

GURUKULAM

VOLUME I · 1985

FIRST QUARTER



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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 Alwaye, South India, in 1924: "Our purpose is not to argue and win, but to know and let know."

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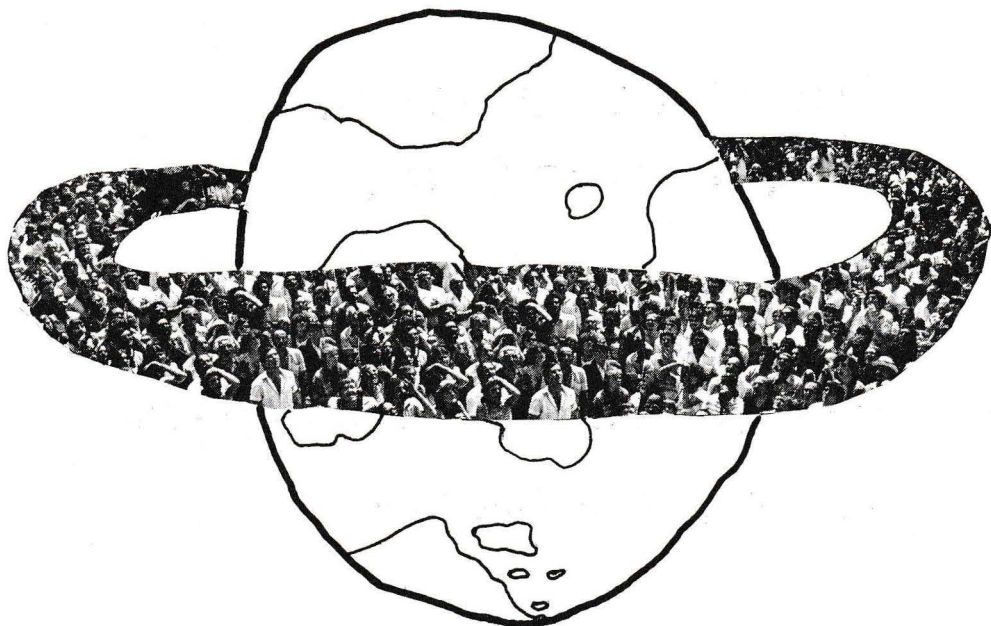
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COVER PHOTO: Earth from Apollo 17, 1968, NASA.

INSIDE COVER PHOTO: Eternal Impressions in the Universal Concrete — Guru Nitya's Handprints in the concrete floor of the new press building, Island Gurukula Āranya, July 1984.

World Embracing Family



This issue of Gurukulam marks the inauguration of the Narayana Gurukula/ East-West University Press at Island Gurukula Aranya in Washington, USA. Gurukulam is not a new magazine. It was published monthly throughout 1979-1981 by the Mangala Press at Narayana Gurukula, Varkala, India. Mangala Press, which has been publishing the major works of Nataraja Guru one by one, several of Guru Nitya's works, and the monthly Gurukulam magazine in Malayalam, was unable to continue the additional task of publishing the English Gurukulam. In 1981, the dream of a Gurukula press in the United States was born. It is that dream which has now become a reality.

The installation of an offset press by Guru Nitya during his visit in July, 1984, came as the culmination of generous contributions of time, energy, materials and funds from many friends. That culmination now forms the groundwork for the many possibilities opening up to us through the pages of Gurukulam and future publications of the press.

Gurukulam means "the family of the Guru." In one sense, the members of the family are a variety of unique individuals living in many countries, pursuing many vocations, actively exploring many fields, joined together by the dynamic, compassionate, world-encircling love of the Guru.

Guru literally means "dispeller of darkness." The wisdom which can remove ignorance was profoundly lived by Narayana Guru, whose poetic and philosophical works gave voice to the Word which is the Light. His successor, Nataraja Guru, explored the application of this unitive approach to many fields such as language, science, philosophy, education, government, and economics in his writing and teaching. He founded centers in the name of Narayana Guru, dedicated to the unity of all humanity, in India, Europe, Singapore and the United States.

Exemplifying the universal nature of wisdom, Guru Nitya has lived and taught in many countries. As his travels have taken him around the world, his love has been the link joining together individuals of diverse cultures, religions and professions in a world-wide family.

The life and teachings of each of these Guru's foster our awareness of the darkness-dispelling Guru-principle shining within each person. As that principle of light and love is the fundamental reality of every human being, the family of the Guru, in its most profound sense, is all of humanity. This magazine is the voice of that family. It is an open forum and does not represent any cult or creed. We welcome you to share your creativity and wisdom with us through its pages.

The Daiva Daśakam of Narayana Guru

Translation and Commentary By

Guru Nitya Chaitanya Yati

- I. Oh God, protect us here;
do not leave us.
Oh Mighty Captain, Your word is a steamship
that takes us across the ocean of suffering.

"Oh God," is a cry like the primal scream. It comes from the depth of one's heart. Some words are born of the intellect. Some others are locally produced on the lips only. But this cry, "Oh God," has in it the transparency of the soul. The naked atman in its pristine purity surfaces for a short time. Like lightening in a cloud the Self is mostly shy and does not reveal itself. But when a person stands face to face with God in dire need, he or she forgets everything and cries out just as a child does to its mother. The words of such a prayer are born of the flame of one's own intrinsic reality.

If a bird is caught, it shrieks and screams and struggles to free itself. On such occasions its voice sounds very different from the characteristic voice with which it sings or chirps. This very special outburst of the soul comes only when the disaster of death or total destruction is imminent. The fear of death has a counterpoint in prayer: that is fearlessness. The emergence, growth and expansion of fearlessness is Brahman, the Absolute. Brahman is not a noun and not a name. It is a wholesale experience, a totality into which all the sepcific manifestations of the individual merge and disappear. Every prayer is a march from fear to fearlessness.

"Oh God, protect us; do not leave us." Even this much can be a prayer. The rich and precious content of this prayer is not appreciated when it is only sung as a ritualistic litany. "Protect us." In these words we get a complete definition of God. Only where protection is imperative does God become real. Otherwise God, at best, can only be the imaginary

denotation of a recollected connotation. The significance of "Protect us" is further enhanced by adding the phrase, "Do not leave us." There are moments when even the most blessed among us would fear being rejected. Jesus Christ knew that he was the son of God. He knew that his crucifixion was only an execution of the will of God. But on the cross when his throat was parched and he asked for water, he was only given a piece of cloth dipped in fermented vinegar. When he was thus pushed to the zero hour of cruelty, even Jesus felt compelled to say, "Father, Father, hast thou forsaken me?" The state in which Jesus was placed at that critical moment was the extreme point of negativity. This could be met only with the most positive assertion of God, who he addressed with such intimacy, "Father, Father."

"Oh Mighty Captain, Your Word is a steamship that takes us across the ocean of suffering." These are the words with which the first verse ends. When one boards a ship, it is an act of surrender to the Unknown Will of a chance occurrence that is chosen to sit in the seat of the Absolute. Normally a passenger of a cruise does not see his captain, and sometimes hours and days pass without taking any cognizance of him, but the captain's message is constantly heard and hearkened to.



- II. Counting one by one, when everything
perceivable is done with,
then the seeing is steadied; even so
let the inner self attain its rest in You.

There is the eye to see and the object to be seen. The eye and the seer are not two. The seen and the world are the same. "Oh God, protect us. Do not leave" is directly addressed not to the visible but to the only reality that confronts the seer.

Nothing is more intimately experienced than the content of what is recognized as "I." The eye that sees is the extension of "I", the only seer. The size, shape, color, gravity and emphasis of the seer "I" changes as it moves from one experience to another experience. "I" the admirer of the little violet is different from "I" the passionate lover of my beloved. The "I" who suspects is different from the "I" who determines. In spite of a million such horizontal differences, vertically it is one and the same "I" that is recurrently assuming the three-fold agencies of knowing, doing and enjoying/suffering. The Self is the invisible thread that runs through the wakeful, dreaming, sleeping and transcendental experiences.

How long can one touch and count? One can endlessly do so if there is always an other. But the Self has a magical power to ingest the other and become that "I am" without any other. This is the mark of self-realization sung in the Iśa Upaniṣad. Consciousness is a flow. In a flowing river like the Nile, Ganges or Mississippi, which is the past and which is the future? Similarly, there is a timelessness in consciousness in which it is always everywhere, and yet the focal point can vary. In the ultimate experience of the seer merging in the seen and in which the seen is not anything more than an overwhelming consciousness, there is no focal point. It is a pointless expanse in which points occur only by postulation.

The living organism is a psycho-chemical device which is electrically functioning. Therefore at the psycho-physical and psycho-chemical level an individuated mind is bound to experience the shifting sands of time. Names and forms are ghosts of consciousness that can occasionally become a compulsive possession. Exorcising one ghost is automatically done by the next one in the queue. In the process the mind becomes alert, torpid and stupid in perfect sequence unless the Self discovers itself and becomes freed of name/form apparitions. The small self "I am" goes round and round as if in a blind man's bluff until it comes into the embrace of the higher and only Self, and there ends the drama of transaction.

Every description is bound to be complex and cluttered with words. But in the imperiental all-filling awareness no briefing is required and plain silence is most satisfying.

III. Ever having given us food and clothes
and providing for all such needs,
making us rejoice in our contentment,
You are our only Lord.

At the very opening of the Holy Koran Allah is addressed as "rahmān," the Most Compassionate God who showers His grace on the faithful, and as "al-rahīm," the Most Gracious God who showers the same compassion on even those who are unworthy of His grace. God has every freedom except to show favoritism and partiality. That is why Allah is recognized as both rahmān and rahīm. God is praised not because He may occasionally show a favor but because His task is total and continuous care of everyone created. He has no substitute. Hence the categorical statement, "La illah il allah (There is no God but God)." It is with the same sense of awe that it is declared in this verse, "You are our only Lord."

In the Lord's Prayer, taught by Jesus Christ, there is an earnest supplication to give one one's daily bread. In the Taittiriya Upaniṣad also the first reference to the Absolute is as "the food of nourishment from which beings have come, by which all sentient creatures are sustained and into which all return." In this prayer Narayana Guru is not making any supplication. He is only praising the benevolence of the Lord who cares. He specifically refers to God as the giver of food and the giver of clothes. The elephant, man, the mouse, and even an amoeba all need their own daily nourishment.

If God is the giver of good, to produce it He needs hands and legs and a brain. Indians speak of God as the one with a million feet, a million hands, a million eyes and a million mouths. This is quite a sensible description of God. Our two hands are also His. Food is not anything manufactured in a factory. The original stuff of it has to come from farms and fisheries. The natural source of food is to be complemented by human labor and the intelligent planning of production. Man throws a handful of wheat and rice paddy into the mud, and the farm gives back a hundred-fold. Such is the magic of God who is the seed, the sower, and the fecund productive capacity involved in farming. This turns man to himself to venerate and acknowledge with gratitude the power and the generosity of the men and women who toil in sun and rain to feed their fellow beings. It is to them that we turn in reverence and say, "You who feed and clothe us are our only Lord."

Any worship forgetful of God in human form is a blasphemy. This is so succinctly put in Tagore's Gitañjali:

Leave this chanting and singing and
telling of beads. Who does thou wor-
ship in the dark corner of a temple
with doors all shut? Open your eyes!
Your God is not before you. He is
with the tiller tilling the ground and
with the pathmaker breaking stones.

Tagore further calls our attention to the creator in dirt and perspiration. He mocks at the pious seeking deliverance and says, "Why do you seek deliverance when your own creator has no liberation from the bond of creation?" In the poet's vision there is both the humanization of God and the divinization of man.

In the hot desert lives the camel, and the polar bear lives in the snowy arctic region. Each one is clad in such manner that they are protected from the extremity of their own climates. To man God gave His own intelligence to weave clothes and tailor his garments. Considering all this, man cannot but admire the ingenuity with which every form of manifestation is so attentively cared for.

(To Be Continued)

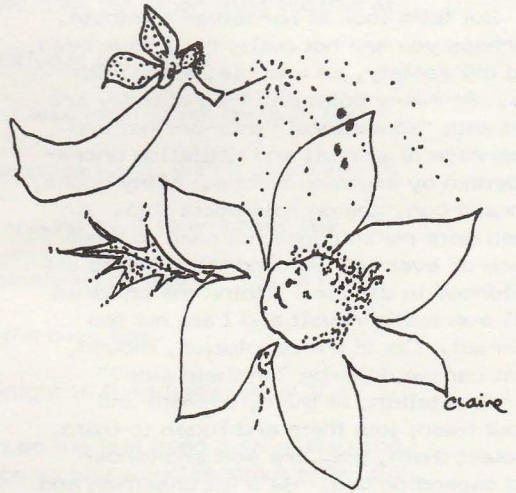


When the notion of the Absolute is filled with a living human content, it becomes a matter of absorbing interest above all other interests.

— Nataraja Guru

Questions Children Ask

Claire Nail



"Mama, is God in the leaves?" three year old Brendan asked one sunny morning at breakfast.

"Well, what do you think is in the leaves?" I asked, resisting the temptation to belabor our breakfast chat with treatises on chlorophyll, photo-synthesis and the latest research indicating that plants make attachments to humans, experience fear and feel pain...

"What else could make them move and grow, Mommy? And when I eat the plant then God is in me and I grow too..."

Where do children come from and who are they really? I think until we have thought carefully about this we are liable to misunderstand them--and their questions. Standing back to appreciate the source of an alien but viable thinking, that morning I suddenly realized that I was living with something rarer and more fragile than I had known. I needed to stop answering questions and start listening to the questioner.

There's no doubt that children need parents. A vanishing idea, however, in a society that is selfishly and vainly in love with itself and its technological and adult achievements is that we need children. And we need them to be precisely that--children. And for their own sakes can we not let them be children just a while?

Just two, Gayatri is looking at a book of Christmas carols. The song "Joy to the World" is illustrated with a drawing of two little children caroling in front of a house.

"Which one is Heaven, Mommy, and which is Nature?" she asks, pointing to the children. (The song has the refrain "And Heaven and Nature sing...")

A better description of a child cannot be found; they are heaven and nature and mostly that. It is what makes them so lovable, so instinctive, mischievous, exasperating and ethereal all at once. They are fresh air.

Perhaps that is why we're so eager to usher them into the adult, "rational" world--because we feel left out of the heaven and nature they're still so at home with.

When a child loses his or her innocence and becomes an annoyingly precocious teen or preteen we sadly bemoan this fateful occurrence, "Children are maturing faster all the time" we say, ignoring our own responsibility in this. We theorize..."Maybe it's due to the warming of the polar ice caps. Do you think we're in for another ice age?" Then we look to sweet new babies with lavish hope that somehow they will remain unspoiled.

But let's look at ourselves a minute. Perhaps you are not guilty but I have been, and my society, as a whole, along with me. At every point children of today are met with "educational" this-or-that and a barrage of stimuli and titillation unprecedented by anything before. Many books, pro and con, are on sale about this. An intelligent person does not need to read much or even look around too much to see childhood in danger. I think the children will eventually revolt and I am not too worried. Come the revolution, though, what can we do to be "on their side?"

Stop talking at them, to them and about them; join them and listen to them. Protect them, they are soft and tender and depend on you. Be a bit unselfish and leave some room for the fact that our morals and rules are gibberish to the very young. Yes, you will live through it. Yes, it's very hard work.

Like them and love them just the way they are. They will learn by parents showing a good example and really caring. If all the good stuff is preserved, the inquiring mind will lead them soon enough to all the rationality and respectability of civilization. They have many years to be adults. Your children will never be children again.



A Song For My Babies

Jim Nail

Nitya has asked me to write "a song for my babies", but I don't know if I can honor this request because the moment I sit down at the piano, my lap is suddenly filled with babies, clamoring to get at the keyboard and compose their own spontaneous anthems to the world and its teeming life. Their tiny bodies are nearly bursting with song--they are far too small to contain all the song within. I have no choice but to step aside and let their song rush forth.

As for myself, I realize that there is no song I can write for my babies at this time. My songs, if they are written for anybody other than myself, must only be written for the jaded and bewildered grown-ups like myself who feel the need to puzzle and ponder over everything. I am not at the stage in my rebirth where I can write something with the simplicity and innocence of a child's song or nursery rhyme. Mostly songwriting is, for me, a personal process of working through a conflict, harmonizing a dissonance, or digesting an impression.

With this in mind, I offer here the lyric to a song I wrote in the spring of 1981. Our first son Brendan was just learning how to walk and our second son Devin was still playing free-form games with the angels. Oddly enough this song was written just weeks before Nitya passed through California in a whirlwind of hyper-dynamic American darshan, resolving some particular conflicts of parenthood which were then brewing in my mind. Prophetically, the song chronicles the rise and the resolution of these conflicts in his visit.

Baby Boy

Now that you've had some time to find your way around the
hexagram

In every quiet clocklike chocolate moment of the night
Seeds of new concern are germinating in the aftermath
Looking at life on one hand while on the other hand looking at
how we live

I wonder how do you feel about your baby boy.

Before he was a pedestrian he was looking out through the
universe.

"See here, boy, we got a promise here, we're gonna try to
make you smile."

After awhile he was dancing around as if to embrace the
universe

And nothing i say can approximate the way he makes me
smile

I wonder how do i feel about the baby boy.

Bless my father dreaming tonight in the loving eye of the
television,

Bless his long term vision to be the last good man in Babylon.
Bless my mother's lovely face as she worries about television.
The nuclear family scatters under the threat of a nuclear
holocaust

I wonder how do you feel about your baby boy.

The military argues the prosperity of a war
Even you liberal lovers of the good life, look how well you live.
Well, these things are done on foreign shores, you need not
even know.

Think about all this precious freedom in which to realize your-
self

I wonder how do you feel about your baby boy.

In good time a man of peace comes walking down the road,
Scuffly patent-leather sandals ringing out over the cobble-
stones.

He says there are no more fires burning in the fields of
heaven.

Hush now, this is the hour of division, the government from
the firmament

I wonder how do you feel about you baby boy.

— Jim Nail

Memorandum on Self-Government and a Harmonious World Order

Definitions and Elucidations

Guru Nitya Chaitanya Yati



WORLD: What is envisioned by a person as the existential environment to which one belongs and that one is obliged to share in general with all beings that belong to the same reality and in particular with the members of one's own species who live nearby in space, time, and action-reaction situations.

Elucidation

In Sanskrit the synonym for world is loka, which is intimately connected with two other terms, alokanam and alochanam. Alokanam means "to bring all parts of an ensemble into one meaningful and coherent unity." Lochanam is "eye." Alochanam means "envisioning." Here, what you see and what you understand

are treated as being the same.

The world we see is not a static entity. In the act of seeing there is the seen and the seer. The seer is a stream of consciousness, and what is seen is the ever-transforming and transmuting modulation that the seeing consciousness is undergoing. Hence, what is seen, understood, and rated in terms of values changes from moment to moment, and it can be at variance with the envisioning experience of another. In other words, we are living in a series of worlds. And innumerable are the worlds juxtaposed adjacently to each person's innumerable worlds. In short there is nothing more complex than what is termed by this small word, "world."

In all major religions the world is said to have come from the Word. In other words, "the world exists, and its subsistence is in the word." The world and the word put together become an affective meaning or intrinsic value to anyone who is conscious of the word and recognizes the world.

As there are countless millions of subjective units stationed in animated bodies from where each entity receives the message of the existence of the worlds to which it belongs and in turn broadcasts each person's reaction and

responsiveness to the same world which is always in the process of being generated both collectively and individually, the world is a conscient flux. Although the idea of world can thus be neatly elucidated in logical statements, there are large areas in the world-experience which are imperceptible, unimaginable and inaccessible to exploration, discernment or judgement.

GOVERNMENT: To preside over, supervise and maneuver all the coherent parts of a system and manipulate its overall function in such a manner that the assigned function of every part can harmoniously operate with all connecting parts so that the whole system can organically work as a single unit and yield the result or results for which the system is intended to be an apt instrument. Such a governing entity is the government.

Elucidation

Natural forces such as physical, chemical and biological forces, when left to themselves, yield results which can be favorable or detrimental to the interest of the human race. Rains that pour from the sky can flow as a river and irrigate the farmer's land, but they can also flood and bring havoc. When humans use their intelligence to channel water through well-controlled routes which enable them to make use of every drop, we can say that the course of water is governed.

Every person is a confection of the spirit or consciousness and a physical organism made up of innumerable physical, chemical and biological energies and devices. The common ground where they meet and yield joint effects is in the immediate perception of things and in the slow and accumulating mounting of conceptions. As the growing process and decaying process are intertwined, every person is walking on the razor's edge of indeterminism. This moment can be one of triumph and the next can be one of irremedial destruction. Hence there is the need to enlarge and expand one's consciousness and make it responsive to the demands of consciously governing the productive/destructive forces with which the whole organism is always destined to walk in the path of life. Thus there is the need to govern oneself physically, bio-chemically, morally and spiritually.

As no person can be an island com-

pletely cut off from the rest of humankind, people have to huddle together and live as participant members of a corporate life governed by traditionally recognized social contracts, conventions, laws, taboos and mores. Thus the individual's government is set within a network of collective government. Each person is expected to govern his or her life and also submit to the dictates of a larger government to which the individual government can be a complementary aid or a contradictory irritant. In either case, one has to be responsible to the group in which one lives.

INDIVIDUATED SELF-GOVERNMENT: The nucleus of the world is the rhythmically pulsating consciousness of the individual which is constantly questioning, remembering, judging and in turn becoming affected by its continuous interaction with the world. As this consciousness has a mirroring quality in the wakeful state, it becomes dichotomous and a series of transactions occur between the subject and the object. The object placed in the time/space continuum, subject to physical-chemical forces, changes kaleidoscopically. Its corresponding image reflected through the organs of perception can occasionally be misread or misinterpreted by the witnessing consciousness. Hence there is the need for constant vigil, review, reconsideration and reevaluation supported by a universally agreeable criterion. When the individual consciousness is well-equipped with the normative notion of the Absolute, the individual's perception can have minimum faults and, consequently, an almost correct concept can be evolved. The vigil that is exercised and the correction that is continuously made is what is termed here as individuated self-government.

Elucidation

The existential verity of a piece of fabric comes from the functional reality of the fiber. Similarly the fabric of society has the individual for its fiber. He or she is the world ground. A person does not manifest out of nothing but is born as the son or daughter of a man and a woman. The same couple may have other children similarly born, and thus the family is a natural unit of any community. When the fetus is growing in the womb of the mother, the biological sys-

tem that governs the physiology of the mother's organism also governs the life of the growing child. Thus individuals are closely knitted with an intrinsic mutuality, and individuated self-government is part and parcel of the incorporated government of a family.

The familial system does not exclude the rights and needs of the individual. On the contrary, all the needs, rights and privileges of the individual are secured in the familial government, and even the smallest child can give his or her assent or protest with a smile or a cry. Such messages coming from a child are always recognized and appreciated by all members of the family.

Thus at the very center of both the individuated government and the family government the happiness of the individual is the most treasured norm which is given full consideration. The growth process is one of continuous adherence to the norm of happiness that is lived in the dialectical context of the one and the many. Where the happiness of one spells also the happiness of the other, agreement is easily attained. Where the happiness of one limits or thwarts the happiness of the other, government is felt as a restricting and disciplining feature.

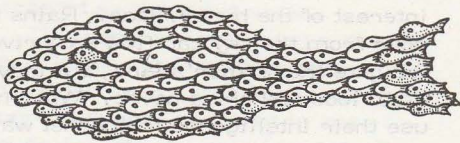
The autonomy of the individual is that of the absolute sovereign. Two absolute sovereigns facing each other can spell conflict and disaster, but two absolute sovereigns united in interest and sympathy and thus becoming nondual enhance the quality of the sovereignty of each and become fully complementary. The family is the training ground for several such autonomous units to coalesce into the nondual expression of the collective appreciation of genuine truth, genuine knowledge and genuine happiness. In that way individual self-government is inclusive within familial self-government.

SELF-GOVERNMENT VERSUS DICHOTOMOUS GOVERNMENT: The autonomous cells of a body, an individuated person with his or her body/mind complex, and the corporate whole of a family with several members including infants, children and adults, are all governed by an inner need, unconsciously felt in the case of autonomous cells and both consciously and unconsciously felt by the individual and members of a family group. Adequate measures are taken

by the cell, the individual and the family to meet the need. These are the best expressions of self-government.

In the course of history the governor and the governed became dichotomous, and governor came to possess the prerogative of commanding the governed and exacting obedience from them. The governor thus became the spearhead of power, authority, and moral judgement and became an office to direct, dictate, instruct, correct, punish and even to kill the governed. This dichotomy became intense in feudalistic, oligarchic and dictatorial forms of government.

Even now in national governments various stages of dichotomy are taken for granted, and the governments continue to act in policing and exacting taxes. The judiciary and the execution of administrative measures are with the governor. The governed are looked upon as subjects. A world government of world citizens requires the transformation of dichotomous governments into homogenous self-government.



Elucidation

In the living body of any animal or plant life, each cell has its definite role to play to secure the well-being of the whole organism. If a cell is bruised or not getting the right nourishment, it communicates its particular need to the adjacent cells. The need is responded to by the community of cells around which repair or replenish it. In the eventuality of its demise, its place is taken by another cell. Thus the welfare of the whole organism is maintained as much as is possible. This is a form of government where no one is acting as a superior, and there is no indictment shown to the ailing cell.

When the individual becomes incapable of functioning harmoniously, the person's disability comes in the form of a physical or mental uneasiness. The individual can help by resorting to measures such as dieting, taking rest, doing exercises and changing harmful patterns

or habits. When satisfactory results are not obtained, the individual turns to others in the community for the redressal of his or her disability. Through compassionate care and helpful camaraderie, correction is made or compensation received. Here also the governor and the governed are not two.

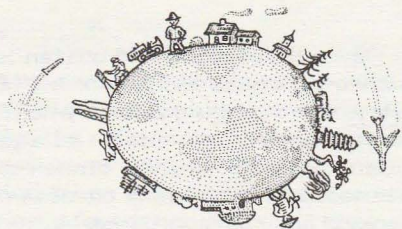
In a family the infant is not even conscious of its very many needs. The parents keep the needs of the baby in their minds and attend to it as if it is still part of the parent's body/mind organism. In the very old of the family there may occur senility and dependence. Loving and caring members of the family sympathetically appreciate such contingencies, and the needs are met without grudge or any show of anger.

As the community is an aggregate of several families, problems of childhood and old age are concentrated within each individual family. The collective responsibility comes only when the structuring of a certain family is not adequate to pay heed to the needs of the young and the old.

Homogeneity can be maintained even at the community level by increasing the collective consciousness of the community and its appreciation of human values such as those of cooperation and unselfish caring for others in one's neighborhood. Intense personal interest is substituted by the collective consciousness of general interest. Erring individuals and families can be treated as disabled persons or units in a community, and the remedy lies in re-educating or re-equipping the person or family, wherein love and compassion are given the top-most importance.

Symptoms of diseases are signals of malfunctioning or of the intrusion of foreign bodies. Only on rare occasions does the need arise to amputate a limb to save the body. Similarly there may arise the rare contingency of a member of the community needing to be kept in isolation for the purpose of minimizing the disharmony that is caused by such a person and also to provide them with an environment and understanding that can re-vitalize and rejuvenate their value consciousness.

From the mechanized forms of state governments where rigid law is sold to the highest bidder, a radical shift is to be made to a very humane society in which mutual concern is made less para-noic and more sympathetic.



WORLD CITIZEN: The term "world citizen" can be better understood with a negative definition than with a positive one. If a citizen of a state with political frontiers is expected to pay allegiance to the government of the state to which he or she belongs and is expected to take arms against aliens who might invade the territory of the state, a world citizen recognizes the entire world as his or her state and in principle does not recognize any member of the human race as an alien to the world community to which he or she belongs. Such a person recognizes the earth as one's sustaining mother, the innate inviolable laws of nature as one's protecting father, all sentient beings as one's brothers, sisters and kin, and the world without frontiers as one's home. The world citizen's allegiance is to the foundation of truth, the universality of knowledge and the fundamental ground of all values.

Elucidation

The word "citizen" connotes one's placement in a territory previously protected by citadels. In ancient India, the two most venerated offices were of the rajarishi (the philosopher king) and brahmarishi (the sage or absolutist seer). The king is interested in meting out justice to every citizen of his country, whereas the absolutist seer sees all as the manifestation of the one Absolute and directs his or her compassion to all living beings. Traditionally, the king always considered himself to be of limited wisdom and accepted guidance in all matters from the preceptor who lived outside the citadel.

The king is a puravasi, a dweller in the city, and the seer is an aranyavasi, a dweller in the forest. In the great Indian epic, The Ramayana, when King Rama banished his wife into the wilderness outside the citadel, the seer Valmiki showed neither fear nor hesitation in receiving the abandoned queen into his own abode of penance and giving her the compassionate care that is due a daughter from her father.

The role of the world citizen is thus clearly outside the pale of the law legislated by the city dwellers who treat humanity outside their citadel as aliens. The firm ground of a world citizen is his or her absolute faith in the oneness of humankind and courageous resolution to uphold natural justice which is the prerogative of all who have come to this earth in their embodied manifestation.

The absolutist seer (brahmarishi) does not oust the philosopher king from his office of power. His or her role is that of an educator, a provider of conscience and an illuminator of truth. Only the persuasion of truth corrects the ruler of the city. The ruler continues to be the executive. Correct jurisprudence is thus expected to come from the world citizen, and the executives of corporate bodies are expected to do justice to such wise counseling coming from the sage or the absolutist seer.

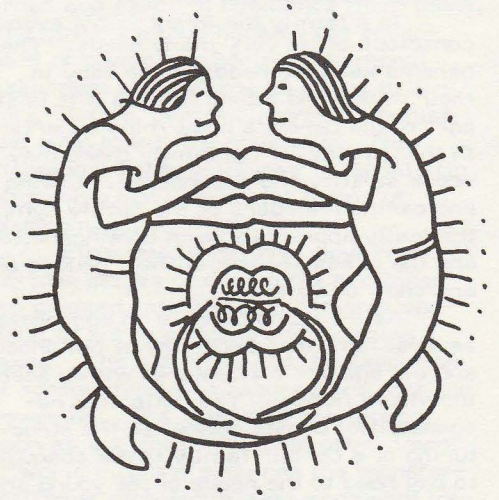
Although it is the birthright of any intelligent person to be a world citizen, many fail to dissolve the conditioning of their upbringing and innate states of mind. That is why the relativistic executives place themselves at the disposal of the jurisprudence of the wise. The contradiction between the good citizen and the good man is highlighted in Rousseau's Emile, but they can just as well be complementary and reciprocal.

REPRESENTATION: To make a faithful and accurate copy or replica of another, in which there is a one-to-one correspondence of all points of value or meaning between the original and replica, can be said to be a representation. In the social context, when one person can enter into full sympathy with another and can identify with the other's needs and value visions to a maximum possible level, that person is making a representation.

Elucidation

Social participation is mainly one of complementing and supplementing the needs of all by the aids of all. Talents vary, and all cannot do everything that is needed to support one's life. Therefore natural dependence is inevitable. The producer and consumer are counterparts of one and the same life situation. Only one who understands the demand can provide an adequate supply. Thus the central core of representation is

wholesale understanding and dynamic mutuality. Without such mutuality and two-pronged understanding, representation is not possible, although a mockery of it is being practiced in all so-called democratic institutions.



VOTE: Consciously admitting and ratifying the claim of representation is expressed by a vote.

Elucidation

It is almost impossible for anyone to represent another totally in all details. Also it is not physically possible for one person to familiarize himself or herself with all those from whom that person expects a vote. In spite of the uniqueness of individual personality, the perennial values which bind humankind together are equally admitted, accepted and adored by all sensible people in more or less the same manner. One who has a maximum appreciation of such values and who lives those values in a conspicuous manner and in an open way in his or her society can legitimately expect the admission of all other members of the community that he or she is a faithful representative of those perennial values. The purpose of campaigning for votes is that of validating the claim of representation by highlighting one's personal adherence to such values. Canvassing for votes by using pressure tactics is vulgar. Therefore a campaign has to be a program of social education.

PRESIDENT: To preside is to keep vigil, witness, oversee, observe and express at the right time to all concerned one's consent to what can be passed as right,

and in like manner, to interrogate, criticize and if necessary dismiss what is not tenable in the light of truth, justice and goodness.

Elucidation

In the Bhagavad Gita the role of the Absolute is given as that of the president of world affairs. The president gives his or her assent or dissent. In either case, the president is one who sees the immediate and far-reaching result of any plan or action that is promoted by any member or group of members over whom he or she sits in perfect vigil as the all-seeing eye and all-illuminating light. God is the world president. A human world president should be correctly performing the role of the true representative of God.

LAW: There are two categories of law—descriptive and instructive. Descriptive law is a revelation of the hidden modes of the form, structure and function of all manifested entities of the world, ranging from a subatomic particle to the totality of the galactical systems. There is an interconnectedness between parts, and therefore both causes and effects are multifarious. It is only for the sake of convenience that linear versions of descriptive law are stated in terms of cause and effect. The true law that governs the parts of an organic whole is too great a wonder to be holistically comprehended and stated, and yet that law is mirrored in all individual cases of mutuality and relatedness. Such isolated and mathematically reduced laws are stated by physicists, chemists, biologists and such groups of natural philosophers.

Instructive law again can be categorized into technological laws and laws of convenience. The application of scientific understanding to create new forms, reassemble old forms and correct malfunctioning or dysfunctioning structures comes under the category of technological law. The law of convenience is a human endeavor to deal with the seemingly chaotic behaviors of living beings ranging from the virus and bacteria to the restless and cunning humans who constantly disturb the peace of socialized communities. *This last kind is more or less a pseudo-law which claims respectability by obtaining its legitimacy through the stragies of votes, referenda, or by applying the dictates of "the big stick."*

Elucidation

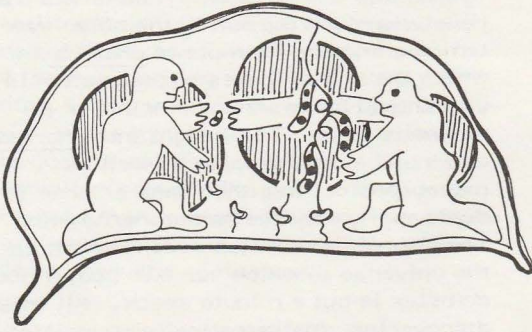
In the elucidation of the world citizen we borrowed two terms from Sanskrit literature, rajarishi and brahmarishi, the relativistic visionary of a closed community and the absolutist visionary or sage who is concerned with the very foundation of truth, justice and goodness. There are two other terms in resonance with these visionaries: dharma and brahman.

Dharma literally means "that which supports or holds together." The constituent entities of the entire world can be conceived as an aggregate of dharma. The main characteristic of dharma is the reciprocal relationship between a structure and its function. In an atom, the nucleus is formed with the protons and the neutrons, and its shell is made up of the fast-moving satellites of electrons. If its structure is tampered with, its function also changes. The change can even be catastrophic, such as in the case of a fission. The planets that revolve around the sun in the solar system are another example of dharma in which the cohesiveness of the system is guaranteed by an inner principle of its magnetic field. The insight into dharma can thus be microscopic as well as macroscopic. In either case science is discovering only the structure/function complex of the entities which constitute the universe in which our own body/mind complex is but a minute speck. All these discoveries, mathematically enunciated and precisely stated by the scientists, come under the category of descriptive law.

Natural forces act like yin and yang with their fourfold characteristics of contradiction, complementarity, reciprocity and compensation. With insight and cunning, these innate characteristics can be exploited for the purpose of inventing instruments that are intended to make human life on earth easy and comfortable. With that end in view, innumerable aspects of descriptive law are put together as in an artist's abstraction, composition and collage, a technological creation, or the re-memorizing of a structure and correction of existing entities.

As a world citizen is already identified with the absolutist seer, it is only natural for such a person to accept all descriptive laws that are correctly stated by scientists. His or her special role is in the reassessing and revaluing

of the pseudo-law of convenience as it is mainly fashioned by a power-holding minority to safeguard their vested interests. The opening passage of the Qur'an begins with a praise of Allah as the gracious one who protects all the faithful (rāḥman) and also as the beneficent one who showers his mercy even on those who have no faith and who walk in the path of wretchedness (rāḥim). The absolutist vision of a world citizen has in it the qualities of both rāḥman and rāḥim. He or she is concerned with both the general good and the good of all. The law that governs the general good is a vertical parameter that holds everything together from the alpha of existence to the omega of the joy of fulfillment within the axis of sound knowledge or wisdom. The good of all vouchsafes the horizontal and individual attention given to each person so that the intrinsic worth of every person is fully honored.



WEALTH: Wealth is measured by the satisfaction a person gets from what he or she possesses. One's possession can be what is given and what is acquired. The given wealth consists of the physical body, the organs of perception and action, mind and intelligence, innate disposition, and the community set-up to which one belongs. Education, experiences gained through training, the perfection of talents, practical insights into trades and the kind of accommodation and job one finds for himself or herself are the acquired constituents of wealth. For the acquisition of wealth a person has to spend a certain portion of his given resources so that his overall resources can be constantly replenished and even increased. If a person can give to the community more than what he consumes, that person can be considered wealthy. To measure wealth with the standard of money is fictitious. The real cannot be measured by the unreal.

Elucidation

Wealth is an intrinsic richness that can ensure the unbroken happiness of the person who possesses it. A sane and intelligent mind aspiring to actualize the high ideals of truth, goodness and beauty, habited in a healthy body regulated by exemplary habits can be considered to be the most covetable wealth that one can have. Wealth is the medium through which one can share his or her bounty with others.

The production of wealth is directly related with the expending of one's energy in a rightful manner. One can spend one's energy laboriously or delightfully. The delightful expenditure of energy is experienced as "work," and what is grudgingly done on the basis of a contract by bartering one's freedom is called "labor." In an inhumane community, labor is purchased and sold. On the other hand, where people commune with each other and care for the sustenance of the group to which they belong, every work is a consciously contributed gift. In such a situation each is giving according to his or her might and is taking only what is needed. Therefore there is no compulsive labor, and there is also no need for hoarding.

In the world government of world citizens such an ideal community is envisaged, and therefore the true wealth of the government is the goodwill of all the people who constitute the government. There is no separation between the government and the governed. Both individual and collective needs are fulfilled simultaneously through an act of each member's dedication to the good of all. In such a society, taxation is unnecessary because the government's revenue comes from the solemnity of the gift which each person gives and each person is.

The Sanskrit word for wealth is dhānam. This word is etymologically related to two other words: dhānyam and dhānyatta. Dhānyam is "what is consumed," such as rice, wheat, corn, etc., so one who raises a crop and collects the produce in a barn is called a dhānavan, a possessor of wealth. This points to the most fundamental need of humans, food for self-preservation. Edible food can be produced only by growing food-giving plants. Thus true and natural wealth comes from the farmer. Farms produce more grains than a farmer can consume. Hence the source of agricultural production can be looked upon also as the breeding ground of humanity. No farmer can

raise a crop in large quantities without being aided by others and teamwork is natural in farmlands. There is a collective expenditure of energy for the sake of producing goods that, in turn, can replenish the expended energy and also provide for those who are too young to begin to work or too old to continue work. Thus the farm is the general field of the wealth of the entire community. It is only natural to think of the stock as part of the farm, and the breeding and raising of sheep, cattle, pigs and poultry also come under the wealth of people.

Where the barter system is inconvenient and farm produce is converted into symbolic money, use-value is veiled by exchange-value. In the course of the economic history of people, unreal money became superimposed on real goods, and the unreal has become so dominant that most people have forgotten what true wealth is. The transition from use-value to exchange-value came through the substitution of gold which gave way to the gold standard which in turn became reflected in paper money, which has now been reduced to a bank card and the transfer of certain digits from one account book to another account book. The faith in another's economic stability or integrity is measured today by checking with the bank and getting an idea of the digital numbers mostly assured through a telephone conversation. Thus economics has become a new religion based on faith in the teller's intelligence disposal.

Faith and skepticism go hand in hand. In the fifties, the American dollar was supremely esteemed, and that was based on the foundation of universal faith in the economic hegemony of the United States. But that was torpedoed by skepticism, and the dollar tumbled. The reeling dollar disturbed the stability of all other currencies which were tied up with it. Here wealth and poverty can be seen causing world crises in a field far removed from the actual and natural source of wealth.

There has to be the new envisioning of a sound economics that will help people to return from the fluctuating no-man's land of speculation back to the certitude of the true wealth that satisfies each person here and now with a sense of well-being and fulfillment. That fulfillment in Sanskrit is called *dhānyatta*, which literally means, "absolute contentment."

DEFENSE: Self-preservation is a primary instinct. Every living organism is likely to be subjected to unexpected forces of destruction. The device, manner, method, strategy, weapons, maneuvers, and vigil assembled with a view to preserving one's individuated existence is "defense." Defense is a corollary of offense. Offense can come from accidental or irrational sources, and also from the deliberate actions of rivals. As society is a community of individuals, destruction of an individual can directly affect the well-being of the community also. Therefore, to take measures of defense is a major concern of any society.

When a government is conceived to be of the entire human race, such as is the case with a world government, much attention is to be given to the issue of defense and all other problems related with it, in all details. The security that is sought by an organism or institution to preserve its existence and function to the extent that its longevity can be reasonably expected can be called "defense." In the eyes of those who subscribe to the idea of unity and the interconnectedness of everything, there is no alien outside the single reality that is which could give offense. In such a unitive vision, all offensive factors of life result from a malfunction in the organization where opposite forces, instead of cancelling and neutralizing contradictory tendencies, can become devastating. The monistic philosopher will attribute such hazards to ignorance on the part of the organizing agency of every set-up or system that constitutes the universe as a whole. For this reason defense can be best looked upon as a principle of negentropy that maintains the equilibrium of the flux of becoming.

Elucidation

Organization of living matter into the functioning structure of a living body is happening on the physical plane at the very heart of the primary constituents of matter where reside both positive and negative forces. Their union is made possible through the cancelling out of the opposites which consequently results in the complementarity of the counterparts that are thrown together, even at the primeval level. From microscopic beings to ferocious animals like the lion and tiger and intelligent beings like humans, an over-riding attention is given to the preservation of each unit of life.

It is through the same channels of pleasure-giving and life-promoting equipment of a living body that destructive offenses also come. A newborn child, with evident pleasure and curiosity, turns its head and looks at all objects around when the light that illuminates these objects is gentle. If the light becomes dazzling, the child closes its eyes. Turning away from whatever is offensive is one of the primary mechanisms of defense. Nature herself in her infinite mercy has limited the pitches of sound and frequencies of light that can be consciously experienced through the sense organs such as the ear and the eye. Thus defense is a necessary equipment of life.

In lower animals, as their very life can be sustained only by feeding on other forms of life, they are inadvertently operating in the field of offense, and in turn all victims of such offense are programmed by nature to effectively employ the mechanism of their defense. Some have sharp teeth to bite. Some are equipped with fangs of poison. The simple enumeration of the devices of defense that can be noticed in the plant and animal world with the inclusion of insects, birds and reptiles, could run into volumes. Such being the magnitude of the world of offense and defense to which we belong, neither the government of the individual nor the incorporated body of world citizens can conduct any long-term operation without accepting a well-thought-out system of defense.

In the matter of defense, opinions vary from the extreme point of the pacifist to the uncompromisingly fanatical stand of the facist. The pacifist believes in the might of the right, and the facist believes in the right of the might. Even those who give much lip service to the sovereign sacredness of all individual forms of life and champion the cause of the perservation of life on earth are tempted to believe that it is right to arm to the teeth in the name of defense and even advocate offense as the best means of defense.

In our own day, the communists are accusing the champions of democracy of being blatant facists committed to the selfish interests of capitalism, and to an equal measure the democratic countries are accusing the communist countries and their satellites of being the most menacing facist force, committed to the effacement of human freedom. Therefore, each thinks there is every justifi-

cation for eradicating at least half of humanity to save the other half.

In present day history, no problem is more vital than the problem of defense. To someone who can place himself or herself in the neutral zero of the all-embracing consciousness of the world citizen, there arises the question, "In whose defense?" and "Against which offender?"

The first policing we observe in a family is when two children fight, and their mother, equally concerned for both, stops them from fighting by resorting to various means of conciliation, from speaking to them in kind and loving words to turning to measures of violence. When either of the parents cannot effectively police their children, they jointly do it. To give credibility to their authority, they hold before the children the examples of family convention, traditional ethical values, and religiously instituted morals. When all such measures fail, they may even give their silent consent for the judiciary and the executives of their government to step in and exercise power over their children. Thus there are many magic circles around the individual, the society, and even the state to enforce law and order.

Defense becomes a major issue when the devices of defense imply violent measures, and the reaction posed to an offensive action becomes doubly offensive and recoils with a large measure of the same evil for the correction of which the retribution is posed. When you turn to the history of humankind, its very culture is passing through the technological advancement made, on one side, with labor-reducing gadgets, and on the other, with the weapons of defense invented and elaborated to such gigantic proportions that it has resulted in the manufacture of a nuclear arsenal which can annihilate both the offender and the punisher.

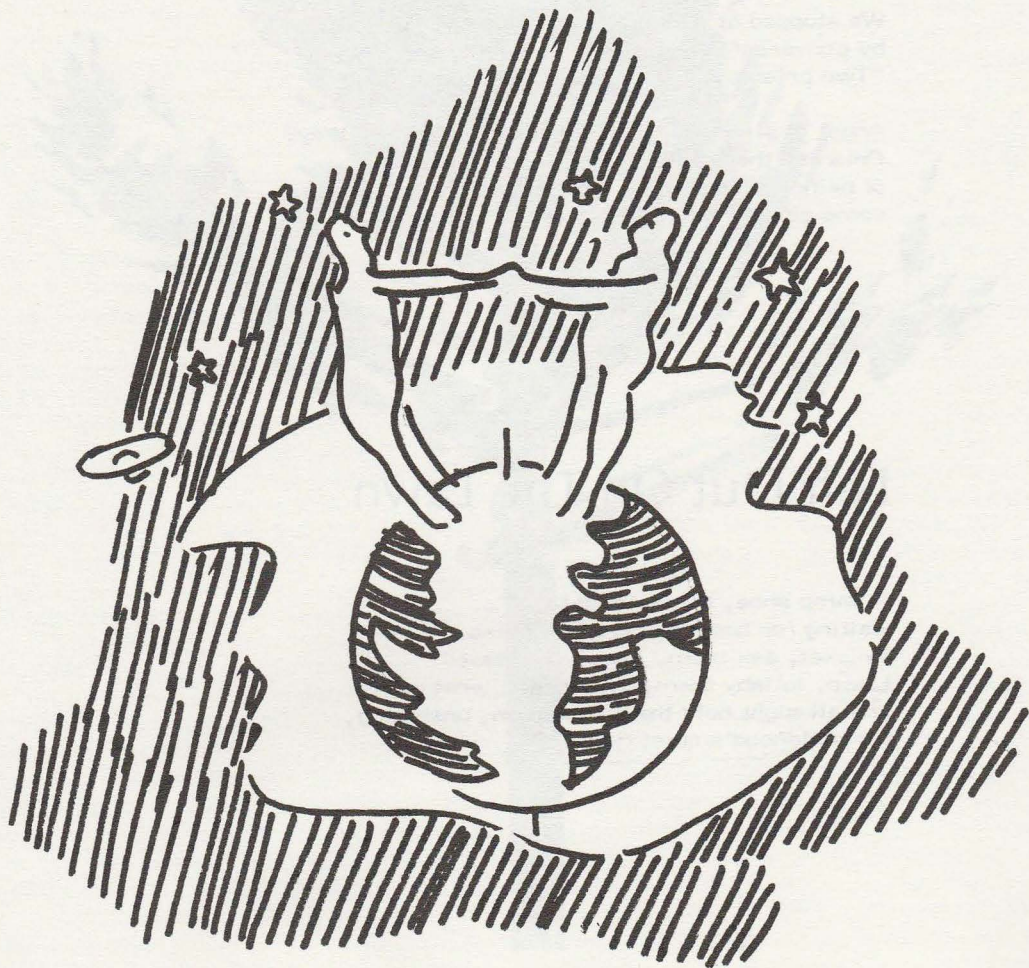
The crises we are facing at the present moment has filled the minds of all reasonable people with such a tremendous psychosis of fear that everyone seems to have come to the tether end of his or her wits. Science has advanced in the peeling away of all the covers of mystery, and the technicians have advanced in their skills to create anything in the biological, chemical and physical spheres of the sky, earth and water to the extent that they have come to a point where retracing to normal and civil behavior has become almost impossible.

Statesmen who are at the helm of affairs in the various state governments, from superpowers to small island states, have come to the sorrowful recognition that there is no lie used to blindfold their counterparts of rival states which has not become transparent. Pacts of agreement cannot hold good any longer. In such a situation the devising of a peace policy for preserving, not the life of this person or that person, not even of the human race, but every form of life on earth, not only for a few years, but for several millions of years, seems to be at stake.

The only silver lining on the horizon of this colossal historical disaster is the nature of the human heart that melts at the thought of one's love for those who are extremely dear. If fear and hatred have snow-balled into the present disaster, the

new defense policy has to begin with the instilling of love and trust. The consciousness of a person is presided over by his or her conscience. The arms race has already crossed the zero point of self-defeat. Now the pendulum can swing back. As an initial step, the hate rhetoric of propaganda for which the media is used so extensively should be dropped.

When Cain killed Abel and stood before God with the guilt of his brother's blood on his hands and callously asked God, "Am I the caretaker of my brother?", the first offense against God and man came to visit us as a plague. The new defense should begin with the conscious declaration on the part of every person, "yes, I am indeed the caretaker of my brother. And I will live for my neighbor because that person's self is my own self."



Playing Chess With Holly

She will not be told
what an ending is, but sets her king
free like a schoolboy
not quite heading home

her thought a shower of great brightness coping
with a duller and greater power
until together, we are shown.

Daughter's Door

We stopped at our daughter's door — were stopped,
by conversation, the side we could overhear,
"Two prisms. Thank you. Two things."

Angel of sleep, bring them close; what are they?
Prisms, then simply things, some burden
of being, lightened by less definition;
some gift we returned, given us again.

Left Out On The Lawn

A damp shoe, two painted toys
waiting for heaven, bereft of noise.
Cricket, ask them, "Are you missed?"
Lawn, lullaby them, "What gift, what gift?"
and all night hold them, common, unshining,
for childhood's quiet finding.

— David Leedy



Flip Flop

Scott Teitsworth



(Introducing Scott's regular column, "Musical Mandalas", beginning in the next issue.)

I met then Swami Nitya Chaitanya Yati through the type of 'accident' with which spiritual biographies are rife. At least, some magnetic force must have been operating to bring us together out of the chaos of a planet with four billion inhabitants. I had just severed ties with family and society, fleeing with my future wife to a remote part of America. It was my intention to live simply and practice yoga as much as possible, mechanically and surely treading the path to the Divine. We arrived in the city of Portland from the East just as Swami Nitya arrived from the West and was setting up a class in a local church. We heard of the class by the purest coincidence, yet my wife to be was very insistent on attending. She immediately connected with the Swami, who later shocked both the orthodox and myself by traveling with her for many months as Guru and disciple. Hers was the spiritual magnetism that drew us into the Narayana Gurukula, and while my involvement is much more peripheral, both of us felt an instant affinity for Nitya's teaching which has only deepened over the years. After several evenings in that first American class on the Bhagavad Gita, I began to intuitively remember sitting at the feet of other—perhaps even the same—Gurus in the past, and began to touch that timeless situation within of a seer surrounded by disciples. I realized that I was in the presence of a true Guru, not just another of the many charlatans coaxing money from the fatuous and the gullible. How my heart soared in that presence, certain of a safe and simple

passage to the realized state! What a relief to pass all my troubles on to this owlish, bearded foreigner and let him lead me to the Goal of goals!

American ideas of Indian Gurus mostly come from books, and these all speak of the student requesting discipleship from the master, whereupon he performs a few mystical and incomprehensible actions, demands an additional number of unusual services of the student, taps him on the forehead three times, and sends him into instant and total realization. So with this scheme and several other preconceptions in mind I entered Nitya's room one day and asked him to be my Guru. He wasn't interested.

He wasn't interested!?

Not interested! That didn't fit the scheme. And with me only two or three steps short of enlightenment and everything so far going by the book! This Swami fellow, the key to all the imagined wonders, just kicked my whole mental orientation far out to sea where a huge, ugly fish ate it up. To add to the shock he added a few less than complementary comments about my inner nature, and within a few days I went from being the great and wise disciple to being the biggest fool on the face of the earth. My ego was crushed. My heart felt like a fierce fire, which would be stirred occasionally to allow for more complete combustion. While I imagined Nitya to be the source of this misery, I began to see how in my ignorance I had brought it all upon myself with my projections, and that he had remained detached and unin-

terested beyond all my psychic twisting and turning. I, an unprepared neophyte, had merely met the Guru, and from our brief encounter reaped many years of confusion and sadness. So much for the mechanical sureness of the path. So much for the certitude of knowing a Guru. So much for the ease and pleasure of the Way. So many illusions gone. So much humility yet to be cultivated!

One day, almost in passing, Nitya said to me, "You know, Scott, meditation does not necessarily mean sitting in lotus pose with the eyes rolled up. Anything can be a meditation. Playing music properly is a very good way to do it." Somehow that simple statement took a deep hold on me. A neglected interest in music came back with a rush, and a serious study was begun. Guru Nitya had casually reunited me with a part of my dharma without my even being aware of it at the time, and it has been a major part of my life ever since. In addition to the enjoyment of doing something that is natural to my psychic system, music and yoga interact and feed back on one another in a mutually beneficial way. The discipline of studying and concentrating on music has helped my mind to focus and discard distractions, which has made it easier to pay close attention to the Word of the Guru. And the Guru's teachings help consciousness to grow so that it may more easily grasp the complexities of the music being performed. Believe me, every extraneous thought appears instantly as an error during a musical performance!

"Anything can be a meditation." It looks simple in print, but it has repeatedly struck me as an important truth. Especially now, when the traditional yogic approach is increasingly becoming a vestige of an ancient world, and therefore increasingly inaccessible to everyday people. Like so many of the teachings of Narayana Guru and his disciples, it breaks through our assumption that yoga somehow has a certain structure, can only be done at a certain time (usually "later"), and is confined to those who meet certain criteria or qualifications. We really need to fuse the wisdom and intelligence of yoga with our everyday lives, which have become splintered and unrelated to nature and its ways. "Anything" does not really mean anything—it means whatever is appropriate to your particular life and circumstances. Your dharma, not the one decreed by some

society or other extraneous factor, is what is right for you. It does not have to be in music or art or politics. The fundamental realignment that these teachings bring about releases the ability of the individual to be directed to the next project with ever greater balance and dexterity. Even the most simple thing can be done more artistically, and thus be more satisfying.

Putting people in touch with their true latent abilities seems to be almost the first step that a Guru must make us take. It is interesting to watch how Guru Nitya advises people regarding their dharma. Often it starts with a student's question, which may lack focus and direction, and perhaps be quite innocuous or abstract. Nitya may virtually ignore the original query and instead address directly the real unspoken needs of the student. Everyone but the questioner will understand the relevance, it seems, though the comments will undoubtedly go deeply into the person. I have seldom seen it done as bluntly as in my own example earlier (I'm considerably more dense than most) but with a subtlety which allows for the individual's tendencies to have a hand in shaping the outcome of his or her own style. Yet there is no doubt that the Guru is seeing right to the crux of the situation. The refreshing nature of being in the Guru's presence comes to some extent from this ability to cut through our individual and collective confusion and expose the core reality, which we in our cumbersome mental dilemmas tend to obscure.

Thinking back on some 13 years of knowing Guru Nitya provides an interesting perspective. Most of my original ideas about spirituality now seem so radically unspiritual as to verge on the absurd. So many of us read or hear about a Guru and nod our heads in sanctimonious agreement with verbal interpretations of his teaching. But this attitude actually closes us off from the real and potent effect of his Word. In our smug self-satisfaction we desire to be knowledgeable about the Absolute as a way of preventing a deeper participation in it. We must cast this off in a meaningful way or we are condemned to be forever the same, rooted in our habitual ignorance.

Our wordly life is caught up in pursuing phantom ideas into imaginary situations. When we sit at the feet of the Guru we can feel this churning mentation

calming down, easing off, relaxing, becoming silent. Only then can we hear and absorb what is emanating from him. And just as meditation does not always consist of sitting in lotus pose with the eyes rolled up, the Guru is not always hiding within the body of a man. This same process of opening out can take place at a music concert, at a dance performance, or even just sitting by a bubbling stream or a silent mountainside. The principle is always the same: still your mind, let go of your conditioning, be a little humble, and you become free to hear. And what you hear is for you alone to know and to learn from.

We of the twentieth century have all but lost touch with the wisdom upheld by Gurus and seers. Everything in our modern environment counsels us to reject it as outmoded, to throw it all away and start anew. Sure, much of what passes for religion or morality is merely a man-made attempt to perpetuate our state of slavery. What we often forget is that revolution is also keeping us in slavery, slavery to the belief that external, political forms can change our world. All that does is substitute one straightjacket for another. Why we love and respect Guru Nitya, and Nataraja Guru and

Narayana Guru, is that all these artificial barriers are to be thrown away. What they offer us instead is the chance to change ourselves, to be rid of the straightjacket once and for all. When that is done almost any political system will work. Until it is done, no system will work.

The Narayana Gurukula Gurus have somehow managed to remain apart from the glamour and bustle of commercial religion. This has kept the teaching pure and uncompromised. Americans are all too familiar with the selling and spoiling of religion by greedy quacks. India is still blessed beyond imagination to have humble and honest Gurus such as Narayana, Nataraja, and Nitya available to help its people understand the great truths that have been distilled through the ages. Through a great grace a Guru has once again come to us, to try and shake us out of our self-satisfied egoism. We who know him, in whatever degree, must turn squarely to ourselves and face the challenge there, and decline to fight with those who see things differently. We must all learn as much as possible from our own wise teachers, so that we can all live in peace and harmony, sharing the great wealth that is ours.



IT WILL TAKE QVITE A LONG TIME BEFORE YOU FIND
YOUR CALM SERENE MIND IN YOUR PRACTICE.
MANY SENSATIONS COME, MANY THOUGHTS OR
IMAGES ARISE, BUT THEY ARE JUST WAVES OF
YOUR OWN MIND. USUALLY WE THINK OF OUR
MIND AS RECEIVING IMPRESSIONS AND
EXPERIENCES FROM OUTSIDE, BUT THAT
IS NOT A TRUE UNDERSTANDING OF OUR
MIND. THE TRUE UNDERSTANDING
IS THAT THE MIND INCLUDES EVERY-
THING; WHEN YOU THINK THAT
SOMETHING COMES FROM OUTSIDE
IT MEANS ONLY THAT SOMETHING
APPEARS IN YOUR MIND.
NOTHING OUTSIDE YOURSELF
CAN CAUSE ANY TROUBLE.
YOU YOURSELF MAKE THE
WAVES IN YOUR OWN
MIND. IF YOU LEAVE
YOUR MIND AS IT IS,
IT WILL BECOME
CALM. THIS MIND
IS CALLED
BIG MIND.

SHVNRYV
SVZVKI

DARLENE
DEHLIN



Dialogue Between Four Jews

Guru Nitya Chaitanya Yati



A park near an old church, many beautiful trees and a well trimmed lawn. Jesus appears and sits under a weeping willow. Soon people start to gather around him out of curiosity, wondering who he is. The gathering soon grows to a multitude. Noticing the crowd's bewilderment, Jesus says:

You do not recognize me, but I know all of you. You have ears yet you do not hear. You have eyes yet you do not see. I know I am repeating the same words I uttered long ago, but just as in the past, today also the seats of power are maintained by high priests and political leaders. Whatever they say, pay heed to their words and act, but do not imitate their deeds, because what they say is not what they do. They put their heavy loads upon the shoulders of the weak. They seek their seats of honor at feasts and the pulpit in the church. In the market place they want to be revered as rabbis, priests, gurus. Do not take the title of guru because you have one guru and that is enough. Do not call anyone on earth your father; you have a heavenly father and that is enough. Let the great among you give you his service.

Fie on you, oh hypocrites, sons of vipers! You think highly of incense and myrrh and you turn your backs to justice, compassion and faithfulness. You strain gnats and swallow camels. You keep your vessel clean outside and inside there festers filth. You are like whitewashed sepulchres - all shining on the outside, while inside hides a decaying corpse. You will hear of war and war-mongers. War is inevitable. People will fight with people and nations will rise against nations. And you will be punished by the ones who emerge victorious.



A man elbows through the crowd and, when face to face with Jesus, he says:

Jesus, my name is Karl Marx. I have listened carefully to your words. Like me, you also are a Jew. People seem to have forgotten that; they think you are a Christian. My father tried the same trick. When Jews were persecuted everywhere, he baptised his whole family into Christendom to escape the wrath of rulers. It didn't work. The waters of baptism did not wash away the obvious marks of the Jew. Because of this I hate religion. I have been strongly drawn, however, to the way you critically evaluate everything that has been passed on to us as infallible. You were the first in history to question kings and priests. You showed compassion to the tax collector and the prostitute; obviously you are with the exploited. There are only the "haves" and the "have nots." Following your example, a century ago I also launched a revolution. Those whom you call "the sinners" I call "the exploiters." You want to liberate the sinners; that is only possible if exploitation is made impossible. You visualized the ideal state and called it "the Kingdom of God." I have little patience with God. The ideal I am seeking is a society of classless people. We have seen the evils of monarchy and what we look for now is the withering away of the state.

Jesus: We can name things whatever we like. What matters is not the name, but the uninterrupted continuation of injustice

and exploitation. God's angels will come to separate the chaff from the grain. They will recognize the evil-doers and will throw them into burning fire. That day there shall be wailing and gnashing of teeth.

Marx: Sir, I came much after you in the course of history, so naturally my language is different. We are not expecting God's angels to come and punish the evil-doers. It is for the people's court to sit in judgement and deal correctly with the traitors and black-marketeers. In principle, we are both saying the same thing: man should not deprive man of his basic rights.



Both Jesus and Marx had beards. Now a third bearded man joined them, but he distinguished himself by trimming his beard with a fine esthetic sense. He faced them and, after introducing himself as Sigmund Freud, he spoke:

Gentlemen, I have been listening to your discussion, unmarried Jesus and Marx, a faithful husband and loving father to many children. Both of you sincerely aspire to the welfare of humanity. I am a psychologist and I cannot help but see the fundamental difference in your beliefs and action programs. If my memory serves me right, Jesus, you once said that if someone smites you on the right cheek, the left should be offered to him. That means you are a pacifist; you are exhorting not to resist evil with violence. When you were crucified did you not ask God, your father, to pardon your executors? That shows masochistic tendencies. And you, Marx, are opposed to deceit and exploitation; you want to protect the right of

every man. You are both megalomaniacs. You are both compassionate, yet you do not want the evil-doers to escape. Jesus, you even speak of an eternal fire of damnation! And you, Marx, you think of gal-lows for the exploiters. This is what I do not understand. After all, a man's thoughts and actions are only outward ex-pressions of what torments him in his unconscious. So, if you mean correction, that has to come from within. I believe that even the worst sinner and the worst of criminals have also a right to be cor-rected. Their sin or crime is a disease and one should not be punished for it; a disease needs to be diagnosed. When a person is convinced that he is wrong, the very knowledge of his mistake will auto-matically correct it.

Jesus: Freud, I am afraid you do not un-derstand us. Only diseased people need physicians. I am not happy with sacri-fices; what pleases me is compassion. I did not come looking for noble people. It is the sinners whom I seek.

Marx: The revolution that I represent is not the propaganda of an idealist dream, and Jesus is aware of a basic justice. Those who fail to uphold that justice are rightly looked upon as traitors of human-ity. Jesus calls these traitors "the eter-nally damned," and, in principle, what I am saying is very similar. Nature's truth is universal. It can be verified any-where; so I substitute God with nature. When Jesus speaks of the Will of God, I speak of the Law of Nature. I look at the dialectical operation of nature's law in terms of the history of our revolution. To me, what grows and progresses has the historical validity of truth and what fails and deteriorates is the historical re-jection of the untrue. Even without an organized revolution, the historical rev-olution will take place eventually, but we expedite it with our conscious and con-certed efforts. This is what I call rev-olution. This cannot happen with the intervention of a compassionate God. Religion is an opium; it only perpetuates our superstitions. The advent of physics, astrophysics, chemistry and biology have uncovered many secrets which we had previously attributed to the will of God and to his wrath. Science liberates man. The more we understand science, the more we will reject God and religion, and when we fully understand science we will totally reject God and religion.

Freud: Of course religion is a fantasy. It will soon vanish.

Jesus: My youngest disciple, John, has a saying which sometimes makes me laugh.

Freud: What did he say?

Jesus: He said, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him nothing came into being. In him was life; and the life was the light of men. And the light shines in darkness; and darkness does not comprehend it." This consciousness with which we recognize things and dis-cern truth from untruth and good from evil is what we call God. In other words, knowledge and God are one and the same. This being so, how can science, the sum-mation of knowledge, be opposed to God? This is a contradiction in terms. I thought there was no reason for John to say that darkness does not comprehend light, but now I am beginning to see why he said it. If knowledgeable people like Marx deny the existence of God, how much more is God denied by the ignorant!



Hello everybody, good evening to you. I am Albert Einstein. Excuse me for interrupting your very interesting conversation. You speak of light and darkness, truth and untruth, good and evil - these are all relative terms. You are all speaking of absolute truth and absolute stands. It is only reasonable to imagine that each man is seeing truth from his own relative position, and you, my good men, hold three views which present three relative positions. If you aspire to

have a more comprehensive truth, you should relate your positions to a unified scheme of thinking. What you need is the Unified Field Theory.

Jesus: Einstein, if you maintain that there is no absolute truth, then you are denying your own theory by taking an absolutist's stand. The very fact that you use the term "relative" is good enough evidence that you relate your idea to a postulated absolute. When you present your case, a number of people agree to it. Is that not sufficient proof that mathematics is a universal language which can reveal an absolute certitude?

Marx: Bah, this is utter mystification! This kind of metaphysical indulgence mystifies the real issue and helps our enemies. Just think of the great confusion we four Jews have already brought to this world! When a man is hungry and asks for food, how can we expect him to be satisfied with the Unified Field Theory?

Jesus: No father will feed his hungry son a stone. When the son asks for a fish, the father will not give him a scorpion.

Marx: Well said Jesus! Bread is man's basic need. I appreciate your stand. Humanity suffers from two great evils. One is dehumanization and the other is mystification. To save ourselves from these evils our main concern should be the commodity, its production and the labor with which we produce it. If the farmer stops growing wheat or corn, no one will have bread to eat. Man's hunger cannot be appeased by a song or the painting of a picture. Our main need is bread, and labor is our primary duty. This attitude will keep us close to the reality of life and we will not mystify.

Jesus: But man does not live by bread alone.

Freud: Hear, hear! I agree. Man's hunger cannot be appeased by bread alone; the hunger of his libido is more acute than that of his stomach. The need for sex is as important as respiration. You may call it libido, erotics, sex, or, the more sophisticated, love. It is all the same. Sex is the hub on which life revolves.

Jesus, on hearing this, turns his head away in disgust as though Satan had suddenly appeared.

Marx: Shame, shame! You are speaking of the bourgeois tendencies of the capitalist society. I am not saying that sex does not exist, or that one should not have sex, but I don't believe that sex is the purpose of life that regulates humanity. What is important is the need to accentuate the revolution, which alone can liberate mankind from the false values of the bourgeoisie. The total welfare of the community is more important than an individual's sexual needs.

Jesus: Yes, we are all children of God. Humanity is one single family. No one should emulate Cain by saying that he is not his brother's keeper. Collective welfare should be our common concern.

Marx: In a sense I agree, but no, not the children of the same God, rather people of the same country - sons of one mother country - therefore brother. The individual ego should be rooted out. We belong to the state, and the state is not our father in heaven - it is a reality of the here and now.

Freud: This is a classical case of Oedipus Complex - killing the father and marrying the mother. This is typical of man, of course, and neither you, Marx, nor Jesus are exceptions.

Jesus turns his face away and mutters with hatred: This man does not know what he is saying. Forgive him father.

Einstein: We are all representing relative points of view. Our fault lies in mistaking our points of view for an absolute. It is this absolutist stand that irritates people. You and Marx fled to England. Jesus was foolhardy, so he was crucified. I took refuge in the United States. If relativity had been proved wrong the French would have called me a Swiss, the Swiss would have called me a German and the Germans would have called me a Jew, but as things stand, the Germans call me a German, the Swiss call me a Swiss citizen and the French call me a great scientist. There is no doubt about it, truth is relative.

Freud: Jesus, I had no intention to throw mud either on your divinity or on Marx' honorable pedegree. I think I should clarify my stand. You made reference to your disciple, John, who spoke of light and darkness. Symbolically speaking,

darkness means the unconscious, and light, of course, is consciousness. When you say that darkness does not comprehend light, this involves an epistemological violation. The unconscious is the mother of all knowledge. It is as good as saying that darkness gives birth to light. When the truth of the unconscious enters consciousness, it becomes specific, then it becomes alienated. It is a clear case of light rejecting darkness, rather than darkness rejecting light. I suppose you had no occasion to hear of my theory of psychoanalysis or of the symbolic significance of the Oedipus complex. Only by understanding psychoanalysis can you surmount the difficulties we are having. I casually referred to your celibacy and to Marx' role as a father. Your subtle aggressiveness and the urge to revolt stems from your libidinal repression. This stands in contrast with the aggressiveness of Marx. How then do I compare you two as victims of the Oedipus complex? Libidinal psyche is not to be identified with Bergson's elan vital; it is not proportional to any physical urge. Marx is like a superman in love with the entire nature - mother earth, mother nature, mother state. In the assertion of his love for his mother the rejection of a father is evident at every level.

Einstein: Whatever we see is phenomenal. Every object we see is a confection of the qualities of both the observer and the observed, and when we try to communicate this, the symbolization of our experience undergoes a further reduction to semiotic symbols. However subjective our experiences are they should have an objective counterpart. Even though the properties of that object do not entirely square with our apprehension they have a value of their own. What is out there is "the watch which can never be opened." We must make our presumptions from outside. Science becomes valuable only when our presumptions are as close as possible to the empirical verity of the object concerned. What is not acceptable about Freud is his arbitrary belief in the unconscious and the exaggerated importance he gives to his analogy.

Marx: Once again we are plagued with mystification!

Einstein: Marx, science does not yield to our sentiments. It is a discipline. You try to understand science in the back-

ground of Newtonian physics, Euclidian geometry and Pavlovian psychology. In those days, the object matter of scientific study was fixed and precise. Much water has flowed under the bridge since then. Newton's certitude has now given way to Heisenberg's uncertainty. What was barely transparent to the scientists of the eighteenth and nineteenth centuries is today translucent to us. The clear boundaries of things have now melted away.

Marx: I am delighted with the growth of science, but that alone will not satisfy me. Science creates a bourgeois society. Today, people like you have become marketable technicians that are bought and sold like stock on Wall Street. Imperialistic enemies of mankind are engaging scientists to crush the natural aspirations of the proletariat. In this contest I stand by Jesus and say: "the Sabbath is for man." Science should be a servant to mankind, for man's progress and welfare. Jesus warns of false prophets who come in lamb's clothes, while inside they are blood-thirsty wolves. The bourgeois universities and the bourgeois scientists who mistake physics for metaphysics and metaphysics for physics are confounded confusers of mankind.

Freud: Nineteenth century science placed its full trust in empirical objectivity. Their stand was sabotaged and thrown into a quandary by Max Plank and Einstein. Soviet scientists, however, wanting to be supportive of the Marxian faith in pragmatic empiricism, have developed a new fanaticism in science. This is why during the Stalin regime scientists tried to prove in the courts that my psychoanalysis is unscientific. I wonder, Marx, if you are familiar with Jurinac's Psychoanalysis and Marxism? In it I am accused of charlatanism. I don't have much respect for your soviet disciples. I don't believe that Lenin, Stalin, Luxemburg or Lucacs understood you as much as Trotsky did. I pity them all. Stoljarov even went so far as to call my psychoanalysis a bourgeois antisocial egotism.

Marx: I don't seek truth for truth's sake. Truth should be beneficial to man. Today's man should tomorrow become more contented, happy, vigorous, hopeful and beautiful.

Jesus: Yes. The Kingdom of God should come to earth as it is in heaven. Amen.

Bones

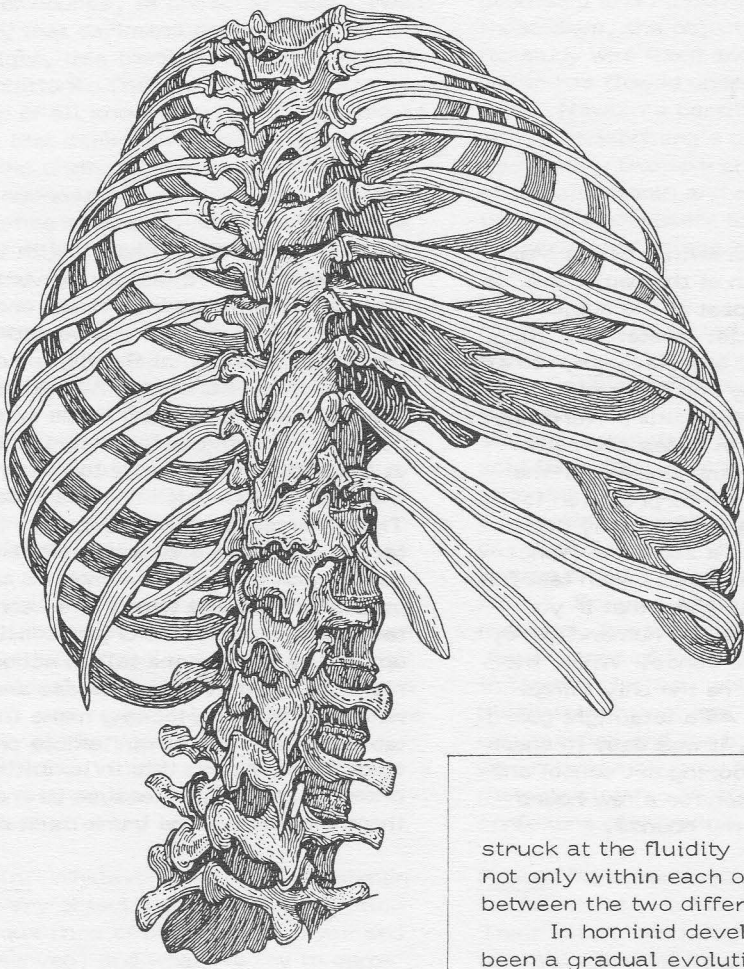
Andy Larkin

I stick these drawings of the Mexican artist Posada in at the beginning so that you won't be upset at the subject matter of this article: skeletons. In Mexico, skeletons, or calaíveras, do all kinds of things; they run for public office, play cards and drink tequila. Normally our associations with bones are rather macabre, as with Hans Holbein or the Tibetans. Posada's interpretation is funnier. Over a period of time, they have for me become a source of wonder.

My interest in bones began last fall. All authorities assure you that if you want to learn to draw the human figure, you should learn the bones. When the figure moves, they're the only things that don't change. As a late night guard at the art museum, it was easy to sneak over into the neighboring art school and borrow their skeleton for a few hours to draw it between my rounds.

I began with the back, with its complex structure of interlocking vertebrae. The first thing that impresses one is the fluidity of forms from one vertebra to the next; this formal fluidity exactly corresponds to changing functional demands as one proceeds up the spinal column. The big weight-bearing bones at the bottom have wings to which the big muscles attach which hold us erect. These vertebrae can't have any ribs attached, because they would otherwise get in each other's way when we tried to bend over, but the wings offer some protection to the internal organs. Higher up, the vertebrae are tall to accommodate rib attachments. The tallness and the nature of the interlocking make the vertebrae of this section inflexible one against the other; this inflexibility here protects the lungs, because to enclose them this part of the trunk must move as





struck at the fluidity of the natural forms, not only within each organism itself, but between the two different organisms.

In hominid development, there has been a gradual evolution to an upright stance. The human line split off from that of the rest of the primates about thirty five million years ago at a time when great savannahs were forming. Being able to stand erect enabled you to see over the grasses to spot predators. Complementarity with our new environment demanded flexing feet, a differently shaped pelvis for anchoring bigger butt muscles, a flexible S-shaped spine to take the shocks of walking and running, and a skull balanced on the spine rather than hanging off one end, cantilevered from huge neck muscles. Freeing the hands meant different diet. Different diet meant less bracing for huge canines and a disappearance (possibly) of the sagittal crest to which huge jaw muscles are anchored. Carl Sagan speculated that smaller jaw muscles meant bigger cranium. Raymond Dart speculated that more hand use qualified brain form. All speculation—but we can see again: a forest of shifting variables belonging to

a unit. Beyond the rib cage the vertebrae are again free to flex; they get wide and flat to give maximum mobility to the skull, so it can look, sniff and eat. These many variables: flexibility in interlocking, height and shape, all combine variously in each bone for the promotion of the one central constant — the viability of the living man.

So it is with the rest of the skeleton, and you wonder what artist it was who fashioned these forms which cascade like water and yet so flawlessly perform their function.

While on a visit to St. Louis I went to the Natural History Museum looking for a skeleton to draw. I came upon something else: it was a museum display of a man and a gorilla. I am sorry about that gorilla. I don't know how he wound up there. But once again I was wonder-

the organism and its environment circumscribing the central constant, life itself expressed through evolving form.

At the Washington University Art Museum in St. Louis, a little book turned up. It was about Rudolf Steiner, an architect and a mystic. Steiner was a great lover of the earlier German thinker Goethe; this little excerpt might be a good way to close:

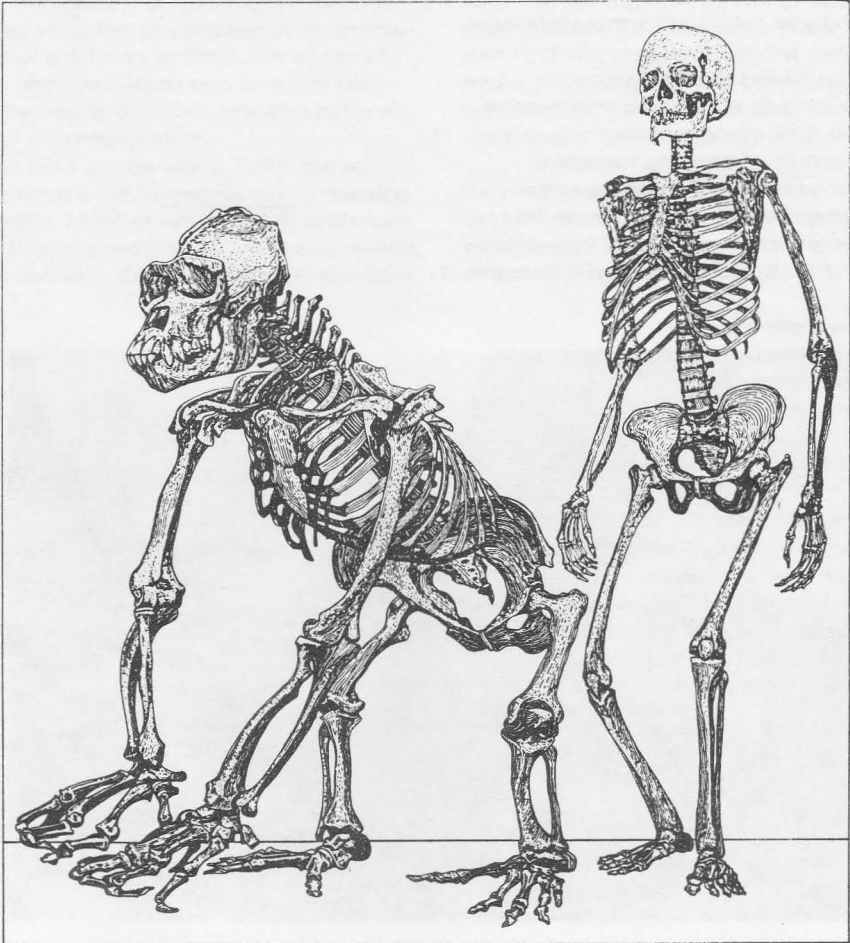
"In the leaf (Goethe)...saw already an entire plant manifesting itself in the simplest way. And in the highly articulated plant he saw a single leaf elaborated in a complex manner; as it were multiple leafy plants unified by the leaf principle. In the same way various organs of animal form were to him transformations of one fundamental organ, and the entire animal kingdom the most diverse expressions of an ideal 'archetypal animal'.

"Moreover, Goethe assumed that within the variety of organisms there reigns a formative principle that man recreates in the powers of his thinking. Thereby he ascribed to human cognition something by virtue of which it consti-

tutes not merely an external contemplation of the creatures and processes of nature, but rather a coalescing with these into a unity." *

Nitya and Nataraja Guru have often compared all the items of interest in this manifested world to the flowers in a garland united on a thread of eternal value, what Steiner here calls "the formative principle." As I read these words of Steiner's, I appreciated several things: how amazing to have come upon them, and how well they would fit in this essay, how the whole experience of writing this essay and studying bones had been pleasantly assisted by a kind of benign occasionalism. Finally how, in writing, even our thoughts can organize themselves around the "formative principle" that we see in such a basic thing as a pile of bones.

* Steiner, Rudolf: "Goethe and Goetheanum", in The Goetheanum: Rudolf Steiner's Architectural Impulse, Catalog of a documentary exhibit at Washington University in St. Louis, 1982.



Brief Encounter

You hovered round me,
closing in.
I watched you as you
maneuvered my emotions,
my faith, my reason.
And you watched me watching you.
I smiled at you, knowing you could not have me yet.
I smiled at you
even knowing that my knowing
might be unknowing
and you might take me after all.

You have left me now
to tend to other necro-business.
We smiled on parting —
a smile of parting lovers
not yet ready for one another,
yet certain that sooner or later
the eternal union will take place,
and nothing, nothing will prevent it.

I wonder now,
has that union taken place
and you haven't left me all?
Are you buried deep within me
to make me see the life that's left
with the clarity of the dying?

You are feared, you know?
Yet how sought and courted!
Our last encounter left me fearless,
no longer seeking, no longer counting,
I know you now for what you are
as I know me for what I am.
Ultimately, dear Death, we are interchangeable.

— Edda Walker

Musical Improvisation and Human Life

Fred Cantor

Music, like language, is one of the distinguishing marks of human culture. Improvisation plays an important role in music, as it does in our individual and collective lives. Understanding something of the nature of improvisation and how it functions in musical terms can help us to a broader knowledge of music, of ourselves, and of our culture. Music predates any form of musical notation. It is therefore safe to assume that the origins of music lie in improvisation. This is true of language as well, and music can be thought of as a higher form of language, with the principles of grammar and syntax applying to both. A study of musical improvisation can provide us with some basic insights into the nature of human communication.

The root of the word "improvise" comes from the Latin improvisus, meaning unforeseen. Most of what is dull and mundane in life is predictable, preprogramed, and uncreative. Our daily lives can be-

come ruts that prevent us from making meaningful discoveries or growing in the way we would like. Musicmaking, too, can become mechanical and lacking in the impetus for discovery and joy that is the heart of musical expression. Improvisation allows us to discover new things and new ways of expressing these things, whether they are objects or ideas. It helps us go beyond what is already known, and is exciting and creative. Musical improvisation shares these characteristics. Even in familiar pieces we can find something new by the process of improvisation. In our daily lives also we can find the challenge of the unforeseen, and a knowledge of the theories of improvisation can help us deal with these challenges spontaneously and creatively.

Webster's New World Dictionary defines improvisation as "1. To compose, or simultaneously compose and perform, on the spur of the moment and without preparation; extemporize. 2. To make,



provide, or do with the tools and materials at hand, usually to fulfill an unforeseen and immediate need." These definitions will not fully satisfy the needs of this discussion. The emphasis is placed on two things — first, a lack of preparation, and second, an unforeseen need. But the musician who is improvising certainly is not unprepared, and has often studied long and hard the basics of the craft before being capable of a level of inspired improvisation. A child sitting at the piano and randomly banging the keys may be enjoying the sounds, and the spontaneity of performance cannot be denied, but in terms of this discussion this would not qualify as improvisation. This point is taken up by Gertrude Price Wollner in her book Improvisation in Music when she writes "Improvisation is an active, not a passive pursuit. It definitely is not a pleasant business of rambling over the piano keys while in a state of reverie. Nor is improvisation a matter of indulgence in drifting, vague moods, a dreaming escape from living. Nor, again, is it a makeshift, something purely fleeting that will never survive."

One of the factors that makes improvisation more important in music than in most other art forms is the ephemeral nature of music itself. Until the advent of modern recording techniques, the playing of music was something strictly of the moment, and that is still the key to its mystical appeal. The painter, the sculptor, even the poet, create something that is quite tangible, and once a brush stroke is committed to canvas it remains there to be seen, enjoyed, and criticized. These art forms are not performing arts. As Joni Mitchell said in one of her concerts, "Nobody ever asked Van Gogh to paint 'Starry Night' again." A musical performance exists in the here and now for the performers and the audience, and everytime we hear a performance it will be different. Music is therefore more open to improvisation than other more static art forms.

Musical improvisation requires a structure within which it can occur. The elements of this structure are melody, harmony, and rhythm. Using these elements a theme is developed to express particular ideas and feelings. Here again the similarities with spoken language are apparent. "The study of language to gain a fluent talking point is a definite process based upon word values and their movement into sentences and thence to larger

forms. The study of music — also a language but of a higher harmonic order — to gain a fluent expressive point, is likewise a definite procedure based upon tone values, and their ordered movement into phrases, and then to larger forms. As speech becomes fluent through verbal expression in accord with the laws of grammar and rhetoric, so does the movement of harmonic values become fluent by tonal expression in conformity with the Harmonic Law in its relation to Tone and Motion." (1)

When we are using the spoken word, we are improvising in the same way that jazz musicians in an ensemble improvise in a conversational way. We are aware of the topic under discussion and we know what we want to say, but the words are not predetermined. We draw on our practical knowledge of the structural rules of language, which are so ingrained through years of practice that we are no longer consciously aware of them. Thoughts originate in our minds, but the words seem to form themselves from a different part of us, from the tip of the tongue, without conscious attention. In the same manner the musician, after years of practicing the rudiments of his or her instrument, finds the ideas that formulate in the mind coming out of the tips of the fingers. Even though the structure of the composition may be predetermined, the specific expressions of the individual psyche are not. Tone of voice and volume of delivery are as much a part of a spoken message as the words themselves, just as tone and volume form an important part of any musical statement, yet we often do not consciously premeditate these parameters. The better our grasp of the concepts inherent in grammar and vocabulary, the more effectively we can improvise within the medium of speech to make ourselves understood and share our insights with others. For the musician, the better his or her grasp of both musical theory and the mechanics of the instrument, the more effective the communication.

Improvisation serves in both an individual and a collective sense. When a musician sits alone with the instrument it becomes in many ways a meditation. Where there is no audience present the musician can use the instrument as a means of going directly to the source of music itself, and by so doing can fuel the creative fires and discover new insights into himself and the nature of music at



its source. He need not worry about whether or not this takes a form that is pleasing or even intelligible to a listener. It is music for the sheer joy of it, on a personal level that can never be known by anyone other than the player. In a collective setting, however, the player needs to communicate with the audience and with the other players. Structures are necessary which have relevance to all concerned. What improvisation deals with here is finding within the predetermined structure what is new and beautiful and engaging to the listener. We must take the rigidities of the 'givens', whether they are musical constrictions of pitch and meter or interpersonal givens of social structuring, and find a way to bring out of that situation something new and free which expresses the uniqueness of the individual as well as adding some fresh insight to the overall structure. Joseph Machlis, in The Materials of Contemporary Music, puts it this way: "...Rules are not broken for the sheer joy of breaking them. For the artist, as for the philosopher, there is no absolute freedom, only freedom as 'the recognition of necessity'. The artist accepts the necessity of rules just as boys do when they play baseball, and for the same reason: to achieve freedom of action within a self-imposed frame. If he discards the inherited rules it is only because they have ceased to be meaningful - that is fruitful - for him. He rejects them only so that he may impose other rules upon himself."

This analogy to baseball is apt in several ways, and again helps to point up the unique aspects of music as an art form. When you are a painter, you paint. A poet writes. But a musician engaged

in his art plays, in much the same sense that the athlete does. The sense of play is a key element of music and improvisation, and the sense of play, of sport, should not be lost. Nor should it be lost on us as we live our day to day lives. We must keep in mind that the whole transactional world has the aspect of lila, divine sport. The rules of music, like baseball, are set up to provide us with a playing field within which we can express ourselves, and at the same time create harmony in a social sense. In this way improvisation serves both an individual and a collective or social purpose. This can be clearly seen by the way music is organized in different cultures throughout the world and the role that improvisation plays in each.

In Africa, where music is perhaps closest to its ancient roots, music speaks through the language of the drum. The distinction between musician and audience, which is so clearly drawn in Western music, is not so apparent in African cultures. The drummers inspire the dancers, and they in turn lend impetus to the drumming. The overriding concern is not for the music per se, but for the social interaction engendered by it. "A master drummer's varied improvisations will isolate or draw attention to parts of the ensemble more than they seek to emphasize their own rhythmic lines, and a musician must always play with a mind to communicative effectiveness." (2) Improvisation is not meant to be a chance for the soloist to show off, as is too often the case in Western jazz ensembles. The task of the master drummer is to guide the players through the complex rhythms and lead them to new insights in a musical sense that are then shared by all present at the performance, be they dancers, drummers, or spectators. "Beyond the innovations with which African musicians refine and sophisticate their traditional rhythms, therefore, African music is improvised in the sense that a musician's responsibility extends from the music itself into the movement of its social setting.... He understands that the music is important only in respect to the overall success of a social occasion, and he does not focus on the music but rather on the way the situation is picked up by the music." (3) Improvisation becomes a collective rather than an individual thing. The basic rhythmic structures are passed down from generation to generation in a manner that is actually quite rigid. Yet

each player, and each new generation, finds their own way to make the music theirs and yet not violate the rules. The flexibility that is built into the musical structures to allow their regeneration can also be found in social structures, and so we see that in African culture music can and does provide a means for social integration. This lesson is not lost on those of us in the West when we examine the social role that music has played in such diverse manifestations as the improvising of organizing songs in the labor movement of the 1930's and the Woodstock Festival of the 1960's - cases where the identification between performers and audience was very strong and the social purposes served were of more importance than the music itself, although not necessarily distinct from it. In either case, African or Western, the basic elements of successful improvisation remain much the same. "While we cannot compare the relative quality of African and Western music, except of course by preference, we can possibly understand how similar artistic concerns - concentration, command, clarity, composure, and technique, among others, are brought to different expressive purposes and different aesthetic effects as each tradition achieves its own kind of greatness." (4) We need not think of these artistic concerns as limited to the world of music. We can put them to good stead in our own efforts to improvise the song that is our individual life.

"Founded on a sense of time and presence, the art of improvisation involves the subtle perfection of this rhythmic form through precision of performance, complexity of organization, and control of gestural timing. The act of creation is above all purposeful, never random, and the goal is balance and a fulfilling interdependence. As they display style and involvement, people make their music socially effective, transforming the dynamic power of the rhythms into a focus for character and community. We are even quite close to a metaphysics of rhythm if we remember that sensing the whole in a system of multiple rhythms depends on comprehending or 'hearing', as the Africans say, the beat that is never sounded." (5) We can see in this quotation how improvisation has carried from being an expression of individuality through acting as a medium of social interaction on to becoming a means of transcending our "normal" world-view.

Even though the playing field of African music may seem restricted in a Western sense, relying largely on the element of rhythm and paying only scant attention to melody and harmony, it nonetheless provides for the participants a most satisfactory context for playing the game as they see fit. Therefore there is no need to step outside the rules as they have been laid down over the generations - indeed, the improvisations of an African drummer are designed more to elaborate or deepen the rules rather than to break or even bend them. "In music, random improvisation and imprecision spoil the delicate structure of communication.... In short, in Africa someone with bad character is essentially someone who lacks respect, someone who has withdrawn from participation in society and whose intentions have become inaccessible. A person with good character demonstrates it by binding his feelings and his imagination to the service of his mind, by finding the road to comprehend his situation and execute his actions with balance and control." (6)

Improvisation can be one of our most useful tools in accomplishing this binding of feelings and imagination in service of the mind. This cannot be done in a strictly random fashion but requires effort and intelligence. In African music, the focus is rhythmic. In Western music, the focus is melodic. Jazz music is a blending of the two cultures, with blues as the bridge between them, and as such is both more demanding and more liberating. The Western focus on the individual and on melody is given expression by the soloist, while the collective nature of rhythmic improvisation inherited from Africa is apparent in the collective improvisations that support and drive the soloist. Thus the soloist is not adrift in a world of his own, but is part of a larger body, giving voice through melodic statement to the emotional overtones of the composition, the ensemble and the audience. The structure within which he or she plays is not a cage that holds him in, but a scaffold on which he can reach higher. A soloist intent on expressing merely his own egotism or technical expertise will find himself crashing through the scaffolding in a most embarrassing manner, while the improviser who is concerned with serving the music will attain a real level of transcendence where he and everyone else present are lifted to another realm of awareness, becoming



unconscious of the physical surroundings.

In daily life also we find these underpinnings of structure on which to build our solos. Family relationships, for example, are to a great degree predetermined. Father, mother, lover, friend, and so on, all have built into them certain ideas and relationships. A family unit can be likened to a musical ensemble. Each player should be capable of sustaining his own part in harmony with the others, and when dissonance arises the capacity should exist to integrate it within the pattern or structure. Our improvisations should be geared to expressing our individuality, but should also be oriented toward making the whole more harmonious and beautiful. We can do this effectively when we have a clear understanding of the structure that we are improvising within, and the guidelines that establish its limits. The benefits of such an understanding are spelled out by Gertrude Price Wollner: "The greatest reward is the feeling that one is functioning with more of his being than in ordinary circumstances. We are all familiar with the unsatisfactory feeling that we are employing only part of our capabilities. Our minds may be doing most of the work, or we may be predominantly 'emoting', or we may be engrossed in purely manual and instinctive living. Improvisation replaces this fractional living with wholeness. It makes a demand upon our minds, our emotions, and our motor capabilities at one and the same time. We must think, feel, and act simulta-

neously when we attempt to be extempore composers."

In Western classical music we are often dealing with a very detailed score, designed so that there is little room for individual expression. The ego of the performer is submerged for the sake of the clarity of the composer's vision, and the division between composer and performer is crystal clear and understood by both. Not only are all the notes presented in a rigid form, but all the details of the performance such as pace and volume are carefully noted. Even so, we can discern differences in the performance of the same work by different orchestras and different conductors. There is still room for interpretation and inspiration, yet everyone knows where they are supposed to be in the score, and it is glaringly obvious if one of the players in the ensemble misses a note or even bows his or her violin in the wrong way. We can see a similar situation in the theater, where the dialogue and staging are fixed in a rigid manner, and yet each actor will give his own reading of the lines, under the guidance of the director. In both cases it is the original vision of the composer that is to be served, and it is to that end that the conductor or director and the players or actors will dedicate themselves.

In improvisational music, as well as improvisational theater, the vision of the original creator is still to be served, but the lines between performer and composer become blurred. The

improvisors become co-creators of the work. They are free to express their own thoughts and feelings through the vehicle provided by the composition. They are not simply interpreting words or notes that someone else has written, they are using their own innate abilities to expound on whatever the theme of the composition is. This factor of mutual participation is a key to successful improvisation.

We are familiar with rigidity in our daily lives as well as in symphonic scores. On the job you may have a particular responsibility, and you must perform your task in a particular way and in a particular time sequence. Your own individuality is subordinated to the vision of the creator of the job, the boss. He tells you what to do and how to do it so that he can have a smoothly run office or factory. You may have some interpretive input, but your vision of the whole is subjected to his. Such rigidity is not uncommon in domestic life either, where the husband is expected to mow the lawn and earn the money and the mother is to cook the meals and do the shopping. Even the children are constricted in such a situation and have to clean their room in such a way and wash their hands at a particular time and so on. If any of these rigid structures are violated, the result is disharmony within the unit. However, if each member of the unit is allowed to become a co-creator, that is if improvisation is allowed, then the structure becomes less rigid and the natural feelings of love and togetherness that are inherent in the family situation can flow more freely.

We can see that it is not unpreparedness that is the key to improvisation, but creativity. The ability to create something new within a structural framework is the essence of improvisational playing, whether it is in Western jazz, African drumming, or Indian raga. Martin Williams helps pin down the unique character that improvisation brings to music: "Improvisation has a meaning of its own; if we know that a piece of music is being at least partly made up for us on the spot, that we are attending the act of creation, we hear that music with a special receptivity." When this state of "special receptivity" is attained, the distinctions that seem to separate composer, performer, and listener, can be made to disappear.

In African music, as we have seen,

these three elements are very much united. In Western music, however, the lines are drawn very carefully and clearly, even if they are stepped across. A musical performance consists of the composer, the performer, and the listener. The music itself consists of melody, harmony, and rhythm. The composer is most concerned with melody; the performer with rhythm; and the listener with harmony. We can equate these three elements with intellect, emotion, and spirit. The intellect, identified with the brain, focuses on melody, as does classical composition in Western music. The emotions, identified with the heart, respond to rhythm, typified by the African approach to playing music, and the spirit, the witness, identifies with the listener in his soul, responding in harmony to the performance. This aspect is most pronounced in the music of India.

We find such divisions in our transactional lives also. We function as planners, producers, and consumers. In the Western world our focus is on our roles as consumers (audience), but our lives have a much greater scope. Improvisation can play a useful part in helping us unite these functions by showing us how to use the whole of our being in a productive, playful manner. In The Musical Impulse, Roger Sessions says: "In fact, composer, performer, and listener can, without undue exaggeration, be regarded not only as three types or degrees of relationship to music, but also as three successive stages of specialization. In the beginning, no doubt, the three were one. Music was vocal or instrumental improvisation."

Taking improvisation as its starting point, music (and human culture) has built up more and more elaborate structures. In the West, a system of notation was worked out and music lost some of its spontaneity, becoming regimented and segmented into notes and bars and lines. It is to the sparking point of improvisation that we seek to return, finding here the tool of creation that can bring fulfillment. "The day will come when every man while digging his potatoes will breathe his own epics, his own symphonies (operas, if he likes it); and as he sits of an evening in his backyard and shirtsleeves smoking his pipe and watching his brave children in their fun of building their themes for their sonatas of their life, he will look up over the mountains and see his visions in

their reality, will hear the transcendent strains of the day's symphony resounding in their many choirs, and in all their perfection, through the west wind and treetops." (Charles Ives)

(To Be Continued)

NOTES

1. Frederick Schlieder, Lyric Composition Through Improvisation, C.C. Birchard and Co., Boston, 1927. p. 15.

2. John Miller Chernoff, African Rhythm and African Sensibility, University of Chicago Press, Chicago, Ill., 1979, p. 60.

3. Ibid, p. 67.

4. Ibid, p. 141.

5. Ibid, p. 155.

6. Ibid, p. 167.

Congratulations one and all! The new press is in operation and the Gurukulam has a new look.

I'm looking forward to reading each new issue! Articles, news, artwork, poetry and many more surprises I feel are in store for us.



As a matter of fact, I recently bumped into our old friend Mr. Cloon and in the ensuing conversation learned that he has intentions of contributing an article now and again. He says he has

gleaned a few more insights concerning INHIBITIONS TO CREATIVE CATHARSIS and hopes friends with questions will write to him in care of me so he

can publish his replies in the Gurukulam. If you wish to contact Cloon you may do so by writing to: Cloon,% Steve Weckel, 13725 NW Park Place, Portland, OR 97229 U.S.A.

Ecstasy

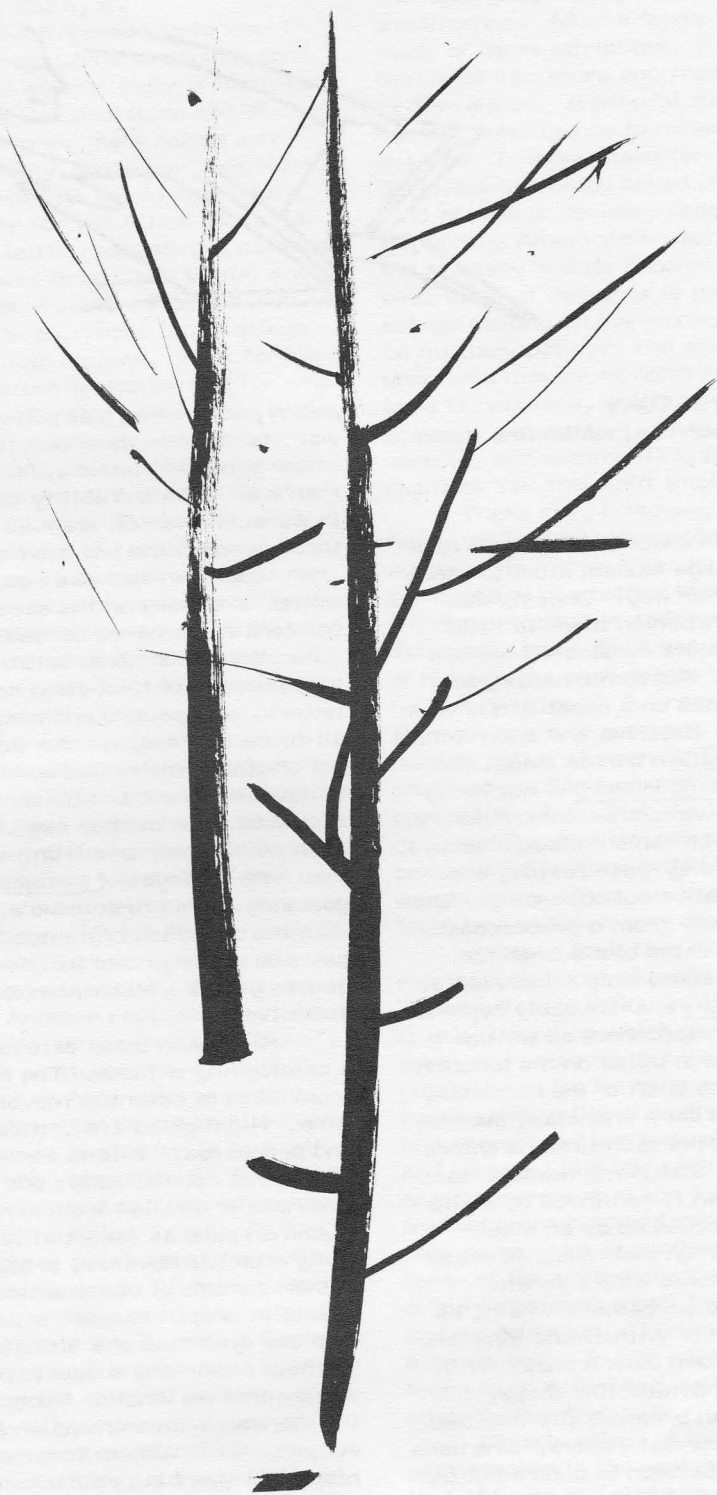
Ecstasy —
a green tree
in whose empty spaces
the sunlight is neither
gold nor silver,
whose branches — dry
like camel ribs,
brown — contrast
with the green leaves,
the red flowers.

Maharishi

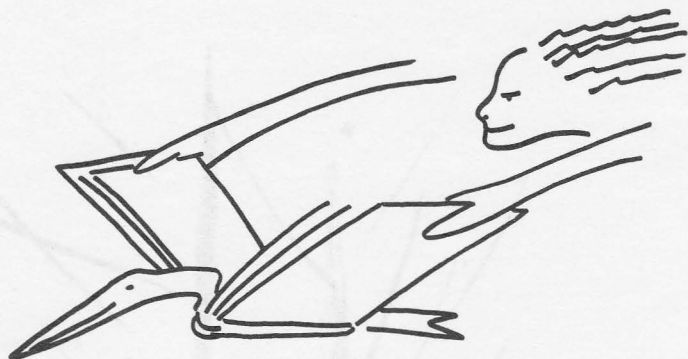
Ants ate into his
flesh
but he had by then
become
 not him
but food for the ants,
and the ants,
or the hillside, the sky,
or water, fire,
he was not one or the
other,
but the

One.

— Kala Krishnan



Book Reviews



PRACTICING HISTORY

By Barbara Tuchman, Ballantine Books, New York, 1981.

History is a word that causes high school and college student alike to wince and look the other way. Once formal schooling is left behind there is little thought of a subject considered tedious and irrelevant. Academic history too often concentrates on a repetition of abstracted facts. External and superficial structures are given center stage. So the title *Practicing History* is not likely to immediately win enthusiastic readers. Yet Barbara Tuchman's collected essays, written over a forty-year period, are not only informative but absorbing. She turns history away from a preoccupation with names and dates to a search for relevancy and relationship. Included in *Practicing History* are her early reports as a foreign correspondent as well as recent reflective articles on the function of history and the craft of the historian.

The Grand Duke Nicholas, six foot six in height, ducks each time he enters the railroad car that is his headquarters during World War I, reminded by a slip of white paper tacked up by an aide. Richard Strauss' lyrical music is shadowed by his Teutonic wife's fanatic housekeeping and screams of wrath, as was the idealism of Wilhelmine Germany shadowed by its own dark frenzy. With small but telling details like these, Barbara Tuchman breathes life into this collection of historical essays. She uses wit, insight and passion to contradict the stuffy stereotypes of history. Few people feel that the world of governmental

policy, even when that policy becomes war, is close to their own lives. There is the sense of distance. One of Tuchman's skills is the ability to make real those worlds which seem so removed through both time and power.

Tuchman eschews secondary rewrites of history or the ease of others' opinions to immerse herself in the more difficult and complex, but more rewarding, process of first-hand research with letters, newspapers and communiques - all those expressions of a time itself, not of others' refracted views. She believes an event and its participants should be seen as they saw themselves, seen within their own framework, rather than with our eyes of hindsight and second guessing. This first-hand acquaintance with the dynamics of a situation, in conjunction with her own incisive intelligence, yields a history which is pertinent and alive.

History in these essays is not just a cataloguing of facts. The focus shifts from facts to essential movements in time. Highlighted are critical junctures and processes. This is done subtly and deftly, not dogmatically, but with the openness of a fellow explorer. What Tuchman sees as essential is not objectivity - or its obverse, prejudice - but rather a scope of vision which views events in proper proportion. She attends to those dynamics of a situation which, by their power and suggestion, give us insight into the whole. Tuchman's writing vibrates with enthusiasm for her subject. That subject is not a particular historical event but rather a desire for cogency, for the understanding of relationships, and the elucidation of clarity.

A great intellectual rhythm carries her writing along, and underscoring her skill at perceiving the crux of a situation is her facility of relating it.

In "How We Entered World War I" and in "If Mao Had Come to Washington" Tuchman writes compellingly of moments of crucial historical decisions and of their repercussions. As a nation committed to neutrality, America finds itself inexorably drawn into World War I as a deciding partner for the Allied side. In a later war, a letter requesting a personal meeting is sent from Chou En-lai and Mao tse-tung to President Roosevelt and goes astray with enormous implications in the lives of both nations. What forces set these situations in motion and for what reasons? The interplay, on a large scale, of aggression, resistance, ideals and tradition, is made vivid. And it is made relevant, to it's own time and to ours. In "Historical Clues to Present Discontent" the sharp edge of human error in this past century is brought into high relief and Tuchman examines national motives and obsessions, personal disillusionment, and the question of whether we can, individually and collectively, learn from our own history.

On another scale, Tuchman plays the role of the analyzer of the analyzer. These essays yield insights that are more intimate, that hone closer to the bone morally. One article reviews the book Justice in Jerusalem, a study of the Israeli trials of Nazi criminals. Are we "never to be done with it? Never allowed to forget?" asks Tuchman, before she delves into the reasons why the answer must be no. Another review concentrates on "Woodrow Wilson on Freud's Couch", a probe of the particular psychological dispositions of an American president. Freud's collaboration with a disillusioned State Department negotiator is in itself a complex and absorbing affair. And what that partnership produces as commentary on Wilson and the failed Treaty of Versailles is another overlapping scenario. In each review Tuchman illumines essential paradoxes of the human character and their expression in the Twentieth Century. Sometimes these paradoxes have been appreciated by the original authors; often they are only fully understood through Tuchman's perceptive deliniation.

In many articles, but especially in the one on "Generalship", Tuchman sees her way around to issue within issue. An address to cadets at the U.S. Army War

College in 1972 starts off with an examination of the more obvious qualities that one considers necessary for a general - courage, judgement, perseverance and intelligence. After a fairly thorough study of these attributes, Tuchman jumps feet first into more encompassing fields of discussion. A general may need courage and intelligence to make decisions, but what Tuchman asks is: what kind of decisions are being asked of him? What kind of role is society, especially contemporary American society, asking of the military and its generals? And then, what kinds of demands is military technology making on government and thus on military policy? The silent, almost unnoticed movement from wars of defense to nebulous, political wars, limited in scope and support, is addressed with scrutiny and without flinching at the difficulties that that shift implies.

There are, however, rents in the fabric of Tuchman's approaches to her subject. In "When Does History Happen?" the question of whether history is facts or interpretation is addressed, and Tuchman comes down heavily on the side of history "as past events of which we have knowledge." A Greek defeat of the Persian army or a change in Saxon landholding policy is seen by Tuchman as an incontrovertible fact unaffected by our perception of it. Yet she takes too little notice of the significance of our interpretation of history and gives too little weight to the effect our understanding of facts has on those very facts.

Another fault that can be seen to run through some of these essays is Tuchman's grounding in Western history. It is a grounding which gives her writing depth and accuracy but which also often holds her in its limiting grip. As a correspondent in China during the Civil War, she recognized her lack of understanding and empathy in a very intrinsically Chinese framework and she judiciously refrained from judging from a Western vantage point. Yet in another essay her defense of the predominance of European culture bears no small trace of smugness and narrowness. This same partisan attitude shows in her essay on Israel; there is no reference, yet alone acceptance of, the Arab side.

Closely allied to the problem of partisanship in the writing of history is that of being too close to your subject both in emotion and time. Tuchman addresses that problem in an article on her

grandfather, Ambassador Henry Morgenthau, in the article The Assimilationist's Dilemma. Some very interesting anecdotes and relationships are offered through that personal connection, but often at the forfeit of the balanced perspective that Tuchman wisely values. In this essay, however, where the difficulty of personal attachment and possible distortion is recognized, the errors are less than in the previous article on Israel where they are not.

A final note for fellow book lovers. Tuchman's essay, The Houses of Research, is an ode to the national libraries in Washington, London and Paris and to her own local library, the New York Public Library, and is a small gem. Anyone who has ever looked down a long row of book stacks and given a sigh of contentment will read with pleasure Tuchman's accounts of these special libraries, their advantages and idiosyncracies. The delight that the author finds in books and knowledge makes clear why her own books convey passion and knowledge.

— Deborah Buchanan



WORLD GOVERNMENT, READY OR NOT!
By Garry Davis, Juniper Ledge Publishing, Sorrento, 1984. *

Garry Davis is difficult to describe. An uncommon blend of intellectual, activist, huckster and lover of humanity, he is a wonderful and unusual phenomenon. His book, World Government, Ready or Not!, reflects that uniqueness of character. It is both an adventure story and a handbook for the world citizen.

The adventure story, which is related with sparkle and vigor, is the tale of Davis's efforts since 1960 to achieve recognition for world citizenship. In that sense, the book is a sequel to his earlier work, My Country Is The World, which chronicled his activities from 1948, when he renounced his U.S. citizenship in favor of world citizenship, up through 1960.

Davis doesn't just live; he travels about the world as a tireless advocate

for humanity and world government, and has adventures — amazing adventures. To be sure, there is a Don Quixote element to Davis's wanderings, but the similarity is only in the audacity of the quests Davis has carried off. They range from rescuing a British writer from the clutches of Idi Amin to a wild and hilarious trip from Dulles Airport in Washington D.C. to Tokyo and back to Seattle, all as a test of recognition by the super-powers of the rights of world citizens as detailed in the United Nations' Declaration of Human Rights. Davis is never boring! While he pursues the goals of humanity with the utmost sincerity, he never takes Garry Davis too seriously. In traveling across national borders with his World Service Authority Passport (an organization of his own creation), it can only be the twinkle in his eye and his ready laugh that see him through.

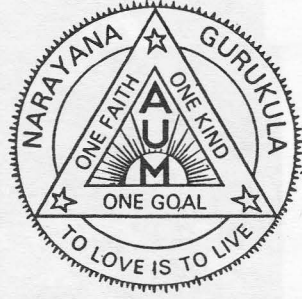
As a handbook for would be world citizens, the collection of essays, position papers, legal briefs and news releases (covering everything from the nuts and bolts of the law of passports and immigration to Davis's speech announcing his candidacy for World Government President), is without equal. There is a chapter describing the activities of the World Service Authority as the executive and administrative arm of world government which to date has issued more than 250,000 documents including everything from birth certificates to marriage licenses to passports. Other chapters review world law and economics, nationality and religion, and the problems of statelessness faced by the world's 20,000,000 refugees.

Davis's philosophy is simple. World peace and unity will only be achieved when each individual, as a world citizen and not as a national of a particular country, recognizes his or her ties to all of humanity. The book's four hundred pages are filled with examples of what can be accomplished by individuals who care enough to risk personal freedom and safety and to face ridicule in the name of humanity. It's a good read, a thought-provoking challenge, and a tribute to the unflagging efforts of one man on behalf of us all.

— Fred Simpson

* Available from Juniper Ledge Publishing Company, P.O. Box 381, Sorrento, Maine, 04677 — \$15.95.

East-West University Report and Narayana Gurukula News



Guru Nitya will return to the Fernhill Gurukula by the middle of February after traveling to Narayana Gurukula, Varkala, for the Convention December 26 to January 1, as well as visiting Gurukula centers in Thottuva, Trippunithura, Kollur, Edappally, Trivandrum, Vakayar, Vythiri, Alathur and Periyar. He is currently editing transcripts of his classes given at these centers so they can be published in book form. Other recent projects include articles on Karma and Caste and his personal Philosophy of Life; translations and commentaries of Saundarya Lahari in English and Malayalam, completion of The Philosophy of Narayana Guru, and translations of his In The Stream of Consciousness from English to Malayalam.

Construction of the Brahmailidya Mandiram in Varkala, Kerala, India, continues under the careful supervision of Muni Narayana Prasad. The beautiful research library on the first floor has been finished and is currently in use. The massive concrete pour needed for the roof and second floor, suspended on huge sloping pillars, has been successfully completed. This year's convention gathering was held in the roughly-finished auditorium on the second floor. The finishing of the interior to provide space for seminars

and large gatherings will be completed in 1985.

The Mangala Press at Varkala has recently published the Life and Philosophy of Sri Narayana Guru, the doctoral thesis of Dr. S. Omana, and an English translation of Dhyāna Mañjuśā (A Bouquet of Meditations), a collection of excerpts from the major Upaniṣads and other wisdom texts.

In early January, A Forum on Ecology and Alternative Resources, organized by Jean Letschert, Wolfgang Theuerkauf, and members of the East-West University Botanical Sanctuary, was held at Amritabindu Ashram in Vythiri, India. In addition to Narayana Gurukula students, the seminar was attended by representatives of The Friends of Trees, Ecologists of Kerala, other conservationist groups and anti-nuclear activists. Guru Nitya gave an exposition of the Gurukula's participation to the delegates, explaining that the Gurukula does not play the role of an activist, but that of kindling the conscience and consciousness of a lover of life in all.

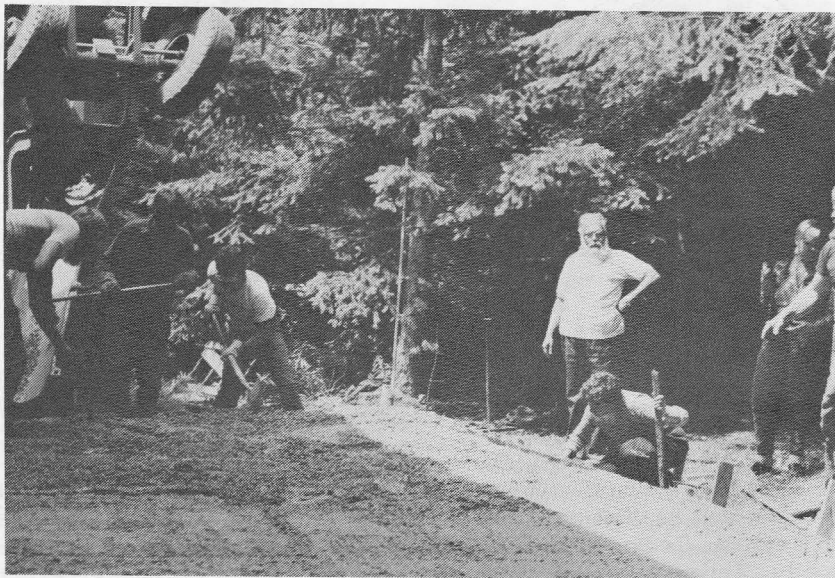
In February and March, Peter Oppenheimer will be conducting a workshop in The Dimensions of Peace at the San Geronimo Valley Community Center in California. The workshop will be an exploration and cultivation of peace at the

personal, interpersonal, international and transpersonal levels.

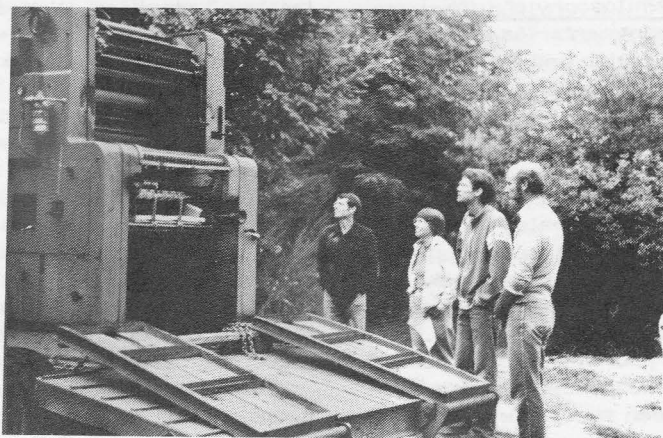
At Island Gurukula Āranya, Washington, USA, a series of East-West University workshops and seminars are underway. Since in the East-West University all the teachers are students and the students are teachers, the participants are taking turns presenting subjects which reflect their areas of interest and expertise. David Leedy began the series with a seminar on the study of knowledge and skepticism in Western philosophy. Bob Lucas followed with a workshop on

watercolor, silkscreen and glass art. In preparation for printing Gurukulam, Bob Tyson completely refurbished the printing equipment, then taught a basic course in operation of the offset press and preparation for printing. Currently Fred Simpson is guiding a discussion on the philosophy of law and its expression in contracts.

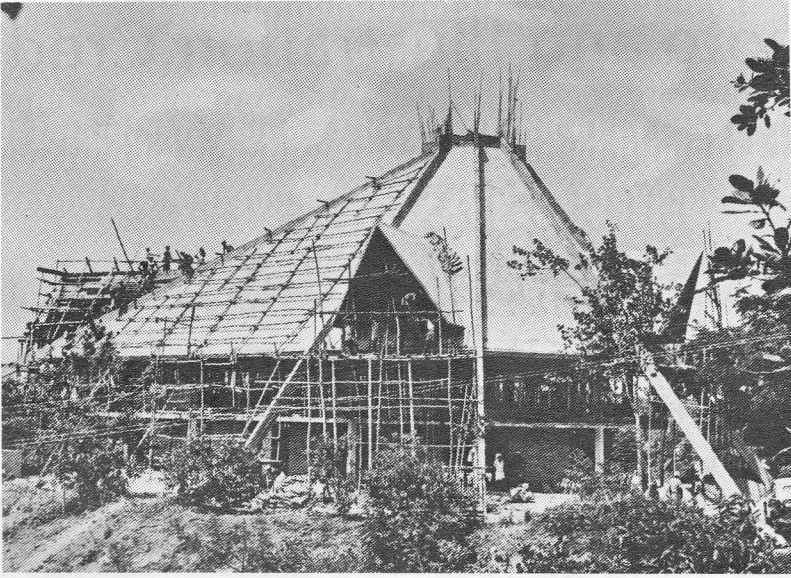
An in-depth study of the One Hundred Verses of Self-Instruction of Narayana Guru, which began in the fall of 1983, has reached its mid-point. Weekly classes led by Nancy Yeilding will continue throughout the coming year.



Guru Nitya Overlooking the Pouring of the Press Building Foundation
Island Gurukula Aranya, Washington, USA, 1984



Arrival of the Consolidated Perl Press at Island Gurukula Aranya — 1984



Brahma Vidya Mandiram Under Construction — Varkala, Kerala, India, 1984



Brahma Vidya Mandiram — Research Library

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- 3: Drawing by Julia Lucas and Bob Lucas
- 5: Photograph by David Evans
- 8: Photograph by Nancy Yeilding
- 9, 10: Drawings by Claire Nail
- 12: Photograph by Apollo 17, NASA
- 14,15: Drawings from The Seven Mysteries of Life by Guy Murchie
- 16, 18, 21: Drawings by Bob Lucas
- 23: Painting by Bob Lucas
- 24: Drawing by Bob Lucas
- 26: Photograph by Nancy Yeilding
- 28, 29, 30: Drawings by Steve Weckel
- 33, 34, 35: Drawings by Andy Larkin
- 37: Photograph by Sumner Walters
- 39: Drawing from Men and Music in Western Culture by Don C. Walter
- 41: Photograph by Peter Oppenheimer
- 43: Drawing by Steve Weckel
- 45: Painting by Bob Lucas
- 46, 48: Drawings by Bob Lucas
- 49: Symbols designed by Guru Nitya and Nataraja Guru
- 50: Photographs by David Evans and Susan Plum
- 51: Photographs by Gulf Studio, Varkala

Dear Reader,

As you may know, one of the purposes of this organ of the Narayana Gurukula and East-West University is to bring us closer together and eliminate the many miles and time zones which separate us. Now we need your participation in a creative way.

Open letters, photography, poetry, latest developments in your particular field of expertise or interest, drawings, recipes, cartoons, sights to see, serious insights into Reality, humorous insights into Reality, visions, all of the multitudinous and variegated aspects of the Truth can be possible topics of exploration.

Where this press takes us is limited only by our imagination. Will you help?

Please respond to:

Gurukulam
8311 Quail Hill Rd.
Bainbridge Island,
WA 98110 USA

East-West University and Narayana Gurukula Publications

By Nataraja Guru:

An Integrated Science of the Absolute (Volumes I, II, III)
Towards a One World Economics
Dialectical Methodology
Wisdom's Frame of Reference
World Education Manifesto
Anthology of the Poems of Narayana Guru

By Guru Nitya Chaitanya Yati:

Love and Devotion
The Bhagavad Gita (Commentary) (Vikas Publishing)
Neither This Nor That But...AUM (Vikas Publishing)
Iśa Upaniṣad (Commentary)
Śree Narayana Guru
Daiva Daśakam of Narayana Guru (Commentary)
God: Reality or Illusion?
Beyond Cause and Effect
An Intelligent Man's Guide to the Hindu Religion

Other:

Dhyāna Mañjusha (A Bouquet of Meditations)
Nataraja Guru's 90th Birthday Souvenir
The Philosophy of Śrī Narayana Guru - Dr. S. Omana
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