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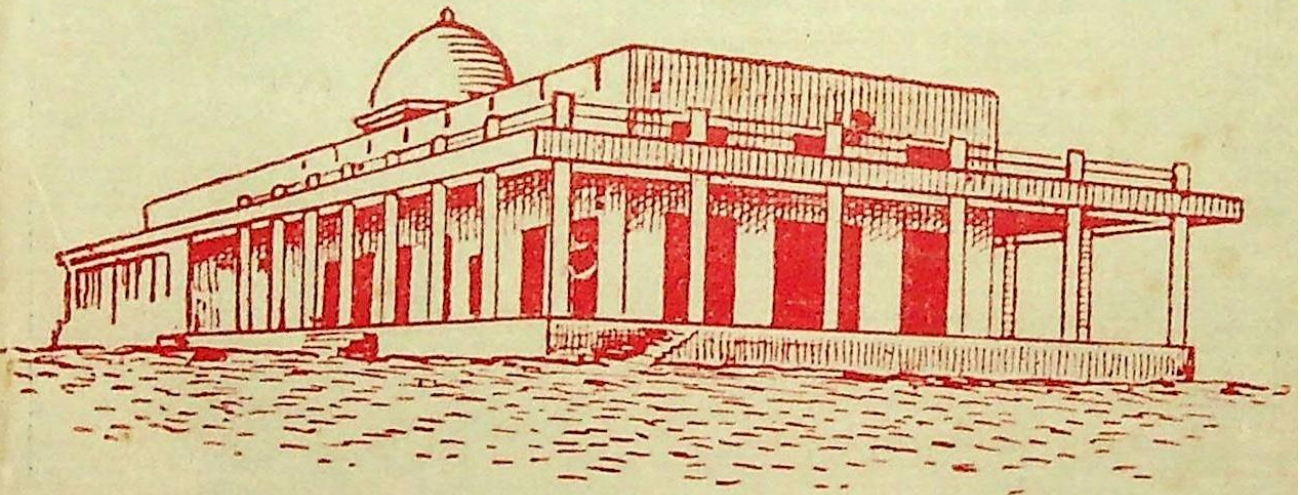


# Pathway to God

( *A Quarterly Journal of Spiritual Life* )



आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND  
RELIGION, BELGAUM.

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October-1978

( No. I

# Pathway to God

( A quarterly Journal of Spiritual Life )

— Editor —

D. G. Deshpande

Vol XIII



October 1978



No. 1

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## Pathway to God

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# PATHWAY TO GOD

( A Quartely Journal of Spiritual Life )

“ One God, One World, One Humanity ”

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शिवाय विष्णुरूपाय विष्णवे शिवरूपिणे ।  
दक्षयज्ञविनाशाय हरिरुद्राय वै नमः ॥  
व्यतिक्रमं मे भगवन्क्षन्तुमर्हसि शंकर ।  
न मे स्यादपराधोऽयं महादेवातिसाहसात् ॥  
कृतो मयायमज्ञानाद्विमर्दो यस्त्वया सह ।  
शरणं प्रतिपन्नाय तत्क्षमस्वाद्य शंकर ॥



Bow to Thee, who art Shiva in the form of Vishnu as well as Vishnu in the form of Shiva, that is, who art Hari and Rudra combined in one, and who hast destroyed the sacrifice of Dakṣa.

Oh! Bhagwan Shankara! be kind enough to forgive me for the defiance of your authority.

It was not committed through vanity, but was only an act of Sheer ignorance. So I beseech Thee, this day, Oh God Shankara! to condone this fault of mine.

( Kirāt Parva, MAHĀ - BHĀRAT )

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## Editorial

### Introspection-The need of the day !

**I**t is a matter for gratification to see that India is getting an all round acquiescence in the international world. First-rate nations like United States, Russia, China or Japan are eager to establish friendly relations with India. The views of our representative in the U. N O are received with due care and attention by nations both big and small. Our trade and commerce is on an increase. We have made rapid industrial progress. There is self-sufficiency in food. And all this within a short span of thirty years. This does not mean that we should be complacent of our achievements; we have no rest till we have the same affluence and standard of life as that of Japan. It cannot be forgotten that forty percent of our population is below poverty line. This means that we have to work very hard, lead a life of austerity, until the common man has a reasonable standard of life.

It is the responsibility of the educated and the rich to lead a life of austerity and to work hard for national progress. They must lead the nation to prosperity. Unfortunately we find menace of ostensibility and craving for publicity is fast getting hold of people in our country. Probably no field is free from this menace. Politics, education, State Departments, co-operative movement, social service are all labouring under

the supposition that their work will be judged by the ostentatious display they make of their so-called achievements. This leads them to waste their energies and time on window-display only, and the real work is neglected.

The most painful thing is that, this cancer of window-display has crept in the religious field also. Take for example the recent Ganesh Festival Celebrations. This Festival is meant for a religious house-hold worship of Lord Ganesh for dispelling all calamities that are likely to befall the mankind in general and the house-hold in particular. Lokamānya Tilak gave a public orientation to this festival in order to educate the Indian public and prepare them for the freedom struggle. Religious rites, sermons, dramas and group - songs, which kindled the flame of national spirit amongst the people, formed major part of the activities of this festival then; but what do we see now? To-day's Ganesh Festivals are celebrated for gaiety and merry-making. There is glamorous illumination, playing of love song record and programmes of low taste without any moral or religious message, form a major part of the festival. The most distressing thing is that this spirit is evinced in many cases by participants in the processions for bringing and immersion of the Ganesh idol. Lot of money is wasted on needless things. The leaders of the society should think how best the money spent on these festivities be utilised and the energy of the people be channelled for the national cause.

Even the image of Ganesh has undergone an unwholesome change. In Vedic description God Gaṇapati is repre-



sented as a warrior deity, Curbing the leader of bandits with his strong arms and blessing the masses with his right hand He is dressed in red garments, his body is of reddish colour and he has a perpendicular belly. The present day images of Ganesh wrongly display that he is a pot-bellied God, sitting or lying at ease in a reclining position with a ball of sweets in one hand and blessing the devotees with his, right hand, probably being happy for the sweet balls offered to him. This is a complete distortion of the original spirit and image of Lord Ganpati.

Makers of Ganesh-idols and the worshippers of Ganesh should note that Ganesh is a warrior deity and should always be shown in an erect position and not in a sitting or reclining pose. He should not be presented in a form having a bulging belly. It is totally incorrect to say that Ganapati has got a bulging belly. The word लंबोदर means having a belly which is perpendicular, erect, and not bulged like a bag, full of food-grains..

So also everything connected with Ganesh is red. His complexion, dress, ointments, the flowers used for his worship symbolise war-activity. Warlike activity is contrary to ease and relaxation.

रक्तं लंबोदरं शूर्पकर्णकं रक्तवाससं। रक्तगंधानुलिप्तांगं रक्तपुष्पैः  
सुपूजितम् ॥

Our present Ganesh festival is taking and an undesirable turn. This is unfortunate. It is losing its sanctity and gravity. Some stabling incidents are reported from Pune in the last

Ganesh Immersion Festival. This is a sufficient warning to us to make introspection and take speedy measures to infuse sanctity and gravity in this great religious festival.

Under changed circumstances the object of celebrating the festival publicly should be moral and religious education and social integration. Social integration can be achieved through cultural programmes such as Bhajans, Hari Kirtans, lectures of prominent persons from different religious groups, devotional music by eminent songsters, historical ballads by renowned ballad singers (शाहीर), programmes by different artists exhibiting their personal skill etc.



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## Telepathic Address of God !

*G. D. Khare, B. A. ( Tilak University )  
Belgaum.*



When quite a young boy, I heard the news that a certain saint in the vicinity of our town favours his disciples with a ' Divine Name ' which, when devotedly and constantly repeated enables them to get rid of their cosmic illusion and thus achieve Self-Realisation. I was not interested, then, in the meaning of either the cosmic illusion or of Self-Realisation. But, any how, I was fascinated by the word ' Divine Name ', and wanted to know what sort of a name it was. But my desire remained unfulfilled till I grew up to manhood. When sufficiently grown up, I made enquiries with a few associates of mine who were known to have received such a ' Divine Name ' from their ' Gurus ' i. e. preceptors; but everybody told me, that, it was not to be given out to others ! After persistent efforts, I was successful in one or two cases, who inadvertently gave out the ' Divine Name ' given to them by their Gurus, I was so much astonished to find, that the ' Divine Names ' were no better than the common names of God, such as ' Nārāyana ' ' Gopāl Krishna ' etc. In one case it was only one syllable ॐ (Om) ! So, in an indiscriminate manner, I decided, that giving. Divine Name to disciples was only a clever device invented by the ' Gurus ' to impress their greatness on the minds of their disciples ! I was dogmatic in this

view of mine. till I, myself, happened to be favoured with such a Divine Name at the age of about sixty, or so.

Before that, on the advice of some of my friends, I had tried to concentrate my mind on some object, such as a rose flower. or an idol of Ganesh or the disc of the sun or the moon. This I had done for some days in order to have tranquility of mind. But being disappointed as to the result, I had given up the idea as not being worth-while the trouble that I was put to, in trying it.

But after getting the Divine Name as an unfore-seen event, I decided once more to try it as a help for mental peace. For the first fortnight, there was no sign of any success; but still I decided to persist in the face of disappointment. After about a dogged effort of three months or so I began to perceive a definite difference in as much as trifling things of routine day to-day life no more vexed my mind when I started to concentrate on the Divine Name. But that was only a negative advantage; positive peace of mind was not experienced as yet.

Several days went by, without any considerable improvement in the composure of my mind at the time of meditation. Out-side disturbances had stopped to have any dislodging effect on my effort at concentration; but there was nothing inside the heart, that could catch hold of my mind and make it stable somewhere. So it used to loiter here and there in the expanse of the heart, like a child loitering in the play-ground in the absense of a companion. Constant repetition of the Divine Name used to go on mechanically without any conceivable effect, and my dogged persistence was on the point of

giving way, when, to my great astonishment, I one day experienced a sudden jerk at my heart along with a flash of light that attracted my mind and made it stationary there ! This phenomenon was invariably repeated from that day onwards After some days the flash of light disappeared and its place was taken by a vague cosmic form of God, which any how had a close connection with the sound waves that were generated by the repetition of the Divine Name. Later on, the cosmic form of God used to take shape even when the Divine Name was repeated mentally.

One day, I took a fancy to see if the same phenomenon took place when some other name of God was repeated, instead of the Divine one. So, I tried it and found to my surprise, that no such phenomenon was evinced even after several trials. I then retraced to my usual practice with the Divine Name, and lo ! the usual phenomenon instantly appeared the moment the Divine Name was uttered and my mind got attuned with the form of God presented by the Divine Name ? Thus, The Divine Name served as a sure means of quick attunement of the mind with God. It was, so to say, the Telepathic Address of God !

This incident reminded me of the fact, that, several commercial firms have a special " Telegraphic Address " for quick communication. It generally consists of a single word such as ' Prabasi ' ' Gajaraj ' ' Cinestar ' etc. If you mention that word together with the name of the place, your message unmistakably finds its way to that particular individual or the firm. In a similar manner, the Divine Name functions as a " Telepathic Address of God. "

Here, again, I remember a funny incident of my childhood. When I first saw a 'Telegraphic Address' written on the letter-head of a firm, I took it to be a good way of receiving telegrams from others. So, I got a letter-head printed in my name, with a telegraphic address 'Ganesh' printed at the right-hand top of the letter-head, and anxiously looked forward to receive telegrams after telegrams. But, to my discomfort not a single telegram was received !

I then made bold to enquire into the post office why no telegram was forthcoming, even when my telegraphic address was clearly printed on my letter-head. Then only I came to know, that, a telegraphic address is first required to be registered at the post office and that, too, by paying a certain amount as fees for the registration !

Similar is the case with the Divine Name of God. It is first to be registered with the Telepathic Department of God, through the medium of one's spiritual Guru. Then only an aspirant gets instantaneous attunement with God, and that, too, after paying the necessary fees by way of devoted concentration on the Divine Name for a sufficiently long period.

Those, who are doubtful or sceptic about the efficacy of the Divine Name of God, would do well first to try it faithfully and rigourously, and then come to the inevitable conclusion.

Persons, unfamiliar with the spiritual domain, generally suppose that the spiritual Guru gives the 'Divine Name' to an aspirant at random i. e. as his fancy dictates at that particular

moment. This supposition is far from truth. The Guru first studies the temperamental susceptibilities of the particular aspirant for a long time, and then gives him the ' Divine Name ' that would give him instantaneous attunement with the Almighty, if devotedly repeated over a sufficiently long span of time. That's why some aspirants have to wait for a prolonged period before they get the Divine Name from their Guru.



The Kingdom of God is within you, says the Lord. Convert yourself with your whole heart to the Lord, and quit this miserable world, and your soul will find rest.

Learn to despise exterior things, and give yourself to the interior, and you will see the Kingdom of God come within you. For the Kingdom of God is peace and joy in the Holy Spirit, and it is not given to the wicked. God will come to you, and reveal to you His consolation, if you will prepare Him a fit dwelling within you. All His glory and beauty is in the interior, and there He delights Himself. He frequently visits the man of interior life, holds sweet conversation with him, delightfully consoles him, gives him much peace, and is exceedingly familiar with him.

( The Imitation of Christ by Thomas A Kempis. )



## The Nine Gems Of Dvaita Vedānta

*Prof. K. D. Tangod, M. A.  
Belgaum.*

Āchārya Sri Madhva also known as Purnaprajna and Anandatīrtha is counted among the three great āchāryas who founded the three schools of Vedānta—Advaita Viśiṣṭādvaita and Dvaita. Sri Madhva, the third of them is the founder of the Dvaita Vedānta school. He is considered to be the third incarnation of Vāyu Deva, the first two being Hanuman and Bhima. He is a great synthesizer (समन्वयाचार्य) who, by his deep insight into philosophy, logical acumen and skill of interpretation, has successfully synthesized all the statements of the scriptures which form the basis of his philosophy. He points out that all the words of the scriptures, in their primary import (परम मुख्य वृत्ति), refer to God. As many as 37 works are attributed to him. These include his commentaries on the triple texts, the Upaniṣads, the Bhagavadgītā, and the Brahmasūtras. All his works exhibit his erudition and thoroughly rational approach. Being a master logician he argues his points so effectively that anybody who studies his works gets all his doubts clarified and thereby is fully convinced. This is the reason why he could convert many eminent scholars belonging to other faiths to his own and also get many followers. Even today we find several intellectuals who prefer his philosophy to Advaita or Viśiṣṭādvaita. He, therefore, richly deserves



the compliment paid to him that there is no teacher equal to him ( न मध्व समो गुरुः ) there is no philosophy equal to his ( न तद्वाक्य समं शास्त्रम् ) and there is none equal to him ( न तस्य समः पुमान् )

Sri Madhva's philosophy is traditionally called Dvaita Vedānta and is distinguished from Advaita Vedānta of Śamkara and Viśiṣṭādvaita of Rāmānuja. It is called Dvaita or dualism as it admits two kinds of reality, Independent and Dependent. स्वतंत्रं परतंत्रं च द्विविधं तत्त्वमिह ते and all others like Prakṛti, deities and souls ( jivas ) are dependent. The special feature of his philosophy is that it is based on a wide range of scriptural texts such as Śrutis, Smṛtis and Purānas, Mahābhārata, Mūla Rāmāyana, the Brahmasūtras, Pancharātrā Āgamas, Bhagavadgītā etc., and it takes as its main opponent the Advaitin, although the defects of all other previous philosophical systems are pointed out. Therefore, in his works at every step he mentions the doubts raised by the Advaitin and clarifies them. He thinks that he is very much obliged to answer all the objections coming from his opponents before he establishes his own doctrines. In giving the contextual interpretation of the scriptures he emphasizes that the scriptures speak of Brahman with qualities ( सगुण ब्रह्मन् ) and difference between God and souls ( जीवेश्वर भेद ) unlike the Advaitin who understands them as declaring Brahman without qualities ( निर्गुण ब्रह्मन् ) and non-difference between God and souls ( जीवेश्वर अभेद ). In this connection he goes to the extent of declaring that there is no āgama speaking of non-difference ( अभेद ) but all āgamas speak of difference

( भेद ) - न चा भेदे कश्चिदागमः सन्ति च भेदे सर्वागमाः ।

The followers of Sri Madhva rightly claim that he has given us the most appealing system of philosophy which not only satisfies our religious and moral aspirations but also agrees with our experience and reason and at the same time has the support of the scriptures. Sri Madhva is believed to have incarnated in order to save people from the danger caused by the wrong and misleading interpretation of Śrutis given by the Advaitins.

The philosophy of Sri Madhva is aptly characterised as pluralistic realism. According to it there is a plurality of reals both sentient and non-sentient. Further the material world ( भौतिक प्रपञ्च ) is accepted as real, though dependent on God who is its creator. The real world exists independently of the knowing mind. As such, it is to be distinguished from the Absolute Monism of Śamkara and Qualified Monism of Rāmānuja. Sri Madhva's philosophy is also theistic with God as its supreme principle. This God is Lord Hari or Viṣṇu or Nārāyaṇa who is the home of infinite number of auspicious qualities. ( अनन्त कल्याण गुण परिपूर्ण ) Saint Sri Vyāsātīrtha, an eminent Mādhva scholar has beautifully expressed the main tenets of Dvaita Vedānta in a verse that reads as :

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्त्वतो ।  
 भेदो जीवगणाः हरेरनचराः नीचोच्च भावं गताः ॥  
 मुक्तिर्नेजमुखानुभूति रमला भक्तिश्च तत्साधनं ।  
 ह्यक्षादि त्रितयं प्रमाणमखिलाम्नायैक वेद्यो हरिः ॥

An humble attempt is made here to explain these tenets that are well-known as nine gems of Dvaita philosophy.

(1) Lord Hari is the Supreme Reality- (हरिः परतरः).

Lord Hari or Viṣṇu is the Supreme Reality, absolutely independent in respect of existence, knowledge and activity, and superior to every thing else. He is one without a second ( एकमेवाद्वितीय ). He is of the nature of existence ( सत् ). consciousness ( चित् ) and bliss ( आनंद ). He is the Real of all reals ( सत्स्य सत्यम् ) the Eternal of all eternal ( नित्यो नित्यानाम् ) and the Sentient of all sentient ( चेतनश्चेतनानाम् ). He is responsible for the creation ( सृष्टि ) preservation ( स्थिति ) and destruction ( लय ) of this universe or Brahmānda. He is also responsible for the control ( नियमन ), knowledge ( ज्ञान ), ignorance ( अज्ञान ), bondage ( बंधन ) and liberation ( मोक्ष ) of all. He is flawless ( निर्दोष ) and abounds in all excellent attributes ( अशेष सद्गुण ). He is immanent and yet transcends all things animate and inanimate, kṣara and akṣara ( समतीत क्षराक्षर ). He is omniscient omnipotent and omnipresent. He is not the material cause of the universe but only the efficient cause ( निमित्त कारण ) of it. He manifests himself in various forms and incarnates as avatāras and is present in sacred images. He is the Paramātmān to be worshipped.

2) The world is real — ( सत्यं जगत्. )

The world in which we live, move and have our being is quite real. Its reality is a matter of our common experience. We have not superimposed it on Brahman out of ignorance as we superimpose the serpent on the rope. Therefore even

after attaining the knowledge of Brahman the world does not disappear and turn out to be unreal in the same way in which the serpent disappears after knowing the rope on which it is superimposed. The serpent perceived because of our ignorance can be regarded as unreal as it disappears. But the real world of our experience does not meet with this fate. If it is taken as unreal all that we do in this world becomes unreal and meaningless. We cannot use the unreal world for our liberation. None is attracted towards it if it be unreal. This idea of the unreality of the world cannot stand the rational test. How can the world created by God, the supreme reality be unreal or illusory? Moreover, God is not a magician creating an unreal world to fool others as Advaitins suggest. On the contrary, God creates it and sees it as real. He creates it for his pleasure or *līlā*. The Lord has nothing to gain from His creation. The purpose of creation is to provide an opportunity for the souls to work for their salvation. Scriptures also declare that the world is real. In this context Sri Madhava's concept of the real has to be clearly understood. It does not mean that the real must eternally exist and should not be sublated at any time. The real is that which is not superimposed. अनारोपितं तत्त्वम्. For a thing to be real, it is enough if it is located for some time and in some space. We should not confuse the non-eternal (अनित्य) with the unreal (असत्य). The things of the world are not changing and non-eternal but still real. The reality of the world can go well with its dependent nature and non-eternality. This real world cannot be described by the self-contradictory phrase *sadasad vilakṣanam*. For all these reasons the Advaita doctrine of the unreality of the world is worth rejecting. Sri Madhva is

justified in refuting this doctrine. The Advaitin in his enthusiasm to establish the sole reality of eternal and non-changing Brahman sacrificed its reality. Also in establishing the unreality of the world he sacrificed God, the creator who in his system does not enjoy the highest status he deserves. According to Sri Madhva both God and the world are real and the reality of the latter does not in the least affect the reality and supremacy of God. Hence the superiority of the Dvaita theory of the world.

(3) Difference constitutes the essence of things— (तत्त्वतो भेदः)

‘ Difference ’ is one of the fundamental and important concepts of Dvaita philosophy. To know a thing is to know it as distinct from all others, in a general way and from some in a particular way - प्रायः सर्वतो विलक्षणं हि पदार्थस्वरूपं दृश्यते।

Difference constitutes the very essence of things (धर्मीस्वरूप) .

The difference existing in the numerous inanimate objects of this world is very obvious. The wood is different from mud, water is different from milk and ghee, gold is different from copper and so on. Amidst a few similarities each of these things is by its peculiar nature different from every other. Difference is also true of living beings including souls. One soul ( jīva ) is different from another in respect of its capacity and achievement. Jīvas are born unequal and remain so till the end. We find the jīvas differing from each other in respect of bodily stature, facial appearance, intelligence, knowledge etc. Being intrinsically different ( स्वरूप भेद ) from each other they continue to be so even in the state of liberation. Jīvas also differ from inanimate objects and God. In this universe we witness five kinds of difference ( पंचभेद ) between jada and

jada, jada and jīva, jīva and jīva and Paramātmān and jada and Paramātmān. This is the celebrated doctrine of *Panchabheda*.  
 प्रपंचो भेदपञ्चक :

Jivas are innumerable. They are sentient, eternal and of the nature of bliss. In these respects they are similar to God. The relation between soul and God is a subject on which Vedantins have expressed different views. The Advaitin thinks that there is no difference between the two, जीवो ब्रह्मैव नापरः. In support of his view he quotes such statements of the Srutis as तत् त्वम् असि, अहं ब्रह्मास्मि, यो सौ सोहम्, नेह नानास्ति किञ्चन. etc. But according to Sri Madhva soul and God or jīva and Īśvara are different. He interprets these very statements to show how they indicate difference between soul and God. He argues that the qualities of the jīvas are limited whereas those of God are unlimited. It is wrong to suppose that jīvas with limited knowledge, power, freedom etc. are identical with God, with infinite knowledge, power and absolute independence. Moreover jīvas cannot claim to possess the power of creation, preservation and destruction of the world or universe. These and other similar powers rest only with God. Finite self subjected to ignorance and suffering and having defects in itself can never be equal to or identical with God. For these reasons the doctrine of the identity between the jīva and Brahman ( God ) put forward by the Advaitin is highly misleading and unsatisfactory.

(4) All the jīvas are the servants of the Lord Sri Hari. —  
 ( जीवगणाः हरेरनुचराः )

Jīvas dependent on God have no other go but to serve

and obey Him, just as servants depending on the masters cannot help serving and obeying them. In serving the Lord the jīvās are not behaving like slaves. It is not at all insulting to the jīvās that they are called upon to serve and obey God. When we are willing to serve our masters in this world like slaves, what is wrong if we so serve God, the Supreme Master? To be servants or slaves of God to whom we owe our existence, knowledge, liberation etc. is our first duty. It is not below our dignity at all.

5) The jīvās belong to lower and higher grades —

( नीचोच्चभावंगताः )

Among the jīvās there are differences of ability depending upon the proportion of sattva, rajas and tamogunas. Some jīvās belong to higher grade and some to lower grade. The moving souls such as birds and beasts are higher than the stationary ones. The mentally developed ones are higher than the instinct—led animals. The bipeds are superior to the quadrupeds. Among the bipeds there are several grades. These grades and differences determine the degree of bliss they ( jīvās ) enjoy when liberated. Each jiva gets the degree of bliss ( आनंद ) he deserves appropriate to his worth and he remains satisfied with it. This is the doctrine of Ānanda Tāratamya, one of the special features of Dvaita philosophy.

6) Mukti is the enjoyment of real happiness —

( मुक्तिर्नैजसुखानुभूतिः )

The real happiness or bliss born out of self-realisation can be enjoyed only in the state of liberation. The real happiness the soul enjoys in mukti is unalloyed and

everlasting. It resembles the happiness which we can experience in dreamless and deep sleep called Suṣupti. In suṣupti the jīva goes very near to God whose essential nature is bliss. This is suggested by the word स्वाप् used to describe deep sleep. The real happiness enjoyed in mukti should be contrasted with the pleasure we derive from the things of this world, as the latter is temporary and mixed up with pain or dukkha.

7) Mukti is attained by means of pure devotion to the Lord — ( अमला भक्तिश्च तत्सा घनम् )

Mukti or liberation can be attained by the practice of pure bhakti or devotion. Bhakti is the continuous flow of love unto God, mingled with the knowledge of God's glories. It must be deep-rooted and steadfast in the face of thousands of obstacles. It must exceed our love for ourselves and all our belongings. Such devotion is followed by the grace of God that is directly responsible for liberation, the *summum bonum* of human life. मोक्षश्च विष्णुप्रसादेन विना न लभ्यते. But for God's grace mukti cannot be obtained. Practice of karma as service to the Lord in accordance with the injunctions of the Śāstrās brings about the purification of mind (चित्तशुद्धि) कुरु भुङ्क्व च कर्म निजं नियतं हरिपादविनम्रधिया सततम् । Jnāna or knowledge of the true nature of God can arise only in a mind so purified. This knowledge of the true nature and glories of God generates devotion which culminates in Divine Grace, without which no liberation can be possible. Jnāna at its highest is identical with bhakti and therefore both of them are equally efficacious. They always go hand-in-hand.



8) There are three means of valid knowledge.

( ह्यक्षादि त्रितयं प्रमाणम् )

There are three sources of valid knowledge or *pramāṇas*, viz. *pratyakṣa*, *anumāna* and *śabda*. The other *pramāṇas* accepted by other systems such as *upamāna*, *arthāpatti* and *anupalabdhi* are brought under these three and are not recognized as independent means of valid knowledge. *Pratyakṣa* is given a prominent place among the *pramāṇas*. *Anumāna* has to follow *pratyakṣa* or *āgama*. It cannot work independently without the co-operation of *pratyakṣa* or *āgama*. It is likened to a lame man who cannot walk without the assistance of a man with sure steps. When there is conflict between *pratyakṣa* and *āgama* the former is to be upheld and preferred to the latter. *Pratyakṣa* which assumes the form of the experience of the common majority proves stronger than other means especially in matters amenable to perception.

9) The Lord Sri Hari is known only through the study of the *āgamas*. ( अखिलाम्नायैकवेद्यो हरिः )

Sri Hari is knowable, though not fully. Neither the human individual nor Mahālakṣmi or Prakṛti can hope to know God completely because of their inherent limitations. Even the partial knowledge of the Lord Sri Hari cannot be obtained through perception and reasoning based on it. He is known only through the instrumentality of the scriptures. The Lord has declared in the Gita that he is known through the Vedas. वेदैश्च सर्वैः अहमेव वेद्यः In his famous work *Viṣṇu Tattva Vinirṇaya* Sri Madhva argues at length by quoting *Brahmānda Purāṇa* that the Lord Nīrāyaṇa can be known only through the right scriptures: ( सदागमैकविज्ञेयम् )

the right scriptures consist of the four Vedas beginning with the Ṛgveda, the Bhārata, the whole of Pancharātra Āgama, the original Rāmāyaṇa, the Purāṇas corroborating these and all other works that follow these. The texts other than these are bad testimonies ( दुरागम ) and therefore God cannot be known through them. Through the right scriptures He can be known by those who are persistently devoted to their study, and are inspired by loving devotion to Him and are well established in that devotion ज्ञेय एनैस्सदायुक्तैर्भक्तिमद्भिः सुनिष्ठितैः । God cannot be apprehended by mere reasoning or by sense perception and by one devoid of qualifications specified. न च केवलतर्केण नाक्षजेन न केनचित् । There is no other way of knowing Him.

In this context Sri Madhva has established the authority of the Vedas through which God can be known. He has accepted their self-validity ( स्वतः प्रामाण्य ) and authority on the ground that they are not created by any human individuals ( अनीह्वेय ) and therefore are free from all defects usually found in human creations. The tradition does not mention the authors of the śrutis. They are transferred from generation to generation in the form of heard statements. The Ṛṣis whose names have been traditionally associated with them are only their discoverers. The eternal Vedas were revealed to them as they possessed yogic and penancial powers. The words of which the Vedas are composed are eternal ( नित्य ). We cannot therefore doubt their authority. In knowing God reason does help us to some extent only when it is based on scriptures.



## Towards a Calculus of Comparative Religion

*Sri Arvind Sharma, Queensland.*

**T**he role of Comparative Religion in the academic study of religion has often been discussed. The significance of Comparative Religion for the religious life of mankind, however, has not been examined with the same diligence, perhaps largely because the academicians, who mostly carry on the study of Comparative Religion, look upon it as second order study; they take a back-seat to the practitioners of the religions themselves who remain in the driver's seat.

The purpose of this paper is to suggest an important implication of Comparative Religion for the religious life of man himself. The suggestion is that the encounter between religions has the effect of broadening the range of possibilities of religious life per se to which one is accustomed. One such possibility will be examined in this paper—namely that it may be possible for religions to do without some, aspects of religion so strongly associated with it. Thus when we usually think of a religion we tend to think in terms of religious doctrines, of specific doctrines say about God and soul; of priests; of a sacred language and of a sizable number of followers. And yet Comparative Religion keeps

surprising us by indicating how low the minimal requirement in each of these spheres could be.

## I

Hinduism establishes the minimum in doctrinal commitment. In order to be a Hindu there is little formal doctrinal belief that is required. One may point out that this is more than balanced by requirements imposed in the field of conduct. This may be so but the fact remains that Hinduism calls for minimal doctrinal commitment. The only commitment formally seems to be of the position that one need not be committed to a position doctrinally which sounds somewhat paradoxical perhaps, but to a Hindu still logical. It has established the feat of having a community the members of which hold on to different things but the sense of community is provided by the fact that they recognize the shared right of holding on to different things.

## II

Budhism seems to establish the minimum in 'spiritual' commitment. As a matter of fact, the above statement itself is a blunder because Budhism does not believe in a 'spirit' -either with a small or a capital S. Most religions of the world are accustomed to ideas of God and spirit but not Budhism, at least in the same sense

## III

Judaism seems to establish the minimum numerical commitment. The Jews have never been very large in numbers

—the ‘ chosen ’ must be small perhaps, relatively to those that are not ‘ chosen ’ in order to remain chosen. There are other religions with very small followings too—but some are either of comparatively recent origin, like Sikhism or Baháism, while others may now be numerically restricted but at one time had a widespread influence, i. e. Zoroastrianism.

## IV

Christianity establishes the minimum in linguistic commitment. It may be argued that it too had a sacred language in the Latin of Roman Catholicism but the very fact that language which Jesus Christ never spoke could be the sacred language of Christianity is striking in itself. Moreover, the way Protestantism has successfully dispensed with that requirement is also illuminating. No wonder the Bible has been translated into more languages of the world than any other.

## V

Islam establishes the minimum in sacerdotal commitment. Islam has no priesthood—communal prayers are carried out, processions are led, marriages are performed—but there is no priesthood as such.

Thus all the major living religions of the world surprise others by establishing how low the minimal requirement in an aspect of religion could be. As in human intercourse we are constantly surprised by our friends who demonstrate as dispensable what we regarded as essential, so also in religious intercourse, we are constantly surprised by how little of something which

looms so large in one religion another religion could get by. The religions may be compared to various travellers who get together to proceed on a journey and are surprised by each other's ingenuity in doing without or with a minimum of what one thought one could not do without. And this may not make arriving at the destination any easier—but it certainly makes the journey more interesting.



Jainism and Buddhism have been derived from Hinduism. According to the philosophy of the Jains, Jiva or *Ātmā* and Dravya or substance are the two origins of Samsāra. These two roots or origins are eternal and uncreated.

The Jiva evolves by reincarnation and by Karma. The Jiva is born and reborn for having done various actions good or bad. After innumerable births the Jiva beings to liberate himself from the bonds of action.

Dravya or substance is always connected with guna, quality and comprises of Dharma, Adharma, space, time, matter and souls. The world is made of this six kinds of substances,

## Meaning of conscientisation and Humanisation

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he world, as it is now, is dominated by anguish-creating and alienating forces which have degraded man to the extent that he seems lost not only to himself, but also to his fellowmen.

It is a world where man's being has been wounded, and there is a constant current of blood flowing in streams. It is a world in which man has lost all sense of purpose and direction, in that such forces have been created which have been responsible for eliminating man's rootedness to his being, and the consequences have been far more devastating than one could have imagined at the beginning of this century. The whole world, overtly or covertly, has been affected by an attitude which is characterised by self-forgetfulness, and therefore irresponsibility. It is a world in which men live as slaves and not as free human beings. There is social and economic injustice, racial hatred, perpetuation of the machine attitude towards life, intolerance towards those who do not conform to outmoded prescriptions. On the one hand, we have an all-affluent society which, while keeping 80 per cent of the communality under economic subjugation, enjoys all the amenities of life; and on the other hand, we have people who do not know what it means even to exist.

### Dehumanisation in the Third World :

The process of dehumanisation in the so-called under-developed countries has been well described by Helder Camera in these words : "... the masses are lying in an infrahuman condition. Crushed, both by internal colonialism and neo-colonialism, these sub-human beings have sunk into fatalism, fear, and hopelessness. They are not capable, for the moment, of having a total understanding of the divine gift of liberty. They are in fact nearer to cactus-plants than to men, wasting away through misery and domesticated by the 'culture of silence'. For them liberty remains a desire as yet unformulated and incapable of formation. Doubtless they are potentially real men, with a spark of intelligence, but men in whom social conscience and the idea of liberty are slumbering .." In the same vein Paulo Freire has brought to light the degrading conditions of the masses in the third world. What has happened is that these people live not as human beings but as 'scum of the earth", and consequently are being treated as "objects" and "things" by the greedy capitalist who is more concerned with the possession of things than with human beings. "For the oppressor", writes Freire, "human beings refer only to themselves; other people are things." Possessing an unlimited lust for material good, these oppressors think that they are in a position to transform even human beings into commodities.

There is an ironic situation when one looks at the pathetic condition of the "wretched of the earth", and one wonders why these people accept this horrifying and degrading condition of life. These people develop this attitude



not because they do not want to be human beings, but because oppression has dominated them to the extent that they are incapable of thinking in any other way. The very flicker of dignity has been uprooted from their minds through exploitation. Their masters have transformed them into what we may call domesticated animals. The result of all this is that they have no sense of freedom and of human dignity. " Within their unauthentic vision of the world and of themselves, the poor outcasts feel like ' things ' owned by their masters. At a certain point of their existential experience, the oppressed and the exploited feel that to be is to be under and dependent on their masters. In certain oppressive situations men become alienated so much that they become " beings for another " It is now clear to us why our own poor people do not try to be authentic human beings. Whether through religious propaganda or through socio economic exploitation, they have been led to believe that they are not human beings and they are beings for another '. In their sub-human condition, we cannot 'expect any other attitude from them towards their life-situation than their slavish fatalism. Their fatalistic dependence upon their masters has not only distorted their humanity, but has led them on to a precipice whereby they may not be able to recover themselves unless helped.

These " wretched of the earth " have not been 'sensitised' to their unwelcome condition. But what actually is taking place is that oppressors are, through prescriptions, dictating to them as to how they should live, and therefore dictates must be accepted not only as commands from their masters, but as the Gospel truth. This imposition of will upon these helpless people, while they groan under the pain of

despair has absolutely removed their sense of freedom. They do not know what it means to be a human being. When we look at the world at large, we find that the colonisers used these very techniques upon their colonised subjects.

Not only is sense of manhood and freedom lost, but the oppressed one is asked to be self-depreciative. Why does this happen? It happens because oppressors categorise these people as good-for-nothing, unintelligent, without creative faculties. I had a vivid awareness of this fact when I was in college. The oppressed ones accept this definition of themselves because they have been made to believe that their masters alone have the knowledge of right and wrong. This belief leads them to a situation whereby they only think of themselves in terms of self-depreciation. Under this oppression the vast majority of mankind suffers.

When we look at our own country, what we find is that 80 per cent of people are existing at a sub-human level. Seventy per cent of people live in utter ignorance, and are not in a position to live even at poverty level. The majority of these people have an unauthentic vision of themselves. Kusum Nair in her book has aptly proved this point. The majority of these people, who are destitute and illiterate, still possess the master and slave mentality. They depend on their masters, and work for them for meagre allowances. The condition in our cities is not different. These people have to live in filthy conditions. One has to see the slums of Bombay to appreciate this fact.

These people, who have been dehumanised, are not what they are destined to be. They live a life of alienation.

The fact is that man's true destiny is to be human and not sub-human. In this dehumanising situation the oppressed by himself can do nothing but be at home with the 'culture of silence.' This culture has resulted from the age-old economic social and political domination of the few.

However, there is not only the dehumanisation of the oppressed but also of the oppressor. These oppressors become dehumanised by the very act of exploitation, in that they distort the true structure of their own humanity. Therefore, dehumanised people exist not only in the under-developed countries, but are present in the very heart of the affluent society. "On looking at them more closely and from inside, it is easily discovered that they are slaves, both of their egoism, and the fear of losing their possessions." These very people have become victims to the technique of persuasion, the aim of which is to make men a means of making money. It is in this context that Richard Shaul writes that "our advanced technological society is rapidly making objects of most of us and subtly programming us into conformity to the logic of its system. To the degree that this happens, we are also becoming submerged in a new 'culture of silence'".

### Meaning of Conscientisation

Seeing this human condition around us, it is but natural for us to use all our energies in changing this inhuman condition of man into a human condition through the process of humanisation. In recent years much thinking has been done this issue of humanisation and various efforts, in different

parts of the world, have been made for achievement of this goal. Among these efforts 'conscientisation' as a method of humanisation is one.

What is 'conscientisation'? Conscientisation may be said to be a process of education, education whose aim is to liberate man from the chains of dehumanisation. It is a process of education which exposes "existential situations". By doing this, it goes to the causes of these situations which degrade man. It is a process of education which makes the dehumanised people aware that they have been reduced to the status of things. It is an awareness in which the oppressed must see that their history has been made by man's greed and that they are not the objects of history, but creators of their own history.

The oppressed masses do not become the subjects of history simply by becoming aware that at the present level of their existential situation they are mere objects of history. This awareness only makes them 'subjects in expectancy.' However, this new awareness must lead them to a concrete action towards achieving a human status. Therefore conscientisation means that when I become aware of my dehumanising and oppressive condition, I at the same time grasp the fact that I can achieve liberty by transforming the existential situation in which I find myself. This transformation is not possible simply through thinking, or becoming aware of the situation. What is demanded is concrete action. If I think that my thinking will change my existential situation, then I am committing a philosophical blunder, in that I think that thinking creates reality. My freedom will only be in my

mind, and as far as structures are concerned, they will remain in the same position as they were before. Conscientisation implies a genuine insertion into the process.

However, we are not opting for violence. There is a great difference between the overthrow of oppressive structures through violence, and transformation of structures through the insertion of conscientisation. If the oppressive structures are overthrown through violence, then what happens is that new oppressive structures are established, and history gives ample evidence to this fact. In order to avoid violence and oppression, it is necessary that people have to be conscientised, so that a real transformation of structures takes place.

### Education and Conscientisation

Education, as we have it, is, in the words of Freire a banking (stagnant) type of education. The aim of education seems to be to dish into the minds of students information about the prefabricated definitions of realities. Those students who follow these definitions with complete docility succumb to the established order of society. They accept this order without evaluating whether the 'order' is of a humanising or dehumanising type. These students, being conditioned, lose the sense of awareness, and are incapable of seeing the dehumanising forces in the established structures of society. Hence that society will always be static in which a banking type of education is practised.

An educational system which follows the conscientisation method always tries to make the student a genuine subject of his thought or action. Here both the student and

teacher are asked to enter into a real dialogue, which should have as its focus the "existential situation" of man. The role of a teacher must always be to direct the students in their critical thinking. It is not the function of a teacher to inform his students of his own ready-made views; rather his aim should be to make students think for themselves.

However, a teacher may initiate the dialogue, and by so doing, make the student aware of the existential situations and realities. A teacher may pose a problem. "In this problem-posing education the students are no more docile listeners but critical co-investigators in the dialogue with the teacher." In this way the students are able to heighten their consciousness and insert themselves into reality. The spirit of insertion or intervention means that "As I conscientise myself I realise that my brothers who do not eat, who do not laugh, who do not sing, who do not love, who live oppressed, crushed and despised, who are less each day, are suffering all this because of some reality that is causing it. And at that point I join the action historically by genuinely living, by having the courage to commit myself."

It must always be borne in mind that there is a danger, in the process of conscientisation, that one may suffer the pangs of guilt. In such a state of guilt-feeling one may try to escape through "fake generosity". What is needed is that we must be possessed by a heroic kind of love, which enables us to commit ourselves as agents in transforming the structures. Another danger for guilt-feelers is that they may create a new myth, as an explanation for this unwelcome situation of the oppressed. It is easy to tell the oppressed

that he must accept this life situation, even though it is unjust.

As the Word of God liberates us, in like manner we, while inserting ourselves into the Word, must incarnate into the structures, so that we may transform them. As God himself gives to us in his love, so we must give ourselves to the wretched of the earth. If we understand the meaning of *agapic* love fully, then we must die to ourselves, so that there may be that renewal which bursts forth in heroic love. As God enters into his creation, so must we incarnate ourselves into each situation which demands not only our attention, but our whole being. Mere speaking is not going to change the situation. God's descent into the creation symbolises a descent into darkness whereby light and hope are made actual. How many of us are ready to go forth and bring the light of hope to those who only know the darkness of despair.

In God there is freedom, and we who believe in God and have experienced this God-given freedom must actualise this freedom in the midst of bondage. We cannot rest in peace unless we become the instruments of peace .



**Divine Personality**  
**In**  
**Dr. R. D. Rānade's Philosophy**  
*S. K Gupta*, Reader in Philosophy, Baripada ( Orissa )

**I**s God personal or impersonal ? To ascribe personality to God is to limit Him. A person is limited by other persons and impersonal objects. God is ultimately the Absolute all embracing Whole. It is more appropriate to call Him impersonal. Yet the term impersonal precludes personal. God being all embracing includes personality. According to Rānade there are four alternatives possible about the question as to whether God is personal or impersonal.

- 1) God is Personal : Madhva.
- 2) God is both Personal and Impersonal : Vallabha and Rāmānuja.
- 3) God is impersonal : Śankara.
- 4) God is neither Personal nor Impersonal : Bādarāyaṇa

According to Madhva, God has perfect personality. He has a divine body. It is like human personality, only free from all imperfections. Human imperfections arise from its association with physical body and mind. The divine body is not physical.

Vallabha conceives Brahman as Saguṇa being qualified by Sat, Chit and Ānanda. According to him substance and



attributes are essentially identical ( *tādātmya* ). Existence, consciousness and bliss constitute the essence of God. As *Saguṇa*, God is personal. At the same time the universe emanates from God, as sparks from fire or lustre from jewel, and yet God does not change. It is *avikṛtapariṇāma*. Unlike *Vedānta*, the world is real, and also unlike *Parināmavāda*, God does not suffer any change. Now, God as World-whole, is impersonal. Thus God is both personal and impersonal.

*Rāmānuja* under the influence of *Bhāgavata* ascribes personality to God. As transcendent reality, He is the perfect personality. He does not change. He is infinite knowledge and bliss. Under the influence of the *Upanishads* he also asserts that God is Absolute. God stands for the whole universe, and matter and souls form His body. He is the concrete Whole, the ultimate unity—in and through trinity. In this aspect He is impersonal. Like *Vallabha*, *Rāmānuja* thinks that God is both personal and impersonal.

*Shankara* holds that Brahman is impersonal. To ascribe personality is to limit Him. Personality is a conception of intellect. To characterize Brahman by any intellectual category is to make the ultimate subject an object of thought. Thereby we miss His essential nature. Unconditioned, non-dual, pure consciousness cannot be forcefully conditioned. He is to be experienced mystically and not intellectually. In mystical experience, intellect remains dumb. The moment we ascribe personality to Brahman, He is intellectually conditioned. Duality between personal and impersonal sets in. Brahman, thus conditioned, is called *īvara*. He is the perfect personality having the qualities of existence, consciousness and bliss.

Brahman is *nirguṇa*, Īsvara is *Saguṇa* With the realisation of Brahman, Īsvara becomes illusory.

According to Bādarāyana God is neither personal nor impersonal. He is transpersonal and as such, is ineffable. He treats with respect Sankara's view that God is impersonal, being Nirguṇa, Arupa or Avyakta. It is more true to say that God is impersonal, than to brand Him as personal, which necessarily involves finitude. However, he accepts the Upaniṣadic view of Neti, Neti. and describes God as neither personal nor impersonal. He cannot be described in words. He is to be enjoyed in silence. He holds this view on mystical grounds. As Rānade puts it, "any description of Him can easily be seen to be sublated." It appears from the statement that a mystic may experience God as personal or impersonal. The experience of personal God may be sublated by experience of God as impersonal. and this also may be sublated by a still higher experience. That is why He is to be regarded as neither personal nor impersonal. Bādarāyana's experience of God may be characterised as experience of ( भूमन् ) Bhuman or Infinite Bliss " This Bhuman ( भूमन् ) is what a mystic enjoys in his ecstatic state when he sees nothing but God- God above, God below, God to the right and God to the left." Analysing the experience of Bhuman, ( भूमन् ) Rānade gives us its three aspects 1 Greatness, 2 Beatification, 3 Realisation. It is realisation of Greatness, Beatification or Infinite Bliss. In the Bhumādhikarana ( 1. 3. 8. ) of Brahm-sutra, it is said that Bhuman ( भूमन् ) refers to Brahman. After samprasāda, it is experienced. " Samprasāda has two meanings - 1 deep sleep and

( तुर्यावस्था ) turyābāsthā. ” In both the states bliss is experienced. That this bliss is Bhuman ( भूम्न् ) is not realised in the first state. In the second state ( turyābāsthā ), Brahman is experienced as Bliss. This state is indescribable which transcends either personal or impersonal.

According to Rānade God as impersonal is a “ caravan-sarāi on the way to the realisation of God, as neither personal nor impersonal ”. It appears from his statement that before God is realised as neither personal nor impersonal, He is experienced as impersonal. Realisation of God is progressive. Śankar’s conception of God as impersonal, though based on experience of Brahman, is, yet, not the ultimate in mystical realisation. Bādarāyan’s realisation is of higher order than that of Śankara.

In the Bhāgavadgītā, according to Rānade, God is conceived as Super-personal. (7) It reconciles the opposition between personal and impersonal. All the three conceptions occur in the Gītā. God is described as Puruṣottama (XV. 18) Here God is supposed to have personality. God is also described as ‘ Anādi ( Infinite ) and Parabrahma ( Absolute ) who is neither existent ( sat ) nor nonexistent ( asat ) (XIII. 12). Such a being cannot have personality. He is impersonal. Reconciling the opposition between personal and impersonal, God is also described as Pitā ( father ), Mātā ( mother), the subtle essence from which everything originates (prabhava) etc. ( IX 17 & 18). Now the conception of God as father or mother is personal, but the subtle essence from which the

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(1) The Bhagavad-gītā as a Philosophy of God-realisation, p. 181.

world evolves is impersonal. In the stanza XIII 14 of the *Gītā*, God is described as *nirguṇa* as well as *guṇabhoktr*. He is qualityless, and yet He enjoys qualities. The implication is that He is both *Nirguṇa* and *Saguṇa*. Thus He is both impersonal and personal. This is what Rānade names as Super-personal. God can assume personality to satisfy His devotees, but He is more than personal, being pure consciousness & bliss. In a sense He is impersonal. Now, impersonal may be infra-personal, or *suprā*-personal. In the latter sense, it is applicable to God. The same idea is expressed in Chapter IV verse 8 of the *Gītā*. The *suprā*-personal God can descend to a personal level (*avatāra*) whenever religion is at stake and there is rise of irreligion, to protect the saints and destroy the ungodly. Bādarāyana's view that God is neither personal nor impersonal, has the same implication. God transcends the antinomy between personal and impersonal. Therefore He is transpersonal or super-personal.



## The Concept of Action (कर्म) in Bhagwat-Gītā

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According to Shri Shankarāchārya the Central teaching of Bhagwat-Gītā is “Renunciation” (कर्मसंन्यास), & according to Gurudev Rānade it is “God Realization”, while Lokmānya Tilak says that it is “Action coupled with Devotion to God & knowledge” (ज्ञानभक्तियुक्त कर्मयोग).<sup>1</sup> These three personalities are stalwarts in the field of philosophy in general, and Bhagwat-Gītā in particular; and yet there is such a vast difference in respect to their conclusions about the central philosophy of Bhagwat-Gītā. A dispassionate perusal of the work would, however, appear to support L. Tilak’s theory.

The purport of any book is to be ascertained with reference to its beginning and end ( उपक्रमोपसंहारी ). In the case of the Bhagwat-Gītā it is to be noted that the Pāndawās were unjustly deprived of their share of the kingdom by the Kouravās by fraudulent means. A war, therefore, became inevitable after all attempts at a compromise had failed, and Shri Krishna advised the Pāndawās to declare war against the Kouravās. This was done ; but when Arjuna went to the battle-

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1) P. 468 of Gītā Rahasya—1926 Edition.

field he saw that he would have to fight with, and probably kill, not only his relatives, but also his revered Gurus—Briṣma & Drōṇa. He therefore told Shri Krishna that he did not want to take part in such an unholy war, and that he would like even to beg for his livelihood instead of committing the sin of killing his Gurus. Shri Krishna thereupon explained to him how it was his duty as a kshatriya to fight in a just cause. After a lengthy argument Arjuna was thoroughly satisfied; he agreed to fight, and did in fact fight, to a successful end.<sup>2</sup> ( नष्टो मोहः स्मृतिलब्धा-करिष्ये वचनं तव ) The beginning and end of the Bhagwat-Gitā thus clearly show that, Action ( कर्म ), and not Renunciation ( कर्मसंन्यास ), or God-Realization, is its main theme.

Renunciation and God-realization are not easy matters, and can be the aims of but a selected few. They are beyond the reach of the common man, mainly for whom Shri Krishna preached his philosophy through the medium of Arjuna. It is only L. Tilak's theory, that is within the grasp of the common man. In ज्ञानभक्तियुक्तकर्मयोग, कर्मयोग is the essential part. ज्ञान & भक्ति are, in a way, supplementary to it. कर्मयोग, according to L. Tilak, means "Action throughout life without expecting the fruit of it" ( निष्काम बुद्धीनें आमरणान्त कर्म करणे )<sup>3</sup>. कर्म is thus the quint essence of कर्मयोग.

According to Bhagwat-Gitā none can live even for a moment without doing कर्म ( Action ). ( नहि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ). Action falls into two categories - (a)

(2) B. G.-18/73

(3) Geeta Rahasya p. 298

Voluntary and (b) Involuntary. Breathing, digestion etc. fall under (c), while eating, drinking, working etc. fall under (a). God's act of creating the world also is कर्म ( भूतभावोद्भव-करो विसर्गः कर्मसंज्ञितः 5. ) We are, however not concerned with this aspect of कर्म in this article.

Every action is accompanied by its result which may be favourable, unfavourable or mixed (अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ) (6). When we undertake any act, we do so with the object of attaining a certain result: but we cannot guarantee that it will necessarily be obtained exactly according to our desire. It may fall into any of the three categories mentioned above. This is so, because it is in our hands to act only (कर्मण्येवाधिकारस्ते ) (7). Five elements are involved in any act. These are 1) The physical surroundings, 2) The actor, 3) The different means required for performing the act, 4) Different movements for the purpose, and lastly 5) unforeseen factors. All these influence the final result of the act (अधिष्ठानं तथा कर्ता करणं च पृथग्विधं । विविधाश्च पृथक्चेष्टा देवं चैवात्र पंचमम् ) (8). Of these (4) is the only factor entirely in the hands of the actor. No. (1) & (3) may fall within his power to a certain extent: but No. (5) is entirely outside his scope Any one of these five elements may fail, and the actor may be deprived of the desired fruit of his act. Bhagwat-Gītā therefore enjoins on us to act, but to do so subject to certain conditions. These are—

1) To act without feeling proud of the author-ship of the act ( निरहंकार ) .

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(5) B. G. 8/3

6) B. G. 18-12

7) B. G. 2-47

8) B. G. 18-14

2) To renounce the fruit of the act : That is to say, not to be affected favourably or unfavourably by the fruit ( which is the same as renouncing the fruit फलत्याग ) - ( सर्वकर्म-फलत्यागं ततः कुरु यतात्मवान् ) 9 ( सिध्यसिध्योः समोभूत्वा ) 10. ( सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ) 11. Equanimity or balance of mind is the essential factor which is the essence of Yoga-(समत्वं योग उच्यते) 12.

3) To act in an unattached way, i. e. not being attached to the fruit of the act ( तस्मादसक्तः सततं कार्यं कर्म समाचर ) 13.

4) To undertake action as the assignment of God, and to dedicate it together with its fruit to God ( यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत्तपस्यसि कांतेय तत्कुरुष्व मदर्पणम् ) 14. ( मदर्थमपि कर्माणि कुर्वन् ) 15. कर्म done in this way amounts to संन्यास, as there is mental renunciation as against physical renunciation contemplated by Shri Shankarāchārya. ( अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स संन्यासी च योगी च न निरग्निरन चाक्रियः ) 16.

Additon of भक्ति to कर्म can, however, be conceived in the case of those only, who believe in God. There are people who do not believe in God, and yet are virtuous, honest & dutiful. To act in the manner mentioned above, without भक्ति, also amounts to कर्मयोग in the case of such people. They are कर्मयोगी, though not भक्त. As stated previously

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- 9) B. G. 12-11.    10) B. G. 2-48    11) B. G. 2-38.  
 12) B. G. 2/48.    13) B. G. 3/19.    14) B. G. 9/27.  
 15) B.G. 12 10    16) B. G. 6 1.



कर्मयोग is the essence of Bhagwat-Gītā, and this must be emphasized and dinned into the masses. This is particularly very essential in present circumstances. Unfortunately, however, what is mostly preached in the discourses on Bhagwat Gītā is the सांख्य philosophy, of which कर्मसंन्यास forms an integral part. This must be stopped, if the advice and preaching of the Bhagwat-Gītā is to be followed by the masses in its true spirit.

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## रामावतारांतील एक खटकणारी घटना

ग. दा. खरे वाङ्मय विशा .द. बेळगांव.

परमेश्वराच्या सर्व अवतारांमध्ये रामावतार हा मानवी जीवनाचा आदर्श समजला जातो. कारण रामाने लौकीक जीवनांतील सर्व धर्ममर्यादांचे अत्यंत कसोशीने पालन केलेले आढळून येते. म्हणूनच रामाला “ मर्यादा-पुरुषोत्तम ” असे सार्थपणे म्हणण्यांत येते.

अशा या “ मर्यादा-पुरुषोत्तम ” म्हटल्या जाणाऱ्या रामाच्या चरित्रात अशी एक घटना आढळून येते की, तिच्यामुळे रामाच्या “ मर्यादा-पुरुषोत्तमत्वाला ” मोठाच धक्का बसतो. ती घटना म्हणजे रामाने केलेला वालीचा वध ही होय.

वास्तविक रामाचे आणि वालीचे वैर असण्याचे काहीच कारण नव्हते. पण वालीचा धाकटा भाऊ सुग्रीव याला वालीने आपल्या राण्यावाहेर हाकलून लावून त्याच्या त्रायकोचाही अपहार केला होता. म्हणून सुग्रीवाने वालीचा पराभव करण्याची अनेकदां खटपट केली; पण वालीच्या सामर्थ्यापुढे त्याचे सामर्थ्य अपुरे पडले. पुढे सुग्रीवाचा मित्र हनुमंत याची व रामाची योगायोगाने भेट होऊन रामाच्या सामर्थ्याची, प्रचिती आल्यावर त्याने रामाची सुग्रीवाची मैत्री करवून दिली. त्यावेळीं रामाने वालीचा पराभव करून सुग्रीवाला त्याचा राज्यभाग व पत्नी परत मिळवून द्यावी, आणि त्याच्या मोवदल्यांत सुग्रीवाने सीतेच्या शोत्रार्थे रामाला सर्वतोपरी मदत करावी असे उभयतांच्या विचाराने ठरले. अर्थात् “ मित्राचा शत्रू तो आपलाही

शत्रू ” या न्यायानें रामाचें वालीशीं पर्यायानें शत्रुत्व उत्पन्न झालें. तेव्हां रामानें वालीला मारलें, त्यांत त्याचेकडून कांहीं अन्याय झाला असें म्हणतां येणार नाहीं.

तथापि वालीवरोवर समोरासमोर युद्धाला उभें राहून त्याला न मारतां, सुग्रीवाला वालीशीं मल्लयुद्धाला पाठवून त्या दोघांचें मल्लयुद्ध चालू असतांना रामानें झाडाआड उभें राहून वालीवर वाण सोडून त्याला मारलें, ही गोष्ट मात्र रामाच्या उदात्त चरित्राला कमीपणा आणणारी झाली यावद्दल कुणाचेंही दुमत होइलसें वाटत नाहीं.

पण येथें मुख्य प्रश्न असा उत्पन्न होतो, कीं, रामाला तरी झाडा आड उभें राहून वालीला मारावें असें कां वाटलें ? धर्मयुद्धाच्या मर्यादा तो जाणत नव्हता, असे नाहीं. मग ती मर्यादा त्यानें कां ओलांडली असावी ? याचें एक सहजासहजीं वाटणारें कारण म्हणजे, समोरासमोरील युद्धांत आपण वालीला जिंकू किंवा नाहीं, यावद्दल रामाच्या मनांत संभ्रम उत्पन्न झाला असावा. पण रामाचें इतर सर्व चरित्र पाहतां, स्वतःच्या सामर्थ्यावद्दल रामाच्या मनांत संभ्रम उत्पन्न झाल्याचें एकही उदाहरण सांगडूं शकत नाहीं. आणि आपल्या सामर्थ्याची प्रचीती सुग्रीवाला प्रत्यक्ष दाखवून, तें सामर्थ्य वालीच्याही पराभवाला पुरेसें आहे याची सुग्रीवाला त्यानें, खात्री पटवून दिली होती.

मग रामानें ही धर्मयुद्धाची मर्यादा कां ओलांडली असावी याला कोणतेंही सयुक्तिक कारण दाखवतां येणे अशक्य असल्यानें वालीवध हा एक रामचरित्रावरचा काळा कुट्ट डाग आहे, असेंच सर्व विचारवंतांचें मत आहे.

पंधरा-वीस वर्षांपूर्वीपर्यंत मलाही तसेंच वाटत होतें. पण गीता-रथांच्या सर्वांगीण विचारासाठीं वाल्मीकी-रामायण वाचण्याचा योग आला असतां, या खटकणाऱ्या घटनेचा थोडा फार उरगडा झाला.

चौदा वर्षांचा वनवास संपवून श्रीराम अयोध्येला येण्याचेवेळीं त्यानें प्रथम भरताची चालचलणूक कशी काय आहे याचा अंदाज घेण्यासाठीं हनुमंताला प्रथम पुढें पाठविलें. हनुमंताला त्यावेळीं जें दृश्य दिसलें तें पाहून तो आश्चर्यचकितच नव्हे, तर भयभीतही झाला. कारण अग्निकुंड प्रज्वलित करून सूर्यास्त होतांच अग्निप्रवेश करण्याच्या तयारींत भरत उभा असलेला त्याला दिसला ! राम वनवासाला निघाल्यावेळचा इतिहास हनुमंताला माहित नसल्यामुळें त्याला भरताच्या त्या कृतीचा उलगडाच होइना; म्हणून त्यानें लगवगीनें जाऊन रामाला तें वृत्त निवेदन केलें. परंतु हनुमंताच्या अपेक्षेप्रमाणें रामाला त्या वृत्तानें आश्चर्याचा धक्का वसलेला दिसला नाही.

कारण, वनवासाला निघतेवेळीं भरतानें रामाला परत येऊन राज्याचा स्वीकार करण्याचा आग्रह केला असतां, रामानें तें नाकारून चौदा वर्षांच्या वनवासानंतरच त्याचा विचार करण्याचें अश्वासन त्याला दिलें होतें. त्यामुळे निरुपाय होऊन रामाच्या पादुका घेऊन परत जातांना भरतानें रामाला ब्रजावलें होतें, कीं, “ चौदा वर्षेपर्यंत मी तुझी वाट पाहीन. आणि त्यानंतरही तूं परत आला नाहीस तर मी अग्निकाष्ठ भक्षण करून स्वतःचा अंत करून घेईन. ”

ही हकीकत वाल्मीकी रामायणांत वाचतांच वालीवधाच्या वेळीं रामानें केलेल्या धर्मयुद्धाच्या भयाना भंगाचा उलगडा होऊन मनावरचा ताण कमी झाला कारण वालीचा पराभव आपण करूं शकूं याची रामाला खात्रीच असली तरी पण वाली हा रावणाचाही अनेक वेळां पराभव केलेला निष्णात व प्रबळ योद्धा असल्यामुळें त्याच्याशीं होणारें युद्ध तडकाफडकीं संपणारें नव्हतें, हें तो जाणून होता. आणि तें दीर्घकाळचें युद्ध संपवून नंतर सुग्रीवाच्या मदतीनें सीतेचा शोध लावून रावणाचा पराभव करून सीतेसह परत अयोध्येला येण्यास किती दिवस लागले असते हे सांगतां येण्यासारखें नव्हतें. आणि चौदा वर्षांनंतर निश्चित परत येण्याच्या भरताला दिलेल्या वचनाप्रमाणें तो अवधि

पूर्ण होण्यास अवघे पांच-सहा महिनेच राहिले होते. अर्थात् वालीशीं समोरासमोर युद्ध करून, त्याचा पराभव करण्यास द्यावा लागणारा वेळ फार महाग पडण्याचा संभव होता ! कारण सहा महिन्यांत वरील सर्व गोष्टी साधून जर आपण अयोध्येला परत गेलों नाहीं, तर आपण भरताला दिलेलें वचन तर व्यर्थ होईलच; आणि शिवाय भरतासारख्या निष्ठावंत बंधूला कायमचें मुकावें लागेल, याची जाणीव रामाला तीव्रतेनें झाली असली पाहिजे; आणि म्हणूनच धर्मयुद्धाच्या नियमांचा भंग करण्याचें पाप त्यानें जाणूनवुजून केले असलें पाहिजे. म्हणजे, ' धर्मयुद्ध कीं बंधुप्रेम व वचनपूर्ती ' असा पंच रामाच्या पुढें उभा राहिल्यामुळे, त्यानें धर्मयुद्धाच्या नियमाला गौण स्थान देऊन बंधुप्रेम व वचनपूर्तीला अग्रस्थान दिलें, हें उघड होय.

अशा रीतीनें उच्चतर ध्येयाच्या साध्यासाठीं आपल्या वर्तनाचे कांहीं नियम वाजूला सारून, सामान्यपणें निषिद्ध मानलें जाणारें वर्तन मोठ-मोठ्या लोकांनाही कांहीं कांहीं वेळां कसें करावें लागतें, याचेंच हें उदाहरण म्हणण्यास हरकत नाहीं. रामालाच नव्हे, तर परमेश्वराच्या पूर्णवितार मानला गेलेल्या श्रीकृष्णालाही स्वतःच्या प्रतिज्ञेचा भंग करून, स्वतःच्या हातीं शस्त्र धरावें लागलें होतें, हेंही या संदर्भांत लक्षांत ठेवण्यासारखें आहे.

मात्र याचा अर्थ असा नव्हे, कीं भरताला दिलेल्या वचनामुळें रामानें केलेला धर्मयुद्धाचा भंग हा अपराधच नव्हे ! कारण कांहीही असलें, तरी धर्मयुद्धाच्या नियमांचा भंग हा रामाच्या हातून - घडलेला अपराधच होय. पण एका मोठ्या न्यायाच्या व कर्तव्याच्या पूर्तीसाठीं एखादा किरकोळ अपराध करावा लागणें, हें मोठ-मोठ्यांनाही टाळतां येत नाहीं, हेंच यावरून सिद्ध होतें.

अर्थात् या विचारापुळें वालीचा वध करतांना रामाकडून झालेलें वर्तन योग्यच होतें असें न वाटलें, तरी त्याच्या त्या अयोग्य वर्तनाची

बोंच म्हणजे तीव्रता कमी झाली, आणि रामचरित्रावरील त्या डागाचा काळेकुट्टपणा कांहींसा कमी झाला व भरताला दिलेल्या वचनाची रामानें अखंड जागृति ठेवल्याबद्दल आदर दुणावला, एवढें मात्र खरें !

रामाबद्दलच्या आदरामुळे आम्ही हें समर्थन ओढूनताणून करीत आहों, असें अनेकांना वाटण्याचा संभव आहे. पण वस्तुस्थिति तशी नसून, महत्कार्यांत गुंतलेल्या थोर व्यक्तींना कांहीं कांहीं लहानसहान अन्याय जाणून वृजून करणें कसें अपरिहार्य होतें, हेंच दाखविण्याचा आमचा उद्देश आहे. आंग्ल कविश्रेष्ठ शेक्सपियरनेही 'मर्चंट ऑफ व्हेनिस्' या आपल्या नाटकांत 'पोशिया' च्या तोंडीं " To do a little wrong, to do a great justice ! " असाच युक्तिवाद घातलेला आहे, हेही या संदर्भांत लक्षांत घेण्यासारखें आहे.

### श्रेष्ठ बुद्धिमंत हनूमंत

सागरावर सेतु बांधण्याचें काम नळ कसें करीत आहे हें पाहण्यासाठीं राम एकटेच गेले होते. रामनाम कोरलेल्या शिळा नळ सागरावर सोडी, व त्या तरंगत राहून सेतु तयार होत होता.

आपल्या नांवाचा हा प्रभाव पाहून रामानेंही एक खडा घेऊन समुद्रांत टाकला-तों तो सरळ समुद्राच्या तळाशीं गेला !

हिरमुसला होऊन, आपली फजिती कोणी पाहिळी तर नाहीना हें पाहण्यासाठीं रामानें मागे वळून पाहिलें, तेव्हां त्याला हनूमंत हात जोडून उभा असलेला दिसला !

रामानें विचारलें, " हनूमंता ! तूं रे केव्हां आलास ? " हनूमंतानें मिश्रकल्पणें उत्तर केलें " आपण खडा टाकीत होतां तेव्हां ! "

हनूमंतानें सर्व प्रकार पाहिला आहे हें ओळखून रामानें त्यालाच विचारलें, " हनूमंता ! हें असें कसें रे झालें ? " हनूमंतानें तावडतोव उत्तर दिलें, " प्रभु ! यांत आश्चर्य कसलें ? खड्याचा आपल्याशीं असलेला संपर्क सुटला, भग तो कसा तरणार ? रामसंपर्क सुटला, तर कोणीही (भव) सागर तरूं शकणार नाही, हेंच त्यानें दाखविलें ! "

## श्री. गुरुदेव रानडे यांच्या दृष्टांताच्या कांहीं आठवणी

दि. द. क्षीरसागर, आळंदी-देवाची.

(१) श्री. गुरुदेवांचे परम मित्र अमळनेरचे गिरणीमालक, तेथील तत्वज्ञान मंडळाचे संस्थापक श्रीमान् प्रतापशंठ यांनीं मला जर्मनींत टेक्स्टाईल टेक्नॉलॉजी शिकण्याकरतां कर्ज दिलें होतें. मी काशी येथील बनारस हिंदू विश्वविद्यालयांत शिकत असतांना लखनौचे एवसाईज कमिशनर श्री. साठे आय्. सी. एस्. यांनीं १९२७ सालीं माझी गुरुदेवांची भेट घडवून आणली. श्री. गुरुदेवांनीं मला तीन दिवस त्यांचेकडे ठेऊन घेतलें व रोज समोर वसवून दृष्टिक्षेप करून अनुग्रह दिला. तेव्हांपासून मी ध्यान धारणा, चिंतन, मनन, वाचन करीत आहे. या गुरुदेवांच्या आशीर्वादानेंच मला कर्ज-शिष्यवृत्ति मिळाली. शिकून परत आल्यावर चार वर्षे १९३३ ते ३७ अमळनेर गिरणींत प्रामाणिकपणें नोकरी केली. परंतु स्वार्थी व संवीसाधु लोकांनीं शेटजींच्या मनांत माझ्यावद्दल विष कालवून मला ती नोकरी गमावण्यास भाग पाडलें व खोटे आरोप करून माझ्यावर कोर्टांत दावा करण्यास प्रवृत्त केलें. या जीवनांतून उठविण्याच्या प्रकारामुळे 'समोर आलेल्या भयंकर संकटामुळे' मी फार घाबरलों व निराश झालों. श्री गुरुदेवांचें सारखें चिंतन व स्मरण चालूच होतें. १९३५ च्या ऑगस्ट महिन्यांत एकदां गुरुदेव स्वप्नांत आले व " जो प्रभु किन्हो, सो भल कर मानो ॥ " हा संत कवीरांचा दोहा म्हणून धीर दिला व सर्व उत्तम हाईल असा आशीर्वाद दिला. तो खरा ठरून मला जास्त मोठ्या हुद्याच्या नोकऱ्या मिळाल्या



व नंतर कारखानें काढले तेही उत्तम चालले आहेत.

(२) १९५४ साली मी पोट दुखीने फार आजारी पडलो ते १९६७ पर्यंत; एकेदिवशीं वेदना भयंकर वाढल्या. मी काकुळतीनें गुरुदेवांचे स्मरण करून प्रार्थना केली. त्यांनी स्वतःच्या दुखण्याचे उदाहरण स्वप्नांत देऊन साधना करीत राहून देहभान विसरणे हाच उपाय सांगितला. तोच करून, औषधे घेऊन व पथ्य पाळून, त्या व्याधीला तोंड दिले.

(३) १९५९ साली मी सोलापूरजवळील मुकामात चाललेली एक कापड गिरणी विकत घेतली. तिला एका बँकेने मुल्यमापनांत फेरफार करून मोठे कर्ज दिले होते. मी घेण्यापूर्वीचे ह्या गिरणीचे एक भागीदार ह्या बँकेचे डायरेक्टर होते. मी मालक झाल्यावर मला बँकेने दिलेली वचने मोडून ठरले होते त्यापेक्षां अल्पमुदतीत कर्ज फेड करण्याच्या नोटीसा दिल्या, त्यामुळे मला मुंबईतील बंगला व चाळ आणि लोणावळा येथील बंगला वगैरे मालमत्ता विक्रावी लागली. भांडवलाचा तुटवडा व भजूरांचा संग वगैरे अडवणीमुळे ती गिरणी सतत नुकसानीत चालून आर्थिक परिस्थिती अतिशय खालावली. १९६५ च्या एप्रिल महिन्यांत मला अर्धवट सुपुत्ति अवस्थेत दृष्टांत दिसला कीं मी स्वतःला १-१।। वर्षांच्या बालकाच्या रूपात एका सतरंजीवर वऱ्याच खेळण्यामह खेळून होतो. इतक्यांत गुरुदेव आले. त्यांनी दोन्ही हातांनी सतरंजीची एक वाजू उचलून मला खेळासकट फेकून दिले. " इतके तुला वजावून सांगतो आहे, ऐकत नाहीस, आवर आतां हें सगळे " हें सांगून ते नाहीसे झाले. मला संपूर्ण जाग आली. मी योग्य तो धडा घेतला, कारखाना श्री. गुरुदेवांच्याच आशीर्वादानें चांगल्या किंमतीला विकला गेला. १९६६ च्या जानेवारीच्या ६ ता. ला आळंदीत श्री. माऊलीच्या सावलीत आलो. त्यांच्याच पुस्तकांतील श्री. कवीरांच्या शब्दांत " मस्तोंके मैला नेमे " आनंदांत साधना करीत आहे.

(४) एके दिवशीं दुपारीं “ गुरुदेवांच्या आठवणी ” हें पुस्तक वाचीत असतांना त्यांना एकदां आकाशांत असंख्य सापच साप दिसले असें वाचण्यांत आले. उताणा निजून छातीवर पुस्तक पालथें ठेवले व माझ्या मनांत शंका आली. मला गुरुदेवांवद्दल विश्वास वाटेना. डोळा लागला. जाग येऊन खिडकीवाहेर पाहतां तों आकाशांत असंख्य साप वळवळत असतांना दिसले. अद्यापिही मधून मधून दिसतात. परंतु मनांत शंका आल्यावद्दल पश्चाताप झाला.

(५) ‘ Pathway to God ’ हें गुरुदेवांचें पुस्तक मीं नेहमीं वाचतां. सूरदास, कबीर, तुलसीदास यांच्या काव्याच्या संदर्भांत त्यांचीं स्पष्टीकरणें वाचतांना भक्ति, ज्ञान व कर्म मार्गावद्दल माझा गोंधळ झाला व उच्चतर मार्ग कोणता याचा संभ्रम झाला. त्याच विचारात मला रात्रीं झोंग लागलीं. गुरुदेवांनीं दृष्टांत देऊन इंद्र घनुष्याचें उदाहरण दिलें. त्यांतील रंग कोठें सुरू होतात व कोठें संपतात तें दिसत नाहीं, सांगतां येत नाहीं; किंवा दोन तीन नद्यांचा संगम झाल्यावर पाणी निराळें दाखवितां येत नाहीं, त्याप्रमाणें ते तीन मार्ग निराळे नवून त्यांचा एकच निगडित प्रवाह असतो असें समजाऊन सांगितलें.

(६) साधना करीत असलेल्या कांहीं मित्रांना त्यांच्या गुरुकडून डोक्यावर हात ठेऊन शक्तिपात झाला असल्याचें मीं अनेकदां ऐकलें; पण गुरुदेवांनीं माझ्या डोक्यावर हात ठेवला नाहीं, यावद्दल दुःख वाटूं लागलें. एका रात्रीं स्वप्न पडलें कीं गुरुदेव एका अत्यंत रमणीय सुंदर वागेंत वसले आहेत. मी त्यांच्या पायांवर मस्तक ठेवायला गेलों तों त्यांनीं “ तुला डोक्यावर हात पाहिजे काय, हा घे ” असें म्हणून उजवा तळहात इतका जोरानें माझ्या डोक्यावर दावला कीं मला जाग आली, व कितीतरी वेळ ते डोळ्यासमोर होते.

(७) १९५४ सालीं अमळनेर येथें श्रीमान् प्रताप शेठजींच्या हीरक महात्सवानिमित्त त्यांच्या पुतळ्याचें उद्घाटन गुरुदेवांच्या हस्तें झालें. तेव्हां त्यांच्या दिव्य सहवासांत चार दिवस फार आमंदांत

गेले ही त्यांची शेवटचीच भेट ठरली.

वरील सर्व प्रसंग प्रत्यक्ष घडले तसेच लिहिले आहेत. माझ्या सारख्या लहानशा साधकावर त्यांचे इतके प्रेम अद्यापिही आहे. मला त्याबद्दल कृतकृत्य वाटते! त्यांनी स्वतःचा स्थूल देह ठेवला असला तरी त्यांचे आध्यात्मिक मार्गदर्शन माझ्याप्रमाणे ते इतरांनाही करत असतील. त्यांचा स्थूल देह चर्मचक्षूंना दिसत नसला तरी सूक्ष्म मूर्ती मनःचक्षूंना दिसत राहिल.

### नामधारकांस विनंति

“ नामधारकांचे पाठीराखे गुरुदेव रानडे ” हे यापुढील लेखाचे सदर पाथवे टु गाँड मध्ये यानंतर सातत्याने देण्याचे योजिले आहे. तरी नामधारकांनी आपआपले विशेष अनुभव इंग्लिश, मराठी, कन्नड अथवा हिंदीमध्ये लिहून पाठविल्यास त्यांचा सवडीनुसार ' पाथवे ' मध्ये समावेश केला जाईल.

- संपादक मंडळ, ' पाथवे टु गाँड. '

## नामधारकांचे पाठीराखे श्री. गुरुदेव रानडे

द. रा. पाठक, माथेरान.

ऑक्टोबर १९५६ मध्ये मला निवाळ येथे नाम मिळालें. नाम घेतलेनंतर गुरुदेवांनी " इकडे कसे आलां व कां आला ?" असें विचारिलें. मी म्हणालों, " मीं पंढरपूरचे विठ्ठलाजवळ मला दुःख दे अशी विनंती केली. दुःखाशिवाय नाम येत नाहीं; अन् नाम घेतल्या- शिवाय दुःख कमी होत नाहीं. म्हणजे, अखंड दुःख तर अखंड नामस्मरण; विठोवाकडे मीं आणखी एक मागणें केलें कीं, मला असा गुरु दे, कीं जो माझा हात धरून मला घेऊन जाईल. गुरुचा हात धरून निश्चयानें त्यांचेमागून जाण्याची शक्ति अद्याप माझ्यांत आली नाहीं. एखादे वेळेस मी त्यांचा हात सोडून पळून जाईन ! माझा मुलगा फार आजारी आहे. तें दुःख मला देवानें दिलें आहे. म्हणून मी देवाचें नांव घेतों. पण मनाला शांति मिळत नाहीं. म्हणून आपल्याकडे आलों. " घरची इतर माहिती मी त्यांना सांगणार नव्हतों. पण त्यांनीं सर्व माहिती विचारून घेतली.

गुरुदेवांनीं मला संस्कृत घेतें का ? असें विचारिलें. मीं नाहीं म्हणून सांगितलें. नंतर त्यांनीं एक संस्कृत श्लोक म्हटला आणि सांगितलें कीं " कुंतीनेंमुद्धां देवाकडे दुःख मागितलें होतें तें त्याचे नामा- करितांच. नाम घेत जा, म्हणजे सर्व ठीक होईल. " तें ऐकून मला समाधान वाटलें. पुढें एका मोठ्या विकट प्रसंगांतून गुरुदेवांनीं मला कसें वांचविलें तें सांगतां-

माझे माथेरान येथे फोटोग्राफीचे दुकान आहे. त्या दुकानचेच मागे दोन खोल्या आहेत एके दिवशीं दुपारीं ३ ला एक वाई दुकानांत आली. वाई ओळखीची. मी या म्हणालों. त्यावेळीं मी घरीं एकटाच होतो; व एकटाच रहात होतो. " चहा पिणेस आल्ये आहे असें वाई म्हणाली. " ठीक आहे, घरीं चहा करून देतो. " असें मी म्हणालों आम्ही आंत आलों, स्टोव्ह पेटविला, पाणी ठेवले. तेव्हां वाई म्हणाली " चहा घेतला कीं आज आतां आपण भोग घेऊं या. " मी एकदम चमकलों ! म्हणालों, " आर्वीं चहा तर घेऊं या ! " माझे पलीकडे वाई पुढें स्टोव्ह पेटलेला. मीं गुरुदेवांचा धांवा केला. अत्यंत करुणा भाकून लीन होऊन मनांत म्हणालों " मी कड्यावर उभा आहे, मला वांचवा ! " तेव्हां वीज चमकून उजेड पडतो तसें झालें ! मी गुरुदेवांचे पुढें मान खालीं घालून उभा आहे, ते वमलेले आहेत. ते मला म्हणाले " गाढवा ! तुला शेकडेंड करावयास कोणीं सांगितलें ? आतां स्टोव्हवर पळी तापत घाल व ती लाल झालेवर ज्या हातानें त्या वाईशीं शेकडेंड केलास त्याला डाग दे, म्हणजे झालें. " मी लगेच पळी स्टोव्हवर ठेवली. तेव्हां ती वाई म्हणते, " हें काय करतां ? " मीं धांवा केला तो अत्यंत कळवळून केला होता. त्यांना माझी हांक ऐकू आली व त्यांनीं मला दर्शन देऊन कड्यावरून मागे खेंचून घेतले. या सर्व गोष्टी १ ते १॥ मिनिटांत झाल्या. मीं उकळत्या पाण्यांत चहा घातला, चहा खालीं उतरवला, व " ज्या हातानें तुमचेशीं शेकडेंड केला, त्यास बक्षिस म्हणून डाग देतो " असें म्हणून हातास डाग दिला. हें करतांच वाई लगेच निवून गेली आणि मी सुटलों ! गुरुदेवांनीं मला वांचविलें ! दोन दिवसांनीं मी लगेच निवाळला गेलों. समाधीचें दर्शन घेतले व खूपखूप रडलों; पण तें माझे रडणें अत्यंत आनंदाचें होतें ! श्री. विठ्ठलानें मला अशा गुरुवे हातांत दिलें, कीं, त्यांनीं मला ओढूनच नेलें. मी त्यांचेवद्दल काय बोलूं व लिहूं ?

श्री. गुरुदेव आमची मायच आहेत ! !



## गुरुदेव को जैसा मैंने देखा

( गिरीश चन्द्र शर्मा )

मनोज्ञमधुराचाराः प्रियपेशलवादिनः

विवेचितारः कार्याणां निर्णेतारः क्षणादपि॥ (योगवासिष्ठ)।

महात्मा रानडे मनोज्ञ थे. अपने और पराये मन को जानने वाले थे. (मनः+ज्ञ) मन के ज्ञाता अर्थात् 'साक्षी चैता केवलो निर्गुणश्च' परम ज्ञानवान् थे. प्रिय और मधुरभाषी थे. कार्यों का विषदरूप से विवेचन करने वाले थे. और क्षण में ही निर्णय कर लेते थे. वे संस्कृत, ग्रीक, इंग्लिश, हिन्दी, मराठी, कन्नड़ आदि भाषाओं के कितने विद्वान् थे यह मेरे अनुमान के बाहर की बात है. उनका वाह्य आचरण कितना मधुर था उसके कुछ संस्मरण लिखता हूं.

अवसे लगभग 29 वर्ष पहले की बात है. जनवरी 1949 में उनसे मिला था. करीब 15 दिन उनको आज्ञानुसार अध्यात्म-विद्यामंदिर में ठहरा था. मिलने का समय रात को सात बजे निश्चित हुआ था. मैं वहाँ श्री प्रकाशचंद्र गौतम, एडवोकेट इलाहाबाद हाईकोर्ट, के साथ जिस कमरे में उनकी बैठक होती थी, पहुँचा था. कमरे में केवल फर्श बिछा था. एक ओर श्री गुरुदेव बैठे थे, सामने कुछ विद्यार्थी बैठे थे. सभी विद्वान् थे. उनमें से एक श्री. प्रल्हाद कुलकर्णी थे. मैं घूसते ही भूमि पर सिर रखकर प्रणाम किया. उन्होंने अपने पास बैठने को कहा. मेरा उनका पहले से कोई परिचय नहीं था. उन्होंने पूछा 'Who are you?'. मैंने उन्हें याद दिलाई कि एक बार कैप्टन

परमात्मा-शरण गौतम आपके पास आये थे. उन्होंने मेरा एक गीत गाया था ' कोई लाख भुलाना चाहे मैं कूटस्थ न भूळ जाऊंगा. ' इस पर आपने कहा था "Oh ! It is a revolution in Vedanta. Who has written it ? Send him to me." उनको तुरंत याद आ गई और बोले, " Yes, yes. " फिर उन्होंने पूछा "Do you sing?" मैंने कहा " Yes, Sir, I do sing. " उन्होंने कहा ' गाओ '. मैंने तुरंत एक कवीरदास का भजन ताली और चूटकी बजा बजाकर गाना आरंभ किया. " साधो सहज समाधि भलो". एक वार पूरा पद गाने के बाद फिर गाया, फिर गाया, वे सुनते सुनते अघाते नहीं थे. कई दिन तक गाता ही रहा—उस दरबार का मैं ही अकेला गायक था. फिर प्रश्नोत्तरों की झड़ी लगती थी. कभी वे मुझसे पूछते " Do you understand what you sing ? " कभी कभी मैं " yes " कह देता तो मुझे विवेचन करना पड़ता. फिर वह उसका कुशलतापूर्वक विवेचन करते. कभी प्रेमोन्मत्त होकर कहते, " Sharma! see. " ' बैठत उठत कबहुं नहि छूटै ऐसी तारी लागी', ' आंखि न मूंदू कान न रूंधू ' भक्तजन ध्यान दें. इस प्रकार वे कभी स्वयं, कभी मुझको ब्रह्मानंद, और भक्तिसागर में गोता लगवाने, कुछ पता नहीं रहता था कि कौन वे हैं और कौन मैं हूँ. उस प्रत्यक्ष साक्षात् ब्रह्म के संस्मरण मेरे पास केवल भावावेश और आँसुओं की धार है.

' भला हो तेरा ओ, हला देने वाले  
थमे आँसुओं को वहा देने वाले '

गुरुदेव के देखने का जहाँ तक प्रश्न है, ' वह देखें जिसकी डोर लगी हो हरि में ' निर्गुण-सगुण का भेद जिनका मिट चुका हो वे ही उनके मर्म को समझ सकते थे. परमार्थसोपान नामक ग्रंथ का संकलन हो रहा था — प्रातः 7-11 बजे तक पहली बैठक, फिर 4-6 बजे साँदूसरी, फिर रात 7 से 10 बजे तक तीसरी बैठक होती थी, जिसमें कभी कभी कालेजों के प्रोफेसर लोग भी आते थे—एक दिन हमारा

समागम चल रहा था. मैं गाता था, बीच बीच में हमारा उनका संवाद चलता था. इसी बीच में प्रो. देवी दयाल शुक्ल, वार्डन हिन्दी होस्टल, मुझसे बोले " यह कैसे कहते हो ? कभी सगुण से निर्गुण पर चले जाते हो तो निर्गुण से सगुण पर आ जाते हो ". इस प्रश्नपर प्रोफेसर रानडे और मैं हँस पड़े, फिर मैंने शुक्ल जी से कहा कि यह बात मैं नहीं बता सकता, आप प्रोफेसर रानडे से पूछिये. तब वे उधर सन्मुख हुए. फिर वे (गुरुदेव) करीब ३ घंटे तक उन्हें समझाते रहे. मैं जब कभी पद गायन, या दोहा, श्लोक आदि गाता, तो तुरंत वे पीछे बैठे विद्यार्थियों को निर्देश देते कि ' Note down, part III, chapter V ' आदि. इस प्रकार हम सबका उपासना, विचार विमर्श, और सम्पादन का कार्य चलता रहता था. एक दिन डा. कौल ने मुझे बताया, देखिये हमारे गुरुदेव बहुत उच्च कोटि के महात्मा हैं. मगर लोग समझते नहीं हैं कि हमारे पूज्य गुरुदेव ने करीब 18 वर्ष से ' अन्न नहीं खाया है, केवल चाय पर ही रहते हैं .' संत रानडे एक दोहा मुझसे बारबार कहते थे.

मनुआं मेरो मरि गयो, दुर्बल भयो शरीर,  
पीछे पीछे हरि फिरै, कहत कबीर कबीर ॥

वडे मुग्ध होकर मुझसे बार बार कहते ' शर्मा ! पीछे पीछे हरि फिरें कहत कबीर कबीर '. उस समय उनका मुख देखने लायक होता था— नूतन बालवत् भोलापन झलकता था. निमग्न हो जाते थे—मानो कबीर का आवेश आ गया हो ! उनका आचरण मधुर ही नहीं विचित्र भी था. हर मनुष्य को समझना कठिन था. मेरी समझ में उनके लिये यह कहावत चरितार्थ होती है ' वहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः '. इसके अतिरिक्त स्थानाभाव के कारण अधिक नहीं लिखा जा सकता । बहुत दिनों की घटना होने के कारण कुछ भूल हो गई हो, उनके लिय पाठक क्षमा करें.







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## ‘ಭಕ್ತಿ’ ಹಾಗೂ ವಚನ - ಶಾಸ್ತ್ರ

ಡಾ. ವಿ. ಎಸ್. ಕಂಬಿ, ಕ. ಅ. ಪೀಠ, ಕ. ವಿ. ವಿ. ಧಾರವಾಡ



ವಚನಸಾಹಿತ್ಯವು ಆನೇಕ ಅಧ್ಯಾತ್ಮಿಕ ವಿಚಾರ, ಅನುಭಾವ ವಿಚಾರ, ಪ್ರಮಾಣವಿಚಾರ, ಸಾಧನವಿಚಾರಗಳ ಗಣಿಯಾಗಿರುತ್ತದೆ. ಪರ ಹಾಗೂ ಸ್ವಮತದ ನೀತಿ ಪ್ರಣಾಲಿಯ ಸಂಪಾದನೆಯು ಅಲ್ಲಿ ನಡೆದಿದೆ. ದಾರ್ಶನಿಕ ದೃಷ್ಟಿಯಿಂದ ನಾವು ವಚನಸಾಹಿತ್ಯವನ್ನು ನೋಡಿದಾಗ ಮೇಲಿನ ವಿಚಾರಗಳು ನಮ್ಮ ಕುತೂಹಲವನ್ನು ಕೆರಳಿಸುತ್ತವೆ. ಆಗ ನಾವು ಒಂದೊಂದು ವಿಚಾರವನ್ನು, ರತ್ನ ಪರೀಕ್ಷಕನು ರತ್ನವನ್ನು ಕೈಗೆತ್ತಿಕೊಂಡು ನಾನಾ ದೃಷ್ಟಿಯಿಂದ ನೋಡುವಂತೆ, ನಾನಾ ದೃಷ್ಟಿಕೋನದಿಂದ ನೋಡಬೇಕೆಂಬ ಬುದ್ಧಿ ಜಾಗೃತವಾಗುತ್ತದೆ. ಭಕ್ತಿಯೆಂಬುದೂ ಮಹತ್ವದ ಪದಗಳಲ್ಲಿ ಒಂದು. ಅದರ ವೀಮಾಂಸೆಯು ಅವಶ್ಯ.

‘ಭಕ್ತಿ’ ಎಂಬುದು ಅತ್ಯಂತ ಪ್ರಾಚೀನ ಪದಗಳಲ್ಲಿ ಒಂದು ದೇವರೆಂಬ ಪದವು ಹುಟ್ಟಿದಾಗಲೇ ಹುಟ್ಟಿದ ಪದವದು. ಇವು ಒಂದುನ್ನೊಂದು ಅರ್ಥಪೂರ್ಣ ಗೊಳಿಸುತ್ತವೆ. ಭಕ್ತಿಯ ಚರಿತ್ರೆ ಭಾರತೀಯ ಧಾರ್ಮಿಕ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆಯನ್ನು ಪುರಾತನವು ಅದು ಸಾಸಾ ರೀತಿಯಲ್ಲಿ ವೈವಿಧ್ಯಪೂರ್ಣವಾದ ಬೆಳವಣಿಗೆಯನ್ನು ಹೊಂದುತ್ತ ಬಂದುದು ಭಾರತೀಯ ಧಾರ್ಮಿಕ ಸಾಹಿತ್ಯದಲ್ಲಿ ನೋಡುತ್ತೇವೆ. ಇದರ ಚರಿತ್ರೆಯನ್ನು ಪ್ರಾಗೈದಿಕ, ವೈದಿಕ, ಪೌರಾಣಿಕ, ಆಗಮಿಕ, ದಾರ್ಶನಿಕ ಮತ್ತು ನಂತರದ ಎಂದು ವರ್ಗೀಕರಿಸಬಹುದು. ವಚನಸಾಹಿತ್ಯವು ಭಕ್ತಿಯ ಚರಿತ್ರೆಯ ಕೊನೆಯವರ್ಗದಲ್ಲಿ ಸೇರಿಕೊಳ್ಳುತ್ತದೆ. ಆದರೂ ವಚನಸಾಹಿತ್ಯದಲ್ಲಿ ಬರುವ ಭಕ್ತಿಯ ಶೈವ ಪ್ರಭೇದ ರೂಪದ ಭಕ್ತಿಯಾಗಿರುವುದರಿಂದ ಅದರ ಬೇರುಗಳು ಪ್ರಾಗೈದಿಕ ಭೂಮಿಕೆಯಲ್ಲಿ ಕಂಡು ಬರುತ್ತವೆ. ಇಲ್ಲಿ ನಾವು ಭಕ್ತಿಯ ವಿವಿಧ ವಿಶಿಷ್ಟ ರೂಪದ ಅರಿವುಳ್ಳವರಾಗುತ್ತೇವೆಂಬುದು ಸ್ಪಷ್ಟ ಶಾಸ್ತ್ರಸಂಭಾಷೆಯಲ್ಲಿ ಹೇಳುವುದಾದರೆ ಭಕ್ತಿಯೆಂಬುದು ಜಾತಿವಾಚಕವಾಗಿದೆ. ಅದನ್ನು ಬೇರೆ ಬೇರೆ ಮತದವರ ತಮ್ಮ ತಮ್ಮ ಸಿದ್ಧಾಂತಕ್ಕನುಗುಣವಾಗಿ ಬಳಸಿದಾಗ ವ್ಯಕ್ತಿ ಇಲ್ಲವೆ ಆಕೃತಿ ರೂಪವನದು

(2)

ಧರಿಸುತ್ತದೆ. ಇದು ಒಂದು ರೀತಿಯ ಬೆಳವಣಿಗೆಯಾದರೆ “ ಭಕ್ತಿಭಾವ ” ವೆಂಬುದರ ಬೆಳವಣಿಗೆಯು ಅನೇಕ ರೂಪಗಳನ್ನು ಧರಿಸುತ್ತದೆ. ಇವೆಲ್ಲ ವಿಚಾರಗಳನ್ನು ಸೇರಿಸಿ ವರ್ಗರೂಪದಲ್ಲಿ ಹೆಸರಿಸಿದಾಗ “ ಪರಾಭಕ್ತಿ ” ಮತ್ತು “ ಗೌಣೇಭಕ್ತಿ ” ಎಂಬೆರಡು ವಿಧವಾಗಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಪುರಾತನರ ವಿಚಾರ :-

ಪೂಜಾದಿಗಳಲ್ಲಿ ಪ್ರೇಮವೇ ಭಕ್ತಿಯ ಲಕ್ಷಣವೆಂದು ವ್ಯಾಸರ ಮತ. ಭಗವತ್ತೀರ್ತನ ಕಥಾದಿಗಳಲ್ಲಿ ಪ್ರೀತಿ ಇರುವುದೇ ಭಕ್ತಿಲಕ್ಷಣವೆಂದು ಗರ್ಗನ ಮತ. ಸತತ ಆತ್ಮರತಿಯೇ ಭಕ್ತಿಯೆಂದು ಶಾಂಡಿಲ್ಯನ ಮತ. ಸರ್ವಕರ್ಮ ಸಮರ್ಪಣ ಹಾಗೂ ಭಗವಂತನ ವಿರಹದಿಂದ ಆತ್ಮಂತ ವಿಕಲನಾಗುವುದೇ ಪರಮ ಭಕ್ತಿಯ ಲಕ್ಷಣವೆಂದು ನಾರದರ ಅಭಿಪ್ರಾಯ.

ಪ್ರಮಥರ ವಿಚಾರ :-

ಪ್ರಮಥರೆಂದರೆ ಶೈವಸರಿಭಾಷೆಯಲ್ಲಿ ಬಸವಾದಿಗಳು ಎಂದು, “ ಬಸವಾದಿ ಪ್ರಮಥರು ” ಎಂಬುದು ಸಂಪ್ರದಾಯಕ ಪದಪುಂಜ. “ ಬಸವ ” ಎಂಬುದೇ ಭಕ್ತಿಯ ಸಾಕಾರರೂಪ. ಸೃಷ್ಟಿಯ ಆವಿಯ ವಿಚಾರದಲ್ಲಿ “ ಬಸವ ” ಪದದ ಬಳಕೆಯು ಇದ್ದು ಆಗ ಅದು ಚಿಚ್ಚಕ್ತಿ-ಅನಾದಿ ಎಂದು ಶರಣರು ಸಂಸ ತ ಪಂಡಿತೋತ್ತಮರು ವೀರಶೈವ ಸಂಪ್ರದಾಯ ರೀತಿಯ ವಿವರಣೆ ಕೊಡುತ್ತಾರೆ. “ ಶಿವನೆ ಬಸವ, ಬಸವನೆ ಶಿವ ” ಎಂದು ಬರುವ ಭಜನಾ ನಾಮಪುಂಜವೂ ಇದೇ ರೀತಿಯ ತಾತ್ಪರ್ಯ-ಪ್ರಣಾಲಿ ಪ್ರತಿಪಾದಕವಾಗಿದೆ. ಈ ವಿಚಾರವನ್ನು ಜೀವನದಲ್ಲಿ ಅಳವಡಿಸಿಕೊಂಡು ಬದುಕಿ ಶಿವಶರಣ ಕುಲಕ್ಕೆ ಮಾರ್ಗದರ್ಶಕನಾಗಿದ್ದುದರಿಂದ ಆತನು ಪಮಥಾಚಾರ್ಯ, ಪ್ರಥಮಾಚಾರ್ಯ, ಬಸವಸಹಿತ ಅವರೆಲ್ಲರು ಪ್ರಮಥರು. ವಚನಕಾರ-ಶಿರೋಮಣಿ ಮಹಾತ್ಮಾ ಬಸವಣ್ಣನವರು ಭಕ್ತಿಯನ್ನು ಕರಿತು ಹೇಳುವ ವಿಚಾರವೇನೆಂಬುದಿಲ್ಲಿ ಅರಿವುದು ಅವಶ್ಯ.

“ ಭಕ್ತಿಯೆಂಬ ನಿಧಾನ ಸಾಧಿಸುವರೆ,

ಶಿವಪ್ರೇಮವೆಂಬ ಅಂಜನವ ನಚ್ಚಿ ಕೊಂಬುದು.

ಭಕ್ತನಾದವಂಗೆ ಇದೆ ಪಥವಾಗಿರಬೇಕು.

ನಿಮ್ಮ ಕೂಡಲ ಸಂಗನ ಶರಣರನುಭಾವ ಜಗನ್ನೈದ್ಯವಯ್ಯ!”

ಈ ಅನುಭಾವ ವಿಚಾರದಲ್ಲಿ “ ಭಕ್ತಿ ” ಎಂಬುದು ನಿಧಾನ-ಹೂಳಿಟ್ಟು ಸಂಪತ್ತು.

ಇದು ಕಂಡು ಬರಬೇಕಾದರೆ-ಪ್ರತ್ಯಕ್ಷವಾಗಬೇಕಾದರೆ-"ಶಿವಪ್ರೇಮ"ವೆಂಬ ಸಾಧನ-  
ರೂಪ ಅಂಜನದ ಅವಶ್ಯಕತೆಯಿದೆ. ಇವೆರಡು ಅನುಭವಕ್ಕೆ ಬಂದಾಗ ಆ ಅನುಭವವು  
'ಜಗನ್ನೈದ್ಯ'- ಇಲ್ಲಿ ಭಕ್ತಿಯ ವಸ್ತುವೂ ಅಕುಡು, ವಸ್ತು ಸಿದ್ಧಿಯ ಸಾಧನವೂ ಆಹುದು

"ತಮೋ ಬ್ರಹ್ಮೇತಿ"-ಎಂದು ಹೇಳಿದ್ದು; ಬಸವಣ್ಣನವರು "ಭಕ್ತಿಯು  
ಶಿವ" ಎಂದು ಹೇಳಿದ್ದು ಗಮನಾರ್ಹ. ಮನನೀಯ. ಇದು ಸೈದ್ಧಾಂತಿಕ ತಳಹದಿಯ  
ಪ್ರಾಚೀನ ಹಾಗೂ ಮಧ್ಯಯುಗಗಳ ನಿಲುವನ್ನು ಚಿತ್ರಿಸುತ್ತದೆ. "ನಾನು ಬಹುವಾಗಿ  
ಸೃಷ್ಟಿಯಾಗುತ್ತೇನೆ" ಎಂದು ಉಪನಿಷತ್ಮಂತ್ರ. ಬಯಲಾಗಿ ಉಳಿಯಬಾರದೆಂದು  
ಬಿಂದು ಬಲಿದು ಬ್ರಹ್ಮಾಂಡವಾಯಿತೆಂಬ ವಚನಕಾರರ ವಿಚಾರ ನಾನಾತ್ವದ  
ಮೂಲ. ಇದು 'ಅಹಂಗ್ರೋಪಾಸನ'. ಬೃಹದಾರಣ್ಯಕದ ಒಂದನೆಯ ಅಧ್ಯಾಯದ  
ನಾಲ್ಕನೇ ಬ್ರಾಹ್ಮಣದಲ್ಲಿಯ ಹತ್ತನೆಯ ಮಂತ್ರದಲ್ಲಿ-ಇನ್ನು ಯಾವನು 'ಇದು ಬೇರೆ  
ನಾನು ಬೇರೆಯಾಗಿರುವೆನು' ಎಂದು ಅನ್ಯದೇವತೆಯನ್ನು ಉಪಾಸನೆ ಮಾಡುತ್ತಾನೋ  
ಅವನು ಆರಿಯನು ಎಂದು ಹೇಳಲಾಗಿದೆ. ಅಹಂಗ್ರೋಪಾಸನೆಯ ಮೂಲಾಕ್ಷರವಿಲ್ಲದೆ  
ಇದೇ ಉಪಾಸನವು 'ತನ್ನ ಮರೆದು ಇದಿರು ಹರಿದು ಇರಬಲ್ಲದೆ ಭಕ್ತಿ' ಎಂಬ  
ವಚನಶಾಸ್ತ್ರ ವಿಚಾರದಲ್ಲಿ ಪುನರುಚ್ಚರಣೆಗೊಂಡಿದೆ. ಇದು ಅಧ್ಯಾತ್ಮಿಕ ಭಕ್ತಿ  
(Metaphysical devotion). ಇದನ್ನು ನಾವು ಗ್ರೀಕ - ತತ್ವಜ್ಞಾನಿ  
ಅರಿಸ್ಟಾಟಲನಲ್ಲಿ ಕಾಣುತ್ತೇವೆ ಈ ಭಕ್ತಿಯ ಜಾಗೃತಿಯು ಗುರುವಿನಿಂದ ಪರಂಪರಾ  
ರೀತಿಯಲ್ಲಿ ನಡೆಯುತ್ತದೆ. 'ಗುರುಕರುಣ' ಎಂದು ಬರುವ ವಿಚಾರದ ಅರ್ಥವಿದು.

ಗುರುಕರುಣವು ಎರಡು ವಿಧದಲ್ಲಿ ಒದಗುತ್ತದೆ-ಒಂದು ಮಾನವರೂಪೀ  
ಗುರುವಿನಿಂದ, ಇನ್ನೊಂದು ಅಂತರಂಗ ಪ್ರೇರಣಾರೂಪ ಗುರುವಿನಿಂದ. ಉಪ-  
ನಿಷತ್ಮಂತ್ರಕಾರರಿಂದಾದಿ ಯಾಗಿ ವಚನಕಾರರವರೆಗೆ ಈ ಕರುಣಾಪ್ರಣಾಲಿ ಹರಿಗಡಿ-  
ಯದೆ ಬಂದಿದೆ. ಈ ವಿಚಾರವಾಗಿ ಶರಣರು ಹೇಳುವಾಗ-

"ಸತ್ಯ ಸಂಬಂಧ ಸಯವಾದ..... ಭಕ್ತಿಯಿಲ್ಲವಯ್ಯಾ  
ಎನಗೆ, ಕೂಡಲಸಂಗಮದೇವಾ - ಕರುಣೇ, ಕೃಪೆಮಾಡಾ!"

ಅಭಿವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಗುರುವು ಇಲ್ಲವೆ ಶಿವನು ಕೃಪೆಮಾಡಲು ಪ್ರಾರ್ಥನೆಯು ಬೇಕು.  
ಈ ಪ್ರಾರ್ಥನೆಯು ನಾನಾ ಪುನೋರೂಪವನ್ನು ತಳೆದು, ನವವಿಧವಾಯಿತು. ಕರುಣೆ  
ತನಗೆತಾನೇ ಬಂದುಬಿಟ್ಟು ಅನುಭವವನ್ನು ಹೇಳುವದೂ ಉಂಟು. ಮಹಾದೇವಿಯಕ್ಕೆ  
ಹೇಳುವುದು ಹೀಗೆ :

" ಅದು ತನ್ನ ಬಹುಕಾಲಕ್ಕಲ್ಲದಿಲ್ಲ. "

ಈ ಕರುಣಾರೂಪ ಪರಶಿವನು ಭಕ್ತನಲ್ಲಿ ಪ್ರಕಟಗೊಂಡಾಗ ಆತ ತೀರ ಹೊಚ್ಚ

ಹೊಸಬ. ಮಾನವಕುಲದಲ್ಲಿ ಆತ ಅತಿಧಿಯಂತೆ ತೋರುತ್ತಾನೆ. ಆ ಸುಪರಿಚಿತ ವ್ಯಕ್ತಿಯಲ್ಲಿ ಯಾವುದೋ ಒಂದು ಅಚ್ಚು ಹೊಸತನ. ತನ್ನ ಕುಲದವ ನೀತನೆಂಬ ಭರವಸೆಯಿದ್ದರೂ ಆತನ ನಡೆ ನುಡೆಗಳಿಂದ ಆತನೊಬ್ಬ ಅಸರಿಚಿತ. ಅರುಣಾಚಲದ ರಮಣಮಹರ್ಷಿಗಳನ್ನು ಅರುಣಾಚಲದಲ್ಲಿ ಅವರ ಪೂರ್ವಾಶ್ರಮದ ಬಂಧುಗಳು ಕಂಡಾಗ ಅವರಿಗೆ ಈ ಅನುಭವ. ಮಾನವ ಕುಲದವ ಅವನಾದರೂ ಮಾನವರೂ ಅಂಥವರಲ್ಲಿ ತಮ್ಮ ಕುಲದ ಲಕ್ಷಣಗಳು ಕಳಚಿದುದರಿಂದ, ಮಕ್ಕಳು ಹೊಸ ವಸ್ತುವನ್ನು ನೋಡಿದಾಗ ಎಲ್ಲರೂ ಮುಗಿಬಿದ್ದು ನೋಡುವಂತೆ, ಆ ವ್ಯಕ್ತಿಯ ಸುತ್ತ ಸೇರಿ ಜಾತ್ರೆಯಾಗುತ್ತದೆ ಇದು ದೇವರ ಕೃಪೆಯ ಪರಿಣಾಮ. ಇಲ್ಲಿ 'ಉದ್ಧರೇದಾತ್ಮನಾತ್ಮಾನಂ' ಎಂಬುದಕ್ಕೆ ಎರಡು ವಿಧದ ವಿಚಾರ. ಕಠೋಪನಿಷತ್ತು ಹೇಳುವಂತೆ ದೇವರು ತನಗಿಷ್ಟವಾದವನನ್ನು ಎತ್ತುವದು ಎಂದು; ಇನ್ನೊಂದು ಗುರುರೂಪದಲ್ಲವತರಿಸಿ ಮಾರ್ಗದರ್ಶನ ಮಾಡಿ ಉದ್ಧರಿಸುವದು ಎಂದು. ಭಕ್ತಿಯ ಪಥದ ಪ್ರಭೇದಗಳು ಹೀಗೆ ಕಂಡು ಬರುತ್ತವೆ.

ಭಕ್ತಿಯು ಪರಂಪರಾಗತ ಗುರುಕೃಪೆ ದೀಕ್ಷಾರೂಪದಿಂದ ಸಂಭವಿಸಿ ಸಾಧನಮಾತ್ರದಿಂದ ಸಿದ್ಧಿ ಪಡೆಯುವದು. ಇದು ಆಗಮ ಪದ್ಧತಿ. ಇದಕ್ಕೆ ಪರಂಪರೆಯ ಬೃಹತ್ ಬೆಂಬಲವಿರುತ್ತದೆ. ಗುರುವಿಲ್ಲದಲೆ ಜಾಗೃತವಾದ ಭಕ್ತಿ ಉಂಟು. ಅಂಥ ಭಕ್ತನು 'ಅರಿವೇ ಗುರು, ಆಚಾರವೇ ಶಿಷ್ಯ' ಎಂದು ಬಗೆಯುವನು. ಅವನನ್ನು ಪರಂಪರೆಯು ಒಪ್ಪಬಹುದು, ಅಥವಾ ಜಿಡಬಹುದು. ಅವನಿಗೆ 'ಪಾರುತಿಲ್ಲ' ಎಂದು ಅಕ್ಷೇಪಿಸಿದ್ದೂ ಉಂಟು. ಚಿನ್ನಬಸವಣ್ಣನವರು ಈ ವಿಚಾರವನ್ನು ಕೈಗೆತ್ತಿಕೊಂಡು ಚರ್ಚಿಸಿ ಸಮಾನ್ವಯದ ಮಾರ್ಗ ತೋರಿಸಿದ್ದಾರೆ.\*

ವಚನ ಶಾಸ್ತ್ರವು ಸಿಡಿಡು ಹೋದ ಬುದ್ಧರನ್ನೂ, ನಡೆದು ಬಂದ ಆಚಾರ್ಯಕುಲವನ್ನೂ ಒಂದುಗೂಡಿಸಿ ಭಕ್ತಿಯ ಹೊಸ ಬೆಳವಿಗೆಯನ್ನು ಮಾಡಿ ತೋರಿಸಿದೆ. ವಚನಸಾಹಿತ್ಯದ ಅಧ್ಯಯನದಿಂದ ಇದರ ಚಿತ್ರಣ ಕಂಡು ಬರುತ್ತದೆ. ಈ ಪರಂಪರೆಯ ಪ್ರಭಾವದಿಂದ ದೂರಿದ್ದವರು ಹತ್ತಿರ ಬಂದರು., ಹತ್ತಿರಿದ್ದವರು ಹೊಂದಿಕೊಂಡರು. " ಇವನಾರವ ಇವನಾರವನೆನ್ನದಿರಯ್ಯ. ಇವ ನಮ್ಮವ ಇವ ನಮ್ಮವ ನೆನಿಸಯ್ಯ " ಎಂಬ ಬಸವಣ್ಣನವರಸಂದೇಶ ಭಕ್ತಿಮಾರ್ಗದ ಮತ-ಸಾಮಾಜಿಕದ ಪ್ರಣಾಲಿಯಾಗಿದೆ.

\* ಈ ಸಂವರ್ಷದಲ್ಲಿ ಇದೇ ಲೇಖಕರ Philosophy of the Sunyasampadane Vol. I ಓಡಿಂ.

## ‘ ದೇವರನ್ನು ಒಲಿಸುವ ಪರಿ ’

-ಶ್ರೀ. ನಾ. ಕುಲಕರಣಿ, ಎಂ. ಎ.

ಪ್ರಪಂಚದಲ್ಲಿ ಶುಚಿ-ಅಶುಚಿಗಳೆರಡೂ ಇವೆ. ಅಶುಚಿಯಿರುವುದು ಅದನ್ನು ನಮೂಲ ಮಾಡಲು. ಆ ಕೆಲಸವನ್ನು ಮಾಡುವುದು ಮಾನವಧರ್ಮ. ಹೋಸು ಅಸ್ತಿತ್ವದಲ್ಲಿ ಏಕೆ ಬಂದಿರಬಹುದು? ಮನುಷ್ಯನು ಅದನ್ನು ಹೋಗಲಾಡಿಸುವನೋ, ಇಲ್ಲವೋ ಎಂಬುದನ್ನು ತಿಳಿದು ನೋಡುವುದಕ್ಕಾಗಿ; ಮನುಷ್ಯನ ಸತ್ಯ ಪರೀಕ್ಷೆಗಾಗಿ

ಅಶುಚಿಯ ಬಗ್ಗೆ ಅಸಹ್ಯ ಭಾವನೆಯನ್ನು ತಳೆಯದೆ ಅದನ್ನು ಉಪೇಕ್ಷಿಸಿ ಬದುಕುವುದು ಪ್ರಕೃತಿ. ಅಶುಚಿಯನ್ನು ಕಳೆದು ಶುಚಿಯನ್ನುಂಟು ಮಾಡಿಕೊಳ್ಳುವ ಪ್ರವೃತ್ತಿ ಸಂಸೃತಿ. ಕೊಳೆಯಿಲ್ಲದಲ್ಲಿ ಕೊಳೆಯನ್ನು ನಿರ್ಮಾಣ ಮಾಡುವುದು. ಇದ್ದ ಕೊಳೆಯನ್ನು ಹೆಚ್ಚಿಸುವುದು ವಿಕೃತಿ. ಮಾನವತೆಯ ಹೆಗ್ಗುರುತು ಸಂಸೃತಿ ಕೊಳೆಯನ್ನು ತೊಳೆಯುವುದು, ಕೊಳೆಯುಂಟಾಗದಂತೆ ಎಚ್ಚರಿಕೆ ವಹಿಸುವುದು ಮಾನವನ ಗಮ್ಯ.

ಶುಚಿ ಎಂದರೆ ಶುಭ್ರತೆ, ಸ್ವಚ್ಛತೆ, ಶುದ್ಧಿ, ಸತ್ಯ, ಪ್ರಾಮಾಣಿಕತೆ, ಔದಾರ್ಯ, ಪ್ರೀತಿ, ತಿಳಿವಳಿಕೆ, ಅಹಂಸೆ, ಯಜುತೆ, ತಾಳ್ಮೆ, ಮುಗ್ಧತೆ, ಸೌಜನ್ಯ, ಸೌಂದರ್ಯ, ಪಾತಿತ್ಯ, ಆರೋಗ್ಯ, ಇಂದ್ರಿಯ ನಿಗ್ರಹ ಮತ್ತು ಸ್ವಾಸ್ಥ್ಯ. ಮುಂತಾದವು ಶುಚಿಯ ಸಹವಾಸಿಗಳು ಶುಚಿ ಎಂಬ ಪದಕ್ಕೆ ವ್ಯಾಸಕಾರ್ಥ ಉಂಟು. ಜೀವನದ ಸಕಲ ರಂಗಗಳನ್ನು ಅದು ವ್ಯಾಪಿಸಿದೆ. ಸರ್ವಕ್ಷೇತ್ರಗಳಲ್ಲೂ ಪ್ರಾಮಾಣಿಕ ಸೇವೆ ಎಂದರೆ ಶುಚಿ ಸಾರ್ಥಕವಾದ ಸುಂದರವಾದ ಮತ್ತು ಸುಖ-ಸ್ವಾಸ್ಥ್ಯ-ಪೂರ್ಣವಾದ ಬದುಕಿಗೆ ಅದು ಭದ್ರ ಬುನಾದಿ. ಮಾನವ ಜೀವನದ ಮೂಲಭೂತವಾದ ಚಿಂತನ ಮೌಲ್ಯಗಳಲ್ಲಿ ಅದು ಪ್ರಧಾನವಾದದ್ದು.

ಜೈನಧರ್ಮದ ದಶಲಕ್ಷಣಗಳಲ್ಲಿ ಶೌಚವೂ ಒಂದು. ಜಗತ್ತಿನ ಸರ್ವಧರ್ಮಗಳ ಪ್ರಮುಖ ತತ್ವಗಳಲ್ಲಿ ಶುಚಿಗೆ ಸ್ಥಾನವಿದೆ.

ವೈಯಕ್ತಿಕ, ಸಾಮಾಜಿಕ ಮತ್ತು ರಾಷ್ಟ್ರೀಯ ಜೀವನದಲ್ಲಿ ಅದಕ್ಕಿರುವ ಮಹತ್ವ ಗಮನಾರ್ಹ. ಮನುಷ್ಯನ ವ್ಯಕ್ತಿತ್ವಕ್ಕೆ ಅದು ಸತ್ವವನ್ನು ಮತ್ತು ಕಲೆಯನ್ನು ಒದಗಿಸುವುದು. ಸಾರ್ವಜನಿಕ ಜೀವನವು ಸುವ್ಯವಸ್ಥಿತವಾಗುವುದು. ಮತ್ತು ಸ್ವಾಸ್ಥ್ಯಪೂರ್ಣವಾಗುವುದು. ಅದರಿಂದಲೇ ರಾಷ್ಟ್ರೀಯ ಚಾರಿತ್ರ್ಯವು ಬೆಳೆಗುವುದು. ಈ ಅಂಶಗಳನ್ನು ಗಮನಿಸಿದರೆ ಶುಚಿಯು ಮಾನವ ಜೀವನದಲ್ಲಿ

ಎಷ್ಟು ಮಹತ್ವದ ಸ್ಥಾನ ಪಡೆದಿದೆ ಎಂಬುದು ಅರ್ಥವಾಗುವುದು. ಮಾನವತೆ ಜೀವಂತವಿರುವುದರ ದ್ಯೋತಕ ಅದು. ಮನುಷ್ಯ ಮನುಷ್ಯನಾಗಿ ( ನಿಜವಾದ ಅರ್ಥದಲ್ಲಿ) ಬಾಳಲು, ಇತರರನ್ನು ಮನುಷ್ಯರೆಂತೆ ಕಂಡು ಅವರನ್ನು ಬಾಳಗೊಡಲು ಶುಚಿಯು ನೇವು ನೀಡುವುದು. ಶುಚಿಯು ಮಾನವತೆಯ ಜೀವಾಳ. ಬದುಕಿನ ಇನಿಧಿರುಳು.

ಅದು ದೇಶಕಾಲಾತೀತವಾದ ದಿವ್ಯ ಗುಣ ಭಕ್ತಿ - ಅನುಭಾವಗಳ ನೆಲೆಗಟ್ಟು ಸ್ನೇಹದನೆಲೆ. ಆರೋಗ್ಯ-ಸ್ವಾಸ್ಥ್ಯಗಳ ತವರು. ಆಹಿಂಸೆ. ತಿಳಿವಳಿಕೆ ಮತ್ತು ತ್ಯಾಗ ಮುಂತಾದವುಗಳಿಗೆ ಅದು ಆಕರ. ಶುಚಿಯಾದ ಭಕ್ತಿ ಮುಕ್ತಿಗೆ ಸೋಪಾನ. ಶುಚಿತ್ವವಿದ್ದಲ್ಲಿ ದೇವನವಾಸ ( Cleanliness is next to Godliness ) ಶುಚಿಯುಳ್ಳವರು ಶುಚಿಭೂತರು-ದೈವಾಂಶವುಳ್ಳವರು. ಅಂದರೆ ಮಾನವನಲ್ಲಿ ದೈವಾಂಶ ಪ್ರಕಟವಾಗುವುದು ಶುಚಿತ್ವದಿಂದ ಮಾತ್ರ. ಅದರಿಂದಲೇ: ಅಸಕ್ಕೆ ದಿವ್ಯಗುಣ' ಎಂಬ ಹೆಸರು ಕೇವಲ ಅನ್ವರ್ಥಕ ಶುಚಿಯಿಂದ ಜೀವನಕ್ಕೆ ರುಚಿ ಪ್ರಾಪ್ತವಾಗುತ್ತದೆ.

ಧರ್ಮಶಾಸ್ತ್ರಗಳಲ್ಲಿ " ತ್ರಿಕರಣಶುದ್ಧಿ "ಯು ಉಲ್ಲೇಖ ಬರುತ್ತದೆ. ಪಂಚಕರಣಗಳೂ ಶುದ್ಧವಾಗಿರಬೇಕು ಎಂದು ಹೇಳಬೇಕಾಗುತ್ತದೆ ಕಣ್ಣು, ಕಿವಿ, ಮೂಗು, ನಾಲಗೆ ಮತ್ತು ಚರ್ಮ[ಶರೀರ]-ಇವು ಮನುಷ್ಯನ ಪ ಚೇಂದ್ರಿಯಗಳು:- ಕಣ್ಣು ನೋಡಬೇಕಾದುದನ್ನೇ ನೋಡಬೇಕು ನೋಡಬಾರದಂತಹದು ದೃಷ್ಟಿಗೆ ಬಿದ್ದರೆ ದೃಷ್ಟಿಯಿಂದ ಅದನ್ನು ದೂರವಾಡಬೇಕು. ಅಲ್ಲದ, ಸಲ್ಲದ ಮಾತುಗಳನ್ನು ಕಿವಿಯಿಂದ ಕೇಳಬಾರದು. ಕೇಳುವ ಪ್ರಸಂಗ ಬಂದರೆ ಅಲ್ಲಿಂದ ಎದ್ದು ಹೊರಟು ಹೋಗುವುದು ಲೇಸು. ಇನ್ನೊಬ್ಬರ ವಾಗ್ತುಗಳನ್ನು ಹೊಂಚಿಕೇಳಬಾರದು ಚಾಡಿಯ ಮಾತುಗಳಿಗೆ ಕಿವಿಗೊಡಬಾರದು.

ಮೂಗು ಸುವಾಸನೆಯನ್ನೇ ಬಯಸಬೇಕು. ದುರ್ನಾತ ಬಂದರೆ ಮನುಷ್ಯ ಅಲ್ಲಿಂದ ಎದ್ದು ಹೋಗುವನು. ಇಲ್ಲವೆ ಅದನ್ನು ಹೋಗಲಾಡಿಸಲು



ಪ್ರಯತ್ನಿಸುವನು ಪ್ರಯತ್ನಿಸಬೇಕು. ಇದು ಮೂಗಿನ ಸ್ವಚ್ಛತೆ. ಮೂಗಿನ ಅಸ್ವಚ್ಛತೆ ಅನಾರೋಗ್ಯದ ಲಕ್ಷಣ.

ನಾಲಗೆಯೂ ಶುಚಿಯಾಗಿರಬೇಕು. ನಾಲಗೆಯ ನಿಗ್ರಹವೇ ಆದರೆ ಶುಚಿಯ ಲಕ್ಷಣ ಅಶುಚಿಯಾದುದನ್ನು ನಾಲಗೆ ಬಯಸಬಾರದು. ಶುಚಿಯಾದದನ್ನೇ ನಾಲಗೆ ಸವಿಯಬೇಕು. ಹಾಗೆ ಮಾಡಿದಾಗ ಶರೀರವು ನಿರೋಗಿಯಾಗುವುದು ನುಡಿಯ. ಬಾರದ್ದನ್ನು ನುಡಿಯ. ಬಾ.ದು. ಅಸಹ್ಯ ಮತ್ತು ಅಶ್ಲೀಲ ಮಾತುಗಳನ್ನು ಆಡಬಾರದು.

ಶರೀರವನ್ನು ಸ್ವಚ್ಛವಾಗಿಟ್ಟುಕೊಳ್ಳಬೇಕೆಂಬುದು ಎಲ್ಲರೂ ಅರಿತಿರುವ ಸಂಗತಿ. ಪಂಚೇಂದ್ರಿಯಗಳ ಶುದ್ಧಿಯು ಶರೀರ ಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಕಾರಣವಾಗುವುದು.

'ತ್ರಿಕರಣಶುದ್ಧಿ' ಎಂದರೆ ಮನೋವಾಕ್ಯಾಯ ಶುದ್ಧಿ. ಮನಸ್ಸು ಮಾತು ಮತ್ತು ಶರೀರ ಇವುಗಳು ಶುಶುದ್ಧವಾಗಿರಬೇಕು. ಮನಸ್ಸಿನಲ್ಲಿ ಯಾವ ಸಂದರ್ಭದಲ್ಲಿಯೂ ಯಾವುದೇ ಕಾರಣದಿಂದ ಯಾರ ಬಗ್ಗೆಯೂ ದುರ್ಭಾವನೆಯನ್ನು ತಳೆಯದಿರುವುದು ಮನದ ನಿರ್ವಲತೆ. ಹೀಗೆ ಮಾಡಲು ಎಲ್ಲರಿಗೂ ಸಾಧ್ಯವಾಗಲಿಕ್ಕಿಲ್ಲ. ಮನದಲ್ಲಿ ಕೆಟ್ಟ ಭಾವನೆಗಳು ಮೊಳೆಯುವುದು ಸಹಜ. ಅವುಗಳನ್ನು ಚೆವುಟಿ ಹಾಕಲು ಯತ್ನಿಸಬೇಕು. ಸರಸ ಬಗ್ಗೆ ದ್ವೇಷ, ತಿರಸ್ಕಾರ ಮತ್ತು ವೈರಭಾವ ತಳೆಯುವುದು ಮನದ ವೈಲಿಗೆಯ ಲಕ್ಷಣ. ಓರನಿಂದೆ-ಪಹಾಸಗಳೂ ಹೊಲಸು ಮನದ ಸಂಕೇತ.

ಕೆಟ್ಟ, ಅಸಹ್ಯ, ಅಶ್ಲೀಲ, ಇನ್ನೊಬ್ಬರ ಮನಕ್ಕೆ ನೋವನ್ನುಂಟು ಮಾಡುವಂಥ ಮಾತುಗಳನ್ನು ಆಡದಿರುವುದೇ ವಾಕ್ ಶುದ್ಧಿ. ಚಾಡಿಯನ್ನು ಹೇಳುವುದೂ ಮನದ ಒಂದು ರೀತಿಯ ಅಶುಚಿ. ನೇರವಾಗಿ ಆದರೆ ಅನುನಯದಿಂದ ಸೌಜನ್ಯದಿಂದ ಮಾತನಾಡಬೇಕು. ಅಂಥ ಮಾತು ಅಪ್ರೀಯವಾಗಿರಬಹುದು. ಅಪ್ರೀಯವಾಗಿದ್ದರೂ ಸತ್ಯವನ್ನಾಡಲು ಹಿಂಜರಿಯಬೇಕಾಗಿಲ್ಲ ಹಾಗೆ ಮಾಡಿದರೆ ತಪ್ಪು ತಿಳಿವಳಿಕೆಯುಂಟಾಗುವುದಿಲ್ಲ. ಮನದಲ್ಲಿ ಇರುವುದು ಒಂದು. ಹೊರಗೆ ಆಡುವುದು ಇನ್ನೊಂದು, ಹೀಗಾಗಬಾರದು. ಹೀಗೆ ಮಾಡುವುದು ವ್ಯಾವಹಾರಿಕ ಜಿಣ್ಮೆ ಎನಿಸಿದರೂ ಕಾಲಾಂತರದಲ್ಲಿ ಅದು ವಿರಸಕ್ಕೆ, ಅಸಾಯಕ್ಕೆ ಎಡೆಗೊಡುವುದು

“ಮಾತುಬಲ್ಲವನಿಗೆ ಜಗಳವಿಲ್ಲ”. ಮಾತಿನಲ್ಲಿ ಸಭ್ಯತೆ ವ್ಯಕ್ತವಾಗಬೇಕು ನಾಲಗೆ ಕುಲವನ್ನು ( ಸಂಸ್ಕೃತಿಯನ್ನು, ವ್ಯಕ್ತಿತ್ವವನ್ನು ) ಅರುಹುತ್ತದೆ. ಮಾತಿನಿಂದ ಹಗೆ ಬೆಳೆಯಬಾರದು, ಕೊಲೆ ಸಂಭವಿಸಬಾರದು. “ಮಾತೇ ಮಾಡೆಕೃ”

“ ನುಡಿದರೆ ಮುತ್ತಿನ ಹಾರದಂತಿರಬೇಕು.  
 ನುಡಿದರೆ ಮಾಣೆಕ್ಕದ ದೀಪ್ತಿಯಂತಿರಬೇಕು.  
 ನುಡಿದರೆ ಸ ಟಿಕದ ಶಲಾಖೆಯಂತಿರಬೇಕು.  
 ನುಡಿದರೆ ಲಿಂಗ ಮೆಚ್ಚಿ ಅಹುದಹುದು ಎನಬೇಕು. ”

ಮಾತು ವ್ಯಕ್ತಿಯ ಅಂತರಂಗವನ್ನು ನಿಚ್ಚಳವಾಗಿ ತಿರೆದು ತೋರಿಸಬೇಕು. ಆಗ  
 ವಾಕ್ ಶುದ್ಧಿ ಫಲಿಸಿದಂತೆ. ಮಾತು “ ಜ್ಯೋತಿರ್ಲಿಂಗ ” ವಾಗಬೇಕು.

ಕಾಯಶುದ್ಧಿಯೂ ಬಹು ಮಹತ್ವದ್ದು. ಕಾಯಶುದ್ಧಿ ಎಂದರೆ ಕೇವಲ  
 ಶೃಂಗಾರವಲ್ಲ, ಬೆಡಗು ಬಿನ್ನಾಣವಲ್ಲ. ಶರೀರವನ್ನು ಶುದ್ಧವಾಗಿಟ್ಟುಕೊಳ್ಳುವುದು  
 ಮಾನವ-ಧರ್ಮ. ಶರೀರ ಮತ್ತು ಅದರ ವಿವಿಧ ಅಂಗಗಳಿಂದ ಪರರಿಗೆ ಪೀಡೆ,  
 ತೊಂದರೆ, ಹಿಂಸೆ ಆಗಬಾರದು. ನಿತ್ಯ ಸ್ನಾನಾದಿಗಳಿಂದ ಶರೀರದ ಶುಚಿಯನ್ನು  
 ಕಾಯ್ದುಕೊಳ್ಳಬೇಕು ಶರೀರಕ್ಕೆ ತಕ್ಕ ವ್ಯಾಯಾಮ ಬೇಕು. ಶರೀರಕ್ಕೆ ದುಡಿತ ಬೇಕು  
 ಅದರಿಂದ ಎಲ್ಲ ತರದ ಶಾರೀರಿಕ ಕ್ರಿಯೆಗಳು ನಿಯಮಿತವಾಗಿ, ಸರಾಗವಾಗಿ  
 ನಡೆಯುವುವು. ಅಂದರೆ ಶರೀರ ಸೌಷ್ಠವ-ಆರೋಗ್ಯಗಳ ರಕ್ಷಣೆಯಾಗುವುದು. ಮಲ-  
 ಮೂತ್ರಾದಿಗಳ ವಿಸರ್ಜನೆಯ ಕಾರ್ಯ ಸರಿಯಾಗಿ ನಡೆಯಬೇಕು ಹಿತನಿ. ತ  
 ಪ್ರವಾಣದಲ್ಲಿ ಪುಷ್ಟಿದಾಯಕವಾದ ಸಾತ್ವಿಕ ಆಹಾರದ ನಿಯಮಿತ ಸೇವನೆಯಿಂದ  
 ಶರೀರವು ಶುಚಿಯಾಗಿ ಉಳಿಯುವುದು ಅಪೇಯಪಾನ, ಅಭಕ್ಷಭಕ್ಷಣ ಶರೀರದ  
 ಅಶುಚಿಗೆ ಕಾರಣ.

ಮಾನವನ ಲೈಂಗಿಕ ಜೀವನ ಹಸನಾಗಿರಬೇಕು. ಅಂದರೆ ಸ್ತ್ರೀ-ಪುರುಷರು  
 ನೀತಿವಂತರೂ, ಶೀಲವಂತರೂ ಆಗಿರಬೇಕು. ಪರಿಶುದ್ಧವಾದ ಲೈಂಗಿಕ ಜೀವನ  
 ದೇಹಶುದ್ಧಿಯನ್ನು ಎತ್ತಿ ತೋರಿಸುವುದು ವ್ಯಭಿಚಾರ ಅನೈತಿಕವಸ್ಥೆ ಆಲ್ಲ,  
 ಅನಾರೋಗ್ಯಕರವೂ ಅಹುದು ಈ ಮಾತನ್ನು ಆಯುರ್ವೇದವು ( ವೈದ್ಯಶಾಸ್ತ್ರ )  
 ಸಾರಿ ಹೇಳುತ್ತದೆ. ನಿಜವಾದ, ವ್ಯಾಪಕವಾದ ಅರ್ಥದಲ್ಲಿ ಬ್ರಹ್ಮಚರ್ಯವು-  
 ಸಸಂಯಮ ಲೈಂಗಿಕ ಕ್ರಿಯೆ-ಶರೀರ ಶುದ್ಧಿಯ ಲಕ್ಷಣಗಳಲ್ಲಿ ಒಂದು. ಈ ಅರ್ಥದಲ್ಲಿ  
 ಶರೀರ ರೋಗಗ್ರಹಿತವಾಗಿದ್ದರೆ ಮನವೂ ರೋಗಗ್ರಹಿತವಾಗುವುದು ಮಾನಸಿಕ  
 ಆರೋಗ್ಯ ಶಾರೀರಿಕ ಆರೋಗ್ಯಕ್ಕೆ ಮೂಲ. ಶರೀರಕ್ಕೂ, ಮನಕ್ಕೂ ಅತ್ಯಂತ ನಿಕಟ  
 ಸಂಬಂಧ ಉಂಟು ಶರೀರ ಮತ್ತು ಮನಸ್ಸು ಸುಶುದ್ಧವಾಗಿದ್ದರೆ, ಆರೋಗ್ಯಕರ-  
 ವಾಗಿದ್ದರೆ ವಾಕ್ ಶುದ್ಧಿ ತನ್ನಿಂದ ತಾನೇ ಸಿದ್ಧಿಸುವುದು ಹೀಗಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯು  
 ಸತ್ಪ್ರಸಾರಣವಾದ, ಸುಂದರವಾದ ವ್ಯಕ್ತಿತ್ವ-ವಿಕಾಸಕ್ಕೆ ಪೂರಕವಾಗುವುದು.

ವಾನವನು ಧರಿಸುವ ಬಟ್ಟೆಬರೆಗಳು ಮಡಿಯಾಗಿರಬೇಕು. ನಿರಾಂಡಬರ-  
ವಾಗಿರಬೇಕು. ಅವು ಕಾಯಶುದ್ಧಿಯನ್ನು ಪ್ರತಿಬಿಂಬಿಸುವಂತಿರಬೇಕು.

“ ಮನುಷ್ಯನು ತನ್ನ ಕೈ, ಬಾಯಿ, ಕಣ್ಣುಗಳನ್ನು ಕಾಯಬೇಕು ” ಎಂಬ  
ಲೋಕೋಕ್ತಿ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅರ್ಥಪೂರ್ಣವಾದುದು.

“ ಕೊಲ್ಲೆನಯ್ಯ ಪ್ರಾಣಿಗಳ, ಮೆಲ್ಲೆನಯ್ಯ ಬಾಯಿಚ್ಚಿಗೆ, ಒಲ್ಲೆನಯ್ಯ ಪರ-  
ಸತಿಯರ ಸಂಗವ. ಬಲ್ಲೆನಯ್ಯ ಮುಂದೆ ತೊಡಕುಂಟೆಂಬುದನು ” ಬಸವಣ್ಣನವರ  
ವಚನವನ್ನು ಇಲ್ಲಿ ಸ್ಮರಿಸಬಹುದು.

ಬುದ್ಧಿಯ ಶುದ್ಧಿಯನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳಬೇಕು. ಅಂದರೆ ನೀಚಬುದ್ಧಿ  
(Intellectual Rogue) ಯವರಾಗಬಾರದು. ಬುದ್ಧಿಯನ್ನು, ಪ್ರತಿಭೆಯನ್ನು  
ಕೇವಲ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಬಳಸಬಾರದು. ಸಮಾಜದ ಮತ್ತು ನಾಡಿನ ಅಭ್ಯುದಯ  
ಕಾರ್ಯಕ್ಕೆ ಬುದ್ಧಿಯನ್ನು ದುಡಿಸಿಕೊಳ್ಳಬೇಕು. ಹಾಗೆ ಮಾಡಲು ಸಮಾಜ ಮತ್ತು  
ರಾಷ್ಟ್ರಗಳು ಬುದ್ಧಿ ಜೀವಿಗಳಿಗೆ ಅನುವು ಮಾಡಿಕೊಡಬೇಕು. ಉತ್ತೇಜನ ಕೊಡಬೇಕು.  
ನಾಡನ್ನು ಕಟ್ಟುವಲ್ಲಿ ಶುದ್ಧ ಬುದ್ಧಿ-ಜೀವಿಗಳು ನಿರ್ವಹಿಸುವ ಪಾತ್ರ ಬಹಳ  
ದೊಡ್ಡದು. ಕಲೆ ವಿಜ್ಞಾನ, ಸಾಹಿತ್ಯ, ಧರ್ಮ ಮತ್ತು ಸಂಸ್ಕೃತಿ ಇವುಗಳ  
ಬೆಳವಣಿಗೆಯಲ್ಲಿ ಶುದ್ಧ ಬುದ್ಧಿಯ ಪಾತ್ರ ಹಿರಿದು.

ತ್ರಿಕರಣಶುದ್ಧಿಯಲ್ಲಿ ಅಂತರಂಗ ಶುದ್ಧಿ ಮತ್ತು ಬಹಿರಂಗಶುದ್ಧಿ ಎಂಬ  
ಇಬ್ಬಗೆಯ ಶುದ್ಧಿಯಲ್ಲಿ ಸಮಾವೇಶವಾಗುತ್ತದೆ. ಅಂತರಂಗಶುದ್ಧಿ ಮತ್ತು ಬಹಿರಂಗ  
ಶುದ್ಧಿ ಇವು ಪರಸ್ಪರ ಅವಲಂಬಿಗಳು. ಇವೆರಡರ ಮೇಲೆ ಅಪೇಕ್ಷಿತವಾದುದು.  
ಅಸೂರ್ಯವಾದುದು. ಎರಡನ್ನೂ ಸಾಧಿಸಿದರೆ ಸಾರ್ಥಕ. ರತ್ನವನ್ನು ಕುಂದಣದಲ್ಲಿ  
ಟ್ಟಂತೆ. ಅಸ್ತ ಟಿಹಾಲಿನಲ್ಲಿ ಜೀನನ್ನು ಬೆರಸಿದಂತೆ ವೈಯಕ್ತಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ  
ಜೀವನ ಸ್ವಾರ್ಥಪೂರ್ಣವಾಗುವುದು. ರಾಷ್ಟ್ರದ ಬದುಕು ನೆಮ್ಮದಿಯಿಂದ ಕೂಡುವುದು  
ಬಸವಣ್ಣನವರ ಅರ್ಥಪೂರ್ಣವಾದ ವಚನವನ್ನು ಇಲ್ಲಿ ಉಲ್ಲೇಖಿಸಬೇಕು.

ಕಳಬೇಡ, ಕೊಲಬೇಡ, ಹುಸಿಯ ನುಡಿಯಬೇಡ,  
ಮುನಿಯಬೇಡ; ಅನ್ಯರಿಗೆ ಅಸಹ್ಯ ಪಡಬೇಡ,  
ತನ್ನ ಬಣ್ಣಿಸಬೇಡ, ಇತರ ಹಳಿಯಲುಬೇಡ,  
ಇದೇ ಅಂತರಂಗ ಶುದ್ಧಿ, ಇದೇ ಬಹಿರಂಗ ಶುದ್ಧಿ.  
ಇದೇ ನಮ್ಮ ಕೂಡಲಸಂಗಮ ದೇವರನೊಲಿಸುವ ಪರಿ'

ಕಳವು ಮಾಡಬಾರದು, ಕಳವು ಮಾಡಬೇಕೆಂಬ ವಿಚಾರ ಮನದಲ್ಲಿಯೂ ಸುಳಿಯ-  
ಬಾರದು. ತನಗೆ ಬೇಕಾದುದನ್ನು ಪ್ರಾಮಾಣಿಕ ರೀತಿಯಿಂದ ಪರಿಶ್ರಮಿಸಿ ತಾನೇ  
ಪಡೆಯಬೇಕು ಕಳ್ಳತನ, ಅತ್ಯದ್ರೋಹ ಮತ್ತು ಪರದ್ರೋಹ

ಅಹಿಂಸೆಯನ್ನು ಪಾಲಿಸಬೇಕು. ಅಹಿಂಸೆ, ದಯೆ, ಪ್ರೇಮ, ಸಜ್ಜನಿಕೆ, ಸರಳತೆ  
ಮತ್ತು ಔದಾರ್ಯಗಳ ಸಂಕೇತ. ಅದು ಮಾನಸಿಕ ಆರೋಗ್ಯದ ಲಕ್ಷಣ.

ಹಿಂಸಾಚಾರ ಮೂರು ಬಗೆಯಲ್ಲಿ ನಡೆಯಬಹುದು- (೧) ದೈಹಿಕ  
(೨) ಮಾನಸಿಕ, (೩) ವಾಚಿಕ. ಈ ಮೂರರಲ್ಲಿ ಮೂಲಭೂತವಾದುದು  
ಮಾನಸಿಕ ಹಿಂಸೆ. ಅದು ದೈಹಿಕ ಮತ್ತು ವಾಚಿಕ ಹಿಂಸೆಗಳಿಗೆ ಪ್ರಚೋದನೆ  
ಕೊಡುವುದು. ಆದ್ದರಿಂದ ಶಿ,ಕರಣಶುದ್ಧಿಯ ಫಲವೇ ಅಹಿಂಸೆ ಎಂದು  
ಹೇಳಬೇಕು.

ಯಾವಾಗಲೂ ಸತ್ಯವನ್ನಾಡಬೇಕು. ಕೋಪ ತಾಳಬಾರದು. ಅನ್ಯರ ಬಗ್ಗೆ  
ಅಸದೃಭಾವನೆಯನ್ನು ತಳೆಯಬಾರದು. ಅತ್ಯಸ್ತುತಿ - ಪರನಿಂದೆ ಸಲ್ಲದು.

ಬಸವಣ್ಣನವರು ತಮ್ಮ ಮಾಗದ ಅನುಭವದಿಂದ ವಿವರಿಸಿದ ಈ “ಸಪ್ತ-  
ಸೂತ್ರ”ಗಳಲ್ಲಿ ಅಂತರಂಗ ಮತ್ತು ಬಹಿರಂಗ ಶುದ್ಧಿಗಳು ಹಾಸುಹೊಕ್ಕಾಗಿವೆ.

ಬಹಿರಂಗ ಶುದ್ಧಿಯಲ್ಲಿ ನಾವು ವಾಸಿಸುವ ಮನೆಯ ಸ್ವಚ್ಛತೆ ಮತ್ತು  
ಓರಣಗಳು ಸಮಾವೇಶಗೊಳ್ಳಬೇಕು. ಮನೆಯ ಆಕಾರ, ಅಲಂಕಾರ ಮತ್ತು ರಚನೆ-  
ಗಳಿಗೆ ಅಷ್ಟು ಮಹತ್ವವಿಲ್ಲ “ ಮನೆಯನ್ನು ನೋಡಿ ಮಗಳನ್ನು ಕೊಡಬೇಕು ”  
ಎಂಬ ಮಾತು ಗಮನಾರ್ಹವಾದುದು. ಮನೆ ಮನೆಯಲ್ಲಿದ್ದವರ ಸಂಸ್ಕೃತಿಯನ್ನು  
ಎತ್ತಿ ತೋರಿಸುವುದು ಮನೆಯ ಒಳಗೆ ಸ್ವಚ್ಛತೆಯನ್ನು ಕಾಪಾಡಿಕೊಂಡಂತೆ,  
ಮನೆಯ ಹೊರಗೆ ಸುತ್ತಮುತ್ತಲಿನ ಪರಿಸರದ ಸ್ವಚ್ಛತೆಯನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳು-  
ವುದು ಅತ್ಯಗತ್ಯವಾದುದು.

ಮನೆ ಸ್ವಚ್ಛವಾಗಿದ್ದರೂ, ಮನಸ್ಸು ಅಸ್ವಚ್ಛವಾಗಿರ-ಇರಬಹುದಾಗಿದೆ.  
ಬಹುದು. ಶರೀರ (ಬಾಹ್ಯ) ಶುದ್ಧಿಯಿದ್ದರೂ ಮನದ ( ಅಂತರಂಗ ) ಶುದ್ಧಿ ಇಲ್ಲದೆ

ಇಂಥ ಸಂಗತಿಗಳ ಅನುಭವದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ' ಹೊರಗೆ ಕೊಳೆ, ಒಳಗೆ ಕೊಳೆ' ಎಂಬ ನಾಣ್ಣುಡಿ ಬಳಕೆಯಲ್ಲಿ ಬಂದಿರಲು ಸಾಕು. ಹೀಗಾದಾಗ ಬಾಹ್ಯಶುದ್ಧಿ ಬರಿ ನಟನೆ, ಡಂಭಾಚಾರ ಎನಿಸುವುದು. ಪರರನ್ನು ವಂಚಿಸಲು-ಪರ್ಯಾಯವಾಗಿ ತನ್ನನ್ನು ತಾನು ವಂಚಿಸಿಕೊಳ್ಳಲು ಕಾರಣವಾಗುವುದು.

ಆದರಂತೆ ' ಹೊರಗೆ ಕೊಳೆ, ಒಳಗೆ ಹೊಳೆ ' ಎಂಬ ಮಾತನ್ನು ಎತ್ತಿ ಹೇಳಬಹುದಲ್ಲ. ಬಾಹ್ಯಶುದ್ಧಿಗೆ ಗಮನಕೊಡದೆ ಅಂತರಂಗಶುದ್ಧಿಯನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳಬಹುದಲ್ಲ. ಇಂಥವರನ್ನು " ಕಸದಲ್ಲಿ ಮಿರುಗುತ್ತಿರುವ ರತ್ನ " ಎಂದು ಕರೆಯಬಹುದಲ್ಲ ಎಂದು ವಾದ ಹೂಡಲು ಸಾಧ್ಯವಿದೆ ವಸ್ತುಸ್ಥಿತಿ ಒಮ್ಮೊಮ್ಮೆ ಹೀಗೆ ಇರಬಹುದಾದರೂ, ' ಒಳಗೆ ಹೊಳೆದರೆ ಹೊರಗೆ ತಾನೇ ಹೊಳೆಯುವುದು' ಎಂದು ಹೇಳಬೇಕು- ಅಂದರೆ ಎಲ್ಲದಕ್ಕೂ ಅಂತರಂಗಶುದ್ಧಿಯೇ ವೂಲ. ಸರಿಯಾದ ತಿಳಿವಳಿಕೆಯುಳ್ಳವರು ಅದನ್ನು ಸಾಧಿಸಬಲ್ಲರು. ' ಬಹಿರಂಗ-ಶುದ್ಧಿ, ಅಂತರಂಗಶುದ್ಧಿ 'ಯ ಪ್ರತೀಕ ಎಂಬುದು ಯಾವಾಗಲೂ ಸತ್ಯವಲ್ಲ ಬಹಿರಂಗಶುದ್ಧಿ ಮತ್ತು ಅಂತರಂಗಶುದ್ಧಿ ಇವುಗಳ ಸುಂದರ ಮೇಳವೇ ನಿಜವಾದ ಶುಚಿ ಅಂಥ ಶುಚಿಯನ್ನು ಸಾಧಿಸಲು ಸಂಸ್ಕಾರಬೇಕು; ಸಾಧನೆ ಬೇಕು ಅದರಿಂದ ಅದೊಂದು ಆದರ್ಶವೆಂದು ಹಲವರು ಬಗೆಯುತ್ತಾರೆ. ಆ ಆದರ್ಶದತ್ತ ಮುನ್ನಡೆಯುವ ಪ್ರಾಮಾಣಿಕ ಪ್ರಯತ್ನ ಮಾಡುವುದು ಎಲ್ಲರ ಕರ್ತವ್ಯ.

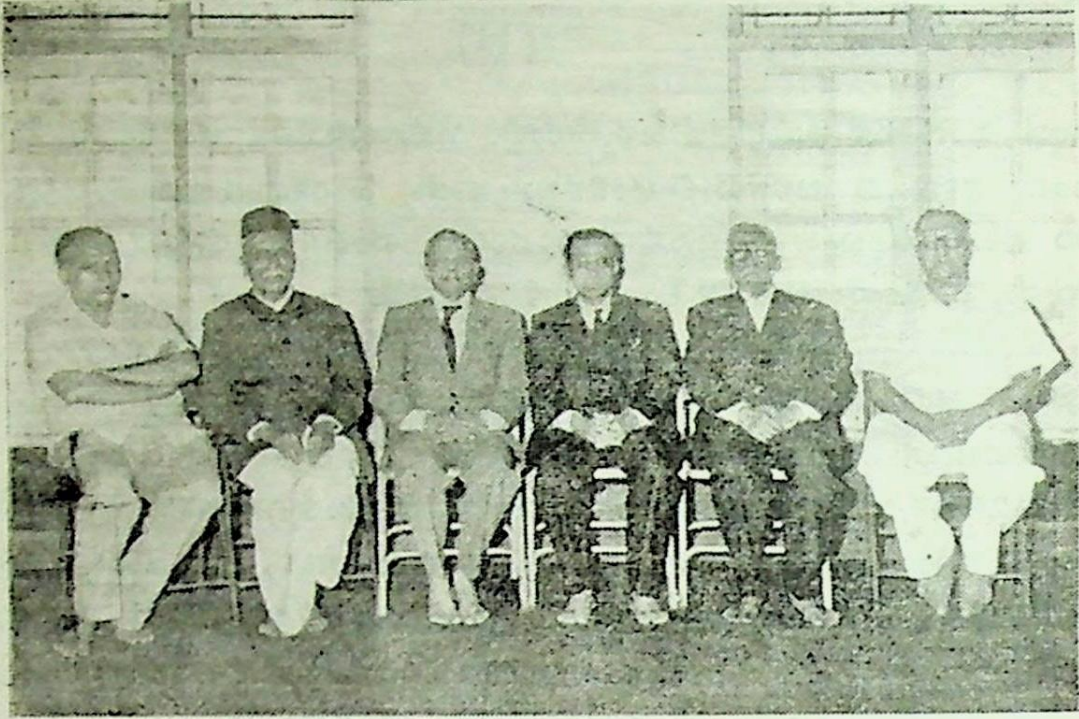
ಅಂತರಂಗಶುದ್ಧಿ ಮತ್ತು ಬಹಿರಂಗಶುದ್ಧಿಯುಳ್ಳವರೇ ತಮ್ಮ ಇಷ್ಟ ದೇವರನ್ನು ಒಲಿಸಿಕೊಳ್ಳಲು ಸಮರ್ಥರಾಗಬಲ್ಲರು.

ಈ ಇಬ್ಬಗೆಯ ಶುದ್ಧಿ ಭಕ್ತಿಯ ಜೀವಾಳ. ಅಂಥ ಭಕ್ತಿ ಸಾಯುವುದಕ್ಕೆ ದಾರಿದೀಪ. ಶುದ್ಧ ಭಕ್ತಿಯೇ ದೇವಸನ್ನಿಧ್ಯಕ್ಕೆ ದಾರಿ ತೋರಿಸಬಲ್ಲದು.

ಈ ಇಬ್ಬಗೆಯ ಶುಚಿಯೇ ( ಇಷ್ಟ ) ದೇವನನ್ನು ಒಲಿಸುವ ಪರಿ.



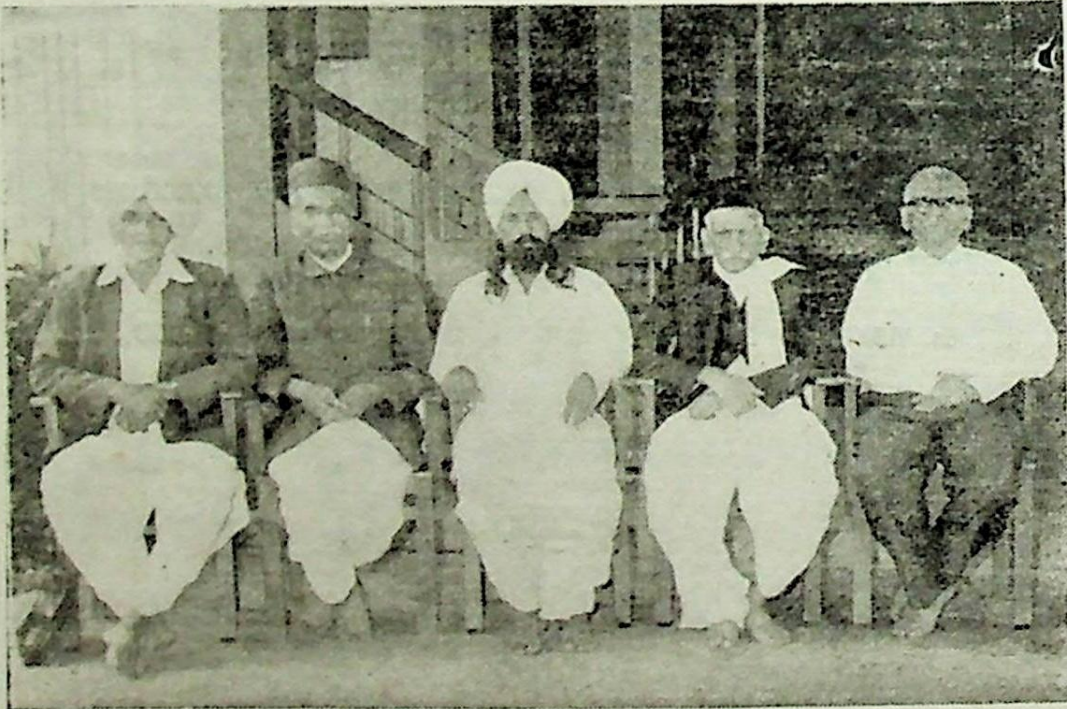
Visit to Gurudev Mandir-26-8-1978



From L. to R. :- 1) D B Parulekar      2) J. V. Parulekar  
3) Sri. T. S. Narayan Rao I.A S.      4) Sri. P. R Lingoji Rao  
5) N. S. Metrani      6) R. S. Bhide

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Publication of ज्ञानेश्वरांचे तत्त्वज्ञान : 20-8-1978



1) Sri Laxmanrao Ghasari      2) Sri J. V. Parulekar  
3) H B. P Kisan Maharaj Sakhare      4) Sri K. D. Sangoram  
5) N. S. Metrani

## Academy of Comparative Philosophy and Religion, Belgaum.

A short report. ( 26-6-1978 to 30-9-1978 )



There was one meeting of the board of trustees. It was decided to invite Principal Shivajirao A. Bhosale ( Mudhoji College, Phaltan ) to deliver Gurudev Ranade Memorial Lectures of 1979. He has agreed to deliver the lectures. The topic of the lectures will be decided soon.

The Marathi book- ज्ञानेश्वरांचे तत्त्वज्ञान written by Sou. Padma Kulkarni, was published in the hall of the Gurudev Mandir on 20-8-1978. Hari Bhakta Parāyana, Sri Kisan Maharaj Sakhare, Dewāchi Ālandi, was the chief guest and Shri K. D. Sangoram, Chairman of the Trust, presided. Sri Sakhare Maharaj explained the philosophy of Jnaneshwar by reference to the book and praised Sou. Kulkarni for her excellent work.

' Yogi ' Dr. Digambar Balkrishna Kate ( Poona ) came to stay in Gurudev Mandir for 3 days. He gave two talks on अध्यात्मशास्त्र आणि ध्यानयोग on 27th and 28th of July In the second talk, he displayed the method of meditation to the audience. A great saintly person, he blessed the work, being done by this Academy.

Shri T.S.Narayan Rao and Shri P.R. Lingoji Rao, Chairman and Member of the Karnataka Appellate Tribunal respectively, paid a visit to Gurudev Mandir on Gokul-Astami day (26-8 78 and were shown round the building They showed interest in the Gurudev Library and the publications of the Trust. They had a good talk with the trustees present and showed keen interest in the life and teachings of Sri Gurudev Ranade. They expressed their happiness for the devoted work that was being done by the Board of trustees.

The following persons became life-members (Rs 250/-)

- 1) Sri. B. M. Basapur, Executive Engineer, Ramdurg.

2) Shri R. G. Nadgouda, Roy Road, Tilakwadi.  
and the following were enrolled as life-subscribers (Rs 100/-).

- 1) Shri. S. G. Kulkarni Retd. Tahsildar, Chikodi.
- 2) Shri L. B. Naik. Advocate, Belgaum.
- 3) Miss Alka B Desai, Bombay.
- 4) Mudhoji College, Phaltan ( Satara Dist )

Prof: S. N. Bengeri, R. P. D. College, Belgaum, has agreed to become Life-subscriber and paid Rs.50/- as the 1st instalment.

Small donations were received from 1) Shri B. V. Shah, Hindwadi, Belgaum (Rs. 11/-), Shri S. P. Garg, Jaipur ( Rs. 20/- ) and Shri S. N. Bapat, Pune ( Rs. 19/- ).

We are grateful to all these persons for their kind help to this Public Trust.

We are highly obliged to Mrs. Nirmala Krishnarao Wasunkar for presenting to this Trust precious Marathi books worth about Rs. 350/- belonging to her late husband, Major Wasunkar who had risen from the ranks to the status of a commissioned officer in the army. He came from Takali ( Chikodi Taluka) and had a strong religious bent of mind. He suddenly passed away a few months ago. His widow came to know of the good work which is being done by this Trust and decided to present the sacred books of her late husband to this Trust.

At the instance of Shri Bubba Free John, a great Thinker and Spiritual Master, The Dawn Horse Book Depot, California ( U S. A. ) has presented to us five of his publications. We are grateful to Shri Bubba Free John for the gift of these precious books.

We shall be having ' Nama Saptah ' for 5 days from 9th to 13th November 1978 (Vaikunthachaturdashi) in Gurudev Mandir. Persons interested in meditation and the disciples of Shri. Gurudev Ranade may take advantage of this nama-saptah and try to attend it. There will be intensive meditation, and lectures are also being arranged during this Saptah. Persons intending to attend this Saptah, may kindly write to us in advance.



