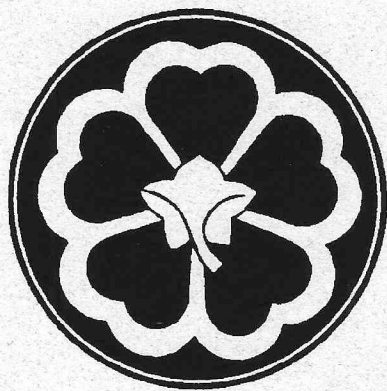


GURUKULAM

VOLUME XVII • 2001

FIRST QUARTER





GURUKULAM

VOLUME XVII • 2001

FIRST QUARTER

- 3 SOUND AND SILENCE by Nancy Yeilding
- 5 MEDITATIONS ON ŚRĪCAKRA by Guru Nitya Chaitanya Yati
- 16 ONE HUNDRED VERSES OF SELF-INSTRUCTION:
Narayana Guru's *Ātmopadeśa Śatakam*, verse 14
Translation and Commentary by Guru Nitya Chaitanya Yati
- 21 LOVE AND BLESSINGS
The Autobiography of Guru Nitya Chaitanya Yati
Excerpt from the *Introduction* by Peter Oppenheimer
Preface: *What Life Has Taught Me*
- 22 THE PROMISE OF YOGA by Guru Nitya Chaitanya Yati
Excerpted from *Love and Blessings*
- 24 VALUES AND LIFE: SELECTIONS FROM *VALUES* MAGAZINE
by Nataraja Guru
- 27 PLANT BLESSINGS by Peter Moras
- 28 HEART THERAPY by Showkath
- 32 THE PHILOSOPHICAL IMPACT OF GURU NITYA CHAITANYA
YATI by Dr. R. Thampan
- 36 BOOK REVIEW by Scott Teitsworth
Dear World, A Global Odyssey, by Garry Davis
- 39 EAST-WEST UNIVERSITY REPORT AND
NARAYANA GURUKULA NEWS
- 42 NEW YEAR MESSAGE by Swami Muni Narayana Prasad
- 44 PHOTO AND ILLUSTRATION CREDITS

GURUKULAM

ENGLISH LANGUAGE EDITION

GURUKULAM is published by Narayana Gurukula and the East-West University of Unitive Sciences. Its policy is that enunciated by Narayana Guru when he convened the Conference of World Religions at Always, South India, in 1924: "Our purpose is not to argue and win, but to know and let know."

NARAYANA GURUKULA was founded by Nataraja Guru in 1923 as a world-wide contemplative community. His Successor, Guru Nitya Chaitanya Yati, continued the wisdom teaching of unitive understanding from 1973 to 1999. The current Guru & Head is Muni Narayana Prasad.

PUBLICATIONS BOARD: Deborah Buchanan, Sraddha Durand, Scott Teitsworth, Robert Tyson, Nancy Yeilding.

EDITOR: Nancy Yeilding

PRODUCTION STAFF: Deborah Buchanan, Jason Devinney, Sraddha Durand, Mat Gilson, Desiree Hunter, Neha Kaur, Simran Kaur, Andy Larkin, Sharanjit Singh, Millie Smith, Emily Teitsworth, Harmony Teitsworth, Scott Teitsworth, Robert Tyson, Stella Tyson, Indra Vas, Nancy Yeilding.

SUBSCRIPTION INFORMATION USA: Yearly: \$20.00 for three issues. Outside USA add \$4.50 for surface mail, \$14.50 for air mail. Write to: GURUKULAM, 8311 Quail Hill Road, Bainbridge Island, WA, 98110, USA.

E-mail to: islandgurukula@foxinternet.net.

SUBSCRIPTION INFORMATION INDIA: Yearly subscription price is Rs. 100. Write to: Narayana Gurukula, Srinivasapuram P.O., Varkala, Kerala, 695145, India.

PRINTED on recycled paper at East-West University Press, Bainbridge Island, WA, USA, and Mangala Offset, Varkala, Kerala, India.

COVER: Head of Buddha, photograph by Nancy Yeilding

Sound and Silence

The heroine's voice slowly enters the expectant silence in the Opera Hall as, note by note, she sings her hope that her husband may yet be alive. As he wakes from his faint and sees her, his song gradually intertwines with hers until the harmony of their love and hope rises and fills the hall. As Beethoven's music unfolds his story of bravery and fidelity, it feels like the sound is not only coming from the stage, but also from my own core, linking me to humankind's many stories celebrating our capacity for hope, love, and endurance. As I listen, I am reminded of the encouragement music has brought through the ages to those seeking to live their deepest values even in times of oppression and strife. I also remember another moment when I heard a famous vocalist of South India sing with heart-felt devotion; his song also seemed to come from deep within myself as he gave voice to Tyagaraja's serene expression of adoration of the divine. We have all experienced this transforming power of music but rarely understand how it happens.

Science has probed deeper and deeper into the magical process of hearing which transforms mechanical movement into mental awareness. The friction between two physical objects such as air flowing by a human voice box or a bow moving across a string create sound waves that cause our eardrums to vibrate. That vibration moves through the three tiny bones of our middle ear to the cochlea, the bony, spiral-shaped structure in our inner ear, where it ripples along a membrane filled with bundles of cells shaped like tiny hairs (cilia). The cilia quiver along with the mechanical vibrations of the sound waves and their movements are like the opening and closing of electrical switches which send a code of electrical signals from the auditory nerve fibers at the base of the hair cells to the auditory areas of the cerebral cortex where the signals are processed and interpreted. Researchers are

learning more and more of the intricate interweaving of mechanical, electrical and chemical processes in our bodies that generates our awareness of myriad types of sound.

In addition to the purposeful expressions of sound, such as music and speech, much of sound is simply an expression of a thing's own nature: the wind in the trees, water falling on a stone, a computer humming, or a garbage truck grinding down the street. Each thing that exists does so through its own combination of forces and movements; thus each has its own vibration, its own sound. In fact, the investigations of science have been revealing what the ancient seers knew about sound: that it pervades all existence. The seers even expressed the manifestation of the world as a primordial vibration (*nāda*) emanating from a non-spatial point (*bindu*), a concept that echoes the theory of the Big Bang.

Scientific instruments are now confirming Pythagoras' vision that, from the cosmic music of the spheres to sub-atomic particles, every aspect of existence has its own sound. For example, each planet has its own distinctive chime or gong like that of Earth which can be "heard" by very sensitive seismographs that record the vibrations traveling through rock and magma. These sounds are about 20 octaves lower in pitch than our hearing range, while—at the other end of the spectrum—the "song of the atom" is twenty octaves higher.

Even when we aren't consciously aware of them, we are "hearing," feeling the vibrations of the world around us and are reacting both to their consonance and dissonance. Everything is "sounding" but we are usually unaware of it, unless we unexpectedly gain access, like Jacques Lusseyran who was blinded in childhood by an accident:

How could I have lived all that time without realizing that everything in the world has

a voice and speaks? Not just the things that are supposed to speak, but the others, like the gates, the walls of the houses, the shade of trees, the sand and the silence....

It was as though the sounds of earlier days were only half real, too far away from me, and heard through a fog. Perhaps my eyes used to make the fog, but at all events my accident had thrown my head against the humming heart of things, and the heart never stopped beating.

You always think of sound beginning and ending abruptly. But now I realized that nothing could be more false. Now my ears heard the sounds almost before they were there, touching me with the tips of their fingers and directing me toward them. Often I seemed to hear people speak before they began talking.

Sounds had the same individuality as light. They were neither inside nor outside, they were passing through me. They gave me my bearings and space and put me in touch with things. It was not like signals that they functioned, but like replies.

(Jacques Lusseyran, *And There Was Light*, Parabola Books, New York)

Even if we cannot hear the sounds of each aspect of existence, we can attune ourselves more fully to the cosmic symphony. Just by intensifying our listening, we can become aware of many more dimensions of the world around us, like the Englishwoman Len Howard who can recognize individual bird's voices and hear within their songs the destinations of their southward migrations. Not all sound is as pleasant as bird calls; by opening our ears, we also hear more of the world's anguish and conflict. But that also reminds us of our interconnectedness and helps us to recognize that the music of the universe includes that which emanates from each aspect of existence, orchestrated in a harmony that is often beyond our comprehension.

Creating and listening to music helps us to lift the veil which hides so much of reality from us by making us aware of correspondences. Whether through the simultaneous sounding of notes in chords as in Western music or their successive

sounding as in Eastern music, musical harmony opens our perception of the relations between aspects of existence. That is why music evokes emotions, images, colors. And in the resonant principles of music we experience revelations of the essence of the universe, the interrelatedness of all things.

Silence gives us another way to tune into the essential unity of the cosmos. In silence we can experience the truth of Dong Zhongzu's (second century B.C.E.) words: "The fact of harmony between heaven and earth and humankind does not come from a physical union, from a direct action; it comes from a tuning on the same note producing vibrations in unison [just as several cithars, all tuned on gong (tonic), all vibrate when the note gong sounds]."

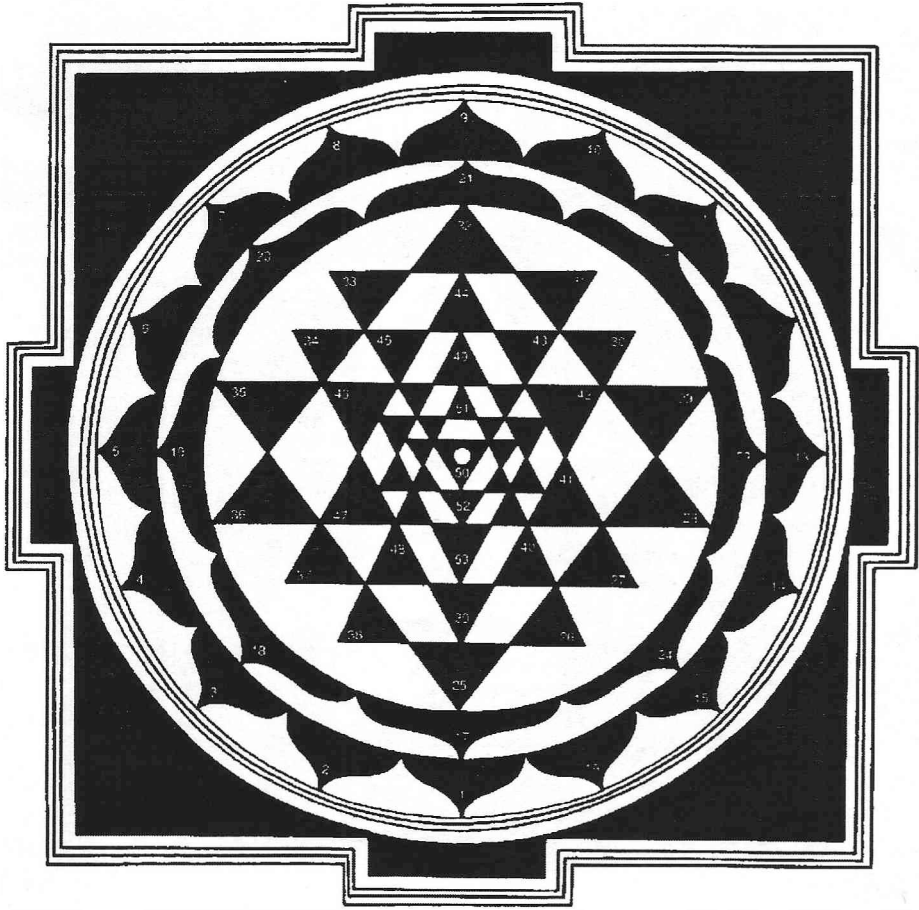
In the silence of meditation we can begin to hear the sound that is the natural manifestation of our own being, called *anāhata*—"the unstruck." It is described in the *Maitri Upaniṣad* as sounding like rivers, a bell, a brass vessel, a wheel, the croaking of frogs, rain, or as when one speaks in a sheltered place. Although often surrounded by a cloud of mystique, once it is heard it is immediately followed by the recognition that it has always been there, as much a part of us as our heart beat, yet less tied to the operation of the physical body.

The difficulty is not in finding it, because it is always right where we are. The challenge is to change our focus from the chatter of our own minds to the sound of the space within the heart. Simply sitting quiet and gently focusing on our own breath moving in and out instead of pursuing our trains of thought and feeling allows the movement of our mental activity also to settle down. Slowly we will begin to be aware of our own inner sound of silence. When we hear it, we are reminded that we don't need to take action to achieve harmony with the universe, we only need to tune to the song the universe is singing through us each moment.

Nancy Yeilding

Meditations on Śrī Cakra

Guru Nitya Chaitanya Yati



In 1990, while staying at the Portland and Bainbridge Gurukulas, Guru Nitya gave a series of meditations on Śrīcakra (above), a proto-linguistic depiction of a person functioning within a cosmic system. In this diagram (*yantra*), the four upward-pointing triangles represent the supreme spirit or universal consciousness (*puruṣa*) and the five downward pointing triangles represent nature composed of the five elements (*prakṛti*). They are so interlaced that no aspect of reality can be seen as entirely physical or entirely spiritual. Each of the two rings of petals represents a fully opened lotus flower, indicating that both the microcosm and the macrocosm unfold like the blossoming of a flower.

Śrīcakra is an aid to meditation which is intended to become unnecessary as the meditator comes to recognize his or her functional and essential unity with All. Meditation begins with the petal at the alpha point of the diagram, proceeds clockwise around the outer petals, then around the inner petals. Then, beginning with the triangle placed at the alpha, it proceeds counter-clockwise around the exterior points of the triangles until the final four which are placed on a vertical axis. Each petal and point has a seed mantra associated with it, as well as an aspect of divinity envisioned as the Supreme Mother. Each meditation reflects the transcendent power of beauty to lead us to the oneness of Reality.



*kṃ khṃ gṃ ghṃ nṃ anangakusumā
kāmeśvari mahātripurasundarī*

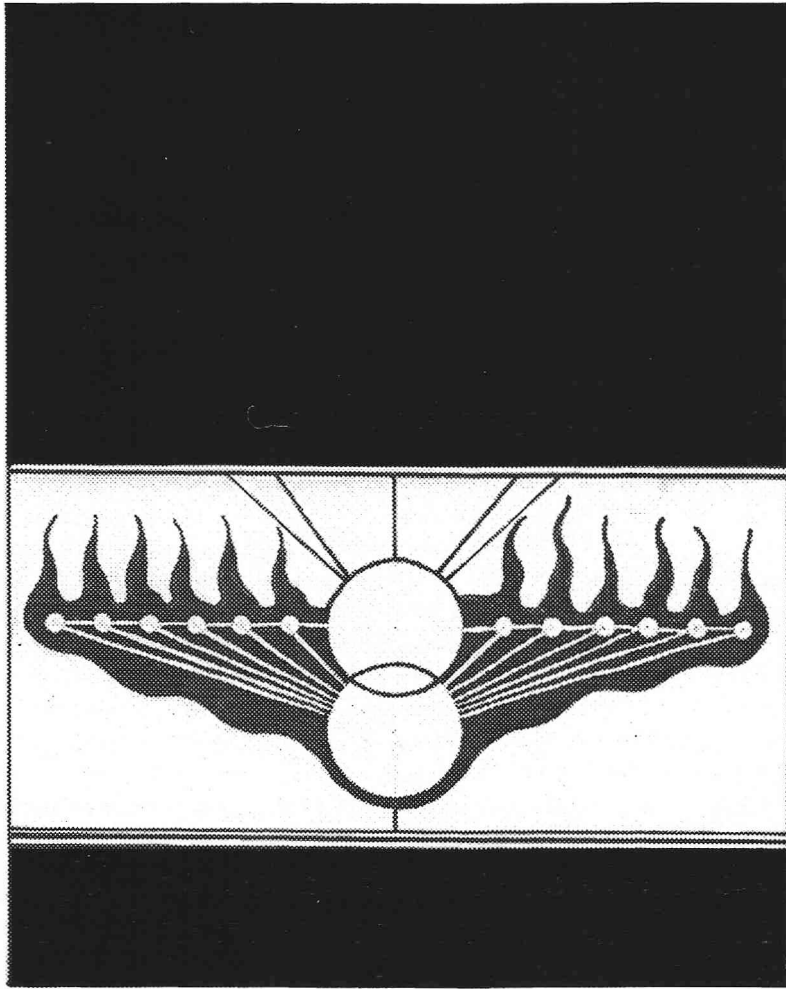
Meditation Twenty-one

O Mother, the beautifier of the three cities, when the space of consciousness (*cidākāśa*) is unlit, you abruptly fill it with your own brilliance and then continuously flicker there like a series of lightening flashes. In that effulgence of yours I see the altering brilliance of the sun, the moon and the fire. When the gleam of the sunlight enters into the portals of my consciousness, the universal cognizer in me wakes up. At that time, fraternal love manifests in me and every sentient being appears to me as my kith and kin. I draw my strength from you to serve them all with love and compassion. You are well-known as the over-soul that is protective of every desire born of integral value.

With the base mantra *km̐* and the seed mantra *khm̐* you bless my internal space of consciousness. I see in each flower, despite its distinctive name, color, fragrance and taste of honey, your value-infusing beauty and recognize that as the *anaṅgakuṣumā* with which you identify yourself. What occurs outside triggers within me the unitive vision of your pure beauty. When the sheen of the moon comes to my inner space, my self-luminous creative consciousness (*taijasa abhimānī*) wakes up. Without depending on any external light, I become efficient to create my inner garden, filling it with representative symbols of every positive value that is adored in you. When that happens, I leave the throat center where I was engaged in pouring out hymns and praises, and enter into the *ajñā* between my eyebrows where I go into a deep contemplative silence. Such a meditation makes me also all-pervading.

I do not know where your three cities are. I suppose they are the past, the present and the future; the heavens, the atmospheric world and the terra firma. Or are they the wakeful, the dream and the deep sleep? Before I discern and decide what psychophysical entities are to be recognized as your cities, you lift me to the thousand-petaled lotus. Like a bumble bee which enjoys the honey secretly kept beneath those petals, I go into an ecstatic bliss and understand myself as having no identity apart from the confluence of your beauty, love and caring compassion. In such a state there cannot be any individual desire because I am a participant in your own final fulfillment. My prostrations to Tripurasundarī.

*km̐ khm̐ gm̐ ghm̐ nm̐ anaṅgakuṣumā
kāmeśvari mahātripurasundarī*



*pm̐ phm̐ bhm̐ bh̐m̐ ṁ anaṅgarēkhā
nityaklinnā bhagamālinī*

Meditation Twenty-two

O most compassionate Mother, beams from the sun radiate in all directions, but no one sees any of those rays until they illuminate an object and make it visible. The radiant sun is only inferred from the objects the beams illuminate. In the same way, the beams of love radiate from you in all directions. Even when it is they that beautify the objects of our love, you hide yourself behind the beautiful and sometimes we do not even suspect your presence there. It is perfect that you do not expect us to thank you for the many benefits you bestow on us. We read in the Upaniṣads that the blessed one who is touched by the Absolute becomes a knower of the Absolute and the Absolute itself. Almost as a counterpart to this, the person in bipolarity with a desired object becomes a

consummation of his or her desire.

A piece of iron magnetized because of its contact with a magnet attracts other iron pieces to itself in turn. Those who are blessed with your loving compassion also become irresistible sources of love from whom compassionate care flows in all directions. From those who love God with all their heart and all their soul and all their strength, love flows to their neighbor and to that neighbor's neighbor. *Nityaklinnā* is the ever-caring. Just as God loves all, a lover of God also loves, because he or she has no other eye than the all-seeing eye of God, no other mind than the omniscient mind, no other presence than the omnipresent.

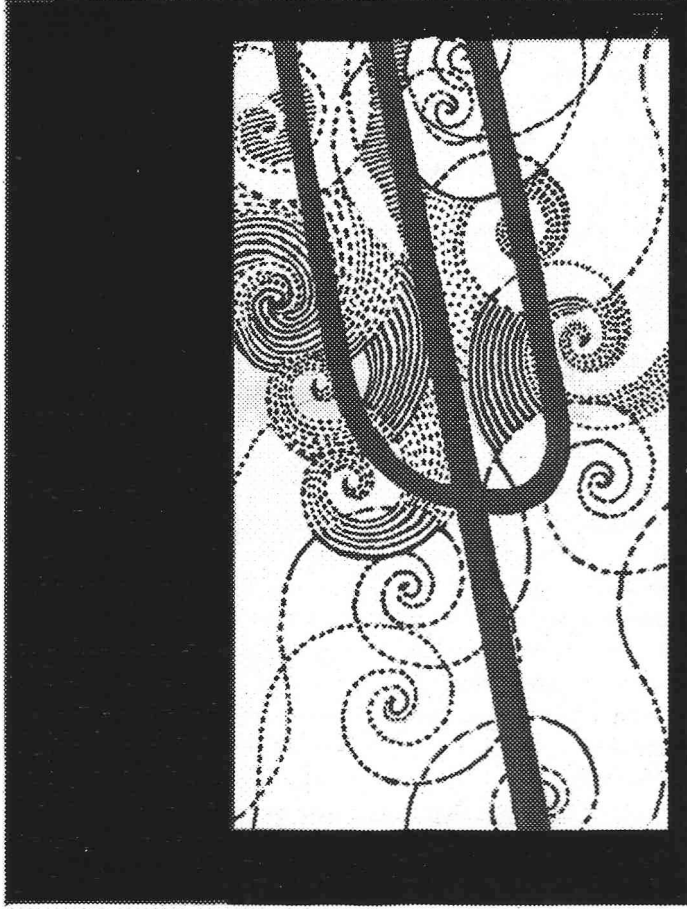
One has to burn, melt and be purified by the fire of eternal sacrifice. You are the sacrificial fire in which we are to be offered as sacred oblation. When the dross in us is burned, our essence will become one with your fragrance and fill the atmosphere with a benevolence that will be shared with all. You don't sit there as a temple deity in stone or metal, waiting for devotees to go through the ritual of propitiation and the singing of liturgies. O Mother *Bhavānī*, even before we address you, "*Bhavānī*," you understand all our needs, not only of the present. You also aid us to mend our past and be replenished for the future. You enter in us and take over our program for several lives. Such bipolar love has no parallel in spiritual history.

Your base mantra is *pm*, indicating that you are *Parāśakti*. Your seed mantra is *bm* which indicates that you are the *Baladāyinī*, the bestower of rewards. As *Parāśakti*, all the sources of energy converge into you. And as *Bhavānī*, you are the ever-radiating source of perennial auspiciousness. It was so kind of you to choose me to be a recipient of your special grace. You do not impose upon me any need to make decisions about the benevolence you want to bestow upon me. You always know what is good for me. Each day, each hour, each moment, you surprise me by guiding me from one garden of blessedness to another. It is so great that you made every blessedness a different experience. It is like gazing at a revolving diamond that is illuminated from all sides.

A woman is again and again exposed to pain for the simple reason that in the world of erotics she is the greatest attraction. Each admiration bestowed upon her is like an arrow shot at the nimble body of a beautiful deer. So it is no wonder that you are right there to provide her with new energy, new strength and an ever-pure disposition. Thus, the special attention you give as *Bhagamālinī* is like the raising of the phoenix from its own burned ashes. The term *Bhagamālinī* is suggestive of both the distress and the miraculous rescue that you give in the nick of time. We do not understand why, at the eleventh hour, you seem to cause such tragedies with which we cannot reconcile. It is as if you want to wash away every stain of the past so that one may emerge with the purity of a water lily.

Of all desires, the greatest desire is to transcend desires. We can never attain this peak of fulfillment unless you give us total identity with you. That is why, when we are about to pray to you to show your compassion to us, we see ourselves transformed into you. *Viṣṇu*, *Brahma* and *Indra* have to wait to worship you with fire of oblation, but you have not set any special time for me. Which mother would stop her child from freely walking into her chamber, sitting in her lap and seeking her breast to suck? Such is the freedom you have given me. Your heart melts for me. When mothers kiss their child's foreheads, the warmth of that remains only for a second. But your kiss lives in my soul as an indelible golden impression that I will carry with me from life to life. There is no blessing which is greater than the freedom with which you have blessed me. O liberating Mother, my prostrations at your feet.

*pm phm bm bhṃ m anaṅgarēkhā
nityaklinnā bhagamālinī*



*cm̐ chm̐ jm̐ jhm̐ n̐m̐ anaṅgamekhalā
vahnivāsiniḥ bherundī*

Meditation Twenty-three

O Rejoicer in the burning sport of your Lord who smears his body with the sacred ash that symbolizes the three phases of your creative secret. With *sattva* you give every form an adorable design and qualities such as color and taste to assure its existential validity. With *rajas* you create a functional dynamic that generates unique individual behavior patterns, making each created being to some extent an inevitable occupant of its assigned place in the world order. Even the inconsistency of each item which is exhibited or covertly muffled has a significant role to play in making a person or thing negatively or positively valuable. *Tamas* is your powerful weapon of fusion and magnetizing; it preserves the registered functional phase as a mode that can even pass through the drastic dissolution to return as a fresh item of creation.

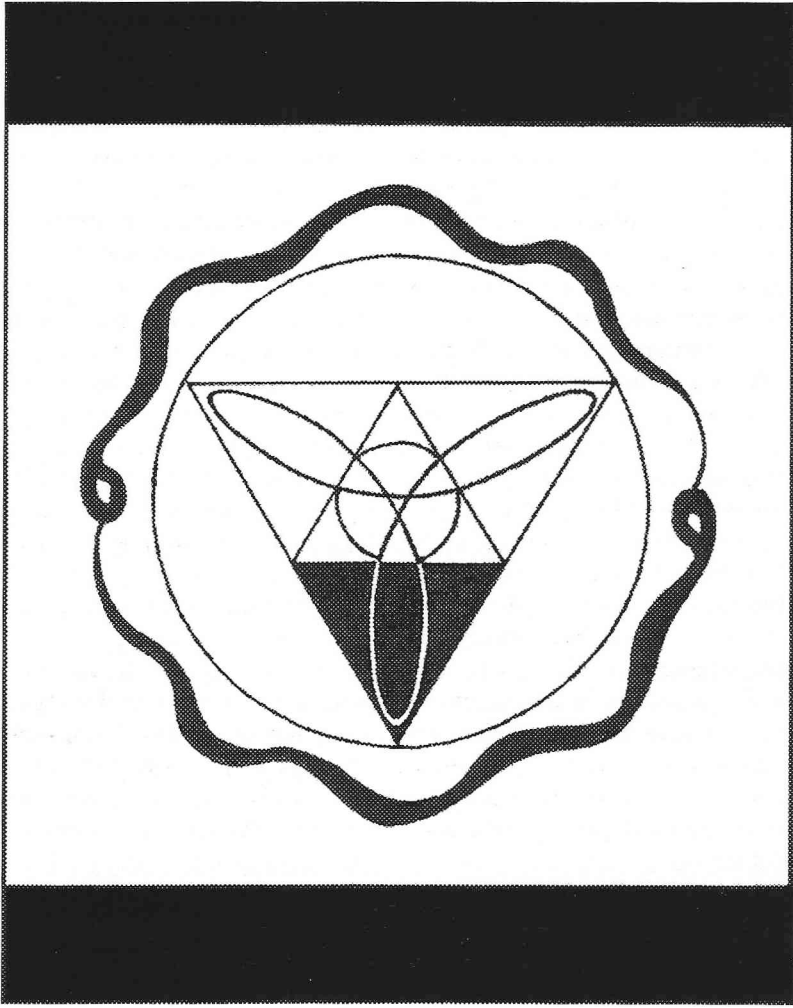
Thus behind the ashes smeared on the body of the Lord of destruction you are hiding like a fiery cinder. The cyclic burning of the Lord is a constant. You foresee the death that gapes its mouth for each created being. Like daily sleep, death comes after a given span of life. Death and the total immersion of the universe at the time of the cyclic dissolution are all presided over by the Lord. Like a magical wizard you revive consciousness from the unconscious, life after death, and the universe after its destruction.

Thus your creation is a short-time game which can be agreeably passed on to your spouse for his destruction. Considering all the creatures that crawl, walk and run around, swim in deep water, and fly in the sky, and considering the variation that can be seen in the perfection of all from a virus to a philosopher, we can presume that you have some scheme in serializing your creatures. Maybe what has just begun will come out more perfect in the third or fourth cycle of your re-creation. You give limbs to all from the most simple protozoa to the most complicated human being – all to be reduced again to the limbless state. Even though you elaborate the interior coordinations in a living body, you daily suspend the overt activity of most of the limbs for some time. Then the few operating limbs are in your special care and seem to be operated automatically. So it is rightly presumed that you are a manipulator of the limbless state, *anaṅgamekhalā*.

The life with which you support us is like a burning candle. Every living moment is also a dying moment - we are burning out and you are that burning fire in each one of us. No wonder you are called *vahnivāsinī*. Like fire which remains cold and undetectable in firewood, first making its appearance as a spark when two dry pieces of wood are rubbed together, you come out of the bodies of lovers when they are aroused. From the spark of love a conflagration of established family life arises, with a million demands and countless responsibilities. Like the seven tongues of fire which rejoice in licking away the substance of the world, you stimulate our tongues which hunger for rejoicing. Like a mother bird feeding her fledglings, through your burning flames we creatures find your world a source of enjoyment, *bhoga*. As the Creatress, you rejoice in the redness of *rajas*. We do not know if the world outside has any color at all, but you have taken care to create us as color-loving beings who tint everything with the moods of our minds. Just as among tastes we relish sweetness, in colors we have a special liking for magenta which is said to be your own favorite color. When the sun is about to rise or set, you not only transform the sun into that color but you fill the sky, the clouds, the hills and dales, and snowy peaks of mountains – everything – with it. You are like an artist who rejoices in wash painting. Again and again you blend the colors with red or you immerse all in the obliterating dark. At your will you can be Aruna, the red one, or Kali, the black one.

When you are described as the left half of the Lord, that is only a metaphor used by poets for a semantic structuring of your symbolic position. In reality you are not restricted to the left or the right. An iron ball cast in the fire does not turn red in one part and remain cold in the next. You occupy the whole of Śiva, perfectly knowing that you have to alter the steps of your dance of creation when the time comes for his frenzied dance. When Śiva becomes Bhairava, the god who destroys, you become Bheruṅḍī, the one who feeds the fire of cosmic dissolution. When you alter your position from the limbless state, *Anaṅgamekhalā*, to that of the burning fire, *Vahnivāsinī*, even the crescent which adorns your crown looks like a sickle with which you harvest all ripe creatures to be thrown into the fire of death.

A child fondles its toy, carries it around, nurses it and puts it to sleep with care. But when the child is hungry it forgets the toy and runs to its mother. Youngsters aroused by erotic passions seek mates and spend hours rejoicing in sweet nothings. Then they come to disillusionment. With the arrival of maturity, they turn away from the romance of love to more serious considerations of truth. The love that they lived turns into an occasional sad memory, something to be regretted or laughed at. In old age, when the senses are decommissioned and the mind is no longer concerned with the social security of life, the only adorable reality the old person seeks is the bliss of Śiva – *śivānanda* or *śiva sayujya* – total merger in the boundless. Thus you are to be adored in childhood and youth and even more in old age and at the approach of death. This is the lesson you teach us in the span of each life. After a pause, you revive us with better wisdom and the essence of the maturity we have gained in the previous life. My adoration.



*yṃ rṃ ḷṃ vṃ anaṅgaveginī
śivadūti mahāvidyēśvarī*

Meditation Twenty-four

O Mother, the Goddess of supreme wisdom. If somebody asks who you are, the answer to be given is that you are the one who makes us rejoice. Further we can say you are the one who enables us to merge with the Supreme. When we are in our wakeful state, with sweet and invigorating words you please our minds and entertain us with the physical charm of the world you are creating. When we are asleep you withdraw the world of names and forms from us. In its place you bring our peaceful merger in sleep. Thus you are our dissolver.

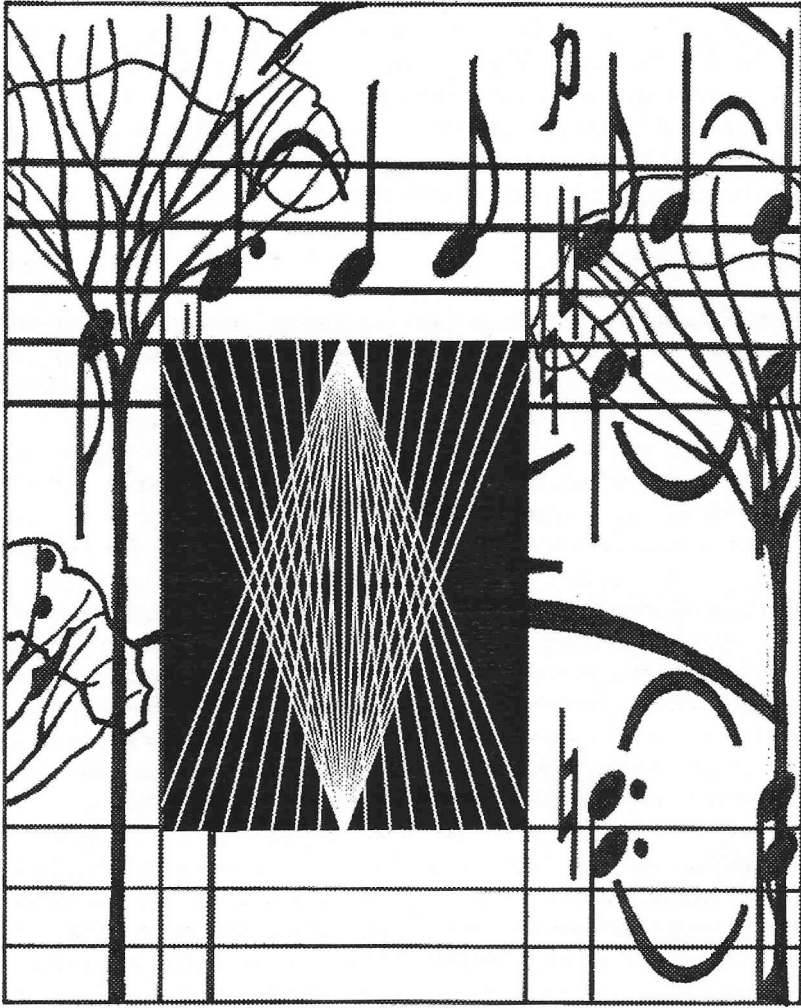
All these are cryptically stated in the mantra *ym rṃ lṃ vṃ*. The *ym* and *rṃ* stand for the curiosity aroused in us to know and the satisfaction brought to us with the revelation of the true secret of each manifestation. The *lṃ* indicates how in our rejoicing we become one with the all-embracing bliss. The *vṃ* indicates the great wonder that leaves our minds always identified with you. Whether we are wakeful or asleep, you become the subtle energy of the over-soul that is ruling our vital forces and keeping this body alive. In that sense you are Anaṅgaveginī. Under your direction, creation, sustenance and dissolution are carried on by Brahma, Viṣṇu and Mahēṣvara. Although this triad is entrusted with the changing aspect of the world, it all happens within the eternally auspicious Sadāśiva.

However different are the inspiring and expiring of breath, they are both maintaining life. Even though sleep and wakeful contradict each other, such distinctions are necessary for the maintenance of life. Thus the seemingly contradictory opposites that are seen in our life are happening by your decree. Even when Sadāśiva is intently looking on and, by his very presence everything is remaining auspicious, you do not disappear because you are Sadāpūrva. You have no beginning and you have no end. It is that eternal aspect that is added to Śiva's name as the prefix *sadā*.

The Lord is the source of all sciences. Extracting them from him one by one, you instruct and illuminate the living beings. That is why you are called Mahāvidyēśvarī. You are also the archetypal model of devotion and faith. For that reason you are called Śivadūti. You do not have a single interest which is not an overt recognition of the subtle interests of your Lord. If an individual's mind is possessed by a sense of distress, confusion or fear, you enter such a person's life as consolation, clarity and fearlessness because you are Śankarī, who is ever engaged in mending and replenishing anyone who feels tired and feeble. Night is followed by day and the storm is followed by peace. Thus if you seem to be absent for a little while, that confusion is immediately rectified with the delight and exhilaration of your reappearance.

As you reside always as the true Self of everyone, there is no one who becomes disqualified from rejoicing in the Self. Looking upon you as a true model of devotion, may I represent you to everyone around and also may I see the perfect model in all those with whom I relate myself.

*ym rṃ lṃ vṃ anaṅgaveginī
śivadūti mahāvidyēśvarī*



kṃ sarvasamkṣobhiṇī

Meditation Twenty-five

O Mother, you are seated on the throne of Śivānanda which is ornamented with the diamonds of eternal truth. You are not seen as a person but as limitless radiance. The glory of Śiva is countless millions of precious stones. From each one of them innumerable beams of immeasurable effulgence radiate in all directions. In that conglomeration of colorful beams your pure form is enveloped and cannot be discerned. In the dissolution and the re-emergence of the universe, and through the cosmic ages called Manvantara, you are always presiding both as the Creatress and the Dissolver.

You always desire to make your manifestation exquisitely beautiful in every detail. Whatever comes into being inevitably changes and you bless the changing phases with new dimensions of beauty. Even the disintegration and termination are made as beautiful as the origin of creation. In creations such as painting or sculpting, dancing or acting, there is continuous orderly change with gradations. It is your device that even changes have changeless laws of assigned patterns. The secret of artists is to know from inside the natural and spontaneous formats that come in a sequential order according to your suggestion. Even the untrained ear of a layman can recognize a dissonance because all are made of the same music that you have sung into creation.

Your triple qualities can lead certain undisciplined creatures to go into tangents. For those who know the value and virtue of each, they can be the most helpful avenues for walking in your path. For the purpose of keeping the world order in the right rhythms you have assigned Brahma, Viṣṇu and Mahēśvara their respective duties. As they are always serving you at your lotus feet with great reverence, all their functions are observed in detail with your glance. Even a little displeasure emitted through your glance can cause these gods great distress. We read in the Upaniṣads that the maintenance of the world order is carried out by the heavenly agents in fear of the Absolute.

By simply watching the sprouting of a bud and its growth, one can see how much care is given to keep each stage of the bud a rare model of perfection. The unfolding of the petals and the state of the fully bloomed flower stand as a good example of how you do not hold any secret longer than required. It is to give perfect joy to your children that each item is brought to its fruition. The final consummation is like a finale in music. Thus the function of *sattva*, *rajas* and *tamas* has in it the beauty of a song sung or a dance performed.

From my birth to this day, when I retrospect and look at my life, I see myself as a farmland, prepared by your having cleared the jungle, re-arranged the stones, broken clods and planted various kinds of crops, flowering bushes and fruit trees. Now I am like a rich orchard. I think of myself as a world visited by the sun every day and by the waxing and waning moon night after night. The sun and moon are the two eyes with which you have been bringing me alternately to the transactions of life and the dreams of life's poetry. Like the rain clouds going from garden to garden, your grace has been following me to nourish my hopes and bring each one to its ultimate fulfillment.

As Brahma, Viṣṇu and Mahēśvara are not apart from my own existential reality, subsistential growth and moment to moment enjoyment, the grace you have showered upon me is also the grace I have been sharing with them. All the hymns and prayers that I offered to you were in praise of them also. These gods who have been serving you with devotion were bestowing upon me their kindest care because I am as much a darling to them as I am to you. Thus between the Absolute divinity and the relative measures of divine love, I am most benefited. I offer you myself as one of the best flowers blooming in your garden. Please accept me and my eternal devotion to you.

kṃ sarvasamkṣobhinī



Ātmopadeśa Śatakam:

One Hundred Verses of Self-Instruction by Narayana Guru

Translation and Commentary by
Guru Nitya Chaitanya Yati

Verse 14

*tribhuvana sīma kaṭannu tin̄n̄iv̄oīn̄num-
tripuṭi muṭiñ̄ṇu tel̄iñ̄ñiṭunna dīpam
kaṭayatikku karasthamākuṭile-
nnupaniṣadukti rahasyamōrttiṭeṇam*

Going beyond the boundaries of the three worlds, with all-filling effulgence, when the three-petaled knowledge has faded out, ever brighter shines that light; a pretentious seer will never grasp this; thus, the Upaniṣads' secret word should be remembered.

The Catholic Church begins with the laity, then there are novices, priests--called brothers or fathers--bishops, archbishops, cardinals, senior cardinals, and finally the Pope. There is a certain maturization implied in this hierarchy. Each one is trying to pass beyond a certain boundary to enter the next category. There is an increasing approximation of perfection. Even when we come to the Pope, though, his approximation is far from perfect. Transcending his position is the saint, and beyond the saint is Christ himself. Even beyond the personal aspect of Christ is the eternal spirit of God: the Word or the Holy Spirit. Beyond that is God itself.

So we have to pass through several approximations before we come to the final all-filling reality. For example, a man gets initiated by a spiritual master into the wisdom tradition. If it is the Hare Krishna

movement, he will be asked to shave his head, just keeping a little tuft, wear ochre cloth and chant *hare kṛṣṇa* a certain way. While it is true that he has decided to someday become like Chaitanya Mahāprabhu, or like Sri Krishna himself, or the Absolute, this only says he is tending to become them. In the present state he is only pre-tending.

When you are pretending, don't say you have already become what you are tending towards. Tending to become something and actually becoming it are two totally different things. It is a long way. Don't think you will fully understand it in only a day. It's for a whole lifetime. Take it easy, but also take it seriously.

We have two difficulties here, in respect to being unified with the Absolute. One is a cosmological hindrance and the other is psychological. Our cosmological hindrance is that this body is a separate unit. It is physiologically structured, so it is subject to physical laws and chemical operations.

The three worlds of this verse are the earth, atmosphere and sky. Gravitation pulls us down onto the earth, so we are earthlings and always feel the solid ground under our feet. We undergo a variety of daily experiences, always seeing the one and the many on this earth of ours. Regarding atmosphere, when we see the sunshine we say, "Oh, wonderful!" but when the day becomes dark it affects our

mind negatively. The clouds and rain can alter our mood. The sky is the home of the sun, moon and stars. First we probe the sky with an appreciative eye, and then with telescopes. The telescope extends our eyes farther than they can see. Now we are extending our arms and legs also by sending missiles to the nearby planets. All of it produces a great sense of wonder.

Thus we become fully convinced of three external worlds. After first achieving this conviction, we now have to erase it from our minds and see everything as a manifestation of one truth. We have to undo whatever has been learned, which is not at all easy.

The cosmological world which we perceive is structured in a certain way. Thanks to our many years of familiarity with it, it stands as a divided world with many boundaries and separations. To see it unified again has been the dream of many people, among them Albert Einstein. He thought there must be a unified theory by which the general and special aspects of relativity could all be unified in a central scheme. From ancient times mathematicians and physicists have been measuring things, and by the time the Euclidean age arrived they knew exactly how to measure everything as a three-dimensional structure. Since the time of Descartes they have wanted to understand the relationship of things which were previously divided, coordinating time with space, geometry with algebra, and so on.

This led up to Einstein giving the world view of the classical physicists a major jolt, by adding time as a fourth dimension and replacing a fixed universe with a relative one. Then we started seeing the physical world differently. Not as differently as it would appear on paper, however. The Empire State Building was built with a three-dimensional outlook, and when Einstein said no, it should be four-dimensional, the building did not break apart and fall down. It continued to stand. So in what way does the new way of looking at things actually affect anything?

Even now if you take a pencil and

draw a triangle on a piece of paper, you will have three straight lines and three angles totaling 180° . If you take a piece of paper as big as the whole universe, though, and then try to draw three straight lines, you can't do it. The lines will curve and their angles will be greater than 180° . But this curvature on a universal scale does not nullify for an instant the straight lines a carpenter uses to measure as he builds. Classical physics still works fine at the everyday level.

Somewhere we have to relate these two things: what is universally true is not true in a particular sense, and what is true in the particular sense is not true generally. The macrocosmic world around us can only be arrived at through mathematics. There is no other way to reach it. We can see some of it, but we have to perform calculations in order to really understand it. Then there is the microscopic world, which we cannot see at all. It is also mostly appreciated through mathematics. A chromosome can only be seen with the aid of a microscope. Within that is the DNA, which has twenty billion pairs of nucleotides on each strand. It is impossible to visualize, and yet scientists are even beginning to be able to manipulate it.

The world is separated into the macrocosmic, the empirical, and the meta-microscopic. How can you have a unified view? Narayana Guru is asking here not for a unified view, but for a unitive one. Unified means taking this and that and putting them together to have a comprehensive view. A unitive view, on the other hand, is where from inside you see it all as part of one awareness, one experience. Then alone are you transcending the limits of the three modes of the physical world. What you may call the objective world is existing or standing divided into three compartments. We should have a unitive understanding from within which will wipe away all these distinctions.

In subjective consciousness there are also three barriers, constituting our psychological hindrance. The first is I know that I know. Secondly, in what way do I know? I know that you are all sitting here

and who each of you is. Thirdly, I know I am glad that one of you who sometimes has to work can be here today. These are three aspects within my own psychological experience. So the world is cosmologically and psychologically divided, and objectively and subjectively divided. How can you transcend all of these?

Today you can make a preparation, but you are only pretending to the state of transcendental awareness. The idea of pretending should not be taken in a wholly negative sense. You can say the Pope is a pretender because he is not crucified, but he is not hypocritical. He is trying his best to reach the level of the Apostles, to have their attitude and acceptance of the dictates of the spirit of God, and then even go beyond that and identify with God.

In India we use an image of light and shade. Light drives away the shadows of the tri-basic divisions such as knower, known and knowledge. The secret of this is not known to the pretender called *kapa ayati*. *Kapaṭa* means false; and *yati* means a seer. In Sanskrit, *paṭam* means cloth, and *ka* means what or why is it? People might ask "why do you put on this cloth?"

"Because I am a yati," I answer.

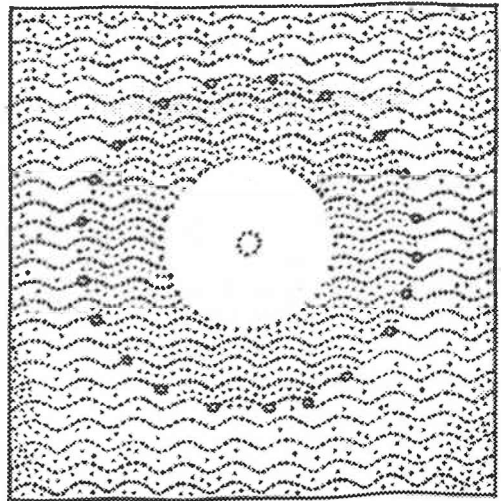
"You become a yati just because you've put on peach colored robes?" If you are a yati only because of this cloth, it is meaningless. People who become ascetics just because of the *paṭam*, the cloth, are focusing on the external aspects, and they won't get any special knowledge. But we are not speaking of the yati of cloth alone in a disparaging way. We only say that he has not arrived yet, he's on the way, he's in the queue. One can get into the process and slowly move forward, and some day unitive understanding will come from inside.

Scientists sometimes arrive at impossible findings, such as when light exhibits the characteristics of both particles and waves. We say it is made up either of particle-like waves or wave-like particles. When you say wave-like particle, you have to conceive of two very different concepts and then unite them in your mind in an impossible way. How can

something be a particle-like wave or a wave-like particle? And yet, if you want to understand quantum physics you have to accept this impossible stand. Otherwise the result is two separate camps of physicists who don't agree, the particle physicists and the wave physicists. Physics should have one unified standard, so they come to a compromise that the wave is like the particle and the particle is like the wave. But this compromise is only in words. Square circle? Yes, a square-like circle and a circle-like square. These are all only intellectual games.

What we are asked here is not to make an intellectual game by renaming all our concepts, but to feel from within the unity of the external world and the unity of the internal world. Both these unities are to be found only in a mystical state; they cannot be arrived at intellectually. Narayana Guru is going to present a mystical state in the next verse. For now, though, we can only appreciate it as a mental image. Maybe some day you may actually get it.

What are you expected to do? Certain schemes to become a yati, or seer, are given to us by the wise. One is *amānitvam*, meaning that you don't say "I am better than you." When you take a measuring rod and measure yourself and measure another and another, and then examine the differences, you will assume a certain sense of superiority that is contrary to your unitive vision. You shouldn't think



of yourself as a separate reality; you are belonging to the commonality. This is *amānitvam*.

Another idea is *aḍambhitvam*. Often we experience an egotistic thrust, saying "this is what I can do." We should curb that pride. Then there is *kṣānti*, having forbearance. We are all living in darkness, and as we move around in the dark we may stumble over one another. Don't get annoyed by it; forbear, take it easy. Next is *ārjavam*. Straighten up your mind, be vigilant, wakeful, upright. Do not compromise when it comes to truth. You have to intellectually appreciate truth and emotionally sustain it. *Ārjavam* is cultivating this uprightness of character.

Then *sama* and *dama*: settle down to your own chosen pursuit in life, and do not let any distraction come and take you out of your seat. Do not let any internal disturbance push you away either. You should make yourself invulnerable to internal as well as external distractions. Let the interest you are cultivating become all-filling, so that your whole joy of life is in it and it becomes meaningful every moment. Day and night are then filled with the joy of living the one truth to which you have dedicated yourself. In this, even if slips come, failures come, put up with them. Don't lose your center. Stand firm. In order to be able to do this, you must have a clear notion of what your intention is, and how to go about your business every step of the way. In this process, see that you are not grabbing things away from others, but are only using the resources that are apportioned to you by nature in its benevolence. There is perfect sharing of life with all. Thus you transform and get into a mode of life, a behavioral pattern, where there is total sharing with the rest of the world. Full cooperation is given. You include in your happiness the happiness of all, but you do not tread upon your own happiness. You make yourself as much your own friend as a friend of others. You don't alienate yourself and become hostile to yourself. No hostility to others and no hostility to yourself. Do not be disturbed by the world and don't disturb the world.

Get into greater and greater harmony.

The wise ones who have gone before us are still sharing their wisdom with us through their recorded experiences given in scripture, poetry, literature, and historical chronicles. Derive light from them; be benefited by spending some hours in study, pondering, meditating, passively contemplating. These methods are given in some form in all religions by all the masters. So we don't lack for advice, we have only to clear our desks and put things in the right places and start. Then we progress day after day.

In ancient times there was a method of finding out an honest man. If a thief was brought before the king, an iron ax was put into the fire, and when it became red-hot the thief was asked to pick it up. If he was an honest man it wouldn't scald or burn him, if he was a real thief it would. This is given in the Chandogya Upanishad as a test of one's truthfulness. Truth and untruth are a subjective thing while grasping a red-hot iron piece is objective, but the rishis believed there is one truth governing the subjective and objective worlds together, and that if someone was truthful nothing would happen to them. That's a unitive way of looking at it. It sounds silly to us, but still there are people who walk on fire and do not get burned. Somatic changes can come about because of a psychological attitude. Both psyche and soma are controlled by another state which is capable of uniting them.

In the Brihadaranyaka Upaniṣad it says *satyam* means truth. The word has three component parts, *sa*, *ta* and *ya*. *Sa* means that which is, *ya* means that which is not, and *ta* means that which is not. Thus, on one side is truth, on the other side is untruth, and in the middle is untruth. The word *satyam* is structured with truth on either side and untruth in the middle. It says that if there is truth on either side, untruth cannot remain there, so don't bother about it. Our world is also structured like this. There is a great truth; and there is a great truth in us. These two truths can abolish whatever untruth occurs in our everyday life. ❖

Love and Blessings

The Autobiography of Guru Nitya Chaitanya Yati

Excerpt from the Introduction

No Introduction can truly do justice to an entire book, just as no book can encapsulate an entire life. In spite of his loving to write, as evidenced in his publishing over twenty-five books in English and over one hundred books in his native Malayalam, still Guru Nitya had to be begged, cajoled and frankly pestered into writing his autobiography. This is because to him his life was never at all about him. He lived his life for others and dedicated himself to both interpreting and embodying perennial Truth, which he also envisioned as the ultimate Good and ever-fresh Beauty running like a precious streak or a flowing river all through life. His life and teachings were in fact all about us. And if we are to do his autobiography justice we will have to approach it as a mirror and a beacon which can reveal the best in ourselves and inspire us to create a world which is a reflection of the love and blessings that constitute our sustenance, our very substance and our treasure to be shared.

Peter Oppenheimer

Preface: What Life Has Taught Me

Life in its entirety is a learning process. I do not think that we ever come to a point where one can confidently say, "I have come to finalized wisdom." However I would like to jot down here a few points of which I have become somewhat sure:

This world is not a haphazard and chaotic conglomeration of things. It is evolving or transforming according to definite laws. The innate law that governs everything, from a sub-atomic particle to a galaxy, and from the simple pulsation of a thought to the amazing historic growth of a civilization, is what I understand as the Word or God — *cidvilasam*. Such a belief gives me confidence that my life is also within the grand scheme of the universe, in which my co-playmates are the sun, the moon, the stars, the wind and waves, and the busy bee going in search of honey from the flowers that bloom in my garden, as well as the countless autonomous selves that give unity to my self. It is this sense of unity that assures me that everything is secure until I run out of my meaningful physical, vital and social existence in this world.

Another thing I learned is that there are countless millions of beings who also have the right to be here. They should also get a chance to express themselves, enjoy the attention of others, and be able to communicate at very many levels. So I should be sympathetic, loving, compassionate, and generous in giving others a chance even when it appears that it is going to push me out of the scene.

It was by sheer blessedness that I realized that many are living only at a level of physical identity. Although more evolved beings identify themselves with the social ego, only a few are mature enough in their spirit to appreciate that their body, senses and mind are tools in the eternal process of creation. Only one in a million has the realization that he or she is a co-creator who is sharing with God this very precious opportunity of envisioning God's own dream of creation, or plan of creation, and consequently it is this insight which makes the world, life and God the most adorable gift a person can have.

Guru Nitya Chaitanya Yati

The Promise of Yoga

Yoga is not a unilateral occurrence or function.
It implies an dichotomy of counterparts
and their bipolar union....

When you say counterparts,
do not think of two quantitative halves
of equal or separate status.

The seeking mind's counterpart
is the truth that is sought.

The devotee's counterpart is the God one loves.
The union or oneness you seek is with the Absolute
termed differently as God, Tao,
Bhagavan, Śiva, the Lord...

Sometimes we get into sublime moods
and on such occasions,
the mind becomes filled with ecstasies and beatific raptures.
This may be given as the *sattvic* modality of our nature.

There are other occasions when we become restless
and feverishly yearn for something
or we may find ourselves in the grip of strong passions
such as anger or lust, envy or jealousy, sorrow or frustration.
Such moods refer to the *rajasic* modality of nature.

Then there are occasions when morbidity sets in.
We feel lethargic and remain in a state of inertia.
This is the *tamasic* modality of nature.

As happens in cinematography with white light,
pure consciousness is colored, conditioned
and circumscribed into so many fragmentary stills,
which can be traced to these changing modalities
of *sattva*, *rajas* and *tamas*.

The vision of the Self in its true and unitive reality
is not possible so long as consciousness
is subjected to these changing moods.

Hence, one has to adopt a method
by which one can visualize
the transcendental as one's counterpart.
On establishing bipolarity with the transcendental,
one's consciousness undergoes a great change
which is somewhat similar
to the physical phenomena of osmosis.
When two liquids of varying saturation
are separated by a thin film,
the saturated solution seeps into the other.

Guru Nitya Chaitanya Yati

Likewise, by meditating on the transcendental,
the meditating mind itself becomes transcendental.

You can meditate on Śiva,
that which is beyond all specific variations.
Whatever thoughts or feelings come to the mind
are to be treated like buds that sprout
on the creeper of our mind.

Pick them as soon as they occur
and make them an offering to Śiva.
Whatever catches the eye or any one of the senses,
see it primarily as an aspect
of the omnipresent consciousness (*śivam*)
and only secondarily as an object
impressed on our senses.

Here there is no running away from the world,
and yet the world has no greater status or importance
than the design or pattern that is printed on a fabric.
This will take away from all objective encounters
their obligatory or contingent bindings.

One feels more and more free inside
until all the differentiating pluralities
tend to be united in the one singular experience
of having an unbroken union with the Absolute.
The experience of time as past, present and future
or of places as presented to here and now
or as elsewhere or beyond
becomes less significant.

This spiritual state of mind
becomes continuous
like the flow of oil.
Even the distinction between the knowing mind
and the object that is known
becomes finally extinct.

Life, which for many years appeared bleak and barren,
changes into a rich experience
of exquisite beauty and immense value.
Revelations follow revelations.
This sense of fulfillment increases day by day.
One consciously begins to see and appreciate
one's own spiritual growth, change
and the degrees of perfection
that are achieved day after day.

Values and Life

Selections from *Values Magazine*

Nataraja Guru

Psychology and Yoga

Psychology and yoga refer to aspects of self-knowledge. In the East, especially in India, when one thinks of the destiny or high goal of man, and undertakes a study of one's Self in a dynamic state of relationship with a high value, one arrives at the basic notion of what is called yoga as it should be properly (not as popularly) understood. The concept is based on a bipolar relationship between the subject which is the Self, and its "object" of contemplation. This "object" is what the Self aspires after. This interplay of subjective and objective value-factors results in that neutral state of happiness called *nirvāṇa*, which represents a positive and absolute value. The content of this value is none other than what the modern man would call Freedom, with the capital letter.

One-sided approaches: Psychology on the other hand does not ordinarily imply any bipolar relationship, but is merely the study of the human psyche as an object to be analyzed. From the days of phrenology and faculty-psychology we have passed through the various stages in this study *in situ*, as it were, of the human spirit. The approach through the study of living tendencies such as responses to stimuli led to one school which has a biological and experimental bias. Then came the various other approaches in which brass instrument measurements of aptitudes and activities played an important part. Such an objective tendency culminated in the extreme position of the modern behaviorists who dare even to do away with the mind altogether in their

study of psychology. Thus latter-day psychology tended to shift its center more and more peripherally. It became engrossed in the conditionings and environmental aspects of the biological entity postulated, instead of the human spirit. Animal life became more and more used as an analogy to the study of the human mind. Personality and human values became more and more forgotten.

It was at this stage that a rather heterodox school of psychoanalysis emerged. It began to speak in terms of "super" and "sub" ego, the *libido*, individuality and the *persona*. The conflicts possible between the super-conscious and the sub-conscious, and repression, were studied, and a psycho-pathological technique was developed to cure abnormalities in man's human make-up. Rough experimental and normative methods were evolved. Thus it was that modern psychology stumbled upon and arrived again at the threshold of the study of the human personality. Such study, however, remained one-sided.

Revaluation: The spirit of man has to be studied under the double aspect of the Self and the non-Self. Even if one-sided study of the personality should reveal the whole truth in regard to the psyche it would not be of any use to a man in the matter of guiding human relations.

In the workaday world of human life a person is considered good or bad by virtue of his relations with his fellow men. Sociology, economics and ethics depend much on the establishment of good relations between man and man. Master and servant, ruler and ruled, capital and labor, teacher and taught have all implicit in

them a bipolar and dialectical principal regulating the relation.

Such a reciprocal relation has to be regulated by subtle principles to be derived from a science higher than the objective sciences. It involves a form of wisdom which was distinguished as dialectics by the pre-Socratic philosophers in the West. It is this same wisdom that is known on the Indian soil as the wisdom of Yoga, or the *Buddhi-Yoga* of the *Bhagavad Gita*.

If psychology is to play its full role properly, it will have to arrive, by the long detour that we have traced above, at this form of two-sided study of the human personality, based on a human relationship between man and man or at least between the Self and the non-Self. Yoga is thus psychology revalued and restated dialectically. It is based on a bipolar relation between two aspects of the personality, one of which represents an Absolute Value.

The Approach to Reality

Reality is veiled by appearance. Thus there is a need for the philosopher. This lover of wisdom is not satisfied to believe that all that glitters is gold. In his search for the reality behind mere appearance, the philosopher is the friend of the empirical scientist, with whom he walks hand in hand to seek reality. If this friend of the philosopher or seeker for truth happens to be a physicist he would examine what is first presented with measurements, microscopic scrutiny or subject it to experimentation following what is called the "scientific method." A chemist likewise would subject the object to testing or analysis in order to delve into the essential reality or the substantial verity that the object represents. Other sciences like geology follow similar methods found acceptable to each of them. They have their norms or units of measurement.

When the philosopher has thus walked hand in hand with the positive scientist as far as he can take him on the path of knowing reality, it occurs to him to put a new kind of heterodox question. To

this question the positive scientist objects. As soon as the philosopher asks the scientist "Why does the candle burn?" instead of listening to his description of "How the candle burns," the companionship of the positive scientist and the philosopher comes to an abrupt halt.

The "a priori" Method: If the philosopher bravely persists on his own in the quest he will not feel hurt or cowed down. He will make no apologies for still being a seeker or for being called a speculative or sentimental man. He has sense enough to guess that all beyond the findings of the positive sciences is not finally closed to exploration. The positive, experimental or objective method may have come to an impasse but he knows that the journey is not at an end.

It is true that appearances have been subjected by the scientist to positive or analytical scrutiny. But analysis is not the only method that the mind of man can employ. Man has the time-honored and more precious faculty or possibility of *a priori* (reasoning from the self-evident) understanding. A son can recognize his father or postulate his own being as a given fact without proof. The object that is situated in space "outside" is perceptually present within his own consciousness. The glimmering firefly of the light of truth that was followed up hand-in-hand with the positive scientist is now suddenly seen to be beyond the reach of *a posteriori* reasoning (i.e. from observed experience). The light that was imagined to be outside turns out to be present within the eye or behind and not in front of the looker or seer. The object that was "outside" only *seemed* to be outside – as consciousness is neither "outside" nor "inside." Like the after-image of an object perceived, the percept or the concept of the object continues to impress its seal on the matrix of the mind. The flickering light of the object outside leaves its brighter counterpart behind in the mind-stuff. The further following-up of the firefly means an inversion of the process of searching for reality. The seeker has to revert on himself and follow the mysterious course of the firefly light

through his own consciousness – as the *prius nobis* (what was anterior to knowledge), as Aristotle would put it.

Contemplation as a Science: The true contemplative, however, has his own positive method in continuing his search for reality. Further, such a method has even behind it a science that is stricter than that of the physicist. The modern nuclear physicist depends on the elaborate language of mathematical equations in which all the letters of the Greek alphabet enter in various combinations. There are mental operations which lead to certitude, which are later confirmed, as by tests of the H-bomb. The proof of the mental operations is not in the operations but in the success of the explosion against human life. The common man is ignorant of the language of the equations, but only knows that the philosophy behind them goes against collective human interests. This is not due to the invalidity of the mental operations employed by the intelligent man, but in spite of their validity.

There has been a time-honored way which wise men all over the world have used at all times to arrive at ways of life that end in the general well being and happiness of our race. These perennial contemplative methods tend to fall into disrepute again and again and humanity becomes the poorer for having neglected them. One wisdom-teacher after another arises among men, speaking the same time honored language of that science of sciences called contemplative wisdom.

Seeking inwards: This science is not based on the validity of the "objective" alone. It starts in the purer realms of reasoning without the help of the senses. One is asked to shut one's eyes and remain in a quiet and lonely place apart from the hustle of life to come to the given *a priori* premises of this science of sciences. One has to dive under the level of appearances into that invisible axis which measures another and more important dimension of reality not evident on the surface. Miscellaneous, non-unitive and non-universal values and interests that might hold the attention of the seeker have to be subject-

ed to a process of selective elimination. The research proceeds backwards, negatively, into the prior. The seeker reaches deeper and deeper strata of his own personality until he comes face to face with the counterpart of himself in the Truth or Reality he is then able to envisage. All the time, his interest is focussed not on mere philosophical or mathematical abstractions but on matters of importance in the context of human happiness and peace. Ethical and spiritual laws that should relate man happily with fellow men will emerge from such a science as corollaries from axioms.

A strictly scientific and publicly valid science of sciences is found implied in the science of the Absolute (in Sanskrit *Brahmavidyā*) known through the *Upaniṣads*, the *Brahma Sūtras* and the *Bhagavad Gita*. The Bible and other masterpieces of human literature also contain the same science of sciences implicitly or explicitly presented by the great lovers of the human race who have gone before us. In such a science we should remember therefore that the method of negation has an all-important role to play.

The negative way applies to this science only in its first steps. After the preliminary paces have been taken backwards and the unitive consciousness has been attained, the mind of the seeker for wisdom progresses positively. It passes over various positive rungs of the ladder of human values. It fingers the frets of the musical scale playing the melody of a happy life, now ascending, now descending, according to the varied unitive interests involved in each situation. As the dewdrop slips into the shining sea, so the flickering firefly of wisdom is lost in the brightness of the value of values in the Absolute.

*Outwards the Self-existent pierced the holes,
Therefore one looks out from,
not towards, the Self;
A wise man, while seeking immortality,
Turned round his gaze, and saw the Self.*

Kaṭha Upaniṣad, IV. 1 ❖

Potato Plants

Potato plants
bring forth new
green leaves,
Vines, new tendrils,
Succulents, the blush of growing tips,
Cactus, temples of floral glory,
ascendent and horizontally-divine
at the same time.

What do I bring forth this spring?
New leaves of hope,
tendrils of love,
flowers of kindness.
I offer Thee.

Oh Lantana Flower

Oh Lantana flower,
you paint
orange, pink, and yellow
circles around
my heart.

Walking Home

Walking home
taking the last, left-hand turn
Moonlight made
shadows of palm fronds
on the dirt road.
Life, never ceasing to create.

Still further,
leaf and branch patterns
of native trees and bushes
made the road like a Persian carpet,
too precious to even walk on.

Peter Moras

Heart Therapy

Showkath

"Ah ! Here comes our Swamiji. You go and take your food and come."

"This letter has not been ended Guru. Shall I take food after completing this?"

"Oh okay!" Guru continued to dictate until the letter was finished.

After folding the letter and putting it in an envelope, I got up to leave.

Giriswami sat on the chair and started taking down the next letter.

It was around 1:30 as I walked towards the kitchen. Letter writing began early this morning. Then the morning class had taken more time than usual. Without taking any break after the class, Guru had gone straight back into his room to sit at his desk and dictate more letters. Guru had lunch while continuing to dictate.

"If there is someone to take down what Nitya has to say, Nitya can go on and on for twenty-four hours at a stretch," Nataraja Guru used to say about his dear disciple. Those who know Guru Nitya will surely agree with that statement. When one person is tired, leaving him to take rest, another takes his place and continues to take dictation. Guru's words of wisdom come from the depths of his heart as flowing thoughts that constantly fill within him and overflow as an unbroken stream. This humble soul can only gaze with amazing wonder at this ocean of wisdom.

When I reach the kitchen, I discover that everybody has left after taking lunch. To sit alone and have lunch in the kitchen at Fernhill Gurukula is a very rare and pleasing moment. There is a small tape recorder in the kitchen. Putting on a cassette and listening to the sound vibrations flowing out of it, I began to take lunch.

It is Guru's rest hour now, so I am free. Giriswami and Jyothicheachi togeth-

er may have taken Guru to his bed. Usually it is like that. Guru continues to do one thing after another. Then Jyothicheachi will interrupt and say: "What is this Guru? Don't you need to take some rest?" Giving a gentle smile, he will say, "Okay then, I shall take rest, Mole" and lie down. After an hour's rest, he is back at his desk continuing his work.

While I was taking lunch, I imagined Guru sitting quiet, without doing anything, for ten minutes. I have never seen Guru like that. Once I even asked Guru about it. To that Guru said, "Ado, life is meant to enjoy and share with fellow human beings. Sitting idle, a vacuum would fill within the heart. So, always be involved in things that fill joy within. God has given us two lovely eyes, not for just keeping them closed. Using them, we have to see things that light up the heart. While listening to a soul-stirring piece of music that whispers a gentle blowing, a coolness that touches upon the soul, if there is one who can turn his ears away from that flowing melody, who can be more insensitive than such a one? Such worthless people are not only a burden to themselves but become a burden to others as well. Each sense organ has its own *dharma*. Knowing that, they have to be used usefully, with wisdom and prudence. If not, the heart will only become dry and arid. I was not born to sit quietly. When I think of the things yet to be done, even a hundred lives would not do. When people say that it is better to die and that they are fed up with life, I am amazed."

As I sat pondering like this about Guru and his words, somebody walked into the kitchen. A middle aged man, with deep set eyes, drenched with sorrow. He

looked like he hadn't shaved for days. He had ruffled, shabby hair, a pale face and frail body. His clothes were clean, though!

"Have you had lunch?" I inquired.

"No! I just arrived. I did not see anyone around!"

"That's okay. Pick up a plate from there, rinse it and help yourself to some rice and curry," I said smilingly. Seeing his reluctance, I continued to say, "Brother, here nobody is a guest. You have to help yourself to your needs and requirements. There is no formality. Please go ahead and help yourself."

He picked up a plate, rinsed it and, after serving himself some rice and curry, he joined me. "Everyone must've finished lunch I guess?" he asked politely.

"Here, everybody takes lunch by 12 o'clock. Today Guru's class took extra long; that's why the delay. Everyone else has just left, but since I was in Guru's room, I got a little delayed. Where are you coming from?" I inquired.

"From Kozhikode."

"What is your name, brother?"

"Thomas."

"You must have come to meet Guru."

"Yes!"

"Did you write and inform about your visit?"

"No, I could not write earlier," he replied in anguish.

"Have you seen Guru before, brother?"

"I have seen photographs but never got the grace to see him in person. I have read some of his books."

Then, for a while, I didn't ask any questions. After taking food and washing his plate and putting it aside, Thomasatten came and sat beside me. With a voice choked with sorrow he inquired if it would be possible to see Guru even though he hadn't gotten prior permission.

"Of course!" I said. "Guru is now taking rest. After a while, he will get up. Then, I shall inform him. I asked about whether you had written because we have only ten rooms here. Mostly they are occupied by inmates. When someone comes without prior notice and if it happens to

be a day with many visitors, we would not be able to provide sufficient blankets and warm woolen clothes to protect them from the cold. Coming all the way from Kerala to Ooty and shivering with cold and having no proper place to stay, would be very uncomfortable, no? With all this in mind only, I say such things. To see Guru, anybody can come anytime. There is no hindrance to that."

He seemed quite at ease on hearing this. "Can we speak out our problems to Guru?"

"Surely you can..."

He heaved a sigh of relief and went into deep silence.

"What is it that worries you so brother?" I asked. "I noticed it when you came. What happened for you to undergo so much pain and sorrow?"

"Two years ago, I had written all my worries and problems to Guru. "Come and stay with me for three days" read the post card that I received in reply. Due to many difficulties, I was unable to come at that time. When I think of the pain and agony that I am undergoing today, I can't help but think back - if only I had come at that time" saying so, he stopped.

I looked into his eyes. It looked like he would burst into tears any moment. Tears filled his eyes and were about to roll down his cheek.

Thomasatten wiped away his tears with a towel. He continued to say, "I have so much to tell Guru. Can Guru give me so much of his time?"

"I am sure he will," I replied. "Ah, it's time for Guru to get up. Brother, go to the reception and wait. After informing Guru, I shall come and call you."

After showing Thomasatten the reception, I walked towards Guru's room. Without making any noise, I slowly opened the door. Guru was not up yet. His writing table was all in a mess with things scattered around. Just as I began to arrange it and put it all in place, Guru rang his call bell. Holding Guru and helping him out of bed, I took him to the toilet, and brought him back to his chair. By then, Parvathyakka came with tea and

biscuits for Guru.

Sipping his tea, Guru said, "Ado, take out *Amritānubhāva* (ambrosial experience)." (He was writing a translation of this work by Jñana Deva.) While handing over to Guru the next part to be translated, I said, "A man from Kerala has come to see you Guru. He has been waiting for a long time."

"Then, where is he?" Guru inquired.

"I have asked him to wait at the reception."

"Ah! Go and bring him in. After that, we shall write."

Bringing Thomasatten along, I entered Guru's room. By then, Guru had pulled a chair for him and put it close to his chair. As he entered Guru's room, filled with fear and devotion, Guru greeted him with folded palms, rising up halfway from his seat. Thomasatten bent down to prostrate at Guru's feet, but Guru held his palms with both hands and guided him to the chair and made him sit there. For sometime Thomasatten and Guru did not speak at all.

After a while, taking Thomasatten's right hand, placing it on his lap and gently stroking it, Guru asked, "What is your name?"

With a choked voice and a weeping tone Thomasatten whispered "Thomas."

Guru looked into Thomas' eyes with deep compassion. Then, unable to say anything, Thomasatten began to sob.

Leaning back on his chair, Guru softly asked "Do you like music Thomas?"

"Yes Guru, I like music."

"Well then, let's listen to some music."

Thomasatten nodded his head, "Okay Guru."

"Do you sing Thomas?" Guru smilingly inquired.

"I play the violin Guru."

"Oh, that's very good!" Guru said with joy. "Hindustani, Carnatic, Western Music—what is your choice Thomas? Here, we have a collection of almost all types of music of the world."

"Anything is fine, Guru."

"Okay, then, we shall listen to Bala Murali Krishna's Bhajans." Guru asked me

to put on the CD. Listening to Bala Murali Krishna's melodious voice, soaked with devotion, we sat in a meditative mood. Guru lifted Thomasatten's hand onto his left hand and began to stroke it gently with his right hand. Thomasatten's eyes remained closed. His face reflected a hue of emotional shades, sinking into some out-of-the-world depth. It looked like Thomasatten was unaware of the tears that trickled down his cheeks. Two songs were over. Guru gestured to stop the music. I turned off the CD. Thomasatten was still sitting with closed eyes.

Guru whispered gently, "Thomasye!"

Thomasatten opened his eyes, slightly startled.

After a silent pause, Guru asked, "Where is your home, Thomas?"

"At Kozhikode, Guru."

"Okay, tell me, what can I do for you, Thomas?"

"I don't need anything Guru, I just wanted to see you. Seen! Satisfied! I am very happy, happy, happy"

Thomasatten got up and kissed Guru's hand and slowly turned to leave. Thomasatten placed both his palms close to his heart. It looked like he was holding something precious that might fall.

When Thomasatten left the room, Guru said, "Go and arrange a room for Thomas. Ask him to go and take tea from the kitchen."

I followed Thomasatten. "Brother, I shall now show you your room to take rest. After that, let us go for a cup of tea."

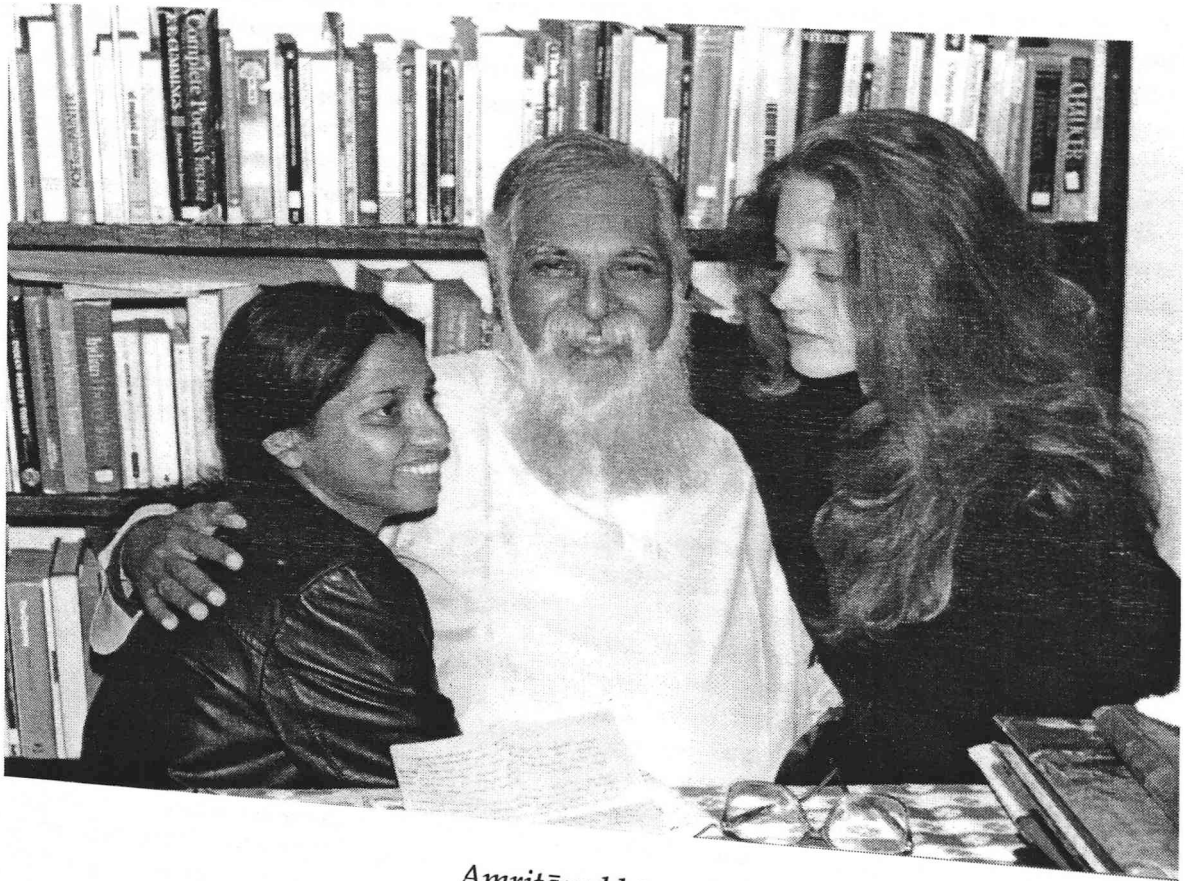
"I am not staying, son. I have to return back today itself."

"Anyway, take tea and go."

It seemed like Thomasatten was not in this world. Leaving him to himself, I returned to Guru.

"What is this chap running around for? Come and sit and write. Bring the book."

I took the *Amritānubhāva* and handed it to Guru. Holding the book in his left hand, Guru reclined on his chair. He said, "Write: 'Even otherwise, to say that ignorance dwells in *ātman* would be a fallacy from the point of view of logic'." ❖



Amritānubhāva

The Philosophical Impact of Guru Nitya Chaitanya Yati

Dr. R. Thampan

Introduction

As a hen keeps her chickens under her wings; Guru Nitya Chaitanya Yati gave warmth and protection to his students and friends. His love attracted people to be with him. In turn, he gave them great freedom which made them not want to leave his presence. If they had to leave, they did so with great regret. A large number of people from all over the world with different dispositions and speaking different languages were benefited by their long-term bipolarity with this Lover of Wisdom. His benevolent compassion was accompanied by a powerful intuition and profound intellect which helped people to resolve the paradoxes and take decisions in their day-to-day life. Guru Nitya combined both mysticism and science in the neutral value that he represented in his person.

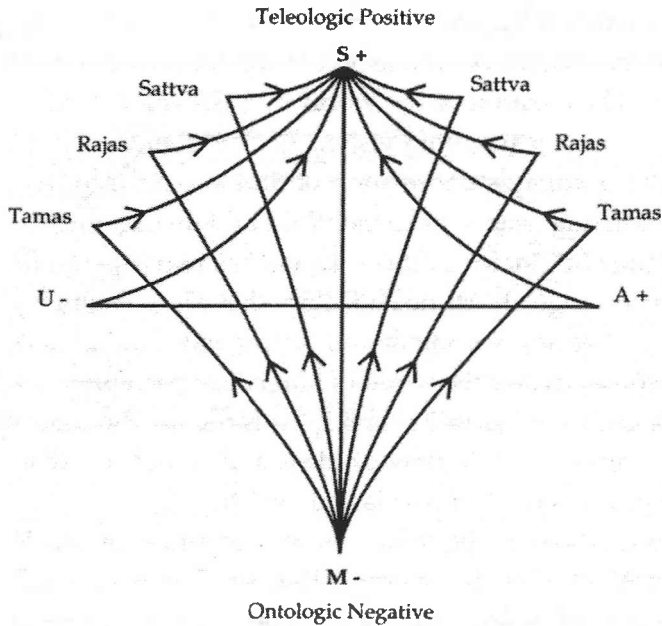
As the spiritual leader of the Narayana Gurukula Foundation, Guru Nitya was a continuator of the perennial, non-dual wisdom of Śankara, Narayana Guru and Nataraja Guru. The two basic aims of the Narayana Gurukula Foundation are Self-Realization in its accurate and fullest sense, and getting a World Citizenship through social and political adjustments. Guru Nitya made these basic aims of Self-Realization and World Citizenship popular mainly among the contemporary youth of Kerala and abroad. He came into contact with them through world travel, letter-correspondence and creative writing for journals, magazines and newspapers. In addition, he also conducted annual gatherings such as Narayana Gurukula Conventions, Guru Puja celebrations, *Sneha Samvada* and Music Festivals for sharing his vision with all.

As Narayana Guru and Nataraja Guru

had done, Guru Nitya incorporated the insights of modern scientific thought also in the *Advaita Darśana*. This helped people who followed them to effect an orderly integration of all branches of human inquiry and human expression without any conflict. Guru Nitya also adopted dialectical methodology in his higher reasoning for the unification of knowledge. According to Nataraja Guru, dialectical method is the crowning approach to resolve life's problems independent of outside things or objects, whereby satisfaction takes place through the matching of means with ends and *vice versa* within Pure Consciousness itself.

All branches of human inquiry were effectively integrated by Guru Nitya on the basis of a unified or normative science based on the notion of the Absolute. The Absolute is not a thing or an event. It is the source of many relative notions and is the regulative factor to effect orderly integration of various disciplines. An integrated science of all sciences implies both renormalization of concepts and normalization of percepts with reference to a central norm, the Absolute. When we try to integrate concepts with percepts, a subtle paradox will come and lurk within the structure of thought. Using a scheme of correlation, Guru Nitya pinpoints this paradox to his students. It helps them to understand how the two distinct poles of a knowledge situation (percepts and concepts) join in the core of consciousness. To transcend this implied paradox is the major task of philosophy in general.

Nataraja Guru gave "*sat cit ānanda*" as the over-all norm for the integration of sciences. Existence corresponds to *sat* and is ontological in its philosophical status—



name and form. Subsistence, *cit*, determines something substantial that looms into consciousness after reason has been directed to it..., object of knowledge, knowledge. The value factor or *ānanda* is the axiological aspect. The ladder of values extends from pain to pleasure. The totality of the Absolute is compounded of these three categories. Each is meant to neutralize or modify the asymmetry implied in the other. The advent of progressive, modern scientific thought made it imperative for Nataraja Guru to drastically revise the epistemological, methodological, and axiological foundations of both philosophy and science. Epistemology is the science of the ways of knowing. Methodology is the science of means and disciplines. Axiology is the science of values. Using this over-all norm of *satcitānanda*, Nataraja Guru presented an over-all epistemology, over-all methodology, and over-all axiology.

Guru Nitya's delightful poetic language and brilliant, felicitous prose descriptions were based on this over-all norm, *satcitānanda* – existence, subsistence, and value. Using the proto-linguistic imagery of a scheme of correlation, Guru

shared with others the wisdom of the Absolute. This schematic structuralism is based on the Cartesian coordinates used in spatial mathematics and geometry. The scheme consists of two lines intersecting at right angles as in a cross, one vertical and the other horizontal. The meeting point of the two lines is the neutral zero where lies the secret of resolving paradox. We have to visualize this scheme, first statically, then dynamically, to comprehend the eternal flux of becoming. Guru Nitya relates this four-limbed structure to the description of the *pranava* mantra, *AUM*, given in the *Māṇḍūkya Upaniṣad*. A Guru who is stationed in the neutral Absolute represents Oneness. His or her contemplation lives and moves in the vertical axis where the Self holds in unity the aspects of existence, subsistence, and value.

If you take all the philosophies of the whole world, you can see these epistemological, methodological, and value notions in the core of each. The aim of non-dual philosophy is to reduce *bheda* (difference) to *abheda* (non-difference). The horizontal limb of the scheme represents difference, and the vertical, the non-difference. Guru Nitya was a living example of this wis-

dom. Thus, the knowledge imparted by Guru Nitya can be viewed from the existential angle of its content, the ideal angle of its form, and the essential angle of its significance.

Tradition and Modernity

We are now entering the Third Millennium after Jesus Christ. India has preserved its traditional wisdom down through time through a hierarchical succession of wisdom teachers and disciplines. The new experiences and understanding which have come to India were seen by the people on the basis of this wisdom heritage. Guru Narayana (1854-1928) preserved Upaniṣadic wisdom and the wisdom of the Śaiva tradition as the basis for his revaluation of modernity. His successor, Nataraja Guru (1895-1973), presented Narayana Guru's vision as the basis for his magnum opus, *An Integrated Science of the Absolute*. Guru Nitya also took a neutral stand between orthodoxy and heterodoxy. He contemplated with the normative notion of the Absolute, various holy scriptures like the *Upaniṣads*, the *Bhagavad Gita*, the *Old and New Testaments*, the *Holy Quran*, the *Tao Te Ching*, as well as modern philosophy, psychology, and physics. He showed a high sensibility in his biographical sketches of great artists like Beethoven, Claude Monet and Nijinsky. His wide awareness and appreciation of world culture was also seen in his writings on topics in economics, architecture, poetry, literature and education. Nitya's contribution to the philosophy of education stressed the bipolarity between the teacher and the student which can lead to Self-Realization and World Citizenship.

Self-identity

Guru Nitya's writings are beneficial to people suffering from various forms of identity crisis. They are useful to discover one's own proper vocation, *svadharmā*, by shedding one's colored identification with clan, religion, language and politics. Through the proper study of one's own Self as shown by Guru Nitya, one can become open, free and dynamic in one's out-

look on life.

Guru Nitya chanted Narayana Guru's Universal Prayer, the *Daiva Dasakam*, with men, women and children in hundreds of Indian villages, along with the Upaniṣads, the Lord's Prayer and the Al Fatihah. In the universities of Australia, America and Europe, Guru shared with scholarly students Vyasa's *Bhagavad Gita*, *Īśa*, *Māṇḍūkya* and *Bṛhadāraṇyaka Upaniṣads*. He also taught them the *Gita Govindam* of Jayadeva, the poetry of St. John of the Cross, as well as Narayana Guru's *Ātmopadeśa Śatakam* and the *Psychology of Darśanamālā*. This global sharing of wisdom has helped many to continue the religious traditions they inherited, and at the same time, to identify themselves with the Truth, Beauty and Goodness of the Absolute Self.

Beauty

Guru Nitya was very enthusiastic in presenting what he called the "Symphony of Values." The "Symphony of Values" includes the study of ancient attainments and futuristic plans in architecture, music, painting, theatre, creative writing and mystical disciplines like poetry and meditation.

Philosophy and art are part of wisdom in India. As an inimitable representative of this wisdom, Guru Nitya inspired the development of both philosophy and art. The Ultimate Value can be experienced within one's Self as a bliss, and outside as beauty. The inner, upsurging billow of joy in each us is triggered when we create and share. This colorful and diverse creative impulse be found in every culture and epoch.

The basis for the holistic appreciation of beauty which Guru Nitya advocated resides in Advaita Vedānta. Advaita helps seekers to see the Self in and through the non-Self. The non-Self is referred to in Guru Nitya's commentary on the *Psychology of Darśanamālā* as the world of name and form perceived through direct perception and what is self-evident to us by intuitive knowledge. The non-Self in the aesthetic context will be a work of art that reflects the wonder of the Absolute. This

wonder and upsurging beauty of the *ātman* can be seen in the work of a carpenter, a dancer, cook and a composer of new music.

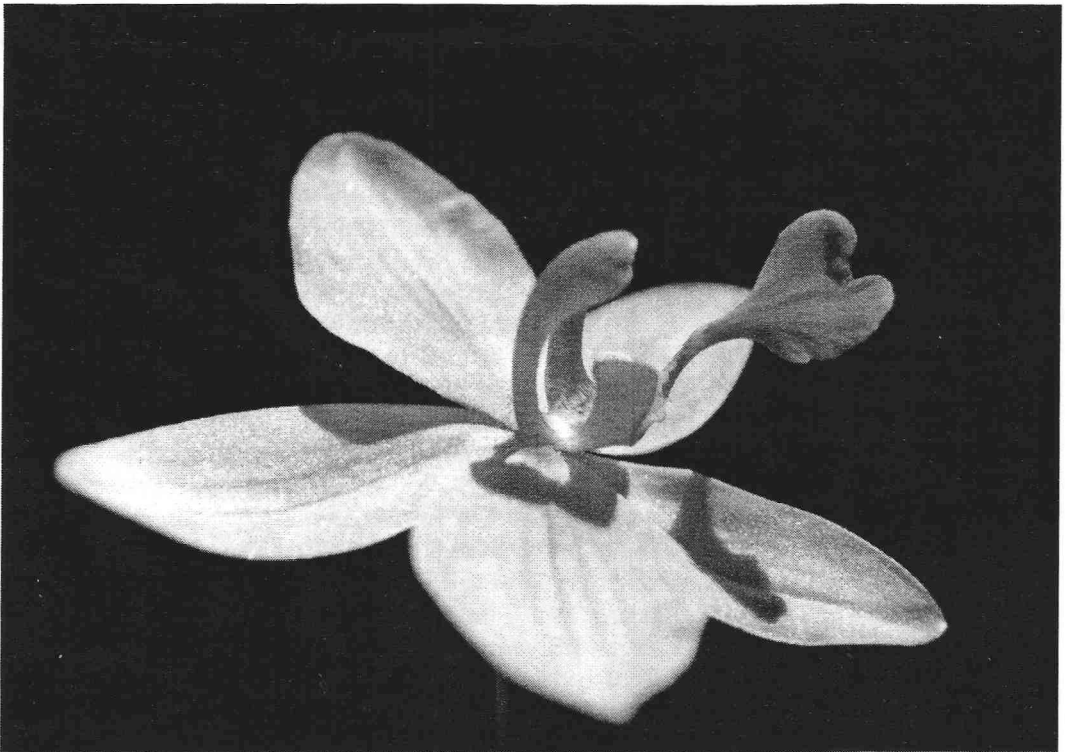
The greatest work of art is this ever-unfolding world we live in. Every experience we have can be aesthetically appreciated as an expression of the Divine, and as the modulations of One consciousness which is at once the cosmic ground of all Existence, the basis of all Awareness and the blissful source of all Value.

Conclusion

Guru Nitya's revaluation of Advaita Vedanta follows in the footsteps of the Upaniṣadic *rishis*, Vyasa, Kalidasa, Śankara, Narayana Guru, Nataraja Guru and other perfected souls, irrespective of their historical, cultural, and religious placement in time and space. This unitive wisdom was experienced by Guru in the silence of the transcendent, *para*. This beatitude was transferred to fellow beings with a holistic vision using dialectical methodology and a scheme of correlation. Guru Nitya helped people to identify with this Ultimate Unity, the Indivisible Self.

He advised people to accept modernity without sacrificing their traditions. As a continuator of the culture behind the great dancing guru, Śiva, Guru shared his wisdom with a wide appreciation for the beauty of the world and respect for the dignity and potential of life. His example and writings have helped many people to unfold their talents as self-realized, world citizens, philosophers, environmentalists, scientists, educationists, artists musicians, sculptors, architects, business managers, poets and story tellers.

Our inner and outer world will get unified in the inner joy and outer beauty through the philosophy of a Guru if we are receptive. We have to discipline and attune ourselves to be impacted by the philosophy and presence of a Guru. Our life is to see, to know, go further and to remain identified with indivisible, witnessing consciousness. The nurturing Mother in the ever-expanding collective consciousness of the one absolute Brahman will provide everything we need from food to freedom to make us healthy and happy in the infinite future. She is waiting for us. *AUM*. ❖



Book Review

Scott Teitsworth

Dear World, A Global Odyssey, Garry Davis, The World Government House, 2000.

In every science fiction story ever written, every film in the genre, and every astronomer's imaginary scenario, a ship probing deep into space approaches an inhabited planet. With great anticipation its government is contacted. Tension mounts, and then a single voice answers on the radio, and there ensues whatever speculative interaction the author has dreamed up. Hostile or friendly, advanced or not, it is almost impossible to imagine a world "out there" where a unified government doesn't exist to safeguard the interests of its citizens.

One can only imagine the reaction of the crew of the space probe to encountering a planet where scores of rival nations constantly seek to destroy one another, and where the one or few most powerful nations spend the majority of their resources on ever new weapons and the majority of their time on cleverly tricking the rest into continuous strife so as to maintain their relative prosperity:

"Barbaric!"

"Hopeless!"

No self-respecting crew would "set 'er down" on such a dangerous place, and no amount of persuasion from any of the participants would make them change their minds. Might as well head elsewhere in search of sentient life forms.

This was similar to the sentiment of bomber pilot Garry Davis as he flew over Europe in World War II. Like Arjuna in the Bhagavad Gita, right then in the midst of battle he cast away his will to fight and declared his renunciation and non attachment. This was a far braver act than

mindlessly continuing to make war, and has led to a lifetime of struggle and adventure in the service of higher ideals. His growth curve soon led him to believe that a world government able to transcend the limitations of national boundaries was the logical next step in humanity's improvement.

Garry's first book, *My Country is the World*, chronicles the first years of his audacious activities to try to bring his vision of sanity to world affairs. It is certainly one of the high points of activist saga of the twentieth century, and should not be missed. Those with a philosophic bent will be especially charmed by his recollection of the wonderful meeting with Nataraja Guru on board ship in the North Atlantic, as well as his subsequent visit to the Narayana Gurukula in Fernhill to study with the Guru. The Guru's nondual vision of an unfettered life of intellectual and spiritual growth fruitfully cross-pollinated with Davis' aspiration to a world without borders, and a lifelong relationship was established between them. Later, Davis' World Service Authority adopted the Gurus of the Narayana Gurukula as its spiritual advisors.

Garry Davis has carried his vision of a unified world and the spiritual insight of the gurus as light for his sorties into the murky darkness of the nation-states. One would be hard put to find someone more dedicated to his ideals, yet these have led him into many confrontations with the bureaucratic guardians of petty authority. The Universal Declaration of Human Rights produced by the United Nations forms the underpinning of Davis' ambit of operation, but as he has found throughout his life, lip-service to ideals and acting on them are two different animals. Many

countries have signed the Declaration, but few have actually put its principles into practice, or at least they are practiced selectively. Davis' latest book, *Dear World, A Global Odyssey*, just released by Xlibris, continues the tale of his lifelong efforts to break down barriers and bring humanity together as a species. It will bring good cheer and much food for thought to progressives everywhere.

The bare minimum requirements of civilization must include peaceful coexistence of all the members, with some form of cohesion rather than mutual rivalry and denigration. So far there have been only a very few attempts to pry Earth's civilization up to this minimum standard. In the last century, following a period of unusually devastating, senseless and widespread warfare, the remnants of the participating nations formed the League of Nations, an incipient world-governing body dedicated to ending war once and for all.

The League, and its successor, the

United Nations, certainly make sense as pathways to maturity in international affairs, but only if they are accorded a significant role in resolving disputes. Proximity to the Great Wars has impressed the participants with the value of such a body; as time elapsed and memory faded their influence has eroded more and more. At no time have the nationalistic impulses of the most powerful countries been subsumed in their authority. One of Hitler's first acts as Chancellor of Germany was to withdraw from the League. Curiously, only two of the significant, organized nations existing in 1920--the year of its inception--were never members of the League of Nations. They are countries absolutely unwilling to chip away their "national sovereignty" (read: "me first") in favor of progress in world affairs: Saudi Arabia and the United States of America. And while a now member (in arrears) to the U.N., the United States continues to stymie efforts to use the body for anything more than a cheering squad for its nation-



alist enterprises.

It is tragic to read how the American CIA has adroitly sabotaged every effort towards international cooperation and regional dignity for the last 50 years. We will never know what flowers of civilization might have grown from the ashes of World War II, since they have all been brutally crushed in the name of anti-communism. Such Asuras will perhaps always be with us in one form or another, and they must be taken into account. One of the effects of their activities is that the U.N. has become increasingly marginalized and ineffective.

Why is it so difficult to preserve the understanding that warfare does not benefit the participants, and is not the way to solve problems? The ideals that sprang into Garry Davis' heart from his own insight in the midst of battle, which were honed at the feet of Nataraja Guru and invigorated by the support of scientists such as Albert Einstein, deserve our serious consideration. Narayana Guru carefully explained that one should progressively expand the idea of the self to include the "other" in its serial guise of family, friends, tribe, nation, and species, to arrive at the identification and inclusion of all of life in one's definition. Anything less brings us into conflict with whatever we perceive this "other" to be. In a sense we *are* sacrificing our small self, but what we gain is a larger self of far greater value.

It is not too surprising that those who learn this secret for themselves die off and are replaced by youthful hotheads ready to fight with or subdue anything that moves. Meanwhile, the very idea of abandoning pettiness for a greater good paralyzes politicians and their clients. The tragedy here is that the wise have so far been unable to establish a groundwork of world peace and unity that can withstand the clever manipulations of those who become rich on the sufferings of others, and discover a workable mechanism to pass this on from generation to generation. This is partly due to the cleverness of the manipulators coupled with our own willingness to tuck our heads in the sand in

emulation of the ostrich. We should take seriously the ideas of dedicated idealists like Garry Davis, or we may be doomed to continue forever as barbarians.

For his part, Davis has committed himself to helping build a world government to supercede rival national interests. Unfortunately, any organizational system is susceptible to corruption by vested interests, and this may mean that a number of entities in tension or opposition is superior to one alone. The line between absolutism and totalitarianism is one no mortal will ever be able to draw. While Davis' organization has not been directly sabotaged, and continues to do much good work, the idea of world government has itself been scuttled by the depredations of the transnational business interests. And with the multinationals setting up their own form of world government with humans as mere serfs or vassals through the WTO and GATT and so on, we find ourselves on the verge of yet another battle, this time in the transnational sphere that holds such promise for peace.

As long as money is more important to us than justice, we will have strife and warfare. When we make justice a priority over money--and this is somewhat difficult--almost any system will succeed.

Overall, this is a very complex subject that will not yield to any simplistic analysis. It is paradoxical that when humans reach out politically the result is often disastrous, while when they retreat in an intelligent way into self-absorbed contemplation the results are usually healing and all-embracing. On the other hand, those who withdraw from active involvement very often become the victims of the aggressive behavior of others. A delicate balancing act is called for here. Unitive understanding must be kept firmly in mind, or efforts in the public sphere will go astray. Perhaps one day, with all the intelligent efforts of all the great souls that make up humanity, a lasting peace can be established. Then when the starships blaze their way to our solar system they will look down on us and say, "Ah, Civilization at last!" ❖

East-West University Report and Narayana Gurukula News

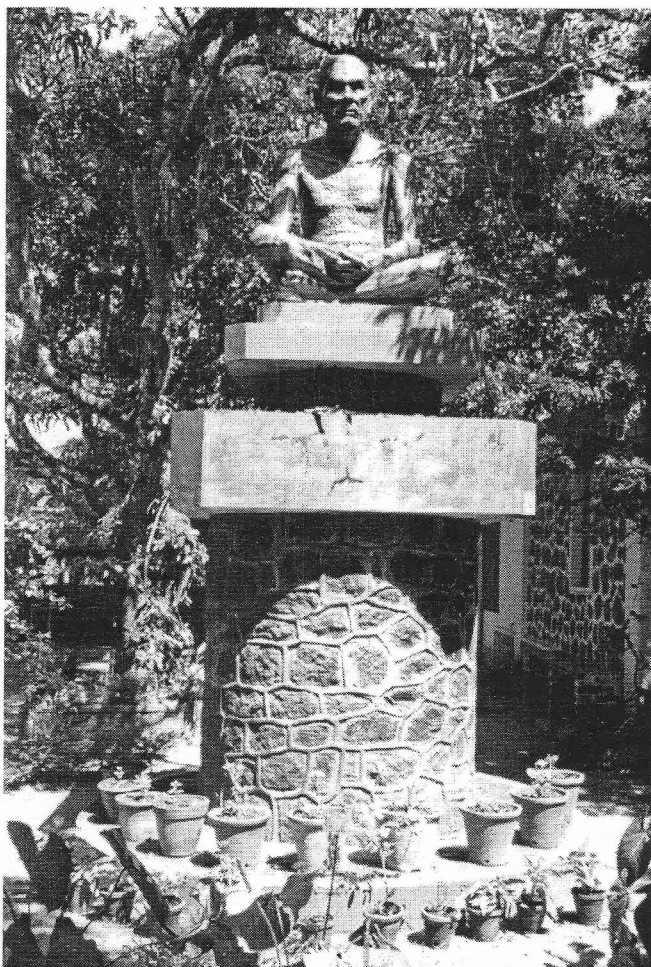


In celebration of the Golden Jubilee of the Narayana Gurukula Convention, gatherings of the Narayana Gurukula were held September to November of 2000, at Cheruvathoor, Kundaliyor, Murinjikal, Santhinagar, Palakkazhi, Vizhimula, Thripunithura. The second annual Convention of the Kanakamala Gurukula, Tellicherry, was also held in October, beginning with four days of *Snehasangamam* (love gatherings) in various city locations, followed by three days of seminars in which the topics under discussion included *The Concept of God in Semitic Religions and in Buddhism and Jainism*, *The Concept of Mind in Semitic Religions and in Advaita Vedanta*, *The Concept of the World in various philosophies*.

The celebrations culminated in the Annual Convention in December at Narayana Gurukula, Varkala, held with the primary intention of helping all participants to realize in their own lives the lofty precepts of Narayana Guru along with other Eastern and Western visions of truth. There were discussions on: *Upaniṣad Darśanam*; *Advaita Darśanam*; *One World Economics*; *One World Government*; *Concepts of the World, of God, and of Individual Being in Semitic Religions and in Modern Philosophy*; and *Knowledge, Reality and Aesthetics According to Narayana Guru*. A feast of art was given every evening in celebration of human creativity. Thus the week was one of joyous festivity for heart and mind, young and old, preparing the participants to enter the new year with refreshed hearts.

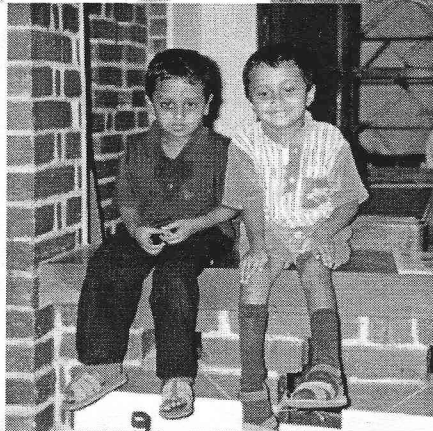


Inauguration of the 50th Annual Gurukula Convention



Numerator and Denominator





New Year Message

Swami Muni Narayana Prasad

The dawn of the New Year this time, we know, marks the completion of fifty annual Gurukula Conventions. A few who could participate in all of them are present here, but most are of a new generation. The purpose of this annual get-together is helping ourselves, with the Advaita Philosophy taught by Narayana Guru as a firm basis, to make our life well-founded in the one Being that underlies everything, and thus to make ourselves happy despite the vagaries of day-to-day affairs. That this purpose is well served is indicated by the increasing interest and number of participants year by year. May the life of each of us be blissful in the coming year as well as in the years to come!

Even as we search for the ways and means to make our life peaceful and happy sitting at the southern end of Kerala, its northern end smolders with the urge for killing one another amongst educated, ideal-loving youth, not provoked by any personal enmity or family feud, but simply because of their love for some ideals and ideologies. For the Government, it is merely a problem of law and order; for political parties, it is an occasion for whetting their political strength; for the general public, it is a cause for perpetual unrest; for many families, it is the event that cuts down the very root of their existence, present and future; and for the human race as a whole, it is the loss of young and energetic lovers of ideals. Even well recognized leaders of society find themselves helpless in dissolving this tragic situation. They stand aghast witnessing the dreadful scenes of manslaughter. What we have to tell these young men who are willing to sacrifice themselves for the ideals they love, is this:

No government or political party can free you all from the tangle you are in; only you can do it.

Neither as members of any political party nor as proponents of any ideology was your birth. Nor was it adhering to the set rules of any outfit. It was, on the other hand, as part of Nature, following the laws of Nature alone, that you were born. And yet, while growing up, again as part of Nature, your free will, your thinking faculty and your love for ideals, which are also in you as part of Nature, tempted you to deviate from thinking yourselves as part of the total, you chose instead to become part of a group with vested interests. You became oblivious of your existence and of your responsibility as part of the total. You thus ended up in becoming proponents of an ideology that has an approach much different from that of some others, or rather you became animals to be sacrificed on the altar of the ideology you love. How noble it would have been, had your love for ideals been made to include within it the entire human race, or the entire Nature!

Your life's pilgrimage through uncharted terrain was misguided by someone. And for this reason instead of living your full span of natural life and having a natural death, you, though born as free humans, are destined to face an untimely death as slaves of some fictitious ideology. Born as part of the total Nature as you are, you are to live by finding your identity with that Nature; your death also has to be so.

An ideal or ideology is to be considered noble only when it ensures the good of the entire human race. Almost all the existing political outfits, though pretending to do good to all, are actually intended to ensure political power to their proponents and leaders, with the likes of you as the animals to be sacrificed at the altar of their arena. It is this identity, apparently mistaken, that you developed with some

of them that pushed you in to the present ill-fated situation. Let the identity you love and nurture be with the entire human race, with all of Nature, with the one all-embracing Reality. Then alone you will find that you have cut through the helpless situation you are presently in. And more, you will then find that your life has a firm basis. No other way out exists.

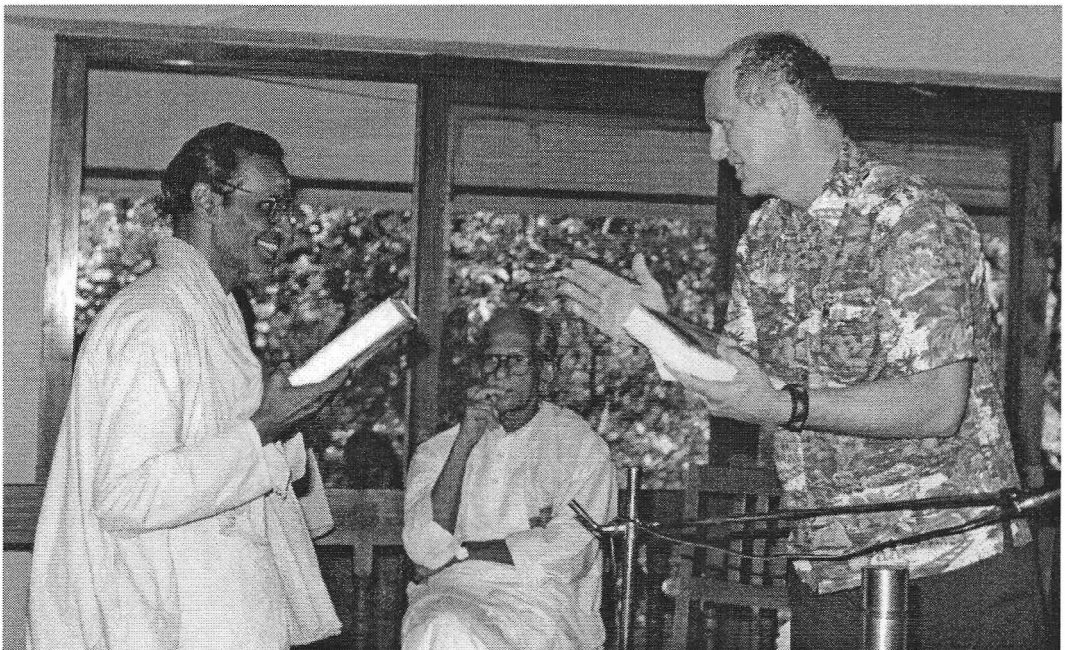
Formulating some high-sounding but exclusive ideal and inciting the youth to sacrifice themselves for its sake is a phenomenon prevalent almost everywhere around the world. Man's greed for power and his unwillingness to share natural resources with everyone constitute the mind-set behind it. The problems of Kashmir and Assam in India, the ethnic conflicts in Sri Lanka, East Timor, Croatia and Bosnia are all examples. All religion-based terrorist activities, caste-based massacres in certain parts of India, race-based discrimination in Fiji are no exceptions. What the political leaders strive to achieve and can achieve is scheming some makeshift solution that saves their faces. The ultimate and final solution to this ever fuming problem is one alone:

Admitting the world as one unit in all

matters, admitting the oneness of the human race, admitting one ultimate Reality as underlying all. It is then that the ideals of One-World Government, One-World Economics and One-World Education come to the fore. The teaching of all the Masters of the world guide us in this matter. And of these Masters, Narayana Guru was the one who lived in this Age of Science.

Self-conceited as they are, political leaders are not the ones who can take in the message of these Masters to bring about a change of mind-set. It is the interest of the public that should force the political leaders to change their mind. The responsibility, therefore, is with every one of us. Striving to attain the insight that makes one's personal life as well as the life of the human race well-founded in Reality, not on fictitious ideals, is that responsibility.

I make use of this occasion to remind each one of us, each member of the world community of human beings, of this responsibility of ours. May a forceful move forward to this end be the result of every step we make in the New Year! And in the years ahead!



The Joyous Reception of Love and Blessings

Photo and Illustration Credits

Inside Front Cover: Cherry Blossom,
Japanese Crest
5-15: Graphics by Andy Larkin
16-20: Graphics by Andy Larkin
22-23: From Minakshi Temple Museum,

Madurai, photograph by Nancy Yeilding
27: Photograph by Disney V.A.
35: Photograph by Disney V.A.
39-44: Photographs by K.P. Ramakrishnan



Vertical and Horizontal Nourishment



East-West University and Narayana Gurukula Publications

Island Gurukula Aranya
8311 Quail Hill Road
Bainbridge Island
Washington 98110 USA

Website: <http://www.geocities.com/~islandgurukula>

By Nataraja Guru

An Integrated Science of the Absolute (Volumes I, II, III)
Autobiography of an Absolutist
The *Bhagavad Gītā*, Translation and Commentary
The Life and Teachings of Narayana Guru
Wisdom: The Absolute is Adorable
Saundarya Laharī of Sankara
The Search for a Norm in Western Thought
Vedanta Revalued and Restated
The Philosophy of a Guru
Towards a One World Economics
World Education Manifesto
Memorandum on World Government
Dialectical Methodology
Anthology of the Poems of Narayana Guru

By Guru Nitya Chaitanya Yati

Beyond Cause and Effect
The Psychology of *Darśana Mālā*
The *Byhadāranyaka Upaniṣad* (Volumes I, II, III)
The *Saundaryalaharī* of Sankaracarya
The *Bhagavad Gītā*
Neither This Nor That But....AUM
Love and Devotion
The Haunting Echoes of Spring
Experiencing the *Īśāvāsya Upaniṣad*
A Bouquet of Verses in Praise of the Supreme Mother
Sree Narayana Guru
Daiva Daśakam (A Prayer for Humanity)
Marxism and Humanist Nonarchy
God - Reality or Illusion?
Arivu - Epistemology of Gnosis
Prāṇāyāma
Psychology: An Eastern Perspective
Vināyakaṣṭakam
The Psychodynamics of *Praṇava*
Gītā - A Managerial Science
An Intelligent Man's Guide to the Hindu Religion

By Others

Gestures in Silence, Deborah Buchanan
Of Love and Colors, Gopidas
Narayana Guru's Relevancy for Today, N.C. Kumaran
Mirror by the Road, Peter Oppenheimer
The Philosophy of Sree Narayana Guru, Dr. S. Omana
Basic Lessons on India's Wisdom, Muni Narayana Prasad
Karma and Incarnation, Muni Narayana Prasad
Taittirīya Upaniṣad, Muni Narayana Prasad
Dhyāna Mañjuṣā: A Bouquet of Meditations, trans. Vinaya Chaitanya
Edda's Diaries, Edda Walker
What Narayana Guru Is Not, Nancy Yeilding

Narayana Gurukula
Fernhill P.O.
Nilgiris, Tamilnadu
643004 India

Publications Available From:

Narayana Gurukula
Srinivasapuram P.O.
Varkala, Kerala
695145 India

