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**THE GOSPEL
OF
GOD-REALISATION**

R. D. Ranade

GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN, BOMBAY

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(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

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(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

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9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit, afresh for each generation to present it to the world.





आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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By

R. D. RANADE

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Compiled by

M. S. DESHPANDE



• 1964 •

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GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.

Vijaya Dashami

September 28, 1963

K. M. MUNSHI



PREFACE

Sri Gurudeva's 'Pathway to God' consists of the following five stages:

1. Incentives to Spiritual Life.
2. Necessity of Moral Preparation.
3. The Relation of God to Saints.
4. The Beginnings of the Pilgrimage.
5. The Highest Ascent.

The rationale of these stages, as given by Sri Gurudev, have been pointed out in the first Chapter of this book. A few general features of these stages have been given below:

The first stage of this Pathway reveals the causes that lead the seeker to spiritual life, brings about a change in the values and likes and thus contributes to his emotional preparation. The second, requires the elimination of his vices and the development of his virtues, and thus by the gradual transformation in his qualities, tries to accomplish his moral preparation. The third stage describes the unlimited power, splendour, and grace of the Lord and the complete self-surrender of the Saints to Him, together with the glory and bliss received by them from the Lord. It gives the seeker a full glimpse of the ideal he is to reach and thus contributes to his intellectual preparation. The fourth gives an idea of the actual pilgrimage. It describes the Master, his method of initiation, the Divine Name, its constant meditation and the like and helps to bring about his intuitional preparation. The

fifth and the last describes the nature of God-realisation and the bliss arising therefrom, as well as the effects produced by them on the lives of the seekers and the society.

But we must remember that these five stages merely depict the five aspects of spiritual life. They are not water-tight compartments coming one after another or standing one above the other. There is a fine harmonious intermingling and inter-dependence among them. In the course of their gradual evolution, each helps the other and is being helped by the other. Thus they go on evolving and reach perfection only after mingling and losing themselves in the Eternal Perfection viz. God-head.

This Gospel of God-realisation proposes to present some prominent features of the Pathway in the words of Sri Gurudev himself. Those who intend to have a fuller idea about it might refer to the present writer's recent publication entitled 'Dr. Ranade's Life of Light!'—Chapters X and XI.

Finally, I must express my sincere thanks to Dr. K. M. Munshi for enabling me to prepare this book and publishing it in his New Series. I must also express my indebtedness to Rev. Smt. Sitabai—Kakusaheb—Ranade as well as to all the publishers of Sri Gurudeva's books.

Shantikunja

Vikrampur Extension, Athani

15th August 1963.

M. S. DESHPANDE

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ABBREVIATIONS

B. P. G.—The Bhagavadgita as a Philosophy of God-realisation.

C.S.—A Constructive Survey of Upanisadic Philosophy.

M.H.—The Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints.

P.E.—Philosophic and Other Essays.

P.G.H.—Pathway to God in Hindi Literature.

P.G.K.—Pathway to God in Kannada Literature.

R.L.L.—Dr. Ranade's Life of Light.

Prosp.—Prospectus of the Academy of Philosophy and Religion.

CHAPTER I

PRELUDE

(Spiritual Life)

(1) *The Problem of God*

The problem of finding the universal in the midst of particulars, the unchanging in the midst of change, has attracted the attention of every man of vision, whether he be Philosopher or Prince. Plato and Sankaracharya among Philosophers, Asoka and Akbar among Princes are illustrations of the way in which this universal vision has been sought. Plato is known for nothing so much as for his synoptic vision of the universal among the particulars. Sankaracharya spent a lifetime in seeking to know that by knowing which everything else comes to be known. Asoka, in one of his Rock-Edicts, forbade the decrying of other people's faiths,—for in that way he said one was doing disservice to one's own faith,—and he taught the virtue of concourse (*Samavaya*). Akbar sought after the universal vision by summoning a Council of Religion, for perchance, in that way, he thought that 'that lock whose key had been lost might be opened.' There is a far cry from the days of Plato and Sankaracharya, or of Asoka and Akbar to the present day. Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man. The old order has changed, and a new one has taken its place. Nevertheless, the goal of human life as

CHAPTER II

INCENTIVES TO SPIRITUAL LIFE

(Emotional Conversion)

(1) *Evanescence of all Existence*

We do not know what accidents may befall us. As birds fly away in various directions, so our wealth and wife and sons will fly away from us. . . . As soon as the body falls, the Self may migrate to a worst existence, for example, that of a hog or a pig. . . . In thy previous existence, thou hast suffered immense pain, and it is only by exceeding fortune thou hast been relieved therefrom. . . . One's mother is of no avail, one's father is of no avail, one's sister and brother are of no avail, one's friends and wife and sons are of no avail. All these follow thee, only if they derive happiness from thee. . . . Thou bearest their burden in vain for the whole of thy life, and they will ultimately abandon thee. . . . If thou wert to die at this moment, thou shalt fall off from God as thou art centred in egoism. Thousands of mothers and fathers and sons and daughters thou hast had in the former births. . . . Thou followest after mean people for filling thy belly, and thou flatterest them and praisest them. Thou sellest thy body to him who gives food to thee. But thou forgettest God who has given thee birth. . . . Sinful and mean are those who follow sensual-enjoyment, leaving God. . . . He who wishes to have eternal happiness should follow God, leaving

CHAPTER III

MORAL PREPARATION

(Cultivation of Virtues)

(1) *Morality and Mysticism*

The problem of the relation of metaphysics and morality has been a much-debated problem from very ancient times; nor is the problem of the relation of morality and mysticism in any way a less important problem. For, just as it is very hard to decide as to which of the two—metaphysics and morality—should receive the primacy in the discussion of the development of man's consciousness as a whole, similarly, it is equally hard to decide which of the two—morality and mysticism—plays a more important part in that development. If we take into account, however, the integrity of the man's consciousness as a whole, it would seem absolutely impossible, in the interest of the highest development of which man's consciousness is capable, to sunder the intellectual from the moral, as the moral, from the mystical element. Intelligence without the moral backbone might only degenerate into the cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature who is a blot on the spiritual evolution of man. And, again, just as morality, to be ratiocinative, must be firmly linked to the intellect, similarly for its consummation, it must end in the mystical attitude, which alone is the

CHAPTER IV

GOD AND SAINTS

(Intellectual Conviction)

(1) *God is Omnipresent and Omnipotent*

Is it not wonderful that people should keep repeating that there is no God, when God has filled this world in and out? Is it not their misfortune that makes them say that God is not? That one should fall in a well of nectar and yet try to rid himself out of it: what can we say about such a man except that he is unfortunate? The blind man is moving from place to place for a single morsel of food, and yet he is kicking aside with his foot the wish-jewel that has happened to come in his way, simply because in his blindness he cannot see it. If these people were just to open their eyes a little, and look at Nature they would soon find themselves 'convinced' about God's existence. Do they not see Omnipotence everywhere? And must it not convince them about God's existence? "That the sky can envelope everything, or the wind move ceaselessly on, or that the fire should burn, or that rain should quench the ground; that the mountains should not move from their places; that the ocean should not over-reach its bounds; that the earth should bear the burden of all creatures that are on its surface: is not all this due to My (God's) order? The Sun moves, when I make him move; the *Prana* inhales and exhales, only when I communi-

CHAPTER V

THE BEGINNINGS OF PILGRIMAGE

(Intuitional Awakening)

(1) *Necessity of a Spiritual Teacher*

When the equipment in moral virtues is... being perfected, the next step in the path of self-realisation is initiation by a worthy Spiritual Teacher. Time and oft the Upanisads insisted upon the necessity of initiation by a Guru... Unless one be initiated by a Guru in the path of Self-realisation, one cannot attain the goal of mystic life... And unless the initiation comes from a Spiritual Teacher who has realised his identity with the Self, there can be no knowledge of the subtle path which transcends all power of logic and argumentation. Hence "Arise" says the *Kathopanisad*,... "Awake, and learn from those who are better than ye; for the path of realisation is as hard to tread as the edge of a razor. Very wisely have the sages called it an inaccessible path." This passage makes it clear that the knowledge of Self could not be attained by an individual striving for himself on his own behalf; for, the knowledge is so subtle and mystic that nobody could by his individual effort ever hope to attain it. Secondly... it is necessary that the Teacher... must have realised his identity with the ultimate Self. For, unless he stands on the lofty pedestal of unitive experience, the knowledge which he can impart can never be expected

CHAPTER VI

THE HIGHEST ASCENT

(Spiritual Realisation)

(1) *Nature and Criteria of Mysticism*

Mysticism denotes that attitude of mind which involves a direct, immediate, intuitive apprehension of God. It signifies the highest attitude of which man is capable, namely, a beatific contemplation of God, and its dissemination in Society and World. The surest criterion of Mysticism is the reality of the experience as enjoyed by the mystic himself. It is known only to him and his Maker. Before it there is no appeal; for it there is no criterion. It is this personal-divine aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. It is in this sense that mystical experience has been regarded as ineffable. It has been very often supposed that, for mystical experience, no separate faculty like intuition need be requisitioned, but that that intellect, feeling, and will might suffice to enable us to have a full experience of God. Now it is a matter of common knowledge that even for heights to be reached in artistic, scientific, or poetic activity, a certain amount of direct, immediate, intuitive contact with Reality is required. Far more is this the case in the matter of mystical experience. Intuition, far from contradicting intelligence, feeling, or will, does penetrate and lie at the back of them all. Intuition would not deny to Mysticism a title to philosophy if intellect

CHAPTER VII

EPILOGUE

(Spiritual Communism)

(1) *Saints are Messengers of God*

“People do not see,” says Tukaram, that “God is speaking through me. I am made to speak words of realisation by God Himself. Unbelieving and unintelligent men cannot know this. These unheard of gracious words are the gifts of God.... As for myself, I speak only as I am taught by my master. I do not speak my words. My words are of my gracious Lord. The parrot speaks as it is taught by its master. What can an insignificant man like myself say, unless he is made to speak by the all-supporting Lord? Who can know His ways? He can make a lame man walk without feet... My words are surely mixed with divinity. I do not grope in the darkness. I go on sowing in faith. The treasure belongs to my Lord. What room is there for egoism here? I go on awakening people to their duty. My speech is like rain, universal in nature....

“I have come to illumine the ways, and to distinguish the true from the false. God makes me speak, being always in my company. By the power of the Lord, I have no fear in my heart.... To advance religion and to destroy atheism is my business now... I take pointed answers in my hands, and send them like arrows. I have no consideration of great and small... I have girded up my loins,

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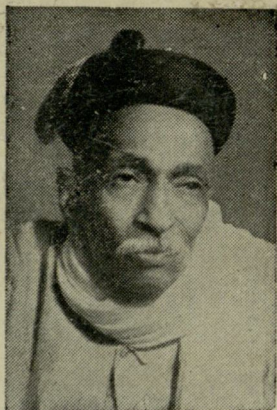
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Dr. R. D. RANADE
(1886 to 1957 A.D.)

More popularly known among his close followers and disciples as Gurudev (Revered Preceptor), Dr. R. D. Ranade was born in Jamkhandi in Karnataka. He took his Master of Arts degree with distinction from the Bombay University. Even from his student days, he was of a spiritual bent of mind.

As a Professor of Philosophy in the Fergusson College, Poona, and then as Head of the Department of Philosophy in the Allahabad University, and later as its Vice-Chancellor, his record has been a very distinguished one both in the academic and the administrative fields.

His founding the Adhyatma Vidyapeetha at Nimbai and his authorship of very profound books on Philosophy and Mysticism were the outcome of his constant endeavour to know and live in Truth. His first significant book was 'The Creative Period of Indian Philosophy' which he wrote in collaboration with Dr. Belvalkar. Then followed the remarkable volume, 'A Constructive Survey of Upanishadic Philosophy.' His studies in Marathi, Hindi and Kannada Mysticism are masterpieces of deep scholarship and popular presentation. A new edition of his book on the Bhagavad Gita has been recently published by Bharatiya Vidya Bhavan in its General Series.

He passed away in 1957 leaving behind a great reputation as a profound scholar and philosopher, as a reputed author and as a mystic of rare religious eminence.