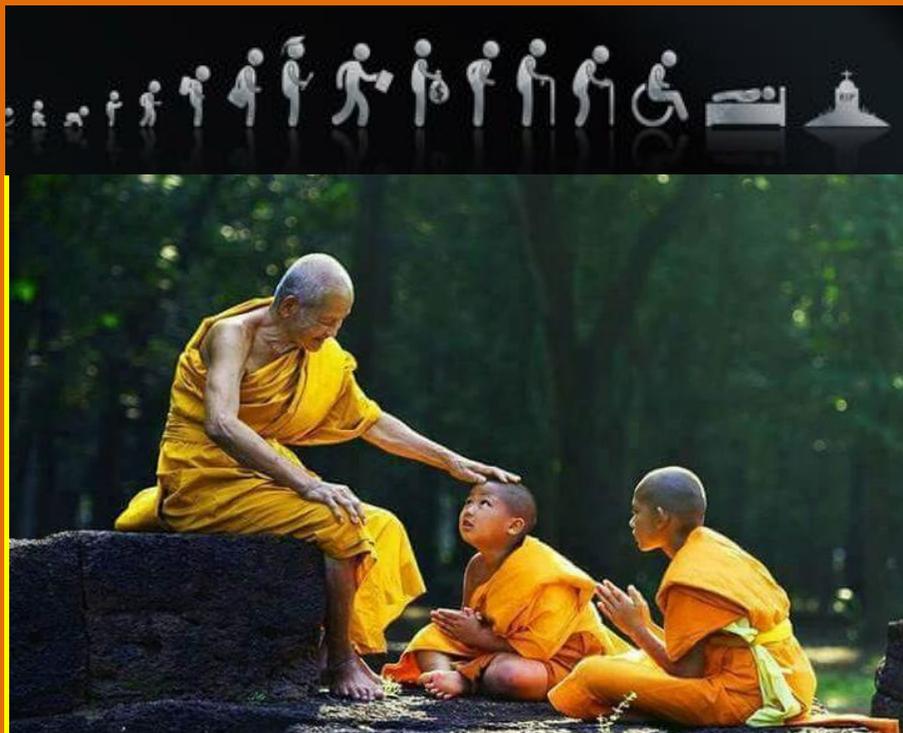


Nagesh D.Sonde

*The Life
to be lived*

*Expect nothing from anybody,
accept everything from eceverybody.*



The Life to be lived.

The Principle

In life there is nothing to be known, nothing to be sought, because there is no purpose to be fulfilled or no goal to be attained. One has everything one needs and one needs nothing more, nothing to seek more. If one sees around oneself one will see very thing as much extraordinary with Sun, Moon and the stars in the sky, the running streams and the crackling fire, the soothing breeze, the trees with sweets selling flowers and juicy fruits, he birds and the bees, the inanimate and the animate life around, one is all that and one needs nothing more. One should be grateful that one does not have everything that one desires, that means one can still have an opportunity to have something which one does not have. One seeks what one does not have. One gathers as much as one desires and in the end death taking away all that was gathered. Therefore skill in living one's life lies in not seeking too much and far beyond, but be pleased with what one has in the present which makes living exciting, an adventure. Therefore, Cease seeking too much and far beyond, be pleased with what one has in the present. It makes living exciting, an adventure.

Seeking has two dimensions, two sides of the same coin, that which is known and that which is not known. Seeking involves that which one does not know, which one does not have, but which one can know or which one can have. ज्ञान in primordial world is gross and can be accessed as empirical Knowledge accessed in mind generally by constituents in creation with gross instruments of senses. विज्ञान, विशेष ज्ञान is extra ordinary spiritual Wisdom which being subtle cannot be accessed with gross instruments of senses but is experienced within the heart. Beyond ज्ञान, the empirical knowledge and विज्ञान, the spiritual Wisdom is अज्ञेय, the Unknowable which only can be experienced the sensitive Seers experience through supra-sensory instruments of cognition. Those who seek something far in distance often loose what is near within oneself. Those who seek to know the purpose and the goal of life invariably having some idea of the purpose to be fulfilled or goal to be attained return without fulfilling their purpose or goal.

Seeking to know the Unknowable Supreme Source of all energies been eternal quest in human heart. Some say that knowing the Unknowable by fragment of that energy would hardly be possible. Yet in many early civilizations of

different regions and different periods human beings asked questions, because in asking questions there is more adventure than in receiving replies, in forming idea of creation as sourced from some unspecified divine source, The Upanishadic intellectuals conceptualized that the Supreme Source of all energies having become effulgent as essence and the form and the essence being posited within the form, and further having acknowledged that अहं ब्रह्मास्मि, I, the Supreme Source having become effulgent, as the existence and all creation being verily the Supreme Energy अहं वाव सृष्टिरस्मि, divine essence as inalienable attribute and inclination of every constituent in creation became established.

As a logical consequence concrete form and shape to gross elements like earth, air, fire, water and space and subtle energy as the effulgent patron, as one who pervades and envelops or as one who roars like the howling winds and destroys like the stormy tempest and vanquishes like the violent volcano came to be conceptualized, It was observed that in some civilizations that fish, tortoise, boar and lion, cow, bull, elephant, eagle, monkey and serpents were given human forms, invested with divine energy in likeness of human forms, with possibility that it is the human being who invested them with human forms. Some sensitive seers, however, experienced as something seen or something heard, creation to be the product Time, becoming suddenly and spontaneously effulgent as the constituted creation subtle essence and gross form, living one's life in accordance with the attributes and inclination born of nature and ऋत, the cosmic law being the gravitational force that holds the constituted creation in balance with धर्म, the righteous principles laid to keep the constituted creation in order.

While the scriptures speak of Absolute Time, neither non-existence nor existence, without beginning nor any end, length nor breadth, not even circumference but शून्य, the undifferentiated cipher which transcends gross knowledge and the subtle wisdom. Time as one knows made up of past present and future is gross physicality whereas TIME as spiritually understood is subtle which transcends past present and future there fore known कालातीत. . Krishna spoke of Time identifying himself on spiritual foundation as That One who became effulgent, he identified himself as – कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः । - Time, am I, ever resurgent to destroy the world conceived by Mind as gross thought experienced in the past and as hope expected in the future and to keep the constituted worlds in balance. In communicating Time as eternally Existential, Mandukya Upanishad coming

down on the temporal level communicates that ॐ, अनाहत, transcendental soundless Sound, unheard, undifferentiated, being the past, present and future described as the soundless Sound is past, present and the future, "ॐ इत्यक्षरमिदं सर्वयत्भूतभव्यभविष्यदिति सर्वं ॐकार एव । यच्चाकालातीतं तदपि ॐकार एव ।"

History is the record of such known and unknown stages of evolution of ॐ, the soundless Sound as the process of creation. Except for the few records about creation spread in the known civilization spread over from Egypt, Mesopotamia, Sumerian, Assyria, Iran and Sindhu, Saraswati Rivers, only the Rigvedic records offer more comprehensive idea of creation in spite of the signs and symbols used for communicating the theory of creation.

Creation

Vedic philosophy believes the Gods as different and distinct manifestation of energies which became effulgent from the Supreme Source of all energies, Gods being spoken as born later in the process of creation and further clarified by the statement that perhaps the one who residing in the space may know or perhaps even that one may not know - "यो अस्यध्यक्षः परमे व्योमन् सो अंग वेद यदि वा न वेद ।". Therefore, Gods were not same but very much like the Supreme Source of all energies. Seers and Sages provided those signs and symbols, words and language, legends and narratives as reflection to be experienced in consciousness.

The process of creation culminated with a leap of thought seers seeing in Bhavavrut Sukta of Rig-Veda the subtle state where there was neither non-Existence nor Existence, neither air nor the sky beyond, Death did not exist nor was the night nor sign of the day was there, incomprehension was covered by incomprehension, undifferentiated in movement was all this. All that existed was That One, without breathing, alone with self-impulse in great austerity without breathing, as the Supreme Source of all energies, other than that, there was nothing else. Since nothing else was there, except That One with no beginning and no end neither the past, the present nor the future. Desire is said to have arisen in the impersonal formless तद् एकम् - That One, the Supreme Source of all energies to become effulgent. The source was far beyond, the effulgence becoming manifest in creation, no one knowing or being able to speak how this creation came about, the enlightened divinities having become manifest much later.

Then the Supreme Source of all energies became manifest as the golden egg, Hiranyagarbh which became the presiding Lord over all that came to be effulgent, the one in whom immortality and mortality find reflection, in whom all the luminous ones enter, moving about and remaining steady the creation subsists, by whose might the mountain stands, the oceans are sourced, by whose arms these quarters are purported, the space made strong and the earth made firm, the luminous path and the sky spirited, arranged and supported in luminous spirit. Then the waters held the mighty worlds of ether from which arose the luminous ones like resurgent fire, the sacrificial rites and rituals came to be laid.

The Supreme Source of energies came to be visualized as multi formed Purusha, of manifold vision, of manifold movement, mightier than the mightier, pervading the creation on every direction, one step covering the creation, the other three being mystical, here as well beyond as the person dwelling within all, there being nothing not covered by him or nothing enveloped by him, as the nourisher of food in the past, present and future, from whom arose the great energy, the hymns and the rituals, animate and the animate, the wisdom, the strength, the enterprise and the service, the moon and the Sun, the gross elements, and the subtle breaths, the sky and the space yonder. It's these were established he first principles of righteousness.

The Supreme Source of all energies being unknown and the unseen subtle cannot be spoken as something known and seen with gross instruments of senses. The seers had neither anything known nor had any philosophies, scriptures to fall back on as source for being enlightened of the process of the manifest creation, neither to define nor to determine the nature or the reach, depth and dimension of the Supreme Source of all energies or the process of constituted creation. Being receptive श्रद्धावान्, they heard as श्रोता the listener, saw as द्रष्टा the seer and experienced ॐ, the soundless Sound as flash of lightening or roll of thunder through supra-sensory organs, the Supreme Source and process of the effulgence of the energy.

It is natural for human beings to see every event from human perspective. Since in empirical life desire initiates every action to be performed, they assumed that if there is creation then there must be creator to create this vast creation and the constituents in creation. As human they gave expression to the subtle supra-sensory experiences in signs and symbols, words and language formatted by the thoughts secreted in mind in the place and during the period of time of their existence in संसार, the primordial world.

The Supreme Source by whatever name referred, as सत्, the Existential, Tao, YWHW, Jehovah or Allah or by any sign or symbol, they do neither define nor determine the nature or the reach, depth or the dimension of the Supreme Source, though words like अजायत, अजाता, आवभूव understood as 'came to be' or "कामस्तदग्रे समवर्तताधि मनसो रेत प्रथमं यदासीत् ।", "सोऽकाम्यत", "स ऐक्षत", "तद् ऐक्षत बहुस्याम प्रजायेयेति ।" are used in describing the process of creation, even as the word Tree does neither define nor determine the nature, character of the tree.

The experience of the Supreme Source or of the process of the effulgence of the energy by the seers and the sages, the saints and the prophets of different places and period of times is singular, absolute, both old as well as the new, being essence as well as the form, not relative to any person, place or period, neither old or new. If one speaks to a person in words, language, signs and symbols which he understands then one is addressing to the Mind of the person ; if one speaks to a person in his own words, language, signs and symbols then one will be addressing to his heart. Therefore, the eternal and perennial experience of one true or untrue and cannot be divided in religions, creeds, sects or philosophies as the expressions spoken, it being declared, "एकं सत्यं बहुधा वदन्ति" - truth is one spoken variously, according to different people of different places and different periods.

Upanishadic teachers were neither the द्रष्टाs nor श्रोता s like the Vedic seers but were intellectuals, who had Vedic scriptures as the basis to become receptive, reflect and meditate on the truths revealed. Therefore they discussed, argued, confronted, and clarified what was mystical and unclear to the seekers. Brihad Aranyaka Upanishad says, "तद्धेदं तदह्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रीयत् असौनामायमिदं रूपं इति ।" - That One alone was there in the beginning as the undifferentiated, which became differentiated as the subtle essence (नाम) and the gross form (रूप), it is understood that the undifferentiated and the differentiated as the subtle essence and the gross form are not different and distinct from one another but same and similar. "आत्मैवेदमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सो अहमग्रे व्यवहरत्ततो अहं नामाभवत् ।" - 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. "सोऽवेदं अहं वाव सृष्टिरस्मि हीदं सर्वमसृक्षीति ततः सृष्टिरभवत्सृष्टयांहयास्यैत

स्यां 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 comes to be part of this creation.

Gross is that which is accessible to sense organs and Mind, subtle is that which is accessible to the heart. The source of all energies as the essence (नाम) being subtle is not seen but come to be known by the factions performed by the form (रूप) being gross is seen. Therefore it is said that the unseen subtle essence (नाम) becomes proactive as प्रकृती, the energy posited in the gross form (रूप) - प्रकरोती इति प्रकृति, it having been said that the all pervading and all enveloping energy of Vishnu as प्रकृति, the formatting and initiating power exists in each gross.

The Supreme Energy and प्रकृती, the manifest energy are two sides of the same coin as it were, 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 भवति शक्तः प्रभावितुम् । न च एवं देवो न खलु कुशलः स्पन्दितुमपि ॥". Only when the subtle essence (नाम) and the gross form (रूप) are in balance, only then Creation is in proper cyclical evolution,.

In Brahmanda Purana, Goddess Lalita is conceptualized as the primal energy आदिशक्ति ruling over innumerable endless hundred and thousand crores of Brahmanadas, with galaxies and universes, each presided over by hundred and thousand crores of Brahmas with equal number of Brahmanis, hundred and thousand crores of Narayanas with equal number of Laksmis, hundred and thousand crores of Rudras with equal number of Gauris presiding over hundred and thousand crores of galaxies gather in श्रीपुर, the resplendent abode to worship her, taking their seat sitting according to their status and importance.

The modern science believes in the moment in Time, when the reward nothing whatsoever, the universe 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 something happened that changed it all, something that lead to the creation not just of stars and galaxies, but also of planets, people, begonias 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 their own right – collections of stars, gas and dust bound together by gravity. Today we know that the Milky Way contains more than 100 billion stars and there are some 100 billion galaxies in the universe, each harboring an enormous number of stars.

The purpose

Is there a purpose, a goal in life? No constituent in creation is born happy but endowed with five gross organs of action, five subtle organs of sense, mind, intellect each one has capability to be happy performing actions according to one's attributes and inclination born of nature. Each one seems to be living life as it comes to be happy and satisfied though going through physical pain, suffering and separation.

Majority of the constituents in creation perform actions according to the attributes and inclinations to preserve their life, however in spite of being provided with the power to choose between the proper and the pleasant human beings having power to think and format thoughts and concepts perform actions often contrary to the attributes and inclinations, under the influence of senses and the sense of ego to possess what is not in possession, to be in a position in which they are not and to acquire prestige which they do not have, acquiring energy in the form of knowledge, strength, enterprise and sense of service. Attracted by the objects of desire they become attached to them, without realizing that what is gathered from external world will be lost when death snatches their body, which they had assumed to be their exclusive belonging to them.

One rarely recalls that when the Supreme Source of all energies became effulgent spontaneously it was not to fulfill any purpose, to attain any goal, it having described as Leela, a sport. The non human constituents in creation do not have any purpose to be fulfilled or any goal to be attained; therefore respond to life and events in the present moment to moment as they unfold according to intuition and attributes and inclination of nature.

Large number of human beings, however, under the influence of senses and sense of ego often have purpose to be fulfilled and goal to be attained based on the experiences of the past to be fulfilled in future. They are influenced on भौतिक, the physical level by sense organs as well by mind, lesser number have been influenced on अधिभौतिक level by mind, struggling and suffer to

possess things, to be in position or acquire prestige, which in any case do not belong to one for long and are soon snatched when death comes, overlooking at the same time the life to be lived here and now in the present moment. They are influenced on भौतिक, the physical level by sense organs as well by mind, lesser number have been influenced on अधिभौतिक level by mind. Far lesser number are influenced on अध्यात्मिक level by heart and infinitely smaller have been influenced by चेतना, the consciousness within.

Surely when one set on journey in search of one's home, one should not seek advice from one who has never either left one's temporary abode or have travelled far. Home is not from where one has arrived but where one belongs. Some in search traverse the world around, while others find here within one's own self. There has been not much change among the non human constituents, except on physical level as survival of the fittest; among the human constituents the visible change is largely seen on development, growth and expansion in convenience and comfort of the external form rather than the development, growth and expansion of the consciousness within. All the civilizations which laid emphasis on giving importance to the external form and for development of the convenience and comfort have changed, modified, decayed, deteriorated and destroyed. All the civilizations which laid emphasis on giving importance to the consciousness within, neither with beginning nor with end but eternal, perennial remained vibrant, sustained to larger or lesser extent among the highly sensitive people of different places and during periods of time.

One who sits in a room with all the windows and door will not see the wide spread sky or the Sun shining in the sky, even if one knows all about the Sun and the sky as information gathered. If one opens the window one may see little bit of the sky, not the Sun. The doors are not closed, they are waiting to be opened and only when one opens the door and comes out the room that one sees not only the vast sky that has spread over one like a canopy, but also the Sun shine with all resplendence.

Lao Tsu says, "If you correct your Mind rest of your life will fall in place." Those who have explained do not do full justice to their experience but only indicate the glory of the morning sun, the beauty of the peacock's dance, the cuckoo's song, the flower's fragrance, the fruit's taste. Those who have experience the sky and the Sun with a smile of satisfaction and silence say that what they have experienced cannot be communicated fully, wholly and comprehensively. Lao tsu says, "Tao exists in one's own true self. It cannot be found outside of one's true nature. Hence, there is no need to leave the house to take journey in order to know the world. There is no need to look outside of the

window to see the nature of Tao. The further one departs from Tao, the less one will be able to know. Therefore a saint is wise to know without seeking for it. He is wise who understand without seeing it. He is wise to accomplish according to the Natural Way what is the use of the knowledge which explains water as H₂+O if it does not satisfy the thirst? What is the use of knowing about the sky or the Sun shining in the sky if one cannot experience the vastness of the sky and brilliance of the Sun?

The life that surrounds

Whenever one talks of creation and of the cosmos as complex but orderly system or entity; the one descends in the realm of speculation not the sphere is facts. Therefore when one speaks of billions and billions of years one accepts the hypothesis and conjecture that in the beginning something unknown and unspecified black brew of primordial gases immersed in a sea of invisible matter and creation being spontaneous expanse, growth, effulgence of that energy changing in variegated forms.

Some referred that energy as physical property and some as the divine source. The Supreme Source is not static but continuous with spontaneous changes in gross form as the external covering and the divine essence within as eternally stable, the constituted creation and the constituents in creation ever changing ever obliged to change. The constituted continents have changed their form and shape; some separated from one another and others joining together, constituents in creation migrating from one end of the world to the other, people changing even one's form, gait and from moment to moment, generation to generation, beginning from ancient times long forgotten, gathering the past experiences and having expectations for the future, having aggregated memory of thoughts but having opportunity available only on the present moment alone is available to perform actions.

Observe the changes ever new, ever fresh that have happened in Nature as endowed by ऋत, the cosmic law and as actions performed as per one's attributes and inclination spontaneously, changing, evolving, preserving and existing to survive among the fittest, in whatever manner the life flows, in whatever way the life functions, without expecting, choosing, preferring some and refusing, rejecting the some but accepting things as they are, the day changing as the night, the night changing as the day, the days and months changing as years and decades, seasons bringing that which pleases the heart and soul through summer or winter, through rain and sunshine, some trees as the tall and some as slender, some as the small and some as bulky; some giving sweet fruits and some giving bitter fruits, without preferring some and rejecting the others, but each according the attributes and inclination born of

nature with pleasure and pain, happiness and suffering expecting nothing and accepting everything that comes by having spontaneously and naturally, having become effulgent from the same source which pervades and envelopes them all.

Lao Tsu said, "Tao (The Way, the Existential, and the Supreme Source) that can be spoken of is not the Tao. The name that can be named is not the Name. . . As soon as beauty is known by the world as beautiful, it becomes ugly. As soon as virtue is being known as something good, it becomes evil. Therefore being and non-being give birth to each other. Difficult and easy accomplish each other. Long and short form each other. High and low distinguish each other. Sound and tone harmonize each other. Before and after follow each other as a sequence. Realizing this, the wise one performs effortlessly according to the natural Way without personal desire, and practices the wordless teaching thru one's deeds. The wise one inspires the vitality of all lives, without holding back; nurtures all beings with no wish to take possession of; devotes all his energy but has no intention to hold on to the merit. When success is achieved, the wise one seeks no recognition, since does not claim credit, hence shall not lose it'.

To make life in the Primordial world a heaven or hell depends entirely on oneself performing proactively actions as response from the heart within and not as reaction to the thoughts, views, opinions, concepts formatted in Mind. In truth, for living life of happiness the skill lies in becoming conscious of that human beings are endowed with equal measure of and as much extraordinary and distinct energies, attributes and inclination as any other constituents in creation. But human beings influenced by the sense of ego and endowed with the power of discrimination tend to consider them instinct and superior to all other constituents in creation.

It is difficult for one in life to fulfill one's desires and it is more difficult to renounce what has been acquired, accessed and achieved as desired. One who is on the on a long extended journey is obliged to carry fewer burdens of expectations and possessions. The problem, however, starts the moment one is born in human form and exposed to external influences from family and friends the community and the society carrying the burden of the empirical experiences as memory of the thoughts, knowledge without being initiated how to unburden oneself by renouncing what has been acquired, collected, gathered, because the sense of ego denies one the freedom to renounce.

The one who has more wealth than Wisdom, more possessions than prudence is like a tree which has more branches and few roots; the tree is likely to be uprooted when strong wind blows. The one who has more Wisdom than wealth, more prudence than possessions is like a tree with more fruits than branches therefore bows low when the wind blows.

When one realizes that seeking complex and incredibly unnatural desires for food, possessions, positions, prestige, satisfaction and happiness often leads to constant struggles with success and failure, in denial and suffering, they hearken back to the absolute carefree state of happiness as the seed sprouting in mother's womb safe and protected with neither concern to perform any actions for food and shelter, possessions, positions, prestige, even breathing to remain alive having been taken care by the mother.

Creation is not static but is the evolution. Therefore what was true in the past may not be true in the present. What is true in the present may not be true in the future. Therefore to live in the present by the standards set in the past may possibly not be wise, even as planning to live in future by the standards set in the past or in the present may assuredly not be foolish . But it is observed that human beings live ordinarily in the present moment on the basis of the past or in the standards set for the future, but rarely by the stands that are judicious and worthy for living in the present.

The Deliverance

Isha Upanishad makes a most comprehensive statement that "पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥" - That is Complete, This is Complete, from the Complete verily is the Complete spoken. The Complete having been manifest from the Complete, the Complete remains the Complete. But though on spiritual level 'That' the Supreme Source of all energies and 'This' the manifest essence as energy posited in various form is same and similar and not different and distinct. When the Complete Supreme Source of all energies became effulgent as Complete creation with various constituent energies in creation, with various forms and shapes, colors and hues the Supreme Source of all energies remained Complete, which appears as crazy mathematics for an empirical mind but for spiritual mind like happiness spontaneously grows, expands and increased and does not decrease or diminish. In संसार, on the temporal level the world of perception is different and distinct from one another. Therefore, there is constant struggle for a disciplined seeker to transcend from the state of obscurity and darkness to the state of clarity and light, from the state of fleeing mortality to the state of perennial immortality - "असतोर्मा सद्गमय, तमसोर्मा ज्योतिर्गमय, मृत्युर्मा मृतं गमय ।".

One should understand what Madalasa the Gandharva princess meant when she initiated her son Alarka while singing the lullaby, "शुद्धोसि बुद्धोसि निरंजनोऽसि, संसारमायापरिवर्जितोऽसि
।संसारस्वप्नं त्यज मोहनिद्रां, मंदालसोल्लपमुवाच पुत्रम्॥

शुद्धोऽसि रे तात न तेऽस्तिनाम, कृतं हि तत् कल्पनयाधुनैव।
 पंचात्मकं देहं इदं न तेऽस्ति, नैवास्य त्वं रोदिषि कस्य हेतो॥
 न वैभवान् रोदिति विक्ष्वजन्मा, शब्दोयमायाध्य महीश सूनुम्। विकल्पयमानो
 विविधैर्गुणैस्ते गुणाश्चभौताः सकलेन्द्रियेषु॥ भूतनि भूतैःपरिदुर्बलानि, वृद्धिं
 समायाति यथेह पुंसः। अन्नाम्बुपानादिभिरेवतस्मात्,
 न तेस्ति वृद्धिर्न च तेस्ति हानिः॥ त्वम् कंचुके शीर्यमाणे निजोस्मिन्,
 तस्मिन् देहे मूढतां मात्रजेथाः शुभाशुभौः कर्मभिर्देहमेतत्,
 मृदादिभिः कंचुकस्ते पिनद्धः॥ तातेति किञ्चित् तनयेति किञ्चित्,
 अंबेति किञ्चिद्धयितेति किञ्चित्।ममेति किञ्चित् न ममेति किञ्चित्, त्वम् भूतसंघं बहु म
 नयेथाः॥ सुखानिदुःखोपशमाय भोगान सुखाय जानाति विमूढचेताः।
 तान्येव दुःखानि पुनः सुखानि विद्धनविमूढचेताः॥यानं चित्तौ तत्र गतश्च देहो, देहोपि

चान्यः पुरुषो निविष्टः।ममत्वमुरोया न यथ तथास्मिन् देहेतिमात्रं बत मूढरौष।।" -You are the pure, immaculate, enlightened, with no defects. Dispel delusion of the world and wake up from deep slumber of illusion. My Child, you are immaculate, you have no name. A name is only an idea superimposed on you. The body, made of five elements, is not you nor do you belong to it. Therefore, what can be the reason for you to cry? The universal essence does not cry, all being illusion of words, oh Prince! Various qualities seen in you are just imaginations, belonging to the elements that make the senses. Elements grow with elements or reduce becoming lean depending upon the consumption of food, thereby causing no growth or decay in you. You are the real one sheltered in a jacket as it were, do not have wrong notion that you are the body. This body is like a jacket that you are tied to, as consequence for the actions performed. Some may refer you as Father, some as Son, some as mother and some as wife, some as mine and some as not mine. These are all in references to the aggregation of the elements. Do not identify yourself with that. The deluded one looks at objects of enjoyments as giving happiness by removing the unhappiness. The wise one sees them as that which gives happiness and again unhappiness.

Where the mind leads there the body goes, but the body is distinct from the one who is established within. Therefore do not becomes attached to the body, because how foolish it would be to think, I am the body. Aitareya Brahmanas says, "आस्ते भगआसिनस्य ऊर्ध्वतिष्ठति तिष्ठतः शेते निपद्य मानस्य चराति चरतो भगः। चरैवेति चरैवेति ॥ चरनवो मधुविन्दति चरनस्वादुमुदुम्बरम सूर्यस्यपश्य श्रेमाणयो न तन्द्रयते चरश चरैवेति चरैवेति ।" - Prosperity of one who rests, rests;

prosperity of one who stands, stands up to proceed to prosperity. Prosperity of one, who is asleep, sleeps; prosperity of one who is awake increases day by day. Therefore, keep striding along, striding along. Honey is gathered from many flowers, birds gather fruits from many places. Observe the Sun who never rests that is the reason why he is respected in the worlds. Therefore, keep striding along, striding along. If one sleeps without performing कर्म, then one's कर्म sleeps, if one performs कर्म with energy then one's कर्म strides, if one performs कर्म enthusiastically then one's कर्म runs. Therefore, one should perform कर्म, always with energy and enthusiasm.

The way, the Path.

Is it possible to be delivered from the burden of the empirical life in संसार, the primordial world. Is there a Way, a Path to be traversed from ignorance to wisdom and be enlightened Is there a method, a process to be adopted, some instrument to be used, some sign or symbol to be seen propitiated, some word, some hymn to be recited? Is there any Way, Path to traverse from ignorance to wisdom, someone to go far and in distance to be enlightened?

How is not a question to be asked but कर्म, an action to be performed, which being difficult is to be put in action with disciplined behaviour, every action having its own energy and momentum? Amazing truth is that it is more easier to desire and gather things in the temporal world but more difficult to be detached and renounce them, even when one knows that very think and every situation in life is temporary and fleeting, therefore everyone should enjoy every moment full when it is good and wholesome, waiting for better moment to come would be unwise. When problems like strong wind blow towards one then even as one lets the winds to pass over, even so one should bend and allow the problems to pass over. Bending low is not weakness but strength and courage that provide space for one to face new threats.

Life of every constitution has two dimensions. - The temporal and the spiritual, both important and complementary. Each one has two personalities, one dominated by the form and other by the essence within the form, The temporal life is identified with the body, the gross form and is influenced by the senses and in human beings additionally by the sense of ego; the spiritual life with the subtle pure and immaculate self, the essence within transcending the senses and the ego.

Mandukya Upanishad says that the Supreme Sauce on the temporal level makes consciousness of the gross form resurgent to experience gross objects of

the world during the waking state and makes the sub consciousness resurgent to experience gross objects of the world and during the dream state makes consciousness resurgent to experience the formatted gross forms; during the dreamless state makes consciousness resurgent to experience the taste of Bliss of Being and finally in the absolute state of silence makes consciousness resurgent to experience the Supreme Sauce of energy in the enlightened state.

This is because body is designed to be independent instrument and can operate on its own without being conscious of the self; but only the self within can with effort, discipline, austerity and penance with mind and senses to be restrained and intellect to be kept still experience the Supreme Sauce of energy, the Existential. Life is not complete unless both the temporal life of the body and the spiritual life of the self are balanced; the imbalance creates stress and struggle, pain and suffering. Yoga is union, synthesizing and balancing the physical and the spiritual, the spiritual being nothing but transcending the limitations of the temporal.

Constituents in creation respond generally to each and every moment of life neither inquiring the source of creation nor to know how the future would be, neither desiring for possessions, positions and prestige, neither preferring one as good, beautiful or delicious and rejecting the other as bad, ugly and bitter,. It is the natural instinct, not desire that decides the performance of their actions to situations according to the attributes and inclination, without being burdened by love or anger, pleasure or pain, happiness or suffering.

All constituents in creation are endowed with attributes and inclination but leaving human beings no other constituents in creation either inquire the source of creation or desire to know how the future would be, desire neither preferring one as good, beautiful or delicious and rejecting the other as bad, ugly and bitter but only possess things for survival, never positions and prestige for power. It is the natural instinct that makes them love and hate, be angry or kind, be happy or sad, never decide the performance of their actions to situations but to attributes and inclination or of nature without any purpose to be fulfilled to goal to be achieved.

One should observe as an overwhelming, humbling and quite remarkable and simply amazing experience how in Africa huge herds of wild beasts like zebra, antelope, migrate as the rains end, the ground dries up, as the seasons change, heading for the greener land pounding the earth with deep rumbling sound of millions of hooves kicking up huge storms of dust, astonishing feat of herd , galloping, thundering across from one place to the other plains and forests, entirely dependent on the rains.

On the way they are followed by most ferocious predators like tigers, lions, hyenas and large, hungry crocodiles lying in wait for many animals weary from their slog so far and not having the strength to save themselves, expecting nothing better than be saved and accepting death if it comes with resignation, seeing death of some of their herd with pain and sense of regret and despondency but with no pain, the same as the law of nature in operation cross to the safety of the opposite bank, make a circular journey instinctively returning from where they started at the beginning completing their incredible journey year after year on the move in a struggle for survival.

This extra-ordinary and exciting spectacle, a spectacular show of nature at its wildest and most brutal example which demonstrates how constituents in creation have to live their life, full of pain and pleasure, suffering and happiness without purpose or goal, and according to each one's attributes and inclination. It is a definitive experience, which words can't describe the feeling of being in the flesh.

Enlightenment of the Supreme Source of energy is neither new or old , though to one who is newly enlightened person it may appear as new opening new avenues, and to one who is not enlightened it may appear as old needing to follow the old traditional avenge. However, without being conscious of the universal reach of the enlightenment some sectarian creeds and the religious institutions consider one who is newly enlightened has having revealed new truth, other sectarian creeds and religious institutions, consider that what is revealed by the one who is newly enlightened is not new but reaffirmation of the ancient truth which by efflux of time had becomes obscure needing to be re-established reiterated for new people, to new places and new periods.

Therefore the skill in being experienced lies not in signs and symbols, words and the language, the methods or the processes and instruments but how the disciplined seeker uses them to be enlightened by dispensing from his mind and personality the ignorance caused by the views, opinions and thoughts as consequence of the past experiences and future expectations, so that very moment the mind becomes receptive spontaneously and simultaneously to the clarity, wisdom of the Supreme Source of energy and the divine essence posited within the forms of the constituents in creation, making the human being not superior in any manner but to live naturally like other constituents in creation according to the attributes and inclination born of nature.

Mind is spoken as pure, pristine and immaculate having been created as fragment of the constituted creation but ceases to be proactive from its foundational existence as the subtle, divine instrument but reactive under the

influence of senses and the sense ego, as knowledge gathered from external sources, which shape the actions performed in the waking state as well as those in the dream state. Life to be lived is not a bed of roses and if occasional thorn pricks then one should not complain but bear the pain. Life has two lessons, grow in abundance and spread fragrance far and in distance. Then life would be as beautiful as one makes it beautiful, beautiful only when it is in balance.

Indeed there are two sides for every problem, even as there are two sides for every coin, as there are two sides as action and reaction, obscurity and clarity, darkness and light, ignorance and wisdom. Spin the coin and the other side will be revealed, remove obscurity, darkness, ignorance and clarity, light and wisdom will be naturally and spontaneously revealed.

Krishna speaks of two Paths laid since ancient times for living life judiciously, "लोकेऽस्मिन् द्विविधानिष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनामेव ॥". The former is the men of Wisdom and the latter for the men of action. But the status which one attains from renunciation (of action) is attained even from performance of action. He who perceives the renunciation and performance of action as same, really perceives - "यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । एकं सांख्यं च योग्यं च यः पश्यति सः पश्यति ॥", whichever path is traversed one reaches the enlightened state.

The former is sourced by dispensing ideas, concepts, opinions, thoughts experienced in the past and ideas, concepts, opinions formed thereafter, by restraining the senses and the Mind from their normal operation and keeping even the intellect still spoken as योग, enjoining the Mind with the Existential, the Supreme Source as the source of all energies or ध्यान, to become receptive through listening, thinking, reflecting and meditation, in terms of emotions and feelings experienced within. The latter is sourced by requiring one to perform disciplined actions through तप, intense austerities and perfect penance as and by way of sacrifice as ordained by ऋत, the eternal, immutable cosmic law and धर्म, the principle of righteousness, detached from knowledge, strength, enterprise and sense of service and the gross objects of desire.

Isa Upanishads has pointed out that, "ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् तेनत्यक्तेन भुंजीथा मा गृधः कस्य स्विद्धनम् । कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।" - The whole world is

pervaded enveloped by the Supreme Source, the Existential. Therefore, whatever is ordained that one should enjoy in the spirit of renunciation, without coveting what is ordained for others. By performing one's ordained actions in such manner one should seek to live Life for hundred years. By acquiring things one can make a living but by renouncing things one lives life.

Renunciation and surrender is the high point in ones spiritual journey. Krishna says, one should live life judiciously following स्वधर्म, as per one's own धर्म, the attributes and inclinations born of nature howsoever they may appear defective and not follow धर्म of others howsoever attractive they may appear to be -

"श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः

॥". धर्म means not only the ethical and moral principles of righteousness which uphold the society but also the attributes and inclination born of nature which initiate the performance of one's actions.

Therefore, Krishna further says, "सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।" he means renouncing fully, wholly and completely those principles of righteousness ordinarily proposed by religious, sectarian institutions for different people, places and periods to regulate and guide actions to be performed in संसार, in terms of changing times and circumstances, which being impermanent, temporary, changing from time to time, and also those attributes and inclination so born of nature, understanding not I but the Supreme Source within which initiates performance of all actions. Therefore, the disciplined disciple I renounces all as something not belonging to one self - इदं न मम and offering whatever one has accomplished through body speech, mind or through sense organs, intellect, the self to the Indweller - "कायेन वाचा मनसेर्वा बुद्ध्यात्मनाप्रकृतिस्वभावात् । करोमि यद्यत् संकलं नारायणे ति समर्पयामि ॥".

In tempora level, however one observes human beings though endowed with नित्यानित्यविवेक, the sense of discrimination to choose between the perennial and fleeting performs actions, living life in the man-made world of bricks and mortar attracted by the objects of desire and influenced by senses and bound by sense of ego, desires and acquires, collects, gathers progeny, possessions, positions and prestige, considering convenience and comforts, become attached to them, clawing ownership as belonging to one in perpetuity without realizing that what is gathered from external world however strong and stable during short period, will be lost decayed, deteriorated and destroyed some

time or the other, when death snatches their body and all, on which they had assumed ownership.

Therefore, when Isha Upanishad speaks of renunciation it means in spiritual sense not divesting oneself of the things one is in possession, but what one thinks and claims ownership over and becomes attached to things like progeny, possession, position or prestige, which in any case do not belong to him, death seizing them sooner or later

When Krishna speaks of surrender in spiritual sense he means not physical submission or prostration but becoming mentally and psychologically detached not only from the things like progeny, possession, position or prestige over which one claims ownership but also from all beliefs, faiths, rites, rituals, prescriptions and direction hitch religious and sectarian grain satin have laid down for religious performance. What one renounces and surrenders is the sense of ego, erroneous notion, the ignorance that he is the performer of action, being consciously aware that the Supreme Source alone is the all-pervading and all enveloping repository of all that exists as constituted creation.

It will be observed that while the earlier Vedic and Upanishadic traditions primarily were based on ज्ञान, the path of wisdom of the Supreme Source of energies and तप the path of austerity and penance but with the interaction with non-Arya traditions ध्यान, the path of meditation came increasingly to be practiced for enlightenment of the Supreme Source of energy and आनन्द, the Bliss of being and deliverance from illusory world of becoming.

Gautam Buddha was increasingly concerned with human suffering in temporal world not with the Supreme Source of energy that dominated the Vedic tradition. Therefore he spoke less of the Supreme Source of energy and more of human suffering, the nature, the cause and deliverance from life full of stress, struggle, suffering which binds one to संसार, the primordial world with no desires to be fulfilled, purpose to be achieved, goal to be attained and to be in the state of आनन्द, the Bliss, being spontaneous in the present moment.

Nothing in constituted creation became manifest with any purpose to be fulfilled or goal to be achieved but became spontaneous effulgence even as the stars shine spontaneously in the sky during the dark nights, even as the bright day follows the dark night, the Sun rises in the mornings and set in the evening, the seasons change as Vasant (Spring) Greeshma (Summer) Varsha (Rains) Sharad (Autumn) Hemant (early Winter) and Shishir (late Winter), some days are dry and some days are wet, some warm and some cold, some in between the

two, one merging with other, the mountains stand tall some as hills, some small rivers join the great rivers and the great rivers rush to join the vast ocean, some trees rise to be tall with no branches, some remain small with branches spread far and wide, some with soft sweet fruits, some with hard and bitter fruits all growing, evolving with action performed and living life easily and spontaneously as per their attributes and inclination born of nature not based on the past experiences or future expectations but living life in the present moment to present moment.

Life is an opportunity; one can use it in any way one likes. Life is like a seed which one can sow it in the earth, or one can dissect it to find out the ingredients how it is composed. One who sows it in the earth will have a tree with full of flowers and fruits. One who dissects will have gross things which thereafter will have neither flowers nor fruits. The seed that is sown rises upward towards the sky and spread branches, the fragrance of the flowers and fruits all around. The seed that is dissected is thrown to dust and becomes mixed with earth losing all its identity and relevance. life is like a seed, an opportunity given to grow and evolve rising upwards towards the spiritual heights like the tree which always rises upwards not like the dissected seed that reaches nowhere except going downwards to be mixed with dust.

Nothing happens in life as effect that has no cause in the beginning; there is no reaction with out an action being performed, कर्म of every constituent in creation taking its own natural course as the cause-effect, action-reaction. The Supreme Source is तटस्थ, uninvolved as it were on the bank allowing the cosmic law to operate. Krishna having said, "न कर्तृत्वं न कर्माणि लोकस्तदनुवर्तते सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥" -Neither the agency for actions nor the actions nor even the inter-relation between actions and the fruits are initiated by the Supreme Self. It is one's natural potency that prevails. Neither any of the demerits nor any of the merits are accepted by the all-pervading Self. The awareness is enveloped by non-awareness by which the creatures become deluded.

Having established ऋत, , the comic law and धर्म, the perennial principles of righteousness the Supreme Source has nothing more to be done and everything happens as per the law and principles as spoken in Old Testament , "For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to

build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to throw away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to throw away; a time to tear, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace".

The future of every constituent is same; as one dies, so dies the other, all having the same breath, no one having advantage over others. Every one having been sourced from the one singular source, to the same source they shall return. Enlightenment only destroys and divests the demerits and infirmities like काम (lust), क्रोध (anger), लोभ(greed), मोह (temptation), मद (pride), मात्सर्य (envy) and instills merits and strength like धृति (courage), क्षमा (forgiveness), दम (temperance), अस्तेय (Non-covetousness), शौच (inner purity), इन्द्रियनिग्रह (restraint of senses), धी (reflective prudence), विद्या (wisdom) be revealed.

Of such one Jesus speaks as the "Blessed are the poor in spirit for theirs is the Kingdom of heaven". On being enlightened of the Supreme Source neither the constituted creation nor the constituents in creation change the temporal activities performed in primordial world but being divested from ignorance, darkness, obscurity and wisdom, light, and clarity become manifest, even as darkness of the night ends and the bright day becomes manifest without being conscious naturally and spontaneously, experiences the divine essence in every form, in human as well in all other constituents in creation.

When one knows that while one lives life day in and day out, one cannot overlook that a one day one will be dead, ceasing to be alive. When one visiting guest expressed surprise seeing the lack of the Sufi saint's possessions, he was told that since he was a casual visitor like him there was no need for additional possessions. Birth and death are as real as the seasons that come and go. Therefore, even as one should reflect how one should live one's life one should reflect on other constituents in creation respond.

Meditation

If there was beginning of anything like beginning, then in the beginning there was only the energy, ever resurgent and ever moving and ever evolving as अनाहत, the soundless Sound, becoming first आहत, manifest as अ, उ and म and

collectively referred as ॐ. ॐ became further effulgent as नाम, the subtle essence and रूप, the gross form, the essence posited in the gross to the tip of the figure as it were. The creation therefore has dual form the subtle was the spiritual world and gross was the temporal world, interdependent, complementary and important to each other.

In truth form, the external body is the female fragment, प्रकृति, often operates as independent instrument on its own; essence is the self within, शिव, the self within, the initiator observing in silence as witness to all that is happening and remaining तटस्थ, as one who is standing on the bank of the river watching the stream pass by. Forms, the external bodies of the rest of the constituents in creation is observed as they respond according to the attributes and inclination born of प्रकृति, nature, but human beings under the influence of senses and ego sense respond independent of the attributes and inclination born of प्रकृति, nature.

The scriptures say that due to the influence of senses and the sense of ego human beings are ignorant of the self within, therefore, identifies himself with the external impermanent and temporary body and not with the self within which is permanent and eternal. While all constituents in creation intuitively gather food, shelter to protect and preserve themselves from adversaries according to their attributes, the human being assured of विवेक, the sense of discrimination believe themselves to be the performer of actions and architect of their future, gather food and shelter, have progeny, amass possessions, positions and prestige with selfish desires arising in mind and not founded on the heart becoming dissatisfied, angry, stressed and strained, despondent and suffering when desires do not bear fruits.

Rigveda speaks of one who living in temporal world laments, "my side-ribs pain, troubling me like rival wives; deprivation and deficiency press me on all side making my mind flutter as a bird in cage. Like rats that eat the weaver's thread, care and concern consume my vitals, O Lord .. . Poisonous, less poisonous or fully grown poisonous watery creepers, both creatures stinging unto have infected me - "सं मातपन्त्यमितः सपत्नीरिव पर्शयः । नि बाधते अमतिर्नग्नता जसुर्वैर्न वेवियते मतिः ॥ मूषो न शिष्नाव्यदन्ति । माध्याः ते शतकर्तो । " . "कंकतो न कंकतोऽथो सतीनकंकतः । द्वविति प्लुषी इतिन्यः दृष्टा अलिप्त ॥".

Song of the Harper inscribed on an ancient Egyptian tomb records, "I am this man, . . . Who lives redeemed by abundance of good tendered by God. . . All who come into being as flesh pass on. and young blood mounts to their places . . . They built mansions, they built tomb and all men rest in the grave. So seize the day . . . unwearied, unceasing, alive . . . Let not your heart be troubled during your sojourn on earth, seize the day as it passes . . . have joy, joy, joy, and pleasure . . ., man just and true, patient and kind, content with your lot, rejoicing, not speaking evil. . . Let your heart be drunk on the gift of Day until that day comes when you anchor."

Rigvedic seers had no prior spiritual knowledge to fall back upon, therefore remaining in silence they became enlightened by their own light shining within of the pure, pristine Source. The Upanishadic intellectuals having Vedic hymns to fall back upon for enlightenment listening, thinking, reflecting and meditating in silence and being receptive to the resonance. Majority of the common people, however, not having access to the Vedic hymns or intellectual capacity of the Upanishadic teacher were inclined to fall on the traditional signs symbols and anthropomorphic forms to worship as the divine energy or some historical person who by performing some extra ordinary act of valor destroyed the evil and unrighteous forces who vitiated the traditional ethical or moral standards or who re-established the principles of righteous established earlier and lost by efflux of time.

Upanishads repeatedly say that संसार, the primordial life is nothing but the mind on which the thoughts experienced in the past and expectations of the future are projected. Since senses continuously project new impressions, the mind is neither ever at rest and nor ever stable but changes and wavers leaving people unsatisfactory, unhappy with what they possess but suffer pains, stress, strain amidst pleasures of plenty having progeny, possessions, positions and prestige.

In empirical life, when one thinks or strives, the energy travels outward in performing actions. In life there is no reaction without a-priori action performed, no effect without cause. Even when one is not doing anything, mind is active thinking, deciding the things spoken and actions to be performed, with help of the knowledge accessed on the physical level through organs of senses and the knowledge accessed on psychological level from scriptures which however do not deliver one from the suffering of the temporal life.

In empirical life knowledge from external sources is useful and important but one should never accept blindly what others say, when one is on spiritual journey, because it is worthless to be guided when on a journey by one who has never left his cozy dwelling place, who has not only not opened his door but

also not the Windows. Empirical knowledge is assuredly important as intermediate tool giving depth, dimension and direction in the temporal world but being an obstacle and impediment on spiritual journey needs to be divested from Mind making energy trial inward for taking a leap from the known to the Unknown, from the particular to the comprehensive, from bondage to deliverance.

Swami Vivekananda says, "Life is a continuous process, rise and test, pain and pleasure. Never had they upset by any problems because everything in life is like wave on the sea, which rise and fall". Therefore, when one is on the spiritual Path and inquires of the self within and the Supreme Source of all energies, it should not as reaction for finding out a remedy for the pains, stress, strain and suffering in temporal life, but to be proactive to be conscious of one's self within being transformed because the personality which the senses and the ego sense have created in mind is not one's true personality.

In the primary stage every constituent in creation considers the purpose of living life is survival of the body, seeing constituents in creation in existence, preserved and destroyed, many accept as fact of life on physical level, some wonder on psychological level and few inquire and experience and infinitely small number become enlightened on spiritual level the Supreme Source of all energies through meditative process and being in meditation.

One needs to change one's life by oneself, not by others, because no one knows one's life better than oneself. Therefore one should on one's own seize every opportunity provided, knock every door, not waste time banging on the door if it appears as closed, change the direction, try other doors which may not be latched and be the right to be opened. Opening the door, being sincere and disciplined look within in silence of the solitude without preference or rejection to know how the opened door shows the way to live life according to one's attributes and inclinations.

There are many paths to be traversed, many techniques to be adopted, and many processes to be followed to be enlightened of the essence within transcending the limitations of the form. The essence and the form when enjoined contribute to mindfulness, alertness and silence of solitude. Upanishads refer it as Yoga, the supreme state which comes when the senses and the mind are restrained from their normal operations and even the intellect is still, the state of meditation, the word derived from two Latin words: meditari (to think, to dwell upon, to exercise the mind) and mederi (to heal) does not define what the word धारणा or ध्यान mean in Sanskrit language.

धारणा means using धी, the intellect as the medium that upholds the meditating technique or the process to keep mind unoccupied from all experiences and thoughts, all purposes and goal, not doing anything but to remain silent, because when one is doing something energy flows outward; when one is not doing, anything energy flows inward, settles down towards the center. The skill, proficiency and progress during धारणा depends on deeds done earlier, now and hereafter, spread over many lives evolved step by step, stage by stage, with determination and commitment as one rises from inanimate to the animate, from beginning of the constituted creation, from earlier lives on various levels

Meditation is not something to be done but the state to be in. Meditating is the process meditation is the conclusion. The difference between meditating and meditation is as much as between seeing, hearing, smelling, touching and thinking mechanically and observing, listening, inhaling, relying and reflecting its full consciousness. Every one every day breathes throughout the day and night mechanically, but one who breathes consciously and with full awareness every day, the day and night is the one in meditation. The difference between performing actions mechanically and performing actions consciously is qualitative difference, which determines whether one is not or is in meditation.

Meditation means awareness, a way of life, a state of consciousness free from distraction of thoughts. Meditation is ध्यान using धी, the intellect as यान, the vehicle that leads one to experience the culmination, the state of being mindful, conscious of the state where the mind is dispensed of all experiences of the empirical and spiritual thoughts. Opinions and rites and rituals practiced and righteous principles traditionally accepted in temporal world, where consciousness is disciplined and the Self, the Supreme Source as the source of all energies flows, becomes revealed without sensations enjoining the form and the essence together in one composite whole.

Before one seeks to traverse on the path of धारणा one should look back on the life he has lived earlier reflect on the actions performed and the reactions which come about, one's strengths and weaknesses, hopes and opportunities, because empirical mind is like a forest deep and dark, wherein are memories of the thoughts experienced, desires and dreams nurtured and greed and anger, hopes and disappointments, sorrows and suffering are as well in equal measure gathered. If one seeks to live life as one desires and with peace and happiness then one would be obliged to learn to bow one's head low in submission, renounce seeking and surrender one's desires. Then one will find peace within and happiness around doing things according to attributes and inclination,

seeing oneself rise in intelligence and filled with peace and fulfillment, some changing oneself and the life one lives.

There are many techniques and methods recommend to meditate, धारणा, but for one who has lived temporal life, there is nothing sacred about one or the other methods, techniques, procedures and postures, all being practical steps commended, according to ones attributes and inclination, taking note of one's strength, weakness and potential, depending on oneself and not on others which alone will bring one's natural, inherent quality.

Since healthy mind in a healthy body is absolute necessity yogic exercises long with proper diet and proper rest on physical level are commended to keep mind alert to meditate. This is sufficient for the beginner for easy movements of the limbs and for circulation of blood for one to be ready to meditate. Posture is important but not in the beginning and whichever posture is easy suitable and comfortable for one to make the body to relax and to meditate. Sit or stand but continuous awareness is the one step forward for more and more moments of one's mind to be easy and relaxed. This would lead gradually to become one's natural rhythm in life.

Human being is by nature gregarious, loves to be in company disliking being lonely. Therefore, one is ordinarily afraid of silence because one associates silence with loneliness and not being alone. Loneliness needs someone else to give company, being alone is sufficient for one to be alert and observant and to reflect and explore looking within and back in one's empirical life that has disappeared in the bowel of the past, be aware of one's success and failures without favor nor fear, without gratification nor grief, without pleasure nor pain, expecting nothing but accepting everything that had transpired, performing every action according to one's attributes and inclination.

One is what the changing and fickle thoughts experienced make him to be. Obscured by senses and ego sense one never realizes that what changes constantly and continuously is external personality of then body, not the constant and unchanging essence within. Maitri Upanishad speaks repeatedly mind to be restrained to be silent, pointing out that even as fire without fuel becomes extinct in its own place, even so mind without thoughts becomes extinct in its own source. Indeed when mind is silent and one listens to one's self within then one can know oneself and all that is not one's self.

Brihad Aranyaka Upanishad commends the senses and the mind to be restrained from their normal operation and keeping even the intellect still. Restraint of the influence of senses and of the thoughts gathered in Mind gives one the opportunity and provides an occasion for the intellect to be conscious of the

essence within. Krishna recommends the classical meditative process for the disciplined devotee to be in silence, by establishing oneself in a pure place with firm seat, neither high nor low, covered over with tender grass, deer skin and a cloth, making mind one-pointed with thoughts and senses motionless, enjoin mind and the self for equanimity and for purifying the self, holding body, head and the neck erect and still, concentrating on the tip of his nose, without diverting attention, with harmony of his self, fearless one should persevere, dwelling within one's self, in solitude, free from desire and without longing for possessions and establishing himself in wisdom with subdued mind and intelligence, attuned to Me, let him abide in Me -

" शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं
 चैलाजिनकुशोत्तरम् ॥ तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युंजाद्योगमात्मविशुद्धये ॥ समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 साप्रेक्ष नासिकाग्रंस्वं दिशश्चानवलोकयन् ॥ प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः
 । मनः संयम्य मच्चित्तो युक्तः आसीत् मत्परः ॥"

Seeing the common mass of generally influenced by sense organs and desiring objects of senses and by uncertain sense of permanence and being concerned with human suffering in temporal world and their inability to rise intellectually, Gautam Buddha communicated to them ethical principles and moral conduct for bringing body and oneself quiet and cease from having desires in mind, which cause suffering in temporal world.

However, to the intellectually receptive ones Gautam Buddha insisted on the disciplined devotee to be meditative being silent through the restraint of the senses, Mind and breath with commitment, serenity, concentration and equanimity to cultivate the factors like mindfulness of the breath, listening, thinking, reflecting, analyzing and meditating on the cause of suffering, the nature of suffering, remedy for suffering and deliverance from suffering.

Generally mind is fickle, wavering and unstable full of stress and strain but one does not blaming external factors for the mind to be in terrible turmoil. When on reflection one realizes the mind to be fragmented, divided and chaotic with thoughts, memories, feelings and emotions making it absolutely impossible to be steady and silent in order to look inwards and know the self within. The mind needs to be in silence and absolute silence is itself a great achievement. But the intention needs holistic approach with disciplined mind, dedication and comprehensive commitment, since average human being while desires to avoid noise around cannot remain without some sound around him, sitting still and silent becomes difficult.

Breathing and restraining breath in disciplined manner is the normal method suggested. Because breath is the only thing that is constant and continuous in temporal world from the moment of birth to the moment of death. Breath arrives for one to be alive, breath leaves for one to be dead. When all other organs of the body take rest to become rejuvenated, breath never stops to take rest. It becomes rejuvenated during the brief moment when the heart stops breathing in and breathing out. One need not remember breath as one breathes in or breathes out even as everything else happens between birth and death, whether conscious or unconscious, whether waking or sleeping, in success or failure, in happiness or suffering.

One cannot remain alive without breathing. Breathing is life and life is connected with breathing. Breath, therefore, becomes the most significant thing. If harnessed properly one will find the source of life beyond time and space. Breath needs no other agency but operates independently. Whichever way the breath goes there the consciousness goes. One knows breathing but not the breath that breathes. Chhandogy Upanishad refers Breath as the best and the greatest of the energy, which dwells in the cave within the heart that one has one, should assiduously seek. When one breathes out and breathes in, in the brief moment in between breath transcends to become consciousness without duality.

धारणा, as meditating process begins on the physical level through constant and continuous awareness when the breath breathes out and breathes in, observing from nose to the throat, the heart, the navel, the kidneys, the thighs and to the toes and then in the reverse movement from toe to the nose. The process should be gradually increased in the number of movements observing at the same time with attention on each part of the body.

The process is not easy but difficult to be put in practice since mind is obscured under influence of the senses wavering, fickle and never steady, changing from time to time as new thoughts intruding, uncontrollable and difficult to be restrained like wind as pointed out by Arjuna - "चंचलं हि मनः कृष्ण प्रमाथि बलवद्धृढम् । तस्याहं निग्रहं मन्ये वायोरिव दुष्करम् ।

I. But Krishna assures, "असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ - undoubtedly mind is difficult to be restrained but through practice and dispassion it should be possible.

When one meditates with mind restrained in the heart it reaches its end, which indeed is the stage freed from distraction making it motionless and silent with essence and the form balanced, being the significant and important

moment of संध्या, the twilight which one has been waiting for, when the obscure darkness of the night is about to end and the first rays of the Sun are about to be seen, when dark obscurity of ignorance ceases and luminous clarity of wisdom shines, with no flame burning yet light shining all around in silence, the state of mindlessness, the moment when the Supreme Source of energies becomes revealed.

One who succeeds in meditative processes become fulfilled, experiences the moment when one neither breathes in and nor breathes out in complete silence, the Supreme Source of all energies, enlightened with clarity, purity of perception, who abides within the brief space between one breathes in and breathes out clarifying a further as the one who breathes in when breathing in, as the one who breathes out when breathing out, as the one who breathes about when breathing about, is the one who breathes who breathes up with breathing up as Yajnyavalkya spoke.

For Krishna enlightenment is ब्रह्म निर्वाणं, dissociating one's body as the gross form and integrating one's subtle self as the fragment of the divine essence with the Supreme Source of all energies. It is 'शान्तिं निर्वाण परमम्' - peace as the disassociating the spiritual from the temporal bliss. For Gautam Buddha निर्वाण is "the blissful solitude of the enlightened one, who has realized and comprehended the Law . . Putting away the conceit 'I am' . . . the Supreme Bliss. This is Bliss . . . there is no sensation. . . . When sensations no longer exist, O brother, which, verily, is Bliss".

It is clear and noticeable the life in which one was enlightened but no one knows, not even one who was enlightened know how many previous lives one has gone through , before one was inclined to inquire, beginning the quest and the meditating process, how many difficulties one had to face, how many struggles one had to transcend, even not realizing that how one now came to be enlightened unexpectedly and suddenly like the flash of lightening amidst the roar of thunder making one stunned in silence with no thoughts in mind, no words to express.

Therefore when Arjuna came to consciousness after being enlightened of the divine resplendence blazing like thousand Suns all at one and the same time he fell in silence in adoration struck with wonder and thrilled with confusion, seeing therein the traditionally accepted forms of Brahma, Vishnu, Shiva and many Seers as well. When Gautam Buddha was enlightened He remained silent for a long period of time, saying, 'those who in the past for ages, whether devotees or the Brahmins, viewing what is lovely and pleasant in the world, consider it as permanent, as happiness, as reality, as wholesome, as

propitious have made craving and supports to increase; making the supports to increase they have made sufferings to increase; making sufferings to increase unexcelled complete awakening they had no release from form, from decay, death, no release from

Moses enlightenment was seeing the fire that did not burn the bush and being confused was clarified that that the fire represents identified as the Lord, the God of his ancestors, Abraham, Isaac and Jacob. Muhammad as enlightened once when he was in seclusion in the cave of Hira where the angel came to him and repeatedly asked him to read, which being illiterate neither could nor read. When Muhammad returned home with his heart beating and told his wife Khadija, "Cover me! Cover me!" which was done till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." His cousin wise in wisdom assured him that he was none other than angel Gabriel, whom Allah had also sent to Moses.

In the modern times Ramakrishna Paramahansa and Raman Maharshi were the two prominent enlightened persons. Ramakrishna was progressively rose from being enlightened in traditional divine form and later as impersonal formless divine manifestation. Raman Maharshi was enlightened as a young boy suddenly without going through any thought- process to experience 'that there was an Essence or Impersonal Real underlying everything, and that God and I were both identical with it' which he found in scriptures mentioning similar experiences than it was more in the nature of empirical authentication than the need for certifying his experiences for him.

When one experiences and is in the state of experiencing, one does not know through organs of senses, since then the one who experienced having become one with the experience. It is only later that one comes to realize that what one had experienced was the same what was earlier experienced by the earlier enlightened seers and dangers, the saints and the prophets, though the manner they expressed their experience according to each one's attributes, aptitude, skill and scholarly exposition.

Critique

Having known meditation is as the state where gross form of the body and subtle divine essence as fragment become synthesized eventually being enlightened of the Supreme Source, even as river and the sea become synthesized eventually merged in the vast ocean, one is now laid down the task understanding the progressive nature of evolution.

For one who has lived the temporal life having gone through stress and strain, pain and suffering deliverance is neither easy nor immediate. The path is far too distant and is stretched too long. But as it is often said every journey begins with first step taken. Therefore, having endowed with information and the map to guide. One should while travelling is dependent on one self rather than on others, be cautious of the people who assure the state of meditation following meditative process to reach in few months, few years and even in one's life time, listening to them but not necessarily accepting them, since many never having left their cozy home or travelled far away being more voluble with gift of words than wise in wisdom.

What one knows through sense organs is good and useful for one's physical survival; every constituent in creation having been provide an attributes and skill. They are however not enough for one's spiritual evolution. Most of the thoughts that arise in mind, good or bad, practical or impractical, never see the light of the day, often remaining in mind creating concern and fear of some unknown suffering in life.

Success is not achieved by having intention but having attention, effort and determination, knowing that one does not know anything more than what one thinks one knows through one's senses or gathered from external sources, which in itself is insignificant part of the entire Knowledge that exists. Attention depends on the attributes and capacity to be attentive to things. Therefore, to know oneself one has to pay attention not to one's senses or to external sources of knowledge but within to one's self enlarging the scope of attention from particular to the general to become in due course completely and comprehensively attentive..

Thinking of something new can be difficult but could also be exciting. When one tries a new skill, one often has feelings of inadequacy and self-doubt while exploring unfamiliar ground. But little stress is good for making one more mature, competent sure to boost happiness and foster confidence. One should look with attention within oneself, not for flaws but for potential, not for the perfect moment but to make every moment perfect in itself, being receptive to oneself that one can do and that by itself is sufficient having succeeded halfway, remembering that in life there are only two paths which one cannot access or change - the path traversed yesterday and the path to be traversed tomorrow. When one does mistake one cannot turn the clock back to correct them. Today is the only day we live and can live and surely can learn from those mistakes and not do them again.

Attention should be followed by determination to take risks, taking the first step with confidence and in disciplined manner, the remaining steps following

thereafter, trying to travel to some unknown destination, taking effort to make intellect incisive and intelligence keen, knowing that everything that happens on life happens within oneself and success is assured not for the timid but for the bold. But human beings generally prefer to reform actions later than now, tomorrow than today. But one is hardly conscious of neither one's life or of the time in one's hands. Though one knows that death is inevitable for one born no one knows when death will come. One may sleep at night and not wake up at all. Therefore the present moment is best moment to start. One who is conscious of such inevitability does not wait but takes up the task doing now what one intended to be done later that day, do it today what was intended to be done the subsequent day.

One would see no reason why one should not venture on this path, having realized the journey may end either being enlightened or sunk in obscure darkness, having seen suffering from desires nurtured consented and agreed to renounce all desires from mind and be detached from progeny, possessions, positions and prestige, having agreed to be perfect, constant and continuous in meditative process though spread over many lives, unknown and uncharted evolving oneself proactively and progressively taking every step, in each and every stage to be successful.

No one on this path have been offered safe passage and all had to suffer while crossing the lowly plains and transcending the mighty mountains with bright light of the Sun scorching their shoulders and the cold, damp rains splashing their path, having detached oneself from progeny, possessions, position and prestige knowing that one does not become happy being burdened but by unburdening oneself, changing direction - for such one's journey has not been cozy with carpet laid forth.

One should have patience and not hurry when proceeding slowly, steadily taking many generations, many births, many lives strenuous and spread over long period as they became progressively aware of their self within and the deeply conscious of the Supreme Source positioned pervaded everywhere in the surrounding without being in haste, but having patience and perseverance to be enlightened, even as continuity is important like water being heated and only perseverance takes the water takes a quantum Jump and becomes transformed as vapor.

It is therefore, neither important that one has struggled nor one has performed one's actions, what is important is with what intention one has struggled and has performed one's actions. One can meditate mechanically and waste time in meditation, miss something important and beautiful which could have happened deep within but does not happen, like the candle which burns but the flame does

not shed light in all the quarters because it is shrouded. Whatever actions one performs, that should be performed with sincere, deep attention, alertness and in disciplined manner, whatever one does, whatever is done is never wasted; whatever is gained is never lost. Krishna says that on this path nothing is faulted in the beginning or the obstacles in the middle. Even a little effort in the righteous path will deliver you from great fear - "नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमस्य धर्मस्य त्रायते महतो भयात् ॥", O Partha, neither in this world nor in the other world could there be destruction for one, never does one who does good, ever reaches a miserable goal.

Krishna further says that having attained the worlds of merits and dwelling therein for many years, the man who has fallen from equanimity is born again in the house which is pure and resplendent or in the family of equanimous, endowed with wisdom. Such birth is very rare to be obtained in the world. There equanimity of the mind be secured to him due to his previous life, established on which he strives again for perfection - "पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यत । न हि कल्याणकृतकश्चिद्दुर्गतिं तात गच्छति ॥ प्राप्यपुण्यकृतां लोकानुषित्वान शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजाते ॥ अथयोगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥". Therefore, there is no need for urgency or hesitancy, for doubt or despondency if one finds oneself where one is and where one wants to be.

People are ignorant because they are afraid to look within fearing it is like dark cave, but those who have ventured to enter within find there resplendent light shining to guide. One fears chaos of obscurity inside but one who enters finds order and clarity. One has to encounter it and go with courage and confidence to be oneself, to move inwards seeking the real not the dream. What exists inside is deep awakening, even as one enters within there one so the Light, like Sun rising and darkness disappearing. In that light one will understand oneself, who one really is, the Light that one is, where there is no duality, the observer becoming the observed only the light remaining.

If one wants to be where one desire to be then one should see deep within oneself to measure one's capability and assess one's potentiality even as a tree which wants to touch the sky extends its roots deep down into the earth. And higher and taller one rises to reach the meditative state deeper down one will be in the state of meditation. One has lived far too long with memory of thoughts experienced in the past like leaves hang together on the branch, now

the time has come to drop the memories of the thoughts experience in the past, even as the tree drops the yellow and old leaves from the branch.

One should not overlook the fact that even though small in number every one of the constituent in creation have become enlightened, whether they be gross elements like वायु, पृथिवी, अग्नि, आप and आकाश or various inanimate constituent like mountains, ocean, rivers, trees or plants or animate birds, reptile, alligators or beasts or human beings born wise in wisdom like Ribhu, Vashishth Vishvamitra and Dattatreya or born in luxury in warrior classes like Rama, Krishna, Mahavira, Buddha, or born on traders family like Jesus Nazareth, Muhammad or even those born a common hunter like Valya all became enlightened persons by their own light. Behind each of these great souls and every moments of their lucid experiences though expressed in the forms traditionally accepted and in the context, language of the people place and period there stood shining the collective enlightened experience with a long history of stress and strain, hope and disappointment, pain and pleasure spread over many lives unknown to many and unrecognized by any.

Those who are enlightened stand like lamp post on the path for others to find their own way in that light. The light does not make the distance shorter, but make the path brighter and passage easier. Therefore, what is important is the enlightened experience of the seers, not the manner in which the formless experience was expressed and explained using overwhelmingly forms traditionally accepted by people of the place and during period when the enlightenment flashed in their consciousness.

How to live Life.

Nobody wants to be unhappy or suffer in life, but invariably one seems to be unhappy and suffer. Someone is born rich but dies poor; someone is born poor but dies rich. One's own being is not the gift of someone else but one's own doing. One can create one's life being consciously aware of our actions performed or create one's life mechanically without being consciously aware of our actions performed. If one searches within oneself, one will find desire generally to be the source of happiness or suffering in living one's life. The path which one traverses would be the same as the path which all the wise ones have traversed in the past, but the manner they walked on the path, the words there heard on the path and the thoughts which arose in their mind were different.

In life there are two types of people who live their life performing their actions in the world. One type of people lives an ordinary, regular, mechanical life not knowing consciously what they are doing or where they are going: the other type of people lives a special thoughtful, disciplined life knowing

consciously what they are doing or where they are going. The quality of their life depends on the source from where the source originates. If the source is unconsciousness, then the action performed would be unwholesome. If the source is consciousness, then the action performed would be wholesome

Human beings generally never live their life. In truth they have never been taught to live their life. They are instead told to consider the knowledge gathered by them on physical level through senses and the knowledge gathered on psychological level from external sources as Wisdom whereas that knowledge is nothing but information gathered. Therefore ordinarily human being with desires based on past experience hope to fulfill them in future, while the knowledge of the past is dead and no more relevant for the future which has neither nor arrived nor will never arrive. In this manner living between the past and future one loses to live in the present moment. As a child he wants to be adult, as adult he wants to be young man, as young man he wants to retire and enjoy his rest of the life. But does he? NO. Because sitting as an old man he remembers and recollect his childhood and young days as the carefree golden days never to return when he could have done south but failed to do, failed to be happy being after pleasure of senses, chased ambition which were but illusion. Only an awakened person becoming aware of his consciousness changes the direction and corrects one's course.

The entire life is made of consciousness either one is unconscious or conscious, ordinarily unconscious and occasionally conscious. When one has desires in mind, the desires come to be based on the experiences of the past which is dead and gone or expectations of the future to be fulfilled in future, which has not arrived. Experiences change and the future may present fresh experiences, unlike and unrecognizable with the things of the past. The consequence would only be disaster and suffering apart from preventing one from living the present moment which alone is true and valuable to live.

Everybody is doing something or the other in life what they think is the best way to live a happy life. But rarely one has thought about what their life should be, without understanding neither one's attributes and inclination nor one's inborn potential, which each one has but are neither aware nor know HOW to exploit the potential. Perhaps the word WHY may be the key that will unlock the door to take action and find fulfillment. The WHY leads one to HOW and knowing WHAT leads one should do with care, confidence and self assurance. If WHAT is done contrary to WHAT should be done then the result would be disastrous or the focus being diverted actions would be meaningless, cloudy and bereft of one motivation

When one reflects on choice, then one should not be emotional but focus on what one has now and what one can have. If one is hesitant then one is unsure and lost. Spending time to focus and take action is one's individual choice and responsibility. If one has too many choices, too many projects and too many things to do then one is unsure on what to focus on. The moment one knows what to focus on, then one knows things to be done to achieve and whether one need to spend time on unnecessary things. Getting rid of the unnecessary things allows one to focus on the main purpose without diverting one's focus in life. One should take action and not just dream and plan,

If one's purpose is material objects or impressing other people, then it will not bring happiness, because other people dictate your life and one cannot let superficial things to control because they do not last. Your purpose should have significant relationships with values and character leading one to personal growth and happiness. Therefore, HOW to live one's life is as difficult to be replied as it is difficult to understand the expectations of the one who asks the question. It would be easier to answer WHY one wants to live one's life free from suffering. WHY, because either one is tired of suffering in temporal life , therefore wishes to know HOW to avoid suffering to live happy life or one is tired of suffering in temporal life , therefore wishes to know HOW suffering affects living one's life and freed from suffering.

It is observed that large number of suffering people visit temples to pray for deliverance, perform rites and rituals or approach preachers, gurus, babes, babes, preachers, and philosophers who appear wise and knowledgeable having gathered information from external sources, though more preachers than practitioners; more as professional counselors than as compassionate at heart, who pass on the information as panaceas rather than as solution to live wholesome life. Infinitely small number of people are awakened to their consciousness and tired of suffering do not accept suffering, seek to know the nature of suffering, cause of suffering and the ways to put end to suffering from from enlightened teachers, who have no reason to air their enlightenment but which illumines everyone around.

The question HOW leads one to the two doors, the ear and the eye which as primary sources facilitate the subtle organ of senses to make experiences make habitation in mind as thoughts. Thoughts are important if they blossom as fragrant flowers and juicy fruits but disastrous if they stretch too far to carry becoming heavy to shoulder. Thoughts gathered on physical level as Knowledge from sense organs and thoughts gathered on psychological level from external sources would be useful in temporal life but impediment on spiritual path. Therefore, the life one sees and hears in temporal life is not the life as it is but distinct and different from the spiritual life. Maitri Upanishads

refers it as nothing but the aggregate of thoughts in mind - "चित्तमेवसंसारम्". What one knows in empirical life is infinitely small and what one does not know in empirical life is infinitely large. Socrates says that people at large do not know that they do not know whereas the wise one knows that one does not know.

Positive thinking is not only about EXPECTING the best to happen. But it is all about ACCEPTING that whatever happens is for the Best. The wise one seeks the company of the lions, not to be leader of the wolves. Man wise in Wisdom is one who learns freely from all constituents in creation, whether animate or inanimate. One who teaches freely all other constituents in creations are the man wise in Wisdom. The man wise in Wisdom is one who speaks not before are his superiors in Wisdom, does not interrupt others in the middle, does not reply in haste, questions relevant to the subject, answers to the purpose, acknowledges error, and open to conviction. Nothing is significant of a man of Wisdom then silence. It is not the preaching but the practice which ought to be considered as the more important. A profusion of words is sure to lead to error.

The world is far more beautiful and worth living well than one imagines and the task is no greater than the strength within oneself to succeed. However, before one takes the first step which one should reflect on what is popularly known as SWOT analysis for knowing one's Strengths, Weaknesses, Opportunities and Threats, knowing well that what one thinks one knows is infinitely small and what one seeks to know is far too large. However, what one is seeking is within oneself, one born with it and has no where else to go, not being conscious of it, dazzled and confused by the objects of senses in the empirical world.

When creation became manifest as the gross form with subtle energy, the essence posited therein sourced from the Supreme Source of energies with no intent or purpose but as natural, spontaneous effulgence, becoming known as ब्रह्मन्, to grow, expand, pervade and envelop as प्रकृति the manifest nature in the constituted creation. In प्रकृति each and every constituent, inanimate and animate, was endowed with separate and distinct attribute, inclination and intelligence to exist, grow, expand and evolve respond, live change, evolve as intended during the process of creative cycle.

Therefore, there is no reason to believe that the entire creation and the entire constituents in creation came to be created at one particular point of time, but the primary form within which energy as the essence was posited continued to become effulgent as the natural, spontaneous creative process from gross to the subtle, from the scene to the unseen, from the non-existence to the Existential,

human being perhaps the only known in the evolutionary cycle presently known.

The change, variation, transformation and diversified of many forms and shapes, colors and odors, makes one conscious that in constituted creation no one, nothing is important or exclusive, contrary or contradictory but complementary and inter-dependent on each other, neither preferring one or rejecting other. Therefore, Isa Upanishad says that when one sees all creation as effulgence of the Supreme Source of energies and the Supreme Source of energies in all constituted creation, then where would be confusion where would be dejection!

Krishna says, "चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।" he classified the social structure according to attributes and the type of activities performed: the men of wisdom as Brahmins, men of valour as Kshatriyas, men of enterprise as Vaishyas and men of service as Shudras as men for service, which erroneously came to be understood as division of society on the basis of castes.

Therefore, there should not have been any necessity for human beings to assume that they alone among all the constituents in creation, have been endowed with विवेक, the sense of discrimination to logically and rationally think between what is नित्य, eternal and what is अनित्य, non-eternal and the endowments not as the process of evolution. Therefore while all other constituents in creation perform their actions according to the attributes and inclination born of nature, it is observed that human beings with अहंकार, the sense of ego think that themselves the performers of action perhaps assuming themselves to have been created in likeness the Existential I, अहं+आकार as Krishna points out, "प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥". As a result of such अहंकार, the sense of ego, they have invented and created technological wonders to make body comfortable with conveniences and to satisfy the senses with attractive sights and smells duplicating many things which nature in its wisdom had kept as its preserve.

Consequently, wanton use of the natural resources and indiscriminate destruction of forests and vegetation, the fish and fowl, the birds and beasts as led to elimination of the diversity, changed the direction of winds and waters, caused destruction of orderly seasons, rains and the storms, tempests and typhoons, earth quakes and volcanoes, destroying the entire ecological balance in nature and consequently the moral and ethical balance on social order. In doing so when even a mouse would not construct a trap to be caught, the

human being, in greed and avarice and embolden by the sense of ego, have constructed around them selves an attractive web of deception from shackles of which it has become difficult to be freed.

If the human beings suffer in temporal life the reasons are not far to be searched. It is their own doing, the suffering caused when insatiable desire becomes craving, tanha. Buddha observing the nature of samsara, 'I do not see, monks, any other fetter, bound by which beings rush through, hurry through the long obscurity than the fetter of craving. . Associated with desire and enjoyment, seeking enjoyment everywhere. . Craving for sense-pleasures, craving to become something, craving to deny, reject, and renounce things. . It is the sense initiated craving with passion that takes delight here and there, for lust, for becoming, for renunciation that leads to re-birth".

One is born alone in the gross form and leaves alone when the gross form decays, deteriorates and become destroyed establishing in the intervening period relationship with the forms of other constituents in creation. The desires or progeny, possessions, positions, prestige rise as long as one is in a gross form and cease when one leaves the gross form. When one establishes relationships as father and mother, brother and sister, wife, son and daughter and as host of other relationship being extension of one's sense of ego, the desires become transformed in intense craving. Success in getting desires fulfilled spurs one to succeed further and failure in getting desires fulfilled one sinks in suffering.

Human beings never live their life. They are ever in on the move to go from here to there, to have something, to become something. In truth they have never been taught to live their life. They are instead told to consider the knowledge gathered by them on physical level through senses and the knowledge gathered on psychological level from external sources as Wisdom whereas that knowledge is nothing but information gathered. Therefore ordinarily human being with desires based on past experience hope to fulfill them in future, while the knowledge of the past is dead and no. more relevant for the future which has neither nor arrived nor will never arrive.

In living between the past and future one loses the opportunity to live in the present moment. As a child he wants to be adult, as adult he wants to be young man, as young man he wants to retire and enjoy his rest of the life. But does he? NO. Because sitting as an old man he remembers and recollects his childhood and young days as the carefree golden days never to return when he could have done something but failed to do, fail to be happy chasing pleasure of senses, chased ambition which was nothing but illusion.

The life to be lived is far too wide and far too deep. Life is not made for one to live; one is made for the life to be lived. The mind which is full of thoughts does

not represent the life to be lived, because of the mind of thoughts is made of hopes and disappointments, successes and failures, pleasure and pains happiness and suffering, stress and strains. In fact how many have experienced life without hopes and disappointments, successes and failures, pleasure and pains happiness and suffering, stress and strains or have stood and stared, as the poet sad "We have no time to stand and stare. No time to stand beneath the boughs . . . No time to see, when woods we pass, where squirrels hide their nuts in grass. No time to see ...Streams full of stars like skies at night. . . . A poor life this if, full of care, we have no time to stand and stare".

The mind which is freed from the past experiences and expectations of the future is the one who lives in the present moment, here and now, without hopes and disappointments, successes and failures, pleasure and pains happiness and suffering. Bliss is nowhere else to be found has to be searched. What one experiences here is not the real, the Bliss but the unreal, the pleasure of senses. Bliss cannot be seen, heard, touched smelt or thought by organs of senses, but it is worthless to hold the senses and the mind responsible, for they are but the instruments, they cannot act on themselves, they are to be acted upon being the only instruments available, Therefore, Bliss is to be experienced in heart within by restraint and subordinating the senses. If the one who uses the instruments is not conscious how the instruments are being used, then the blame cannot lie with the instruments but with the user. One cannot blame one's life if one does not live one's life with conscious awareness.

One should, therefore decide whether one would like to be controlled by or be the controller of the senses, as the controller one lives in Bliss of Beatitude, the real life, as the controlled one lives in temporal, a seeming life. To live in Bliss of Beatitude means living here and now without burdened by the experiences of the past or expectations of the future. To live in temporal life means living burdened by the memories experienced in the past and by the expectations to be fulfilled in future. One in Bliss of Beatitude, स्थितप्रज्ञ, one established in one's consciousness, with restrainend mind and senses., whereas one in temporal world is one who has no restraint on mind and senses living a unconscious mechanical life.

One should decide whether the external senses and the empirical mind should decide the direction and the destination of one's life or the self, the consciousness within should decide the direction and the destination of one's life, whether it be Arjuna or Krishna who charts the chariot. When Krishna had offered Arjuna that he will be the charioteer, Arjuna had egoistically told him that the entire war would be won by him single handedly, though the whole world knows how important role Krishna played in the War.

Generally one thinks that if one cannot live in Bliss of Beatitude now, then one can take steps to be ready hope to be happy and satisfied here in temporal life. If one has to be happy, if one to experience Bliss of Being it has to be here and now not anywhere and any later. One cannot be happy here and now basing and remembering happiness experienced in the past or hoping to be like one imagines. One cannot be happy tomorrow if one is not happy today. Because the tomorrow, if there is tomorrow, and if tomorrow comes it has to be from today as the seed from which the plant comes. If there is no happy seed how can there happy plant.

If one is not here and in the present moment than inquire within think and reflect within why one is not here and now, is not happy. If one is not happy today and hopes to be to be happy tomorrow then in a way one is extending the unhappiness imagining being resolved tomorrow. But the tomorrow does never comes and the moment the day ends, the, night falls the new day dawn tomorrow does not come it is again today.

If one can remain happy here now this moment than that moment here and now becomes transcendental crossing all the barriers of Time and Space, ever and ever. There would never ever be anything as the past and the future, there would be nothing to posses or not possess, to be or not to be, except be here and now in the present moment in bliss of being with the burden , all shackles broken and all doubts shattered. Happiness makes one recognise oneself for what one is and one can become happy provided one reflects and becomes aware of one's Strength, Weakness, Opportunity and Threats. Then one becomes empowered in life which is a complex spectrum of human emotions to well-being with both positive and negative emotions, detoxifying the bad experiences and making the good experiences resurgent. Such approach not as pessimism but as negative visualization has been found productive, preparing oneself for the worst and enabling one to plan something between the worst and the best.

The present moment is the opportunity given, which is to live in celebration not in thinking, not in dreaming, planning, not postponing, not delaying but here this very moment here and now. Every time one thinks, dreams, plans, postpones delays, that long will the cease to live life that is present before. One who is not living in the present moment is not the one who is living with his consciousness awakened; no one but the one who is awakened to his consciousness can ever in the present moment to be lived. The one walks in life without being aware, conscious of the nature around, even then the Sun will shine, the trees will flower and bear fruits, the birds will fly, the beasts will graze but that one will not the Sun arisen, the smells of the fruits or the flowers on the tree, seen the birds fly or the beasts graze in the field.

The present moment cannot be the same for all but different for different and each constituent in creation. Present has neither come from the past nor is it the intervening period between the past and the future. Present moment is neither born nor dies, it ever IS, eternal that is why present moment is known to the place where one searches the Supreme Source of all energies.

The Present Moment

In temporal world one often finds some claiming to be happy with possession of the objects of desire, others claim to be unhappy with not having possessed the objects of desire. Some claim to be unhappy even having more than what they need, while some others claim to be happy, even if they don't have everything they want in life. Soon or later one realizes that happiness and unhappiness is the state of Mind and not of possession of objects of desire. For soon the person who had more than what they need realize that life is not all Sunshine and rainbow, and dark clouds are soon to envelop the sky and become aware that material things do not necessarily bring happiness.

Ordinarily in empirical life every one apprehends external world using the five organs of senses as a simple and unconscious action performed in life. Therefore, seeing and hearing are simple and unintentional, unconscious physical response needing no qualification and needing no particular act to be performed but entirely based on influence of senses leading one to be attracted to the objects of desire, the thoughts to be experienced in the past but hopes expected in the future. The thoughts create words, words create actions, and actions create attitude and attitude leading to format one's personality to live a mechanical life concerned solely with nurturing one's body and bodily pleasures suffering in संसार, the primordial world.

अहंकार, ego-sense is the most powerful emotion founded on thoughts of the past experiences and the future expectations which influenced by senses creates mind to be dual as good and bad, noble and ignoble, beautiful and ugly, to be preferred and to be rejected overwhelming one's personality and not realizing. One who has taken the task of being generous, kind and compassionate becomes cruel and harsh even to oneself if pointed out that he is not succeeding in becoming kind and compassionate one and would struggle and suffer in trying to be generous and happy.

Human beings are attracted by the objects of senses desiring possessions and the superficial ease and comfort which they seem to offer. They are not prepared to acknowledge and accept that the life one lives in is not the life to be lived in. They would rather adjust oneself to the dis-ease and inconvenience desiring and

hoping to be happy later and in future. They generally prefer to rush where even angels fear to tread. When suffering in संसार, the primordial world, shell-shocked ones to the temples to pray or to the pulpit for preachers and listen to their soothing words and easy meditative exercises. Those who visit temples and offer prayers feel that their petitions are well received and return well satisfied. Those who visit preachers and Gurus often come convinced by their silver tongue or their perfect physique, becoming enlightened and having meditated and being relieved of stress and strain.

If one's intention is to eliminate the negative energies form one's personality one need not cultivate the positive energies but emphasis needs to be placed on one's negative energies like ill will, dishonesty, hatred, miserliness, immorality accepting and acknowledging then positive energies like goodness, integrity, honesty, kindness, generosity, morally will become revealed even as the moment one accepts darkness, obscurity, ignorance in one's attitude, light, clarity and wisdom will flow in.

Everyone agrees that the life which one lives and knows is not the life one would like to live. The life one lives is the life begins when one is born and ends when one dies, in truth one dies moment to moment, day to day since one is born in a body, death being the final conclusion when one departs from body. Rarely one like Arjuna overwhelmed by sorrow and suffering, shorn of brawn and all bravado with bow laid down with mind full of worry and repugnance - "शोकसंविग्ग्नमानसः" admit being confused and confound seeing what he saw on battle field.

Yajnyavalkya describes temporal life as the life of duality where one sees the other, hears the other, smells the other, touches the other and thinks of the other and life of non-duality where everything has become one, where everything is one, where there is none other. If one acknowledges and accepts the unreal and the illusory nature of the temporal life one lives in, then that very acknowledgement and acceptance becomes a prayer and not a request or pleading for gain or grace. Acknowledgement becomes opening one's organs of action - eye, ear, nose, touch and the mind, the windows and the door for the resplendent reality of the life to enter.

If one wants to receive then one should be ready to dispense what one has come accept as not true, even as one who wants to fly in the sky in the sky has first to go the Earth which one is standing. One should observe first, and then reflect on what one has observed. Or else one will see what one wanted to see or one will think what one wanted to think. Eternal is what is permanent, perennial never ending. That which is permanent, perennial never ending need not be

sought, because that which is already in existence, exists, it is the non-existent impermanent illusory world that never exists but appears to exist that one searches therefore can never be attained comprehended or apprehended.

The state of mind in संसार, the primordial world is nothing but that which seems to exist, but is unstable, fickle and wavering as the crystallised and aggregated mass of thoughts experienced in the past and hopes cherished as expectations in future. It is like a closed room with knowledge gathered by senses as the windows and door concealing Wisdom as the Sun shining outside. If one opens the window perhaps one may see little bit of the sky but not the Sun but only when one opens the door and comes out the room that one not only sees the sky spread over like a canopy, but also observes the Sun shine with all resplendence.

Scriptures say that the Supreme Source of all energies which became effulgent as form and essence, with the divine essence posited within the forms is unseen in संसार, the primordial world. Only when one dispenses Mind of the thought experienced in the past and the hopes expected in the future cepts and acknowledges the temporal life as unreal and unsubstantive then there remains nothing else to be done, as the awakened one, becomes transformed. and accept to live life which is real and substantive.

The one who was sleeping wakes up and becomes aware that the life which one lived in sleep is not the life lived but a dream, even so one who is awake and becomes aware that the life which one is living in संसार, the primordial life of duality is not the life to be lived but a make-believe illusory world, becomes awakened to one's Consciousness and responds to life around him with simplicity of insight of a new born child, observing every thing around spontaneously with wonder seeing every sight, every sound , every smell , every touch and every thought a new as if fresh rain is sprinkled on hungry parched earth.

Gautam Buddha though does not speak of any unknown, unseen ultimate reality but speaks of only as the state, "This is the end of suffering. This is the Bliss, there is no sensation . . . When sensations no longer exist, that, verily, is Bliss . . . if one were to ask on what does fire depend as it burns, if fuel of grass or wood and the fire becomes extinguished would one be aware that it is extinguished and if one were to ask to which direction, east or west or north or south has the fire gone, what would one answer ? The question does not rise because fire depends on fuel of grass or wood, and when consumed and no other fuel is available, being without nourishment, it is considered as extinct.

The Supreme Source of all energies and the source of Bliss means the state where there is no sensation, where influence of the senses no longer exist, means being in the state on Consciousness, where receptivity is keen and intense to observe things as they really are and not as they appear to be or as one thinks it to be, or from where one does not run away suffering in संसार, the primordial world but stays and strives through accepting and acknowledging them. The moment one accepts and acknowledges wholly, fully and comprehensively that suffering in संसार, the primordial world is fleeting, impermanent and illusory caused by thoughts experienced in the past with coming desires cause suffering, there remains nothing more to be done.

When some one or some thing or some situation presents it self before one, ordinarily one reaches out within one's mind and if there are any one or some thing or some situation with similar impression creating a thought similar to the caused by the present one or some thing or some situation then relying on one's past aggregated memory one ordinarily says yes, I remember, I recollect, I recognise. If there are no impression then one says no, I do not remember, I do not recollect, I do not recognise. Thus in every situation the empirical mind determines what one sees, hears, smells, touches and thinks. Thus one becomes bound by empirical thoughts and cannot live independent life as one would wish to live.

When men of Wisdom say that one should live life not burdened by the thoughts experienced in the past or the hopes expected in future, they had the declaration of Isha Upanishad says that the present moment is not only the Supreme Source, the singular, pure, auspicious and resplendent आनन्द, convergence of bliss but also effulgence of the bliss as well - "पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।" but also - "ईशावास्यमिदं सर्वयत्किंच जगत्याम् जगत् . . . ।". Therefore it is said "आनन्दं ब्रह्मणो विद्वान्", आनन्द the bliss grew , expanded and spread all around. The one who sees within all the constituents in creation the Self and the Self within all the constituents in creation then one experiences no revulsion. One who sees all the constituents in creation verily as the Self then what delusion and what sorrow could there be when one sees both as singular, non-dual?

However, even as a dirty mirror casts no clear reflection unless dirt is cleaned from the face of the mirror, even so the present moment if obscured by memory of the thoughts, knowledge gathered by senses from past experiences and future expectations, remembering, recognising and responding to some one, some thing, some event as separate, different and distinct from oneself, would

not be conscious of the unseen divine essence, concealed within one's external form and being receptive to the unseen divine essence within each and every gross form constituted in creation.

Buddha described it as the state of being in absolute silence without sensation : "the sphere where there is neither earth, nor fire, nor air; neither the sphere of the infinite space nor the sphere of infinite consciousness, nor infinite sphere of nothingness nor the sphere of non-perception or perception; neither this world nor the world yonder nor both; neither the sun nor the moon . . . there is no coming and going, neither duration nor destruction, nor origination, It is without basis, development and condition. This is the end of suffering. This is the Bliss, there is no sensation . . . When sensations no longer exist, that, verily, is Bliss".

One often speaks of the present moment, but no one speaks what it is like. The present moment cannot be spoken but it is to be experienced. Present moment is with no beginning with no end, neither comes to be nor ceases to be, does not come from the moments that have gone by as yesterday, has no presence in the future as tomorrow, has neither come from the past nor is it the intervening period between past and the future moments, every moment being presented as a new present moment, never becomes crystallised, is ever IS eternal, the Absolute Present Moment, the abode of the Supreme Source of all luminous energies, even as the resplendent Sun at zenith at noon, casts no shadow of any gross thing, as vibrant, resurgent as energy every present moment has to be considered as independent, distinct and different from the moments which have gone by and every moment that has not come by.

The present moment means experiencing as some thing new, fresh, original, genuine and true not seeing the other, hearing the other, smelling the other, touching the other and thinking of the other influenced by senses and thoughts experienced in the past and expectations of the future but seeing as one would see the rivers flowing from the east, west, north and south all streaming in one great ocean are not able to tell that this one has come from the east, this from the west, this from the north and this from the south but observing as they really are, as water and not separate, different and distinct by essence and form as they appear to be or as one thinks it to be.

The river does not choose to go where fire goes, fire does not choose to go where river has gone. Nor should not drift and stream like a river from heights to the depths, from mountains to the oceans, from one stage to another stage, from one place to the other place, but rise like resurgent fire, the seer will higher and higher endowed with divine essence of the Supreme Source of all energies and potentially enlightened one, needing to go nowhere than be illumines with the light within oneself. There is nothing superior to others, true

nobility lies in being superior to ones own earlier self. One must change and the change one wants to be than the world. Therefore one should raise ones words not onescr it is the rain that nurtures not the thunder. The privilege of ones lifetime is to be true to oneself and live life in tune to ones self.

Speaking of evolution Krishna says, "उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥" - one should raise one's self by one's own self, not let the self loose its way; self verily is the friend of the self and foes as well. To be happy in life expect nothing form anybody but accept everything form everybody. Knowing that grass is green where one waters one should proceed without being attracted by the glamour of the grueling penances undertaken by sages or swayed by the emotional devotions of the saints one should not accept suggestions from others without thinking on them, howsoever experienced and wise they may be, One may be advised and guided by others, directions may be indicated and the dangers may be pointed out, but one should reflect on them elevating one's source and experience to reduce stress overcoming overactive mind, being mindful, mind focused to reduce fear, anxiety because unaccepted advise fall by the side.

The journey to be traversed is one's own, the path is to be walked by oneself, no seeing what holds one back but observing what takes one forward, neither concerned with the path that has been traversed so far nor concerned with the path that has to be traversed hereafter but walk the path that has to be traversed slowly, never tarrying but adjusting the steps and the pace, but not the goal, walk here and now in the present wisely and well. The secret of walking on the path to perfection is that it pathless path, path being a metaphor for the duration to reach out from ignorance to wisdom, which one already possesses.

When one generally speaks the words seldom reveal the intent intended to be conveyed, since the form invariably conceals the essence within the form. What one feels, thinks, speaks, acts, something bad or hurtful or wrong are one's own responsibility but one is often unaware the importance of the words one uses. Words are conclusions one's desires, dreams, wants, needs and burdens. Words leave indescribable, unforgettable impact. Words bring ones together , separate one from the other. Words hurt, console, persuade becoming window to feelings. It is given to one how to use and when to use. One is not born with, but it defines and distinguishes them from other constituents in creation. If one is unable to speak, then one can use words to write. Words express emotions, pleasure and pain, pride and disappointments. Therefore, it is said the essence should be searched onthe actions performed by the forms. If one needs to get to the heart of the matter and focus on what's actually important, then not on the go but on the essence within one should concentrate. Everything one has felt has

been felt by everyone else and one's feeling are not special but just part of being alive.

One cannot cross the river of life riding on the shoulders of others; one has to cross relying on the strength of one's own shoulders. One cannot be enlightened by the light of others lamp but has to be enlightened by the light which shines within oneself. It would be unwise to be too assured of one's wisdom, because even the wisest err. Everyone has an opportunity to correct one's errors. If one becomes aware of one's thoughts and not loose one in thoughts one will experience the opening on one's mind. Taking control of one's life and know that everything that happens to them happens not seeing flaws but opportunities to improve through observation, reflection and experience, proceeding step by step, stage by stage, leading with determined direction for senses and mind to be restrained, a little breach in the begin ginning, a small opening later, and the mind being luminous slowly, one will see light beyond the dark cave becoming enlightened like the flood lights flashing all the mind. Lao to says "Tao that can be spoken of is not the Tao . . . the void enables one to observe the true essence within, being enables one to see the outward manifestations . . . It is the Gate to the essence of all life . . . As soon as beauty is known by the world as beautiful, it becomes ugly. As soon as virtue is being known as something good, it becomes evil . . . Long and short form each other. High and low distinguish each other . . . Before and after follow each other . . . Wise one . . . Does not claim for the credit hence shall not lose it".

When one resurgent seer who prays Pushan to gather his bright attractive rays within so that he desirous of seeing the fair, auspicious face of the Sun may succeed - "हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वंपूषन्नपावृणु सत्यधर्माय दृष्टये ॥ पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह । तेजो तत्ते रूपं कल्याणतमं तत्तेपश्यामि ॥ योऽसासो पुरुषः सोऽहमस्मि ॥" is not praying from the standpoint as human being but as one who is aware and supremely confident the divine essence which is within the Sun also dwell within his self, "योऽसासो पुरुषः सोऽहमस्मि ॥". Being in the present moment means as Aruni told his son Svetaketu it is seeing the unseen, hearing the unheard, knowing the Unknown being conscious that wherever one sees there one will find the Supreme Source of all energies manifest in fragments within all the constituents in creation.

In Atmashtakam Shankar says, "Neither am I the Mind, nor the intellect, nor the ego; neither the ears, the tongue, the nose nor the eyes; neither the space nor the earth neither the fire nor the air, neither I am the vital Breath, nor the five airs; neither I am the seven elements nor the five sheaths; neither I am the organ of

speech, holding, movement or excretion, neither have I hatred nor attachment, neither greed nor infatuation, neither pride nor feeling of envy; neither any inclination for righteousness, enterprise, nor for deliverance, neither am I bound by merits nor demerits, neither by pleasures nor by pains, neither by prayers nor by pilgrimage, neither by scriptures nor by sacrifices, neither am I enjoyment, object of enjoyment nor the enjoyer, neither I am death, no doubt nor have difference of births; neither have I father, mother nor birth, neither brother nor friend, nor teacher nor disciple. I am without change, without form, present everywhere in all the sense organs; neither have I had attachment nor deliverance. I am the form of consciousness, the pure I am, the pure I am.

Such one who aware of the pure consciousness dwelling within abides in the present moment sees the constituents in creation experiences neither revulsion, delusion or sorrow, recognizes and is in awe with surrounding nature, seeing the sky above and the earth below, the Sun at dawn and the moon at night, the grass growing and the beasts grazing, smell the roses flowering bringing a sense of peace and calm. If one feels certain situations, people, events bad reflects in silent solitude where neither the senses nor the thoughts disturb, what makes them bad being aware of what is happening in life, and having the ability to see the good with the bad, which in truth are neither good nor bad until one puts label on them. One remains happy because one can face conflict and come to conclusion. In such in silent solitude that moment being the present moment, the Supreme Source of all luminous energies like thousand Suns shine all at once, making the four quarters and the Space surrounding all ablaze.

Observing the things observed with senses, the mind restrained and the intellect still, one through meditative process here and now one should rise like the resurgent fire, like flames leaping higher and higher blazing ever and ever as the seer Will to the supreme heights. True and pure observation is that where one intended to go but invariably ends up in being where one ought to be. In the fraction of the moment become awakened with roll of thunder and flash of lightening the unheard becoming heard, unseen becoming seen, unknown becoming known. If the Supreme Source is not accessible then the reasons are not far to be searched. On the fair face of wisdom within oneself a black shadow of ignorance in the shape of thoughts, empirical knowledge accessed on physical level through senses, knowledge accessed on psychological level through external sources has been obscuring the truth needs to be revealed.

Yashoda was awakened to Consciousness seeing in Krishna's opened mouth that he pervades and envelops entire galaxy moving and stationary worlds, space and the quarters, earth with the mountains, oceans, stars and the heavens, water, fire and the air, sky, the wonderful worlds consisting of animate and inanimate organism along with Time, and deities presiding over sense

organs, mind, I-sense and the three attributes as well, lives living in Vraja including herself. Seeing in Krishna's resplendence vision Arjuna saw hundred-fold, thousand-fold divine, various in kind, shape and colours wonderful, resplendent, boundless, facing all the quarters, which even if the light of thousand Suns were to blaze forth all at one time in the sky, that light would not resemble the splendor.

In recent times Ramana Maharshi saw as manifestation of the singular, unitary and non-dual the all-pervading and all enveloping expanse, with no separation, difference and distinction as this and as that the vast Arumachala landscape disappear and bright curtain drawn across his vision . . Regular death hue getting darker and darker. . Circulation and breathing stopped. . Not afraid, no sadness. . A shock passed through the body and circulation revived with breathing. . Color of life reappeared. Sri Aurobindo saw in the Magistrate Vasudeva sitting on the bench, in the Prosecuting Counsel Krishna who sat there, . . . you shall not fear . . It was not for the trial that he was brought but for something else, nothing more. . Turn to your own work for which you come out, never fear, never hesitate. Remember whatever clouds come, whatever dangers, sufferings, difficulties, impossibilities. . Nothing impossible, nothing difficult. I am in the nation and its uprising, I am Vasudeva, I am Narayana, and what I will, shall be, not what others will.

For the enlightened the day is a new day, the dark night has receded far behinds new day has dawned with Sun aloft in the sky spreading the resplendent light and strewing benevolent colors of joy and celebration, the rivers streaming with gurgling sounds, the wind blowing smooth breeze across the lands, the birds singing in the air, the beasts can grazing in the fields, people whistling as they busy themselves for the work to be done that, all peace on the land below and glory in the heavens above. The best way to live life as the well known verse says: Let death come with no hesitation, let living be with no humiliation; when the body ceases finally, O Supreme Lord, grant me your enlightened vision - "अनायासेन मरणं विना दैन्येन जीवनं । देहान्ते तवदर्शनं देही मे परमेश्वर ॥".

In the final analysis it is being responsible to oneself how one lives, what one holds and what one leaves, less one holds less that holds one, fill life with experiences not by things, one is bound by the walls one builds, knowing that being attached is being bound, being detached is freedom, not confusing activity with productivity, knowing what one does is what matters most, no one else can harm one but oneself, no one else can help one but oneself. The Path is one's own, path is to be traversed by oneself.

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