

Nitya Miscellaneous Highlights Added to 7/2/23

You don't have to think of a Supreme God sitting somewhere in a far-off place and of one day reaching him so that bhakti can begin. No, bhakti is operating all the time. The very person next to you now is a symbol of the Unknown whom you are seeking. If you can see in this person the manifestations of truth, the manifestations of beauty, the manifestations of goodness—to that extent you are moving towards fulfillment. Your realization is at hand, not as a distant promise but as what is presented here and now. (Bhakti, 14)

Do not look into the social mirror and then think that is what you are. You should have an inner estimation of yourself and the value of what you are doing. Of course, it is possible to be self-deluded and make mistaken judgments. In order to avoid that, you need a confidante who is detached. If you learn to strike a root in the universal order, that gives you stability.... When you sit firm on your own truthfulness, your own trust, you can face any encounter. (Gurukulam Magazine)

Yoga is the union of ends and means, the cancellation of opposites, expectation and fulfillment. Tension and release cancel out into a neutral silence, and ambivalence is resolved. (Gayatri mantra meditation, Hawaii, 1978)

“My friend, all that you have just said amounts to claiming, ‘My zero is greater than your zero.’” (Meditations on the Way, 96)

Guru Nitya said that, as he is familiar with the style, pattern and many details of the life of Narayana Guru, he found [Tao te Ching v 8] to be an exact description of that man and his life. Narayana Guru moved from village to village, quietly and mysteriously, just like a rain cloud that drifts through the sky showering rain on every man's garden, and then disappears. He never used to announce

where or when he might be going. Often he walked long hours in the evening, stopping at some devotee's house late in the night. By morning, word of his arrival would have circulated through the village, and a crowd would gather. The sick would come to be healed. People with disputes would put their cases before him for arbitration. People would consult him for advice. He would gently deal with each person. Meanwhile a feast for the entire village would be prepared in his honor. While it was still going on, he would quietly slip away and continue on to another village. (Meditations on the Way, 30)

Darsanamala: Cosmic Projection at end of first darsana is terrific in itself. It includes this:

The vital urge has its origin in incipient memory. An incipient memory is a pre-established habit, which remains in the system as a potential waiting for an opportune moment to actualize once again as a manifested reality. Conscious deliberation is not an imperative to initiate the actualization of the incipient memory. Before a person becomes conscious of an urge or need the incipient memory unlocks many hidden reservoirs of inner forces, which, for example, stimulate the glandular system and turn on the secretion of hormones. Thus only half of the story of the reaching forward from nothingness to beingness is shared with our conscious mind. If by some chance the actualizing incipient memory is stifled or repressed by a counter-memory, all that we come to experience is perhaps a muffled uneasiness, or a dark and choking depression, or even an irrational outburst of hysteria. We will never consciously know what triggered the irrational anguish of the psyche. (DM 95)

Even at its best, no expression represents the total potential of an urge. And whether it is an outburst of an inner conflict or the manifestation of a creative urge, all our expressions stem from our incipient memories propelled by a vital urge. (DM 97)

From Daiva Dasakam (Gurukulam Magazine, 1985 Vol. I)

Names and forms are ghosts of consciousness that can occasionally become a compulsive possession. Exorcising one ghost is automatically done by the next ghost in the queue. In the process the mind becomes alert, torpid and stupid in perfect sequence unless the Self discovers itself and become freed of name/form apparitions. The small self "I am" goes round and round as if in a blind man's bluff until it comes into the embrace of the higher and only Self, and there ends the drama of transaction.

Daiva Dasakam (Magazine 1985, II):

*V. You are the act of creation,
the creator, and the manifold creatures.
Oh God, are you not the very stuff
of which everything is created?*

In the opening verse God is addressed as the captain of the mighty steamship that ferries one across the ocean of phenomenal misery. There is a similar positive assertion in this verse, *niyallo*, meaning "you are." This assertion is followed by a series of four items implied in the world of creation: the act of creation, the creator, the created, and the stuff of creation.

It is significant to note that of these four, the act of creation is given primacy. In the books of origin in most religions primacy is given to the creator; only after the presentation of God is His (Her/Its) act of creation brought in and described. In fact, no creator is to be seen anywhere. From the unknown and the potential, the stir of actualization comes. It is in the actualization of the form that the revelation of a meaning comes. It is through a structure that the logic of an act of creation is revealed.

Even in the primeval structuring of a hydrogen atom, what can be observed is the coming together of a positively charged and a negatively charged particle. The neutralization of the plus and the minus in it is a consequential happening. Then alone do we realize that only in and through creation does there manifest not only the created world but also the intelligence and potential of a creator.

As the structuring becomes more and more complex, the creator also grows into more and more awesome dimensions. In the race of a million sperms seeking entry into one solitary egg, all except one lag behind and are rejected. Who makes the choice? Is it mere randomness, or the highest motility and incredible affinity that has spontaneously arisen between the victorious sperm and the lucky egg? Such inner dramas are acted without any audience to appreciate them.

The presentation of God in this verse is vastly different from the Christian concept of a full and finished adult God appearing in the opening scene with the intention of creating the world step by step, and executing the entire package-deal in six days. The God spoken of here is not a finished product and will probably never be finished. So long as creation continues, the creator will always continue being fashioned. In one sense the world is creating itself, and in another sense, through the creation of the world the creator is creating itself.

With the maturation of a fetus in the womb and the delivery of a child, the creation of a person does not come to a close. It continues. The male/female marks of distinction indicated by differently appearing genitals are only an indication of a long series of maturation programs, which both the man and the woman will undergo to become functional adults of each one's category. Even after their parenthood is confirmed through the birth of their progeny, the programs of manhood and womanhood continue, even through their set patterns of pathological degenerations, until

death claims them. Thus at every stage of every person, nay in all transforming entities, the law of creation has to be present. It is amazing that even that law is formulated out of the necessity of creation, and it is hard to say which comes first, the law or its enforcement.

From verse VI:

When an object is reflected in a mirror with coloured glass and an uneven surface, the image will look distorted. Still, the image has a one to one correspondence with the object it reflects. However distorted the image is, it does not manifest without an original which causes it to be reflected. In physics a refraction index is brought to bear when such illusions are caused by light passing through various mediums.

Suppose we sit on the bank of a clear pond and see only the reflection of trees in it. In the reflection the trees look upside down. When the surface is disturbed, we see the images of the trees also wriggling. This distortion in the reflection is not in the least shared by the trees which stand upright. We are all Narcissuses sitting on the bank of the lake called mind, becoming agitated because we identify ourselves with the distorted images caused by emotional disturbance.

To revert our attention from the physical image to the reality of the Self, we need discipline. It is for this purpose such contemplative prayers as this are given.

From verse VII:

There is a glow of truth inwardly experienced as the truthful existence of whatever is relevant to that given moment. Thus there is inseparability between truth and its conscious recognition. The conscious recognition is termed, in this verse, *jnanam*. When we

pass from truth to the knowledge of truth, there is the likelihood of a confusion assailing our mind. Pure awareness is one thing, and representative awareness is another thing. Only presentative or direct and unconditional knowledge is called *jnana*. Illuminated awareness is called *bhana*. Our sensory knowledge and ratiocinative conjectures are cases of *bhana* and they are to be clearly distinguished from *jnana*.

When we think of the source of consciousness, it is to be seen operating in all sentient beings. How it manifests in each mind may be different, but the faculty of awareness in all beings arises from the same source, *jnana*.

Consciously or unconsciously, we are applying a norm to discern the truth and right knowledge. That normative notion is *ananda*. Pleasurable affectivity is called *priyam*. Just as there is a difference between *bhana* and *jnana*, there is a difference between *priya* and *ananda*.

from Psychodynamics of Pranava:

In all disciplines there are prerequisites. They can be of a positive or negative kind. To be instructed by a master the aspirant should have the need for instruction. This is a negative prerequisite. A positive prerequisite is that the aspirant is very eager to be benefitted by the wisdom of a master. There is no need to presume that everyone is eager to know the higher secrets of life. Those who already know have no need for further instruction. Those who don't care to know don't have to bother. Only the uninstructed person who is eager to know is here considered competent to seek in the wisdom context. (6)

The key to this liberating relationship is described here as “those who have transcended the cyclic birth and death by knowing the secret of *pranava*.” Thus it is also made clear that *pranava* is a

secret language. When written it is only a formal symbol, *Aum*. When it is spoken it is only a nominal symbol. But within the symbol a great world of epistemological import is lying hidden. What is obvious is phenomenal; what is hidden is noumenal. Making a breakthrough from the phenomenal to the noumenal is what is indicated here as the secret of *pranava*. In the Yoga Sutras of Patanjali, it is said that one attains the state of final absorption in the changeless state of the noumenon by contemplating on the true nature of *pranava*. It is paradoxical that the veil that is to be removed is the veil that comes from empirical knowledge and immediate perception, which brings such a conviction that we are certain of what we are experiencing. This certitude is the toughest obstacle in knowing the real, the noumenon. (8)

If you are not affected by what you see, what you touch, what you feel, what you notice, what is the difference between you and a stone? (Brihadaranyaka Upanishad Vol. III, 47)

Meditations on the Way, under Tao verse 15:

Guru Nitya said that when he heard this verse, what came to his mind was Nataraja Guru. The images aptly fit his nature and his way of life:

Minutely subtle: Every morning and evening I used to sit with him and read out of some book at prayer time. Where the book was ancient or modern, scientific or mystical, he always saw a meaning which nobody else saw. He had a subtle skill of breaking up word meanings so as to sweep aside the conventional meanings. The effect was as if the clouds had been pushed away, and the sun itself had become visible.

Mysteriously comprehending: He had a grand vision which was at once clear and mysterious. Within this overall vision, somehow everything which came to his attention became organically related.

Too profound to be known: Sometimes I gained certain insights into Guru, and I thought I knew him. Then after a few days a whole new level of the same facet would open up, and I said to myself, “Oh, I thought I knew him, but now only I see so much more.” After twenty years with him, I discovered that I was still improving my understanding of his ways and his words. They were that profound. Now it is after thirty years, and he is no longer physically present, but I still carry with me numerous open gestalts regarding him, which I find very intriguing, which I am still studying, and about which I am learning fresh aspects.

Tentative, as if fording a river in winter: I always found with him that I had to modify what I once knew. This made me more tentative the next time. He himself was difficult to approach or cross, like a river in winter, for one never knew where the obstacles might be and where the undercurrent might come through.

Hesitant, as if in fear: Once when I was with him in Bihar, I told him that the Governor was my good friend and that he would welcome us to his home and arrange widely attended lectures for Guru to give. Guru’s response was, “Uncle me no uncles, because God is my uncle. Prize me no prize, because death is my prize.” He used to avoid honor as if he were afraid of it. He would be very shy before a crowd when sitting with other “luminaries and pundits.” He did not want any limelight. Yet when he had to face a crowd alone, he could become very bold and call a spade a spade.

Murky...: Ah yes! Every week in the Gurukula he would stir up so much trouble that everyone there felt so confused and foolish that they wanted to just run away from the place. Then again he would allow things to settle down for a while. Everybody would attain a new level of clarity. And then he would stir things up again.

In summing up, Guru Nitya said that even when you describe all this, still you have only seen very little of the sage. His reality is the reality of the Absolute. In one sense the Absolute can be said to be full. Yet in another sense it has been aptly described as an ocean

into which all the rivers are spilling from all sides, and yet it can still receive many more.