

Nagesh D. Sonde



The

God

that is worshipped here

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Introduction

I started writing this book when I was 86 years of my age and completed when I completed 87 years of age.

On this book I have tried to express my thoughts from whatever Knowledge I have gathered from different sources, and I submit that I have not been success to put to use all that I have known, or all that could have been known. Therefore, my only claim is that that I have tried, though not successfully to put down as clearly as possible what I intended in the beginning.

Knowledge is immense and our Mind is limited. Therefore, there is much that could have been spoken, which one does not find it possible. But truth is that those who are wise in wisdom are reluctant to speak, and if at all they speak they do so in signs and symbols , words and language which though appears familiar the meaning attached by them is mystical hardly revealed to the common people with little knowledge. They are unlike the commentators, the thinkers, the philosophers and the preachers who in trying to communicate the wisdom of the wise incorporate their own views and interpretation, thereby preventing the seekers to separate the corn from the cover that conceals. Therefore, it often appears that what one speaks is not one's own words but echo of the words of someone other than the speaker. This book therefore cannot deny if such impression is gathered from reading this book.

While writing this book, while typing this book, while editing this book the writer is conscious that his age is a burden and against him. Therefore, there would be mistakes, error in quoted references and the order in which the subject has been presented. Every time I have published any of my books or earlier placed them on my web site, I have been conscious that they contain innumerable errors, and yet I feel the meaning to be conveyed is more important than being grammatically correct,

I am sure that people who read this book will pardon me as they did earlier.

*Nagesh D. Sonde
14 December 2017*

1.

Evolution of the idea God as Divinity.

Ordinarily in empirical life, human beings are driven by desire of sense -progeny, possessions, position and pleasures of the heavens and are afraid of losing progeny, possessions, position, pain caused by uncertain, unknown future and sufferings of the hell, fraught with fear of being punished for bad deeds done rather than being graced by rewards for good deeds done. They are inclined to believe in some unseen, unknown power to whom they would rather surrender than be devoted as loved one. Irrespective of race or region, religion or creed people consider God as having a form, as father, mother, refuge or worship as described with divine attributes and though universally accepted, there is difference and divergence in accepting God or Gods, formatted and worshiped by different people, in different places and in different periods of time. Therefore, they ask who is God and where can he be found, realized.

In India neither the Vedas nor the Upanishads considered the Existential power or energy as God, देव, the luminous one, (the word having been derived from the root दिव्) or सुर, as one who is enlightened as against those who are not luminous दानव or those who are obscure - असुर, depending upon the attributes and inclination. Therefore, the Existential power or energy was not worshipped as God but as the subtle Existential divinity, neutral in nature, luminous as light beyond obscurity, there being no beginning, but cyclical in manifestations, each manifestation being one of the many earlier manifestations and many more manifestations to come - "ऋचं च सत्यं चाभिद्धात् तपसोऽध्यायत् । . . सूर्यचन्द्रमसौ धाता यथापूर्वकम् । दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥".

The Vedic Seers said, कामना, desire was the seed in the beginning. without any distinction, which the seers saw within their heart having singular relationship between the Existential and the manifest existence - कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । सतो बन्धुमसति निरवन्दीन् हृदी प्रतिष्या कवयोमनीषा ॥". Desire as the basic impulse became resurgent as quest for knowledge of the source on the very beginning, wondering who knows here, who here can declare; whence this came to be born, whence was this creation? Later than this creation, were the luminous divinities; who can declare here, whence it came to be first in existence - "को अद्धा वेद क इह प्र वोचत् कुत अजाता कुत इयं विसृष्टिः । अर्वाग्देवा अस्य विसर्जनेनाऽथा को वेद यत आवभूव ॥ ". It was said that perhaps the one who caused this creation to be may know or

perhaps even he may not. Or the one who presides over from Space beyond may know perhaps he may know or possibly even he may not - "इयं विसृष्टिर्यत् आबभूव यदे वा दधे यदि वा न । यो अस्याध्यक्षः परमे व्योमन् त्सो अंग वेद यदि वा न वेद ॥".

The Seers saw this creation sourced from तद् एकम् - That One, neither as non-Existence nor as Existence but as some unknown, unidentifiable power, energy, which existed breathing with self-impulse singularly alone, incomprehension concealed by incomprehension, other than that, there was nothing else - "नासदासिन्नो सदासीत् तदानीम् . . . । तम आसीत् तमसा गुह्यमग्रेऽप्रकेतं सलिलम् सर्वम् इदम् । तुच्छेनाभ्वपिहितं सदासीत् तपसस्तन्महिनाजायतैकम् ॥ अनीदवातं स्वधया तदेकं तस्माद्धान्यत्र किं चनास ॥".

The seers saw सत्य, the Existential as some luminous light beyond obscurity, the powerful source of energy - "तच्छुभ्रं ज्योतीषां ज्योतिः", "आदित्यवर्णं तमसः परस्तात्" and "देव देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्". They heard as श्रुति, resonance of ॐ, अनाहत, They heard as श्रुति, resonance of ॐ, अनाहत, transcendental soundless Sound, unheard, undifferentiated, being the past, present and future described as "ओमित्येतदक्षरमिदं सर्वं भूतं भवद्भविष्यदिति सर्वमोकार एव । यच्चान्यत्रिकालातीतं तदप्योकार एव ॥". The Seers were enlightened to the निराकार formless, अक्षर, immutable, अव्यक्त indescribable divine energy, तद् एकम् - That One, but did not subscribe to the idea that the divine energy having a form साकार it having been said clearly "तस्य प्रतिमा नास्ति".

Therefore, in Puranic legends the event was narrated that Vishnu the all-pervading all-enveloping divine essence after each creation was termination rested on शेष, the remainder for eternal endless period of Time - अनंत, breathing with only subdued Breath, स्वधया, अनाहत ॐ. That One was verily विद्या, Wisdom विज्ञानघन, mass of consciousness, in the absence of any thing else and want of better word, was designated as सत्य, the word derived from the root अस् to be, to exist, therefore the Existential.

The undifferentiated सत्य, the Existential spontaneously became effulgent differentiated as नाम (essence) and रूप (form), the divine essence being posited within the रूप of every constituent manifest form. Krishna says whatever

that exists in creation as नाम is fragment of divine resplendence, "यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावकच्छ त्वं मम तेजोशसंभवम् ॥".

Brihad Aranyaka Upanishad says that though सत्य, the Existential was differentiated as नाम and रूप, since the subtle नाम was posited within the रूप, it was not known, अकृत्स्नो सः, was not known due to inability of the human beings to conceptualize the formless सत्य, the Existential. नाम, the essence formless divine energy, which is not name, sign or symbol like gross crystallized ice having own independent identity by which man, cow, horse is indicated but is the singular and ever resurgent subtle divine essence, which cannot be named, and to name is to limit its comprehensive. To suggest the spontaneous effulgence, the Vedic seers used phrases like: तस्माद्विराळजायत, तस्मद्यजुस्तमाद्जायत, सूर्यो अजायत, समादश्वा अजायत, प्राणाद्वायुरजायत, शुद्रो पद्भ्यां अजायत as लीला, sport, bliss, as when a child plays and is happy, blissful and spreads delight, joy, as when a flower spreads fragrance spontaneously.

it was suggested to be searched as one would search a lost cow from the foot prints it leaves behind - "तदेतत्पदनीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद ।", was to be known by actions performed, while breathing प्राण as the essence, while speaking वाक् as the essence, while seeing चक्षु as the essence, while hearing श्रोत्र as the essence, while thinking मन as the essence,- "प्राणन्नेव प्राणो नाम भवति ।वदन्वाक्पश्यंश्चक्षु श्रुण्वन्श्रोत्रं मन्वानो मनस्तान्वैतानि कर्मनामान्येव च ॥".

Therefore, it became known as हिरण्यगर्भ the golden-womb as the sole custodian upholding the potential creation and the creatures to be formed. As पुरुष enveloped, pervaded, dwelling within all - "स वा अयं पुरुषः सर्वासु पुरुषु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवर्तम् ।", seeing nothing else in Creation than his presence, पुरुष said, "अहं ब्रह्म अस्मि, अहं वाव सृष्टिरस्मि". The primary energies पुरुष and प्रकृति are inter-dependent and complement one another.

Devi Sukta refers प्रकृति, as the divine energy formatted as power of पुरुष, who later was described as Vishnu वेवष्टि व्याप्नोतीति विष्णुः to suggest energy pervading and enveloping the constituents in creation - " सर्वभूतेषु विष्णुमायेति शब्दिता ।", as the manifest it is चेतना (consciousness), बुद्धि (intelligence), निद्रा (sleep), क्षुधा (hunger), छाया (shadow), शक्ति (energy), तृष्णा (thirst), क्षान्ति (forbearance), जाति (gene), लज्जा

(modesty), शान्ति (peace), श्रद्धा (receptivity), कान्ति (glamour), लक्ष्मी (fortune), वृत्ति (activity), स्मृति (memory), दया (compassion), तुष्टि (satisfaction), मातृ (mother), भ्रान्ति (delusion), इन्द्रियानामधिषठात्रि (energiser of the sense organs), भूतानांचाखिलेषु (within all the elements created) चित्तिरूपेणयाकृत्स्नमेतदव्याप्यस्थिताजगत् (enveloping the entire world abides in the form of awareness).

To communicate the ideas and concepts were made intelligible, Rigveda used signs and symbols, words and language, ideas and concepts since human beings generally have no capacity to understand the formless, सत्य, the Supreme Existential and establish relationship between the Unknown and the known, subject and the object. Sri Aurobindo clarifies that, "The importance of Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom majority of the hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfill in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason for their dominance".

In the post Vedic society there was increase in development in ritualistic cult, with emphasis on elaborate sacrificial performances for attain merits here in the world and heavenly pleasures hereafter in the other world, conceptualized साकार form for the निराकार formless divine energies came to be increasingly used. It was not known, therefore, became known as हिरण्यगर्भ golden-womb, the sole custodian of the creation and creatures therein, पुरुष one who has pervaded and enveloped everything in creation.

In Puranic theology, the three primary divinities Vishnu, Rudra and Brahma were represented anthropomorphically by their attributes, पुरुष came to be represented as विष्णु, from the root विश् - to pervade, विष्णुर् विश्वतेर वा व्यश्नोतेर, विशति इति विश्वं ब्रह्म, वेवष्टि व्याप्नोतीति विष्णुः to suggest all-pervading, enveloping, supervising and comprehensive energy, as रुद्र derived from the root रुद् to cry, howl, ordinarily associated with storm with flashing lightening and also as "ऋख् द्रावयति इति रुद्रः to suggest one who drives away or eliminates evil, as ब्रह्म प्रजापति as one who created the constituents in creation therefore, therefore, the Lord, the patriarch of the beings. अग्नि came to represent the resurgent energy, आप to represent the flow of

energy, वायु to represent movement of energy, पृथिवी to represent the foundational stability and आकाश to represent expanse to keep the manifest creation in harmony and balance through ऋत cosmic law and धर्म righteous principle.

In other parts of the world, in Egypt, Sumeria, Assyria and Mesopotamia the idea of God was primitive and much evidence is not found of further evolution in the concept. But in the region between Egypt and Assyria amidst the desert of Canaan, there arose the religion of the seven tribes of Israel, who were seeking a settled land for permanent residence under the leadership of Abraham. For them the idea of a God was vague like a disciplined father who would guide and show them of way, protect and provide land to live and prosper. The God, the father gave land to Abraham and his seed the land from the river of Egypt to river Euphrates, entered in a contract with Abraham that he and his tribes shall not enter in relationship with any other tribes, shall not have any other gods before him, shall not bow down to them, for he is the Lord, his God, is jealous God, visiting iniquity of the fathers who hate him upon the children up to the third and the fourth generations. Abraham God remained a tribal God, without evolving as universal divine being; reminding Moses that he is "The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob". In mystical sense the God was referred as "ehyeh-asher-ehyeh" which means "I AM THAT I AM" and "I am called according to my actions. When I judge the creatures I am Elohim, and when I have mercy with My world, I am named YHWH"

In Christianity, the God became compassionate Father in Heaven who sent his beloved child Jesus Christ who said that he has come as the Good Shepherd to guide the wayward, lost sheep, the children of Israel, saying, "I am not sent but unto the loser sheep of the house of Israel". "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to fulfill". In mystical sense he was referred as Jehovah, the kind and compassionate Father in heaven and Jesus was his son, the spirit of God which descended on Jesus like a dove illumining him.

Islam accepts the covenant with God through Moses, Jesus, and Muhammad. Quran records, "Say, We believe in God, and in what has been revealed to us, and in what has been sent down to Abraham and Ismail and Isaac and Jacob and their offspring, and what has been revealed to Moses and Jesus and to all the prophets of our Lord. We make no distinction between them and we submit to Him and obey". Muslims, however, believe that Islam supersedes Judaism and Christianity and that Quran is the final and complete word of God and that Muhammad is the last of the

prophets. Muslims believe that what is written in the Old and New Testaments is a corrupted version of the original revelation to Moses and Jesus. In Islam, God is Allah, known by his attributes, the most familiar and frequently used are "Ar-Raḥmān" - the Compassionate and "Ar-Raḥīm" - the Merciful". But Allah is the "most beautiful names" which should be used before all other names "Call upon Allah, or call upon The Merciful; whatsoever you call upon, to Allah belong the most beautiful Names". "No vision can grasp him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all "He is God, the One. God, the Eternal , neither begets nor is born, Nor is there to Him any equivalent." Islam means to surrender, to Allah and to his Word conveyed on Quran.

In India, in popular worship, therefore, one uses form of Vishnu, the all pervading and all enveloping, universal divine essence while worshipping ब्रह्मन् - "नामोपास्व ब्रह्मेति ब्रह्मबुद्ध्या । यथा प्रतिमा विष्णुबुद्ध्यवोपास्व।।" and similarly others as ॐ, Shiva, Shakti, Mahavir, Buddha, Stupa, Dharmachakra, blazing fire or as the light, YHWH, Star of David, Jehovah, Jesus, Mary, Allah, Kaba, the sacred number, or by any name which describes divine attributes.

Human beings with uncanny imagination conceptualized God primarily in forms with positive attributes and inclinations, though the negative attributes and inclination were not overlooked. Therefore, Atharva veda says that the earth shelters people people speaking varied languages, with various religious rites and rituals according to their place of living, desiring to be enriched with the splendour flowing in thousand streams - "जनं बिभ्रति बहुधा विवाचसं नानाधर्माणां पृथिवी यथौकसम् । सहस्रधारा द्रविणस्य मे दुहां धुवेव धेनुर् अनुस्फुरन्ति ।।". Therefore, one finds in every religion Gods described with human inclinations, with as many projections as there are human beings.

Concept of GOD is creation of the organized religious institutions, nurtured and made popular in psyche of the people. Therefore, while conflict between the Gods of one organized religion of one region and one period can be expected as display of of the people of one region against those of other region was natural. The God of the Jews was one of the many Gods warning Abraham that neither he nor his tribes shall have any other gods before him, shall not bow down to them, for he is the Lord, his God, is jealous God, visiting inequity of the fathers who hate him upon the children up to the third and the fourth generations". Christians believed that the "Word was with God and the Word was the God. . . In him was the life and the life was the Light . . .the Light shineth in darkness and darkness comprehendeth it not. . .No man has seen the God at any time ; only the begotten Son which is in

the bosom of the Father . . . Jesus was the Son on whom the heavens opened and the spirit of God descended on him like a dove and lighting upon him and the voice from heaven confirming that : This is my Beloved Son. Jesus further confirming that : "I am the door, by me if any man enter in , he shall be saved . . . I am the Way, the Truth and the Life, no man come unto the Father, but by me".

In Islam ,God is the all-powerful, all-knowing creator, sustainer, ordainer and judge of everything in existence, strictly singular, unique, inherently One, all-merciful and omnipotent. No vision can grasp him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. He is God, One. God, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.

As against these Judaic religions, Hindus in the beginning referred the luminous Existential, as universal, the singular, the ONE and the only ONE, by whatever name called, his luminous powers, energies being referred as Gods, the luminous entities, laying down the principle that the Existential is One though the seers describe it variously - "एकं यद् विप्रा बहुधा वदन्ति ।". Therefore Jews and Christians who were already settled in South India from the beginning of the Christian era did not find any antagonism, being free to practice their religious beliefs without interfering from Hindus.

Such acceptance of traditional Gods of other religious faiths within the universal divine principle continued til Islamic religious bigotry and later Christain inquisition brought forcible conversion to the indigenious religious faiths that forced Hindus to guard their traditionally accepted forms of Gods as distinct and different from those which owed origin among alien people in alien places.

Amidst such divergent mental projections, how can that One know the Unknown, Unknowable ?

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सत्य, the Existential worshipped here as God.

In Vedic era, तद् एकम्, सत्य, the Existential was primarily the singular divine power or energy, did not accept Idol worship saying, "न तस्य प्रतिमा अस्ति" , since such view connotes the worship of something or someone other than the singular सत्य, the Existential. Though in Vedic scriptures we find अग्नि, वायु, आप, आकाश, पृथिवी and other physical powers or personified divinities described by attributes like Vishnu, Brahma and Rudra worshipped as देव, enlightened ones or personified divinities described by their attributes.

Katha Upanishad says, since the organs of senses are directed outwards to the gross forms and not inward to the self within - "परां चि खानि व्युत्तृणात् स्वयंभूस्तस्मात् परा पश्यति नान्तरात्मन् ।" the object which one desires to that the mind is attached, the subtle self goes towards the objects together with the deed attached to it - "तदेव सक्तः सह कर्मणैति लिंगं मनो यत्र निषक्तमस्य ।".

In post Vedic era, therefore, each and every facet of divine power or energy came to attain importance as the divinities or Gods to participate in the sacrificial rituals partake the sacrificial oblations. The various Gods came prominently to be worshipped and भक्ति from the root भज - to divide, share, partake, participate, later suggesting attachment, devotion to, fondness for, homage, faith or love, worship, piety became the basis for spiritual goal. Soon even Katha and Shvetashvatara endorsed devotion saying - "यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥". Bhagavad Gita introducing भक्ति as one of three paths, the other two being कर्म and ज्ञान for spiritual deliverance. Puranic literature, Sutras like Sandilya and Narada sutras further gave impetus to a new orientation as commitment to a chosen deity or a traditional God.

Krishna says that said listening to the sweet talk of the Brahmannical class, who interpreted the meaning of Vedic hymns performing sacrifices is the goal to fulfil the pleasures of heavens - "यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ कामात्मानः स्वर्गद्वारा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥". Similarly भक्ति on emotional level had an abiding effect on general masses.

Quest and asking even simplicistic question is human inclination from childhood old age. In primordial life, on birth, human beings are instinctively and emotionally rooted to the heart, responding to attributes and inclination born of nature. As one grows in age, instinct and emotions become dull and the sense organs create primary influence on one's action. If one suffers in life, one tends to ascribe the reason to fate or to divine displeasure. Since one cannot change fate one takes recourse on भौतिक level take recourse to organised religions being aware of the importance of the signs, symbols, words, language, ideas and concepts, heaven and hell on human mind use them to propagate their own distinct views, opinions, interpretations with rites and rituals, prayers and penances commended, protected, preserved.

Confused and confounded by contrary and contradictory claims of different religions, go to temples, churches, masjids, listens discourses, worship Gods in the gross traditional forms, visit pilgrim centres, sacred mountains, take dip in holy waters, pray for divine intervention, for wealth and well-being, perform fasts and sacrifices, austerities and penances, give charities desiring to earn good merits and divine grace, wander in the world, are led like blind ones by blind ones, who are not enlightened, though think themselves to be enlightened ones - "अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः । दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥" go no where else than where the organisations want them to go. pray for divine intervention. Being further mature on age and experience अहंकार, his sense of ego takes over and he thinks himself to be the master of his soul and formater of his fate and decides the actions to be taken.

The quest for the God began earlier in Vedic times began with mind and intellect roam with thoughts afar, even as the ears are open to hear and eyes open to see the light within one self shining, transcending the organs of sense and action confused as what to speak, verily what to speak - "वि मे कर्णा पतयतो वि वक्षुःवि इदं ज्योतिर्हृदयं आहितं यत् । वि मे मनश्चरति दूरआधि किं स्विद् वक्ष्यामि किं नु मनिष्ये ॥". The history of religions generally is marked with denials of idolatry and intellectuals of Upanishadic continued to raise the voice of protest. All scriptures expressed by people, from any place or any period, which have come down since they were expressed are subtle experiences resonating from the heart, therefore, original and natural as the uncut diamond sourced from mines.

Therefore they asked the question, by whom willed and directed does the Mind illumine on the objects? By whom commanded does the prime breath becomes

established enjoined? By whom willed speech is here spoken? By which divine being prompted do the eyes see and the ears here - "ॐ केनेषितं पतति प्रेषितं मनः केनः प्राणः प्रातिष्ठते युक्तः । केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्तिः ॥". Avadhoot Gita wonders, "कथमिह तत्त्वं विन्दति यत्र रूपमरूपं कथमिह तत्र । गगनाकारः परमो यत्र विषयीकरणं कथमिह तत्र ॥" - how does one become wise of that principle which is neither formed or is formless, which is vast as the Space, expansive like the sky, how can one speak as if it is an object.

Brihat Aranyak Upanishad indicated that सत्य, is not this, not this, not any thing like this - "नेति नेति न ह्येतस्मादिति ।" because it is supremely existential, the existence of all existences - "परमसत्यथ नामधेयं सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ।". In Kena Upanishad, the Seer clarified that's सत्य, the Existential is not accessed as the Speech, the Mind , the Eye, the Ear or the Breath, but as that by which speech becomes expressed, by which thought becomes expressed, by which eyes see, by which the ears hear, by which life breathes - "यद्वाचाऽनभ्युदितं येन वागभ्युद्यते, यन्मनसा न मनुते येवाहुर्मनो मतम्, यच्चक्षुषा न पश्यति येन चक्षुंशि पश्यति, यच्छ्रोत्रेण न श्रुणोति येन श्रेतमिदं श्रुतम्, यत्प्राणेन न प्राणिति येन प्राणः प्रतीयते ॥". It was further clarified that सत्य, the Existential is the one which is the ear of the Ear, the mind of the Mind, speech of the Speech, breath of the Breath, the eye of the Eye, the wise ones being delivered on death of the body become immortal - "श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥". Further saying that the God propitiated here in संसार is other than transcendental सत्य, the Existential. - "अन्यद्वा तद्विदितादथो अविदितादधि . . . तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।".

Yajnyavakya the celebrated doyen of the wise ones in Upanishadic era, therefore, commended that one should see, hear, think and meditate on the self within since by observing, listening, reflecting and meditation all this becomes known - "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्।". Yajnyavalkya says that सत्य, the Existential is unseen but is the seer, unheard but the hearer, unthought but the thinker, unknown but the knower, there being no other seer, hearer, thinker or the knower than this, the the one who breathes in when breathing in, the one who breathes out when breathing out, the one who breathes about when breathing about, the one who breathes up

with breathing up; सत्य is not the gross form of the Speech, of the Mind, of the Eye, of the ear or of the Breath, but the subtle essence by which speech is spoken, thought is expressed, eyes see, ears hear and breath breathes - "यद्वाचाऽनभ्युदितं येन वागभ्युद्यते, यन्मनसा न मनुते येवाहुर्मनो मतम्, यच्चक्षुषा न पश्यति येन चक्षुंशि पश्यति, यच्छ्रोत्रेण न श्रुणोति येन श्रेतमिदं श्रुतम्, यत्प्राणेन न प्राणिति येन प्राणः प्रतीयते ॥"

Yajnyavalkya further elaborated : सत्य, the Existential is unseen but is the seer, is unheard but the hearer, unthought but the thinker, unknown but the knower, there being no other seer, hearer, thinker or the knower than this; is the one who breathes in when breathing in, is the one who breathes put when breathing out, is the one who breathes about when breathing about, is the one who breathes who breathes up with breathing up - "यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानीति। स त आत्मा सर्वान्तरो यो व्यानेन व्यानीति स त आत्मा सर्वान्तरो य उदानेनोदानीति स त आत्मा सर्वान्तर एव त आत्मा सर्वान्तरः॥".

Gargi was told that the immutable is unseen but the seer, is the unheard but the hearer, the unthought but the thinker, not the known but the knower. There is no other seer than this, there is no other hearer than this, there is no other thinker than this, there is no other knower than this. By this immutable O Gargi is all this space woven like warp and woof - "तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतं मन्त्रविज्ञातं विज्ञाता नान्दतोऽस्ति द्रष्टृ नान्दतोऽस्ति श्रोतृ नान्दतोऽस्ति मन्तृ नान्दतोऽस्ति विज्ञात्रेतस्समिन्नु खल्वाक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥". When King Janaka asked Yajnyavalkya who Illumines when the Sun sets and the Moon has not risen, the fire has gone out, the speech has stopped, he was told that it is the Self within, for with the Self as the light one sits, moves, performs one's actions, and retrans - "अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमित्ये शान्तेऽग्नौ शान्तायां नां चि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्येत्मात्यनेवायं ज्योतिषास्ते पल्यते कर्म कुरुते विपल्येतीति ॥". As a conclusive statement it was said that one who knows Breath of the breath, Eye of the eye, Ear of the ear, Mind of the Mind, they have attained the effulgent सत्य, the Existential - "प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदु । ते निचिक्युर्ब्रह्मपुराणमग्र्यम् ॥".

In truth, form is not important, the Essence is important. The shape and the colour of the flower is not important, the fragrance within the flower is important. Upanishads points out that as is a mighty tree, so indeed is a man ... A tree when it is felled spring up again from its roots in a newer form; from what root does a man spring forth when he is cut of by death? . . . Do not say semen, for that is produced

by what is alive . . . When born he is not born, for who should care him? Wisdom and Bliss the Effulgent One, established firmly as the one who gives essence, the form, the supreme - "यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽसृष्टः . . . यद् वृक्षो वृक्षो रोहित मूलावन्नतरः पुनः । मर्त्यः स्विन्मृत्युना वृक्षः तस्मान्मूलात्प्ररोहति ॥ रेतस् इति मा वोचत जीवतत्प्रजायते । . . . जात एव न ज्ञायते को न्वेनं जनयत्पुनः । विज्ञानमानन्दं ब्रह्म रविर्दातुः परायणं तिष्ठमानस्य तद्विद इति ॥".

Narada approached Sanatkumar and told him that though he is well versed in all scriptures, Puranas, histories, grammar, ethics, Logic, chronology, mathematics and many other sciences, he is only the knower of words, not the knower of Self, knowing the names like one who knows a man, an animal, horse, or a cow being pointed out not the knower of Self. Sanatkumara told him that what he knows was only about, form of the divine essence, not the divine essence, therefore he was advised to meditate "नामवैतन्नामोपास्वेति।", on नाम, the divine essence as existing in every constituent in creation.

To highlight the existence of true wisdom within oneself Shvetashvatara Upanishad said , "तिलेषु तैलं दधिनीव सर्पिर आपः स्रोतस्सु अरणीशु चाग्निः । एवं आत्मानि गृह्यतेऽसौ सत्येनैनं तपसा येऽनुपश्यति ॥ घृतं इव पयसि निगूढं भूते भूते च वसति विज्ञानम् । आत्मविद्या तपोमूलं तद् ब्रह्मोपनिषत् परम् तद् ब्रह्मोपनिषत् परम् ॥" - even as oil in seeds, as butter in cream, as water in the stream, even so one's self is the Self, if one seeks Him with truth and penance. If one becomes enlightened of the Self as existing in every constituent is creation, as butter in the milk, then as the wisdom of the Self within , that is the highest teaching, indeed the highest teaching.

It is not that the traditional forms as Gods conceptualised in various religions do not play any part, they can play the role as medium to become enlightened. When a seeker found on popular level people worshipping Agni, Vayu, Surya, breath, food, Time, Brahma, Rudra, Vishnu and asked who among them is the best, the teacher replied in Maitri Upanishad that these are all the primary forms on which one meditates, worships and discards. For with these one moves higher and higher in the worlds. When all these forms are discarded, he attains the Purusha, yes, the Purusha - "ब्रह्म खल्विदं या वा सर्वम्, या वाऽस्य अग्र्यास्तवनस्ता अभिध्यायेद् अर्चयेन् निहनुयाच्च । अतस्ताभिः सहैरोपरि उपरिलोकेशु चरन्ति । अतः कृत्नक्षय एकत्वम्नएति पुरुषस्य, पुरुषस्य ॥".

Sri Shankaracharya commends that one should worship नाम, the divine essence considering it to be सत्य, the Existential, even as one worships Vishnu's image

considering it to be ब्रह्मन- "नाम वा ऋग्वेद यजुर्वेद इत्यादि नामवैतत् । नामोपास्व ब्रह्मेति ब्रह्मबुद्ध्या । यथा प्रतिमा विष्णुबुद्ध्यवोपास्व ॥". It would be like knowing the wave of the ocean to be enlightened of the Ocean. But even as the wave can not be the Ocean, the individual empirical knower on भौतिक, अधिभौतिक and अध्यात्मिक level cannot be enlightened of सत्य, the Existential. Once one is enlightened of the ocean, then the waves will cease and fall aside.

Sri Shankara says, "जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता । तस्माद्वैदिक धर्ममार्गपरता विद्वत्परमस्मात्परम् ॥आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः । मुक्तिर्नो शतकोटि सुकृतैः पुण्यैर्विना लभ्यते ॥" - Among all creatures life as human being is rare to obtain, even as being male and wise in Wisdom. Even more rare to have inclination towards the righteous path of Vedic wisdom, realisation of the Supreme Self is still more rare. Discrimination between the Self and the not-Self and experience of the effulgent Brahman within one's self is rarer still. Deliverance is not possible without hundred thousand good deeds and good merits. Therefore, Upanishadic teachers insist that verily while we are here as human beings should realise this, if not great will be the destruction, whereas those who realise this become immortal, while others go to suffer sorrows - "इहैव सन्तोऽथ विद्मस्तद्वयं न चेतचेदिर्महतो विनष्टिः । ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखनोवापियन्ति ॥".

Therefore, how is the question to be resolved.

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The divinity known as God.

Every quest begins when human beings seeing the power and energy of the forces of Nature having impact on their life, wonder whence this creation came to be born, whence was this creation quest for knowing the Unknown God to be worshipped. Krishna says, many are the disciplines laid for the seeker - "एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।", कर्म actions to be performed without being attached to the fruits, ज्ञान, being wise in Wisdom, योग, being enjoined to intended objective, भक्ति, being in communion with the intended objective and शरणागति, surrender to the intended objective. Scriptures also commend ध्यान which leads one resplendence and to great satisfaction and ज्ञान to detachment and deliverance of the soul - "ध्यानाद् ऐश्वर्यं अतुलम् ऐश्वर्याद् सुखम् अतुलम् । ज्ञानेन तत् परित्यज्य विदेहो मुक्तीम् आप्नुयात् ॥". others commend intense austerity, Wisdom and earnestness ; with austerity destruction of taints, with Wisdom comes immortal bliss - "तपो विद्या च विप्रस्य निश्रेयस्करौ उभौ तपसा कल्मषम् हन्ति विद्ययाऽमृतं अश्नुते ॥", When Kavyakantha Ganapati Muni said to Raman Maharshi, "that though he has read all that is to be read and understood, has performed sacrifices with all rites and rituals, yet he has not the satisfaction of having performed तपस्, then the great Seer said, "If one watches whence the notion 'I' arises, then the mind is absorbed in That. That is tapas. When a mantra is repeated and one watches the source from whence resonance of mantra is produced, the mind is absorbed in That. That is tapas."

However, though various disciplines are laid down and every one in creation is born with attributes and inclination born of nature - "प्रकृतेः क्रियमाणानि गुणैः कर्मणिः सर्वशः ।", human beings with mind obscured by senses and promoted by ego sense, think themselves performer of their actions - "अहंकारविमूढात्मा कर्तामहमिति मन्यते ॥" and respond generally otherwise.

On भौतिक level with sense organs playing dominant role, the quest begins seeing, hearing, touching, thinking and understanding the forces of Nature, dual and dialectical relationship comes to be established with mother, father, brother, sister and others around. As a child questions are asked for the sake of asking, out of curiosity not for doubts to be resolved, asks another question even before the first question is answered, needing replies to satisfy doubts, having confidence in understanding the answers given.

Often masses are like children, obscure in mind, ignorant in understanding and not even conscious of one's obscurity and ignorance reacting to every event or situation as it arises in the external world. Therefore, the object by which his mind is attracted towards the objects together with the deed attached to it. They become attached to the family and friends, progeny and possessions, position and prosperity, pleased with gain and distressed with their loss, respects elders, worships gods, visits temples, pilgrim centers, sacred mountains, takes dip in holy waters, performs fasts and sacrifices, austerities and penances, gives charities desiring to earn good merits and divine grace.

On अधिभौतिक level the emphasis shifts to Mind and intellect conscious of the inadequacy of Knowledge known, through sense organs, and not satisfied with the empirical life, accesses information and knowledge reading scriptures, listening teachers, intellectuals and philosophers, reflects on the signs and symbols, the words and language, to become eligible for the Wisdom of the wise ones.

On अध्यात्मिक level, infinitely small number of people being dissatisfied with the Knowledge known on भौतिक level and the Knowledge knowable on अधिभौतिक level seek to source the energy spoken in scriptures on psychological foundation, being receptive, see, listen, reflect, analyze, synthesize and meditate to establish emotional and psychic relationship between the traditional chosen gross forms as commended by Yajnyavalkya whereby all this becomes known - "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्।".

On all the three levels where human beings generally proceed horizontally from what is known to that which not known, साधना, the word understood as implying the use of साधन, technique, process, medium would be useful to create create dual, dialectical relationship between two distinct entities, as one who sees, hears, touches, thinks, understands, knows the other. साधना has choice between two to select better from the other.

Establishing emotional and psychic relationship between the traditional gross forms, signs and symbols being projected on Mind by social, cultural and religious influences of the different people of different places and different periods and the subtle Existential divine essence may appear stable, legitimate and useful to take a leap from the known to the Unknown but could be disastrous if the traditional gross forms, signs and symbols are accepted as the substitute for the subtle

Existential divinity. It would be like the wave being mistaken for the ocean, even as the moon reflected in the water is mistaken for the Moon shining in the sky. Once one is enlightened of the Existential divinity then the traditional forms, signs and symbols would in the eyes of the enlightened persons as intermediate experience, even as once the Ocean is known, the knowledge of the waves would become intermediate experience to be cherished.

One has the case of Sri Ramakrishna Paramahansa was psychologically attached to the traditional form of Kali, treating her as Mother in flesh and blood, “The Divine Mother revealed to me that...it was she who had become everything...that everything was consciousness . . . I found everything in the room soaked as it were in bliss – the bliss of God....That was why I fed a cat with the food that was to be offered to the Divine Mother. I clearly perceived that all this was the Divine Mother – even the cat.” He even experienced the vision of Jesus Christ and Muhammad even as he had vision of Kali.

Seeing Ramakrishna still on अध्यात्मिक level, Totapuri a die-hard Advaitin sought to initiate him to be enlightened to the निराकार non-dual form of सत्य, the Supreme Existential withdrawing mind from all worldly objects, Kali and other gods and goddesses, and concentrate on the Absolute. When Sri Ramakrishna found it impossible to withdraw his mind from Kali, the Divine Mother, and Totapuri took a piece of glass and struck between Ramakrishna's eyebrows telling to concentrate on this point and meditate. Divested of all the barriers, Ramakrishna fell in samadhi for three days losing all consciousness and was enlightened to the formless सत्य, the Existential.

Ramakrishna explained later, “When I think of the Supreme Being as inactive – neither creating, nor preserving, nor destroying – I call him Brahman...the Impersonal God. When I think of him as active – creating, preserving, destroying – I call him Sakti, or Maya, or Prakriti, the Personal God. But the distinction between them does not mean a difference. The Personal God and the Impersonal God are the same thing....It is impossible to conceive one without the other.

Divine experience of the Gods in traditional forms, doe not demand renunciation of one's body but making the body absorb divine qualities without being sensually attached to the body. All seers and sages, sages and prophets lived even after their experience of the divine essence in the traditional forms fulfilling the obligations enjoined by their attributes and inclinations born of nature. Sri Ramakrishna clarified the reason for the saints living in empirical life, which is to make the

masses ignorant of the divine intent and purpose and the moment they complete their mission that they leave the world without any hesitation.

Gautama Buddha even after being enlightened remained alive seeing the generation enjoy, be satisfied with, take delights in attachment thinking that is lovely and pleasant in the world, is permanent, happiness, reality, wholesome have made craving and sufferings to increase. For (such) generation, this principle would be difficult and hard to understand. However his compassion for suffering prevailed over his hesitation and he decided to communicate his enlightenment to those who are well disposed, rose above suffering and the peace in the world beyond.

Ramana Maharshi after the Death Experience which flashed vividly as living Truth, perceived directly without going through the thought-process remained in silent solitude for some years, before he entered the primordial world, living the rest of life in the mortal body, transcending many vicissitudes which the body was destined to go through, yet shedding the benevolent Grace on people like Sun shedding its rays on all.

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The enlightenment.

When the undifferentiated सत्य, the Existential became spontaneously differentiated as नाम, the essence, as रूप, the form, नाम, the divine essence, as consciousness, 'चितिरूपेण संस्थिता' was posited within every constituent in creation, making the constituent to be fragment of the divine energy. One sees the gross body made up of earth, water, fire, air, space, mind, intellect and similarly with अहंकार the ego-sense, it having been declared - "भूमिरापोऽनलोवायुः खंमनोबुद्धिरेव च। अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥".

Action and reaction is the law which is applicable both on physical as well as spiritual level. Karma as a concept is based on this inevitable horrible law. Mind has a horizontal base; therefore, the thoughts originate as action and reaction. Therefore, it is said, as one acts, accordingly one behaves, so does he become. The doer of good becomes good, doer of evil becomes evil. One becomes virtuous by virtuous actions, bad by bad actions. Others say that a person is full of desires. As is his desires of is will; as is his will, so is actions done. Whatever deed he does, that is his deliverance - "यथाकारी यथचारी तथाभवति, सधुकारी साधुर्भवति पापकारी पापो भवति, पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः कारमय एवायं पुरुष इति स यथाकामो भवति तत्कर्तुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते ॥"

When a child is born it is free Mind without and thoughts secreted therein. The first thoughts arises in Mind when the senses create the first reaction, thereafter each previous thoughts creates further thought, the Mind becoming the aggregated store house of innumerable thoughts, which shape and formats one's Mind. Maitri Upanshad says -"चित्तमेव संसारम् . . यस्चित्तस्तान्मनोभवति।" the primordial life, संसार is verily the intellect and even as the intellect is even so Mind becomes.

The Mind is never independent of thoughts. Even as the thoughts have fleeting and no permanent existence, even so Mind has no stable, permanent existence ever changing and ever evolving like the clouds in the sky. Therefore, Mind is spoken as dual, pure and impure, impure when bound by the influence of sense organs, pure when freed from the influence of sense organs - "मनोहि द्विविधं प्रोक्तं शुद्धं विशुद्धं एव च । अशुद्धं कामसंपर्कात् शुद्धं काम विवर्जितम् ॥". In empirical, primordial world one has noble and ignoble, pure and impure though causing reaction experiences pleasure and pain, happiness and suffering.

On empirical level one sees the gross form of the body made up earth, water, fire, air, space, mind, intellect and similarly अहंकार the ego-senses but not see the unseen subtle essence, the consciousness, posited as 'चितिरूपेण संस्थिता' within. Therefore, one who is conscious of only the body identifies oneself with body, saying, I feel pain or pleasure, happiness or sorrow, thirst or hunger. When death comes, death is of no concern to one, because when one is alive, death was not there; when death is there, one is not there. Therefore, even as one's identification with the body ends, no one refers one by name or by relationship or by status by which one was known when alive.

The empirical Mind does not, cannot solve problems because Mind which relies on experiences and thoughts of the past and expectations hopes of the future. Therefore the Mind itself is a problem. Seen differently, Mind is not the problem as the thoughts are; thoughts too are not the problem as is the situation. If the situation is understood then thoughts will be understood and if thoughts are understood then Mind will be understood.

What one experiences through the body on भौतिक level, through Mind on अधिभौतिक level or through heart on अध्यात्मिक level is dual, there always being the experiences and the experienced. The Mind of such one is full of knowledge, intellect is full of views, opinions and arguments, अहंकार, sense of ego is full of assumptions and presumptions, and therefore, one considers oneself that which one is not. Such one is in sleep seeing dreams, experiencing everything in dreams as true, even when awake considers the things seen in empirical world as true. Such one is obscure and ignorant, like the sky covered by dark clouds. The knowledge may be useful to indicate that which is not accessible to senses organs but could be impediments if one rests one attention of empirical knowledge, chasing unfulfilled desires.

If one directs one's attention on external forms one will see the alluring attractive colours but will be denied access to the essence within. If one holds the flower in hand and is mesmerized by the form and the colour then he will not have access to the fragrance the flower. So long as the dark cloud of hover on the horizon, the brilliance of the Sun in the space will not be accessible. So long as there is ignorance of one's Consciousness the Wisdom will not flash in Mind. Rumi, the Sufi mystic says, "Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself." Then one will be graced with enlightened Consciousness.

On spiritual level, therefore, one is conscious of the unseen subtle essence, consciousness, posited as 'चितिरूपेण संस्थिता' within. Therefore, one who is conscious of subtle essence, the consciousness does not identify himself with body saying, I feel pain or pleasure, happiness or sorrow, thirst or hunger but says, the body feels pain or pleasure, happiness or sorrow, thirst or hunger.

Creation is never static, ever dynamic, every resurgent, ever evolving, each constituent in creation being not only dependent but interdependent on one another, in creation as well in destruction the seeds of resurgence is imbedded. Therefore, destruction is a phase not the end, reality, the rejuvenation is factual and leading one forward, old replaced by the new, even as the snake dispenses old skin for new. Old is not rejected, the new is not denied. Therefore creation includes renewal, every actions performed being part of evolution.

Therefore, life appears like a great mystery covered by unimaginable enigma. What is seen as gross forms is not the Truth; the subtle essence which is unseen covered and concealed by untruth is the Truth. Ugliness of the external form, the body is seen; beauty of the internal essence is not seen. Even so beauty of the external form is seen; ugliness of the internal essence is not seen. Even though for one who is born death is certain and for one who is dead birth is certain, when one is born, only the birth as an event is seen, the death as an event is unseen, When one dies, only death as an event is seen, the birth as an event is unseen.

This is because senses are directed outward, therefore what is accessed through senses come to be stored in Mind. Mind as a proactive instrument, primarily is empirical and therefore, the life one lives also becomes is an empirical. Birth and death, death and birth are cyclical events, even as breathing in and breathing out are cyclical events - breathing out being death as it were and breathing in being birth as it were. To keep the creative activity to be kept in motion, birth is as important and as death, death is as important as birth.

One who understands this as an awakened man accepts and speaks on spiritual non-dual level, where sense organs together with Mind cease their operation and even the intellect in still, is awakened, thinks and considers the things seen in dreams as well as those seen in empirical world as not true. The enlightened Mind is clear as the sky with no dark clouds obscuring the luminous, fair face of the Sun, richer, fulfilling and substantive, free from craving, free from evil, free from fear, nothing further to be known, nothing more to be spoken, even as a man when in the embrace of his beloved wife knows nothing without or within, even so the one when in the embrace of the Self, with complete and comprehensive consciousness,

प्रज्ञा, knows nothing without or within. This verily is the form in which desires are fulfilled, where the Self is the desire, where there are no desires, the end of all sorrows - "तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम् । तद्यथा प्रियया स्त्रीयां संपरिष्वक्तौ न बाहयं न किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाहयं किञ्चन वेद नान्तरम् तद्वा अस्यैतदाप्तकामामात्मात्मकाममकामं रूपं शोकान्तरम् ॥".

What is प्रज्ञा, the Consciousness? In truth Consciousness is neither good nor bad, neither noble nor ignoble, neither pure nor impure, neither perfect nor imperfect. Consciousness is luminous, enlightenment; it appears dark and obscure, because the Mind is under the influence of senses. On empirical level enlightenment presupposes going from known to the unknown, ignorance to Wisdom, mortal to immortal over a period of time, step by step, stage by stage, evolving oneself through performance of actions, acquiring Knowledge through scriptures, through meditation, intense austerity and perfected penance. On spiritual level enlightenment means instantaneous flash of lightening, elimination of obscure ignorance, sudden awakening. No one can speak of enlightenment, no one has spoken of one's enlightenment, though everyone has spoken about enlightenment, it having been said, "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् ॥ - that from which speech returns with Mind not having accessed.

Chhandogya Upanishad refers मौन, silence as the disciplined life of one seeking the sacred Wisdom, for only through such discipline the Self is accessed - "यन्मौनमित्याक्षते ब्रह्मचर्यमेव चद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥". Sage Yajnyavalkya says that on being enlightened of the Self within, having overcome the desire for progeny, wealth and the worlds, the Seers live the life of mendicants. Let the men wise in Wisdom, therefore, having completed learning desire to live like a child, and having lived the life like a child and as learned one let him be silent meditator. Then being in both the non-meditative and meditative stages he becomes enlightened as the knower of सत्य, the Existential - "एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति . . . तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिर्मानं च मौनं च निर्विद्याथ स ब्राह्मणः . . . ।".

Buddha declared as being in the absolute and singular state of being 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. I declare monks, that 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", and when a disciple asked, "How can there be Bliss when there is no sensation?" Buddha replied, "When sensations no longer exist, that, verily, is Bliss".

Lao Tsu says, "Tao that can be spoken is not the eternal Tao. The name that can be named is not the eternal name . . . Thus, constantly free of desire. One observes its wonders . . . The unity is said to be the mystery. Mystery of mysteries, door to all wonders". Anything that is spoken is nothing but weariness of speech or is at best simple approximation and even thereafter much remains to be spoken, much remaining to be explained. Shankar speaks of Balakhi who when asked about enlightenment kept silent since there is no medium which can be used, and whatever they speak would be untruth. Ralph. Waldo Emerson says, "Let us be Silent, that we may hear the whispers of God".

Probably one has not experienced being in silence, or seen something wonderful evolving spontaneously in silence, or heard silence just before the dawn, or the silence as a storm ends, or the silence of the country road at night or the expectant pause of a room full of people when someone is just about to speak, or more beautiful of all the silence after the door closes and one is left alone in the house. Each silence has different tenor if you listen carefully; each one is different, distinct from one another.

The wise ones say, enlightenment is the spontaneous Pathless Path, therefore no Path has been laid down to be traversed, no departure or arrival, no goal to be reached, no objective to be achieved, no purpose to be fulfilled. Lao Tzu says, "Tao, the perfect Path, the Way, without difficulty, avoids picking and choosing. Only when one stops liking and disliking will all clearly be understood. If one wants to get to the plain Truth, one should not be concerned with right and wrong. The conflict between the right and wrong is the sickness of the mind". Therefore, "Realizing this, the man of Wisdom performs actions effortlessly according to the natural Way without personal desire, and practices the wordless teaching through one's deeds . . . To its accomplishments it lays no claim, It loves and nourishes all things but does not lord over them. The Tao without doing anything leaves nothing undone".

Tao is spontaneous Existence, saying, ". . . existence and non-existence, they give birth one to the other . . . long and the short fashion the other; height and the low arise from contrast of the one with the other; that the music and the notes become harmonious through relation with the other, before and latter give the idea of one following the other.. . Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech"

Zen Buddhism also speak of similar spontaneity, "In the landscape of Spring there is neither high nor low; the flowering branches grow naturally, some long some short . . . Fire does not wait for the Sun to be hot nor the Wind for the Moon to be cool . . . Sitting quietly doing nothing, Spring comes, the grass grows all by itself . . . The wild geese do not intend to cast their reflection; the water does not intend to receive the image. . . The sea darkens. The voices of the wild ducks are faintly white. . . The skylark, the voice alone fell leaving behind nothing. . . Wind falling, the flowers still fall. Bird crying, the mountain silence deepens. . . Fallen flower, returning to the branch? It was butterfly. . .". As the poet says, "The Blue Mountains are blue by themselves; the white clouds are white spontaneously all by themselves".

Jesus Christ gives graphic description of spontaneity when said, "I say unto you, take no thought of your life, what shall you eat, what you shall drink, nor for your body nor what you shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather in the barns, yet your Heavenly Father eyed them... Consider the lilies of the field, how they grow; they toil not, neither do they spin...yet I say unto you that never even Solomon in all his glory was not arrayed like one of these... Take, therefore, no thought of for tomorrow, for tomorrow will take thought of itself".

Aristotle said that Oracle of Delphi referred him as the wisest of all because he knows that he does not know, while others think that they known, when they know not at all. Two days are important in one's life, the day when one realizes that he does not know and the day when one divests one's mind of all the thought, ideas, opinions, likes and dislikes being receptive to respond to the luminous light flashes as enlightenment.

The sensitive Seer having realized the futility of the traditional forms of Gods, sensitive seers of all places and all periods in time walk on the pathless Path, dark and deep, difficult to tread and transcend, seeking to reach out to be enlightened of निराकार, the formless सत्य, the Existential, which is not static but is active, ever

resurgent energy, which flows, evolves as natural and spontaneous reality, forward and freely.

Lao Tzu says, "Realizing this, the man of Wisdom performs actions effortlessly according to the natural Way without personal desire, and practices the wordless teaching through one's deeds . . . To its accomplishments it lays no claim, it loves and nourishes all things but does not lord over them. The Tao without doing anything leaves nothing undone".

Enlightenment is not a goal to be achieved as something one's Mind projects in the future as reaction to what is experienced in the past. Enlightenment is not going from one state to the other state but to dispense असत्, तमस and मृत्यु from one's Mind which cause obscure ignorance and to be enlightened of सत्, ज्योति and अमृत स्वरूप which is one's true and substantive identity.

Every constituents in creation is endowed with divine essence within their form, therefore everyone is primarily an enlightened one. Even on empirical level many are awakened to Consciousness in rare moments when Mind is in silent solitude and one experiences exceeding happiness for no rhyme or reason. Such moments are not generally recognized and remembered because Mind is never in silent solitude, being always under the influence of the senses creating and burdened by empirical thoughts.

Katha Upanishad says - "यदा पंचावतिष्ठान्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टति तां आहुः परमम् गतीम् ॥" that when sense organs along with Mind cease their operation and even the intellect is still, that is the supreme state when all empirical thoughts, all past experiences and all future expectations become detached, and all ideas, opinions, without preferring some and rejecting others becomes dispensed, then in the present moment suddenly and spontaneously in absolute silence, consciousness posited within every constituent in creation as 'चितिरूपेण of संस्थिता' becomes revealed, even as a skilled sculptor brushes and cleans the stone and chips of unnecessary pieces of stone to reveal the beauty of the icon

To become enlightened one need not be religious but needs assuredly be spiritual. Spontaneity is the foundational attribute and inclination and enlightenment is always sudden and spontaneous awakened to one's consciousness. Enlightenment flashes likes luminous light with resplendent splendor as thousand Suns shining all at once in the sky which Arjuna saw - "दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता । यदि भाः संदृशी

सा स्याद्भासस्तस्य महात्मनः ॥", where everything exists concealed in a secret cave, united as warp and woof and from where everything emanates as creation - "वेनस् तत् पश्यन् निहितं गुहायाम् विश्वं भवत्यनेकनीडम् । यस्मिन्निदं सं च इव चैत सर्वं स । ओतः प्रोतश् विभुः प्रजासु ॥". Even as सत्य, the undifferentiated Existential became spontaneously became effulgent as नाम, the essence and रूप, the form, every constituent in creation being part of such effulgence is expected to be awakened to Consciousness spontaneously performing one's actions according to ऋत, the cosmic order and धर्म, the principles of righteousness.

सत्य, the Existential, is not far but always near as one of the two birds the on the same tree, where one sits enjoying the fruits of the tree, the other the Existential sits without eating - "द्वा सुपर्णासयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकषशीति ॥". सत्य, the Existential is the eternal source, the resurgent energy, the nourisher, the companion, the Witness, the companion, the resurgent energy, the Complete, who does not cease to be Complete but remain Complete - "पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥", there being neither increase nor diminish in manifest cre

Enlightenment means not only knowing that सत्य, the Existential became effulgent spontaneously as creation as नाम, the essence and रूप, the form but having been informed "अहं ब्रह्मास्मि" and "अहं वाव सृष्टिरस्मि" the Seers commend one to wander around Nature seeing not merely रूप, the fleeting, mutable, decaying, limited, restrictive external form intellectually in Mind but feeling the eternal, immutable, un-decaying, all pervading, all-enveloping नाम, the subtle essence, - तत्, referred as तदेकम्, emotionally in heart within. Whereupon, enlightenment would be spontaneously awakening of the Consciousness to the existence of सत्य, the Existential.

सत्य, the Existential having declared, "अहं ब्रह्मास्मि" - I am the effulgence, the Existence, there remains no hesitation for one to accept the individual self is part of the totality of Existence as every other constituents in creation. To dispel any ignorance on this point the Upanishad clearly "स य एषोऽणिमैतदात्म्यमिदं सर्वं तन्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।" - That which is the subtle essence, this whole world has for its self. That is सत्य, the Existential. That thou art, Shvetaketu.

On enlightenment when one realizes one's true nature, the unheard comes to be heard, unthought comes to be thought, unknown comes to be known - "येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञानमिति ।" as Aruni spoke to his son Svetaketu. Then one will listen ॐ - अनाहत ध्वनि, the soundless Sound and see "ज्योतिषां ज्योतिरुत्तमम्" the supreme among the supremely luminous light to be enlightened to bliss spoken as - "आनन्दो ब्रह्मेति व्यजनात्।". Buddha declare the state as being in the 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. I declare monks, that 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", and when a disciple asked, "How can there be Bliss when there is no sensation?" Buddha replied, "When sensations no longer exist, that, verily, is Bliss".

Krishna as the divine being descended gross form speaks of himself as the essence within things as - "पुण्यो गन्धः पृथिव्यां च तेजश्चास्म विभावसौ । जीवनं सर्व भूतेषु तपश्चास्मि तपस्विषु ॥ . . अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं भूतानामन्त मेव च ।" the one who had communicated the perennial principles of righteousness to Sun earlier and has now descended in human form again to re-establish them. When an enlightened one wanders around in Nature just before dawn, and the Sun has not yet spread the first rays over the horizon after long spell of dark night, as the stars make their departure unnoticed, he would feel the cool breeze caress the cheek, hearken to the hush on the road after clouds have poured rain, observe rivers stream to meet the Ocean, the seeds as they sprout, sprouts as they become the plant, plants as they become the trees, trees giving flowers, flowers becoming fruits, human and the animals, fish that swim and the birds that fly, creatures that crawl and bees sip juice from the flowers, fish as they swim naturally and spontaneously as per attributes and inclination, each with different and distinct forms, colours, shapes, evolving, without any purpose to be served, nothing to be gained, no obligation to be fulfilled, no duty to be performed except be inclined to ऋत, the cosmic order and धर्म as the principles of righteousness which सत्य, the Existential has set in motion.

Resistance is unreasonable response to things and situations. Acceptance without expectations enjoins one to reality, as the natural and spontaneous reaction to the feeling of the heart, not to the crafted experiences, thoughts, opinions of the Mind.

The enlightened seer being awakened observes everything in creation, experiences brilliance in the Sun, Moon and the stars, pulsating energy in rains and the storms, wind and the fire, stability in mountains, soothing sound in streaming rivers, rumbling sound in ocean waves, serenity in bird singing, essence in seeds, plants and the trees, fragrance in flowers, and juice in fruits, seen and the unseen, the subtle and the gross, the attributes, inclinations, feelings, desires, discrimination, doubts, receptivity, steadfastness, love, kindness and compassion, both positive and negative energies, elements that exists in convergence and in contradiction, in pleasure and pain, in smile and frown, not as some as good and some as bad, some as formed and some as deformed, some as beautiful and some as ugly, some pleased with some, pained by others, some as beautiful and some as ugly, in things and moments, without preferring one and rejecting the other, accepting as spontaneous choice less awareness the world and oneself as they are, with no further need to struggle but be content with what one is, what one has, lacking nothing, then how could there be delusion, and how can there be any grief, when सत्य, the Existential alone he sees - "यस्तु सर्वाणि भूतान्यात्मान्येवानुपश्यति । सर्वभूतौचात्मनाम् ततो न विजिगृप्सते ॥ यस्मिन् सर्वाणि भूतानि आत्मान्येवानुपश्यति । ते को मोहः कः शोकः एकत्वानुपश्यति ।".

No one has seen an atom, let alone a proton, neutron, electron but no one doubts the scientist who speak about them and accept their statement with no hesitation.

No one has been enlightened to सत्य, the Existential but no one doubts the Seers who speak about enlightenment and accept with no hesitation. Enlightenment, therefore, is what Dr. A. F. Whitehead described as "something which is real and yet waiting to be realized; something which is remote possibility and yet the greatest of present facts; something that gives meaning to all that passes, and yet alludes apprehension; something whose possession is the final good and yet beyond all reach; something which is ultimate ideal and the hopeless quest".

A sage was asked when one will be enlightened. Sage replied, one is enlightened the day one dies, and even as when one dies is not known even so when one is enlightened is not known. When one dies means when one is dead to all the influences of senses organs, all the thoughts secreted in Mind, when one dispenses one's intellect and renounces one's अहंकार, the sense of ego, attachment to progeny, possessions and positions. Krishna says, when all the desires that dwell in the heart are cast away and then does the mortal become immortal, then here itself in silence does one experience the joy and beauty of the bliss of ब्रह्मन् - "यदा सर्वे प्रमुच्यन्ते कामा यस्य हृदिश्रितः । अथ मर्त्योऽमृतो भवति, अत्र ब्रह्मसमश्नुते ॥".

As Ashtavakra Gita says when one is enlightened there is neither knower, knowledge or that which to be known, in existence, these three appear only due to ignorance, That alone is as Existence without any attachment, "ज्ञाता ज्ञानं तथा ज्ञेयं त्रियं नास्ति वास्तवम् । अज्ञानाद् भाति यत्रेदं सोऽहं अस्मि निरंजनः ॥". That is known as ब्राह्मी स्थितिः, which Krishna described enlightenment as the state of Brahma, attaining which one is Liberated, being in that state till the end of life one becomes detached from the form and becomes one with Brahma - "एषा ब्राह्मी स्थितिः नैनां प्राप्य विमुहयति । स्थित्वामस्यान्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥".

Mundaka Upanishad says that when the seeker sees the Supreme Being both as the higher (the Spiritual) and the lower (the empirical), the knot of the heart is cut, all doubts are dispelled and all deeds terminate - "भिद्यते हृदयग्रन्थिश्चिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि यस्मिन्दृष्टे परावरे ॥".

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The nature of enlightenment.

The empirical life, संसार in general is the Mind formatted as consolidated impression of the past experiences and the future expectations under the influence of sense organs. Therefore, the world as formatted by Mind flows eternally flows like a stream bound by two river banks, changing its course continuously. Therefore, even as one cannot take dip twice in the same river, one cannot live twice in the same life, the past having lapsed the experiences never to return, the future having not yet come,

The spiritual life is the present moment in time, not circumscribed by past experiences and future expectations. Therefore, Krishna says, "कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।" - I am the inexorable Time, resurgent on destroying the worlds (created by past experiences and future expectations) come to destroy here the worlds. The empirical Time is lateral, on भौतिक level as knowledge gathered through instinct and senses, on अधिभौतिक level as knowledge known through receptive listening, reflection and meditation and finally on अध्यात्मिक level concentrating on accepted traditional forms and experiencing divine essence. The empirical Time, whether gross or subtle, makes no difference, one has an objective to be fulfilled, a goal to be achieved. If the objective is fulfilled, the goal is achieved one is satisfied for brief period till a new objective and a new goal takes its place.

The Time which Krishna speaks is the Absolute present moment in Time, which not only binds the past with the future but also separates them. The empirical thoughts is the product of Time. When one responds on empirical level one respond either from one's instinct or from memory of the thoughts secreted in mind. If a question is asked and the reply is not possible to be given from one's instinct then the Mind searches from memory of the thoughts secreted in mind. If the search is negative then one says I do not know. This admission of not knowing is the beginning of the process of thinking and knowing without responding not from known thoughts.

Enlightenment is neither sourced from the past nor from the future but spontaneous in the present moment, Here and Now, there being complete absence of thought, as choice less awareness of one's consciousness spoken in Taittiriya Upanishad as "आनन्दो ब्रह्मणो विद्वान्". On enlightenment there is no objective to be fulfilled or

goal to be achieved. In truth on enlightenment all objectives and goals become neutralised. Enlightenment is not accessed from thoughts and memories stored in the Mind, nor is expressed using words and language spoken as Speech, it having been said, it is that from which speech returns with Mind not having accessed: "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् ॥".

Socrates said that he was called the wise man because he knows that he does not know, while others do not know that they do not know. But enlightenment is neither the preserve of the few intellectually endowed, nor is it inaccessible to illiterate and temporal masses. Even as great intellectual giants are seen roaming on the spiritual level, even so illiterate commoners who live ordinary life who respond spontaneously according to each one's attributes and inclinations born of nature. Shvetashwar Upanishad records that even as dusty mirror shines bright when cleansed, even so one on knowing one's true nature becomes integrated, fulfilled and free from sorrow - "यथैव बिंबं मृदयोऽपलिप्तं तेजोमयं भाजते तत् सुधान्तम् । तत् वात्मातत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवेत् वीतशोकः ॥".

Therefore, Arjuna's query, "स्थितप्रज्ञस्य का भाशा समाधिस्तस्य केशव । स्थितधिः किं प्रभाषेत किमासीद् व्रजेत किम् ॥" how the person established in consciousness responds, how does he speak, dwell and conduct himself was as relevant as was Krishna's reply that when one dispenses all desires from Mind and establishes himself in his own self, then he is spoken as the person established in consciousness - "प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मनि तुष्टः स्थितप्रज्ञस्तदोच्यते ॥".

Communication is difficult if both the communicator and the communicated one are not on the same level of receptivity. If they are not, then either the communicator will have to descend to the level of the communicated one or the communicated one will have to ascend to the level of the communicator. Only then the transaction between the two becomes complete and conclusive. Even then the luminous enlightened within the heart is not easily communicable with thoughts in Mind, Speech spoken by mouth and Actions performed with body. Therefore, Seers and Sages, Saints and the Prophets of different social, religious background, of different places and periods of Time realizing and accepting that the expression of their enlightenment will not be whole, in entirety and in conclusion, but limited, partial and inconclusive, knowing well that the gross signs and forms, words and language can never replace the original subtle divine essence, were cautious, careful in communication. Of the ideas and concepts of the Unknown stable and relevant.

The scriptures record the entitlement of the Seers who having dispensed all desires and attachments from Mind and establishing the self and consciousness within their heart became enlightened to the resplendence of सत्य, the Existential, exclaiming in wonder, I have known that great Being, as the singular golden coloured beyond darkness, I have known him, the undeceiving, ancient, infinite, dwelling and pervading all, whom the wise ones speak as the one who terminates rebirth - "वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसस्तु पारे ॥ . . . वेदाहमं एतं अजरं पुराणं सर्वात्मानं सर्वगतं विभूतवत् । जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो अभिवादन्ति नित्यम् ॥". I have seen That One, who exists concealed in a secret cave, united as warp and woof, from where whole worlds come as creation - "वेनस् तत् पश्यन् निहितं गुहायाम् विश्वं भवत्यनेकनीडम् । यस्मिन्निदं सं च इव चैत सर्वं स । ओतः प्रोतश् विभुः प्रजासु ॥". Others experienced Brahman, within the highest golden sheath without stain or parts, pure and as light of the lights "हिरण्यमये परे कोशे विरजं ब्रह्म निष्कलम् । तच्छुभ्रं ज्योतीषां ज्योतिस्तद्यात्मविदो विदुः ॥". When one becomes enlightened one experiences the vision of the golden coloured Supreme Being, the Purusha, the source of the effulgence, totally, in entirety and comprehensively, shaking both the merits and demerits, and being freed from all imperfections attains likeness with Supreme Being - "यदा पश्यः पश्यति रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनीम् । यदा विद्वान्पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति ॥".

Yajnyavalkya tells King Janak that the state of enlightenment as clear and transparent as water without duality, verily the world of effulgence, verily the treasure, highest world, greatest bliss, on a article of which the other beings live life of bliss. - "सलिल एको द्रष्टाऽद्वैतो भवत्येव ब्रह्मलोकः समाडिति . . एताऽस्यायं परमा गतिरेषाऽस्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्ति ॥ . . . एष परम आनन्द एष ब्रह्मलोकः समाडिति ।".

When Gautam Siddharth became enlightened the sky opened and a voice from heavens spoke, you are now Buddha, the enlightened one and Buddha said, "When I perceived and understood, my Mind was liberated . . there arose in me the awareness of my liberation . . Supreme peace, Nirvana attained . . Blissful is the solitude of the enlightened one, has realized and comprehended the Law, the Supreme Bliss. This is the Bliss, there is no sensation. When sensations no longer exist, that, verily, is Bliss". In Buddha's enlightenment is like flame comes to be blown out of the candle, when fire has gone from the fuel, when one cannot know the direction where it has gone, or ceasing to be attached to the gross body with अहंकार, ego destroyed from one's life, which is मुक्ति, मोक्ष or निर्वाण. Chuang

Tzuqqq, Tao philosopher says, "Being in a state of illumination, I was able to gain the vision of the One. Being able to see the One, I was able to transcend the distinction of past and present; having transcended the distinction of past and present, he was able to enter the realm where life and death are no more. . . The heavens and the earth and I have come into existence together, and all creation and I are one."

Socrates "...saw a vision . . . beholding apparitions innocent, and simple, and calm and happy as in a mystery, shining in pure light, pure ourselves . . . Oracle which comes to me and is the divinity . . . which is kind of voice . . . always forbids but never commands . . . I go about the world obedient to the God, search and make enquiry in to the wisdom . . .".

Old Testament says that Abram often heard the voice of God while awake as well as in sleep, speaking to him, "I am thy shield and thy exceeding great sword", made a covenant with Abraham, saying "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates" with stern warning that he and his tribes "shall not have any other gods before him, shall not bow down to them, for he is the Lord, his God, is jealous God, visiting iniquity of the fathers who hate him upon the children up to the third and the fourth generations". Moses first had a vision of an Angel of the Lord appearing in a flame of fire amidst a bush which burned but it did not consume. When he approached near the bush to see why it was not burnt, God, the Lord called unto him out of midst of the bush and said: "Moses, Moses, Here am I. Draw not nigh hither, put thy shoes of thy feet, for the place where upon you stand is holy ground. He said I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob". Moses hid his face for he was afraid to look upon God. God further spoke "I AM THAT I AM".

Jesus became enlightened when he was baptized by John the Baptist and "the heavens opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. Lo a voice from heaven, saying, this is my beloved Son, in whom I am pleased'. During his sojourn in the wilderness he reflected and meditated. On return, 'The people whom sat in darkness, saw light ; and to them which sat in the region and shadow of death, light is sprung up". From that time, Jesus began to preach saying, "Repent: for the kingdom of heaven is at hand".

Eckhart said was thoroughly dead and buried in God. "When I came out from God into multiplicity, then all proclaimed, There is a God . . . sudden touch I am become so rich that God is not sufficient for me . . . I perceive God and I are

common. I am what I was. . . neither increase nor decrease. . . man has won what he is eternally . . . God is received into the soul. . . If I had a God I could understand then he could not be the God whom I seek." Blasé Pascal recorded his mystical experience : “ Fire. God of Abraham, God of Isaac, God of Jacob, Not God of philosophers and scholars. Absolute Certainty: Beyond reason. Joy. Peace. Forgetfulness of the world and everything but God. The world has not known thee, but I have known thee. Joy! joy! joy! Tears of joy!”

All the biographies of Muhammad refer him as an illiterate and no mention or anything like enlightenment has is found. Because of his pious disposition towards religion led him towards reflection and prayer and would often be found wandering around the deserts, during one such long retreat he had an overpowering vision of angel Gabriel who instructed him saying "Iqraa," meaning Read or Recite the words of such beauty and force attributed to God. Out of this revelation came the first five verses of Surah Alaq, "Read, O, Muhammad, in the name of your Lord who created; He created man from the clot; Read and your Lord is the most honorable ; Who taught with pen; Taught that which he knew not". The Qur'an literally means the recitation and Islam means dedication, surrender, peace, tranquility. Sufi Mystics Mahmud Shabistari suggests, that one should “Listen with faith to the call: ‘He who knows Reality, to whom Unity is revealed, sees at first gaze the Light of Being, sees illumination that is pure light, sees God first in everything, abstraction being the condition of authentic thought. For then the lighting of divine succor illumines us". Hazrat Fariduddin Attar, a Sufi saint says in a poem, “In love, nothing exists between heart and heart. Speech is born out of longing, true description from the real taste. The one who tastes, knows; the one who explains, lies. How can you describe true form of something in whose presence you are blotted out? And in whose being you still exist? And who lives as a sign for your journey?”.

In every religion, whether the religions of the west or of the east believe in निराकार formless divine Existence referred to as तद् एकम् or ब्रह्मन् in Vedic religion, as YHWH in Jewish religion, as Jehovah in Christian religion, as Allah in Islamic religion. In later days various energies and powers in Nature came to be considered as intermediate Gods in Vedic religion, Abraham and Moses as intermediate Prophets in Jewish religion, Jesus and Mary as the intermediaries in Christian religion and Muhammad as the last Prophet in Islamic religion.

In India Meera was devoted to Krishna, Tulasidas to Rama, Jnyaneshwar, Namadeva, Tukaram, Purandardas to Vithala, Ramadas to Hanuman, Nayanara,

Shankara, Basava, Ramana Maharshi to Shiva, Ramakrishna Paramahansa to Shakti.

Ramakrishna had his spiritual ecstasy in his childhood itself when at the age of six he saw a flock of white cranes flying against a backdrop of dark clouds, he lost consciousness and experienced indescribable joy. Later as a priest in the Kali temple he worshipped and was devoted to the traditional form of Shakti, experiencing divine bliss, which he described as "... houses, doors, temples and everything else vanished altogether; as if there was nothing anywhere! And what I saw was an infinite shoeless sea of light; a sea that was consciousness. However far and in whatever direction I looked, I saw shining waves, one after another, coming towards me . . . Divine Mother revealed to me that...it was she who had become everything...that everything was full of consciousness . . . That was why I fed a cat with the food that was to be offered to the Divine Mother. I clearly perceived that all this was the Divine Mother – even the cat.” But seeing the intense and extra-ordinary devotion, Totapuri a wandering Sanyasi adept in Advaitic principles Initiated Ramakrishna to withdraw mind from all worldly objects, traditional forms gods and goddesses, and concentrate on the Absolute. When Sri Ramakrishna found it impossible to withdraw his mind from Kali, the Divine Mother and to concentrate on formless Brahman, Totapuri took a piece of glass and struck between Ramakrishna's eyebrows telling him to concentrate on this point and meditate. Divested of all the barriers, Ramakrishna fell in samadhi for three days losing all consciousness and was enlightened to the formless सत्य, the Existential.

Enlightenment came to Ramana Maharshi at an early age as Death Experience, neither through listening, reflecting, meditating nor performing austerities and penance but as a flash of lightening and roar of thunder, realizing as living Truth that the gross form of the body is not eternal, insentient and inert, whereas 'I', the self within was the eternal Reality, the spirit which transcends the body. Thereafter he used to be repeatedly in bliss, describing one such incident he said, ‘The landscape in front of me disappeared as a bright white curtain, drawn across my vision and shut it out . . . I could still see a part of the landscape clear . . . When darkness came over me again I leaned against the rock till it cleared . . . when again it happened I felt it safer to sit . . . the bright white curtain completely shut off my vision, head was swimming, circulation and breathing stopped, skin turned livid blue. It was the regular death hue and it got darker and darker. Vasudeva Shastri took me to be dead and held me in his arms and began to weep aloud and lament my death. I could distinctly feel his clasp and his shivering and hear his lamentation and understood their meaning. I also saw the discoloration of

my skin and felt the stoppage of my circulation and breathing and the increased chilliness of the extremities of my body. My usual current of awareness still continued in that state also. I was not afraid and felt no sadness . . . I sat down near the rock and closed my eyes. The body without circulation or respiration maintained that position . . The state continued for some ten or fifteen minutes. Then a shock passed suddenly through the body and circulation and breathing revived with the body perspired from every pore the colour of life reappeared . . I opened my eyes and got up and said 'Let us go'. We reached Virupaksha caves without further trouble". On the impersonal level Maharshi said, "When I think of the Supreme Being as inactive – neither creating, nor preserving, nor destroying – I call him Brahman...the Impersonal God. When I think of him as active – creating, preserving, destroying – I call him Sakti, or Maya, or Prakriti, the Personal God. But the distinction between them does not mean a difference. The Personal God and the Impersonal God are the same thing...It is impossible to conceive one without the other".

Yajnyavalkya had spoken of such experience, which he explained that even as the salt thrown in water becomes one with water, remains nothing to be seized, even so this Infinite, unlimited, great being nothing but the mass of supreme Consciousness, for these elements having arisen, these elements become merged in the Consciousness. When these elements die, there remains no Consciousness, "एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति न प्रेत्य संज्ञास्तोत्रे ।". Even as the earlier Seers and Saints even so the Seers and Saints have experienced सत्य, the Existential as साकार, having form as well as निराकार being formless. And every earlier Seers and Saints even so the latter Seers and Saints and even so the recent Seers and Saints have spoken in signs and symbols, words and language of their experiences and enlightenment. But their experiences and enlightenment are their experiences and enlightenment, not the experiences and enlightenment of the rest of the people who have been communicated of such experiences and enlightenment.

On being enlightened Jnyaneshwar the prominent saint said:

"आजि सोनियाचा दिनु वर्षे अमृताचा घनु ॥१॥ - Today is the golden day! Graced with immortal rainbow.

हरि पाहिला रे हरि पाहिला रे, सबाहयाभ्यंतरी अवघा व्यापक मुरारी ॥२॥ - I have seen, have seen Hari, the Lord, Within and without enveloping the world.

दृढ विटे मन मुळी विराजित वनमाळी ॥३॥ - Doubts dispelled from mind full, The divine being ruling beautiful.

बरवा संतसमागमु प्रगटला आत्मारामु ॥४॥ - Glory be the company of the seers, For there the divine Self appears.

कृपासिंधु करुणाकरु बाप रखमादेविवरु ॥५॥-Verily ocean of compassion, Kindness as dispensation, Is my Lord, dear to Rakhuma.

and Namadeva the other saint said :

तीर्थ विठल क्षेत्र विठल देव विठल देवपूजा विठल ॥१॥ - The river is Vithal, the pilgrim is Vithal. Deity is Vithal, the devotion is Vithal.

माता विठल पिता विठल बंधु विठल गोत्र विठल ॥२॥ - Mother is Vithal, the father is Vithal, Brother is Vithal, the family is Vithal.

गुरु विठल गुरुदेवता विठल निधान विठल निरंतर विठल ॥३॥- Guru is Vithal, Guru's deity is Vithal, Abidance is Vithal, ever eternal is Vithal.

नामा म्हणे मज विठल सांपडला हमणोनी कळिकाळां पाड नाही ॥४॥- Namadeva says, Vithal I have found, Hence by adversity I am not bound.

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6.

, Summation.

The human Mind has an unimaginable potentialities and possibilities to create concepts, with signs and symbols, words and language and absorb information and knowledge from external sources. Therefore, every one desires to live like the other constituents in creation and be enlightened like seers, sages, saints and prophets, but few are enlightened like them, because they do not live like the other constituents in creation. The spiritual path frightens people with dangerous life with death of the Mind, intellect and the ego all valued here in the world.

The unknown frightens, therefore one seeks refuge in the safety of the religious path which assures pleasant life of heavens after death for those who fear life here in the world. Those who are impressed by scriptures worship Gods conceptualized with form and personality with defined attributes and inclination, perform religious rites and rituals, sacrifices, austerities and penances, which though are useful in initial stages, the knowledge, progeny, possessions, positions and prosperity to be left back when leaving the world be burden and impediment while taking leap to the spiritual level, the abiding, immutable, unshaken and perennial divine essence. Empirical knowledge could be useful in साधना, as साधन, a medium, instrument, and the footstool to take a leap from the known to the Unknown.

Enlightenment does not offer assurance of pleasant life after death; it offers liberation of the life of suffering, deliverance from the cycle of birth and death. सत्य, the Existential is not status to be attained but is spontaneous, dynamic continuous, ever new, ever fresh evolution. Everything that appears as lost, everything appears as gained, not seeing death as Death but transformation, an opportunity for renewal. Enlightened Wisdom is spontaneous outburst of divine energy, not an effect of any cause or reaction of any action performed not the result of the Knowledge known or experienced neither in the past nor as expectation in the future.

Enlightenment means that even as undifferentiated सत्य, the Existential, spontaneously became differentiated as नाम, the essence and रूप, the form, as mere sport - लीलया, not as whimsical act, by free will, स्वेच्छया, even so constituents in creation evolve spontaneously from ignorance of one's personality to one's individuality, described as "आनन्दो ब्रह्मणो विद्वान्", choice less awareness of consciousness, where sensation is absent, no object to be achieved no purpose to be

fulfilled, according to the attributes and inclination Here and Now in the present moment, and not desire to become different from what one is, be better than what one is, as Buddha says, "When sensations no longer exist, that, verily, is Bliss".

Enlightenment means one has transcended Time and Space, to reach the vast, limitless consciousness in silent solitude, live life spontaneously without desires, without being attached to the objects of senses, without burdened by the experiences of the past and expectations of the future, with restrained senses and composed Mind, unaffected by the struggles and tribulations, anxiety and pain, frustration and suffering, as eternity in the grain of sand, as the ocean in the drop of water like the lotus leaf in the dirty waters.

Enlightenment means it having been declared "अहं वाव सृष्टिरस्मि", seeing सत्य, the Existential, the unseen, the unheard, the Unknown, the unsought in प्रकृति, the Nature, the creation, in men and animals birds and bees, worms and reptiles, in the plants and vegetation, in the mountains and rivers, in the luminous Sun during the day and in the cool rays of the Moon, in the twinkling stars in the blossoming flowers as well in the songs of the birds, in the rain, in the raging storms, in the terrifying typhoons, in earthquakes and in violent volcanoes, inside and outside, between one's personality and one's individuality, without being judgmental, neither as good or bad, noble or ignoble, beautiful or ugly, without being mesmerize by the external forms, shapes colors and smell but being aware of the subtle divine essence of सत्य, the Existential posited in every constituent in creation.

Indeed, सत्य, the Existential exists everywhere, pervades everywhere, envelops every constituent in creation. Everyone sees, hears, touches, and smells, thinks of सत्य, the Existential every moment of one's life. Therefore, one should seek the wonderful palpable presence of the subtle divine essence within every form of the every constituents in creation. The gross forms decay, deteriorate and are destroyed, the subtle divine essence within lives on eternally. Gautam Siddharth says that when enlightened he realized, "Just as the blue, red and white lotus, though born in water, grown up in water, reaches the surface standing unsullied by water, even so though born in the world, grown up in the world, have overcome the world and now abide unsullied in the world; wherefore, have taken me as the enlightened one".

If one has not seen, heard, touched, smelt, thought of सत्य, the Existential then it is nor because सत्य, the Existential does not exist, the Sun does not exists, the Moon

does not exist, the stars do not exist but because Mind is filled with obscurity and ignorance, the Sun and the Moon is concealed by clouds, the stars by the glare of city lights. Through the keyhole little is seen, through the window much more is seen but when the door is opened and one comes out of the house and sees, hears, smells, touches, thinks then everything and all the things are known. So unlock the Mind closed with heavy burden of the views, concepts, opinions, theories, thoughts and philosophies, bring it in the open to see the sky spread above, the earth spread below, the hills and dales, the streaming rivers and the deep vast ocean, towering trees, the waves of grass as they bend and bow as the breeze caresses as they pass over them, the birds and the bees, the beasts and the humans as they live their life through pleasure and pain. In their every act and existence one will be enlightened to the resplendence, palpable presence of the divine essence and the resonance of the soundless Sound of सत्य, the Existential dwelling within.

Only when Mind, Speech and the Actions will be transcended, in the state of silence, when the seeker to become awakened to the soundless Sound, अनाहत ॐ is heard in the absolute silence or to the divine essence within, to be enlightened like lightening flashing suddenly, here and now in this very present Moment will hear the unheard, know the Unknown, think the unthought, सत्य, the Existential. Seeing the spontaneous effulgence in Creation, Zen master says, "In the landscape there is neither high nor low . . . some long some short . . . Sitting quietly doing nothing, spring comes, the grass grows all by itself. . The blue mountains are blue by themselves; the white clouds are white spontaneously all by themselves". In existence there is the long tree and the short tree standing side by side, the long one does not desire to be short nor the short one desires to be long. The seasons come regularly as intended, the Sun rises, the winds blow, the rains fall, the white clouds, the blue mountains change their color, the grass grows, the flowers bloom, the trees give fruits, the birds sing and the beasts graze in the field spontaneously according to स्वभावधर्म, the attributes and inclinations born of nature, neither overstepping, not overtaking one over the other, expecting nothing and accepting everything, neither needing a purpose to be fulfilled nor a goal to be reached.

Enlightenment means one will not see Sun sad when it sets in the west, because it has left warmth back in the world and knows that it will rise again in the east. The tree is not frightened when the flowers and the fruits fall, because it knows that the flowers will bloom and fruits will ripen again on the tree an much of the fragrance and flavor has been left back in the tree. Man will not mourn when one dies, because one knows that it is the form that is destroyed, having become decayed and deteriorated, but the essence within will be born again in a new form.

Isha Upanishad says, "पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेव अवशिष्यते ॥" - सत्य, the Existential is Complete, so is this Creation is Complete. From the Complete the Creation became manifest as the Complete. Even after manifestation as Creation, सत्य, the Existential remained as the Complete When one experiences सत्य, the Existential as the Source, the Witness what is there to prefer some as good and some as bad, some as formed and some as deformed, some as beautiful and some as ugly, some pleased with some, pained by others, some as beautiful and some as ugly, then how could there be delusion, and how can there be any grief, when the Supreme Self alone he sees - "यस्तु सर्वाणि भूतान्यात्मान्येवानुपश्यति । सर्वभूतौचात्मनाम् ततो न विजिगृप्सते ॥ यस्मिन् सर्वाणि भूतान्यात्मान्येवानुपश्यति । ते को मोहः कः शोकः एकत्वानुपश्यति ॥".

It was from such enlightened awareness of one's consciousness that Krishna spoke to Arjuna that many lives have been spent by him as well as by Arjuna which he knows all but Arjuna does not know - बहूनि मे व्यतितानि जन्मानि त्व चार्जुन। तां अहं वेद सर्वानि न त्वेन वेत्थ परंतप ॥" or whenever धर्म, the principles of righteousness become obscured, he becomes resurgent periodically, to destroy unrighteousness, and re-establish righteousness - "यदा यदा धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ परित्राणाय साधूनां विनाशाय दुष्कृताम् । धर्मसंस्थपनार्थाय संभवाम्यात्ममायया युगे युगे ॥", Buddha declared, "I teach but one thing: suffering and the termination of suffering', since all else 'profits not, nor has to do with the fundamentals of religion, nor tends to aversion, absence of passion, cessation, quiescence, the supernatural; faculties and supreme wisdom and Nirvana", Jesus said, "I say to you, before Abraham was, I am" or "Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill", Muhammad was instructed by Gabriel, "Say: we believe in God and that which is revealed unto us, and that which was revealed unto Abraham, Ishmael, Isaac and Jacob and the tribes, and that which Moses and Jesus received, and which the prophets received from their Lord".

Krishna says that one who is born in primordial life, is not absolved and from living temporal life and can never ever be without actions being performed since performing actions is dependent on attributes of nature - "न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥". Therefore even the enlightened persons like Krishna have to perform actions even though he has no purpose to fulfilled, no goal to be achieved or nothing to be attained which one does not

possess - "न पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन । नानावाप्तमव्याप्तव्यं वर्त एव च कर्मणि ॥", performing actions as and by way of sacrifice, since performance in any other manner becomes a bondage - "यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसंगः समाचार ॥".

Enlightenment is a spiritual event, therefore, even after being enlightened the Seers, Sages, Saints, Prophets were assuredly delivered of their obscurity and ignorance but not necessarily from their temporal troubles and tribulations of the primordial life. Vashishtha and Vishvamitra were seen feuding with each other, Rama was denied his right to the throne and had to suffer fourteen years of his life living in forests, had to suffer separation from his wife and had to wage war to regain her; Krishna had to leave sylvan surrounding of Gokul and settle with his clan in distant place on the far off western sea shore, though established impregnable island city to save Yadavas and other clans from Jarasandha's anger, he could not save them from being decimated in an internecine struggle. Abraham had wander over places in search of land to settle his tribe, Moses faced travails in Pharaoh's lands, Jesus was rejected by his own people and despised by Jewish clergy, had to suffer crucifixion amidst jeering crowd. Muhammad an illiterate trader, given to reflect on religious beliefs, though received favors from Angel Gabriel had to face struggle and strife during his life time. Ramakrishna Paramhansa faced continuous ill health, Raman Maharshi had to suffer incurable cancer disease.

What are the action to be performed without there being any reactions. The actions performed should be in accordance with one's attributes and inclinations, without any desires to be fulfilled, without any object to be attained, being harmonious with ऋत, the cosmic law and धर्म, the principles of righteousness as well as between one's individual self and the Universal Self, being the supreme luminous enlightened state. Chhandogya Upanishad gives importance to the divine essence within every constituent in creation and declares that one should meditate on seven fold mystical chants which lead one-off life beyond death. One should be great minded, one should not sip or spit water before fire, one should not despise women, one should not decry the Sun, one should not decry the rains, one should not decry the seasons. one should not decry the worlds, one should not decry the animals, one should not eat marrow of the animals for a year, one should not decry en wise in Wisdom. One who meditate as woven in all becomes all.

Generally in temporal life, being under excessive influence of the senses and being attached to the objects of senses, people are not conscious of the divine essence

within are encouraged to be engaged in performing actions in the temporal world, visit temples, churches and the mosques to worship Gods in various traditional forms, seek temporal gains, possessing what one does not possess, to be in a position which one is not in, seeking protection of the progeny, possessions and prosperity, pleasures of heavens, visits pilgrim centers, performs elaborate sacrifices, austerities and penances , gives charities.

Enlightenment does not offer external material possessions and positions, but assures divine benevolence and Bliss of Beatitude. Enlightenment does not come from listening discourses or reading scriptures, from rites and rituals, austerities and penances and even being knowledgeable. The actions performed externally in temporal life are not sufficient, because what is important is not the external form but the divine essence within. In truth, the traditional forms, signs or symbols chosen neither in the east nor in the west as Gods are the ultimate Supreme Existence.

If the activities performed on temporal level are not sufficient to be enlightened then one seeks to know how? HOW leads one to साधना, as the action to be performed, साधन being the medium to be adopted. Krishna says that many are the methods, many are the Paths that are before the seekers of सत्य, the Existential as ब्रह्मन्, the effulgence one, knowing them all one will be delivered - "एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे। कर्मजान् विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥".

During the Vedic times, यज्ञ, performance of sacrifices was popular, with inclusion of non-Arya communities within the Arya societies, योग, communion through restraint of Mind and Breath came to be accepted, with emergence of intellectual questors in Upanishadic era, the emphasis shifted to listening with receptivity, reflection and meditation on the self within and its relation to the universal Self, with insistence on elaborate sacrificial ceremonies, Krishna gave a new direction to यज्ञ, making performance of action without being attached to fruits, being devoted with intelligence and surrender to the Supreme Being as the Path recommended. There are hundreds and thousands of paths in meditation are suggested to suit each individual attribute and an inclination to be receptive to receive the resonance of the soundless sound, ॐ, सत्य, the Existential.

However, the Path that leads to enlightenment is not easy, it having been said that the passage is sharp as the edge of the sword, treacherous to tread and difficult to transcend. One may be waiting for someone, someone may accompany, someone

may guide, point out the way, give directions but the path, and the journey has to be traversed by one alone. Marcel Proust says, "The real voyage of discovery consists not in seeking new landscapes, but in having new eyes". Louis Stevenson says, "To travel hopefully is a better thing than to arrive. . . Don't judge each day by the harvest you reap but by truths that make the journey itself more exciting than the designation to be reached". Mullah Nasaruddin says as casual visitor to this world one should not carry too much possessions, because when one leaves one has to leave all his possessions. In life there is nothing as possession, because what is possessed is held in trust only to be handed over to others when one dies. Whereas Lao Tzu says, "A good traveler has no fixed plans, is not intent on arriving . . . The journey is the reward".

While on the journey, one should look around as one walks, see the scene around, appreciate the beauty, smell the flowers, take a nap under the tree, be less unsure, access more things, search for the real and the truthful, the one will have new insight, new vision, seeing new landscapes, having new vistas experiencing without wanting to know, whom to approach and what to expect, without expecting and accepting on every step, every turn, every descent and every ascent on this Path as adventure. On the spiritual Path, one cannot be burdened by experiences, memories of the past or the expectations and hopes of the future, stop to see the wonders in the nature around, be mesmerized by the forms, shapes, colors and smell of the objects, not comparing one with the other, as good and bad, beautiful and ugly, preferring one and rejecting the other, accepting every constituent as they are but step further and forward be receptive to सत्य, the Existential as Godliness, formless, impersonal, subtle divine essence, power, energy posited within the constituents in creation, making them resurgent to perform actions on spiritual level.

One accepts what is given and what is not given as grace showered. For such one prayer is not for and as seeking but as acceptance, acknowledgement leaving nothing as preferred or rejected. Old Testament says, Job's prayer were not conditional for good things to happen and bad things not to happen. In the eyes of Lord every event is needed and every event is to be accepted without expecting one thing and rejecting the other. When prayer becomes the beginning of the inquiry within one's self enlightenment becomes the culmination. Raman Maharshi said, "whatever is to happen happens, however much one desires not to happen ; whatever is not to happen will not happen however much one desires to happen. Therefore, it is better to be silent".

When one responds to Existence spontaneously as per one's स्वभावधर्म, the attributes and inclinations born of nature and performs actions follow ऋत, the cosmic law, धर्म, the principles then no questions are required to be asked, no replies are required to be given, no advise and suggestions are required, all doubts stand resolved, all chains that bind one to the primordial world come to be shattered, everyone one left to wonder at the splendor, awe of the mysterious Existence.

Enlightenment is not the goal, goal means having a choice, one who has choice, and goal is conditional. All that is required is a push to divest oneself of the ignorance which envelops and reveal the Wisdom. And within the heart enlightenment flashes as lightening, not illumining all at once but enough amidst obscurity and ignorance for one to take the first glance of, सत्य the Existential in operation.

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Critique.

Rigveda says that Existence is constant and continuous movement, with neither any beginning nor any end. Lao Tsu uses the word, Tao to mean the Path, The Way, constant and continuous movement. Existence pure and immaculate, transcendental, complete and comprehensive became effulgent spontaneously as creation, with five gross elements, five subtle senses, Mind, intellect and the ego-sense

The constituents on creation being ignorant and are not aware of the effulgence as the foundational pulsating energy centers as in the evolutionary process to invigorate and energize people to be active and perform actions. Therefore, while all exist, perform, evolve transformed spontaneously, instinctively and harmoniously according to their attributes and inclinations of nature and ऋत, the cosmic law and धर्म, the principles of righteousness perform actions being influenced by अहंकार, the sense of ego.

Mind is existential, eternal, dynamic, and far more powerful with potential to create concepts, ideas singularly and independently. Ordinarily human beings think moment to moment, thoughts being broken in fragments, the brain being the instrument, the medium that stores experiences of the past and expectations of the future thoughts, reacting not independently but as reaction of the earlier thoughts. These thoughts create stubborn, persistent illusion giving birth to chronological Time, spoken as past, present and future.

Thought is the product of the past experiences or hopes projected as expectations in the future, to possess what is not possessed, to be in a position which one is not in. Generally people, to possess what one has not possessed, to be in a position which one is not in, go from here to there, from one state to the other, go to temples, churches and mosque, worship and prays for wishes to be fulfilled, perform rites and rituals, sacrifices and charities, struggling to be happy, desiring to be better, happier in possessions, positions and popularity than earlier. If one succeeds one hunger for more, if one fails one suffers and is despondent. The constant projection of Mind from past experiences to the future expectations denies one the opportunity to live in the present moment here and now, where the divine essence is to be accessed independent of the experiences of the past and expectations of the future.

Maitri Upanishad speaks of संसार, the primordial life as reflection of the thoughts; therefore, even as the thoughts are limited, even so the speech and actions performed are limited, insignificant. Ordinarily people dream in expectation of better future better tomorrow, based on the experiences of the past, but one who sleeps at night for tomorrow to come, when wakes up in the morning he is confronted with today, yesterday having ceased to exist tomorrow having not yet arrived, never to arrive.

Empedocles, Greek philosopher says, "The nature of divinity is a circle of which the entire is everywhere and the circumference is nowhere". People engaged in worldly affairs, hover too long on the periphery attracted by external dazzling objects of desire and are incapable of seeing the light at the centre. The one who shifts one's sight from circumference, the burden of thoughts, views, opinions, created by past experiences and future expectations to the centre, the present moment, there he will find Mind free of the chronological Time, having space to be receptive, to observe and listen, with no speech spoken, with no actions performed, totally free and completely alert, mindful, in state of silent solitude in the present moment to be enlightened to Consciousness, neither as good or bad, beautiful or ugly, pure or impure freed from influences of one or the senses.

Enlightenment frees Mind of the limited, insignificant thoughts, though difficult, is not impossible to be wise in Wisdom for human beings being familiar to be completely oblivious of all thoughts, things, persons and events fully, wholly in rare moments when one is in one pointed concentration. When Oracle of Delphi declared Socrates as the enlightened, wisest of all, Socrates clarified that he met many people and found them confident and arrogant with little knowledge of some things gained from the past experiences but no Wisdom at all, therefore concluded that they know not that they know not, whereas he having been active in one pointed pursuit of Wisdom knows that he knows not.

Awareness is neutral in character, Consciousness being neither good or bad, pure or impure but the state where five senses, Mind, intellect and अहंकार, the ego sense together become active to observe, investigate and understand the, constituted creation and that one along with other constituents is part in creation, and therefore bound by ऋत, the cosmic law and धर्म, the righteous principle prescribed for evolution.

Consciousness has four stages comparable to जाग्रत the waking stage, स्वप्न, the dream stage, सषुप्ति, the dreamless stage and तुरीय the enlightened state. Human

being evolves and responds in one or the other of these stages. In जाग्रत, the waking stage one is conscious of the external gross world. In स्वप्न, the dream stage one is conscious of the internal subtle world. In सुषुप्ति, the dreamless stage one is conscious of neither the external gross world nor the internal subtle world. तुरीय is the state where transcending all the three earlier stages one is enlightened to one's consciousness. The two earlier जाग्रत the waking and स्वप्न, the dream stages are empirical, सुषुप्ति, the dreamless stage being the intermediate spiritual and तुरीय, being the state of enlightened Consciousness are spiritual.

Consciousness becomes proactive differently at different stages. On भौतिक level being active to experience what was not earlier experienced, on अधिभौतिक level to knowing from scriptures and other sources what was not known earlier, on अध्यात्मिक level to realize in traditional form what was not realized earlier, but known as Knowledge. Transcending all the three earlier stages of Knowledge known, knowledge acquired, Knowledge experienced one reaches to the enlightened consciousness which can neither be recognized by Mind as knowledge nor be spoken as Speech, both return unattaining it - "यतो वाचो निवर्तन्ते अप्राप्य मनसि सह ।".

The quest for enlightened consciousness involves the five boisterous sense organs restraining while riding the five unsteady horses, what, why, when, where and how, as it were, while searching the needle in the dark cave, with the help of flickering light borrowed from others. It will be observed that only when the five senses are subconsciously gathered together would the five unsteady horses will fall in line while riding the chariot. Even as it is often seen that in life one sense organ or the other dominates the others and only when all the senses come together the total, proper and comprehensive attention in life is possible even so only when one or the other unsteady horses, what, why, when, where and how are not allowed to dominate but guided together subconsciously would the searching the needle in the dark cave be conclusive.

Krishna says that various actions to be performed many sacrifices have been provided to be enlightened of the effulgence - "एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे कर्मजान्विद्धि विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥", speaking of the one well established in enlightened consciousness as one who has withdrawn all his senses within like a tortoise, one who has divested all desire from one's mind, detached oneself from ego sense - "यदा संहरते चायं कूर्मोऽङ्गानिव सर्वशः । इन्द्रियाणीन्द्रियार्थभ्यस् तस्य

प्रजा प्रतिष्ठिता ॥ . . . प्रजाहति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ . . . विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः । निर्ममो निरहंकारः स शान्तिमगच्छति ॥".

Every avenue provided for each one is according to each one's attributes and inclination on physical, psychological and spiritual level. On physical level one performs actions, कर्म, visits temples, worships divinities, conducts sacrifices with rites and rituals as per धर्म, the righteous principles. On psychological level one is devoted to भक्ति, in communion with divinities in traditional forms, through constant and continuous adoration, singing praises, surrender. On spiritual level through ज्ञान one experiences the divine essence being in communion with traditional forms as the final purpose in life and ultimate goal on deliverance.

However primarily two paths are followed and practiced. One is meditation the word derived from meditation the Latin word, which means "to think, reflect, contemplate, devise, ponder", with Mind as the principle instrument of cognition. Meditation is a form of साधना, the process, procedure followed with सधन, the method, the instrument, the technique, the discipline sourced from the root in Latin meaning to teach, instruct, learn, derived from discere but generally understood as following order, conformity, set of rules and regulation for preparation and having the vision of the divine person in traditionally accepted forms or for liberation of deliverance from this primordial world.

The second path is ध्यान, word derived from the root धी, the intellect यान, the vehicle, found in Brihad Aranyak Upanishad, offers radical directness that challenges traditional forms of meditation with the five senses and Mind are restrained from operating their normal functions and keeping even धी, the intellect still, from chronological Time to the present moment, which is परमपद, the state of Yoga, communion with the divine essence.

On the first path the साधक, the one who follows the path knows what he is seeking, what he hopes to achieve at the end of the साधना. Therefore the meditation is through intense austerity together with Wisdom and capability of the aspirant; with austerity the destruction of taints, with Wisdom the immortal bliss - "तपो विद्या च विप्रस्य निश्रेयस्करौ उभौ तपसा कल्मषम् हन्ति विद्ययाऽमृतं अश्नुते ॥". Krishna considers ज्ञान, knowledge as pure and auspicious - "न हि ज्ञानसदृश पवित्रमिह विद्यते ।" which is

possible when the seeker with tranquil, receptive mind, and having attained peace approaches the one who is wise in Wisdom in due form to teach the truth about Brahma - "तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमन्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥" says Mundaka Upanishad. The meditation of such one of it conforms the idea, the concept, forms then their meditation will bring the result which they intended to achieve.

This path is generally followed by all religions of different people of different places during different periods, worshipping the traditionally accepted distinct and different forms, signs and symbols, rites and rituals experiencing one supreme divine principle. Some worship Vishnu, Shiva, Kali, some worship Buddha, some Mahavira, some worship Jesus and Mary, some worship Kaba or the Qoran, each according to their attributes and inclination, the forms traditionally accepted, making the early vedic seer exclaim, "एकम् सद् विप्रा बहुधा वदन्ति".

those who have no idea or concept of what they seek and yet to be enlightened of सत्य, the Existential, the reality as distinct and different than the traditionally accepted forms, signs and symbols, follow the second path not being aware of consciousness, seek, grope in ignorance in the dark tunnel for ray of light to seep in the obscure corners of Mind, to be receptive, keeping Mind ever open and never closed and locked, because when there is knock on the door, one has to open, no matter what level of clarity one has, how dark and foreboding is the prospect, for one knows that fortune never knocks twice.

In olden days the disciples in आश्रम, hermitage were living along with the teacher and his family often doing odd chores than through regular teaching. While Living in the family he observed not only how the teacher and his family conducted themselves but more importantly observing the elements in Sun, moon, the stars and nature, the seasons change while tending the family cattle in the wide fields spread across. That is how Uddalaka learn wisdom from cows and Dattatreya learnt from the nature around and behavioral pattern of the innumerable constituents in creation.

Therefore they engage in meditation which is not doing something but being simply meditative but radical revolution with direct challenge to the traditional forms of meditation with the five senses and Mind restrained from their normal functions and keeping even धी, the intellect still, with no memories of the past experiences and expectations of the future, but abiding in the present moment, which is Yoga, communion with the divine essence.

When Krishna said: "कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।" he was referring himself as the present moment, वर्तमान, Time which is transcendental, which is resurgent to destroy the worlds, which have been created by thoughts during the chronological Time, spoken as yesterday, today and tomorrow. The importance of the present moment in being enlightened because only the Mind which is free of the chronological Time there is the has space to be receptive being alert and attentive to observe and listen and be enlightened to one's Consciousness, neither as good or bad, beautiful or ugly, pure or impure freed from all influences of the senses.

Buddha who found the traditional method not brings any result, saying, 'This system leading to the realm of nothingness, does not lead to. . Tranquility, highest knowledge, full enlightenment, peace". Nidana Katha records, 'The Great One's austerity for these six years was like time spent in making a knot in space; and thinking, Truly this austerity is not the way to enlightenment . . he saw that this was not the way to enlightenment and the abandoned that method of attainment through trances".

When Buddha was enlightened he rejoiced, 'Blissful is the solitude of the enlightened one, who has realized and comprehends the Law. . Putting away the conceit 'I am', there is the Supreme Bliss'. It is recorded that when Buddha was enlightened, 'at that very time, at that very moment, at that very second, a shout went up as far as the Brahma-world, and the ten-thousand fold world shook, shuddered and trembled and a boundless great light appeared in the world surpassing the divine majesty of the gods'. Buddha declared that he was enlightened on getting rid of the 'material forms, the feelings, perceptions, impulses, consciousness by which one, in defining Tathagata, might define him, all have been got rid by Tathagata, cut out at the root, made like a palm tree stump that can come to no further existence in future. Freed from reckoning by material forms, feelings, perceptions, impulses, consciousness, is Tathagata. He is deep, immeasurable, and unfathomable, as the great ocean. (To him) neither a statement like arises, nor does not arise, nor even both arises and does not arise apply'.

Buddha speaks of being in Bliss is itself Nirvana, without thoughts sensations in Mind, 'This is Bliss . . . there is no sensation' and when he was asked 'But how can there be Bliss when sensations no longer exist?' he replied 'When sensations no longer exist, O brother, that, verily, is Bliss . . Just as the great savor has one single taste, the taste of salt, this Law and the discipline has one sensation, the sensation of liberation'. It is 'ceasing to have lust, hatred, delusion', 'perennial choice less awareness'.

Those who walked on this path, Tathagatas traversed alone, those who choose to walk on this path have to traverse alone, others may accompany, point out the directions, but no one can traverse the path for one. Each and every one have to have one's own lamp, one has to walk one's own luminous light, Buddha's words reverberating in ears that "Perishable by nature is Individuality. Therefore, labour diligently. . Live like islands unto your selves, brothers, as refuge unto your selves, take none other as your refuge, live with Dhamma as your island, as your refuge, take none other as refuge'. . . Be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help . . . Those who either now or after I pass over, shall be lamp unto themselves".

This path was followed later wherever Buddhism spread its influence. Zen Master says that even as a cup filled full with tea will have no space for fresh tea to be filled, even so Mind full with the "World of Perception" will have no space for the "World, the Existential" to be accessed. When one speaks of the present moment, though it is smaller than Atom, infinitely small than neutron, yet it is infinitely greater than great, it having spoken as - "अणोर अणीयान् महतो महीयान्", it is of utmost importance for enlightened consciousness.

Infinitely great and vast, the unseen, the subtle, absolute and enduring, the total, complete , comprehensive non-dual state of Bliss pervading and enveloping all the constituents in creation without any distinction as forms and essence, where thoughts and speech do not reach, is that which one is seeking and infinitely small, limited, insignificant, formed, structured, is the one who is seeking. Would it not be like the wasp wanting to gulp the sky or the salt that sought to measure depth of the ocean? How then can one see the unseen, hear the unheard, known the Unknown, think of the unthinkable, if the Mind as the source, speech as the medium and actions are denied?

It is not so, since every constituent in creation is the effulgence of सत्य, the Existential, and human being endowed with Mind as extra-powerful source of energy not limited to the thoughts stored in the brain, speech is far too mysterious than the spoken words, the action is more foundational than those performed by the organs. Thoughts stored in brain are important in temporal life and have created wonders since the time fire came to be used intelligently and wheel was invented, science and technology have created marvels changing physical life providing various conveniences but have been disastrous in spiritual life regrettably leading the Mind and spiritual life of large segment of human population completely in disarray.

Thoughts are needed to be directed away from the glare of the temporal world, since ordinarily on empirical level emotions respond, if happy everything appearing beautiful and pleasant, if unhappy everything appearing ugly and sad. Human perception does not see things as they are but as they appear to senses and their emotions dictate. The wise ones, who have chosen to be enlightened, seek divine essence within one self as well as in nature around far away from the man made maddening crowd, cities and urban culture, with no burden of the thoughts in Mind seeing, listening, smelling, touching, and thinking of the divine essence in everything, in every constituent in creation.

It is said that the thoughts which beset one in waking state, when one sleeps come back in dream stage in fractured manner, till they finally cease on dreamless state. Similarly when one dies and leaves the body, thoughts still remain as memories for some time, even after one takes a new body, till they finally fade away. It is also common experience of many that when problems come and no amount of thinking brings solution, to be told not burden the brain for solution and sleep over the problems and the Mind will reveal the solution when one wakes up in the morning.

Therefore, what is required for one as a disciple while walking, sitting, eating, talking, wherever one is, whatever one is doing, to be disciplined totally and completely free in the present moment, Here and Now, being alert, mindful, aware to observe in silent solitude, to see and observe one's Mind in silence, every moment, everything and every event, whatever the Mind does, consciously remembering and recollecting every thought that comes within, every thought that goes without, thinking no other thoughts, neither preferring nor rejecting, without being judgmental, just being Witness being consciously aware of the life around. Though this is difficult and arduous in the beginning often forgetting, remembering only in single moments, not being disappointed, every single moment, one's whole being becomes awakened. Such moments are far and in between, not being conscious but all the moments together being the great source of enlightenment.

Other than human beings no other constituent in creation, whether animate of inanimate, has any reason to be pleased with pleasures and to suffer their pains. While others accept instinctively pleasures and pains according to their attributes and inclination, as part of evolution whereas human beings deluded by their ego-sense thinking as the masters of their fate decide the purpose and the goalposts be attained. While others expect nothing and accept things as they come, being happy when things come, when they do not come going further as part of evolution. Human beings expect everything to come as they wished, never ever happy when

things come, expecting more things to come, struggling and suffering when the things do not come.

Consciousness is not something to be understood by Mind and accepted as thought, but spontaneous effulgence, eternal, something beyond, pure perception here and now, in the pure present, not to be understood, recognized, remembered, but where everything disappears only the luminous light remains being bliss, any attempt to recollect and express would be futile, redundant, secondary and not the primary. Yajnyavalkya says that on being enlightened of the Self within, having overcome the desire for progeny, wealth and the worlds, the Seers live the life of mendicants. Let the men wise in Wisdom, therefore, having completed learning desire to live like a child, and having lived the life like a child and as learned one let him be silent mediator. Then being in both the non-meditative and meditative stages he becomes enlightened as the knower of सत्य, the Existential - "एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति . . . तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिर्मौनं च मौनं च निर्विद्याथ स ब्राह्मणः . . . ।". Chhandogya Upanishad refers मौन, silence as the disciplined life of one seeking the sacred Wisdom, for only through such discipline the Self is accessed - "यन्मौनमित्याक्षतेब्रह्मचर्यमेव चद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते॥".

One who sees the light distinct and separate from oneself, one is not alert. When one is alert one does not see light as distinct and separate and is enlightened to the luminous light. When the luminous light slowly and gradually percolates through Mind thoughts cease to find space, Mind becomes redundant, one acts not with Mind but with consciousness, not as response of experiences neither of the past nor of the expectations of the future, not with thoughts but with absence of thoughts. Therefore, the state of no-Mind is not recognizable, unconnected with Time, knows no past and no future, something beyond, eternity here and now in the pure present, the consciousness, as. अहं - 'I', the fragment as the divine essence, one's individuality.

The tree does not know that it is endowed with lucid fruits; the Rose does not know that it is endowed with fragrance; even so human beings attracted by the glamour of the external world are not aware of the brilliance of the self within. But the tree gives the fruits and the Rose spreads the fragrance spontaneously but the human beings though endowed with consciousness, as 'I', अहं, the divine essence within are not aware spontaneously of its existence, because human sight is

directed on the external form, shape and colour of the things external and not internally within one's own self. Even as rose is a rose, is a rose, is a rose and despite the various form, shape and colours it cannot be anything else than be rose, even so one is consciousness, as 'I', अहं, the divine essence within despite the various forms, shapes and it cannot be anything otherwise. Only in clear Mind consciousness dawns as sudden, immediate and spontaneous enlightenment.

Even as human Mind is conditioned by many thoughts, views, opinions, dogmas and prejudices nurtured, even so human life is conditioned like a house with many rooms, with many windows and doors closed, with walls all around, leaving only the key hole and the windows for accessing the worlds outside. Therefore in life one sees the vast spread of the sky as much as can be seen through the keyhole, or can be seen through the window.

One cannot come in haste to the state of consciousness, it is very deep awakening, needs infinite patience long waiting, for it throws darkness and welcomes enlightened illumination. If one comes out of the constraints of the closed doors, of the closed Windows, then one will see in the vast sky trillion and trillion stars shining in the sky at night, see the dawn of Sun spreading light all around, the mighty mountains and the streaming rivers, the nature ever resurgent with the glow of the grains in the fields, the lucid us fruits on the trees, the blossoming flowers on the bushes, the birds that fly in the sky, the fish that swim in waters, the worms and reptiles that crawl on the ground, the beasts that prowl in the wild forest with abandon and keeping one's ears clear and the eyes pure, the Mind to be receptive experience here and now in the present moment the palpable presence of the divine Existential in the sky, Sun and the stars, in Moon and the mountains, in ravines and the rivers, in plains and the fields, in trees and the plants, on flowers and the fauna, in human and the animals, in birds and the bees, in fish and fowls, in each and every constituent in creation.

Those who are enlightened never confuse thoughts in Mind with the Mind, even as one does not confuse the leaves on the tree with the tree. Thoughts are as important as the leaves are, but in the right place, at the right moment, for the right purpose and addressed to the right person. Therefore, detaching oneself from the objects of desire on empirical level, detaching oneself from the traditional forms of Gods on psychological level, surrendering one's Mind, Speech and Actions performed as and by way sacrifice. In an enlightened mind desires not only cease to exist, but if there are any in existence they cease to exist.

In this total, complete and comprehensive state of Bliss, all dualities caused by knowledge of experiences of the past and by expectations of the future, vanish, enlightenment flashes in fraction of the moment both being interconnected. Even as when lightning strikes the entire surroundings become luminous in a fraction of a moment even so when one is enlightened the unheard is heard, unthought is thought, the Unknown becomes known. One becomes vast as the sky, deep as the oceans, widespread as the earth, energizing as the fire, subtle as the water, free as the wind totally, completely and comprehensively, even as the singer becomes the song, the dancer becomes the dance.

Is enlightenment the reason for being relieved from suffering in संसार, the primordial life and enjoy eternal pleasures in heaven or to be wise in Wisdom of one's consciousness, the self within? The spiritual path to perfection as enlightenment having been spoken as difficult to tread, onerous to transcend, the enlightened seers and sages, the saints and the sages were reluctant to give expression to their enlightened experience it having also been referred as- "यतो वाचो निवर्तन्ते अप्राप्य मनसि सह ।" communicating through signs and symbols. Many saintly commentators qualified through reflection and meditation and perfected penance, and many others like teachers of philosophy in colleges and universities, though not the right persons to communicate enlightenment, having accessed information from various sources, used insufficient modes of communication to explain, clarify interpreting in terms of their own understanding, views and opinions.

Though the spiritual path is spoken as difficult to tread and transcend, every human being having been endowed with intelligence and sense of discrimination as gift are capable to know and understand the stage and level of consciousness where one is, in the light of one's own self, use the gift wisely and well so that spontaneous and sudden enlightenment like lightening flash in his consciousness sooner or billion and trillion lives after. Therefore while all the communication are and could be useful as intermediate step, medium, even as the road cannot be the goal, they cannot be the ultimate, substantive truth revealed.

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Sri Madhvachrya Jeevan Ani Vichar

Konkani Bhashecho Itihas

Santa Purandardas Biography

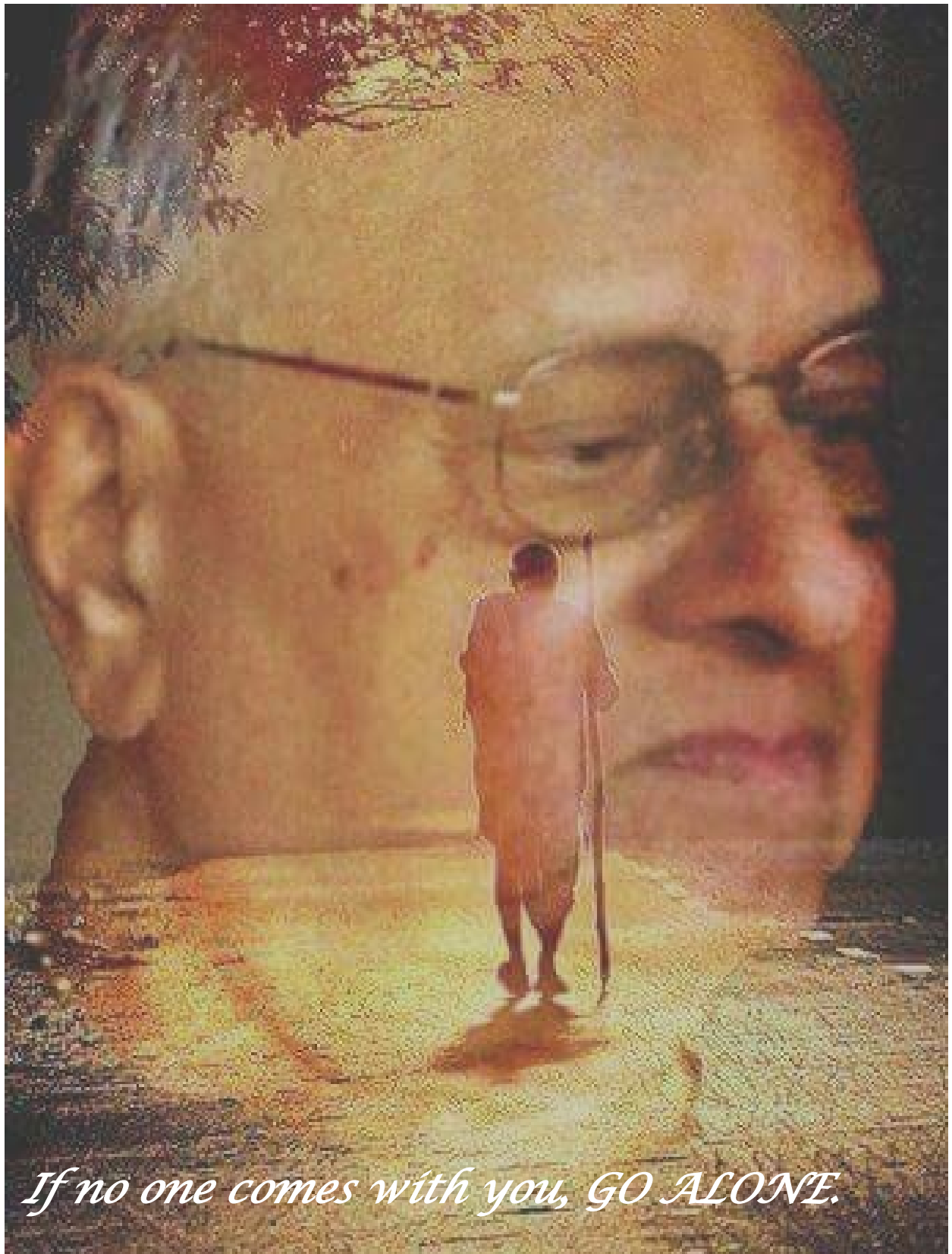
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Sarasvatalem Bhavaitavya

Sri Vishnuasahasranama Vistrut Vivechan

Bhagavad Gita Samsmarana

Ramakatha based on Valmiki Ramayan



If no one comes with you, GO ALONE.