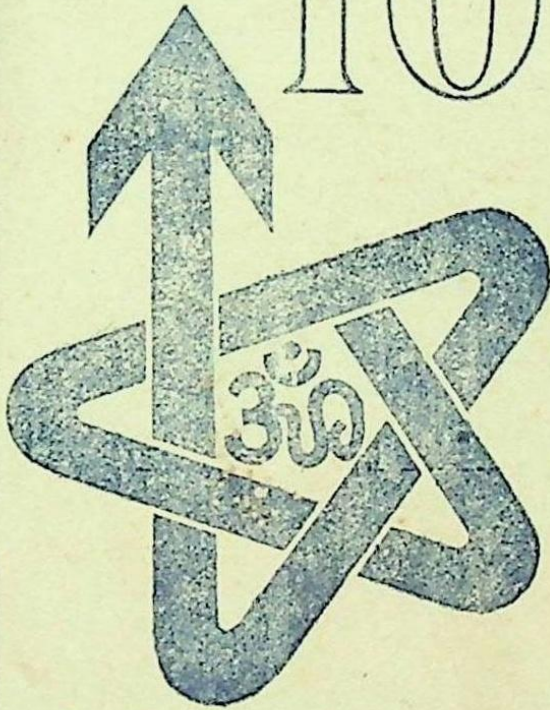


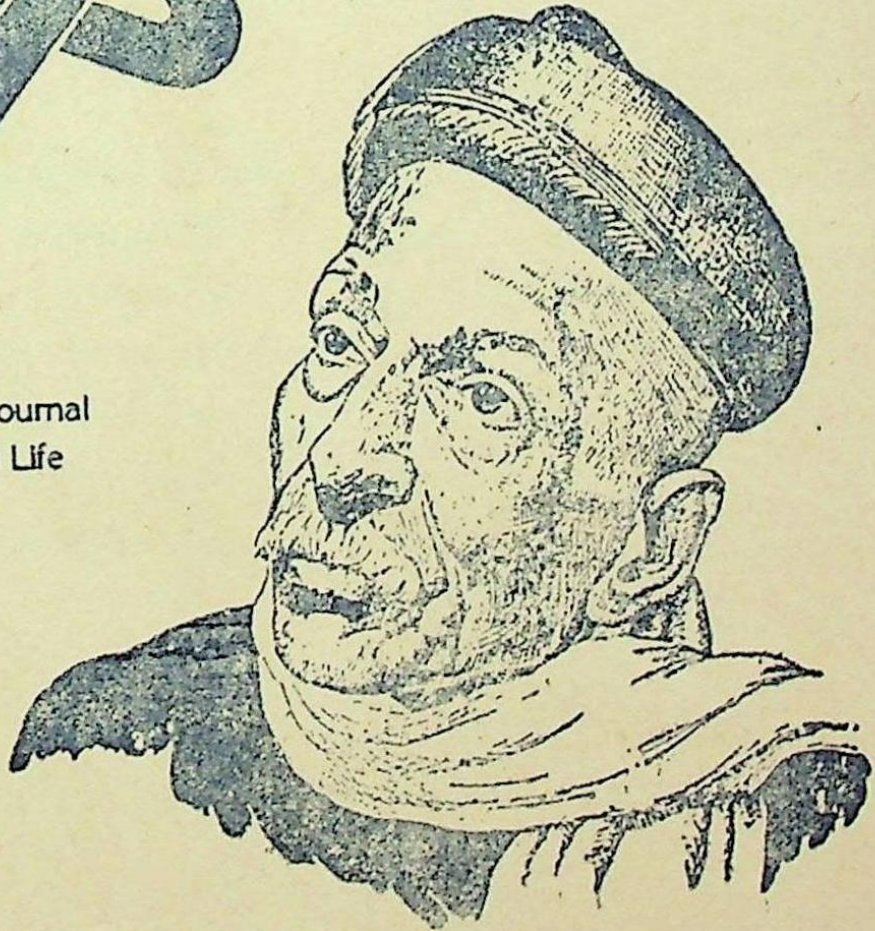
Oct - 1989

# PATHWAY TO GOD



आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal  
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.



# PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

"One God, One World, One Humanity"

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Vol. XXIV

October 1989

No. 1

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## PRAYER

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां  
सजीवयत्यखिलशक्तिधरः स्वधाम्ना ।  
जन्यांश्च हस्त-चरण-श्रवण-त्वगादीन्  
घाणान् नमो भगवते पुरुषाय तुभ्यम् ॥

-भागवत

Salutations to Purusha !  
He is omni-present.  
Entering within me  
He enlivens by His power  
My speech that is asleep,  
And the vital airs and senses  
Such as hands, feet, ears and skin.

—Bhagavata

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(A Quarterly Journal of Spiritual Life)  
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Editor : **Prof. B. R. Modak, M.A, Ph.D.**

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# Editorial

## Happiness and Suffering

Man always seeks happiness. The things, which give happiness in childhood, do not give happiness, when a man grows up. Moreover a thing, which causes happiness to one man, may not cause happiness to another.

An object leads to happiness and also to suffering. For example, riding a scooter is pleasant, but pushing a punctured scooter is unpleasant. Hence happiness and suffering are said to be the two sides of a coin. When one picks up a coin, the two sides come together. One can not pick up one side and leave the other. Similarly when one chooses an object, one has to accept the happiness as well as the suffering coming with it.

It is said that the experience of happiness and suffering both lead to the development of personality, just as timely sunshine and rain help a crop to grow. Mere sunshine would scorch the crop, and mere rain would destroy it. Similarly mere happiness would cause superiority complex in man, whereas mere suffering would create inferiority complex in him.

A man, who has experienced suffering, is compassionate towards a suffering person. He, who has suffered the pangs of hunger, kindly gives half of his bread to a hungry person. Hence it is said that suffering is necessary to produce compassion in man.

In the Kathopanishad we find that Naciketa does not accept the objects of pleasure offered to him by Yama. He refuses them because he says that those objects are

temporary. He further points out that their enjoyment reduces the power of all the senses, Hence he requests Yama to give him the knowledge of the Self.

In the Mahābhārata we find that Kunti says, "May calamities befall us always because they remind us of God." Thus we learn that we should give more importance to Knowledge and Devotion than to the enjoyment of pleasures.

Man thinks that he will be happy if his particular desire is fulfilled. When the desire is fulfilled, he experiences that he is not happy, because happiness depends upon many other factors. A person desires promotion. But when the promotion comes, he finds that he is bogged down by the responsibilities that come along with the promotion.

Happiness is of three types : physical, intellectual and spiritual. Physical happiness is caused by the contact of the senses with their agreeable objects We get intellectual happiness by reading a good book, by listening to a good lecture, or by solving a difficult problem. Spiritual happiness is obtained by concentrating our purified mind in God. God is an ocean of Bliss. So when our mind is submerged in God, it is filled with Bliss. The Bhagavad-gita (VI. 21) points out that this Bliss is the highest happiness.

Shri Gurudeo Dr. R. D. Ranade



Born :  
**Jamkhandi**  
3-7-1886

Samadhi :  
**Nimbal**  
6-6-1957





## THE PHILOSOPHY OF BHAGAVAD-GITA

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**Dr. P. Nagaraj Rao**

The Bhagavad-Gītā is acclaimed on all hands by the ancient Ācāryas and the Modern savants as a world-Scripture, which summarises the perennial philosophy and is topical and relevant to the problems, an individual comes up against in life. Not only it poses the problems, but gives definite guidance to solve them.

The book of 700 verses is like a little temple in the vast land, the Epic Mahābhārata (Bhīṣma Parva; chapters XXV to XLII). This is no technical treatise set in a rigid jargon. It reads like a poem or a sermon written in a language, which regales lovers of Sanskrit poetry and displays the qualities of a poetic classic. Professor Edgerton in his introduction to the translation of the Gītā (in the Harvard Oriental Series) observes that the Gītā is the best introduction to Indian religion. Further, he admires its impressive poetic expressiveness, the pithy anuṣṭubh verses, the flow of the lines, the similes and metaphors— these give it form, the interest of which cannot be had in any dry analytical philosophical disquisition. It is the best introduction to Indian thought and culture. Its language is full of grace and vitality. This is no empty boast, for any ardent student of the text, can see ample evidence of the characteristics.

The Anuṣṭubh metre (32 letters) is the easiest and shortest verse form. Over 600 verses are in this popular metre, that enables the reader to memorize them and chant them daily. The verse form lends itself easily to express the different sentiments (rasas) unlike other verse-form which can render only specific sentiments. Vālmīki's

Rāmāyaṇa is the illustration of the excellence of the Anuṣṭubh metre..

In the art of communication the poet has to draw on several sources to put his ideas across to the reader and render it easily comprehensible. The most useful tools are similes and metaphors. To teach an unknown thing we make use of the known. The similes in the Gītā and the metaphors stick to the mind and are word-pictures.

We have in the first chapter the description of a stalwart hero, distressed by a cankerous doubt about the righteousness of the war he is about to wage and is torn by emotions paralysing his activities. In contrast to this desolate state we have four descriptions of the saintly contemplatives viz. the Sthitaprajña, the Yogārūḍha, the Bhakta and the Guṇātīta.

The Sthitaprajña is one who lives in this world and is not of it. The description so impressed Gandhiji that he adopted these 19 verses as the text for his morning and evening prayers and embodied them in his **Ashrama Bhajanavali**. The description is a rich literary piece for several reasons such as the portrayal of the psychology of the Sthitaprajña.

The description finds its echoes in Kālidāsa's description of Śiva's penance and Dilīpa's detached enjoyment of pleasures. In the very next verse the poet gives us a simile, which describes the natural power of self-control of the saint as that of a tortoise (II. 58). The contrast is also set forth, the difficulty to control the senses, which waft us all like a wild gale (II. 64-67). They blow us along the hurricane of our desires; the ship will drift along with the winds as the tides run. If it is anchored, there is no trouble. Picturesquely the Gītā describes the seat of

ignorance as the **Senses, Mind and Intellect**. Like a wild enemy, it destroys Jñāna and Vijñāna. Hence the imperative and primary duty to control it (II. 40-41). The senses do not yield easily even for the wise man. The lure of the senses is strong and oftentimes it goes against our feeble resolve (III. 36).

There cannot be an image of vastness and fulness nobler than the ocean to compare the man of contemplation "into whose life enter all desires as the waters enter the sea; though ever filled it remains ever within its bounds". It is perennially and always the same. Floods may rage near by but it will not increase its flow. Nor, long summer droughts cannot dry it up (II. 70).

The mighty pull of the senses and the imperative need to control them are the constant twin doctrines dealt in the Gītā. The Lord is sympathetic to the individual torn by the conflict of the senses having a fitful mind (VI. 34). The mind is restless and fickle impetuous and obstinate and difficult to control as the force of a strong wind that blows. The Lord admits the plea, but does not declare it impossible. The way out is stated in the very next line; i. e. constant practice and non-attachment (VI. 35).

Self will in man and his ego are responsible for his obstinacy, violence and waywardness. The Gītā gives us the description and the chain reactions of uncontrolled desires ending up in perdition. The close nature of the mental process and steps are stated in two memorable verses (II. 62-63).

"Whoever dotes on the objects affording sense enjoyment, at once gets attached to them. From attachment, longing for them springs up. When the desires are obstructed in their fulfilment, one gets angry. Anger confuses

the mind and confounds the judgement. Confusion makes one oblivious of the commandments of the scriptures, which results in the loss of the moral sense. From the loss of moral sense and understanding man perishes. This inevitable sequence clicks well with the psychological process and highlights, that lust is the expense of the spirit. It makes the mind the playground for the senses."

In the description of the Yogārūḍha the process of self-control enjoined is described step by step without injuring the psyche or the body.

The know-how technique is clearly stated..... We are not to control the senses all at one stretch, and in one sweep hastily, and we are to go slow phase by phase. The preliminaries are the moderation of food, recreation and sleep. The choice of the venue for the practice of sense control is all carefully given. The entire yoga is described as **Atma Samyama Yoga**.

Yoga is best defined here as the divorce of the marriage of the soul with pain (VI. 2-3). It is also defined as equanimity. Yoga is the dexterous way of living with restraints and total abstinence of harmful things. The Yogārūḍha is not a thoughtless mixer with all and sundry. He maintains an equable temper, never flies into rage, and is unaffected by the reactions of others, be they friends, foes or indifferents.

In this connection the Gītā states that one's mind alone is the friend of the soul and the mind is also the enemy. For him who conquers his mind by knowledge, his mind is his friend. For him who does not subdue his mind, his mind becomes his enemy (VI 5-6). Sense-control is rendered possible by mind-control. Mind-control is effected by constant vigilance and the practice of dispassion. These two by themselves are not enough. The Gītā insists

on devotion to the Lord as the sovereign mode for effecting sense-control. Yoga is being yoked to the Lord with steadfast faith and devotion to him.

This definition of yoga appears in the description of the Sthitaprajña. It highlights the fact that devotion is the master discipline for regulating the senses, and not the mere puny effort of man, nor his proud, stoic-fortitude. It is **Grace** resulting from the Lord's abounding mercy for the erring humanity. Without this the effort to stem the tide of the force of the senses by man's efforts will inflate his ego.

The ideal description of bhakta (spiritual man) is in the twelveth chapter under the caption "Devotee". What is noticeable in this description is the concern which the devotee has for his fellow-men. He not only hates none but is kindly and compassionate, free from the feeling of I and Mine and is not troubled by pleasure or pain, he has forbearance for all, he is ever content, steady in contemplation, self-restrained and firm in conviction. He consecrates his mind and understanding to Lord. The world does not hate him, nor does he hate the world. He is free from joy, anger, fear and anxiety. He has no wants and he is pure and prompt, unconcerned and untroubled and selfless in all his works. He neither rejoices nor hates, neither grieves nor wants, he is alike to foe and friend, to praise and denunciation, pleasure and pain, as his mind is ever devoted to the Lord " (XII. 13-20).

The devotee is not a selfish clod of earth, determined to achieve his liberation, indifferent to the weal and woe of his fellowmen. He seeks his good along with the good of others. He is actively helpful to them. The devotee seeks the good of all. He is not involved in the life of his fellowman. He knows the truth of the indivisibility of

happiness and that no one can be happy unless all are happy.

The devotee's faith in the Lord and his surrender to Him are born of complete knowledge of the Lord's majesty, infinite grace, and supreme concern and his easy accessibility. Devotion is the expression of the gratefulness one owes the Lord for the innumerable benefactions one receives from Him. The Lord is loveable and His grace is the only solvent for the individual to live in peace with himself and not be torn in conflict and lost in tension and strife and live in amity with the followers without being tortured by jealousy, cussedness and cynicism and without running down others. Devotion is the antidote against the myriad forms of egotism that crave self-expression which is irrepressible. Egotism is the false assessment of the self abilities, talents, stature and disposition of men. Such false valuation is broadly called vanity. In this process one is tempted to gossip and run down others for no purpose and to project oneself. The other forms of egotism are feeling of self-righteousness, looking down on others and feeling that one is not as bad as others, being proud of one's wealth, learning and power. Devotion highlights and throws into relief the vast contrast between the Lord's infinite attributes and abounding compassion and littleness, perilous finitude and abysmal ignorance and his mad and monstrous constriction of the heart. It secures man's self-knowledge and helps him to live sanely, untortured by vain ambitions, vexing the soul with irrepressible longings. Devotion in the Gītā is no impossible counsel, for it is within the reach of all. The verse "Sarvadharmān parityajya" (XVIII. 60) assures the devotee freedom from sorrow and also liberation. What is of great interest is the enormous significance of the term 'Ahaṁ' (without which the verse could have run). It signifies that the devotee must give up the sense of agency, be a pliable, joyous,

unreserved instrument of God, give up the feeling of the ownership (possessive feeling) of the act, must dedicate it to Him and be bereft of the feeling that his surrender to the Lord (Prapatti) is the cause for his liberation. He must regard the Lord as the upāya and the upeya.

Therefore Arjuna is exhorted to become a yogi and fight the battle, anchored in God

The Bhakta, the Yogārūḍha and the Sthitaprajña are all Karmayogi of Gītā. He is asked not to suppress his legitimate desires that do not contravene the principles of Dharma, but indulge in them in moderation with carefulness and calculation. Repression leads to surprising outlets and is injurious to the psyche. So is the result in the case of uninhibited, immoderate indulgence. Hence the Gītā asks us to regulate the indulgence of our pleasures, to sublimate them and not to suppress them, not to hush them, but to harness them to useful purposes; not to thwart them biting one's lips, but to train them. The Lord says that He is "that desire which does not contravene Dharma."

**Svadharmā** is one's Dharma. We deviate from it by ego-prompted vain ambitions, which are not to be ours. It is impossible for us to go against our nature (svabhāva). It is vain tall talk to say. "I will not do this, and I will do that" etc. The Lord says that in arrogance vainly Arjuna said, he would not fight, which he could not stick to. He did fight, prodded by his nature (XVIII. 59).

"Indulging in conceit thou thinkest 'I will not fight. Vain is the resolution. Thy nature will compel thee. Fettered by thine own tendencies, which are thy nature, thou seekest not to do that even against thy will. (Thou will do it)."

In the discharge of one's Svadharma one's acts are natural, spontaneous and graceful, and not loutish. The practice of Svadhārma avoids social maladjustment and waste. One will not attempt to fit round pegs in square holes. The author of the Gītā takes care to warn us against indolence and laziness by saying that it is nobody's Svadharma not to do anything.

When the Gītā asks us not to perform activities with a desire for fruits, it does not downgrade deliberation nor recommend the performance of works in a thoughtless manner, but only says that the fruit must be the evocation of the grace of the Lord and not any perishable object. The author of the Gītā knows well that motiveless activity is psychologically impossible. Further, when the Gītā asks us to rise above the pair of pleasure and pain etc. it is certainly not an attitude of apathy. It is a warning that we should not be overpowered, nor lured by unwholesome emotions when we act. It spells control. To be a man, to be a yogī, to be happy, one must in this very life, control the swelling tide of lust and anger (V. 23).

**Samatva** is not aridity of feelings, nor is it apathy. **Phalatyaga** is not deliberate indifference to consequences of an act. It means freedom from anxiety and tension about the result.

Devotion grows into 'self-surrender' giving up one's self to God completely, absolutely, joyously, unreservedly with the firm conviction that the best thing one can do is to place oneself in the hands of the Best. This is the doctrine open to all, who have faith in the Lord and in His saving power. Surrender bears fruit when performed with absolute devotion. It consists in a "resolve to follow the will of God, not to cross His purposes. the great belief that He will save us, to seek help from Him and Him alone and to



yield up one's spirit to Him in all meekness." These six elements constitute the characteristics of godmen who practise the presence of God in all their activities.

One who takes refuge in God must surrender one's all, one's belongings in the feeling that the Lord is infinitely superior to all and that He is more loveable than wife and children, and one must be devoted to Him in the face of all conceivable adverse circumstances. Devotion is spontaneous love flowing like viscous oil.

Devotion and surrender to the Lord is a loving act. It cannot be secured by hating the Lord as some wrongly presume. If hatred were to secure the pleasure of the Lord, the entire Stotra literature and praise of the Lord would have no place nor meaning. Devotion is born of love and jñāna, backed up by good and pure act.

Devotion and surrender to the Lord is not an act performed on a single day and doing nothing afterwards. It is a permanent attitude of mind born of jñāna. There is no Bhakti without jñāna. They are almost synonyms, declares Jayatīrtha.

Hence faith in God can never come except through jñāna and purity of conduct, It does not grow like grass. One has to practise it for a long time in keeping with one's yogyatā as prescribed in the śāstras. Whatever might be the assertion of the readers of Gītā, that preaches Karma, Jñāna, Bhakti etc., it is certain that Bhakti is the pervasive doctrine and all others converge to it. The supremacy of Bhakti as a mode of worship is unequivocally declared as not only superior but certain in securing His grace.

## Search God to End Misery

How would it be possible that a man might rest in ease, when he is sitting in a boat with hundred holes? How would it be possible that man might keep his body bare when stones are being flung at him? ...When fire is burning all round, must not one get away from its midst? Similarly, when the world is full of misery, how would it be possible that a man should not pray God? Upon what power do these people count that they do not worship God? How can they rest content in their homes and in their enjoyments? ... Can one sleep happily on a bed of scorpions? ... It is wonderful that people should live at ease in such a world? ... As a child grows people rejoice, but they do not know that it is approaching death. They cannot even bear the word death, and when people die they cry after them; but they cannot in their folly imagine that whatever is, must pass away. Like a frog which is trying to eat a fish even while it is being itself devoured by a serpent, they are trying to increase their avarice every day. Alas! born in this world, O Man! get thyself hastily from it; go by the path of Bhakti so that thou mayest reach the Divine Home.

**--Sri Gurudev Ranade**

## THE PLACE OF RELIGION IN INDIAN LITERATURE WITH REFERENCE TO MODERN INDIA

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**Dr. P. N- Upadhye**

Today we live in the age of science and technology, which affords many material comforts to man and there is a cry that Religion has no place in modern society even with reference to Modern India. An attempt has been made in the following pages to deal with this subject in order to find out any truth therein

Man is a social animal and a member of the society. Norms of standard behaviour are quite necessary to have the same social order. Culture is conceived as learned behaviour, which results in all-round progress of man.<sup>1</sup> It consists in ideologies justifying or rationalising certain selected ways of behaviour. Every culture includes principles which exhibit patterns and behaviour in very varied areas of culture content.<sup>2</sup> Every culture has its own form, idea, passions, life and death, and it produces its own civilisation. Culture is the dynamic energy present in persons who in turn impart the same dynamism in others.<sup>3</sup>

There are many complex patterns underlying social, political and economic organisation, the religion, language and philosophy, law, science and arts which determine the type of culture. In a way culture includes both material and non-material aspects of human life. Science and technology provide in abundance material aspects and religion and culture are to provide non-material aspects such as psychic needs, mental satisfaction, peace and religious and spiritual life. As stated earlier, religion is also a

vital trait in human culture. The term religion is so variously understood that it is very difficult to find the commonly accepted definition of Religion. Religion is nothing but a mode of ideal life or as Mathew Arnold defines, religion is morality touched with emotion. Kant declares religion— or at least religion within the bounds of reason by itself— to be the recognition of all our duties as divine commands.<sup>4</sup> We may also understand religion as worship, dedication and trust because these are possible even for the simple persons.<sup>5</sup>

In Indian context, there is a word Dharma but it is more connotative than the English word religion. The word Dharma has been derived from  $\sqrt{\text{dhṛ}}$ — to support; that by which society is maintained is Dharma.<sup>6</sup> Manu believes that Dharma is a virtue which is eternal.<sup>7</sup> Dharma is necessary for the growth of the nation, it provides a foundation to the members of the nation for fulfilment of the goals of human life. In fact Dharma shows us how to lead a peaceful and harmonious life in a society. Thus Dharma has a very deep rooted meaning to an Indian mind. Dr. S. Radhakrishnan rightly says that Religion is the discipline which teaches and helps us to struggle with evil, saves us from greed, lust and hatred, realises moral power and imparts courage in the enterprise of saving the world.<sup>8</sup> In brief it may be stated that Dharma is duty, piety, righteousness, good conduct, virtue, merit, law and discipline.<sup>9</sup>

With this background of culture and religion not diametrically opposed to each other, we may take into account the Indian culture of the 20th century.

One of the important features of the Indian culture in modern context is that there are many changing phases of Indian culture due to science and technological development and modernisation of India in the field of social

structure, family life, political and economic life, education and position of woman etc.

The basic features of the traditional Indian culture are social hierarchy of class and caste distinctions, passion for non-material values, belief in fate and hero-worship. However, with the advent of industrialisation and contact with the western world so many changes took place in course of time.

First of all, we witness a new political philosophy viz. a democratic Government which pledges equality to all in the matter of justice irrespective of class, creed or sex. The natural effect was that the traditional society based on class and caste-system by birth become highly fluid and vertical mobility became possible. This social feature of the industrialised society stands out in contrast to the rigid caste and class structure of the pre-industrial urban society in India. With reference to religion, it may be pointed out that the ancient society was superstitious and fatalistic in its outlook. People believed in evil spirits causing diseases, and gods and goddesses responsible for bringing about disasters or natural calamities. In contrast to this, due to science and technology, there is now awareness in the minds of Indian people about the true facts of natural calamities or diseases. Still ignorance prevails in many parts of India in this respect. The contemporary Indian society is affected by the consequence of industrialisation, which follows normally everywhere. It is quite true that today, in Indian society, there is breakdown of the family system, change in moral values with reference to woman, transformation of traditional tastes and gradual erosion of established values. All the parts of India are coming nearer and there is a feeling of Indians as irrespective of different religions, languages and states. This is

nothing but tolerance as taught in the ancient religion of India.

Respect for life, truth justice, modesty and patriotism are considered as human values. As a result, people have begun to question the authority and challenge traditionally held values. Utility is looked upon as a virtue and people judge everything from this point of view. However as said commonly as the civilization advances, culture declines, this is true in case of Indian culture. Moral values are fast dying in the fair name of rationality, or so-called social progress. Education is not for upliftment of oneself but it is for satisfying primary needs like food etc. No respect for elderly persons is seen. Our ancient social thinkers recommend to respect Dharma, father and mother, teacher and honour guest etc.<sup>10</sup> With advance of the scientific knowledge there is no fear of hell and as such it encourages indirectly to adopt immoral practices. Sex is no bar and marriage is not looked upon as a sacrament, as enjoined by the ancient law givers. Dharma is looked upon as a personal affair rather than a social affair.

As pointed out in the beginning of this article, Religion is a social affair and it has to satisfy both needs, material as well psychic needs. In the past Religion was the backbone of the society. 'Dharma' is the binding force to all the people This is quite necessary to bring about the same social order or stability in the society. Dharma is the true spirit even today. The modern technology has emancipated woman in certain respect, but both men and women cannot escape from the evils of the technology and industrialisation, though we can say that the women are in a better condition of living in modern society than in the conditions prevailing in the primitive societies. In short, we find many changing phases of Indian culture as seen earlier in every walk of life, and it may appear that there is no place for religion in society. But this is far from

truth. In spite of all the advances in science, even in the west, religion holds a sway over men's minds, because according to sociologists and philosophers religion fulfils certain psychic needs of the individual. Broom and Seitz-umch maintain that the psychic needs like the search for self-transcendence and celebration of powers are human achievements. This is what the ancient Dharma aims at. Moreover religion overcomes fear and anxiety. There is always mental tension in industrial society, and this can be overcome by Religion alone. Religion satisfies man's quest for ultimate meaning. In Indian context, we are inclined to give importance to materialistic values. The Indian concept of Dharma as seen earlier accepts material life as useful for human existence, but it also says that it should not be the last Puruṣārtha. Materialism should be an instrument rather than the end itself. Therefore, we should have a balance with Dharma in a broader sense. From this point of view religion has its place in the Indian culture for its growth in national life.

Precept and practice must go together. This concept will remain true as long as mankind is alive. In modern age we have to cherish our Dharma in true sense of the term. The 'Dharma' demands the selfless service to society for bringing about the total welfare of the people, material as well as spiritual. In this sense also there is place for religion in modern Indian society, but true spirit of religion should be attached to the old concept of Dharma to suit our modern needs especially in scientific age. It is quite well-known that Indian culture is not static but it is full of dynamism, it flows like the Ganga river, the water of which is always fresh and purifies all impurities that come in the way. That is why Indian culture stands as a beacon light in the midst of turmoil on the firm background of Dharma blended with spiritualism, which is the soul of Dharma in India. Swami Vivekananda rightly said that the end and

aim of our religion as our ancient teachers put it, is the experience 'anubhava' of God through the steady growth in man of his spiritual awareness and it is the touchstone of religion.<sup>11</sup> He further says that religion is not taught as a science of experience, but this should not be so.<sup>12</sup> There is always however a small group of men who teach religion from experience and they are called mystics. This is the real science of religion. There are the examples of Shri Ramakrishna, Aurobindo, Ramana and Gurudeo Ranade who are acclaimed to be the apostles of real science of religion in India. In conclusion, it may be stated that religion is as powerful as in the past to mould the lives of Indian people even in modern age. Otherwise man bereft of religion is a beast. This is not desirable.

#### Foot notes

1. Prof. P. B. Desai, Felicitation Volume—Studies in Indian History and Culture, p. 533. View of Spengler.
2. — do — p. 533
3. — do — p, 532
4. The Modern Pradicament by H. J. Paton, 1955, p. 57.
5. — do — p. 71
6. Mh. Bh. - Karna parva, 69-59.
7. Manu Smṛti 8-17
8. Religion and Society p. 42
9. Ancient Convocation Address by P. N. Upadhye, Bharatiya Vidya Bhavan, Bombay-xxxviii, 1978 p. 77.
10. Taittiriya Upanishad-(I. 11)
11. Shri Vivekananda's book 'Synthesis of Science and Religion', Institute Booklet—6 (1967), p. 57.
12. — do — page-23.



## REVIVAL OF UNIVERSAL RELIGION

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Shri K. K. Adkar

Alas ! Religion, instead of acting as harmonizing factor to unify mankind into one spiritual brother-hood has actually contributed to the fragmentation of humanity. The communist ideology, however, openly repudiates both God and religion and almost half the world is on the verge of avowing this doctrine. Thus, a state of anarchy has prevailed both in the spiritual realm as also in the field of 'atheism' which has no parallel in any other sphere of human thought. If we have to save mankind from the clutches of the human religious wars resulting in bloodshed of countless innocent people, as also millions of people from the clutches of disbelief in the existence of God, it is time for all the Religious Heads in the world to come together on a common platform and openly proclaim to the world, that since there is only one Creator of the Universe, there is only one God for the entire humanity, by whatever name or names He might be known in various religions. Hence Universal Religion is the lone religion of the entire humanity irrespective of the nationality to which one belongs. If humanity has to survive, it would be necessary for all the religions in the world to embrace universal Religion, sinking their differences in the holy ocean of boundless love. Then alone, universal brotherhood which was the dream of mankind would be transformed into reality, which would bring peace and happiness to this planet on which we live to-day. In my opinion, one that holds the entire mankind together, is true Religion.

### **2. The Role of Science**

Another disquietening factor that disturbs my mind, is that the present day science which is void of moral ethics

is posing a serious problem as its activities are directed towards the total extinction of certain-section of humanity. Our prime concern in this regard, is to avert this disaster....

2.1 If Science has to be of real use to the humanity, it must be based on the strong foundation of moral ethics, or else, its invention may spell disaster to the humanity. It is therefore of utmost importance to inject the dose of Morality, Integrity and Honesty to each and every student in the child-hood itself. The school and college education in India and elsewhere should cater for moral education being imparted to each and every student passing through the institution. Swami Vivekananda has rightly said that the efficacy of the right type of education lies in the type of education, which brings out, the strength of character, the spirit of philosophy and the courage of lion. The education should be such, as to give us strength, direction speed and dynamism. If our scientists are armed with such type of education, I am confident that their inventions and discoveries would prove to be a boon to the humanity instead of being a bane as at present.

2.2 With the advent of Science and technology, the world has shrunk considerably, thus rendering it possible to bring the entire humanity closer to each other. As a result of this, it was thought that a new epoch may emerge holding the lamp of new hope and prosperity to the entire humanity. But this was not to be. On the other hand, the nearer the various parts of the world came together, further and further away went the people in the world, with a gulf of difference in their approach between them. This was mainly because of the 'Ego Self' which misguided the humanity and forced them to live in illusion by the capricious desire for one's own material gain. If this position was to be reversed, it would be necessary to evict the "Ego Self" from one's mind and heart, so that the people could

work for the betterment of humanity. One may question, in what way are we related to other human beings? Would it not be enough if we work for our own self? Definitely it is the same question that requires elucidation. By extending the concept of modern scientific theories to the human beings, we have come to the conclusion that we are inseparable part of cosmos in which we are embedded. We have no separate existence for our own prosperity by seeking the prosperity of the entire humanity, All our activities are guided by the same power by which the activities of the entire universe are controlled and directed. Each one of us is a small power house of that Great Power. The world in which we live today, forms only an atom of the cosmic universe and would shine forth with brilliance by the combined efforts of the entire humanity.

### **3. Concept of Religion in General**

According to the Upanishadic philosophy, the human soul divested of the limitations imposed upon it by Māyā or Illusion, is verily Brahman itself entire and whole, without any attribute of form, size, smell, touch sound and taste, an unimaginable and indescribable Reality designated by the term "Sat-Cit-Ānanda", Existence, consciousness, Bliss.

3.1 Even according to the well known medieval Saints and mystics of India, the view regarding the identity of the embodied human soul and the creative consciousness has been upheld. Where the identity is not clearly acknowledged, the relationship of father and son, master and servant, mother and child is substituted. In every case, the existence of an unbreakable bond of kinship between the Almighty and human soul is always acknowledged. The same idea is expressed by Christ, when he says that He and His Father are one.

#### **4. Human Rights and Duties**

The miserable plight of the humanity in general, that is seen to-day throughout the world is due to the fact that the human being under the influence of "Ego self" is more conscious of his rights rather than his duties towards the humanity. It is to be remembered that rights represent the fruits of one's own duties. If the seeds of duties are not sown, how can we expect the crop of rights? Not knowing the basic fundamentals of rights and duties, one is at war with each other spelling disaster to social security.

4.1 Humanity has lost its humanism due to the lack of ethical education about one's own duty. While duties are forgotten, rights are insisted upon. If duties towards parents, kith and kin have become the history of the past, how then can we aspire for establishing universal brotherhood and universal religion? The various Vriddhashramas established in various cities bear testimony to this tragic episode of certain unfortunate parents. Barring this, we are daily witnessing hundreds of cases where men and women are being massacred on the grounds of political differences, linguistic diversities and racial discrimination. Alas! if such a situation is to be averted, the morality of the people has to be toned up by appropriate ethical education and by elimination of the "Ego Self".

#### **5. Concept of Universal religion**

The concept of universal religion is mainly based on the following fundamentals :—

i) Since there is only one Creator of the Universe, there is only one God for the entire humanity, by whatever name or names, He might be known in various religions.

ii) The Upanishadic philosophy proclaims that each human soul divested of the limitations imposed by Māyā or Illusion is verily Brahman itself.

iii) Medieval saints and mystics of India have upheld the concept of identity of the embodied human soul with the creative conciousness.

iv) By extending the concept of modern scientific theories to the human beings, certain physicists of the West have come to the conclusion that each human being is an inseparable part of Cosmos in which he is embedded.

5.1 If the above fundamentals, which are common to all religions are accepted by the world community, the task of establishing universal religion, which would be secular in character, would be rendered more easy.

## **6. Conclusion**

With the establishment of universal religion, which aims at universal brotherhood the world is likely to make an unprecedented progress and prosperity, the equal of which, can be compared only to that of Heaven.

6.1 Since each human being is a symbol of the Divine self, duty towards humanity shall be regarded as one towards God. As we are only the tools in the hands of God, all our actions are guided by the same power by which all the activities of the entire universe are directed and controlled. The duties thus performed bear no stamp of 'Ego Self' and hence the question of expecting return for the duties performed does not arise at all. The performance of duties, however big or small they may be, gives complete satisfaction to the doer, which can only be compared to the blissful joy. Thus the principles of "Karma yoga" enunciated in Bhagavad Gita would be transformed into practice.

6.2 Love towards humanity shall be regarded as "Bhakti" towards God, as each human soul is a Divine one.

At the warmth of intense love towards humanity, the 'Ego self' melts away like due drops, thereby removing the thick layers of illusion that obstruct the vision of god. With the love towards humanity, one would be able to see one's 'own Self' in each and every soul. What the sages could not achieve for ages together, despite their hard penance, it could be achieved by unflinching faith and intense love towards humanity.

6.3 With the liquidation of 'Ego Self' all our thoughts and actions get purified, by the disappearance of vices that accompanied it, Thus the scientific discoveries and inventions which are guided by pure thoughts and actions, would help to promote the well-being of the entire humanity and a state of bliss and joy would prevail.

6.4 The mystical experience of silent enjoyment of God through humanity, would be rendered possible by the universal brotherhood, which is the chief object of universal Religion.

6.5 Befitting to her glorious tradition, as India has resolved to be a secular state, I shall not be surprised, if India is chosen as the venue for holding the meeting of all Religious Heads in the world, to establish universal Religion for the upliftment of the humanity. This, in other words would testify the correctness of the prophesy made by Dr. Gurudeo Ranade, long before. "One God, one world, one Humanity" being the mystical vision of Dr. Gurudeo Ranade, Universal Brotherhood, was his cherished dream!

## FUTURE LIFE ACCORDING TO THE BHAGAVADGĪTĀ

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Dr. (Kum) N. v. Koppal

Spiritual value-sense influences us with the dominant tendency of positive thinking where divinity is found to be embodied apart from the drift of abstract and negative thinking. So S. N. Dasgupta rightly remarks— "Indian conception of the divine body may be looked at from two points of view, either as a concrete body of spiritual substance possessed by Divinity or as a perfectly transubstantiated spiritual body possessed by the divinized perfect man."<sup>1</sup> Here the first point proves the concrete form of Brahman (Viṣṇu or Kṛṣṇa) and the second that of the realised soul. On this basis the present paper attempts to present the 'Future Life' as found in the Bhagavad Gītā.

The knower of Truth alone gains eternal life.<sup>2</sup> As long as man is unable to attain the eternal life, he is encircled by Samsara or the tiring wheel of endless time process. The jīvas are serving as security for fulfilment of future until they lift themselves towards the divine life. Such a life belongs to a man of spiritual insight. It is an assumption that when man's physical body perishes, the actions of the previous births function to bring forth a new organism. The Bhagavadgītā proclaims—

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥<sup>3</sup>

Śrī Śaṅkarācārya in his Brahmsūtra-bhāṣya has tried to prove the truth of future life. He opines that though our physical body is scattered into dust, there

remains still alive something that ascertains our future life. The habits we are accustomed to, the character we have built up, the knowledge we have gained will surely follow us in our future life.<sup>4</sup> So, the meritorious deeds and moral excellences of the past life are really responsible to form the future life. Junction of the individual soul with the body and disjunction from it are considered as birth and death.<sup>5</sup>

जीवापेतं वाव क्लिष्टं म्रियते न जीवो म्रियते । 6

स वा अयं पुरुषो जायमानः शरीरमभिसपद्यमानः स

उत्क्रामन् म्रियमाणः । 7

न जायते म्रियते वा विपश्चित् । 8

जनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि । 9

These examples clarify the idea about the birth and death of man.

### Future of the Realised Souls :

As the Bhagavadgītā advises, we come across the characteristics of the realised soul under four heads : psychological, moral, social and mystical.<sup>10</sup> The Yogi who conquers his senses is likened to a tortoise which at its will withdraws its organs within itself.<sup>11</sup> Just as the inflow of the rivers has no influence on the ocean, similarly the yogi's senses have no influence over his steady mind.<sup>12</sup> Such a person obtains equality of vision everywhere and lives in the ethico-mystical state (sāmyāvasthā).

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः । 13

Such a saint being free from desires and anger, controlling his senses and mind realises Ātman. Likewise he experi-



ences that Brahman is existing on all sides (अभितो ब्रह्म-निर्वाणं वतंते विदितात्मनाम्).<sup>14</sup> Moreover, he attains direct communion with God (सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ।).<sup>15</sup> He attains identification with Brahman and also experiences that blissful state-the nearer level of Ānanda mentioned in the Upaniṣads. (सुखमुत्तमम् । उपैति शान्तरजस ब्रह्मभूत-मकल्मषम् । )<sup>16</sup>

Apparently, the Bhagavadgītā gives an authoritative hint to those realised souls who choose the moment of death.

प्रयाणकाले मनसाऽचलेन  
भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवीर्मध्ये प्राणमावेश्य सम्यक्  
स तं परं पुरुषमुपैति दिव्यम् ।<sup>17</sup>

The future of the great souls, who have reached the highest perfection, is proclaimed that they do not get back rebirth-the place of sorrow and impermanance.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ।<sup>18</sup>

The Gītā further mentions that the knower of Brahman departs when there is fire, light, day-time, the bright fortnight and the northern declination of the sun and he goes to the Eternal.<sup>19</sup>

As Ṛgveda speaks, the worthy souls after death, go into Yama's heaven of light and experience a blissful life in the company of the fathers.<sup>20</sup> According to the बृहदारण्य-कोपनिषद् the men of wisdom are lifted higher and higher

on the path of gods and further into Brahman from where no one returns. The men of meritorious deeds take course upwards by the path of Pitṛs into the regions of the moon and after enjoying the fruit of their action, take rebirth according to their previous actions.<sup>21</sup> Chāndogya Upaniṣad also speaks about the two paths viz. devayāna and pitṛyāna,<sup>22</sup> instead of which, the Bhagavadgītā mentions bright path and dark path where the former attains release and the latter rebirth.

शुक्लकृष्णे गती ह्यंते जगतः शाश्वते मते ।

एकया वात्यनाबृत्तिमन्ययाऽवर्तते पुनः ॥<sup>23</sup>

It is said, if the yogi is constantly devoted to the Supreme he will think of God at the time of death and he alone attains divine status :

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥<sup>24</sup>

The secret of this momentous state of the mind in the last moments of the Yogi is found in the Chāndogya and Praśna Upaniṣads.<sup>25</sup> The Bhagavadgītā here, definitely indicates the doctrine of Jīvan-mukti even though the word is missing. Because the state called ब्राह्मीस्थिति, in which the realised soul enjoys the Supreme peace, tranquility and bliss in the lifetime, continues afterwards also.

### Future of the Yoga-Bhrashta

Now let us pass on to the doctrine of the Bhagavadgītā which tells us about the past life of a Yogi who has fallen away from Yoga. The sacred book guides those who miss both this life and the life eternal and tells what happens to the souls who attempt and fail. It also speaks of

the worlds to be obtained by merit and shows the path of gradual emancipation.

प्राप्य पुण्यकृतां लोकान् उषित्वा साश्वतीः समाः ।  
शुचिनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥26

If the sincerity, hearty service and effort for spiritual life becomes 'powerful than the force of worldly attachment, the yogi would be reborn in the family of the saints endowed with wisdom and would complete the spiritual task left unfinished in the previous birth.

अथवा योगिनामेव कुले भवति धीवताम् . . . .  
. . . तत्र तं बुद्धिसयोगं लभते पीवदेहिकम् ॥  
पूर्वाभ्यासेन तेनैव ह्यियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥27

Here, the Bhagavadgītā suggests the extraordinary merit, the awakening of intuitive faculty and self realisation. Union with God which is attained through devotion and is superior to Tapas. Jñāna and Karma is also mentioned. But the Yogi, if he strives with a constant attention, will be purified of all sins and getting perfection through many lives, attains to the highest goal. (अनेकजन्मसंसिद्धः ततो याति परां गतिम्) ॥28

### Future of the Worshippers of Lower Gods :

The Upaniṣads as well as ब्रह्मसूत्रशांकरभाष्य state that the worshippers of lower gods are given their rewards, even-though they are unable to put them on the path of the highest Mokṣa.<sup>29</sup> Those who lead immoral lives have a decline downwards. In the same style but in an indirect mode, the Bhagavadgītā depicts those who are deprived of their knowledge by various desires. Such people worship lower deities by observing various rites. But, the

Supreme God also confirms the faith of each and bestows the rewards accordingly. As the forms of various gods are indeed, the forms of the Supreme, the worship of these gods reaches Him alone, the giver of all rewards.<sup>30</sup> But at the same time, the fruits gained by these worshippers is known to be perishable.<sup>31</sup>

The only Pure Being, the ultimate Reality, is manifest and others belong to the world of manifestation. Those who cannot comprehend the transcendental, imperishable God but who believe only in his embodied forms, regard him to be manifested and sometimes unmanifested. Such bewildered men do not realise the unborn and unchanging Supreme veiled by His Creative Power (योगमाया). They are involved in the cycle of births and deaths.

The man of wisdom alone can attain a divine existence. The aspirant can obtain the true divine life, transfiguring his personality in the light of the highest spiritual consciousness. Sri Aurobindo has aptly proclaimed—"The divine does not descend into us because of the veils in between the sheaths of our being always obstructing the descent and free play of the divine. As these obstructing veils are removed one by one, divine light and power penetrate and permeate our whole being step by step, till the lowest stage of material existence also becomes divinized."<sup>32</sup>

### References

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2. Taittirīya Upaniṣad, II. 1.

3. The Bhagavadgītā—II, 22. Cf. also  
बृहदारण्यकोपनिषद् IV. iv 3-4
4. ब्रह्मसूत्रशांकरपाठ्य- III. 4. ii; IV 4. 2.
5. Ibid. II. 3. 16....17.
- 6 छान्दोग्योपनिषद्- 6. 11. 3.
7. बृहदारण्यकोपनिषद्- 4-3. 8.
8. Kathopaniṣad—II. 13.
9. छान्दोग्योपनिषद् VI. iii. 2.
10. 'The Bhagavadgītā as a Philosophy of God Realisation',  
by R. D. Ranade, p, 220.
11. The Bhagavadgītā II. 58.
12. Ibid. II. 70
- 13 Ibid. V 18.
14. Ibid. V. 26.
- 15 Ibid. VI. 28.
- 16 Ibid. VI 27. The beatificism suggested in the Bhagavad.  
gītā is neither much above the pleasure of Cyrenaics nor  
equal to the happiness of Socrates. Describing the  
doctrine of beatificism, Gita gives us depiction of  
bliss which is nearer to the analytic level of the Upani-  
ṣadic Ānanda— The Bhagavadgītā: Philosophy of God  
Realisation by Dr. R. D. Ranade, p. 223,
17. The Bhagavadgita VIII. 10,
18. — do — VIII. 15. 16.
19. — do — VIII. 24.
20. R. V. X. 14. 10.
21. बृहदारण्यकोपनिषद् IV 2
22. Chāndogya Upaniṣad V. 3, 10.
23. The Bhagavadgita VIII. 26, Cf. Skanda Purāṇa,  
Kaumāricā Khaṇḍa Ch. V  
Vacaspati Miśra in his Sāṅkhya tattva Kaumudī points  
out that the body is of two kinds: gross physical and  
subtle body of which the first is created out of the  
five gross elements and the latter called lingaśarīra

ais formed out of 18 principles (viz. the eleven organs' intellect, ego and five तन्मात्रः (Sāmkhya kārikā, 40).

Vijñāna Bhikṣu accepts the psychic being called अघिष्ठान शरीर which would become the support for the manifestation of the new physical body. It is said that when the gross physical body falls away, the vital and mental sheaths still exist as the support for the soul.

24. The Bhagavadgītā VIII. 5.
25. The Chān, Up. III. 14. 1. The Praśna III. 10,
26. The Bhagavadgītā Vi. 41
27. Ibid. VI. 42, 43, 44.
28. Ibid. VI, 45
29. ब्रह्मसूत्रशांकरभाष्य VI-i-4, IV-3-15, 16  
छान्दोग्योपनिषद् III. 18-1 स एनान् ब्रह्मगमयति ।  
छान्दोग्योपनिषद् VII 1-5 स यो नाम ब्रह्मेत्युपास्ते ।
30. The Bhagavadgītā VII, 20-22
31. Ibid. VII. 23.
32. Sri Aurobindo— 'Life Divine'

## PROF. M. N SRINIVAS' TYPOLOGY OF HINDUISM

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By K- B. Dabade

Prof. M. N Srinivas- an eminent Indian Social anthropologist has introduced his analytical concepts like Sanskritization and typology of Hinduism, through his first published work 'Religion and Society among the coorgs of South India' (1952). The present article aims at a systematic and critical exposition of Prof. Srinivas' typology of Hinduism with illustrations. Before we enter in to this topic, it is essential to deal briefly with the significance and nature of Hinduism,

Hinduism is the most ancient of all the living major religions of India-nay of the world. The Hindu population constitutes about one- eighth of the whole of humanity living on earth and a vast majority of people in India are Hindus. Hence, a study of Hinduism is indispensable on the part of a student of Indian Society. But nobody has been able to give an adequate definition of Hinduism. In this connection K Davis observes. "Because of its pervasive influence and its complex nature, there is no single criterion by which Hinduism may be defined. It can be distinguished from other religions of the world only by multiple criteria .... On the level of its supernatural content it possesses three outstanding characteristics : first, a doctrine of radical immanence (pantheism) which finds God in everything, second a tendency toward tolerant syncretism, which allows it to incorporate almost any ritual or deity into its own system, and a third; a complex conception of individual destiny, contained in the doctrine of Karma, reincar-

nation and Moksha. On the level of its social content—thst is its manifestation in social behaviour—Hinduism becomes even more distinct. To an exceptional degree it is bound up with a specific social order, the outstanding institutions of which are the caste system, the joint family and the rural village, themselves mutually related and interdependent. Indeed, since it is this order to which its supernatural content refers, the social system forms the fundamental basis of Hindu unity".<sup>1</sup> Besides, we may point out that the doctrines of Hinduism are not embodied in any one sacred book, nor does Hinduism has a single founder, nor does it have any organized priestly hierarchy and church. We must not, however, fail to note that Hinduism is rich in contradiction. Every belief or practice considered basic to Hinduism has been challenged by one Hindu group or another.

It is obvious from the aforesaid description that Hinduism is an amorphous, dynamic and extremely complex phenomenon. An attempt has been made, to reduce the enormous complexity of Hinduism from the structural-functional\* standpoint by Prof. Srinivas at the suggestion of A. R. Radcliffe Brown— a British Social Anthropologist in

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\* Another name for the structural-functional school of sociology is functionalism. Functionalism is the analysis of social customs, rules, regulations, and institutions in term of their contribution to the maintanance of the social system

Stewart E. W. Glynn J, A **Introduction to Sociology** Tata Mc.Graw-Hill Publshing company Ltd. New Delhi, Third edition 1981, p. 23.

Vide For details, Srinivas M. N. **Social Change in Modern India**, Orient Longman Limited. Kamani Marg, Ballard Estate, Bombay, Reprinted in 1977, p. 149.



Oxford— to a fourfold typology : " All-India Hinduism ", ' Peninsular Hinduism ", " Regional Hinduism " and " Local Hinduism ". Let us see below what these terms mean.

'All-India-Hinduism' is Hinduism which transcends provincial barriers and is common to the whole of India. " All-India-Hinduism " is synonymous with Sanskritic Hinduism. Sanskritic Hinduism is primarily based on the Brahminical religious and theological texts such as sruti, Smruti, Agamas, Puranas and the Itihasas which reflect the doctrine of Karma, the dominance of the Divine trinity of Brahma, Vishnu and Mahesha, the system of Varnashrama Dharma and the concepts such as purity and pollution, auspiciousness and inauspiciousness of time. Hence, this form of Hinduism gives certain common values to all Hindus; and the possession of common values knits several castes, subcastes and tribes all over India into a single community.

A second form of Hinduism is 'Peninsular Hinduism'. Peninsular Hinduism is confined to peninsular India (roughly south and west of India) and it has a more restricted spread than 'All-India-Hinduism', and a wider spread than the other two forms of Hinduism Viz. 'Regional Hinduism' and 'Local Hinduism'.

"Regional Hinduism" is confined to the region which is largely identifiable by language. 'Region' has to be defined in every case, for instance, in Prof. Srinivas' study of 'Coorg religion and society' usually Malbar, Dakshina Kannada, and Coorg proper may be said to constitute a region.

The last form of Hinduism is 'Local Hinduism' which has a more restricted spread than 'Regional Hinduism'. 'Local Hinduism' is Hinduism with its spread mostly confined to individual districts, towns, and villages.

In order to shed more light upon Prof. Srinivas' typology of Hinduism, some examples of each form of Hinduism may be cited. We begin here first with the instances of 'Local Hinduism.

i) In memory of their first bath in the Kaveri, Coorg women pleat their saris at the back instead of in the front as in the rest of India, and this feature of their dress is attributed in the myth to the force of the floods which pushed the pleats of the assembled Coorg women to the back. This happened when Pārvatī first assumed the form of a river, and Coorgs, men and women, were waiting for their patron goddess to appear at Balmuri a few miles away from the source.<sup>2</sup>

ii) Among the Coorgs white rice grains are used in auspicious ritual and rice grains yellowed with turmeric powder are used in inauspicious ritual.<sup>3</sup>

Now two examples of 'Regional Hinduism' may be cited.

i) Cobras are revered throughout India by Hindus and their worship takes different forms in different parts of the country. But the identification of Cobra with Subramanya is confined to certain areas in peninsular India, and such an identification makes them off from other areas. At the same time such an identification draws the Regional phenomenon into the All India-complex<sup>4</sup>

ii) There is scarcely a house in U. P. .... where there is no copy of Tulsi-Ramayana<sup>5</sup> (i. e. Ramacharita Manas) However, it has been customary to regard Tulsidas as an Avatara of Valmiki.<sup>6</sup> Valmiki is considered to be the author of Sanskritik Ramayana-

The following two examples are those of 'Peninsular Hinduism'.

i) Throughout India Village-deities are represented by unhewn stones or by crude images of stone or wood. They are either housed in shrines which are usually not very elaborate, or simply embedded in the earth without any roof above them. A shrine dedicated to a village-deity is frequently found either at the foot of a tree or in the shade of a grove.<sup>7</sup>

ii) Village-deities in peninsular India are frequently females. This is specially true of the area of east of the Western Ghats.<sup>8</sup>

Finally, some illustrations of 'All-India-Hinduism' are given.

i) All over India Hindus regard east as a good sacred direction and South as a bad sacred direction.

ii) The temples of Vishweswara at Kasi and Rameshwar are visited by Hindu pilgrims from every part of India.

iii) Reverences for Cow is another example of this kind.

We shall now proceed to discuss the views of Prof. Srinivas on the spread of 'All-India Hinduism' on the one hand and 'the area of the spread in relation to the number of ritual and cultural form shared in common' on the other.

All-India-Hinduism / Sanskritic Hinduism is being diffused in two patterns. In one pattern, when Sanskritic deities (in their travels all over India) are propagated among remote groups, they assume different forms. For example: the Vedic deity Kshetrapala (protector of the field) becomes Ketrappa in Coorg. In another pattern local deities already rooted in Hinduism assume Sanskritic labels when they emulate Sanskritic (or Brahminical) model of beliefs and ritual practices. Local deity Nāgadeva becomes identified with the Sanskritic deity Subramanya-the warrior son of

Śiva is an illustration in point. According to Prof. Srinivas the second pattern of cultural transformation is Sanskritisation.

A few words about the process of Sanskritisation will not be out of context here. The process of Sanskritization is accelerated because of pantheistic bias of Hinduism, Sanskritizing agents such as Hindu astrology (based on the idea of Karma and a knowledge of astronomy), Lingayat religion, and other features of Sanskritic Hinduism.

The worship of the river Ganges which is one of the features of Sanskritic Hinduism makes easy the absorption of river-worship in every part of India.<sup>9</sup>

Sanskritization of the deities and beliefs of low castes and outlying groups is due to the pantheistic bias in Hinduism. The village deity which requires the sacrifice of animals and toddy is thought to be one of the myriad manifestations of the formless Brahma.<sup>10</sup>

Hindu astrology may be regarded as a Sanskritizing agent, and the more a tribe; local group or caste resorts to Hindu astrology, more do its beliefs become Sanskritized.<sup>11</sup>

Prof. M. N. Srinivas has advanced the view that Lingayat religion has been involved in the process of Sanskritization, drawing many low caste groups in Karnataka into its fold by Sanskritizing them.<sup>12</sup> To illustrate this point an example may be cited.

Concerning the religion of the Kurubas, Mr. Fancies writes as follows: "The most striking point about the caste is its strong leaning towards the Lingayat faith. Almost everywhere Jangamas are called in as priests, and allegiance to the Lingayat maths (religious institutions) is

acknowledged and in places (Kamalāpuram for example), the ceremonies at weddings and funeral have been greatly modified in the direction of the Lingayat pattern.<sup>13</sup>

May I take here the liberty of regarding the former and the latter patterns of diffusion of "All-India-Hinduism" as the horizontal spread mobility (that does not involve gain or loss of status) and the vertical spread mobility (that involves movement toward the higher or lower status) respectively?

Let us now consider Prof. Srinivas' views on the area of the spread in relation to the number of ritual and cultural forms shared in common. Prof. Srinivas points out in this connection. "In a very broad sense, it is true that as the area of the spread decreases, the number of ritual and cultural forms shared in common increases. Conversely, as the area increases, the common forms decrease."<sup>14</sup>

From the preceding description, we may draw the conclusion that the number of ritual and cultural forms shared in common in the form of "All-India-Hinduism" would be less than that of "Peninsular Hinduism" and the number of ritual and cultural forms shared in common in the form of "Peninsular Hinduism" would be less than that of "Regional Hinduism", and the number of ritual and cultural forms shared in common in the form of "Regional Hinduism" would be less than that of "Local Hinduism."

Further Prof. Srinivas asserts that his concept of Sanskritization and the division of Hinduism into All-India, Peninsular, Regional and Local forms which were developed in his study of Coorg religion and society have been found useful in the analysis of other areas in India and of other wider problems.<sup>15</sup>

With this we may end our survey of Prof. Srinivas' typology of Hinduism and turn to its criticism.

### Criticism

1) In the first place, no clear cut distinction has been made by Prof. Srinivas among various forms of Hinduism. Many a time, it becomes extremely difficult to give an example exclusively of even any one form of Hinduism for some local elements are absorbed by 'All-India Hinduism', & very often some area or the other of 'Peninsular Hinduism' is left out; & 'Regional Hinduism' (which often contains some Sanskritic elements) directly stresses regional ties and indirectly All-India ties. In brief, the differences among the four forms of Hinduism are relative and not absolute. Hence we cannot deny the possibility of considerable overlapping among them.

2) The second criticism with which we are concerned now brings forth the inadequacies of the stand taken by Prof. Srinivas, that as the area of the spread decreases, the number of ritual and cultural forms shared in common increases. By this we understand that the number of ritual and cultural forms shared in common in 'All-India Hinduism' would be less than in any other form of Hinduism; and the number of ritual and cultural forms shared in common in 'Local Hinduism' would be more than in any other form of Hinduism. In the light of the reasons given in the first criticism (such as considerable overlapping among various forms of Hinduism and several local forms assume Sanskritic labels) we cannot say with confidence that Prof. Srinivas' stand in this regard is correct.

Further, we do not have any adequate statistical information to test the empirical validity of the aforesaid remark of Prof. Srinivas. It is impossible to make any

generalization (even on very broad lines) on the basis of a limited and fragmentary statistical material.

3) Though there are certain forms shared in common by Hindus all over India, they are not given equal weightage in all parts of Hindu India. For instance, broadly speaking, the festival of Holi gains utmost importance as we move towards North India from South. Conversely, as we move towards South from North the Holi festival loses all its charm. Prof. Srinivas has paid attention mainly to the number of forms shared in common rather than to their relative importance in different areas where these forms are shared in common.

Although Prof. Srinivas has been able to analyse Coorg religion and society with some significant success, especially with help of his typology of Hinduism and the concept of Sanskritisation, the usefulness of them is very often limited in the analysis of other areas in India and of other wider problems. The next two criticisms centre round this fact.

4) Quite contrary to the over-riding claim made by Prof. Srinivas, the dominant feeling of sociologists like K. Ishwaran is that the Indian society or culture cannot be described fully either with the help of the concept of Sanskritization or with the help of the fourfold typology of Hinduism. In this connection K. Ishwaran remarks—"The fourfold typology of M. N. Srinivas, is for instance monistic because it makes the historical process essentially centred round one tradition, namely the Sanskritic one. All other socio-cultural traditions of India are defined in terms of such a central tradition\* In one sense the Sanskritization theory resembles

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\* This remark of K. Ishwaran contains a substantial truth but not the whole, for M. N. Srinivas observes..... "In exceptional circumstances a Brahmin might make an

the western sociological theory of the Great and Little Traditions.\* Just as the parallel western theory postulates two traditions merely to define one of them in terms of the other, so the Sanskritization theory postulates two traditions, the Marga and Desi, only to conceptualize the Desi in terms of its relationship with the Marga. In other words, there is ample evidence that the Sanskritization theory has not been reflecting India's genuinely pluralistic socio-cultural reality.<sup>16</sup> In support of this we may take the following evidence provided by K. Ishwaran himself.

"Through their long history of 800 years, the evolution of Lingayats so clearly shows, on the one hand, their selective acceptance of the Marga and the Desi traditions, while, on the other hand, it shows simultaneously, through selective rejection of the Marga and Desi Traditions, their creative urge and accomplishments in modernizing throughout these centuries. They built and used the third models as distinguished from the Marga and the Desi models,"<sup>17</sup>

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offering of a fowl, through a non-Brahmin Friend. He might take a wife, sister, or daughter, possessed by ghost, to a non-Sanskritic temple for cure. Vide Srinivas M. N. Religion and society among the Coorgs of South India, p. 183.

\* Report Redfield conceived of civilizations in cultural terms as system of coexisting and inter dependent "Great and Little traditions," the former being part of the idea systems— the science, philosophy and fine arts— of the critical and reflective elite and the latter being part of the folk arts, lore and religion of the common people.

**International Encyclopaedia of the social sciences,** volumes 13 & 14. Complete unbridged. The Macmillan company and the Free Press, New York, p. 352.



"In the literary-critical tradition of Kannada, the terms Marga and Desi, have specific connotation. Marga implies the Sanskritic, Brahminical literary tradition, including poetics, whereas Desi implies a popular model. The poetry depicting the lives and teachings of the Śiva-śaraṇas are written in the Desi prosody of Ragale (free verse), Tripadi (triplets) and Ṣaṭpadi (Sextain). But the Lingayat writers also use, if necessary, the literary strategy and the technical resources of Brahminical, Sanskritic Marga tradition, in order to achieve their own objectives. For instance, they have not hesitated to utilize the imaginative devices and the descriptive techniques employed in the Brahminical Puranas (religious narratives), because they have found them to be a means of effective communication"<sup>18</sup>

"The Lingayat culture was opposed to the practice of ritual and animal sacrifice prevalent both in the Marga tradition, dominated by ritual sacrifices and the Desi traditions, no less dominated by such practices, although on less sophisticated theological and metaphysical grounds."<sup>19</sup>

5) We shall see whether certain cases of Hinduism can be explained in terms of Prof Srinivas' typology of Hinduism'. The following practice, for instance, can be explained by 'North-India Hinduism' and not by 'Peninsular-Hinduism' or any other form of Hinduism as expounded by Prof. Srinivas. The practice in Northern India unlike that in Southern India is very often to throw the dead body in a ravine, creek or river.<sup>20</sup> This criticism like the previous one brings to light another shortcoming of Prof. Srinivas' typology of Hinduism.

In the ultimate analysis, we may point out that Prof. Srinivas' typology of Hinduism has four divisions; 'Local', 'Regional', 'Peninsular' and 'All-India', 'All-India Hinduism'

has two kinds of mobility : horizontal and vertical in our view. We regard the statement of Prof. Srinivas that as the area of spread increases, the forms (ritual and cultural) shared in common decreases, as doubtful for two reasons: i) lack of adequate statistical information in this respect ) the divisions of Hinduism are not rigid. The populistic model built by Lingayat, the practice of throwing the corpses in water resources like river by Hindus in North India and other such instances of the pluralistic and complex Indian society cannot be adequately explained in terms of Prof. Srinivas' typology of Hinduism and therefore the typology of Hinduism must be employed cautiously by making necessary modifications in it whenever required. We have no hesitation however in stating that most of the recent scholars on Indian society and culture are inspired in one way or other by Prof. Srinivas' typology of Hinduism in spite of its limited usefulness.

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## MERCY

Always, you should show mercy to all animals. You should not be harsh and merciless to anybody. Always, one Atman stays in all bodies. Atman staying in others stays in you. Therefore, if you are harsh and merciless to others it is transferred to Atman. And if you are harsh and merciless to Him, He too will be harsh and merciless to you. All men are merciful towards their own and unkind towards others. For instance, when they let their cattle graze in others fields and inflict loss on others they are kind to their cattle but unkind to the fields. They kill their birds and offer them as food to their pets dogs; here they are kind to their dogs but unkind to the birds. When relatives and others are sitting together for meals, they serve the relatives more with affection and unkindly, less to others. The relatives are sure to suffer on this occasion.

Now a days people die of starvation due to famine. Such terrific calamities are surely due to merciless behaviour of the people.

—Sri Nimbargi Maharaj

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## THE POETIC EXCELLENCE OF WALT WHITMAN

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**Kumari Nannaparaju Pratima**

Walt Whitman is more than a poet, he is one of the makers of the American democratic tradition. Whitman practised what he believed. The ideas expressed in his magnum opus the Leaves of Grass were lived by him. He has projected the picture of the ideal life in the Leaves of Grass. The biographers of Whitman accept that the Leaves of Grass express the main events in the life of the poet, and it contains his reflections on the important events and personalities of his time.

Whitman believed that perfection is embedded in the universe, but all particular entities and objects fall short of the ideal of perfection. The poet aspires for the divine help in knowing the truth about the manifestations in creation. He finds a movement towards perfection in nature and history. He affirms that America has to contribute its genius in man's search for truth and march towards progress and development.

Whitman experienced a mystic unity with everything in nature. He felt that every entity in nature is connected with other entities in a bond which is deeper and not clear on the level of commonsense. He has given superb expression to the feelings of a big tree when it came under the blows of axes in his poem 'Song of the Redwood Tree'. The tree gave shelter to generations of people, and birds lived in the nests built in its branches. It ultimately sacrificed itself for the benefit of man.

Whitman's poem 'Song of Myself' shows his sense of deeper unity with everything surrounding him. He affirmed that every person has a right to share freely the gifts of nature with others. The human being has an inalienable contact with nature and he depends on the gifts of nature for his existential requirements. Man interacts with nature and moves forward. The progress of man lies in knowing the laws of nature and utilising its dynamic forces for his development. "Growth and production, development and progress are the primary objectives of man" says Whitman.

He believed that his message would not lose its significance with the passage of time. He visualised that his poetry would be read with undiminished gusto long after his departure from the world. He affirmed that the future generations could reach him through his poems and cherished the wish to be a friend of all times and climes.

Walt Whitman stressed the unity of mankind. He protested against the division of humanity into racial groups. He found in the concept of democracy an antidote to the evils of separatism and the feelings of racial superiority. The American democratic tradition inspired him to sing about the human unity and brotherhood of man. Whitman praises the Christian concept of brotherhood and finds the success of democracy in the sincere following of its message. Beneath the undulated terminology of Whitman there is a sterling quality which is indicative of the highest ideals advocated by the sages and savants in all ages.

Whitman advocates equal respect for the body and soul and finds the consummation of human life in their unity. He is against the puritanic views about the evils of flesh and asserts that the essence of the soul cannot be grasped by neglecting the body. "The human being is a sacred entity and is divine through and through" asserts Whitman. He

would not oppose the definition of Protagoras that 'Man is the measure of all things', but he would interpret it in the background of spiritualism and mysticism.

Whitman affirms that the human being is the supreme product in creation having noble qualities as well as evil tendencies. He points out that the infinite dimensions of the human being cannot be measured. The human being is the possessor of the eternal element which is above all changes, transformations and the inevitable destruction of the life-forms. "The poets and the savants are both visionaries, yet they are part of the human situation and they have to guide the troubled mankind of today in knowing the value of democracy and living according to the ideals of freedom and equality" says Whitman.

Whitman contrasts the function of a poet with that of a historian. The historian describes the dynasties and rulers and is interested in the times gone by, but the poet unravels the depths of the human personality and tries to know the teleology of the spiritual crisis faced by mankind. "The poet depicts the future history of man" says Whitman. He held the view that the poet is the right person to tell about the nature and purpose of the universe, because of his identification with everything in it. He says that the poet's mind and heart are in tune with the beat and rhythm of the universe, and he has total affinity with humanity.

Whitman accepts that he did not follow the traditional literary methods while writing the poems comprising the Leaves of Grass. He had no liking for the oft repeated themes. He did not use the legend and myth in the Leaves of Grass. He has presented in it the predicaments faced by the people without hiding anything. He believed that the Leaves of Grass is his *carte visite* for the coming generations. He says that his ideas in the Leaves of Grass will become available to the people when he is no more and

will continue to remind them about his life and work. Whitman clarified that he completed the *Leaves of Grass* in eight stages and that it contains his life-experience of thirty years. The aspirations and hopes of the poet for the reconstruction of the American society on the foundation of democracy find a place in the *Leaves of Grass*.

The literary figures of America had always the tinge of radicalism in them and were on the left in their political beliefs. Irving, Cooper, Bryant, Herman Melville and Walt Whitman accepted the democratic philosophy of Thomas Jefferson and the views of Andrew Jackson. Whitman admired Abraham Lincoln for his courageous policy and action in the abolition of slavery. In fact Emerson, Whittier, Longfellow, Irving, Bryant and Whitman shared many ideas in common.

Whitman was an acute observer of the different phases and complexities of human life. He took keen interest in the workers and their trades. He had the experience of doing different kinds of manual work and he knew the craft of foundrymen, carriage makers and the stage-drivers of the Broadway. *Leaves of Grass* shows his sympathy for workers and their professions. If Mark Twain took a keen interest in the lives of the boat pilots working on the Mississippi, Whitman identified himself with the working class and recognised their contributions in the making of American democracy.

Whitman aims to convey the message of religion and the significance of democracy. He gives importance to the bonds of affection and the brotherhood of man. He firmly believed that human life can be made more fruitful through the following of the paths of religion and democracy. He affirms that religion can uplift man to a higher plane of



understanding, and democracy can provide the necessary basis for humanity to develop itself in manifold directions. He upheld the values of freedom and equality and was deeply moved when he visited the slave markets and observed the inhuman treatment of slaves by the traders. In the city of New Orleans he saw the pitiable condition of Negro slaves. In several poems he championed the cause of slaves and asserted that slavery is an insult to civilised humanity.

Whitman studied with interest the origin and evolution of English language. He made a study of the different dialects of English and explained how words from different sources have entered into this language. He maintained that the etymology of English language contains the clue to the development of human civilisation as well as the growth of Knowledge. "Words have a vital meaning which indicates the events and things in nature" says Whitman. He affirms that neither language grows within the academies nor the etymologists and language experts construct it. Language develops due to the conscious and unconscious contributions of generations of people and their emotions, feelings, and values determine its shape and structure.

"In its origin, scope and development language can be compared with geology" says Whitman. Language contains many layers in its structure. In every language there are obsolete words which have no use today, yet they provide an idea about the words used in the past. Whitman has compared language with a huge living body containing within it many smaller units or organs.

Whitman points out that the slang words give a new vitality to the language. His recognition of the importance of slang brings him closer to Wordsworth's theory of poetic diction. "While slang does not conform to the laws of language, it however helps in dealing with the literary

themes in new ways" says Whitman. He is of the view that slang is useful in breaking new ground in literary expression. He clarifies that while the words and terms blessed by the linguistic traditions and conventions receive all the respect, the slang is like a clown playing a part which is not altogether unimportant in the court of language.

Whitman had much experience in the field of journalism. He was the editor of the Brooklyn Eagle. He wrote poems and articles for several magazines. Whitman was influenced to some extent by Pope and he liked Bryant. He admired Melville whom he never met. He was well acquainted with the writings of the European and American authors. William O'Connor, Burroughs and Dr. Bucke were his close friends and admirers, who tried to popularise his message. O'Connor thinks that Whitman is a modern prophet. Bucke affirmed that the Leaves of Grass delineates the future of American democracy. Many British writers and poets like William Michael Rossetti, John A. Symonds, Moncure Convey, Swinburne and Mrs. Anne Gilchrist and others popularised the poetry of Whitman. Rossetti's article on Whitman drew the attention of the British Writers towards the American poet. In his old age Whitman was surrounded by many devoted followers, but lived in poverty. The meagre royalties which the publishers gave him were hardly sufficient to lead a comfortable life. But this did not deter him from taking an active interest in the social and political events of his country.

## ACHARYA SHANKARA — THE POET & DEVOTEE

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**Prof. G. G-Jeshi**

The moment one hears the name of Acharya Shankara he recognises him as one of the greatest philosophers of the world. This fact has been however responsible to ignore several other aspects of his great personality say e. g his being a poet, a religious reformer, a mystic, a savant and a saint. In fact some of the scholars have felt that had Shankara written Mahakavyas or Dramas he would have been adjudged as a greater poet than even Kalidasa and Banabhatta. Further they hold that even the style of Brahma-sutra-Bhasya is so attractive that it stands as the best specimen of the poetic qualities like Prasada and Madhurya (i. e. clarity and sweetness.) Of course the greatness of Shankara as a poet does not take away his greatness as a philosopher much the same way as the skill of King Nala in the art of cooking does not diminish his greatness as a Warrior or a King.

Shankara has composed innumerable hymns on Shiva, Vishnu, Devi, Ganapati and Subrahmanya and sacred rivers like Ganga, Yamuna and Narmada. However, because of the dominance of the philosophical spirit in him, one cannot label him as an ardent devotee of any particular deity. In fact as we go on reading the stotras composed by him in honour of different deities, we feel that the Acharya does not believe in the hierarchy of Gods (Taratamya), but for him the highest reality is one without a second as declared in the vedas eventhough at the empirical level it can be called by different names cp (i) एकं सद्विप्रा बहुधा वदन्ति अग्निं यमं मातृश्वानमाहुः (ii) त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी॥ etc.

He praises all the deities with equal veneration and without any reservation. The beauty of poetry, sincerity and fervour of devotion are best illustrated in the famous hymns like Devi and Shiva-Aparardha Khsamapana, Saundarya and Shivanand Lahari, the Subrahmanya Bhujanga Shatpadi, Ganga and so on. The famous verse आत्मा त्वगिरिजामतिः etc. from Shiva-Manasa-Pooaja illustrates how even the weak-minded devotee can surrender all his actions at the feet of the Lord. In other words, there is the hope of Lord's compassion even for the worst sinner च यद्यत् कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्। It is not out of fear that the devotee approaches the Lord but throughout such hymns we find the familiarity and confidence on the part of the devotee which stand as the proof of his unblemished and non-commercial Bhakti. Of course the Acharya has not only composed devotional hymns but has written many philosophical poems like, Bhaja-Govindam, Sadhana-panchaka, Dhanyashtaka, Shatshloki, Vivek-chudamani, Atma-Bodha, Aparokshanubhuti, Nirvan-Shatka, and Dasha shloki etc. In these works even the most intricate philosophical problems have been explained in extremely simple way with apt and appealing illustrations.

There are however certain misconceptions about the place of devotion in the Advaita-system; and unless these are cleared the importance of devotional hymns composed by the Acharya cannot be realised.

According to Advaita Vedanta knowledge is the means of liberation च ज्ञानादेव तु कैवल्यम् and hence there is a feeling among several scholars that Bhakti has no scope in this system. To make matters more clear, Shankara declares as ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः। This according to the critics clearly establishes that the world is false and the individual soul and Universal soul being basically

identical, there is no real scope for personal Gods like Shiva, Vishnu; and the ultimate reality will be only Brahman void of all qualities (i, e. Nirguna). Bhakti depends on Dvaita-prapancha which accepts the difference between God and Soul and as such it is impossible in a system where both of them are identical.

The Jiva cannot develop devotion towards God when it is not different from him. The question of devotion towards the master does not arise on the part of the servant when both of them are identical. Further in order to overcome this difficulty if two Brahmans viz one Saguna and the other Nirguna are accepted, then the original proposition that the Brahman is one without a second falls to the ground. Thus the उपास्य-उपासक भाव which is so essential for भक्तिमार्ग vanishes in the Advaita system and hence the अर्चनः, उपासनाः, and Aradhanas etc. prescribed by Advaitins are meaningless.

It is absolutely necessary to see whether the objections raised above have any validity. Firstly the feeling that मिथ्यात्व of the world means its falsity is itself a wrong notion. That which is सत् is not subject to transformation and that which is असत् cannot be experienced च सत् चेत् न वाद्येत, असत् चेत् न प्रतीयेत्. The world however is subject to transformation and hence not सत्. It is not असत् because we experience it. It is therefore termed as सदसद्भूयं अनिवचनीयं i, e. different from both सत् and असत्. To a possible objection that one cannot conceive of an object totally different from असत् and सत् we can answer as follows. Suppose a shepherd is acting the role of Rama in a drama. Now if we look at him as connected with drama he is surely Rama the King of Ayodhya, but really he is shepherd. We cannot therefore call

The above analysis establishes beyond all doubt the fact that in Advaita system there does not exist multiplicity only after Brahma-Sakhsatkar and there is no necessity also of it at that stage.

Theism believes in both the world and God, but Shankara believes only in God. His theory is not surely atheism as misrepresented by some. If this type of faith cannot be called as theism then the word for it should be not atheism but "Surer theism". Until one attains that state, the द्वैत प्रपञ्च is true: Bhakti has enough scope and the जीव is उपासक of ईश्वर who is the उपास्य देवता. The following verse addressed by no less a devotee as Hanuman to his master Sri Ramachandra brings out clearly the position stated above cp

देहबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः ।  
आत्मबुद्ध्या त्वमेव हं इति मे निश्चिता मतिः ॥

"If I identify myself with the body then I am your devotee, but I am a part of you when I think of me as a Jiva. But the moment I realise that I am आत्मन् then there is no difference between me and you. This is my firm belief".

In view of the above discussion the objections raised against Advaita as a system with no scope for Bhakti, become invalid. Naturally then the Bhaktistotras composed by the Acharya become purposeful and enable us to appreciate him not only as a great philosopher but also as a great poet and devotee. His compassion for mankind is the real-motive behind composing such a large number of hymns in honour of different deities. The Acharya must have surely felt that the knowledge of the highest reality, as one without a second, cannot be attained by one and all due to their inborn limitations and could be misunderstood or misrepresented by lesser elements. Hence for

उपासना he has composed these hymns in keeping with our tradition which lays down that one should not unsettle the minds of ordinary people, but recommend to them such methods through which they could realise the "Highest reality" step by step.

cp. न बृद्धिभेदं जनयेत् भजानं कर्मसंगिनाम् ।  
जेषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥

## SPIRITUAL ACTIVISM

We must remember that even though we are told that we should lead a quietistic life, that is only as a sort of recoil from the unreal and empty world of sense; within itself however, it may contain the marrow of Self-realisation. .... "It was thus that one who lived a peaceful life of self-control, of cessation from activity, and of patient sufferings having collected himself, saw the Atman within himself, saw in fact everything as verily the Atman. Evils cease to have any power over him, for he has overcome all evil. Sin has ceased to torment him, for he has burnt all sin. Free from evil, free from impurity, free from doubt, he has become properly entitled to the dignity of a Brahman".

"... A man who has left off all argument in the superiority of his spiritual illumination begins to play with the Atman, and to enjoy the Atman, for that verily constitutes his action. Thus does he become foremost among those who have known Brahman." Here we are told that though to all appearances, such a person may be leading a life of freedom from the bustle of society, alone to himself in the privacy of spiritual solitude, he still has an object to play with, an object to enjoy, namely Atman. In fact, his life in Atman is a life of intense spiritual activity, and not, as it may seem to others, a life of retirement and quietude.

—Sri Gurudev Ranade



BOOK REVIEW  
THE WISDOM OF YOGA - A STUDY OF  
PATANJALI'S YOGA SUTRA

BY

K. P. Bahadur, Sterling Publishers, Delhi, 1988;  
Reprint, pp. 1-116; Rs. 100/—.

—Dr R. I. Ingalali

**The Wisdom of Yoga** is a modern book on the classical Yoga System of Patanjali. Various attempts have been made in modern times to express or interpret the traditional concepts of Yoga in terms of modern idioms. However the present book is an attempt to explain the original Yoga Sutras of Patanjali in a lucid manner. The Yoga Sutras are grouped under four chapters: 1) The Theory of Yoga, 2) The Practice of Yoga, 3) Attainments, and 4) Emancipation. Even though the Yoga Sūtras are explicated in **Yoga-bhasya** of **Vyasa** and **Tattvavaisaradi** of **Vācaspati**, the author has not heavily relied on commentaries, nor made any attempt to develop the concepts of Yoga Sutras through the classical commentaries. Within the limited scope of the book (52-103), the author sincerely tries to understand the meanings of the Sutras in the background of allied dārśanic literature such as **Bṛhadāraṇyaka-Upaniṣad** (85, 93), **Bhagavad-Gītā** (92-3) etc.

**Samadhi-pada** (On Trance) contains 51 sutras. This chapter contains the characteristic of Yoga as the technique for restraining the thought process in order to make the mind serene (52). **Cittavṛttis** (mental modifications) are either painful or not painful. Further mental modifications are to be classified into true cognition, false imagination, experience of deep-sleep and memory. Systematic regulation or control of various mental modifications in the long run gives rise to the natural state of Atman in the

form of yogic-trance. According to Patanjali, the Yogic state of trance could be brought about by God's grace and by the repetitions of the sacred Aum (ॐ) which denotes God (Īśvara). Patanjali mentions several means for the concentration of mind. They are cultivations of friendliness, compassion, sympathy and virtue. Practising correct breathing exercises and concentration on external or internal objects are also means to mental peace.

Next Sādhana-pāda (practice of Yoga. 63-74) contains 55 sutras and is about the practical aspect of Yoga. It prescribes eight-fold systems of Yoga containing yama (restraint), niyama (observance), āsana (posture), prāṇāyāma (regulation of breath), pratyāhāra (abstraction), dhāraṇā (concentration), dhyāna (meditation) and samādhi (trance). The first seven steps constitute necessary and sufficient conditions for the attainment of the yogic state of trance.

Vibhūti-pāda (on attainment) consists of 54 sutras. This chapter implies the possibility of attaining various yogic or super-natural powers as a consequence of Yoga-practice. As to a certain extent these powers are hindrances to yogi, a sincere yoga-sādhaka or a yogi who only aims at a spiritual fulfilment in the quest of his yogic-perfections.

The fourth chapter: Kaivalya-pāda (an absolute independence), containing 34 sūtras implies that the nature of spiritual freedom is the result of the practice of Yoga. Consequently there is annihilation of the seeds of actions. And there is also the removal of ignorance due to the dawn of spiritual knowledge, so that the Self remains in its real nature.

The book is useful for layman and scholars. The treatment of the subject is lucid.

# **Shri Gurudeva Ranade Ashram: Nimbai**

## **Report**

The full month of 'Shravana' from 2nd August to 31st August 1989, was observed at Nimbai Gurudeva Ranade Ashram. A large number of devotees from Bombay, Pune, Solapur, Bangalore, Sangli, Goa, Savantwadi, Kolhapur etc. participated in the devotional activities. The daily programmes were unique, starting from 3.30 A. M. They included Namasmarana, Kakadarati, Dasabodha, Nema, Bhajan, and Pravachana. The daily programme used to end with Bhajan at 9.30 p. m.

Every Shravana Somavara (Monday) was a special feature in observing silence (Mauna) from 8 a. m. to 3.00 p. m.

Pravachanas were delivered throughout the month by Rev. R. P. Kulkarni, Prof. Narendra Kunte, Dr. B. R. Modak of Karnataka University, Prof. B. R. Kulkarni Sau. Padmatal Kulkarni and others. The pravachanas were elucidative and eloquent of Nimbargi Sampradaya and the goal of human life.

Silence was observed on Gokul Ashtami. Nema was observed from 11 PM to 12 PM also, and ended with Pravachana by Rev. R. P. Kulkarni stressing the importance and principles involved in observing Krishna Janmashtami.

The Kothi committee arranged for food and other facilities of the devotees during their stay.

Nimbai  
5-9-1989

**V. B. Ramdurgkar**  
Hon. Secretary,  
S. G. R. S. Trust, Nimbai R. S.

**Academy of Comparative Philosophy and  
Religion, Belgaum**

**Quarterly Report**

The bust presented to the Academy by Shri Ram V. Sutar, New Delhi, will be installed in Gurudeo Mandir, Belgaum in the next month by Param Poojya Shri Siddheshwar Swamiji, Bijapur.

Donations are received from:—

- 1) Shri Yatin Shah, Pune.... .. Rs. 1000/-
- 2) — Do — (Sale proceeds of shares  
of Shri V. P. Pandit) Rs. 19630/-

We are grateful to these persons for their generous donations to this Public Trust.

Shri P. S. Salshingikar, Jabalpur and Shri N. N. Kirkire, Satara paid Rs. 125/- each and enrolled themselves as life-subscribers of Pathway to God.

The Vaikunthachaturdashi Nama-Saptah will begin as usual in Gurudeo Mandir for 5 days from Tuesday the 7th of November next. Sadhakas intending to participate in this Saptah are requested to intimate the Manager accordingly well in advance.

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## **Advertiser's Announcement**

Israelites pass through the Red Sea, that God opened for them to escape slavery in Egypt, Exodus 14: 29.

All quotations are from the Bible, God's book. It is divided into the old Testament the ancient Jewish part which foretells the coming of Jesus Christ, and the New Testament, concerning Jesus Christ, the only begotten Son of God, from whose birth the years are numbered.

God, from the beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said, "In you and in your seed shall all the families of the earth be blessed (Genesis 28:14)." At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40:15) The Old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2, Isaiah 9:6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12:10, Zechariah 13:6, Isaiah 53:8) and that his disciples would have everlasting life (Psalm 23:6, Daniel 12:2, Micah 4:5). Jesus Christ is God in the personage of the son of God or God the son.

God, called Jesus Christ, was nailed to a cross near Jerusalem around 33 A.D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A.D. as prophesied in Genesis 49:10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isaiah in Isaiah 53:8.

The Son of God, our lord Jesus Christ, arose from the dead after three days, and he teaches that those who are

born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood through communion in its form of bread and wine (John 6:53 and Matthew 26:26-28) may have everlasting life. Very many of the events in the life of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B.C., and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." The Bible says that all who do not receive God, who is Jesus Christ (John 10:30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian church. The oldest Christians, Roman Catholics and Greek Orthodox, say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The New Testament, recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the old Testament. Many libraries have a copy of the Bible. It contains also God's commandments, which people should keep. The New Testament summarises them. One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore 560 001.



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PAUL VJECSNER

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