

PATHWAY TO GOD



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Editor's Word...

Esteemed spiritual aspirants,

At last we are able to gallop and make up the delay in placing Pathway to God in your hands. Aren't you glad?

Well, many unexpected events occurred since we met last and shook our countrymen. The latest on everyone's mind being the demonetisation of currency. The ruckus-which, sorry to state, holds a mirror to an ungentlemanly behaviour- in the parliament in its wake during the winter session, confusion among the public, shock to the black money hoarders and terrorists; all these are still in a chaotic condition. The future is not known as there are mixed reactions. However a dispassionate opinion toward all these boils down to state that after all 'an old order must change yielding place to new,' lest it should corrupt already corrupted world.

Life is a flux. And change -good or bad- has to be accepted with a positive stand and in a dignified way. Because everything passes, palls and perishes. It's Nature's Law.

But what is most important is, we must cleanse ourselves from within. Each one has to rise above self and vested interests which are root causes for corruption, bribery, violence, atrocities of every kind. Often it seems nation has gone incorrigible and a handful of noble, sensible souls are simply chasing a wild goose. Nonetheless, every cloud has a silver lining. The darkest hour is just before dawn. The strong, uncontaminated pure wishes of the enlightened souls, their vibrations are surely going to work and transform this world. Let's all keep our fingers crossed and wait for the dawn of new, honest, pure and peaceful world.

Friends, on 19th Nov. 2016 a seminar on Holistic development was organized as part of Dr. R.D.Ranade Memorial Celebrations. It was an insightful seminar and students of Polytechnic, BBA, BCA, MBA, B.Ed. took active part and were benefited thereby. They expressed

their unanimous desire to organize more and more such programs.

Our Pathway to God tries to bring about spiritual awakening in the society through its thought-provoking articles. We have in this issue such articles as Santolatry by Rivers, Yudhisthira and the Dog in the Mahabharata, Mysticism in Maharashtra etc., Besides these, you will find in this a number of reprints of some rare writings of Gurudeo Ranade such as A Mystic's Post-ecstatic Monologue and Mystic Saint Purandardasa.

We thank profusely all the contributors and look forward to more and more eye-opening articles.

We are extremely grateful to the Board of Trustees for their encouragement and guidance from time to time in the publication of this journal.

We heartily appreciate Mr. Atul Bhatkande and his team for their neat printing. However we do apologise for a few printer's devils creeping into the final proof despite our meticulous proof-reading. We assure you of accuracy in the forthcoming issues.

Have an insightful journey toward Pathway to God.



*Prof. Dr. Madhumati M. Kulkarni
Editor-in-Chief*

SANTOLATRY BY RIVERS

Places of pilgrimage become purified when the saint enters them.

Samartha Ramadasa (Ranade 1988:407)

Millions of people not only worship saints (Santolatry) but also worship rivers and even take bath in them for the sake of the attainment of religious or spiritual merit. But it remains to be seen whether rivers also yearn for the arrival of saints to become purified (spiritually). Hence, in this paper, I project this rare spiritual phenomenon by referring to a few popular incidents that have taken place amid Nimbargi Sampradaya (NS) and invite the enlightened readers to reflect on these and similar other incidents so that a panoramic view can emerge in this regard.

At this juncture, it becomes imperative to note that the incidents that are recorded in NS regarding Santolatry by rivers can be conveniently brought under two categories. The incidents in which saints take initiative in bringing to fruition the burning desire of the river/s to be free from spiritual pollution subscribe to the first category. The second category mirrors those incidents in which saints show some kind of reluctance initially but ultimately melt in gratifying the wish of the river/s. Here is the description of the four incidents which speak of Santolatry by rivers in NS and if the first two incidents point to the first category, the last two to the second category.

To begin with the narration of the first incident, it may be pointed out that while crossing the Krishna river in a boat near Padasalagi village (Jamkhandi Taluk in Bagalkot district), the Saint of Umadi (the SU) (1843-1914)- the disciple of the founder of NS - dipped his feet into the river and uttered "Ganga (Krishna) waits for the arrival of the Sadhus to get her sins washed away" (Kulkarni 1995:515). Hereafter, it can be observed, whether the essence of the incident that follows tallies with the first one.

Before his demise on 22nd Dec. 1933 at Vijayapur, Sri Amburao Maharaj/Sri Baba (1857-1933)- the disciple of the SU

visited places like Sangli, Jejur, Taragaon (Taluk Koregaon in Satara District) in the month of April. During his stay at Taragaon, Sri Baba walked a furlong on sand disregard of his old age and health and reached the river Krishna and washed there his feet and mouth. When he returned, he was terribly tired. On knowing this the disciple said to Baba, "You have gone there by walking on the sand without caring for our word not to do so and that is why you are extremely exhausted". Sri Baba replied, "We Sadhus are required to go there. *Teerth Kshetras* (centres of pilgrimage) wait for (longing all the while) as to when they (Sadhus) come to meet us'l (Vide for details Desai 2008:233-35).

From the preceding description, one must not carry the impression that saints are always curious enough to approach *Teerthakshetras*. In fact, saints at times, show some kind of hesitance in visiting them for the reasons best known to saints themselves. But probably on account of Rivers' fervour devotion to saints, saints are compelled ultimately to fulfil their desire. It is a matter of great interest to examine whether the last two incidents shed light on the same.

On his way to Jamkhandi, the SU crossed the river Krishna near Jambagi village by sitting on the shoulder of a boatman. However, Gopalrao Datar had brought the water in a pot from the river Krishna for the bath of the SU. On seeing the pot the SU remarked, "The Krishna had come here albeit I tried to avoid her there. O.K. Let me now take a bath" (Kulkarni 1995:515).

Finally, I focus on the last incident in which the name of Gurudeo R.D.Ranade (GR) (1886- 1957) - the disciple of the SU figures. G.R. had built his bungalow at Allahabad on the bank of the river Ganges. This fact had prompted Tatyasaheb Kelkar to think that GR had done so in order to have an easy access to Ganga Darshan ("seeing") and Ganga Snana (bathing) daily. But GR had regarded this stand taken by Tatyasaheb as a matter of great amusement on a number of occasions. As a matter of fact, GR never

visited Ganges in a span over two decades during his stay at Allahabad except on one occasion sometime after 1947.

GR was persuaded in 1948(c.) to visit *Trivenisangam* (confluence of Ganga, Yamuna and imperceptible Saraswati) by the kith and kin of his son-in-law for immersion of ashes at Triveni Sangam of father of Srimant Annasaheb Apte (father of GR's son-in-law). As GR didn't take bath there, Annasaheb Apte's wife managed to dip GR's feet from the boat into the Triveni Sangam so that it could become purified (spiritually) (Vide for details Sangoram 2004:122, Karkhanis 1977:105-06).

Thus, rivers for their spiritual purification are at the mercy of saints and not vice versa and saints fulfil their wish sooner or later.

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(This poem is a tribute to our soldiers who are ready to lay down their lives to ensure we and our families are alive and happy)

DO NOT WEEP FOR ME AT MY GRAVE

*Nation comes first, then does my mother,
Death comes to me first, before my mate and brother.
On borders with freezing temperatures below zero degree,
We eat what is available- no choice, no disagree.
There are times, I ate the shrubs and slept on snow,
Made me wonder "Is life like this?" and then I felt so low.
In daylight and darkness with guns and ammunition- We smile,
We cannot even think of singing and dancing or even sleep for a while.
Yet, joyfully we share our happiness, because we protect our land,
This makes us hold, in peace and adversity, each other's hand.
The frequent haunts and feeling of loneliness and isolation,
No dear and near ones for a loving hug and consolation.
I have forgotten what a laugh is like with a family and how to cry,
For my country's safety first- my emotions are all dry.
We feel no pain, at times no hunger or thirst - only anger,
When we see our country is attacked and is in danger.
No fear of tomorrow, no worries, no dreams of the future,
I know, I will face death, which is for me premature.
I sleep on a cold night, not sure if I live to see a new day,
But, till I die, this patriotism, with me will stay.
I live and will die to protect my motherland,
I leave behind my grieving family in your hand.
I do not expect anyone to weep for me at my grave,
But to protect our country, each one should crave.
Not for money, for uniform or for glory,
I joined the armed forces to write my own story.
Blessed that I am among thousands, I had an opportunity,
To give back to my mother land, my life with love and humility.*

JAI HIND

Dr. D. G. Kulkarni
Head- MBA

‘To be a Man with the Dog’, or ‘Not to be a Man with the Dog’? Conceptual locations of Yudhiṣṭhira and ‘The Dog’ in the Mahābhārata

2.1 Vedānta in Mahābhārata

Śrīmad Bhagavadgītā is said to be the essence of the purport of all Vedas. Śrī Śaṅkara says in his Introduction to Gītā Bhāṣya: “Tadidam gītāsāstram samasta vedārtha sārasaṅgrahabhūtam| Chāndogya Upaniṣad (7.1.2) says:” itihāsam purāṇam pañcamam vedanam vedam|” “(1) It ((Mahābhārata)) contains all essential teachings of Vedānta Philosophy. (2) It helps to understand the purport of Veda and Upaniṣads. It is well said that itihāsapurāṇābhyām vedam samupabrahmayet, while Veda and Upaniṣads teach the theory of Vedānta, the Mahābhārata teaches the practice through appropriate illustrations. Therefore, Śrī Madhvācārya attaches great importance to Mahābhārata.” “It is not just a narration of ... three kathās ((Rāmakathā, Kṛṣṇakathā, and Bhīmakathā)). It explores the ethical and theological issues embedded in the above kathās, the events and the characters and resolves the apparent conflicts and ticklish issues. Finally, it is a document of spiritual knowledge.” (Italicization mine)

2.1.1 Puruṣārthas: What generally escapes the attention of scholars is the ‘samagrātva’ or comprehensiveness required for a clear understanding of the four puruṣārthas, the 3+1 scheme. ‘Samagrātva’ refers to the comprehensiveness made out from (i) the scheme of puruṣārthas, (ii) relevant Vedic expressions, and (iii) their interpretation as in all major Vedānta schools. It is only after comprehending this ‘samagrātva’ we may go for its application on Mahābhārata. Chronology of Vedānta schools as later to Mahābhārata need not bother us here, since not only all of Vedānta Thought is said to be already contained in Mahābhārata, but also Vedas—which are prior to Mahābhārata—were themselves already in place. Thus, Vedānta schools may be construed as merely

historically and conceptually unveiling what was hidden in previous literature. 'Samagrātva' will also display the crucial relation of the 3 and 1 of the chaturvarga puruṣārthas in different schools of Vedānta.

2.1.2 Scheme : Breaking the social bond is the termination of social contract. The question —'What follows next, after the termination of Social Contract?' leads to the formulation of an answer concerning the state of soul in its asocial existence. The answer will also consist in the location of the 'ultimate' principle in the overall material design of the Universe. Different mokṣaśāstra theories put forward different answers to the question above, including the anatta doctrine of Buddhism. However, Mahābhārata has not only integrated the social and the metaphysical but also it has integrated different metaphysical theories concerning mokṣa as explicated later in the schools of Vedānta. Of course, the latter integration requires an extremely deep understanding of Viśiṣṭādvaita. Therefore, Mahābhārata is both a comprehensive Samājaśāstra (Sociology) and a Mokṣaśāstra (Metaphysics) put together. The main difference between a mokṣaśāstra per se and Mahābhārata is that the latter does not explicitly spell out the contents of various branches of mokṣaśāstra such as pramāṇaśāstra, tarkaśāstra, etc. unlike the former. Every mokṣa theory endeavours to—or implicitly so—satisfy the metaphysical question without negating the social concerns as unreal. This concern is shared by the Mahābhārata.

2.1.3 The Real (not illusory) Cosmic Order, the Ṛta Cosmic Order is represented by the leading maṇḍalas of different theories of mokṣa. There is no one Ṛta conceived by all theories of mokṣa because every mokṣa theory conceives a distinct picture of the Universe and the location of the Ultimate and the state of soul in it. Brahma created Nīti Śāstra.....This text consisted of one lakh chapters. It was to be followed by the entire universe to keep it pure and spotless. Obviously, Ṛta does not—and cannot—negate the Nīti

Śāstra. Therefore, any Ṛta needs to follow the Nītiśāstra, to keep itself spotless and pure. This can be accomplished only by opting for a mathematically elegant and ontologically indubitable design of the Universe.

3.1 The Agent in Vedānta

Advaita, for example, speaks of Brahman, which is Kūṭasthanitya—rock-like permanent as opposed to pravāharūpinityatva of, for example, a river. The Advaitic Brahman is changeless, without part/s, etc. On the contrary, the Viśiṣṭādvaitic Brahman is saviśeṣa, and is with parts. If an Ultimate Reality is Advaitic in character, then it is logically impossible to relate it to the ‘society’, where the ‘action’—‘change’ — is the soul of society. Thus, in the Advaita, from a pāramārthika (transcendental) point of view, there is no agent at all.

On the contrary, in the context of Viśiṣṭādvaita (or even of Dvaita), the ‘action’ has an agent behind it. Yet, the agent may be individual or cosmic. When one is deluded about the ultimate principle, the action is owned by an individual when it is convenient and at other times it is attributed to the ‘Other’, without knowledge of the ‘Other’. Yet in the ultimate analysis, ‘action’ is no more an action ‘performed’ by the individual: Consider this: Nāham kartā, Śrī Hariḥ kartā | of Śrī Madhvācārya. In any case, the ‘action’ per se always accompanies an agent, be it individual or cosmic as long as attachment lasts.

3.1.1 Violation of terms, and identity of the individual: A society is formed by a group of individuals, who agree upon sāmānya dharmas, which are universal, and which are logically required for the survival of it. Any violation of this dharma is like a criminal offense. A criminal offense has the potentiality to wipe out the society in its entirety, including the violator himself as he is likened to a parasite. Viśeṣa dharmas are generally meant for the welfare of the society. Violation of this dharma will invite serious reprimand. However, one has the freedom to move out of the ambit

of a *viśeṣadharmā*. It is possible to conceive the deterioration and/or ultimate destruction of the society by the violation of either of the two dharmas or both.

While ‘performance’ of action may not logically require the identification of an agent, as far as the society is concerned, violation does require an agent to be identified. This is because the erring agent needs to be identified and punished to save the society from destruction. Thus, a violator is an ‘alien body’ in the Social Organism. After all, the infecting virus alone needs to be targeted for removal, not the entire organism.

The agent who acts in conformity with the ‘dharma’ need not be identified societally. On the higher level of self-consciousness, if the agent himself does not identify himself to be the agent of action even at his own personal consciousness, then the agency of action will get its locus in Hariḥ, the Ultimate principle. However, on the contrary, even a single violation leads to ‘identification’ of the agent as an individual and never the cosmic principle. Such a process of identification of even a single individual leads to the identification of each and every member of the society since the current violator needs to be separated from the rest. Also because there is a serious realization that everyone is a potential violator.

If violation requires an agent, such an agent needs to be defined. How do we define a violator? This question is not intended to ask for specifications of violation i.e., how did an offender commit the offense. Rather, the question points at something other than the description of violation and the violator; primarily it points to the ‘Individual’ as having an identity at least up to the time-point of violation. Such an individual is a ‘Definite Individual’ (DI). Who is a DI?

3.1.2 The *varṇadharmā* and *āśramadharmā* : These two dharmas are the two important pillars of *puruṣārthas*. *Varṇa* pertains to social organization, and *āśrama* pertains to the individual’s stages in life. When everything moves smoothly, the outcome is comprehensive

welfare. When the violation occurs, varṇa, and the āśrama of the individual will act as the ‘defining characteristic’ of the individual for the purpose of awarding punishment. The varṇa and āśrama in this way facilitate defining the DI—both in the social set-up and in individual’s life-stage. Of course, these two dharmas will have a complex interplay. It seems possible to divide varṇas into any number of classes and sub-classes. ‘Vṛ’ means ‘to cover’. So varṇa (varaṇa) may also mean ‘dress’ or ‘uniform’—according to one’s chosen calling. The varṇas as four seem to be based on triguṇa (sattva, rajas, and tamas) and puruṣa — Cāturvarṇyam mayā sṛṣṭam guṇakarma vibhāgaśah| “The fourfold class-system according to the divisions of Prakṛti’s constituents and works has been ordained by Me.” Usually, the second part of the verse is not mentioned by scholars. It runs like this: “Tasya kartāramapi mām vidhyakartāramavyayam|” “Though I am its author, know Me to be the immutable non-agent.” This means that the so-called actions performed by individuals would finally become non-actions when the same are ‘disowned’ and dedicated by the individual by saying ‘Nāham kartā, Hariḥ kartā’. According to Śrī Śaṅkara: In Brāhmaṇa—sattva dominates; in Kṣatriya—rajas dominates over sattva; in Vaiśya—rajas dominates over tamas; in Śūdra—tamas dominates. “In other realms the order of classes does not exist; hence the qualified expression “in the human world” ” (as in BGītā 4.12, where it is said: “Kṣipram hi mānuṣe loke siddhirbhavati karmajā|” “For, in this human world, quick is the success born of works.” In other words, the intensity of ‘intentionality’ itself is determined both by the varṇa and āśrama of individuals.

4.1 DI – The Definite Individual

In this view, DI is a perfect human being, who accords well with the defining characteristic of the dharmas chosen by him. In other words, a person in a given varṇa and in a given āśrama would perform the action exactly as ordained without any deviation or violation.

4.1.1 Dharma as *guṇa* or property If DI is defined by the ‘duty-dharma’, as defined by the relevant *varṇa* and *āśrama*, then the ‘duty-dharma’, becomes the functional counter-part of the ‘property-dharma’ (‘*guṇa*-dharma’), or vice versa. In other words, either all the relevant prescribed duties should convert themselves into crystallized property or attribute of an individual, or all the property or attribute conceived for an individual in a given *varṇa* and *āśrama* should convert themselves into ‘duty-dharma’ as and when the performance of the relevant duty is called for. In either case, the ‘duty-dharma’ stands established as an inalienable property of the individual, even when an individual is in the temporal motion of life. On the other hand, the ‘property-dharma’ may be said to be substantial in nature; ‘duty-dharma’ is a translation of this substantial ‘property-dharma’ into ‘action’. Thus, a conscious individual X, who is a substance, will have the substantial property-dharma, P, as appropriate, as his property or attribute. Such a DI, functionally, will always act in an appropriate manner—i.e. he will perform ‘duty-dharma’ exactly as called for according to his *varṇa* and *āśrama*.

4.1.2 Social Substance and Metaphysical substance: The substance X here is conceived as a Social Substance (SS). To such a substance the property-dharma attaches itself inviolably. At any rate, their relation must be logically and ontologically inseparable if at all a society is to be built upon the solid foundation of perfect conformity of prescribed duty and the action that entails it. On the contrary, if their relation, i.e., the relation between X and P is conceived to be contingent, then violation would become the norm of the day and society will collapse, sooner than later. The above point logically implies that X cannot be shaken off from its property-P or vice versa, ever. If so, what is that Substance, which must beget the *mokṣa*? Is it the Social Substance, X, that gets the *mokṣa* along with its property P, or is there an extra-terrestrial society—a *mokṣa*-society with individuals constituted by some other substance—entirely different from the said Social Substance, X?

4.1.3 Application: Advaita The Advaita appears to speak of an 'I', which transcends the social 'I'. At no point the vyāvahārika 'self' is connected to the transcendental self. Or even if it appears to be connected so, it is never in reality so. This leads to the conception of a monolithic, and an unconnected Brahman with the society. Jagat after all is mithyā, in any case. If so, what will be the plight of society? The Society is to be understood as only relatively true as in vyāvahārika level. The 'dharma' as property of the Substance and 'dharma' as duty will have only provisional truth. Rāmānuja, on the other hand, conceives jīva as retaining their identity, even at the mokṣa-stage. Mokṣa is at the most, attaining to a nature like that of the Ultimate's own, without complete identification with it (sārūpya, sāyujya). The summum bonum of human existence is thus to reach 'the highest person who is free from all shadow even of imperfection, and a treasure trove as it were of all exalted qualities in their highest state of perfection'. Madhva moves one step further in connecting the Social with the metaphysical. He conceives different categories of rigid Social Substances as DIs. In Dvaita, the mokṣa or its absence is already pre-determined at the time of creation itself. Nityamukta, nityasamsāri and nityanāraki, are different types of souls, or metaphysical substances. What will happen to a condemned 'soul', tamoyogya? It will remain eternally in the tamas. What about Mahābhārata's own take on 'agent' and 'agency'? Is it exclusively 'society-oriented' or 'mokṣa-oriented'?

4.1.4 Climbing Sumeru—the Viśiṣṭādvaitic Mountain-Pyramid : After ruling for about thirty-six years, the Pāṇḍavas decided to renounce the world, and reached the base of the Mount Sumeru. As the Pāṇḍavas leave the base, a dog befriends them and they take it along. While they were climbing the Sumeru, the first to die was Draupadi, she was imperfect because she preferred Arjuna over her other husbands. Then it was Sahadeva, imperfect because he was smug about his knowledge. Followed by Nakula, (who was)

imperfect because he was arrogant about his good looks. Then fell Arjuna, (who was) imperfect because he was always jealous of other archers. And then, Bhīma, (being) imperfect because he was a glutton, (falls). Only the eldest Pāṇḍava, Yudhiṣṭhira, reached the door of Swarga Loka after being carried on in Lord Indra's chariot.....” While walking with the dog, (and his brothers and wife being dead), Lord Indra offers lift to Yudhiṣṭhira in his chariot. At that point, “Yudhiṣṭhira asks if his friend, the dog, can jump into the chariot first. Indra replies dogs cannot enter his chariot, only Yudhiṣṭhira can. Yudhiṣṭhira refuses to leave the dog. He claims the dog is his friend, and for him to betray his friend during his life's journey would be a great sin. Indra urges him to consider his own happiness, abandon the dog and hop into the chariot. Yudhiṣṭhira refuses to go into the chariot, explaining he cannot abandon the dog who is his companion, for his own happiness, while he is alive. The dog, watching Yudhiṣṭhira's commitment for his friend, transforms and reappears as deity Dharma. The deity Dharma then praises Yudhiṣṭhira for his virtues.....”²²

Yudhiṣṭhira had insisted that the dog which has accompanied him all through needs to be retained with him while he is taken to Svarga. He even says that if his dog was not allowed then he would prefer to go away rather than go to Svarga. In fact, he was questioned about not taking care of dead bodies of his own wife and brothers. In response to this, Yudhiṣṭhira in essence says that they are all dead—and caring for a living dog is the immediate dharma (duty) than caring for dead bodies!

But, why so much care for a dog, after all? Is it compassion? Is it kindness? Or is it a ploy to create an aesthetic karuṇā rasa in Mahābhārata? It may be all these, yet it is something more. The fact that the ‘dog’, finally enters the Heaven is deeply philosophically symbolic: the ‘dog’ is after all ‘God’. Let us understand the symbolism involved.

5.1 Conclusion

A person who does not want artha and/or kāma, but hankers after mokṣa—even on the face of his social obligations such as ‘looking after his old parents’ as in the case of Kauśika, is not laudable according to Mahābhārata. Mokṣa-desire is good enough and a justified desire; but it is not good enough to supersede one’s ‘social obligations’. One must perform his/her duties in the society first. There can be no exception to this rule. There will be the judgment based on the hierarchy of values and the performance of duties in consonance with it, which is further based on judgment on ‘cumulative’ good of the society. Merit for mokṣa is thus determined by the Dharma in an absolute sense. X is, thus, at all times, accompanied by P, without exception, including at the time of mokṣa. If X attains mokṣa then P also will attain mokṣa. In other words, P which is a property of X will also attain mokṣa along with its original substance, X, the Consciousness! In fact, it is the P which facilitates the X to attain mokṣa. Social contract does not envisage separation of the X and P. If P is the Dharma, then P is the śreyas for leading to another śreyas, the Mokṣa. In this way, ‘property’ (attribute) may guide the ‘Substance’ in its path, and give to it its identity, rather than a substance giving identity to a ‘property’!

Moreover, the ‘Dharma’ as ‘duty’ in its transformation as a ‘property’ embedded within one’s consciousness permanently, transforms the ‘material consciousness’ into ‘immaterial consciousness’. Thus, only when the ‘Dharma’ as a ‘property’ becomes merged into the Ultimate, the original X-substance will merge into the Ultimate, since it (the Dharma) takes the X-substance along with it, and not the other way round.

The ‘dog’ is the ‘Dharma’, a transformed ‘duty’ into ‘property’ within, but only apparently separable from Yudhiṣṭhira. It is the ‘Dog’, which has enabled him to reach the Ultimate, not Yudhiṣṭhira who has enabled the Dog to reach the Ultimate. If there is the separation of the dharma from the substance (subject

consciousness) then there will result terrible untold suffering to the individual.

By further examination of different episodes of Mahābhārata it is possible to formulate a comprehensive theory of action. 'Cumulative Causality' seems to be an important point in this context, which refers to the hitherto completed actions that have a bearing on the action-to-be performed in future, near or remote.

Thus, as Viśiṣṭādvaita or Mahābhārata insists, one must always be with 'the Dog', the Dharma, and never without 'the Dog', non-Dharma or adharma.

“Dharmo rakṣati rakṣitaḥ”

Prof. U.A. Vinaykumar

Prof. Miss Rajani

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"Mysticism in Maharashtra"

(This is a new series reprinting the pages of the above said book
First edition 1933)

It is thus that the Mystics of all ages and countries form an eternal Divine Society. 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. It is for this reason that the mystics treated of in this Volume, who form but a cross-section of that Divine Society, yet represent the reality of the Mystic Assembly completely and to the fullest extent. We shall make an endeavour in this Preface first to give a general outline of certain points of comparison between the Mystics treated of in this Volume and the Mystics especially of the Christian world. After having gone into these comparisons, we shall treat in a general way some points in the Psychology and Philosophy of Mysticism, affecting both the Mystics of the East and the West.

The greatest of the Mystics treated of in this Volume, namely, Jnanesvara, has naturally his comparison with such great philosophico-mystical luminaries of the West as Plotinus, Augustine and Eckhart. Baron Von Hugel has said that there is "a radical inconsistency between the metaphysician and the saint " (Eternal Life, p. 85). But we think that the Baron is wrong when we see such splendid specimens of the combination of Philosophy and Mysticism as in the personalities of the great Mystics we are talking about, namely, Jnanesvara, Plotinus, Eckhart, and Augustine. Who will not say that the Jnanesvari of the one, and the "Enneads", the "Mystische Schriften" ,and the "De Civitate Dei" of the other are not embodiments of combined philosophic and mystical wisdom? Secondly, Jnanesvara may yet again be fitly compared with Dante, whose beatific vision, philosophic imagination, and poetic melody are just a counterpart of that greatest of Indian poet-mystics, Jnanesvara. Thirdly, Jnanesvara may again be fitly compared with the brilliant St. John of the Cross, whose fulness and variety of mystical experience and whose manner of presenting it stand almost unsurpassed in the literature of Western Mysticism.

Of the Female Mystics of Maharashtra, the three that stand to view at once, namely, Muktabai, Janabai, and Kanhopatra naturally have their comparison with such celebrated names as Julian of Norwich, Catherine of Siena, and St. Teresa. It is true that the Female Mystics of Maharashtra are more subjective in their temperament, while those of the West are more or less activistic, barring of course such mystics as Madame Guyon ; and it is again true that the idea of sexual symbolism in religion is less prominent with the female mystics of Maharashtra than it is with their Western compeers. Of the Untouchable Mystics, Chokhamela, the pariah, naturally stands comparison with Bohme, the shoe-maker, with this difference, that while Chokhamela does not yield to Bohme in the quality of the heart which makes him touch Reality nearest, Bohme is certainly superior in so far as the philosophic setting of mysticism is concerned. His doctrines of the Microcosm, Antithesis and Correspondence have left a deep impression upon Western Thought, and it is not without reason that we count among his disciples such great names as Law, Blake and Saint Martin.

Tukarama, another type of Mystics in Maharashtra, has his comparison, firstly, so far as the personalistic element in mysticism is concerned, with the great Suso, whose joys and fears, griefs and tears, wailings and railings, as well as whose final consummation are exactly like those of his Indian. compeer. Then, again, as might be seen by reference to the two chief stages of Tukarama's mystical experience as discribed in the later pages of this volume, the dark night of the soul in Tukarama is followed by a period of fruitful consummation, naturally bringing to mind the two stages through which the great English mystic Bunyan passed from his "Pilgrim's Progress" to the "Grace Abounding from his early "spiritual agonies inward deaths, and inward hell to the new divine births that surely follow after these, as after winter follows spring", at which stage, Bunyan saw with the eyes of his soul the- beatific vision of Jesus Christ standing at God's right hand. Finally, Tukarama could be very well paralleled to the brilliant European mystic Dionysius the Areopagite, whose venturesome intimations of the Absolute, description of God as the Divine Dark, and accurate analysis of the mystical and ecstatic consciousness are excellently paralleled by

those of the Maratha Mystics. Finally, that activist type of Maharashtra mystics, namely, Ramadasa, has naturally his comparison with European mystics like Pythagoras, Ignatius Loyola and Ruysbroeck. Ramadasa founded an Order of his disciples as Pythagoras founded his.

Ramadasa had a political colouring to his religious teaching, as Pythagoras even more definitely had in founding his political Order, with this difference, that while Ramadasa's Order was backed by the regal power of Sivaji and succeeded, Pythagoras' Order succumbed on account of its over-much political aspirations to found a kingdom. On the other hand, even though mysticism and politics were combined in Ramadasa and Ignatius Loyola, with the one the two ran concurrently without the one eclipsing the other, while, with the other, political activity became so absorbing as to throw mystical experience entirely into the background. Finally, Ramadasa's teaching on the combination of the active and the spiritual life, that "one should spend one's entire life in strenuous work and yet again in steady contemplation in a moment" (*Dasabodha*, XIX. S 29), is beautifully paralleled in the teaching of Ruysbroeck, who tells us that "the most inward man must live his life in these two ways, namely, in work and in rest; in each, he must be whole and undivided, and is perpetually called by God to renew both his rest and his work". Indeed "he is a living and willing instrument of God, with which God works whatsoever He will, and howsoever He will. He is thus strong and courageous in suffering all that. God allows to befall him, and is ready alike for contemplation and action".

Philosophical And Other Essays

FOREWORD

Among the great in contemporary Indian Philosophy like Shri. Aurobindo Ghosh and Dr. S. Radhakrishnan, Dr. R.D Ranade holds a unique place of honour. Apart from their temperamental differences and differences in their spheres of work, they are the typical exponents of ancient Indian wisdom as enriched and supported by the great truths that lie embedded in the philosophies and religions of the world, however variously they might have been presented. Their writings indicate a happy blending of the East and the West. If Shri. Aurobindo's philosophy may be described as Integral Idealism (Purna Yoga) and if Dr. Radhakrishnan finds the true spirit of philosophy in the Philosophy of spirit (Atma Darsana) it is Mysticism (Atma Sakshatkar-Self Realization) which is the quitesence of Prof. Ranade's philosophy of life. Mysticism has nothing to do with Magic or Miracle-mongering. It is not to be confused with Occultism. There is nothing 'misty' or mysterious about it; it is 'mystery unveiled. Mysticism, according to Prof. Ranade, implies the direct, intuitive apprehension of God, the beatific vision of the Self. In short, it stands for the ideal of self realization in which all philosophical speculation and moral endeavour find their culmination, in which all doubts are resolved and all knots of the heart are broken. When the Self is realized the mystic arrives at the "Unending End" of his spiritual pilgrimage and lives in blissful Eternity, while spreading the divine message for the upliftment of humanity.

Prof. Ranade's mystical philosophy of life has developed out of a strong original spiritual impulse awakened at the touch of his spiritual teacher, the Saint of Umadi, who blessed him so far back as in the year 1901 on Vaikuntha Chaturdashi (fourteenth day in the first half of the month of Kartika) at Jamkhandi. The same spiritual impulse which began appreciably to influence his life so far back as a little less than half a century has not only continued unabated but which, with the passage of time, has become stronger, being more firmly rooted and more fruitful having blossomed forth into more variegated flowers of mystical experience. Anyone who has come

into close contact with him and observed his silent meditations and pondered over his musings and who has read his writings with 'a discerning eye' will bear out the truth of this statement.

In this connection, from among the more important publications of Prof.Ranade the following may be specially mentioned:

(1) *A Constructive Survey of Upanishadic Philosophy* (1926), (2) *Mysticism in Maharashtra* (1933), (3) *Pathway to God in Hindi Literature* (1954), (4) *Conception of Spiritual Life in Mahatma Gandhi and the Hindi Saints* (1956). These volumes are rich treasure-houses of profound philosophical teachings, inspiring moral exhortations and sublime mystic experiences of the Upanishadic seers, saints of Maharashtra and Hindi Saints. They bear an eloquent testimony to his deep, patient and critical study of the original sources in Sanskrit, Marathi and Hindi. They are based on selections from these original sources which he has systematically arranged under appropriate headings. His treatment of this basic material is largely descriptive, but his description being interspersed with critical observations and constructive suggestions, as also with instructive comparisons shed a good deal of light on his own philosophical position. In these volumes Prof.Ranade has portrayed the lives and teachings of the great seers and saints as with the skill of an artist and with the rare sympathy and understanding of an ardent student enabling the reader to see, as through a veil which half reveals and half conceals his own philosophical views and mystical experiences.

Equally important from the stand points of morality, metaphysics and mysticism are Prof.Ranade's forthcoming volumes, (almost ready in type-script for the press): (1) *The Bhagavadgita as Philosophy of God realization*-(Kinkhede Lectures, Nagpur University), (2) *The Vedanta as the culmination of Indian Thought*- (Basu Mallik Lectures, Calcutta University), and (3) *Mysticism in Kamataka* - (Karnatak University).

A survey of all these works taken together will show that most of the important philosophical problems are discussed therein, some very elaborately while others rather briefly, by suggestively. I might

venture to suggest that the time is now ripe for undertaking a comprehensive study of Prof. Ranade's philosophy on the background of his intellectual and spiritual biography for the benefit of the earnest students of philosophy and religion, and the spiritually inclined general public, in India and outside.

In the meanwhile. it is thought desirable that the important essays contributed by Prof. Ranade to different journals at different times should be brought together and published in book-form without delay. We heartily congratulate "Shri Gurudeo Ranade Satkar Samiti", with which Shrimant Leelavatidevi Patwardhan, Dowager Ranisaheb of Jamkhandi, has generously allowed her name to be associated as President, on its decision to undertake the publication of such a volume immediately, so that it may be presented to Gurudeo Ranade on the occasion of Amrita Mahotsava (the Seventieth Birthday celebrations) on the 3rd July 1956 at Jamkhandi. It is quite in the fitness of things that Jamkhandi should have taken the lead in this matter since it was in Jamkhandi that he was born, and born twice, first in 1886 and again in 1901 when he was spiritually initiated. Further it was from The Parashurambhau High-School, Jamkhandi that he passed the Matriculation Examination (1902), winning the first Jagannath Shankarshett Scholarship.

If the people of Jamkhandi take pride in regarding Prof. Ranade as their philosopher, friend and guide, he in his turn entertains an equally warm feeling of attachment to that place, specially on account of his very happy spiritual associations with it.

Personally, I consider it an honour and a privilege to be invited by Shri. Gurudeo Ranade Satkar Samiti through its Chairman, Mr. W.T. Apte M.A. LL.B. to see the proposed volume through the press and to contribute a Foreword to it. I have accepted the invitation because I regard it as a good opportunity for paying my humble tribute to my revered uncle and teacher, whose advice has stood me in good stead in every sphere, particularly the spiritual, and whose life has served as a beacon-light to many an aspirant like myself in their voyage through the deeps and shoals of the sea of life to the haven of spiritual realization.

After a brilliant academic career, achieving first class distinction and consistently winning scholarships and prizes in

Sanskrit in the University of Bombay, as a student of the Deccan college, 'Shri Rambhau', as he was popularly known then, was appointed as a Dakshina fellow in 1907, in the same college. But soon after, he was overtaken by a prolonged and serious illness which hampered his post-graduate studies and upset his plans of a prospective career. His physical break-down and other difficulties gave a new tum to his life, which he put to the best possible advantage by practising intensive Sadhana with unfaltering devotion to and under the saving grace of his Teacher. Shri Rambhau had his own convincing spiritual experiences of "66 unlit light and unstruck music of the Infinite". They were admittedly authentic but his attitude being that of a critical rationalist, the problem before him was how to justify them in terms of philosophic thought. He, therefore, decided to devote special attention to the study of philosophy of Western as well as Indian leaving aside other academic interests. In the field of Western philosophy he was at first attracted by Greek Philosophy. He was also profoundly influenced by the advaitism of Shankaracharya and felt particularly glad when he came to discover its reconciliation with Bhakti in his philosophy a reconciliation which was either looked upon as a conundrum or rejected as an absurdity by many eminent Indian and Western thinkers. The ground was, thus, being gradually prepared for an exposition of his own views on important philosophical problems.

The present volume entitled "Philosophical and Other Essays" consists of some of the important articles and critical reviews written by Prof. Ranade many years ago from time to time for various journals. Even these early essays clearly indicate his vast learning and deep scholarship and they are marked by lucidity of exposition. The reader finds his comparative studies very instructive and his critical judgement sound and reliable. Prof. Ranade has a definite point of view to set forth, which is essentially spiritual and a careful reader will be glad to discover in them a deep undercurrent of his spiritual philosophy, which in its developed form is clearly manifested in his later works. But it is natural and beneficial "to wend one's way to the sea through a river".

To turn to the present volume, Prof. Ranade has made a thorough going, critical study of Greek Philosophy. His research

work in this field, based as it is on his knowledge of the original Greek sources, is embodied in the first four essays of the volume and is highly appreciated by authorities on Greek Philosophy. In the words of Sri. Aurobindo, a complete history of Greek Philosophy by "this perfect writer and scholar" would be a priceless gain".

It may be of some interest to note here during which period of his life Prof. Ranade wrote these essays.

It was in 1912-13, when he had partially recovered his health, that he accepted the post of a lecturer in Sanskrit, in charge of Manuscripts Library in the Deccan College. Soon after, however, being inspired by the high ideal of service and sacrifice he decided to devote his life to the cause of higher education by joining the D.E Society as Life -member and Fergusson College as Professor of Philosophy. By this time he had achieved the highest academic distinction by standing first in the first class at the M.A. Examination of the University of Bombay with Philosophy as his optional subject winning the much coveted Chancellor's Gold medal. During the period of about ten years of his Professorship in Fergusson College he contributed these articles on Greek Philosophy to different periodicals. Had he enjoyed good health and enough leisure he would have satisfied the expectations of Sri Aurobindo about writing a complete History of Greek Philosophy.

In spite of his ill-health and domestic calamities like the death of his mother and first wife he continued his literary and spiritual pursuits without being seriously perturbed. Academically his life was successful being respected as a distinguished writer and a learned professor; spiritually, his life was progressive being eventful and full of hope and joy on account of his varied religious experiences.

The philosophy of Heraclitus can be gathered from the fragments which are available from his original work. It is true that he has written aphorisms and his style is epigrammatic and cryptic, but that does not make him a mystic. Prof. Ranade refers Heraclitus to the scientific tradition and not to the mystical. Heraclitus attaches supreme importance to the dry light of reason and regards the dry soul as the wisest and the best. His ideas of perpetual change, reign

of law, conservation of energy have a great scientific significance. In his theory of *Ideas*, Plato has synthesized the Heraclitean and the Eleatic concepts of Becoming and Being. This Platonic synthesis resembles the one implied in Shankaracharya's distinction between Vyavaharika and Paramarthika orders of existence. Hegel later on, in his own way, transmuted Heraclitus's ideas of change and harmony of opposite tensions into his theory of development by contradiction. Heraclitus inveighs against the practice of wine-drinking, because it makes the soul moist. He attacks 'Image-worship' by saying that "He who prays to an image is chattering to a stone-wall" and also more vehemently attacks the practice of animal sacrifice performed with the desire of "purifying oneself through blood". Agreeing with Heraclitus Prof. Ranade observes that Relativism is restricted to the phenomenal sphere; it has no application to God. Lastly Heraclitus saying "The kingdom belongs to a child" touches the heart of spiritual life. It anticipates one of the central teachings of Christianity. It also puts us in mind of a famous Upanishadic passage which says that a liberated man is in his soul 'Balavat', even as if a child.

Prof. Ranade's essay on Aristotle's Criticism of the Eleatics may be regarded as a masterpiece in critical philosophic literature. The essay not only gives us a critical insight into Eleatic Philosophy but also exposes the defects in Aristotle's criticism of it.

Xenophanes was one of the earliest to formulate a definitely monotheistic doctrine. According to him there are no Gods but 'only one God supreme among Gods and Men and not like the mortals in body and mind'. His satirical criticism of Anthropomorphism which pictures God as a human being with all his faults and foibles has become classic. He was not an abstract metaphysician but a great human. He stressed the value of humanistic studies and urged the importance of moral education. Prof. Ranade has a word of praise to offer to Xenophanes for his physicotheological argument, which Aristotle, curiously enough, failed to appreciate.

In the history of early Greek Philosophy, Parmenides stands out as a typical exponent of monistic Idealism for which Prof. Ranade has a very high regard. There is a striking resemblance between the views of Parmenides and Shankaracharya.

Parmenidean identification of thought and Being is similar to Shankaracharya's identification of *Sat* and *Chit*. There is also correspondence between Parmenidean distinction of opinion and truth and Shankaracharya's distinction of the *Vyavaharika* and the *Paramarthika*. Influenced by Pythagorean doctrine that "All that is true and good is limited and finite", Parmenides, unlike Shankaracharya's, characterized his Being as 'finite'. According to Prof. Ranade, those who like Burnet and Zeller find in the Parmenidean theory of Being a crass materialism are utterly mistaken. The mistake lies in their fallacious identification of analogy with fact. Being is only compared by Parmenides to a sphere and not identified with it.

Zeno is a great intellectual gymnast. His arguments are immeasurably subtle and profound. He used all his dialectic skill in silencing the partisans of plurality and motion, and in defending the Idealistic Monism of his master, Parmenides. Zeno's famous puzzles, such as, "It would be impossible for Achilles of swiftest foot to overtake a creeping tortoise, if it has just got a start ahead of him and "The flying arrow must be regarded as at rest", cannot be finally solved unless we take the help of infinitesimal calculus and realize that motion is a spatiotemporal relation. It is neither a purely spatial, nor a purely temporal function.

The philosophy of Melissos like that of Spinoza is a culmination of the deductive method as applied to metaphysics. He arrives at the conclusion that Being is one, homogenous incorporeal and immovable. Unlike Parmenides, however, he regards it as Infinite.

For practical wisdom expressed through such pithy sayings as "Know thyself" and "Love our neighbour as well as ourselves", Plato included Thales among the 'Seven Sages' of Greece. Aristotle regards him as the inaugurator of Philosophy of Nature, because he first raised the fundamental problem about the 'original stuff' and which he tried to answer in a scientific spirit. It is Water, he said, from which all things are born and into which they are finally resolved. Thales further believed that all things are filled with 'Gods' and 'good souls'. This, according to Prof. Ranade, is Pan-psychism. In Astronomy he is credited with having predicted a solar eclipse and

in Geometry he found a method for determining the height of a pyramid.

The name of Protagoras the celebrated Sophist is closely associated with the Homo-Mensura doctrine, i.e. "Man is the measure of all things". Neither the generic interpretation given by Gomperz according to which, man as such is the measure of all things and not the individual man, nor the humanistic interpretation of F.C.S. Schillar who reads his own mind into the Protagorean dictum is satisfactory. The individualistic interpretation offered by Plato and Aristotle, on the whole is convincing. Protagoras' doctrine thus interpreted, inevitably leads to sensationalism and scepticism. Further, it should be remembered that the judgments of different people, e.g., those of the physician and the quack, are not equally valid. The most important criticism that Aristotle has passed upon Relativism is that it does not take any account of 'Differences of Value', and that it has no adequate theory of Truth. Prof. Ranade entirely agrees with Aristotle in his view that "far from there being any question of Degrees of Truth and Error, there are only Degrees of Error. Truth is one but error infinite. "Truth is one, absolute and immutable, and that is in God."

This God-centred theory, as sharply distinguished from the cosmocentric and the homo-centric gives us the kernel of Prof. Ranade's philosophy. It implies that everything lives and moves and has its being in God. The realization of such Divinity is the supreme goal of man's life. This great truth of God-realization dawned upon Prof. Ranade at a comparatively early stage in his life. It was in 1915 that he was invited to deliver a series of lectures on the Upanishads under the auspices of Sanskrit Academy in Bangalore. This gave him a welcome opportunity to make a thorough, critical study of the Upanishads. Such a study of the Upanishads helped him understand clearly the nature of this great truth, which may be described as God-realization or Self-Realization--, its philosophical justification, means and methods for its attainment and the effects following therefrom. His lectures at Bangalore were fully developed later on into his monumental work, "*A Constructive Survey of Upanishadic Philosophy*". This brought him great reputation all over India and abroad. Among the many eminent thinkers and scholars who were

profoundly impressed by this masterly work of Prof. Ranade we might specially mention the name of the late Dr. Ganganath Jha of revered memory, who was then the Vice- Chancellor of the University of Allahabad. In the wake of this appreciation came his appointment as professor of Philosophy in 1928 in the Allahabad University. For about eighteen years Prof. Ranade served the University with distinction in various capacities as the Head of the Department of Philosophy, as the Dean of the Faculty of Arts and also as Acting Vice-Chancellor for some time.

His stay at Allahabad, though it extended over more than eighteen years, was punctuated by his somewhat frequent visits to Nimbali where he has established his Ashrama and where his Gurubandhus and disciples meet for practising Sadhana and attending informal spiritual discourses. Nimbali is also the headquarters of 'Adhyatma Vidya Mandir' which is started under the kind patronage of His Highness Rajasaheb of Sangli and of which he is the Director. He also occasionally used to visit the holy places like Inchgeri, Nimbargi for offering obeisance to the Samadhis of the saints of Nimbargi and Umadi. Allahabad has a special attraction to Prof. Ranade not merely because it is the place famous for Triveni Sangama, for the confluence of Ganga, Yamuna and Sarasvati which is often compared by him with the confluence of Devotee, Name and God, but because it has considerably enlarged his intellectual horizon and immeasurably enriched his spiritual experiences. He practised intensive meditation daily for hours together and almost without any break for many long years, at different and spiritually congenial places in Allahabad. He had before him Ramadasa's ideal of Uttamapurusha and the Gita-ideal of Sthitaprajna, implying a life of rhythm, of withdrawal into solitude for quiet meditation and return to active life for social service, and a life of detachment and dedication. In his Bungalow near the Draupadi Ghat at Allahabad, far removed from the bustle of the City's crowd, what glorious Sadhana he practised and how Blissfully in the Presence of his Teacher nobody can describe. But a description of the varieties of such spiritual experiences as those of form, colour, light, sound and flavour, is found in the writings of the poet-saints referred to by Prof. Ranade in his work on '*Pathway to God in Hindi Literature*' and his forthcoming volume on '*Karnatak Mysticism*'.

In the two essays, included in this volume entitled "A Philosophy of Spirit and Yajnavalkya and Philosophy of Fictions", written while he was at Allahabad, the reader will find some glimpse of his ripe wisdom.

In his learned Presidential Address of Philosophical Congress held at Nagpur in 1937, Prof. Ranade has propounded his philosophy of spirit with reference to the recent scientific researches specially in the field of Physics, Biology and Neurology. In Physics, Sir James Jeans maintains that space and time are mental constructs and that there is one continuous stream of life running through the whole of Nature which permeates us all. This line of thought is in harmony with idealism. One step forward from this Idealism will lead us to a Spiritualistic Absolutism, according to which spirit is immanent in the universe. Driesch from his biological experiments concludes that life is an autonomous principle which he calls the 'entelechy', Driesch suggests that as far as human life is concerned it can be called 'psychoid'. Prof. Ranade however prefers to call it, coining a new word for it, '*spiriton*', which corresponds to the term 'Bindule' used by Jnanesvara and other mystics. Researches of Mr. Head in the field of Neurology lead him to conclude that Thalamus is the seat of emotion which implies a significant fact, especially from the philosophic point of view, that the intellect controls emotion. The important lesson we learn from these neurological discoveries is the necessity and value of perfect harmony and cooperation between intellect and emotion, *Jnana* and *Bhakti*. Criticizing Bergson's doctrine of the two sources of morality and religion, Prof. Ranade holds that there is ultimately only one source viz. Intuition. He also criticizes Bergson's E'lan as being a biological and not a spiritual principle. As far as Buddhistic philosophy is concerned, Prof. Ranade is of the opinion that the spiritual illumination of Buddha consists in an actual mystical experience and that his Anatta does not negate the reality of the self. The essay concludes with the observation that it is only when humanity recognizes the Spiritual Principle that peace and harmony in the world may be established.

For a proper understanding of *Yajnavalkya's Philosophy of Fictions* it is necessary to grasp clearly the two fundamental principles underlying his philosophy - The first is the impossibility

of making the knower the object of knowledge, and the second, modification made by Yajnavalkya himself in his Absolutistic solipsism by granting some sort of reality to the objective existence for psychological purposes. It is also necessary to determine the correct meaning of the particle 'iva' occurring in the famous passage in the second chapter of the Brihadaranyakopaniṣad- " यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति ।

A critical analysis and comparative study of Yajnavalkya's Philosophy of Fictions" and Vaihinger's Philosophy of "As if " shows unmistakably how diametrically opposed they are to each other, in as much as Yajnavalkya's Fictionalism is based on the firm foundation of Atmanic experience, while that of Vaihinger lands us into mere sensationalism depriving, as it does, all scientific discoveries and assumptions and reducing them to mere 'ficta'.

In this gem of a short literary essay on the "Meditations on a Fire fly", Prof. Ranade gives a very poetic description of the musings of a philosopher who lost himself into a reverie, while his attention was seized upon a fire-fly, that found its way into his room by chance. He feels that a fire-fly is a standing example of injustice of the world, because the world does not recognise its modesty and harmlessness. The fire-fly is the embodiment of unconscious virtue. If the fire-fly has light without, man has divine spark within !

The Centre of the Universe is one of Prof. Ranade's earliest essays written under the spiritual influence of Carlyle. The pluralistic conception of Spiritual Reality referred to therein forms the starting point of his philosophic thought. While once observing a cricket match on the play grounds of the Deccan College a thought arising from his peculiar spiritual experience flashed across his mind, that the whole universe might be regarded as full of spirit! The universe he felt is but an Infinite Circle with its Centre Everywhere and Circumference Nowhere. To come to know the Centre of the Universe, its Presiding Element, it to solve the Problem of Problems.

Prof. Ranade has written a detailed review of Dr. Macnicol's book on 'Indian Theism' and Dr. D.R. Bhandarkar's monograph on Asoka. In the first he has criticized Dr. Macnicol's views regarding the un-Indian character of Indian Theism, his biased dislike of

Advaitism and his contention about the impossibility of reconciling Advaitism with Bhakti. He however shows great appreciation of poet-saints of India and rightly refers to the importance of *Shabda* and Guru as Kabira's contribution to Indian Theism. In his "Republic" Plato depicts a fine picture of a philosopher king. Asoka may indeed be regarded as such a philosopher-king. As an ideal king he ruled over his vast empire with one-pointed devotion to the welfare and happiness of all his subjects, in this and the next world. He made Buddhism the State-religion. But there was nothing dogmatic about his religious faith. Religious tolerance on the other hand, is writ large in his Edicts. "True Religion" says he, "consists in concourse or Samavay: where there is no friendliness of feeling towards another there is no religion." Had he been alive to-day he would have most enthusiastically supported the Panch-shila doctrine of peaceful co-existence among nations. He did not negate nationalism; but he had a large cosmopolitan outlook which envisaged an equal opportunity for all humanity to realize the highest moral and religious ideal.

The last essay contains a very spirited defence of Indian Philosophy by Prof. Ranade against the unmerited attack on it by Lala Hardayal.

A bird-eye-view of the essays in the present volume (Part I), like the one we have taken above, is enough to show Prof. Ranade's learning and insight as also the moral and spiritual tenor of his philosophy. It is hoped that Part II of Prof. Ranade's collected essays will be published in the near future.

What is attempted in this Foreword is only a short account of a few incidents in Prof. Ranade's life and some aspects of his philosophy and not a detailed biography nor a comprehensive statement of his philosophical teachings. This deficiency might be made good we hope, by the publication at an early date of an independent volume on the "Life and Teachings of Prof. R. D. Ranade".

However fragmentary our account of Prof. Ranade's philosophy might be, we cannot help making at least a passing reference to his views about the *Pathway to God*. It should be remembered that for God - realization, which means self-realization

or Atmajnana, intellectual discipline and moral purity, however indispensable, are by themselves not enough. They only prepare the ground. For the attainment of God realization, constant and one-pointed meditation with unswerving faith and whole-hearted love and devotion, on the Name of God, as imparted by a Spiritual Teacher who has realized his identity with God, is necessary. But with all our knowledge and morality and meditation we shall not reach heights and enjoy the fullness of spiritual experience unless we are blessed by God with His abounding Grace.

I am deeply obliged to Messrs M. H. Nagpurkar, M. V. Marathe, V. P. Bokil M. A., S.T.C.D., who have considerably lightened my work in seeing the present volume through the press by correcting the proofs. My special thanks are due to Prof. R.D. Vadekar, M.A. for the trouble he has taken in carefully going through the Greek passages in the proofs and to Shrimati Leela D. Gole M.A., for her help in writing the Foreword. The manager of the Aryabhusan Press also deserves thanks for efficiently and speedily carrying out the printing of the volume. As the volume had to be rushed through the press it is possible that a few misprints might have remained uncorrected.

Let me, in conclusion hope and pray that the great work, which Shri. Gurudeo Ranade Satkar Samiti has already started with full faith and devotion and under the guidance of its chairman Mr. W.T. Apte, M.A., LL.B., and the kind patronage of its President, Shrimanti Leelavatidevi Patwardhan may succeed in furthering the sacred cause of Paramartha, to which Gurudeo Ranade has dedicated his whole life.

N.G.DAMLE

"Suryodaya" Pune-4

3th July, 1956.

Words of Eternal Wisdom

(A free rendering of Sri Nimbargi Maharaja's Bodha-Sudhe)
By Vasudeo

Part I : Fundamental Principles of Conduct

1. Blessed Human Life

Human life is indeed a rare achievement. It is surely the result of good conduct in past births. There are four kinds of beings: those born from the egg or the embryo or those that owe their existence to perspiration or germination from the earth. The individual soul ceaselessly wanders through them. It passes through 84,00000 types of lives perhaps time without number in one or all of them. It acts waywardly, makes merry, works evil, suffers immensely and at long last, passes out in utter despair. Yet, some good somewhere happens to be done to others, and this unattainable human life is the result. But, if even here the life is wasted in evil deeds, in hankering after the three possessions of others (viz. Woman, Wealth and Lands), by letting the six passions loose and the Atman is not realised and this precious human life is undone. There can be no guarantee of a return to human existence. We must make the best use of this human life here and now.

2. The four Stages and States of life

All life passes through four stages and states. Childhood, Youth, Adult-hood and Oldage are the four stages. Ignorance, Infatuation, Want and Worry are the four respective states.

In childhood Ignorance fails to discern the good from evil and is unable to distinguish what belongs to one-self and what to others. Attaining the teen-age, the person is struck by a fancy for marriage and mating. That is ignorance indeed.

Youth steps in next. The young man takes a spouse by marriage, that also being the result of good conduct. The man and wife love each other dearly. He gets fascinated by her-nay, he becomes her slave. Her words assume greater importance than those of his parents. How wicked this! Such scoundrel seldom gets any happiness.

Attaining the Adult stage, he craves for off-spring. Day and night, he pines for them. Meanwhile, by God's grace, he begets children. Still, without discerning good from evil, he carries on his sinful life, fearlessly. Then he faces good many miseries.

The fourth stage and the last is Old-age. There the man ceaselessly worries as to the fate of his children after him and as to how they could be happy. An accounting of the sins of the hardest lot. An accounting of the sins of his life is made up then. Selfishness and desire are then at their height. The sins of mine and thine is prominent. He thus becomes the butt end of ridicule. Deeply involved in wordly life, he forgets his own 'self' and therefore suffers most. One has, therefore, to remain extremely vigilant at this stage. One should stick up to the Name of God, searchingly realise the Self and free oneself from the Wheel of Existence.

3. Strength of Conduct is Strength Divine

One's good conduct is the only saviour. One should never depend upon others, howsoever slightly. That is the sole support for oneself. God dwells within us, holding the scales and metes out justice according to desert.

All of us hardly ever care for our own conduct and blame God for the ills befalling us. That is unfair. Experience alone will teach that our joys and sorrows are but the result of our own actions. It is the plain truth that every one reaps as he sows. If we act wisely and well, no harm shall ever touch us even in a dream. Conversely, if we do, harm shall ever pursue us. Remember this and act wisely and well.

If one gets some disease, that shall have to be attributed to one's own evil doing. Even a prick by thorn can likewise be explained. Act well -no disease, no harm, nor trouble shall befall you.

The strength of good conduct is unparalleled. Good or evil follows one's conduct. Even the Trinity of Gods, can hardly harm-though they so mean - a person possessing good conduct. Conversely, the combined power of the Trinity Divine, fails to achieve any good, if one is wanting in good conduct. That is why the devotee (Dasa) has sung thus:- "Oh God, if my acts out-weigh, what can you possibly do?" God is indeed with us, if we act well, if we fail

in our conduct, he surely chastises. Know this fully and always try to act well.

4. Like seed, Like crop

Good or bad is all our own doing. Like seed, like crop. The seed sown, if bad, the crop too is likewise bad. Bitter cumin seeds produce bitter weeds; good wheat produces fine wheat. Sowing bitter cumin seed, how can you expect fine wheat for a crop? That is why one must always act carefully and do good.

The cholera Epidemic kills many. Cholera is but a hatchet in the hand of God. It is He who kills with that instrument. What can the instrument alone do without the wielder? The All-Controller is God. If, by good conduct, you are the recipient of His Grace, how shall Cholera affect you? Note this and try to win the grace of God by good conduct.

5. As the Sound, so the Echo

Others behave with us, as we behave with them. Love begets love; anger, snobbery and indifference are paid back in the same coin. Regard, disregard and fraud also react likewise. Open any account (you choose), the entries get posted herein accordingly. You would receive what you give. Delight others, you will delight yourself. Pain others, you will be pained yourself. The reason is, that the soul is all-pervading. That is how your action gets its corresponding re-action. This can't be doubted.

6. Let there be Introspection at every Step

One should always examine one's conduct. Even if a thorn pricks, one should examine why it pricked, what fault lay in him, what lapse in conduct was responsible for it. All that should instantly be ransacked, the mind duly reprimanded and the conduct accordingly corrected. Such introspection, at each step, will always relieve one from any contingent harm or disease.

7. Act up to your Word

Conduct consistent with word sets a seal on re-birth. '*Nudi*' means good conduct '*Nudi*' means obedience to your Guru or preceptor. Follow the precepts of the sages and saints of the past and this very human existence may veritably be the last. The individual

self will be free from re-birth and shall get merged in the Universal Self.

8. You yourself are God

Men in difficulty thus pray to God; "Oh, God, do us good : None else can do so. You alone are competent to do." The true meaning of this is that "You are your-self the Divinity. As you act, good or ill shall follow. None else can do anything. You alone can do good." Such should be the prayer to oneself.

Peace and Bliss

When the Peace of God descends on you, when the Ananda rushes on you like a sea, when you are driven like a leaf before the wind by the breath of the Divine Force, when love flows out from you on all creation, when Divine Knowledge floods you with a Light which illumines and transforms in a moment all that was before dark, sorrowful and obscure, when all that is, becomes part of the One Reality, when the Reality is all around you, you feel at once by the spiritual contact, by the inner vision, by the illumined and the seeing thought, by the vital sensation and even by the very physical sense, everywhere you see, hear, touch only the Divine. Then you can much less doubt it or deny it than you can deny or doubt day light or air or the sun in heaven-for, of these physical things you cannot be sure but they are what your senses represent them to be; but in the concrete experience of the Divine, doubt is impossible.

-Sri. Aurobindo

Story about Gorakhnath and Allama Prabhu (12th Century mystic saint of Karnataka) as told by Ramana Maharshi:

(Recollected by devotees of Ramana Maharshi in "Talks with Ramana Maharshi", Talk No 334)

"One day, while speaking about hatha yoga and related subjects, Sri Bhagavan (Ramana Maharshi) narrated the following story from Prabhulinga Lile.

(Note: "*Prabhulinga Lile*" is written by Chamarasa in 1430 in Kannada. It was translated into Telugu, Tamil and Marathi later. It is about the life of Allama Prabhu, one of the three pillars of Veerashaiva faith, the other two being Basaveshwara and Akka Mahadevi. Allama Prabhu was also known as Prabhudevaru. Allama Prabhu used pen name or Mudra name of "Guheshwara" in his lovely mystical compositions.)

Story:

Allama Prabhu was touring the land for the upliftment of the spiritual minded people. He met the famous Yogi Gorakhnath in Gokarna (Gokarna is a famous place of pilgrimage in Uttara Karnataka district of Karnataka near Karwar on the west coast of India). The yogi welcomed him respectfully but was however proudly conscious of his own extraordinary powers over the Elements. He considered his guest more or less his equal, expressed pleasure at meeting him and upon greeting him asked who he was.

Allama Prabhu replied that only the One who had destroyed his ego, root and branch and who had thereby realized himself could know who he was and wondered what he could say to a non-entity, a person, who clung to his perishable body.

Gorakhnath, who identified his body as himself replied, "That person alone who has gained the immortality of the body, by the grace of Shiva and consumption of gulikas (medicinal herbs), will never die. Therefore one who had not gained such immortality dies."

Allama Prabhu remarked that knowledge consists in realizing one's Self and not in immortalizing the body and went on to explain at length that the body cannot be the real Self. However, Gorakhnath

could not be influenced and would not budge an inch from his ground; he proudly challenged Allama Prabhu to try cutting his body, offering him a long, bright and sharp sword. When the sword struck the body of Gorakhnath, it caused him no injury but was itself bent and blunted.

Allama Prabhu feigned surprise and asked Gorakhnath to try cutting his body. At first Gorakhnath hesitated to do so saying that Allama Prabhu would die. But when Allama Prabhu insisted, he took up the sword and tried to cut his body. To the great surprise of Gorakhnath, the sword passed easily through the body of Allama Prabhu without affecting it in any way. It was as if the sword was passing through an empty space!

Only then was Gorakhnath, the Siddha, ready to acknowledge the superiority of Allama Prabhu, the Jnani. Thus his pride was humbled and he prayed to Allama Prabhu to teach him the truth. Allama Prabhu then expounded Brahma Vidya to Gorakhnath as follows:

"Gorakhnath, do not think your body to be your Self. Seek the Indweller (the cave-dweller) and you will once and for all rid yourself of the disease of birth and death. The cave is your heart the In-dweller thereof is called God and I am That."

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GOD THE SOURCE OF ALL HONOUR

In 1981, before publishing of the book- Prof. R.D.Ranade and His Spiritual Lineage by Date Maharaj, when I was staying there at his residence- Jodhpur, one day he gave me a part of his book- *Misery turned into happiness* to read silently.

“O, what an ill-luck for us, when not a grain of corn was in our house when my father died. But one does not know why there was fuel in our store which would last for a year and a half! I shudder with fear and grief even today when I remember that even the funeral expenses were borne by our landlord Mr. Sitaram Bapu Khandekar and that for a fortnight all of us had been taking our meals at his house. How long could we continue like that? So, on the 15th day, my elder brother Venkatesh and I began to beg from door to door for a piece of bread; and for a few coins to cover the expenses for paper, ink and pencils at the school.”

The above mentioned event was from Date Maharaj’s life when he was merely 14 years of age to such an audacity that no one can bear such penances in present times; by reading that part of his life one may recall the similar life part of saint Tulsidas in his childhood.

“घर घर माँगे टूक, पुनि, भूपति पूजे पाय।

ते तुलसी तब राम बिनु, ते अब राम सहाय ?”

“At that time Tulsi used to beg; now emperors fall at his feet. At that time, Tulsi was without Rama, now Rama has become his helper and guide.”

But how wonderful it is that by the grace of God when saint Tulsidas found Ram and changed his very fate such that the boy who was previously begging alms turned into a learned man at whose feet even emperors fell with reverence. Similarly, for Date Maharaj it was his spiritual teacher- Gurudeo Ranade who acted as Lord Ram and changed his ill fate into the golden fortune. Like this phase of Saint Tulsidas, Date Maharaj too flowed the river of spiritual water.

“People may consider him as a historian- Manasarovara of the life of Shri Rama.”

“The title of the work should be read as ‘*Manasa-Ramacharita*’ and not as ‘*Ramcharita Manasa*’.”

“Rama to him is not so much a historic person as a living ideal of spiritual greatness.”

“Rama contrary to the grace of God, i.e. vision of Rama, he was actually seeing before him. Tulsidas says that as a consequence of this vision, he has become as valuable as the leaves of a Tulsi plant which are used for the worship of Rama, though in his earlier life, he was no better than ‘marijuana’ (bhanga). It is not difficult to believe that a great devotee like Tulsidas was graced by God.”

“The Name of Rama, as Tulsidas says, has saved and can save the whole of the humanity, is a point worth remembering.”

“What Tulsidas saw before him must not have been the embodied Rama in flesh and blood, but the immaculate form resembling the embodied, historic Rama as constituting the vision of the Almighty.”

“What passes as Nirguna is not, in the view of Tulsidas, absence of Saguna but the store-house of the possibilities of Saguna is just a step towards the realization of Nirguna.”

“Devotion to God is, for Tulsidas, is superior to the philosophical knowledge of a Vedantion and so he speaks of God not only as the one who protects His devotees but also as the one who gives them power to defeat their enemies.”

“सो कुल धन्य उमा सुनु जगत पूज्य सुपुनीत । श्री रघुबीर परायन जेहिं नर उपज बिनीत ?

राम कथा के तेइ अधिकारी । जिन्ह के सत संगति अति प्यारी ?

गुरु पद प्रीति नीति रत जेई । द्विज सेवक अधिकारी तेई ?

जाकी कृपा लवलेस ते मतिमंद तुलसीदासहूं ? पायो परम बिश्रामु राम समान प्रभु नार्ही कहूं ?”

Blessed is that family and blessed is that person who are devoted to God with utmost love and reverence. Blessed is the person who likes to be in the company of the saints and is devoted to his spiritual teacher. Tulsidas tells us that he has attained the highest joy and peace by having only a fraction of the grace of his Lord, Sri Rama.”

Fruitful result of Bhakti-

Once during a spiritual discourse on the occasion of Tukaram Maharaj's Jayanti on 3rd february 1980 , Date Maharaj said, "It is not that Sakama Bhakti is bad. To worship God with any desire is better than sticking only to Nishkama Bhakti as the point of importance in both is that there is Bhakti or worship of God in both cases whether it may be for any desire or not." To better interpret this statement, Date Maharaj illustrated an incident from his life. Once when he had been to the USA to visit his sons, he went to visit Niagara Falls with his family.

The view of Niagara Falls is best viewed from Canada, though it is situated in between USA and Canada. While looking at the site of the great Falls, suddenly a young boy from the other tourists happened to fall from there. Immediately, within fraction of seconds, help came from the Emergency Police Department and they threw a long rope into the Falls, fortunately that boy picked up the rope and on the other side the police men pulled him up and he was saved that day.

By this illustration Date Maharaj meant to say that in the same way a Sadguru protects his devotee from being fallen into the traps of the inscrutable Maya. So it is Bhakti which protects a devotee in all circumstances irrespective of the path chosen, may it be –Sakama or Nishkama.

Another instance:

Once during a Sunday programme of a spiritual discourse, Date Maharaj narrated a conversation between Gurudeo Ranade and a Hath Yogi Sannyasin. In Hath Yoga there is a method that enhances a long time ecstasy by undergoing a yogic position in which the tongue is placed back and up the nasal cavity by cutting the lower tendon of the tongue, so that the tongue can actually extend back and up into the root of the nasal cavity. With continual practice of such a yogic position, it could be achieved and the Divine Nectar could then be drunk. That Sannyasin had practised it a lot but he was not getting the experience of oozing of the nectar from that yogic position. So he held a conversation with Gurudeo Ranade regarding this. Gurudeo replied not to do such presumption, only meditation on the name of

God with faith can ooze such nectar. He further explained that such a yogic position is called as Khechari Mudra in which people cut their tongue to make it long and by doing such practice there is no benefit so far as God realization is concerned.

He defined its real meaning as, “kha means ‘Akash’, ‘khe’ means ‘in the akash’, and mudra means when you see the beautiful form of God while remembering the name of God then you are in Khechari Mudra itself, therefore one should avoid such practices as mentioned in Ashtang Yoga.”

28/10/1979: Once at Date Maharaj’s residence- 63 Jaswant Sarai, Jodhpur, after finishing Night Bhajan, a lady devotee named-Usha Devi of Jodhpur asked a probing question in reference to the last Bhajan- गुरुया । शरणागत तव पाया । येई ताराया ? ‘what is the main point in that Bhajan which is important for sadhakas?’ Date Maharaj replied, “ It is- निः संग। भजनी दे अनुरागा । येई ताराया ? He further explained that Guru or God is निः संग i.e. he has no body's company or संग e.g. of body, mind, egoism, etc. but have conversation with the Atman only. If someone wants to have something from God then one should demand for अनुराग or love for Name of God or ‘Guru-Bhajans’. And one should tell his Guru, “I have come to your shelter, come soon to protect me from the worldly affairs.”

Supermoralism :

At the spiritual place of Shri Amburao Maharaj-Inchgeri, there lived a devotee who was infected with disease. He used to perform all sorts of works for the saint such as filling water, cleaning, washing clothes, etc. Once during an epidemic in the village, Amburao Maharaj went to the affected place without any fear. By looking at such fearless behavior of the saint, some devotees informed him that such diseases are contagious so he should keep away from them. On the contrary, the dauntless saint replied, “Though it is contagious why should it affect us? What wrong have we done for anyone? My spiritual teacher – Shri Bhausahab Maharaj has told that – one’s power of pure conduct is far greater than the power of God.”

In this context a spiritual brother of Gurudeo Ranade asked him about its veracity, whether it is a sign of mere ignorance or any subtle character of the saint- Shri Amburao Maharaj.

Gurudeo Ranade replied that it was not a sign of ignorance but it was an outcome of fearlessness evolved by intense faith because of super-moralism of the great saint. He further illustrated its base that his spiritual grandfather- Nimbargi Maharaj used to say that if one's conduct is pure, then all the three gods- Brahma, Vishnu and Mahesh cannot do one any harm, but if one's conduct is not pure, then even the three gods cannot save one from its consequence.

Illustration of gratitude :

Date Maharaj used to say, "Ingratitude is the greatest sin." Once the present writer went with Date Maharaj to Nimbarg along with some other devotees. In 1971 on the way, they visited Mr. Tilak's residence at Pune. While all the devotees were taking tea at Mr. Tilak's house, Date Maharaj went inside his room along with the present writer and said to Mrs. Tilak- "Do you still remember that nearly 45 years ago, when I lived in Pune, one day you had stitched a button on my shirt? I have not forgotten that kindness. That is why I have come over to meet you."

On Superstitions :

1. Once Amburao Maharaj went from his village- Jigjevani to Inchgeri to meet his spiritual teacher- Shri Bhausahab Maharaj. He came all along the journey by walk; On his way he placed his feet on a bone by mistake and he thought himself to be bodily impure. So when he reached Inchgeri, he bowed to his Guru from a far distance. After that when he attended the spiritual discourse Bhausahab Maharaj said , "People feel impure if they touch any dead animal's bone. Do they not know that they themselves are made of various bones in their body? Are they not touched to their bones from inside? Rather it would be far better that they should at that very moment go to cremation ground and do meditation, so that they can realize the bodily immortality before their eyes and their meditation will also become effective.

2. It is a general belief of people that one should not do meditation during the time of an eclipse, and it would be considered as a sin. In addition it is also believed not to take food during the eclipse and to give food in charity after the eclipse is over.

But Shri Bhausaheb Maharaj used to say : “What relation do you have with the innumerable stars in the sky? Do they tell you not to meditate at that time? What is the use of giving food in charity after the eclipse is over; the real merit is in meditation.

3. Once during 1912-13, Shri Bhausaheb Maharaj stayed at a house of a devotee at Horti, Karnataka. In the afternoon when all devotees were taking lunch, among them an old disabled man sat near them. Shri Bhausaheb Maharaj told Shri Hanmat Rao Kannur who was sitting right next to him , “This man who is sitting here thinks that food will be served in this house so he is also here for lunch. So by his order that disabled man was given food by Shri Hanmant Rao.” “After some time, Shri Bhausaheb Maharaj told Shri Hanmant Rao, “You have given food to that man with one arm and in return God will give you with both hands.”

Thus Shri Hanmant Rao Kannur was blessed on that day.

Prof. V. H. Date - *Prof. R. D. Ranade and his spiritual Lineage*, p. no. 241

Prof. V. H. Date-*A Rosary from St. Tulsidas*, pg. no. i

Ibid p.no. i

Ibid p. i

Ibid p. ii

Ibid p. iii

Ibid p. iv

Ibid pg. v

Ibid pg. viii

Ibid pg. 109

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KABIR'S 'DARAS DIWANA' Poem : Meaning And Exposition

दरस दिवाना बावला, अलमस्त फकीरा ।
एक अकेला हूँ रहा, अस्मत का धीरा ॥1॥

हिरदे में महबूब है, हर दम क्या प्याला ।
पीवेगा कोई जौहरी, गुरुमुख मतवाला ॥2॥

पियत पियाला प्रेम का, सुघरे सब साथी ।
आठ पहर झूमत रहे, जस मैगल हाथी ॥3॥

बन्धन काट मोह का, बैठा निरसंका ।
वाके नजर न आवता, क्या राजा क्या रंका ॥4॥

धरगी तो आसन किया, तम्बू असमाना ।
चोला पहिरा खाक का, रहा पाक-समाना ॥5॥

सेवक को सतगुरु मिलै, कछु रहि न तबाही ।
कह कबीर निज घर चलौ, जहँ काल न जाही ॥6॥

Daras diwaana, baavara, almast fakeera |
Ek akela hwe raha, asmat ka dheera ||1||
Hirade me mahboob hai, har dam ka pyaara |
Peeyega koi jauhari, gurumukh matawala ||2||
Piyat piyala prem ka, sudhare sab sathi |
Aath pahar jhoomat rahe, jaise mengal haathi ||3||
Bandhan kaate moh ka, baitha nirsanka |
Wake najar na aawata, kya raaja ranka ||4||
Dharati to aasan kiya, tamboo asamaana |
Chola pahira khaq ka, rah paak samaana ||5||
Sewak ko Satguru mile, kachhu rahi na tabaahi |
Kah Kabir nij ghar chalo, jahan kaal na jaahi ||6||

MEANING

I am crazy to see him. I have gone mad, forever intoxicated (in love), a fakir at heart. I am one (with him) and alone, my understanding is firm (in this knowledge). My beloved is in my heart, dear to me, all the time. A Gurumukh(intoxicated in love), a true jeweller (someone who knows about gems) will know the value of this nectar and he will make every effort to drink it. When I drank from the cup of love, all friends became good (without love we do judgements, with love only goodness remains). I remain intoxicated 24 hours (eight pahars One pahar is equal to three hours in Hindu calendar) like a mad elephant, I severed the threads of all lusts and attachments and sat doubtless, fearless. Now I can't differentiate between a king and a poor man. I made the earth my mat and the sky became tent over my head. My dress is made up of ashes (holy fire burns all impurities, attachments and desires, thus making the soul pure and pristine-dress refers to body) and I am merged in the pure one. This servant (Kabir refers to himself as servant) happened to meet a Satguru and was saved from betrayal. Kabir says, 'Let us go to our true home where Kal can't reach.'

Exposition

In the poem दरस दिवाना बावला we are told by Kabir that the spiritual aspirant goes बावला or mad after the vision of God. Then, we are told, he becomes अलमस्त फकीरा and अस्मत धीरा. Thus, entirely maddened by the vision of God, such a saint leads a life of solitary independence. The body clings to him, as discribed in a famous verse of the Bhagavata as an उत्तरीय to a drunken man.

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम् ।
दैवादपेतमुत दैववशादुपेतम्
वासो यथा परिकृतं मदिरामदान्धः ॥

Those who have read Pali literature know how, in one dialogue of Buddha, we read the description of a खग्यविसाण or a rhinoceros. The name of the सुत्त is खग्यविसाणसुत्त. The saint of Kabir becomes such a खग्यविसाण or a totally detached person. Kabir tells us further that every breath of the saint is almost like a cup of wine. This is under

Sufistic influence. In every breath that the saint dedicates to God he is drinking a cup of immortal wine. A Hindu would have said nectar. But we do not mind it, because wine here is nectar. What are the effects of drinking this cup of immortal wine? पियत पियाला प्रेम का, सुघरे सब साथी The saint drinks wine while his associates are improved. This is a sort of an असंगति अलंकार. Prima facie, these two things are unconnected, and yet one rises from the other. Man has to lead a pure and spiritual life, and this will result in improving the character and ideals of those who come into contact with him. Kabir also tells us that such a saint moves and nods like an elephant in ruts : आठ पहर झूमत रहे, जस मैगल हाथी. This, of course, is not an ideal to be kept, or attained by every aspirant. Rarely a man like Kabir can hope to reach that stage. Finally, he tells us that when a saint takes this wine of God-love he becomes free from infatuation and doubt. He reaches a state of perfect equanimity. The pauper and the prince are to him alike : बन्धन काट मोह का, बैठा निरसंका । वाके नजर न आवता, क्या राजा क्या रंका. The saint lives in such a perfect state of equanimity. He has a hidden vision. Valuing his own soul, he cares for nobody, and sits in divine contemplation. The saint in Kabir sitting in posture in divine ecstasy is definitely on par with the Upanishadic sage who sits singing to himself the song of universal unity.

VALUE OF POSITIVITY

'The one who is moldable is real gold'.

Contemplation

We are often easily influenced by the negativity in the world. Every incident and interaction has an impact and we find ourselves absorbing a great deal of impurity from outside. This is like mixing alloy with gold; when we are colored with negativity within, we are unable to be easily molded. And when we are unable to change, we are unable to grow.

Application

I need to keep myself free from the negativity of outside situations and people. The best way to do this is to develop my inner positivity. It is like building a strong defence system against negative thought. When I am able to maintain inner purity and positivity, I Find myself moldable again.

B.K. Dadi Janaki, 365 days of wisdom

Admn. Head, Brahma Kumaris.

Pathway to God

(Shri Gurudev Ranade's address at Nagpur 16-2-1924; A Report)

Prof. Ranade began with paying a glowing tribute to the sacred memory of St. Augustine of Hippo and referred to the appropriateness of the Society being founded on his day. He quoted the touching words of St. Augustine's mother from his book of Confessions saying "The child of so many tears cannot perish;" and described how he had been radically changed and won from a wayward life and grew grace till finally he became one of the brightest stars in the firmament of Christian saints and the world's philosophers. Philosophy, he modestly defined, as the love of wisdom. St. Paul has been called as the first great contributor to the Christianity since its foundation. St. Augustine was the next great contributor who brought to the interpretation of Christian religious experience, all the wisdom of the ancients. Then he alluded lucidly to Prof. Raju, the founder of the Society as Augustinian in his outlook and activities. He said that he had succeeded in creating in Nagpur not only a cosmopolitan atmosphere but what he, coining a new word, described as more appropriately a "theopolitan" atmosphere, which was not merely a city of man but, in the glorious words of St. Augustine, a City of God on earth. He said that the atmosphere of the Nagpur Philosophical Society was their envy in Poona and Bombay.

The lecturer then turned to his subject of the *Pathway to God*, and in a word described the Pathway as mysticism. He said that he was embodying into the annual address the substance of a forthcoming book of his on Mysticism. He confessed that mysticism is an unpopular word especially with philosophers.

He described a true mystic as one who holds his tongue, shuts his ears, closes his eyes and enjoys God in his heart. The mystic has the ineffable spiritual experience of direct contact with Reality. If he speaks at all, it is to edify the few who are fit to hear his message. A mystic may also be one who enters into the affairs of humanity and

finds God therein. He held that mysticism was not opposed to reason and that the claims of mystical experience are not contradicted by the verdict of Philosophy. He held that mystical experience was an affair of the heart to which the intellect might contribute its quota. The function of philosophy is to put a ring-fence around mysticism to prevent the inroads of stray cattle. When Philosophy serves these functions, then Religion and Philosophy join hands. In humorous language alluding to the ceremonial reception of his Holiness with flaming torches, he said that while there are many torch-bearers, there were but few mystics.

At this stage the lecturer quoted the words of Dr. Paranjpe as President of the Liberal Federation held at Lucknow in which he said that it were best to abolish God altogether, in order to end the communal differences that were marring the public life and retarding the political progress in India.

The lecturer, in opposition to this, urged that the true solution of the problem lay not be abolishing God but in discovering the true conception of God. Then he alluded to the founders of Historic Buddhism and Jainism as examples of those who sought to abolish God and ended with becoming themselves feeble substitutes for God. He also referred to Positivist like Comte and Frederick Harrison, who sought to dispense with God altogether but by a strange irony of fate ended with worshiping each other. He held, in opposition to the Agnosticism of the Bombay ex minister of Education, that the true cure to all communal difference and difficulties lies in a true conception of God. So he recommended the serious study of Philosophy and Religion as of value even to the practical politician.

Then he referred to the distinction between Mysticism and Agnosticism. The agnostic believes that Reality is unknowable and so ceases to make any effort to know it. Unlike that, the mystic holds that it is realisable and so makes an eternal pursuit after Reality. Even in the midst of all the pride and self-satisfaction of the non-religious life, great moments of crises may come, when the desire is born to

penetrate to the heart of Reality. **Mysticism is the Philosophy of spiritual experience.** The lecturer explained that by experience, he did not mean the ordinary experience of Locke and Hume but the *Anubhav* or experience of Self-Realisation that Sankara speaks of. He referred to Lord Christ, St. Paul and St. Thomas a Kempis as superb specimens of mysticism and urged that if Christianity did not recognise mysticism it would cease altogether.

Therefore he held that the true Pathway to God is psychological and not intellectual and that God can only be realised within us. In support of this, he quoted from several mystical works of Asia and Europe, of ancient and modern times, as all showing that the true Pathway to God is psychological. At this stage he distinguished between the psychological and the hetero-psychological and said this was not a new distinction but only a new name for the old one, between the 'what is' and the 'what is not' of Parmenides, between the Phenomena and Noumena of Kant, between the Reality and Appearance of Bradley.

Then he passed to the epistemological problem of what should be the criterion of Reality. He said that many different answers had been given to this problem in the History of Philosophy. He classified the most important of these under three heads as follows:- 1) The theory of Coherence of the Idealists; 2) The theory of Independence of the Realists; 3) The theory of Utility and Satisfaction of the Pragmatists. As opposed to all these and as superior to and including them all, he claimed that the true criterion of Reality is Beatification or Ecstatic Bliss of the mystics, the bliss of the enjoyment of the Divine. In this connection he alluded to the famous five-fold distinction in Sankara between the different Kbs~s, which he said, had been crudely misunderstood and mis-represented by the Theosophists as different bodies or planes of existence. He held that they referred to different psychological states in the pathway of the soul to the goal of the self-realisation. The Beatific Calculus of the *Taittiriya Upanisad* measures the highest bliss in terms of the unit of phenomenal happiness, namely, that of the

strongest, swiftest, richest, purest and bravest souls, which is higher than the bliss of even the angels or gods. In this criterion of Beatification, other criteria such as those of Coherence, Independence and Satisfaction are included and sublimated. He pleaded that this mystic Beatification should not be confused with mere hedonist pleasure or pragmatist satisfaction. Then he added other mark of this criterion of Beatification namely objectivity. Divine enjoyment lasts not for a moment only but is everlasting. Though it is true that mystics may pass through great climaxes of experience, yet the true mystics see always without even a moment's faltering. Next he raised the question of how mystical experience can be claimed to be objective, while it is subjective and psychological. He answered it by saying that it is objective and universal because all mystics, irrespective of race and creed talk in the same tongue. He said that while there may be ten percent of difference among them, there is ninety percent of unity and continuity. Subtracting all physiological and temperamental differences, there is a grand unanimity of testimony on the part of mystics in every rank of life and of every type and variety. So he pleaded that mysticism should not be confused with occultism and such abnormal phenomena as clairvoyance, clairaudience and so forth, emphasised by Theosophy and other sister systems. The mystic believes in God and not in ghosts. He lives in the world as others live and may mix even in the affairs of life but his eyes are set on God. If we realise that this one God is common to all, then we will find therein, the happy and only solution of all our many problems and differences.

Referring to the teaching of modern psychology, he claimed that just as intellect feeling and will do not contradict each other but combine in the unity of personality, so the three great paths, which the *Bhagvad-Gita* mentions as trodden by the pilgrims of God, viz. the *Jn~na*, *Bhakti* and *Karma* ways correspond to the threefold psychological analysis of human nature and combine in the perfection of man. Wisdom, devotion and goodness, each with its

distinctive emphasis, all coalesce in the true and perfect Pathway to God. He said that it was a narrow and difficult path and that there may be much weeping and gnashing of teeth in the way, agonies of soul, clashes of individuals and national and even cosmic catastrophies. He, who can and does ascend through all this to the summit, to God, is the real mystic. In the words of Tukaram, "Let us see God, let us see God, let us stand on the top of Reality; let us see God, let us see God and let us be afraid of none."

Pride is like that of the horse of a professional rider which regards even the god's elephant as inferior to it.... The fire which falls on the grass, tries vainly to rise to the sky. The fish in a pond regards the ocean as of no matter. A man feels pride in his wife or wealth or learning or praise or honour, just as a man of little consequence becomes full of pride by being invited to dinner at another man's house... Arrogance is exhibited by the moth which does not suffer a lamp; or by the fire-fly which tries to eclipse the Sun... An arrogant man does not suffer even the name of God... Which is the sure way to moral ruin.

A Mystic's Post-ecstatic Monologue

By. Shri Gurudeo Dr. R. D. Ranade

We may give a brief account according to the *New Upanisads* of the experience of a mystic when he comes out of Samadhi where he has enjoyed communion with God, in terms of the experient with himself : "I am not the body and therefore there can be no birth and death to me. I am not Prana, and therefore there can be no hunger and thirst to me. I am not Citta and therefore I can have no grief and infatuation. Again, I am not the Agent and therefore there can be no bondage or freedom to me. I am without six Kosas, without affections, feelings and desires. I am beyond all feelings of respect and disregard, existence and non-existence and all distinctions vanish in me. I resort to nothing, and things beautiful and ugly do not exist for me. I am above all colours and signs. I am incomprehensible, invisible, and inconceivable. I am above all names and forms, and beyond time and space. I am the object of worship for the Vedas, and of investigation and determination for the Sciences. I reside in Citta, am thought incarnate and yet beyond them both. I am changeless qualityless and desireless. I am without any parts, without any stains and blames. I have no beginning or middle or end, am unattached, and without any limitations. I have destroyed illusion and am all-perfect. I am ageless and immortal, self-refulgent and self-existent. I am one without a second and without limitations. I am the creator, protector and destroyer of the worlds. I am the Lord and Governor of all, the great poet and the supervisor of all actions. I favour all persons and am the sole object of love to all. I am the eye of the eye, the all-seer, with eyes everywhere the witness of darkness and yet beyond the reach of darkness. I am divine, eternal and immovable. I am the internal Self of all dwelling in the hearts of all. I am supreme of all, very ancient and ever-abiding. I am lustrous, bright and most beautiful of all. I am omniscient and omnipresent, and immanent in the universe, as sugar in the sugar-cane; yet I am greater than the universe. I am all-powerful and the protector of all beings. I am quintessence of all existence; I am to the world what oil is to the seed or butter to the butter milk or fragrance to flower. I am pure knowledge and the highest joy and peace incarnate. I am ever

free and perfect, the supreme spirit and verily the Brahman which is Existence, Consciousness and Bliss. All creation, including the insignificant worms as well as Brahma, exists in me as waves on the face of the sea; and yet I desire for no object, just as the sea does not desire for water in the waves. I am the informer and witness of the body and continue even when the jar, which he makes visible, is destroyed. I am beyond good and evil, and transcend all the injunctions of duty. I am subtler than the subtle, and greater than the great. I am the manifold of the world, the primal principle, the golden *Purusa*, the God 'Siva incarnate'. I am without hands and feet, possess inconceivable power, see without eyes, and hear without ears. I know myself, and there can be no knower of me. I am the king of the spiritual world. I sit on the pedestal of the Self. I think of nothing but of my own Thought'.



Mystic Saint Purandardas

By. Shri Gurudeo Dr. R. D. Ranade

Purandardas was a great saint of India. He was not merely a saint of Karnatak but of the whole world. He stands shining among the poet-saints like Kabir, Surdas, Chaitanya and Tukaram. His exquisite literary style full of poetry, lit by the deep sentiment of spiritual life, dances in a vision of God. Purandardas had a unique combination of a musician and a great saint, like Surdas, the great musician-saint in Hindi literature. In fact, the inspiring music that we find in these great saints, is only a faint expression of the deep music they hear within. Music inside is the cause, the source of music outside. I think that the world wants a full translation of such spiritual poetry of these great musician-saints. History proves the greatness of such saints who sing the glory of God out of an abundance and fullness of their hearts. Indeed, the life of such saints has filled Karnatak with the spiritual music of a very high order.

To my mind, Purandardas occupies the same position in Kannada literature which Tulsidas occupies in Hindi. They can hardly be surpassed so far as their literary ability and poetic genius are concerned. Tulsidas stands on a Saguna level on the whole; but Purandardas has advanced further. I recently had opportunities of reading some of his poems which enable us to demarcate the three stages of his thought. He began with Saguna, later equated the Saguna with Nirguna and ultimately became a great Yogi and a mystic. He has written very wonderful songs about Yogic experiences.

In the poem- Kanninolge nodo hari, See God with inner eye- by Purandardas, you find a full description of the entire Yogic process, and one can easily see from personal touches that Purandardas had these experiences himself. This poem is an epitome of the whole mystical life. There are other mystical poems of Purandardas, but this will suffice for our purpose. In this poem, Purandardas, gives us an insight into his own mystic practice and achievement. It is not

much known that Purandardas himself lived the life of a great Yogin. But this poem tells us what great strides he had taken in the path towards realisation by means of Yoga. Let us begin, he says, by giving us the three Isanas- 'three desires'. Let us make a moral preparation. I am calling this poem an epitome of mystical experience, because it gives us all that is required for the beginning, the growth and the consummation of the spiritual life. 'Do not follow the desires,' he says. Now look here at his learning. He is referring to the Upanisad; *Putraisanayasca Vittaisanayasca Lokaisanayasca*, 'desire for son, for wealth and for the next world.' Rise above these three desires, make your moral preparation, is the first piece of advice that he has to give us.

Another is, *Yeve hakade mele nodi*, -'looking up without closing the eyelids'. 'Do not move your eyelids', as the *Bhagavadgita* tells you, 'look straight up and ... breath with breath.' What is meant by tying breath with breath? People will come to know it, when they begin to practice. Then further, he tells us to purify all the six Chkras; 'Sodhisi' might either mean searching them or purifying them. Whether there are six Chkras, or seven or nine and so on, that is no important matter. But there are plexuses is beyond question. "Purify them and make them ready for the reception of God's power. When these Chkras have been purified, rise by the *Susumna*, the hollow inside the spinal cord, to the *Sahasrara* where God dwells." So here again, we have evidence from Purandardas himself as to how we should rise by the *Susumna* to a place at the top of the *Kundalini*, where God lives. Then you can have some vision of God. Purandardas has not given complete details, but we have here only some idea about the vision of God.

Another point in Purandardas is *Olaganninolge nodo*, 'See Him in the inner eye and by the inner eye.' It is not by our physical eye that we are able to see God. That is what is meant by supersensuous nature of God-vision. It is not the eye of imagination, but the actual eye of inward spiritual vision. This entire topic has been discussed by me elsewhere in my book on Hindi Mysticism. The point really is

this if you see a thing and shut your eyes. If you picture that thing to yourself, it might be a piece of imagination or even hallucination. If you are honest you will say that you do not see anything at all. But when one says, 'I am looking at you and you are visible to me even internally,' then the question of 'inner eye' arises. In the case of God, a devotee can see him with the inner eye. Really we cannot distrust any of these great mystics. But there is a further point, as Kabir says. When you have been able to see God by the internal eye, open your eyes and see whether you are able to see him by the physical eye. If you can do so it would be a corroboration of the veracity of the inner vision of your eye. So the two things must go together *pari passu*, the inner vision and the outer vision. When the two support each other, then alone there is an experience of Reality.

Now look at the details of spiritual experience as well as the method of Purandardas. He tells us that you will first have a foretaste of *Anahata* sound, and then you will be able 'to drink' a large draught of it. First you will begin with some small experiences and then you will be able to get them in large proportions. And when you have this vision of God and this experience of *Anahata* sound, then what will happen? You will nod reflexively under the influence of nine kinds of *Bhakti*. They will infuse a sort of spiritual inspiration and even a physical power inside your body so that you will be able to nod reflexively. Thus your spiritual realigation will express itself in your physical attitudes and movements. Finally he tells us, as if he does not know *Narayana*, that 'God known as *Narayana* plays in the Universe! *Andajadoladutane narayananembavane*. In fact, he has known him, and he says that you will see him, filling and encompassing the whole world. Look at the word '*Andaja*' Here '*Anda*' means the *Brahmanda-Universe*. Anything born in this universe is *Andaja*; so God is present in all creatures of the world. Purandardas also tells us that 'He is visible in the orb of the sun'; *Savitrniandala-madhyavarti*, as a Sanskrit verse would put it... Finally, He will appear to you at the crest of your inner *Kundalini*... So you will see God spread out, not only on and about the sun, but in

the sun also. And you will see him likewise, 'at the crest of the *Kundalini*'. This so called Narayana will now be visible to you. He is the spiritual ideal of all humanity. He is the ideal and final goal of all human endeavour. That is the real meaning of the word Narayana. It is this spiritual ideal that you will realise for yourself, and this Narayana, says Purandardas, will protect and maintain you when you have realised him.

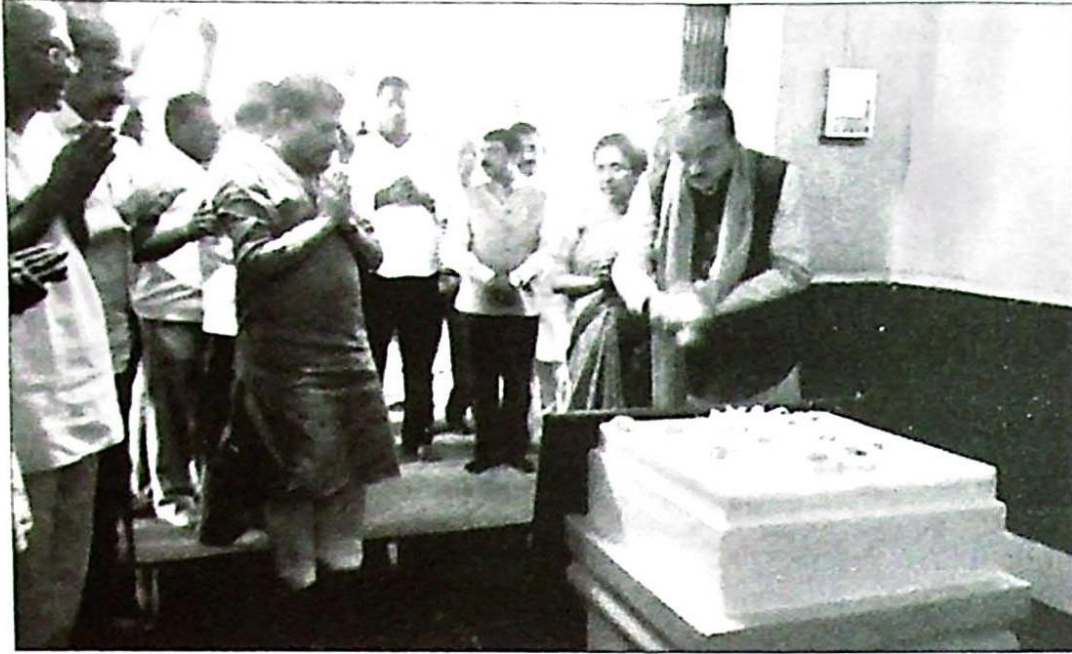
Purandardas regarded God as the Lord of Lords and renounced the wealth of the world. And God rewarded him by giving him the wealth of spirit. That treasure never diminishes by giving. It is ever increasing. Unlike other types of wealth, spiritual wealth grows by giving. Let us on this holy occasion all pray for his mercy for removing our defects and cherishing in our hearts the spiritual heritage coming from such great saints.



Shri Gurudev Dr.R.D.Ranade Memorial Celebrations 2016 Educational seminar



A seminar on “Education For Holistic Development” was held on 19/11/2016 on the eve of Shri. Gurudev Dr.R.D.Ranade Memorial Celebration. Shri. Shashidhar Kurer, Commissioner, City Corporation, Belagavi, Adv. Maruti B. Zirali, Hon. Secretary, ACPR Belagavi and Shri. Ashok Potdar, Vice-chairman, ACPR Belagavi and Dr. I.S.Kumbar, Registrar, ACPR Belagavi are seen on the stage. The function was inaugurated by Shri. Shashidhar Kurer, Commissioner City Corporation Belagavi. Adv. Maruti B. Zirali, Hon. Secretary, ACPR Belagavi welcomed and introduced the guests. About 250 students from various colleges participated in the seminar. Dr. D.N.Misale, Principal, B.K. College, Belagavi delivered lecture on Nation Building and Prof. Ashutosh David President of G.D. Foundations, Belagavi delivered presidential speech. Dr. Govind Welling Director, BET’s G.B.S, Belagavi delivered lecture on Inspirational Teaching and Dr. Vinod Deshpande, Founder of Career Excel, Belagavi presided. Ms. Nandini M. Desai spoke on Educational Psychology and Dr. Rajiv Doddanavar gave the presidential speech. Valedictory speech was given by Prof. D.Y.Kulkarni, former Principal R.L.Law College, Belagavi.



Shri H N Ananthkumar, Minister of Parliamentary Affairs New Delhi, along with his wife Dr Tejiswini Ananthkumar, paid visit to Academy of Comparative Philosophy and Religion, Gurudev Dr R D Ranade Mandir Belagavi and paid Florel tribute to Gurudev Ranade and praised the functioning of the institution.

He was accompanied by Prahalad Joshi MP, Suresh Angadi MP, Vishweshwar Hegade Kageri ex Minister, Sanjay Patil MLA and Abhay Patil Ex MLA

Shri H N Ananthkumar remarks in visitors book -

"Mystical Meditative Experience in the feet of Shri Gurudev Ranade...! Let him bless us all with Meditative life".

Spiritual Communism

"The Mystics of all ages and countries have spoken the same language, as they are 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 all together producing a harmony that is wonderful. "

Shri Gurudev R. D. Ranade

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