liquidated, making room for ethical values of life to dominate in all spheres of our activities. Thus, with the dawn of knowledge of "Real Self", one would be able to identify his "Own Self" with the "Real Self", and finally, in blissful joy,

merge with the totality of the universe as a whole ! Once the Ego Self is evicted, one would be amazed to find that the rivers of Bhakti (love towards humanity) would begin to flow merrily through out the world and the strong desire to render selfless and dedicated services towards humanity, would spring into action automatically. Let us not therefore make arrogant claims about our achievements, however glorious they may be, but in all humility let us dedicate them at the feet of God, with prayer that we may be bestowed with still more power, so that we may put our heart and soul for leading the humanity to the peaks of prosperity.

II. In this context, the views expressed by Sri. Aurobindo are most significant. He says that "The unity of human race, can be only be secured and can only be made real, if the religion of humanity spiritualises itself and becomes the general inner law of human life. A religion of humanity means the growing realisation, that there is a secret spirit, a Divine Reality, in which we are all one".

III. Swami Vivekanand has expressed that "each soul is potentially divine and the unity in variety is the plan of the universe. As a man, we are separate from animal or plant and as existence, we are one within the universe".

IV. The four upanishadic commandments, comprising of (i) Consciousness is Brahma, (ii) That thou art, (iii) I am Brahma and (iv) This Atman is Brahma, lend support to the view that each one of us is the "Real Self" alone (Brahma).

V. Dr. Gurudeo Ranade has said, that "The mystics of all ages and countries, have spoken the same language, as they are the denizens of the same spiritual world. There are no racial, no communal no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience. These together constitute a band of

divine musicians, each contributing his own note and altogether producing harmony that is wonderful".

### 3. Monuments of Spiritual Power :

The sacred temples, the holy churches, Mosques, Gurudwaras, Pagodas, are the monuments of spiritual power, from which the rays of spirituality emanate and spread through out the world. These rays though emanating from different monuments, belonging to different religions, are all identical in their character. It is for these reasons, that the mystics of all ages and countries, have enjoyed the same mystical experience, as stated by Dr. Gurudeo Ranade.

### 4. Conclusion :

With the gift of knowledge of "Real Self" and the "Ego Self" eloping along with its vices, it would be most thrilling to see the world celebrating "The unity of mankind" by establishing the kingdom of "Universal Brotherhood" on this blessed Earth! It may be remembered that the Universal brotherhood can only be established on the sound foundation of ethical values of life alone. It is these values of life that help the religion of humanity to spiritualize itself and thus become the general inner law of human life. The spiritualised religion of humanity, would lead the entire humanity to the peaks of spirituality, from where one could realise God in His Universal Form. Thus, on identifying his own Self, with each and every creation of the universe, finally merges himself in blissful joy with the "Universal Self" like the rivers joining the ocean and becoming one with it by losing their own identity. It is here we find Eternal Bliss, Peace and Prosperity !

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## Śri Śankarāchārya's Atmānātma - Viveka

*(Continued from last issue)*

(75)

एवं शरीरत्रयविलक्षणत्वं मुक्त्वा अवस्थात्रयसाक्षित्वमुच्यते । कथम् । जाग्रदवस्था जाता जाग्रदवस्था भवति जाग्रदवस्था भविष्यति । स्वप्नावस्था जाता स्वप्नावस्था भवति स्वप्नावस्था भविष्यति । सुषुप्त्यवस्था जाता सुषुप्त्यवस्था भवति सुषुप्त्यवस्था भविष्यति । एवमवस्थात्रयं अविकारं तथा जानाति ॥७५॥

After thus explaining the distinction (of the self) from the group of three bodies, the state of (the Self's) being the witness of the triad of the states is being explained now. (Query:-) How (can it be said that the Self is the seer / witness of the group of the three states)? (Reply : This can be stated in view of the following consideration:) Formerly i.e. in the past, there was (produced) the waking condition; the waking condition comes to exist (in the present time); and the waking condition will come to exist (later on in the future time). (So also) the dream state was formerly (produced) (in the past time); the dream state comes to exist (in the present time); and the dream state will come to exist (later on in the future time). In the same way, the state of sleeping was formerly (produced) (in the past time); the state of sleeping comes to exist (in the present time); and the state of sleep will come to exist (later on in the future time). (In this way, the three states or conditions of waking, dream and sleep vary in accordance with the three times the past, the present, and the future). But the Self himself never changing or



getting modified remains (constantly) the knower of the group of the three states. (Thus the Self is the seer / witness / knower of the three states and hence he is different, from them) (75).

In Section 74, it was explained as to how the Self is different from the group of the three bodies. Now, in this Section 75, it is explained as to how the Self is the witness of the three states or conditions.

Due to the limiting adjuncts of the three bodies namely the gross, the subtle and the causal in the form of the Totality and Singularity, three conditions or states are superimposed on the Pure Intelligence or Atman that is of the nature of eternal cognition (See Section 73). These three states are the waking, the dream, and the sleeping. But these three states or conditions are temporary or transient but not permanent. Thus, in the past time there was the waking condition; it will come to exist in the present time; and later on it will come to exist in the future time also. Similar is the case with the conditions of dream and sleeping. In other words, these conditions do not last forever or permanently; they go on coming one after the other. There is, we can say, a rotating wheel of these conditions. But in the midst of all these changing states, the Self remains as it is; it does not change. There is change in the states, but there is no change or modification in the pure sentience or the Self. The Self remains unchanging in the changes of the states. On the contrary the Self alone is the knower/seer or witness of these states. The Self is the only one who knows or cognises these changing states; the Self is that which witnesses the changes of these states. The witnessing Self cannot be the same as the things witnessed. Thus the Self is different from and the witness of the three states of waking, dream and sleep.

(76)

अत आत्मनः पंचकोशविलक्षणत्वं दृष्टान्तरूपेण प्रतिपादयति । ममेयं गौः ममायंवत्सः,

ममायं कुमारः, ममेयं कुमारी, ममेयंस्त्री, एवमादिपदार्थवान् पुरुषो न भवति ।  
नेभ्यो विलक्षणः । तथा मम अन्नमयकोशः, ममप्राणमयकोशः, मममनोमयकोशः,  
ममविज्ञानमयकोशः, मम आनंदमयकोशः । एवं पंचकोशवानात्मा न भवति ।  
तेभ्यो विलक्षणः साक्षी ।

अशब्दमस्पर्शमरूपमव्ययं

तथाऽरसं नित्यमगंधवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं

निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥ इत्यादिश्रुतेः ॥७६॥

Hence the author now explains with examples the nature of the Self which is distinct from the five sheaths. (In our usual worldly dealings, out of the sense of egoism in relation to objects and persons other than the Self, we say:-) "This is my cow / bull; this is my calf; this is my young son; this is my young daughter; this is my woman or wife (and so on)". But in fact the Self (puruṣa) (indicated by the word 'I') does not possess things of this type; really the Self is quite different from them. So also (in our worldly dealings, due to the sense of egoism superimposed on the not-self things, we say :-) "Annamaya sheath (= the gross body) is mine; prāṇamaya sheath is mine; manomaya sheath is mine; vijñānamaya sheath is mine; and Ānandamaya sheath is mine." But really the Self does not possess these five sheaths. In actuality, the Self is altogether different from them; the Self is in fact merely the witness or the seer. And this is known or can be ascertained from the following statement of the Vedic scripture :- "After knowing that (ultimate reality i.e. the Self) which is without sound, without touch, and without colour / form, which is immutable, so also which is devoid of taste and eternally without smell (or eternal and without smell), which is beginningless, and endless, which is beyond the principle of Mahat, and which is permanent, a man is set free or is released from the mouth of Death" (Kāṭha Upaniṣad) (76).

In Section 35, the Self was said to be of the nature different from the five sheaths. That statement is explained here in Section 76, in more details.

Annamaya sheath is nothing but the gross body (See Section 67). The sheaths named prāṇamaya, manomaya and vijñānamaya form the subtle body (See Section 52, 73). Ānandamaya sheath is nothing but the causal body (See Section 72). Hence when it is said that the Self is different from the five sheaths, it means that the Self is different from the three bodies namely the gross, the subtle and the causal (See Section 74).

As seen under Section 39, from the Nescience in which the Tamas predominates there arise five subtle elements, and from these subtle elements spring up on the one hand the subtle bodies, and on the other hand the five gross great elements through Fivefold Combination. All inanimate things in the universe are produced from the mutual mixture of the five great elements whose qualities namely sound, touch, colour / form, taste, and smell inhere in all things in the world. In worldly dealings, a man due to Nescience and the sense of egoism thinks or takes the external objects like wife, son etc. and the internal things like vital breaths, mind etc. as his own or as belonging to him. But this thinking is wrong. These things have no connection with the Self. The Self is altogether different from all of them. This very fact is pointed out by a Vedic scripture namely Kāṭha Upaniṣad which says :- 'If a man knows that the Self is different from everything else, and knows that the Self is beginningless, endless, eternal, ultimate principle, then he is released from the clutches of Death, i.e. he is freed from the cycle of birth and death i.e. he secures salvation.

*(to be concluded.....)*

- Prof. Dr. K. V. Apte

Sangli

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## BOOK REVIEWS

Office Yoga : by Julie Friedeberger

*Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1998. Pages : 154, Price : Rs. 75/-*

Here is a fresh book on a new subject, as the title indicates. The author lives in London and she is a disciple of Swami Dharmananda Saraswati. She has practised Yoga for over twenty years. In this book she shares her experience of Yoga and working life, and her knowledge of applying the one to the other.

A person working in an office often experiences physical and mental tension. He gets pain in the neck, sore eyes, back-ache and head-ache due to the pressure of work. He feels exhausted and becomes tense and irritable. That affects his life inside the office and also outside. The book teaches simple Yoga-based movements co-ordinated with breathing that can be performed from a sitting position, without leaving one's chair in the office. Hence it is titled 'Office Yoga'.

The book contains nine chapters. The first chapter tells us how to assess our working environment and our equipment such as chair, desk, lighting etc., and how to improve it. It even explains correct sitting to feel calmer, more alert and clear-headed. The second, third and fourth chapters tell about the exercises that can be done sitting in the chair. These are exercises for the shoulders, neck, upper back, spine, arms, fingers, wrists, elbows, 'legs, toes, ankles, knees and the eyes. They relieve tension, aches and pain, replenish vitality and make one feel generally better throughout the day.



The fifth chapter is about breathing. Awareness of breath and the co-ordination of movement and breath are the essence of Yoga. The sixth chapter describes movements and breathing sequences which are performed from a standing position for stretching the whole body, restoring energy and generally banishing the 'cob-webs'. Practicing them helps a person to maintain higher energy levels and to approach his work more enthusiastically. The seventh chapter suggests some possibilities for making better use of the time one spends travelling to and from work and of the lunch time. The eighth chapter summarises what a person can do throughout the day to relieve the tension he may experience in specific situations. The ninth chapter offers suggestions for practicing Yoga at home.

The movements and postures of Yoga provide excellent exercise. They work systematically on muscles and joints to develop not just suppleness, but also strength, stamina and resistance to injury. They encourage the functioning of all bodily systems. The practice of Yoga develops mental and emotional steadiness and balance.

Yoga is an all-embracing system for the creation of harmony on all levels of one's being : physical, emotional, intellectual and spiritual. Yoga practice is a journey of self-discovery. The aim of the journey is the full realization of one's potential. Yoga practice can help a person to become healthier, more relaxed, more content, stronger and more disciplined. It can give one greater vitality and optimism and help one to approach the problems of life in a more positive and a more creative way. One can deal better with other people, as one grows more stable, more aware and as one's outlook changes.

What we are, how we develop as individuals and what we become is very largely determined by our own thoughts, attitude and behaviour. We have no control over other people, but potentially we do have complete control over our own thoughts

and attitude, over how we respond to situations and to people. Once we understand this, the possibilities for improving the quality of our lives and the lives of others around us become vast. Yoga shows us the way to this transformation and gives us the means of bringing it about.

Nothing is more draining or more tiring than the way in which we dissipate our energy. Hence Yoga tells us : "Conserve your physical and mental energy. Do not squander it. Do not allow your energy to get scattered. Concentrate it on the work you are doing at that particular time, so that you can do your duty well, with full attention and without the least tension."

A person working indoors does not get fresh air and plentiful oxygen which keeps him healthy and strong. Hence he should do breathing exercise. Good breathing is full, deep, slow and rhythmic. It has the following benefits :-

- 1) It helps to release tension.
- 2) It helps to overcome fatigue and to replenish energy.
- 3) It calms the mind, the nerves and the emotions.
- 4) It improves sleep.
- 5) It improves memory, concentration and all mental processes.
- 6) It purifies the blood by supplying more oxygen for the body cells and by expelling toxins.

At the most basic level Yoga means the union - the co-ordination - of body, mind and breath. This is in fact the key-note of all Yoga practice. Breath is the vital link between the body and the mind. Breath awareness brings body and mind into harmony. Concentration of mind is not only the starting point for all meditational practices, but also necessary for our full functioning as human beings, able to fulfil our responsibilities by increasing our potential.

Yoga helps us to turn our attention inwards, so that we grow more sensitive to our inner being. This leads us to a profound stillness and to oneness with our inner self. In due course of time this sense of oneness and wholeness may become an abiding feature of our experience and it may broaden out to a corresponding sense of unity with all of life and creation.

*Office Yoga* is a very practical book that teaches how to relax even while working and to cope better with stress and strain. This book is a must for those doing sedentary work at home or in a shop or office. There is a list of books at the end for those who wish to do more reading about Yoga.

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**Health Through Balance** : by Dr. Yeshe Donden

*Edited and translated by Jeffrey Hopkins, Publisher : Motilal Banarasingh, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1997. Pages : 252, Price : Rs. 150/-*

The book is an introduction to Tibetan medicine. The author Dr. Yeshe Donden received the traditional Tibetan medical training in Hlasa, Tibet. He served for over two decades as the personal physician to H.H. the Dalai Lama in Dharmasala, India. Dr. Donden delivered a course of lectures on Tibetan medicine at the University of Virginia (U.S.A.). Those lectures form the contents of this book. Jeffrey Hopkins is an Associate Professor of Northern Buddhist studies and Director of the Centre for South Asian Studies at the University of Virginia.

The Tibetan system is mainly derived from Indian Buddhist medicine. It centres around restoring and maintaining balance between three physical factors : the three humours called *vata*, *pitta* and *Kapha*. Dr. Donden holistically considers factors of personality, season, age, diet, behaviour and physical surroundings in addressing the means for restoring health.

There are many afflictive emotions such as desire and hatred which produce different types of disorders in the human body. The afflictive emotions are due to ignorance, which refers to a state of mind that not only is unaware of how things actually exist, but also misconceives the nature of phenomena. From ignorance there is obscuration, due to which we do not recognise unsalutary states of mind as faulty. Due to ignorance we are caught in the round of repeated birth, aging, sickness and death. Ignorance gives rise to desire which, in turn, leads to hatred, pride, jealousy, harsh speech, insult and ill deeds. Some disorders caused by these can be corrected by simply following proper diet and behaviour patterns, without having to resort to medication.

From obscuration, which is heavy, dull and cloudy, phlegm (*kapha*) disorders increase; phlegm being heavy and viscous. From desire, which has a nature of captivation of the mind, all types of wind (*vāta*) disorders arise; wind having a nature of being light and moving. Hatred is like fire; from it bile (*pitta*) disorders arise.

We want happiness and do not want disease. Yet we do not know how to achieve the causes of happiness and how to get rid of the causes of diseases. According to our own estimation, we make great effort for achieving happiness and for avoiding pain, but instead mostly generate just the opposite of what we seek, thus diminishing whatever happiness we have. Even in extremely difficult circumstances we can be happy by having the proper mental attitude.

This round world is constituted by the elements of earth, water, fire, wind and space. The sentient beings' bodies also have the nature of these same five elements. Without earth there would be no basis or foundation. Without water things would not cohere. Without fire things would not mature or ripen. Without wind things would not grow or increase.



Without space there would be no opportunity or place for things to grow.

Conditions for disease are of three types : (1) seasons (2) the sensory organs and (3) behaviour patterns. If, during summer you wear excessively warm clothing, if you gaze at a pleasant object or listen to pleasant sounds or smell fragrant odours or taste delicious dishes more than is fitting, they could produce a disorder. Similarly if you think or talk excessively or if you over-exercise, this could affect your state of health.

Everyone wants a long life and does not want suffering. Everyone engages in techniques to achieve these. In order to get rid of suffering and to lengthen one's life span, there are various methods, which one can employ. One should take medicine that accords with one's own physical disposition and one should seek the help of protector deity through the practice of Mantra.

One should, with mindfulness, avoid the two conditions giving rise to illness : unsuitable eating habits and unsuitable behaviour such as drinking alcoholic beverages, staying out in the sun for a long time and wearing light clothing in winter. One should in all ways abandon as much as possible the various non-virtues - three physical : killing, stealing and sexual misconduct; four verbal : lying, divisive speech, harmful talk and senseless chatter; and three mental : covetousness, harmful intent and wrong view.

A patient has to engage in religious practices to accumulate merit and purify ill-deeds, because once a bad Karma that would cut short a life has been accumulated and once it ripens into fruition, it cannot be overcome by techniques such as material medicine. As it is the case that even happiness can lead to suffering, it is best to engage in religious activities. One should not procrastinate with regard to religious practice thinking that one can first accumulate wealth and then practise later on.

Rather one should begin practising right away, not putting it off until later. Due to deprecation of religious practice, chronic troubles are engendered.

Whatever capacity a person has, he should use it to help those overwhelmed by sorrow, those bereft of wealth and those stricken by suffering. He should always view any living being as like himself. When talking to others, he should speak altruistically with a smiling face, honestly and without deception. Even if now we are not Bodhisattvas, we can give gift to others, we can give blood to others who do not have enough. Persons who make organ donations are indeed carrying out the Bodhisattva precepts.

If you partake of food and drink well, your body and life will be sustained well, whereby you will live long. If you do not know how to eat and drink properly - if these are insufficient, excessive or perverse - diseases will be produced and your body and life will be adventitiously overpowered. Hence those who want happiness should value skill in eating and drinking.

The book deals with virilification and rejuvenation also. The highest purpose of virilification is to enhance experience of the bliss of union, so that the bliss consciousness can be used to realize the nature of phenomena, their emptiness of inherent existence in a particularly powerful way in order that obstructions to the altruistic state of Buddhahood can be overcome quickly.

Physician's advice that calms the patient, thereby restoring a relaxed attitude, is the giving of non-fright, relief from anxiety, as is the giving of medicine that protects life. Also advice to patients to repeat Mantra and engage in religious activities is a giving of doctrine.

Buddhist medicine utilizes three levels of potency : the entities of medical ingredients, the power of Mantra and the

power of meditative stabilization. The ingredients basically may be the same, but in the Buddhist system various medicines are activated through the practice of devotion to specific deities.

"While repeating Mantra, your feet are in the cross-legged posture, your hands are arranged in the gesture of meditative equipoise with the right hand on top of the left and the two thumbs touching, your eyes are aimed at the point of the nose, your backbone is straight like an arrow, your neck is slightly bent like that of a peacock, your shoulders are level, not leaning to one side or the other, and your tongue touches the ridge behind the upper teeth. Once your body is set this way, you imagine that at your heart is a flat moon disc with an om standing on top of it. The syllable om emits light rays filling the ten directions." (p.216)

On the whole it can be said that here is an interesting book which gives good information regarding Buddhist medical practices.

- Dr. B. R. Modak

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*God fulfils all the desires of His Devotees. "By the plenitude of their love, they have washed off the distinction between night and day and are enjoying my immaculate happiness.... What I now do for them is to make their happiness increase, and turn the gaze of accident from their enjoyment of bliss. As by covering her dear child by the eye of love, the mother runs after it by taking into her hands every plaything that it wants, and gives it every golden toy that it demands, similarly, I undertake to fulfil the spiritual ambitions of my devotee... My devotee loves Me, and I care only for his one-pointed devotion. Difficult indeed is real love between Devotee and God... I have withheld from all, the knowledge of the Self, which I make over to My devotee....."*

- Gurudev Ranade

*in Mysticism in Maharashtra P.131*

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