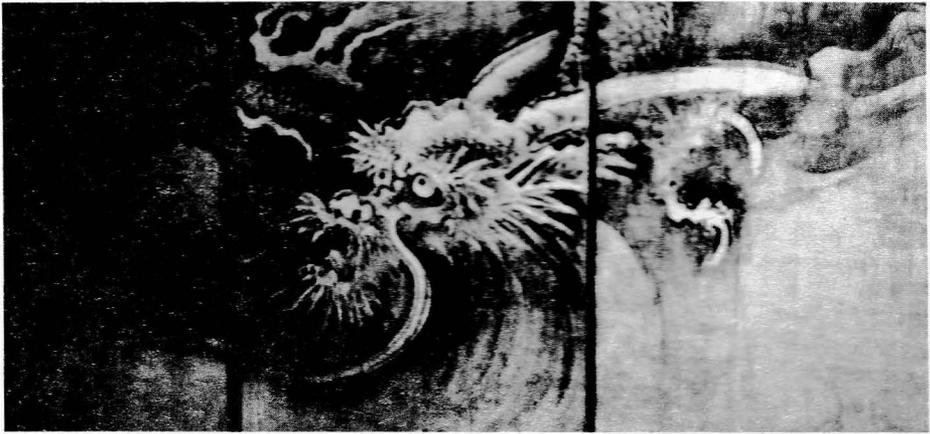


GURUKULAM

VOLUME IV • 1988

FIRST QUARTER





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GURUKULAM

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COVER: Stone at Imamiya Shinto Shrine, Kyoto, Japan, photograph by Nancy Yeilding.

Tuning In, Being Tuned

She sat still and gracefully poised in the silence which spread out around her like a vast plateau. Then very slowly she began to move her fingers on the strings of her instrument. Out of the silence a single note began to emerge as though the moment had found its voice. Very slowly and firmly she pulled one string across a fret and the solitary note began to stretch, passing through all the intervening tones to first one, then two, then three notes up the scale, to vibrate there before her hand glided to another fret where she brought to life another series of tones. As she played, no rhythm was sounded but as the notes were stretched and then relaxed, they evoked a rhythmic feeling like that of the ebb and flow of the waves of a calm sea lapping at the gentle slope of a sandy shore.

As he entered the concert hall, he brought with him many trailing details of the tasks he had been involved in -- he was still making decisions and plans about what needed to be done, when and by whom. He felt uneasy because of a familiar sense of being scattered which often interfered with his ability to act decisively and efficiently. In the silence, he also sat quiet, but his jumbled thoughts and feelings prevented him from relaxing. Then as the rich tones of the instrument came to him, he felt a wave of affection rise in his chest and flow back in response. It was as though his psyche had strings which sounded along with those of the sitar.

She went on deftly exploring the possibilities of the chosen notes, drawing them out of silence and then letting them fade again into silence, and the *raga* began to emerge, both as a melodic scheme and as an emotional coloration which slowly seeped into him. As he shifted his focus from the voice inside his head to the "voice" of the instrument, he felt

the weight of layers of action programs, concerns and defenses slip away. The single thread of sound was so vibrant that it permeated his whole being, seeming to be more an expression of his inner feelings than something coming from across the room.

The single notes gave way to phrases of notes as her fingers moved more rapidly, but each phrase only elaborated the central mood, and he felt as though his inner feelings were being woven into a single tapestry of harmonious colors. The beginning of the composition was marked by the addition of the drums which was like the synchronizing of heart and breath rhythms with the psyche's movement. As she developed the elaborations of the *rag*, her fingers seemed sometimes to fly up and down the strings and sometimes to dance over them in intricate patterns. Her sparkling improvisations were like warm rays of sunlight, melting blocks within him and releasing energy which circulated freely, pulsating with the recurring cycles of rhythm.

From the initial breaking of silence to the rippling cascades of notes, the *raga* was like a river of sound which he entered and flowed along with. When the vibrations subsided into silence once again, it was as though the river had sculpted the stones and sand of his inner terrain into a pattern of great beauty -- he carried away within him the work of art he had just witnessed.

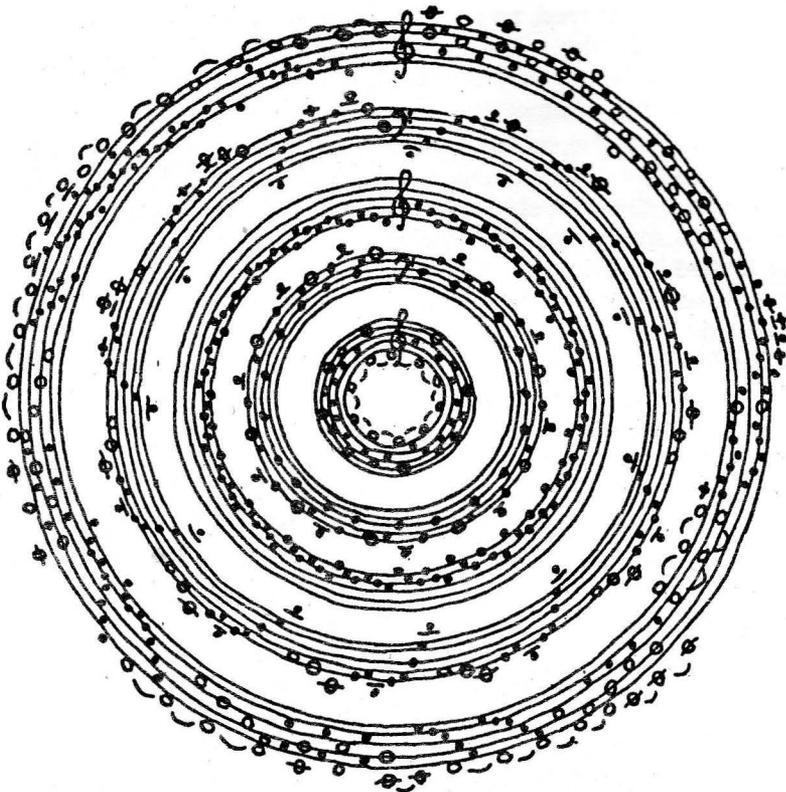
As he got into his car, he automatically switched on the radio, but its tinny sound was so dissonant with his inner composition that he quickly turned it off. Driving away, he thought of how his environment had become literally saturated with music. Car radios, portable tape players, televisions, tuners, clock radios and stereos had made it possible for him to fill every inch of his traveling and liv-

ing space with music, but it seemed that the more it was available, the less he really listened to it. At least that was music one had a choice about. He often found himself attempting to block out the imposed forms of music like that piped into sophisticated westernized offices, shopping centers and airports, or blared out over the Indian countryside from churches, temples, movie theaters and political meetings. Such music had none of the integrating or purifying power of his recent experience, being motivated by the greed

of its producers rather than by the dedication and devotion which had inspired every moment of the sitar player's performance.

As he drove on in silence, again contemplating the tasks before him, he felt refreshed and collected, his thoughts and feelings still flowing in harmony with the music he had allowed himself to be tuned by.

Nancy Yeilding

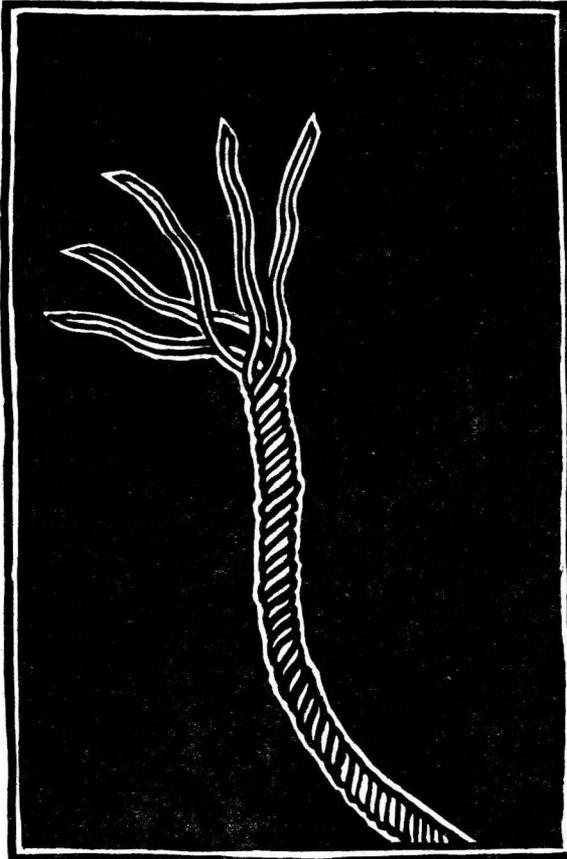


Svānubhavagīti Śatakam:

Experiential Aesthetics and Imperiential Transcendence

by Narayana Guru

Translation and Commentary by
Guru Nitya Chaitanya Yati



Verse 14

If identification is with sense organs,
the day sensation terminates it will all be darkness.
The one who balances on a tightrope
crashes to the ground when the rope is snapped.

The mechanism of stimulus-response is the same for all five senses. Even when we are listening to the sweetest music, our ears and mind are going at a fast speed on the rails of time. Their termination is certain. In all the senses, stimulation is received by a small patch of skin which is specially organized to have a specific sensitivity to some particular quality. When the retina is stimulated, the electrical energy that is generated is experienced as sight. When the stimulation is in the eardrum, we hear rather than see. These faculties are such that they cannot continuously release energy. There have to be pauses. Monotony in stimulation brings hypnosis. The boredom of monotony puts a subject to sleep.

In all stimulation the detection of its value happens as if the biotic principle is concerned with the quality of stimulation. If, in this value assessment, a certain stimulus appears to be pain-giving or destructive, the faculty through which such a stimulus enters is turned off, and withdrawal is immediately sought. As this detection of quality is primarily concerned with the instinct of self-preservation, physiological reflexes occur even prior to the conscious recognition of the source and meaning of the stimulus.

Either along with or followed by the value-detection of a sensation, an apperception of the conscious format of the stimulus manifests. It is usually recognized as what is seen, what is heard, what is touched, etc. Although the stimulus originating from an object of perception is physical, such as light, heat, gravitational pull, and so on, it is experienced as an item of positive or negative interest. If the interest withers away, the object ceases to register the impact of its presence. In sense perception we are not actually seeing, hearing, or experiencing the object in itself. Rather it is the transformed subjective consciousness which bears for the time being the characteristic marks of an outside object, which is mistaken for the real thing.

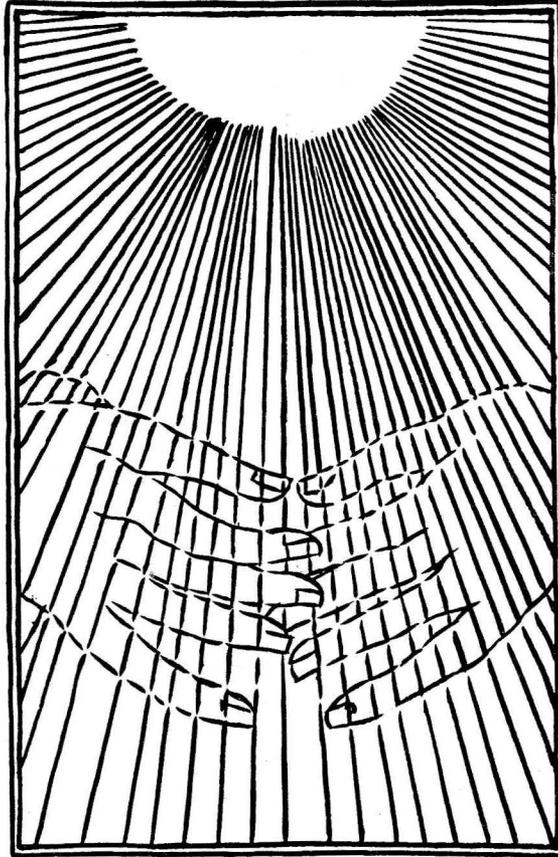
The energy of the subjective consciousness that undergoes such transformation is similar to quantum pulsation, in that it cannot be constant and continuous. To replenish the system, in the course of twenty-four hours the entire mechanism is closed down with fatigue and the subject goes into sleep. Ultimately the physical organization, in which several ingenious faculties are functioning, also breaks down and death comes like a deep sleep. The first indication of death is the cessation of the empirical world and darkness caving in from all sides, either slowly or abruptly. The subject cannot retain the agency of perception any longer. In the cases of sleep and coma a revival is possible, whereas in death the device is lost forever.

Verse 15

If the rope snaps, distress can be avoided
by counting the invisible in the dark
as one's own protector.
Darkness cannot shroud
a radiant effulgence that spreads its beams everywhere.

Verse 16

If one wrongly considers himself the doer,
inertia will creep into him.
He rejoices when convinced he has no basis
other than that of the Supreme.



If a child of two or three gets stranded in the wilderness or gets lost in a crowd where he sees no familiar face, he will cry in dismay. It is a very frightening experience, and he will call out for his mother or father. If the father or mother appears out of the crowd or from the wilderness and picks him up, the child will immediately be consoled. It is as if the child has two identities, one as a terror-stricken person and the other as a fearless person. The roots of a child are in the father and mother. If he is holding on to a parent's hand he has no fear. To a child, being in ones parents' care is like being in the Kingdom of God.

For an adult, parental care is substituted for by legal protection, a home which is like a citadel, financial security, good friends, social acceptance, and enough amenities to meet all needs. When any or all of these are in danger of being thwarted, the grown-up will also feel like a helpless child. In this situation he or she will pray in an almost

shrieking voice, seeking God's intervention as a miraculous help.

Every person, child or grown-up, has a positive counterpart to relate to in times of danger. There is also a negative counterpart within oneself which is in danger of being alienated. When one is caught in the smoldering darkness of such negativity, all relativistic factors looked upon as elements of security will fade out as of no consequence. There has to be a vertical bipolarity with the factor that is looked upon as either one's root or one's savior.

Once there was a lawyer who was considered a genius in jurisprudence. He always spoke gently with sweet reasonableness, and he never lost a case he defended in court. However, he looked upon social conventions, places of worship, God, religion, and even spiritual disciplines as superstition. He could argue the case for materialism with mathematical precision. His wife was his enthusiastic partner in both thought and deed. If he was a lamp, she was his light. Even in small matters they had perfect agreement. For several years they were in excellent health and were comrades in all their adventures.

Then one day the lawyer's wife died of a heart attack. For him, the terrible loss was like being pushed into a bottomless abyss. It was as if the dead woman carried away with her the light of his reason. He had no stamina left to even get to his feet. However illiterate and witless an ordinary person might be, he would not expect a dead wife to return. In the lawyer's case, the tightrope onto which he was holding remained the only reality even when it snapped. Like a crazy man he sat listlessly, all the time expecting his dead wife to come back. In the Rāmāyana we read that when Sita was abducted, Śrī Rāmā, stricken with grief, went about brandishing his sword asking every tree, rock, and river where she was. The lawyer also became witless. He wanted all the superstitions he had discarded to be true and to miraculously restore his wife. He prayed to gods and consulted astrologers.

The rope to which this man was holding was the physical body of his wife. If he had known that the immortal person in him and in his wife was not two, he would not have missed her. In the Svetasvatara and Katha Upanishads we find the example of two birds of the same plumage sitting on the self-same tree, one feeding on its ripe and unripe fruits and the other looking on. When the bird that was indulging in eating became tired and lost its interest in life, it looked at the other bird that was sitting there in silence. On seeing it, the frustrated bird again became cheerful. There is an allusion to the same truth in these two verses.

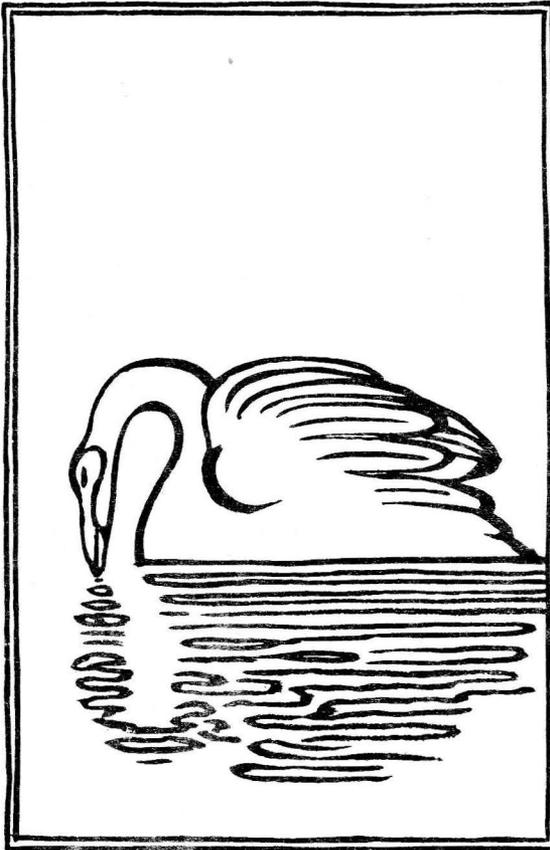
The secret of verticalizing the numerator and denominator and equalizing them to cancel out dualities is a great lesson which all wisdom texts teach. In the Bhagavad Gita, Krishna advises Arjuna to raise his self with his self and that one should never denounce one's own self. One loses sight of his higher self when he identifies himself as a sinner or a helpless person. When one's own true nature is the self-luminous spirit, *satcidānanda*, how can one ever lose hold of one's true security? Light is never afraid of darkness, nor is water ever thirsty. This innate value should always remain within the purview of one's vision.

A person's shadow is never constant. Sometimes it may loom large and look very distinct, but this should not make any person identify himself with it. True substance or essence cannot be a mere shadow. This is why in the Bhagavad Gita one's physical self is equated with the perishable world of perceptual images and the perceiver is conceived as the imperishable knower of everything.

If the spirit leaves the body of a wise, strong or beautiful person, within minutes that body will be considered as a decaying corpse that is to be cremated at once. When the spirit remains, external physical changes cannot put even a scratch on its intrinsic value. Someone who has seen his most adorable associate in his mother will find her precious even in her old age. When the spirit is gone, she is no longer his mother. No one will fault him for burning away the corpse of such a dear mother. It is the animating spirit of the Supreme Śiva that is seen in the mother as "mother" and in the son as "son."

Verse 17

The ocean of bliss rises in high tide
and floods by itself, spreading everywhere.
Entering it with wisdom,
it is enjoyed (drunk) by the enlightened
endowed with right discrimination.



A child is delivered from its mother's womb and is choking. It has never breathed before. Now it is imperative that it should breathe to live. Its nasal passage and windpipe have to be cleared. The child's first attempt to breathe comes in the form of a primal scream. In the first shriek it is released from the clutches of otherwise imminent death. This is the first enjoyment of life. Here the attempt to enjoy the purposeful sequence of life ironically commences with an apparently painful scream from the child's mouth.

The pleasure that surfaces in consciousness is the actualization of the veiled bliss of the Absolute remaining hidden in the unconscious depths. This hidden tail-end of bliss is described in the Upanishads as *brahma puca*, "Absolute tail." This is alluded to in the commentary attributed to Sankara on the first four aphorisms of the Brahma Sutras. The condition for experiencing happiness at an empirical level comes from the external world as an object of perception. Perception takes place when an organ of perception is in immediate conjunction with the object of experience. When such contact is established, bliss, which is the characteristic of the Self, is superimposed upon the object of enjoyment. In the case of a painful experience, it is the negation of the Self that is superimposed. The conditioning is registered for immediate perception and later remembrance.

Bliss is to be understood as a normative notion of value, which can range from the most positive enjoyment to the most intense pain. Such a conditioned state of experiencing pain/pleasure is recognized as a general kind of affection. When one experiences the pleasure of listening, there must be specific aspects which are musical, some item of immediate benefit to the hearer, or a word of love, consolation, instruction and so on. In the other sense experiences, touch, sight, taste and smell, one can also specify instances of enjoyment as well as instances of pain or indifference. All such instances are conditioned states of specific registration, called *pramōda*. *Mōda* stands for pleasure/pain, and the prefix *pra* is indicative of the proliferating content of the experience. It has a special reference to the substantiality of an experience that can be easily remembered.

When one responds from a conditioned state, such as in Pavlov's conditioned reflex, one is not entertaining an item of knowledge, but only an item of illusion, *bhranti*. Seeing only the wave and not recognizing its substantiality as water is a partial experience of its truth. Seeing a pot and not its substance, the clay, is an illusion. Not seeing the sky but only its blue color is an illusion. Seeing a mirage in the desert and not recognizing it as a peculiarity of refractive desert light and heat waves is an illusion.

The swan, which is believed to have some substance in its mouth with which it can curdle milk and thus separate milk from water, is used as an analogy for a wise person who can discriminate truth from untruth. One who is endowed with the power to discriminate right from wrong, the eternal from the fleeting, and truth from untruth is called *paramahansa*, an Absolute swan. When such a wise person is drawn to the perception of a certain object, which is positively or negatively calling his attention to probe into its value significance, he has enough inner peace and leisure to ponder over the phenomenality of

what is perceived. He thus distills the superimposition out of the noumenon of his self. What loomed large in importance becomes less significant, and the intrinsic value vision enables him to enter into a state of beatitude. Although here the wise one is only encountering a phenomenological shadow, it serves as a window for peeking into his own true Self. This type of experience of the real is called *savitarka samādhi*. Viewed structurally, it is the coming together of the plus and minus poles of the horizontal axis in their central zero of neutrality.

In the beatitude arising out of such an absolutist discrimination, the wise one does not reject anything. Rather than circumlimiting a particular locus of vision, the envisioning is enlarged to include everything in one great sweep. The particular is given its appropriate place. Instead of making superimpositions compulsively on the strength of prior conditioning, a spontaneous breakthrough is made in every situation with a transparency of vision. In this manner the *paramahansa* keeps himself in perfect resonance with the very substratum of his consciousness even as it is repeatedly disturbed by the horizontality of phenomenal perception. Narayana Guru describes this here as the ever-flooding high tide of the blissful that is spreading everywhere.

Where the fragmentation of the universal is superficially projected by name and form, mind is likely to be drawn to specific names and forms. Once a person knows the strange relationship between light and shadow, one need not be hopelessly bound to the rigid requirements of discursive logic. When the stream of consciousness falls into the rut of linear thinking, the *paramahansa* pushes away the boundaries set by the conceptual images of word-conditioning, and continues to visualize the one Self which is lending itself to be modulated into the varying figures of gestaltation. In such a state where consciousness is not bottlenecked with the requirements of linear thinking, the *paramahansa* attains a beatitude that transcends discursive thinking, called *savicara samādhi*.

The attainment of superior wisdom cancels the duality of 'inner' and 'outer'. Both percept and concept are negated in preference to the vision of the Absolute. The outer world brings to the *paramahansa* the experiential essence of the Upanishadic maxim *prajñānam brahma*, "this Consciousness is the Absolute." Similarly, the conceptual verity of subjective consciousness gives way to the imperiential comprehension of the Upanishadic maxim *ayam ātma brahma*, "this Self is the Absolute."

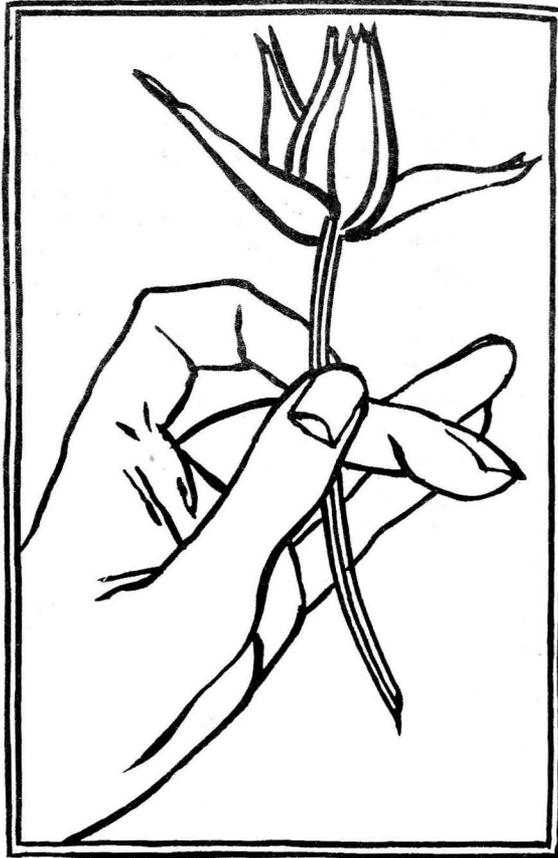
In these two experiences of reciprocating counterparts of subject/object duality, the image of the ego which was established through the conditioning process is annulled. It is as if the *paramahansa* does not have to conform to the norms of a socially oriented person who has to maintain all the obligations of the relativistic world. Instead he becomes used to the witnessing of all as an integral part of pure consciousness, which is totally devoid of any ego-sense. The beatitude of such a person is called *sāsmīta samādhi*.

The final phase of such an absolutist vision comes in the form of moving from every spark of value-suggestion, *ānanda*, to the experiencing of the Self, and from the imperiential comprehension of the Self to a total transcendence of everything that arises as this or that image of

the specific. Here the *paramahansa* himself becomes a synonym for the supreme value of the Absolute. His vision of beatitude is recognized as *sānanda samādhi*, the beatitude of absolute bliss.

Verse 18

If people see this and become bright in their certitude,
they will immediately transcend the imperativeness
of successive birth and death.
If in the sublime the mind becomes evanescent,
continuous happiness will persist from then on.



Coming into the radiant sheen of a supremely wise person is like walking straight into the refreshing coolness of the most adorable wisdom. Imbibing the spirit of such a person's matchless certitude is not offered to an aspiring seeker as a certification of having undergone gruesome practices, achieved sophisticated compilation of encyclopedic information, or mortified oneself with innumerable disciplines. A mysterious osmosis happens between an enlightened Guru and a fully deserving disciple. There are no words to explain how the barriers between a seer and seeker vanish like the morning mist clearing away when the sun appears.

Once, in the abode of Lord Buddha, 5000 disciples were attending on the blessed master and giving him their utmost attention. From the offerings placed at his feet, the master gently raised a half-bloomed lotus flower. Turning his compassionate eyes to the tender petals of the flower, Bhagavan Buddha smiled in silence. Seeing this gesture of profound significance, Upali, who in his pre-monastic life had been a barber, became enlightened. The entire assembly noticed how brilliant Upali came in no time. The radiance of his attainment was marveled at by all. Upali's imperiential attainment was later looked upon as an excellent model by the Zen masters. In recognition of Upali's enlightenment, Lord Buddha asked him to be a mentor of recluses.

Narayana Guru recognizes this straight and simple way of embracing wisdom and praises it as the supreme secret of the wise. In verse 63 of his *Ātmopadeśa Śatakam*, we read:

Apart from remaining in knowledge without
becoming other than it
and knowing this knowledge here
struggling in frustration, one does not know;
who sees this supreme secret of the wise man?

Śankara, in his commentary on the Brahma Sutras, says that true wisdom is not the product of a series of hazardous actions and disciplines. Either knowledge has dawned upon you or it has not. It is not a piecemeal annexation of information.

The truly wise one is not among the many whom you can contrast and compare with some other member of society. In the opening section of *The Word of the Guru*, Nataraja Guru describes such a rare example:

Once in a hundred years, solitary among 100,000, there arrives at the caravansary of life one at the sight of whose features the seekers instinctively arise from their varied occupations and treat him and see in him and his ways a clear commentary, a silent interpretation, a radiant center of all that they were seeking. He becomes the object of reverence and common pride. He is able to dispel age-long doubt and darkness by his words; and the hearers smile and for a moment feel a strange happiness. Literature and art and science grow round his person. Historical events find a center round which to turn.

The redressal for the cause of worldly suffering and the attainment of spiritual emancipation are not two separate items. A person who is walking towards light is simultaneously going away from darkness. A forlorn leper clad in beggar's attire cannot be a joyous symbol to anyone, but a compassionate artist can paint his picture and arouse a public conscience powerful enough to make drastic changes in the social setup. Thus the artist's silent gesture can be of immense value both morally and aesthetically. In this case the artist has succeeded in transposing a particular incident of horizontal experience into a transvision of the vertical. Such artists share with the wise man the supreme secret of ascending from the routine path to the sublime peak of pure wisdom.

In great classics of literature and music we see how the reader or listener is instantaneously transported by a short phrase or a rare melody to come to grips with a soul-stirring experience. Thus, the rare person referred to here should not be mistakenly understood as being a recluse absorbed in meditation. It is only a matter of changing one's comprehension – going from wrong perception to correct appreciation. Narayana Guru also alludes to this in Verse Twenty of *Atmopadeśa Śatakam*:

Other than this the world has no reality;
"there is"--all such that people say is without reflection;
even if to a numbskull it appears to be a snake,
will a fresh flower garland ever become a serpent?

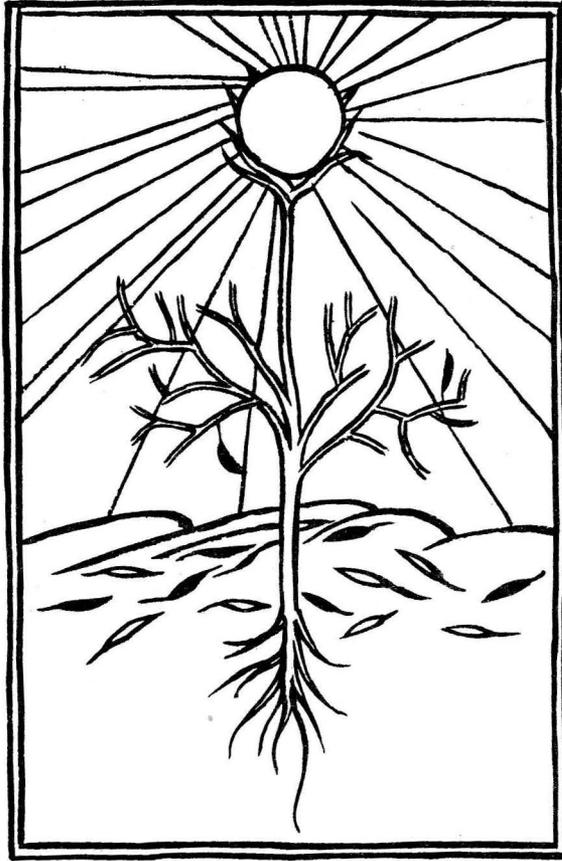
The line separating a happy wise man from a person tormented by ignorance is very thin. In this context we can take the happy Chinaman, Hoti, as a good example. Hoti used to walk the streets begging for a cent. When people gave him money he used it to buy toffees, filling a gunnysack with them. When the bag was full he distributed the sweets to children, who were always fond of playing with him. Once somebody asked him, "Oh Master, what is realization?" At once Hoti threw away the bag of toffee. When he was further questioned, "How can one actualize his realization?" he silently picked up the gunnysack and put it back over his shoulder. He also gave the enquirer a piece of toffee. What a marvellous way of teaching a great lesson very simply. It is in this way that people come to recognize the wise man and his ways, and themselves get over the fear of living in this world.

Verse 19

If any of this is disjunctly reflected on,
that which flows boundlessly on one's heart
as pure joy will cease.
If discursiveness is not brought into the incessant
streaming of bliss,
all the multitudinous will resolve in the unitive Absolute.

Verse 20

Differentiating variedly as this fellow and that fellow,
even if such a one is a king among people, he is to be counted
only as a cow.
If discursively variant desires are annulled once and for all,
the innate joy of the true Self will surge up
spontaneously as a timeless bounty.



In the Katha Upanishad we read of a wealthy brahmin named Vajaśravas, who owned several villages, a lot of gold, and innumerable cows. Desirous of going to heaven, he decided to hold an elaborate Vedic ritual. At the end of the sacrifice he was to give cows as gifts to brahmins. He chose from among his flocks only old and barren cows which were of no use to him any more.

This brahmin had only one son, who was called Nachiketas. Seeing the meritless act of greed on the part of his father, and intending to correct him, Nachiketas asked him to whom he wanted to give him, his own son. He wanted to remind his father that after his death all his possessions would be inherited by him. If Nachiketas were not there, for whom would Vajasravas keep all his healthy cows? All the riches of the world can be retained only until death comes and knocks at one's door. Nachiketas well knew that the same act his father was doing to achieve merit would deprive him of all merit. That is why he asked his father to whom he was to be given as a gift.

When Nachiketas asked his unpalatable question, his father

pretended not to hear. But his son asked him again and again. When pestered with such a teasing question, Vajaśravas lost his temper and angrily shouted, "I will give you to death!"

Seeing that his foolish father was heaping demerit upon demerit, Nachiketas immediately presented himself at the gate of the god of death. As the god of death was not present in his palace, Nachiketas waited for him at the gate for three days and nights without food or drink.

To keep a brahmin without food in one's residence is devastating. According to Indian legends, the god of death is Dharmaraja, the preserver of all laws. He cannot afford to break any law. So when Dharmaraja returned and his guards informed him that Nachiketas had been waiting at the gate for three days, he hurried to the uninvited guest and begged his forgiveness for the inadvertent show of rudeness.

In order to expiate his sin, Dharmaraja offered Nachiketas any three boons which the young boy desired. Although the god of death was being very generous, Nachiketas was only concerned with his father losing his merit. The three boons he requested were to save his father. In this he was distinctly different from his father. Where Vajaśravas represented the relativistic kind of people who are always hungering for one worthless gain after another, Nachiketas had only a single desire - for the welfare of all - occupying his mind.

Dharmaraja marvelled at the absolute desirelessness of Nachiketas, and asked him to receive a fourth boon, not for anyone else but himself. Upon hearing this from Death, the boy asked, "Sir, what happens when a person dies? Some people think that with death everything ceases and nothing continues. Some say that after death the departed soul goes to the world of death and lives there. Still others say the departed will come back to reincarnate. Nobody really knows. Oh Dharmaraja, you preside over death, and only you know. Please instruct me on the secret of death."

Again this boon had nothing to do with the fulfillment of a worldly desire, so Dharmaraja said it would be profitless to know of death. Instead he offered to bless the young brahmin with regal glory and provide him with palatial mansions, a harem of beautiful women, thousands of cows decorated with gold, and a long life to enjoy it all. Evaluating the merit of such a boon, Nachiketas asked, "Ultimately what will happen to a person indulging in all those pleasures?" Death answered, "Such a man's body will eventually be ravaged by old age, and he will also die." Upon hearing this, Nachiketas suggested that the god of death could keep all those riches to himself, and not waste them on a silly boy.

In this episode we get a clear example of a relativist, Vajaśravas, and an absolutist, Nachiketas, whose value-vision is ever flowing like an unbroken streak of oil. The Bible describes this absolutist attitude as loving God with all your soul, all your heart, all your mind, and all your might. In the Bhagavad Gita it is alluded to as giving up all religious fetishes in preference to the one Absolute which alone is desirable. Such one-pointed devotion is called *ekantika dharma*. In the Chandogya Upanishad it is said that a true absolutist is never satis-

fied with anything piecemeal; he is ever in search of the perfection of the plenum.

In the study of the Self one has to see its unitive nature both horizontally and vertically. When one thinks of himself in terms of the past, present and future, he is fragmenting his identity in terms of time. When he distinguishes himself from another person or thing, he is fragmenting himself in terms of extension, or space. Both these errors are generic illusions, since all individuals are subject to this mistake of seeing the One as many.

To avoid the first kind of error, that is, making disjunction in one's own identity in terms of time, Narayana Guru gives us verse eleven in his *Ātmopadēsa Satakam*:

"I, I," thus, all that are spoken of,
when carefully considered, inwardly are not many; that is one;
as the receding I-identities are countless
in their totality, the substance of I-consciousness continues.

The nature and correction of the error of segregating one individual from another individual in spite of the unitive nature of the Self is given in verse ten of the same work:

"Who is sitting in the dark? Speak, you!"
In this manner one speaks; having heard this, you also,
to know, ask him, "And who are you?"
To this as well, the response is one.

Once the unity of the Self is established in an aspirant's mind with absolute certitude, one will continue to see, in and through all the vicissitudes of life, the Self as all-pervading. Its intrinsic worth shines forth as the only value, even though this value is sometimes positively exaggerated in terms of transactional pleasures and negatively exaggerated as areas of darkness looming in one's everyday life.

This section of *Soānubhavaḡīti*, running from verse eleven to twenty, is primarily intended to correct the dross that stubbornly obscures the pure, blissful state of the *ātman* or Self, due to the procreative nature that provides the individual with a physical body, senses, and mind sculpted out of the physical elements of earth, water, fire, air and *akasa*, and the triple modalities of nature, *sattva*, *rajas* and *tamas*.

(Continued in next issue.)

Loyalties to religions and nations, however dear they may be, must be submitted to that universal Principle which transcends locality.

Nataraja Guru

Katha Upaniṣad

Translation and Commentary by

Muni Narayana Prasad

XII

On knowing that effulgent one who is very difficult to see, hidden, dwelling in everything by entering and pervading it, dwelling in a cave, pervading the interior of the same cave, and the most ancient or timeless, by means of dialectical contemplation of the self, the wise one leaves behind both joy and suffering.

In the last *mantra* we saw the God of Death recognizing the competency and preparedness of Nachiketas to know the secret of death itself. The present *mantra* shows how secret and at the same time how enlightening that teaching is, and how one can lead oneself to that wisdom. The effulgent one is called *deva* (god) in Sanskrit. That God or the most effulgent truth is not merely to be reasoned out but to be realized as a value that is beyond joy and suffering. We know everything by turning our attention to the object to be known. Here the object is the ultimate truth that pervades everything that is. It is to be directly experienced as the essence of one's own being. What we are attempting in our enquiry is to attain this essence through our reasoning. But this very reasoning is only a mode of functioning of the essence of one's being, which is awareness pure and simple. That means that so long as we look for truth as an ob-

ject to be known it will remain far from our experience. So it is said, "very difficult to be seen" and "hidden."

Visualizing truth as the essence of one's own existence means seeing truth as the essence of everything that exists, or as the being that becomes. By knowing the iron contained in a knife we know the iron that is in everything that is made of iron. Similarly, the intuitive experiences of the truth that exists in me as myself is equivalent to intuitively experiencing the truth that is in everything that exists. In other words, one is able to see the Self as the being in every specific form of becoming. The Self, the all-pervading effulgence, is as if it has entered into one and all. So it is said, "dwelling in everything by entering and pervading it (*anupravishtam*)."

The imagery of the Self as dwelling in a cave (*guha*) is found in many contexts in the Upanisads. It is the difficulty of the attainment of the Self that is indicated in this imagery. Awareness itself is conceived as the cave here. The Self dwelling in the cave of awareness is not to be understood in the same way as when we say, "A lion is lying in a cave." The truth which dwells in the cave itself functions here as the cave also. So it is said, "dwelling in a cave" and "pervading the interior of the same cave (*guhāhitam gahvareṣṭam*)."

We systematize every bit of our knowledge into a frame of reference in which time and space are the warp and woof. Time and space are conditions created by our own imagination so that we can conceptualize the events we come

across. If we ask, "How old is the knowledge which created the time concept," the only reply would be that it is timeless. So it is said here, "the most ancient or timeless (*purānam*)."

Awareness is not a darkness. It is an experience of brightness. The awareness which illumines itself and illuminates everything else is God or the *deva*. Such an awareness is to be known only in terms of Self-awareness. The way of knowing in terms of the Self is called *adhyātma* in Sanskrit. This *adhyātma* knowledge is not an ordinary knowledge but the intuitive awareness in which the cosmic and the psychic aspects of awareness are never discriminated. This non-dual experience is called *yogānubhūti* in Sanskrit. So it is mentioned here that the intuitive awareness of the Reality is to be gained, "by means of dialectical contemplation of the Self (*adhyātma yogāhigamena*)."

A wise one who is never distracted from his way to the ultimate goal is called a *dhīra*. That ultimate aim is the truth which is existence and subsistence (*sat* and *cit*). The intuitive experience of the truth should also have a value significance. This value or *ānanda* is not an experience of joy as opposed to suffering but that which is beyond both, and at the same time which gives room for both. The realization of this truth as value keeps one in a fully balanced state in life which is beyond joy and suffering.

XIII

The mortal man, having heard this, on accepting and making his own this subtle wisdom which is capable of being brought to the basic system of life, after properly discriminating it and attaining it, he rejoices indeed on obtaining the enjoyable. I think that house is already open for Nachiketas.

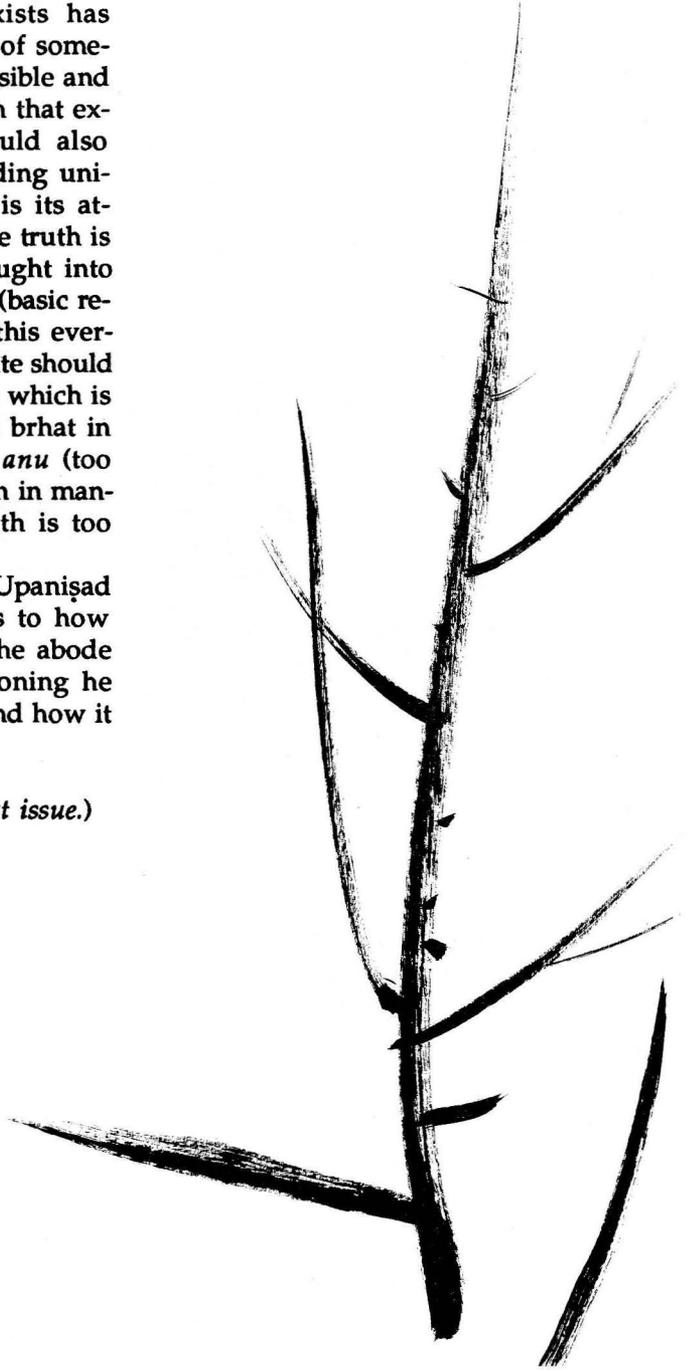
Man is called *martya* in Sanskrit. *Martya* means the mortal. Every living being is destined to die. But man is the only being who always lives in fear of death as if it were lying in wait to get hold of him. That may be why, though all living beings are mortal, man is specifically called *martya*. Man knows that all enjoyments are momentary and all such experiences end with death. So his eternal search is for a way to insure eternal happiness. It was shown in *mantras* one to eleven that the abode of eternal happiness is nothing but the Self. The last *mantra* showed that it is to be known by means of dialectical contemplation of the Self. In that abode one experiences eternal happiness. This abode could be compared to one's own house. It is in one's own house that one lives as oneself, leaving aside all the masks that are worn to veil one's real personality. In one's house one is free to live and behave as oneself. So the Self is the house of full freedom for the man who has found out the abode of eternal happiness. Nachiketas is now just in front of that house. He has only to enter it. We have already seen that he is well prepared to enter it. But how to enter? First he has to hear the instruction of the Guru. This is called *śravaṇa*. Then he contemplates on what he has heard. This is called *mānana*. When he becomes fully convinced of the truth he has heard from the Guru he has to make it his own. In other words, he has to revisualize his own life in terms of the truth he now understands and see for himself that all life is permeated by the same truth. This realization of the truth in actual living terms is called *nididhyāsana* in Vedantic parlance. In the Brihadāranyaka Upaniṣad, the rishi Yajñavalkya, while teaching his disciple-wife Maitreyi, explains this in detail. It is in the same sense that it is mentioned in the present *sutra*, "having heard this, on accepting and making his own this wisdom which is capable of being brought into the basic system of life."

The ultimate truth thus attainable is said to be both *dharmya* (belonging to the

actual world system) and *anu* (very subtle). These two characteristics are contradictory in nature. The observable and functioning attributes of an object are called *dharmanas*. It is the attribute of an object that is always observed. The existence of the object as an entity in itself is never observed. This existential aspect is called *dharman*. Whatever exists has some attributes. The existence of something with no attribute is impossible and meaningless. The ultimate truth that exists as *sat*, *cit* and *ānanda* should also have its attributes. This expanding universe with limitless attributes is its attribute. That means the ultimate truth is *dharmanya* (capable of being brought into the world system). The *dharman* (basic reality) or awareness which has this ever-expanding universe as its attribute should be limitless in magnitude. That which is limitless in magnitude is called *brhat* in Sanskrit. The opposite of it is *anu* (too small and subtle). We have seen in mantra eight how the absolute truth is too subtle.

The remaining part of the Upaniṣad is the instruction (*upadeśa*) as to how Nachiketas should enter into the abode of the Self, what kind of reasoning he should do on this instruction, and how it becomes a living experience.

(Continued in next issue.)



Happy Ending

*Winter. The cherry tree hides
Beneath the thick blanket of snow,
And starts its patient longing
For the first sunshine
That flakes off the crusts of snow
To rehearse for a season of bloom
And to flirt with starry nights.*

*Spring. The cherry blossoms,
A girl is out picking flowers,
She holds her bamboo basket
Like a bride at her wedding.
The cherry shakes off water drops
Playfully on her face, her hair,
And wets her laced peach frock,
Making her shy, but she hums a song.*

*Summer. Butterflies are out,
The girl circles the hill trail
Alone, but she hums as she goes,
She stops at the foot of the tree
To feel the unripe cherries.*

*Fall. The tree drops its first fruit
To a solicitous squirrel on the ground.
Every evening the girl arrives
And returns with scoops of cherries
Wrapped at the end of her cotton skirt
Until the first snow buries the trail.
The tree gives out everything
And takes nothing for itself,
No flowers, no fruits, no leaves,
Before it goes into the deep sleep.*

Thomas Palakeel

The Science of Harmonious Union

Commentary on Patañjali's *Yoga Śāstra*

Guru Nitya Chaitanya Yati

Sutra I:19

*bhava pratyayahḥ videha
prakṛtilayānām*

bhava: the objective existence
pratyayahḥ: the cause, caused by
objective existence
videha prakṛtilayānām: to the
bodiless beings and to those
merged with nature

Is caused by objective existence for the
videhas and *prakṛtilayās*.

When the physicality of this body is inactive, most of the functions of the living organism come to a silence and the person dwelling in the body experiences rest or even goes to sleep. In such a state, one's consciousness can technically be called *videha*, freed from the body or bereft of body identification. Even when the person who has gone into such a restful state returns to wakeful activities, the witnessing consciousness remains unaffected by pain or pleasure. This cognizing consciousness, which can dismember itself from all the agitations and pain/pleasure dualities that one may experience in sensations, and in thoughts which are stained with moral or intellectual conflicts, still has a detached inner awareness that is never stopped by the eventualities of life. Thus, there is a central consciousness which remains the

same, both in times of rest and of feverish action. It is often recognized as the shining one within us.

The eye that sees is afflicted with the stimuli that bombard the chemistry of the physical eye. But the faculty of vision remains unaffected. The same is true of all the senses of perception. The mind is considered to be a sixth sense, also animated by an unmodulated consciousness which, in substance, is none other than the same witnessing self that is lending its light to the sense organs and its dynamics to the organs of action. This entity is in the body but it continues its course as if it does not belong to the body. When a yogi continuously remains in that detached state, he is called a *videhi*, even when he lives as part and parcel of the mainstream of transactional life.

There is another aspect which is not the least worried about what is happening to the physical world. That is the matter which goes into the transformation of things and the laws which govern the structuring and de-structuring of bodies. Those who have total identification with the perpetuation of the magic show of the phenomenal world are not vexed by birth, growth, change, decay and cessation. This pure state of total identification with nature can be seen in the fetus. That, in essence, which is hardly distinguishable from a child's ignorance of the socio-physical order, can also be seen in those who are absolutely in tune with nature. Most animals who are controlled

entirely by instinct have this quality of detachment. When a yogi is in perfect resonance with nature and nature's laws, he is called a *praktilayā*.

To those who are in these categories, there is no special discipline to undergo. They are real in themselves and there is nothing new to realize. For others, who alternate between conscious appreciation of physical-sociological-biological and other changes, a long term discipline is required to take them to the four above-mentioned points of absorption: objective identification, subjective identification, value identification and identification with the Self.

Sutra I: 20

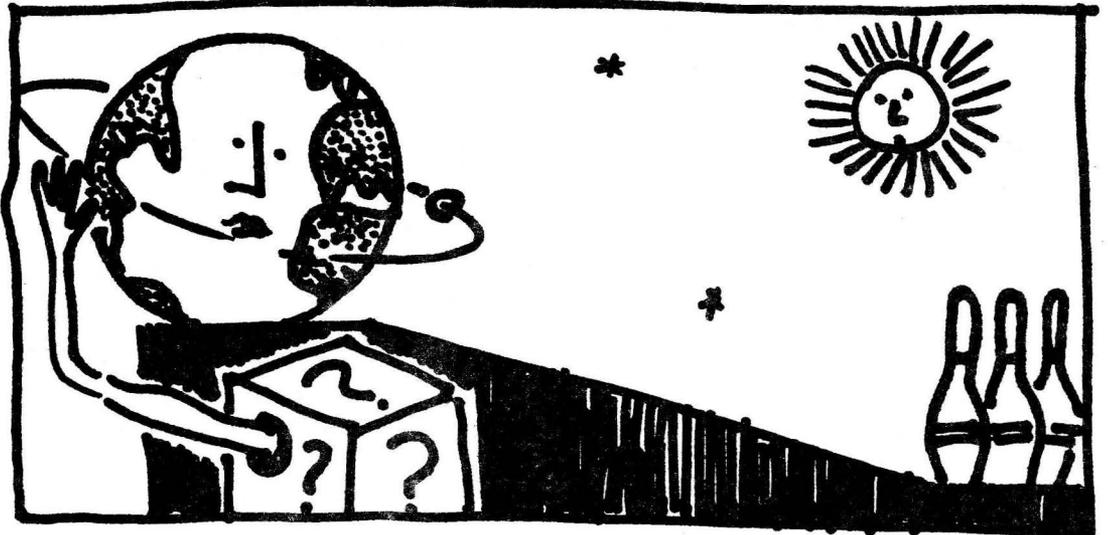
*śraddhā vīrya smṛti samādhi
prajñā pūrvaka itaraṣām*

śraddha: faith
vīrya: energy
smṛti: memory
samādhi: absorption
prajñā: discernment.
pūrvaka: having before, preceded by
itaraṣām: for others

For others (who are not *videhis* and *prakrtilyās*), it is preceded by faith, energy, memory, absorption and discernment.

A body is healthy when it is structurally sound and functionally well-coordinated, with all the relevant faculties. Corresponding to the inner cohesion and harmony of the body, the mind can have a well-settled inner cohesion based on a sense of security. From that sense arises both hope for the future and stabilization of the present. This inner stabilization is induced by a deep faith in one's basic stand and understanding. Such a stabilizing disposition is called *śraddha*, faith.

Where there is faith and a will to achieve, all the dormant sources of physical and mental energy are unlocked. They are automatically channeled into one's best effort for the achievement of whatever is programmed. One of the greatest mysteries of the human psychosomatic system is the flow of energy from certain hidden sources within one's neuromuscular system. The conversion of dormant energy into momentum that can give tenacity to one's will and muscular power to one's body in response to the demand made by a scheduled program has not been fully investigated and understood. Dr. Jung and psychologists like him have made a division between physical energy, mental energy and psychic energy. However, they have not succeeded in giving an acceptable explanation of these varying terms. In yoga this energy is simply called *vīrya*. The replenishing ener-



gy of *vīrya* is always coming from the food that one eats. For this reason, the Upanisadic philosophers thought of food as the most primary phase of the Absolute.

Even when a person has inner nourishment and a lot of energy to spend, he can sink into an inertial or lethargic state if his mind has no promise of the future to look into. It is like the chemical components of the nerves which, on interaction, produce an electrical impulse. Interest has to stimulate the fount of energy to make *vīrya* leap into action. The catalyst to rouse *vīrya* is always a preconditioned state which comes in the form of a recall of memory. Memories never come as singular gestalts. It is like pulling a string from a thread ball: several associations come one after another, presenting pictures of hope or disgust. *Vīrya* is utilized either to get into an aggressive action of acquisition or for the purpose of fleeing from fearsome situations. Memory need not necessarily always be one's personal acquisition. A master's mind can infuse into a closely related, intimate mind a picture of his own memory, which in turn acts like a postulation which guides the neophyte to imitate his master.

In the discipline of yoga, the finality of perfection is marked by the total absorption into which one can go in the performance of each *sādhana*. After the completion of each item of disciplinary performance, there comes a degree of clarity, or, in other words, one gains greater wisdom. This is the general picture of the neophyte's discipline in yoga.

Sutra I:21

tīvra saṃvegānām āsannaḥ

tīvra: keen

saṃvegānām: ardor, enthusiasm

āsannaḥ: proximate

(*Samādhi*) is proximate for those with intense ardor.

Sutra I:22

*mṛdu madhyādhimātra tvāt
tato'pi viśeṣaḥ*

mṛdu: mild

madhya: middling

ādhimātra: intense

tataḥ: thereafter

api: also

viśeṣaḥ: differentiation

Also, a further differentiation is made of mild, middling, and intense.

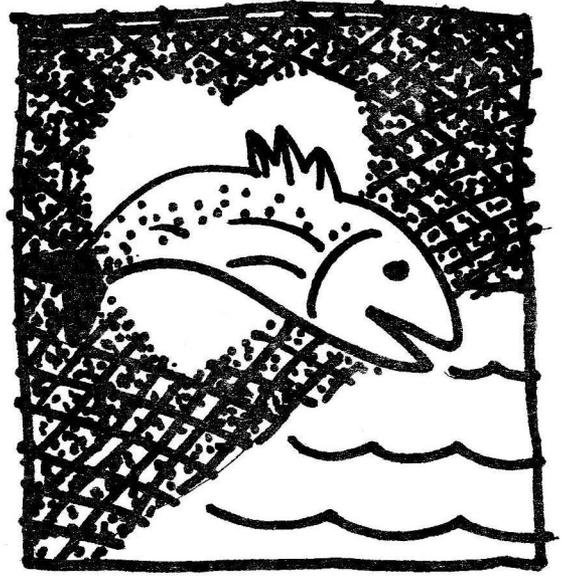
What is important in this context is to have as clear an idea as possible of the psychobiological nature of desire. In the West, the innate concepts of drive, propensity, emotion and desire are explained in terms of the will to live and the *elan vital*. In the Indian context the operation of a desire is considered to have two opposing, monitoring forces. One comes from *prakṛti*, nature modalities, in which *rajas* is considered a volatile force that can either lend its support to *sattava* or dominate as a passionate, goal-oriented energy expenditure. All the major instincts of a biological organism, such as those for nourishment, propagation of the species, and self-preservation, are taken care of by the nature-oriented propensity, *prakṛti vīrya*. The other basis of desire is to reassume the pure state of the Self or *puruṣa*, which is opposed to the demands made by natural longing.

In most people, these opposing energy channelings cancel each other out and very little energy is left with which to conduct the daily chores of life. Three major driving forces that can easily become exaggerated into pathological energy expenditure are the erotic passion to possess and dominate one's love object; the insatiable greed to possess the means to dominate others; and a hankering after future security that is goaded by anxiety and paired with the hoarding of exchange-value tokens such as cash. To transcend the physically impressive needs of the body and mind, one should

have a clear envisioning of the spiritual worthwhileness of seeking union with the Absolute or realizing the supreme nature of one's Self. If the former kind of demand is like driving down a hill, the latter, i.e., one's spiritual pursuit, is of an ascending order. A lot of stamina has to be put into the disciplining of one's body and mind, even to bring it to a stabilized position from which to commence one's ultimate search.

In warming oneself to the task, Vyasa thinks that there are nine kinds of gradations evoking energy from its hidden sources and spending it ingeniously for the actualization of the highest values one conceives of. The first division that Vyasa makes is between those with mild energy, medium energy and intense energy. The second series relates to the orientation which each group has in terms of persisting consciousness or spiritual awareness. Some have only a faint idea of their spiritual awareness and some have a middling consciousness of the call of the spirit. There are others who are supremely conscious of the spiritual foundation on which phenomenalality rests. Then there are those who are capable of drawing energy to support spiritual consciousness. In that also, variations can come according to one's ability to tap the dormant energies which can be experienced physically, mentally and psychically.

Love and hatred are catalysts which evoke the flow of energy. Hatred can cause a sudden surge of energy which adversely affects the entire physical system of a person. This is short lived, like the bursting flames of ignited gasoline. Love, on the other hand, is a steady flow which produces more and more energy in the long run. The purer the love, the greater is the chance of furthering the continuous flow of energy. Hatred has within it an intermittent operation of ambivalence in which obsession and inhibition operate side by side. In the case of love, inhibition soon wears out and both receiving and giving become obsessive. In the spiritual pursuit, the idea is to give-



up totally and the receiving acts like a fountain where what is given in the form of love is received back in the form of grace.

Even when a person is physically weak and confronted by adverse situations, the love to give increases. This is evident in the case of Indian saints like Tukaram and Mirabai and Christian mystics like St. John of the Cross. Their physical debilities hardly stopped them from channelizing large founts of energy to accomplish their spiritual goals. The only energizing force that is known to modern physiology is the release of certain chemical substances such as adrenalin. But how exactly that becomes an energizing force with corollaries of glyogen and other chemicals has not been fully investigated.

Sutra I:23

īśvara praṇidhāna vā

īśvara: īśvara (God)
praṇidhāna: feeling the
 omnipresence
vā: or

Or, by feeling the omnipresence of *īśvara*.

Innumerable are the people who are seriously pondering over the meaning and significance of this world in which a person finds himself or herself to be placed. For each person, innumerable are the objects to be discerned. Thus, there is a plurality on the subjective side and a plurality on the objective side. However, at the time of observation, study, evaluation and judgement, one thinks only of one's inner light. Several questions can be put, but all questions are reduced to the singular faculty of interrogation. Several judgements may be made, but all judgements are given the status of verified truth - the certitude of the Self. There is no end to the items of memory that are recalled, but they are all looked upon as relevant recall. Whatever the meaning of an experience, it is basically affective and affection is the feeling content of the experience in terms of pain or pleasure. Thus, on the subjective side, systematic reduction is made in all contexts to unify all plurality to the imperial state of a unitive knower.

A corresponding methodology of reduction is accepted on the objective side. All experiences can be considered as items of a gross world of transactional verity, a subjective world of conceptual composition, and the residual existence of a consciousness that turns upon itself. Finally, all these are accepted as the phenomenal variegations arising out of the immanence of a transcendent supreme being. The methodology of reduction is a universally accepted formula for the systematization of philosophy.

Saṁkhya is basically dual in its epistemology. It accepts a plurality of souls (*puruṣas*) and a homogenous principle of nature as the counterpart of *puruṣa*. Thus there already exists a neatly worked out reduction on the side of *prakṛti*. There is not anything unbecoming in attempting a similar unification of *puruṣas* by marking out one *puruṣa* which is distinct from all individual souls and yet has a place in the animating principle of all individuated beings. The *sādhana* concerning *prakṛti* is that of handling the

operations of *sattva*, *rajas* and *tamas* with discernment. This can be well balanced with advantage by holding *īśvara* (or the spirit par excellence) as a model for directing the subjective consciousness to relate in an appropriate manner with the changing experiences that alternate between the wakeful, the dream and deep sleep.

This ingenious device of bringing in *īśvara* as the twenty-fifth category in Yoga epistemology marks its distinction from the Saṁkhyan epistemology which has only twenty-four categories. The twenty-fifth category given here, instead of diversifying the epistemological cohesion of the system, unifies it in a remarkable manner. We will begin to appreciate the significance of admitting *īśvara* in the philosophy of Yoga as we move further to the ensuing aphorisms. Usually *īśvara* is glibly translated into English as God. *īśvara* is not God, at least not God in the Christian or Islamic sense of that term. In the following aphorisms we get a clear definition of *īśvara*.

Sutra I: 24

*kleśa karma vipākāśayair
aparāmṛṣṭaḥ puruṣa viśeṣa īśvara*

kleśa: of affliction
karma: of action
vipāka: of fruition
āśayaiḥ: by the vehicles
aparāmṛṣṭaḥ: not touched
puruṣa viśeṣaḥ: a distinct *puruṣa*
īśvarah: *īśvara*

īśvara is a distinct *puruṣa* untouched by the vehicles of affliction, action and fruition.

The dual factors into which the reality of this world is divided are the procreative energy called *prakṛti*, and the monitoring consciousness that is involved in the transformation of that energy such as in the projection, existence and dissolution of each individual person. In that

concept, three factors are involved. First is the vehicle of affliction. The world that is manifesting in and around us is always in a state of flux. Change is a categorical imperative for a being to come into existence and work out its course. When one billiard ball hits another, both the balls deflect and move in accordance with the momentum that is created with the randomness of the hit. The direction a ball is about to move is unknown to the balls, even though the player has in his mind the approximation of a guess, which is the main factor in the continuous maneuvering of the game. Similarly, there is an over-all uncertainty presiding in the moment-to-moment envisioning of the life process in an individual who comes into existence. This irremediable ignorance with which a person commences his or her life course is the affliction that is spoken of here.

Avidya or ignorance is the main characteristic of affliction. A randomness that assumes a course of purposiveness, and a purposive maneuvering that is mounted on a horse of uncertainty work hand in hand. With innumerable such occurrences of randomness all around, the course of action is determined within the field of uncertainty. That is called *karma*.

Karma begins, as it were, as a nameless drive. Then, through the sequences of the channeling of energy, in the relations

that are established, and in the values that are reckoned, *karma* can ultimately be seen as moving from an incentive to act to a goal that is actualized. This process is called the fruitioning of action, *karma vipāka*.

Such is the routine course of every individuated person or consciousness that presides in a unit of procreative energy which functions as a living being. The binary principles of procreative energy, *prakṛti*, and presiding consciousness, *puruṣa*, are both transcended by a third factor named in the previous aphorism as *īśvara*. *Īśvara* is free of affliction (*kleśa*), action (*karma*), and fruition (*karma vipāka*). Here, from the pluralistic concept of several *puruṣas* subjected to the affliction of ignorance and engaging in multifarious activities, we come to a noumenon which is not affected by the phenomenon.

Sutra I: 25

tatra niratīśayam sarvajña bījam

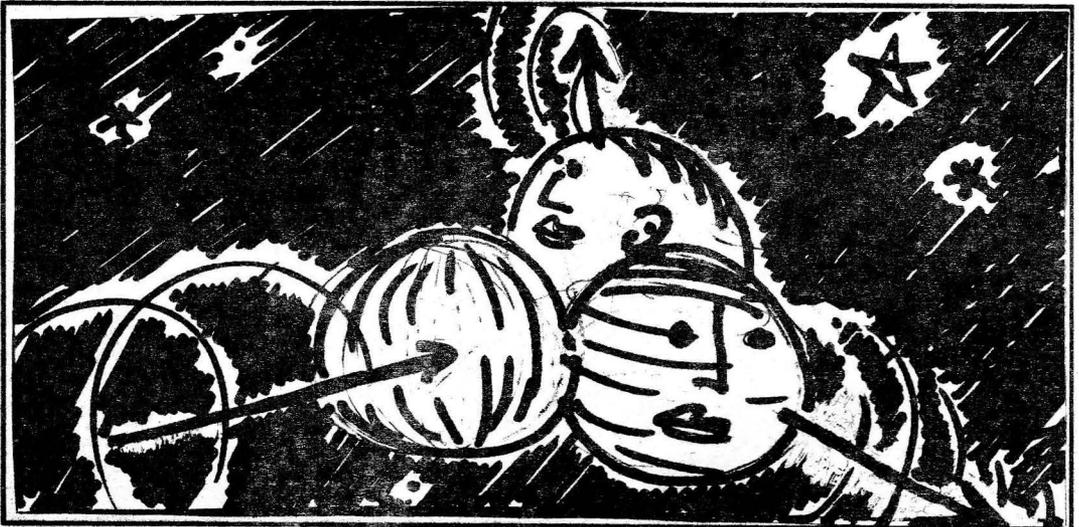
tatra: in him (*īśvara*)

niratīśayam: such as is not exceeded

sarvajña: of the omniscient

bījam: the seed

In *īśvara* the seed of the omniscient is not exceeded.



The *īśvara* of the Yoga system is identified with *prāṇava*, AUM. To understand the marks of that identification, one should know the structural relationship of the four-fold aspects of *prāṇava*: the wakeful, the dream, the deep sleep and the fourth. These can also be respectively termed as the responsive, the imaginative, the causal, and absorption.

The responsive, designated by "A" in AUM, is limited to the sphere of the perceptual. In the world of interaction between individuals, and between individuals and things, the most important thing is the relation between seemingly independent factors. In the gross world, each thing has its own special mark of identification and there are common characteristics by which individual factors can be classified. The knowledge of the laws that regulate the harmonious coexistence of things, both in their static state and dynamic interaction, is determined to be unvarying. That is why man has succeeded in evolving sciences relating to different fields such as chemistry, botany, biology, psychology and sociology.

Both the laws and the knowledge of the laws have frontiers beyond which they cannot be pushed. At best, every knowledge concerning relative factors will necessarily be relativistic also. In plane geometry the sum of the three angles of a triangle will be one hundred and eighty degrees for all triangles. Similarly, in simple arithmetic, two and two will always be four. Even if wisdom becomes crystal clear, the knowledge of the relativistic sphere, that is of the wakeful consciousness, will always conform to certain norms that can never be improved upon. This limitation is referred to here with the word *niratīśaya*. A common man may have only a limited notion in this field. So, naturally, effort can be made to expand that knowledge till it reaches the natural frontier of relativistic comprehension. When the final limit is touched, that is described as omniscience, so far as the transactional field is concerned.

As we move on to the world of projective imagination, limitation does not arise out of the qualities of one object confronting the qualities of another. Rather, it depends on the creative energy of structuring conceptual elements of gestaltation so that even when one goes into extreme elaboration, the structural interrelationship between ideas is not violated logically, aesthetically and ethically. In this particular function of consciousness also, there is a natural limitation beyond which imagination cannot go. Nobody can imagine that the shortest distance between two points could be a curved line. The mind refuses to accept that possibility. One cannot conceive that A and not-A can be at the same time, in the same place, in the same sense.

Within the field of imagination, which is technically called *swapna*, there is another kind of determining factor where one does not have to limit oneself to the physical requirements of the familiar world of gross objects. As in Picasso's creative art, there can be the transposition of parts. Still, that can be valid. Within the second field of *prāṇava*, which is indicated with the letter "U" in AUM, those who arrive at the frontiers of the world of imagination are recognized as master poets, master artists, master playwrights, etc. In this case also, omniscience is marked by the unfoldment of one's creative power so that it can be taken to its ultimate possibility.

The third aspect is confined to the world of cause and effect. What is potentially not present in the cause cannot manifest in the effect. Conversely, anything manifested as an effect is indicative of a latent cause, a hidden seed. Here, the limitation arises from a pulsation within manifestation, expanding from a cause to an enlarged field of effect and, in the same manner, centripetally turning inward to epitomize the entire effect into a causal factor. This process, which is going on interminably, is happening in the unknown and unconscious. Therefore, the entire perspective of it is not available either to perceptual obser-

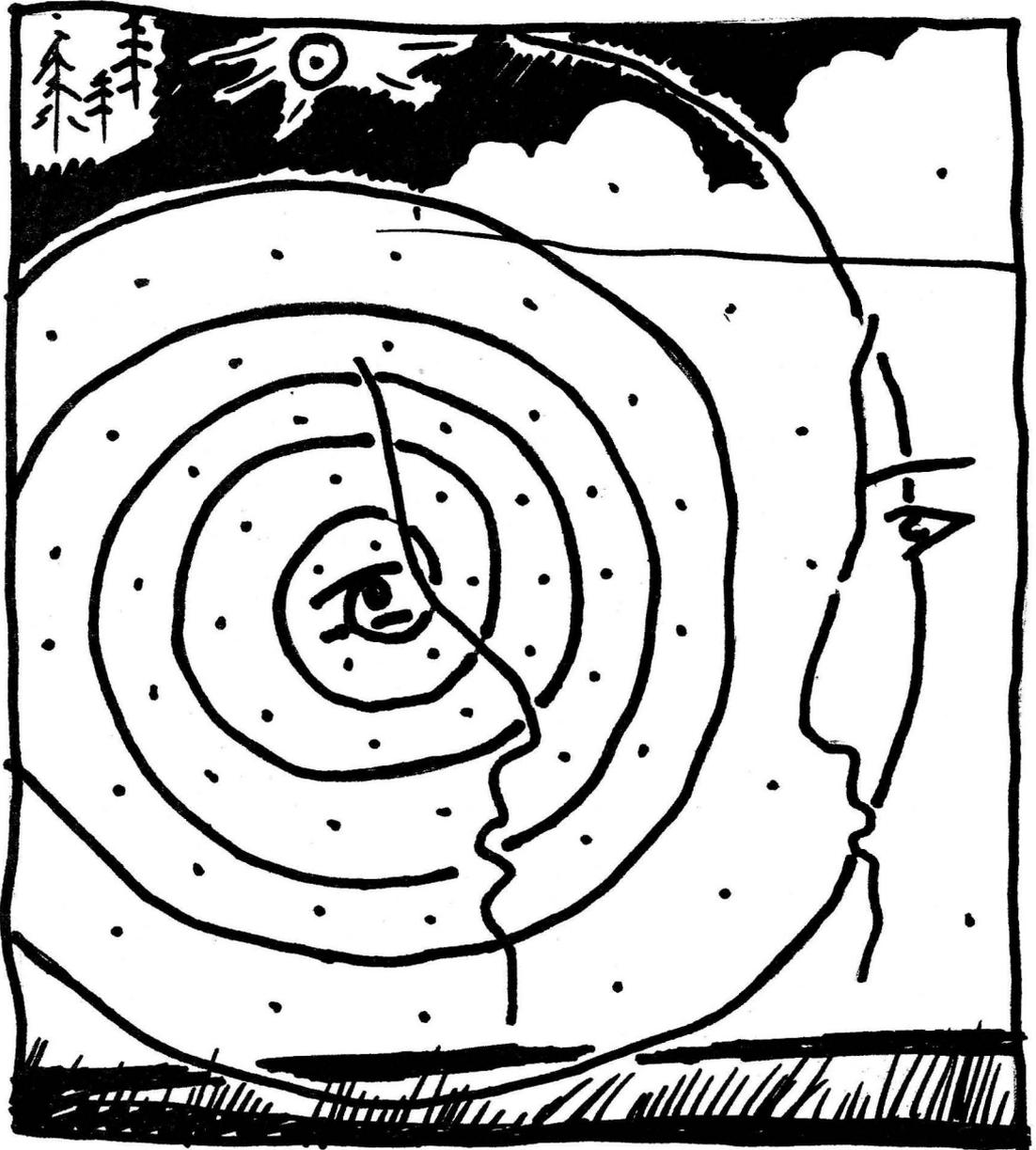
vation or to conceptual comprehension. Here, also, a limitation is set which has for its frame of reference the time-space continuum and the intrinsic laws that govern the origin, expansion, reduction and dissolution of mass.

Omniscience in this case is when the process in the unconscious has been maximally interpreted to the conscious mind. When one cannot go farther into the niche of unconscious, omniscience of causal consciousness reaches its insurmountable frontier.

Ultimately, everything that has

gone into the perceptual, conceptual, and causal is to be seen as the horizontalizing phenomenality that is happening within a determined possibility within the noumenon. The omniscience in this respect becomes modified with the cancelling out of the knower and the known. In *isvara* (or the supreme teacher) omniscience is to be understood in the sense in which we have understood knowledge finding its norm within the four limbs of *pranava*, *AUM*.

(Continued in next issue.)



The Mind/Body Split Causes and Cures

Towards a One Life - One Earth Consciousness

Peter Moras

Holy Mother Earth, the trees, and all nature, are witnesses of your thoughts and deeds.

— a Winnebago wise saying

We as people are walking around in our analytical minds too much, to a great extent cut off from the natural wisdom of our bodies. We have forgotten how to live and be one with our bodies and care for them *sensitively* to maintain health and well-being. We have also forgotten about our larger body - the Earth that gives all living things life and home. We have unfortunately also lost a sense of being inseparably related to the rest of the cosmos stretching away out into infinity large and small. Our being out of touch with our wholeness is manifested in many ways both externally and internally.

Externally it is seen in the way we degrade and destroy our own environment causing the extinction of species of life we think unimportant. Research over the last three years has determined that this pattern of man-made extinction of species of every life form is so severe it could lead to the extinction of *Homo sapiens*. Paul Ehrlich, professor of biology at Stanford University, says that "Within the next decade, we will lose one-fourth of all kinds of organisms in the world. It is a threat to civilization second only to that of thermonuclear war." The major threat is to tropical forests. They account for 7 percent of the Earth's surface, but are home to more than half its living spe-

cies. Each year, the deforestation kills up to 17,500 species of animals, insects and plants. Our depletion of the ozone layer of the upper atmosphere and "smogification" of the earth's breathable air are causing climatological changes and adverse effects on the quality and quantity of our life.

The threat of nuclear war which man is living under and *which man is responsible for* is insane. John E. Mack reported in a 1984 article to the Harvard Educational Review entitled "Resistances to Knowing in the Nuclear Age" the following facts: "...the United States and Soviet Union possess about 50,000 nuclear devices, many thousands of which are deployed in battlefield, theatre, or "strategic" situations and are ready to be used under several potential military circumstances; the resulting risk is that human life on earth might be ended, perhaps forever."

Internally, our lack of wholeness and integrity is seen in the horrendous amount of psychic ills that plague modern man. It is evidenced in the plethora of psychosomatic diseases that affect us psychologically and medically. It is further evidenced by the vast psychic and emotional numbness that prevails over much of our society in our uncertain, insecure, confused, rapidly-changing modern world. Lastly, it is evidenced by the sense of individual meaninglessness and powerlessness that unfortunately is the present hallmark of our day and age. This is the

mind-body problem as I see it. The problem appears to be caused by repression, insensitivity, ignorance and out-moded ways of thinking and feeling.

Not only has it affected individuals at their level of existence but it has also manifested at the planetary and cosmic levels since all things are related. Few people see this, but we're only starting to uncover the depth and breadth to which the cancerous and ill-boding effects of unnatural, imbalanced, dishonest, out-of-touch-with-reality ways of thinking affect and create the macrocosm, in terms of world events, the general thought world and moral fiber of mankind. The larger body of the earth is itself suffering from a psycho-somatic disease because of the collective impact of a whole host of world societies gone wacko. Just as the foot mirrors the condition of the whole body in Foot Reflexology, and the eyes and face of man mirror the heart, mind and soul of the in-dweller, so does nature and the larger world reflect the regard or mistreatment we offer it. So the responsibility for the state the world rests with the dominant species, homo sapiens. Symptoms of a global psycho-somatic disease can be traced back to their causes through the individuals who are the molecules, agents of action, information and energy carriers of the larger body of the earth.

The aim of this discussion is to take the reader by the hand and show him samples from the world literature of both "civilized" and native peoples that indicate it is not only possible but essential to attune oneself to one's whole self, body and mind. They guide us in living a life of harmony and responsibility within the context of society and the natural environment we are not separate from but a vital part of, which we share with all. This attunement is our birthright, open to all, and yet is selected only by a few who strive to grow and change in all the ways that humans are capable. It involves a moment-to-moment awareness, understanding and appreciation for *all* of one's experience:

waking

dream

unconscious and

transcendental,

wisely integrated within an over-all, unified scheme of correlation.

In reality, the world body or Earth is a living organism itself with needs, feelings, thoughts, voice, vision, and music. When one lends an ear to one's own inner depth one simultaneously is attuning oneself to the depth of the heart of the world.

In affecting and manifesting individual harmony, collective or universal harmony happens as a result of the principle of cause and effect. It is based on the oneness of Life and the interdependence of vitality and consciousness among all of the parts with the Whole. Nitya Chaitanya Yati, a great spiritual philosopher, leader and psychologist from South India, poetically presents this same theme in a very unique way. The passages that follow are taken from his commentary on the *Ātmopadēśa Śatakam* -- One Hundred Verses of Self-Instruction by Narayana Guru:

"The centerpiece of our discussion here is the Self. We have previously established that the Self we are speaking of is not just the soul of one individuated being. It is the only reality behind all manifestation, the very consciousness in us with which we see, hear, think, feel and experience. All of these are manifested aspects of that consciousness or that Supreme Self and, for that reason, are only a feeble glow of it. Just as it is possible for us to look outward and see the world, it is possible for us to look within and know its source..."

"All philosophy, history, poetry, art, have all come from the tip of a pen. Like that, this whole universe which we see with all its vastness is the organiza-

tion and composition coming from our own individual consciousness. No one else sees for you, or knows for you. Even what is considered to be the experiences of other people have to be recycled and made your own experience before you know them. The vastness which we see is a vastness we have created out of something which is so small, a spark-light."

"This is one of the greatest miracles of your life that the very creator whom you praise for having made all this universe is strill sitting here and creating the very nucleus of your own being. Your nucleus and the nucleus of the universe are not two. When you get that identity in your daily life every moment, you become the centerpiece of this universe, your actions, your ideas, and your thoughts become the thoughts, the ideas, and the variegations in the composition of your universe. This brings you to an ultimate identity with the creating faculty. You are both the Absolute and the very many relatives within it. You are the one unconditional Being who is also causing the many conditional states."

Anne Morrow Lindbergh, in her book *Gift from the Sea*, spoke of wanting to live "in grace" as much of the time as possible. Her reflections on what it means to live "in grace" can be considered as an affirmation of man's basic drive to be attuned to what is most essential in himself; that it is both possible and natural to be at one with one's body and mind, and lead a harmonious life with society:

"I am not using this term in a strictly theological sense. By grace I mean an inner harmony, essentially spiritual, which can be translated into outward harmony. I am seeking perhaps what Socrates asked for in the prayer from the Phaedrus when he said 'May the outward and inward man be at one.' I would like to achieve a state of inner spiritual grace from which I could function and give as I was meant to in the eye of God."

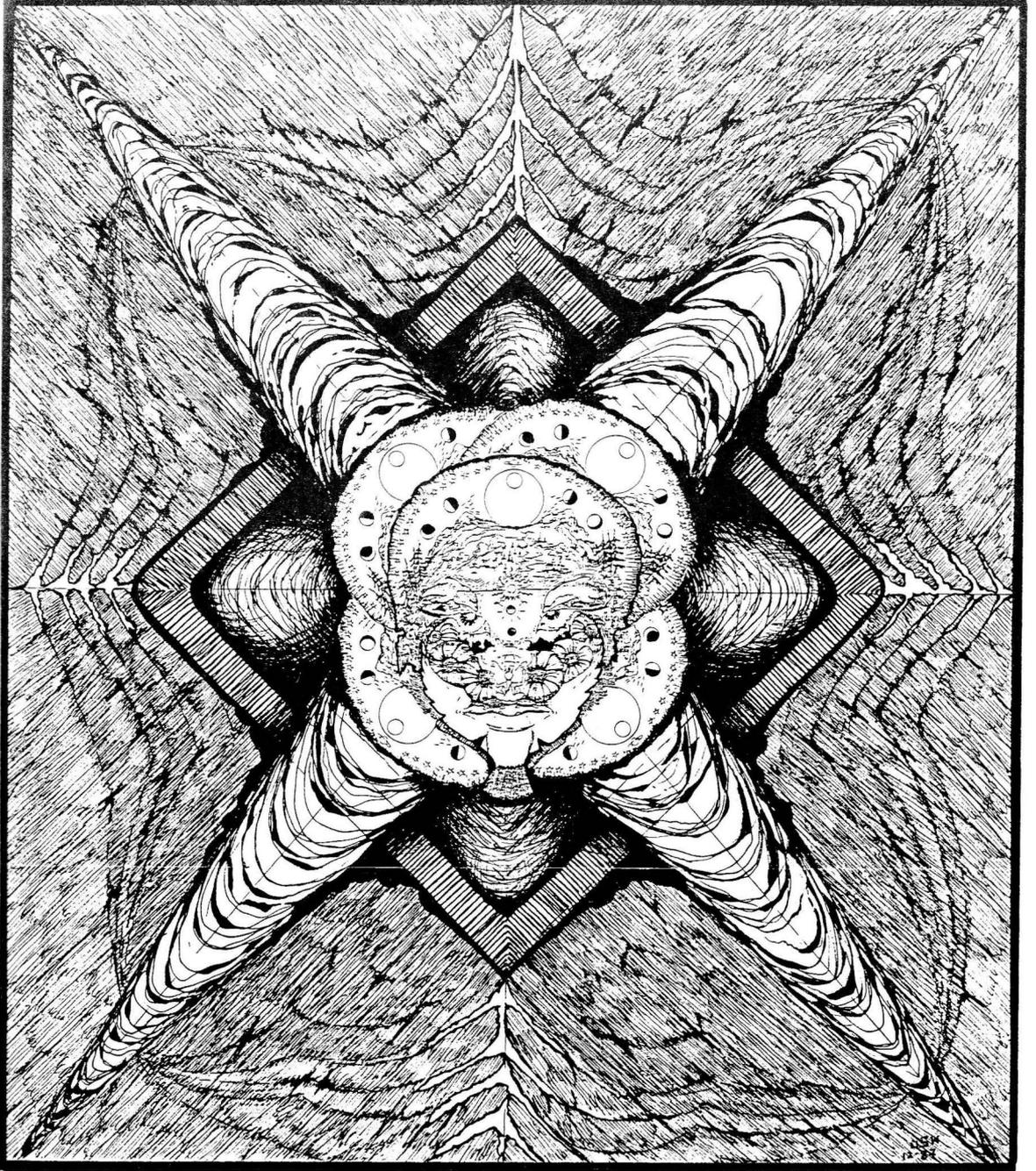
Gary Snyder, a modern bard who pre-dates the Hippie movement in the United States and Europe, has himself dove to these depths and come back up with pearls. His pearls are his attempts to bridge Eastern mystical philosophy with Western thought. He seems to be a modern reincarnation of a Native American Indian. His personal philosophy of life shows a sense of inter-connectedness, wonder, simplicity, and mystery, at once in the spirit, as in the experience of freedom and necessity in his everyday life. He leads us all to become "new natives" on this earth. I quote from *Earth Household*, which amazingly came out in 1957:

"Buddhist Tantrism or Vajrayana as it's also known, is probably the finest and most modern statement of this ancient shamanistic-yogic-gnostic-socioeconomic view: that mankind's mother is Nature and Nature should be tenderly respected; that man's life and destiny is growth and enlightenment in self-disciplined freedom; that the divine has been made flesh and that flesh is divine; that we not only should but do love one another. This view has been harshly suppressed in the past as threatening to both Church and State. Today, on the contrary, these values seem almost biologically essential to the survival of humanity."

What does one feel when one's mind and body are living as one, where each serves the other and the guiding consciousness within? One feels a oneness, a unity of perception and conception, where subject-object differences cancel each other out or dissolve. The earth and surrounding universe become an extension of one's body as it were.

It becomes infinitely reassuring to know we are inseparably connected with the Whole of life and not separate, completely independent entities, cut off from our brothers and sisters of the pavement, field, stream, forest, sky and ocean.

Life kindly brings us to experience consciously that knowledge, knowing



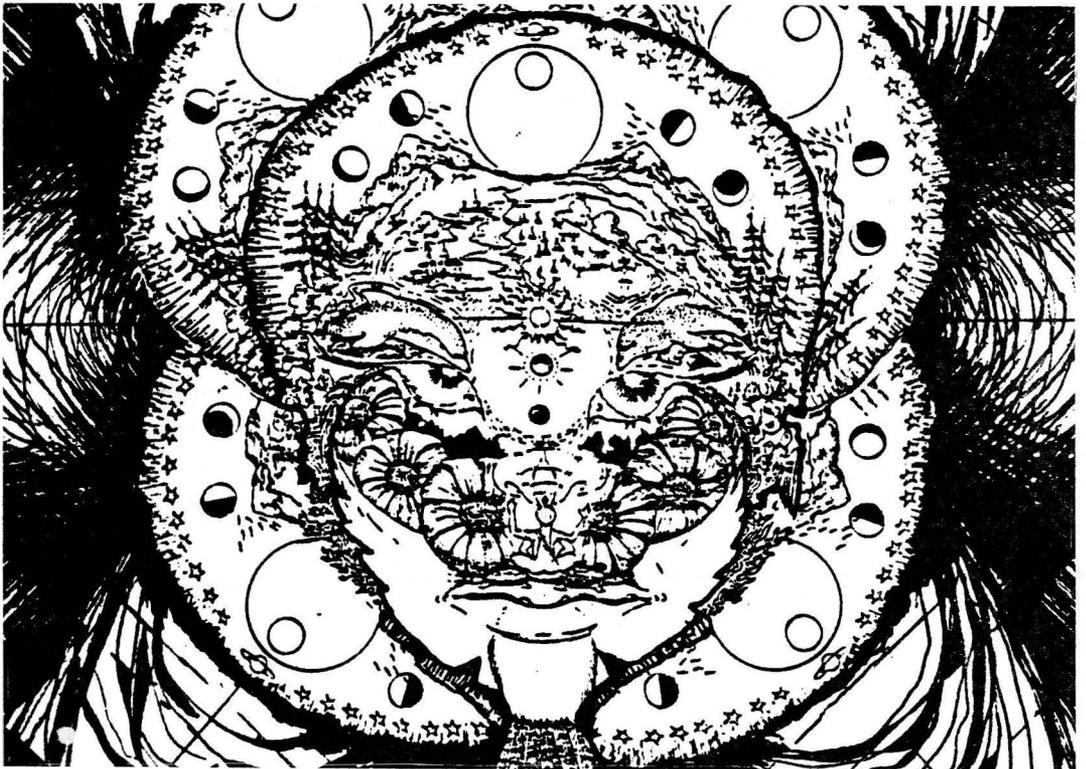
which, there is nothing else higher to know: That the Self in me is the Self in all. And yes, we are our brother's keeper and yes, we are responsible for our lives and larger life of the community and the world-at-large. There is a developed ability to alternate in one's consciousness an awareness, sensitivity and identification with one's microcosm and macrocosm (all one in reality). We have the delicious opportunity to attend to, function in and act out, the calling and drama of the bubble we are in as well as the ocean of bubbles.

The Dolpin Connection and O.R.C.A. (Oceanic Research & Communication Alliance) out of Laguna Beach, California proclaim in a poem:

"It is the sacred responsibility of you, as human being to express your gratitude to the creative elements for all their gifts. We are united. This is our planet. We are part of it. We are the cells of its body. There is no separation, only the illusion of separateness. As we feed and care for our bodies so must we do likewise for our body the Earth."

The scientific principles articulated in such studies as ecology, psychology, biology, psycho-neuro-immunology, biogeography, agronomy, geo-magnetics, physics and astronomy start to come together and make sense for us: that in truth all beings share one life; that the Life web that creates, sustains and absorbs us all is great, precious, delicately designed and ingeniously conceived. It is not for one species to destroy any of the others. Gannet News Service reported on October 27, 1986 that a small but militant group of scientists and environmentalists was developing a movement in the U.S. called "deep ecology". They address the plant and animal extinction crisis that is so clearly a world-wide problem, probably second to the threat of thermonuclear war *which we have cast over our heads ourselves*. They believe as a basic tenet that no living thing has a right to bring any species to extinction and all living things have value; mammals are no more important than insects, nor plants more so than bacteria.

(Continued in next issue.)



Tropics and Other Topics

The Flights of Fact and Fancy of a Traveler's Journal

Peter Oppenheimer

**A Wealth Beyond Money:
Malayatoor, Kerala;
December 7, 1986.**

The dawn here is signaled by both a bang and a whimper. The bang occurs even before the first hint of light, as the profound silence is shattered by the blaring of screeching music through a scratchy loud-speaker from the church across the lake. The whimper, of course, is mine as I am violently jolted from one state of consciousness to another. Unfortunately, one can't even blame the missionary zeal that characterizes much of Christianity worldwide for this rude intrusion. In fact, the Christians are simply adopting a modern tradition followed by temples and mosques the length and breadth of the Indian subcontinent.

It is a testimony to the adaptability of the human psyche that one soon learns to accept, ignore or even appreciate this obnoxious cacophony, associating it with the miracle of a new day by which it is always followed. Still I have found that each of the seven times I have come to India, it has taken me a while to adjust to this aspect of Indian life.

Unlike most of Kerala, it gets quite cool here at night. I start out going to bed without even a sheet. After several nights here I have come to mark the night's progression in terms of temperature rather than time, as in "half past socks" or "quarter to jacket."

At about "twenty past music" the sky begins to faintly lighten, and without even raising my head off the pillow, I can see out my window the outline of the mountain reflected in the gently glowing

lake, the shore of which begins less than fifty feet from our hut.

At the first crimson blush of the sky, the swami and I get up and begin the day.

As he goes down to the little stream to wash out the two pots used to cook the previous evening's *cungi* (rice gruel) and curry, I make several trips to the well, drawing and carrying the water for the day's kitchen and latrine needs. Then as I spread out a bamboo mat in the courtyard to do some gentle therapeutic yoga exercises for my back, the swami sweeps up the dust and sand and ants that have gathered overnight in the prayer-hall and on the veranda. He is very apologetic about disturbing the ants, who as he says, "after all were here before we came and have every right to feel that human beings are pests and a general nuisance."

Shortly after 7:00 the *vaidyar* (Ayurvedic physician) comes walking with a youthful bounce uncharacteristic of a man of his years (mid-sixties). He is very dark-skinned, round faced, balding with white hair around the sides and back of his head, and very thin. Generally serious and reverent, his periodic bright smiles burst forth with the intimation of a joy that remains for him an inner constant rather than being an alternating pleasure principle which spends itself and then requires time and circumstance to favor renewal.

During our walk in, we had stopped at his shop, and he had offered to come to the gurukula to see me that very afternoon. I was amazed to find that from his hands-on diagnosis he was able to tell me (through Swami's translation) every-

thing I had been experiencing with my back. I mentioned only that I had had some acupuncture treatments after surgery, and with his thumb he located the exact meridian from which the pain had been removed. After some more exploration he proclaimed that while diverting the energy from that area, the acupuncture itself had created blockage on the other side which was partially responsible for my present pain and disability. He pinpointed where the circulation was very sluggish, where various nerves were contracted, and specific muscles inoperative. He then proceeded to give me the first in a series of oil massages.

After the first treatment I found I could sit with about 20% less pain, and after the second I noticed similar relief when rising from sitting, which is the major problem. This relief has increased day by day as has my flexibility.

He must walk a half hour each way to come and go. All he seems to require by way of reward is my satisfaction. After he finishes, he sits on the veranda, and we give him a piece of fruit, a bun or a couple of cookies, and a cup of tea or her- bally medicated water. Before coming I asked Guru if the vaidyar would tell me what I owed him and if not what and when I should pay him. Guru laughed and said, "Anyway, he won't ask for anything, but if you like, when you say good- bye to him for the last time, you can look into his eyes, smile, and hand him 100 rupees (about \$8)." When he saw me wince and grimace, Guru said, "Alright, if you have enough to spare, you can give him 200 rupees (this for ten days of massage and travel time!)."

Now to have met this vaidyar and to have been the recipient of his selfless service and benefactor of his hard-earned talent, I am humbled almost to the point of mystification to see that he neither expects comparable return for his labors in any material sense, nor does he particularly care for it.

I feel very small-minded and primitive when I think how much we Americans are raised and encouraged, not only

to be motivated by the desire for financial or material gain, but moreover to actually evaluate the worth of contributions between ourselves and others in terms of money given or money received. In fact, this system regulating human transaction is so deeply ingrained as to almost appear self-evident. It is only upon encountering a culture or individual who embodies a completely different frame of reference for self-motivation, self-evaluation, and human transaction that we are shocked into the realization that what we hitherto took for granted as simply "the way things are" is only a culturally conditioned pattern of belief and behavior.

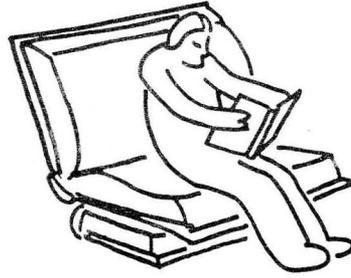
My ideas of wealth and poverty have undergone radical redefinition since my exposure to India and her people. Abundance, affluence, and opulence are three grades of reality which call for re-evaluation. In some sense they could be said to represent respectively the natural, the sophisticated, and the pompous. Without bank accounts or even heavily stocked larders, the Indians I have met have a sense of being the recipients of Nature's abundance day after day. Their feeling of the sufficiency of Nature's provision expresses itself in the attitude of there being always enough extra to share.

More than once when I thought I was only being frugal with my reserves, Guru has pointed out what he calls a "poverty consciousness" in my hesitation to let my money flow outwards. An essential ingredient in the fostering of wealth or poverty, often overlooked in the West, was declared thousands of years ago by the Chinese philosopher, Lao-Tzu, who proclaimed, "He who knows he has enough is a rich man." Such an insight is not to be used to perpetuate the oppression of others, but rather to facilitate the promotion of oneself. Think about it. ❖

(This and the preceding sections of "Tropics and Other Topics" are part of a larger work currently undergoing transformation which will be published as a book, India, Insight Out, in mid-1988.)

Book Review

Scott Teitsworth



The Psychology of Darśana Mala, by Guru Nitya Chaitanya Yati, is now available at Narayana Gurukula, Fernhill and Varkala.

Narayana Guru was born August 20, 1854 just north of Trivandrum in Kerala State, South India, and died nearby in Varkala on September 20, 1928. During his lifetime he became a major force in the spiritual regeneration of his region, and is now becoming recognized throughout India as an important reevaluator of Vedantic wisdom. He lived a life of quiet yet intense contemplation in the forests and mountains of the South, where he scrupulously, even passionately, avoided the limelight. The few of his words that were recorded by his disciples are almost entirely in brief and cryptic verses given for the contemplation of those in his immediate circle. They are penetratingly absolutist and nondual. No explanatory concessions are made; the reader is expected to enter into the verses through his own meditation and substantial intellectual efforts. Such a writing style, coupled with his personal habit of walking away from people as soon as they gathered about him, is almost a guarantee of obscurity. We are exceedingly fortunate that Nitya Chaitanya Yati has both understood the contemplative insight compressed into Narayana Guru's poetry and is able to expand it into its proper scientific framework in a language that the reader can readily grasp.

Narayana Guru's disdain for fame actually serves to heighten his absolutist reputation for those who do become familiar with his life and works. Fame tends to water down and dilute the im-

portance of great men and women, who must cater to the demands of their public. Certainly, those Indian pundits who have become well-known in the West have often purveyed a 'pop' message mixed with unabashed sensationalism that has attracted mainly the gullible and offended the scientific and philosophically-minded, who have the most to gain from an in-depth study of oriental contemplative science.

While a profound depth of non-dual philosophy is presented in various guises throughout Narayana Guru's recorded words, the highest degree of structural organization is to be found in *Darśanama-la*. Such a well-organized methodology is a real departure from the rather loose-knit tradition of South Indian composition to which his other major works like *Ātmopadeśa Satakam* and *Svānubhava-gīti* belong. Its thoroughness and scientific organization have made it the perfect vehicle for Guru Nitya's present exposition of Indian psychology as well as for Nataraja Guru's crowning achievement, *An Integrated Science of the Absolute*, which integrates science and mysticism over the skeletal structure of *Darśanama-la*.

Towards the end of his life, in 1916, Narayana Guru was asked by his disciples for a definitive work on Vedanta philosophy. This he agreed to do under certain guidelines. He would chant the work and Swami Vidyānanda was to take it down. There were to be no repetitions. If he was asked for any he would stop. The disciples agreed to the conditions.

Early in the day the Guru would go for a walk, and Swami Vidyānanda ac-

accompanied him carrying his water pot. With the Swami's hands thus engaged, Narayana Guru chanted ten verses, which Vidyānanda would have to commit to memory. When the Guru finally took his water pot and wandered into the jungle, the Swami would immediately sit down and begin writing feverishly. Thus even the production of this timeless masterpiece was used as a tool to further the training of a disciple.

After this routine was repeated several times, Narayana Guru said simply, "That's all." He then asked Swami Vidyānanda to read the verses back to him, and he gave his tacit approval. Finally he told his disciples that there were ten visions, gave their names, and titled the work *Darśanamāla*. Later, Vidyānanda wrote a brief commentary on each verse that was based as closely as possible on the Guru's own words. It has been reproduced in *An Integrated Science of the Absolute*.

Darśanamāla is perhaps the work most suited to be used by the modern scientific thinker. The subject matter is consciousness, and the occasional reference to religious terms and deities is not intended to substantiate hierophantic notions, but rather to relate particular principles of the mind with their traditional symbols. Nothing is expected to be taken on faith, beyond the belief that much is to be gained by pondering over an idea that may not be immediately clear. In fact, Guru Nitya explicitly recommends that the reader maintain an attitude of healthy skepticism and critical scrutiny, both in his approach to this book and to his search in general.

The structure of the work is a marked advance over the heterogeneity of many other textbooks in either field of psychology or mystical contemplation, demonstrating a comprehensive overview of the entire subject where others have been busy building an edifice piece by piece. *Darśanamāla* means 'A Garland of Visions'. The garland likens consciousness to a series of ten flowers strung together on a golden thread, with a precious jewel pen-

dant in the center. Each flower is a unitive vision, and is described with the utmost economy in ten succinct and evocative verses pregnant with implications.

Indeed, the image of the garland to epitomize consciousness by itself conveys a number of significant ideas. First, it is a decorative article of dress that is put on and taken off. The clear implication is that the essential Being wears consciousness as a kind of ornament for a time, and when it is removed the wearer remains unchanged. This allusion is in keeping with the Guru's absolutist perspective, and is typical of the vivid poetic imagery which infuses his writings. The perfection of the image is such that we can go on extracting meaning upon meaning: a garland is often given as a gift from one to another, just as we cannot claim to be the creators of consciousness, but rather receive it from the Unknown. It often marks a significant event or celebration, just as our life has an overriding importance to us, and deserves to be celebrated. Each stage of our conscious growth is so like a flower: complex, symmetrically beautiful, complete in itself; and its tinting reminds us of the coloration of our psyche with moods and biases. The golden thread that runs through the whole is an important image, implying an invisible continuity linking the stages of life into a meaningful progression. Even the shape of the garland as it hangs around the neck is significant. The first darsana begins high up on the shoulder with the very origins of consciousness, which may be taken either in general terms or in relation to the birth of the individual. This distinction is in any case minimized in Vedānta. There is a progressive development as the garland is traced in a graceful curve of increasing objectification and subjectification down to the pendant jewel at the center of the neck: the supreme teaching and keynote of the whole, *tat eva sat*, "That alone exists."

Following this high point of awareness, as it were, the garland ascends toward the other shoulder. During this second half of the work, consciousness is pro-

gressively turning inwards again. Narayana Guru's highest ideal does not, therefore, come at the close of the work proper, but slightly before the end, in the fifth verse of *Nirvāna Darśana*:

Having burned everything
with the fire of wisdom,
aiming the good of the world,
doing action according to injunction,
the knower of *brahman*
remains firm in *brahman*.

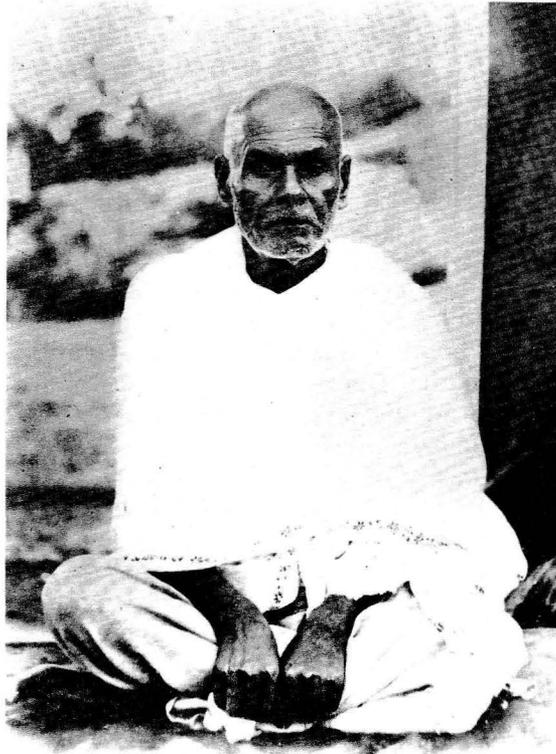
In fulfillment of methodological requirements in keeping with the Indian tradition of a complete presentation, Narayana Guru then goes on to include the progressive extinction of consciousness in the absolute ground.

While it is possible that the garland, after it disappears behind the wearer's back, forms a complete loop to the first shoulder again, any such speculations are scrupulously avoided by both

Narayana Guru and Guru Nitya. Their concern is a total presentation of consciousness, and no claims are made based on faith. Speculation on life after death, or any type of speculation, is placed by them in this work as belonging to a psychological reality based on the superimposition of personal values on universal values, and as such it is only a hindrance to the reduction and integration process that receives primacy here.

It is doubtful that we are extracting more symbolic meaning than is justified from Narayana Guru's metaphor of a garland. The reader will find throughout his work that the Guru's imagery--non-visual as well as visual--is a seed or kernel which, when watered and tended by the student's intellect and intuition, yields an impressive harvest of insight.

(Continued in next issue.)



Narayana Guru

East-West University Report and Narayana Gurukula News



**Letter from Guru Nitya,
December 25, 1987.**

Greetings. Today is happy Christmas. From 1987 you take over your happiness all the way through 1988. Before ringing out the year 1987 we want to share with you our story of 1987.

We began the year 1987 in a sweet bitter sweet style. It was sweet because Peter Oppenheimer came from California. When he arrived at Cochin airport I was inaugurating the student's union of the Maharaja's College of Ernakulam. So Jyothi went to the airport and received Peter. Later Peter came with me to Calicut. There in my friend's house I was trapped in the toilet-cum-bath. Unexpectedly I lost the mobility of my feet and was gripped by a terrible pain which I couldn't locate. The intensity of the pain was felt in the navel. Peter and other friends helped me to a bed and all kinds of devices were used to relieve the pain. They were to no avail. Dr. Omana, the head of the Department of Philosophy of the Government College of Arts and Sciences came to remind me that I was to inaugurate the Philosophy Association of her college.

I did not know what to do. I was wriggling with pain. It was a God-given



chance for me to test if physical pain would interfere with the clarity of my thinking if I spoke at the college without taking any painkiller. To keep my body erect I used a brace and proceeded to the college with Peter. It was sweet of him to agree to address the students. When we arrived there my pain was so intense that I could hardly stand on my feet. So the meeting was arranged just where we parked the car and I was helped to a chair. As promised Peter made a short but appropriate speech. Then came my experiment. I spoke on philosophy of the east and the west, of the past, the present and the future. There was no abating of my physical pain, but I could speak cogently on the above subject for one hour and forty eight minutes. After that meeting I was removed by car to my friend Sri K.V. Ānandan's house in Tellicherry.

Peter was in a similar plight as the pain in his knee with which he came got aggravated. Sri Ānandan arranged with an excellent Marmani physician, Appunni Nambiar, to give both Peter and I a rigorous oil massage treatment. In a fortnight I could stand on my feet again. It was just wonderful that Penelope Diebold walked in with her son Ramana and her angelic daughter Aruna. Penelope joined the nursing crew and Ramana and Aruna

took their turns to clear their doubts and get some counselling from their grandpa Guru. In spite of the pain and treatment I wanted to continue the morning and evening classes I was giving on *Tat Tvam Asi* and *Narayana Guru's Svānubhava Gīti Śatakam* (One Hundred Verses on Experiential Aesthetics and Imperiential Transcendence). Peter was taking down dictation in English and Jyothi, Giridharan and Kasmin in Malayalam. To suit their convenience I was giving the English and the Malayalam dictations separately. Thus I was virtually giving four classes each day. My physician did not like me exerting, but he never wanted to assert himself because he presumed that a Guru knows better than his physician.

Around February 15th, T.S. Siddharthan, the Gurukula representative of the Cochin area, arranged to bring me back to Fernhill in his car. Chandran, the driver, drove with great care not to give the slightest movement to my spine. Before that, Penelope returned to Maine and Peter to Hawaii in the USA. All the other scribes came to Fernhill and we continued work on the Malayalam version of *Tat Tvam Asi* and *Svānubhava Gīti Śatakam*. The English version was completed by Peter before he left Tellicherry. Kasmin continued to be in charge at the Kanakamala Gurukula. As he was also helping in completing the Malayalam version of *Tat Tvam Asi*, he and Giridharan changed places off and on. Giridharan completed fair copying the commentary on *Svānubhava gīti* and Kasmin completed *Tat Tvam Asi* which gives full commentary to the *Chāndōgya Mantras* and also examines various philosopher's assessments of *Tat Tvam Asi* such as Śankara, Rāmānuja, Madhva, Paul Deussen, Max Muller, and George Thiebout. The conclusive assessment is mainly based on Nataraja Guru's study.

The Psychology of Darśana Mala, which was fully edited and retyped by Scott Teitsworth, was sitting ready for printing. Scott offered to write an Introduction to it. He did his part in an excellent manner with great erudition and

clarity. Then unexpectedly Mr. N. Gangadharan's letter came with a bank draft for Rs. 50,000/ enclosed. That came so providentially that Vinod Vyas took the manuscript to All India Press Pondicherry and arranged with them to publish the book. Other friends who also helped subsidize the book are Udayakumar Gangadharan, Shashilal Kashyap and Mrs. Padma Ponnampalam. The All India Press is well known for the neat execution of their work. Many unforeseen incidents handicapped the Press from printing the book according to schedule but they did excellent work and all the books finally reached us in the second week of December. The book is now being distributed from Fernhill. (Note: A limited number of copies will be available at Island Gurukula Āranya in June or July 1988.)

Muni Narayana Prasad decided not to go to Fiji and he again assumed full charge of the Indian Gurukulas. With Aumkar Baba (Madhavan) he restored the Kotakkat Gurukula to its normal functioning. One of the Gurukula centers on the west coast, near Trichur, was revived in a mysterious manner with the intervention of a political faction. It looks a little paradoxical that the police force of the communist-led government of Kerala State took the initiative to restore the Gurukula from squatters. Muni Narayana Prasad acted promptly and re-established the center, putting P.M. Babu at that center to man the Gurukula there.

Without much ado, the second floor of the Brahavidya Mandiram at Varkala, which houses the Eastern Headquarters and Research Library of the East-West University, has been completed to a point from which some more work can now go ahead to give the building its ultimate finish. Mr. Hariharan, who was staying at Shanti Niketan (Rabindranath Tagore's Viśvabhāratī Univeristy), has made 16 pieces of relief work depicting prehistoric art, ancient art, medieval art, modern art and futuristic art. They are being installed at Varkala on the premises of the Brahavidya Mandiram.

At Fernhill Gurukula, in front of the statue of Narayana Guru, which was also done as an art work by Hariharan, two open air classrooms have been installed with seating arrangements donated by a disciple of the late Mr. T.C. John. Classes are sometimes conducted there when weather permits. A group of students led by their professors came from Guruvayur College, Calicut for a special session. Mr. M.O. Joseph, a carpenter with artistic abilities, came and redesigned the porch of the Gurukula. We had a good harvest of potatoes, radishes, beans, turnips, cabbage, cauliflower, beetroot and garlic from the Fernhill Gurukula gardens.

There was an equally good bumper harvest of several books I wrote. DC Books of Kottayam published my Malayalam book, *God, Reality or Illusion*, an anthology of 21 articles. Current Books published another book, *Confusion of Values*. Both were sold out in less than four months and the publishers have reprinted them. Jivan Books, a Catholic organization, published my book *Family Harmony*. That was also sold out and reprinted. The first volume of my *Travelogue*, published by NBS, also was sold out in a few months. The second volume, published by Jivan Books, is ready for release. Sri Kumar was appointed as our honorary publications manager and I want to acknowledge the fact that, without his enthusiasm, many of the Gurukula books would not have been given to publishers.

Narayana Gurukula Publishing Center, Varkala, brought out Nataraja Guru's books - *Vedanta Revalued and Restated*, *The Philosophy of a Guru*, *The Search for a Norm in Western Thought*, *Memorandum on World Government*, *Unitive Understanding* and *Saundarya Lahāri*, my commentary on the *Gita*, Volume 4 and the second edition of Volume 2, and Muni Narayana Prasad's books - *The Greek Thinkers* and *The Scientific View in Indian Philosophy*. *Love and Devotion* has been translated into Malayalam and has gone to the press. Girija Gopi translated my book *Bhakti* into Kannada. Mrs. Pan-

kajakshy, retired teacher, made an excellent translation of *Neither This Nor That But....AUM* into Hindi. Mrs. Kamala Sangla translated *Bhakti* into Hindi and that has been given to the press. I have completed writing the English version of my *Personal Philosophy* which will be printed in *Gurukulam* and have more to add to the Malayalam version.

Sraddha Durand came and stayed in the Fernhill Gurukula from May to August. She transcribed the tapes of my dialogue with psycho-biologist Uttal and collaborated with Vinod Vyas who was doing the word processing for the English books we were getting ready for publication, as well as helping with the proof reading of *The Psychology of Darśana Mala*. Wendy Clay came from Plymouth in England in August and left in December, having become Wendy Oak, not by marrying an Oak, but by identifying herself as a sturdy oak. She renewed the interest in continuing the Yoga classes and was taking down notes. Then in September, Nancy Yeilding came and, with great vigor we have been doing the commentary on the first and second parts of Patanjali's *Yoga Sutras*, continuing from where we left off some years ago. We are very happy to say that our *Scientific Elucidation of Patanjali's Yoga Sutras, To Know and To Practice*, is now ready for final editing. Nancy came with her father who stayed for a week. It was very encouraging that he attended the Gurukula classes each day and appreciated Gurukula life. At the same time Isabella Scheibling from the Alliance Francaise in Singapore came with a lot of aesthetic warmth in the form of music, poetry, and painting.

At the Fernhill Gurukula we had poetry readings for some time and it was good that Deborah and Sraddha provided us with cassettes of poets reading their own poetry. Mrs. Malini White and Mrs. Indu Mala worked as a team to classify the books at Fernhill, a work which was half-done by Vinod Vyas, Praveen Kashyap and Girija Gopi. Our second crop of potatoes and other vegetables was badly bitten by blister blight because of the con-

tinuous heavy rains in the Nilgiris. Otherwise the rains were a blessing because they have kept our tanks full. After years of intense work, Vinod Vyas is going for a vacation to North Indian cities and maybe the Himalayas. My birthday was celebrated in a most beautiful way with Vasudevan Neyyatinkara and party giving a concert of classical South Indian music.

Vinaya Chaitanya, who has now moved to the Somanahalli center of the Gurukula in Bangalore, who already brought out his Kannada translation of *The Universal Prayer*, is now ready with his second book in Kannada, *The Biography of Narayana Guru*. Anasuya Chaitanya (Hypatia) had an excursion visit to Tanzania in Africa. Nataraja (Natty) and Mahima Chaitanya are now studying at J. Krishnamurti's Valley School in Bangalore. Some revival is going on now both as renovation and the opening of an art gallery at Narayana Gurukula (Amritabindu), Vythiri. Jean Letscherte, who founded that ashram with Nicole, is now in Paris doing art works and caring for his wife Monique and newly-born child Sham Amritam.

The most spectacular news of this year was the visit of World Citizen Garry Davis. He was very well received by the Indian news media such as *The Statesman*, *Deccan Herald*, *Indian Express*, and *the Hindustan Times*. On Garry's way back to his Presidential Campaign in the United States he was arrested and kept in detention in Paris by the French police. We appreciate the good sense of the French government which

acted quickly and restored him back to Washington to continue the campaign as the leader of the World Government Party.

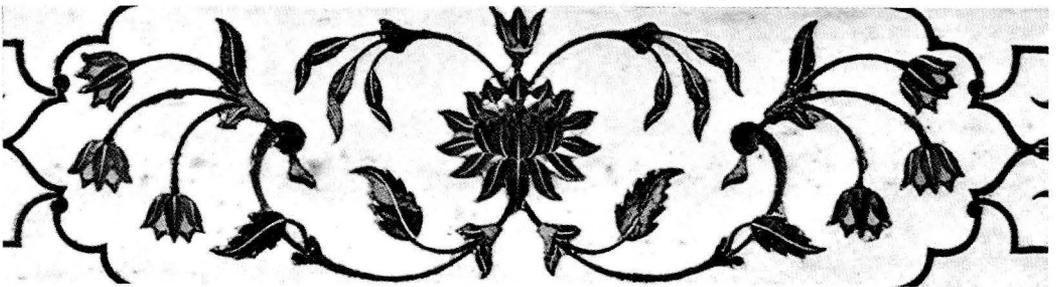
Wolfgang Theuerkauf, who has been building up the Botanical Center of the East-West University at Periyar in Wynad with great pain, dedication and immense joy, has now put that center on the world map of ecological care given to plant life. In early December, Wolfgang's father came from Germany and appreciated the good work of his son.

The last bit of good news is the piece of land donated by Sri Thangaperumal in Erode which is a central city of North Tamilnadu where a new Gurukula will come into force from January 15th. The new center is to be organized by Dr. Thampan and Lakshmi Narayanan with the assistance of Rengan. The Singapore Gurukula premises are going to be acquired by the government of that country and negotiations are going on with the government to decide upon an alternate site.

The 36th Annual Convention of the Gurukula is now going on at Varkala under the stewardship of Muni Narayana Prasad. In a few days Nancy Yeilding will be back in her seat at Bainbridge Island Gurukula Aranya and we will be receiving our hot line connection to keep the East and West electrically and spiritually consolidated.

Yours ever in the hearty laughter
of the Gurukula friends,

Guru Nitya



*East-West University class at new outdoor classroom
Fernhill Gurukula*



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4: Score of P.M. Hamel's *Continuous Creation*, from *Through Music to the Self*, P.M. Hamel, Shambala, 1979.

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