

Highlights from *An Integrated Science of the Absolute*, by Nataraja Guru (3rd Edition, 2019). The second volume treats more practical considerations than the first, and might therefore be of broader general interest.

Volume II

There is a type of abstraction long recognized in Vedanta by Shankara, Ramanuja and Madhva in their elaborate systems of philosophy. They begin with such considerations as human suffering and its remedy resulting in happiness, bliss, liberation, emancipation, or extinction as the word *nirvana* might imply.

European philosophers, when they find Eastern philosophers assuming suffering for their starting point, too readily classify them as pessimists. They fail to recognize that every philosophy has to have certain starting assumptions. Sin is the starting point for Christian philosophers and missionaries who want to convert everyone to their religion. If the mention of sin and Satan were prohibited, more than half of Christian literature would be consigned to the flames. For Buddhism, on the other hand, it is enough to deny there is suffering in this world for the Buddhist to become confused in systematically developing his polemics. Likewise, the Communist can also be confused in his effort to convert others if one should refuse to recognize an exploited proletariat. A Hindu might be confounded by someone refusing to recognize the Self (atman). (8)

Axiology has its many laws, sometimes treated as tenets, dogmas, doctrines or articles of faith. When they are concerned with the sacred and the profane, and the sinful and the meritorious, they could be theologically or mythologically treated with figurative language referring to various possible value systems belonging to heaven, hell or earth. Theological and eschatological notions pertaining to this aspect of spiritual or contemplative life are so complex that anyone with a scientific attitude has to be wary of the

beliefs or behavioural patterns they recommend. Axiology has to be treated only in its bare outlines if it is to reveal its main structural features and comprehensive laws.

To enter fully into its ramifications jeopardizes the degree of scientific certitude we are attempting to maintain. There are, however, some overall laws to be stated without actually entering any questionable domain of religious belief. Fanaticism and orthodoxy are unscientific prejudices always acting in ways detrimental to Truth or to the good of all. What is taboo in one's religious observances is often seen accepted or condoned in another. Scientific axiology has thus to steer clear of such prejudices. (29)

As we see in the last three chapters of Darsanamala, axiology comes into the discussion only in its barest outlines and broadest generalities. In Chapter VIII the Self when it contemplates itself is taken to comprise *bhakti* (devotion). When the two aspects of the Self are more subtly equated we have the subject matter of Chapter IX, where contemplation matures and becomes meditation. The last chapter refers to liberation and is meant to cover all forms of emancipation or salvation. Here the equation between the Self and the non-Self takes place in such a way that a positive direction is maintained in terms of spiritual progress. The last remnants of reciprocity or differences between the Self and the non-Self tend to be gradually absorbed. (29-30)

*Before leaving the limits of the seventh chapter we must first state that a man's spiritual aspirations must correspond to the total situation where he finds himself. As the Bhagavad Gita (XVII.3) says, a man's faith determines the man himself. This corresponds to similar sayings like 'birds of a feather flock together' and 'the dress makes the man'. When water finds its level it is obeying an overall law of nature. There are absolute laws holding good in spiritual life. A solid floats on water in a manner in keeping with its specific gravity, which is an inner factor cancelled out finally in

relation with the outer factor of the water displaced. A law of reciprocity holds good here as in spiritual life. These overall ways stated in forms such as ‘whatsoever a man soweth, that shall he also reap’, and ‘as it was in the beginning, is now and ever shall be’, are broad axiological assumptions familiar to religious thought. What is spoken of as karma in Hindu religious doctrine can be put in plain language by the dictum, ‘whatsoever a man soweth, that shall he also reap’. This is like action and reaction being equal and opposite in Newtonian mechanics and time and space having a more verticalized status in the theory of relativity. (30)

*Selfishness is bad because it cuts out the totality of human beings from its thought and attitude. Theories of ethics are not always conceived along universal and absolutist lines. When ethics is considered relatively it offers endless varieties or schools. It is only by giving to ethics a normative absolutist reference that it can be brought under a unitive scientific discipline. Utilitarian ethics belonging to closed and static groups are not scientific. We are therefore not tempted to enter into the divisions and subdivisions of human conduct and belief. It is however safe to state as an overall law that spiritual aspiration must always be wholehearted and wholesale without limited peculiarities and preferences. Clans, classes, castes, tribes and nations represent closed and static loyalties and have to be finally discarded in favour of an open and dynamic way of life. (30-31)

As a human being, each man belongs to the total axiological situation where he is placed. His aspirations must always be guided by universal considerations without fear or favour. Looked at in this way, prayer can be considered as a clarification of the relation between an individual in the world of plurality and relativity and the universal totality of the situation where he happens to be placed. A true prayer is not one asking God to bestow partial favours on one individual at the expense of another. It should

always apply to humanity as a whole. Heaven and earth have to be equated. The essences of the one have to be transferred to the other. Heaven really exists 'inside'. Prayer in this contemplative sense is a relation between the Self and the non-Self where both are finally cancelled out in favour of a neutral and fully absolutist Self. As happiness underlies all prayer, it is in scientific terms of the axiological context that we have to understand what a prayer finally means.

All prayers of closed and static groups addressed with unilateral aims in favour of parties having rival groups against their own private interest, is of no scientific value, although for institutional religious purposes they might have to be tolerated. The God invoked in any prayer must correspond to a high value for the benefit of the general good and good of all. If the generous outlook implied in a prayer embraces life in general, such a prayer is of a superior kind. As for atheists and others who do not pray at all, it is not harmful to have a form of prayer whose interests lie only in fixing and affirming the day-to-day relations binding man with his fellow beings. It is an axiological bipolar relationship bringing solidarity which is of utmost importance here. (31-2)

The word God has already found its place in all the world's dictionaries and we are still free to revise and redefine the meaning of the term in the improved dictionaries of the future. As long as there is not a definite reason to discard this most convenient, universal term, it should not be discredited. It seems hardly possible to speak with normal emotions without finding oneself using the name of God. There is no need to throw this idea overboard. In trying to substitute it, one might merely end up by adding just another word for God in the dictionary. Its connotations and denotations are already too numerous, as each culture has its own names for the divine and high gods or God, too numerous to mention. A God who is not locally fixed and instead is a universally valid notion for all time has a fully scientific character. The Absolute is in fact what the word is meant to cover,

though the word God in practice is limited in its general use to theology and religion. Other terms like Dharma, Tao or the names of the Most High in every religion or culture should be considered equally interchangeable with the term God. This is the same as in the case of pure water, which called by any name is still good for use. It is totally unscientific to speak of 'my God' or 'your God'. Prophetic religions place God hypostatically at the top of the Omega point in the vertical axis. Non-prophetic and hylozoist religions tend towards animism or pantheism and have sacred presences treated as hierophanies at the Alpha point of the vertical axis. When understood unitively, both belong to the same Absolute.

When treated in this way a scientific prayer to the Absolute Principle is not unthinkable or impossible. When rid of all parochialisms and confusions of language a simple prayer to God should be acceptable to all scientists when there is nothing detracting from its fully universal absolutist character. As we have said, it is the relation of the person or persons who pray to the larger context of high universal values that should be considered the core of any prayer. Further, if prayer respects and reflects and conforms to normative structural requirements of the self of one in relation to the self of all, such a prayer has a further enhanced scientific status. (32-3)

We have seen how Narayana Guru in *Arivu* analyses and presents a structural framework of relationships between subject and object in terms of pure consciousness. This frame of reference by itself may not serve some of the emotional requirements of prayer treated as a normal human necessity for the common man and woman. High and dry abstractions do not appeal to most humans, and it is not fair to leave the generality of mankind out of consideration without their emotional appetites being properly catered to. By being highly philosophical one should not lose the common touch. It must have been with these considerations in mind that Narayana Guru by special request composed the prayer reproduced below

[Daiva Dasakam]. We are not recommending it for adoption by any specific group or individual. Our present interest is to show merely how it is possible to compose a scientific prayer. What we wish to draw the reader's attention to is the bipolar relation it succeeds in establishing between two reciprocal aspects of the same Self through values such as generosity, open-mindedness and adoration properly belonging to prayerful human nature. It is particularly interesting to examine closely the structural implications of this prayer. (33)

*Let us say a modern man is asked the question, 'Do you believe in science?' His answer will be yes. If you then ask, 'Are you also a believer?' The answer will most likely be no. This is because scepticism belongs to scientific inquiry, where doubt is given primacy over belief. There is a contradiction here wherein even the scientist is caught. (36)

*We are here on a very refined or thin epistemological ground. The possibility of survival after death is itself a question calling for an epistemological decision. Happiness is the central subject matter here. It refers to a real inner experience known to every man while he is alive. Every man is concerned with this, and the question of whether his happiness comes to an abrupt end on the event of death is always present. Such a thought could make him unhappy even here, and unless there is a definite reason for happiness beyond death all hope would be out of place. It is not fair to deny this possibility although it may be doubtful as a probability. Happiness as a human value need not have a physical content nor termination. (38-9)

When the equation of the Self with the non-Self is complete the question of reward and punishment does not arise. Even the gods are abolished. The question of reincarnation also does not arise. Before such a culmination is supposed it is still legitimate to think

of a value-circulation between two poles representing good and evil in the context of the Absolute. (41-2)

The general life process of ordinary plants and animals presents a horizontal process of Darwinian evolution. This evolution is mechanically conceived. Where higher intentions are capable of being attributed to superior human beings such as *Homo sapiens*, there is a vertical or creative evolution. Creative evolution is in fact a spiritual process taking place in terms of self-consciousness, attaining to a high degree of perfection as in the case of the attributes of God. (43)

Dionysus represents in principle verticalized versions of axiology. There is a complementary horizontalized version to go with this. This is represented by Apollo, who is social and orderly. (50)

The morality of the Upanishads also differs from ordinary social duties in the same way [as Dionysus]. Good works of social utility are, strictly speaking, outside the scope of the way of life found in the Upanishads. Siva's frenzy is the same as that of Dionysus. The relation between the Apollonian and the Dionysian is clearly one involving the vertical and the horizontal values in life. (51)

On careful scrutiny we are able to recognize that Narayana Guru has not discarded any of the valuable elements or methodological features of the six darsanas which have been inherited by *brahma-vidya*. [i.e. Nyaya-Vaisesika, Samkhya-Yoga, Purva and Uttara Mimamsa (Vedanta)] As a composer in a handset printing press redistributes the types in the cases in a methodical fashion, Narayana Guru employs a unitive methodology, epistemology and axiology respecting an overall structure at each stage, integrating the whole series of visions. He presents the same picture in a more orderly form, relegating to each technical term its proper place each in its own legitimate context. As we travel from the known to the unknown it is possible to think of six, ten or any other number

of halting places from which to take snapshots at a moving target, as Bergson understands this possibility. One has to mentally immobilize oneself for a split second at least before taking a well-calculated shot. Each shot then results in a darsana, which each philosopher is free to take as long as he is careful in defining his own terms. In presenting ten darsanas instead of six, Narayana Guru is not violating any principle of methodology or epistemology. (74-5)

*The final synthesis of *brahmavidya* as a complete Science of the Absolute... is perhaps best represented by the philosophy of the Bhagavad Gita. (76)

We have already pointed out that a philosophy of the Absolute is in the form of an equation operating in two ways. One way is reaching from the Relative to the Absolute and the other way is reaching from the Absolute to the Relative. The position is not changed in the least by either approach. (79)

Between the instruments of knowledge (*pramana*) and the items of entities to be measured (*prameya*) we also find a principle of reciprocity fully recognized as existing subjectively in the mind. There is the constant interaction of the Self with the non-Self which is expected to succeed in solving major or minor problems as life proceeds from values here to values hereafter. This is accomplished by the interaction between reciprocal counterparts of the total knowledge-situation. (79)

The subjective norms of measurement of truth [are]: *pratyaksha* (perception), *anumana* (inference), *upamana* (analogy) and *sabda* (a priori verbal testimony). (80)

Philosophy must be primarily concerned with life's problems and not with things of mere sense data. This position is quite correct to take although much misunderstood. The systematic doubting of

Descartes is similarly concerned with solving problems and reaching certitude where graded doubts prevail about generally significant abstract ideas. (81)

Nature (*prakriti*) represents the centrifugal, while *pradhana* (prime potent power) represents the centripetal. There is also a subtle form of reciprocity between nature (*prakriti*) and spirit (*purusha*), which are complementary and fully cancellable. (95)

According to our schematic language, *purusha* represents the whole of the vertical axis as a pure, actionless, neutral reference. On the other hand, *prakriti* represents the whole of the horizontal axis. The ‘evolution’ of *purusha*, if any, belongs to the Bergsonian context of creative evolution, while the ‘evolution’ of *prakriti* might perhaps be considered Darwinian or even better still keeping in line with a theory of transformation. (99)

The word *yoga* means union or communion. Such a union cannot make any meaning in philosophy or spirituality unless thought of in a psychophysical context. The idea of such a union between two aspects of the personality is familiar in the context of Christian, Sufi, Buddhist and other mysticisms. It is a kind of marriage of the soul in which the high value of God and man participate together in a state of spiritual bliss. The notion of *satori* found in Zen Buddhism suggests a similar kind of union. (99)

Besides the idea of peace, the most important single condition for Yoga is mentioned in the second verse of chapter I:

yogas-cittavritti-nirodhah

Yoga is restraining (the outgoing) activities of the mind.

This sutra is meant to define Yoga as a whole. The keyword is *nirodha* (to hinder, obstruct or control). Many people fall into the error of thinking that one must control all psychic activities,

because *citta-vritti* means ‘the activity of the mind’. Here a subtle distinction and a clarification have to be made. Narayana Guru makes this in the first verse of the Yoga-Darsanam. The verticalized activities of the mind should not be obstructed but instead must be allowed free scope, with *vitarka* (criticism) and *vichara* (inquiry) as functions. It is the outgoing tendencies or horizontal activities of the mind that produce dissipation of interest. It is only on the horizontal level that control is necessary. Mere brute unilateral control is not to be thought of either. One has to respect the reciprocity of counterparts, whereby an ascending effort to unite with the higher Self is reciprocally understood as being met by the descent of the soul, from the opposite pole of the total Yoga situation. This delicate distinction is also clarified by Narayana Guru in the Yoga-Darsanam. Yoga is a bilateral and not a unilateral process. (103)

We have to take care not to mix up Patanjali’s pure and public approach with other inferior and physically-minded schools of Yoga discipline such as Hatha-Yoga, although we need not minimize the importance of such beneficial regimes for health or sanity in a general sense. As Shankara says, the consciousness of the body is a great impediment to all true contemplation and is like a man trying to swim across a river on the back of a crocodile. The physical disciplines, insofar as they instill self-control by conforming to an implied structural pattern running through all philosophy, are of a beneficial nature. (103-4)

*There is no fundamental difference in the methodology of Yoga and Vedanta. (105)

The term *dharma* is usually questionably translated as ‘duty’. We never know whether obligatory and social duties are meant or duties of a different nature. (107)

*The picture is much the same whether in Europe, America or India. Charlatans always thrive on innocent and easy believers. In a certain sense such innocents deserve to be exploited. Ignorance must go down and wisdom prevail as sure as a heavy object must tend to sink or fall. It is true that this is a social problem which should not directly concern the pure philosopher. But when he sees that even in the Brahmasutras (III.1.25) Badarayana and Shankara condone the sacrificing of animals in Vedic ritualism, not only calling it 'holy' but going further and approving in I.3.38 the mutilation or torture of innocent sudras (the fourth caste or workers), quoting directly from Manu to support such practices, we cannot but remark that such references deserve to be expunged as early as possible to avoid discrediting spiritual literature itself. Such an attitude would seem to applaud a type of philosopher lacking in warmth and fellow feeling traits so basic to spiritual life. (114)

The challenge of the Purva-Mimamsa is to reduce everything into unitive terms, leaving the choice of higher or lower values entirely to the spiritual aspirant. (117)

The Vedas are supposed to have come in a perennial form and their message is eternal. For this reason they are called *apaurusheya* (not originating in any specific human being). This does not mean however that Jaimini calls the Vedas 'revealed by God' in the same way the Bible and the Koran do. The extra-human origin referred to rather belongs to a non-prophetic context of religion. Just as a cock might be said to crow naturally without purposely willing it, likewise Jaimini wants to underline only the perennial quality of Vedic wisdom. When he states the Vedas are of ultra or infra-human origin he does not mean they come from God in any manner whatsoever. This is not possible for a Jaimini who is fully scientific and does not mean God at all, even as an ideological figure. Ultimately *apurva* and God can coincide in the mind of the

critical Mimamsa philosopher, but even this choice is left completely open. (119)

As we have often pointed out, the globe is left untouched by the lines of latitude and longitude marked on it. Schematic analysis therefore should never be mixed up with the reality of the Absolute. This ultimate Reality results when the final philosophical paradox is resolved. (126)

The Brahmasutra seems to have been produced as an orthodox religious counter-attack to the open non-religiousness and scientific castelessness that Jaimini's Purva-Maimamsa may be said to represent. (132-3)

A vital glow of justice, however, is not outside the scope of a true absolutist philosophy. (133)

*The Absolute is spoken of under the categories of *sat* (existence), *cit* (subsistence) and *ananda* (value). These three inhere so closely together that a separation of them even as categories is repugnant to the true spirit of Vedanta. The more philosophical schools owing their allegiance to the Samkhya and other rational disciplines number their categories. This division of discrete entities is not permissible to the strict unity of the spirit in the Self as the Absolute. This is the unitive position taken by Vedanta and is found even in the dualistic approaches of Ramanuja and Madhva, who represent sub-varieties of Vedanta and speak of *svarupananda* (bliss in the form of the Self). This is where absolute values inhere and are capable of being reached in a descending or ascending scale. Unity is never violated in Vedanta, because the Upanishads say he who sees plurality goes from death to death. The categories of Vedanta are therefore not entities at all. (135)

*Vedanta is not only intellectual wisdom, but also a way of life. As a tree is known by its fruits, so Vedanta is known by its pattern of behaviour and the philosophical outlook of a perfected sannyasin (man of renunciation) who boldly takes his stand on the dictum, *aham brahma asmi* (I am the Absolute). (145-6)

*Let us think of a flame of fire or a musical melody. One cannot cut a flame with a knife. It will still burn on. A melody is similarly independent of its actual notes and the instruments producing it. Ontologically the instruments are more important than the melody, but the music itself, although not existing in a space, is not without a reality of its own. It is impossible to break it up and examine it as an actual melody. It must at least be treated as a whole, in terms of a configuration known in Gestalt psychology. The continuity of a process within the mind as well as outside in the fluid world of phenomenological realities has to be postulated in order to accommodate such entities lending reality to melody. Mysticism is made of similar stuff and, by its very fluidity of content, resembles the mental operations and functions of a pure mathematician. (150-1)

The broad distinction of a man of action from a man of wisdom is clearly brought out in the Bhagavadgita (VI.1). One can transcend works and discard ritual while still recognizing the value of action as something to be understood and transcended. Wisdom and works cannot be mixed, nor should they ever be rival disciplines. One must rise above this duality into the level of full emancipation. Once this highest level is reached, the ladder (if any) is discarded. This is like removing the scaffolding from a building after it is complete. (153)

By merely accepting the fact of human bondage or suffering one does not become a pessimist. (154)

The best of mysticism rarely, if ever, produces abnormality. Both the Buddha and Vyasa represent the best of mysticism as expounders of Absolute Truth. Their intelligence really outshines all the lesser forms of emotionalism and sentimentalism, while their imitators can be considered in certain ways freaks or quacks. The difference is brought out when we compare a man in a madhouse obsessed with the idea that he is Jesus Christ and tries to imitate him. This does not in any way detract from the *real* Jesus. (155)

The a priori method might be repugnant to many scientists, but this does not mean that axiomatic thinking has no place at all. In spite of this self-evident verity, we nonetheless find otherwise sound scientific thinkers like Bergson preferring Christian mystics to Hindu or Buddhist ones. (158)

We have chosen the word “Instrumentalism” for the title of this [6th] chapter. This is because it comes as near as possible to the purpose and content intended by Narayana Guru. Pure instrumentalism refers to a verticalized version of action and interaction between the Self and the non-Self. No crude mechanistic action is to be imagined here. Instead, something akin to the action of a man in meditation or even dream is what is meant. The first verse of Karma-Darsana refers directly to this dream activity, suggesting a subtle kind of psychophysical interaction rather than an overtly mechanistic and unilateral form of activity. (161)

Quoting Bergson:

Man will rise above earthly things only if a powerful equipment supplies him with the requisite fulcrum. He must use matter as a support if he wants to get away from matter. In other words, the mystical summons up the mechanical. This has not been sufficiently realized, because machinery, through a mistake at the

points, has been switched off on a track at the end of which lies exaggerated comfort and luxury for the few, rather than liberation for all.... The workman's tool is the continuation of his arm, the tool-equipment of humanity is therefore a continuation of the body.... We must add that the body, now larger, calls for a bigger soul and that mechanism should mean mysticism. The origins of the process of mechanization are indeed more mystical than we might imagine. Machinery will find its true vocation again, it will render services in proportion to its power, only if mankind, which it has bowed still lower to the earth, can succeed through it, in standing erect and looking heavenwards.

(Henri Bergson, 1935, *The Two Sources of Morality and Religion*, pp. 309-10.) (164)

* Besides Bergson's law of twofold frenzy [a law described by NG Parity between Instrument and Action] there are other regulative considerations to guide us in recognizing normal and abnormal mysticisms. The second law which we propose is the law of reciprocity. All religious mysticism must imply the Will of God and the Will of man as interchangeable terms. Nature mysticism need not have the Will of God, but can substitute some greater Will than what pertains to ordinary man, like that of a superman, which belongs to the negative side of Nature and not of God. The third law is the law of complementarity. All mystical experience is the result of an equilibrium between the two reciprocal factors mentioned above. When horizontal and vertical considerations are balanced, the resulting mystical expression is normal and stabilized within the personality of the mystic. When thus stabilized we are obliged to treat all varieties as having an equal value between them. The fourth law is the law of compensation. What is lost on one side is gained on the other.... We have also to think of possible lack of balance resulting from undue stress on orthodoxy or heterodoxy, based on closed and static, or open and dynamic tendencies. A cruel and exclusive brahmin and a pious saint who despises all non-Christians could hardly be said to have the proper

mystical outlook, even when we could overlook some of their personal characteristics as extraneous to the situation. It is the verticalized link between counterparts that is essential. (175-6)

When horizontal and vertical considerations are balanced, the resulting mystical expression is normal and stabilized within the personality of the mystic. (175-6) (excerpted from the above)

The aesthetic instinct in man is also a form of mysticism. (176)

We are forced to admit that *maya* is not different from the Self. (187)

Just as crude ritualism anterior to its revaluation by Jaimini has no value as a science, so too crude action without correct dialectical revaluation should fall outside the scope of karma yoga. Yet we find in modern India the vogue of calling any active man, even mere politicians and engineers, by this high sounding term. Perhaps for laudatory purposes any meaningless title can be used. Much of what passes for Yoga does not deserve to be included in its scope as a discipline to be understood in a dialectical rather than a mechanistic ratiocinative context. (205)

*Absolutist mysticism cannot draw a line between human happiness and the happiness belonging naturally to the rest of life. The negative notion of non-killing is balanced with a positive notion of love of all life. Like moonlight spread equally on the huts of a quiet and peaceful seaside village, it is the feeling and activity involved in the uniform spreading of sympathy to all life that is the essential element here. Understood under the aegis of the Absolute and under the guiding watchwords of *santi* and *ahimsa*, mystical activity and expression take the form of an absolutely open or generous outlook for which intellectual awareness or reason or attitudes of behaviour are but natural corollaries. (207)

The second selection refers pointedly to *ahimsa*. One cannot claim to carry the Lamb of God as a Good Shepherd on one's shoulders and have it on the table the next night, without some sense of emotional conflict or contradiction. Even children understand this by the way they act when a favourite cock of the barnyard is served on the table. (209)

* Kant:

Philosophy is the science of the relation of all knowledge to the essential aims of human reason (*teleologia rationis humanae*) and the philosopher stands before us, not as an artist, but as the lawgiver of human reason.

The legislation of human reason (philosophy) has two objects only, nature and freedom and contains therefore both the law of nature and the law of morals, at first in two separate systems, but combined, at last, in one great system of philosophy. The philosophy of nature relates to all that is; that of morals to that one that *ought to be*.¹¹ (228)

11. Kant, 1961, *Critique of Pure Reason*, tr. F. Max Müller, pp. 490-91.

*Kant:

For the same reason metaphysic is also the completion of the whole culture of human reason, which is indispensable, although one may discard its influence as a science with regard to certain objects. For it enquires into reason according to its elements and highest maxims, which must form the very foundation of the possibility of some sciences and of the use of all. That, as mere speculation, it serves rather to keep off error than to extend knowledge, does not detract from its value, but, on the contrary, confers upon it dignity and authority by that censorship which ensures general order and harmony, nay, the well-being of the scientific commonwealth and prevents its persevering and successful labourers from losing sight of the highest aim, the general happiness of the world. (228-9)

(Kant, 1961, Critique of Pure Reason, tr. F. Max Müller, p. 496.)

Percepts and concepts linked together in thousands of monadic entities can disperse themselves into the nothingness of pure space if the human spirit does not put a controlling or encircling limit around what it can possibly encompass. This limit, when once accepted in principle, can shrink or expand its circumference in the same way as in the universe of the red or violet shift. According to the choice of a unit of measurement it could be big or small, subjective or objective, cosmological or psychological.

The person who exercises his choice of selection or ‘censorship’ as to what is significant to his moral or contemplative life tries to counteract the diffusion of mental elements and their dispersion into nothingness. The ontological pole thus interacts with the teleological interests as dialectical counterparts. A meditation of the Absolute is then possible in the full context of [Kant’s] pure reason. (229)

The language of analogy need not be limited to the rhetorical or the figurative. Structural models and scientific equations also employ analogy for purposes of certitude. Analogy covers all the remaining requirements for certitude other than the strictly empirical and is fully adequate for a Science of the Absolute. (232)

In the domain of pure reason both scepticism and belief can be productive of their characteristic errors. Willingness to believe and earnestness to question can at times defeat the true purpose of reason. This is evident with modern logistic, propositional calculus, and mathematical reasoning with its symbolic logic, as all finally lead up a blind alley. Scepticism and analysis are the two watchwords of positivism, an approach based on empirical or demonstrable facts. Those who are ready to believe, support evident superstitions offering a fecund field to fakes and charlatans. Unscientific reasoning spoils the case for both the believer and the sceptic. Examples of errors in the domain of belief

are too many and too tragic to contemplate. History is marred by such major and minor errors. The error of sceptics on the other hand, who claim to be strictly scientific, is a more natural one and therefore less dangerous. (233-4)

The ultimate goal of awareness is to establish the identity between the living Self and the Absolute. (251)

Salvation is the goal of wisdom. The truth must make one free. This way of viewing pure reason, the very stuff of wisdom, is the peculiarity of Indian thought in general. In the East every philosophy states clearly in advance what its overall purpose is. This purpose is referred to as having a negative aspect of avoiding error and suffering and a positive content of pointing out a way of release or emancipation. Even duality between ends and means and the positive and negative aspects are here to be absorbed and cancelled out into the unity of the normalized value of the Absolute.

At least in Vedanta correctly understood and also with Shankara when he is in accord with the Upanishads, any idea suggesting unilateral salvation is to be ruled out in advance. When the contents of this chapter [7] and the way such contents should be treated as pertaining to Vedantic wisdom are considered, the reciprocity between the counterparts of the Self and non-Self is to be never lost sight of. (251)

One goes in vain through Kant's *Critique of Pure Reason* looking for a clear definition of the term. (252)

Scientific certitude can result only when the two limbs of an equation are brought together into unity by the inquiring mind. (253)

Science and reasoning are the same, while philosophy is a more speculative form of reason. Both are expected to yield certitude.

For this reason alone, it is legitimate that we find in verse 3 a promise of full immortality. (253)

*What distinguishes Vedanta from all other schools is the single feature that ultimate reality is never an effect built upwards from causes by the mind and treated as real. The Absolute of Vedanta is neither cause nor effect. Its locus is the Self of man as an unconditioned pure entity independent of causes and effects. (255)

The overall structure of reasoning proper to the Science of the Absolute presupposes further a common homogeneous matrix, where reasoning can freely move as awareness within its own external and internal active or passive limiting attributes. There are always the substance and the thought involved. The former has a horizontal and the latter has a vertical reference. When paradoxes and vicious-circle arguments are avoided or resolved, one attains the Absolute easily, which is the overall aim of pure reason. (259)

What the reasoning process is finally meant to accomplish is to reveal the truth of an equation between the Self and the non-Self. (261-2)

The gap between concepts and percepts has to be bridged by a reference to known and valid reasoning processes belonging generally to the domain of logical thought of Indian philosophy. (263)

*Inference and direct perception are two forms of elementary reasoning. Direct perception is what even animals sometimes exercise better than the most learned of philosophers. A cow running away from a man with an upraised stick is, in its own way, using inference, without analysing its logical implications. However, the very innateness and simplicity of these operations within consciousness have caused confusion in the minds of philosophers. (263)

Whether reason is dialectical, experimental or axiomatic, the simplest form of impression made by a visible thing presupposes the same total and absolute consciousness having a homogeneousness of content. In the same way as numbers represent things, there are also numbers representing numbers ad infinitum. Such is the possibility of the human mind, where memory and imagination as well as the immanent and transcendent can meet and coexist without contradiction or conflict, making subtler processes of reasoning ascend or descend in a vertical scale uniting axioms with facts. This is the domain proper to general ideas within which reason or awareness can function. (263-4)

It is necessary also to point out that contemplation is a subject that cannot be submitted to scientific treatment in any narrow or restricted sense. As soon as one admits the God of any religion or presupposes even a vestige of the duality found in such a God with the Self, whether in prayer or contemplation, the strict scientific validity or normality of reasoning tends to be compromised. On the other hand, we have here to deal with human values that are real, and mathematical thinking might leave us at best only with a frame of reference without any essential value content. Moral, aesthetic, religious and contemplative values are made of the stuff of essences to be understood in terms of numinous states of the Self. An axiology in terms of the Self and its happiness is involved here. Narayana Guru respects the requirements of the mathematical framework in logical thought in bridging the gap between axioms and subtle values originating in the real Self. (264)

The above considerations have made it amply clear that logical incertitude lurks behind even so-called facts and sense data. When direct inference can be questioned, how much more should it be possible that far-fetched conclusions about the ultimate Good raise difficulties for any scientific speculation? Here it is axiomatic

thinking that is the saving factor. There is no lack of certitude in the truth behind the axiom.

This does not mean that axiomatic truth is factual. Its certitude belongs to the logical order. If fact-truth refers to the horizontal actuality of percepts, then logic-truth refers to its conceptual counterpart. (271)

Later Vedantic speculation became specialized to such a degree that much of it comes to us in the form of vain punditry. Like sophistic and eristic reasoning and the misuse of the dialectical method, which have been overdone in Western scholasticism, the similarities between Eastern and Western historical developments run on almost parallel lines. The spirit of science defeats itself when these extreme luxuries of speculative thought are permitted without any check.

It is therefore consoling to find Narayana Guru depending on *upamiti* (analogy) as an item by itself sufficient to cover the whole ground of all the sub-varieties of speculation employed by the best Vedantic philosophers and logicians. Analogy is inevitable as an overall means of certitude and falls under one category. (274)

*It should also be noted that it is not the form of *upamiti* that is important for the purposes of explaining this instrument of certitude as intended by Narayana Guru. This form of certitude has two opposite references: the first is teleological and the second ontological. An actual cow is ontological but cowness is teleological as an abstraction. A person who has heard from another authoritative person of a new kind of animal having the specific attributes of cowness gets confirmatory evidence when actually seeing such an animal. Such an animal need not represent an actuality at all, but an inner experience of an abstract notion of the Absolute is all that is needed. The Absolute is first described, and when the inner experience tallies with the description, there is a subtle form of conviction known as *upamiti-jnana* (knowledge

by analogy) pertaining to the context of *samvit* (awareness). This is what makes certitude about the Absolute possible at all. (274-5)

As existing beyond the reach of all functionings of the human mind, reason should really be called awareness instead of a form of active reasoning. It is not possible to bring it within the requirements of scientific descriptions when its absolute nature is fully credited. (276)

Instead of being a unitive factor, the non-Self tends to disperse itself into the plurality and multiplicity of rival values. This is detrimental to the contemplation of the Absolute. Nominalistic specification of the unique Absolute has to be attained again by negation.

Practical and utilitarian philosophies still retain a degree of pluralism in the name of human progress. William James, John Dewey and C.S. Peirce stand for pluralism in the same way the Vaiseshikas do. Pluralism refers to the world of horizontal values having as important a reference as the vertical. While a philosopher recognizes its presence he prefers not to disperse his interests into the endless absurdities into which it leads him. A man who does not see unity is not a philosopher and 'wends from death to death' as it says in the Upanishads.

For purpose of discourse it is important to recognize this pluralistic reference and to retain it. One might not like to live in the climate of the equator but this does not mean the equator has no validity as a geographical reference. The knowledge of the non-Self has therefore the knowledge of the Self as its meaning. (278)

Reason has to avoid the four errors of actuality, virtuality, immanence and transcendence. It has to fix facts, truth and values at the central apodictic position of certitude. This is where the last vestiges of superimposition of the non-Self on the Self can be eliminated. (278-9)

Bhakti is an attempt to establish a bipolar relation between a religious aspirant and his own highest ideal. (284)

A cosmological Absolute with or without a personal God, and a psychological Absolute representing the non-Self counterpart of the devotee, are interchangeable in establishing this bipolarity required for bhakti. Besides being capable of being viewed under the perspectives of cosmology and psychology, it is possible to think of bhakti in the context of axiology. The Self and the non-Self are related as bipolar counterparts of an axiological situation where an osmotic and reciprocal exchange of value essences takes place between the counterparts. The Self is Absolute and the non-Self is relative, in a relativistic context still retained here for purposes of discourse. Even this duality will be seen to be finally abolished by the end of the tenth chapter, where all reciprocities are abolished by mutual absorption. (284)

Even the horizontal as a universal concrete value factor is not outside the scope of the Absolute when thought of in its more abstract and universal implications. (289)

Thus everywhere the same Absolute is implied. In the verse referring to loyalties to an administrator of justice we touch on matters of practical everyday import. Here the absolute value remains still the same. The bipolarity between the items always marks the differential between two points of the vertical axis, and whatever horizontalized elements might enter into the situation are merely compensatory in character. When thought of thus in the most schematic terms, all duality and contradiction are abolished. Like water poured into water, to use a favourite example of the Upanishads, horizontal and vertical values become indistinguishable. (289)

Since the kingdom of God is capable of being placed in the human heart, Self-contemplation in principle also covers all varieties of

religious devotion. It is in the Self that all value appreciation becomes possible. It is by being true to oneself that it must follow as the night follows day, that one is also enabled to avoid being false to any man, as Shakespeare put this verity. Every form of virtue implies a subject and an object and an implicit Truth-Value. One is loyal either to a religion or a state, or to one's partner in life. Such loyalty implies obligation when horizontal interests prevail.

In purer forms of morality keeping within the natural inclinations for the good life, the categorical imperative coincides with the natural urge to equate the Self and the non-Self aspects of value. Hedonistic pleasures and utilitarian ideas of welfare in doing the greatest good to the greatest number fade into the background of insignificant human values in the light of wholesale Happiness resulting from the identification of the Self with the non-Self in a supremely contemplative context. Weak though the interests based on obligation are, still, they deserve to be given their due place in any complete scheme where ethical and aesthetic interests are meant to be covered in an overall context of Self-contemplation.

Miscellaneous loyalties without which human life cannot bring any happiness are also examined by Narayana Guru under the same schematic perspective. Of all these loyalties or interests, the one important verity to be noticed is that there is no reference to any forbidden fruit or original sin, which is left out of the scheme altogether. The text openly says that it is *svananda* or Self-happiness that constitutes the stuff even of the happiness implied in sensual interests or *vishayas* in verse 7. All secondary happiness, however, has to be derived from its possibility which can reside only in the absolute Self because the duality between the Self and the non-Self is only apparent. Sin is thus relegated to the limbo of the absurd and not to be taken notice of. This is because the Science of the Absolute has no place for the absurd. Its omission is the respect we pay to it. There is, however, an incidentally passing reference to forbidden acts in verse 10 whose indirectness is noteworthy. (II. 290-91)

The two proverbial sayings, ‘from the East light’ (*ex oriente lux*) and ‘from the West law’ (*ex occidente lex*) point their arrows in opposite directions. Eastern ethics and aesthetics point the way to the final good through the notions of *yajna* (sacrifice), *dana* (gifts) and *tapas* (austerity). These refer to a life of contemplation and emancipation through detachment and renunciation. It is not society that is primarily involved in this view of life. Society is something to be shunned, and only the purest activity in the form of an aspiration for union with the Absolute is looked upon with favour. (292)

The four stages of life (*ashramas*) have drawn from Paul Deussen the comment that, ‘The entire history of mankind does not produce much that approaches in grandeur to this thought’. These four stages are *brahmacarya* (student life), *grihastha* (life of a householder), *vanaprastha* (life of a forest-dweller) and *sannyasa* (life of full renunciation of society). They mark the ascent of the Self to final liberation. The three disciplines of *yajna*, *dana* and *tapas* are to be observed in stricter forms of behaviour, or thought and behaviour, as one climbs from stage to stage. They represent a progressive verticalization of tendencies. Finally the duality is erased as the aspiring Self and the Self aspired for become identical. The whole progress is generally represented in spiritual literature as taking place within the household of a guru (spiritual teacher) or in an ashram, the contemplative retreat of a *sannyasin*. (292)

Whatever the form of government, this bilateral contract or agreement is the only political formula that can bring about general happiness and the good of all. This formula is also stated in the famous dictum, ‘All for one and one for all’. There is a symmetrical reciprocity or complementarity in both political and social duties and privileges.

Democracy is a modern form of government originating from classical times, whose success or failure is still being tested.

Whatever the formula may be for guiding states, any kind of one-sidedness will eventually lead to oligarchy, mob rule, or worse evils. (296)

The Lord (Isvara) is not always identical with the Absolute (brahman), and very often has only a secondary position.

The Creator (Brahma) is not identified with the Absolute either, but is rather a member of the Hindu pantheon, having his place within the sway of relativism due to maya. The hypostatic entity called God or Jehovah, acceptable to prophetic religions, is not the full Absolute because His ontological existence is not affirmed so as to fulfill the threefold requirements of Absolute Reality, which are sat—cit—ananda (Existence—Subsistence—Value). Any subject or object of devotion has to refer to this ontological reality and recognize its immanence, side by side with the transcendent qualities belonging to it as attributes. The attribute has the status of a thinking substance without any extension into space. Substance and attribute must represent together this highest contemplative value. (315)

It is in the Self that both value and a cosmological God find a place. Without the psychological Self given a central position in *bhakti* the whole subject of devotion and contemplation will be miscarried. (315-6)

*Dharma is the most important Sanskrit word meant to cover all notions of natural righteousness. It is derived from the root *dhri*, to bear or support. Truth or reality must support or be consistent with any activity natural to man. Such is the basic idea on which dharma is to be understood.

One hears the term *sanatana dharma* (eternal righteousness), whose connotation in modern India has become vitiated by a certain type of orthodox attitude, thinking in terms of exclusive casteism, wherein certain groups are unjustly denied basic rights while certain privileges are taken unfairly by others. The original

meaning of this term is innocent of these modern denotations.
(321-2)

If the ethics of the Christian world grew out of the prototype of the city-state, and that of Islam as against the tribal worship of the cow, we can also generalize here and say that absolutist ethics arose in the ancient forest schools where the sages taught the secret philosophy of the Upanishads to chosen pupils. The teaching was meant for those wishing to go beyond mere ritualism and who were ready to undertake the study of this higher wisdom in the context of Self-knowledge. They had to sit by the teacher and listen to this esoteric secret or non-public teaching first, before closed Vedism opened out dynamically into the open Vedantic way. (323)

Bliss (*ananda*) is an all-comprehensive value factor. Even animals have this experience in their own way. Happiness with a capital letter can even be identified with the highest aim of all absolutist teaching. The Science of the Absolute can also be called the Science of Happiness in this sense. The secret here is to understand the all-inclusive character of absolute Happiness. (328-9)

*Even when at certain times creatures seem to enjoy suffering, as when people enjoy a tragic play, the main direction of the flow of life towards happiness is not thereby reversed. Thus happiness as the goal for all living creatures gives us the key to a universal religion, as Narayana Guru has stated in verse 49 of *Atmopadesa Satakam*. This is the basis of the 'one religion' that he always stood for. (340)

Through intellectual sympathy one becomes what one contemplates. (341)

Yoga is a word belonging in its own background to Indian spirituality. Its corresponding idea can be covered by the

description that it refers to the reciprocal establishment of a relationship between two aspects of the personality wherein overt activity is suppressed or repressed and a meditative bipolar relation is established. This bipolar relation is between the psychic and somatic aspects, entering into a harmonious or homogeneous interplay and yielding a high spiritual value of self-absorption or bliss. This is not unlike the osmotic exchange of essences on a common neutral ground where body and mind, as well as matter and spirit, interact on some kind of absolutist ground. The presuppositions of Yoga are therefore bound to be very subtle, and to this extent also vague and elusive. (343)

Yoga refers to a relational factor rather than to any definite spiritual practice, as the term might at first suggest when understood in the popular sense used in India and elsewhere. (343)

When thinking of yoga... as belonging to the Science of the Absolute, we should take care not to separate ends from means, nor to treat the final result as a thing to be known as separate from the instrumental aspects of the same knowledge. The knower and the known have to belong together as intimately as possible in order to reveal the central notion of meditative joy which is of the very essence of the content of yoga. (348-9)

It is the union of the Self and the non-Self that brings happiness. (350)

Yoga has often become a branch of sterile speculation because the items are not easily referable to their corresponding experienced counterparts. (350-1)

*Yoga as a central value given to the vision of an absolutist contemplative is capable of being viewed from different angles or points of view. Even the most traditionally recognized definition of yoga, found in the second verse of the Yoga Sutras, which is

considered the basic book for the elaboration of all ideas on yoga, states that yoga consists of restraint of the activities of the mind. This is only a partial definition. We see that, when it is taken literally, it suggests a complete inertness or inactivity. It is with a view to amend and modify such a possible initial interpretation of this definition that Vyasa's commentary indicates which of the two sets of items are to be subjected to complete restraint and which are still to be given some kind of free play. (362)

*Vertical activity is not so objectionable as horizontal activities based on sensuous interests in ordinary life. Vertical activities should not be restrained but must be allowed to rise progressively to higher and higher levels of attainment of the Absolute. In other words, restraint should not be mechanistically conceived, but must be fitted organically and in a more living fashion within the alternating process taking place within the fourfold structural possibilities within the scope of which the life of a yogi has necessarily to live and move. Yoga as a contemplative discipline is oriented towards the goal of a general happiness for the Self, but when the Self is oriented to wrong horizontal values it gets caught in suffering instead of progressing on the line of ultimate happiness. (362)

The reciprocity, complementarity, compensation and cancellability of counterparts have to be kept together in mind before their dynamism as a whole can be visualized correctly as intended by this way of life, which always implies a high and perfect vision of the Absolute. This is always to be kept in view at every stage of the discipline, whether referring to particular items of continued practice as in *pranayama* (regulation of vital tendencies), or in the contemplation of *Isvara* (the Lord). Brute processes as a denominator must always have a numerator consisting of a high aim of intense contemplation of the Absolute, recommended as centered in the *pranava* (the mystic syllable AUM), which is the target in the middle of the eyebrows to be reached by an arrow shot

from a bow imagined to be situated at a lower level of the mind. Thus there are two ambivalent disciplines, one referring to the level of instinctive dispositions which have to be progressively purified by long practice and the other depending upon the cultivation of correct and higher contemplative attitudes referring to the highest value called the Absolute and named by the syllable AUM. (362-3)

As long as the *vasanas* (incipient memory factors) persist in any individual case of a yogi, his efforts to purify them have to be incessantly and willfully maintained. When by a double negation the yogi has risen higher, he always correctly keeps his verticalized orientation leading to the higher goal. The importance of discipline then recedes into the background. It is only when the *vasanas* (incipient memory factors) have been sufficiently purified that any kind of respectable yoga may be imagined as taking place between such a purified mind and its own reasoning self (*cidatma*) as its positive counterpart. Any respectable yoga has to treat these two counterparts as having a homogeneity of epistemological status between them, without which true yoga cannot take place at all. (363)

It is therefore in a purified epistemological ground, schematically or symbolically thought of as a generalized universal concrete, that the whole subject matter of yoga as a contemplative vision can be imagined as belonging to the Science of the Absolute. This is the position taken by Narayana Guru in his treatment of yoga. Even when he refers to the most crowning aspect of yoga contained in the *khecari-mudra* (attitude enabling one to attain the freedom of pure space), he takes care not to refer to it as a means to be cultivated but is satisfied with the indication that when it does happen to any yogi he gets the benefit of conquering sleep and fatigue. Even this, he cautions in his commentary, is to be practised, if at all, under the guidance of an expert knower of yoga. The errors and dangers of wrong yoga are many, and this caution is

therefore quite important. The real purification of the mind takes place by the avoidance of those errors which have been covered in the two or three preliminary chapters of this work. (363)

In the last verse of this chapter [Yoga Darsana] Narayana Guru makes a concession to the popular division of Yoga into *jnana* (wisdom) and *karma* (action). Although he refers to these two divisions as prevailing in the popular mind, he takes care in his commentary on the verse to say that on final analysis even this distinction is not important. (364)

The most practical of such limits found within the scope of the present chapter is where reference is made to a wandering mind having to be brought back from wherever it has gone so as to fall within the amplitude of life and its functioning within the Self. Here we have to remember that the interest making the mind wander must necessarily be on the horizontal plane, which can have any number of successive verticalized levels. The interest may be far or near or placed high or low. In each case such luring attractions have to be brought back to the vertical axis where purified life interests can absorb them by abolishing their plurality or rivalry. (365-6)

Form refers to the visible and name refers to the intelligible. Within these two categories the whole of the phenomenal world is comprised. (367)

*Yoga refers to the subject of a positively adjusted or oriented spirit or global mind of a special kind of spiritual aspirant of India, generally called a yogi, who constantly practises contemplative discipline with a view to attaining peace or joy. It is his mind he controls, and it is this same controlled and vertically adjusted state of mind that is referred to in this chapter. As we have already explained, yoga is a relational attitude in which psychophysical factors enter from both sides to establish some kind of enjoyable

harmony or equilibrium between the two poles of the Self and the non-Self. The mind is thus the central subject or object of meditation. (383)

As envisaged by Narayana Guru in this chapter, yoga is not a passing way of practising light-heartedly, artificially, as a hobby or pet regime, certain attitudes or disciplines, but is instead an integrated, wholehearted and lasting way of meditative life to be treated with seriousness throughout one's lifetime. As a discipline leading to nirvana, found in the next chapter, it also marks the culmination of the devotion or contemplation described in the previous chapter. (385-6)

In yogic participation both the mind and the reason have to come together from both sides of the axis of reference and enter into reciprocal fusion, mutual transparency, or union. At the rich centre of the core of the Self, together with the structural implications and the crystalline globality of the Self, we have to think of this mutual transparency. If we call the necessary mental aspect the denominator, the contingent aspect of pure reason will be the numerator. These two factors must cancel out into unity because of their equal epistemological status.

Such are some of the subtle implications of yoga. Unless these are respected, yoga will easily degenerate into a form of hobby or pastime as it becomes when treated light-heartedly. Sometimes it is even used as a form of substitute for physical culture. In the name of Indian culture yoga is sometimes presented for purpose of exhibitiv public display. True yoga belongs to a more serious and fully spiritual and philosophical context. (388)

*Evil becomes excusable only on the ground of its being inevitable and natural to ordinary human life. As a scorpion with its sting removed cannot be considered a perfect specimen of its kind, so too, human perfection will only suffer by being presented as a mere conceptual abstraction.

The Science of the Absolute has to make room for the full play of reality under the division of a universal concrete notion comprised within the Absolute. Thus it is correct to think of real men and women when we consider the perfection or Self-absorption reviewed in orderly fashion in the verses of this chapter [Nirvana Darsana]. Their human defects, if any, only enhance their value as real representatives of humanity and not as mere abstractions. (406-7)

Life is a flow always having the tendency of reaching from the here to the hereafter.... The nirvana (absorption) of this chapter is a personal orientation of the spirit resembling a discipline or disposition linking life's tendencies from what they are here to what they will be hereafter, whether within the limits of life or beyond it. Here nirvana is concerned with a fully verticalized version of the human personality, with an orientation more permanently fixed therein towards the attainment of the supreme goal of human existence or life, often referred to as salvation, freedom, emancipation, supreme felicity, absorption, ultimate extinction, or cessation of all activities and functions. (408)

Such a rare balance is, however, not commonly met in actual life. We are more likely to find types of personalities tending to be tilted in favour of one or another of the rival antinomian characteristics. Whatever side might be accentuated at the expense of the other it must still represent a unitive and global Self. What we wish to point out here is that there is necessarily implied in this living reciprocity the law of compensation to which we have already alluded. Whatever a man might have lost on one side of this qualification belonging to the context of nirvana he gains on the other, so that as with two examination papers having a 50 point maximum each, the passing marks depend on both, bilaterally and not unilaterally. Every man, even the plainest, might qualify for passing the test here. Rare men might show special excellence in one direction or another. The same principle of compensation,

when fully operative, makes any man equal to any other and supports the dictum that man is made in the image of God. (417)

Here we have a direct example of the operation of the principle of compensation. In the context of nirvana all men can be considered fundamentally as human beings having the same norm, mainly for purposes of reference only. As in the case of a precious stone, the superiority depends on the principle of uniqueness or rarity of type. By referring to extreme positive and negative instances it should not be thought that a normal type endowed for one kind of expression of absolutism should imitate another. Rather it is to be understood that each man should conform to his own type of behaviour proper to himself. Whether considered pure or valuable depending upon actual circumstances of purer principles of absolutism, the implied norm is always a constant. Thus all become equal in the eyes of God. The absolutist himself who looks at anyone from the same godly perspective can only see it equally reflected in all things, whether considered sacred or profane. (418)

Every man is made in the image of God and has the kingdom of God within him. God is a reference to man and man is His dialectical counterpart, giving the same status to the Son of Man as to the Son of God, i.e. the same Jesus of Nazareth. It is in such a perspective that the content of this chapter, which seems to include good and bad people under the scope of the same value of nirvana, is to be viewed. (419)

If someone prefers to live in the colder climates of Europe and North America, such a preference need not necessarily be considered as binding on a person who prefers the climate of the Equator. Both persons will be able to communicate their preferences between themselves only when the implications of the latitudes and longitudes of the cold regions and the Equator are understood as belonging to the same Science. Each man thus conforms to his own svadharma (the type of behaviour compatible

with one's inner nature), while trying to understand the same attitude in others who might be different from him. No question of superiority or inferiority should arise, and a scientific vision in this matter will help humans to live together in better harmony, which is not a negligible factor in human life. (420)

The final definition of the Absolute (*brahman*) belongs to the larger context of nirvana. As we see in the penultimate verse, it is the result of a neutralization or normalization rather than the result of an ascending or descending effort on the part of the contemplative. As the verse clearly states, the Absolute is self-luminous and sufficient unto itself. It emerges when it is left fully alone, as the Taoist philosophers say. Our efforts, in whatever direction they are made, will only spoil the case for the certitude proper to the normalized notion of the Absolute. When normalization is accomplished, the Self-luminous nature of the Absolute, of its own accord, becomes evident to the contemplative. There is an identity between subject and object marking the term of the wisdom implied in the Science of the Absolute. (422)

While we are engaged in examining Western affinities to the Vedanta of this chapter it is not out of place here to quote from Deussen:

The clothing of the doctrine of emancipation in empirical forms involved as a consequence the conceiving of emancipation as though it were an event in an empirical sense from the point of view of causality, as an effect which might be brought about or accelerated by appropriate means. Now, emancipation consisted on its external phenomenal side:

1. In the removal of the consciousness of plurality.
2. In the removal of all desire, the necessary consequence and accompaniment of that consciousness.

To produce these two states artificially was the aim of two characteristic manifestations of Indian culture:

1. Of the yoga, which by withdrawing the organs from the objects of sense and concentrating them on the inner self endeavoured to shake itself free from the world of plurality and to secure union with the atman.

2. Of the sannyasa which by 'casting off from oneself' of home, possessions, family and all that stimulates desire, seeks laboriously to realize that freedom from all the ties of earth, in which a deeper conception of life in other ages and countries also has recognized [as] the supreme task of earthly existence, and will probably continue to recognize throughout all future time.

(Paul Deussen, 1908, *The Philosophy of the Upanishads*, pp. 411-12.) (425-6)

The gist of what Bergson has proved can be stated in one sentence if we say that the metaphysician and the physical scientist are equally qualified to be philosophers in a unified and integrated sense, wherein perceptual and conceptual factors cancel out as numerator and denominator, having an epistemological equality between them. Such is the scientific presupposition of the possibility of a final union of the Self with the non-Self in the absorption of both into the Absolute, which is the same as the pure *nirvana* of this chapter. (427)

Man has to gain his happiness through freedom. It is not merely physical freedom but a freedom applying to the human spirit with all its hopes and aspirations. As in the case of physical strength or ability, here one thinks of more inward qualities such as bravery or firmness, which at higher levels of life lead to freedom understood in terms of intelligence or right conviction about the Self or Reality

treated as a whole. Bread and freedom mark the extreme limits of this kind of liberty, and within this range the human spirit finds it possible to strive for full happiness. (440-1)

The absolutist outlook is not compatible with the mean spirit of judging others and thus getting judged oneself. What matters is the wisdom involved. (442)

Another reference in the same context is found in the Mandalabrahmana Upanishad (II) where the counterparts are unitively brought together. We read:

Having given up both bhava and abhava, one becomes a jivanmukta by leaving off again in all states jnana (wisdom) and jneya (object of wisdom), dhyana (meditation) and dhyeya (object of meditation), lakshya (the aim) and alakshya (non-aim), drisya the visible and adrisya (the non-visible) and uha (reasoning) and apoha (negative reasoning). He who knows this knows all.

There is still another favourite analogy of two special pieces of sacrificial wood called arani. In the Dhyanaabindu Upanishad we read the following:

Having made Atma as the (lower) arani (sacrificial wood) and pranava as the upper arani, one should see the God in secret through the practice of churning which is dhyana (meditation).

The duality of ends and means is abolished together with the imaginary duality between the higher and the lower Absolutes. (445-6)

Here we have to explain a favourite Vedàntic analogy of the burnt seed which cannot sprout again. The seed is not totally destroyed and its potency is only abolished to the extent of eliminating the

possibility of sprouting again. In other words, pure vitalistic tendencies which do not imply the accompaniment of their horizontal counterparts are alone meant to not be abolished by the burnt state of the seed. In the various lower types of spirituality this seed remains with different degrees of fecundity depending on the possibility of horizontal tendencies asserting themselves again when the seed is only partially burnt. When such a possibility is abolished by more positive verticalization, the status of a burnt seed intended by the analogy is attained. (450)

The theory of reincarnation is not a binding tenet or doctrine of Hindu religion. This is revealed by the fact that the guru of the Bhagavad Gita states that reincarnation applies only to the relativistic aspect of the phenomenal world. When properly affiliated to the Absolute the question of reincarnation does not arise. (464)

In describing the spiritual effort that one has to make in transcending these levels, the Upanishads bring in the analogy of a horse that shakes off its loose hair. This is evidently a verticalized version of a pure act by which nirvana is established in the heart of a yogi. Instead of referring to an Inferno or a Paradise, far removed from each other in poetic imagination, we find here that everything takes place within the limits of the heart itself. Heaven and hell are both transcended by a superior kind of space that is both physical and metaphysical at once. Heaven and hell are brought as close together as possible within such a space, which is itself independent of bigness or smallness, part or whole, far or near, gross or subtle, one or many, etc. (468)

The man of nirvana is a living human being whose thought and behaviour can be observed or diagnosed for purposes of classification. Activity, purity, joy, and a complete cancellation of counterparts are the four grades of diagnostic characteristics

outwardly visible or inwardly assumed in each type of nirvana.
(470-71)

The normal type of a man of nirvana who combines both action and wisdom is given his full place in the classification, while the general tendency in other classifications is to mention action and inaction as distinct paths. We see this in the classification of the seven bhūmikāḥ, classically understood in the Yoga Upanishads and the Yoga-vāsishtā. The perfect symmetry of the revised and rearranged classifications adopted here becomes clear when we keep in mind the fact that all variations are referable to a central normative type. (471)

Duality is the one overall error or prejudice to be abolished through certitude on the part of a person who has gained a knowledge of this Science of the Absolute. (475)

Wisdom in India today, although it has been recognized to be precious for humanity, has at present the tendency to be neglected even by Indians, due to the impact of modern Western ideas. These ideas apparently are strong enough to put into the shade more ancient ideas now considered effete and outmoded. Such a trend, if it continues, will mean the loss of a very rich heritage of wisdom.
(478)

Our claim throughout has been that it is possible to integrate both physics and metaphysics by supplying what we call a protolinguistic structural reference which will put these two rival disciplines together within the scope of a unified and integrated Science of the Absolute. How far we have succeeded in doing this is better left for the reader to decide. (478)

The methodology consists of a reduction of multiplicity into unity and of taking a verticalized rather than a horizontalized view of reality. (481)

There is no use in again and again saying, as many Vedàntins do, that the world is màyà and therefore unreal. The visible world does not melt away because of any doctrinal conviction. Nirvana or absorption takes place only at the very core of a universal and timeless life when all polarity or duality has been cancelled out by equality, parity or purity of counterparts. (486)

To the wise man, the world has substance, and mind-stuff represents the value-form of delight—
Non-verity has no goodness in it for him; the ignorant man
Is unclear herein. For one having sight, happiness is a sun that
exists,
While to the blind, the sun's orb is a dark and empty thing.
(Advaita Dipika, verse 11, by Narayana Guru) (487)

Open wisdom represents the plus side of the vertical axis, which needs to be consciously cultivated. It cannot come by negative passivity. (490)