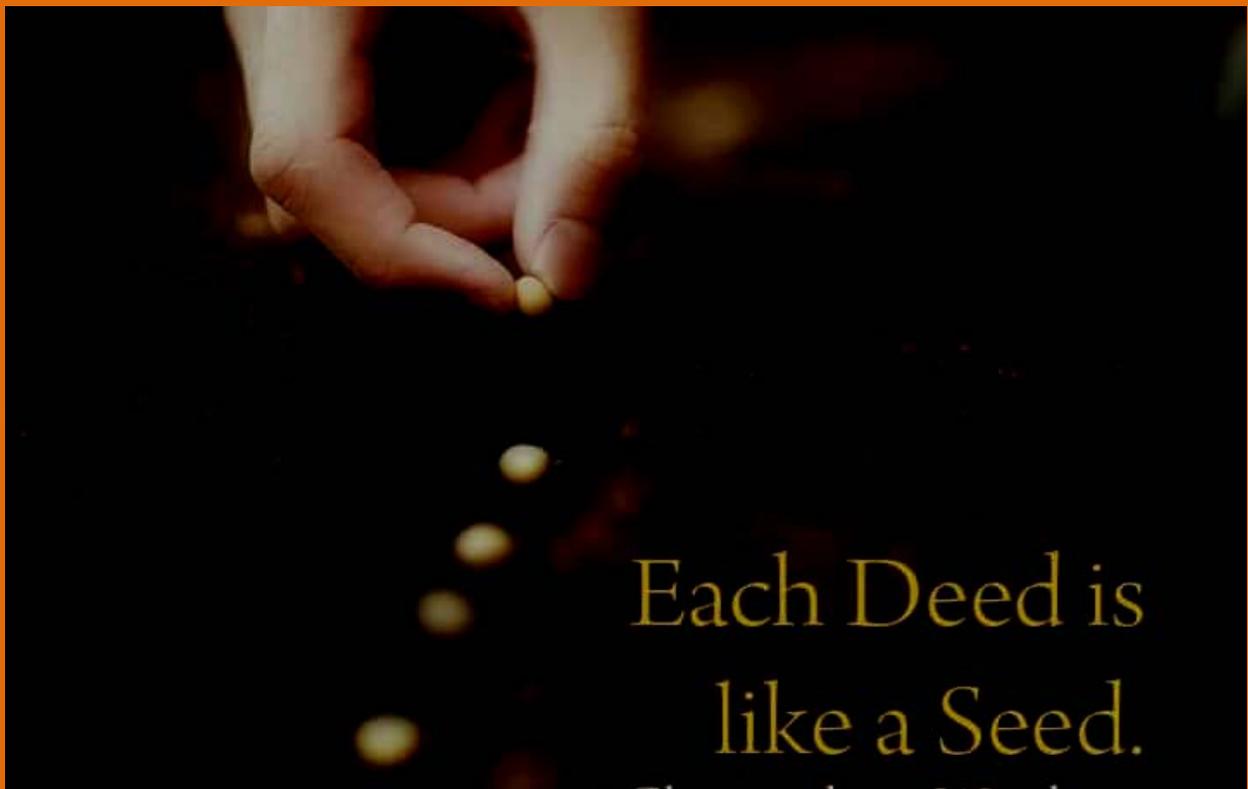


# *Karma*

*Karma is singularly the absolute principle,  
Becomes the form when action is performed, and  
the essence when reaction of the action performed.*



*Nagesh D. Sonde*

# कर्म

## The Principle

One often sees people ordinarily protesting 'Why Me' when unpleasant events happen in their life and keep quiet never ever wondering 'Why Me' when happy moments come in their life. No one is inclined to take responsibility for actions performed or the placing the responsibility on कर्म, as reaction of the action performed.

कर्म, as the principle is singularly absolute. कर्म, as the form when action performed, कर्म, as the essence when reaction is of the action performed. कर्म, as the form, like the seed is unproductive, it becomes productive when कर्म, as the essence becomes resurgent as reaction is of the action performed, even as the resurgent seed becomes the tree. कर्म, as action and reaction, cause and effect is eternal and inviolable, no one can avoid or capable to break it. One has neither seen nor is aware of कर्म as the action performed and is aware of कर्म as the reaction of the action performed, even as one has neither seen nor is aware of the atom but is aware of the atom as the resplendent energy. If one observes reaction without seeing or being aware then one concludes that to be accidental or or a miracle.

No one, neither the nature nor any constituent in creation can remain without performing action. Action and reaction are interdependent, one cannot be without the other. Action and reaction are closely connected as two sides of the same coin action being the source the reaction being the effulgence, action being the seed, reaction being the tree, action being the object, reaction being the shadow. Nothing in life ever happens accidentally but everything that happens, happens spontaneously, the elements in nature, the earth, fire, air, water and space respond, the Sun and Moon rise and set, the seasons change, the rain falls and the rivers flow watering the banks, the bushes give flowers and the trees give fruits, each according to their separate and distinct attributes and inclination born of nature responding to every action or event, neither attached to actions performed nor bound by reactions, neither expecting any

recognition nor needing any confirmation, as ordained by ऋत, the cosmic law, धर्म, the righteous principles.

In Bhagavad Gita Krishna says, "कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् । तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥" - Know the action to be born from Brahman (effulgence of सत्य, the Existential) and effulgence is revealed by the immutable Vedas. Consequently, all-comprehensive effulgence is eternal, established in sacrifice and further that "किं कर्म किमकर्मेति कवयोऽह्यत्र मोहिताः ।" -what is Action? What is non-Action? Thus even the wise are here deluded. रजस् - तमस् - सत् are the attributes born of nature, which influence human life acting and interacting with each other, one or the other dominating the other.

Generally, ज्ञान wisdom, ऐश्वर्य splendour, शक्ति energy, बल strength, वीर्य valor, तेजस illumination are spoken as positive attributes and काम desire, क्रोध anger, लोभ greed, मोह attachment, मद pride, मात्सर्य jealousy are the negative attributes. Desire, ego, enterprise and performance of actions spring when रजस् is in ascendance. Ignorance, obscurity, lack of enterprise and delusion spring when तमस् is in ascendance. Absence of fear, purity of mind, equanimity, charity, self-restraint, sacrifice, austerity uprightness, non-injury, Truth, absence of anger, renunciation, tranquility, absence of, compassion, absence of covetousness, gentleness, modesty and steadfastness, energy, forgiveness, fortitude, purity, non-malice, absence of pride spring when सत्त्व is in ascendance.

कर्म is the action performed with dominance of रजस्, the positive energy, अकर्म is the action not performed with dominance of तमस्, ignorance and inertia, विकर्म is the action performed with dominance of सत्, to balance the two. कर्म as the action performed and अकर्म, as action not performed is known, विकर्म as action in non-Action is to be known. The quest to know the meaning of कर्म is as important as

the quest for 'Who is the Supreme Existential', 'Who Am I', because one knows the existence as constituted creation but not सत्य, the Existential which gives the substance and the reason for one's reason to be in creation and perform the divine intention and purpose.

राग, Attachment is due to the influence of senses, obscurity and ignorance, विराग, detachment is due to the absence of the influence of senses, clarity and wisdom. वीतराग is that which transcends both राग, Attachment and विराग, detachment. All actions performed by human beings are generally founded on his assumption that he is the independent performer of actions and unlike not bound by the attributes and inclination born of nature and not spontaneously like the other constituents in creation who respond their natural attributes and inclination.

Mind is the most important instrument available to the constituents in creation, it being the most defining instrument for human beings which defines the ethical and moral life they live. On empirical level, therefore, Mind is what one performs as कर्म the actions and as reaction of the actions performed. Mind is not seen but the action performed is seen, the seed which became the tree is not seen but the tree is seen. Mind is aggregation of confused thoughts, ideas and opinions, therefore the Supreme Existential is not seen but only the effulgent creation is seen. On spiritual level कर्म as action performed becomes known when one observes, thinks, reflects and meditates on the constituents in creation around in nature, the manner in which they respond as कर्म reaction of the actions performed removing as the sculptor does reveal the beautiful figure concealed therein.

For performing actions one needs no company, no one other. Even when one is alone actions come to be performed. Every time, every moment something is happening and some action comes to be performed. Many things appear happening without one knowing the cause for things that happened. Severance of the interdependence between the two is deliverance from cycle of action and reaction, cause and effect, birth and death. The process continues till one is left with no actions कर्म to be performed or till all कर्मs have been neutralized or having experiences

singular, non dual existence with the source, सत्य, the Existential, as the source, becoming delivered from the cycle of birth and death, even as a river becomes indefinable becoming one with the ocean.

## The Divine Principle

The singular सत्य, the Existential became spontaneously effulgent with gross physical form drawn from gross elements - earth, air, water, fire and space and subtle elements like Mind, intellect and ego sense, positing in addition positing the divine essence within each of the constituents in creation to perform actions to be performed according to one's attributes and inclination as and by way of sacrifice - "सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसयिष्वध्यमेष वोऽस्त्विष्टकामधुक् ।". The human beings were additionally endowed with विवेक - the sense of discrimination to choose between the eternal (नित्य) and the fleeting (अनित्य), the proper (श्रेय) the righteous, the good, noble, pure and propitious deeds, therefore, preferable and denying the pleasant (प्रेय) the unrighteous, bad, ignoble, impure and unpropitious deeds.

Having endowed the creation with everything that is needed for their evolution and having showered grace on the constituents in creation impartially and in equal measure on the noble and ignoble ones सत्य, the Existential remains as the impartial Witness, तटस्थ, one who stands on the bank as it were, taking no responsibility for any of their demerits nor any of the merits, they being deluded their awareness enveloped by non-awareness, neither as the agency for actions nor the actions nor even the inter-relation between actions and the fruits are initiated, since they are due to their natural potency, as Krishna says, "न कर्तृत्वं न कर्माणि लोकस्तदनुवर्तते सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ नादत्ते कस्य चित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥".

One cannot deny the existence of the Supreme Existential because that would be denying the effulgence of the constituents in creation. Denying is ignorance which has no separate, distinct, independent existence being but the absence of Wisdom even as darkness has no separate, distinct, independent existence being but the absence of luminous light. When a

lamp is darkness disappears, when Wisdom dawns ignorance is destroyed. In truth darkness and ignorance does not exist, because only that exists which can appear and disappear.

## **The Human Principle**

Happiness is one's birth right, each one being invested with self luminous divine essence, further endowed नित्यानित्यविवेक, the sense of discrimination to choose between the eternal and the fleeting. Yet unlike the other constituents in creation who suffer and accept physical pain as natural to their existence in gross forms, human beings seem to be suffering physical pain natural to their existence in gross forms and additional psychological pain.

The reasons are not far to be searched, because though all the other constituents in creation seek happiness performing their actions spontaneously based on their attributes and inclinations human beings even when they form infinitely small number segment of the constituents in creation influenced by sense organs and ego since consider themselves to be superior to all others in creation and the rest of the creation is meant to fulfill his desires, assumed independent role performing actions, seeking happiness outside oneself and never within oneself where lies the source which will make one satisfied and happy in life contrary to the natural attributes and inclinations and often interfering the cosmic law and causing ecological imbalance in Nature.

Every human measures success and happiness in having costly material possessions, positions and prestige, therefore gathers with one's attribute, skill and aptitude to make one important in the eyes of others. However, more one gathers possessions from external sources, he still desires much more to be possessed struggling life till they are acquired, even as the sky seems to touch the earth but as one proceeds further till the point recedes farther and farther.

Happiness is to be experienced naturally, spontaneously and dispassionately, not as something beautiful and something ugly, not preferring some and rejecting some; but accepting everything in the constituted creation as spontaneous and natural effulgence from the singular सत्य, the Existential, the divine source and not seeking to become happy through external sources but being happy in the luminous light which

shine within. Happiness is like the tip of the tail which the cat runs to catch; faster it runs farther it appears to be. The moment the cat stops the tail seems to be near following wherever it goes. More one struggles for happiness from external sources, farther it appears and difficult to be possessed. The moment one slows down one's space and looks within one's self one finds it very much near. Happiness is like flower that blossoms early morning spreads its fragrance never having to go anywhere. One cannot be happy unless one is happy with others. To be enlightened one has to bring the light. The moment one light a candle luminous light spreads, darkness disappears even so when one is satisfied and happy one ceases to suffer and be unhappy.

Human beings ordinarily accept as logical and reasonable that performance of good, noble and pure actions result in satisfactory and happy reactions and performance of bad, ignoble and impure deeds result in unsatisfactory and unhappy reactions. Yet it is seen in temporal life that generally the bad, ignoble and impure persons succeed enjoying pleasures while good, noble and pure persons facing failure, little realizing that success or failure does not depend on being good, noble and pure person or being bad, ignoble and impure person but on their skill, aptitude, attitude aligned with attribute and inclination.

One who is wise in Wisdom understands that one who is successful in temporal life need not necessarily be happy and satisfied and one who is happy and satisfied need not necessarily be successful in temporal life. Therefore, the wise one is neither joyous and happy in success nor distressed and depressed in failures, neither happy nor unhappy but always satisfied, content and satisfied here and now, accepting everything that is ordained and expecting nothing else, ever conscious and eternally vigilant of the actions performed, reviewing from time to time, from stage to stage as one performs actions hereafter according to one's skill, aptitude, attitude aligned with attribute and inclination.

कर्म, as the action performed and कर्म, as the reaction of the actions performed bind one to the temporal world. Having taken responsibility and credit for the material possessions, positions and prestige gathered through one's skill and actions performed, the human being is obliged to take the responsibility for failure, the reaction of the action performed, सत्य, the Existential being तटस्थ, neutral witness is responsible for one to be happy

or unhappy in life. Therefore, it is of no importance for one to go to the temple, church or the masjid and pray for deliverance from frustration and suffering, though one may pray for intelligence, energy and strength to perform such actions that would enable one to be satisfied and happy in life.

## The Principle of Desire

Impulse is the most important and fundamental emotion of all the constituents in creation while performing their action, impulse becomes transformed as desire in the case of human beings under the influence of the senses and their sense of ego. In scriptures सत्य, the Existential is said to have become effulgent स्वधया, by self impulse, अजायत became spontaneously manifest, Upanishad uses words like That One thought - तद्, ऐक्षत, That One desired - तद्काम्यत, That One practiced austerities – तपोऽतप्यत using human terminology even while Krishna says that desire and anger born out of passion to be the devouring and demoralizing enemies, as fire is covered by smoke covered by smoke or mirror by dust, wisdom of the wise ones by the eternal adversary, in the form of insatiable desire,"काम एष क्रोधएष रजोगुणसमुव : । महाशनो महापाप्मा विद्ध्येनमिह वैरिणाम् ॥ धूमेनाव्रियते वह्निर्यथादर्शो मलेन च । . आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

Desire is the root for कर्म, all the actions performed by themselves being neither good or bad, noble or ignoble desire. Desire is human attribute, not divine; therefore, expectation is in relation to the gross forms, empirical objects, not in relation to the subtle divine essence, the self, which is pure, immaculate and complete. Expectation suggests duality, having a choice between the proper and pleasant, the eternal and fleeting as action and reaction, cause and the effect, from here to there, having desires for pleasure of possession of what one does not possess, to become something which one is not, to acquire prestige which one is not uplifted and the most difficult is the desire to renounce what one has in possession or the position one is in.

On भौतिक - the gross level desire can lead one to perform actions attracted by the objects of senses and become attached to them, when one is dissatisfied with fleeting and impermanent nature of the pleasures of

the senses and by the knowledge known, to access wisdom from scriptures on अधिभौतिक - the psychological level, when dissatisfied by the knowledge known on भौतिक - the gross level and knowledge accessed on अधिभौतिक - the psychological level to experience on अध्यात्मिक spiritual level performing intense austerities and perfected penance सत्य, the Existential in traditional forms. It is only on supra sensory transcendental level, the knowledge known, the knowledge accessed and the knowledge experienced on the three भौतिक, अधिभौतिक and अध्यात्मिक levels are dispensed with as obstacles and uprooted from Mind that enlightened illumination of सत्य, the Existential becomes revealed.

Desire presumes having some definite idea, a form, a purpose to be fulfilled, something to be achieved, and a goal to be attained. All actions performed whether on भौतिक - the gross level, on अधिभौतिक - the psychological level and on अध्यात्मिक spiritual level having desire as the basis are bound to end in frustration and suffering when the desires fail to give satisfaction and happiness. Buddha says, when he "perceived and understood, my Mind was liberated from the taint of desire for pleasures. taint of desire to become and taint for renunciation. . there arose in me enlightenment". सत्य, the Existential being unknown and unknowable on empirical level, any attempt would be conceived, calculated and conceptualized by Mind.

In temporal world, to be satisfied and happy desire is the root cause for all actions performed. Many remaining dissatisfied and unhappy, receiving what did not desire, having to accept what they never desired, the institutionalized religions offer rites and rituals, rules and regulations for avoiding the pain and suffering in temporal worlds. However, all these actions are to be performed in the external world with light borrowed from outside sources, without having to be conscious of the far more precious, important and satisfying light shining within. What indeed profits one to be possessed of the impermanent, fleeting, external source of light which one day one is deprived of and not be conscious of the precious wealth which one has within which no one can deprive him of.

Human beings ordinarily accept as logical and reasonable that performance of good, noble and pure actions result in pleasant and happy reactions and performance of bad, ignoble and impure deeds result in unpleasant and unhappy reactions. Yet they are bewildered seeing the bad, ignoble and impure persons succeeding in life and enjoying the pleasure and happiness while good, noble and pure persons face failure in life, experiencing pain and suffering, little realizing that success or failure does not depend on being good, noble and pure person or being bad, ignoble and impure person but on the skill, aptitude, attitude aligned with attribute and inclination of each and every one of them.

On the hand one who is wise in Wisdom understands that one who is successful need not necessarily is happy and satisfied in life and one who is happy and satisfied need not necessarily be successful in life. Therefore, the wise one is neither joyous and happy in success nor distressed and depressed in failures, but always content, happy and satisfied, ever conscious and eternally vigilant performing actions according to one's skill, aptitude, attitude aligned with attribute and inclination, reviewing from time to time, from stage to stage as one performs actions hereafter, accepting every that is ordained and expecting nothing else in life.

### **The Principle of Deliverance.**

Primarily Karma is one's own making therefore deliverance has also to be one's own initiative. Having accepted this truth, it is neither logical nor rational to hold others or the Supreme Being responsible for one's Karma or for deliverance, Being ourselves responsible for the Karma we can perform actions to deliver oneself from the bondage the web of Karmas like the silk worm which with initiative and skill delivers oneself from the cocoon and becomes beautiful like a wonderful butterfly or die in the cocoon, the web of Karmas,

One who is in obscure darkness of ignorance, living in bondage, the illusory temporal life cannot know the clear, luminous life off deliverance. Before one seeks the path of deliverance one has to know path one has traversed as the constituent in creation to become enlightened consciousness of the evolution from the gross form to the subtle essence within. The goal is there bright and luminous to be reached, but the path is dark and obscure. Once one is delivered from the bondage of the dark and obscure world of

ignorance, the bright and luminous world of deliverance becomes spontaneously revealed, wholly, completely and comprehensively.

The evolution on the physical level from the womb within to the outside world, from the first steps, stage by stage with information gathered as knowledge has been dramatically demonstrated by Darwin with whatever is accessible to the organs of senses, analyzed, compared and verified by mind as thought, conceptualized as an idea, a theory. On spiritual level the seers and sages observing that the entire empirical world as seen does not represent the real world which सत्य, the Existential spontaneously became effulgent but is an illusion formatted by Mind under the influence of senses. Therefore, they relied on the evolution not of only the gross form accessible to senses but also the essence within as the transcendental reality.

When one still alive in gross form deliverance has to be from desires as the root cause that binds one to empirical world; deliverance from desires means deliverance from attachment; deliverance from attachment is deliverance from the cycle of birth and death; deliverance from the cycle of birth and death means deliverance from the empirical world; deliverance from the empirical world means deliverance of the essence from the constraints of the form, to the enlightenment of consciousness.

The first statement in Isha Upanishad which says that whatever exists in the world is pervaded and enveloped by and belongs to the Supreme Lord, living life enjoying everything that is ordained in the spirit of renunciation, without coveting what has been ordained for others is the rule. Dispensing desires from mind one becomes detached from the gross objects 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, by self within, all that to the Indweller waters - "कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतिस्वभावात् । करोमि यद्यत् सकलं सर्वं नारायणेति स मर्षयामि ॥" performs actions as ordained by ऋत, the cosmic law and धर्म, the righteous principles without being attached to the fruits of actions, living life naturally and spontaneously observing that some trees are tall and slender, some small and bulky; some give sweet fruits and some give bitter fruits, each according to the attributes and inclination born of nature. The tall, slender trees do not desire to become small and bulky; small and bulky do not desire to become tall and slender. Those trees which give

sweet fruits do not desire to give bitter fruits and those who win give bitter fruits desire to give sweet fruits. Each constituent in creation lives, evolves, grows according to the attributes and inclination neither preferring nor rejecting, never desiring to become some other than what it is, being satisfied and happy as one is.

Deliverance is Nirvana, not death of the body, but living life with conscious awareness of the essence within without being attached to the external form, the body. The philosophies which followed the Vedic thought define Nirvana as terminating the ego-centric form and being in timeless, spaceless, changeless, eternal self-luminous divine essence, "शान्तिं निर्वाण परमम्" -

the supreme state of peace, "ब्रह्म निर्वाणं" integrating in सत्य, the Existential. Buddha refers Nirvana as "getting rid of the "material forms, the feelings, perceptions, impulses, consciousness by which one is known . . . all have been got rid . . . cut out at the root, made like a palm tree stump that can come to no further existence in future . . . Becoming deep, immeasurable, and unfathomable, as the great ocean there being neither statement like arises, nor does not arise, nor even both arises and does not arise apply".

Deliverance is not observing how the constituents in creation evolve on physical level; from the gross to the subtle. It is like experiencing the shade under the tree, not reflecting who had planted the seed and how the seed became the tree, or understanding how the essence within continues to be immortal when the body has to through the cycle of birth and death, how the flame of a candle lights another candle but does not lose its light but continues to spread light all around, even as the Sun who sets in the evening seems to rise every morning spontaneously without fail shedding light and warmth on good and noble and on evil and ignoble people as well to make them luminous and energetic. When one does one's ordained actions accepting everything and not expecting anything then one is free and transparent like stream of water that flows like river a long way from ups and downs till it reach the vast and deep ocean.

Deliverance if human being is living life freely and spontaneously like rest of the constituents in creation, going through the natural process of physical decay, deterioration and destruction of form, therefore not taking the psychological burden of good and bad thoughts, memories experienced in the past or hopes and expectation in the future but with Mind clear, pure and receptive to experience each and every the moment as it unfolds.

Ordinarily influenced by organs of senses and sense of ego, human beings respond as thoughts formatted in mind, when he should respond naturally and spontaneously, speak when should remain silent; perform actions attached to the fruits of actions, when he should be detached from the fruits of action. Therefore, human beings attached to desires as the energy that motivates suffer frustration when desires remain unfulfilled.

A time comes and it surely does when distressed with frustration one chooses not to respond from the thoughts, not to speak being vocal, but to remain silent, withdrawing from performing actions, keeping senses and Mind restrained, even the intellect still, the state referred as Yoga being proactive to performs actions without having my claim for the fruits of performance of actions - "कर्मण्येवावधिकारस्ते मा फलेषु कदाचन ।" because all other actions not performed as and by way of sacrifice bind one to this primordial world - "यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।", freed from the constant struggle for costly material possessions, positions and prestige in temporal world being conscious and receptive, rich and rewarding with renewed energy to experience for one's own self within, as the seers and the saints do - स्वान्त सुखाय.

The supreme state, which the seers and the saints describe as - स्वान्त सुखाय is not the state of शून्य is neither emptiness, nothingness, absence of something that was supposed to be, a negative state but the positive state of conscious awareness, not capable to be identified with anything that is known by the sense organs, but something unknowable unknown which adds substance and meaning to all that one sees around in creation, something real transparent like stream of water that flows like river enveloped by much that is unreal illusion ups and downs along way till it reach the vast and deep ocean.

## How

Ordinarily other constituents in creation do not perform actions having desires as the root but instinct drives to perform their actions neither to have possessions, positions or prestige or sense of inquiry for finding out the source of creation nor to know how their future would be. It is instinct, not desire that decides the performance of their actions responding to situations according to their natural attributes, love or anger, pleasure or

pain, happiness or suffering being considered as natural impulse, temporary without being burdened for long.

The human being generally inclined to perform actions influenced by senses and sense of ego, performs more than one action at one time therefore is conscious neither of one or the other action performed, while listening, the Mind is thinking of the family or the job, hence not listening with full consciousness. Human beings rarely respond to natural impulse and perform actions desiring love, pleasure and happiness, which is temporary, impermanent and fleeting, not independent in themselves but dependent on desires, associated with one's body, attracted and attached to them and bound to the empirical primordial world often culminating in anger, pain and suffering. Such one may be said to be not the one who is alive but one is as good as dead, not knowing how to live life.

In life often attitude is better than knowledge, because when knowledge fails attitude takes over. Therefore, the one who removing from one's Mind the thoughts experienced in the past and expectations in the future, lives every moment of life without being bound by thoughts, views and opinions held accepts responsible for the actions performed millions of years earlier and the actions to be performed millions of years hereafter is the man of Wisdom.

Human beings provided with विवेक, the sense of discrimination and influenced by organs of senses and personal sense of ego inquire about the source of the constituted creation and about the possible destruction of the creation in future, but rarely the one waits for replies, since one has either more questions in Mind or one never really requires replies than answers, asking questions even waiting for confirmation of one's views and opinion dearly held. One's Mind is like the watch on one's wrist. Each watch shows different time and each one believes that one's own shows the correct time. It is like one who asks how to open one's closed fist but does not wait for advise and chooses to open the enclosed fist oneself as one desires.

Ordinarily even as one who asks questions, rarely listens or waits for replies: even as one who sees, rarely waits to observe. Therefore, one who asks or sees should first change the way one asks or sees. Otherwise one would ask the same question which one has asked earlier, would see what one was seeing earlier, without either listening the replies not observing the

things. श्रद्धा is not having faith in which one listens or observes but is being receptive with clear, unburdened, unencumbered Mind. Only when one listens and observes being receptive with conscious awareness, only then, not the form but the essence of what was spoken and observed, becomes revealed.

In life for establishing proper relationship, the greatest challenge is to find the source the essence within all the constituents in creation not knowing the various forms manifest in creation. One who considers each and every constituent in creation as separate and distinct is ignorant and as good as dead person, spends whole life searching outside oneself. One who considers the essence within each and every constituent in creation as same and similar is wise in wisdom. Such one being conscious of the valuable possession within is as good as one who is enlightened of the Existential energy which became spontaneously effulgent with variety of forms and shapes, colours and shades, tastes and flavours, all with divine essence posited within.

Evolution on the physical level with emphasis on gross forms for perfection of the form from the inanimate to the animate was based on survival of the fittest, was explained in modern terminology by modern scientists studying the process of change, analyzing, rationalizing the evolutionary process. The evolution of the subtle divine essence, being self luminous and needing no perfection but needing clarity and wisdom since it was concealed by obscurity and ignorance, was untouched by modern scientists as preserve of the spiritual seers and prophets to be explained with various signs and symbols.

One should observe the constituents in creation around oneself, the manner in which they respond to life each and every moment by sheer natural instinct which they are endowed with, neither preferring one as good, beautiful or delicious and rejecting the other as bad, ugly and tasteless, choosing one nor discarding the other, while the human being though endowed with sense of discrimination to choose between the proper and the pleasant, often injudiciously chooses under the influence of senses the beautiful and attractive and not the beneficial and wholesome.

Being born with divine within, the consciousness is one's inherent attribute, with potentiality to become vast as the space and deep as the ocean, therefore no special skill is required to be aware with full consciousness.

However consciousness though real, pure and immaculate is not revealed since it is concealed by the influence of senses and sense of ego causing माया, the unreal, illusory world formatted by Mind pulling one down to be small as the space in a vessel or shallow as the puddles on the road, making one weak and timid when one could have been strong and bold.

In life everyone has a choice, how life affects one and how one should react, using sense of discrimination choosing the proper from the pleasant, the good from bad, and the noble from the ignoble. Only when one rises above the dualities in the empirical life of the thoughts, views and opinions, the unencumbered and unburdened Mind does one become receptive to the non-dual, singular existence, accepting everything in the spirit of renunciation as grace ordained without expecting and coveting anything ordained for others.

The temporal world is considered to be non-existential, माया, illusion formatted by Mind under the influence of senses, a world dark, obscure and ignorance, of mortality, where the new born coming out of the womb, starts crawling, walking and speaking with information gathered in Mind, therefore evolution is considered based on analysis of the gross human form as the consummate form. The spiritual world is considered as the real world of सत्य, the Existential, therefore evolution is considered based on analysis of the subtle divine essence posited in the form. समाधी is equanimity of intelligence where normal activity of the senses and the mind is restrained and being receptive without being attached to the experiences of the past and expectation of the future, one performs one's actions as an by way of sacrifice for fulfilling the divine intent and purpose, which means not searching for empirical pleasures from external sources but seeking happiness within, being positive and proactive on attitude and not negative and reactive, if the opportunity is small then accepting that it is sufficient for one to begin at the beginning, if the opportunity is large then accepting that it is sufficient for one to surge further and further, accepting every situation as it comes without expecting it to come as one desires.

Meditation is not done following a method conceived by mind; meditation is spontaneous absence of method and the mind. Meditation transcends mind not waiting for thoughts arising in mind or waiting for the perfect moment to arrive, every moment being the perfect moment for one to meditate. Lao

Tsu says, "When I let go of what I am, I become what I might be". Only then the divine essence within oneself as well within each and every constituent in creation becomes revealed.

Wisdom is absence of ignorance, even as light is absence of darkness. The moment one becomes conscious of the real world of Existential becomes revealed the illusory world of perception disappears. The Existential cannot be described but can only be experienced, because the signs and symbols, words and language used in scriptures do not do justice to the experience of the seers but fall short in conveying to the people of a particular place and period where it is communicated. Lao Tsu points out "As soon as beauty is known by the world as beautiful, it becomes ugly, as soon as virtue is being known as good, it becomes evil, 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, it is only when one observes the subtle divine essence with every external manifest forms, then one realizes that both the essence and the form are effulgent from the same source.

Wisdom is neither what one wants to be nor what one wants to possess, but what one possesses and one is not aware, and what one can be conscious of. Happiness is delicate balance between what one has and what one seeks, what one wants and what one can be. Lao Tsu further says, "Realizing this, the wise one performs effortlessly according to the natural Way without personal desire, and practices the wordless teaching through one's deeds, 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 seeks no recognition, does not claim for the credit, hence shall not lose".

Lao Tsu says that ordinarily the moment one thinks of the constituents in creation as different and distinct from one another, something as beautiful, there comes to be something as ugly, as soon as virtue comes to be known as good, there comes to be something as evil, 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. Therefore one who is conscious of the subtle divine essence within the gross external

form, then the path to reach out to the self luminous Existential pervading and enveloping every constituent in creation obscured under the illusion of Maya formatted, by Mind becomes revealed, even as once the glare of the resplendent rays are withdrawn or the dark clouds are dispersed and scattered the self luminous fair face of Sun becomes revealed. Then one will realize that in creation and in every constituent in creation no one is superior or inferior, therefore refrains from being disgusted with one reviling any of them, being content with what one has, rejoicing in the way things are, nothing lacking and the whole world belonging to oneself as it were.

Then one observes every constituent in creation as complementary to one other, synthesizes and balances one another in terms with ऋत, the Cosmic Law and Dharma the principles of righteousness, there being nothing in creation different and distinct from one another in essence, the difference and distinction being primarily in the manifest forms. Lao Tsu says that wise one who realizes this, performs actions spontaneously according to the attributes and inclination (the natural Way) without desire and practices the teaching through performance of one's actions, inspiring the vitality of all lives, without holding back, nurtures all beings with no wish to take possession, devotes all his energy with no intention to hold on to the merit, when succeeds seeks no recognition, lays no claim for the credit, hence does not lose it.

The journey is long , the Path is steep, difficult to climb, onerous to transcend, but to traverse the Path no one need to be stressed but be calm and compose for "Nature does not hurry, yet everything is accomplished" as pointed by Lao Tsu. Life is like a seed within which are hidden great many mysteries. One will not see the mysteries by breaking the seed but by nurturing the seed over a period of time. Seed by itself is of no importance it becomes relevant only when it becomes the tree, with blossoms becoming in hundred flowers spreading fragrance in all directions, with fruits satisfying and the becoming the source for new trees. Only then the tree realizes what it was and what it has become now and how it becomes multiplied hundred times more in number, like the flame of one candle can make hundred ones luminous.

One should begin at the beginning, with one step at a time, no matter how far is the goal, how intense is the speed, how much time one has to reach, all that matters is moving along till the destination will soon be revealed. Then even as one traverses on the Path, one will observe

the nature around, the high mountains and the lowly plains, vast deserts and the fertile fields, bright stars and the dull planets in the dark nights, the Sun rising unfailingly every morning without to shed light and warmth on good and the noble even as on evil and ignoble, the winds blow cool soothing breeze as well as stormy winds and terrible typhoons, the rains pouring in profusion, the mighty rivers and sprightly streams rushing to reach the ocean, the seeds becoming plants, plants becoming trees, some tall thick trees and some small, short, slender creepers, some beautiful and some ugly, some giving sweet fruits and some bitter ones, fish swim in the waters and mighty winged vultures and small, sprightly sparrows fly in the sky, mild beasts graze grass in fields and wild animals hunt in forests, some kind and compassionate, some good and bad, kind and cruel evolving each according to their attributes and inclination born of nature responding each and every moment spontaneously conscious of palpable presence of the divine essence within like the thread passing through the pearls in a necklace. Lao Tsu says, "Life is a series of natural and spontaneous changes. Don't resist them – that only creates sorrow. Let reality be reality. Let things flow naturally forward in whatever way they like".

Those who observe the constituents in creation performing their actions spontaneously, as the old saying declares, "परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः । परोपकाराय दुहन्ति गावः परोपकारार्थं मिदं शरीरम् ॥ " they exchange their expectation for appreciation, being receptive to experience bliss in abundance, to become liberated, realizing what Lao Tsu said: "the true essence, the constant enables one to see the outward manifestation. The two come paired from the same origin... when the essence is manifest, it has a different name... origin is called The Profound Mystery, profound the mystery as It can be, is the Gate to the essence of all life".

The question HOW to live one's life delivered from the bondage presumes knowledge of the state of deliverance. What seers speak as the state of deliverance is the description, to live one's life delivered from the bondage one should walk the talk. One can walk the path either without being attracted by, desiring and being attached to objects of senses as well as denying ownership orb the possessions, positions and prestige and surrendering all actions performed by Mind, speech and actions or struggling to perform actions by way of sacrifice through intense austerities and perfected penance.

The one with desire less Mind avoids the poodles created in Mind under the influence of senses and one's ego, allowing oneself to surrender to the divine intent and purpose, flowing in the divine compassionate stream, spontaneously as one is led, accepting even to death when it comes as easily as one accepted birth when it came, living one's life effortlessly as if there was no yesterday and there is not going to be tomorrow. Every constituent in creation has the present moment available to live with no burden of the past nor of the future, yesterday being no more in existence and tomorrow being no more certainty, every moment being separate, different and distinct, not the same. Each and every moment is ours to be enlightened in luminosity or sink in dark obscurity. Time is mental psychological assumption not existential reality the day mentioned in calendar has no reality. Sunday brings light and resplendence for some and brings darkness and despondency for others. Therefore, it is for one to perform actions that would lead me to light and resplendence, and not perform actions that would lead one to darkness and despondency.

Consciousness प्रज्ञा is the state of bliss, like unwavering, steady and well established luminous flame when one is not aware of existence separate and distinct from one self. Bliss of beatitude is the state silence, the state of शून्य, the circle of which has circumference is very but the centre nowhere, which pervades everywhere and envelops everything, the state which is neither emptiness nor nothingness, absence of something that was supposed to be but not a negative state but the positive state of conscious awareness, the presence of something which is neither existence nor non-existence, not capable to be identified with anything that is known by the sense organs, but something unknown, unknowable real, the Supreme Existential which adds substance and meaning to all that one sees around in creation, beasts that wander on the earth, birds in the sky, fish that swim in the waters, worms that crawl, trees that grow on the hills and grass on the meadows not some as beautiful and some as ugly, not preferring some and rejecting some; but everything in the constituted creation naturally and spontaneously, enveloped by much that is unreal illusion one is free and transparent like stream of water that flows like river a long way from ups and downs till it reach the vast and deep ocean.

One should observe the constituents in creation around oneself, here and now in the present moment with free and receptive Mind, the manner in

which they respond to life each and every moment by sheer natural instinct which they are endowed with, neither preferring one as good, beautiful or delicious and rejecting the other as bad, ugly and tasteless, choosing one nor discarding the other. While seeing is normal and natural response of one with eyes to see, observation is purposeful action performed responding with Mind freed from memories of the past and hopes of the future, like smelling the fragrance of the flower the moment it blooms, not being able to describe the fragrance of the flower or being conscious of the moment when the fragrance was experienced. All explanations, all definitions being not the truth of what the truth really was. Likewise neither the Supreme Existential can be defined nor the self as the fragment of the Supreme Existential can be defined. Likewise neither कर्म, the action performed and कर्म, the reaction of the action performed can be defined. Action and reaction are not opposite to each other but two sides of the same coin. Therefore there cannot be action without reaction; there cannot be reaction without there being action. Action and reaction are Nitya Nutan, ever new, even as birth and death is ever new event happening. Therefore action- reaction is eternal, Sanatana. One who realizes this is the man of Wisdom.

Ordinarily one is not conscious aware of the action performed but is aware of the reaction of the action performed. Therefore one is inclined to perform action with desires, becoming happy if the fruits are received or suffering if the fruits are not received. If the action is performed without any desire then one is neither happy having received nor suffers having not received. Performance of actions spontaneously without desires but as and by way of sacrifice as per one's attributes and inclination then it is spoken by Krishna as योगः कर्मसु कौशलम् - Yoga, skill being in communion, As one rises step by step, stage by stage from empirical knowledge gained to spiritual wisdom experienced. The happiness experienced in performing actions without desire, without being attached to fruits of action as and by way of sacrifice is the bliss of being in the Existential.

Happiness is like the tip of the tail; more the cat runs to catch the tail father it appears to be. The moment the cat stops and walks spontaneously and naturally the tail follows. Happiness follows likewise when one is happy with others, even fragrance follows when one spreads little on others. One cannot be happy unless one is happy with others. To be enlightened one has to bring the light and when light is brought darkness disappears even

as when one is wise in Wisdom one ceases to be ignorant. One comes to a stage where one needs no external sources to be happy, one becomes happy within one's self. One does not realize whether enterprise brings happiness or not, but happiness makes every enterprise successful.

When one is happy and satisfied with what one is, with what one has in possession, with what one is in position then his every action becomes spontaneous according to one's attributes and inclination, being bliss of beatitude, which is the birth right of every constituents in creation, possessed with divine essence, which is self-luminous. However, the question how to be conscious of one's bliss of beatitude presumes one to know the nature character, the method, procedure to be on the state of bliss. Method, procedure means from here to there, going from one place to the other, which elevates one from the temporal world to spiritual world, from non-existence to the Existential, from darkness and obscurity to light and clarity, from mortality to immortality - "असतो सद्गमय, तमसो ज्योतिर्गमय, मृत्योरमृतं गमय ॥". But bliss is not the state of becoming but of being. When one performs actions accepting everything as it comes and expecting nothing then one may be said to have transcended both the state of Action कर्म and non-Action अकर्म, being in the transcendental state of Action in non-Action विकर्म, therefore, well established consciousness.

No one will deny nor does anyone ever deny the possibility of the events coming to be as the nature intended to be. The seed will grow according to its attributes and inclination born of nature, therefore, one has to accept the eventuality expecting neither the beautiful flowers nor the luscious fruits to come from that seed. In the end nothing in life matters, what one says or does or the way one wishes and desires in life. One has to be alert and have the spirit of understanding because in life there are hundreds and thousands of things that makes one fall and suffer, and when fallen seeing hundreds and thousands of opportunities to rise and catch the opportune by its forelock and have million reasons to be happy and satisfied expecting nothing but accepting everything that is available in bountiful Nature.

Normally, one considering the pleasures of the body as happiness gathers possession, position and prestige and becoming dissatisfied and suffering loneliness in spite of having in abundance one searches happiness within

accessing the eternal, perennial source divine essence within that transcends empirical and temporal pleasures and happiness. When one realizes the wealth within oneself then one will not be worried of the external possession, position and prestige. Life is like a seed in which are hidden great many mysteries. One will not see the mysteries by breaking the seed but by nurturing the seed. Seed by itself is of no importance, it becomes relevant only when it becomes the tree and blossoms in hundred flowers spreading fragrance in all directions evolving as per the attributes and inclination. Only then the tree realizes what it was and what it has become now. Often, a seed does not grow to become a great tree, with flowers and fruits but the one swept by wind to fall in barren earth, even though nurtured with proper provisions in proper environment, if the seed is bad it will give grow crooked, giving neither flowers nor fruits.

It is said that a group of people went to a man of wisdom about stress and suffering in life. As soon as they came the wise man went to the kitchens and brought a big bowl of soup and many small bowls, some beautiful and some ordinary, some costly some cheap, some made of porcelain and some made of plastic and told them to help themselves. Every one took the beautiful, the costly, the porcelain leaving the ordinary, the cheap, the plastic bowls.

The wise man said, the problem of every one in life is that each one wants what is the beautiful and best in life, leaving the plain and simple in life. That indeed is the source of all stress and suffering in life. The bowl by itself does not add quality to the soup. In many cases it is more valuable and expensive but the bowl which contains the soup hides what one drinks. What we all need is soup not the bowl. But each one chooses the bowls and feels pleased with what he possesses, not enjoying the soup, even as one is pleased with one's possession, position and prestige, not with the quality of life he lives. Life is like the soup, the bliss which is eternal and perennial, same for everyone, but what one chooses in life is the possession, position and prestige, which are fleeting and temporary. The possession, position and prestige are external to be lost soon or later, therefore do not decide the quality of life or leads. When one concentrates on the bowls one loses the taste of the soup one drinks even as when one concentrates on the external endowments like possession, position and prestige one loses the charm of the living productive life, being stressed and suffering.

How does one performs actions who knowingly gathers possession, position and prestige as external endowments when they are all temporary and soon will be deprived of when death comes denying oneself the opportunity of being conscious of the divine essence within which alone is eternal, immortal and not destructible. He, who abandoning all desires from mind performs action without craving becomes freed from sense of ego and attains peace, which Krishna says, is the state or ब्रह्मन्, attaining which no one is bewildered and abiding in that state at the time of departure, one attains the Bliss of the ब्रह्मन् - "एषा ब्राह्मी स्थितिः पार्थनैनांप्राप्य विमुहयति । स्थित्वास्यंतकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥".

In temporal life, the entire purpose of human endeavour is fulfillment of desire to possess some thing gross and material which one does not possess, to become something which one is not, or to gain prestige which one has not. In spiritual life, the entire purpose of human endeavour is difficult because the ultimate goal is not something which can be captured in words it but can only be experienced in enlightened insights, wisdom that most people ignore because of the simplicity, but once understood one reaches.

To see on temporal level what the empirical life has to offer, the instruments of cognition, the mind, speech and actions to access as knowledge are available ; to observe on temporal level what the spiritual life has to offer, the instruments of cognition, the mind, speech and actions access as wisdom are concealed and obscured. For spiritual life ब्रह्मचर्य, the disciplined life of a seeker of ब्रह्मन् is absolutely needed, with restraint on mind speech and actions. The disciplined life of the mind and thought comes with restraint on breath; the disciplined life of the speech comes with restraint on what one speaks; the disciplined life of the actions comes with restraint on the actions performed.

The restraint on breath comes from being conscious of sleeping well, the quality of life, the quality of all the subsequent days, the act of waking up early in the morning, giving a chance to reconnect with oneself, eating not to satisfy the senses but little, well and healthy to regulate body and mind being conscious of the act of breathing and the act of thinking to live life both as a hero fearless and brave and as a child of love, tenderness, kind and gentle. The restraint on words used without dismissing and pretending that they mean nothing, conducting and speaking as if one is alone,

respecting others the same way you would respect oneself to represent oneself to the world,. No matter what one has done, they are done and cannot be reversed; therefore one should mend wounds, regrets and old pains, for a better present moment. The restraint on actions is seeking every opportunity quiet and subtle or loud and obnoxious, come rarely, not until it is too late, whether one wants and more importantly whether one needs, without any desires in mind or speeches, without being attached to the fruits being conscious of the action. Performed as and by way of sacrifice aligned to the attributes and inclination born of nature. Without being attached to the fruits

The mind primarily is pure, perennial, substantive and spiritual, becomes impure, temporary, superfluous and empirical because of the thoughts experienced under the influence of the senses. Therefore, as one traverses the even as one gathers knowledge, one has to unburden from the mind much of the impure, temporary, superfluous and empirical knowledge gathered to substantiate and reveal the pure, perennial, substantive and spiritual Mind. Since in life one knows only the reaction as the reflection of the action performed, it would be logical for one to be reflection of what one would like to be. If one wants to be happy and satisfied then give happiness and satisfaction to others, because what one gives that he receives.

Human beings do everything in life to satisfy desires, sacrifice health, wealth, kith and kin, friends and companions, hoping to live and never going to die enjoying the pleasures of the sense and being anxious of deprived of possession, position and prestige in the future lives in vain in the present, dying with regret and never having lived life at all.



**Books Written By  
Nagesh D. Sonde**

**In English Language**

**Sri Madhva's Commentaries On**

Isha, Kena, Katha, Brihad Aranyaka, Chhandogya, Mundaka, Mandukya, Tattiriya Upanishad, Bhagavad Gita and Tatparya Nirnaya, Brahmasutra, Rigbhashya,

**Narada's Bhakti Sutra**

A Study on Three Vedic Suktas

Upadesh Saram By **Sri Ramana Maharshi**

Sat Darshan By **Sri Ramana Maharshi**

Philosophy of Sri Ramana Maharshi

Socrates and Ramana Maharshi – A critique

ri Manak Prabhu Biography

DakshinaMurti Stotra By **Sri Shankara** with Manasollas.

Sadhaba Panchakam By **Sri Shankara**

Bhaja Govindam By **Sri Shankara**

Sri Sukta

Ganapati Atharvasheersha

A Study on Three Vedic Suktas

Forty Hymns of Rigveda

Asmi – A Study on Gautam Buddha and Ramana Maharshi

Dakshinatya Sarasvata – A Study of an eneterprising Community

Krishna – A Study based on Mahabharata.

Bhagavad Gita – A Remenrancer A Commentary

The God That is Worshipped here

Karma A Rreflection

## **In Konkani Lnduage**

Vishnu Ani Vaushnava Sampraday  
Radha Madhava Pranaya Pranali  
Upanishanche Avalokan  
Katha Sangam  
Sri Sukta  
Ganapati Atarvasheersha  
Sri Madhvachrya Jeevan Ani Vichar  
Konkani Bhashecho Itihas  
Santa Purandardas Biography  
Vairagya Shatakam  
Sarasvatalem Bhavaitavya  
Sri Vishnuasahasranama Vistrut Vivechan  
Bhagavad Gita Samsmarana  
Ramakatha based on Valmiki Ramayan.



*Ekla Chalo re*  
*Rabindranath*  
*Tagore*



*If no one answers*  
*yout call, Then walk*  
*alone.*

*If no one talks to you,*  
*O my unlucky friend,*  
*If no one speaks to*  
*you, If every one*  
*looks the other way,*  
*amd everyone is*  
*afraid. Then bare*  
*your soul and let out*  
*your mind, speal*  
*alone my friend.*

*When dark clouds*  
*cover the sky, when*  
*darkness engulf the*  
*truth, when the*  
*world cowers and*  
*bows before fear,*  
*you be the flame*  
*that burns you and*  
*banishes the darkness*  
*from the world.*