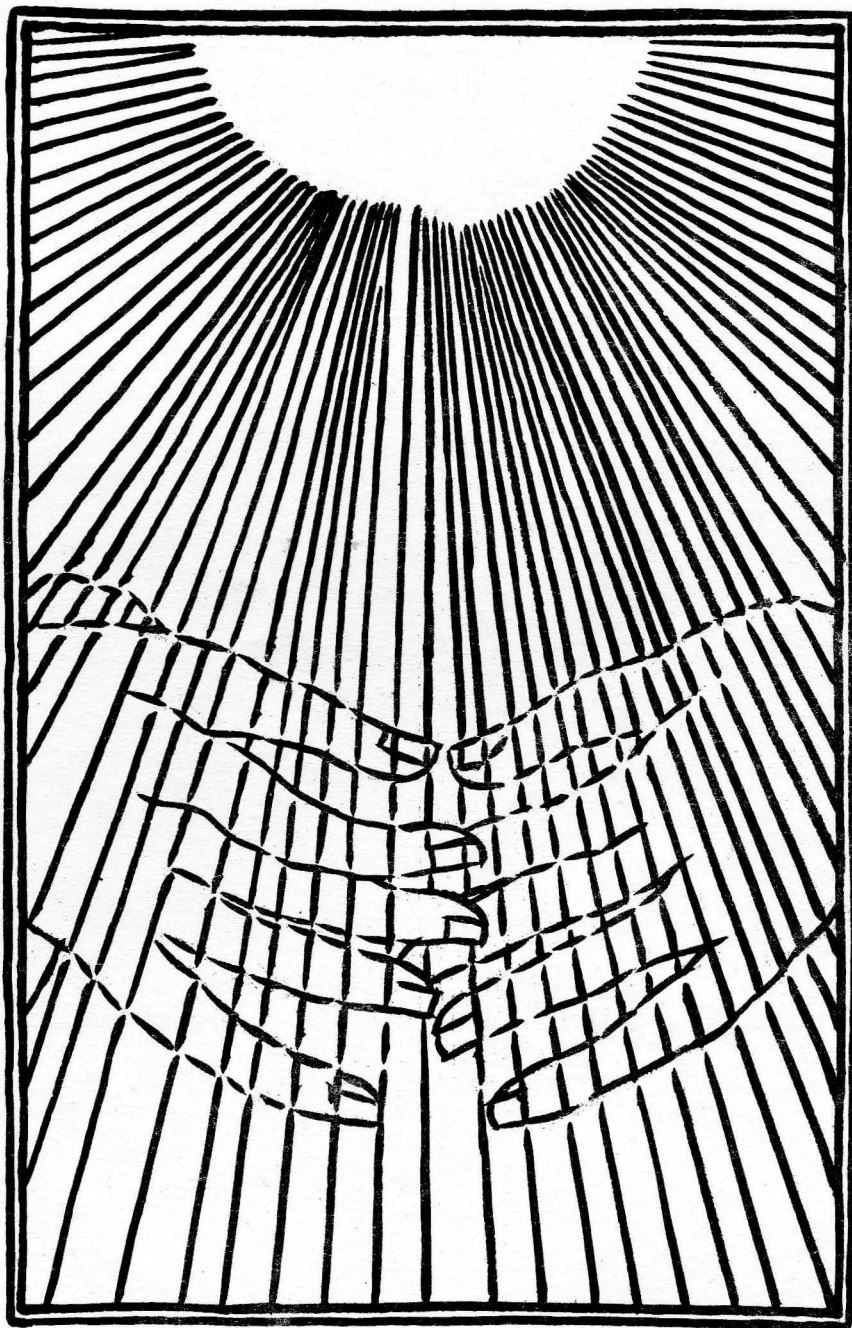


GURUKULAM

VOLUME IV • 1988

SECOND QUARTER





GURUKULAM

VOLUME IV • 1988 SECOND QUARTER

- 3 ASCENDING, STEP BY STEP by Nancy Yeilding
- 5 EXPERIENTIAL AESTHETICS AND IMPERIENTIAL
 TRANSCENDENCE: Commentary on Narayana Guru's
 Svānubhāvagīti Śatakam by Guru Nitya Chaitanya Yati
- 15 THE KATHA UPANIṢAD
 Translation and Commentary by Muni Narayana Prasad
- 18 THE SCIENCE OF HARMONIOUS UNION
 Commentary on Patañjali's *Yoga Śāstra*
 by Guru Nitya Chaitanya Yati
- 28 FROM SAT DARŚANAM: PERCEPTION OF REALITY
 by Ramana Maharshi
- 30 THE MIND/BODY SPLIT, CAUSES AND CURES
 by Peter Moras
- 35 AND.... by Edda Walker
- 36 BOOK REVIEW by Scott Teitsworth
- 39 EAST-WEST UNIVERSITY REPORT AND
 NARAYANA GURUKULA NEWS
- 44 PHOTO AND ILLUSTRATION CREDITS

GURUKULAM

ENGLISH LANGUAGE EDITION

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

NARAYANA GURUKULA is a non-profit organization and all contributions are tax-deductible.

FOUNDER: Nataraja Guru

GURU and HEAD: Guru Nitya Chaitanya Yati

CHIEF EDITOR: Muni Narayana Prasad

PUBLICATIONS BOARD: Deborah Buchanan, Sraddha Durand, Carolyn Eden, Peter Oppenheimer, Scott Teitsworth, Robert Tyson, Nancy Yeilding.

PRODUCTION STAFF: Deborah Buchanan, DarleneDehlin, Sraddha Durand, Bill Hughes, Andy Larkin, Suellen Larkin, Nancy Leedy, Nancy Richmond, Fred Simpson, Scott Teitsworth, Robert Tyson, Indra Vas, Rachna Vas, Steve Weckel, Nancy Yeilding.

SUBSCRIPTION INFORMATION: Yearly: \$16.00 for four issues. For outside USA add \$4.00 for surface mail, \$12.00 for air mail. Write to: GURUKULAM, 8311 Quail Hill Road, Bainbridge Island, WA, 98110, USA. In India write to: Narayana Gurukula, Srinivasapuram P.O., Varkala, Kerala, 695145, India.

PRINTED at Island Gurukula Āranya, Bainbridge Island, Washington, USA.

COVER: Graphic by Andy Larkin.

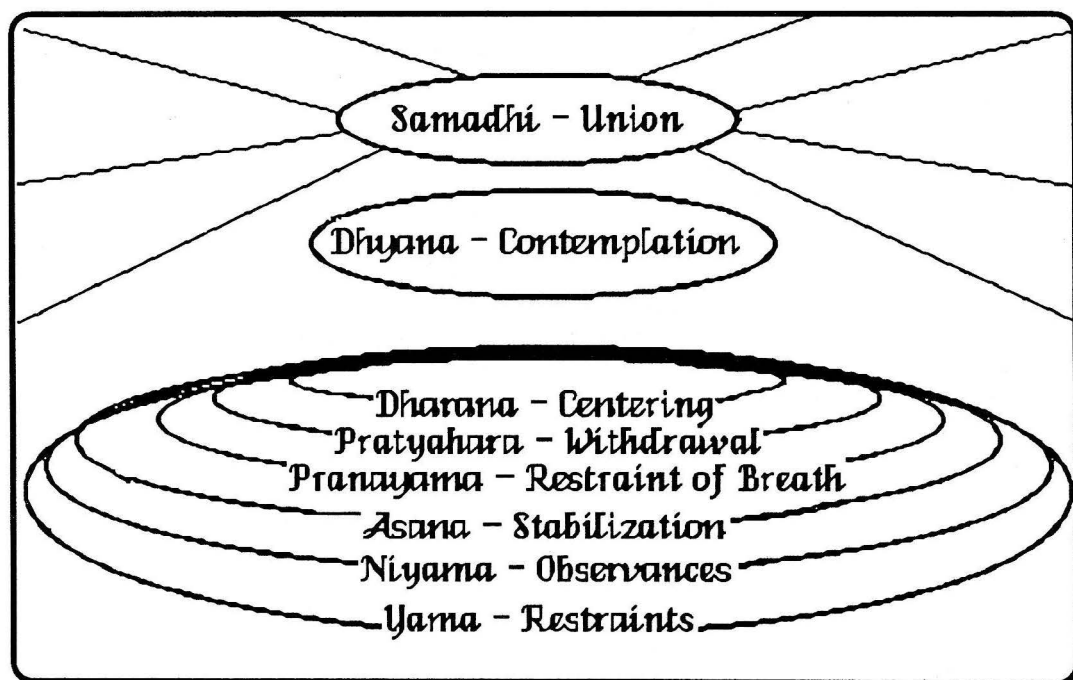
Ascending, Step by Step

Most of us who have the inclination and opportunity to delve into the teachings presented in these pages rarely, if ever, are subjected to the catastrophic tragedies suffered by many human beings - war and violent physical assault, famine and starvation, imprisonment and torture, destruction of our homes, families and livelihoods by natural disasters or human greed, cruelty and ignorance. Although generally free of such afflictions, we suffer nonetheless, both from compassionate anguish, frustration and anger aroused by the fate of others, as well as from a proliferating list of ills well-evidenced by the rapidly expanding variety of physical and psychological therapies, medical treatments, legal and illegal drugs, 'New Age' practices and remedies and self-help books now being offered.

Physical pain of all kinds and causes and mental anguish, expressed most frequently as depression, vie with each other

for top of the list, and often occur together, each feeding on the other. Both interfere to varying degrees with our jobs, creative activities, personal relationships and general sense of well being. Collectively and individually we are wracked with doubts about how to act in ways which will foster a sustained growth of individual and social happiness and health rather than trapping us in recurring patterns of indulgence and deprivation, inflation and depression.

Our attempts to achieve inner equilibrium and to aid in creating and preserving just and harmonious means of socio-economic interaction are continually thwarted by the tendency to exaggerate - whether it be our own suffering, the enormity of the task before us, our own disabilities or the negative strength of the opposition we face. These exaggerations foster a paranoia which often results in paralysis - the more we are impressed with the need for change, the less



energy we have to effect it.

We are again and again caught in the lure (so enchantingly offered by the advertising wizards) of believing that our physical or mental suffering will be alleviated by something we can buy (or win, or be given, or steal). We repeatedly delude ourselves into thinking that obtaining this or that will be just the cure for our blues or inability to act effectively at all levels from: "Having _____ will make me feel better and give me more confidence and then I will be able to face and deal with that problem," to "Adding _____ system to our national defense will increase our sense of security and better prepare us to plan for peace." The delusions we suffer under the spells of desired objects are related to the distortions generated by sexual desire which can range from dreamy fantasy to hysterical ecstasy to ugly brutality.

Whenever awareness surfaces and we are able to reflect on the painful mazes we are trapped in, we want to get out. But our attempts are thwarted by our lack of clarity about our goal. We thrash about and put our faith in one alluring 'quick fix' after another, the failures of which only reinforce our sense of futility and desperation, robbing us of the initiative we need to discipline ourselves for sustained progress.

All of these problems from which we currently suffer, individually and collectively, were identified by Patañjali in the second century B.C. as part of his *Yoga Sūtras*. In Sūtra 30 (included in this issue), he listed physical pain or distress, mental depression, doubt, exaggeration, laziness, hankering after objects, insane desire, having no firm ground for spiritual orientation and instability in faith as the major causes of inner disturbances and obstacles to harmonious integration. But he did not leave us merely with a diagnosis of the problems.

This list is given in his beautiful and well-ordered *Science of Harmonious Union*. The whole work, composed of almost 200 aphorisms, can be understood as the answer or the cure for the problems listed

here. Known as the eight-fold ascending path of yoga, it begins with mutually supportive orientations and practices which counteract the tangled web of obstacles we encounter. Their repetition brings clearer perspectives and releases founts of energy. When these are refined and focused by further practice, they mature into an integrated vision and dynamism which are very potent to foster happiness in oneself and others. Patañjali's measured development makes it clear that Yoga offers no quick fix or externally obtainable cure but rather a steady unfoldment of our inherent potentials.

Although yoga practice takes time to mature, Patañjali does not encourage us to dally or urge us to gain a detailed theoretical understanding before we begin. Even prior to the list of obstacles by which we are routinely confronted, he outlines (in Sūtras 26-29) the practice of meditation on *AUM* and its beneficial results. And, after listing all the difficulties and their side effects, with which we are all too familiar, he begins (in Sūtra 33) a presentation of seven alternative disciplines from which we can choose ones which suit us.

Just before that, he inserts a simple one-liner - "to remove these obstacles there should be repetitive practice of one truth." Whether we yearn for harmonious union with our own inner selves, with our intimate life partners and children, with an international community, with nature or with the divine, we will be aided by persistently tuning ourselves day by day and moment by moment to a unitive principle.

In a way, we begin with the goal, but Patañjali acknowledges our current hampered state by specifying that what we need now is practice. We must again and again make the effort to focus on one truth; by that repetition, we will overcome the obstacles which block our path to fulfillment.

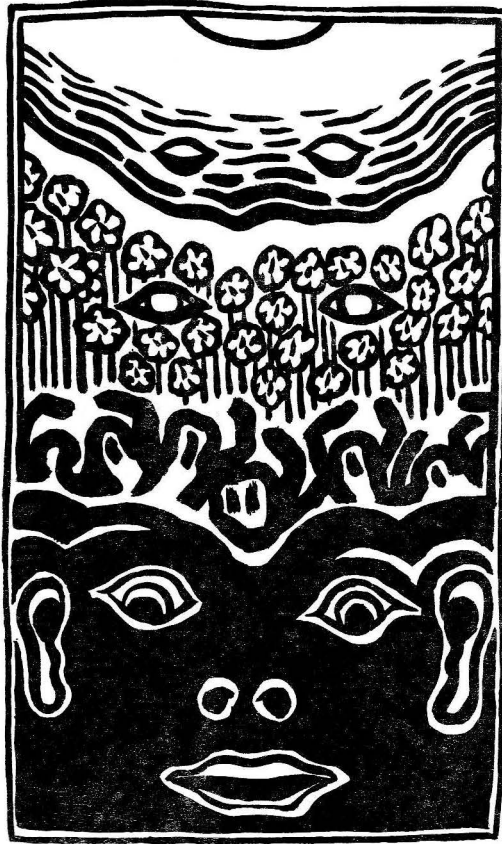
Nancy Yeilding

Svānubhavagīti Śatakam:

Experiential Aesthetics and Imperiential Transcendence

by Narayana Guru

Translation and Commentary by
Guru Nitya Chaitanya Yati



Verse 21

Fear rushes in like a threatening gang.
Seeing the light (within) it recedes at once into oblivion.
Again a darkness comes enveloping all.
It is soon replaced by an elixer-like flood
of right comprehension.

Man is the most complex of all living creatures. Some animals have more power than others to pick up the faintest smell from afar. Others excel in discriminating the faintest shadows of taste. There are some beings which need very little light to see objects distinctly. There are very lowly creatures such as cockroaches which can turn their whiskers like radar and sense the presence of certain objects which they fear or to which they are instinctively attracted. Lower and higher frequency sound waves which escape the human ear are clearly audible to dogs. However, in the perceptual system of man, these five varieties of sensation are harmoniously coordinated.

Sensory perception has a two-fold utility. One is a positive tool to aid in seeking nourishment and relating to other persons or bodies for the propagation of the species or the establishment of well-knit social matrices. The other is the negative utility of defense for self-preservation. Defense is again of two kinds. If the information received through the senses suggests vulnerability, the creature decides to flee. On the other hand, if one is convinced of one's competency to face an encounter, perception will help one to stand in defiance and fight one's way to victory.

Whether it is to flee or to fight, the message needs to be signalled in an unmistakable manner and conveyed by the sense of perception to the brain so that it can push the motor system to efficient vigilance. The rational interpretation of a sensory message which is made available to consciousness by the translator in the hypothalamus takes some time. There have to be other devices which are capable of putting the entire body into a state of emergency and alertness by flushing conditioned secret signals to the unconscious controller of the organism's defense mechanism. Even before a person recognizes a certain voice as the voice of his enemy, there are fast and secret maneuverings that facilitate enough blood supply to press certain organs into action. In lower animals such as flies, mosquitoes and birds, the preparedness to meet situations of urgency seems superior to the defense mechanism of man. Only after these initial preparations effected by the unconscious does a creature become positively aware of the exact nature of the situation in which it is caught.

A person suddenly jerks or pulls his leg away upon sensing something cold, and only then consciously raises the question in his mind, "What is this cold object touching me? Could it be a snake?" It takes a while for such a person to realize that he or she was subjected to the sudden influx of a past conditioning of fear. When the doubt is fully established the person examines the environment in good light and realizes that the cold touch was imparted by a metallic object and not by a venomous snake.

If such an experience happened to a superstitious person who was expecting an attack from a malicious ghost, he might visualize a gang of ghosts rushing in menacingly. In his terror, he could turn white and scream for help. A man who has put a scarecrow in his garden may totally forget what he has done and, in the darkness of night, may look upon the scarecrow as a thief peeping through the window with the intention of burglarizing his house. The same person may burst into laughter upon realizing his foolish mistake. Thus fear rushes in and is at once thwarted by rightful comprehension.

When a paranoid person suspects a cup of tea offered by an enemy to be poisonous, the tea may have a foul smell and a questionable taste. But when he sees the suspected person drinking down the tea, his suspicion and fear leave him and he becomes composed. Thus all five sensory systems have their secret signals which aid the defense mechanism. Once a signal is received in some secret area of the brain, it is believed that a signal is flashed to the heart, certain other vital areas and the adrenal gland. Adrenalin is immediately secreted which in turn helps the organism with an extra supply of glycogen to make the terror-stricken person competent to take his position and fight with strength and courage. Thus alternating phases of fear and fearlessness are competently placed in our system so that we unconsciously swing between two extremes and then come to the homeostasis of a consciously determined state of mind. It is in reference to this that the author first says, "Fear comes rushing in like a gang of terrifying guys," and then, "Seeing the light it recedes into oblivion."

The sympathetic and para-sympathetic systems that complement each other both belong to the autonomous system of a body which creates hormones and various other secretions and enzymes for the prompt preservation of the organism. It may produce several impurities in the blood stream such as toxins. A lull is then generated in the whole body in the form of sleep or lethargy which is a necessary aid for the para-sympathetic system to clear the body of these impurities. The author refers to this in the third line of the verse, "Again a darkness comes enveloping all."

Like a fresh and clear mind emerging after a night's rest, after experiencing the murky state of an unclear mind, clarity prevails. These natural vicissitudes in a person's psychosomatic system are presented as part of a discipline to prepare oneself in one's path to perfection.



Verse 22

Elements like water, fire, etc. --
thus is your inside and outside filled.
If this deluding secret is discovered
the Self becomes evident as a berry in the palm.

Most people in this world have very little knowledge about nature's secret functions. An enticing fragrance is pleasing to the nostrils. The desire to enjoy it increases, and one is drawn to it, sometimes even to a point of infatuation. Similarly, a sweet taste can become such an attraction that a person may lose all control over his palate and become addicted to it. Not knowing that each person's hearing system has in it certain devices by which resonance of sound can be made musical, people thirst for extraneous stimuli. Formal beauty is irresistible to many people. They not only want to appreciate the form but also become lustful to possess whatever is pleasing to their eyes. The sense of touch, however pleasing it is to the physical body, is so made that it cannot keep up the circulatory release of energy constituting the stimulus-response chain reaction for a long time. Therefore a person who is looked upon as an object of love creates in the lover an urge to possess. The lover wants to keep the other under domination so that he or she can periodically go to that person to embrace, kiss or indulge in intimate behavior. Only when such unbridled hankering for sense pleasures drives people to the madness of competition, jealousy, rivalry and mutual destruction do they come to realize that they have been running into deluding tangents and frustrating blind alleys. What was sweet to begin with turns out to be bitter like gall.

Thus most people live in a dual world of ambivalence oscillating between pain and pleasure, love and hatred and a sense of fulfillment and frustration. What is experienced within as the enjoyment of perception and what is seen outside as objects of perception are only counterparts of unreal superimpositions. Most people take both the external and the internal as constituting their only reality. Not knowing the intriguing powers of nature, people run hither and thither to realize God or the Self and look for gimmicks or devices fabricated by charlatans. Those who come to frustration after such unprofitable pursuits should be called *paravasas*, those who habitually become dependant on others.

Only when a person ultimately comes to realize that the light within which impels one to be a seeker, the light outside that illuminates names and forms, and the light that interprets objects and events in terms of adorable values is one and the same, will he or she be enlightened. This light is an omnipresence which is not far from anyone. This is the ultimate secret that is to be learned. When that secret is known the seeker will be convinced that one need not go anywhere to seek and that there is nothing other than ones self to be sought and that what one has been seeking is ones self. Such knowledge transforms a seeker into a seer, and he or she becomes peaceful. What is seen here - that alone is God; that alone is Self. Who is seeing from within - that alone is God; that alone is Self.

Establish within the fruition of my being
this witnessed golden jubilation in all its enormity.
Even before the brilliant moon rises in the firmament,
its silvery sheen filters through the translucent
mist of the evening sky.



The bull is in the woods. That is what the master said. What is the bull like to one who has never seen it? The master is certain that the bull is in the woods. It is certain that the master says only what he is certain of. However vague is the image of the bull, one thing is clear. There is certitude in what the master says. And he said, "The bull is in the woods." Which woods? That he did not say. Who is there who cannot recognize woods? The loyal disciple who has absolute faith in his master's word sets out in earnest to look for the bull.

Nothing is seen in the nearby jungle nor in the next thicket. The seeker comes to a bush. There he sees only magpies and sparrows and a mercurial bunny playing hide and seek. They are all irrelevant. It is the bull of which the master is certain that the seeker should find. Undaunted by frustration the seeker sharpens his wits and tirelessly looks

for the real woods.

In a thick wood an unfamiliar footprint is seen. The seeker calls a passer-by who identifies the footprint. It is the footprint of a bull. The bull exists. That is certain. Not just in the master's word but right here in the woods. But where is the bull? The footprint is not the bull but only of the bull. The seeker is encouraged to follow the footprints. He goes deeper and deeper into the woods. He is now convinced that there is a bull where the trail is taking him.

Behind the foliage of a bushy tree something moves. The footprints lead in that direction. The footprints were static. But here is something dynamic. Something is moving. Could it be the bull? It should be if the footprints belong to the bull. Getting closer to the bush an object is seen: a long tail and the behind of a formidable animal. How does the bull look? Where is its face? The face is under cover. There is an eerie feeling of strangeness as the seeker comes closer to the animal. The master told him that a bull can be tamed and a tamed bull can be his best friend, a precious associate in life.

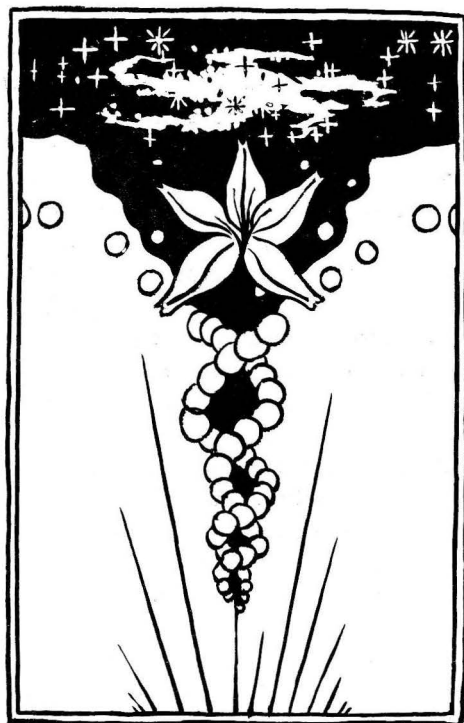
Encouraged by all the auspicious auguries before him, the seeker initiates himself to get into a series of encounters. The animal turns around. What a majestic figure: well shaped horns, long ears, big black eyes. What frightens is the angry snorting of the bull. The bull is no longer a theory, hypothesis or speculation. It has become the most irrefutable reality in the here and now. There is no alternative other than taking the bull by the horns. It is not so easy. The real encounter starts with a man wrestling with a stout bull for hours. Many tactics are employed - hit and run, hide and emerge, entice and punish.

The master's word ultimately comes true. The bull is tamed. It willingly submits itself to the victorious tamer. The seeker is now a seer. He has become proficient in his art of love. The bull encourages him to ride on his back. A happy ride on his favorite bull to the master's abode. The fruit of his labor finally comes in the form of a good siesta. The bull too sleeps under the shade of a tree with the victorious tamer on his bed of peace. There is a blissful feeling which only lovers experience. He loves the bull, and the bull loves him.

In his sleep he does not go into a dream. Instead, in the midst of a dream he wakes up into the bounty of the meaning of the Word. The imminence of the bull is no longer in the shade, nor is the victor himself on his bed. Such is the mystery of an aspirant's relentless search and unbelievable reward.

Verse 24

Coming into me as awareness,
it swallows all and becomes pure extension.
Apportioning itself into objects of five-fold sensations,
this is the glorious dance drama.



I was told that I was born and brought up in a swimming pool of pitch darkness where I could discern neither myself nor my body outlines from the slimy liquid with which I was surrounded. In the Genesis of the Old Testament we read a similar account of the birth of the world which was probably in the dark womb of God when time had not begun to tick and darkness was not separated from light.

I cannot vouch for others. When the first light of awareness dawned upon me, it was as if I became an eye and the universe the sight of that eye. The birth of my soul was, so to say, the beginning of hunger and thirst - not physical hunger and thirst but an unsatiable hunger to know. My awareness gaped its mouth as a space-devouring space and swallowed all that was manifesting as the several worlds of sound, touch, form, taste and odor. This is the daily program not only for me but for all living beings - to wake up from the dark abyss of sleep, expand limitlessly with a bang, and create an expanding universe. Again in sleep all worlds are gathered to merge in a consciousness without frontiers and with all sensory classifications effaced.

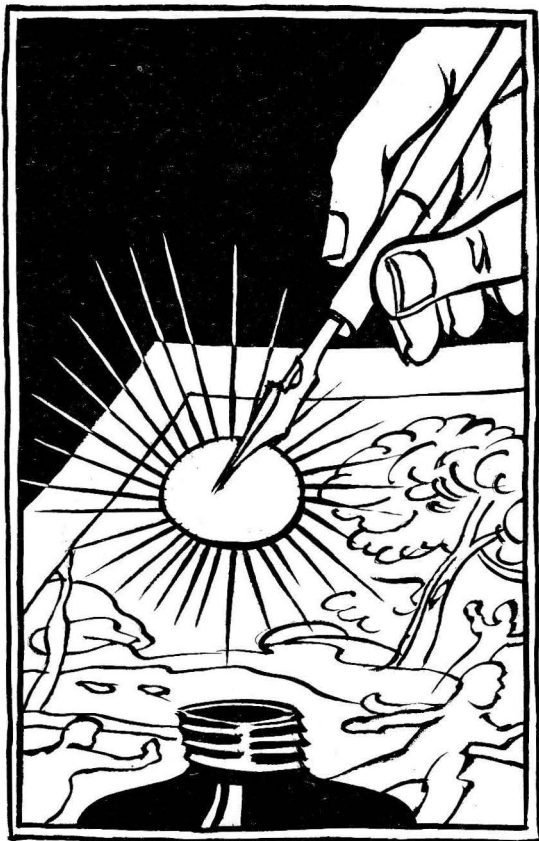
What is consciousness? What is it conscious of? Who is conscious? And what is the unconscious from which, like a wave, consciousness emerges into a million ripples and reemerges into the indiscernible? It is like space that is spatializing and the spatialized world losing its identity again into the silence of unbecoming.

In the recurring program of the divine dance from the particle to the galaxy, everything is assigned its rightful place to go round and round according to a given waltz. Sounds are determined to dance within the octave, but how many combinations and permutations of pitch and timbre and tone can present a new melody or a old symphony in the universal orchestration of the Word that is becoming not only music but the very flesh and blood for the universal soul to incarnate?

Even so is the world of light and shade, hue and color. The seven colors of the spectrum raised to the power of two hundred will not exhaust all the possibilities that are being created in the kaleidoscopic dance of life. This grand feast of aesthetic abundance is copiously offered always only to the one awareness that is officiating for one moment as the seeing eye and in the next as the listening ear.

The vicissitude of the world of touch is the magic wand which brings into ones life the recurring game of love-making, home-creating, society-building and all such phenomena that have been giving to man the story of his civilization. Everything depends on the quality of the touch given or received. There are similar worlds arising out of good and bad taste and the tickling smells that haunt man from birth to birth.

Individual awareness and collective awareness are like monads mirroring each other. It is one light that is reflected back and forth by a million mirrors each adjusted to the other. The light is one, and the reflections are many. The sight is the same, but it is variously seen. The seer is the same, but he wakes and sleeps in transitory bodies. This is the grand drama which is offered as an enigmatic puzzle to everyone who wakes up. It is hard to transcend its mystery. At the same time the mystery turns out to be simple because it vanishes without anybody's effort. And what then? Well, that is the wonder to ponder over.



Verse 25

If the dance drama is visualized,
then the seer is centered to preside over it.
He who is thus placed in the center for long
is assured of lasting peace.

Verse 26

Everything is harmoniously orchestrated
in the world in which the wise man is concentrated.
Alas, to him who cannot raise his vision
from the dust under his feet,
he has only the cage in which he is imprisoned.

What is man basically? Bottom the weaver and Shakespeare the playwright, Drona the archer and Vyāsa the bard, Guha the ferryman and Vālmīki the poet - they are all arrangements, anatomically arranged skeletons with proper fixtures of muscles and nervous systems, circulating bloodstreams and rhythmically functioning respiratory systems. Not one of them has any extra organ which the other has not. Yet no two of them are alike.

The world of Bottom the weaver was a small world consisting of his loom, his yarn and the making of fabrics. Probably he was eager to fulfil the needs of his customers. But was that the world of Shakespeare the playwright? With his words he painted several courtrooms, banquet halls, battlefields, nuptial chambers of brides and bridegrooms, haunting ghosts, the secret world of fairies and elves, the power of oratory, the cunning conspiracies in the back chambers of palaces, the clever diplomacy of kings' agents, the sacred charm of wild flowers, the contributions of birds and bees to enhance the beauty of spring, sun and moon and stars, mountains and rivulets. These were all part of the canvas he had to fill with his imaginations.

Who is most central to the gorgeous dance drama he conceived? Of course it is Shakespeare. But do we see him anywhere in his plays? He was a wizard who was showing his vision to the entire world for hundreds of years without presenting himself anywhere to anyone, even as the shadow of the pen he was wielding.

Drona's world was only of his conceit and bloated ego and the grotesque passions of an angry brahmin. But Vyāsa, with the deft hand of a magician, expanded time and space where Brahmas after Brahmas emerge and disappear, each creating a universe that lasts for billions of years. The several galactical worlds which the astronomers imagine they know occupy only a tiny portion of the immense worlds which Vyāsa choreographed for the dance drama of the Absolute. Even scriptural orations of gods like Kṛiṣṇa occupy only a small portion of the endless devices Vyāsa used to unfold the epic of the *Māhābhārata*. In a hundred thousand verses he crowded a hundred thousand moods and at least a thousand stories of a thousand characters. His secret of transforming words into people and panoramas, war and peace, the heaping of insults upon insults, and raising the spirit to the highest pinnacle of nobility has hardly been excelled by any. In this greatest of

paintings ever attempted with words, he appears only as an illegible signature such as we see in the last verse of the eighteenth chapter of the *Bhagavad Gita*. Even though no one notices it, Vyāsa is the presiding deity of the dance drama of the *Māhābhārata*.

Guha, the untouchable, did not even dare to see the world of the city folks. From morning till late night he cared only for ferrying people from one side of the river *Sarayu* to the other. Probably he had folk dances of the tribes and folk stories of the elders to weave around him a world of myths and legends. But the super drama of Rāma and Sita conceived and so powerfully presented has been witnessed by the entire Indian people for more than 2,000 years. Still their eyes become moist for their beloved Sita and their hearts are proud of the chivalry of Rāma and Lakṣmana. The drama will never end, and Vālmiki will be there as the dynamic of each word put in the composition which will be bursting in the mind of each reader in unmistakable terms of profound meanings and eternal values.

Shakespeare drew sharp lines between comedies and tragedies. His tragedies ended in the dark and dismal world of tears and hopelessness, whereas his comedies were like the ringing jubilation of happy spirits. But Vyāsa, like other great Indian writers such as Vālmiki, Kalidāsa, etc., always thought of balancing pain with pleasure and justice with injustice. It is this "sameness" that is appreciated in these verses as the harmonizing spirit of the visionary.

Millions of people come to this world like mushrooms. Born of the loins of unthinking parents, they are destined to live in a dark area of barbarian sub-culture. Even though they assume they are most civilized and they are the cream of their society, they simply vegetate and conform to conventional routines. Such people's hearts are never familiar with the noble sentiments of a lover or poet. They have no mystical inclination to go beyond the gross impressions of their sensory stimuli. They are never torn by the historical challenges of their contemporary society. They do not thirst for truth nor hunger for self-illumination. They live like machines monitored by the lower passions of life such as hunger and sex. The crevices of their thinking apparatus are teeming with frightful dreams of paranoiac suspicion, and their spiritual insight never goes beyond the tip of their noses. They do not know the purpose of life and cannot dance in tune with the music of social aspiration. Stars of the sky and flowers of the spring are a sheer waste on them. The great discoveries of scientists and the summations of philosophers do not even create a vague echo in the core of their lives. In fact they are not even equal to the dust under their feet with which a potter can fashion a pot or with which someone can plug a hole in a mud hut to save the indweller from the cold blast of a winter draft.

Such wretches of spiritual poverty will always think of themselves as respirating life-forms uncouthly imprisoned in wretched bodies. Even in such a person, there is a great potential of being exposed to the dance drama of the Supreme Lord. If and when such a day heralds the voice of the divine, he or she will also spring to his or her feet and expand in all dimensions to be worthy of the Grace that is descending. No one is eternally cursed to be thrown into the limbo of uncertainty forever. The hunger for realization is humanity. The fulfilment of realization in its fullest measure is God.

(Continued in next issue.)

Katha Upanisad

Translation and Commentary by

Muni Narayana Prasad

XIV

That which you behold as apart from the righteous and from the unrighteous, and apart from this which has been actualized and what is non-actualized, apart from what has been and what is yet to be, teach me that.

It was stated by Yama in the last *mantra* that the door to the house of eternal happiness was open before Nachiketas. In the present *mantra* Nachiketas expresses his eagerness to enter that house. Though he has not seen what is inside, Nachiketas has some idea as to what would be there. And Yama has directly seen that. Nachiketas knows that it would be very easy for Yama to show him what is there by proper instruction, so he requests Yama to teach him the wisdom that will give him a direct vision of what is inside the house of eternal happiness.

Nachiketas knows in advance that what Yama is going to teach him is the Truth that is beyond the dualities of *dharma-adharma*, *krita-akrita* and *bhuta-bhavya*. When the endless possibilities of proliferation implied in the one substantial Truth become actualized one by one, they are called *dharmanas*. The one substantial Truth is called *dharmi*. It is when the activities of human beings are

guided only by immediate self interest in complete forgetfulness of the all-inclusive *dharmi* that those actions are qualified as *adharma*. And when the activities are guided by a full understanding of the *dharmi*, they are qualified as *dharma*. The Truth which is the *dharmi* is different from both *dharma* and *adharma*. The consideration for *dharma* and *adharma* in life is relevant only in the case of activities of people who are endowed with a free will to decide what should be done and should not be done. Other beings live fully at the dictates of the functional scheme of the total system.

The Truth that exists, i.e., Being, cannot exist as pure Being, but has to manifest in the state of becoming with some observable form. For instance, it is with iron that we make things, from a small pin to a huge oil tanker. There is no limit to the forms into which the same iron can be changed. But iron does not have any form of its own. When the iron that has no form is given a form, it can be called *kritam*, that which is done. Here what we mean by iron is neither pin nor ship. It is different from all the forms attributed to it; it is different from all the actualized forms or *kritas*. At the same time iron does not exist anywhere without a form. In that sense, it is different from the non-actualized also. The reality of iron has to be seen in and through all its actualized manifestations. Here the unmanifested being and the manifested becoming exist as one undifferentiated reality. The same is the case with the unending manifestations of this universe. Nachiketas has a prescience of this uni-

tive understanding.

This can be understood from another viewpoint. The example of iron holds good here too. As pure iron does not have a form of its own, it can be made into the form of a pin, a knife, a ship and so on. Thus the formless iron gains a form. When it gains a form it is already an event of the past. The past is called *bhuta* in Sanskrit. That means the pin, knife, ship and other forms are the *bhuta* aspects of the iron. If we ask, is it the pin or the knife or the ship that is iron, the answer will be no. In the place of the example of iron we have to see the primal cause behind the phenomenal universe. The Truth which remains as the cause of this universe is different from all that has been in the past.

The iron in a specific form can be made into any other form we desire. This possibility exists not in the form but in the iron. The iron is an abstract entity different from all the forms in which it has been and also different from any of the forms in which it could be in the future. The universe is an eternal flow of events. All future possibilities are hidden in the unknown. Those possibilities become actualized one by one and they disappear in the darkness of the past. That which is yet to happen is called *bhavya*. The ultimate Truth is to be understood as different from the *bhavya* as it is different from the *bhuta*. So it is said "different from what has been and what is to be (*anyatra bhūtācca bhavyācca*)."

xv

*That word or state which all
the scriptures proclaim, and
which all the austerities
declare as their goal, and
desiring which seekers lead
the life of brahmaeārins,
I shall teach you that state -
It is AUM.*

The last words of this *mantra*, *aum iti etat* (It is AUM), are the sum and substance of the teaching a master imparts to a disciple. The entire remainder of the *Katha Upaniṣad* could be considered an elaboration of the teaching contained in this *mantra*. How the entire range of knowledge - from the gross external to the most interior and unitive awareness of a mystic - is contemplated and conveyed through the semantic symbol AUM, both in its sound and meaning aspects, is made fully explicit in the *Māṇḍūkya Upaniṣad*. A study of the *Māṇḍūkya Upaniṣad* along with the *Karika* (memorial verses) by Gaudapada would be of much benefit in this context. That Truth which AUM represents as having four limbs is the wisdom which all the scriptures try to expound. All seekers of Truth and those who aspire for the vision of God willingly lead an austere life with the same wisdom as their goal. Those who tread the path of the Absolute Truth or *Brahman* are called *brahmacharins*. For them also this very AUM is the goal and the guiding light.

Though the word *veda* refers to the four canonical text books of India, called *Rig Veda*, *Yajur Veda*, *Sama Veda* and *Atharva Veda*, in a wider context it means scriptures. The word *veda* means knowledge, i.e., the transcendental knowledge which makes one feel satisfied that nothing more is to be known. In that sense the *Bible*, the *Koran*, the *Tripitakas* of Buddhism, the *Grandth Sahib* of Sikhism are all to be called *vedas*, as all of them deal with the same transcendental Reality in different ways.

If in certain scriptures like the *Rig Veda* the language adopted is more symbolic, the scriptures like the *Koran* rely on a more direct verbal language. These differences depend upon the cultural and historical background from which the particular scripture emerged. What is referred to as AUM in the *Upaniṣads* is called Allah in the *Koran*. A detailed study of the concept of the Absolute Reality in different religious contexts would be very interesting, and helpful also to

see how all religions stand for the same goal.

The wisdom referred to above is not ordinary knowledge. Narayana Guru speaks of it as "knowledge even above knowledge." This knowledge is not attained in the same way that we attain knowledge of some object. This knowledge is the awareness the subject has of itself - that means the subject itself becomes the object. This is the knowledge not to be known "apart from remaining in knowledge, without becoming other than that," and when it is fully understood the subject and the object merge in and become that one, as Narayana Guru himself says in his *Ātmopadesa Satakam*, verses one and sixty-three. That knowledge is not something existing outside. It is myself. I cannot see myself by looking out. All our senses, and the mind, are by nature turned towards the outside in order to know the entire universe which we presume to be apart from us. All the activities of life in which we engage are also dictated by perception of these objects. Our interests are all toward the other. In that state we are in complete oblivion of the need to know ourselves. Once the need to know ourselves has been felt, it becomes imperative that our interests that were so far directed to the outside have a reversal toward the inside. The words of Narayana Guru state, "With the five senses withheld, prostrate again and again with devotion and chant." This requires a persistent and intense heating up which is called *tapas*. The *Bhagavad Gita* says that this *tapas* has three aspects, the

bodily, verbal and mental (Chapter Eighteen, verses 14 - 16). All these kinds of *tapas* or penances are finally aimed at gaining that awareness which is none other than the secret of the syllable *AUM*.

The syllable *AUM* and the Absolute or *brahman* are not to be conceived as two. When one accepts the Absolute as the Ultimate goal and treads his life on that path, he is called a *brahmacharin*. His mode of life is called *brahmacharya*.

Though the word *brahmacharya* is considered to be a synonym for celibacy the word does not mean that. That is only the meaning that has accrued to it in the course of history. The word only means "one who treads the path of *brahman*." Such a man or woman becomes unmindful of other interests in life and leading a celibate life becomes a natural way of life for him or her. In course of time this sense was fixed on to the word. In India human life is supposed to have four stages, *brahmacharya* (student or one who aspires for wisdom), *gṛhastha* (householder), *vanaprastha* (forest dweller), and *sannyasa* (renunciate). The first stage called *brahmacharya* is to persist through all the others in order that all of them will be purposeful. That means one can be and has to be a *brahmachari* even when he is a householder (*gṛhastha*), a forest hermit (*vanaprastha*) or a renunciate (*sannyasin*). Such a purposeful and well-disciplined life has the secret of *AUM* as its inspiration.

(Continued in next issue.)

I do not know what I seem to the world: But to myself I seem to have been only like a boy playing on the seashore and diverting myself, now and then finding a pebble or a prettier shell than usual, whilst the great ocean of truth lay all undiscovered before me.

Sir Issac Newton

The Science of Harmonious Union

Commentary on Patañjali's *Yoga Śāstra*

Guru Nitya Chaitanya Yati

Sūtra I:26

*sa pūrveṣāṃ api
guruḥ kālenānavacchedāt*

saḥ: that
pūrveṣāṃ: of the ancients also
guruḥ: the teacher
kālenā: by time
ānavacchedāt: owing to the
non-limitation

He is the teacher of the ancients, too,
not being limited by time.

One of the most popular invocations of the guru principle with which most Indian people begin their study or work is the praise given to the guru as creator (*Brahmā*), sustainer (*Viṣṇu*), and dissolver (*Maheśvara*), with a final assertion that the guru, in reality, is none other than the Absolute:

*Aum gurur brahmā gurur viṣṇur
gurur devo maheśvaraḥ
guruḥ sāksāt param brahmā
tasmai śrī gurave namaḥ
Aum śāntiḥ śāntiḥ śāntiḥ*

The first three references - *Brahmā*, *Viṣṇu*, and *Śiva* - are indicative of the time segments of beginning, middle and end. These three segments are transcended by pure duration - absolute time - which is beginningless and endless. The phenomenality of creation is a cyclic pro-

cess, such as the spurting of water in a fountain: its remaining visible in the process of rising and falling, and its becoming one with the water of the reservoir, to be thrown up again in the next moment. Life on earth is also cyclic. The process of obtaining a body, using it for carrying out whatever action is appropriate, and finally having it disintegrate to be transformed again into the instrument of another living being, is just like the water circulating through a fountain or the same metal being cast again and again into new bodies by a smith.

In such processes, the water, the metal, or whatever, are not enriched by the specific transformations they have undergone. But life is not like that. Each embodiment enriches it with the registry of various experiences. The cumulative effect of undergoing such experiences becomes embedded in the genetic stream, the selective mold through which evolution sustains the biologic principle of earth, which thus has in it a record of ceaseless learning. At each phase, wisdom is obtained from a teacher provided by the benevolence of time to make a crucial step. Such are the teachers whom we reverence as Buddha or Jesus, Vasiṣṭha or Viśvamītra, Śankara or Rāmānuja.

Apart from such teachers who appear at specific periods in the history of mankind, there also exists in and through all such teachers and in our own personal understanding, the eternal teacher who has been guiding the destiny of all through

the millenia of the evolution of life on earth. That supreme teacher is venerated here as the ever-burning light of wisdom which is enshrined in the heart of all.

Sūtra I:27

tasya vācakah praṇavaḥ

tasya: of *īśvara*

vācakah: designator

praṇavaḥ: is *praṇava* (AUM)

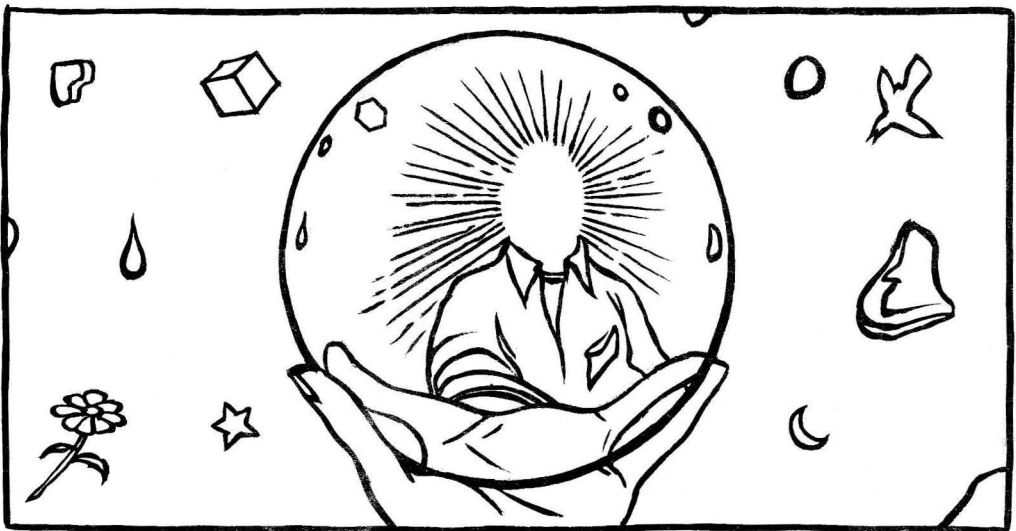
The designator of *īśvara* is *praṇava*.

A common mistake we make in the study of Yoga is that we bring in Vedantic concepts and interpose them into Yoga. In Vedanta there is only one *īśvara* which is the same as the universal Self. This is not the teaching of Yoga. In Yoga, *īśvara* is a *puruṣa*, not the *puruṣa*. The only difference is that the *puruṣa*-s in you and me are subject to the five *kleśa*-s, the impact of *karma*, and the maturation of the causal potency of *karma* (*karma vipaka*). The *kleśa*-s are: ignorance (*avidya*), attachment (*raga*), aversion (*dveṣa*), egoism (*asmitā*), and excessive love of life (*abhiniveśa*). We are subjected to these but *īśvara* as a *puruṣa* is not affected.

We have to think of a model *puruṣa* such as the monad of monads of Leibniz.

Leibniz speaks of the monad of an unpolished stone, the monad of a polished stone, the monad of a dew drop, the monad of a child's mind, the monad of an adult's mind, the monad of an educated person's mind, and the monad of monads. All these monads reflect in each other. Light reflects from each in varying degrees. There is less darkness in the polished stone than in the unpolished stone, in a dewdrop than a stone, and so on. The monad of monads reflects everything without darkness. Similarly, the *puruṣa* which is *īśvara* is not afflicted; it is perfect. Yoga suggests that we should make our minds conform to this *īśvara*. This is a philosophy not only of duality but of plurality. Empirical science can go with this very well because Yoga epistemology has been adopted from Samkhyan epistemology, which admits of a duality and a plurality at once. In the functional evolutionary outlook presented by Kapila, there is an interrelation which is holistic.

Patañjali describes *īśvara* as: a teacher, about whom it is said that from time immemorial he was the teacher of all; perfect; omniscient; and the revealer of everything. How does *īśvara* teach? With sound. Suppose you hear the sound "flower." You may remember how a particular kind of flower looks, then another and another. Many perceptual forms are elaborated in response to one conceptual



sound. Thus, from the beginning of the world, by offering a name which stands for a whole group of things, many possibilities arise. Flower is only one name. The Oxford, Webster's or Random House dictionaries have thousands of such names, and they represent only one language. There are dictionaries for the French, German, Dutch, Japanese, Chinese, Dravidian, Arabic, Persian and African languages. Think of this one teacher who has been giving all these names which each stand for thousands of objects, different in shape, color and qualities. There are not only sounds of names, there are also sounds of verbs. You can say: "the train is running, the child is running, time is running." A single concept can have very wide variations. It is with such elaboration given to the revelation of sound that we should understand *īśvara* as the revealer of both the experiential and imperiential factors from which the perceiver and the perceived manifest.

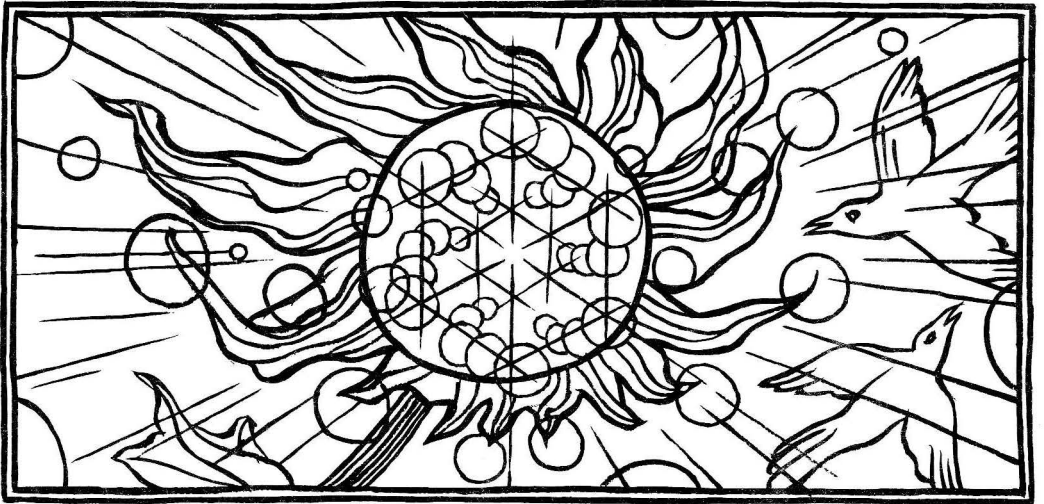
If you take geometrical figures such as three points, they lend the possibility for lines. Lines make angles possible, angles make triangles possible and triangles put together can become squares and parallelograms. In fact, the entire world is a geometrical elaboration. *īśvara* is omniscient in the sense of being the enunciator of the laws of all geometrical figures. Even figures as variant as squares, circles

and triangles can stem from the same law. The radii that go from the center of a circle can touch every point on the circumference. In fact, that is one of the laws implied in the radiation of light and the propagation of sound. There is no end, if one tries to list the omniscience of *īśvara*. Even when termites are making a nest, the law that decides exactly how two columns are to be finished, and how the termites should build from the columns to make an arch, is an archetype of architecture. *īśvara* is not only a revealer to man but a revealer to termites also. When a larva in water matures and comes to the surface and unfolds its wings, *īśvara* reveals to the larva that it can fly. Thus, even a piecemeal meditation on the omniscience of *īśvara* can fill us with wonder. This Yoga concept which is added on to the Samkhyan epistemology as the twenty-fifth factor, when elaborated into the four modulations of sound in AUM, not only inspires our appreciation for the mysterious and inexhaustible attributes of *īśvara*, but also initiates us into the yogic discipline of contemplation.

Sūtra I:28

tajjapa tad artha bhāvanam

tad japaḥ: its constant repetition



tad artha: of its meaning
bhāvanam: dwelling upon in the mind

By its (*praṇava*'s) constant repetition and dwelling upon its meaning in the mind.

The word *mantra* has two meanings. In scriptures like the Rg Veda, *mantra* means "praise." A more technical meaning given in Yoga Sastra is "that which saves a person by meditating on it." Most people think *mantra* is some sort of a magic syllable which can be taken from a book and then repeatedly articulated. That is like learning to drive a car or play an instrument like the *vina* or swim in the ocean by reading instructions in a book. There has to be an experienced person giving his or her attention as an instructor to teach anything that is to be accomplished with practice. In the case of instruction in *mantra yoga*, the teacher should be a fully experienced person, a *mantra draṣṭa*.

Suppose somebody hears that by discovering *gavayam* in the forest, one can be benefited. A person who goes to the forest, not knowing *gavayam*, will not know what to look for. Is *gavayam* a stone, a tree, an herb, an animal, a bird, or an insect? If one goes without knowing how to identify *gavayam*, he will be at a loss. It is the same if one does *mantra japa*, not knowing what to perform or what to expect. Only a person who has contemplated on a *mantra* and gotten the illumination of the energy ensuing from it can be a *mantra draṣṭa*.

The *mantra* we articulate is *vaikha-rī*. If we take mantras like AUM, HRIM, SRIM, etc., we can see that they are structured with specific notes or sounds. Each mode of sound is a vibration. The vibration has a certain quality according to its amplitude, frequency and tenor. These are all measurable as aspects of physical vibration. A sound heard by the ear or articulated by the tongue, or a vague image seen by the eye, can burst into meaning in consciousness (*sphōta*). When it

bursts into meaning, a mental picture is created. If a person sees a fruit tree such as a mango or apple tree on the wayside or in another's garden, the impression it causes in the mind is only of a tree. But when one has a tree in one's own garden which one has planted, tended, manured and watered, the future benefit of the tree is considered as a significant factor. A person looks upon his own tree as a promise of the future and he will be quite concerned about any harm that might befall it. In the same way, a *mantra* is planted in one's mind by the *guru* or instructor. Like a gardener, the instructor is always watching how the energy of the *mantra* is released over time and how it is reciprocated by the aspirant.

A *mantra* is structured with letters which in Sanskrit are called *akṣara* which means "the imperishable." The person who articulates may perish but what is articulated remains as an imperishable word for all posterity. In the previous *mantra* we have seen that the *praṇava*, AUM, is the designator of *īśvara*. When a rishi like Vyasa gives to the world AUM *kṛṣṇāyanamaḥ*, he is looked upon as the *mantra draṣṭa*, the expounder of that *mantra*. As the *mantra* is a designator of Kṛṣṇa, Kṛṣṇa should be treated as the deity or spiritual dynamics behind that *mantra*. One gets a *bhāvanā* or deeper meaning of the *mantra* by relating oneself to the *mantra draṣṭa* and pursuing the significance of the *mantra* with the intention of gaining the insight of the rishi who is filled with love and devotion to the deity Kṛṣṇa.

In the same manner, when one meditates on AUM, the *mantra* given to us by Patañjali, Patañjali becomes the rishi or the *mantra draṣṭa* and *īśvara* is the spiritual dynamics of the *mantra*. As we sit to repeat AUM in our minds, it is not to be done mechanically but by visualizing Patañjali as passing on to us his revelation. Planting a *mantra* in one's consciousness is like preparing the ground (*mula*) and sowing in it a seed (*bija*) which will sprout in the course of time (*kīlaka*) and ultimately flowers forth into the wisdom

ensuing from the *mantra*, culminating in the utmost satisfaction which one seeks (*bala*).

The initiation into a *mantra* is given ritualistically. When a person plants a sapling, he builds a fence around it so that a straying animal may not bite off its leaves or careless people may not tread on it. Similarly, a person who is entering into the discipline of *mantra japa* chooses a convenient place where he or she will not be easily distracted by others. When a tree has grown into its mature size, it does not need any fence. Similarly, when a person is established in the full significance of the *mantra* with which he or she is disciplined, all rituals drop away.

Japa is continuous repetition of the *mantra*, in the present case, *AUM*. *Japa* is intended to include *tapas*, *swādhyāya*, *bhāvanā* and *abhyāsa*. *Tapas* is the burning away of the dross of the mind. *Swādhyāya* is becoming intimate with the true nature of oneself. *Bhāvanā* is mentally suggesting the general direction in which the revelation of the Absolute can be expected. *Abhyāsa* is establishing coordination between the conscious mind and the unconscious from where an archetypal revelation is believed to be arising.

When one repeatedly says the same word, it may produce monotony which can induce a hypnotic slumber. When the mind turns into a tangent, if it is again and again brought back with deliberation to the attentiveness with which the *mantra japa* was started, this will help to dispell lethargy and inattentiveness. This is how the burning of the dross of the mind happens.

The nature of the Self and the nature of the Absolute are not different. When one tries to get into intimate relation with the nature of the Absolute, that automatically gives insight into ones own nature. Thus, *swādhyāya* (self-study) manifests.

Bhāvanā is taking aid from imagination. When the teacher reveals the nature of the Self, he is likely to use the di-

alectical approach of defining its characteristics from both a positive (*svārūpa lakṣana*) and negative (*tadāstālakṣana*) angle. However, because of ones social and cultural exposure, there is always the danger of the mind being led astray to anthropomorphic versions of the Absolute. A person may think of the Absolute as a blue-bodied person with curly hair decorated with a peacock feather or as the grotesque figure of a man hanging on a cross. This kind of imagination only brings distraction. Even so, there has to be some direction in the mind which symbolically suggests what one is looking for.

Thus *bhāvanā* is both helpful and not helpful. Obsessive imagination can only bring a caricature-like notion of the Absolute to the mind. One's imagination needs to be supported by the substantiality of a perennial truth. Having the right *bhāvanā* or imagination is essential in the experiencing of *pranava*. Repetition is recommended so that conceptual correction can be effected by going deeper and deeper into ones experiencing of truth. Establishing a coordination between the cogitating mind and the so-called mindless state of *samādhi* is to be achieved by repeating the experience.

Sūtra I: 29

*tataḥ pratyak cetanādhigamo-
'pyantarāyā bhavaś ca*

tataḥ: from it (the repetition of the *pranava mantra*)

pratyak: the centripetal or inward going

cetanā: consciousness

adhigamah: attainment

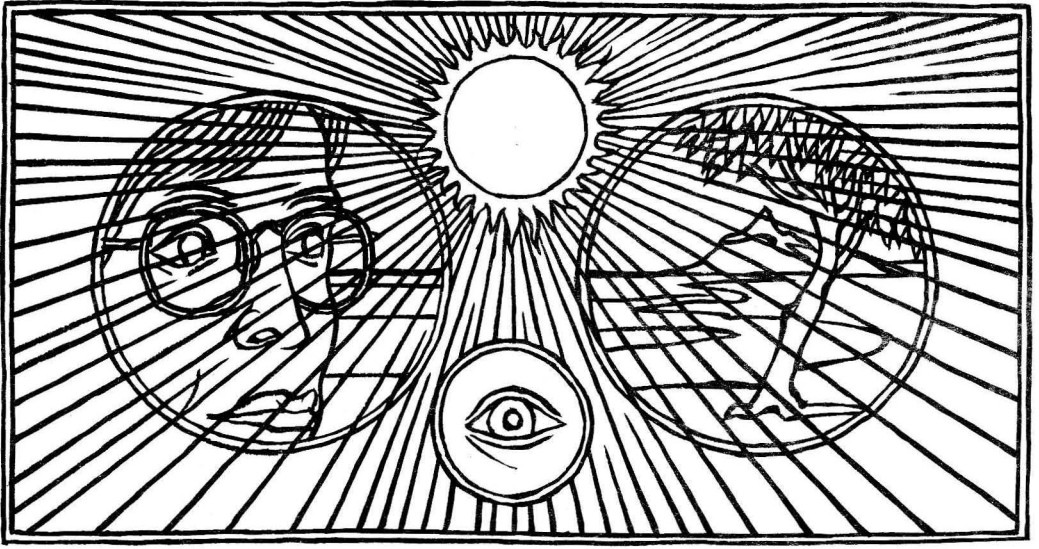
api: also

antarāyā: obstacles

abhava: disappearance or absence

ca: and

From it (the repetition of the *pranava mantra*), the disappearance of obstacles and turning inward of consciousness (happen).



Consciousness is like light that oscillates. The two-way movement of light can be described as centripetal convergence and centrifugal divergence. In ordinary people who are exposed to the five-fold stimuli coming from the objects of interest of all five senses, two locations are again and again established, one in the object and a corresponding one in the subject. The outer stimulus haunts the individuated consciousness and sensory knowledge oscillates between the object of interest and the I-consciousness of the agent of perception. Even though the inward-moving consciousness (*pratyak cetanā*) can ultimately reach the core of ones being and find its identity with the Self, this is thwarted by the oscillating consciousness which, after establishing an inner picture that corresponds to what is experienced outside, returns to the external object to establish its relationship with the source of the new interest. The *parāṅga cetanā* which is luring consciousness to the object outside is called *vikṣepa*. *Kṣepanām* is depositing; *vikṣepa* is depositing the interest of the individual in an external object. But when *praṇava* is meditated upon, the unitiveness of the three-fold consciousness becomes merged in the fourth and, as a result, *parāṅga cetanā* is inhibited by the wholesomeness of unmodulating consciousness. Thus only *pratyak cetanā* is allowed which, in its ultimate convergence, goes to the very

core (*pratyak*) of the Self. By repeatedly thwarting the outward-flowing consciousness, all hindrances to imperiential empathy with the core aspect of the Self become weaker and weaker. Because of the salutary effect of continuously repeating *praṇava*, the outward-going tendency of consciousness is arrested. This enables the two-fold benefit of dissipating all obstacles in the path of Yoga and making one spirit oriented.

Sūtra I:30

*vyādhi styāna saṁśaya
pramādālasya avirati bhrānti
darśanālabdhābhūmikatva
anavasthitatvāni cittavikṣepās
te'ntarāyāḥ*

vyādhi: physical disease
styāna: mental depression
saṁśaya: doubt, paranoia
pramāda: sense of exaggeration
ālasya: laziness
avirati: hankering after objects
bhrānti: insanity, delusion
darśanālabdhābhūmikatva:
having no firm ground for
spiritual orientation
anavasthitatvāni: instability in
faith
cittavikṣepaḥ: distraction of the
mind, misplaced memory

antarāyā: obstacles, hindrances

Physical pain or distress, mental depression, doubt, exaggeration, laziness, hankering after objects, insanity, having no firm ground for spiritual orientation, instability in faith -- these cause the distraction of the mind and they are the obstacles.

This Sūtra is a listing of nine causes of major disturbances which can be seen manifesting in most people. The first one is *vyādhi*. The word *vyādhi* comes from *vedha* which means pain or distress. The psychosomatic system is structured so carefully that it functions harmoniously when all the interlaced parts are in good form and each is contributing its function correctly. A machine which functions twenty-four hours a day, seven days a week, all year round, all through ones life, will necessarily have wear and tear.

Even a single nut missing from a mammoth machine can cause a disaster in its whole functioning. The mind and body are like two bulls dragging a cart or two wings with which a bird flies. The disfunction of one makes the other also useless. Similarly, in the binary body/mind relationship, when the body fails, it is called *vyādhi*, literally, the distress-giving entity.

To arrive at a certain goal, even if you have the best mode of transportation, if you have no mind to get up and drive your vehicle, you will be sitting lost in boredom. As years go by we see more and more people who are exposed to mental depression. They know they have to get up and act, but they cannot even make up their mind to hold a pen. This is the disfunction that comes from the mental side called *styāna*.

The body and mind can each get in each other's way. The mind is willing to go, but the body sits there like a heavy load; the body is ready to move but the mind is apprehensive about allowing the body to function. The result is like a driver of a car who puts his feet firmly on the accelerator and the brake at the same

time -- a lot of commotion goes on inside but nothing happens. Such a person is aware of the dreadful waste of his time and that itself causes the drainage of energy. Consequently, his energy cannot be channelized in any direction. One of the greatest tragedies in human life is that many hours are wasted each day because of this kind of inability to take a decision. That is *saṁśaya*.

When a machine is operating only at a throbbing level and not put into gear, it gets overheated. It is the same with our body-mind machine also. Sitting in one room and endlessly ruminating causes grievous distress to ones nervous system and this causes many people to exaggerate. They become nervous, irritable and unable to cope with anyone or anything. Such a delirious state is *pramādam*.

An exaggerating mind spends too much energy in a short time and the body and mind feel exhausted. Nature's prevention of further deterioration is to take away further incentives to act, making the body and mind lazy. This is *ālasya*. The will to live is such that fresh quantum of energy are released which give incentives to the mind to look into new avenues of interest. Consequently, the previous decorum of life is given up and the person may function in a weird manner. Thus, one may even become antisocial, a nuisance to himself and others. This is the state of *avirati*.

When the desire to enjoy becomes uncontrolled, one is only aware of the enjoyment of the desired object and unaware of the appropriateness of the situation. Infatuated with desire, one tends to speak aggressive and disrespectful words and may even behave like a brute. Hysteric exultations and manic-depressive behavior may manifest in such a person. This is *bhrānti*.

A person who is very devoid of will power and concentration will always be searching for a new path. He fails to pursue any discipline to the extent of it yielding any result. Śrī Ramakrishna compares such a person to one who digs a hole a couple of feet deep for a well and



then abandons it because it has not yielded water, then digs another hole two feet deep and abandons it, and so on. Such a person is always at the beginning of a path and never accomplishes anything. He has no clear idea of what exactly he is looking for. The state of such a visionless person is called *darśanālabdha bhūmikatvam*.

Like the unimaginative person who cannot direct himself consistently to an achievable goal, there is the restless, unsteady person who is always full of plans but who does not know how to execute any of his programs. He is endlessly waiting, like an angler who is sitting on the bank of a river that has no fish in it, with neither a hook nor any bait at the end of his line. This is the state of *anavasthitatva*.

Each of these nine obstacles cause a lack of clarity in a person's cogitating intelligence. One's memory, instead of being structured, is amorphous. This causes distraction of the mind and obstructs the path of Yoga.

Sūtra I:31

*duḥkha daurmanasyāṅgamejayatva
śvāsapraśvāsā vikṣepa sahabhavaḥ*

duḥkha: pain

daurmanasya: despair, depression
etc., caused by mental sickness

āṅgamejayatva: shakiness, lack of control over the body

śvāsa praśvāsā: inspiration and expiration (hard breathing)

vikṣepa: distraction

sahabhavaḥ: companions

Pain, despair, shakiness, and hard breathing are the companions of these distractions.

Kham is space. If we live in a space full of sunlight, flowers and beautiful things which make us happy (*su*), then we say we are living in a good space (*sukham*). But if our living space is cluttered with darkness, obstruction, misery (*duḥ*), then it is a negative space (*duḥkham*). The experience of time comes from motion happening in your living space. Each motion-producing state is called *kala*. In the living space of most people, the fluctuations of time bring happiness and unhappiness alternatively. Only when these alternations cease can one say he or she has transcended time and space.

When *sukham* is not there and one's living space is darkened, the mind refuses to function and a state of depression comes (*daurmanasya*). The result is *āṅgamejayatva*, which means you feel acute physical weakness such as shivering and unsteadiness. You no longer feel you can function efficiently. Your inner agitation and mental anxiety cause your breathing to become hard. When a person is afflicted with pain, all the symptoms enumerated here come together.

Here, Patañjali is not cataloguing the eternal pains of life. He is calling our attention to a common occurrence in which a person is assailed with negative energy. When such negativity comes and torments the mind, reflected pain comes in the body as well and the body shows signs of malfunction. Such negativity needs immediate therapeutic correction.

Patañjali's Yoga Sūtra is usually looked upon as an eight-fold ascending path. The first of four complementary pairs of discipline is: restraining oneself

from negativity (*yama*), and carrying out positive programs of injunctions (*niyama*). When ones mind is properly restrained and kept on positive programs, it gains a firm ground wherein one can restfully establish oneself for the advancement of ones unitive vision. Remaining on such firm ground is called *āsa-na*. When a steady state comes to the mind, *prāṇā* (vital forces) becomes regulated, the ascending and descending movement of the breath becomes harmonious and energy becomes equally distributed. This is *prāṇāyāma*.

When the mind has been withdrawn from distractions (*pratyāhāra*), one can clearly see the beneficial norms of life. A normative notion comes in the form of a harmonized hierarchy of values. When all values of interest are structured around the peak or crowning value, life has a central principle to regulate thoughts, words and actions. This inner principle is *dhāraṇā*. *Dhār* means to support. When you have *dhāraṇā*, you are able to stand firmly rooted on your convictions in certain principles. That provides a stable basis for your programs of life. *Dhāraṇā* is the supporting principle which keeps a person always clear-headed. When the stream of consciousness flows evenly as desired and channeled by the individual, that harmonious flow is *dhyaṇa*. Just as all rivers flow to the ocean, when all thoughts and inner

movements merge in a state of absorption, *samādhi* comes. *Samādhi* means union. In other words, one gains a unitive vision of life in ones understanding, dedicated program of action, and progressive cultivation of ones happiness which is identical with the happiness of the world. When these possibilities are thwarted by the interference of painful manifestations in ones living space, they are to be corrected immediately.

Sūtra I:32

*tat pratiṣedhārtham eka
tattvābhyāsaḥ*

tat: that, there
pratiṣedhārtham: for removal
eka: one
tattva: truth (or principle)
abhyāsaḥ: repetitive practice

For removing these obstacles there should be repetitive practice of one truth (or principle).

The meaning is clear.

Sūtra I:33

*maitrī karuṇā muditopekṣāṇaṃ
sukha duḥkha puṇyāpuṇya*



*viṣayāṇaṃ bhāvanāś
citta prasādanam*

maitrī: friendliness
karuṇā: compassion
mudita: gladness
upekṣānām: indifference
sukha: joy
duḥkha: sorrow, misery
puṇyā: virtue
apuṇyā: vice
viṣayāṇaṃ: (having for their) objects
bhāvanāt: cultivating attitudes
citta: (of mind)
prasādanam: clarification,
purification

The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively to happiness, misery, virtue and vice.

In the previous sutra we were told that by continuously practicing any one discipline we can get over the *kleśa*-s, obstacles in the path of Yoga. Here Patanjali is enumerating four situations of life. They are: 1. When you see that your environment is conducive to happiness. 2. When there are painful occasions in your environment. 3. When you are witnessing a virtuous action. 4. When you are exposed to vice.

As one's environment changes, it is better to resort to that particular discipline which is most appropriate for each situation. Let us take, for example, the state of happiness which comes most naturally in an environment where one is not provoked by anyone or disturbed by anything. Even when one is fortunate to be placed in a situation where nobody is being offensive, one is often not induced to be friendly with that situation. Most people become lazy as there is no challenge in life and start losing interest in everyone and everything around them. We are actually surrounded by fellow human beings, animals, birds, plants, and a changing panorama. When these are all obli-

viated by our self-indulgence, human beings look like mere shadows to us. Even family members and co-workers are looked upon as people of no consequence. Thus our attitude becomes unfriendly, devoid of any enthusiasm in our caring and sharing. Thus most people miss a great opportunity to discover in the person who is sitting next to them or working as a comrade one of the finest friends to make. It is to avoid such a tremendous loss that we are asked to cultivate positive friendship with whomever we are exposed to or are relating with.

The person who is bracketed with you in social life may seem uncouth or overbearing. If you cultivate your identity with that person, then it becomes your duty to transform him or her into a very likeable person. You can accomplish this not by aggressively intruding into the lives of others but by helping them to understand themselves and making common programs with them so that no one need feel that he or she is alone in this world without a comrade to assist.

Even if her child pulls away and becomes hysteric when she tries to give it a bath or some such help, a mother does not become hostile to the child. Her only concern is what is good for the child. When you adopt such an attitude of active interest in sharing all your good moments of friendliness with another person, they gain a more and more sympathetic understanding. You are not only making a friend but helping him or her to be an adorable friend.

In the practice of any discipline, consistency and continuity are absolutely necessary. So, your friendship with another should not be a short-term experiment. It should be motivated by an ardent desire; your sincerity has to prove itself by its continuous prevalence between you and the other person. When you share your happiness with another in the same situation and by the same cause, you multiply your happiness. No joy is a true joy unless you can share it with another.

(Continued in next issue.)

From Sat Darśanam:

*All religions begin with the existence of
the individual, the world and God.*

*So long as the ego lasts
these three will remain separate.*

To abide, egoless, in the Self, is the best.

Verse 2

*Even though the mind and the world rise and set
together, it is the mind which lights the world.*

*The source from which the world and mind rise
and into which they set*

is the Reality which does not rise or subside.

Verse 7

*Worship of the Supreme in any name and in any form
is an aid for the vision of it.*

*True vision, however,
is merging and abiding in the Reality.*

Verse 8

In their time, both past and future are only the present.

*Is it not a matter for laughter to debate
about past and future, unaware of the present?*

Can one count without the number one?

Verse 15

Forty Verses by

Perception of Reality

*Can there be space, can there be time, except for me?
Space and time bind me,
only if I am the body.
I am nowhere, I am timeless
I exist everywhere and always.*

Verse 16

*Both the wise and the ignorant regard the body as 'I'.
The ignorant limit the 'I' to the body.
For the wise, the Self shines in the heart,
limitless, including the body and the world.*

Verse 17

*To the ignorant and for the wise, the world exists.
The ignorant regard the world alone as real.
For the wise, the formless source of the seen
is real, complete.*

Verse 18

*Discover the real source of the ego,
by exploring within, with keen intellect,
by regulating breath, speech and mind,
as one would do to recover a thing
which has fallen into a deep well.*

Verse 28

Ramana Maharshi

The Mind/Body Split Causes and Cures

Towards a One Life - One Earth Consciousness

Peter Moras

The profound realizations coming to individuals' minds and hearts as the result of a change in choice, attitude and lifestyle cause one to consider and make comparisons with the way and manner in which our North American ancestors, the "Indians," lived. They too felt, and still feel, the importance of simplifying, rectifying and glorifying the life which one feels an integral part of. The guiding spirit of the traditional North American can be both instructive and inspirational to modern man, in that we are provided with abundant examples of right living, right thinking and right relationships with self, society and the dear Earth, all embraced as one. I would like to convey the message of the Native American, so important to our survival today, by presenting selected pieces of his literature and oratory taken from the book *Touch the Earth*, compiled by T.C. McLuhan.

In this first statement Chief Luther Standing Bear says the following of the Lakotas, the western bands of Plains people now known as the Sioux:

The Lokota was a true naturist - a lover of nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moc-

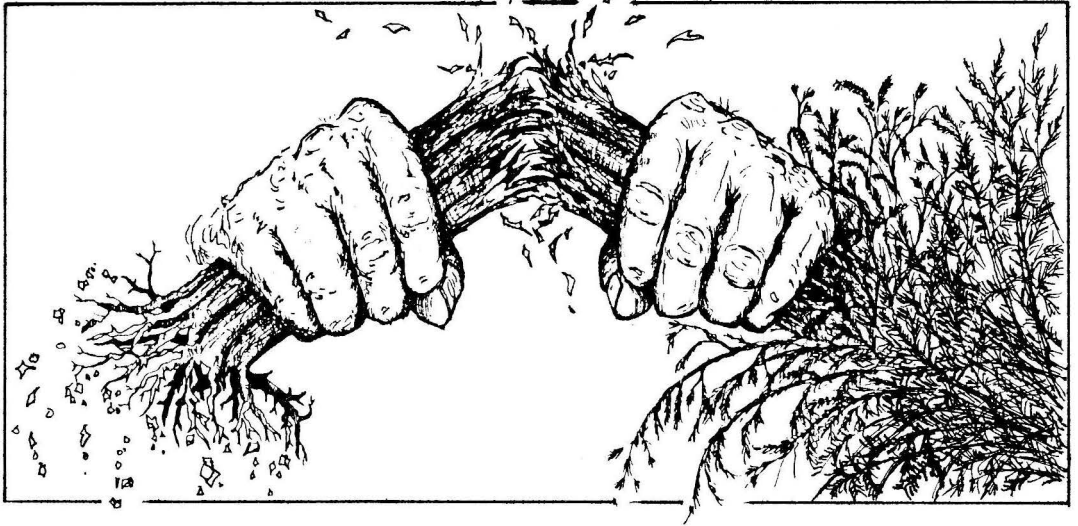
casins and walk bare feet on the sacred earth. Their tipis were built upon the earth and their altars were made of earth. The birds that flew in the air came to rest upon the earth and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing and healing.

That is why the old Indian still sits upon the earth instead of propping himself up and away from its life-giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel more keenly; he can see more clearly into the mysteries of life and come closer into kinship to other lives about him...

Kinship with all creatures of the earth, sky, and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakota safe among them, and so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue.

The old Lokota was wise. He knew that man's heart away from nature becomes hard; he knew that lack of respect for growing, living thing soon led to lack of respect for humans too. So he kept his youth close to its softening influence.

The second statement is also by Chief Luther Standing Bear of the Oglala band of the Sioux. Here he starkly contrasts the way of the Indian who had learned to live in harmony with the North Amer-



ican continent, and did so for hundreds of years--long before European discovery and new world settlement, with the way of the white man. In general, at least at the outset, the white man did not feel at ease with his natural surroundings, nor manifest the same type or degree of affectionate regard for nature's creatures, features or feelings.

We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth, as "wild." Only to the white man was nature a "wilderness" and only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved was it "wild" for us. When the very animals of the forest began fleeing from his approach, then it was that for us the 'Wild West' began.

The third statement is from an old California Wintu woman, speaking sadly of the destruction of the forested land in which she lived - a place where gold mining, and particularly hydraulic mining, had torn up the earth. The gut reaction of the earth is the same today to our kind treatment or mistreatment of her:

The white people never cared for land or deer or bear. When we Indians kill meat, we eat it all up. When we dig roots we make little holes. When we build houses, we make little holes. When we burn grass for grasshoppers, we don't ruin things. We shake down acorns and pinenuts. We don't chop down the trees, kill everything. The tree says, "Don't. I am sore. Don't hurt me." But they chop it down and cut it up. The spirit of the land hates them. They blast out trees and stir it up to its depths. They saw up the trees. That hurts them. The Indians never hurt anything, but the white people destroy all. They blast rocks and scatter them on the ground. The rock says, "Don't. You are hurting me." But the white people pay no attention. When the Indians use rocks, they take little round ones for their cooking...How can the spirit of the earth like the White man?...Everywhere the White man has touched it, it is sore.

The concepts of private property and land ownership were concepts that were foreign to the Indian way of thinking. For him, the earth was entrusted to all, and while people had tribal, ancestral lands they lived on and loved, it was not theirs to keep, only to love and care for. Here we hear Chief Joseph of the Nez Pierce tribe, also known as Hin-mah-too-yah-lat-kekht or Thunder Traveling to

Loftier Mountain Heights, speaking about his never-ceasing affection for the land. In this fourth statement we also hear his unequivocal sentiments regarding ownership of the earth.

The earth was created by the assistance of the sun, and it should be left as it was...The country was made without lines of demarcation, and it is no man's business to divide it...I see the whites all over the country gaining wealth, and see their desire to give us lands which are worthless...

The earth and myself are of one mind.

The measure of the land and the measure of our bodies are the same. Say to us if you can say it, that you were sent by the Creative Power to talk to us. Perhaps you think the Creator sent you here to dispose of us as you see fit. If I thought you were sent by the Creator, I might be induced to think you had a right to dispose of me.

Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with it as I chose. The one who has the right to dispose of it is the one who has created it. I claim a right to

live on my land, and accord you the privilege to live on yours.

The fifth statement, by the celebrated writer Ohiyesa, reflects his view that a lot of what passes as education and civilization is not that, but rather artificial conditioning and adulteration of one's true nature. This passage ends with an eloquent praise of silence and self-hood which manifests as a state of body-mind-spirit harmony and is a fountain-source of strength, patience, and wisdom helping the individual to see through and beyond the vicissitudes and challenges of a life really lived.

As a child I understood how to give; I have forgotten this grace since I became civilized. I lived the natural life, whereas I now live the artificial. Any pretty pebble was valuable to me then; every growing tree an object of reverence. Now I worship with the white man before a painted landscape whose value is estimated in dollars! Thus the Indian is reconstructed, as the natural rocks are ground to powder and made into artificial blocks which may be built into the walls of modern society.

The first American mingled with his pride a singular humility. Spiritual arrogance was foreign to his nature and teaching. He never claimed that the power of articulate speech was proof of superiority over the dumb creation; on the other hand, it is to him a perilous gift. He believes profoundly in silence - the sign of a perfect equilibrium.

If there can be negative aspects to the "sophistication" and civilization of man, what does the Indian propose in its stead? Surely we are in need of a balanced educational process that promotes, rather than inhibits, the experience, sensibility and expression of our natural selves. This sixth and last statement of the Indian point of view gives us a clue. Here again, we hear the simple but profound words of Chief Luther Standing Bear.



The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things was infusing into his being the true essence of civilization. And when native man left off this form of development, his humanization was retarded in growth.

For us moderns, the Indian message emphatically tells us to "walk lightly" on the earth while we're here; to pick up after ourselves; to not spoil with our own wastes the stream that feeds and bathes us; to not take more than we need to allow the earth to provide for the needs of others like us who also have a right to a place and a share of the goods that life and human efforts can bring forth; to remember to leave enough of earth's resources in place to allow the resource to replenish itself for future harvests and future generations.

The caring philosophy of life and regard for nature as enunciated by John Muir in his writings, and evidenced by his founding vision that started the national park movement in the U.S., advocates a wise stewardship by man of the earth's resources, for the good of the resource, and the good of all. A necessary amount of restraint and discipline, a "spiritual asceticism for the whole community" as Gary Snyder put it, is required to maintain the balance and integrity of nature and society, that is at once our own. John Muir, Wallace Stegner, Frank Waters, Native American orators and writers and others have advocated for the fundamental need of human beings to have a sense of connection with their "place" and to feel, to intuit, and respond to a felt responsibility for it, for pure survival, as well as for general well-being, aesthetic enjoyment, psychic health and spiritual recreation.

On the back of a Celestial Seasonings tea box, I found the following quote of Wallace Stegner, along with a symbol showing that the package was recyclable: "We need that wild country...even if we never do more than drive to its edge

and look in. For it can be...a part of the geography of hope."

It is a symbolic act and one which shows the degree to which uplifting ideas and regard for nature are permeating American goods and supermarket shopper consciousness to counter the monster at the other end. The fact that the package material itself advocates to the consumer recycling of the package material, is indicative of the product manufacturer's awareness, understanding and *decision* to do something about a perceived oneness with nature and respect for natural resources. Granny Goose is doing the same thing on its package of Hawaiian-style potato chips by printing a very fitting statement in Hawaiian and English: "*ua mau ke ea o ka aina i ka pona*: the life of the land is perpetuated by righteousness."

For us locally in the Monterey Bay area, our adamant position against offshore oil drilling along the San Mateo, Santa Cruz and Monterey county coasts, our desire to regulate inland residential, commercial and industrial growth to save farmlands and to prevent the despoilation of the Big Sur coast, are all consciously or unconsciously intended acts to preserve our own geography of hope. These are basins of inspiration and life force that are rightly recognized to be national and international treasures to be preserved for the use, study and enjoyment of this and future generations.

Our growing local, state, national and international concern for land-use planning and resource management with direct involvement and participation of the community in these processes is hopeful. The burgeoning of environmental activist and consumer advocacy groups, social and ecumenical religious associations, governmental committees and task forces to look at and act on local and global concerns, is good. It's symptomatic of a heightened sensitivity to one's "larger self" and of living more and more in the body of the earth, living by the golden rule of doing unto others as we would have them do unto us and being my brother's keeper, be

he human, animal, plant, mineral, microscopic or invisible.

At some point there comes a recognition that life is evolving by virtue of an infinitely intelligent guiding force that we can co-participate with creatively for the enhancement, expression and perpetuation of all life. Call this guiding force God, The Great Spirit, Wakan Tanka, The Tao, Being, Creative Power, Brahman, The Creator, Our Heavenly Father, The Divine Mother, Krishna, the Ishvara, Purusha, Allah, Jehovah, Siva, Buddha Nature, or what you like. The names are relative and personal attributes of something that is attributeless and beyond language. It is for men and women to take responsibility for the well-being of our body/mind and to regulate and harmonize its functioning as part of a larger harmony. Mankind must come to a point of realization that if the planet is to survive all must learn to cooperate and live together. We share common problems and we share a common destiny. Our massive problems can be corrected by intent and directed attention to the source of those problems, to individuals. As individuals we can learn to live truthfully and honestly, keeping our own noses and houses clean. Problems of a collective, governmental or global nature can be handled by the concerted efforts of men and women of goodwill united collectively. This enlightened and inspired individual and collective consciousness can manifest through inter-nation citizen, corporate and governmental diplomacy, scientific and academic sharing, adherence to international resource management and laws, mass cultural interchanges and friendships. The globe can be cleaned up. It will be a Boy Scout's greatest good deed for the day. Cousteau's oceans are our own. They, in all their immensity, can be cleaned of pollutants, just as in the same manner we can de-toxify and purify our own physical bodies and bloodstreams of poisons, artificial or unwanted substances. The earth's protective ozone layer can be repaired by global actions to reduce and stop the production

of fluorocarbons and hydrocarbons, the manufacture and combustion of which cause a decay in that layer. I even think with all of our technology we could shoot up rockets or send hot air balloons into the upper atmosphere where the ozone has been depleted and release man-made concentrations of O_3 in a kind of global "sky repair."

Each man and woman should be inspired by an ever-increasing number of like men and women, expressing goodwill, love, purity, intelligence and integrity in action and their being. Ken Keyes Jr. talks about the idea of a "critical mass" number of life-affirming people as all that is needed to keep back nuclear annihilation and make possible our future and the higher evolution of life on earth. He offers hopeful encouragement to us in his book *The Hundredth Monkey* on this whole matter of mind-body integration, body-earth sensitivity, and the mutually inclusive consciousness of individuality in universality, which I have been discussing in this paper. Let us close on his high note which seems representative of the efforts of the earth and life itself, singing through him and us, to save and guide us.

Your dedication to saving our lives and the planet earth will bring your own life to a level of satisfaction and well-being that you may never otherwise achieve.

You will become increasingly happier as you learn to love more.

And you will begin to discover the miracle of your full potential as a human being. Your life will gain meaning and purpose.

Your energy can tip the scales when you add it to thousands of others' - merging slowly, raising our collective consciousness to the point of power when it makes the all-important difference!

The survival energy spreads far beyond those involved and touches every life on earth!

The change in you is already taking place!



And.....

Slowly, slowly

the velvet shadows

of the evening

spread a purple mantle

across my sky.

Ever so gently

the cloak of night

absorbs my mind.

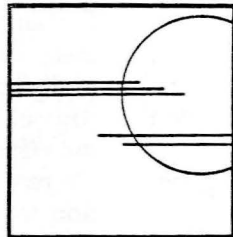
Now with no mind,

who am I?

I am the silent night.

Reaching for Eternity

Edda Walker



Book Review

Scott Teitsworth



The Psychology of Darśana Mala, by Guru Nitya Chaitanya Yati, is now available at Island Gurukula Āranya, Bainbridge Island, WA.

A well-known novelist once described his method of writing. First he writes a scene of one particular event, just a simple vignette of a few pages. Later he produces another scene, then more and more until he has a good-sized stack of them. All he needs to do is put them in a sequence with a few connecting sentences and he has his book.

Our everyday thinking is very much like the writing style of this novelist. We proceed in a linear fashion through a series of disjunct incidents seemingly held together by common characters and settings. The significance of each event depends solely on the particular context, and we derive the meaning of our life from the progression of several of them through time. This type of orientation to our surroundings becomes habitual as we progress through childhood, and is firmly fixed by the time we attain maturity.

In producing *Darśanamala*, Narayana Guru had a very different perspective. Contemplating intensely for year upon year he evolved a unitive vision of the whole of the mind and its universe. Then, for the benefit of others, he divided his unitive awareness into major categories using a scientific methodology. This type of word production, where wisdom emerges from a holistic appreciation that transcends linear thinking, is called *darśana*. It is a philosophically presented mystical vision.

Our habitual mode of thinking becomes a major impediment when we seek to grasp the kind of word-wisdom found

in *Darśanamala*. Where our minds tend to follow a one-dimensional line, so to speak, we are confronted here with a multidimensional solid. Even with the able assistance of Guru Nitya providing a kind of interdimensional bridge, the reader must make an intensive effort in an unaccustomed direction in order to penetrate to the heart of it. Where reading a novel is natural and entertaining, assimilating *Darśanamala* is a concentrated process, with the major rewards apparent only after a wholesale appreciation is attained.

If it were not for the compassionate guidance provided by Guru Nitya every step of the way, the work would undoubtedly remain the unappreciated masterpiece that it has been up to now. It most definitely requires an interpreter, for which role the Guru is eminently suited. Not only has he dived deeply into the mystery of the work's content, he has a sympathetic understanding of the point of view of the seeker gleaned from his worldwide exposure to bumbling students of every stripe. He never loses sight of the fact that the reader is a seeker of wisdom bent on self-improvement to achieve his own happiness, rather than an "armchair philosopher" with only a superficial interest.

The Psychology of Darśanamala is not written to prove a point, but as a guidebook for seekers of Self-realization. Certain ideas which might be passionately defended in the average book of philosophy are taken here as a matter of course. The reader is expected to make the effort to grasp the meaning of what is offered, and the benefit will be in proportion to the effort expended. In this, the reader will be much better served by a

leisurely and sympathetic approach. If he can take the time to absorb it verse by verse, perhaps spending even a day in reflection with each, adding as much of his own insight as possible, then he will discover the truly extraordinary nature of what is printed here. One hundred years of continuous contemplation by three of the modern world's most original and intelligent thinkers is encapsulated here, and one cannot hope to have it all in a week's casual perusal.

The intricacies and details of the structure of *Darśanamala* are not especially examined in the present work, as Nataraja Guru has already done so with great thoroughness in *An Integrated Science of the Absolute*. For the student who is interested in discovering the full scope of *Darśanamala*, *An Integrated Science of the Absolute* is eminently suited as a companion book to *The Psychology of Darśanamala*. The former work covers the implications of *Darśanamala* from the theoretical side, while the latter is more a practical guide for a personal search or self-examination based on Narayana Guru's visions.

Guru Nitya is an expert at explaining complicated ideas in ways that make them easily accessible. However, the reader should note that the disarming simplicity of his presentation belies the depth and radicality of the content of the present work. This is word-wisdom with the power to draw the mind out of hiding to discover for itself its true nature. The book is not for anyone clinging to the vested interests of their ego; it is for those who have already decided to give up their small comforts for a greater bliss and are prepared to make substantial efforts towards this end. *The Psychology of Darśanamala* makes unusual demands on the reader, not through any exterior coercion or threats of damnation, but through "reason, steadily applied." Such a tool can be quite effective in unmasking the depth of one's being, which is well guarded by fear and psychological defense-mechanisms. On page 438 we read, "To those who are constantly under the spell

of their ego-infatuation, forgetting or forgetting the ego is wrought with the fear of being destroyed. Such a prospect always brings to them a plaguing sense of insecurity. So they always prefer to have some sense object to be associated with, or other paranoiac people to make friends with. This emotional dependence and sense indulgence keeps the mind always at the periphery of consciousness, and it becomes incapacitated either to dive deep or to fly high." While it is quite proper to keep the bliss of the Absolute in mind in our goal-orientation, we should not forget that part of ourselves may be wholeheartedly opposed to the success of our quest.

Since this is by no means a beginning work in Vedanta, some familiarity with Sanskrit terminology on the part of the reader is assumed here. While almost everything is explained in detail within the text, a few peculiarities need to be pointed out beforehand.

It will be noted that the word 'self' is sometimes capitalized and sometimes not. These are two distinct terms. When capitalized, 'Self' refers to the universal or true 'I', defined as *sat-cit-ānanda*, existence-knowledge-bliss or value. It is the source of the 'self', the totality of parts that go to make up the individual. So 'self' is the individual, and 'Self' the absolute ground or being from which the individual emerges.

The focus of awareness within the self is called the I-consciousness. It is the monitor of the personality, and is colored by the social ego. This localized identification is the basis of polarization between the 'self' and the 'other', from which arise the manifold dualities of our perception. The text will examine this and the relationship of the self to the Self in great detail.

Generally speaking, consciousness is used here to include the entire range of existentiality, meaning both the conscious and the unconscious in the Western context. Awareness is the term which closely corresponds to the Western idea of consciousness. Unfortunately, due to the

grounding of the author in Western as well as Eastern disciplines, such distinctions are not always adhered to. A perceptive reader should readily be able to note this from the context and make the appropriate adjustments.

The terms 'horizontal' and 'vertical' are used extensively in this work. They refer to the two axes of the cross or Cartesian coordinates, and while having their origination in the distant past, they have only recently been developed by Nataraja Guru into their proper philosophical stature as a frame of reference for wisdom. The interested student can turn to Nataraja Guru's writings for a more complete understanding of the subject. For the purposes of this introduction we need only say that vertical elements have an eternal quality, while horizontal ones belong to what is transient. Where the horizontal is conditioned, the vertical is unconditioned. Dual factors that may be integrated by this scheme include truth and supposition, spirit and matter, contemplation and action, oneness and multiplicity, and conception and perception. Christians intuitively use this relationship in the idea of the fatherhood of God and the brotherhood of Man. It forms the basis for the distinction between 'real' and 'actual' highlighted in this book.

The four states of consciousness according to Vedanta can also be superimposed on the coordinate axes. Waking consciousness, *jagrat*, corresponds to the horizontal positive, while the dream state, *svapna*, is placed at the horizontal negative. *Suṣupti*, the deep sleep state, is placed at the vertical negative, and *turiya*, the transcendental, is represented by the vertical positive. Thus the horizontal covers the range of perceptual values from objectivity on the plus side to subjectivity on the negative, and the vertical comprises conceptual values which rise from the alpha to the omega in a graded series. Such is the frame of reference which comprises the core of the Science of the Absolute, of which *Darśanamala* is a textbook.

As a biproduct of the emerging equality between the sexes, the word 'man' and its correlates 'he', 'him' and so on, have been recently called into question as perpetuating a sexual bias. Historically 'man' has referred inclusively to both sexes, and has a rich and important etymological significance, being derived from the Sanskrit word *Manu*, the fourteen progenitors of mankind. In recognition of this neutrality, Old English had prefixes for each gender, of which the male was dropped and the female evolved into 'woman' over a period of time. The disappearance of the male prefix probably reflects the male dominance of this period, coupled with the Christian Church's effort to superimpose a male God on the face of the all-embracing Absolute. The process of rectifying this discrepancy has begun only lately, with the word 'person' replacing 'man' in compound words such as 'spokesperson', 'chairperson' and the like. However, it would be more fitting to extract the notion of 'male' from our concept of 'man' in the way that 'female' was during the European Dark Ages. Terms currently in use, such as 'he or she' and 'him/her', are unwieldy in sentences with four or five references, and must be considered intermediate steps in the development of proper terminology. It is hoped that a normalized language in respect to gender will be developed in the near future as a result of the current creative ferment. As stated earlier, the author fully supports the equal status of any and all subgroups within humanity. The Science of the Absolute is open to anyone, male or female, with an earnest desire to enter in to it. In the present work, therefore, the word 'man', and 'he', 'him' and 'his' referring to it, should be taken in the original all-inclusive sense, unless specifically excepted.

So now the stage is set and the actors have been introduced. The lights of phenomenality are dimming down, and the crowd grows quiet. As the curtain rises, the audience is invited to participate in the fullest possible measure. ♦

East-West University Report and Narayana Gurukula News



Garry Davis, long time intimate of Narayana Gurukula and head of the World Citizen Party, is running for President of the United States. His platform includes the following points:

The legal recognition of and protection for the de facto world citizenship enjoyed by every member of the human race by virtue of the physical reality of one world and one humankind;

The immediate calling of a world constitutional convention to elaborate a constitution for the World Government;

The establishment of a World Peace Corps;

The establishment of a World Bank, one of whose missions would be to issue a stable world monetary unit gradually to replace the volatile national currencies;

The revision of the U.S. budget with de-emphasis on armaments and emphasis on basic civic needs and services;

Settlement of Third World debts through establishing a World Park as a life-support system for the tropical rain forests - a common heritage of humanity - offsetting the paper value of such monetary debts;

A call to the myriad peace movements from every clime and of every inclination, to unite under the all-encompassing banner of our common world citizenship.

On the occasion of Garry's 1987 visit to Narayana Gurukula, Fernhill, India, as part of his around-the-world campaign tour, Guru Nitya wrote the following two articles:

Welcome to Garry Davis

We - the children of the bards, seers, poets, prophets and sages - welcome World Citizen Garry Davis to this part of the world which is presently called India. His presence in India brings warmth and soul-stirring inspiration, and we take this opportunity to retrospect into the annals of our past, which go back to prehistory. We want to express our gratitude to Garry Davis for implanting in our hearts the hope for the continuity of history into a future which will not be blasted away by the idiosyncrasy of power-blinded politicians. At the moment Garry, like every other human being, is the sovereign head of his own self and that makes him qualified to represent anyone of us and all of us.

In spite of all the squabbles and factions in India, from the day of mythological legends to the present, the people have been held together by the Upanisadic dictum: That thou art (*tat tvam asi*). This heritage of seeing your Self in all and all in your Self is the common ideal shared by all major religions, all sanely conceived constitutions of all nations and the constitution of the United Nations, with its Declaration of Human Rights. The unresolved enigma of man from time immemorial is the lighting of the lamp of wisdom and then walking away in the direction of its dark shadow.

For several years Garry has been like John the Baptist who identified himself as a voice in the wilderness. However vast and mighty are the ranges of wilderness, the one voice of a wise person will ultimately prevail over all who are destined to habit even the most uncharitable wilderness. When Jesus postulated an alternative to the world of wilderness he named it the Kingdom of God. For several millennia people had thought that the Kingdom of God was yet to come with the manifestation of a new earth and heavens and the ministry of a Messiah. Jesus wisely reminded people that the Kingdom of God was to be sought only in one's own heart. In this he was echoing

Krsna of the Gita, that the supreme sovereign dwells as the immortal light in each person's heart.

It gladdens our heart when we hear that Garry offers himself to be the steward of the destiny of the United States of America. We want to endorse his nomination to the candidacy of the Presidency of the United States with our full support. It is not the de facto presidency of a militarily and fiscally powerful United States that we think of, but his solidarity with the people of Sri Lanka, Mauritius, Fiji, India, China, United Kingdom, France, and the USSR -- the people of the world. Garry's gesture is sure to bring a complete turnabout of 180 degrees in the whimsical political conditioning of mankind which has been steering the minds of politicians of all countries.

When Garry Davis came to Fernhill Gurukula thirty years ago, the man who sat on the chair where I now sit was Nataraja Guru, a direct disciple and successor of Narayana Guru. Narayana Guru's dream was that of other great masters such as Buddha, Jesus, Lao Tzu: that mankind should be one. Garry has staked everything to achieve that cherished dream of mankind. Nataraja Guru collaborated with him in providing the proposed world government with a manifesto. The first World Passport with which Garry initiated the consentization of the one world ideal was signed by Nataraja Guru, not as head of a government but as a friend making an appeal to a fellow human being. Garry travelled with that passport around the world, and according to the wisdom or stupidity of the official at the check post, he was either allowed a friendly pass or was thrown into their barbarous jail.

Nataraja Guru suggested that he go to Dehli and offer a World Passport to Pandit Jawaharlal Nehru, then Prime Minister of India. Garry was skeptical of seeking the blessings of the head of a nation state. Then Nataraja Guru told him, "Every man has a right to seek the blessings of another man and every man has

the right to bless another person." With this moral backing of Nataraja Guru, Garry went to Dehli and had a very interesting dialogue with Nehru and offered him a passport. For a moment Nehru was puzzled why Garry wanted to add one more paper to a paper-infested world.

Garry rightly told India's Prime Minister that his paper was to cancel all other papers.

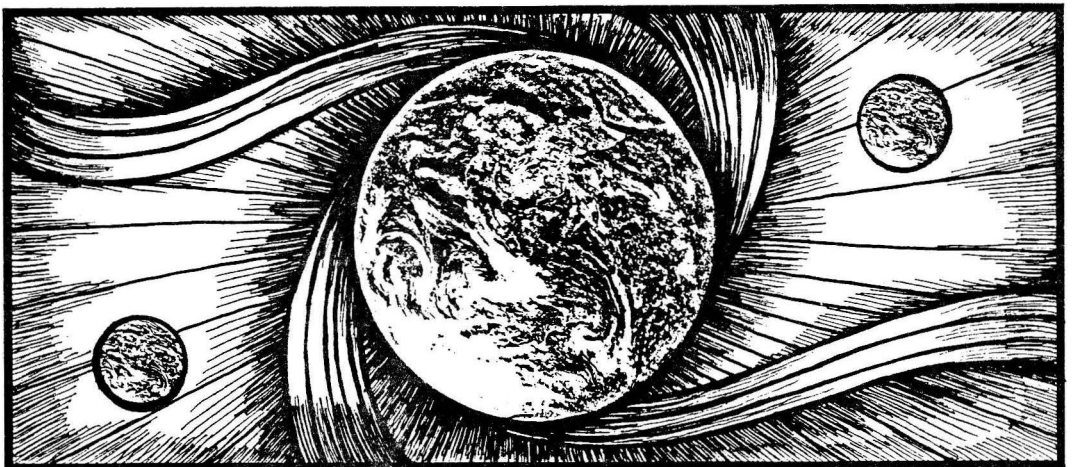
Right from the day that India was declared independent, this country has had endless problems of disunity. Nehru told Garry that the major task of India's government was bringing unity among her people who belong to different language areas as well as having several other differences. Garry told Nehru that he was not trying to unite the world because the world is already one. The World Government is only to advertize the fact. Deep-seated prejudices are like cataracts. It is like having eyes yet not seeing, having ears and not hearing. To remove this cataract or hearing defect, Garry was most sincerely experimenting with several devices. When each anecdote of his adventure in the pursuit of unity is looked at from the periphery it can look unimportant, trivial, or even silly. Nataraja Guru, who passed away in 1973, once called me to his side and told me with a tremor in his voice and moist eyes, "Nitya, we should always give our fullest support to Garry because he has never retraced his steps even once in spite

of all the persecution he has had to put up with to realize the solidarity of human beings. However trivial or idiosyncratic his behavior looks, the cumulative effect of the sacrifices he makes will ultimately bear their results, even if they may not materialize in his lifetime."

Such was the faith of a great lover of mankind in Garry. I have had the opportunity to watch from close quarters how Garry has been planning and programming the future of the World Service Authority and the ideal of a World Government. I am convinced that by challenging the politics of military-based industrialists and the proponents of war psychosis, whether it be of the East or West, he has struck the nail on the right spot. It was with this conviction that I nominated Garry Davis for the Indira Gandhi World Peace Prize.

I wish Garry success with the people of India and with the people all over the world. What can save the world is not the power of the fist but the love that is cherished in an honest man's heart. By man I mean a man who has the caring tenderness of a woman's heart. Garry told me that he wanted his running mate to be a woman, and if possible a Native American woman. India is going to have a new president. My own personal wish is that the president's running mate should be a woman and if possible a tribal woman of India.

Our blessings are with Garry.



TAT TVAM ASI

Meditations on One World and One World Government

The natural dialectics to which we are exposed are those of the one and the many. Each person has a single body which represents the corporate government of several millions of autonomous cells. Nobody has assigned any duty to any part of a corporeal organism, and yet every part maintains the same vigilance as that of a musician in an orchestrated symphony. We do not see a conductor giving special instructions to the various faculties, and yet the music of life goes on harmoniously as if one conductor is actively present in every cell. This corporate action of the living organism can be a basic model for any government.

The hair that grows on the head or the nails at the finger tips may not look as vitally important as the heart, liver or spleen. Yet, both in the precipitation of life and in the conducting of it over a long period, the limb owner of the body shows the same respect to every part. The hair and the nails share an equal status with the heart and spleen. This is an equality in principle. In the actual functioning of the body, there arises a hierarchy of values which gives natural predominance to one faculty over another.

At the very outset we should have a clear insight into the working of the one and the many dialectics.

The one in us functions as an immortal and the many in us live as mortals for very short periods, maintaining the continuity of life through a pattern of relay series. Even when all sense cells in the body are periodically recycled, childhood memory is retained to the very last days of a person by a kind of cloning which gives the recordings of impressions in time both contiguity and continuity. This is our starting point.

The finger nails are hard and less sensitive than the flesh beneath them, while there are areas in our brain where its software can present ennobling pro-

grams to discipline one's life. These two examples mark two extreme poles of a dialectical situation. We may call it the dialectics of the conscient spirit and inertial matter. The proportion of spirit and matter coming together can vary from moment to moment and from person to person.

No instruction can be given to another person or to one's own self without a clear picture of the dialectical balancing of spirit and matter or consciousness and inertia. This is the second principle of dialectics with which we should be familiar for an efficient government of our corporeal organism and its relationship with environmental systems.

We are the same all through our personal life just as there is a continuum of biological existence on earth. At the same time we are changing from moment to moment. The dialectic implied here is of permanence and impermanence. What is right to us in the morning need not necessarily be right to us in the evening. What was right to us at the dawn of human evolution can to a great extent hold good after millions of years. Thus we need to have minds supple enough to accommodate such contradictory principles as change and permanence.

Just as the earth on which we live has its latitudes and longitudes, poles and equator, every person has a longitudinal relevancy as well as a latitudinal exposure to the world outside. We should be familiar both with the geography of our own physical existence and the geographical situation in which we are placed. This brings us to the most difficult realm of dialectics, which for the time being we call the nucleic or micro aspect of geo-dialectics. In certain ways, even the most refined person is led by his or her instincts. On other occasions he or she weighs the pros and cons of a situation and evaluates every thought, word and action that ensues from him or her. Here the dialectics in operation is that of the dark and the bright. However dark one's instinctive life, one cannot disown it. There is a togetherness of the yin and the yang aspects which as a whole repre-

sent the Tao to which we all belong. Thus we are meant to be both mean and noble, selfish and sacrificing.

The two extremes between which human life oscillates are the poles of necessity and freedom. Necessity pinpoints us to the here and now. We shrink into our body and become painfully aware of the limitations of our talents and abilities. Freedom releases us to the romantic expanse of reaching to the farthest horizon.

These are some of the dialectical implications with which we should enter into the mysteries of the Self to make an overall scheme which can make both our personal and corporate life function in harmony and efficiency.

Our first postulate is that each person is essentially governed by his or her awareness and that awareness can be called one's Self. The spatio-temporal ambit to which that consciousness belongs at a given time and place is 'the world occupied by the Self'. The world is to be seen as having no fixed temporal or spatial dimensions. When the essence of a person can be epitomized into a smile or a tear drop, that person's world can also be identified with that particular phenomenon. One can allow one's I-consciousness or ego to lose its boundaries and become an expanse, such as salt crystals losing themselves in an oceanic expanse. The Self then prevails not as an individuated self but as the Self of the universe.

The universe does not remain a universe all the time. Like the calm surface of a sheet of water becoming disturbed and choppy, the universality of our world can break up into multiversity. Then each person is a different version. Even in a single person's life there can be multiversity in two adjacent moments. Regaining universality and harmony is thus the continuous challenge of one's Self. Meeting the challenge and efficiently governing the situation is the basis of government. We may more appropriately call it the nucleus of a Self-government. We are one. We are one in the Self. Thus Self is the agent that governs. Self-government is holding oneself peaceful within and

harmonious with one's surrounding. When we say One World and One World Government, what is presented here as a nucleic self should be seen in its widest elaboration, both temporally and spatially. As the Self is functioning with an organism, both the physicality and spirituality of that organism should be included to program its efficient government. Man has to play the double role of an individual and also a neighbor. Here one question is pertinent: How different are you from your neighbor and how much of you is your neighbor? When a person can draw a thick line between himself and his neighbor he has several grievous problems to tackle. Where the demarcation is almost negligible, the problem is only of maintaining the existing harmony. Unfortunately, many neighbors think that a strong wall of separation is the only assurance of security. If a person takes upon himself or herself the responsibility or ironing out differences and making stitches of union, that person has at least five major areas to work with:

- a one world vision supported by a cogent philosophy;
- a scheme for one world education, mainly to save posterity from imbibing the prejudices of the past;
- a concept of one world economics which goes into the details of production and distribution based on the general good and the good of all;
- an understanding that the geodialectical and socio-political center of gravity always rests on justice. Without a well-conceived world law that envisages justice for all, no government is possible, whether of the individuated self or the universal Self.

Ultimately there has to be a here and now participation in the perennial joy in which the vegetative world, marine life, the birds of the skies, animals of the forest, and humans all join to sing the hallelujah of peaceful coexistence.

Such should be our model to elaborate when we decide to dedicate ourselves for the actualization of One World and One World Government. ♦

Photo and Illustration Credits

Inside Front Cover: Thunderbird Design,
Native American Sitkiyatki Tribe, circa
1500 A.D.

3: Computer Graphic by Nancy Yeilding

5-14: Graphics by Andy Larkin

15-17: Calligraphy by Suellen Larkin

18-27: Graphics by Andy Larkin

31-35: Graphics by Steve Weckel

41: Graphic by Steve Weckel

44: Photograph by Dan Yeilding



Narayana Gurukula and neighborhood, Fernhill, Nilgiris

East-West University and Narayana Gurukula Publications

By Nataraja Guru

An Integrated Science of the Absolute (Volumes I, II, III)
The Word of the Guru
The Search for a Norm in Western Thought
Vedanta Revalued and Restated
The Philosophy of a Guru
Towards a One World Economics
World Education Manifesto
Memorandum on World Government
Anthology of the Poems of Narayana Guru
Dialectical Methodology

By Guru Nitya Chaitanya Yati

The Psychology of Darśana Mala
The Bhagavad Gita
Neither This Nor That But...AUM
Love and Devotion
The Haunting Echoes of Spring
Īśa Upaniṣad (Translation and Commentary)
Śree Narayana Guru
Daiva Daśakam (Translation and Commentary)
Psychology: An Eastern Perspective
Bhakti
Vināyakāṣṭakam (Translation and Commentary)
God: Reality or Illusion?
Prāṇāyāma
Arivu - Epistemology of Gnosis

Other

Dhyāna Mañjuṣa
East-West University Prospectus and Yearbooks
Nataraja Guru's 90th Birthday Souvenir
Sri Narayana Guru - Dr. S. Omana
Functional Democracy - Muni Narayana Prasad
A World Academy of Wonder - J.L. Ascharyacharya
The Blessing of Being Not Educated - Peter Oppenheimer
Gestures in Silence - Deborah Buchanan
What Narayana Guru Is Not - Nancy Yeilding

Publications Available From:

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

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

