

SIMPLE, COMPLEX SIMPLE
A play (Lila) in three scenes.

Control as blessing, curse, paradox, one:

An Inquiry into Monkeys, Kittens, Human Development and the Nature of the Universe
SETTING: two shadowy figures, disciples of Ramakrishna are sitting in a cave, looking at the flickering light of a candle

SCENE ONE. SIMPLE

Naruda (N): Brahman is ineffable, beyond form and words. There is no good and evil, only one without a second.

M): Brahman is ineffable, beyond form and words. There is no good and evil, only one without a second.

They bow to each other and continue meditating

SCENE TWO: COMPLEX

N: Rama says individual effort is needed to overcome evil, to renounce "gold" and materialism, to overcome sloth and keep the mind focused on God. Buddha says we must learn to control our minds. A disturbed mind flits hither and thither, and is out of control. A tranquil mind is peaceful, in control, like a still lake. We need to see and renounce Maya, the illusions that trap us from knowing God.

M: Rama says effort individual effort—the belief that I am the doer—is what keeps us from God. Only God does, and God is all. There is no vice and virtue. There is no in control or out of control, there is no mind or self separate from the One. (M Pauses, then continues)

M: You are a monkey, clinging to mother, fearing that if you let go, and cease your efforts, mother will disappear. I am a kitten, purring, yearning for Mother Kali's love. Kittens wait to be picked up and carried. Yearning, bhakti, is all that is needed. I know my mother will come and pick me up as part of divine order.

N: Isn't your yearning effort, while you wait for grace? And isn't yearning saying there is that which is yearned for, creating Vaishnava duality?

More bowing

M: Rama knows one without a second, and the formless God, but said he doesn't want to stay as one with the one. He doesn't want to be sugar, he wants to taste sugar.

N: Even as he says that, he also criticizes those who live "like animals"; judges those who give to charity and seek to do good works, aggrandizing their name, not God's. Isn't it all God? Then how can he say some are more holy than others? And if that is true, then isn't it our task to seek to become more holy?

M. First negation, neti neti, to realize God; then realizing all is God

N: Isn't neti neti effort, kitten?

M: Only by God's grace is all possible. He said God's wind is always blowing,

N: He also said "You must raise your sail."

M. I believe in the formless God. No sail, no mirror, no self.

N: I believe in worshipping God with form.

SCENE THREE: SIMPLE N and M in unison: Rama said 'Truth is One. sages call it by many names. There are many paths up the mountain, and then we realize there is no mountain. I am That, the mystery of one dance.

More Bows, the candle flickers out to the voiced word and echoes of
"Namaste"