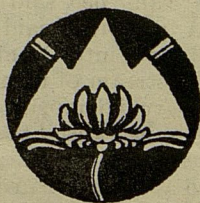


INSTITUTE OF PSYCHIC AND SPIRITUAL RESEARCH

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Dear Reader,

September 15, 1964.

The serious question of unifying the corresponding epistemologies of empirical and mathematical sciences and spirituality, using an overall methodology to derive a graded spectrum of integrated values which will enhance the purpose and dignity of human life, was discussed at great length in the conference of the World Union International, held on August 16, 1964 at Sri Aurobindo Ashram, Pondicherry. Sri Nityachaitanya Yati attended the conference representing the Institute of Psychic and Spiritual Research. As the Institute is founded for the avowed purpose of interpreting spirituality in terms of modern science, the Yati followed the proceedings of the conference with keen interest. The gist of the speech he made in the conference is as given below :

“We have been comparing and contrasting here the two disciplines of science and spirituality as if they are two mutually exclusive approaches to truth. In fact, at least from the Indian point of view, science and spirituality are not so exclusive. Science in Sanskrit is called *Vidya*. Indians speak of two kinds of *vidyas* or sciences — *Para Vidya*, the science of the transcendental and *Apara-vidya* the science of the empirical. In a rough way *para-vidya* may be called spiritual in the current use of the term and the *aparavidya* can be said to include the object matter of positive sciences. The Vedantins consider *Brahmavidya* to be the foundation of all sciences. The Brahman is the all-embracing Absolute defined in the Upanishads as *sat-chit-ananda* (*sat* = existence, *chit* = subsistence and *ananda* = value factor). The Absolute is to be understood as an infinite range of values subsisting in a perceptible and conceivable existence having for its foundation nothing else than its own self-awareness. What is true of the Absolute renders meaning to the relative also. Take for instance a pinch of common salt, sodium chloride. Nobody will dispute its existence in one form or another. In other words the existence of a pinch of salt has its participation in the *sat* aspect of the Absolute. Salt as a conceivable construct of properties is its subsistential aspect participating in the *chit* aspect of the Absolute. The value of a pinch of salt may be quantitatively negligible. But it gains an intrinsic dimension when it is assigned its rightful place to function as salt and as such its value is on par with the value of values — *ananda*. Thus understood the object matter of positive science derives its norms of reality, attributes and utility from a more basic understanding of the science of the transcendental which is having the Absolute itself as its subject matter of inquiry. In other words science is the specific study of the details of objectivity, employing analysis both as an insight to know the structural composition of an object as well as a farsight for assembling a dismembered structure. Spirituality in its complementary role is a general integral appreciation of the whole to which both the subject as well as the object belong.

It is also my submission that the seemingly vast field of positive sciences is to be taken only as a fragment of the ‘Science of the Absolute’. In contrast to the *Mimamsa* which is having for its inquiry the purport of *Dharma*, *Vedanta* elucidates the meaning of *Brahman*. Though the illustrious name of Sankara is much associated with the non-dual philosophy of

Vedanta the first formidable book presenting the non-dual philosophy was written by the grand Guru of Sankara Sri Guadapada. He wrote a commentary to the *Mandukya Upanishad* which is a very short treatise on the mystic word *AUM*. The *AUM* is described to mean *Brahman*. The *Brahman* is derived from the root *Brh* which means the big or all embracing. In the Upanishad, the *Brahman* is described as *Chatushpada*, which means the four-limbed reality. The four limbs of the *Brahman* correspond to the three sounds that constitute the *AUM* (a+u+m) and the silence that follows *AUM*. The silence into which the uttered sound of *AUM* culminates is indicative of the pure effulgence of the Absolute consciousness known as *turiya*. This pure state of consciousness even while remaining as nondifferentiated can become defiled as a circumscribed potentiality to operate as an individual mind. In such a state it is called *Prajna* which can be said to have formed the nucleus of a causal body or *karana sarira*. A person is said to return to this state every time he is in deep sleep. Just as a cause bursts forth into a multiple of effects the consciousness of the causal body projects a kaleidoscopic stream of names supplemented by subjective forms. This experience which is essentially a creative composition of the horizontalising consciousness on the virtual or minus side of the four-limbed absolute is attributed to the *taijasa* or illuminating aspect of the Self. This is the *Swapna* or dream state. Then finally there is the horizontalisation of the consciousness into actuality causing a dichotomy of subject and object whereby the enjoyer of the wakeful experience is largely differentiated and distinguished from the wakeful world of experience, *bhoktruvishva*. That aspect of the self which circumscribes itself to function as an individual ego the *visva* accounts for the psycho-physical construct of the universe. All our positive sciences are studies confined to this fourth quarter of the above said *chatuspada*, or four-limbed Absolute. A scheme of integration to correlate science to spirituality should provide for the co-ordination of the actual with the perceptual and the conceptual with the nominal. In fact, no integration of science and spirituality is possible until a science of the Absolute is properly conceived, defined and elucidated. The Institute of Psychic and Spiritual Research appeals to all spiritual masters and men of science to contribute from their own relevant positions to whatever they can contribute to the noble endeavour of building up a science of the Absolute."

Friendly Voice From America :

We are glad to acknowledge with gratitude the kind and encouraging letters we received from Mrs. Rachel Welch of Georgetown, Mr. Lightfoot Talking Eagle of Pennsylvania, Mr. K. Ramakrishna Rao of Duke University, Durham and Mr. Harry S. Jakobsen of Gurukula, New Jersey. Mr. Jakobsen in his letter of August 9, 1964 expresses his appreciation of the clarity of the language which we have been using for the revaluation of spirituality to make its otherwise mystical content meaningful to the elite of science. Mr. Jakobsen who is a practical man as a designer of machine tools is also a mature contemplative running a wisdom school in New Jersey called the *Gurukula*. He has a suppleness of spirit which enables him to lift himself from the square world of technocracy to soar high to the sublime realms of Plato's or Vyasa's dialectics. Sri K. Ramakrishna Rao is a parapsychologist of eminence attached to the Parapsychology Laboratory of the Duke University, Durham, North Carolina. Mr. Rao writes of the Laboratory's interest in the psychokinetic phenomenon which we reported in our August letter. We expect the cooperation of the Parapsychology Laboratory in conducting further investigation of the same. Mr. Rao also announces the visit of Mr. Stone, President of the Combined Insurance Company of America who is already in Delhi now. We welcome Mr. Stone to India. Mr. Lightfoot Talking Eagle is a wise man representing the age old wisdom of the American Indian whose spiritual traditions are the invisible roots of the American culture. His letter of 19th August sent to us bears ample testimony to Mr. Lightfoot's insight into the mystical content of the word-wisdom of the old world of America on which the new world is grafted hardly a couple of centuries back. We accept in good spirit the gentle exhortation which Mrs Rachel Welch gives in her earnest letter of 18th August 1964 Mrs R. Welch writes, "We scientists who have worked at the research level know that new truths come intuitively by inspiration and not as extensions by logic of existing knowledge. Millions of un-assailable-logic relations proved not to be true in fact and vice-versa. The oft quoted phrase I quote here epitomizes the virtue of the Westerner's empirical bias, "There is nothing more terrifying than to see a beautiful theory demolished by a stubborn fact". I put it to you that not only will the physical scientist ignore research in spiritual realms until the searchers accept the discipline of "show me!" but others do well to

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give it a brush-off until it accepts that criterion as a goal, the obviously not immediately obtainable."

This reminds us of the central teaching of the Bhagavad Gita which describes the wise man as one who is firmly established in the true perspective of a pure vision as well as having the practical ability to act upon his wisdom with great dexterity. (See Gita Ch. VI. 8).

Jungian psychology and the vedanta :

We are thankful to Mr. Edward Thoronton, Director of the Institute of Psychological and Spiritual Studies, London for arranging to send us his learned article on 'Jungian Psychology and the Vedanta'. The recently published autobiography of Carl Gustav Jung is more a contemplative assessment of the subjective content of Jung's inner life such as of his dreams, thoughts and reflexions than a journal of the external events of Jung's life in a world of gross actuality. Among the psychologists of the West Dr. Jung comes nearest to the Vedantic understanding of the phenomenal world and its cognizing Self. There is a beautiful verse of Sankara in praise of the silent Guru, Dakshina Murti, in which the poet-philosopher likens the phenomenal world to a city mirrored in a looking glass. It is as if the seer's innermost fancies are vividly portrayed and presented as a world of actuality. Both the alluring forms of angelic charm and the frightening phantasies of demonic terror gush up from the hidden springs of tendencies, *vasanas* latent in the causal body. When the images of subjective fancies and fears project themselves in bold relief in the psycho-physical world it is hard to disbelieve their objectivity. Only a master mind of subtle penetration can see through this strange deceptivity of the noumenal masquerading and presenting itself as the phenomenal. It is this insight of Jung which acclaims for him the approbation of Vedanta. It provides interesting reading to study Mr. Thoronton's analysis of Jungian Psychology in the light of the Mandukya Karika. Published in the 'Aryan Path' April, 1964.

A peep into the scheme of astrology :

We acknowledge with thanks the scholarly article of Mr. John Spiers on "Astrology's place in the scheme of the Absolute". With his permission we reproduce here a portion of the article for the benefit of our readers. John writes, "Both Church and Science are agreed on banishing astrology. But though exiled in the wilderness, astrology persists. Astrology lives because it has a rich, correct philosophical scheme of intuitively understood symbols which arose from the depth of human nature real depth symbols, of far greater validity than the superficial "objective facts" which 'reason' plays about with. These same symbols having been in use for thousands of years among the peoples of the world, Chinese, Egyptians, Arabs, Indians, Greeks, Mexicans and the Druids, enjoy a psychic vitality undiminished by prohibitions. Astrology has certainly become degraded. But we can only dismiss such things as the 'daily predictions' in mass produced newspapers with the comment that the existence of charlatans dialectically depends on the existence of a real subject with true experts.

"*An organic scheme* : Each science has its own discipline, and this is so with astrology also. But in fact when we deal with the "psychologically objective" which is "physically subjective" we have not only new sets of facts to deal with, but another order of reality.

"Astrology belongs to an organic scheme which was part of the ancient religion of mankind. Like everything of the past it needs reevaluation. Until we have this scheme in our minds, astrology and other outlawed subjects like oracles, seership, second-sight, omens, as well as coincidence, providence and luck will continue to live as superstitious fringe-subjects in a non-man's limbo-land.

"...Time in a sense is the basis of astrology. Astrology is the science of Time. *Varaha Mihira*, who lived probably at the same period as the Bhagavad Gita in its present form was written, say c. 500 A.D., and who was the greatest astrologer of his era, defines astrology in his *Brihat Jataka* as *ahoratri*, the science of Day and night — the fundamental starting-point for the study of time, of cosmological calculations, transformations and permutations...In the Bhagavad Gita Chapter 10, verse 21 reads: "Of the Adityas (the twelve Lords of Space--- an obvious reference to the zodiacal divisions) I am Vishnu (the All-pervading God) of luminaries, the radiant Sun; I am Marichi (vibrant radiation) among the Maruts (the 63 spirits

of the septes or nine troops of seven each ie., of sound, colour, etc or harmonic ranges); among the nakshatras (the 27 divisions or stellar constellations of the lunar zodiac), I am the moon." Note it is only astrology which gives the clue to the meaning of this text.

"*Chance*.— The author of the Gita thus accepts the astrological concept of the cosmos with all its changes, cyclic time movements and harmonies and terminology, and gives them priority in the serial listing of the Absolute in nature. Everything is subject to the fatality of time and number. If astrology is the science of time, the Samkhya as its derivation implies, is the science of enumeration. The aim of Samkhya as summed up by Monier Williams is the final liberation of the 25th *tattva* or true principle (which is *purusha* or Spirit) from the fetters of the phenomenal creation, by conveying the right knowledge of the 24 *tattvas* and rightly discriminating the *Purusha* from them."

The Gita further states in ix.1 that both theoretical wisdom (*Jnana*) and applied specialized wisdom (*Vijnana*) when taken together, liberate the disciple from what is evil or inauspicious (*asubhat*). Surely this is what man is always seeking, what he calls good luck or freedom from bad luck. Such a state is here declared to be possible.

Prof. Eduardo R. Caianiello :

We were happy to receive Prof. E.R. Caianiello of the Department of Physics, University of Naples, who was very kind to pay us a visit on 9th September 1964. Though by training and discipline Prof. Caianiello is a mathematician and theoretical physicist he is also keenly interested in Yoga and psychokinetics. He is familiar with the Indian writings on *Yoga* and *Tantra*. But his complaint about Indian authors and teachers is that they all use a medieval language replete with allegorical suggestions and references to private subjective experience which in most cases make no sense at all to the Western scientist. After listening for more than an hour to our explanation of the basis of Indian psychology Prof. Caianiello made the observation that our theory was logically unassailable. But he was found more interested in the application of the theory than its logical plausibility. So we agreed to conduct a repeatable experiment in Tantra which Prof. Caianiello agreed to conduct simultaneously in Italy so that we can compare and coordinate the results obtained in both the cases. We are thankful to Prof. Caianiello for the sincere co-operation he offered.

Books :

The books we have added to our library this month are Freud : Studies in Parapsychology - Collier Books, New York. Thouless, R. H: Experimental Psychological Research - Pelican. Gamow and Cleveland : Physics - Prentice - Hall of India, New Delhi. E. Schrodinger : Mind and Matter - Cambridge Press. Hamsa Yogi : Bhagavad Gita Bhashya Suddha I harma Mandala. Taimni : The Science of Yoga - T. P. H. Madras. Shastri P. P. A Critical Study of Rigveda - Patanjali Pub. New Delhi. B. Russell etc. What is Science? Washington square press. Sampurnananda : Chidvilas (Hindi, Sanskrit) Jnanamandal Ltd. Nataraja Guru : Bhagavad Gita - Asia Publishing House, Yogi Raushan Nath : From Darkness to light; G. Hudson : Lecture Notes 2 Vols. T. P. H. Madras, Swami Bhagavad Acharya : Isadi Daso Upanishad, Sam Ved Samhita Bharat Parijatam, Sri Samved Samhita, Autobiography, Parijata Upahar, Bhakti Shastra, Tatvartha Panchak, Shri Bhagavat Gita Tatva Vimars, Sri Ram Patal, Sri Janki Kripa Bhasya and Shrimad Bhagavad Gita.

An appeal to you reader :

We print only a limited copies of our letter. Kindly circulate it among your friends. Please also let us know of your views on the subjects dealt with in this letter. Perhaps you will be able to illuminate us more on these topics. Please do write to us of your views. Wish you our very best.

Cordially Yours
Nityachaitanya Yati