

IS THERE EDUCATION WITHOUT ECSTASY

HANUMATPRESAKA SWAMI
(PROF. H. H. ROBINSON)





Abstract

The search for pleasure is an intrinsic feature of the nature of being. Education is not a passive process, it is not like filling an empty bowl, but, as Socrates proposes in the *Phaedo*, it implies the awakening of a sleeping knowledge. So education means, mainly, waking up, remembering, it means returning to our Sat-Cit-Ananda state: Truth, Beauty and Substantiality.

Education with ecstasy involves awakening in each individual spiritual consciousness to realize that shadows of pleasure do not completely satisfy the being. The highest ecstasy is conjugal love for God. Finally, the examination of all education will be when we confront the sting of death, how can we face it if our educational process has not led us to ecstasy? Should this be the purpose of religion, yoga or science?

Keywords: Education, spiritual essence, purpose of education.



Resumen

La búsqueda de placer es un rasgo intrínseco de la naturaleza del ser. La educación no es un proceso pasivo, no es como llenar un cuenco vacío, sino, como propone Sócrates en el *Phaedo*, implica el despertar de un conocimiento dormido. Entonces educación significa, principalmente, despertarse, acordarse, significa regresar a nuestro estado Sat-Cit-Ananda: Verdad, Belleza y Sustancialidad.

Educación con éxtasis involucra despertar en cada individuo la conciencia espiritual para darnos cuenta de que las sombras del placer no satisfacen por completo al ser. El éxtasis más elevado es el amor conyugal por Dios.

Finalmente, el examen de toda formación será cuando nos confrontemos con el aguijón de la muerte ¿cómo podremos hacerle frente si nuestro proceso educativo no nos ha llevado a probar el éxtasis? ¿Debe ser este el propósito de la religión, el yoga o la ciencia?

Palabras claves: Educación, esencia espiritual, proposito de la educación.

Let us start with a good look at Mark Twain, Samuel Clemens, *Letters From The Earth*, Satan's letters from the earth to the Arch Angels.

"I have told you nothing about man that is not true." You must pardon me if I repeat that remark now and then in these letters; I want you to take seriously the things I am telling you, and I feel that if I were in your place and you in mine, I should need that reminder from time to time, to keep my credulity from flagging.

...

For instance, take this sample: he has imagined a heaven, and has left entirely out of it the supremest of all his delights, the one ecstasy that stands first and foremost in the heart of every individual of his race -- and of ours -- sexual intercourse!

It is as if a lost and perishing person in a roasting desert should be told by a rescuer he might choose and have all longed-for things but one, and he should elect to leave out water!

(Online at <http://www.sacred-texts.com/aor/twain/letearth.htm>.)

Master Twain continues that "...it is not in their heaven; prayer takes its place." and "Many men pray, not many of them like to do it. A few pray long, the others make a short cut. More men go to church than want to. To forty-nine men in fifty the Sabbath Day is a dreary, dreary bore."

Then we look at St. Bernard of Clairvaux, *Sermones super Cantica Cantico-rum* (*Sermons on the Song of Songs*). At the beginning of the First Sermon.

(Available at <http://people.duke.edu/~dainotto/Texts/clairvaux.pdf>)

Now, unless I am mistaken, by the grace of God you have understood quite well from the book of *Ecclesiastes* how to recognize and have done with the false promise of this world. And then the book of *Proverbs* has not your life and your conduct been sufficiently amended and enlightened by the doctrine it inculcates? These are two loaves of which it has been your pleasure to taste, loaves you have welcomed as coming from the cupboard of a friend. Now approach for this third loaf that, if possible, you may always recognize what is best.

This is a short essay, but do you also know the same theme is in the *Phaedo*, the *Phaedrus*, *The Interior Castle* (*El Castillo Interior*) and even in the perspective of our respected scientific prelate, Prof. Einstein?

"Only those who realize the immense efforts and, above all, the devotion without which pioneering work in theoretical science cannot be

achieved are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue . “

Quantum Questions, Ken Wilbur, Shambhala, 2001 Page 105¹

We don't take education as “sit still while I instill”, the cramming knowledge and logical tools into the empty box, the *tabla rasga*, the empty mind. We will start with the supposition, which may lose a few of our audience, as Socrates promotes in the *Phaedo*, that we must have lived before.

So education mostly means waking up, remembering, and that means returning to our state of *Sat-Cit-Ananda*; Truth, Beauty and Substantiality.

How to achieve this?

The aforementioned saints, scientists and sages all afford some method on the path. We have been very much focusing on Prof. C. G. Jung in the last few years since Srila A. C. Bhaktivedanta Swami commented at the end of *Dialectical Spiritualism* that amongst all the Western philosophers he had the most sense. If this is the case then his sincere followers would also be sensible people and we can see in him and them a natural footing on one side for the bridge between East and West.

You may know more about Jung than me, but if you are just starting then start with his biography, *Memories, Dreams and Reflections*. If you are foolish enough to want more guidance from us then contact us through our web-page: www.JayaRama.US. Now we have just finished the Introduction to *The Red Book, Liber Novus, A Reader's Edition*² by Professor Sonu Shamdasani. Next we will go to *Jung in India* by Sulagna Sengupta. Can we develop a very good dialog with the stellar scholar and teacher Bernardo Nantes? We visited him at his **Fundacion Vocation Humano** in Buenos Aires. It is he who translated *The Red Book* into Spanish.

All these other paths enrich our understanding of our own, your own. Jupiter, Mars, Earth, Jesuit, Socratic, Vedanta, all get their life from the same sun, but each has a different mode of reception, a different fruit to offer back to the Sun.

1 This is an excellent book. We very strongly recommend it. It includes the emotional ecstasies of many of the great founders of modern physics. This is an excellent book. We very strongly recommend it. It includes the emotional ecstasies of many of the great founders of modern physics.

2 “The work on *Liber Novus* was at the center of Jung's self-experimentation. It is nothing less than the central book in his oeuvre. With its publication, one is now in a position to study what took place there on the basis of primary documentation as opposed to the fantasy, gossip, and speculation that makes up too much of what is written on Jung, and to grasp the genesis and constitution of Jung's later work.” *The Red Book, Liber Novus, A Reader's Edition*, C. G. Jung, page 95, ed. Sonu Shamdasani, W.W. Norton & Company, 2009,

Sitting here on the floor in our *Ashrama* in The Boro (902 Hillcrest Dr., Murfreesboro, Tennessee, USA) typing on our laptop, we are conscious that death is really within plain sight. Three score and ten, our number has been called.

Whoa this is scary!

How can you avoid the sting of death unless your religion, Yoga, science, has brought you to the point of ecstasy? The soul can support ecstasy.

Srimad Bhagavatam 5.9.12-14

That most exalted devotee, Mahārāja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.

Mahārāja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Nārāyaṇa, whose body was composed of golden effulgence and who resided within the sun. Mahārāja Bharata worshiped Lord Nārāyaṇa by chanting the hymns given in the Ṛg Veda, and he recited the following verse as the sun rose.

*paro-rajah savitur jāta-vedo
devasya bhargo manasedam jajāna
suretasādaḥ punar āviśya caṣṭe
hamsam ḡdhrānam nṛsad-riṅgirām imah*

“The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence.”

(Available at <http://vedabase.io/en/library/sb/5/7/14/>)

How to wake up the dormant ecstasy of the soul which realizes that painted, shadow, fruits do not satisfy hunger? Well, take shelter of an *Acharya* like the

Prophet Mohammad, may his name be glorified, our Lord, Christ Jesus, or, as we have concluded, Srila Rupa Goswami and this tradition of Bengali Vaisnavism.

A few years ago someone asked me, “You have been following this tradition of Bengal, Chaitanya, Vaisnavism for over 40-years. What is the essence of the process?”

It was a really stimulating question. We stopped and thought about it, the process is as rich as any other we know, but we really concluded that for us, and maybe all Westerners, it can be condensed down to eight words: Get up early and get your rounds done? We are committed to 16-enthusiatic rounds on Japa beads of the Maha-mantra as our daily sacrifice. It works.

Then the question is, have you really become constantly ecstatic. When the Grim Reaper comes in the form of a chest crushed under a careening auto, will you be released from this cinema enough to see it all as a minor thing?

The answer is no, but I certainly can make a hit at it with good assets, make a lot of progress, and maybe even ultimate success, when the heat is on.

Not attached to tobacco, dishes made of meat cooked in brandy sauce etc. Not attached to gross sexual thrills. The process has led us to be celibate for those forty years, but there are still subtle attachments eg. Our mind still tends to enjoy hearing pretty young girls laugh at our jokes.

Have to see the girl or boy or crowing cuckoo behind the body. Have to make the soul laugh, and the path the tradition describes has proven true in the daily life and in the peak experiences, so there is every reason to believe we are on the right path to learn, re-search, our normal condition of genial ecstasy while walking in The Forest with Krsna and Balarama and talking about how Girls are Fickle and really it's better just to Play Ball. The ultimate ecstasy is conjugal love of God, but that's another essay.