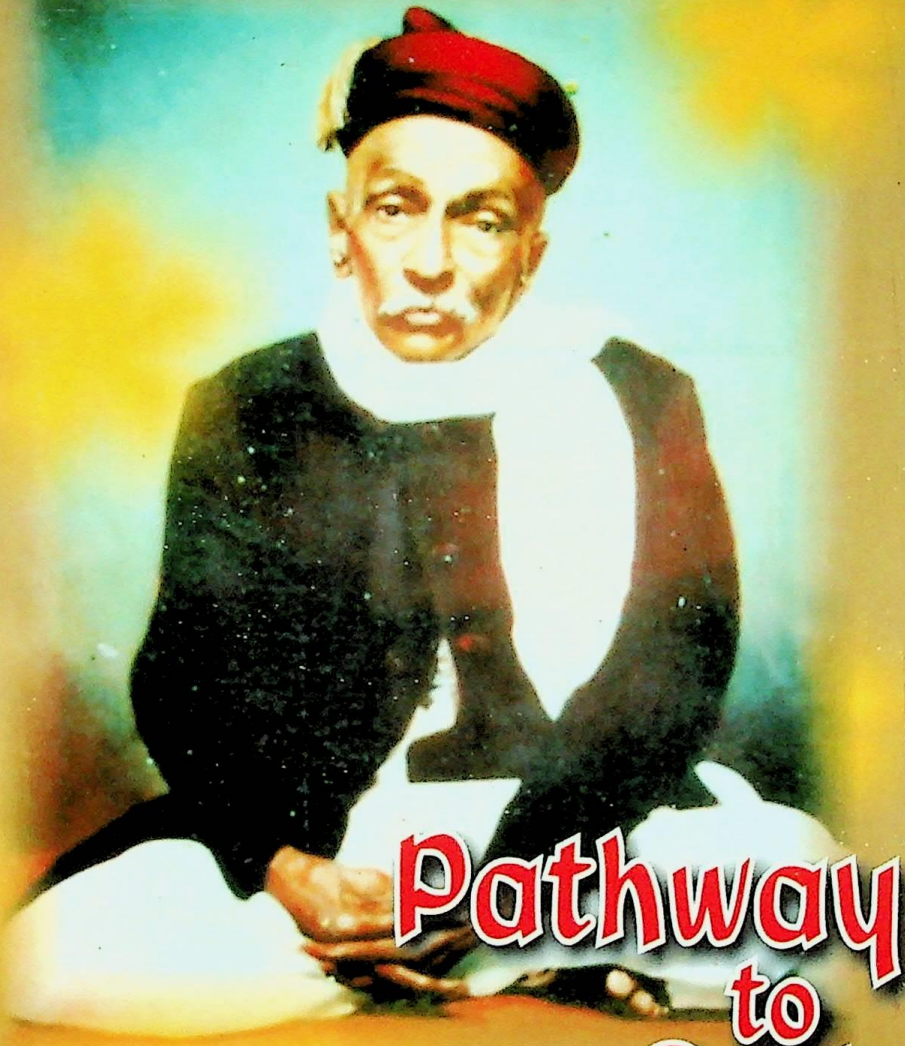


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**A Quarterly Journal of Spiritual Life
devoted to Religion, Philosophy,
Mysticism & Science of Yoga**

God

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELGAUM.



Pujya Shri Gurusiddha Mahaswamiji Karanjimath lighting up the lamp to inaugurate the new Guest House.



Param Pujya Shri Mahanji Bhagwat, Sarsangh Chalak, Rashtriya Swayam Sevak Sangh, Nagpur delivering a lecture.



PATHWAY TO GOD

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It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessitated to modify the length of the articles. Kindly note the following points while sending your articles :

- 1. The articles should not exceed four pages of A4 size.*
- 2. Only one long article of approx. 10 pages of A4 size will be published in each issue.*
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We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

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' My Spiritual experiences' from next issue onwards.

The desirous readers are requested to share with us their spiritual mystical experiences or some dream/vision/clairvoyance etc., they had in their life.

Such writings should not exceed 500 words.

Looking forward to your spiritual experiences!

- Editorial Board

PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted.

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OUR VISION & MISSION

Sri Gurudev Dr. R. D. Ranade, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorious imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal '*Pathway to God*' was started and has stepped into 46th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

The Objects of ACPR :

* To work for the spiritual unity of the mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritual minded persons through, 1. Spiritual Symposiums 2. Study and research. 3. Lectures 4. Meeting and conferences and 5. Religious and Philosophical Publications.

** To start, or co-operate with institutions in different centers for the development of the above aims and objects. ACPR is and will continue to be an educational and research centre of the international context in the comparative study and research in the philosophies and religions of the world to achieve the above objectives.

ACPR is the Global Call for Awareness of Unity.

UNIVERSAL FRAGRANCE

-Dr. R. D. Ranade

When the Spiritual Power descends and envelops, the whole Universe appears to be full of Power, Peace and joy.

M*ystical life involves a full exercise of intellect, feeling and will, and that, in addition, it brings into operation that faculty called intuition by which one gets directly to the apprehension of Reality. We may say that that kind of mystical experience must be invalid which does not tend to the intellectual clarification of thought... The imagination of a mystic must be powerful. He must have a penetrating, accurate, and unfaltering intellect... But not all mystics need be philosophers; not all mystics need be activists; but wherever true mysticism is, one of these faculties must predominate; and unless we see in a mystic a full-fledged exercise of at least one of these faculties, we may not say that he is entitled to the name of a Mystic at all. Hence intellectual power and absolute clarity of thought seem to be the first criterion of mystical experience.*

The life of emotions is a sine qua non of mystical experience. In fact, no mystical experience is possible unless we have a plenitude of finer emotions, all turned to the experience of God. A mystical life is... supremely emotional; only the emotions ought to be exercised and kept under control by intellect.

Another criterion of the reality of mystical experience, is its capacity for the definite moral development of the

individual and the society... A true life of Mysticism teaches a fullfledged morality in the individual and a life of absolute good to the society.

-(Mysticism in Maharashtra PP. 25,26-27)



Certain scientist one bright morning enters into a debate with a theist regarding the existence of God.

Scientist : Can you show me the God? Where is He?

Theist : He is in you, in me, everywhere.

Scientist : Show me then.

Theist : What all are there in the sky?

Scientist : The Sun, the stars...

Theist : Stars? Where are they?

Scientist : You can't see them because of the dazzling light of the sun. But they ARE there.

Theist : Similarly, God IS there. But in this case it is just the opposite. One can't see Him when human mind is involved in the dazzling light of the worldly things. You can see God only when you turn inward disregarding worldly pleasures. The Supreme Star God can't be seen when the darkness of ignorance has enveloped the human mind.



Musings of the Editor...

Dear Spiritual Aspirants,

We are extremely sorry for the inordinate delay in delivering this issue.

Before the dawn of 2011, Pathway to God comes to you laden with a host of research level articles. Among them we have offered you, crossing our space limit, an article on *Decoding the Veda*, a veritable respite for the intellect.

You'll be glad to know that ever since Shree Siddheshwar Swamiji's recent visit to Gurudev Mandir to bring to light the book, *Kannada Santara Paramartha Path*, Kannada version of Gurudev's English book, *Mysticism In Karnataka* things have been moving fast on Godward path. With his wishes and blessings to continue pondering over Sri Gurudev's works at our newly started thinker's forum many spiritual aspirants have been regularly and religiously meeting every Saturday from 6 p.m. to 7 p.m. to discuss and exchange one another's spiritual thoughts. The reading and discussing help a lot in throwing light on certain unknown, unexplored ideas of Sri Gurudev.

Reading as our second nature

What Francis Bacon has said in one of his essays, 'Reading maketh a full man, conference maketh a ready man, writing maketh an exact man,' holds good at all times. Truly, man should cultivate the habit of reading. Unfortunately today maybe, because of the curriculum and examination systems in schools, colleges and other centers of higher professional

education or due to stressful working conditions absorbing and draining away all the time and energy, people always are heard saying they don't have time to read. But this is not at all true; for where there is a will, there IS a way. In one of the previous editorials we have seen how time can be managed for everything. Only we don't have mind to do so. Do we ever say, 'I don't have time for my daily chores, don't have time for breakfast, lunch or dinner?'

Above all, do we ever say 'I've no time to sleep?' All these activities are carried out without fail, like involuntary actions of our body. So we can as well train and program our mind to devote one or half an hour everyday for reading. This is *sine qua non* for our mental, intellectual and spiritual growth. Needless to say, reading good books widens our horizons, transforms our negative thoughts into positive ones. In this context Anton Chekov's short story *The Bet* is worth reading. The author here graphically describes how certain banker enters into a bet with a young lawyer and the latter agrees to stay in voluntary confinement for fifteen years to win the bet of two million pounds. Since he was allowed to read as many books as he wished the books were supplied. He reads several thousand books, masters many languages, and studies many subjects including the Holy Bible. The author depicts the transformation that books bring in him so much so that he even renounces the two millions. The story is worth reading -wish you will surely read this story on Google or Yahoo website.

Therefore we must read good, inspiring, motivational, philosophical and spiritual books. In fact we must make it a practice to read all those books which help our mental growth in a positive way.

How to make time to read?

Making time available to read is a very simple easy-to-adopt technique provided we have mental preparedness. Always carry a book wherever you go. We must have a book while waiting for a bus/train/plane/interview/meetings etc. Carry a book at your workplace; it will act as a short break

from work. Keep good books at your bed side. Never forget to pack up some good reading material while going on long tours, pleasure trips. By following this even if you read minimum of five pages a day, it will make 35 pages a week and 140 pages a month. Thus over a period of a year you will be reading at least 3-4 books thereby you add the treasures of the world to our intellect so why not try ?

Advantages?

They are innumerable and indescribable. First and foremost you will have many friends in your reading of epics, novels, plays etc. The ideal characters therein will have their impact upon you. You will start visualizing yourselves in their roles. Secondly, you'll have no quarrels, no enemies, no hostility, no ill feeling. Books will be your silent yet eloquent companions. They will goad you to perceive, probe and ponder. They will refresh, enthuse and purify your minds. Buying books or visiting libraries is not at all a vice. Money spent on books is never a waste. Suppose you buy a book worth Rs. 500 and then give it to your four friends to read, it means you spent only 100 rupees, while its value is exponentially increased. Can we ever say this of any other item? Thus over a period of time good books become your bosom friends, your second nature.

So why delay ? Get ready to have a happy time reading this issue!



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



THE EXPERIENTIAL PATH TO GOD

IN GABRIEL MARCEL

- Thomas John
Mangattuthazhe

The task should not be to prove the existence of God but to discover God through the discovery of the self and of others.

Gabriel Marcel, philosopher, dramatist and critic of the 20th century France, is regarded as one of the earliest existentialists (though he prefers to be called neo-Socratic); his philosophical ideas were communicated through drama, journal entries, essays, lectures and books. His method was unique bearing resemblance to existentialism and phenomenology broadly construed; the formative experience for his philosophical reflections were the experience of human misery during a period ravaged by war, technological mentality, and the devaluation of individual; his thought was a reaction to the abstract philosophies that were far removed from the realities of daily experiences. Especially, the shaking experience of World War I, during which he was an official of the Red Cross concerned with locating missing soldiers, brought home to him the failure of abstract philosophy to cope with the tragic character of human existence. Later, his conversion to Catholicism in 1929 intensified the conviction that the philosopher must take into consideration the logic interior to faith and hope. Many of the themes which later became central to existentialism were initially introduced by him into French. However, Marcel, unlike the other existentialist contemporaries, includes within his ontology the assurance of

fulfilment which is part of faith's apprehension of God as Absolute Presence.

Existentialism, with its emphasis on the concrete individual and his unique features like freedom, consciousness and personality, is generally considered incompatible with theism. The better-known representatives of the movement like Jean Paul Sartre deny the existence of an omniscient and omnipotent God on the ground that it is incompatible with human freedom, which according to him is absolute. However, Gabriel Marcel makes use of the same existential themes in his road to theism, inviting the title 'theistic existentialist'.¹ It was no abstract consideration that finally led him to investigate the idea of being, but the tragic situation of the 'broken world' following the First World War in which the 'ontological weight of human experience was' missing. Under the impact of this

situation he comes to the profound conviction that neither personal reflection nor human community can be sustained unless man is understood to be creature and image of God and develops an ontology suggesting concrete approaches to that mystery of being that is the source of human dignity. His procedure is to focus on the reflection upon especially significant and revelatory human experiences and attempt by descriptive analysis to disclose what is present in their deepest dimensions. The present article deals with a brief analysis of Marcel's disgust for the abstract and reason based traditional arguments and the experience based existential proofs proposed by him.

Marcel is not impressed with traditional attempts to demonstrate rationally the reality of God. Proof and verifiability refer to validity and hence to the objective relation of subject to what is other than subject.² Implicit in the proofs

are a picture of man as an impartial spectator or reality and a picture of God as a transcendent and infinite object. The terms 'proof', 'demonstration', 'validity', 'universally acceptable result' etc. are features of problematic thought more properly applied to the procedures of science and mathematics. In fact, he speaks of God as "the absolute unverifiable"³. The mysteries of the deepest personal concern like the question of God, Being etc., are not to be approached with such a problem solving mentality. In the mysteries like God, according to Marcel, the subject-object distinction vanishes. "To attempt to prove God is to reduce the mystery of God and of man's relationship to Him to the level of problematic thought."⁴

The result of such rational demonstrations is only the conclusion of a syllogism, the judgement "God is", and not an experiential encounter with this God. All arguments for the

existence of God must, far from being mere logical exercise, involve the question of the relation of God of the particular subject posing the question and lead to the path of moral and religious conversion. These proofs seem to subsume God within a network of concepts and judgements, and fail to recognise that man's primary relationship to Him is one of acknowledgement of total dependence on Him who transcends all our concepts. The proofs are not universal as they had been refuted by many. The proof of God will not be always equally efficacious as man is not natural or trans-historical. Proofs originally emerged from a spiritual tradition where none doubted the existence of God. The same proofs with its strict logical coherence must appear unconvincing to a person who suppresses the most basic questions and remains closed to all religious experience.

Marcel rejects the traditional proofs of God especially their Thomistic formulation.⁵ He specifically denies the viability of the arguments for God's existence from causality. According to him, God is our creator⁶, through His freely willing us and things.⁷ Yet creation is not an instance of efficient causality, God is not a cause.⁸ Ascribing all causality to God deprives man of his own creative causality. If God is both efficient and final cause of man, then man is determined to follow a pre-determined orbit from Alpha to Omega, in which he has no freedom. He finds himself, as far as the divine causality is concerned, in line with his atheistic counterparts like Nietzsche and Sartre.⁹

In this situation, Marcel proposes that genuine approach to God should begin by evoking an awareness of the ultimate issues of life. Reflection of the mystery of personal existence and more especially on deeper human

experiences of communion, which testify to God's presence, will have greater apologetic value than the proofs of God's existence. The task, according to him, should not be to prove the existence of God, but to discover God through the discovery of self and of others, and it is possible by reflection on the revelatory human experiences. The existential proofs constitute, therefore, nothing but an experiential path to God as they are formulated from the basic human experience of need for being (which he calls 'ontological exigency'), the central 'human' experiences of faith, hope, love and promise, and from the inter-subjective experiences of communion.

Marcel analyses the fundamental impetus within man because of which he cannot be satisfied with the transitory things of this world and which provoke him to seek God. He calls this as man's *ontological exigency* or need. This impetus is manifested by

the feelings of uneasiness, emptiness and disgust caused by the general depersonalization¹⁰ of the human being in our society. The ontological need can be satisfied only by that which transcends the perishable realm.¹¹ The eternal fullness of value, the being which is the realm of perfect inter-subjectivity, is, in the believer's language, God.

Another existential proof is an appeal to the 'Absolute Thou' evident in our experiences. Arguing from his notion of inter-subjectivity, it is the other who makes me real and I who make the other real. This results in an impasse: you give being to me and I give being to you. But how can you make me real who makes you real? Or how can I make you real who make me real? There is a need for someone who transcends both you and me to make us real by loving us. In other words, there has to be an 'Absolute Thou'. And this someone - the absolute thou -

who transcends you and me is God. He would, therefore, suggest that solely God could account for my reality and for yours.

The next argument is from *human nature and his institutions as pointing to divine perfection*. If we enquire about the magic of human nature, we are bound to reach the peak of Marcel's philosophy of religion. Human nature manifests itself as leading to God in so far as it is the image of His Being and of His consistency and plenitude. Our human nature is a powerful reflection of the divine perfections, which help our will to the divine imitation thereby inciting it to transcend itself. It is impossible to think of both the person and personal order without at the same time thinking what lies beyond them, that is, their origin and their end.¹² The natural relations like marriage, family, paternity etc. symbolize some transcendent relations towards which they steer our fervor. Without such

transcendental relations or family would slowly dissolve and destroy.¹³

The most powerful argument he puts forward is from the realities of faith, fidelity, hope and love, which according to him are the intimate human experiences that bear witness to the presence of the divine.¹⁴ In them man actually encounters, albeit obscurely, the presence of the Divine Being. They contain the promise of the ultimate fulfillment of the ontological need. Human experience is the 'privileged ground of the sacred.'¹⁵ It is by reaching out to the 'human thou' that one clears the way to embrace the 'Absolute Thou'¹⁶.

Despite the possibilities of being misused and cheated, people make unconditional vows and commitments, even to the point of sacrificing one's life. The only way to explain such actions is that one feels assured that the other person, with whom one is intimately

united, participates in a reality which contains such fullness of value that it demands his total commitment. Such value would have to be imperishable, eternal, and not created by an arbitrary human fiat. In short, fidelity is possible only because a creature in some way encounters the fullness of value, that is, God. Only the presence of a Being who is supremely personal or supra personal, and who will always be lovingly united with me, can assure me that my pledge to another is not foolish.

We see that people are able to hope even against the most adverse circumstances. The one who hopes has confidence and feels assured not because of one's own power. If the persons in darkness and trial unconditionally affirm that salvation will ultimately be found, and that the death of oneself or of the beloved is not the final word, then such persons must experience at the heart of reality something which grounds their

confidence, that is, the presence of the supreme being.¹⁷

Faith and love too are similar experiences which point to one's encounter with the absolute thou - a supra person - who will never withdraw from a loving union with man. He is the guarantee of our hopes and the foundation of the love and fidelity experienced in the relation between 'human thous'. The elements of constancy and unconditionality involved in these human acts make them acts of absolute commitment. Being absolute commitments they demand that the subject be committed to an Absolute Thou. "Unconditionality is the true sign of God's Presence."¹⁸ Therefore, the person who makes an absolute commitment to another through fidelity, hope and love gives witness to the Absolute Thou even without articulating this witness.

To conclude, Marcel does not advocate rejection of the world, of the human body or of man's natural powers and inclinations. While they do not possess in themselves the fullness of being or value, creatures do participate in such fulness and they can furnish the means for an encounter with the 'Absolute Thou'. There is continuity between human realm and the Divine. The presence of God in human experiences is a divine gift, man can become aware of it himself through his own powers of reflection. His approach to God is positive as he identifies the inter-subjective experiences such as fidelity, hope, and love to be the proper routes to God, unlike those whose theology is centered on the themes of despair, powerlessness, sinfulness and guilt in human life. Hans A. Fischer-Barnicol rightly points out that this aspect of his thought - the significance given to the world, body and human powers - is a break through in the history of

Western thought and makes him more acceptable to the easterners.¹⁹

The meaning of God in human experience is not limited to the question of the existence of God or of man's certainty regarding God's existence. Of much more central concern is the question of man's drawing near to God by actually structuring his life and his social institutions in such a way that the presence of the Divine can ennoble human life and human associations.

NOTES & REFERENCES :

1. Marcal refuses this title and prefers to be called neo-Socratic.
2. C. Pax, *An Existential Approach to God: A Study of Gabriel Marcel*, p. 15.
3. G. Marcel, *Metaphysical Journal*, P.29. The first part of the work revolves around the central affirmation that God is the absolute unverifiable.
4. G. Hanratty, "The Religious Philosophy of Gabriel Marcel", P. 401.
5. "The arguments presuppose that we have already grounded ourselves on God, and what they are doing is to bring to the level of discursive thought an act of a

wholly different kind. These, I believe, are not ways, but blind ways, as one can have blind windows". G. Marcel, *Being and Having*, p. 98.

6. G. Marcel, *Metaphysical Journal*, Pp. 4-5, 35.
7. *Ibid*, Pp. 158,264.
8. "We should have done with the idea of a God as Cause, of a god concentrating himself all causality, or even, in more rigorous terms, with all theological usage of the notion of causality. It is precisely here that Kant has shown us the way, perhaps without himself proceeding to the final consequence of his discovery." G. Marcel, *Philosophical Fragments*, P. 54.
9. "Nietzsche and Sartre reject God because ddivine causality seems to deny the subjective freedom which they locate in man. The God whose death Nietzsche truthfully announced was the God of the Aristotelian - Thomistic tradition, God the prime mover. According to him, if we claim to make the idea of cause, a transcendent use, we arrive at a dead end, or which amounts to the same thing, we get lost in a labyrinth." G. Marcel, *Problematic Man*, P.54-55.
10. The theme of depersonalization is discussed in detail in '*Man against Mass Society*', trans. G. S. Fraser, (Chicago : Henry Regenery Company, 1962). Depersonalization is the devaluation of the individual by identifying one with one's

- function or the role in the technocratic world. Such reductionist picture of man overlooks his spiritual, mysterious and individuating elements as a unique human person.
11. G. Marcel, *Mystery of Being*, Vol II, Pp. 41 ff; See also *Man against Mass Society*, Pp. 22-25; *Philosophy of existentialism*, P. 15; *Homo Viator*, trans. E. Crauford (New York; Harper and Row, 1962), Pp. 153-154.
 12. Cf. G. Marcel, *Man against Mass Society*, P.23
 13. G. Marcel, *Homo Viator*, P. 131.
 14. "...the concrete approaches to the ontological mystery should not be sought in the scale of logical thought, the objective reference of which gives rise to a prior question. They should rather be sought in the elucidation of certain data which are spiritual in their own right, such as fidelity, hope and love..." G. Marcel, *Being and Having*, P. 119.
 15. G. Marcel, "The Sacred in the Technological Age", *Theology Today*, Vol. XIX, No. 1, 1962, P.37.
 16. "A descent into intersubjectivity is simultaneously an ascent into transcendence." K. T. Gallagher, *The Philosophy of Gabriel Marcel*, P. 68.
 17. "Hope consists in assuring that there is at the heart of being, beyond all data, beyond all inventories and all calculations, a mysterious principle which is in connivance with me, which cannot but will what I will, if what I will deserves to be willed and is, in fact willed by the whole of my being." G. Marcel, *Philosophy of Existentialism*, P.28.
 18. G. Marcel, "Theism and Personal Relationship", p. 40.
 19. "Non-western thought blames our philosophies and sciences for their neglect of the body and hence criticises us for thinking almost without relation to the world. West are said to think in abstract fragmentations of reality that are, although immensely productive in terms of technology, in the final analysis illusionary and inhuman. Precisely because eastern thought has withdrawn confidence from these abstractions and fragmentations, Marcel today is respected and honoured by Chinese, Japanese and Indian Thinkers." H. A. Fischer-Barnicol, "Systematic motifs in the thought of Gabriel Marcel: Toward Philosophical Theory of Composition", in P.A. Schilpp and L.E. Hahn (ed.), *The Philosophy of Gabriel Marcel*, The Library of Living Philosophers, Vol. XVII (Illions:La Salle, 1984), P.434.

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Professor R. D. RANADE's

MYSTICAL EXPOSITION

of some Dohas of Hindi Saints

Prof. Dr. M. L. Sharma

... it is the quality of one's heart rather than the mechanical uttering of the name of God by tongue that will lead one to illumination.

Dr. R. D. Ranade now takes up a group of Dohas authored by the Hindi saints who discuss the function and power of the Name. Tulsidas tells us that the Name of God is like a lamp placed on the threshold of the tongue, so that it might illuminate both the inside and outside of man. The tongue, he says, is the "देहरी". If you place the lamp on the 'देहरी' or the threshold, it will spread light both internally and externally. Dr. Ranade tells us that this advice is of a piece with the teachings of other saints of India who have insisted that the Name be uttered by the tongue "वैखरी".

However, Shri Ranade tells us that the real insistence should be on the utterance by breath - whether by 'परा', 'पश्यन्ती' or 'मध्यमा'.

In this context Shri Ranade insists that it is the quality of one's heart rather than the mechanical uttering of the name of God by tongue that will lead one to illumination. There must be 'भाव' accompanying the utterance of the name. In another Doha, Tulsidas speaks of the Name as a 'मणि', and ज्ञान as a दीप

"राम नाम मणि दीप धरू,
जीह देहरी द्वार ।
तुलसी भीतर बाहिर हूँ,
जो त्राहसि उजियार ॥"

Shri Ranade here recalls that the Saint of Nimbargi has composed a very fine poem in Kannada in which he speaks of 'कल्लु कल्पवृक्ष काणणा' and describes the functions of the Kalpataru. Kabir's insistence on the power of the Name is not less strong than that of Tulsidas. Shri Ranade tells us that Kabir's conception of Rama might differ somewhat from that of Tulsidas because Kabir brings Yogic and occult terminology to illustrate his meaning. The name of Rama is superior to the 'अनुभव' of 'शून्य', to 'जप' by 'अजपा', and even to the experience of Anahat sound. These may have an end but Kabir has not, because he is ceaselessly uttering the name of God. The uttering of the name of God has become almost a reflex action with him, says Kabir: "राम नाम रट लाय".

Similarly, a great Kannada saint Shishunaladhisha has spoken about an aspirant's calling on the name of God almost reflexly. Tukarama has

called himself the dog of God : "गुर गुर करि वेडे । पहा तुका भुंकविले ।" (*Pathway to God in Hindi Literature*, p. 387-88). Shri Ranade has thus elucidated the central role of the Name of God in aspirant's journey towards the goal of God-realisation according to Hindi saints. He now comes to various requisites for perfection in the meditational process as suggested by them. These requisites have been analysed by Shri Ranade successively in four parts, namely physical, mental, moral and mystical.

As regards physical requisites, first, the aspirant must recognise the extreme value of the present moment. What you intend to do tomorrow do today, says the Doha: 'काल करे सो आज कर । आज करे सो अब्ब ॥' and what you want to do today, do it just now. You must not lose a single moment of your life in the pursuit of vanities. Death is ever ready to pounce upon you, and does not care whether you have finished your

work or not. Shri Ranade points out that this Doha is an excellent replica of the famous verse in the *Mahabharata* which says:

“सर्व कार्यमद्य कुर्वीत

पूर्वाहणे चापराहकाणिकम् ॥
नहि प्रतीक्षते मृत्युः कृतमस्ये
न वा कृतम् ॥”

Secondly, an aspirant must be careful not to lose a single breath; for he does not know whether the next breath will come. Shri Ranade here recalls the warning given by Ramadas not to lose time even for the purpose of sneezing, yawning, coughing or belching. Even the time required for the meeting of the eye-lashes is time lost in vain. Jagannathdas, the great philosophic and devotional poet of Karnataka, has said: the only way to escape from the clutches of death is to meditate on the name of ‘देवक्रितनय’ while you are yawning, or belching or playing with children. Kabir tells us that we must weave a rosary of breaths, instead of beads

which are no beads, says Kabir. Meditate intently on the Paramatattva, the highest Reality, and you will soon see that Reality itself.

Lastly, the aspirant should meditate in silence. There is no use in calling upon the name of God aloud. The Mulla who gives the ‘अजान’ vainly fancies that God is deaf, unmindful of the fact that he is making himself deaf by shutting his ears with his fingers. Shri Ranade here recalls a couplet written by the poet Akbar Allahabadi in which he made fun of such a Mulla :

“अजान से बेडर कुल

एंजिन की सीटी है ।

जिसको सुनकर शेख ने

छाती अपनी पीटी है ॥”

Maybe the Mulla imagined that calling upon God loudly is indispensable for rousing people from their dogmatic slumber. Does not the steam-engine, he asks, whistle regularly at the appointed hour, so that people who want to get up for meditation might do so

by hearing the whistle? The sheikh, says the poet, beats his breast because his vocation is gone. (Ibid., pp. 390-91).

Shri Ranade proceeds to discuss the mental requisites for a successful spiritual meditation. The aspirant should exercise effective control over his mind. If the mind moves in all the ten directions while the aspirant sits for meditation, nothing will be gained spiritually. *The Bhagavad Gita* has told us that one might control one's motor organs and yet think of objects of desire, then one would be liable to be called a man of false character. However, Kabirdas has excused the motions of the mind, but has principally focused his attention on the motor organs : "मन गया तो जाने दो, मत जाने दो शरीर" We are further told that an aspirant must have his mind fully concentrated upon the object of his meditation. The poet Rahim advises the aspirant ever to look at God

intently, as a Chakor (a kind of bird, Greek partridge) looks at the moon. Shri Ranade draws our attention to the fact that Rahim is here speaking about Krishna-Chandra. Rahim also speaks of the Chakor looking at the moon day and night. This is possible only if Krishna-Chandra is the object of attention, because looking at the moon by day must be a case of mere mental imagery. Shri Ranade recalls a similar utterance of Basaveshwar, the founder saint of Lingayatism, who said, "Just as one object of anxiety of the Chakor is the light of the moon; just as the one object of the anxiety of the lotus is the rise of the sun; just as the one object of the anxiety of a bee is the juice in a fragrant flower; similarly my one object of anxiety is the remembrance of my God, "कूडलसंगमदेव".

A third mental requirement for fruitful meditation is the occupation of the mind by only one idea and no other. When the eye is full of the vision of

the only one object of our love, says Rahim, no other vision is possible. Just as a 'caravensarai' which is full of pil-grims does not allow any other pilgrims to enter, the aspirant, must refuse to admit within his mind any idea except that of God. Shri Ranade suggests that a psychological help that may be offered in this connection is to draw the mind continually from the periphery towards the centre, until it becomes firmly established in the focus of consciousness.

Coming to the Moral requisites necessary for a successful meditation, Shri Ranade says, "An aspirant must make an active search for the Object of his realisation" as is emphasized in the Doha "जिन खोजा तिन पाईयो", which tells us that it is only those who seek, to them comes the reward. The door shall not open unless you knock it. 'नायमात्मा बलहीतेन लभ्य', says the Upanishad. Those who want to take out pearls from the bottom of the sea, must make a desperate

dive down the waters of the sea.

The spiritual seeker must possess another virtue of being unmindful of the derision of the world. The poet Akbar Allahabadi tells us in his Doha, 'रकीयो ने लिखाई है रपटे जागा के थाने में, कि अकबर नाम लेता है खुदा का इस जमाने में'. He tells us, the C.I.D. reporters used to frequent the 'Thana' and report the names of God-meditators. In this age of civilization and culture, what place is there, he asks ironically, for those who meditate on God? This is indeed, he says, atheistic government, with a vengeance. Shri Ranade here recalls that British Prime Minister Cromwell in his days decried George Fox, the founder of the Society of Quakers, for having seen the Inner Light.

The next virtue which the seeker must possess is meditation on the Name of God in all mental conditions. Tulsidas tells us that we should utter the Name of God under

all circumstances. The seed takes root whether it faces upwards or downwards. We must not mind whether we utter the Name of God with pleasure or displeasure, 'रीझि भजो या रवी जि', in happiness or in grief. Again Tulsidas says in a very famous passage 'भाव कुभाव अनख आलस हूँ' that belief, unbelief, sloth or even malignity do not matter. Shankar uttered the name of God with full faith; Valmiki, when he began his spiritual career, uttered the name with irradiated faith. "The utterance of the name of God was to him a sort of an incomprehensible reflex action tantamount to disbelief. Kumbhakarna uttered the name of God in sloth and Ravana with malignity and yet in all these cases, says Tulsidas, there was an upshot of auspiciousness. Shri Ranade comments that good actions are recorded in the brain, if not in a heavenly register, and in due time they get full value for their dessert. Students of Indian Rhetoric will see in this Doha

an excellent illustration of the combination of यथासंख्य and अयान्तरन्यास

Lastly, the seeker must shun all sense of ego. As poet Rahim tells us, the way of egoism is not the way of God. Shri Ranade puts the point in James's manner of expression, Egoism or God, Choose. "It would be easier for a camel to enter the hole of a needle than for the tall-talker to enter the Kingdom of God. (Ibid., pp. 395-6).

Summarising the discussion of the moral virtues essential for spiritual realisation Shri Ranade tells us that the spiritual seeker must make an active effort for the achievement of his ideal; he must not care for the derision of effort for the achievement of his ideal; he must not care for the derision of the world; he should utter the name of God with pleasure or displeasure, faith or want of faith, sloth or even malignity. Finally, he must abandon to all sense of self-

importance which is often too subtle even for those who are given to heart-searching.

Elucidating the Mystical Requisites for the process of full self-realisation, Shri Ranade refers to two Dohas of Kabir. Kabir tells us that his process of contemplation was concerned not so much with Bhakti or Jnana, but with Dhyana Bhakti may enable one to attain to the 'सगुण' and jnana to 'निर्गुण' but it is Dhyana alone which may enable one to attain to the Reality, which is beyond both Saguna and Nirguna. Continuing the same idea, Kabir tells us in another Doha 'कबिरा धारा अगम की' that real meditation is meditation in the your Mantra in and out in the presence of the Lord.

Another way of contemplation on the ultimate Reality is supplied by the presence of the Anahat instead of the form of God. Your spiritual teacher might be staying millions of miles away, says Kabir, and yet you can send your Self as a

messenger on the 'तुरंगम' of Shabda as experienced in the 'तुरीय' state and as the speed of the Anahat Shabda or spirit would far exceed that of any entity known to science such as light or electricity, contact would be established between your self and the Guru and for the matter of that, between yourself and God within the twinkling of an eye.

Shri Ranade tells us that a devotee's passionate longing for God is the 'crowning piece of performance' for the realisation of God. It is this inner urge, this one-pointed and passionate search, this life of consecration to the ideal, which crowns the efforts of man for the attainment of God. (Ibid., p.400).

Rahim tells us that the devotee must pant for God like a fish out of waters. 'When thou art dried up, Oh Lake' says the fish, 'the birds and swans can take resort elsewhere; but pinionless that I am, where shall I, whose life is entwined

with yous, go to seek resort? In the process of my search' would lay the termination of my endeavour. If that contingency happens, my only fate will be to be dried up along with thee, Oh my habitat'.

In another Doha, we have the heartfelt prayer of a sinking pilgrim in a boat, to the all-powerful God : "My boat is filled to the brim by flood-water. In addition, a fierce gale is blowing past. Cast thy gracious glance on me, O Raghuvir, and take me to the other shore of existence'." It is only in such a helpless state of existence that the passionate appeal of the devotee is likely to be heard by God.

Tulsidas regards himself as a Chataka par excellence. Chataka is a typical embodiment of 'अनन्यभक्ती', the one-pointed devotion of the aspirant for the attainment of God. Shri Ranade points out that Chataka's one aim is to turn its eyes longingly towards the cloud, but the cloud may

easily be accompanied by such destructive phenomena, as lightening, thunder, hailstorm and even a thunder-bolt. "Even if the wings of the Chataka be reduced to bits by the falling hail, it will continue to look lovingly at the cloud of mercy..... Even if the Chataka were to fall in the holy waters of the Ganges, being shot by a huntsman, it will not allow its beak to be contaminated by the holy waters, but will turn it toward the Cloud of Mercy and give up the ghost. It will never allow its garment of devotion to be even slightly scatched." Shri Ranade puts the matter by concluding that it would be impossible to add a hue to the rainbow. (Ibid., p.403).

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*If a man will begin with certainties,
he shall end in doubt; but if he will
be content to begin with doubts
he shall end in certainties*

-Francis Bacon.

THE REALM OF SAINTS

**Prof. Dr. Madhumati
M. Kulkarni**

A cowherd of yesteryears became a young yogi by the grace of the Swamiji.

-3-

Shree Shreepadaraya- Part-I

Shree Shreepadraya was Lord incarnate indeed. Even till this day the devotees believe that whoever remembers him while waking up will get feast on that day. In the hierarchy of the Dasa tradition Shree Shreepadaraya stands on the top. Even after four centuries the devotees worship him for his unique wisdom and works. *Vakvajra* (a diamond in speech is evidence of this).

His parents, Sheshagiri Acharya and Giryama dwelt near Abbur, in Channapattanam Taluka, Mysore. They made their living by farming and looking after

cows. Living a poor humble life, without aspiring for anything more they were quite contented. Sheshagiriacharya had not studied *Shastras*. But the family was revered because of Lakshmi Narayana who later was to become Shreepadaraja.

As a child, Lakshmi Narayana got elementary education from his father and helped him in his daily chores. He used to take his herd of cows on the hill top for grazing at dawn and return to the farm by evening. The neighbouring rustic children were his sole companions. These children would assemble and enact the roles of Dashavatara. Lakshmi Narayana, being the wisest was their accepted leader.

One evening, Swami Swarnavarnateerth happened to pass by that spot in his palanquin on his return from Shreerangapattanam. Since the palanquin moved fast the servants of the Math could not keep pace with it. The Swamiji had his idols and plateful of holy rice beside him. It was getting dark, he could not locate Abbur and started looking on either side. He beckoned to these children on cow-grazing errand. The children started running helter-skelter in fear. Only Lakshminarayana approached the palanquin dauntlessly. On seeing the Swamiji he bowed down in reverence as per the custom and asked him the reason for calling him. The Swamiji asked his name. The boy answered. The Swamiji then enquired how far Abbur was from there. The boy, Lakshminarayana retorted, 'Look here, look at me, at these cows and at the sun, you'll yourself know how far Abbur is.' The Swamiji was wonder-struck at these words. He called the boy and asked where his house was. Lakshminarayana told that the farm itself was his house. The Swamiji then asked about the mound that he saw nearby. The boy replied that it was the mound where Swamy Purushottama stayed. The former asked him whether he would accompany him. The boy asked innocently why he should go to that mound where there were tigers. The Swamiji asked him how Purushottama Swamy stayed over there where tigers lived. Lakshminarayana said that he could stay as he was a Swamy. The Swamiji went on asking how even a Swamy could stay on that mound abounding in tigers. The boy then said that it was possible for him as God appears before Purushottama Swamiji. To his another question, whether he had seen that Swamiji the boy replied that he had seen him visiting Abbur, offering holy water. He also mentioned how he was

once severely ill and the Swamiji cured him with the holy water. The Swamiji was very much amused by the innocent yet wise replies of the little boy. Somehow he wished to prolong his conversation with him. He asked the boy to get into his palanquin upon which the boy retorted that he was not a swamiji to sit in the palanquin and hastened lest his father should scold him. The Swamiji again pressed him to get into the palanquin but the boy flatly denied to do so fearing he would be made a Swamy like his cousin. He then told how his cousin became a Swamy and that he was learning under Purushottama Swamiji. He did not want to be one as he was poor and he had to look after his cattle.

Then the Swamiji blessed the boy and sent him home. Swarnavarna Swamiji stayed with Purushottama Swamiji. It was like a union of two holy rivers, like Shree Vyasa and

Parashurama. The former asked him about a disciple. Upon which the latter remarked that he might get one at the same place.

Meanwhile on returning home Lakshminarayana narrated to his mother all the details of his meeting with the Swamiji, the questions asked by him, the way he retorted etc. The mother burst into tears at the wisdom and boldness of her son who deserved to be born of rich parents. Just then Sheshagiri, the father of Lakshminarayana arrived. From the sacred rice on his son's head it at once flashed upon him that the Swamiji must be no other than Shree Swarnavarna Teertha. He then heard every detail of the day's incident. Next day morning the Swamiji sent a messenger to Sheshagiri's house to fetch them all to the Math. The mother got frightened. However they couldn't disobey their Master's word. The father came to see the Swamiji with his wife and son. The Swamiji

asked him, 'Do you want your son to be a cowherd? Have you ever thought of education for your son?' Sheshagiri humbly replied about his helplessness in this regard. He also said that he wished to perform his son's thread ceremony. The Swamiji said that he need not worry about his son. His thread ceremony as well as his education would be taken care of by him. The Swamiji then suggested that his son should grow under him and that if they couldn't endure the separation they could as well stay in the Math. Then they would no longer be poor. Shshagiri, bowing down to the Swamiji said that he dared not go against his Master's words.

Thus Lakshminarayana's thread ceremony was performed in the 'Purushottama cave'. Lakshmi-narayana's parents came to stay in the Math. In due course the boy became a Pundit. During his old age Swarnavarna Teerth lived in

Shreerang Lakshminarayana was initiated into sainthood. His father did not raise any objection as he wished his son to bring name for himself and his family.

The cowherd of yesteryears became a young yogi by the grace of the Swamiji.

A slight deviation for the sake of clarification about Vibhudendra is needed here. All Madhwas enlist their ancestry with Hamsanamaka Paramatma followed by Achyutpreksha's disciple Madhwa who became a renowned commentator. After him to ascend the *peetha*-throne- were Padmanabha Teertha, Narahari Teertha, Madhwa Teertha and Akshobhya Teertha respectively. Jayateertha became Akshobhya Teertha's disciple known later as Teekacharya. Teekacharya had Vidyadhiraja as a disciple. Until then the Math was undevided. During Vidyadhiraja's time it was

bifurcated. Rajendra was the first to ascend the Madhwa Peetha. When Vidyadhiraj's end neared, Kaveendra was initiated for the Peetha in Rajendra's absence. Now Rajendra and Kaveendra could not stay together. Rajendra formed another Math which came to be known as Vyasa Math while that of Kaveendra became Uttaradimath. Two generations later the Math got further divided as Vibhudendra and Vidyadhi Maths. The former, in passage of time, came to be known as Raghvendra Math. Vibhudendra and Shreepadraja during the course of their pilgrimage came to Kopra for Chaturmasa at Shree Nrusimha shrine on the bank of river Krishna. Kopra is a village in Devgiri taluka of Raichur district. Just about the same time Raghunath Swamiji of Uttaradimath happened to visit the place. Raghunath Teertha, in order to test the wisdom of Lakshminarayana put forth a

difficult line for analysis from Nyāyasudha, a work by Shree Madhwacharya. That was an opportune time for the latter and he presented the translation of the entire work with astounding ability. Raghunath Teertha wondered at his tremendous wisdom. He extolled him heartily. Laksh-minarayana said humbly that greater than his wisdom was the fact that Raghunath Teerth as Pontiff while he himself was just a child sanyasin. He then politely asked the Swamiji not to praise him thus. Raghunath Teertha was wise enough to get the implication and added, 'I am just a swamiji while you are Shreepadraja. You would be as famous as Shree Madhwa, Teekacharya. You'll be worshipped by emperors. Vibhudendra Swamiji nodded adding 'it would be so.' Then on Lakshminarayana came to be known as Shreepadraja.

After his pilgrimage, Shreepadraja came to Shreeraga. Meanwhile

Swarnavamateertha laid down his mortal frame. Now, all the responsibilities of the Math fell on Shreepadraja. Out of four disciples of Shree Madhwa all except Shree Narahari established their own maths. Mulubagilu Math has the disciples of Padmanabha Teertha. His successors helped to produce several scholars and disciples. They earned lands during the reign of Vijay nagar and Chandragiri rulers. These lands, provinces worth several lakhs could not be retained on account of partition in the maths.

Reforms brought about by Shreepadraja -

Shreepadraja had long realized that the only answer to spread Bhagvat faith was through religious discourses filled with songs and emotions and not with Vedantic exercises. Those were the days when people looked down upon any other language than Sanskrit. Only a few used to speak Prakrut. Prakrut would have been a forgotten

tongue had it not been used by women and children. To understand the essence of our holy books people had to knock at the doors of the so-called learned people. The scholars were addicted to only debates having little pity for the simple lot. These common people had to go as per the traditions of the scholars. They dared not question the conduct or integrity of these scholars. All these led to superstition among laymen.

Comparatively, the plight of people of Tamil Nadu - now Chennai- was not so bad

Subtle Purity

1. Purifying our minds is very important.
2. Before going to bed ask yourself, 'Did I hurt or insult anyone either through my thoughts, deeds or words?'
3. 'What's the good act I performed today?'
4. Offer mentally all your rewards, works of praise, felicitations at the feet of God.

as that. The religious preachers over there used to value Tamil language on par with Sanskrit. As such, Shreevaishnava treatise came to be honoured as *Dravid Veda*. Even Shaivas of Tamil Nadu gave respect to the regional language. Due to the encouragement the Tamil language received from the scholars it flourished. In fact the religious literature of Tamil is the richest in India. Having observed this scenario Shreepadraja desired to nurture and nourish Kannada culture. He formed a group of Bhagavatas who used to sing the glory of the Divine while the pundits narrated the *Vedas* or chanted Vedic mantras during the hour of worship. In those days of contempt for any language other than Sanskrit this was the boldest step taken up by Shreepadraja. His own compositions - *Bhramarageeta*, *Venugeeta* and *Gopigeeta* were sung at that time. A melodious flow of spiritual feelings flowed

through these works. Those were the divine songs suffused with the literary values, sweet tunes and exquisite style and diction. Occasionally

Shreepadraja himself would sing newer songs. While others would dance in spiritual ecstacy. People in thousands would throng to view this divine scene.

Thus remarkable reformations took place during Shreepadraja's time. Kannada literature came to be reputed. Women and children learnt the devotional songs. Even to this day orthodox families follow the tradition of singing morning melodies.

...to be concluded in the next issue.
Based on *Karnataka Bhakta Vijay* by Belun Keshavadas.



DECODING THE VEDA

I. The Mystic Aspect of the Suktas

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Theme : Vedic Hinduism in Retrospect and Prospect

Mantra is a group of words so arranged that it is a set of vibrations which move from the chanter and affects the target. Here the target is the chanter of the mantra himself. The rebounding object is the deity on which the mantra is chanted.

ABSTRACT

The Veda has always been enigmatic to us due to its symbolism and ritualistic approach. The Vedic religion is the true religion of mankind also called as '*sanatana dharma*' which has been generally neglected by the Hindus today. The ritualistic approach of Yajur Veda can be understood, but not the mystic aspect or the Mantra aspect of the Rk Veda. The Rks (Richa or the Mantras) are extremely difficult to understand; in fact, these are not for our intellectual exercise. Probably the ancient

Rishis of the first Yuga, the *Satya Yuga* of the *Vaivasvata Manvantara* were living 4.3 million years ago as the first born of the penance (*Tapas*) of Brahma and the thought-force in the Sattva mode. They were living with the gods and goddesses in and around the Kashmir Lake and the lands that extended from Turkey and the Caspian Sea in the West to China and Indonesia in the Far-east and South-east. A Map dated back to 500,000 years is also given here showing the details of the ancient history and geography.

In this Paper, the Mystic aspect of the Mantra in the Vedic Suktas is taken up for scrutiny and the potency of the Mantra is clearly brought out. However, these Mantras are not producing the expected result today due to the fact that we are now living in the Fourth Charana of the *Vaivasvata Manvantara*, the *Kali Yuga*, and the Mantras belong to *Satya Yuga*, the First Charana. The potency of the word has decreased due to fall in the level of Consciousness of the people. Unlike the Brahmanas of the Satya Yuga (seekers of 'sat'), the Kshatriyas of the Treta Yuga (Stood for *Ritam* and *Satyam*), and the *Vaishyas* of the *Dwapara Yuga* (stood for *Dharma*), and today all are *shokataptas* (shudras), i.e. materialistic and not spiritual and thus no mantra is effective.

We, the humans, are born of the Seventh *Svayambhu Manu Vaivasvata*. The Gods, rather Light and Force, electromagnetic forces, ruled

the three realms - *Bhu, Bhuvah* and *Svar*, during the previous *Manvantaras*. Kashmir is the land of Gods and we imbibe this divine culture *sanatana dharma* - *Ritam, Satyam* and *Dharma*, in our blood as Hindus. But our greed and selfishness have thrown us into the abyss of ignorance and we do not know what we are doing.

*** II. *The Mantra Aspect of the Suktas*

ABSTRACT

This Paper gives details about the Mantra aspect of the Suktas starting with the sacred letter Om. "The *Word* was the God". "The *Word* was with the God," and "The *Word* is the God". The *Word* created the world. The *Word* is everything. "*Om is the Ultimate one-lettered word*".

The Vedic religion is called *Sanatan Dharma* and the term Hinduism has come into vogue sometime later. The Vedic chants are the Songs of God (Saman) and the ancient Rishis used to chant these Mantras in their daily rituals.

However, these are mystic hymns that have various shades of meaning. These Rishis were living during the First Charana, the *Satya Yuga* of our Vaivasvata Manvantara (about 4.3 Million years ago) and we are living in the fourth Charana, the *Kali Yuga*. These Rishis were divine souls living with the Gods and goddesses of the present Himalayan region. During this long period of time much of the potency of the Man-tra is drained out due to decline in the level of consciousness of the people. We see that the level of Consciousness was already low at the end of *Tretayuga* and the beginning of *Dwapara Yuga*. Shree Krishna says that he has descended to earth as and when Dharma has collapsed. Today it is at its lowest as could be easily seen.

The potency of the Mantra depends on the purity of the persons who chant it. Purity of the person in all different faculties -kaya, vacha, manasa, buddhih, svabhava,

and atma, too, is required in order to make the mantra effective. Moreover, the mantra should be suitable for the person. Hence, what makes a mantra more powerful is discussed here thread-bare bringing out the origin of sound as also the waves and vibrations that originate in the ocean of Consciousness in the light of modern science.

"Unless the person knows what a mantra is and what its potentialities are, what can a mantra do" is the question raised by Rk Veda- "*ruicho akshare parama vyoman yasmin devaa adhi vishve nishedhuh | yastanna veda kim ruche karishyati ya it tad vidas tai me samaaste* II (Rk Veda I. 164.39) meaning, "He who is awake, the Richaa (*expressions of the Veda*) zoom forth in his awareness and uphold his thought, speech and action. He whose awareness is not open to this field, what can the Mantra accomplish for him?" *Yo jagar tamam Ruchah kamayante |*

(Rk Veda V. 44.14). "The structuring dynamics of the Mantra is the basis of the vedic Technology, which uses the Mantra to create anything from Veda, or to create anything from consciousness. The Veda is structured intelligence, and its structuring intelligence, having created its structure, continues to express itself in all the structures of creation" (Maharshi Mahesh Yogi).

Mantra Brahmanayor- Veda namadheyam I (Apastamba Shriuta Sutram 24.1.31) meaning, Mantra and Brahmana together constitute the Veda. Knower of Rk is the knower of reality- Brahm; Atma eva Brahma I Atmai vedam sarvam I meaning, All this is Atman, the Self, only.

DECODING THE VEDA-II

The Mantra Aspect of the Veda

"Om ityekakshara Brahma"

The Vedic verses or the hymns (Suktas) have always

been enigmatic to the beginners. Even scholars have difference of opinion with regard to the meaning of the words. Since the Veda belongs to the Satya Yuga, almost 4.0 Million Years old, and the language used then was '*Devabhasha*', meaning the language of the Rishis (*tapo janah*) and gods, of the Satya Yuga. Hence, we in Kali Yuga cannot easily understand it. Even our Samskruta and Pali do not come close to this; our languages are far removed by time and space and not the original. It is definitely not the language of the priestly class of the present Kali Yuga. Samskruta and Pali languages are corrupt forms since they have lost the original sattva (potency) and thus, not very effective in conveying the truth; they have no creative force of the original *Deva Bhasha*.

Here, again, it should be noted that the Samskruta language has undergone change during late Treta Yuga and early Dwapara Yuga.. The

present language is thus incapable of the original sattva and our mantras are not effective when simply chanted without meaning and purport, faith and purity; our rituals too have lost much of the original significance and the chants, their vitality and strength to produce the real creative spirit (of *sat* and *cit*) that the original *Devabhasha* conveyed.

As far as the Rk Vedic mantras are concerned they still convey the original sattva to some extent since we, today, have only one original language based on the eternal types of sound, developed by certain laws of rhythmic variation, perfectly harmonious and symmetrical in its structure and evolution, the *Devabhasha* of the Satya Yuga. Those who know this and try to adhere to the rules may find it somewhat easy to interpret the meaning of the Rks, Mantras. Hence, it is reiterated here that, only if, the true meaning of the letters (root words) are taken care of

the chants are meaningful. The root words of the Rks are discussed at length in the following along with a brief note on the origin of the Word.

'Om' is the first sacred one-and-a-half letter word that has emanated from Parabrahman. It is neither a word nor a Logos. It is the manifest creative energy of the supreme Lord of the universe, the architect of the universe who lives outside the Brahmanda. The creative power (srushti shakti) is hidden in the sound waves, the vibration, spanda of the sparsha (not just the word). There are several stages in the development of this creative energy. It starts with the will and ends with the manifest names and forms. The universe is thus the manifest form of Brahman. It is also the sound into which the universe eventually merges (laya). It is the sacred letter that sustains and protects as the definition of mantra states here.

Om, as 'cit shakti' is Pranava which helped the Suras (daivee shakti) conquer the Asuras (destructive power) in their battle for superiority; the power of 'Om' helped the gods- Agni, Indra, Rudra, Varuna, Maitra Varuna, the Ashvins, the Vishve Devas and other win their war with the demonic forces- Vruṭa, Vala, Titans, Takshaks, Panis and the other demons pestering the Rishis and the satviks. In turn, the Lord, Pranava, assured that mantra will be powerful only with the prefix of the Mantra "Om" and concluded with "svaaha". Thus Om and svaaha are always used in Agni Sukta to hail the god of fire.

'Aum' as Jnyan shakti is the three-letter word that is culled out of the three Vedas- the Rigveda, Samaveda and the Yajurveda. The three letters- 'a', 'u' and 'm' have their source in the breath of Lord Brahma at the navel, Lord Vishnu at the heart and the Lord Maheshvara at the throat level. It is advised that the sacred letter should not

be spelt out, instead sent to the 'sahsra' (above Brahma-randhra at the top of the head) with Pranayama in order to get enlightenment. Thus, the mantra is very useful in meditation for enlightenment.

'Om' as 'Kriya shakti' is the most potent of all the mantras. It induces creative power and generates energy. It is the activating force when used with Gayatri Mantra. The real power of liberation lies on the savitri - Gayatri Mantra - " Om ghrunih, surya, adityah Om Bhurbhuvasuvar Om" [Mahanarayana Upanishda].

Although not explicitly or significantly mentioned anywhere, there is a reference to the Word Om in the Rk Veda. Three mantras have the derivative words 'Omaanam' and 'omasah' (Rk Veda I.34.6; VI.50. 7 and I.3.7). According to Yaksha (12.40), omaasah avitarah I means omaasah are the protectors; give protection, rakshane, Vamadeva's hymn

(Rk Veda IV. 58) refers to the transcendental Om also called Para Pranava, as the ocean (*prajnya sagara, i.e., the Ocean of Consciousness?*), *anant* (limitless), devoid of form, and widely pervasive. Here, it is interesting to note that there are almost a dozen grammatical nuisances of the term wherein all the meanings coalesce in Om. To mention one or two: *avati, pravishati, meaning to enter - satva vyaapkatbena, sarve ca asmin pravishanti iti | it enters into all, and everything enters into it. It is comprehensive and exhaustive in its scope.. 'Otattvaachi jhyemkaarah |* Also, it is symbolic; it means the all-pervasive eternal sound of Consciousness in *akasha (antari-ksha)*. The mantra has Ashvins as the devata and *M a d h u c h c h a n d a s* Viashvaamitra as the sage-seer.

omaasahscharshanidhruto vishvedevaasa aa gata |
The gods are not only the

protectors (*avitaarah*) of all creatures, but are borne by all human beings (*carshaniidhruta, manushya-dhruta*). Om has three aspects- *a* (existence), *u* (expression) and *m* (mind). It also refers to the sound originating in the navel (*nabhi*) and entering the heart (*hridaya, anahata*) and the head (*ajnya*) and in turn representing *agni- a, vayu- u* and *akasha- m (antariksha)*. Where Om is the principal felicity, delight (*ananda*) protection (*rakshane*) and light (*jnyan*) *omaanam* is begged to be bestowed (*vahatam*) for obtaining happiness (*sham yoh*) in *tridhaatu*-body, speech and mind. In Shukla Yajurveda, the sacred word Om occurs more explicitly and more specifically.

Om krato smara | klibe smara | Krutam smara |

meaning, "*be mindful of Om*" (See Rk Veda VII. 6.7 VIII. 102. 4; X. 5. 1, and X. 45. 3 and Kanva samhita 40. 15, 17). It is said that the essence of the mantra will not leak away when

Om is used before it and the body of the mantra will not wear away when used after it. (Manusmṛiti).

The Consonants and Vowels (Svar and Vyanjana)

Ever since man started talking, there has been a rapid change in his vocabulary influenced by the environment-geographical and social and other conditions. The usage of letters and words undergo change over the decades and centuries and there is a change in the slang every thirty miles. It is more so especially in regions separated by geographical barriers like mountains, rivers, forests and political borders. Hence it is very difficult to know the meaning of words used in the *Suktas*. Each word has a dozen meaning, at least six of which one is a dummy or meaningless and one a secret code. Ordinary dictionary meanings, except the *nirukta*, will not be of any use here.

of sources from which the Vedic mantra- its letters and words could be more or less satisfactorily decoded. Matrika and Malini Sutras in Shivasutras reveal the secrets of the origin and development of the mantras. Mantropanishads explain the mantras and their efficacy further.

Origin of the Sacred Word

The navel or the *nabhi cakra* (plexus of Consciousness) is the source of all creation and the first sacred letter 'a' has its source here. It is the **Brahm**. It is the source of **Om - ityekakashara brahma**. All the alphabets of the spoken and written words have their origin first in the Prana, the life-breath and the most important ones associated with our breath are the **sa ha m** leading to the concept of **So'ham**, and ultimately, **shivo'ham**, '**Vam**', '**ram**' and '**lam**' are the other forces of sustaining and dissolving

However there are a number *Besides, a number of*

important works on the subject, the work of Sir John Woodruff on the mantras- "Garland of Letters" and "The Serpent Power" (Kundalini) are very impressive. The origin of the sacred word is better described in the Shiva Sutras of the Kashmir Shaivagama Shastra. Sri Aurobindo gives a number of examples of the root words that make the mantras and gives us an insight into the "decoding" of the Rks. This is elaborated here.

The Shivagama Shastra has more details about the power of the syllables of the Varnamala, the garland of letters. The letter 'a' for instance the sat; 'A' ('aa') is Bliss (Ananda). The letters 'I', 'l', 'u', and 'U' ('OO'), O, ru, RU, 'ou' ('au') 'am' and 'ah' are the most powerful syllables containing the jnyan (knowledge) shakti, kriya (action) shakti, power of transformation (*parivartana shakti*) power of dissolution (*laya shakti*), etc.; the colon put

after the letter (:) 'ah' as in Sanskrit a: is indicative of all the powers of creation, sustaining and dissolving in one letter; it is Parameshvara, Shiva and Shakti symbolically represented by the letters and symbol. Similarly, one dot after the letter (.) am is Parameshvara and Shiva. [see Jaidev Singh: Shiva Sutras p. 7].

All the letters of consonants are the letters representing creation of living beings or objects. The word pada creates its own image and meaning (artha) and ultimately produces the padartha, (the object). There is thus no wonder that the letters of the alphabets that go to make the word are the seed letters that sprout the tree of living and non-living beings on this planet. Those who do not know the meaning of the letter, the word cannot gain the power of the word. This is the meaning of the Biblical saying, "The word was the God".

It is not clear when exactly man

started talking; at least Darwin did not get any clue about this. It is easy to understand that the monkeys chatter but difficult to know the meaning conveyed by this chattering. We do not know whether ideas and images are formed in the monkey's brain or not before they chatter. However, man gets an image, an idea, a memory, or a link to previous impression before uttering his word. But how is the word formed?

We have a very important source of the secret of the 'word' in the ancient Shivagama Shastra of Kashmir Shaivism of which very little is widely known. Although it is easy to dismiss the whole idea with the sacred words- "The word was with the God" it is important to know what word was with the God. Is it the 'OM', the *Logos*?

The word was in Akasha, the ether according to the principles of Shruti as enunciated in the Veda. The

Lord created the word or the word manifested in the Lord. "The language of man is not framed on earth, but in heaven, as indeed are all things that the earth-soul uses in its mortal journey."

Everything in this world is created by the three-fold energy of eternal Truth (*satyam*), manifesting force (*cit* or *jnyanam*), and sustaining delight (*aanadam*); everything is created as a type (form) in the world of ideas; it is called the '*mahat*'. *It is created in the principle of self-manifest and perfectly arranged knowledge*"; it is further developed in diverse ways by the more discursive but less definite foot-hold of the agency of the intellectual Mind.

Normally, our mind is a fertile ground for imagination. Imagination hunts for new varieties, new variations, memories and association that are corrupt forms; it looks for analogies that are pervert and dwells on enjoyment of

sensation, emotion, pleasure; it seizes violent and partial satisfaction. This is the cause of our mortal life- of change, degeneration and decay, death and of course, rebirth (to satisfy unfulfilled desires that are intact in memory). All these take place in our descent to this earthly existence and a life of mind (and perverted intelligence?). Thus, we live here a life of a fickle mind that is of matter and not true spirit (pure Consciousness).

Today, we have some languages that are earnest to the original and the oldest secret language. These languages were used by the Aryans. In this group are included the Sanskrit, Greek, Latin, German, Celtic, Tamil, Persian, Arabic but definitely not closely related to the *Devabhasha* in any way. This line of thinking, however, needs a careful study of the phonetics. We do have some sources of origin of the Language, but the urge to get into it, however strong, is

desisted here in view of sticking to the Vedic hymns only.

The principle on which the root word of *Devabhasha* is formed is the sound of the word, shabda (*vak*). All Sounds (shabda) manifest out of *akasha* (ether/space) by the force of *matarishvam*. This is a great creative force that is full dynamic energy. This is put in the flux of created matter *apas* and carries with it the artha or definite significance. The artha depends on the sparsha, the vibration passing through the medium, mute; sound (shabda) appears in the sky passing with the wind (air). It creates tejas or force and a form. These decide the bhava normal sensation, and artha, the precise meaning, according to form that it has created.

The first thing that comes to mind (citta) is the thought (thought waves) that originate as a particle of great strength and potential to create. This potent thoughtron materializes

as a *sankalpa*. It is *sankalpa* that gestated over a *dhruti* that takes shape into images and forms of dreams and ultimately become action-oriented.

The Power of the Mantra

The power of the mantra, the sacred letter and the sacred word, comes from the single source from which all other things manifested such as air, fire, water and the earth, i.e., the Space/ether/Akash. Akash is the home of all beings. Akash is the Mind of the supreme Lord. The Lord dwells ten inches beyond the universe as the architect (Rugveda). He manifests in himself space, time and objects. He is the efficient cause as well as the material cause of creation. He is one and there is no other ("*Ekam advitiyam*").

Thus, from the Mind and Will ('Citta') of the supreme Lord, Parabrahman, manifested space (akasha) comes the air (vayu) and fire (agni) and along with them comes the vibration and its sound as the

power of creation. The fire is *citi that comes as citta as well as chetasa and chaitanya (the energy aspect). The Lord's will is the so called Shree Hari citta, meaning the eternal flow of Consciousness- the most important source of all Knowledge, Information, Technology, and Ability to Transform (KITKAT) objects.*

Thus, this is the source of all material objects of the world starting from the lightest Hydrogen and Helium to the heaviest Iron (Fe) and Nickel (Ni) that constitute the elemental structure and composition of the Earth.

Thus it is discernible how elements are the manifest objects of the same Parabrahman who collapsed (*kshara*) from his *Purnaprajnya* (eternal Conscious) state of *sat*, immortality Light to a state of *asat*, darkness, Ignorance (*Avidya*) and the mortal creatures of the earth. "*The Lord created creation and*

entered into it" (tad srushtva tadevanupravishat) is the formula.

Everything is Consciousness ('cit') in Rug Veda it is represented by Agni, Indra (*indha*) the god of fire and the god of the luminous Mind, respectively. Hence, anything done consciously aware with the help of the Prayer mantra is capable of manifesting the object already manifest in it. It is like the banyan seed holding the blue print of the entire huge tree within it in seed form or like the oil in sesame and pure ghee in milk. The ancient Rishis used to pray to Lord Indra, Rudra, Varuna, Marut and others to gain material wealth and prosperity; however, this is not the whole purpose. The real purpose is to adore them and gain entry into the heaven of sat, cit, anand and eternal bliss and immortality. The following glossary of items and the root words explain the rest of the secret of the *Ruks* (*Richa* or Mantra)

Bijakshara of the mantra is the heart and soul of the mantra. Matrika is the presiding power of the various deities (shaktir adhishtatri). A few of them presiding over the various classes of letters (varnas) are :

Mahalakshmi (Yogishvari) - **A-varga** Class of vowels (*a to am, ah*).

Brahmi - **Ka -varga** (*Ka, Kha, Ga, etc.*)

Maheshwari - **Ca -varga** (*Ca, Cha. etc.*);

Kaumari - **Ta -varga** (*Ta, Tha, Da, Dha, Na*);

Vaishnavi - **Pa -varga** (*Pa Pha, Ba, Bha, Ma*); .

Indrani-Ya -varga (*Ya, ra, la, va*);

Camunda - **Sa -varga** (*sha, Sha, sa, ha, La, ksha*)

These bijaksharas are the soul of the mantra and the mantras are the soul of the gods and deities.

With the help of the mantra, the concerned gods can be propitiated and their blessings, grace obtained. It is this grace of the Lord that is important in

all our thoughts and actions in order to be successful and happy.

Incidentally, the Gaytree mantra "*tatsaviturvarenyam bhargodevasya*" holds Twenty-four bijaksharas that are powerful enough to create, sustain, and redeem us. These are the soul of the concerned gods and deities who have occupied strategic positions in our body in order to serve the supreme Lord who has entered the *hrdaya*, the cavity of the heart. The following diagram brings out the details.

What is Gayatri Mantra ?

Before we try to understand the Gayatri Mantra, we shall try to understand what is a mantra. Mantra is a group of words so arranged that it is a set of vibrations which move from the chanter and affects the target. Here the target is the chanter of the mantra himself. The rebounding object is the deity on which the mantra is chanted. The vibrations that emanate from the chanter touches the

deity to which the mantra is addressed and rebounds on the chanter of the mantra, thus affecting the chanter itself. This is the paradox of the mantra that the mantra chanted by the chanter comes to lodge itself in the chanter thus purifying the chanter.

Everything in this universe is vibrations consisting of different wave lengths and different frequencies. These vibrations affect the body cells and organisms for better or worse. Micro waves are vibrations of heat waves, X rays are vibrations of light waves, ultrasonic sounds are waves of sound of different wave lengths and frequencies. They all affect our body, mind and surrounding objects. The table below gives the different wave lengths and frequencies of different objects in the universe.

Vedic mantras are vibrations which emanate from the chanter and the affect the environment as it travels in the

atmosphere. Veda means knowledge. It comes from the word *vith* that means to know. Everything in this universe is Veda, the set of vibrations.

The credit of analyzing and understanding the Vedas from the perspective of structural evolution goes to Maharshi Mahesh Yogi. His enlightened followers and scholars have come out with astounding revelations about the Vedas under the guidance of Maharshi Mahesh Yogi.

According to the Maharshi, the structure of the Vedas is the same as the structure of the human physiology. Also the structure of the Universe is the same as the structure of the Vedas. In other words, the structure of the universe and the structure of the human physiology is one and the same. They are also same as the structure of the Vedas. This is declared in our Vedic declaration; *Yathaa brahmaande thathaa pinde.*

The Vedic structure is the perfect structure of existence and that is the blue print of the universe as well as the human physiology. The Vedas declare the perfect way of life and any deviation from the vedic structure and way of life distorts the perfect life of human beings. While building a house, first we conceive of the structure in our mind. Then we prepare a blue print and according to that blue print we start building the structure. Any deviation or anomaly in construction is corrected referring to the blue print. Similarly, the Vedas are divine conceived and represent the blue print of the structure of the universe and the human physiology. The Vedas are the blue prints in the sound form just as the blue print of the building we propose to build is in the sketch form.

Our human form is the physical manifestation of the Vedic vibrations in sound form. Any defect in the body structure is corrected by the

vibrations of the Vedic Mantra since they can correct any deviation of the human cell or body organism. The Rks or the mantras in the Veda represent the total human physiology and the structure of the universe, i.e., pindanda and Brahmanda, respectively.

There are four Vedas; Rk Veda, Yajur Veda, Sama Veda and Atharvana Veda. Rk Veda has 10 mandalas, suktas, and 10,552 mantras. The first Mandala of the Rig Veda represents the earth, the second represents the water, the third represents the Fire, the fourth represents the Air and the fifth represents the space (akasha). Just as the cloth is made of the thread and possesses the quality of the thread, our body is made of the Five great elements Panchmahabhootas; Air, Water, Fire, Earth and Space. As we know each of these five great elements has their own constituents and undergoes changes under different temperatures, different

pressures, under different chemical combinations and compositions. The structure of the elements and compounds made of these five great elements are infinite in form and structure and each possessing different quality according to its compositions and structures and variations. This is verily manifested in human forms and their qualities and behaviours. To this body made of five great elements comes and join the three great factors, which are again the components of Nature, Prakruti, Ego (ahankara), Intellect (buddhi) and Mind (manas). Thus, the human being is made of these Eight great components as declared in the Bhagwad-Gita. Presiding over the body made of these eight great elements is the all powerful, all pervading, immortal and all pervading Atma, the Self. That is the supreme Truth, That is the Supreme Brahman; that is the vital force, and that is the soul or the self. This is declared in all our scriptures;

"Om tat sat, Om Tat Brahma, Om tad vayuh, Om tat Atma, Om tat sarvam...."

It has no name and hence it is called "tat". All names, forms and powers belong to 'tat'. All else other than 'tat' is dead and perishable. Only that is Amritatvam. All else is dirt and disposable. Nature of Atma is Truth, Consciousness and Bliss, Sacchidananda. That is the Knower and all Knowledge. The Vedas are the swarupa, or the nature of Atma. Vedas are total knowledge. Vedas are the expressions of the Atma, the power of total existence.... the supreme Parabrahman.

In order to know the power of the Gayatri Mantra, it is essential to know at least this background, since all power flows from the Atma, into the vibrations of sound, heat, light and materials consisting of solids, liquids and gasses. First of all, we have to face the possibility that there is no such thing. For many hold that the word is an unreal

generalization invented to cover a class of material phenomena having their origin in Matter and material in their nature and essence, an operation of Matter on Matter and in Matter. Thoughts are only vibrations of the grey matter of the brain; they are not...capable of existing beyond the material plane; they cannot exist independently of the brain; brain is not their instrument of expression or manifestation; they are [its] instrument made of its substance, dependent on [its] substance, inexistent without it. Mind is an action of Matter, not a separate power or force; there is nothing in it superior to the physicality of the body; it exists by the body and as a part of its activity, lasts along with it, dies with it. Mind is a product of gases, some propertion of nature's chemistry, glandular influences, nervous stimulus; it is matter and records the operations of the Matter.

But, why then is this appearance of mentality of

consciousness or of a conscious being? That too is only a trick of Matter. They are reflexes and reactions to the contacts, of things outside, to other material objects, bodies, movements, forces. Sense and sensation are the reply of the nerves to stimulus of external and material things or to internal stimuli that are still material. To the experience of the body the result of these, recoils, reflexes, reactions, may seem mental, but that cannot alter the fact that they are material products of the workings of the Matter.

Nevertheless, this mentality creates an awareness of self and things and the movements of self and things; even if both be only a body and so many other bodies, and it is difficult to describe awareness as an inconsistent movement or condition or as the inconsistent seeming to be consciousness. Evidently we are in face of a general sophism invented by specialists of a limited field

data, the data of inconsistent Matter, who are determined to force everything into its characteristic formulas and refuse to admit everything else. We must at least recover the right to see this awareness and its movements as they are or as they present themselves to us and see how far it leads us and whether indeed, even if it occurs in matter and the body, it does not lead us to something other than the body and other than Matter. The materialist contention that consciousness is not a separate power or force or manifestation of energy like electricity or magnetism or steam. but only a name for a particular bundle of brain phenomena, cannot hide the startling fact that insentient and insentient Matter has become sentient and conscient even if it be only at points, in jets, in small masses.

"This awareness has created at least the appearance of a sentient and conscient being

who not only becomes relatively aware of self and things, but can study them, discover their nature and process, determine and develop the possibilities of his own consciousness and the possibilities of the world's forces and processes, can will and can create, can ponder and philosophize, can write poetry and create works of art, can use ...to modify and alter the world around him and make for himself a different life-environment, can look beyond Matter, can tend towards the heights of consciousness not yet developed, can envisage the Superconscient. If the consciousness that can do all this is not a force, a power in itself, it at least looks strangely like it. And, we have the right, at least hypothetically, to study it as such a power or force and find out how far that leads us. It may even lead us to the discovery of a 'Reality' greater than the world of "Matter" or of 'Energy' building up shapes of Matter and movements in Matter. It may take us beyond

phenomena and appearances to the truth of things and to something that is the origin of all that seems to be." It is the Absolute Abstract Bhuman".

There is nothing in the world except Matter and the operations of Matter. It is Shunya [0]. This theory arose when physical science concentrated on the operations of Matter, saw only Matter and energy of Matter everywhere; it persists even after that seeing of things has been severely shaken. For now we are driven to see and say that there is no such thing as Matter in itself; when we call Matter is only a mass of phenomena of Energy, events of energy, which our senses regard as objects and our minds classify under the general name of Matter. [Essays Divine and Human, p. 293-96].

The mental body is an extremely fine body. It has a structure, which is particulate in nature. It has tiny, fine particles. 'Particles' that is not

visible to the naked eye. How does one know when one energy field let's say the emotional body ends and another energy field that the mental body begins.

How does one know that ? Most mental bodies are between 18 and 24 inches wide and with greater expansion it will go to 36 inches and very few go beyond 48. Imagine this band which is this wide, and within this band there are tiny, minuscule particles of energy floating around. They are not close together; in fact, these particles are wide apart. They need to be wide apart because each particle releases this energy, which is called the mental energy This energy is only a feeling and can only be experienced. It has its own texture, it has its own vibration, and it has its own frequency. Each particle, therefore, releases this energy, which brings us to the obvious conclusion that the particle held within the mental body is not the mental body but a conduit

to release the energy of the mental body. The release of energy between one particle and another is actually what creates the mental energy field. How does a particle release energy? It is through a process called 'energetic friction'. Energetic friction is a process by which two particles of mental energy fields begin to agitate and stir up their internal contents, due to an external catalyst or spur, in an attempt to release what is required to meet the spur appropriately. The mental body is an extremely fine subtle body. It has a structure, having tiny, fine particles, 'Particles' these are not visible to the naked eye, but can be easily experienced as spanda.

How does one know when one energy field, let's say the emotional body, ends and another energy field, that the mental body, begins? In an attempt to release what is required to meet the spur appropriately. Each particle in an agitated state, now begins to

release an energy, which is the mental field energy and yet, it is never the same because this mental field energy is completely appropriate only for the catalyst or spur that has created. That catalyst or spur and that release of that appropriate mental energy will give, therefore, an answer because only that appropriate kind of mental energy will then filter down, through the subtle bodies, into the physical brain, where it gets translated into words, pictures, thoughts, feelings, actions.

Of course, it all happens simultaneously. With the activation of a New Grid and the resultant shift the mental energy field had to necessarily expand up to 36 inches. We now have, therefore, assuming that none of us have touched the 48 inch level we between 36 to 48 inches 12 inches to cover between now and 2008. The mental body, more than any other energy field, will be going through a complete shift because we will have

touched Divine Mental Energy fields. Again, this energy is only a feeling and can only be experienced. It has its own texture, it has its own vibration, and it has its own frequency. Each particle, therefore, releases this energy, which brings us to the obvious conclusion then that the particle held within the mental body is not the mental body but a conduit to release the energy of the mental body. The release of energy between one particle and another particle is actually what creates the mental energy field.

How does a particle release energy? It is through a process called 'energetic friction'. Energetic friction is a process by which two particles of mental energy fields begin to agitate and stir up their internal contents, due to an external catalyst or spur, in an attempt to release what is required to meet the spur appropriately. The mental energy field is, in fact, the creator of emotion also. Fear, hate, anger, envy

arise as mental emotions first and they arise due to distinguishing separate thoughts. Love, compassion, empathy, acceptance, are mental emotions that arise from unifying thoughts. The mental energy is the stronger of the two energies. We can use the mental energy to create emotional structures in our emotional bodies that will strengthen us, and we can use that same mental energy to remove the debris accumulated in the emotional body. Emotional debris is more severe in today's human world. It is more severe than the mental debris because most of us acknowledge, to whatever degree, our thoughts, but very few acknowledge our feelings. Count the number of times you use the words I think, I believe, I consider, I know and compare that to the number of times you say I feel. It is very difficult for most to acknowledge their feelings. When feelings lie u n a c k n o w l e d g e d ; unexpressed, unvoiced, they turn into energy debris. Every

human being has emotional debris far in excess of mental debris. 'Mental imbalances', actually start from emotional debris which then gets very severe and then manifests as mental instabilities.

This begins with detaching from the merry-go-round of mental thoughts. Developing the skill of 'mindful observance' of our own self and our choices means taking steps to honestly observe destructive patterns and making choices and actions to change them before someone else forces us to see our own reflection in a much more unpleasant way. The only effective manner that can help handle this increasing pressure is to learn to respond to it instead of reacting. Responding is conscious, and reacting is unconscious. Responding to the pressure means being mindful of our personal habits and patterns and not being afraid to see our dark sides. This helps in learning to carefully choose our actions

mentally, emotionally, and physically. Sometimes this takes time and patience.

Gayatri : the Universal prayer, The Gayatri Mantra is the Universal Prayer enshrined in the Vedas, the most ancient scripture of man. Universal Prayer means Prayer that can be recited with devotion for one's spiritual or material benefit in all ages by all men, women and children in any part of the world. The Gayatree mantra protects us because Gayatree is Annapurna Devi, The Mother; it is the Force that animates all life. We do not therefore have to wail for food, or for shelter when we are under the protection of Devi Annapurna, the Divine Mother.

Gayatri is the expansion of Pranava while all the 330 Million Devatas are expansions of the Trinity. It is said that all these Devatas are residing in different places in the body of Gayatree. When one prays for some boon, the appropriate Devata is activated and

pleased to grant the particular boon to the worshipper. It is of interest to note that at Dawn, Gayatree appears as Baala (Child), at noon as a Youvanam (Youth) and at dusk, she appears as Vruddhe (old Lady).

The Gayatri Mantra (Rk Veda III, 62, 10 an ancient Hindu sacred book said to be more than 10,000 years old) does not belong to any particular sect of worship, or it is not restricted to any certain community. It is universal, for the whole world. It contains in it the culture not of any particular society, but the culture of humanity. The Gayatri Mantra is a treasure and heritage that belongs to the whole of humanity.

*Oh Creator of the Universe !
(Om, Bhargo Devasya)*

*Revered by the Divine forces
(savitru varenyam)*

*May thy radiant power
illuminate our intellect (Dhee yo
yo nah prachodayat); and,
Destroy our sins, and guide us
in the right direction. (Dhee
mahi)*

Rishis selected the words of various Mantras and arranged them so that they not only convey meaning but also create specific power through their utterance. Gayatri Mantra inspires wisdom. Its meaning is that "May the Almighty God illuminate our intellect to lead us along the righteous path." All the problems of a person are solved if he/she is endowed with the gift of righteous wisdom. Once endowed with far-sighted wisdom, a man is neither entangled in calamity nor does he tread the wrong path. A wise man finds solution to the most difficult problems. Only those persons who do not think correctly find difficulty and take wrong steps. Chanting of Gayatri Mantra removes this deficiency. The teachings and powers incorporated in the Gayatri Mantra fulfill this purpose. Righteous wisdom starts emerging soon after Jap (recitation) of this Mantra is performed.

Gayatri mantra is meant for realization 'of god and is

regarded as representing the Supreme Lord. It is meant for spiritually advanced people. Success in chanting into enables one to enter the transcendental position of the Lord. But, in order to chant the Gayatri Mantra, it is necessary to acquire the qualities of the perfectly balanced person in terms of the qualities of goodness according to the laws of material nature. The Gayatri mantra is considered to be the sonic incarnation of Brahman and is regarded as very important in Vedic civilization. In Bhagavad - Gita (Ch. 10.35), Lord Krishna states :

*Brihatsama tathasamnaam
Gayatri chandasaamaham
Maasaanammaagasirsho'ham
Ritunaam kusumaakaraha*

Among the hymns, I am the Brihat saama sung to the Lord Indra. Of the poetry, I am the Gayatri verse sung daily by the initiated. Of all the *masas* (months) I am the Margasira (November-December). Among all the *ritus* (seasons),

I am the flower bearing spring. Gayatri is depicted as seated on a lotus. She is depicted as having five faces representing the pancha pranas / panch vayus (five lives/winds); prana, apana, vyana, udana, samana, of the five principles/elements (panch tatwas) earth, water, air, fire, sky (prithvi, jala, vayu, teja, aakashā). She has ten hands carrying the five ayudhas: shankha; chakra; kamala, varada, abhaya, kasha, ankusha, ujwala utensil, rudrakshi mala. The Shiva-Vishnu Temple performs Gayatri havan (homam) periodically to propitiate the Lord. Numerous devotees participate in the function performed outdoors in the temple precincts depending on the weather conditions. *Ghee* (rectified butter) is applied during the homa by all the participants seated around the *homa-kunda*.

The divine Gayatri Mantra inspires righteous intellect and elevates prudence and devotion. It is a universal

prayer and the supreme mantra of all ages. *Chhandogya Upanishad* describes the existence, expansion and activities of the world as a reflection of the eternal vibrations of this mantra. According to Adi Shankaracharya, "Gayatri represents the limitless Brahm

eternal, omnipresent, absolute existence of Thee....". As per the *Brahadaranyakopnishada* ... "One, who realizes and attains the essence of the knowledge of Gayatri in life, becomes Omniscient and Omnipotent". The Sadhana of (spiritual endeavours of realization) Gayatri bestows immense boons on a true devotee and arouses the divine elements existing in his individual self.

The Gayatri mantra is mentioned in the *Srimad Bhagavatam* also. Great sins are said to be expiated by a pious recitation of this Gayatri verse. The origin of the divine culture and philosophy of

ancient times has been attributed to the Gayatri Mantra. The Indian rishis of yore ...who are honoured as perfect beings, had devoted their lives to the Sadhana of Gayatri Mantra for the ultimate realization and spiritual refinement of the inner self and attainment of devine potentials. Gayatri Sadhana has been an integral part of the lives of the spiritual saints and sages of the later ages too.

The Gayatri Sadhana indeed bestows miraculous blessings and boons. Although, the positive effects and astonishing attainments by Gayatri Sadhana occur through the subtle scientific process at the deeper domains of consciousness, the devotional sentiments of gratitude towards the power are advisable in order to maintain humility and dedicated sincerity of mind ...which are necessary for the consistent advancement of the Sadhana."

Incidents of miraculous transmutation of the personalities of Gautam, Dhruva, Mahatma Anand Swami, Kathiyawadi Baba, Siddha Booti Baba, Madhvacharya etc. by Gayatri Sadhana and the experiences and views of Swami Ramakrishna Paramhansa, Vivekanand, Ravindra Nath Tagore, Lokmanya Tilak, Mahatma Gandhi, William Magnere, Arther Koestler etc. are worth mentioning in this context.

Immediate effects of Gayatri Upasana include - cultivation of self-confidence and fearlessness in the Sadhaka (devotee) and gradual illumination of his intellect, power of decision-making and sense of responsibility and purification of the inner cores of mind. As a result, the devotee's worldly life too begins to progress well at personal, professional and social levels. Further advancement of the Sadhana with increasing devotion

awakens the hidden talents and divine sentiments and opens the doors for materialistic as well as spiritual development. This implies the eternal validity of the following Vedic hymn...

***"Om Stuta Maya Varda,
Vedamata Prachodayantam
Pavmani Dwijanam, Ayuh,
Pranam, Prajam, Pashum,
Kirtim, Dravinam,
Brahmvarchasam
Mayam Dattwa Brajata
Brahmlokam ||***

Gayatri bestows good health, vitality, longevity, wealth with grace, glorious success, co-operation, love, intellectual elevation and divine culmination of the self" ... It can be verified by everybody by sincerely practicing Gayatri Sadhana in day-to-day life with intrinsic faith ... Nothing could be more authentic than self-experience...

The highest level of spiritual endowments described as *ashta siddhi* and *nava nidhi* are natural consequences of the

progress in Gayatri Sadhana.

At initial stage the righteous progress of this Sadhana is reflected in the serene charm, impressive voice, brilliance of eyes, glow of the aura around the face and the body. Clarity of thoughts, trenchancy of wisdom, intellectual talents, creativity and prudence aroused automatically in the Sadhaka as he (or she) matures in the Sadhana.. Most importantly, the Sadhaka (devotee) begins to feel the presence of divine power in the inner self which induces immense strength and peace in his mind to face all adversities and ups and downs of life with stable faith and patience. His inner voice forcibly cautions him against every immoral activity and thought and guides ideal path in the moment of difficulty and dilemma.

The japa (rhythmic enunciation with deep meditation) of Gayatri Mantra is an integral part of Gayatri Sadhana. This

helps refine the Sadhaka's voice and leads to its subtle transmutation into the extrasensory divine voice. Boons or curses expressed in this sublime voice indeed come true. Further awakening of the inner potentials gradually bestows the supernormal powers of premonition, afflatus, telepathy, clairvoyance and prophecy. Activation and sublime transformation of unconscious and superconscious minds of such a Sadhaka links his conscious mind with divine impulses...

In the above state, the Sadhaka .. whether awoken, asleep or in trance, can receive cosmic signals and divine messages.

Transmission of his vital energy or mental vibrations into other beings becomes as easy for him as if one is handing over some physical items to the other.

The atmosphere surrounding these spiritually empowered personalities also becomes serene and remains charged

with some kind of divine influence.

Sincere and determined efforts in the appropriate direction take one closer to the goal. Spiritual endeavours are no exceptions. This seems to be more true and certain in case of Gayatri Sadhana. The nectar of the eternal divine power of Gayatri is for every body. Each one of us can be blessed by enormous attainments, in material, mental, intellectual and spiritual domains of life with the help of devoted Gayatri Sadhana. By this one will have positive energies. The Hymn of Creation (Narad Sukta), Rk Veda Samhita, [Volume 10, Verse 129].

Here the fundamental principle is that we human beings are divine and possess divine qualities. Being ignorant of our true nature we behave unlike the humans and our animal propensities push us to extreme inhuman behaviour, at times. We do not know that

every part of the body is protected by a certain Deity close to the Sun and his benefactor. The Sun is virtually the God who gives us life, light, knowledge, happiness and bliss. Our forefathers worshipped Sun as the God and India is the land of Sun, BHARAT where 'BHA' stands for Bhaskara, the Sun.

We pray to the Sun God to enliven us with higher knowledge and pure Consciousness with the help of this mantra. "Dhee" is the key-word here. Dhee stands for Consciousness. We pray to the supreme Lord to bestow on us the pure intelligence, pure Consciousness and promote our inherent divine qualities. By saying, "dhee mahee, dhee yo yo nah prachodayat", we are asking for His grace to recharge our brain's solar battery and increase the intellectual power and thereby enable us to get the necessary energy, strength, creative and motive power so that we become sat, cit, anand and promote our self to the status of God from our normal mundane human existence. This is the prayer for

the upliftment in the scale of progressive evolution.

The full Mantra is : "**Om, Bhur Bhuva Svah; Tat Savitruh Devataa Varenyam Bhargo Devasya Dheemahi Dhee yo yo nah Prachodayat**".

"O Vedamaata, Gayatri. We meditate upon that adorable effulgence of the resplendent Savitur, the life giver. May he stimulate our intellect." (Rk Veda II. 62. 10).

Meaning : We meditate on that most adorable, most desirable and most enchanting luster (effulgence) of our supreme Lord, who is our creator, inspirer and source of eternal Joy. May this light inspire and illumine our intellect (and dispel the darkness).



Meaning : "Om" (Aum) : The primeval sound (from which all sounds emerge);

Dheemahi : We meditate upon; Varenyam : the most adorable, most desirable or most enchanting; Bhargo : luster or effulgence; tat; of that; Devasya : supreme (Lord); Savitruh : from whom all creations emerge (also means the Sun God who is our life source); Bhur : who is our inspirer; Bhuvah : who is our creator; Suvaha : who is the abode of supreme joy; [Bhur, Bhuvah and Suvaha are also considered to mean three vyaahrutis (lokas) Prachodayat : inspire/illumine; Nah : our; Dhi yo : intellect (activities of the intellect)] or worlds namely, Heaven, Earth and the Lower Vyaahrutis]. Yo : May this light (enlighten us).

It is said in Shiva Purana that as told by Lord Parmeshvara to His consort Parameshvari that Shree Vishnu chants this sacred Gayatri to propitiate the Veda Mata who provides the necessary power and strength

to protect this world and thereby gets the necessary strength and support.

The Gayatri Mantra is found first as 'apourusheya' in the Rk Veda (II- iii, 62, 10) which was later on transcribed in Sanskrit about 2500 to 3500 years ago (?); according to some reports, the mantra may have been chanted for many generations before that.

The word 'Gayatri' is a combination of Sanskrit words, although there is some disagreement in various texts about the exact derivation - derived from the two words: gaayanath (what is sung), giving of praise; trayate (root 'trai') meaning, preserves, protects, gives deliverence, grants liberation. Another view point is that the roots are : - gaya, meaning, vital energies; - trayate, that preserves, protects, and gives deliverence, grants emancipation, mukti, Moksha or Liberation. The word Mantra means an instrument of

thought, sacred text, or a prayer of praise. So, the two words "Gayatri Mantra" might be translated as: a prayer of praise to the Lord Narayana who shines through the Sun that awakens the vital energies in us and gives fulfillment or Liberation. And indeed, this is such a prayer.

The Use of Mantra :

Sri. Aurobindo, in *Hymns to the Mystic Fire*, wrote :

"We have to invoke the gods by the inner sacrifice, and by the Word call them unto us - that is the specific power of the Mantra, - to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our ascent to the goal... We give what we are and what we have in order that the riches of the Divine Truth and Light may descend into our life."

In his book *Sadhana*, Sri Swami Shivananda wrote :
"Of all the mantras, the supreme and the most potent

power of powers is the great, glorious Gayatri Mantra."

It is the support of every seeker after Truth who believes in its efficacy, power and glory, be he of any caste, creed, clime or sect. It is only one's faith and purity of heart that really count. Indeed, "the Gayatree is an impregnable spiritual strength (an armor), a veritable fortress, that guards and protects its votary, that transforms him into the divine, and blesses him with the brilliant light of the highest spiritual illumination.

... It is universally applicable, for it is nothing but an earnest prayer for Light, addressed to the Supreme Almighty Spirit.

... This single mantra repeated sincerely and with clear conscience, brings the supreme good."

"The seven lokas, may be briefly described as: *bhuh* - earth, the physical world
bhuvah - astral/desire/breath, the world of becoming
Suvah

- mental, the world of thinking
mahahah - causal, silent
mind, the world of emotion
janaha - world of creative
generation *tapaha* - world of
intuition *satyam* - world of
Absolute Truth.

Thus, we have three important
mantras that help us to raise
our level of Consciousness
and attain to divinity in this very
world of death *Mruthyu Lok*.
One, who knows the secret of
the Veda, knows the potency
and efficacy of the Mantra need
not bother about death.
Whoever surrenders to the
Lord and trusts him absolutely
will be protected from all
adversities. This assurance
has come from none else than
the Lord as said in *Bhagavad-
Gita*.

The beauty of this Deva Bhasha
(God's inaudible sounds that
finally emerged as audible
sounds to man) in Devanagari
or the Sanskrit language is
such that, every letter of the
alphabet is the outcome of the
evolution of the vibration

(*spanda*), sound (*svara*), *pada*
(word) and *artha* (meaning)
that ultimately produced the
padartha (the objective world
here on this earth. The very first
letter 'A' has evolved as the
universe and out of it the subtler
aspects that emerged as the
sub-atomic articles 'k'. From
this A and k came the Fire, the
Sun and its planets - the Solar
System. Who can understand
this entire evolutionary history
depicted in the Veda?

Similarly, our human evolution
is mystical / secret, hidden in
the Veda. Each and every letter
of the Gayatree represents a
part of our physiology (rather,
the sound emanates from the
part of the body) and it has
an '*abhimani*'

Devata. Through the
awakening, conscious
awareness of the power of this
seed letter (*beejaakashara*)
one can activate the power of
the deity and get connected to
the supreme Brahman. This
will energize every cell of our
body, and the more the stress
on a particular letter, the more

will be the effect on that part of the body; it gets cleansed of all impurities and any ailment associated with it gets cured. This is the efficacy of the Gayatree. But much depends on the 'Faith' of the devotee. No faith no effect is the rule. Faith is trust with conviction; it is the creative power of Vayu, and called '*Vayu Jeevottama*' who sustains our life.

The different parts of the body represented by the seed letter (*beejakshara*) and their associated Devata are given below. By giving a stress on this letter while chanting the mantra, that respective part of the body can be energized. Here, 'Faith' is absolutely necessary in order to get the full benefit of the Mantra. The mantra remains mere alphabets and words without any effect of their sound on us when the sadhaka has no faith in the efficacy of the mantra.

Organ - Deity - Seed Word /

Letter

Toes	Agni	<u>'tat'</u>
	Fire God	
Throat	Tvashtu	<u>'sva'</u>
Calf zone	Sun	<u>'vi' & 'tuh'</u>
Face	Prajapati	<u>'nati'</u>
	Jupiter	
Stomach	Gandharva	<u>'rqo'</u>
Feet	Vaayu/Air	<u>'sa'</u>
Jaw	Marut	<u>'nah'</u>
Ankle	bhuvah/space	
and above		
Nose	Soma	<u>'hi'</u>
Heart	Yama	<u>'va'</u>
	and Mitra	
Chest/Breast	Poushna	<u>'de'</u>
Genitals	Varuna	<u>'re'</u>
Eye brow	Vishve	<u>'yo'</u>
centre	Devah	
Eyes	Angiras	<u>'dhi'</u>
Overhead	Ashvin	<u>'yaat'</u>
Testicles	Vrushana	<u>'nyam'</u>
Head	Rudra	
Western side		
Waist	Parjanya	<u>'ma'</u> and <u>'cho'</u>
Head (North)	Brahma	<u>'da'</u>
Behind	Sarva Devas	<u>'pra'</u>
the face		
Navel	Indra	<u>'bha'</u>
Over the	Vishnu	<u>'yaaf'</u>
Head		

[Ref. Padma Purana].

The Staphya Veda deals with the construction of the universe at the cosmic level, as also, the

Earth's living entities, on the same plane. The architect is Vishvakarma. The Mantrapishads provide the clue to the secrets.

This is how the universal consciousness has descended down to the microscopic entity on this earth. This can be visualized in a state of transcendental Meditation when the creation and the creator are contemplated upon. The Lord presents Himself in a nirvikalpa samadhi state during the Gayatrī Dhyān, japa and Tapas.

The efficacy of the Mantra cannot be explained in words. Sometimes, the effect is clearly visible. There accrues tejas in the person who merges in the mantra Gayatri in transcendental state of consciousness. All wealth accrues to him by Divine Grace and he needs nothing to bother either in this world or the nether. The joy or Bliss the Mantra bestows can be known only by the true

Sadhaka, devotee who experiences it. Only the knower knows and it is inexplicable.

IMPORTANT RK VEDA MANTRAS IN BRIEF

Nasadeeya Hymn (Rk Veda, 10.129):

[This Hymn is conceptually and extremely provocative and is popular among scientists and thinkers such as Carl Sagan].

“There was darkness everywhere.

There was neither existence nor non-existence.

There was neither death nor immortality. All this was water.

There was That One that breathed, windless, by its own impulse.

Desire came upon That One.

That was the first seed of the mind.

There was bond between existence and non-existence.

That bond extended across.

There were seed placers.

There were powers. There was

impulse beneath. There was

giving-forth above.

When and how this creation has arisen? Perhaps it formed itself or perhaps it did not.

The gods came afterwards.

Who really knows?

The One who looks down on it from the highest heaven knows or perhaps He does not know.”

Hiranyagarbha(the Golden Embryo) Hymn (Rk Veda 10.121)

[This Hymn is semi-speculative and introduces two terms for the creator, hiranyagarbha and prajapati (the progenitor)].

In the beginning the Golden Embryo arose. When the high waters came pregnant with the embryo, that is everything, bringing forth fire, He arose from that as the one life's breath of the gods. Once He was born, He was the lord of creation. Who is the God to whom we should pay oblations to?

This hymn also describes some of the attributes of God as follows: He is one king of

the world by His greatness and power, the quarters of the sky are His two arms, He made this awesome sky and earth firm, He propped up the dome of the sky, He created the water and Sun, His laws are true, and He fathered the earth and the sky.

“Purusha Suktam or The Hymn of Cosmic Man (Rk Veda 10.90):

In this Hymn, the world arises from dismembering the Purusha, the primeval person through a vedic yagnya (a sacred fire ceremony). The creation process here uses the metaphor of yagnya. This is one of the magnificent and famous of the vedic Hymns. It is recited partly or wholly during worship as well as in various rites from cradle to grave and beyond. This hymn appears in all the four Vedas. A detailed study of this hymn as found in Krishna Yajurveda is the subject matter of this book.

Creation in the Upanishads (concluding part of the Vedas):

The purusha becomes the Self in a creation, text that appears in the Brhadaranyaka upanishad.

In the beginning, this universe was nothing but the Self in the form of a man. It looked around and saw that there was nothing but itself, and it said "I". Then he was afraid, but he considered "since there is no one here but myself, what is there to fear?" then the fear disappeared. However, he lacked delight and desired a second. He was exactly as large as a man and woman embracing. This Self then divided itself in two parts and with that, there was a man and a woman. Thus, the sage Yagnyavalkya declares, this body is like half of a split pea. And that is why, indeed, a woman fills this place. The male embraced the female, and from that the human race arose. She, however reflected :

"How can he unite with me, I was produced from himself? Well then, let me hide!" She

became a cow, he a bull and united with her; and from that cattle arose. She became a mare, he a stallion from that horse arose; she became a goat, he a buck; she a sheep, he a ram and united with her and from that goat and sheep arose. Thus he poured forth all pairing things, down to the ants.

Then he realized, "I actually, am creator; for I have poured forth all this." Anyone understanding this becomes, truly, himself a creator in this creation. Elsewhere in the *Upanishads* and other contemporary philosophical texts, the Vedic Purusha is construed as Brahman, Narayana, supreme Self, primeval sound Om, That, It, One and so on. We notice here that the mantras like "everything is Brahman," "In the beginning it was all Om," "I am Brahma," "One Narayana, with none like Him," "you are That and so on. The inner meanings of creation, evolution and dissolution also appear."

One of the profound statements in the Kena Upanishad is foretelling our "limitation" in understanding the "limitless", thus often we are satisfied with imitation!

Vignyatam avijanatam

"He who thinks he knows does not know"

Avignyatam vijanatam

"He who thinks he does not know, knows."

This is something we should keep in our mind, especially in debating issues like which came first, seed or the tree?

Creation in the puranas, Epics and other texts :

Here we find an extension of the one became everything theme of the Vedas and the upanishads.

The terms *hiranyagarbha*, *puru-sha*, *prajapati*, *vishvakarma* to represent the Supreme are retained as well as replaced by "Brahma" (distinct from the Upanishadic Brahman) of the upanishads), "Vishnu," "Shiva," "Devi,"

or "Shakti". The puranas discuss creation, evolution and dissolution as a cyclic process in great details. They also introduce the terms "brahmanda" (brahma's egg) for the universe and "yuga" to describe the time scale of the events. The beginning is set at trillions of years in the great past, eventually concluding that it is "without beginning (actually expansion, evolution and transformation)." At places the Puranic creation reads like the scientific theory of evolution of life forms. The summary of these creation texts here is an oversimplification and perhaps we should study them in their own right.

So what does this mean to us? How does the Hindu view of creation differ from the Biblical creation? Why should we bother?

The common theme of the Hindu view of creation is "one became everything." It is not so much that God created everything, but it is more as God is everything. This

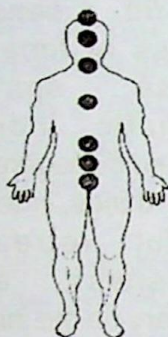
universe is a part of the Divine. There is no clear separation between the Creator and the Creations. We do entertain "dualism" (separation- the Creator and creations are separate) and everything in-between dualism and non-dualism, but that is not the distinguishing feature of Hinduism. Even the strongest of dualists consider it more as a "transient dualism." Like wise, the avid proponents of "advaita" or "non-dualism" (oneness- no separation between the Creator and the Creations) behave like dualists, perhaps more as a means to an end in "It Self". Hinduism also clearly states that this universe has been around for trillions of years and will go on for many more.

A true religion deals with the subject of creation greatly affects the psyche (principle of life) of the followers of that faith. Respect for life forms, nature worship, blending with nature, respect and tolerance for views and faith of others, a

gentle and universal outlook of the world, a sense of the vastness of time and the universe, spiritualism, systematic indifference (reasoned disregard) towards transient things, inner strength, peaceful retreat from restlessness, a great vocabulary on the inner life - all these come naturally to any true Hindu. Perhaps the following narration sums it up better :

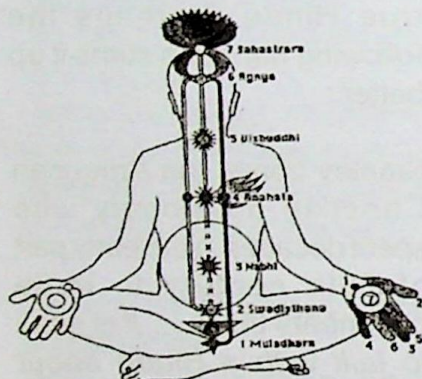
Stanley Jones, an American Christian missionary who spent decades in the early part of 20th century in India comments thus :*It is easy to talk with a Hindu about spiritual things. It makes you feel that he is a spiritualized being. He is. Spiritual ideas are on top at once, and he talks about them fluently, easily, naturally. They are the breath of his life. And not only the breath of his life, but also the strength of his life....* Dasa Dasoham [Kotikanyadanam Sreekrishna Tatachar].

THE SUBTLE SYSTEM
DEITIES OF CHAKRAS
[CONSCIOUSNESS PLEXUS]
1. MULADHARA 2. SVADISHTANA



3. MANIPURA

4. ANAHATA



THE SUBTLE SYSTEM



5. VISHUDDHA

6. AJNYA



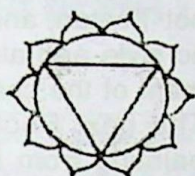
Watch your thoughts; they become words;
Watch your words; they become your actions,
Watch your actions, they become your habits,
Watch your habit; they form your character
And character is Destiny.

-Swami Vivekanand.

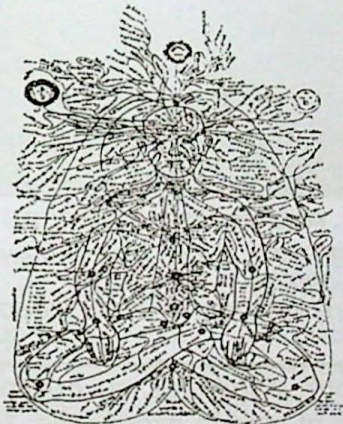
7. SAHASRAR



PETALS



The Seven Plexus : The Diagrammatic Presentation of the seven states of Consciousness and their salient features are given below :



PRANAYAMA

(NADI GRANTHIS)

(From Bottom to top)

7. SAHASRAR - (Brain Region)-
Brahmarandhra- above the
head.

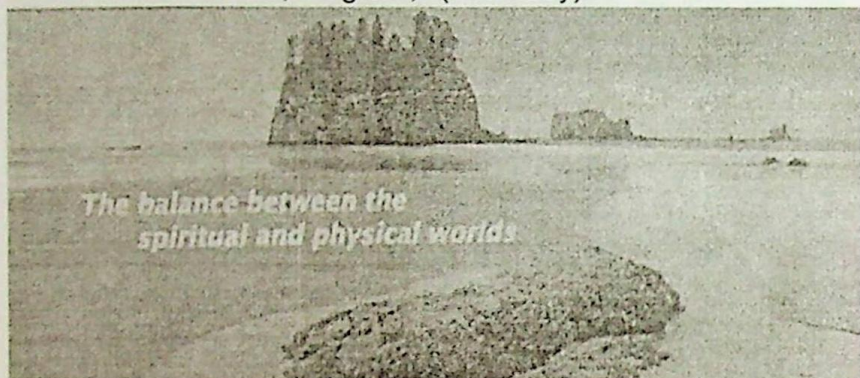
Rudra Granthi (Ajnya)

6. AJNYA -(Bhru) between eye-
brows

Vishnu Granthi (Lips)

- 5. VISHUDDHA** (Pharyngeal)
Throat Region **4. ANAHATA** -
(Cardiac) - around the Heart
Brahma Granthi (Navel)
3. MANIPURA - (Solar) -
around Navel **2.**
SVADHISHTAANA - (Sacral) -
below Navel.
1. MOOLADHARA-(Basal) - at
the end of the spine

The above Drawing is from "Tibet", but the writing is Sanskrit not Tibetan, and both the artistic style and also the arrangement of the chakras is Indian). The next Photo feature is a painting from Nepal Museum labeled "The Nadis, diagram, (Courtesy)



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Emerson's concept of the 'oversoul' visualizes an organic synthesis of all the diverse elements of human experience. He says:

'There is one soul,
It is related to the world
Art is its *action* thereon Science finds its *methods*
Literature is its *record*
Religion is the *emotion* of reverence that it inspires.
Ethics is the soul illustrated in human life.
Society is the finding of this soul by individuals in each other.
Traders are the learning of the soul in nature by labour.
Politics is the activity of the soul illustrated in power.
Manners are silent and mediate expressions of soul.

-Emerson : *Essays*.

TRUTH AND BEAUTY

**Sri SIDDHESHWAR
SWAMIJI**

In the absence of clay, there can't be an idol. Likewise the essence of every one of us is God. Whatever exists in the universe, its essence is God.

In our previous discourses, we had an elaborate and comprehensive discussion of the truth, its meaning, its nature and the ways to have its first hand experience. We have seen that truth is something that exists in itself and for itself. Also we saw that the truth must be eternal and inseparable. The sages called it the Brahman. Brahman means very large, that has no ends and that has no spacio-temporal dimensions. Contrary to this, objects living within time and space come to an end, sooner or later. Brahman or God being non-dimensional can't be confined to the four walls of a temple, mosque or church. This implies that God is not confined to any physical body. If he were to have body then body must come to an end. Then God ceases to be

God. He is formless. He is the ultimate Reality. Mystics experienced that. That, they called the BRAHMAN. He is impersonal. The sages never went to the Himalayas or Alps to find Him. They found Him within themselves. God being infinite and all pervasive, He is within all objects and within all beings. He is the essence of existence. For example, an idol of clay (earth). Here earth is the essence. In the absence of clay, there can't be an idol. Likewise the essence of every one of us is God. Whatever exists in the universe, its essence is God.

How can such God be experienced? In two ways, say the sages. One is, God as the essence of everything; second is, to see God as beauty, if God is to be experienced by the

sense organs, then he is to be seen as beauty manifest in the objects of nature. If God as the essence is to be experienced then one has to feel the existence of God everywhere. Every object in nature has two aspects: The Existential and the Apparent. For instance, a flower has an existence. It has also appearance, like colour, shape etc. With the eyes open, the Appearance could be experienced; with the eyes closed, the existence of the same flower could be felt deep within. However, truth could be experienced in either ways, provided, one has a pure heart to feel the presence of God. The sages with a pure heart felt God everywhere and saw Him in every object. So they had no need to wander from one holy place to another in search of God. After all what makes a place holy? It is the presence of God. When God is all pervasive, how can some places be holy and some places unholy? So, God is to be felt as the essence. For

example, a seed when sown into the soil starts sprouting. In a few weeks time it develops into a plant, again after years grows into a mighty tree. Starting from the roots to the shoots and to the branches the tree pulsates with life. Where does this life come from? Can this life be seen under a microscope? At the most we may see the tiny cells, but not the life in the seed. Then can it be said that there is no presence of life in the seed? If so, there would be no tree growing from the seed. Life in the seed is very much present, but only it cannot be seen. Life manifests in the form of a tree, flower, leaves, fruits etc., that can be touched, seen, smelt and tasted. In these external manifestations, we find beauty and in the unmanifest we find the Truth. *Taittiriya* Upanishad says "if God is to be seen, let him be seen in Nature, where God exists in the form of Beauty. It needs a heart that feels." Here is a story : Once God met a crow and asked it to find the most beautiful being

in the world. With this errand, the crow went from place to place; flew across the mountains, skimmed over the seas, lakes and rivers. In short, it went to every nook and corner. But, this was all a futile attempt, for the crow could not find the most beautiful being. Exhausted and disappointed, the crow returned home. At last at home, to its satisfaction, the crow found the beautiful being in his wife! The crow, who could not find beauty in a flower, in a parrot or in a butterfly, it could find it in another crow. The crow had the heart of a crow and it found the beauty in a crow. With a heart that feels, beauty could be found in any object.

Socrates and Xanthippe was a very odd pair. Socrates was ugly. Xanthippe was very beautiful. He had no time for anything other than enquiry. He was totally negligent of his family and family matters. His wife managed the entire family affairs. Every time Socrates returned home, only a shower

of abuses waited for him. As Xanthippe abused him, Socrates responded with a smile. More the abuse, longer and broader would be the smile. It was possible for him, not because he was a philosopher, he not only taught it but actually lived it. One day Xanthippe's sister worried over this type of marital relationship of her sister advises Xanthippe to divorce her husband. Xanthippe's sister told her "I can find a rich and handsome husband for you". To this Xanthippe replied: "I scold him not because he is ugly and lazy but because, when I scold him, he smiles. In that smile, he looks more beautiful. His body may be ugly, but, he has a beautiful heart, wherein dwells the Goddess of Truth. When the whole world loves him, how can I divorce him? I love him more than God, for God finds place in his heart." In spite of quarrels with her husband, she had a sweet heart; Socrates, in spite of being abused constantly, his heart bore only sweetness, never was there a

trace of bitterness. When beauty fills the eyes, the world looks beautiful. When the goodness fills the heart the world looks good. God is Truth: God is Beauty. Mystics experience this. This experience makes life a heaven. Possession of wealth or the non-possession does not affect the true happiness. Happiness never depends on this. A butterfly, was asked by a sage what it had seen in the world and what it had to say about the world. Quick came its reply : "I have seen only flowers; I have drunk only nectar and breathed only the fragrance. As for the world, it is beautiful; it is sweet; it is fragrant." The butterfly possessed no lofty degrees; nor it owned fabulous wealth. Still it has managed to make its life and world an abode of happiness and joy. The most learned and the richest have failed to get what a simple and tiny butterfly has accomplished. The dearth of spiritual knowledge and dearth of spiritual experience are the

main causes.

If life were to be made meaningful, Beautiful and Divine, then, indispensable is the mystical experience.
Question - Answer

Q. What is the difference between the belief in God and the experience of God?

Ans. : The words themselves make the difference clear. In experiencing, we are one with the Truth (God). In belief we are different from God. In experience there is union and self-forgetfulness. In belief one is conscious of oneself and conscious of God. In the first, there is Unity, in the second, there is 'Duality'. But belief in God is a stepping stone to experience God. Belief in God helps in the process of realisation of the Highest.

Q. What is Videha meditation ?

Ans. : Deha is body. Videha is out-side the body. This meditation takes us away from the body and gives us a vision

of the boundless-self. Videha meditation is a journey from the limited to the limitless; from the bound to the boundless; from the bondage to the freedom where we are neither men nor women.

Q. Please tell us about incarnations.

Ans. : Incarnation is coming (assuming body). Reincarnation is assuming the body again. Anyway, since we are in the present body all of us are incarnations. The reincarnation continues so far we identify ourselves with the body. The moment there is realisation of the self, one is freed from the bonds of the body and clutches of the mind. It is always preferred to realise the self, avoid the bondage, attain liberation and be one with the eternity.

Q. Why is the passage to Truth so difficult?

Ans. : For two reasons. One is our Ignorance of Truth. Secondly, ignorance of the ways and means that lead to

Truth. Precise and clear-cut knowledge of truth is indispensable to realise the truth. Immanuel Kant rightly said, "The world is too much with us, therefore we can't have the vision of the Noumenon which underlies the Phenomenon." Our minds are filled with the family matters and with the material world, so there is no space left for truth. That's why getting to the Truth poses only hurdles and problems, so let the mind be free and possess clear knowledge of truth and you are very much there with the truth.

Q. What is 'Karma'?

Ans. : Karma has two meanings. One is 'impression', e.g. the act of seeing a flower leaves an impression (of flower) in my mind. This impression creates an urge or a desire to see the flower again and again. So impressions play a very dominant role in shaping the life of man. Karma in this sense functions within the mind. Second, Karma is action. Again actions are of two

types. First one is to do the Karma and get bound to it, and get imprisoned by it. Second one is, to do the act and just forget it then and there. This Karma is not binding in nature, on the other hand it is liberating, whereas the first karma is not so, e.g. I have helped a person and I remember that. This memory haunts me. Wherever I meet that person, I start expecting a word of gratitude from him. If he does that, I feel happy, if he fails, then I am disturbed and inflict imbalance on myself. So this Karma is torturing and binding.

- from MYSTICISM
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Gurudev points out to Scientists :

"Friends! You are engaged in discovering the hidden powers of Nature and trying to harness them to enhance the ease and comfort of human life., for which you richly deserve the grateful good wishes of humanity. But the infernal engines of destruction you have created, have brought humanity to the brink of total annihilation. In recent times you have exploded the material Atom, released the deadly energy pent up in it, showered a veritable rain of fire on the innocent people, burnt millions, maimed millions for life and brought a veritable Hell on Earth. Don't you repent for the infinite misery you have let loose? Is it not time for you to mend your ways, turn your vision inwards, carry on your reserches in the spiritual field, try to discover and explode the spiritual Atom - the Spiriton?"

DESTINY OF A DEPARTED SOUL

- Prof. K. B. Dabade

In the eyes of the spiritually enlightened, salvation is ensured to those who have identified themselves with their souls and not with their bodies.

Some Indian scriptures and commoners deal extensively with discussions on the destiny of a departed soul in the light of time, place and cause of the death of a person. In sharp contrast, great rational mystics attach no significance to this view point and declare that God-realizers alone are entitled for salvation and not others. Hence, an object of this paper is to indicate how and where a clear line of demarcation could be drawn between these two different viewpoints.

As regards the selection of proper and improper time and path of departure, probably deriving inspiration from certain Vedic and Upanishadic utterances, the Bhagavadgita speaks of :

अग्निर्ज्योतिरहः शुक्लाः षण्मासा
उत्तरायणम् ।

तत्र प्रयता गच्छन्ति ब्रह्म ब्रह्मविदो
जनाः ॥ - VIII:24

If knowing the Supreme Spirit the sage goes forth with fire and light, in the day time, in the fortnight of the waxing moon, and in the six months before the Northern Summer solstice, he will attain the Supreme. (*Those who die in *Uttarayana* go by the path of अग्निर्ज्योतिः)

धूमो रात्रिस्तथा कृष्णः षण्मासा
दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य
निवर्तते ॥ - VIII:25

But if he departs in gloom, at night, during the fortnight of the waning moon and in the six months before the Southern solstice, he reaches

but lunar light and will be born again. (**Those who die in Dakshiyana go by the path of धूमो रात्रिः)

शुक्लेकृष्णे गतीं ह्येते जगतः शाश्वते मते । - VIII:26

एकया यात्यनावृत्तिमन्ययावर्तते

पुनः ॥

These two paths, the bright and the dark, are said to be the world's eternal paths. By the (former) one, man goes to the place of no return, by the other (latter), he returns.

Proponents of the aforesaid doctrine cite the case of Bhisma, who conceived on the death bed of arrows, "Now I must lie thus until the sun turns north. My soul will not depart till then".

However, Badarayana, Jnaneshwara, Ramadasa and Prof. R. D. Ranade and some other great rational mystics brush aside the doctrine which gives prominence to the selection of proper time and path of death to attain salvation.

Badarayana's doctrine is that it is immaterial whether a man dies in *Dakshinayana* or *Uttarayana*. His liberation does not depend on these times and seasons; it depends upon his own qualification for liberation. He does neither condemn *Dakshinayana* nor uphold *Uttarayana* for liberation. He says that liberation is attained only on the basis of moral and spiritual development and is not dependent upon times, days and seasons.

In his *magnum opus Jnaneshwari*, Jnaneshwar preaches profoundly the same doctrine : ".....those who have become *Brahman* while living are known as disembodied. There does not remain now even a trace of body-consciousness in him; then how can he die at any time? Why, then, should he search for any path and where can he go, when space and time have become his very Self? Look, when the jar breaks, has the space in it to find its way to

meet the infinite space outside? Will it otherwise miss it? The truth is that when the jar breaks out, its form is lost, but the space inside it has always been part of the space outside. With this knowledge, the *Yogi* who has attained oneness with the *Brahman* does not bother which path he should take."

Similarly, Ramadasa argues: "The saint does not care whether the time of his death falls in the *Uttarayana* or the *Dakshinayana*. This is indeed a delusion for which he does not care. He cares not whether he leaves his body during the bright half of the month or not; whether he dies in the presence of a light or not; whether he will die by day or not; or even whether he may remember the Name of God at the time of death or not. All these things are of no avail to him for he has been liberated during life".¹

"....philosophically the path of the Manes(पितृयान) and the path

of the Gods (देवयान)', says Prof. R. D. Ranade, "is an absolute misconception". He further states that neither day nor night, neither *Dakshinayana* nor *Uttarayana* having anything to do with the destiny of the departed soul, far less is it to do so in the case of liberation.²

Thus, all these mystic philosophers hold that liberation is a thing which is *sui generis* - and is not dependent either on the *Suklamarga* or the *Krishnamarga* (Vide for details Ranade: 1959:34-35, 1988:407-08, Yardi 1995:199-200, Sangoram 1964:63).

Millions of Indians strangely believe that those who pass away on the bank of a holy river or fighting foes on the battlefield irrespective of their good or evil designs to rule would invariably reach heaven or get liberated. It is interesting to see here how great saints like Ramadasa, Kabir, and the Saint of Nimbargi have responded to this kind of belief.

According to Ramadasa, " the saint is liberated even during his life..... Holy is the ground where his body falls. Places of pilgrimage become purified when the saint enters them. Other people think that their bodies should fall on the bank of a holy river. But the saint is eternally liberated.... Blessed is the body of a *Jivanmukta* whether it falls in a desert or cemetery (*Vide* for details Ranade 1988:407-08).

It was traditionally supposed that one, who died at Maghar (a town near Gorakhpur in Sant Kabir district in the plains of U.P.) was born as an ass in the next birth. "By all means then," said Kabir, "Let me die at Maghar, for I know that I have no future birth for me, far less than that of an ass". (Accordingly, Kabir died in Maghar in January, 1518 and dispelled the myth). Further, Kabir clarifies that a man, who leads a sinful life, even if he dies in *Benaras*, cannot be saved. On the other hand, a virtuous man, though he died

at Maghar, might escape the clutches of death (*Vide* Ranade 1997:367).

The saint of Nimbargi talks about the destiny of those who fight external battle with the sole intention of ruling sinfully and those who fight internal battle for the sake of spiritual attainment as follows :

Ordinarily, people fight against rulers. If they die on the battlefield they would go to hell. If they win, they rule sinfully for a time and after their death, they go to hell.

Therefore, such external battle should be avoided and a different variety of battle should be fought out. These qualities (*Gunas*), six passions (*Vikaras*)³, ten senses (*Dashendriyas*) obstruct your spiritual progress. Hence, the battle should be waged against these internal enemies day and night, one after another, kill them all.

While ruling over this kingdom,

there is nothing like want, and there will be ever-increasing bliss, without any tinge of sorrow. Therefore, it behoves all of us to achieve this *Swarajya* and attain salvation (*Vide* Gajendragadkar, Bhagwat 1975:78-80, Sangoram and Deshpande 1978:36-37).

It is not far to seek people who opine that a person does not meet a good end if he dies on account of some dreadful disease or dies a painful death (except perhaps on the battleground) or if his corpse becomes a prey to birds and animals. I elaborate first how altogether a different stand in this regard is taken by Ramadasa and then illustrate quite a few incidents in which spiritual leaders have embraced their death in a painful condition.

In plain words, Ramadasa tells, "Foolish people say that he alone is a blessed man who meets with "*euthanasia*"⁴

....They falsely imagine that God meets man at the time of death. They never turn their life to good account and they expect to see God! A man who does not sow corn should not expect to reap it.... Hence he who does not give himself in his life to the contemplation of God shall never reach a holy end. Even if he meets an easy death, he will really go to hell, as he has never entertained devotion towards God.... People foolishly imagine that the saint has not met a good end, if his body lies suffering at the time of death or is eaten up after death by dogs.⁵ The *Jivanmukta* has never been born at all. How can he suffer death? By the power of contemplation on God, his illusion has come to an end... He is dead while living. He has killed even Death itself...." (Ranade 1988:408).

To drive home the point that some saints have not met an easy death⁶ the following examples can be cited of spiritual martyrs and those

who suffered from some kind of serious illness at the time of their death. Socrates met his death by drinking the cup of hemlock. Jesus Christ ascended the Cross. Thomas Cranmer (1489-1556) was burnt at the stake. While Mansur was at the stake, he had the vision of God in the midst of agony. Guru Arjan (1581-1606) was boiled in a cauldron. Bab (Mirza Ali Muhammed) was publicly executed on 9th July 1850 (Vide Ranade 1997:430-01, Baha'Ulla'h 1992:4).

Severe dysentery, throat cancer, cholera preceded the death of Lord Buddha, Sri Ramakrishna Paramhansa, Sri Shivalingawa respectively.

Thus, in the eyes of spiritually enlightened, salvation is ensured only to those who have identified themselves with their souls and not with their bodies and it (salvation) has nothing to do with time, condition of the body at the time of and after death, kind of

death etc., and all this points to the total departure from the common notion regarding the destiny of a departed soul.

NOTES:

1. "One who has experience, I am not body but *Vastu is Jivan Mukta*" according to Prof. R. D. Ranade (Sangoram 1964:59).
 2. "One is *Mukta* (liberated) in proportion to his realization" in the opinion of Prof. R. D. Ranade (Sangoram 1964:59).
 3. "The excellent should be passionless," says the Saint of Nimbargi, "for one is sure to be reborn if one has any attachment to or resent for any person at the time of one's death" (Gajendragadkar, Bhagwat 1975:58).
 4. *euthanasia* - Greek [a good death from *eu* good and *thanatos* death] noun - the practice of procuring the painless death of someone facing terminal illness;.... (Manser 2010 :146).
 5. Once a great spiritual leader of Nimbargi *Sampradaya* Sri Raghunath Priya Sadhubuva (1829-1879) told Gurappa of Chimmad, "Tie rope to my leg and draw my body to a distant place and throw it out after my death. Crows and Eagles would relish it".
- * Generally people of India are under the impression that if the crow touches the *Pinda* (usually the ball or cake of rice or barley) meant for dead, the person has not left behind him any *Vasana* (passion or desire)

and is going to attain *Sadgati*** . But this viewpoint is not acceptable to great spiritual leaders of Nimbargi *Sampradaya* (Vide for details Kulkarni 1995:516).

** Great saints could "see" easily the entry of a soul into the womb and its exit from the body. It is on the basis of spiritual power Prof. Ranade could utter when his first spouse expired (on 29th Sept. 1918) that she attained *Sadgati* (Vide Sangoram 1964:79).

6. Prof. R. D. Ranade was once travelling in a car from Aundh to Rehmatpur Railway Station and on the way the car met with an accident. But for minor injuries nothing serious happened to anybody. Prof. Ranade said regarding this incident, "I was 'seeing' at the time of accident God's form which was beyond any description. How fortunate I could have been, had I met with death in the accident (Vide for details Sangoram 1964: 166-67).

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WHAT GURUDEV SAID ABOUT HIS VEDANTA NOTES

On 19th July 1944, during a discussion session at Nimbai, Gurudev said :

“The scheme of the entire Vedanta volume is ready. Someone should come forward to take down the matter to my dictation. For years I have been contemplating on the volume and have prepared the outline with a new point of view. While doing so, I have not followed any single Vedantic interpreter; this is just as it should be. Such works may be brief; but what is important is independence of thought. Otherwise how can you call it research? Rarely is a new standpoint seen in so-called research work. We are blessed with a new insight because we have the spiritual background, divine support and grace of the Master”

In the mid-fifties, a senior Professor of Philosophy requested Gurudev that the Vedanta notes be handed over

to him so that he would himself expand them and prepare a press copy for publication. Once or twice Gurudev just kept quiet. But when the professor pressed too much, Gurudev became very grave and replied in an emphatic tone : “Do you think it is that easy to expand my Vedanta Notes? I have spent over 25 years studying them, meditating on them, as well as casting and recasting various topics to make the work an internally systematic treatise. If you are really serious, come and stay with me for full six years, study the notes with me, note down every point that I state and critically study every book that I recommend. All this would be only preliminary preparation for the exposition. The Vedanta work can not be taken lightly”. The senior Professor no more opened the topic. And that was that.

*-Collected by
Prof. Dr. K.B. Dabade. Udupi*

THE GIFT OF GOD

Prof. Dr. Madhumati
M. Kulkarni

...God pauses thinking if 'this jewel is bestowed on man he will adore the gifts forgetting the Giver of those gifts..

George Hebert is a leading Metaphysical poet. His poem Pulley is at once very captivating and symbolic. It captures the basic truth about man's relation with God. George Herbert imagines God as holding a glass of gifts to pour on man, the crown of His creation. Thus He goes on pouring one by one beauty, wisdom, honour, pleasure contracting them all in man's span (100 years span of life). After bestowing almost everything there remains the last gift, 'rest' at the bottom of the glass yet to be bestowed. But then God pauses thinking if 'this jewel is bestowed on man he will adore the gifts forgetting the Giver of those gifts. Thus I will lose man and he will lose Me. Then the very purpose of My creation will be foiled. So let him keep all the rest with 'repining restlessness. In this way, if not

in this happiness at least in moments of his weariness he will fall at My feet'.

A 'Pulley' is an apparatus consisting of a wheel over which a rope or a chain is stretched. It is used for lifting/ lowering heavy things. It is also an axis round which a rope moves to draw water from the well. At one end of the rope a pitcher or a bucket is tied to fetch the water from the well and at the other end is the puller. As the puller loosens the rope, the rope rolls on the axis, touches the water, gets filled, then the puller pulls hard to bring it up. Allegorically, the puller may be compared to God. He drops the bucket namely man with his span of life, down with worldly pleasures, these worldly riches sink him down. The bucket will not come to the surface unless extra force is applied by the puller and that extra force is the

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23) <i>God, World & Soul</i>	Sri Siddheshwar Swamiji	60/-
24) <i>Some Facts of</i> <i>Samarth Ramdas (1982)</i>		40/-
25) <i>Sri Krishna's Role in the Mahabharata</i>	K. S. Narayan Acharya	40/-
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28) <i>Philosophy of life in Bhagavadgita</i>		80/-
MARATHI		
29) <i>Kamayog</i>	Dr. H. R. Divekar	40/-
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31) <i>Sri Gnyaneshwar Charitra</i>	R. N. Saraf	40/-
32) <i>Gurudev Ranade va Tyanchi</i> <i>Paramarthik Shikavan</i> (Gurudev Ranade & his Spiritual Teachings) 2 nd Edn.	G. V. Kakasaheb Tulpule	75/-
33) <i>Sri Gnyaneshwaranche</i> <i>Aatmadarshan Arthath Karya</i> <i>Aani Tatvagnyan (Aatmadarshan</i> <i>of Shri Gnyaneshwar :</i> <i>Works & Philosophy)</i>	R. N. Saraf	80/-

Name of the Book/Journal	Author	Price Rs.
34) <i>Samartha Ramadas Jeevan va Tatvagnyan</i> (Samartha Ramdas & his Philosophy)		80/-
35) <i>Sri Rama Charit Manas</i> (Translation)	Pragyanand Saraswati	80/-
36) <i>Walmiki Ramayan</i>	Dr. Kate Maharaj	50/-
37) <i>Dnyana Bodha Sudha</i> (New Publication)	G. M. Deshpande	20/-
38) <i>Nityanemavali</i>		20/-
39) <i>Sri Gurudev Ranade Ek Jeevan Zalak</i>		75/-
40) <i>Namasadhanecha Bhaktipravah</i>	Narendra S. Kunte	40/-
*41) <i>Changdev Pasashti</i>	B. R. Tilak	15/-

HINDI

42) <i>Bharateeya Samkaleen Darshan Mein Prof. Ranade ke Yogdan ka Sameekshatmaka Adhyayana</i>	Dr. Jatashankar Tripathi	120/-
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KANNADA

43) <i>Shivasharane Shivalingawwa</i>	R. P. Kulkarni	40/-
44) <i>Gurudevvar Samanwaya Darshan</i>	M. S. Deshpande	100/-
45) <i>Kannad Santar Parmarth path</i>		200/-

* Not available in our Liabrary.

Readers' Column

Dear Sir,

I have been reading *Pathway to God* so kindly sent by Advocate Mr. M. B. Zirali. The article entitled *Modifications of Mind* based on Sri Siddheshwar Swamiji's discourses on Yoga Philosophy compiled and edited by Prof. M. V. Bagi, is a threshold to meditation, which is one of the essential attributes for achieving peace. I thank for providing such an inspiring article in your issue of April-June 2010.

20-5-2010. Prof. V. R. Shirol,
Principal,
S.C. Navalimath Law College, Bagalkot.

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Dear Editor,

I receive the quarterly journal *Pathway to God* regularly. The article 'Bardol's Sacred Dharmashala' by Dr. Dabade is impressive and informative. The author's observation of subtle events alongwith maps is commendable.

18-5-2010 Mr. V. K. Yalgi,
Freedom Fighter, Belgaum.
Cell : 9448116258

Dear Editor,

I read all the articles in *Pathway to God*, April-June 2010 issue containing words of deep thinking and spiritual strength. Nimbargi Maharaja's words 'ಮನಸಿನ ಮುರಗಿಯ ತಿದ್ದಿಸಣ' touched my heart. I wish the musings of the Editor to be in a more readable print.

01-07-2010 Mr. Malharigouda S. Patil,
Former Minister, Irrigation,
Govt. of Karnataka,
Sankeshwar. Cell : 9448112378

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Dear Editor,

The *Pathway to God* is gaining more and more interest of the readers with every passing issue. The articles being simple in style and potential in content make its readers contemplative over the ideas and thoughts expressed. I wish the same is sustained in the coming issues.

02-08-2010. Prof. M. V. Bagi,
Head, Dept. of English,
Lingaraj College, Belgaum. Cell:
7829118551

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ACTIVITIES OF A.C.P.R. during July-Sept. 2010.

Besides the regular Saturday sessions at Thinkers' Forum the following programmes were conducted :

Prof. G. S. Natesh of Kasturba Girls' Pre-University College, Shimoga delivered a lecture on 'Mankutimmana Kagga - a philosophy of life' on 10-07-2010 in A.C.P.R.'s auditorium. It was highly inspiring and enlightening lecture coupled with gentle humour and current affairs.

The programme began with an invocation song by Miss Zirali. A.C.P.R.'s Secretary, Advocate M. B. Zirali welcomed and introduced the Guest Mr. Jakati presented him a bouquet. Hon'ble Shri. Ashok Saraf, Chairman of A.C.P.R. presided over the function. Prof. Dr. Madhumati Kulkarni proposed a vote of thanks. Mr. Subramanya Bhat anchored the function.

On 21-08-2010 Revered Shree Gurusiddha Mahaswa-miji of Karanji Math, Belgaum inaugurated the renovated guest house in Gurudev Mandir Campus. The Swamiji was felicitated on the occasion of his 60th birthday at the same function. ACPR's secretary Adv. Mr. M. B. Zirali, welcomed and introduced reverend Swamiji. ACPR's Chairman, Mr. Ashok Saraf honoured the Swamiji. Speaking on the occasion, Hon'ble Swamiji appreciated the divine peace and intellectual discourses held in the living presence of the mystic saint Sri. Gurudev Ranade. Mr. Subramanya Bhat Trustee proposed a vote of thanks. Dr. Marathe anchored the programme.

On 28-08-2010, Shri Mohanji Bhagwat, Sarasanghchalak Rashtriya Swyamsevaka Sangh, Nagpur visited Gurudev Ranade Mandir and delivered a lecture on "*Philosophy of Hinduism and its relevance to World Peace.*" He was received amid Veda Ghosha and with poomakumbha. The program began with recitation of Vedic Hymns by Mr. Manjunath Bhat, Mr. Sunil Bhat, Mr. Tirumala Bhat and Mr. Vinayak Bhat. ACPR's secretary, Advocate Mr. M. B. Zirali, welcomed and introduced the guest. ACPR's Trustees Mr. Subramanya Bhat, Adv. Mr. B. N. Aigali offered bouquets to the dignitaries. ACPR's Chairman, Mr. Ashok Saraf presented book published by ACPR to the Guest. Hon'ble Guest, Mr. Mohanji Bhagwat elucidated how the universality and catholicity of Hinduism are necessary for peace and harmony in the world. He remarked, "Hinduism is a closed

connotation. We should better replace it by Hindutva... It's a sort of Catch 22 situation.....you can't On the eve of Dr. Radhakrishnan's Birth Anniversary observed all over India as Teachers' Day, Dr. D. H. Rao, Director, Jain Group of Institutions, Belgaum made a presentation on "Philosophy of Creative Teaching" as a part of training to High School Teachers. The function began with an invocation song by Mrs. S. Prabhu of have peace till you are happy, you can not be happy till you get peace..."

The Vice-Chairman Adv. Mr. Ashok Potdar proposed a vote of thanks. The programme was anchored by Prof. Dr. Madhumati Kulkarni, Chief Editor of ACPR's Quarterly Journal, *Pathway to God*. The function was concluded with *Vande Mataram* by Mrs. Namrata Kulkarni.

Herwadkar School. Dr. Rao stated, "An experienced teacher alone can give empirical knowledge. Creative teaching always begins with the participation of students. Students learn more from the behaviour of their teacher than from his words.' ACPR's Secretary, Adv. Mr. M. B. Zirali, welcomed and introduced the dignitaries. Prof. D. Y. Kulkarni, Director, R. L. Law College, Belgaum presided over the function. ACPR's Chairman, Mr. Ashok Saraf honoured the guests. ACPR's Trustee Mr. Subramanya Bhat proposed a vote of thanks. ACPR's Trustee, Adv. Mr. B. N. Aigali anchored the programme. Mr. Nayak, DDPI of Belgaum, B.D.O. Mr. Pundalik and several other officials graced the occasion.

We thank the following donors :

1. Dr. D. H. Rao, Belgaum	Rs. 10,000/-
2. Shri Prasad G. Jaripatke,	Rs. 3,000/-
3. Mrs. Ashwini A. Jog, Solapur	Rs. 2,000/-
4. Uma Sangeet School, Belgaum	Rs. 300/-
5. Shri. R.S. Kulkarni, Belgaum	Rs. 111/-
6. Shri. R.A. Desai, Dombivali,	Rs. 101/-
7. Shri. Sadashiv M. Marathe, Pune	Rs. 101/-
8. Shri Shrikant N. Badaskar, Belgaum	Rs. 101/-
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10. Shri. Neelkanth R. Gokave, Pune	Rs. 100/-
11. Shri.R.G. Jakati Belgaum	Rs. 100/-

We welcome the following new subscribers to *Pathway to God* :

1. Dr. Y. Ravindranath Rao, Bramhavar,
2. Dr. Radhakrishna Harwadekar, Belgaum
3. Shri. R. S. Dabhar, Solapur
4. Shri Jiddamani, Bijapur
5. Mrs. Shobha Kulkarni, Belgaum.
6. Karnataka State Women's University Library, Bijapur.

30-09-2010.
Belgaum.

Adv. M. B. Zirali,
Trustee & Secretary, A.C.P.R.





Dr. Shri D. H. Rao, Principal Jain College of Engineering, Belgaum lighting up the lamp on the eve of Teachers' Day.



Shri M. B. Zarali, Secretary, A.C.P.R. welcoming and introducing dignitaries on Teachers' Day.

BELGAUM URBAN DEVELOPMENT AUTHORITY, BELGAUM.

ACHIEVEMENTS

- ◆ Developing five extensions in 456 acres of land. The land acquisition work is in progress.
- ◆ A project undertaken to allot 4500 residential plots to the public.
- ◆ Five residential extensions have been developed and handed over to Belgaum City Municipality Corporation.
- ◆ A project costing Rs. 46.50 lakhs has been undertaken to provide electricity to 241 residential buildings in Kanabargi Extension.
- ◆ Construction of gutters of stone masonry costing Rs. 19.30 lakhs has been undertaken in Kanabargi Extension.
- ◆ Compound wall construction project of Rs. 19.70 lakhs has been taken up at Kanabargi Extension.
- ◆ Road development, tar road construction, Gutters and drinking water facilities costing 305.79 lakhs have been taken up for project no. 56 at H. D. Kumarswamy Extension.
- ◆ Rs. 18.15 lakhs has been spent in developing and constructing tar roads in Kanabargi Extension.
- ◆ Rs. 21.78 lakhs has been spent in developing and constructing tar roads in Rani Channamma Nagar.
- ◆ Rs. 7.14 lakhs has been spent in developing and constructing tar roads in Shanti Nagar Extension.

Several other projects are planned for developing and beautifying Belgaum City.

Mr. Balasaheb Kangralkar

President
BUDA

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