

Stray Leaves

*See how the Autumn leaves fall one by one
Slowly . . . Slowly. . . Slowly . . .*

A collection of Essays



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The Stray Leaves is collection of the selected essays written in different occasions in the course of my study. I have rewritten some in the light of the knowledge which I have gained since I wrote the earlier ones.

CONTENT

| | |
|--|-----------|
| <i>Aum</i> | 1 - 4 |
| <i>Creation</i> | 5 - 11 |
| <i>Sacrifice.</i> | 12 - 16 |
| <i>Gayatri Mantra</i> | 17 - 22 |
| <i>Isha Upanishad</i> | 23 - 25 |
| <i>From non-Existence to Existence</i> | 26 - 30 |
| <i>Ashvattha</i> | 31 - 39 |
| <i>Aham Brahmasmi</i> | 40 - 43 |
| <i>The Vision of the Prime Existnce</i> | 44 - 47 |
| <i>10.The Real and the Appearance.</i> | 48 - 55 |
| <i>11. Knowing That One every thing becomes known.</i> | 56 - 58 |
| <i>12. Surrender Sharanagati</i> | 59 - 64 |
| <i>13. Mother Worship</i> | 65 - 67 |
| <i>14. Durga Pooja</i> | 68 - 72 |
| <i>15. Death - A mystery Unresolved.</i> | 73 - 78 |
| <i>16, Lessons to be learnt when living.</i> | 79 - 83 |
| <i>17, The need for a Guru</i> | 84 - 87 |
| <i>18, ब्रह्मचर्य - Disciplined life of a seeker</i> | 88 - 93 |
| <i>19. Ancestors</i> | 94 - 99 |
| <i>20, End of the world</i> | 100 - 102 |

1. Aum

In the beginning, if one can conceptualize something as the beginning, then the formless, fundamental, foundational primary sounds अ, उ and म without the use of gross organs came to be referred as अनाहत नाद, ॐ, even as the formless, fundamental, foundational primary existence - तद् एकम् came to be expressed as सत्य, the word derived from the root अस् - to be, to exist, therefore the Prime Existence. Both ॐ, अनाहत नाद and सत्य, the Prime Existence both are निराकार - with no form, अक्षर - immutable, अव्यय - indestructible, अनादि with no beginning, अनन्त with no end. It is सनातन - perennial, त्रीकालातीत - transcend the three periods of time.

ॐ is अनाहत नाद - the soundless Sound is रसो वै सः - रस, the concealed transcendental essence, even as सत्य, the Prime Existence is रसो वै सः - रस, the concealed transcendental essence, the unknowable, which can never be known as knowledge acquired, because it is to be experienced as one would experience the taste of the honey, the pleasure of the happiness, the sorrow of the suffering.

Therefore to make itself known, ॐ became manifest as ॐकार capable of being communicated as gross sound, speech, syllable, word - verily all that which was in the past and all that will be created in future - "भूतं भूद्भविष्यदिति सर्वमोकार एव", even so सत्य became manifest as ब्रह्मन् capable of being communicated as gross form (रूप) and subtle essence (नाम) posited therein - "रूपं रूपं प्रतिरूपो बभूव । तद् अस्यरूपं प्रतिचक्षणाय ॥ इन्द्रो मायाभिः पुरुरूपई यते । युक्तता हि अस्य हरयः शती दशा इति ॥". Therefore, ॐ and

ॐकार, सत्य, and ब्रह्मन् are same and different as the egg and the chicken. Even as the Cause retains something of its own in the Effect, the Effect never is without having something of the Cause, even so ॐ retains some thing of its own in ॐकार and सत्य retains some thing of its own in ब्रह्मन्.

Rigveda says that ॐ as वाक् which was best, stainless and mystical came to be revealed by Braihaspati as the earliest of all utterances, and capable of being communicated classified in four forms - परा - the transcendental, पश्यन्ति - the seen, मध्यमा - the intermediate and वोखरि - the spoken. The enlightened wise ones are aware of all forms, in which are hidden the mystical secrets and common men speak only in the fourth.

Even so ब्रह्मन् became differentiated as नाम (essence) and रूप (form), the form pervading and enveloping everything in creation, came to be referred as पुरुष, who seeing none other he declared that I verily have become effulgent as Existence. Therefore I am the Creation, there he saw himself as the entirety of creation - "आत्मैवेदमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् सोऽहमस्मत्यग्रेव्यवहरत् । . . . सोऽवेदहं वाव सृष्टिरस्मि अहं हीदं लर्वसृक्षीति ततः सृष्टिरभवत् ॥". Therefore on empirical level no speaks one whether egg came first or the chicken, because the chicken is what the egg was once.

Therefore when one speaks he speaks as one who has known as Knowledge acquired using the the organs of senses as instruments of cognition, using mind to think, intellect to discuss, argue and appropriate Knowledge, acquired. Being Knowledgeable one can speak about ॐ, but cannot say that he is consciously

aware of अनाहत नाद the soundless Sound or सत्य, the Prime Existence. Knowledge informs conscious awareness transforms. Therefore the Knowledge acquired from external sources does not contribute to experience Wisdom, which can be sourced being a silent Witness, searching within, suspending all empirical experiences , thoughts, opinions and Knowledge acquired using the organs of senses, the mind and the intellect and being consciously aware of ॐ, अनाहत नाद the soundless Sound or सत्य, the Prime Existence.

Every human being accesses सत्य, the Prime Existence according to one's तामसिक, the obscure, राजसिक, energetic and सात्विक, luminous गुण, attributes and स्वभाव, inclination born of nature, being capable of being receptive and reflective on events happening around him. He access them on भौतिक, the empirical level, though gross organs of senses as something known of the World of Appearance and on अधिभौतिक, level access them conceptualized as thoughts, ideas, opinions, as something knowable and communicable as memories of the World of Appearance. But what was known on the भौतिक, empirical level or something knowable on the अधि भौतिक, psychological level would enable him, lead him to but would not enable him to experience the World as सत्य, the Prime Existence on अध्यात्मिक, spiritual level.

Upanishads say that सत्य, the Prime Existence may be possible to be sourced on three foundational steps, states and stages - the known existence with the instrument of sense organs, the knowable existence with the instrument of the mind and the unknown existence transcending both the known and the

knowable existence - the Potency independent of the potent and the potential.

The first step is used by common masses influenced by influence of the sense organs and by माया, the formative power in creation seeing and assuming the World of Appearance to be the real Existence.

the second step is used by those who being intellectually inclined and not accepting the World of Appearance think, become receptive reflects and meditate seeking the Path to Perfection that would lead them from the unreal non-existence to the Real and the Existence, from the obscurity to clarify, from mortality to immortality.

The third step is for those who restrain the influence of the senses, the mind and the intellect still, transcend both the known and the knowable, to be receptive to the resonance of ॐ, the soundless Sound or सत्य, the Prime Existence.

Then he will be able to know the reality behind the World of Appearance, removing the unnecessary things which are observed in the World of Appearance as an artist would remove unnecessary pieces of stone to reveal the real beauty of the stone concealed.

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II. Creation

Philosophy is to be wise in wisdom either from the known to the Unknown with organs of senses and intellect as the Western philosophy does or by intelligence and conscious awareness knowing the Unknown by which the unseen is seen, unheard is heard and unthought is thought as Chhandogya Upanishad and the eastern philosophers do.

Maitri Upanishad attributes the empirical world to the thoughts in mind influenced by senses - "चित्तमेव संसारम्" and therefore generally the distinct and distinguishing attribute of human being is to think and accept unconditionally that Cause precedes the effect, and for effect there should be a cause. Therefore they conclude that if there is creation, then there should also be creator. From beginning since the human beings began wondering about life and how it came to be, many theories about creation have come from human imagination human mind expecting some one to perform action from which came the idea of God as the **Supreme Source of energy, the creator**. Therefore, one finds human beings thoughts of creation each distinct and different from each other depending upon the people, the place of the residence and droid of time when lived.

In ancient Egypt people spoke of unseen power : "Thou didst spit what was Shu; thou didst sputter out what was Tefnut ; Thou didst put thy arms about them as the arms of a ka, for thy ka was in them", Mesopotemians referred "In the days of yore, the days when the sky had been separated from earth, in the nights of yore, and the nights when sky had been separated from

earth", Sumerian spoke of the time, "When a sky above had not yet been mentioned, The name of the firm ground below had not yet been thought of, When only primeval Apsu, their begetter, and Mummu and Tiamat - she who gave birth to them all were mingling their waters in one". Greek philosophers like Thales spoke of water as the origin of creation, Anaximander argued it to be not water but some underlying ageless and imperishable unity and everything returns to, Anaximenes in turn held that the arche was air, which was transparent mist, the ether, Pythagoras considered cosmos is constructed of infinite spheres and air or aether is the origin of everything and behind the appearance of things, the forms were based on mathematical relation". Religions that flowed from Judaic beliefs conceptualise that "In the beginning God created the heaven and earth. And the earth was without form and void; and darkness was upon the face of the dew. And the God created in seven days the heavens and earth along with the host of them".

Modern science made complete departure from speculation of some one being the creator to direct verifiable evidence, knowing facts as against imagination and came to the conclusion that the universe, as we know today, was without **before nothing except something as deep bluish form of energy, shapeless, odourless, genderless, timeless, and boundless** Supreme Source of all **ubstable constant, vibrating and highly volatile essence, as energy the black brew of primordial gases and invisible stable gross form of matter** immersed in a sea of nothingness, referred as Black Hole, Out of this gravitational energy causes some thing to happen a cosmic cataclysm with blinding flash popularly referred as the Big Bang and creation comes to be as

spontaneous outburst of energy and the universe plunges in darkness that lasts for some 10 billion to 20 billion years ago, till a massive blast allowed the universe's matter and energy, space and time to spring from some unknown energy the universe expanded with incomprehensible speed to astronomical scope continuing slowly, over the next billions of years. It is not certain how the universe evolved but as time passed the matter cooled and diverse kinds of atoms began to form, eventually condensed to become stars and galaxies of our the universe and thereafter planets, people, fish, lizards and animals. Astronomers know not only about our own galaxy, the *Milky Way* but also other galaxies, collections of stars, gas and dust bound together by gravity.

What modern science saw using external physical world of forms, facts and intellect appears to echo what the Vedic seers experienced using internal subtle world of intelligence and consciousness. In Vedic Wisdom देवs were not Gods as understood in western religions but the luminous energies in which the Supreme Source of energy became manifest. The Vedic seers were enlightened to experience that when there was neither non-existence nor existence, neither day nor night, every thing was enveloped by incomprehension there was That One, the Supreme Source of energy was alone, with self-impulse - स्वध्या, as the stable and the unstable energies, except for them there was nothing else, there being no one else performing actions. The original Supreme Source of energy became spontaneously and simultaneously becoming effulgent, differentiated as the stable essence (नाम) and the unstable form (रूप), both important and relevant, both act and react being

complimentary to one other, one not being substantive without the other, there being no need to perform any action or any need for cause for reaction or effect as creation.

Vedic wisdom laid stress more importantly on the essence within than on the external forms and came to realise that every thing does not happen in life with any purpose or objective in mind but happen spontaneously because the attributes and inclination born of nature and they are intended to respond accordingly. Every thing happens spontaneously according to the energy within and aligned to attributes and inclination without any thing to be done by any one, every thing happening spontaneously as it should happen.

The entire creation, has three main forms - सत्, the stable (proton), रजस्, the unstable (electron), and तमस्, the neutral (neutron). Innumerable sub-forms of energies, support these three forms of energies as luminous centres of energy for creation to remain stable. When the neutral energy leads the creation to collapse then the other two main energies lose balance and merge in the original source, till such Time the Supreme Source of energy becomes effulgent again differentiated as the stable essence (नाम) and the unstable form (रूप) as new creation. Lotus, is symbolism of consciousness with no attributes and the Supreme Source of energies pervades and envelops every thing in creation as said in Vedas, Purusha Sukha describing that he extends by ten fingers, in small measures and atomic as well as universal his reach spread as wide and deep.

In Shri Rudra Namakam, addressing Shiva Shiva one prays as "ज्येष्ठाय च कनिष्ठाय च" the stable energy being large as well as small (atomic) अणोर अणीयान् महतो महीयान् In the end, this energy is the one that disintegrates "and ends creation, for new and better one to raise. Pancharatra, which Madhva describes as maUlavaod, described the stage prior to manifestation as of That One, the Supreme Source of energy "अनद्यवन्तं परं ब्रह्म यत्तहरणद्यययं अनाम अरूपं असंभेद्यं अवंगमनसहोतरं सर्वशक्ति समाख्याच सदगुण्यमजरं धृवम् ॥" . Visualizing it with emphasis on anthropological identification, That One was designated as Narayana-Vishna-Vasudeva, abiding in tranquil state - "विश्राममयः" endowed with six-fold signs and resplendent energy - "सदगुण्यविग्रहं देव तदृशा च श्रीया युक्तात्मा", with Eal as his supreme energy resplendent like gold - "तस्य या परमा शक्तिर्ज्योत्स्ना हिमधीभाते" or abiding as fragrance in the flower - "श्वसनवेद्यं तु तद् विद्धि गन्धं पुष्पादिगे तथा". The state was indistinct and inconceivable as windless sky - "आसमेरम्बररूपम्", of non-existent form - "शून्यस्वरूपिणी", non-turbulent - "समित्यरूपा". The creative cycle begins when श्री the female energy opens her eyes suggesting the bursting out Narayana's Will to create, analogous to the vedic self-impulse (स्वधया), and creative activity starts with Sankarshana analogous to the vedic Hiranyagarbha, bursting with a flash of turbulence and resplendence like a flash of lightening with luminous light - "यदीप्त क्षोभयित्वा तु विद्युत्सवेन तेजसा प्रकाशरूपी भगवानच्युतशचसृजद्रिजा" to manifest with limited independence, "कस्मचित् स्वतन्त्रया", appearing as a dark spot - "तिलकलक", concentric state showing faint traces of the universe of becoming, with सत्, रजस् and तमस् emanating with attribute similar in essence and yet distinct in form - "भिन्नकात्मलक्षणेनम्". United they

give the rise to intellect - बुद्धितत्व which in turn reflects in triple forms as प्रकाशात्मा, विकारात्मा and भूतात्मा. From प्रकाशात्मा five sensory organs and mind emanate, from विकारात्मा five operative sensory organs and from भूतात्मा five tanmaas emanate.

This description of creation echoes to a large extent what symbolically was expressed and graphically described in Lalita Sahasranama Stotra, which speaks of the time when Sri Lalita, the Brhaman of the upanishads, ruling over crores of galaxies or worlds each with their own distinct presiding deities Brahma-Narayana-Rudras each with their respective female energies - Brahmani, Laksmi and Gauri - summons to attend her court, sitting according to their status and importance to chant her thousand names.

Every thing happens in nature spontaneously, the Sun dawns in the east and sets in the west, the night and the day follow each other's, seasons come and go, winds blow, clouds drift in the sky and rains fall, rivers flow, trees grow, flowers bloom, fruits ripen spontaneously. Even as the Sun, wind, the rains, the rivers, the trees and the fruits even so creation with self-impulse came to be spontaneously.

For Creation, there is no need to invoke God to perform any action, there being people of every place and period using their imagination to format their Gods in the likeness of their form, shape and colour, whites as white one, the brown as the brown one, the yellow as the yellow one and the blacks as the black one and possibly every constituent in creation, animate and inanimate, formatting their gods in likeness of their own form,

shape and colour. There is no need for any creator, no need to create, every thing happens spontaneously, no one make the Sun rise, the wind to gather the clouds, the rains to fall, the rivers to flow, trees to grow, the flowers to blossom the fruits to ripen. Every thing happens spontaneously and that which happens spontaneously cannot be valued. The action to be performed has to be thought with mind and initiated with intellect, cost needs to be determined and price to be fixed.

People believe in and accept branded things for which price can be fixed but do not believe in and accept things not branded for which price can not be fixed. Therefore, people believe in religious beliefs, carefully cultivated cults, variously visualised divinities, signs and symbols than have faith in nature's bounties freely given, cosmic laws scrupulously designed and righteous principles properly prescribed. Because in the first instance human effort is involved, actions are performed and wars are fought, whereas in the latter instance though freely given, divinely ordained, unconditional in operation and scrupulous in administration. Unless one unburdens the influence of the senses from human mind, frees mind from being enslaved by thoughts and keeps even the intellect still though meditation, one will not freed from the empirical divide with religions and religious, sectarian institutions and be enlightened to the Supreme Source of Energies which becomes spontaneously effulgent and being in the absolute Bliss of Beatitude and not become relatively be pleased and happy in the act of creation.

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III, Sacrifice.

Since creation was the result of spontaneous effulgence of That One, पुरुष, the Supreme Source of energy and the constituents in creation came thereafter. Therefore, there was no way of knowing the Supreme Source earlier, since देवs were not Gods as understood in western religions but the luminous ehergies in which the Supreme Source of energy became manifest and the enlightened who came thereafter. To be enlightened of the Supreme Source the देवs, the luminous ehergies and the enlightened seers offered Purusha himself as the Supreme Source of energy in the sacrifice, not as a hapless goat but as willing partner in furtherance of dissemination of Wisdom. This makes every human being and every constituents in creation to be likewise a part of dissemination of Wisdom. Offering oneself in universal sacrifice means aligning one's intelligence, valor, wealth and service in tune with the Divine Intent in being enlightened to Wisdom.

The offering of oblation elevates the performance of sacrifice, since the constituents in creation are endowed with every element, gross and subtle, with which the universe is made up of and human beings additionally with विवेक, the power of discrimination. It is the way of reaching the unknown using the known even as offering constituents in creation as oblation is a

conscious and willful act even as offering by Purusha himself as oblation.

Isha Upanishad declares "ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् तेन त्यक्तेन भुञ्जीथा मा गृधः कश्चिद् धनम् ॥" - The whole world and whatever exists therein is enveloped by the Supreme Being, that should be enjoyed in the spirit of renunciation. When Isha upanishad says that one should enjoy whatever is ordained in the spirit of renunciation it means only one who has experienced enjoyment is capable of renunciation of what is enjoyed. Or else renunciation of things not enjoyed by one is like one practicing celibacy by one who is eunuch. Therefore one need not run away from enjoying things in nature which are sourced from the Supreme Source but enjoy with full awareness of the grace ordained and renounce with consciousness that the things being enjoyed belong to the Supreme Being and not to oneself.

This is sum and substance of all actions to be performed by one in temporal life. sacrifice - यज्ञ is nothing but one's actions to be performed with the sense of renunciation without being attached to the work or the fruits of one's action or of the actions of others. The moment one realises that all things in creation are pervaded and enveloped by the Supreme Source of all energies then the question of claiming ownership by any one would not arise, and one will enjoy what is ordained for oneself without craving what is ordained for others.

Krishna says, सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसयिष्वध्यमेष वोऽस्त्विष्टकामधुक् ॥" - Along with sacrifice having in earlier days creatures created and Prajapati declared by this you

shall fulfill and in turn you will satisfy your desires. Human life to be ideal has to follow the example set by the Supreme Being, which, not being easy, needs strict discipline. Therefore it is said, "सत्यं बृहद् ऋतं उग्रं दीक्षो तपो यः पृथिवीं धारयन्ति ।".

Vedic Seers encouraged all to assemble freely, speak with one another, having minds with one resolve, even as enlightened beings in earlier days dedicated with one resolve to have consultation to be common, gathering to be common with common mind, to let the oblation to be common, common to be the purpose, common to be the hearts, common to be minds by which all would live joyously - "संयमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ । इळस्पदे समिध्यसे स नोवसून्या भर । सं गच्छध्वं सं वदध्वं सं वो मनांसितम् जानताम् । भागं यथा पूर्वं संजाना ना उपासते ॥समानो मन्त्रः समिती समानी समानं मनसब चित्तमेषाम् । समानं मन्त्रभिः मन्त्रये वः समानेन वो हविषाजुहोमि ॥ समानी व आकूतिः समानी हृदयानि वः । समानस्तु वो मनो यथा वः सुसहासति ॥".

Therefore "देवान्भावयतानेन चे देवा भावयन्तु वः । परस्पर भावयन्तः श्रेयः परमवाप्स्यथ ॥" - When one is commune with the Gods (and other constituents in creation) the Gods (and other constituents in creation) shall be commune with one. Thus being in communion with each other, attain the Supreme Good. Therefore, "यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धन् । तदर्थकर्म कौन्तेय मुक्तसंग सामा चर ॥" - Other than the actions performed as and by way of sacrifice, one is bound to these worlds. Therefore, O Arjuna, do perform actions freed from attachments.

Observe how performing actions for others rivers flow, cows give milk, trees give fruits, therefore this body should be the vehicle fo

the good of others - "परोपकाराय वहन्ति नद्यः । परोपकाराय दुहन्ति गायाः। परोपकाराय फलन्ति वृक्षः। परोपकाराय इदं शरीरम् । ।". Upanishad lifted the concept of performance of sacrifice on high spiritual level Chhandogya Upanishad says, "पु षोवाव य :". A person verily is a sacrifice, verily, verily for performance of actions as and by way of performance of sacrifice. Performance of Actions is not for the individual development but for the welfare of the worlds. The Supreme Source of energy being described as पुरुषोत्तम, best of the persons, performing action even though he has nothing to be gained, nothing to be attained which he does not have - "न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।नानावाप्तमव्याप्तव्यं वक्त एव च कर्मणि ॥".

Gautam Buddha who realising that suffering in संसार , the primordial life is due to the pervasive and enveloping reaction of the desires for objects of senses and attachment to them spoke of living life of detachment and renunciation. detachment and renunciation. Krishna emphasised the importance of non attachment to the fruits of actions performed and renunciation , "कर्मण्येवाधिकारास्ते मा फलेशु कदाचन" then non attachment to the fruits of actions performed and renunciation becomes smoother.

Earlier Chandogya Upanishad spoke of renunciation and performance of actions as and by way of sacrifice not as temporary phase but as commitment during one's entire life. Person's life then becomes an extended sacrifice performed with the first twenty four years as the morning oblations when one disciplines oneself through uttering Gayatri and gathering the

vital breaths to the exclusion of empirical desires and living disciplined life as ब्रह्मचारी.

The next forty eight years are the mid-day oblations when one disciplines oneself through performing actions that lead one uttering त्रिष्टुभ mantras and settled as a householder performing actions pursuing virtuous and righteous actions in temporal life.

The next forty eight years are the evening oblations when one utters जगति hymn is uttered for closure of the sacrifice and one detaches oneself from the temporal responsibilities, renouncing material desires and focusses on spiritual life, through austerity, charity, righteousness, non- violence and truth. During these forty eight years if one is visited by sickness then the vital breaths protect and one is strengthened and freed from sickness.

Mahidas Aitareya knowing this used to say, "Why do you afflict me with sickness, who is not going to die" and lived to be hundred and six years. Those who knows this will also live hundred and six years. Ghora Angiras communicated this great teaching to Krishna that in the ultimate analysis one should take refuge in the the thought that one is अक्षत, unshaken, अच्युत, indestructible, प्राणसंशितमसि - the very essence of life. Those no realise this, they proceed from the primeval seed and experience the light which shines beyond obscurity, the Supreme Light, seeing which one attains the best of the lights.

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IV. Gayatri Mantra

Generally, what one thinks to be Wisdom is not the Wisdom experienced within but is the Knowledge accumulated from sources external. Some time one pretends to know something which one really does not know. Therefore, one ends up in speaking what one does not know or speaks only that which he has accumulated as Knowledge. One cannot speak what one has not known. Therefore Wisdom of the Wise ones is not Knowledge accumulated but experienced, therefore language cannot fully communicate.

Knowledge makes one ego-centric as one knowledgeable about everything but the man of Wisdom has no reason to be ego-centric because the all pervading Supreme Self is not knowable as Knowledge and Knowledge is incapable of making one wise in Wisdom. We know as Knowledge, what has been told about Gayatri, we do not know Gayatri as the divine सवितृ experienced, or as the resonance of ॐ, अनाहत नाद or become enlightened of सत्य, the Prime Existence.

Only when the mystical essence concealed within the मन्त्र comes to be experienced with one's intellect energised that one becomes aware of the resonance of ॐ, अनाहत नाद or become enlightened of सत्य, the Prime Existence. Hence the importance of Gayatri मन्त्र in every Sadhana.

Gayatri is 'seen' and as Wisdom experienced by Rishi Vishvamitra as the subtle सूक्ष्म, formless, without identity अगोत्र resonance of ॐ, अनाहत नाद, the सत्य, the Prime Existence was communicated as The intended destination and not

as Knowledge accumulated from external source. Being well informed means being well qualified to be on the Path that points out or indicates the direction to the destination. But when the subjective subtle seeing and experiencing becomes was communicated in words as मन्त्र, it became crystallised and distinct as the objective Path, needing further clarifications on empirical, level.

Human beings see and accept everything as the objective form and Gayatri मन्त्र is not an exception. Except for few exceptional souls who have experienced Gayatri as Wisdom, what everyone has been studying, explaining the मन्त्र as Knowledge that is communicated.

Knowledge can be acquired from, others but Wisdom has to be experienced on our own. Hence, Upanishads recommend that one should remain silent like a child, divesting the mind from all the Knowledge acquired. Then in the mind that is freed from the influence of Knowledge, Wisdom shall take roots. The real Guru advises one to divest all Knowledge while the pseudo Guru continues to communicate the Knowledge which has gathered.

Gayatri fortifies the organs, therefore the organs too are referred as Gayatri - प्राणावागादयो वै गयाः । शब्दकरणात् । तांस्तत्रे सैषा गायत्री। तत्तस्त्रअयस्मात् गयांस्ति ते तस्मात् गायत्री नाम । गायत्राणा गायत्रीति प्रथिता।" . According to Vyasa, Gayatri enables one to source the subtle mystical Wisdom contained in Veda, even as bees source honey from the flowers "यथा विकसिते पुष्पे मधु गृह्णन्ति षट्पदः । एवं गृहित्वा सावित्री सर्ववेदे चपाण्डव ॥". Gayatri is the subtle essence of Veda and without the subtle essence, Gayatri is lifeless

"तस्मात् तु सर्वं वेदानां सावित्री प्राण उच्यते ॥ निर्जीवा हैतरे वेदा विना सावित्रिया नृप ॥". There one is lead to thinks that by intellectual understanding and repeated recitation of Gayatri मन्त्र, one would be able to experience Gayatri and be able to cross the ocean of संसार as declared - "गायकं त्रायते पाताद् गायत्रीत्युच्यते ।".

Rishi Vishvamitra is a man of enlightened Wisdom. He has seen and experienced Gayatri clearly and comprehensively. Therefore he uses words carefully when communicating the mystical truths contained in Gayatri and expects us to make our mind divest our mind of all that we know of Gayatri and sharpen our intellect to be luminous and enlightened of Wisdom to experience on our own.

"ॐ भुः भुवः स्वः । तत् सवितृ वरेण्यं देवस्य धीमहि धियो यो प्रचोदयात् ॥"
- Aum ! Earth, Space and the Heavens; Let That Savitur adorable, luminous divinities energize my Mind and stimulate and intellect.

ॐ - ॐ is अनाहत, the soundless Sound, the origin and source of all the sounds, words, explanations and clarification given. Therefore, every communication and every understanding begins from the source.

भुः भुवः स्वः - the three stages from where ॐ, the soundless Sound comes to be sourced, the three places where ॐ, the soundless Sound becomes communicated, the existences which become the Witness. Earth, Space and the Heavens are the three eternal sentinels from the beginning, (if there was anything like the beginning and anything like the end), who witnessed the immutable, ungraspable, all-pervading, omni-present subtle and

undecaying Prime Existence and the manifest world of diverse effulgence. The seeker, therefore, chooses to internalize his search using these three eternal as the Witness.

तत् - तत् is That One, the Unknown, Unknowable mystical divine essence within. तत् is the seer, unheard but the hearer, unthought but the thinker, unknown but the knower. इदम् - This one is what is seen, what is heard, what is thought, and what is known. Maitri Up. (VI.7) suggests that the splendour of Savitru, existing in the Aditya-Savitru should be sought by those desirous of the Self, so say the communicators of the wisdom of Brahman. Just as moon is searched using branch of the tree as the pointer and expects with sustained austerity and penance, to hear the strange sound, which can only be called the sound of the Prime Existence itself.

सवितृ वरेण्यं - not the gross form of the Sun seen in the sky but the supremely superior सवितृ वरेण्यं belonging to the आदित्य मण्डल, luminous confluence of the resplendent rays, Aditi's sons. सवितृ वरेण्यं is the world beyond and 'This' being the सवितृ being the world here, the essence and the form, the essence not being different from the form, the form not being different from the essence, the Prime Existence being both the essence and the form, the essence being concealed by the form. 'That' is unseen but is the seer, unheard but the hearer, unthought but the thinker, unknown but the knower. 'This' is what is seen, what is heard, what is thought, and what is known. Every seeker is enjoined to seek Savitru being receptive, access and integrate with the vigour and energy to be enlightened of the wisdom of the Divine Essence.

देवस्य धीमहि - divine, luminous intelligence. Not empirical Knowledge ordinarily available but the divine, luminous intelligence capable of revealing the Unknown, Unknowable mystical divine essence within the supremely superior सवितृ वरेण्यं. Gayatri chant begins with uttering अनाहत ॐ, the soundless Sound and ends with the intellect becoming luminous because as Sri Shankaracharya clarifies that Gayatri is not the gross object to be possessed but luminous light of सत्य, the Prime Existence to be experienced - "भा एव सत्यं सद् भुवः स्वरूपं यस्य सोऽयम्भाः सत्यं भास्वरः ।".

धीयो यो प्रचोदयात् - Savitru verily being the divine splendour the seers pray her to energize the Mind and stimulate the intellect. Upanishads speaks of this state as 'Where, verily, everything has become the Self, then by what and by whom should one smell .. see .. hear .. speak .. think .. understand another? Upanishads speaks of this state as 'Where, verily, everything has become the Self, then by what and by whom should one smell .. see .. hear .. speak .. think .. understand another? By what one should know that by which all this is known?' As Sri Aurobindo says it is that which is involved in Matter and Mind because in essence Matter is a form of veiled and form of veiled by essence. In vedic philosophy the prior and the posterior are referred as सत्य, the Prime Existence and its effulgence together as enlightenment.

When one experiences That, the subtle essence within This, the gross form, then one is receptive to the splendour within, with senses, the mind and the intellect remaining silent, all thinking and language ceasing in pure silence, suddenly there would be a flash of light, roll of thunder, like winking of the eye, with

nothing in sight, except luminous Light, simply the very essence of all existence, verily the Prime Existence. In truth it is not realization but only recollecting, remembering, what was forgotten. It is intensely personal communion, not communication, transmission beyond the mantra, using the words are only as the medium for recollecting That which is beyond the words. If you emphasize Sun, the container then you miss the content - Savitru the divine luminous spirit.

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V, Isha Upanishad

"पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेव अवशिष्यते ।
। ईशावास्यमिदं सर्वम् यत्किञ्चित् जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथाः ॥".

That is Complete, This is Complete. From the Complete is the Complete evolved. Having evolved the Complete from the Complete, the Complete verily remains. Whatever exists here in the world has been enveloped by सत्य, the Prime Existence, the Lord, therefore enjoy as nourishment in the spirit of renunciation.

This is not an arithmetical problem to be solved, but a mystery to be resolved. The mystery cannot be resolved as mathematical problem endowed with empirical Knowledge but has to resolve as mystical problem endowed with spiritual Wisdom. The empirical Knowledge informs us that if anything is removed from an Original Source, the Original Source becomes less by the thing removed; if anything is added to the an Original Source, the Original Source becomes more by the thing added. But this is not an empirical problem but a divine mystery, therefore to be resolved on the basis of spiritual Wisdom me not on the basis of empirical Knowledge. On the basis of empirical Knowledge as rational and logical conclusion two added to two becomes four, neither three or nor five. On the basis of spiritual Wisdom as emotional and psychological conclusion two added to two can have the capacity to become more than four extending to an inconceivable infinite number?

Isha Upanishad is the important spiritual revelation, said to have been communicated by the Supreme Lord Himself. He has created the Universe to become the visible manifestation of

his multi-dimensional energy as a mystery unknowable as empirical Knowledge but capable of being experienced as spiritual Wisdom. Therefore in Creation, the Complete does not become more or less, maximized or minimized but remains as the Complete.

Even after सत्य, the Prime Existence has become manifest as पुरुष, covering and pervading every in Creation as नाम and रूप, he is still incomprehensible to the empirical mind as Knowledge but has to be experienced by the actions performed as the eye when seeing, as the ear when listening, as the speech when speaking, as the mind when thinking.

Even when one seeing the Sun rising at dawn, there still remains something to be seen, even when listening ॐ, there still remains some thing to be heard, even when speaking about सत्य, the Prime Existence, there still remains something to be spoken, even when thinking about सत्य, the Prime Existence, there still remains something to be thought, even so even after knowing all about सत्य, the Prime Existence as Knowledge there remains something to be experienced as Wisdom Therefore it is said, ईशावास्यमिदं सर्वम् यत्किञ्चित् जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथाः ॥" Whatever exists here in the world has been enveloped by सत्य, the Prime Existence, the Lord, therefore enjoy as nourishment without being attached to the thing in the spirit of renunciation. That leads one to admit that Lal that is ordained in the world or event which is ordained for oneself does not belong to one self - इदं न मम therefore, whatever is accomplished by me through my body speech, mind or through sense organs,

and through intellect made by self within, all that I offer to the Indweller within "कायेनवाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतिस्वभावात्। करोमि यद्यत् सकलं सर्वं नारायणेति समर्पयामि ॥". When Krishna had the same view when he said to give up all principles of righteousness commended in temporal world surrender to the Lord.

The Supreme Existence is spiritual Wisdom to be experienced and transcends empirical Knowledge. Creation is not compulsion but effulgence. The Divine Energy is resurgent energy like that of Agni, the fire whichever manner it manifests, the flame rises upward and never downward. The Divine Energy illumines every flame in whichever form the lamp exists, without the original Divine Energy become more or less, maximized or minimized but remains Complete. The Supreme Existence is spiritual Wisdom to be experienced and transcends empirical Knowledge.

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VI. From non-Existence to Existence

"असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मातृत्वं गमय । -This manta is the sheet anchor for people to transcend from the temporary, filleting uncertain, illusory temporal world of perception to the eternal, certain, assured spiritual world of Reality.

Rigveda describes the state of Existence before enlightened : "नासदासिन्नो सदासीत् तदानीम् नासीद्रजो नो व्योमा परो यत् । . . . न मृत्योरासीदमृतं न तर्हि रात्र्या आग्नेय आसीत् प्रकेतः । अनीदवातं स्वधया तदेकं तस्माद्धान्यत्र किं चनास ॥ . . . तम आसीत् तमसा गुब्धमग्रेऽप्रकेतं सलिलम् सर्वम् इदम् । तुच्छेनाभ्वपिहितं सदासीत् तपसस्तन्महिनाजायतैकम् ॥"

- Then, there was neither non-Existence nor Existence; there was neither air nor the sky beyond . . . Death did not exist nor was Then the night; of the day was there no sign. Without breathing, alone with self-impulse was That One, other than that, there was nothing else. Incomprehension was covered by incomprehension, undifferentiated in movement was all this. All was verily, incomprehensible and formless. All that existed was That One, in great austerity.

The Seers in the absence of definite description of तदएकम् designated it as सत्य, the word derived from the root अस् to be, to exist, hence - Existence. The entire endeavour of the Seers was to proceed from unenlightened state that there was असत् - no Existence to the enlightened state that there was सत् - the Existence.

Chhandogya Upanishad says the desire to know सत्य, the Existence is concealed by असत्य that which is not the Existence - "त इमे सत्यः कामः अनृतापिधानास्तेषां सत्यानाम् सतामनृतपिधानं ह्यन्यत्कारणं यो यो ह्यस्येतः प्रैति न तमिल दर्शनीय लभते ॥". The

moment one speaks of सत्य, what is spoken becomes असत्य, far from सत्य. The moments सत्य acquires आकार, form with words as the medium, सत्य ceases to retain its existential निराकार essence, even as the picture of the sky becomes limited in scope and ceases to be the vast space, which the sky in truth is. Even as the sky in the picture becomes stratified, with no birds flying, no stars shining, no Sun rising in the east and setting in the west, the words spoken would become mere reflection but not the सत्य.

सत्य, supremely existential -"सत्यं बृहद् ऋतं उग्रं दीक्षो तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।" is to be realised through ब्रह्म as the powerful divine effulgence, ऋत as the severe cosmic law, through intense initiation, austere penance and sincere sacrifice, since these verily uphold the worlds.

The Seer who desires to see सत्य, within सूर्य as the effulgent form, prays Pushan, the sole Seer, to gather together the the shining rays, so that he who is righteous, may see the auspicious face of the Sum concealed by golden disc - "हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह । तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥

Therefore,

असतो मा सद्गमय :

Rigvedic Seers say, "तम आसीत् तमसा गुब्धमग्रेऽप्रकेतं सलिलम् सर्वम् इदम् ।" - Incomprehension was there covered by incomprehension, like river flowing was all this.

तम is not mere darkness but ignorance, obscurity and incomprehension, which flows as stream in the empirical world. Kena Upanishad says that सत्य, the Existence is not known, being beyond the Known and the Unknown - "अन्यदेव तद्विदितादथो अविदितादधि ।". Therefore, सत्य is not to be accessed by Mind, Speech, Eye, Ear or the Breath, no being what is here worshipped - "नेदं यदिदं उपासते" on account of ignorance, obscurity, incomprehension of the mind. सत्य, the Existence is to be experienced as that by which speech becomes expressed, by which thought becomes expressed, by which eyes see, by which the ears hear, by which life breathes - "यद्वाचाऽनभ्युदितं येन वागभ्युद्यते, यन्मनसा न मनुते येवाहुर्मनो मतम्, यच्चक्षुषा न पश्यति येन चक्षुंशि पश्यति, यच्छ्रोत्रेण न श्रुणोति येन श्रेतमिदं श्रुतम्, यत्प्राणेन न प्राणिति येन प्राणः प्रतीयते ॥".

The seeker has to proceed from ignorance, obscurity, incomprehension to wisdom, clarity, comprehension and those who succeed on this difficult journey from obscure ignorance to luminous enlightenment being wise in Wisdom express words of wonder - "वेदाहम् एतं पुरुषं महान्तम् आदित्य वर्णं तमसः परस्तात् । तामेव विदित्वा अतिमृत्युम् एति नान्यः पन्था विद्यते अयनाय ॥" - I have known the Supreme Person, with splendour of the Sun beyond all obscurity, only being enlightened of him one transcends death ? There is no other path to be seen.

Therefore तमसो मा ज्योतिर्गमय :

मृत्यु, mortality is death of रूप, the form, the body, the empirical experiences, memories and attachment to progeny, possession, position, the objects of sense and अहंकार. अमृत, immortality is

eternal existence of नाम, the essence, the self within, the spiritual experience, the consciousness and detachment to progeny, possession, position, the objects of sense and अहंकार.

Therefore. मृत्योर्मांमृतं गमय :

When one rises himself from the state of being attached to the form, the body, the empirical experiences, memories and attachment to progeny, possession, position, the objects of sense and अहंकार which shackle one to the transient, ephemeral संसार, the primordial world to become detached from the objects of sense like progeny, possession, position, and अहंकार and becomes attached to the essence, the self within, the spiritual experience, the consciousness then the knot of his heart is cut, shackles that bind his mind are shattered and the performance of all his action become exhausted - "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व संशयाः क्षीयन्ते चास्य कर्माणि . . . ॥".

Though the Path to eternal, immortal life is paved with good intentions the Path to be traversed is sharp as the edge of a sword, hard to cross, difficult to transcend. The Seers who are conscious of the difficulty says, "अणुः पन्था विततः पुराणो मां स्पृष्टोऽनुवित्तो मयैव । तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥" - The narrow ancient Path, which stretches far, having touched has been realized and have reached the heavens above completely liberated. Therefore, Upanishadic teachers insist that verily while we are here as human beings should realise this, if not great will be the destruction, whereas those who realise this become immortal, while others go to suffer

sorrows - "इहैव सन्तोऽथ विद्मस्तद्वयं न चेतचेदिर्महतो विनष्टिः । ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखनोवापियन्ति ॥".

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VII. Ashvattha

Krishna says in Bhagavad Gita : "ऊर्ध्वमूलमथःशाखमश्वत्थं प्राहुरव्ययम् । छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ अधश्चोर्ध्वं प्रसूतास्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्युसंततानि कर्मानुबन्धिनी मनुष्यलोके ॥ न रूपमस्येह तथोपलभ्यते न अन्तो न चादिर्न च सम्प्रतिष्ठा । अशत्थमेतेनं सुविरूढमूलमसंगशस्त्रेण धृढेन छित्वा ॥ ततः पदं तत्परिनार्गतव्यं यस्मिन्गता न निवर्तन्ति भूयः । तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसूताओं। पुराणी ॥" - With roots above and branches below is the imperishable Ashvatha. Wisdom concealed is the foliage; enlightened one is the Man of Wisdom. Its form is not revealed , neither the end nor the beginning nor its foundation. Only severing the roots connected to the Ashvatha with the sword of non-attachment should the Path be traversed from where there is no return, saying "I take refuge only in that Primal Person, from whom proceed all the ancient flow of the creation.

Upanishad says that though That One became effulgent as नाम, the essence and रूप, the form, only रूप, the form is seen and not नाम, the essence. One who cannot see Krishna's divine resplendence speaks only of his temporal deeds. Scriptures use robust and energetic signs and symbols, words and language to describe that which cannot ordinarily be communicated.

To describe the primal energy of the singular, undifferentiated state of the Supreme Being Brihad Aranyaka Up. uses the symbolism of Ashva as the creative source energy neither with any beginning nor with any end which becomes established in creation with various parts enumerated as various parts firmly

established. Katha Up uses Ashvatha tree with roots above and branches, leaves and fruits spreading below as the forms with essence posited therein, as a metaphor for The Prime Existence the imperishable undifferentiated entirety. Mahabharata too compares the branches of Ashvathha tree to intellect, the trunk to sense organs, the branches as the gross elements, leaves to sense objects, flowers to righteousness and un-righteousness, fruits to the resultant pleasures and pains. In the spiritual world Ashvattha tree is seen with roots high above in space and the branches spread with leaves, flowers and fruits below as metaphor for the absolute state of the Prime Existence.

The temporal world is the world of perception, created in mind by the influence of the senses as thoughts, "चित्तमेव संसारम्", as Maitri Upanishad defines. One sees the gross objects with the sense organs what one seeks to see, by choice and by preference what one desires that he selects, not the energy, the essence posited and pulsating from within.

Each constituent in creation, whether animate or inanimate, human being or an animal, fish or a fowl, worm or a reptile has one's own perception of the world. Even as every constituent in creation is born with new form it has new set of influences of senses on mind, creating new memories and new thoughts changing according to people, of every place and period. As the perceiver changes the perception changes changing the idea of the primordial world.

Primordial world is the testament and testimony of the expansion of the frontiers of Knowledge accessed with organs of senses

and thought as memory stored, finds expression in life with attractive overtures and disabling distractions, making one consider progress as possessions of objects of senses and comfort and convenience for the body. Primordial world is accumulation of knowledge which is nothing else but weariness of words. Reality comes to be perceived in empirical world as distorted, converse, contrary and contradictory to what exists in truth or differing the true essence, inefficiently and insufficiently as one would see a reflection in a mirror.

The primordial in life is not the expansion of the frontiers of Wisdom experienced transcending the limitations of the sense organs and the thoughts gathered in mind but regress of the spiritual self within, not to raise the individual self from its low temporal depths to the high spiritual zenith. Therefore, the common person seeing Ashvattha, only the wood made available for his use, convenience and comfort but does neither see the Ashvattha, as the Tree, a living constituent in creation like all other constituents nor as some thing real, the Truth, the source, the Supreme Being to be honoured and worshipped.

Senses like water are always moving, for in movement there is energy; if they remain stagnant in a pool they tend to be spoilt. Even great rivers like Sindhu, Ganga or Brahmaputra pure and unsullied flow downward from great mountains to the ocean becoming impure with worldly association. Senses if become attached to the objects of desire turn to be the burden. that leads the person to be in bondage; if senses are detached from the objects of desire they turn out to be great force leading one to achievements.

In the primordial world, therefore, Ashvattha tree is seen with head high above, growing tall with branches spread with leaves, flowers and fruits wide around, but the roots in the earth below. Human imagination and imagery conceives Ashvattha as the Tree of Life, father as the space above and mother as the earth below, both as the source and the foundation cause to grow as the tree, with progeny as the branches that spread around with flowers and fruits as fulfilment.

The temporal world of perception changes subject to time and space; the spiritual world of Reality, being eternal in time and immutable in space, does not change with the changing phases of the sensory influences on mind. If senses are detached from the objects of desire they turn out to be a great force leading one to great achievements. This is eloquently stated by Shankar when he says, "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मेव नापरः", then he speaks of संसार the primordial world he refers it as माया, an illusion and the constituents in creation as nothing but the effulgence of the undifferentiated Brahman.

In spiritual world, Ashvattha as symbolically understood as the eternal existential Tree. Hindus worship Ashvattha not as wood in its gross form but as the living Tree, representing the divine essence posited therein. The vedic religion does not suggest linear, progressive evolution of knowledge accessed on empirical level externally seeing the gross form with organs of senses but evolution of wisdom, accessing the essence deeper within the gross forms. Unlike linear, progressive evolution with addition, accumulation and expansion on empirical level of what is known as Knowledge of the gross form the eastern philosophies lay

stress on the integral, inward evolution of the essence posited within with deduction, dissemination and concentration, removing the darkness, obscurity and ignorance resulting light, clarity and Wisdom.

Therefore, one finds it mentioned in Bhagavad Gita that the source of energy concealed exists far above, which flows down freely and spontaneously. One should rise above energising oneself in upwards direction from the known knowledge to the Unknown Wisdom, from fragment to the complete Whole, from non-Existence to Existence, from obscurity to clarity, from mortality to immortality like ever luminous Agni, the fire principle and not stoop low allowing one's energy flow like senses flowing downward like water.

The relationship of the branches with the tree is built up and sustained by Nature over long period of Time even as family builds and nurtures individual members coming within the family establishing a filial and social group as well as spiritual camaraderie. A branch severed from the tree trunk will surely die, even so individual, without the support of his family, will lose his way and identity ceasing to exist as generations pass in oblivion.

Confused and bewildered under immense pressure of material science and technological developments Modern generation has come to accept intellect and the I-sense, individual desires, choices, preferences to override the primary elements in creation, beginning with the moral and ethical values to the material and temporal consequences of their actions. They have ceased to

understand and appreciate the symbolism of Ashvaththa tree or of a Sarasvati river have been completely alienated from the Family roots, having distanced from the Family, mother, father, children, sister, brother, aunt, uncle etc.

Even like branch and the tree or tributaries and the river, the river and an ocean, individual and a family are interdependent with birth of individuals and their death, each adding to the prosperity of the family and of each other according to the capacity of their innate attributes of wisdom, valour, enterprise and service, becoming expansive and prosperous. Just as the tributaries do not represent the river or the branches do not represent the tree, individual member do not represent the family. Yet the great power of illusion - and their I-sense makes them assume that individual can be the family and the branch can be the Tree, even as the river can be the ocean. A branch severed from the tree trunk will surely die, even as tributary will lose its way and sink deep on the way even as rivers will not reach the ocean drying on the way, even so individual, without the support of his family, will lose his way and identity ceasing to exist as generations pass in oblivion.

The concept of nuclear family in the modern times, where parents live in old age homes and children live separately hardly leaves any chance for the children to listen to the wisdom of their parents. Bhagavata Purana speaks of the sublime nature of a father-son relationship. A son's duty is not only to make the father the source of supply for all his needs, but also, when he is grown up, to render service unto him. If the son is

unreservedly willing to be guided by the father, the father is ten times more eager to instruct and guide him by all means.

The importance given to individual choice and freedom has led to overlook social obligation for the family, family for the community, community for the society and society for the whole mankind choosing to lead one's life more as individual enterprise with emphasis on me and mine and by extension of the I-sense to include one's wife, sons and daughters. This has led individual beings to assume that branches can live and exist on their own or tributaries can survive on their own because the branches have spread far and wide and have their shoots support them.

But family depends on relationship which is encouraged and nurtured and become loose, individuals have losing affinity with the parents, brothers and sisters, each one taking his own course, flying like dry leaves tossed in wind and wandering alone with no abiding relationships built, nurtured or sustained, with neither peace in mind nor satisfaction of a life lived well and truly. Such one will surely hanker one day for a helping hand and caressing glance before he sleeps in the bowels of Time with dreams unfulfilled.

That is the inexorable cosmic law. That is how once thriving and prosperous civilisation have vanished from face of the world, great kingdoms have disappeared, devastated, destroyed and deserted, when human beings destroyed the very source leading to imbalance in cosmic cycle. The effort of the branches to exist independent of the tree trunk would likewise doom to

destruction. Families will not survive when individual members cease to nurture their relationship even as tree would cease to exist when branches fail to receive and hold the rain or the river would cease to exist with tributaries failing to join the river.

Ocean does not return as rivers or the rivers to the mountains. The Sun provides the energy for the impure waters to rise above as mist to form as clouds, the Wind causes the clouds to drift and fall on the mountains as pure rain, so that they may flow back and fill the tributaries and rivers with blessed Ocean waters.

When the desire to see Ashvattha, the Tree as the existential source of all energies becomes intense then the flowers, the fruits and all else become superfluous, the source becomes revealed first something as blurred and indistinct later clear and clarified as Ashvattha tree as -The Prime Existence. When one gives up from mind the sense of ego and the self-centred desires arising under the influence of senses for things which one does not have then one will consciously be aware of the all-pervading and all-enveloping Supreme Being as the source, the Ashvattha tree and the concealed leaves, flowers and the fruits will be revealed.

Before the seeker ends his as the popular verse says, "अनायासेन मरणं विनादैन्येन जीवनं ।देहान्तेतव दर्शनं देहि मां परमेश्वर ॥", he reminds Pushan ay this breath enter the immortal breath, thereafter may this body be reduced to ashes. In the meantime, remember the sacrifices done, remember remember the sacrifices done

earlier,"वायुरनिलममृतमयेदं भस्मान्तं शरीरम् । ॐक्रतो स्मर कृतं स्मर क्र

तो स्मर कृतं स्मर ।". O Agni as the seer Will who knows all our deeds and as the one who energises one upward, lead us on the auspicious path to prosperity , taking away deceitful demerits for whom we offer manifold prayers, "अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् । युयोध्यस्म ज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥"

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VIII. Aham Brahma Asmi - I, Effulgence, Existence

अहं ब्रह्मास्मि - अहं - I, ब्रह्म - Effulgence, अस्मि - Existence the statement Brihad Aranyaka Upanishad has generally been understood as potentiality of individual self to be तदेकम्, आत्मा, the Supreme Self, सत्य, the singular Existence which became effulgent - ब्रह्म. The Upanishadic statement requires reflection revisiting each word - अहं, ब्रह्म, अस्मि and अहं ब्रह्मास्मि together and not separately.

The statement in Brihad Aranyaka Upanishad makes the following propositions -

Firstly, "आत्मैवेदमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सोऽसहमग्रेव्यवहरत्ततोऽहमं नामा भवत् ।" - the Self alone was there in the beginning as Purusha. And seeing no one else in creation apart from his own Self, he said 'I AM' therefore the essence came to be. Known as अहं - I.

Explanation:

In the beginning, तदानीम् आत्मा, the Self was alone तदेकम्, as the singular Existence pervading every thing comprehensively and enveloping all inclusively Seeing no one else in existence, the Self said 'I AM'. When Moses experienced the presence of the God Almighty amidst the bush as flame of fire, the God Almighty identified Himself as 'I AM THAT I AM'. Therefore, अहं 'I AM'. is the name by which आत्मा, the Self as the singular Existence तदेकम् is to be known and no one else.

Where there are others in existence one thinks of the others, one smells others, one sees others, one hears others, one speaks of

others, one thinks of others, one understand others . Where आत्मा, the Self was alone as the singular Existence तदेकम्, then by what and whom one can think of the others, smell others, see others, hear others, speak of others, think of others, understand others

Therefore, आत्मा, the Self as the singular Existence तदेकम् can only say I AM.

Secondly, "स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमेच्छत् । स हैतावानास यथास्त्रीपुमांसौ संपरिष्वक्तौ स इममेवात्मानं द्वेधाऽपातयत्ततः पतिश्च पत्नी चाभवतां . . . ।" - he was not satisfied, therefore one who is alone is not satisfied desiring a second one. He became as large as when a woman becomes large on being embraced by man becoming two parts. From such Union came about the husband and wife.

Explanation :

Since आत्मा, the Self as the singular Existence तदेकम् was alone with no one else to give company. Since there were no one else he expanded himself and put of such resurgence came to be the second, as शक्ती the energy, which came to known as प्रकृती - प्रकरोती इति प्रकृति, the female as complementary and counterpart of पुरुष, the male. It being said that only when united with शक्ती does शिव (पुरुष) have the power to manifest but without शक्ती शिव (पुरुष) cannot even stir - "शिव शक्त्या युक्तो यंदा भवति शक्तः प्रभावितुम् । न च एवं देवो न खलु कुशलः स्पन्दितुमपि ॥".

Thirdly, "सोऽवेदं अहं वाव सृष्टिरस्मि हीदं सर्वमसृक्षीति ततः सृष्टिरभवत्सृष्टयां ह्यास्यैतस्यां भवति य एवं वेद ॥" - He indeed knew, I

indeed am this creation. I created all this, therefore he became the creation. He who knows this come to be part of this creation.

Explanation :

When पुरुष became conscious that he himself is the Creator having created this सृष्टी, the creation, he became the creation as it were.

Fourthly, "तद्धेदं तद्व्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रीयतासौनामायमिदं रूपं इति ।" - then this was undifferentiated , became differentiated as essence and form, being known as the essence, this form. Then He was undifferentiated, therefore as creation he became differentiated as essence and the form, the essence being posited in the form.

Fifthly, "ब्रह्म वा इदमग्र आसीत्तदात्मानमवावेत् । अहं ब्रह्मास्मीति । तस्मात्तसर्वभवत् ।" - ब्रह्म, the effulgence one was verily in the beginning as the Self. Knowing himself as 'I', 'The effulgent one' and 'the Existence'. Therefore, the Self became all. Therefore my reading of all these verses makes me believe that 'अहं ब्रह्मास्मि' and every word - अहं, ब्रह्म, अस्मि is different. I am constrained to believe that the popular view that the statement speaks of the potentially of every creature in creation to become one with आत्मा, the Self, तदेकम् the singular Existence is due to the enlarged sense of ego that the individual self can ever be as vast and as comprehensive as the Supreme Self.

अहं the first and the last letter in vocabularis the beginning as well as the the end, as ॐ the source from where of speech

proceeds and as हं where the speech recedes in silence, the undifferentiated आत्मा, the Self, तदेकम् the singular Existence as well as the differentiated as the entire creation with नाम (essence) and रूप (form), with essence deposited in the forms, even as the ocean and the river, as the wind and the breeze, as the fire and the flame, as the mind and the thoughts.

However, the differentiated creation with नाम (essence) and रूप (form) with essence deposited in the forms, can not be the undifferentiated आत्मा, the Self, तदेकम् the singular Existence, the river can not be the ocean, the breeze cannot be the wind, the flame cannot be the fire, the thought cannot be the mind. To assume otherwise would be unreal like the fraction and part being the full and the complete one.

The human error comes when one sees in part because of one's inability to see the whole. The error comes because one gives literal meaning to the suggestive words, accepts the signs and symbols, words and examples and overlooks the mystical meaning concealed. When one reads scriptures one must be aware to whom, when and the where, the person, place and period when they communicated. Otherwise wrong meaning will be attached to words and examples, wrong conclusion would be drawn from signs and symbols.

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IX The Vision of the Prime Existence

"हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन्समूह । तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥" - the face of the Prime Existence is concealed by the golden disc, that, O Divine Pushan you uncover, for I desire to see. O Pushan, O Lord of the constituent in creation, gather together the radiating rays, so that I may see the auspicious face. I for verily the Purusha, one who is in the Sun, verily I am that one.

This is a prayer offered to Pushan, as the enlightened medium which nourishes and energise by the seeker to be luminous and wise in wisdom from darkness and ignorance. सत्य, the Prime Existence is the supreme source of all energies and various divinities are the enlightened forms which as mediums disseminate energy to create, sustain and destroy for renewal.

The Sun referred here is not the physical orb seen with human eyes in the space but the confluence of energy which is resplendent in all glory, pervading and enveloping everything in creation, there being nothing else but the supreme source of energy that manifests differentiated as essence and form a essence being posited in the forms. The confluence of luminous light as the true supreme source is not seen because the desire to see is concealed by that which is not true.

The seeker is ब्रह्मचारी, the one who is disciplined in search for ब्रह्मन्. He is the one who though enveloped by that which is not true, the temporal world of perception, with all the imperfections, limitations and liabilities, has been able to access

the path to the world of reality. He is the one who has the map, the indications and directions, to be enlightened and wise from obscure darkness.

Therefore, he offers prayer to Pushan as the medium making his resolve specific "सत्यधर्माय दृष्टये " - I desire to see, "तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि" - so that I may see the auspicious face. But the brilliance of the the face of the Prime Existence is concealed by the golden disc, - "हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्". The golden disc is the empirical world formatted by senses and the memories gathered in mind as thoughts, views, opinions and conclusions, which offer pleasure of the senses and comfort and conveniences to the body.

The ordinary person lives in a world of Perception formatted in mind by the influence of the senses and thoughts gathered in mind which together with अहंकार, the sense of ego singularly determine how one reacts in life often contrary to one's attributes and inclination born of nature. Therefore nothing in temporal life is true representation of life as it exists, each one's perception being different, distinct and separate in form and shape, colour and hue, having multi-dimensional variety of perceptions.

One cannot find two minds seeing the world of Reality as it truly exists but his perception is obscured by what is not real but obstructed by the alluring, attractive and often destructive. sensory influences made on mind. Krishna says that the one who is driven by sense of ego, organs of senses, by desires and by anger as the eternal enemies dwells on them, gets attached to

them by attraction and association, with attraction and association springs craving, from craving comes anger, from anger comes bewilderment; from bewilderment comes loss of memory, from loss of memory comes destruction of the intellect, from destruction of the intellect one perishes. The one who remains independent detached from the the objects of senses, with his senses under control attains the state of enlightenment.

ब्रह्मचारी, the one who is disciplined in search for ब्रह्मन् and therefore desires to be delivered from attractive but distracting rays of the Sun, the supreme source of energies, in the form of sensory objects of pleasure and comfort convenience experienced in temporal world which obscure his mind accessing the pure and auspicious face of the Sun rising on the Zenith, like the Seers who see the Sun shining at the Zenith. - "।. Therefore, the seeker offers prayer to Pushan to energise the seeker to see with clarity the enlightened Wisdom concealed by the distracting obscurity of the dark ignorance by gathering together the radiating rays, so that I may see the auspicious face - "पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन्समूह".

ब्रह्मचारी, the one who is disciplined in search for ब्रह्मन् is not an ordinary seeker. He has accessed the road map and has direction pointed out. He is conscious that the Supreme Source of energy has spontaneously pervaded and enveloped every thing in creation, the Supreme Source of energy has even becoming effulgent in creation completely remained as the complete source, one who is enlightened to this reality and experiences the existence of the self in every thing in creation and everything in creation is not bewildered, the one who

experiences such enlightenment that such one as fragment of the Supreme Source experienced of becoming one with the Supreme Source. Therefore such one confidently avers - "योऽसावसौ पुरुषः सोऽहमस्मि".

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The Real and the Appearance.

The celebrated statement "ब्रह्म सत्यं जगन्मिथ्या ब्रह्मैव नापरः" made by Sri Shankar is spoken as epitomising his philosophy that ब्रह्मन् , the effulgence of तद् एकम्, That One is Real and जगत् the World is but an Appearance, an illusion with no substance. However he as well emphasised that जगत् the World is nothing but the effulgence of तद् एकम्, That One having been manifest as नाम, essence and रूप, the form.

It is also the enlightened experience of the Rigvedic seers that in the beginning That One Alone was in Existence as the Supreme Energy with self-impulse and other than That One there was nothing else was there as the Real existence. This statement nor the Upanishadic statement that That one the singular Energy became effulgent, Brahman spontaneously differentiated as the subtle essence and gross form, constituted as Creation with various forms and shapes, colours and hues with the subtle essence posited within each of the forms.

The statement made by Sri Shankar on proper reading, therefore, does not contradict the Rigvedic declaration by the Seers or any other subsequent Upanishadic statements of the intellectuals and the confusion if any is superficial and on account of the various and diverse commentaries or explanations offered by different Darshana philosophers and / or the commentators offered from time to time.

The confusion is obviously primarily due to each constituent in creation seeing, hearing, smelling, touching, thinking, speaking and performing actions according to each one's attributes and

inclinations born of nature, which themselves are different and distil fora have other. No two constituents in creation are same or similar either in their attributes and inclinations or in the impression which the organs of senses make on their mind. The perception of each one of the constituent in creation differs from the perception of other constituent in creation, depending on the imagination and the expression. Therefore, the perception of the constituents in creation is spoken as माया, illusion and not real as That One and ब्रह्मन्, the effulgent as नाम, essence and रूप, the form alone real.

The Upanishads generally and Maitri Upanishad particularly draws one's attention to the act that "चित्तमेव संसारम् ", the primordial world is nothing but the Mind and is nothing but the aggregation of the impressions made by the senses and crystallised as thoughts. Each constituent in creation is distinct and different having different senses, different impressions, different thoughts, and different perception according to the attributes and inclination born do nature of what they see, hear, smell, speak to him and think. Therefore the constituted world experienced by the constituents is distinct and different from experiences of the others, each one's perception is not real but माया, illusion formatted by the individual's mind. What people generally accept as Knowledge in temporal world is empirical experiences of various people from beginning when constituents in creation, whether animate or inanimate responded either intuitively or through thinking and reflection.

Sri Shnkar further says "ब्रह्मैव नापरः" that even though the constituted creation appears as माया, the effulgence ब्रह्मन्,

differentiated as the subtle essence and gross form, with various forms and shapes, colours and hues with the subtle essence posited within each of the forms is substantive and real.

What is it that conceals one from accessing ब्रह्मन्, the truth the same Supreme Source, that every thing in creation is That One alone which has pervaded and enveloped is the human mind which is obscured by the influence of senses. Matri Upanishad says, "चित्तमेव संसारं तत्प्रयत्नेन शोधयेत् । यत्चित् तन्मयो भवति गुह्यं एतद्विदिति सनातनम् ॥ चित्तस्य ही प्रसादेन हन्ति शुभाशुभम् । प्रशान्तात्म निमन स्थत्थित्वा सुखं अव्ययं अश्नुते ॥ समासक्तं यथा चित्तं जन्तोरविषय गोचरे । यदि एवं ब्रह्मणि स्यात् तत्र तत् को न मुच्यते बन्धनात् ॥" - the mind verily is the primordial world, that is to be inquired into, for as is the intellect so the mind comes to be, this is the eternal mystery. Verily graced by the mind, auspicious and inauspicious actions come to be performed ; with restraint of the mind within oneself one revels in immutable Bliss. If the mind of the beings becomes equanimous in relation to the sense organs and if becomes aligned with the effulgent Brahman, then why should one not be liberated ?

Maitri Upanishad offers clarification and the path to liberation, saying -

"मनो हि द्विविधं प्रोक्तं शुभं चाशुभं वे च । अशुभं कामसंपर्कात् शुद्धं कामवर्जितम् । । लयविक्षेपरहितं मनः कृत्वा सुनिश्चलम् । यदियाति अमनिभावं तदा तत् परमं पदम् ॥ तावन्मनो निरोधव्ययं हृदी यावत् क्षयं गतम् । एत ज्ञानम् च मोक्षं च शेषान्ये ग्रन्थ विस्तारः ॥ .. मन ही मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयसंगीं मोक्षो निर्विषयं स्मृतम् ॥" - Mind is spoken in two ways, the pure and impure; impure by beings being all- attached to desires and pure by absence of the of desires. If the mind is steady and firm freed from flow of

distractions and making mind without thoughts, then it is the supreme state. So long as the mind remains restrained in the heart, that long is the Wisdom, the liberation. All else is but extension of the knots that bind one to primordial world. . . Mind verily is the cause of bondage and liberation; bondage if it is bound to objects of senses, freedom from objects of senses is liberation

Liberation is not from one geographical state to other place but breaching the perceived form to access the essence within, from obscure in ignorance to being wise in Wisdom. Even as the moment the luminous light of Sun rises at dawn and the the darkness enveloping the world vanishes, even so the moment true Wisdom dawns in mind the the ignorance arising from the influence of senses vanishes.

Human beings are inclined to accept what they see hear, smell, touch and think under the influence of senses as true and substantive not what is not seen, heard, smelt and touched by sense organs is not true and substantive or believed to be true and substantive because some one claims to be more knowledgeable than them have poked them as true and substantive. Therefore they go to temples, churches and masjids, follow rites and rituals prescribed in religions, worship Gods in forms or signs and symbols traditionally accepted, pray for progeny, possessions, power and prestige, desiring comforts and conveniences. But concerned with temporal life they rarely venture on spiritual life which they are either not know about or not familiar with.

The disciplined seeker of Maitri Upanishad says, "हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वंपूषन्नपावृणु सत्यधर्माय विष्णवे . . . ॥" - the face of the Prime Existence (vishnu) is concealed by the golden disc, that, O Divine Pushan you uncover, for I desire to see. The seeker further clarifies, "एष ह वै सत्यधर्मो यदादित्यस्य आदित्यत्वं तच्छुक्लम् पुरुषम् अलिङ्गम् नभसोऽन्तर्गतस्य तेजसोऽशमात्रमेतद्यदादित्यस्य मध्य इवेत्य् अक्षिण्यग्नौचैतद्ब्रह्म" - That which is the essence of the Sun is eternal and real, all pervading and all enveloping, without attributes, luminous and bright, midst of the Sun, as the source of energy, the Brahman, the immortal, splendour.

Further, "एतद्यदादित्यस्य मध्ये अमृतं यस्य हि सोमः प्राणा वा अप्ययंकुरा एतद्ब्रह्मैतदमृतमेतद्भर्गःएतत्सत्यधर्मो नभसोऽन्तर्गतस्य तेजसोऽशमात्रम् ।" - The light that shines in the sky is only a portion, which s immortal nectar is in the centre of the Sun, of which moon and the constituents are but offshoot. "एतदग्निरेतद्वायुरेतत्प्राण एतदाप एतच्चन्द्रमा एतच्छुक्रमेतदमृतमेतद्ब्रह्मविषयमेतद्भानुरर्णवस्तस्मिन्नेवयजमानः सैन्धव इव व्लीयन्त एषा वै ब्रह्मैकतात्रहि सर्वे कामाः समाहिता इत्यत्रोदाहरन्तिः।- That is the fire, the wind, the breath, the water, the moon, the bright, the immortal, the place of Brahman,ocean of light, in which worshippers become dissolved like salt. That is becoming one with Brahman for therein all the desires become fulfilled. "ये विन्दव इवाभ्युच्चरन्त्यजस्रम्विद्युदिवाभार्चिषः परमे व्योमन् तेऽऋचिषो वै यशस आश्रयवासाज्जटाभिरूपाइव कृष्णवर्त्मनः ॥" - they who rise repeatedly like flashes of lightening from the space above the by virtue of their entrance in to the splendour which appear like crests of flaming fire.

Katha Up. says that the supreme Self is not within the field of vision, no one able to see him with (gross physical) eye and only by heart, intellect and the mind can he be apprehended -- "न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् । हृदा मनीषा मन साभिकलृप्तोय एतद्विरमृतास्तेफलन्ति ॥". In Kena Upanishads one finds spoken that the divinity which one is different and distinct from the one which people worship here in temporal world - "अन्यदेव तद्विदितादथो अविदातधि ।". Chhandogya Up says that Here in this city of Brahman is an abode, a small lotus flower within which is a small space. What is within that space is what one should seek, for that is what one should desire to understand- "ॐ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकंदहरोस्मिन्तराकाशस्तल्मिन्यदन्वेदत्यं तद्वाव विजिदासितव्यमिति ॥ ".

साधन is the instrument and साधना, the action to be performed; धी is the intellect to be restrained and ध्यान, the consequential state of mind. Mind is a clear mirror which has gathered dust. There is nothing wrong with the mirror, it is the dust on the mirror that distorts the view. In the language of Zen Buddhism, 'The mirror is thoroughly egoless and mindless... There is no discriminating mind or self consciousness on the part of the mirror. If something comes, the mirror reflects; if it disappears the mirror just lets it disappear'. 'The Tao is something blurred and indistinct. How indistinct ! How blurred ! Yet within it are images . . . things . . . mental power. Because this power is the most true within it there is confidence'.

No mirror is dusty or clean. Diversity and distinctions are product of the I-sense. It is the dust that makes it appear dirty. If you are irritated by every rub, how will your mirror be polished. The

mirror whose face is dirty needs to be cleansed. Only when cleansed will the mirror become thoroughly egoless reflect in its own purity and clarity. Francis Bacon said that 'Philosophy directs us first to seek the good of the mind, and the rest will either be supplied or not much wanted'. Philosophy in its true sense is the love for enlightened Wisdom. Knowledge is comparable with other knowledge; it is Wisdom which is distinctive and unique. One can know only that which is known by others earlier. It will be seen from whatever philosophies one read much of what is written therein has already been written by some others as well, same thing repeated again and again, only the words, terms, definitions and phrases changing with people, places and periods.

The Prime Existence is no a theorem, an idea proposed and accepted as true; liker love it is an experience to be experienced. In mathematics and physics there are theorems and theories. Spiritual enlightenment is an experience and not a theory. Wisdom is being disconnected with all that one has been taught, communicated and learnt as philosophy, as belief, as faith, as religion with all the personalized and organizational structure which one has been built than a perception, experience of the Prime Existence expressed as enlightenment. The state of enlightenment has been described in Katha Upanishad as Yoga, the supreme state of restraint of the senses, the union of the individual centre of energy being in commune with the all-pervading and the all-enveloping Supreme Source of energy - "यदा पंचावतिष्ठन्तेज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टति तमाहुः परमां गतिः ॥ तां योगमिति मन्यन्तेस्थिरामिन्द्रियधारणाम् ॥".

Sanskrit is a very meticulous language. The words used normally and especially in scriptures contain many mystical truths. Maitri Up points out that there two forms of Brahman, - the spoken one and the one beyond and the one who knows the reaches the one beyond. One becomes enlightened of the Prime Existence, wherein everything is united as warp and woof. When one becomes enlightened of the supreme Source of all energies then all the chains that bind the heart are broken asunder and doubts are shattered and all actions cease to be performed - "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व संशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे॥".

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XI. Knowing That One every thing becomes known.

When sage Aruni saw his son Svetaketu, approaching proudly from Gurukula as one well informed and Knowledgeable of the scriptural rites and rituals, prescriptions and prohibitions, he asked him whether his Teacher has taught him the Wisdom about That One, knowing which the unpercieved becomes perceived, the unheard becomes heard, the unknowable becomes known..

Svetaketu becoming perplexed and curious asked to know That One, which is the fundamental and foundation for every inquiry and the purpose for all penances. To know the end one should source the beginning, to know the Ocean, one should source. The beginning is unseen, the source is mysterious but end is seen, the Ocean is perceived. The rivers flow from different quarters and all reach the sea and becomes the sea. Even as they do not know when they do so that 'I am this river' and 'I am that river', in the same manner all the constituents in creation having become one with the Supreme Source of energy as different in forms do not know that they have come from the same source, the Supreme Source of energy.

Yajnyavalkya says, for where in the temporal world there is duality, as it were, there one smells another, sees another, hears another, thinks of another, understands another. Wherein the spiritual world, where every thing has become one with the Self, the Supreme Source, then by what and whom one smells, sees, hears, thinks, understand? By what should know That by which all this comes to be known? By what should one know the

Knower? Then there being no one other, there is nothing separate from one, yet one smells, sees, hears, thinks, understands for one has become one with That One, the Supreme Source of energy in smelling, seeing, hearing, thinking and understanding.

The seers seek the source of the Ocean in the mountains, the source of the Unknown in the cave within the heart. When the source of the Ocean and the Unknown becomes revealed then the vast ocean and the mysterious Unknown makes every thing dark, obscure and ignorance becomes enlightened, clear and as Wisdom. The Supreme Source of all energies like Ocean is vast, all-pervading, all-enveloping becoming one as it were.

Seer is one who having known That One, the Supreme Source of energies knowing which the unpercieved becomes perceived, the unheard becomes heard, the unknowable becomes known. He has listens every sound and every form in the constituted creation and is enlightened to the divine essence, the energy within becoming one with Brahman, the Supreme Source of energies , as it were, the fragment becoming one with the whole, the unpercieved becoming perceived, the unheard becoming heard, the unknowable becoming known.

Yajnyavalkya said to King Janaka that is because the Seers have become transparent as water, without duality, which is one's highest state, highest treasure, highest world, this is the greatest Bliss, on particles of this very bliss other creatures live. Perhaps this gives to the enlightened Wisdom which the ancient seers had which enabled them to smell, see, hear, think and

understand even though they did not possess the scientific and technological instruments then what the modern science and technology has provided now.

Isha Upanishad says that the Supreme Source of energies is Complete, remains Complete even when it manifests as the creation, which also is Complete in entirety. One who sees the waters of the Ocean becoming evaporated, fall as the rains, becoming rivers return to the Ocean when their course ends, will also see the the energies of the Supreme Source becoming the constituted creation return to the Supreme Source of energies when the the evolutionary journey ends.

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XII. Surrender Sharanagati

Human mind is directed on the external world and not within oneself, therefore considers the world as different and distinct from oneself. That very moment one sees द्वैत, duality arises in every thing as good or bad, noble or ignoble, pure or impure, auspicious or inauspicious, as pleasant or painful. Taoism says, "As soon as beauty is known you the world as netiful, it becomes ugly. As soon as virtue is being known as something good, it becomes evil . . . being and non-being give birth to each other . . . long and short form each other, high and low distinguish each other . . .".

Therefore in temporal context one considers शरणागति as surrender by the weak to the strong, by the inferior to the superior, by the defeated to the successful, falling at the feet, by the loser to the winner, laying down arms, handing over control, command, power over people, possession, land and liberty as a sign of subjugation. But in spiritual context, शरणागति does not suggest surrender by the individual self to the Supreme Self, but the two seemingly different entities becoming one with the other. This becomes clear from the words मद्भावमागतः, मद्भावभावितः, प्रयति स मद्भावं याति, मामेवैष्यसि, मामुपाश्रिता युक्तमत्परायणः used by Krishna in speaking about शरणागति.

In empirical world influenced by organs of senses, one is concerned with his ego, therefore it becomes difficult to separate what is proper (श्रेय) and what is pleasant (प्रेय). Chhandogya Upanishad says, सत्य, the Existence, the Supreme Being is concealed by what is असत्य, that which is not Existence - "त इमे

सत्यः कामः अनृतापिधानास्तेषां सत्यानाम् सतामनृतपिधानं ह्यन्यत्कारणं यो यो ह्यस्येतः प्रैति न तमिल दर्शनीय लभ्यते ॥".

That is why Krishna says, "सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः ॥" taking refuge in him by giving up attachment to all ethical, moral, social, cultural, ideas, opinions, thoughts, opinions, memories, religious disciplines prescribed in in temporal world.

In empirical world influenced by organs of senses, one is concerned with his ego, therefore it becomes difficult to separate what is proper (श्रेय) and what is pleasant (प्रेय). Chhandogya Upanishad says, सत्य, the Existence, the Supreme Being is concealed by what is असत्य, that which is not Existence - "त इमे सत्यः कामः अनृतापिधानास्तेषां सत्यानाम् सतामनृतपिधानं ह्यन्यत्कारणं यो यो ह्यस्येतः प्रैति न तमिल दर्शनीय लभ्यते ॥".

In spiritual context, the wise one sees शरणागति as निर्द्वन्द, अद्वैत, the non dual, undifferentiated state of सत्य, the Existence, which become द्वन्द or द्वैत, dual differentiated as distinct नाम, the essence and रूप, the form, with नाम, the essence posited in every रूप, the form - "अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।". The differentiated state is असत्य, that which is not existence while सत्य alone is that which is the Existence. Therefore, the seeker desires to traverse renouncing असत्य, that which is not existence and take refuge in सत्य, that which is the Existence, to depart from obscurity to clarity, to take reject mortality and abide in immortality - "असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा मृतं गमय ।".

Therefore, when one feels incomplete, partial द्वैत as a fragment, there one desires to be one with the complete, अद्वैत, there the individual self by renouncing, relinquishing, giving up, yielding, delivering, handing over one's distinct identity becomes one, with the Supreme Self, as the ultimate, immutable reality with no beginning and no end takes refuge in entirety, as the rivers lose their identity and individuality once they enter the Ocean. That is शरणागति.

शरण means refuge, शरणागत means one who has taken refuge. But शरणागति is not the means to an end, not an action to be performed, not going from one state of being to another state of being or becoming some thing else than what one is, but the end, goal, the source, being in refuge with the source, conclusive communion of the individual self with the Supreme Self, even as भक्ति is not being devoted to some one other but being in communion with the source, the divine essence. other, even as various streams become one with the river and the river becomes one with the Ocean conclusively in the source and not living as the distinct from the other.

The Path to the state of शरणागति is sharp as the edge of a sword, difficult to tread, onerous to transcend. Because, सत्य, supremely existential, ब्रह्मन् the divine effulgence is to be realised as the powerful, as ऋत, the severe cosmic law, through intense initiation and austere penance and sincere sacrifice since these verily uphold the worlds -"सत्यं बृहद् ऋतं उग्रं दीक्षो तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।".

One is not blessed because one understanding literally Krishna's words - "चेतसा सर्वकर्मानि मयि संन्यस्व मत्परः । बुद्धियोगमुपाश्रित्य मत्चित्तं सततं भव ॥ . . . यत्करोषि यदश्नसि, यज्जोहोषि ददासि यत । यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥" is devoted to a chosen deity, goes to temples, worships, sings glory, prostrates, fasts, goes to, pilgrim centres

Mahabharata says, "काशाय धारणं मौड्यं त्रिविष्टब्धं कमण्डलुः । लिंगानि उत्पथभूतानि न मोक्षयेति मे मतिः ॥ यदि सति अपि लिंगेऽस्मिन् ज्ञानमेवात्र कारणम् । निर्मोक्षयेन दुःखस्य लिंगमात्रं निरर्थकम् ॥" - wearing ochre robes, shaving one's head and holding bowl, these gross signs do not assure deliverance. Truly only Wisdom is the reason all other methods have no meaning. There it said that what harm has hair done, remove your sins ; cleanse your mind, what is the use of ochre robes - "केशः किं अपराधयन्ति, क्लेशानां मुण्डनं कुरु । ससकाशायस्य चित्तस्य काशायैः किं प्रयोजनम् ॥".

Bulleh Shah, the Sufi mystic says, "Going to Makkah is not the ultimate, even if hundred prayers are offered; Going to River Ganges is not the ultimate, eve if hundred baths are taken ; Going to Gaya is not the ultimate, even if hundred worships are done. Bulleh Shah says that the ultimate is when the 'I' is renounced from the heart!"

There exiss subtle distinction between ध्यान and ज्ञान, former leads one to immense resplendence, resplendence to great satisfaction and detachment leads to deliverance of the soul - "ध्यानाद् ऐश्वर्यं अतुलम् ऐश्वर्याद् सुखम् अतुलम् । ज्ञानेन तत् परित्यज्य विदेहो मुक्तीम् आप्नुयात् ॥". Therefore, even though there is nothing here superior to Wisdom - "न हि ज्ञानसदृशं पवित्रमिह विद्यते ।",

Krishna says that as a disciplined student of ब्रह्मन् only through renunciation of anger and attachments to objects of senses and taking refuge in the Supreme Being many have through penance and adoration come to शरणागति, his final abode - "वीतरागभयक्रोधा मन्मना मामुपाश्रिताः । बहवो ज्ञानतपसा पूजा मद्भावमागताः ॥". It is through austerity, Wisdom and capability of the aspirant the defects are destroyed ; with penance and Wisdom one attains immortal bliss - "तपो विद्या च विप्रस्य निश्रेयस्करौ उभौ तपसा कल्मषम् हन्ति विद्ययाऽमृतं अश्नुते ॥".

Therefore one should be inclined to the supreme divine essence, become devoted, perform actions as and by way of sacrifice, prostrate to him, which if he does with full sincerity of mind, - "मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्तमत्परायणः॥" where upon such one will abide with the supreme divine essence without slightest doubt come to him - "अन्तकाले मामेव स्मरन्मुक्त्वा कलेवरम् ।यः प्रयति स मद्भावं याति नास्त्यत्र संशयः ॥".

When one knows that the undifferentiated ब्रह्म became differentiated as essence (नाम) and the form (रूप) becoming known as पुरुष pervaded and enveloped everything in creation, seeing no one else in creation declared अहं सृष्टिरस्मि, that he himself has become the creation, though unseen came to be known by the actions performed in creation, as शक्ति, the subtle energy, which is never seen but is the one who sees, never heard but is the one who hears, never perceived but is the one who perceives, never thought but is the one who thinks.

शरणागति is the undifferentiated अद्वैत non-dual state of ब्रह्मन् where creation the differentiated state of duality, द्वैत creation

takes refuge. Where there is द्वैत, duality as it were there one takes shelter from the other but where there is अद्वैत, non-duality there who would take shelter since that state being the state of abidance - शरणागति. Therefore Krishna says, "तमेव शरणं गच्छ सर्व भावेश भारत । तत्प्रसादात्परमां शान्तिं स्थानं प्राप्यसि शाश्वतम्॥ . . . योऽन्तसुख अन्तरारामस्तथान्तर्ज्योतिरेव यः । स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥".

शरणागति is not and unwilling forced action of a loser to the winner, but conscious and willing decision taken by individual self to take refuge in the Supreme Self, by the one from obscurity, ignorance and the unenlightened state to the state of clarity, Wisdom and enlightenment, towards one who is a friend and a guide with mind cleansed of the psychological barriers and being receptive to receive divine grace. शरणागति परमं परमागति.

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XIII, Mother Worship.

The festival of Navratri deals with veneration of Mother and worship of Durga as the Mother of the Universe., the प्रकृति, the प्रति कृति, the साकार manifest gross form created to make the निराकार unmanifest subtle form of Purusha Known - "रूपं रूपं प्रतिरूपो बभूव । तद् अस्य रूपं प्रतिचक्षणाय ॥ इन्द्रो मायाभिः पुरुरूप ई यते । युक्तता हि अस्य हरयः शती दशा इति ॥".

प्रकृति as शक्ति, the energy is experienced in creation nurturing the manifest worlds which as Purusha, is pure, immaculate शिव, the gross form of Brahman. It is, therefore, said that Purusha as शिव, the pure Brahman is ineffective without शक्ति, the energy to make him resurgent - "शिव शक्त्या युक्तो यदि भवति शक्तः प्रभावितुम् । न चेद् एवं देवो न खलु कुशलः स्पन्दितुम् अपि ॥".

It is human nature to conceive every thing in its own image. We find in Vedic symbolism, how the seers observed द्यौ, the vast Space as a man and पृथिवी, the extensive Earth as a woman in close embrace, from which arose husband and wife, द्यौ as the father and पृथिवी as the mother, supporting and complimenting each other as day and the night, making the body one half of oneself, like one of the two halves of a split pea, the space filled by Creation.

द्यौ, the Space as the father is often moody as the dark clouds, some time flashes like lightening and often reverberates as like thunder. pours rains with storms and typhoons. पृथिवी, the earth as mother hears and bears brunt of thunders, sees and suffers the flashes of lightening, transcends the storms, yet never overlook to to replenish the dried earth with the rain received as

rain, to allow the streams to flow as rivers, to store the rivers as lakes and as oceans. She allows herself to be plough the fields to grow grains and dig her to search wealth from bowels, bears pain when hurt, feels pleasure when the seeds grow to become plant, plant to the tree,, evtree to bear fruits.

Mothers have strengths that defies description. Mothers smile, sing, laugh with love, joy, rejoice in child's excellence and happy to listen a birth or wedding ; mothers cheer when they fail, bear the burden, fight for and renounce for the family, grieves to listen death of any one any where, with hugs and kisses to heal. Mother is what keeps the world going with joy, hope, love, compassion with support and everything to give.

Therefore प्रकृति as शक्ति, the energy, पृथिवी, the earth is referred as धरणी, धरती, one who upholds, as माता, the Mother. Mother is like the bird when lays its egg gives warmth and protects. Once the chick comes out Mother bird provides first bits of worms and later pieces of flesh. Mother knows the Space high and spread far and wide. When the chick gets wings to fly, nourishment to make the chick strong with powerful wings. When the wings are strong and bold, has the skill to fly the Mother bird takes the chick to the edge of the mountain and gives a slight push to take the first leap. The chick takes the first leap, hesitates and attempts again only to become soon bold and assured. Once it takes leaps and flies it flies with gay abandon enjoying the vast space spread far and wide, becoming independent of the Mother.

Mother is said to be a great Guru. Therefore, in Upanishad Mother is given superior status even over the father and the

Guru - मातृ देवो भव,पितृ देवो भव, आचार्यो देवो भव ।". What role does a mother play in child's physical, psychological, moral and spiritual evolution. When all rush to pray for themselves, the Mother readies to pray for her progeny. The fate of her sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for for all is their vanity. All arrived from Earth and all return to the Earth. The breath of man does not rise above, breath of the beast does not descend below.

Mother Earth provides the gross ingredient with pleasure to form the body to hold within when the Supreme Self deposits the self as baby to be born. Mother Earth opens her bowel in pain to hold the body within when the Supreme Self liberates the self from the body when it becomes destroyed. For sure as the Sun who shines in the sky no one knows the son better than his Mother. Even when the son errs Mother forgets and forgives. Even if the father is keen to share the son's success, it is the Mother who shares the son's sufferings. When all rush to pray for themselves, the Mother readies to pray for her progeny. Therefore it is said -
"कुपुत्रो जायेत क्वचिदपि कुमाता न भवति । मत्समः पातकी नास्तिपापधनी तत्समा न ही । एवं ज्ञात्वा महादेवी यथायोग्यं तथा कुरु ॥".

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XIV. Durga Pooja

From time immemorial in every civilization, pure and unpretentious minds of early human species have accepted existence of some unseen power or energy initiating, guiding, evolving and transforming every thing in manifestation. They conceptualized the all pervading sky as the father, with gathering clouds as his frowns, flashing lightening as his anger and the pouring rains as his munificence. The earth below became countervailing Mother, endowed with patience and compassions, bearing all pains of producing and creating progeny, food and fruits of labour and precious bounty bearing every tribulation or the creatures without any hesitation or complaints. While father was feared and respected mother was loved and adored, both as essential and interdependent forces in his temporal and spiritual evolution.

In India Vedic Seers while declared the Prime Existence to be the singular power, designated as That One, they conceived it to exist along with its ever present self impulse, the energy, the power, and the potency to manifest and become potential as creation. In later Vaishnava puranas, That One became Purusha - Narayana the dominating principle and Prakriti became Lakshmi, the self impulse, the energy, the power, the potency. Krishna declares - the great effulgence (Prakriti) is My womb and I (Purusha) cast the seed and from it is the birth of all beings. Divine is the self impulse, the energy, the power, the potency which Krishna declares as Maya, derived from the root ma or meeyate - to measure, demonstrate is the creative Impulse, kinetic force or divine attribute or power to format which are difficult to overcome.

Assimilation of non-Arya religious concepts within the vedic Arya religious beliefs with their temporal perception dominating their spiritual needs, Mother Earth as Prakriti became dominant symbol of the female energy as Maya constituting half of Shiva's body on his left side and in reality his Shakti, to be worshipped as gramadevata or kshetryadevata by each village or town. The vedic Purusha assumed the character designated as Shiva. The inter-dependence of Shiva and Shakti is brought out in hymns which says Shiva does not become pro-active unless activated by Shakti and only when united with Shakti Shiva has the power to manifest; without her, the god cannot even stir. According to Shvetasvatara Up. Prakriti is Maya and the wielder of Maya is the great lord - Maheshvara. In Yoga Vashishtha, we find Devi being referred to as Intellectual Energy, Creative Energy, similarly all energies in Action and non-Action. All are known as Energies. There is no end to the One who is the very Self of Shiva, the Auspicious.

In Devi Bhagavata she is the Primal Energy taking the position of vedic Brahman itself. Shakti thereafter came to be referred by any special name he chose according to his individual; choice as Lakshmi, Parvati or Sarasvati and all of them together. But in whatever form she is worshipped she is worshipped as the great Mother. Devi Bhagavat represent the crux of mother worship, where she is represented as Prakriti everything that exists in manifestation vying to the description which is attributed to Vishnu as the comprehensive and all pervading Purusha, her existence being designated every mutable and immutable place. She represents as that which exists in every creature as the immutable energy. For the sake of her devotees they become

manifest in fragments, all permutations and combinations, modifications and manifestations being she alone. She describes herself as neither man, nor woman nor even sexless when she comes to destroy the worlds. She is perception, prosperity, firmness, fame, remembrance, faith, intelligence, compassion, desire, refuge, energy, thirst, mercy, classification, modesty, tranquility, receptivity, resplendence, Prosperity, inclination, memory, compassion, fulfillment, mother, bewilderment, energy infused in creatures, consciousness in creation, nothing that which she is not, nothing there being without her.

Devi Bhagavata attributes the goddess of all the worlds as Mother, who creates this universe of the nature of Existence-non-Existence, protects the same by her own energy of the three great attributes) and withdraws it at the close of every eon and remains sporting herself in her one-ness. Shankara adds his colophon saying in the very opening verse of his celebrated work Anandalahari saying 'O father-mother, this world of ours was created by the compassion of your joint protectorship to the purpose that by your mutual help, your joint intention may fulfill itself' adding further in Saundarya Lahari, 'Only when enjoined with Shaakti has he the power to manifest; but without her the God cannot even stir'.

In Brahmanda Purana, we find Lalita sahasranama Stotra, eulogy to Adi Shakti, the Primal Energy where a description is provided of Sri Lalita, Brahman of Upanishads, sitting on her throne and ruling over crores of galaxies or worlds giving audience to all. At that time there come to worship her sitting according to their status and importance crores of Brahmas with crores of

Brahmanis, crores of Narayanas with crores of Laksmis, crores of Rudras with crores of Gauris, thereby clarifying that there are endless universes Brahmanadas galaxies like ours, all co-existing ; and each having a Brahma, Vishnu and Rudra, for its creation, preservation and destruction ; all these were assembled at the same time and Sri Devi was the Ruler of all the universes. The nature of the Supreme and his Energy was originally identical and no difference did exist amidst them. What He is, She too is ; and what She is, He too was. Devi assumes the role of Brahman and just as her abiding place Shreepura is the best among the cities, so is Latita among the Shaktis and the Supreme Shiva among the devotees of Shree Vidya

This meets the description in the National Geographic Magazine (February 2003) of the moment in Time, when the universe was 'without stars, no galaxies and no light, just a black brew of primordial gases immersed in a sea of invisible matter. Beginning a few thousand years after the blinding flash of the big bang, the universe plunged in to a darkness that lasted almost a half billion years. Then some thing happened that changed it all, some thing that lead to the creation not just of stars and galaxies, but also of planets, people, begonians and lizards. Less than a century ago astronomers knew only about our own galaxy, the Milky Way, which they believed held about 100 million stars. Then observers discovered that some of the fuzzy blobs in the sky weren't in our own galaxy, but were galaxies in the own right - collections of stars, gas and dust bound together by gravity. To day we know that the Milky Way contains more than 100 billion stars and there are some 100 billion galaxies in the universe, each harbouring an enormous number of stars'.

Jnaneshwar graphically describes in Changdeo Pasashti saying in that state it is difficult to say which is the other part of the other one, because they are of one form, Even though male and female are two distinct designations they are both one Shiva alone. Because of their equal parts the World becomes perceived. Shiva becomes effective because of Shakti and Shakti becomes effective because of Shiva, thus becoming mutually contributory. The One who became in turn his own beloved, to revel in one's own Bliss even as the salt giving up its saltiness becomes one with the ocean. It is even like the Space within the stem of the Banana becomes one with the Space all around.

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XV. Death - A mystery Unresolved.

Only a questor like Nachiketa can ask Yama the Death himself to resolve the mystery of death when he asked, "there is a doubt regarding person who dies here in the temporal world, some saying that he is and some others say that he is not. Resolve for me this mystery. Yama replied that even the enlightened divinities are bewildered with this subtle mysterious Wisdom, therefore asking some question would be proper.

Nachiketa being a disciplined questor asks how can one live in the temporal world, when one knows that the life is transient, death is soon to deprive him from that from life, how can one enjoy the pleasures and love and take delight? For one who lives life there is no other reason that to know what death truly represents? That gives Yama an occasion to reveal and resolves the death as the mystery unresolved.

In truth even as सत्य, the Prime Existence, the Supreme Source of all energy centres is eternal in existence, having neither any beginning nor any end even so आत्मा, the self, the divine essence as the energy centres are eternal in existence subject to periodical renewal and regeneration of the forms in which they were posited. Death is the event, an occasion when the forms in which the divine essence was posited becoming decayed, deteriorated need periodical renewal and regeneration of the forms, not आत्मा, the self, the divine essence which is eternal in existence.

Krishna says, "न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥" - Never that I was not; nor that you were not, nor that these lords of men were not. Nor is there any time in future, when we all will not be. "अश्विनाशी तू तद्विद्धी तेन सर्वमिदं ततम् । विनाशमव्ययास्य न कश्चितकर्तुमर्हसि ॥" - Know that the eternal to be Indestructible by which all this is pervaded. Of this Immutable thing there is no destruction.

"अनावन्त अमेरिका देहा नित्यस्योक्ताः शरीरिणः । अनाशिनोऽप्रमेयः।". These bodies have end, even though the Indweller is said to be Eternal, Indestructible, and Incomprehensible. "न जायते न म्रियते वा कदाचिन्नायं भूता भविता न भूयः। अजो नित्यः शाश्वतोऽये पुरातनः न हन्ति हन्यमाने शरीरे ॥" - (The Jiva) is neither born nor does it ever die, nor having (once) come to be, cease to be again. Unborn, eternal, permanent and primeval. Be is not slain when the body is slain - "वांसासिजीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि । त्या शरिराणि विहाय जीर्णान्यानि संयाति नवानि देही॥" - Even as a person casts away his worn-out clothes and takes on those which are new, even so does the Jiva casts away his worn-out body and takes on that is new.

The yesterday is no more, the today is there, tomorrow never comes because when the next day dawns it is still TODAY. Therefore, the past is dead, the present is the reality and the future is but an illusion. The old year has gone and the new one has arrived and even the new one that arrived will soon disappear. But the mystery of life is that even after the old gross body decays, deteriorates, disintegrates and is destroyed on death and lost for ever the memories as the remainder of the life

lived are not lost but carried over to shape the new form of the body to live, to perform new deeds, so that one can have new memories, while retaining the old memories.

One should understand the meaning of the first gift which he asked from Yama, "Gautama, my father with anxiety and anger gone may be gracious to me and recognise me, when set free by you O Death". Nachiketa was a disciplined seeker and knows that when one is assigned to death, the body is cremated, therefore, knows well that the form in which was posited earlier having been been deprived, when he approaches his father in a new form it may be difficult to recognise him in his new form.

Indeed, even as the self enters the new endowed body form, the first thing that is done is to take the first breath and when the self leaves the endowed body form becoming decayed, deteriorated the last thing that the body form does is to take the last breath. Birth and death are not two poles which demarcate life but the two events which as circular keep the evolution in balance, complementing each other. Even as the Sun dawns and the day begins and the Sun sets the day ends even so one is born and life begins and one dies the life ends.

Life is not a choice nor death is the desire. One who is born is sure to die is a reality, one who is dead to be born again is an assurance. Sri Shankaracharya says,

"पुनरपि जननं पुनरपि मरणंपुनरपि जननीजठरे शयनम् । इह संसारे बहुदुस्तारे कृपयाऽपारेपाहि मुरारे ॥". The cycle referred as संसारचक् repeats again and again, life and death both seem to go hand in hand, as some mystery wrapped in enigma. No one knows when one

was born, but there would be some one who will tell when one was born. No one knows when one would die but there would be none who will tell when death came to one. The birth need not necessarily be a blessing and death need not be decidedly disastrous.

In the constituted creation every soul is like the grain of sand on the shore of the sea. The waves of the sea may lash on the shore, the grains of sand on the shore may become displaced from one another, but the grains of sand do not change their character but retain their distinct character. Old grains of sand give way to the new grains of sand to give company. No one knows where the old grains of sand have gone, no one knows from where the new grains of sand have come to give company.

Therefore, no one can say where the soul has gone leaving old family and friends, relatives and companions, no one knows from where the soul has come to give company to new family and friends, relatives and companions but no one can say that the soul has not seen dawn of the Sun and rise of the Moon, stars shining in the sky, the seasons changing, the rains falling and the seeds growing to be plants and trees, the flowers blooming and the fruits ripening, babies born to grow as children, becoming young, old and dieing, those who love and those who will be loved earlier and will not see any times later though the form, medium, the instruments, the place, time and the circumstances may change, but the soul that sees and experiences them all would be is the same, never to change at all.

One wonders whether the soul which leaves the body knows but the one who is the source of the constituted creation knows, for such is the eternal mystery of Life. No one knows but wishes and hopes that the soul now separated would come together again and live in harmony with each other. Therefore, though Death is reality and certain and life is an illusion and transient, people overlooking the reality consider death is calamity and life, though full of pain and suffering, is an opportunity to fulfil unfulfilled desires, cling to the transient body, worry about decay, deterioration and destruction, fear losing the possessions, positions, prestige and power as objects of desire, accelerate their efforts during their life time, increasing, protecting and nurturing the pleasures of senses and struggling and suffering the unfulfilled desires.

When one is born as babe to grow and live and love life, the child laments crying while others rejoice with pleasure. When one dies as an old one even when the body decays, deteriorate, the old man rejoices even if he knows not the real purpose and objective for which he was born in life and make it worth living, while others lament with sadness. When seeing others die, mourns their death with the memories of the dead remembered, but is afraid of death coming towards him and snatching what one has as progeny, possessions and positions, overlooking the purpose and objective for which he was born in life as an opportunity to live a productive, happy and satisfied life and make it worth living.

When one accepts life as brief and fleeting, and death is consciously accepted as natural and normal event, then death is

not a calamity, but death is deliverance from the bondage of the old deased body and an opportunity to live in a new body with renewed energy and vigour. श्राद्ध ceremony is connected with श्रद्धा being receptive to the reality that soul which has left the diseased body is on the way to a new lif in a new body. When death comes one departs alone, taking only the residual reaction of the actions performed as memories but with no memories of his form, or the life one lived or of the the company of family and friends, companions and relatives, song and singing, pleasures and pains. Death needs no mourning but needs remembering, laud the noble qualities by those who are left behind, the family and friends, the companions and members of the society, wish the soul safe and comfortable on the long journey with grace of the divinities, assistance of the deity presiding over death, blessings of the priests presiding over ceremonies and the good wishes of the family and [friends.by](#) those who are left behind of the great done by deceased.

It is said that when once a visitor entered the home of the wise Sufi mystic, Mullah Nasariddin and seeing no furniture except as mat to sleep and a lamp to see where he is going. When the visitor inquired about the furniture, Mullah in turn asked about the visitor's furniture, the visitor replied that he is here a casual visitor, Mullah said that he too is a casual visitor. Why then carry heavy burden when one day the burden has to be left here and not take with when death comes.

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XVI. Lessons to be learnt when living.

If one assumes death to be a disaster why does not one live life well and worthwhile ? Because when one reflects that in life one is born only to die, leading the intervening period life mechanically as in a dream without being conscious why one is born or why one dies or what one is doing and what one is going, from one dream to the other, from obscurity to darkness without any ray of light seen even at the end of the long sleep. Sri Shankaracharya describes such life and prays for deliverance, "पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरेशयनम् । इह संसारे बहुदुस्तारे कृपयाऽपारेपाहि मुरारे ॥" the cycle of the cycle of birth and death again and again and taking birth in mother's womb again, O Lord this life is of great torment please deliver me O Krishna

On temporal life the sense organs are directed outward, seeing, hearing, smelling, touching and think of external objects and forming impressions, thoughts and memories always responding to desires to possess, be in a position, have power and prestige. If one gets what one desires, his desires are not fulfilled desiring more is ever in stress and strain struggling in life. If one does not get what one desired then his craving to possess leads him to pain and suffering. Finally before he understands what he has not gained he comes to realise what he has lost and his life ends in pain and suffering.

Life leads one on two paths, one leads to the external temporal world of perception which is transient, fleeting and temporary and the other to the internal spiritual world of reality. In the external

temporal world of perception one sees what one desires as pleasant for one to possess; in the internal spiritual world of reality one is conscious of what is proper for one to possess.

Therefore, the life is more than what one sees and desires : the life not seen is much more than what one sees and desires, for the unseen proper life is concealed by the seen pleasant life. In truth that what is the unseen proper life is eternal, real and free yet more valuable and available without having claim. What is seen People to possess but people desire that which is seen no pleasant life though unreal and transient , neither free nor available without stress, strain and struggle having to claim at very step and every juncture.

Ordinarily in life one desires and values pleasure of senses and struggles performing actions in the external temporal world to possess that which gives pleasure. Others who value happiness and bliss perform austerities and penance, listen receptively, think, reflect, meditate keeping the senses and mind restrained from their operation and keeping even the intellect still, delving deep within in the spiritual world to possess that which is eternal, perennial and to ideas happiness and Bliss of Being.

Every one has only two paths laid down for him - the path that leads to the external world where one has to use senses, memories and thoughts, or that leads to the internal world which is available only when the senses and the mind are restrained and even the intellect still. The external world is transient temporary and unreal the internal world is stable, permanent and real. The internal world is real but difficult to be accessed. The

external world is unreal yet one feels easy to be accessed with senses. The internal world takes many lives to experience, many lives [to be](#) lived but when the time comes the internal world will be revealed as resplendent light and the ignorance about the unreal temporal world will cease to be.

People generally live their whole life believing that the living is worthless, without knowing the subtle essence, the divine energy within and how much valuable it is. If one sees within and reflect on what one sees therein, then one would realise that one would be conscious of the priceless treasure, and would know how to find it. Every one is poor when one is not conscious of the priceless treasure, every one is rich when one is conscious of the priceless treasure, in between every one walks on the buried treasure, unaware no one valuing it being precious or being important.

A disciple once asked his Guru, "Respected One, what is the value of my life?". Guru did not reply but placed a colorful stone, shiny and smooth in his hand and said, "Go and find out its value in the world and if someone asks about the price say nothing, just raise two fingers". The disciple went in the world outside and soon someone asked, "How much does the stone cost?" The disciple said nothing and just raised two fingers. The person said, "two rupees? I'll take it!" The disciple returned and told the Guru that the price offered was two rupees Guru told the disciple to take the stone to the museum. The disciple returned and told the Guru that the price offered was two thousand rupees. Guru told the disciple to take the stone to the store that

sells precious gems. The disciple returned and told the Guru that the price offered was two hundred thousand rupees.

Guru said, "do you understand the value of your life now?" In temporal world every knows the price of the things, not the value - value of the air water, wind, space or the Nature around and the ecological balance hitch are freely available. Their only know the price they have to pay to get when they become deprived. It doesn't matter what one is, from where one came from, color of one's skin, or even how much money one has, what possessions one has, what position one holds, what power and prestige one has. What matters and what is more important is that one is conscious of what one should have, what one should search and where to search for the value of one's life. The skill and Wisdom lies when one is aware of the place one chooses whether in the external world for the pleasures of the senses or within one's self for the bliss of being as the divine Supreme Source.

People ordinarily live life believing their life worthless, surrounding themselves feeling rich and prosperous with things which attract their senses, seeking conveniences, comfort and consolation in the external temporal world of pleasure, whereas within oneself lies hidden more precious and more abiding diamond which gives perennial pleasure and happiness. But wise one is one who transcends from pleasures of senses and objects of desire. And the bliss delved deep within one's own self and finds happiness and joy which is supra-sensory and is the Bliss of Beatitude, which verily is "आनन्दो ब्रह्मणो विद्वान् ". Choose wisely, it can make all the difference in your life."

That is truth, the treasure, the Bliss of Being, on which every constituent in creation lives, is nurtured, evolves, therefore that is what one should strive for.

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XVII. The need for a Guru

Guru is one who removes ignorance about one's own potentiality. Some claiming to be Guru provide information drawn from scriptures. But that makes one possessed of information, which is not substitute to becoming wise. Internet which is a great source of information but one who is a service provider cannot be a Guru. Others make the seeker competent and qualified to become wise of the information provided. But no Guru can make one wise of Wisdom.

Speaking of the importance of being enlightened of Wisdom, Taittiriya Upanishad declares the teacher is the earlier form, the pupil is the latter form and the learning is the connection and communication is the culmination, "अथाधिविद्यम् । आचार्यः पूर्वं रूपम् । अन्ते वास्युत्तररूपम् । विद्या सन्धिः। प्रवचनं सन्धानम् ॥". Therefore insistence on following the cosmic law, the self discipline and instruction - "ऋतं च स्वाध्याय प्रवचननेन च", treating the mother, father and teacher verily as personified - "मातृ देवो भव पितृ देवो भव आचार्य देवो भव ।" for indeed Wisdom is to be known verily as the manifest Supreme Source - "विज्ञानम् ब्रह्मेति व्यजानात् ।".

Guru is not the one who reveals one Satya, the existential Supreme Source of energy but one who removes the darkness, obscurity, the ignorance from experiencing the existential Supreme Source which then becomes revealed spontaneously as luminous, clear lightened wisdom. Therefore one who is ignorant approaches one who is knower of the imperishable Supreme Source in proper form, with tranquil and peaceful mind, "", like

Nachiketa approaching Yama the very embodiment of righteousness, a Guru like whom there could never be any one else.

Therefore mother is spoken as the In life there is no greater Guru than mother taking precedence to Guru and the father, "मातृ देवो भव पितृ देवो भव आचार्य देवो भव ।". What role does a mother play in child's physical, psychological, moral and spiritual evolution? Little observation of a Mother bird after it lays its egg would be great revelation. It gives the warmth it needs and protects from alien perils. Once the chick comes out the egg, it provides first bits of worms thereafter pieces of flesh. The Mother bird knows of the vast Space high above and spread far beyond, having flown earlier far and wide. The Mother bird knows that the chick would have wings to fly, intrinsic skill to fly though not so strong now for the chick to fly.

Therefore, in the beginning the Mother bird gives nourishment to make the chick strong with powerful wings. Once the chick grows to be a bird, the Mother bird shows the chick, now grown strong and bold, the vast Space in which she had been flying with gay abandon, describing the great places visited and the pleasures of flying with breeze blowing through the wings. The chick now grown strong and bold becomes conscious of the strength of its wings, sees the vast Space spread high above and far beyond. It takes the first leap with hesitation and falls, hesitates and attempts again only to become sad and disappointed.

From a distance the Mother bird looks with interest and concern. She knows the great Space high above and spread far beyond, knows the pleasures in flying with breeze blowing through the wings. She knows now that chick has grown strong and bold and can fly likewise in the great Space high above and spread far beyond. Mother bird takes the chick to the precipice of the great mountain, points out to chick the wings now grown strong and powerful and, therefore, shows the vast Space spread high above and far beyond. Even as the chick sees the vast Space with awe and wonder, the Mother bird gives a nudge and then slowly and gently a push to that chick now grown strong and bold. The chick thus pushed in the Space looks surprised, hesitates, stumbles desperately flapping its wings involuntarily and before it knows what is happening, spreads its wings wide soaring high above in the Space and some times diving down in the valley below.

Then the Mother bird turns back satisfied leaving the chick now grown strong, bold and confident to charter its own course. It is not known whether the Mother bird waited for the chick to return to offer thanks and gratitude, nor does one know whether the chick ever came back to the Mother bird to thank and express gratitude. That is the difference between a Proclaimed Guru, exchanging Wisdom for compensation and the Reluctant Guru, who expected no compensation yet ever succeeded against being proclaimed a World Guru. Ramana Maharshi said that it is necessary to have Guru but he need not be human Guru but could as well be the Self within transcending human limitations. On the speaker depends to realize the stage where he stands, whether he needs an informer, a communicator or a Guru

transcending human limitations, or whether one needs Guru or not.

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ब्रह्मचर्य - Disciplined life of a seeker

Generally by ब्रह्मचर्य one is given to understand that one has to be celibate. But ब्रह्मचर्य really means performing with discipline such actions चर्य that would lead one to sacred Wisdom of ब्रह्मन्. The one who lives the disciplined life which leads to ब्रह्मन्, is ब्रह्मचारी.

Atharva Veda has some beautiful narration about ब्रह्मचर्य and ब्रह्मचारी as the one living the disciplined life of a seeker of sacred Wisdom. When one having acquired the Knowledge from scriptures and the clarifications desires to be a ब्रह्मचारी, living the disciplined life of a seeker of sacred Wisdom, Acharya welcomes him unto himself to live as ब्रह्मचारी, the disciplined life of a seeker of sacred Wisdom. He gives him refuge for three nights and when he rightly qualified the divinities are requested to come and see him - "आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः । तं रात्रीस्ति स उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥".

When ब्रह्मचारी, as the disciplined one in sacred Wisdom moves in the both the world stirring them, with all the deities well established within he moves here in the world and the heavens with his luminous austerity - "ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन् देवाः संमनसो भवन्ति । स दाधार पृथिवीं दिवं च स आचार्य तपसा पिपर्ति ॥". When ब्रह्मचारी, as the disciplined one in sacred Wisdom departs from this world, the ancestors, the heavenly divinities gather in proper order and thereafter the Gandharvas in huge numbers and he moves

around with his luminous austerity -
"ब्रह्मचारिणं पितरो देवजनाः पृथग्देवा अनुसंयन्ति सर्वे । गन्धर्वा एनमन्वायन्
त्रयस्त्रिंशत्त्रिंशताः षट्सहस्राः सर्वान्त्स देवांस्तपसा पिपति ॥".

The earth is the first step, heaven is the second step. the space in between he fills with his his ardour. ब्रह्मचारी, as the disciplined one in sacred Wisdom enjoining them with chain as it were he moves around with his luminous austerity -
"इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति । ब्रह्मचारी समिधा मे खलया श्रमेण लोकांस्तपसा पिपति ॥". When the Acharya initiates in the great essence concealed in both these profound and spacious earth and heaven ब्रह्मचारी, as the disciplined one in sacred Wisdom guards them with his austerities and all the divinities become like mind -

"आचार्यस्ततक्ष नभसी उभे इमे उर्वी गम्भीरे पृथिवीं दिवं च । ते रक्षति तपसा ब्रह्मचारी तस्मिन् देवाः संमनसो भवन्ति ॥". Having brought these two earth and heaven as alms through seeking, he makes these two the steps for adoration for the rest of the creatures -
"इमां भूमिं पृथिवीं ब्रह्मचारी भिक्षामा जभार प्रथमो दिवं च । ते कृत्वा समिधा वुपास्ते तयोरार्पिता भुवनानि विश्वा ॥".

Both these valued mysteries existed as concealed from wise ones , one within the world and one within th heavens. Then the ब्रह्मचारी as the disciplined one in sacred Wisdom guards them with his austerity as some thing as his own as the one knowing sacred Wisdom -

"अर्वागन्यः परो अन्यो दिवस्पृष्ठाद्गुहा निधी निहितौ ब्राह्मणस्य । तौ रक्षतितपसा ब्रह्मचारी तत्केवलं कृणुते ब्रह्म विद्वान् ॥". By ब्रह्मचर्य as the one disciplined in sacred Wisdom and by austerity does the

King protect the realm he rules. By ब्रह्मचर्य as the one disciplined in sacred Wisdom does the Acharya instructs ब्रह्मचारी - "ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति । आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥". By ब्रह्मचर्य as the one disciplined in sacred Wisdom and by austerity do the divinities drive the death away. By ब्रह्मचर्य as the one disciplined in sacred Wisdom does Indra brought lustre for the divinities - "ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत । इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभरत् ॥". By ब्रह्मचर्य as the one disciplined in sacred Wisdom does all the herbs, past and future, the day and night, vegetation, seasons with year's come to be - "ओषधयो भूतभव्यमहोरात्रे वनस्पतिः । संवत्सरः सह ऋतुभिस्ते जाता ब्रह्मचारिणः ॥". by the Wisdom abiding within the ब्रह्मचारी .

Every distinct progeny of Prajapati breathing within their selves are all protected as the disciplined one in sacred Wisdom - "पृथक्सर्वे प्राजापत्याः प्राणान् आत्मसु बिभ्रति । तान्त्सर्वान् ब्रह्म रक्षति ब्रह्म चारिण्याभूतम् ॥". Risen high but not yet ascended, endowed with energy of divinities, bright and shining from them rose the supreme Wisdom of ब्रह्मन् and all the divinities that are immortal - "देवानामेतत्परिषूतमनभ्यारूढं चरति रोचमानम् । तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम् ॥".

ब्रह्मचारी, as the disciplined one wields the radiant sacred Wisdom wherein all the divinities are enjoined together with Prime breath, inhaling and exhaling, speech, mind and heart and intelligence of the Wisdom of ब्रह्मन् - "ब्रह्मचारी ब्रह्म भाजद्बिभर्ति तस्मिन् देवा अधि विश्वे

समोताः । प्राणापानौ जनयन्न् आद्व्यानं वाचं मनो हृदयं ब्रह्म मेधाम् ॥". O Lord of the World, bestow on us the power of sight and hearing, glory and food, seed, blood and belly - "चक्षुः श्रोत्रं यशो अस्मासु धेहयन्नरेतो लोहितमुदरम् ॥". Thinking of these ब्रह्मचारी, as the disciplined one endowed with luminous. sacred Wisdom standing amidst the ocean of Wisdom bathed was shining exceedingly with brown and gold colours - "तानि कल्पन् ब्रह्मचारीसलिलस्य पृष्ठे तपोऽतिष्ठत्तप्यमानः समुद्रे । स स्नातो बभ्रुः पिङ्गलः पृथिव्यां बहु रोचते ॥".

The explanation of the word ब्रह्मचर्य given in Chhandogya Upanishad needs to be understood in its proper perspective. The Upanishad speaks of यज्ञ is as performance of actions as and by way of sacrifice ब्रह्मचर्य, the disciplined life of a seeker of sacred Wisdom - "अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव ।". Therefore, the disciple is one who is disciplined in performance of actions while seeking the sacred Wisdom. For one who is on the path of ब्रह्मन्, the other paths are of no significance, because once one has the satisfaction of being attached to ब्रह्मन्, the pleasures from others is of no significance.

To be a ब्रह्मचारी one need not be celibate. Neither many of the great Seers nor Sri Krishna nor Sri Rama were celibate yet they are lauded as perfect ब्रह्मचारी's. Everyone one who chooses to be on the path of ब्रह्मन् and to be disciplined in performance of actions while seeking the sacred Wisdom can becomes a ब्रह्मचारी. Becoming a ब्रह्मचारी becoming equipped to experience the bliss of ब्रह्मन्.

Chhandogya Upanishad says : "तद्ब्रह्मचर्येण ह्येव यो ज्ञाता विन्दतेऽथ यदिष्टमित्याचक्षते तद्ब्रह्मचर्येण ह्येवेष्टात्मनुविन्दते ॥" - Only as disciplined life of a seeker of sacred Wisdom, does the knower attain. Therefore, whatever one desires that one obtains as disciplined life of a seeker of sacred Wisdom. Therefore, only by disciplined life a seekers gains the self.

"अथ यत्सन्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्यमनु ते ॥" - now what is referred as protracted sacrifice is truly as disciplined life of a seeker of sacred Wisdom. Only as disciplined life of a seeker of sacred Wisdom does one obtain protection from the self. Now what is referred as being silent is truly living the life as disciplined life of a seeker of sacred Wisdom. Only by knowing the self as disciplined life of a seeker of sacred Wisdom, does one truly meditate.

"अथ यदनाशाकायमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै ष्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैर मदीयं सरस्तदश्वत्थः सोमस्तवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितं हिरण्मयम् ॥" - now what is referred as fasting is truly the one as disciplined life of a seeker of sacred Wisdom. Only as disciplined life of a seeker of sacred Wisdom, the self does not perish. Now what is referred as living the life in forest is truly as disciplined life of a seeker of sacred Wisdom. Verily अर and ष्य are the two streams that flow in the third indescribable enlightened world of bliss of ब्रह्मन् fashioned by gold.

"तद्य एवैतावरं च ष्यं चार्णवो ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामगारो भवति ॥" - the one who sources the two streams in the world of ब्रह्मन् as disciplined life of a seeker of sacred Wisdom for them in all the worlds their desires are fulfilled.

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IXX. Ancestors

Every constituent in creation is primarily kind and considerate of other constituents in creation, performing actions according to the attributes and inclination born of Nature, except the human beings who, though endowed with विवेक, sense of discrimination to choose between what is श्रेय, the proper and प्रेय, the pleasant perform actions under the influence of senses and अहंकार, the sense of ego with other constituents in creation, whether close or distant in relation.

Love and respect for ancestors depends on whether they were loved and respected during their life time and not primordial world in which one lived having particular for, the manner of their funeral services were conducted or on the श्राद्ध, the post funeral ceremonies were completed. Ordinarily on physical ground the relationship and memory of the deceased person with rest of the family members, friends, relatives and companions and in fact with संसार, the primordial world ceases the moment the breath leaves the body form in which he lived with them when alive, leaving only the family members, friends and companions and in fact with संसार, the primordial world itself to remember his existence.

Nachiketa, the celebrated disciplined questor, though having sent by his father in a moment of anger, and having left his earlier body to be cremated on death, retained his memory of the family members, friends, relatives and companions and in fact of संसार, the primordial world when questioning Yama, the presiding divinity on death, without fear or favour. He is known as Nachiketa

because he asked the questions with sustained and undivided determination. As an epithet of Agni it signifies pure energizing spirit of inquiry in the reality of things which one comes across.

Yama was not an ordinary person but, as Rigveda says, was the first person to cross this barrier and therefore is the beneficiary of this great riddle. He is the lord of righteousness who supervises the process of death and subsequent evolution as per the performance of the self when it made body its dwelling place for performance of effulgence according to attributes. On departure of the self from the gross body, it is he who determines whether the self would then dwell for the time allotted in his company in his abode or be put back in process of further evolution. Only those who have not transgressed Rta and have been intone with Satya, the Prime Existence, as the Dharma, the righteous principles are allowed to dwell in Yama's abode along with other like persons. As far as others are concerned, Yama's hounds keep them far away from his abode.

Ordinary human beings need not necessarily perform श्राद्ध the post funeral rites and rituals because they loved and respected the deceased ones who have now become the ancestor, many performing the services because it is traditional form performed by different people of different places and time, according to their belief in religious prescriptions and prohibitions recommended and often celebrated with pomp under the influence of senses and अहंकार, the sense of ego for the benefit of the society.

Who are these ancestors? For one who was a son to one would be a father to another. Being born is not mere biological

function but It is more an instance of transmission of one's temporal and spiritual functions as the ancient fathers did. It is natural for father to expect their sons to follow the traditional values and heed their counsel. The ancestors are those who leave when their bodies decay and deteriorate to be destroyed, leaving only the memories of their existence to be remembered and recollected by the descendants. Upanishads highlight the mutual responsibility of the ancestors as well as the descendants as connecting link that binds the three worlds of humans, of the fathers and of the divinities, transferring whatever Wisdom to be experienced, whatever actions to be performed, whatever obligations enjoined to be fulfilled.

Ancestors are those whom the Rigvedic seer prays, "Fathers, whom Agni's tongues have tasted, do draw closer being compassionate; take each one of you your proper seat and accept the oblations offered and grant us riches and many valiant sons . . . May they, the gentle and righteous ones, who have attained the life of the spirits, support us when needed . . . Now let us pay this homage to our ancestors, to those who passed in earlier time and those who followed, those who took refuge on earthly region and those who dwell among the mighty persons, about whom the seers plead compassion and sympathy and understanding . . . be gracious to accept this sacrifice of ours. Punish us not for any transgression which through human frailty has come to pass".

Scriptures of different people of different places and different periods commend, "Follow the footsteps of your ancestors, for the mind is trained through knowledge. Behold, their words

endured, follow their wise counsel" (The Book of Khet, Sacred Wisdom of Egypt). "To you alone it is given to know the truth about Gods and deities of the sky . . . The innermost groves of far-off forests are your abodes. And it is you who say that the shades of the dead seek not the silent land of Erebus and the pale halls of Pluto; rather , you tell us that the same spirit has a body again elsewhere and death , if what you sing is true, is but a mid-point of long life" (Lucan Pharsalia c. 60 AD).

Death is not an end; it is a change of address. For one who was a father to one would be a son to another. It is rare misconception that giving birth is only a biological function. It is more than that. It is an instance of transmission of one's functions in this world as the ancient fathers did to us. It is natural for persons to consider that their sons should follow their counsel and follow their footsteps but overlook to what extent they have followed the counsel of their father and the ancestors.

Brihad Aranyaka Up. lays down the following principles of Dharma in this connection by elaborating the actions of a father whose self is about to depart from the body, "Now, verily, there are three worlds, the world of men, the world of ancestors and the world of the luminous beings. The world of men is to be achieved through the continuation of the line of offspring, not by other performance of works. Therefore, individual personal achievements in the world of men do not mean achieving success in life. The world of fathers is to be achieved through performance of actions in life. That is to say, success in life which performance of actions brings is in continuation of the

traditions of the ancestors. The world of the luminous beings is to be achieved through acquisition of Wisdom. Therefore, the world of the luminous beings is considered supreme. Therefore Wisdom is eulogized".

"Now, verily, is the transmission. When a man thinks that he about to depart, he says to his offspring, 'You are Brahman, the offspring too is the effulgent fragment of the Prime Existence. You are Yajna, performance of actions, your assignment is continuation of the tradition by providing line of offspring, not by individual personal achievements in the world of men. You are the world, for the fulfillment of his assignment would be established by his achievements in the world of men".

Therefore when a man realizes that he is about to depart, he says to his offspring, "You are Brahman, i.e. the offspring too is effulgent fragment of the Prime Existence. You are Yajna, performance of the actions, i.e. your assignment is to continue the tradition by providing line of offspring, not by personal achievements. You are the World, i.e. his assignment being established by his achievements in the World of men".

Then the offspring replies, "(I am conscious that) I am Brahman, the effulgent fragment of the Prime Existence. I am Yajna, performer of actions; my assignment is continuation of the tradition by providing line of offspring, not only by individual personal achievements in the world of men. I am the world; the fulfillment of my assignment would be established by my achievements in the world of men".

"Verily whatever has been learnt, all that is included in Brahman (Wisdom), because Brahman is said to be a great, infinite, limitless aggregate mass of Wisdom. - Verily whatever actions are performed for continuation of the tradition by providing line of offspring, all that is included in Yajna. Verily whatever has achievements been attained in the world, all that is included in the word World. This is all that is to be done. Being all, let my offspring guard me from my assignments in the world".

Therefore, the need of well-informed offspring is spoken as supportive in the worlds. Therefore, a father educates his offspring. When he (father), knowing thus departs from the world, here itself he enters into his offspring together with his energies. Whatever transgressions have been committed by him, his offspring frees him from them, and therefore, he is called offspring. By such actions, a father stands firm in this as well in the other world. Then into him enter those divine energies.

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XX. End of the world

All prophecies about the end of the world beginning with the Egyptian, Mesopotamian, Sumerian, Biblical or the Indian floods have been falsified. Upanishads declare that since Satya, the Prime Existence, the undifferentiated Brahman becomes differentiated as Essence (nama) and Form (roopa), there is no such thing as Creation and Destruction, Cause and the Effect both concealed within, before becoming manifest within the range of perception, neither beginning nor end, only the Forms becoming transformed through combination and transmutation according to Rta, the Cosmic Law and Dharma, the principles of righteousness designed and formatted according to the people, places and periods.

The causes that lead to the collapse of the Egyptian, Mesopotamian, Sumerian civilizations are not well documented though the effects are graphically described. Both the Causes and the Effects are well documented regarding the Biblical and Indian civilizations, attributing primarily to the decline of the Essence, the ethical, moral, social, cultural and religious values followed by the destruction of the Forms. Therefore, while the Biblical and Indian temporal and spiritual civilizations thrive and prospered, renewed and re-established by resurgent Prophets, the Egyptian, Mesopotamian, Sumerian, in the absence of such renewal and re-establishment, the Essence, the ethical, moral values and social, cultural and religious institutions disappeared from the face of the earth, leaving only the shell of the Form as reminder of the once glorious age of their resplendence.

Therefore, recent assurances by National Geographic Society and

NASA, reflecting the observations of the western world, anesthetized by scientific and technological advancement of the Form to the exclusion of the Essence within that Form need not instill undue confidence in people. What one should be concerned is not the imminent end of the world, the Form which is neither probable nor possible, but the accelerating corruption, degeneration, decay and destruction of the Essence the ethical, moral standards and the cultural and religious values of the present generation.

Pure Science has never been inimical to the ethical, moral, cultural and religious values and every one appreciates and acclaims the strident advances in scientific and technological fields and the enhancement of the quality of temporal lives, whether in the use of complicated nuclear energy or simple computer technology or even in simple mobile phone. The globalization of the sources of Knowledge and the free and unrestrained access to technology to every one with true and well founded on Cosmic Law and Dharma, have become boon in the hands of the enlightened and have become menace and weapons of mass destruction and mayhem of the spiritual ethical, moral, cultural and religious values of the people, of what was held as dear to human progress and advancement, leaving much to be lamented.

Sri Aurobindo pointed out that the wise ancient vedic seers realizing access to Knowledge and Wisdom and misuse in the hands of the unenlightened people would result in perverse, perhaps dangerous and misuse and sure to become threat to well-being of the world preferred to guard and restrict the use to

those who are qualified to know and understand the implications of the powers contained therein. Therefore while providing effective but imperfect form of temporal for of worship for the unenlightened people preserved the sacredness and secrecy of self-Knowledge and Wisdom clothed in language, words, images, symbols and metaphors giving a spiritual sense for the enlightened ones.

The modern world while justifiably concerned by the prospects of global warming and ecological imbalance created thereby seems to be addressing the problem in typical manner of western mind which deals with the effects if the problems rather than the causes. Concerned with excessive dependence what is visible than the invisible, feeding the senses rather than energizing the spirit within, satiation of the senses rather than satisfaction of the spirit, crass commercialization of the life styles, greed and acquisitiveness there appears no concerted attempts being made to address to the yawning void of Wisdom, accelerated by decline in ethical, moral standards and the cultural and religious values of the people. If science and technology is not harnessed truly and well founded on ethical, moral standards or to the cultural and religious values, then they are likely to be further misused to harm each and every element in Creation. That is the danger which the world faces and not the end of the world.

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Books Written By Nagesh D. Sonde

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