

GURUKULAM

VOLUME VII • 1991 THIRD • FOURTH QUARTER



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GURUKULAM

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Cloud Identity

Does every living person have to be a creature of suffering exposed to inevitable action situations to the very end of his or her life? Only the action is inevitable; to suffer or not to suffer is your choice. The fruit of action is binding on the actor only if that person identifies himself or herself as the one who wills the act. Actually the command comes from "This" - the world at large. You are only lending the instrumentality of body, mind, energy and know-how to carry out the command as one who is given a role to play in the sportive arena of nature.

Guru Nitya

The sun announced its presence by tinting the mountain peaks fantastic shades of purple, orange and pink which were reflected by the serene water of the crystalline lake sheltered by the valley. Not even a ripple disturbed the surface of the lake - each molecule was arranged in harmony with every other and peace reigned supreme. But as the sun rose and its rays grew more intense, the molecules on the surface began to move, to collide, to transform. They became more and more diffuse until they became separated from the lake's surface and were carried upward in shimmering currents of air. As they rose higher and higher, they entered cooler regions where they slowed down and clustered together as a fluffy white cloud. Gusts of wind swept the cloud ever upward until the chill in the air brought the molecules even closer together as a towering blue-black cloud. Brilliant lightening streaked from a neighboring cloud, followed by a clap of thunder which was like a signal for the heavy molecules to be released. Pelting rain drops hit the earth so rapidly that they ran over its surface, drawn to the lowest point. Streaming down hillsides, they joined together in many small brooks, emptying into a river which boiled over with their energy. Not respecting its banks, the river flooded into

the woods, sending foxes frantically scurrying out of their dens with their young in their mouths. It broke through the beavers' dam, dismantling the carefully constructed home and carrying pieces of it downstream. As it flowed on, the river became more gentle, meandering through a green meadow fragrant with wildflowers where deer drank peacefully from its banks.

At the edge of a cliff, the water suddenly plummeted to a deep pool below. Roaring with energy, the falls dispersed many glistening droplets in all directions. Tiny ferns and flowers clinging to the rocks eagerly absorbed the drops to preserve their green freshness. From the pool, the river surged on, swelling up to the roots of trees which had long been entwined with the dry earth in an arid embrace. As the river rose, dampening the earth, new vitality surged up from the trees' roots to their trunks and branches, renewing their suppleness and unfurling new leaves of vibrant green. Meanwhile, a birds' nest which had been sheltered in the dry crook of a root was lifted up and carried along by the rising waters. Then it was smashed to bits against the rocks which the river seethed and frothed around until it reached a vast plain over which it spread peacefully. Diverted by channels and ditches, it flowed into fields where seeds awaited the arrival of its moisture to trigger their inner patterns of germination. Soon hundreds of tiny sprouts reached upward to the light, while hair-like roots spread all around, seeking the nutrients which would transform the seeds into abundant food. Diminished and calmer, the river flowed on until it reached a broad delta where it dropped the last of the rich soil it had been carrying with it. Its molecules mingled with those of the vast ocean before it. They became ever more dispersed until there was only ocean, serenely waiting to be lifted up by the warmth of the sun.

*Cloud-like, may we play our roles,
unperturbed by claims of agency,
seeing the grand picture
of which we are a part,
each molecule performing its dance,
as part of the whole,
its specific skills and properties
engaged in the play,
without limiting our identity
to an "I" who wills and does
as we rise and fall,
become agitated and serene,
aid and obstruct,
separate and come together.*

Nancy Yeilding

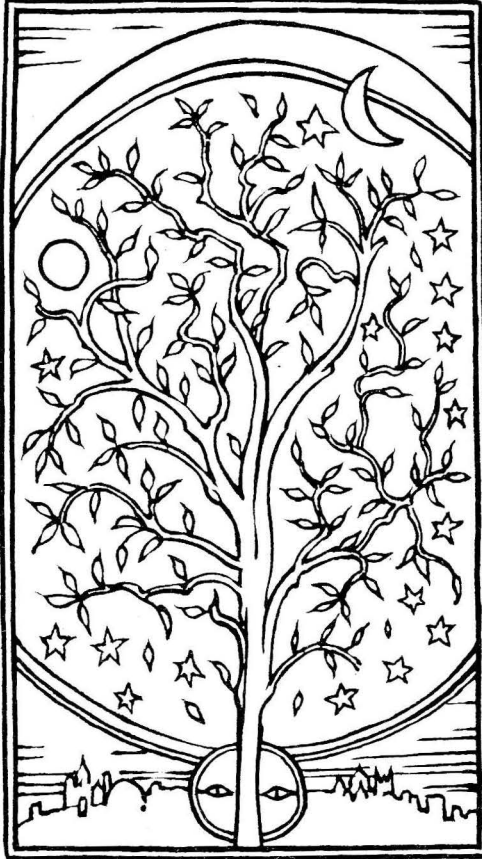


Svānubhavagīti Śatakam:

Experiential Aesthetics and Imperiential Transcendence

by Narayana Guru

Translation and Commentary by
Guru Nitya Chaitanya Yati



Verse 57

Ever-new eternal tree, flowering creeper,
spreading here and there -- your expansive grace,
your flower-like feet should rest on my head.
I seek the merging of myself in your body.

From the day of our birth we see the sky. It is always fresh and always new. Yesterday's sunrise was beautiful. Today's was different. It was gorgeous and glorious. We can anticipate that tomorrow it will be even more beautiful. We are never tired of our daily meals. We are also not tired of our sunrises or sunsets. We know that our earth has only one sun and yet each time we see the sun, it is like the blossoming of a new sun. At dusk when the sun vanishes into the mystery of recurring oblivion, it fills the sky with an anguish that is not painful but has the quality of one of the finest sonnets ever sung. It fills our heart with peace and serenity.

Day and night we sleep under the canopy of this one sky. It is not the same even for five minutes. From grey-blue it changes into marine blue or light blue. Floating clouds are like strokes of an artist ever changing their patterns. Night-times, when the moon appears from behind the horizon, we are tempted to imagine that the moon is resting on the matted hair of Lord Śiva. Naturally, in that imagination his feet are resting on this green earth as his foot-stool. The vertical principle of cosmic eternity remains forever as a parameter between earth and heaven.

Early morning when we wake up, we see at the fringes of our courtyard green grass studded with dew-drops. Each dew-drop is a magical kaleidoscope presenting to us all the wonders of fluorescent color. The grass which looks humble, almost negligible, is the greatest conqueror on earth. It has tiny little feet. From the fringes of our courtyard it creeps into the neighbour's estate. Like the little leaven that leaventh the whole lump, grass travels everywhere and ultimately covers the entire globe. It does not show the least regard for national borders or checkposts.

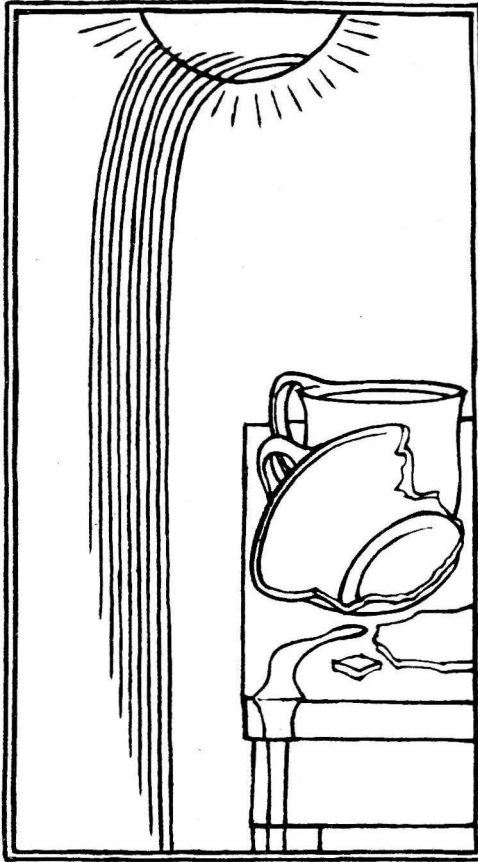
All countries are full of houses. Houses are full of children. Children are full of mirth and gaiety. They entertain the entire world. With their mirthful laughter, they fill the world with love. Love unites all couples. Where there is love there is dream. Dream generates poetry and music and all kinds of art. Each person becomes a mirror to the other. Thus no one is alone. Everybody contains every other one.

A swarm of larvae comes like locusts. They eat away the flowers, go to sleep in their cocoons and come out of them with colorful wings. They flutter by like flying flowers. In the garden of Śiva, the one creeper that entwines him is also seen as a million creepers, each over-laden with flowers of different hues and fragrances. The peace, serenity and joy of Śiva's garden is now and then disturbed by brush-fire. Rain clouds are driven away. Flowering gardens vanish. Whirlwinds come and lift sand-dunes into neighbourhoods, widening the horizon of wilderness. To compensate for that, desert lands which have never seen a green blade are changed into buds of tulips. At another place rain-forests are cut down and concrete cities and industrial establishments with their smoky skies are generated.

When we see all this, we can only sing, "Oh gracious Lord, your golden creeper spreads in all directions, flowering here, there, and everywhere. This firm earth where you stand, the river that flows incessantly from your matted hair, this fire burning in the palm of your hand, these southern winds which blow from coast to coast, this blue sky seen above, this very person experiencing all this, my knowledge, these

waves of thoughts that roll on, each seeking another, are the many particulars that are losing their contour, colors and names in your generality."

"Oh Cause of All Causes, bless me. This pulsating brain which cogitates will be your footstool. There should be no separation between us. Let me be filled to the brim with your essence. That is all that I seek. Oh, Pure Transcendence, which is beyond everything, is there any space where you are not? Oh, Mother of Immanence, when you are the imperiential reality of all experiences, is there any place where you are not?"



Verse 58

I am good for your service; do not reject me.
Let not your grace diminish,
even by the measure of a sesame seed,
Considering me as insensitive, Oh Compassionate One,
don't leave me.

The tea in the paper cup is drunk. The cup is spoiled. It is to be thrown away. The banana bunch is cut off from the banana tree. Now why keep the stem? It is to be cut up. The sacrament is polluted by the crow. Let it be thrown out. Milk kept in an unclean vessel is spoiled. It

is no longer good for consumption, so let it be discarded. The oasis in the desert is no longer there. The greenery has withered away. Sand dunes are drifting in the desert wind. No one can dwell there anymore. Move away to a habitable place.

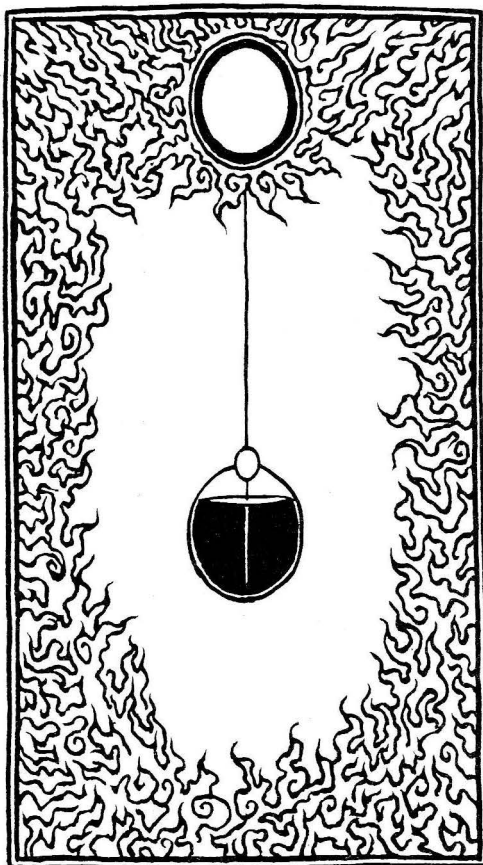
Have I also become inhospitable like a desert land? Am I now devoid of my old talents? Has my heart gone barren and become incapable of generating another fountain of love? Did I not blossom in abundance during the last spring also? If I am devoid of flowers and fruits, it is not because of the summer heat? I have gone dumb. It's only that I cannot sing for the time-being, because I am thirsty and my throat is parched. Is it not normal for trees to shed their yellowing leaves?

It's only because of cyclic changes that I have become famished. When the mango season is over, nobody devastates a mango grove. After the harvesting of grapes, the vineyard is not demolished. When the sugar cane farm is set afire, it is only to rejuvenate the new saplings. Today I am tired and exhausted, inactive, and poor. That does not mean I don't deserve compassion. Again the spring will come and then I may again bring forth buds. I may still have another chance to bear ripening fruits. Such is the anxiety that periodically comes and torments the human mind.

"Oh, Lord of Compassion, your roots are in infinite bliss, but mine are in the desert land. You have only to shower your grace from above. I have to climb, measuring the steep heights of inhospitable cliffs. You have only to utter a word. I have to toil and moil for days and months. You are benign by nature. My nature is to fret and fume, to be tormented with frustrations and feel distracted. You are the hope of the world. I am a synonym for hopeless misery. Certainly I am no match for you. But should that be a reason for you to reject me?"

"When you created this world, you decided how every item of it should work. You fill stones and mud with inertia and decree them to remain stationery. So they do not move, unless they are caused to move. It was your wish that water should always flow to a lower level. Water still obeys that command. It pleased you to see flames of fire leaping up. They continue to leap. You asked the trees to remain stable by clinging to the earth with their roots. They do not desire to run around. You allowed the trees to prop up creepers. When you allowed a mosquito to lay a thousand eggs, you restricted the birth of elephants. It is your prerogative to control nature. Also it is your responsibility."

"God, you gave us the freedom to desire, but how we wish is our discretion. It is probable that in our fanciful speculation we have gone astray. You are absolute love and incomparable compassion. We weaklings sometimes shout angry words and even indulge in criminal deeds. Is that why you are now deciding to eliminate us from your creation? Lord, we know you are our model. We should have kept our words and deeds in unison with your plans. We have failed to carry out our mission. You gave us a genetic base, appropriate organs of perception and action; to our ego you have assigned a sense of agency. Also you placed us in a fitting environment. Even then, Oh Supreme Controller of Life, we cannot do anything without your grace. So be gracious and bless us. Allow us to be your servants, your co-workers, indeed, your co-creators."



Verse 59

Never abandon me please.
I want to extinguish myself at your feet.
How am I to say what will happen otherwise?
I will be languishing in the ocean of dark ignorance.

Verse 60

It is superfluous to play again.
Grant this slave gracious wisdom.
Who knew without becoming conscious
such unification would happen?
O Omniscient, even without my ever becoming
aware of it, we were always one and the same.

I have no remembrance of the time spent in my mother's womb. When I came out, I must have been very hungry. My primal scream might have been caused by my primal hunger. There is no clear memory of those days. I can now only remember what was happening to others when they were young. The hungry child is suckled by its mother. The

nourishment that has gone into the body comes out in the form of urine and filth. A child cannot discriminate between the clean and the unclean. So like other children I might also have played with my own filth.

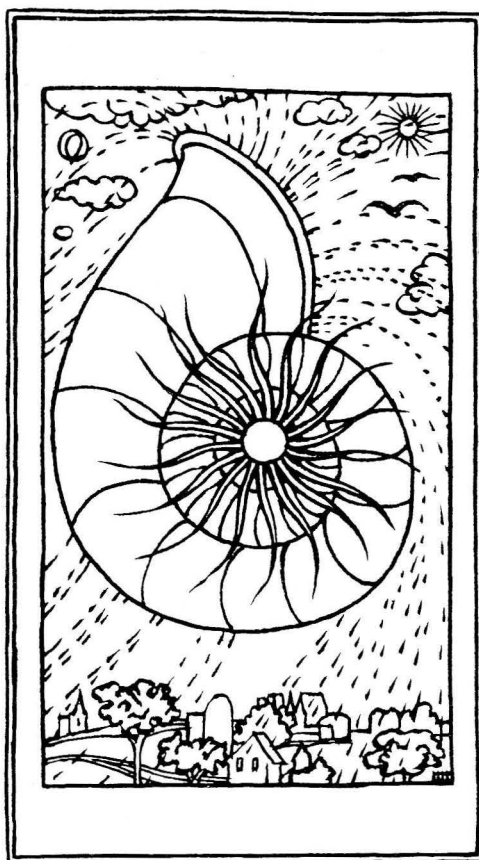
Such indiscrimination follows in some manner to the very last day of a person's life. Children relate themselves to physical dirt. As we grow up, various subtle forms of dirt or evil are accumulated. In the course of time the conditionings that arise from the negativities of life go into the seed bed of one's psyche as a permanent conditioning of the individuated self. Thus everyone grows to old age with a three-fold stratification of the gross, the subtle and the causal.

The gross body is built up by the protein blocks and other biochemical factors which are natural in the body-building process. Apart from food, vital energizing breaths (*prāṇa*) help the processing of nourishment. The subtle aspect of *prāṇa* causes sensation. A fragment of the *prāṇa* evolves into mind (*manas*).

The subtle aspects of the mind which start discriminating in terms of pain and pleasure and consequently become the mechanism of attraction and repulsion work out a network of a latent information system. From unconscious sources conscious signs and symbols are derived, which in turn determine the behavioural pattern of a person. Unconsciously noticed information bits are reciprocated with conscious learning or training which a person has developed. Thus the subtle body generated out of the function of the *prāṇas* gives a new dimension to mind which is said to be the region where memory reigns supreme. Specialized information bits with conscious and unconscious counterparts are said to be the *vijñāna* aspect which borders between the subtle body and the causal body which bears the stamp of individuation.

All religions, both theistic and atheistic, speak of two kinds of extinctions. In a popular sense, when deterioration of the physical organism (gross) and the various vital operations within it with several subtle aspects come to naught, it is considered death. But that is not the only death which religious people see. They think of a personality which can be seeded as a causal factor (including genetic and embryonic). Only when this causal factor is annulled does one come to final extinction. When this extinction is worked out, that is considered as arriving at the goal of one's life. The Christians call it salvation. The Muslims call it attaining perfection in paradise. The Buddhists call it *nirvāṇa*. The Yogis call it *kaivalya* (aloneness) and the Vedantins call it *moksha* (liberation). In the above given verse the supplicant is expressing his great fear of dying physically but continuing as a causal entity fated to go through several languishing lives of ignorance.

From the Vedantic point of view no tragedy has ever happened. There only exists a superimposition of a series of gestalts. It is not the attainment of a result through a systematically worked out action program that is envisaged here. On the contrary, it is like an erroneous conjecture leaving one's consciousness and right understanding dawning within oneself. There is no one bound and therefore no liberation is required. Even when one was thinking of oneself as riveted to ignorance, one's unity with the All and Singular Reality was fully intact.



Verse 61

The scripture that is sung by the religious erudite,
how it vanishes in the faculty of hearing.
Even so without beginning and end,
what merges wholly,
That Thou Art.

From the day we are born, meaningful and meaningless sounds are entering our earlobes, and we are hearing them. This happens even before the eyes are capable of registering sights. The capacity of the organs of perception to receive information from our external world seems to be limitless.

Filling the ear with words is not like writing words on a sheet of paper. If a page is filled with writing or drawing, it cannot be used for further writing or drawing. Our ears are not like that. They start listening to words from the moment we are born. That activity can go on till an advanced age of eighty or ninety. From the moment one wakes up, the registry of sound in the organ of hearing commences, and it goes on until one falls asleep.

The fact that most of these perceptions of hearing can be re-

called shows that what is heard is stored somewhere. But the fact that one can go on listening all through ones life without satiation presents us with a mystery. How can the fleeting experience of hearing which stops as soon as verbal articulation or mechanical production of sound stops, be preserved intact as ones memory? Much research is going on to resolve this mystery, but man has not arrived at any postulation that is acceptable.

The state of all organs of perception is marvelous to see. They start functioning when the stimulation commences. When the stimulation ends, perception also terminates. This can be compared to a pianist playing a piano. When the fingers move around and press varous keys, sound is produced. It can be one of the compositions of a master like Beethoven or Mozart. When the pianist withdraws his hand, the music also comes to an abrupt end. No composition of any master is hiding in the piano. The acoustic images of what is played also do not cling to the keys of the piano. It is a temporary function. All the same the music that is heard can be a thrilling experience.

As it has no continuity in the past, present and future, the reality of music is transient. However, the thrill that was experienced during the playing of the piano is a valuable experience. It can persist in the memory as a cultural treasure. Therefore one has to accept that the music was not altogether substanceless. Thus in all empirical experience there lurks an enigma of encountering something which is at once non-existent and existent.

In the present verse the Guru refers to Lord Śiva as the source from which everything comes and into which everything merges. We experience the world only when there is manifestation. Even when we dismiss the Absolute or eternal reality of the manifested world, the foundation of it cannot be rejected. The great dictum "That Thou Art" is a code in this verse with a poetic allusion.

(Continued in next issue.)



Katha Upaniṣad

Translation and Commentary by

Muni Narayana Prasad

IV 5

He who knows as the nearest (this Self which functions in the form of the soul) as the eater of the honey (the enjoyer) which is the ruler of the past and of the future—he does not shrink away from Him. This verily is that.

The third *mantra* presented the Self as the knower of all states of consciousness, as the Lord who controls the past, the present and the future, and also as the soul enjoying all values. Etymologically the word *ātma* can be derived from the root *ādlt* which means to eat. One who eats or enjoys is called *ātma* (*atti iti ātma*).

What is the object enjoyed? It is honey (*madhu*). Honey is a sweet and nourishing food: whatever nourishes our life and makes it sweet can be considered as honey for life. It is not only pleasures that nourish our life. In fact, sufferings have a more nourishing value in life than pleasures, though they are not appraised as such at the moment of experience. It is the expectation of actualizing more enduring values that makes life worth living. When one feels there is nothing more to gain, life seems to be meaningless. So whatever makes life meaningful can be considered as honey, which includes pleasures and pains. This concept of hon-

ey is brought out in its various aspects in the *Bṛihadāranyaka Upaniṣad* (II.5). There it is stated that this earth is honey for all living beings and all living beings are honey for this earth; that this water is honey for all living and all living beings are honey for this water. On these same lines, fire, air, water, sun, directions, moon, lightning, thunder, space, righteousness, truth, man and the Self: all are considered as honey for living beings and living beings the honey for all these.

The earth is useful only to living beings. Therefore earth is honey for living beings. The existence of earth is a value only because there are living beings to value it. That means it is the living beings who make earth valuable. So living beings could be considered as honey to earth. Here honey is the value principle which links all living beings and the worldly phenomena. The linking happens ceaselessly, making life meaningful. If one limb of this linking is cosmological, the other is psychological. That which subsists in all the cosmological and psychological limbs of this honey principle is represented as the Person who is the stuff of brightness (*tejomāyā*) and of the stuff of immortality (*amṛtamāyā*). It is the Self, it is Immortal, it is *brahman*, it is everything: so wide is the concept of honey in the Upaniṣads. This honey is here represented as being enjoyed by the individuated consciousness (*jīva*) as the nearest value.

This honey or the Self is directly experienced by the individual not as *brahman* (the Absolute) or the immortal

amṛta but as the pulsating consciousness in oneself or the *jīva*. *Jīva* is defined as that conscious principle in a body which holds together all vitalities (*prāṇas*) enabling it to imbibe all experiences (*jīva prāṇadhārane*). This *jīva*, or the soul, cannot enjoy the honey, which is nothing but the immortal and the effulgent Self, as some object out there because the honey is the stuff of the enjoyer itself. Hence this knowledge of the honey principle is represented here as the nearest. If one tries to cognize it as an object of knowledge, it will never be reached. So in the *Īśa Upaniṣad* this nearest truth is represented as the farthest as well (*tad dure*).

Usually we categorize our experiences as ones that are in the past, present or future. In one sense, the present is only a thin line of division between the past and the future. Thus the past and the future together include the present. We have a sense of time only because there are events. The same situation applies to space. When events are understood in vertical relation we have a sense of time, and when understood in horizontal relation we have the sense of space. By events we mean the never-ending transformation of existence in which old forms disappear and new forms emerge. This does not happen without order. But the human intellect is not capable of grasping the structural order of these happenings. In fact, the human intellect is only a small ripple in the expansive ocean of happenings. Though we are not capable of understanding the exact nature of this unseen intentionality, we always see that events, which are creative and destructive at the same time, are not chaotic in nature but belong to a cosmic order. Our life is pushed forward by the same principle. This ordering and ruling principle is called *Īśvara*. This *Īśvara* and the eater of honey are not two.

Each of us always tries instinctively to save ourselves from the jaws of death. We detest death. But the one who knows the Self as the ruler of the emergence and reemergence of particular forms sees death only as a normal aspect of the process of

becoming which is not to be liked or disliked. One who sees oneself as not apart from the *Īśvara* mentioned above never detests death. Socrates says that since the real philosopher is already dead, he sees what is called death only as the last phase of the realization of truth. In the *Gita* Kṛṣṇa tells Arjuna:

"By me even they have already been slain. Be you the incidental cause only." (XI.33)

One who sees this truth never wants to save oneself or others from death. He never detests death. The phrase "*na vijugūpsate*" could mean "does not desire to save" or "does not detest." Both meanings are relevant here.

IV 6

He who was even before austerity (tapas), who was even before (the emergence of the elements like) water (etc.), who who is seated in the secret abode in and through all beings, one who sees Him - he is verily that.

Whatever we see, immediately we ask, "Who made it?" "How was it made?" "Why was it made?" The questions of who, why and how about this wonderful universe are always in the minds of those who begin to think. The Vedantin's answer to these questions is that the Self which exists (*sat*) and subsists as understanding (*cit*) and is experienced as values (*ānanda*) is the only truth and that all that seems to exist with a beginning and an end are only transitory aspects of becoming which have no existence of their own apart from the reality of the Self. The same standpoint has been explained in the Upaniṣads in a way understandable to those who think that there should be a beginning for every-

thing. They will be satisfied only if a process of creation of the universe is expounded. To satisfy that, the Upanisads will say, "There was only the Self in the beginning. He bethought himself, 'Let me now create worlds.' Upon this He did austere brooding or warming up. By being warmed up by austere brooding its mouth split up like an egg and emerged speech and from speech fire, and so on." Thus the emergence of the entire psychic and cosmic universe is explained. Though such explanations are not to be taken in their literal sense, they point to a kind of heating up (*tapas*) implied in the non-dual Self structuring the world in its thought and transforming itself as the world in all its transitory forms. Just as there is a heating up implied in the emergence of the variegated universe in the non-dual Self, there is also a heating up in the effort made by human consciousness, which is only a particular aspect of the emergence of the universe in the unitive Self, to realize the very same Self in return as the conscious stuff of its own existence. Thus the *tapas* mentioned in the Upanisads has to be understood both in its cosmic and psychic aspects. This duality of the *tapas* has also to be finally abolished.

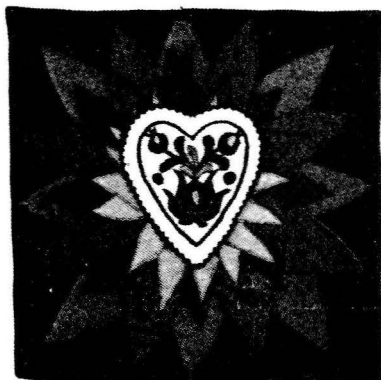
The words "before austerity" might be wrongly taken to refer to an event in time. It should be remembered that time is only a way of understanding the chang-

es happening in the cosmic system which arose only as a result of the *tapas* mentioned here. So the words "before austerity" should be understood as meaning beyond the realm of time consciousness. As the same truth is causal to the five elements such as earth and water, which constitute the cosmos, it is said, "who was even before water (*adbhyāḥ pūrvam ajāyata*)."

But if we ask, "Where is this Self consciousness seated?" there is no definite answer. There is no probability of someone finding one day a place where the Self is seated. So allegorically it is stated in the Upanisads that the Self is seated in a dark cave. Narayana Guru defines the Self as the one who knows when seated in darkness. Though remaining hidden, the same Self is the stuff of the I-consciousness in every living being. So we should say that it exists in and through all beings side by side with the saying that it is seated in a cave. It is said here, "in and through all beings (*bhutebhih*)."

One who sees the Self as the hidden truth in the most minute of the minutest atom at the one extreme and as the truth behind the ever-expanding universe at the other, who sees these two extremes as the two phases of the same non-dual Truth, never sees himself as "I" anymore but only as being identified with the Absolute Truth.

(Continued in next issue.)



Behind the Face

*The young boy
Whose hair has grown
More than his mind
Wanders through the icy snow
Looks through the foggy haze
To see a picture
An image of a gentle face
Reminding the boy
Of a fading face
Of a familiar man
Whom the boy does not know.*

*But this darkened face
The boy has seen
Much more than his own.
The boy becomes a baby
Before the memory of the man.
His deep sound crashes
On the boy's mind,
Stamping on the boy's steps
Trying to pull the boy
Through an ancient maze.*

*But the old man's eyes
Remind the boy
Of his own weak sight
Which begins to see
A changing look
In that humble face
Of many harsh years.
The boy sees his own dimpled chin
In the memory of the man.
He sees his own dark pupils
Mirrored in the old man's eyes.
Dreams and sorrows,*



*Strengths and fears,
The old face reflects into the young.*

*The boy feels engulfed
In a line of faces
Stretching to the beginning of time
Like the days of a thousand suns
Are contained in the light of today.
Like the genes of a thousand trees
Are contained in one tiny seed.*

*The boy sees
Through ten thousand eyes
To the serene eyes
In the old man's picture
On the cover of a book.*

*One last tearful glance
Moves the boy
To look for the real man
As he walks home
To embrace the father
Behind the weary face.*

Tony Lenzo

The Science of Harmonious Union

Commentary on Patañjali's *Yoga Śāstra*

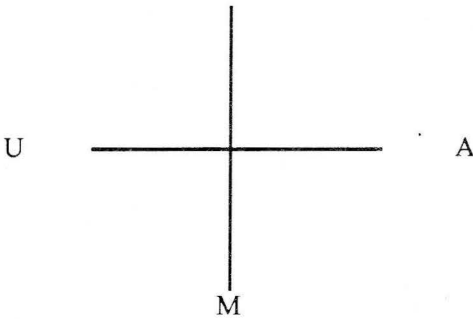
Guru Nitya Chaitanya Yati

Sutra II:19

viśeṣāviśeṣa lingamātra
aliṅgāni guṇa parvāṇi

viśeṣa: particular, specific
aviśeṣa: universal, generic
lingamātra: differentiated, with a recognizable mark
aliṅgāni: undifferentiated, without mark
guṇa: nature modality
parvāṇi: stages

The stages of the *guṇa*-s are the particular, the universal, the differentiated and the undifferentiated.



In the four-fold scheme of *praṇava*, *prajña* represents the very stuff of consciousness. It can have two aspects, manifest (*samprajñātam*) and unmanifest but potentially manifesting (*asamprajñātam*). The manifestation of *prajna* comes as individuals and species of the concrete, objective world and as assumed names and forms in the subtle realm. In *samprajñātam* consciousness the stuff of consciousness assumes shapes and hence it is called *vyākṛtam* (*akṛti*=shape). In the unmanifest, it is *avyākṛtam* (bereft of shape). There is no thick line between the manifested and unmanifested. Everything happening in the *avyākṛta* or unconscious state is not totally lost to us. Certain indications help us to conjecture and make inferences about imperiential aspects of consciousness.

The four possible general modes of consciousness are: *vitarka*, *vicāra*, *ānanda* and *asmitā*. These generally correspond to the four limbs of the *praṇava*, AUM. The experience that is related with the consciousness in the wakeful is *vitarka* which literally means "specifically presenting an encounter."

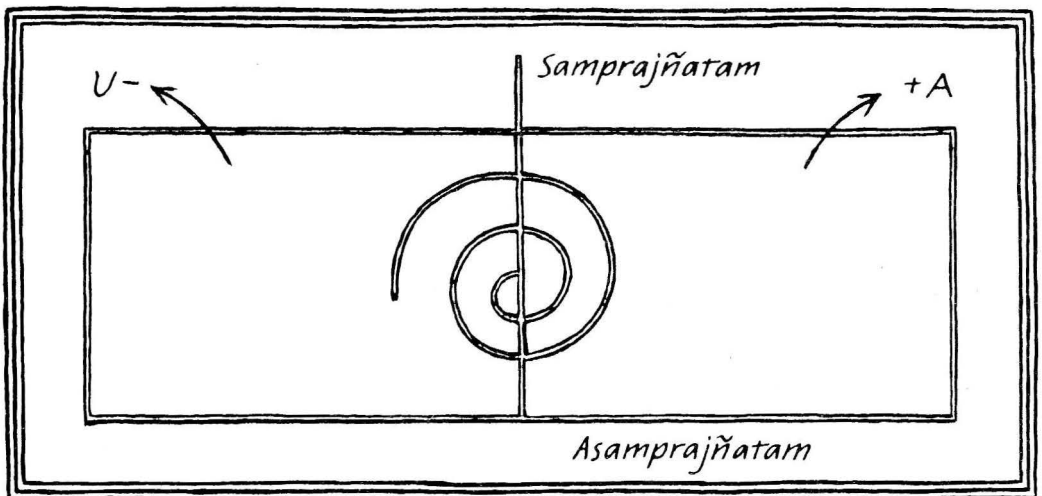
A -	gross	<i>vitarka</i>	morphology	phenotype
U -	subtle	<i>vicāra</i>	histology	genotype
M -	causal	<i>ānanda</i>	mutation	persona
— -	transcendental	<i>asmitā</i>	consolidation	spirit and individuation

The *vitarka*, or fully horizontalized presentation of consciousness, comes with a general indication that ones consciousness is going to be bifurcated into the knower and the known. The entire consciousness withdraws from its amorphous state to a centralized focus of consciousness. The first indication of the modification of unmanifested consciousness is the occurrence of a central locus at which consciousness is focused. Consciousness comes to have both a locus and a periphery. The convergence of consciousness to the central locus causes a new throb of consciousness at the center which is recognized as I-consciousness. As soon as I-consciousness manifests, it differentiates both objects and ideas as "this."

Thus the first bifurcation of consciousness is into "I am" and "this is." The I-consciousness and consciousness of "this" occur simultaneously. "This" provides the stuff for cogitation and "I" functions as the cogitator. In the act of cogitation a challenge is thrown to I-consciousness to come out of its subjective enclave and relate with what is presented as an object. A question arises from I-consciousness, "What is this?" When consciousness is called to attention, it has to converge to several levels before it comes to the object of consciousness in an acute and intense manner. At the first level we know that something is presented, then that it is a moving body, further, that it is an animal

belonging to the canine species, then that it is a Pomeranian. Then we recognize that it has white fur-like hair and is looking at us with loving devotion. Thus, step by step, we come to the center and our consciousness has the quality of concentration. Finally, we forget ourselves and see only the loving look of the dog. This is *vitarka*.

The intrinsic nature of the Self is *ānanda*, the basis of all values. Therefore the Self is described as bliss-permeated (*ānandamāyā*). The Self is individuated when it is expressive in the form of a commanding, maneuvering, and directing knowledge which has its grip on the discerning and cogitating mind, the volition that is giving directives to the motor system, and the selectively structuring inner faculty which is creating endless coordination between the sensory and motor systems so that the individual can become proficient in talents. This matrix of consciousness in which the Self is enshrined is called *vijñāna*, fully coordinated knowledge. The aspect of talent which marks the characteristic specialties of an individual's personality does not leave the individuated self even when the physical and mental apparatus withers away. Thus, *vijñāna* has a two-fold significance. It is part of the continuing history of self in the future and it is the greater reservoir of talents as well as deeply ingrained conditionings, both of



affliction and affection. To that extent, it belongs to the causal consciousness.

The *vijñāna* or coordinated consciousness that envelops the Self is psychophysically supplemented by cogitation which commences with an interrogation of any encountering element to which a person is exposed. It ultimately culminates in the certitude of a judgement which is the basis for a number of major factors that build up the personality such as the finalizing of concepts, the structuring of the hierarchy of values, preferences adopted for consistent behavior, and the normative notion of values both for personal guidance and interpersonal relationship. This is an area where consciousness of the self is interwoven with the physico-chemical properties of the body and the dynamics of vital forces called *prāṇa*. In this area we have located, our consciousness withdraws itself from its vague and amorphous permeation to a centrally accepted object of interest which we have noted is called *vitarka*.

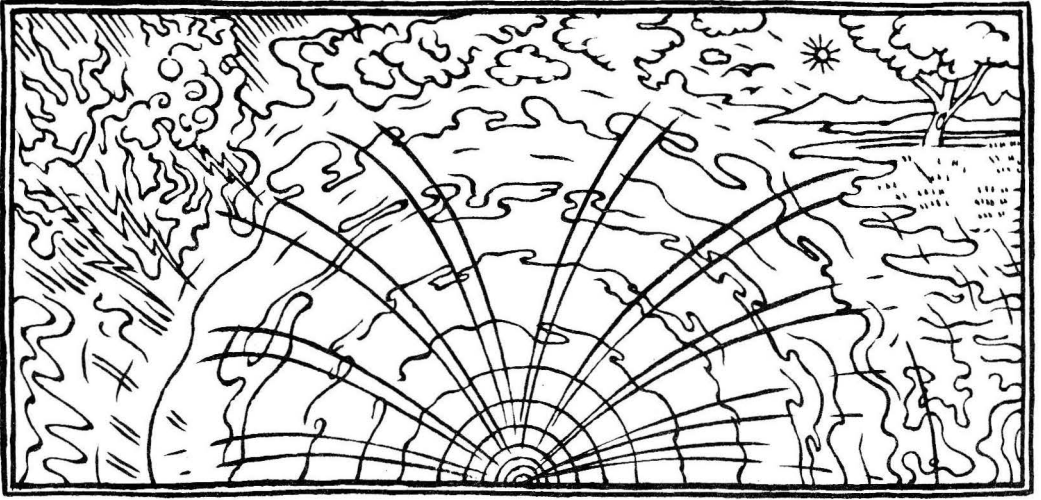
Just as we encounter external objects, in mental awareness there arise molecular manifestations of ideas. From that point consciousness grows into more and more associated areas of the idea until it becomes a very elaborated system in which individual items get lost in the characteristics of their species. From the species, consciousness traverses into the generality of the genus, and from genus into the fundamental principle which governs the genus. This process is *vicāra*. Unlike in *vitarka*, consciousness here moves centrifugally. As it establishes more and more in generic consciousness, its significance is more universal, both spatially and temporally. As *vicāra* culminates in the certitude that gives both contiguity and consistency in value appreciation and behavior, it is capable of creating permanent marks in personality. Although *vicāra* is like spirit, mainly consciousness in character, its basis is established in energy supplied by vital forces like *prāṇa*. Thus *vicāra* is placed between the psycho-somatic individual and the spirit, where there is a reciprocal re-

lationship between body and spirit. In its purest adherence to the primary principle that governs ideas, it is given the status of savicara *samādhi* or absorption into reasoning consciousness.

In wakeful consciousness, where one experiences the world of gross bodies, the experiences of encountering, *vitarka*, have importance. In the subtle state of imagination and ideational composition, which happen exclusively in the subjective consciousness, the cogitational impact on transforming and consolidating concepts takes place as the structuring of reason. Without giving up the pragmatic interest of the individual, one here goes into the logistics of the expression of ones interest both verbally and overtly through action. In the concealed state of deep sleep, experiences that have happened in the perception of the wakeful and the reasoning of the subjective and dream states are processed to remain as both information bits and the causal elements of future drives and propensities that govern emotional life. The transcendental state is permeated with silence.

In the experiencing of the physical world, the emphasis is on morphology whereas, in the analytical study of inner relationships, histology is given priority. When one comes to the state of the unconscious or causal consciousness of deep sleep, mutation, which is mainly of an evolutionary purport, becomes significant. It is in the final state of absorption that the consolidation of personality which gives maturation to the individual takes place. As the psyches of most people are frequently disturbed, they hardly experience any *samādhi* or absorption. Hence, the formation of the personality happens at the level of causal consciousness and the mutation caused by the pain/pleasure principle affixes characteristic love/hate attitudes to personality.

Ānanda does not mean pleasure of the sense organs or the mind, but rather the value-mesurant. From the most intense pain to ecstatic blissful experience, everything is covered by the norm called



ānanda. Each time an experience produces in us an affection or affliction, the stimulus bringing the experiences that are related to an external body or an internal idea causes a conditional state by which our future interests are positively or negatively tied up with the stimulus that has produced pain or pleasure. When a child first sees the bright flame of a burning candle, it may try to hold the flame. If, consequently, the child's fingers are burned, it feels great pain. After the incident of the painful burning the child's mind retrospectively goes into the whole incident and looks upon burning flame as the cause of its pain. Thus the child gets negatively conditioned and will no longer try to catch flames. This process is happening through a process of mutation. Thus, *suṣṭi* or causal consciousness is a sort of factory where the personality (*asmitā*) is manufactured through a series of evolutionary mutations. In this way it is related to *ānanda*.

In a desert land there are many small grains of sand. When the sun blazes overhead, sunlight falls on the faces of each grain and reflections shine in various directions. The composite effect is a mirage. The mirage created by the reflected light appears like a lake with ripples or waves of water in it. The very sun which produces the illusion reflects in that "lake." The blue sky and clouds that float in it are also reflected in the illuso-

ry water surface of the mirage. Thus, an entire world, without the least substance, is projected by the light of the sun. However false is the sun reflected in the mirage, it has the characteristics of the actual sun such as concentrated bright light and radiating beams. The light that is reflected from the mirage also has the warmth of sunlight. Thus the mark of the sun is also the mark of the reflection.

In a similar way, the all-filling light of consciousness, *puruṣa*, lends its own light to the individuated consciousness. The desert represents nature. Instead of the grains of sand, there are the five elements and the three *guṇa*-s. The mere association of nature with spirit causes a mirage-like individuation. In this individuation, a personality is reflected. The pure light of consciousness before individuation is called *pratyāgātma*. When the same is reflected in the mirage of its own light, it is called *cidābhaṣa*. Even though it is illusory, the individual functioning as I-consciousness has the characteristic mark of *puruṣa* just like the sun reflecting in the mirage has the characteristic mark of the actual sun. Thus, in the *cidābhaṣa* I-consciousness, there is the mark of individuation, *liṅga*, whereas when it is referred back to its source, the pure state, it is *aliṅga*, without a mark.

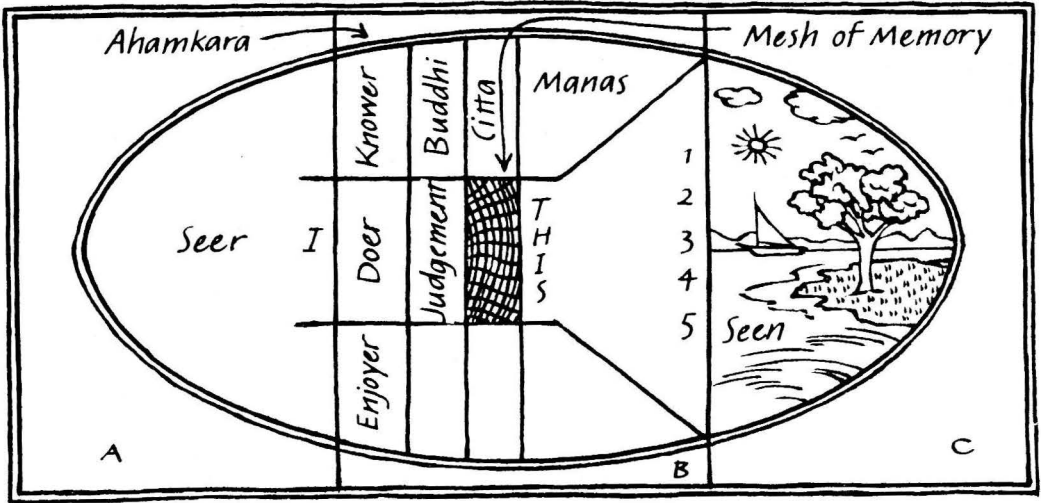
In the *Chāṇḍōgya Upaniṣad* these *liṅga-aliṅga* aspects are referred to in the

presentation of the *māhāvākya*: *tat tvam asi*. *Tvam* has a mark, *tat* has no mark. Relating the specific to the universal is relating the wakeful, the dream and the deep sleep to the fourth state which is no state and is transcendental. This marks the transcendence from conscious absorption to transcendent absorption. In the phenomenology of Edmund Husserl also, the transcendence of the existential ego into the transcendental is given. This *sūtra* is to be taken as an a priori instruction to the aspirant. The imperiential verity of it is to be established through a series of disciplines. This second *pada* of Patañjali's aphorisms thus gives the a priori theory and the actualization of the union of the relative with the Absolute.

Epilogue

The epistemology of Yoga is the same as that of the *Samkhya Darśana* of Kapila which is based on the binary principles, *puruṣa* and *prakṛti*. Later the Yoga discipline of Patañjali became associated with Vedānta. Such an interpretation came primarily through Vyāsa and Vacaspati Misra rather than Patañjali. The plurality of *puruṣa*-s originally postulated by Kapila and accepted by Patanjali became more generalized in the form of a universal person bereft of all the disqualifying limitations of individuated *puruṣa*-s which was equated with *īśvara*. In the later discipline of Yoga, *puruṣa* assumed the position of *ātma*, especially *jīvātma*. As in Vedānta, later schools of Yoga also recognize *jīvātman* as having the triple aspects of pure existence (*sat*), subsistence in pure consciousness (*cit*), and the basis of all values (*ānanda*). We have a reference to the *sat-cit-ānanda* aspect of the *puruṣa* given as the numinous aspect. A distortion of the original Samkhyan epistemology which has crept into this *sūtra* has been overlooked by critics and commentators alike. The plurality of *puruṣa*-s has been superceded by the unity of the *puruṣa*. In any case, *puruṣa* is the only luminous principle. Even

though Patañjali does not recognize the unity of a single Self for all individual beings, he also finds it necessary to have a luminous principle to illuminate the four inner organs and the instrumental aspect of the five organs of perception and five organs of action. He relates the functional aspect of the living organism (*jīva*) primarily to a numinous aspect of the *puruṣa* or spirit. The psychosomatic system, fashioned out of the *tan mātra*-s of the five elements, and the faculty of mind, fashioned out of the pure essence of illumination, when put together, make an organism which is ready to have experiences. Before coming to appreciate the functional modality of the living organism, the principle of quintiplication should be understood. This we have already explained elsewhere. The five-fold qualities of the elements and the three operational modalities of nature are all unspecific except in maintaining the principles of their main characteristics such as the element earth retaining in it the characteristic of odor in conjunction with the other qualities of taste, form, touch and sound. In the three-fold movements of consciousness - wakeful, dream and deep sleep - the mechanism of the mind operates differently. When the five sense organs and five organs of action are activated in continuation of the latent tendencies laid in the system by *karma*, non-specific cognitions such as hearing, sight, taste, touch and smell become specifically related to objects with empirical qualities which have validity in the wakeful state in the world of transaction. A living organism, in its wakeful state, acts in accordance with potencies imbibed by it through long periods of *karma*. The non-specific experiences do not hold out vivid distinctions between individual items, but in the world of empirical encounter with objects the marks of individual items are clearly seen. It is from here we gave the explanation of *vitarka*, *vicāra*, *asmitā* and *ānanda*. What is given here as the epilogue is to be read along with the main explanation to get an adequate idea of this *sūtra*.



Sutra II:20

*draṣṭā dṛṣimātraḥ śuddho'pi
pratyayānupaśyaḥ*

draṣṭa: the seer
dṛṣimātraḥ: consciousness only
śuddhaḥ: pure
api: even though
pratyaya: by imitation
anupaśyaḥ: cognizes

The seer is consciousness only; even though pure, it cognizes by imitation.

We have to think of three spheres to understand this sutra - the seer (A), the seen (C), and, in between them, an apparatus (B) which functions instrumentally to provide the seer with a replica of the seen. The *puruṣa* is an undifferentiated seer. In conjunction with the inner organ (*antakārana*), a false identification is made between the spirit (*puruṣa*) and the I-consciousness (*ahamkāra*) of the inner organ.

When the external senses perceive concrete objects in the world of the time/space continuum where motions of bodies happen and a process of evolution is going on, the interrogating faculty of the mind (*manas*) presents the theme of perception to the psychic inner organ. It is immediately reciprocated by the I-consciousness as an agency who is interested in the ob-

ject of the senses. The presentation of the object is termed "this." The reciprocating inner faculty is identified as I-consciousness. There is a spontaneity in the functional togetherness of I-consciousness (*aham*) and "this"-consciousness (*idam*).

Whatever is presented as "this," belonging to time and space, with the triple qualities of nature, has to pass through a matrix of previous memory. As the incoming stimulus percolates through memories both of a highly reduced incipient type as well as of more recent conditioned states, the intellect (*buddhi*) is provided with a number of data to be processed. After some fluctuation of doubt, *buddhi* decides the nature of presentation.

The intellect has no direct relation with the percept. It has only a processed replica to deal with. But when it makes a judgement, it triggers ramifications in three directions: the registry of knowledge; stimulation to react with appropriate action; and an affectivity of attraction or repulsion, joy or distress. The combination of the three can be compared to a holographic effect. The mystical sense of wonder and the mystery of a hologram are experienced along with the psychosomatic composition.

The purpose of this *sūtra* is mainly to give us discriminative knowledge about the spirit as not being a participant in the game that is played by the *jīva* only

because of the proximity of the apparatus of life to the self-luminous spirit.

Sutra II:21

tadartha eva dryśasyātmā

tadartha: for the sake of that
(the Seer)
eva: alone
dryśa: of the seen
ātma: being

The very being of the seen is for the sake (of the Seer).

Patañjali's *Yoga Sūtra*-s were given with the intention of enabling a person to disentangle himself or herself from conscious or unconscious bondages that are essentially of a psychological nature. It is not a book intended to explain the cosmologic phenomena of this world which seems to be of great temporal and spatial magnitude. The individual has a finitude to which all his faculties belong. His world of visible perception belongs only to those stimuli that affect his visual faculty from moment to moment which comprise only a small fraction of the cosmological world. Even though the vision of a given time does not cover the entire world of physical existence, psychologically it is a complete experience for the individual concerned. He can only cope with that much perception in the given circumstance with the faculty he is endowed with.

Even though several sounds are simultaneously filling the atmosphere in which a person lives, the individual is concerned only with a few sounds which are interpreted as pertinent to his or her welfare or detriment. There is a vast amount of physical energy knocking around one's person but the individual is concerned only with what he or she experiences as heat or cold, touches that are soft or hard, or physical pressures of varying degrees.

Even though delicious and unpalatable

dishes are cooked and served in all the dwellings of human beings, a person is only concerned with the food and drink which he partakes of at his meal time. Similarly, only those molecules which enter the nostrils and knock against the olfactory receptors are experienced as good or bad odors.

It is as if the immeasurable vastness of the cosmos in its temporal and spatial magnitude is of no consequence to the individual. A person's mind is a receptacle like a plate or cup in which he or she receives a limited share of his or her world. Patañjali confines himself to that world of psychologic significance - to study and evaluate it in terms of a person's happiness or misery. That is why it is said that the perceptual world of nature is what is given to the individual spirit (*puruṣa*) to experience for its own meaningful search and progression into ultimate fulfillment.

Sutra II:22

*kṛtārthaṃ prati naṣṭam
apyanaṣṭam tadanya sādharmaṇatvāt*

kṛtārthaṃ: whose purpose has been fulfilled
prati: for
naṣṭam: non-existent
api: although
anaṣṭam: does not cease to exist
tad: that
anya: to others
sādharmaṇatvāt: on account of being common

Although it becomes non-existent for (the *puruṣa*) whose purpose has been fulfilled, it does not cease to exist on account of being common to others.

This *sūtra* is only to answer a rhetorical question. *Puruṣa* in Samkhya philosophy is a circumscribed numinous principle which is one among many. It is only in its relationship with *prakṛti* that the status of a seer comes to *puruṣa*. Realization in

the Samkhyan or Yogic sense is the attaining of a certain disillusionment so that the world that is seen becomes of no consequence. With that, the world ceases to be for that *puruṣa*.

What then is the status of the world which seems to be there if it has ceased to exist for the liberated person? The answer is that the *puruṣa* in the Samkhyan philosophy is one among many *puruṣa*-s. With the realization of one *puruṣa*, only that *puruṣa*'s world ceases to be. As there are many other *puruṣa*-s who are not realized, their worlds continue.

Similar questions are raised in Vedānta also. Certain realized persons who continue to live in their physical bodies until death comes seem to approve of the empirical validity of the world in and around them. The Vedāntin would say this is because, even after a rope is burned to ashes, it still appears like a rope. Only when it is rudely shaken does it disintegrate.

In his *Advaita Dīpikā*, Narayana Guru gives the example of a person who, although freed from an earlier confusion about the directions of a place, such as mistaking the East for the West, will continue to see the directions as before. Another example that can be cited from our common experience is that of a straight rod which, when put into a glass of water, looks bent where it enters the water. From experience we know that this is only a visual error caused by the refraction of light in the medium of water. A person who has such knowledge is not affected by the illusion.

A similar problem was taken up by Bishop Berkeley when he said that everything is born of the percipient's idea. He said that the world is there because you see it. To the question, "What happens to the world when you do not see it?" he answered that someone else would be seeing it. When questioned about the contingency of nobody seeing it, he answered, "God will be seeing it."

This *sūtra* is not as important as the rest. Its only significance is that it helps us to conceive that the discipline of Yoga

is like entering into a pupa state. The silken thread that is woven around a silk worm is of use to it only until the caterpillar grows into a butterfly. Then it can discard it. Similarly, for the yogi, the seen world is a means to attain the yogic perfection of *kaivalya*. When that state is attained, he or she becomes a *kṛtārtha* (one whose purpose is fulfilled) and thereafter needs no world.

Sutra II:23

*sva svāmi śaktyoḥ svarūpopalabdhi
hetuḥ samyogaḥ*

sva: of it (*prakṛti*)

svāmi: of the master (*puruṣa*)

śaktyoḥ: of the two powers

svarūpa: its (*puruṣa*'s) nature

upalabdhi: on examination reveals

hetuḥ: impacts

samyogaḥ: conjunction, union

The coming together of the *puruṣa* and *prakṛti*, on examination, gives the secret of the *puruṣa*'s nature and how various conjunctions with *prakṛti* have different impacts on the *puruṣa*.

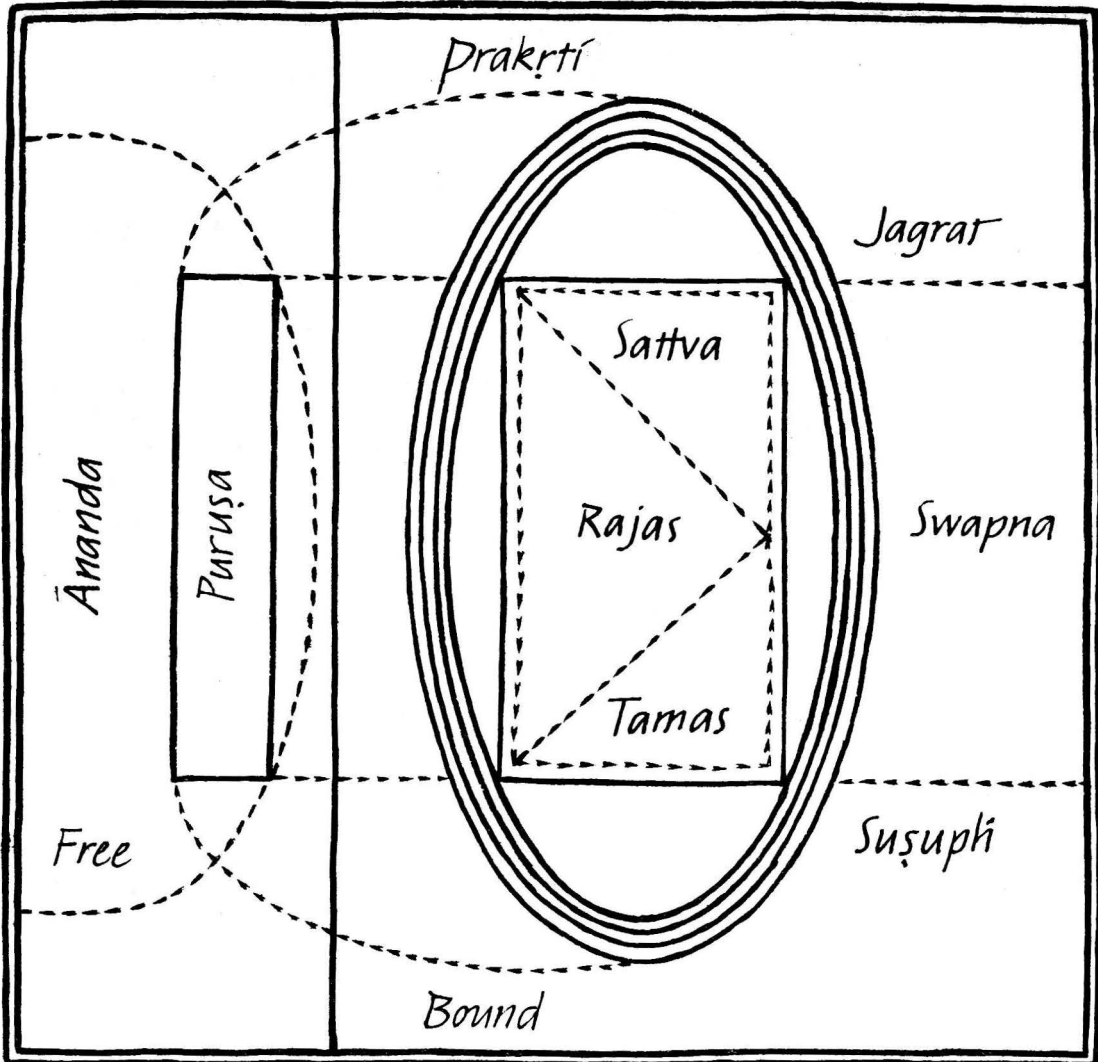
In every individual there is a spirit core ensconced in nature. The spirit is here termed *puruṣa*; *prakṛti* is nature. Spirit (*puruṣa*) is the *swami* or the indwelling owner of the individuated spirit/mind/body complex. In nature there are three modalities: the pure-clear principle of the mirroring or replication of entities; the kinetic principle of bringing transformations to replicated objects; and the inertial or freezing principle of giving static representation to whatever is experienced. With the relationship of *puruṣa* with *prakṛti*, it comes to experience the transactions of the wakeful world, the composition of dreams from memory elements, and the feeding in of action potentials and memory tags which can compulsively bring to it a feedback dynamic. All put together, these can be called the state of bondage.

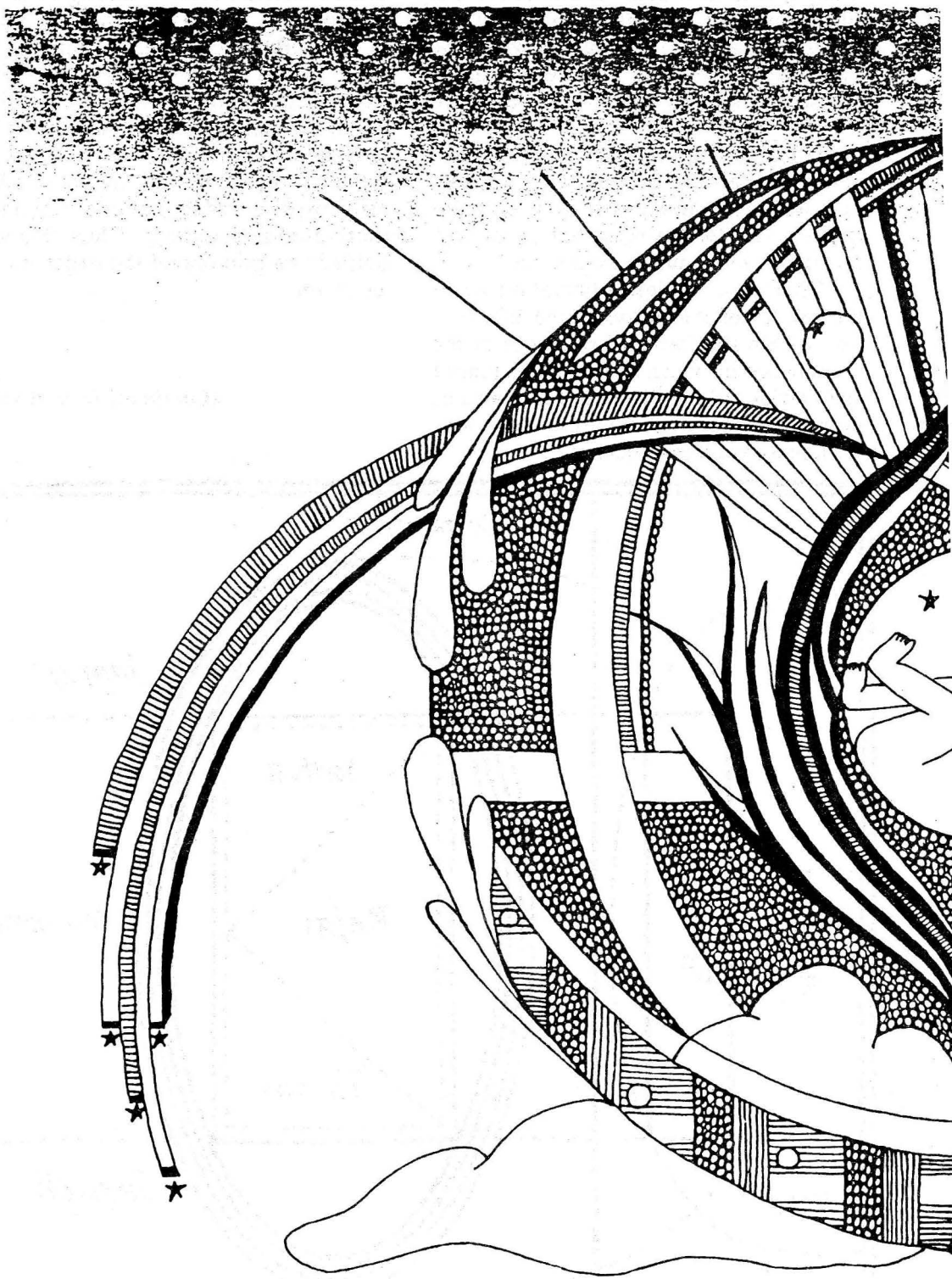
When *puruṣa* is unrelated with *prakṛti*, it is in a state of aloneness and liberation. So, essentially, there are two states: being bound to nature or being free of nature. These can also be termed as transcendence and immanence. Both are only of partial value, so far as individuated beings are concerned. The ideal state is when the individual is conversant with both immanence and transcendence. The *Īśā Upaniṣad* has presented this theme in its most excellent form.

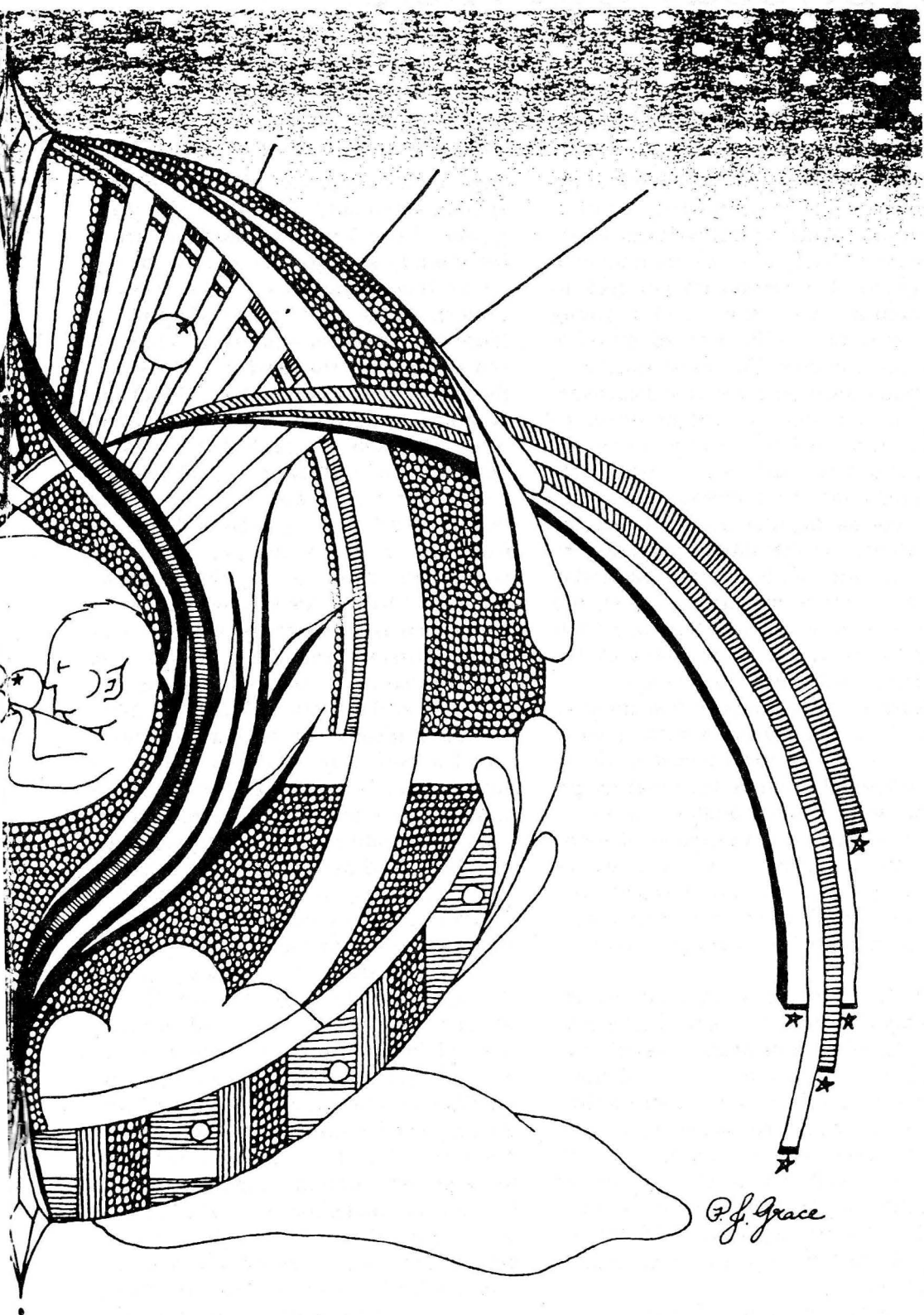
There is a wholesale liberation when the master of the individuated life feels free within the frame of reference of the immanence in which the *puruṣa* is placed and carries out the dictates of immanence even when he is in perfect resonance with the freedom of transcendence.

All implications of bondage and liberation become evident through the comparison and contrast of the two sets of norms with which we are equipped. One set of norms is given to us to play effectively and pragmatically in the world of empirical facts which is the world of relativity or relativistic values. The other set is to reveal the falsehood of relativistic experiences so that one may have a unitive understanding. Thus this *sūtra* holds in its grip one of the major mysteries of life.

(Continued in next issue.)







Is Anybody Out There?

Scott Teitsworth

Several theories are prominent to explain why no extraterrestrial civilization has yet made contact with our Earth. Many are unlikely: that we are unique in our galaxy; that others do not seek to communicate with us; or that our young planet is somehow the most advanced in the local universe. The most unsettling possibility must be given credence, especially in the light of recent developments: that technologically advanced civilizations regularly self-destruct, and while there may be numerous other planets harboring life, they do not remain for long above the threshold necessary to communicate with their interstellar neighbors. Here on earth, at least, the technology of destruction has vastly outpaced the evolution of the ability to live in harmony with our fellow beings.

After all, we have been "listening" to parts of our galaxy for a mere twenty years. The ability and interest to do so were preceded by more than that length of time by the nearly simultaneous invention and use of weapons capable of eradicating all intelligent life on Earth, namely nuclear explosives and television, and the rapid proliferation of corollary poisons, some of which persist essentially forever.

While nuclear devices use Plutonium—a deadly element aptly named after Pluto, the Greek god of death—television is a mind-controlling tool with no obvious external effects. In this it is more insidious than a physical substance with scientifically measurable deleterious properties. It may well be that while we worry about the nuclear destruction of civilization, it is the smiling face of TV that is doing the most to bring us to an evolutionary dead end.

When George Bush unleashed the

most devastating war of world history against essentially defenseless Iraq, the power of television was used as part of the military strategy. As a consequence, where there should have been massive protests and a wide variety of opinions, there was near unanimity of thought across America. The "bastion of freedom" thought almost as one. Over 90% of the population approved of Bush's handling of the situation, although that level was not achieved until after he had rejected peace offer after peace offer in order to extract ever more groveling behavior from the defeated country, and had bombed its armies as they fled in disarray. About half of America wanted to actually increase the already stringent media censorship, and the same number thought that America should use nuclear weapons in the conflict. These are unbelievable statistics. We have spoken much about a new way of thinking here in America, but when the bells of jingoism were rung we responded like rabid Pavlov's dogs, salivating at the prospect of bloodshed and destruction. This behavior is of the oldest order, prehistoric even, differing from its predecessors only in the weaponry at its command.

It is not hard to imagine how a planet that expends most of its wealth and scientific ability on intramural destruction will be unlikely to make the concerted effort necessary to explore even our immediate neighborhood in the galaxy. Waging war for economic gain may make a few rich, but the world as a whole is made poorer, not only in terms of loss of life and the mangling of ideals, but also in the conversion of valuable and irreplaceable resources into heaps of smoking rubble. Clearly, many earthside problems must be resolved before we venture up-

wards and outwards. For now, our nascent space program has abandoned its civilian component and become merely an extension of the war machine. The thrill and stimulation of exploration has given way to an endless series of top secret launches from which we gain nothing and may have much to dread. It seems as if the whole world is held hostage by a powerful few, who seek material gain at the world's expense, and who maintain their position by convincing the rest of us that this is somehow in our interest. A country like Iraq needs to be smashed to be convinced, but in America, at least, television has done the work of the Desert Stormtroopers.

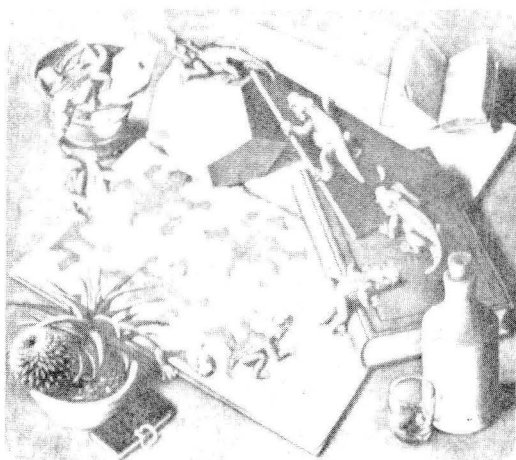
Perhaps it is an advance of sorts that the role of controlling the population can now be given to the media. As long as 90% will unquestioningly support the televised version of reality by their government, there is no longer any need for old-fashioned brute force. And violence, of necessity obvious, tends to produce opposition to itself. With state of the art techniques, most of us will agree that, for instance, war is the only road to peace, or that our leaders know more than we do, so they must be right. How much kinder and gentler it is to keep the focus of awareness on the officially approved context, and to merely deny air time to dissidents. Let the opposition even use relatively obscure print media as much as it wants. Since visual impressions are so much more immediate than words on paper, they are vastly more coercive, and few will seek out alternative information when the official version is readily available in their homes at the flick of a dial.

The Operation Desert Storm propaganda was a tour de force of blatant lies and straightfaced doublespeak. Yet the crowds loved it, and with flags waving called for more. How is it that the most powerful and advanced country on earth can be duped into accepting the most outrageous, Orwellian claims with barely a second thought? What is this persuasive power, and why do so few have the ability to resist? And what has become of all

the independent thinkers in America, that they now acquiesce to the straight-jacket of prevailing opinion?

Intellectual knowledge--that is, abstract ideation at the surface of consciousness--is really quite superficial, and so does not readily translate into action. We have ideas about mankind being one species and the interrelationship of life on this increasingly fragile planet, but such thinking is easily overwhelmed by our so-called reptilian brain, which acts on a gut level of responding to appearances. It underlies the intellect, and is resistive to ideas that come from there. Because our ancestors had to make instantaneous decisions to ensure their own survival, this part of our brain evolved to respond to external stimuli, such as the sudden onslaught of a tyranosaurus, without the burden of a time-consuming pattern of deliberation. Since those dog-eat-dog days we have added some refinements, but the millions of years of successful dinosaur-dodging have left a strong impression on our behavior. Along with a modest intellectual capacity, our brains have evolved some ability to disbelieve what we hear, but we have yet to learn how to disbelieve what we see.

Visual stimuli get filtered through our reptile brains before they are admitted to the intellect, and the television propagandists, both ad men and politicians, use this to their own advantage. A major chunk of what passes for psychology in the West is the study of techniques



for influencing people's thoughts and actions through conscious and preconscious stimuli. Behavior modification has brought the art of persuasion a long way since the Germans so effectively propagandized the Nazi cause in the 1930's. The science of motivating others may have achieved its greatest success ever in the Gulf War propaganda campaign, which featured a success rate pretty much in line with the 1000:1 kill ratio of the war itself. It must have been extremely gratifying to the guardians of the military-industrial complex to see once again how easily we could be manipulated; how we lined up as if the whole thing were merely another televised sporting event where we all knew who to root for.

The visual images that can persuade us to act according to someone else's dictates are now more managed than ever, thanks to computers and television. We are moving into an era of "virtual reality", where man's constructs can be given a status indistinguishable from the actual world around us. If many cannot discriminate between a TV show and reality, how much more convincing will virtual reality be, with its complete reproduction of all the elements of the sensory world? It is rapidly becoming essential for us to learn to penetrate deeper than both intellectual and instinctive behavior, to find a ground beneath all varieties of appearances from which we can discriminate between truth and falsehood.

The key is found in a simple idea, but one which may be difficult to put into practice. It is a cornerstone of the Vedanta philosophy of India, and is found in some form in all the world's religions: we must cease viewing what is presented as external to us as something separate from ourselves. In India it is the problem of *sama* and *anya*, the self and the other, or sameness and difference. Whether it is called the doctrine of forgiveness, or loving your neighbor as yourself, the point is the same. Our minds are the source of all we perceive, and how we regulate our own thinking has a tremendous effect on our surroundings. Our idea of self can be en-

larged to take in other humans, other points of view; even the multitudinous varieties of sensory experience can be seen as originating within the mind rather than without.

The difference between the *sama* and the level of intellectual perception, where *anya* or otherness is maintained, is perfectly exemplified by the contrast between pity and sympathy. Pity is a dualistic sentiment of the intellect perceiving an "other" or lesser state in another person, whereas sympathy occurs when the parties are in resonance with each other at the level of *sama*. A pitying person looks at the surface situation, while a sympathizer experiences an underlying unity. Sympathy implies a mutual sharing of a state of mind, while with pity the participants experience emotions or ideas particular to themselves: the isolation of each is unchallenged. This is why pity is usually seen to be "phony": it may emerge from a sincere attitude, but the one who pities another preserves his private barriers as a means of protecting himself from the fate of the other. Sympathy, on the other hand, is implicitly sincere, due to the attunement experienced within the core of each person. It is open and unfearful.

Paradoxically, embracing the world as an integral extension of the self allows much more independence of thought than drawing a sharp division between the self and the external world, because it shifts us from being the victims of circumstances to being in control of our own destiny. The mantle of authority moves from a hypothetical "other" to one's inner sense of certitude, in the same way that democracy realigns the focus of political power from a central government or monarchy to the people as a whole.

Ancient as it is, this is really a new way of thinking that can free us from the slavish dependence on external stimuli that has corrupted our world to such an astonishing degree. The old way, where we see ourselves surrounded by often hostile "others", is too often prone to the demonization of those others by manipula-

tive leaders and ideologies. Perhaps for this very reason, American society lives and breathes the philosophy of separateness. We are inundated in its seductive allure through the media, especially the visual media of cinema and television. It is thought to be good business to appeal to our instinctive feelings of separateness, as these are closely associated with the parts of the brain that provide motivation, and as long as we continue to respond as we do, unquestioningly following the lure of what is shown to us, it will remain good business.

The fact that so many Americans, regardless of the amount of schooling, supported the Gulf War, is an indication that something crucial is missing in our educational program. The task before all true educators is nothing less than to redirect the whole society to a more universal, encompassing perspective, so that we no longer automatically rise to the bait when it is held before us by manipulative leaders. Our vaunted educational efforts for peace and justice have so far been largely ineffective, because we have dealt primarily with the intellect rather than the whole person. We have failed to penetrate deeply into ourselves, and to be solidly grounded enough to withstand prevailing tides of evil. It must now be clear that a lot of high-minded education can be easily undercut by the powerful messages in visual media that focus on the reptilian delights of violence, revenge, and racism.

In the same way that our reptilian nature is relatively unaffected by the intellect, being more deeply embedded within us, the *sama* does not respond to stimuli as if they were outside of it at all. At this deepest of levels all life is joined together, and one embraces the whole in ecstatic communion, untainted by the fear of any "other". One effortlessly loves his neighbor, as the neighbor is not different from himself. The wisdom and energy one gains from a centering in this state infuses the whole personality, harmonizing the reptile brain and stimulating a keen intellectual appreciation of

life. It becomes easy to empathize with the various points of view of an argument, for instance. Without any "us" and "them" there is no desire to take from "them" for the benefit of "us", no intent to hurt anyone at all.

An effective education that teaches the individual to find his own center makes him far less prone to acting on the basis of clever but misleading arguments. Empowering the individual to think for himself breaks the connection with the reptilian brain and its fantasies of terror and meanness. This is not a "learned" attitude in the traditional sense, it is an orientation that springs naturally from a personal attunement to the deepest levels of the psyche. Ideas about this well-spring of the self are often cloaked in religious language, but they are in essence down-to-earth and practical. They can be taught and learned in a context that is totally free of dogma; in fact, they are easier to approach in this manner. And as the universal ground lies within each person, it is a perspective that can be attained by anyone, in any circumstances.

The best educators seem to have the ability to bring their students to this level of understanding. Excellence in any field is dependent on making this connection, consciously or unconsciously. Unfortunately, it appears impossible to delineate it as a fixed method of instruction. It is attained, rather, through intuition—literally, teaching from within. So the teacher should help the student to find his own inner instruction by encouraging the very search for a deeper appreciation, and should above all impart to the student a sense of confidence in his own abilities, which, in the final analysis, are what take him to the goal. This approach can be added to the classroom at any time. It is free and needs no materials. It is challenging, and requires a willingness to confront *values*, but is very rewarding.

One cannot exist as a human being without a sense of values. However, a person's values must spring from an inner awareness: when they are applied from

without they become only capricious fetters. Much violence is required to fit a free spirit into the tight bonds of archaic moral strictures, and the result is often a miserable person who is neither free nor moral. The popular misconception that "value judgements" are an evil is nothing more than a reaction to such arbitrary values imposed by systems of external authority. This has led to a kind of value vacuum in modern society, where the individual either subscribes to someone else's values or attempts to live without any. This plays right into the hands of religious and political leaders who are more than willing to supply their own self-serving sets of values to those beset by doubts. An educational system that does not turn out well-grounded, incisive thinkers is therefore of immense advantage to a totalitarian state. Educators can and should impart to students the importance of discovering their own value system deep within themselves, rather than the current norm of offering rote instruction in a socially approved code of ethics.

Modern teaching methods often stress doubt, which is fine on an intellectual level, but is easily transferred to the students' feelings of self worth. Here it becomes a devastatingly destructive force. Only when a person, child or adult, is confident in his own abilities, as well as assured of the respect of his instructor, is it safe to train the mind in methods of scientific doubt. Otherwise the student becomes confused or depressed, feelings of trust are disrupted, and a sense of worthlessness sets in which is often compensated for by aggressiveness or the willingness to follow any demagogue who promises security and satisfaction. When this approach suffuses our educational system for many years, we become a society of hollow men, desperately seeking to quell our despair through all manner of perverse outlets, not the least of which is ganging up on some weaker person or country and venting our frustrated rage upon them.

It can be argued that civilization does not really begin until a species mas-

ters its violent and manipulative tendencies. This is a natural outgrowth of knowing the depth of the self. In all probability, interstellar travel or communication is also impossible without the unifying power of such civilizing. An understanding of *sama* and *anya*, the relationship and common ground between the self and the other, automatically brings detachment from the stimulus/response orientation that allows a person to be manipulated by external circumstances. By going beneath reptilian consciousness, the individual ultimately gains control of himself, finding at the same time the source of lasting happiness and true mental health. This individual triumph becomes a focal point for a healthy society; when a sufficient number of normalized individuals join together, the whole world regains its balance. If and when this is accomplished, we can get on with the complicated and rewarding business of reaching, in whatever way we choose, for the stars. ♦



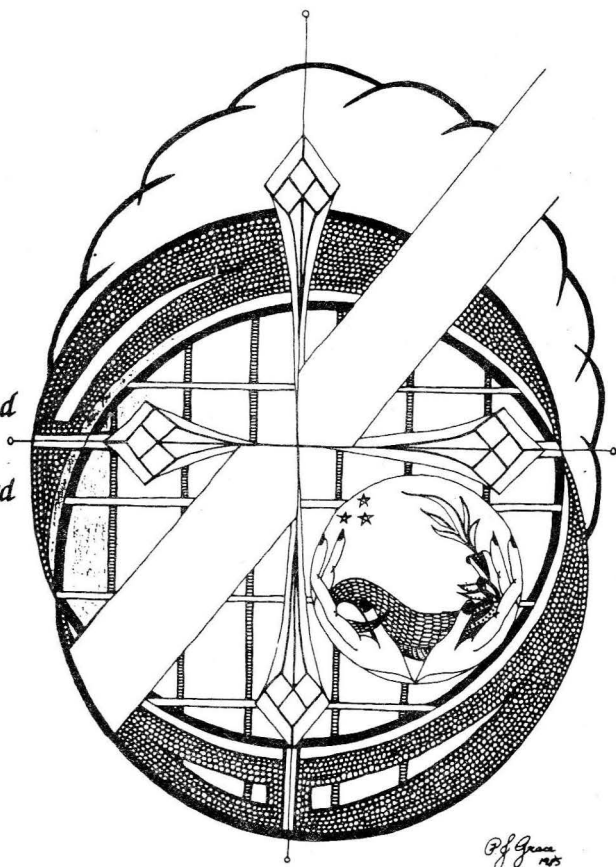
The Opossum

*No hunter's going to shoot me,
no arrow's going to kill
this essence of my being who
exists with sacred will.*

*I'm shielded from the bullets
darting 'round this city scape,
by compassion for barbarians
who pillage, plunder, rape.*

*Their deeds will ne'er receive a nod
of comforting approval;
indeed my sweat and toil's toward
this dastardly removal,*

*yet the essence of each being
I hold sacred with conviction,
as evidenced in actions
that conceal no contradictions.*



*Cry your tears through actions.
Shed your pain through change.
Enlighten all humanity
to the plight of our deranged*

*because the health of our community
is gauged by how we care
for the planet in entirety,
for all beings everywhere.*

Peggy Grace Luke

Biography of Narayana Guru

Nancy Yeilding

The Non-events of Marutva-malai

As we turn to Narayana Guru's own words we are guided by his disciple and successor, Nataraja Guru. He has written *The Word of the Guru* 41, which examines the guru principle and role in all of its manifestations, from the most universal to the most particular. It also includes Nataraja Guru's own personal reminiscences and his translation and commentary on six of Narayana Guru's works.

This book, written by one who was fortunate to live out the intimate, bi-polar relationship of guru and disciple with Narayana Guru, and who is a Guru in his own right, will ever serve as exemplar to any who hope to write of the Guru's life.

In that light, we do not hesitate to quote at length from his chapter on "Mystic Experience."

Generally uneventful in the usual sense of the term, the life of the ascetic became more uneventful still, as his search made him turn more and more within himself for consolation. The search began to depend less on outside persons or things, and, as it became more pronounced, it was necessary for him to protect himself from the "madding crowd's ignoble strife".... He was beginning to witness within himself an event of more import than the eruption of a volcano or the conquering of a kingdom.... Some strange cosmic emotion was heaving within him and he was in the pangs of the birth of an inner life to which the life dictated by the senses was becoming more and more repulsive.

The emotional counterpart of this incessant search was so heavy as to make

even a sturdy supporter groan under its trials.... Nothing can describe adequately the trials he underwent. It would be vain to undertake the task.

Nataraja Guru explains that the description that follows is not an arbitrary one, but was drawn from various passages of devotional poetry written by the Guru.

It was as if he was drunk. The red fire of knowledge was beginning to glow within him. It was as if his feelings were beginning to melt. It was as if the ambrosial essence of his being was beginning to pervade his mental horizon. This emotion made him call upon God as his only refuge-- God, "whose tender feet dripped with the honey of compassion." God was to him the pearl of perfection, the dancing centre of his life, the lotus that sprouted in the silence of his heart caught in the centre of which, buried among the petals, like a bumble bee having its fill of honey, his soul enjoyed uncoveted blessedness. It was as if his soul in the form of a radiant child planting his foot in the centre of a glowing radiance, had devoured within his being the light of the sun and the moon. It was as if this radiant form was dancing and swaying at the centre of his being, mounted on the back of a peacock with outspread feathers of green and gold. It was as if a lamp shed its steady light in the silent house of the mind....

It was an experience beyond words; and the volume and force with which images such as these surged up within his mind, richly breaking through barriers of rhyme and metre in some of his prayers written at this period, throw ample light on its nature.

Philanthropy became a natural hobby to him. Philosophy gave his actions a detached motive, and poetry gave him the means of natural expression. His life and ambitions were simplified, and the foundations of a career of benevolence and prosperity were laid in his personality.

(Pages 14-18)

When Narayana Guru opened his mouth to sing, he gave voice to all the agony and wonder of the seeker. He also sang of the glory of the fulfillment of the search. 42 His earliest compositions, dating from the early 1880's, were in prose: *Daiva Cintanam* (1&2), *Cijjāda Cintanam*, *Gadya Prārtthana* and *Ātma Vilāsam*. The rest of his works were written according to classical poetic conventions. His capacity to give voice to the ecstasies of mystical experience was enhanced by the clarity of his reasoning. He was able to accomplish this by not confusing the transcendental with the transactional methodologically or epistemologically. Thus, in his prose as well as in his poetry, we can experience spontaneous expressions of adoration informed by the clear light of the intellect tuned to the highest philosophical understanding.

Gadya Prārtthana is a short prayer of and for the seeker of perfection. Its simple statements and tone of devotion make it a fitting guide to lead us in our search to know the inner transformation of the Guru.

Whatever is seen comes under the triple forms--gross, subtle and causal--which originate from the Supreme Self and ultimately dissolve also in the Self. Therefore there is nothing but paramātmā (the Supreme Self). By that knowledge of the true nature of the Supreme Self all my sins can be burned away and I can be led in the right path. I meditate on that sacred form of paramātmā. Oh Supreme Self! To meditate this way continuously and to receive your incessant bliss, I need your blessing always. Oh God! Whatever is seen by the eye is not

eternal. The body is also like a bursting bubble. Everything is like a dream--that is all we can say. We are not the body. We are knowledge. As knowledge we existed even before the body was formed. Even after the dissolution of everything we will continue to shine as knowledge. We will not be touched by birth, death, poverty, disease and fear. May I ponder over these sacred words of instruction and remember the instructor, the Supreme Self, always, unceasingly, in my sleep and daily activities. May you cleanse me of all my sins and bestow on me your supreme bliss. By your grace may my life on earth be harmonious and ultimately may I become one with your supreme state.

Daiva Cintanam (2) (*Reflections on the Divine Light*) is also of the nature of a prayer, with the line of reasoning further developed:

Oh, Non-Dual Light which permits no differentiation of the individuated self (jīva), the inner controller (īśvara), and the world, oh great Guru, Paramaśiva, the embodiment of the knowledge of attainment (siddhavidya), the expounder of the hierarchy of spiritual tradition, Obeisance! Obeisance! AUM.

Victory, victory Lord! Aha! This is a great wonder indeed! You are like a blazing fire which is not fed with any fuel. In you is seen, like a mirage, all this universe. What is thus seen at first sight, when subjected to critical reasoning, looks like an illusory lotus of the sky. It is evident that all these untrue and inertial worlds, full of pain, were not created by you. Neither are they manifested by themselves. If you have created this, by the principle of cause and effect you can be accused of its imperfection. No such allegations can be made because you have no transaction and you are beyond the duality of instrumentality and agency. Inertial matter has no power to create itself. Thus, this indescribable world and you, the very embodiment of sat, cit, and ānanda, coexisting like light and darkness, is a great wonder. All our inner in-

struments and deeds are burning in your flaming light like powdered camphor which is inertial by nature.

As our ego is burned in your effulgence now there is no distinction between you and us. In spite of our non-differentiation there is a transactional distinction which has somehow become perpetuated between us. The triad of you, us and the world is none other than you, beginningless and eternal. So we may say non-duality cannot be attributed to you and for us there cannot be any release also. Apart from this the idea of our unity with you contradicts the nature of our relationship, which should be of the Lord and his servants. However, it is only appropriate that we who are yet eternally bound are serving you, who is eternally free. For those who are eternally bound there is no release. Any attempt in that direction can be only futile. Only foolish people will get into useless endeavors. Thus, our beginningless folly also ultimately ends in you. You are helping every one in all ways and what a pity that we cannot be of any use to you. This great sadness of us also becomes demolished in you. Let all this go. Some story that was chanced to be seen in the dream is afterwards remembered in the wakeful and then one rejoices in narrating it and assumes roles of it; in the same way, by the modulation of rajas and tamas there looms this illusory possession of the inertial world consciousness; that world is to be played to its finality with the subtle and pure modulation of the all-pervading sattva and thereby, by becoming the quiescent state of the indivisible, we become like planets well-placed around the sun in the solar system and, in such a state, our dependence on you being recognized as total, there cannot be any more desire for the enjoyment of any pleasure and there can be only incidental behavior, such as the movements of the limbs of the body; to achieve that state, may you bless us! For that, salutations, salutations, salutations.

In both of these works the devotee, though knowing that all is knowledge

which is no different from the one Supreme Self, still experiences a sense of duality. In *Ātma Vilāsam* the process of the Guru's reasoning gives us a good look at the nature of this paradox and a taste of the exalted experience which takes one beyond it:

AUM. AUM. All this which we see before us looks like an image seen in a mirror. Wonderful! The eye that sees everything does not see itself. When a mirror is held before the eyes they are reflected in the mirror; then the eye sees the mirror and the reflection in it. The reflection is inertial. It has no power to see the eye. Thus, the eye in the mirror does not see the eye that looks into it. When the eye does not see itself and the mirrored eye does not see the eye, it is we who see the eye. But we do not see ourselves who see the eye. When we imagine a mirror before us, we reflect in that mirror, but our reflection in the imagination has no power to see us because reflection is inertial. We cannot stand face to face with our image in the mirror. Then only God sees us. In short, the imagined mirror, what is reflected in it as our image, the eye, the mirror that we hold in our hand and the image of the eye reflected in the mirror—all these five are under our control. The eye that sees this is we. The eye sees only its image and the mirror. Ourselves, our image, mirror, eye, eye's image, the mirror in our hand—these six are under the control of God. Thus, God is the eye that sees all this. And apart from that, God is seeing everything. Therefore, God is a divine mirror and also a divine eye. Oh! In this divine mirror we see a new mountain; beyond that we see a picture. We presume that we have seen this picture before. Oh! Here we see the mountains of Marunu, Kanya Kumāri, Madurai, Kāśi and Cidambaram all within us and each close to the other. Oh, how far are these places! We stand here. Oh, here is an elephant charging at us! Fearing it, we are climbing a mountain. We see the yogīśvara there. With his instruction we are burned

to ashes in the yogic fire.

Oh, it was dream! Waking from that, we are yawning. Wonderful! We have gone into a slumber. On waking up we realize that we slept soundly. Thus, in the greater wakefulness which we have before us we imagine an ego and its ignorance. Oh! Like a million particles which we see fluttering in a beam of sunlight that comes through the window, countless heavenly bodies are rotating. Oh! All these merge in us and we merge in the sacred mirror that is over us. This mirror is our God. Oh! Like a flood rising from the mirage everything comes projected from God. But our own inner vision, which is inseparable from God, gets a revelation of its secret. Oh! All this along with us is spread out in God's omnipresent mirror and he is looking at it with his wide eye. By winking it again and again he projects and conceals. For God this is a sport. This is part of God. No, God is partless, so we should not say "part of God." Then, what is it? Is it an evolution of atoms? No, because atoms are superimposed on God. Superimposition means images. An image has no power to transform. The power of God precludes everything else from being in God. Therefore, this cannot be part of anything else. In that case all this is indescribable. It looks like a devatta that is seen in the collyrium of a psychic. Here the model resides in God. This is an image. Now, all that is seen - God, we and all this - is implied in God. Then God alone is. This does not limit the all pervadingness of God. A shadow has no power to sublimate the existence of the pervasiveness of another. Not only that, shadow has no power to pervade.

Oh! All these are rotating at a great speed like a wheel without beginning or end. Wonderful! We see our eyes. God sees us. We hear our sound. God hears us. We touch with our skin. God touches us. We enjoy our tongue's taste. God enjoys us. We smell with our nose. God smells us. We articulate words. Words do not articulate us. God articulates.... With our hands we work. Hands do not cause us to

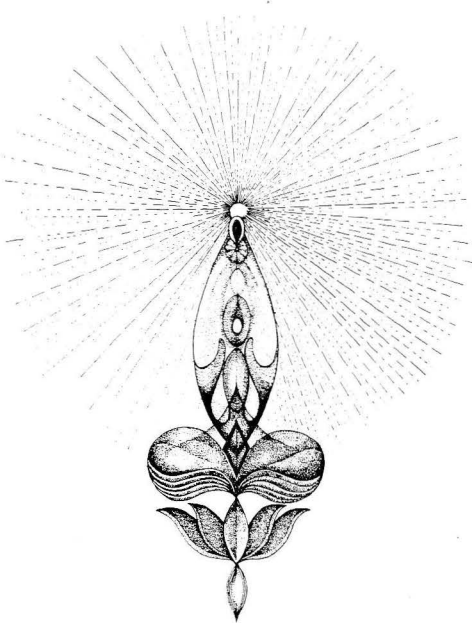
work. God makes us work. We make our legs walk. Legs do not make us walk. God makes us walk. We do not make God walk. We make the anus excrete. Anus does not make us excrete. God makes us excrete. We do not make God excrete. We please our genitals. Genitals do not make us pleased. God makes us pleased. We do not please God. Oh! We are seeing in God the characteristics of puruṣa, the spirit. God sees without eyes, hears without ears, touches without skin, smells without nose, tastes without tongue. He is citpuruṣa, the spirit of cosmic consciousness. We represent God. Our body is inertial. Like a red-hot iron sphere is fire, when we open our eyes, our body is also brilliant. Oh! Everything we see has also become brilliant. Oh! Oh! Our God is a divine ocean of brilliance. All these are the flooding of the mirage. God is the mirage. Oh! Until now we were extraverted. Now we become introverted. Ah! How divine this is! Up till now we were existing in a divine mirror. This is our God. We had not seen this before. Now there is no veil before us. We and God are the same. We can not have anymore transaction. Oh, we have become one with God!

Narayana Guru's poetic compositions which date from the time of his wandering and penance are: *Vināyakāṣṭakam*, *Guhāṣṭakam*, *Śrī Vasudevāṣṭakam*, *Bhadrakaliāṣṭakam*, *Navaratnāmānjari*, *Vairagya Deśikam* and *Śiva Śatakam*. At this time all but *Bhadrakaliāṣṭakam* have been translated into English.

Vināyakāṣṭakam (Eight Verses in Praise of the Glorious Leader) is likely the first of these compositions since *Vināyaka* is the deity traditionally propitiated in India whenever a new project was undertaken. *Vināyaka* is the god of auspiciousness invoked to overcome all obstacles. Even at this early stage of his contemplative life, Narayana Guru's poetry beautifully integrated the images and concepts of the ancient deities of India with a philosophy inspired by the experience of the One without a second.

Through the alchemy of intense devotion, the proto-linguistic symbols of the gods are made to reveal their transcendent meaning. In the Introduction to his translation and commentary on *Vināyakāṣṭakam*, Guru Nitya Chaitanya Yati writes:

Narayana Guru's basic stand is that of a non-dualist visionary. At the same time he could appreciate the value of the traditions that entered into the aggregate rightly or wrongly called the Hindu religion. He was not a partisan in favor of any particular religion. This made it possible for him to have a neutral stand and to view all religions with the attitude of a devoted lover of beauty, goodness, love and truth. Jesus Christ said, "I have come not to destroy but to fulfill." This was exactly the attitude of Narayana Guru in every hymn he wrote in praise of the aspects of divinity which people have been worshipping in India through centuries. He wrote hymns in praise of Ganesha, Subrahmanya, Vishnu, Śiva, and Devi and also in praise of the Divine without attributing any particular name to a godhead. In all these he stood by his monistic stand without slighting in any manner the mystic richness of devotion.⁴³



Verse seven is representative of the work as a whole and provides a clear example of the wholesome quality of the Guru's vision:

*In and amidst
the countless changing patterns,
you are the eternal glow
of the Divine constant.
Such is your generous bounty;
you are never tired of bestowing
your favorite boons, unasked.
To those wise ones
enraptured in your wonder
and who have lost
their identity in you,
you care so much,
and their well-being
is your constant concern.
Your elephantine countenance
is suggestive of AUM,
the all-embracing Reality
of the Absolute.*

*It is a riddle that
your cosmic function
is the quiver and shimmer
even in the tiniest sparks
of the spectrum of our
ephemeral visions.
You hold in your hand
a piece of your own broken tusk--
a wonderful gesture of
the transmutation of ego.
You are the stem
on which hangs the triple worlds,
the celestial, the terrestrial,
and the neder world,
obscured by our inertial plunge
into the deep blue of the unknown.
Slow is your pace,
which keeps us bound
to the cycles of birth,
and firm is your resolve
to transport us
to the transcendental beyond.
We constantly meditate on you, Lord,
the numinous resplendence in all.*

(Translation, Guru Nitya Chaitanya Yati)

Vināyaka has an elephant-head and his face with its curled trunk is thought



Vināyaka

to resemble the Sanskrit character for AUM; the mystic symbol for the Absolute, representing the four-fold structure of A = wakeful consciousness; U = the dream or subjective state; M = deep sleep; and silence = the *turiya* or transcendent consciousness which pervades the other three states. This is the subject of the meditation of the *rishi* (seer) of the *Maṇḍukya Upaniṣad*, an ancient mystical treatise of India. Narayana Guru's reference to AUM here is a clear indication of his participation in the philosophical

and mystical tradition of the *Upaniṣads*. Our understanding of his words will thus be enhanced by turning to the verses of the *Upaniṣad*:

AUM--This imperishable word is all this. Its explanation: past, present, future--all is aum alone. And what is other -- beyond the three times--that also is aum alone. (1)

All this is indeed the Absolute. This Self is the Absolute. That--this Self--

has four quarters. (2)

Abiding in the wakeful, outwardly conscious, with seven limbs, with nineteen mouths, enjoyer of the gross--the Universal is the first quarter. (3)

Abiding in dream, inwardly conscious, with seven limbs, with nineteen mouths, enjoyer of the disjoined--taijasa is the second quarter. (4)

Where the sleeper does not desire any object of desire, does not see any dream--that is deep sleep. Abiding in deep sleep, unitive, consciousness through and through, blissful alone, truly the enjoyer of bliss, with consciousness as its face-prajna is the third quarter. (5)

This is the Lord of all, this the all-knower, this the inner controller, this the womb of all-- truly, both the origin and dissolution of beings. (6)

Not inwardly conscious, not outwardly conscious, not conscious in both ways, not consciousness through and through, not consciousness, not non-consciousness, unseen, not transactional, ungraspable, without distinctive mark, unimaginable, indescribable, the unitive Self which is the essence of what is known, dissolution of the quintuplicated world, peaceful, auspicious, non-dual is the fourth state considered to be; that is the Self; that is to be specially known. (7)

(Translation by Guru Nitya Chaitanya Yati)

It is this comprehensive vision of the Absolute which the Guru invokes through the specific reference to the deity's appearance. In the reference to Vināyaka's broken tusk he honors the hoary mythological tradition of India; at the same time he uses the image as a symbol for the immediate experience of the mystic seeking union with the Divine. The legend goes that when the great sage Vyāsa was ready to write the *Māhābhārata* epic, he asked for a scribe who could

write the entire story without stopping. When Vināyaka, offered to be the scribe, it was with the condition that Vyāsa continue the dictation without pause. Vināyaka broke his own tusk, symbol of ego-aggressiveness, to record the one hundred thousand verses of the epic onto the mountainside. Thus the broken tusk symbolizes the radical change necessary to transform the ego from an obstruction to an aid in the process of liberation.

That transformation is not accomplished easily, nor without the painful tears of the earnest seeker. In his *One Hundred Verses on Śiva (Śiva Śatakam)*, the Guru often sings of the inner torment and grace he experienced in his days of penance:

*O Śiva, Śiva, if your sacred name is well remembered
there is nothing equal to it anywhere.
Even though I know many such things in my mind, alas! I am wasting myself in agony this way. (5)*

Like raging billows of flowing elixir is your sacred word of rejoicement to my ear. To the flames of the mind which is smouldering and intensely burning your glance is a shower of the elixir of immortality. (10)

Devoid of top or middle, all the triple aspects having become united in the distinct form of the lamp, with its resplendent sheen-- may it burn and cleanse, the ocean of sorrow to cross over. (18)

*On a recent day I had dysentery and vomiting and I prayed to you for redressal.
Knowing that, in your mind, you saved me.
Even after that I lost your track and I am miserably wandering, alas! (23)*

It is hard to live in this world

like this,
 where clearly seen, for us,
 there is no death also.
 Considering this
 an opportune moment,
 O Kama-destroyer,
 appear before me,
 destroying all sorrows. (25)

To one who has entertained
 evil thoughts and played
 such games of concealing
 many untruths in his heart--
 to such a worthless person,
 have mercy
 and please bless, Ocean of mercy
 that floods beyond all bounds. (34)

At least once for your gracious Self
 to come before me,
 turn your benign face to look at me,
 and thus enable me to cross
 the increasing sea of my sorrow--
 when will an opportunity come,
 O compassionate Lord? (42)

Far from the tribe
 and also the family,
 sitting in the mountain
 and doing service to God,
 this has become the art of life.
 But in the course of time
 how many fears which you
 have fated upon my head
 will become acceptable? (58)

Although in these verses the Guru
 cries out for Śiva's help with the voice of
 the devotee lost in the ocean of *samsara*
 (misery), the same work contains beautiful
 visual images of spiritual ecstasy:

Devoid of all bounds
 and overflowing--
 in such joyous billowing waves,
 to find one's way and
 to stand immersed in it,
 you should bestow your blessings. (81)

To pacify the whole world
 with its cool sheen,
 the full moon to rise in brilliance

and with its resplendence
 to make the heavenly lake
 where lilies bloom to be radiant,
 is what I desire to see. (100)

That this desire was satisfied we can
 find ample evidence in verses such as the
 following from a later work of the Guru's,
One Hundred Verses of Self Instruction
 (*Ātmopadeśa Śatakam*) which combine
 rapture, dedication, calm serenity and
 sublime insight:

A very vast wasteland suddenly
 flooded by a river in spate--
 thus comes the sound that fills the ears
 and opens the eye of the one who is never
 distracted; such should be the experience
 of the seer par excellence. (16)

Inert matter does not know; knowledge
 has no thought and does not articulate;
 knowing knowledge to be all, letting go,
 one's inner state becomes boundless;
 indeed, thereafter he never suffers
 confined within a body. (30)

Knowledge, to know its own nature here,
 has become earth and the other elements;
 spiraling up, back and turning round,
 like a glowing twig it is ever turning. (33)

Mounted on the rotating wheels
 of a chariot which have half-moments
 and such for spokes, the world rolls on;
 know this to be the beginningless divine
 sport that is ever going on in knowledge. (34)

Like ten thousand suns coming all at once,
 the modulation of discrimination arises;
 the veil of transience covering
 knowledge is *māyā*; tearing this away,
 the primal sun alone shines. (35)

The ground, together with water, wind,
 fire and sky, the functioning ego, right
 knowledge and the mind--waves and
 ocean: what else is there?

All these worlds, having arisen,
 are changing into knowledge. (50)

The sky will glow as radiant sound--

on that day, all visible configurations will become extinct in that; thereafter, the sound that completes the three-petaled awareness becomes silent and self-luminous. (52)

Like the fire that emerges from churning sticks, the boundless discrimination that arises from contemplatives burns as the sun that has attained the firmament of supreme consciousness; to this everything is fuel. (82)

The atom and the indivisible, both as being and non-being, shine from either side; thereafter, being fades away and the experience of non-being, having no foundation, will also cease. (96)

The atom will disappear in the vastness of knowledge, leaving no trace of its parts; on that day the indivisible will attain perfection; without experiencing, one does not know this unbroken consciousness; it is the silence-filled ocean of immortal bliss. (97)

(Translation by Guru Nitya Chaitanya Yati)

These heartening words are clearly those of one who has known all the agony of life and crossed over the sea of sorrows to the other side where knowledge is known to be all-encompassing bliss. But the most powerful statement of all regarding the transformation Narayana Guru underwent is the compassion which motivated every moment and action of his life thereafter and the brilliance which extended to every aspect of human study, endeavor and aspiration.

(Continued in next issue.)

NOTES

41. *The Word of the Guru* has been republished in 1991 by Narayana Gurukula as *The Life and Teachings of Narayana Guru*.

42. His works were composed in Malayalam, Sanskrit, and Tamil. Through the life-long dedication and labor of Nataraja Guru and his successor, Guru Nitya Chaitanya Yati, many English translations and commentaries have been completed.

43. Published by East-West University Press, 1977, p.2.



The Beach Bum Haikus

India and Malaysia 1990

Full moonlight shimmers;
palm fronds drip liquid silver,
startling me awake.

The cat's in my room
looking for food or trouble.
In this we're alike.

Strangers and omens,
the Wanderer junks his plans
Here is onlywhere.

Mid-afternoon nap:
stop the day dean in its tracks.
Wake to a new dream.

Haiku discipline,
pruning the vast word orchard,
yields Bonsai Mind!

Peter Oppenheimer

Old Chinese women
watching me do some Tai Chi,
must I play the fool?

Love is all around.
You can always love yourself
or have fun trying.

So, what's to see here?
Many cycles come and gone.
Silkworms wear no scarves.

The brighter the light
the darker the shadow cast:
Gnashing New Age teeth.

This five-seven-five
can be very constraining.
Oh well, I give up.

Especially For Children

Riddles of the Mind

As Told by a 12 year old

1. I destroy mountains and wither great fields and plantations.
I crumble rock with my every touch,
yet I have no finger.
I have built everything,
yet have no tools.
My father is I and I am my father.

What am I?

2. I have crushed great civilizations,
started wars and trodden on
man's self-esteem and teachings.
I am no feeling,
yet I am a state of mind.
I wield no machines to do my work.
I fester in the minds of man.
My cousin is doubt, my enemy is trust.

What am I?

3. I am afraid,
yet have no substance.
I have withered men and destroyed armies,
yet I wield no weapons.
I am in number,
for in every man I am.
Courage evades me and honor has no meaning.

What am I?

4. You can travel to distant galaxies with me,
or just outside your room.
I can show you what you want to see
or what you've never seen.
I have no vehicle to take us
yet my possibilities are endless.
Your mind releases me to take you to wondrous places.

What am I?

1. Time 2. Suspicion 3. Cowardice 4. Imagination

Kavi Chaitanya Grace Luke

The Summer of the Year Three Thousand

Calder Richmond Hughes

The original text of this book is illustrated by numerous colored pencil drawings. We have been able to duplicate two of them in black and white. Calder is 10 years old.

"Dinner," called Matt's mother.

"O.K., we'll be right in," called Skip and Matt together. They came in and washed up.

"What would you boys like for dinner?"

"I want chicken nuggets," said Skip. "I'll have spaghetti with no meatballs," said Matt. Matt's mother pressed a few buttons on the food generator and out came the steaming dinners.

The boys ate their dinners and went back outside to play away the last hours of daylight. After the light was gone they went in, got flashlights and went to explore Matt's new barn. Actually it was fifty years old but it was new to Matt because he had been scared to go alone, but now that Skip was with him he gathered up his courage and Skip and he entered the barn. They both were scared but neither of them showed it because he did not want the other one to know that he was scared.

Then Skip said, "What's to be scared of?"

Then Skip said, "Look at this. It's a trap door. Help me open it." They opened it up and out flew a bat. Since they were scared, they were jumpy and they jumped a mile (actually, only about three feet). Then they teleported back to the house in an instant.

They told Matt's mother all about the trap door. She wasn't really listening so she just nodded her head. Matt and Skip went upstairs to play the game Genesis. After they had had enough, they played volleyball. Then they played snowboarding and after that they went to

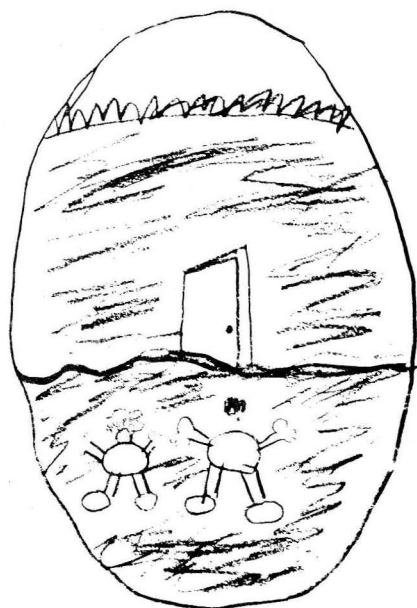
sleep because they wanted to check out the trap door in the barn.

In the morning they both had waffles with syrup and orange juice. After their breakfast Matt and Skip grabbed their flashlights. This time Matt's mother was paying attention. "What are the flashlights for?" she asked. Matt and Skip didn't answer. They were already running for the barn.

When they got close they slowed to a walk and entered the barn. The barn was not as scary as it was at night but it was still creepy. They walked over to the trap door and shined the flashlights down it. They did not have to open it because in their fright of the night before they had left it open.

Then Matt said, "I don't know about you but I'm going down."

"Right behind you," said Skip. So they teleported down through the trap door. Inside there was a tunnel and they started to walk down the tunnel. As they rounded a bend they saw the head of a



Tyrannosaurus Rex. They both flipped out and ran but they did not run for long because the tunnel came to a dead end. They stopped and examined the end of the tunnel. There was a big wooden door in the dirt wall.

"I wonder where it leads," said Matt.

"Let's find out," said Skip. They opened the door.

Inside the door was a lab with chemicals and test tubes everywhere, but it was organized.

"A witch's house," said Matt.

"A warlock's house," said Skip.

"Neither," said a deep voice.

Skip and Matt were so scared that they jumped and hit their heads on the ceiling. (The ceiling was nine feet high. So if you're wondering how they hit their heads on the ceiling, see--they had scientists who made air shoes so whenever you have both feet off the ground the shoes make you go a long way up.) When they came down from their jump they whirled around to see who had spoken. It was an elderly dude who looked like an old version of Young Einstein with glasses.

"W-w-who are you?" they stammered.

"I am Professor Alemo," said the ancient dude.

"Oh," said Skip. "Welcome to my lab, and what are your names?"

"Skip and Matt," replied Matt. "I'm Matt and he's Skip."

"Say," said Professor Alemo, "could you do me a favor and teleport down to the galactic pet store and ask if you can have some food for tarantulas?"

"Sure," said Matt, who was starting to like the professor more and more. "But why not the intergalactic pet shop? It's closer."

"Because Tom prefers galactic food to intergalactic food."

"What's Tom?" "He's my tarantula," said Professor Alemo.

Matt said, "O.K., let's go." Matt and Skip teleported to the pet store. They asked the clerk where the nearest bank was. Matt and Skip got some money from the bank, then went back to the pet store

and bought the food and were leaving when they bumped into someone.

The two men pushed them back and they each pulled out a 22 pistol and said, "One move and you're spaghetti, city scum." Skip dropped the bag of tarantula food and Skip and Matt both put up their hands and the store keeper fainted.

"This is going to be easier than I thought, Mack," said one robber.

"Well, let's do it before the cops get here. The guy fell on the alarm." When the crooks' backs were turned, Matt took the tarantula food and Skip took a bag of cat food from the shelf and then they threw them on the robbers. Then since the place was also a toy store they took a pair of remote control handcuffs and handcuffed the robbers, then stood them up, took their guns and held them until the cops got there.

When the cops got there they took the criminals away. Then an ambulance came and took the store keeper to the hospital. Then reporters entered the scene and interviewed the cops and took pictures. Skip and Matt tried to sneak away but the reporters stopped them and started asking questions like, "Were you scared? How did you capture the criminals?" and on and on. Matt liked the publicity but Skip did not. He was kind of shy but he answered the questions.

After about an hour the reporters left and Skip and Matt teleported back to the Professor's lab and told him about their adventure and he was quite excited.

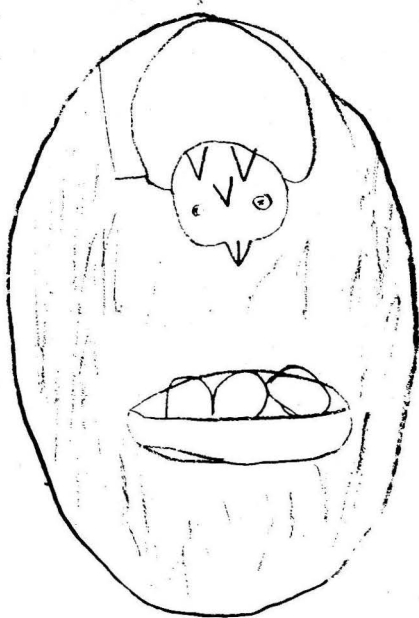
They gave him the tarantula food and were about to leave when the professor said,

"Wait. Don't you want to meet Tom?"

"Sure," said Skip.

"I'll go get him." Just then Matt felt something tickle his leg. He looked down to see what it was but didn't see anything. Then came the professor's worried voice,

"He's gone." Matt knew what was tickling his leg now and let out a scream that may have been heard on the other side of the city.



Professor Alemo came bounding into room and said, "What in the name of Kryton is the matter?"

"I think I met Tom," said Matt.

Professor Alemo came over and picked up Tom and scolded him and Tom said, "But, but, but..."

"No buts about it. You should never sneak up on anyone, although it was kind of funny."

"It was," said Tom.

"It sure was," said Skip.

"You wouldn't think so if it had happened to you," said Matt.

"Oh, come on, where's your sense of humor, Matt?"

"It's on vacation," said Matt sarcastically. Meanwhile the professor had been having a talk with Tom about sneaking up on people and Tom was one back-talking spider and right then his mouth was in full gear.

When professors lose their patience it's a good idea to stay out of their way and right now Tom was working Professor Alemo into a steaming mass of sweat that looked like, even resembled, a tomato. Later Matt and Skip said he looked like a volcano after it had just rained with steam rising off from it and it is about to blow its top.

The professor picked up Tom and

gave him a whack in the butt and sent him to his room. But of course Tom didn't go. He left the room but then he snuck back in and snuck up behind Professor Alemo who was apologizing to Matt and Skip, who practically had kittens when he felt something tickling his leg.

"Tom!" screamed Professor Alemo, "I'm going to get you and when I do it's going to be the end of your Saturday night movies with Tina for a month!"

"But, but..." said Tom, "that's not fair."

"I think we'll go now," said Matt.

"O.K.," said Professor Alemo, "see you tomorrow."

It was about two o'clock p.m. when Matt and Skip said goodbye and went back to their own houses.

"I'm home," called Skip.

"Get on some clean clothes. We're going out to dinner," said his mother.

"Right," said Skip. Skip washed up and got on some clean clothes.

"I'm ready."

"Get in the car. I'll meet you there," said Skip's mother. So Skip got in the car and waited for his mother.

Meanwhile over at Matt's house, Matt was eating an early dinner so he could babysit over at the Bogles house. He liked babysitting for the Bogles because sometimes he got to see his dream girl Jane. When he got there he rang the door bell and Jane answered the door. She turned her head and through a bubble yelled,

"Hey, mom, the sitter's here." "Come on in," she said to Matt. Matt entered and walked into the kitchen where Mrs. Bogle greeted him, gave him the number of where they were going and left. Then Jane went to the library to study.

"Zack, Chuck, Annie." No answer. Just then Matt felt a rope go around him and he was pulled to the ground and tied up. Then he saw his attackers. They were Zack, Annie and Chuck.

They tied Matt in a chair and ran around him acting like Indians who had just lost their marbles.

"Let me up and I'll play darts with

you."

"Not on your life," they said. Then Annie said, "Bring in the torture machine, Chuck."

"You got it," said Chuck. He left the room for a moment and returned with their cat Parsley (they had named him after their favorite vegetable) and tipped Matt's chair over and put Parsley on top of him. Parsley licked his face and kneaded him with his claws and Matt couldn't do a thing except shout and wiggle.

"Have you had enough?" said Zack.

"Enough of you and Parsley!"

"Five more minutes for that remark," said Zack.

After another five minutes of torture they took Parsley off Matt and put him in the other room. Then they made Matt swear to play darts and he did. They untied him and led him upstairs.

They got out the darts and played until it was time for bed. They got ready for bed and Matt read them a story and turned out the light. Then a nasty thought came to him. His thought was Parsley. He went downstairs and got Parsley and went back upstairs and put Parsley in their room and went downstairs to wait for the screams. His waiting was rewarded in about five minutes with a scream coming from Chuck. It worked, thought Matt. He ran upstairs and fell limp with laughter in the doorway to their room. Zack, Chuck and Annie all glared at him.

"Good night," said Matt through muffled giggles.

The next day Skip and Matt met at Matt's barn and then went down the trap door and to Professor Alemo's lab. When they got there Professor Alemo was working in his lab.

"Hey, boys," he said, "how would you like to help me with my experiment?"

"Sure," said Skip and Matt. When they were about halfway done the Professor grabbed them, threw them out the door, ran out, shut the door and yelled, "She's gonna blow!" Just then there was a

huge explosion and the door flew off its hinges and landed about twenty feet down the tunnel. Then and only then did they dare to look in. The place was totaled.

"Where's Tom?"

"He's still asleep. Actually he's awake now, but he used to be asleep," said Professor Alemo.

"Say, Professor, would you by any chance have a time machine down here?" said Skip.

"Yes, I think so," said Professor Alemo. "I got one as soon as they were invented. I hope it still works." "Why?"

"Because I want to time travel," said Skip.

"One time machine coming up," said the Professor. "Go get packed and tell your parents."

Matt and Skip left in low spirits because neither of them had told their parents. "What are we going to do?"

"Only one thing to do - lie."

"Wait, I've got a plan. You tell your mom you are coming to my house to spend the weekend and I'll tell my mom that I'm spending the weekend at your house," said Skip. So they went and packed and told their mothers where they were going and then they teleported to Professor Alemo's underground house. When they got there Professor Alemo was making adjustments on his time machine. It looked like a solar car; but it had buttons and blinking lights.

"There is no way you are getting me in that thing," said Matt who was getting kind of nervous about the whole thing.

"Oh, come on," said Skip.

"O.K.," said Matt. "Just as long as we don't go at night because we couldn't see the dinosaurs coming."

"Ha! But we could hear them from about half a mile away," said the Professor. So they tossed their bags in and all three of them climbed into the time machine.

"Are we ready?" said Professor Alemo. "Ready," said Skip and Matt.

(Continued in next issue.)

Saundārya Laharī

Once there was a country called *The City of Stillness* (*Niṣcalapuram*). There was a hidden forest, *The Dumb Forest* (*Mukhapārvata*). In the forest was a cave called *The Cave of Loneliness* (*Ekantakāntara*). In that cave lived a recluse called *Nirmama*, *The Indifferent*. All the birds and animals of that forest were dumb. The birds did not sing and the animals did not grunt, howl, or roar.

Once that forest was visited by the Goddess of the Word (*Vagēśvari*). She was surprised to see the lifelessness of that place. The recluse was not loving anyone and the birds and animals all looked like stuffed models in a museum. So she felt very sad. She entered the *Cave of Loneliness* with her *vīna*. The recluse was sitting there with his eyes closed and did not even recognize the presence of the Goddess. When the musical melody arose from her *vīna*, all the trees and creepers burst forth into flowers. That was followed by the wafting of gentle breezes which carried the fragrance of the flowers everywhere. The frozen lakes unmelted and rivers started flowing. From several cascades there arose a hum of life. Birds, who had been perching on trees like plastic models, all came to life and started singing joyously. Keeping rhythm to the music, peacocks danced around the Goddess.

The place was no longer lifeless. It looked as if a vernal festival was going on. The animals also joined the birds in their new-found joy. Butterflies and bees came and hovered over the flowers. Even the uncouth recluse woke up from his inertial stillness. All his creative talents woke up one by one. He became a second *Valmiki*. He sang in praise of the beauty of the Supreme Mother. Maybe that is how the *Saundārya Laharī* was written.

Guru

Photo and Illustration Credits

Inside Cover: Mimbres (Southwest U.S.) pottery, circa 1000 A.D.

4: Photograph by Nancy Yeilding

5-11: Graphics by Andy Larkin

12: Syrian Bowl, 12th c., inscribed with *alif andlam* meaning "there is no god but God"

13-14: Calligraphy by Suellen Larkin

15: Piece of Felt Banner by Norman Laliberte of Montreal

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43: Photo of Kerala Coast by Sandeep

47-50: Drawings by Calder Hughes

52: Photo by Sumner Walters



*Guru Nitya
at Island Gurukula Aranya
Guru Puja 1990*

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