

Divinity matters most in Grieving

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Oh Divine God, make me thine instrument of peace. Oh light of million lights; let me become the burning candle to give light to the hopeless and the helpless. Oh Love of all love, grant me strength and courage to sow your seeds of loving divinity in all four corners of the world numbed by hurt. Oh Great Spirit of all life, let me spread goodwill and compassion through my servitude to humanity. Oh Great Spirit of all life, forgive and nurture the kindled hearts bewildered in grief and suffering in pain. Oh, compassionate one may thou release us from our sufferings. Oh delight of lights, grant us joy, hope and serenity for a better understanding amongst our own kind. Lead us divinely so that we may give consolation and solace but not expect any in return. May we love but not expect to be loved in return, so that we may forgive others without expecting anything in return, so that the dying may rest in peace without hurt. Oh Divine God, let me be a servant at your feet, to serve your all life. Jyotikar

Life of life is made of moments, events, circumstances, situations, conditions, and experiences. Through experience, one learns the lessons of karma. Therefore, experience is the mother of silence. Some things we learn from schools, universities, and educational institutions; others we learn by reading, others we learn from our family and culture. One who learns from experience must suffer inevitably for experience teaches us highest wisdom of the soul. Even in our sleep hurt cannot be forgotten as the tear drops held back fall drop by drop upon our heart in our own despair against our own will. We subconsciously grieve and in the process, we may realise the wisdom of God's ways albeit such perceptions and comprehension portray defining moments of our life in relation to life of life itself. There is a defining moment, composite collective defining moments in every person's life; within those moments, everything that person is, shines it's brightest. Those moments are spiritual moments, the enlightening moments of one's life of life. Those moments portray divinity in one's life of life.

There are times in our lives, when events and circumstances appear larger than who we become within time. We often react to such times with uncertainty, fear, and apprehension. We even become perplexed and confused in trying to understand the karma. Those who have contemplated experience in divinity, in spirituality, in altruism of love, would have learnt that these difficult times in life come and go and it is significant for us to allow ourselves to through the process in the best possible manner. Nothing ever remains the same. Everything changes. Change is the mode of life. Everyone simply grows out of a situation, problem, or difficulty regardless of the magnitude of the destruction or damage or hurt. The outgrowing or the growing out of the situation is evolution. Evolution entails experiencing dynamic lateral or other ways of consciousness. Some higher or wider interest broadens one's horizons through contemplation and retrospection of life. Grief of hurt is not resolved in a psychological logic or mechanical process. When different platform or different attitude is given opportunity to present in a different perspective; light of hope emanates there from and the "hurt" begins to appear from a different light. The negativity disappears, the storm diminishes, and the shock seems lesser. It was not repressed and made unconscious, but merely appeared in a different light, and so did indeed become different. What, on a lower level, had led to the wildest conflicts and panicky outbursts of emotion, viewed from the higher level of the personality, now would seem like a storm in the valley seen from a high mountain-top. This does not mean that the thunderstorm is absent of its reality, but instead of being in it, one is now above it. Therefore, letting go of our inner most inhibitions is one way to realise the root source of hurt. Sharing the sorrow is Vedic way of grieving.

Expressing sorrow is a beautiful way of letting go of our “apana vayau” – the Vedic for out flow of carbon dioxide. ¹

¹ The cosmic energy, which is in the Sun, enters waters and heats them up. Then it enters the clouds when water evaporates, then it enters rain (from the clouds), then it enters the herbs as they absorb that rain. That energy enters the living organisms and becomes *prANA* when they eat those herbs. This *prANA* splits up into two parts: *prANA* and *apAna*. This *prANA* together with *apAna* supports the seven *chakras* with only one half of itself, and scripture wonders who knows what the other half is for! This implies that meditation on *prANA* is more powerful than the meditation re: the *chakras*. The scripture mentions that *nIvAra* (the wild rice that grows in the forest) is the source of *prANA* and *yavA* (barley) is the source of *apAna*. It is well known that rice is an important source of energy and barley has excellent medicinal properties that help in excretion. *Sri HanumacchAstri* interprets that *prANA* rises from the lower end of spine to top of the head during inhalation, and *apAna* runs down from top of the head to lower end of the spine during exhalation. This is the meditation regarding *prANA* and *apAna* according to *prANA sUkta*. This meditation does not endorse a one way upward movement like that of the popular *kundalini* theory; but it is a two way movement: up and down. *prANA* helps in igniting the fuels in the body and release energy to activate the living cells, and *apAna* helps in excreting the waste materials such as urine, stool, sweat, CO₂ etc. The meditation goes like this: During inhalation, imagine a point of concentration that starts at the lower end of spine, going up to the top of the head by the end of inhalation. The point of concentration has to reach top of the head at the end of inhalation, never mind if you have to skip some portion of the spine in a hurry. Likewise, during exhalation, imagine a point of concentration that runs down the spine from top of head and reaches the lower end of spine by the end of exhalation. The point of concentration has to reach the lower end of spine by the end of exhalation, never mind if you have to skip some portion of the spine. (Repeat this about five times, once a day). The upward movement of the point of concentration during inhalation is called *prANA*, and the downward movement of the point of concentration during exhalation is called *apAna*. According to physiological psychology, the spine has two nervous systems namely sympathetic nervous system and para-sympathetic nervous system. The sympathetic nervous system helps in igniting the fuels in the body and activates the living cells so that he organism can cope with its needs. The parasympathetic nervous system has the effect of moderating the nervous activity to conserve energy, and it also helps in activities of excretion and removal of bodily wastes. Therefore, it must be understood that meditation regarding *prANA* and *apAna* tones up the sympathetic and parasympathetic nervous systems. In my opinion, any obstruction to this meditation (that causes us to skip a portion of the spine) represents a problem that a person faces at any point of time. Conversely these (the obstructions to this meditation) are the only problems a person experiences at any point of time, whether one knows how to translate and explain those problems into a human language or not! The combination of *prANA* and *apAna* is the entire functionality of the spine and it is also called the Unknown in the Veda. That is the connection. This concludes the meditation regarding *prANA* and *apAna*. The *apAna* vayau must flow in harmony outwardly, down through healthy excretion, sweating, to balance the hormones and metabolic systems of the human organ systems.

The “anandam” is the state of spiritual harmony because of healthy pranna. Therefore, when the pranna is depleted and exhalation exceeds the inhalation, the inhalation yearns for greater breath, greater oxygen, and the vessels gradually narrow down all over the lymphatic, cardiovascular, digestive, and neurological systems. The supply of essential food protein therefore diminishes. When the cells begin to reduce in numbers and when the white blood cells begin to increase in number over the red blood cells, it is then the apana vayau causes death. In our life, there are constant emotional deaths taking place, constant mental battles taking place, some of which we fail to balance, others of which we seem to see from our point of view but not from a broader collective point of view, yet others which remain buried in our subconscious state as imbalance and we dream of such issues unknowingly. ²

Our state of bliss “anandam” is “Satt- Chitt-Anaandaam” also otherwise referred to as Brahma bliss a serenity which surmounts the spiritual soul that has elevated above the subjective conditional mind and subjective circumstantial heart. No emotions could possibly tarnish this paradigm. ³

² Carl G. Jung once explained, “I have often seen individuals simply outgrow a problem which had destroyed others. This ‘outgrowing,’ as I formerly called it, on further experience was seen to consist in a new level of consciousness. Some *higher* or *wider interest* arose on the person’s horizon, and through this widening of his view the insoluble problem lost its urgency. It was not solved logically in its own life-tendency. It was not repressed and made unconscious, but merely appeared in a different light, and so did indeed become different. What, on a lower level, had led to the wildest conflicts and panicky outbursts of emotion, viewed from the higher level of the personality, now seemed like a storm in the valley seen from a high mountain-top. This does not mean that the thunderstorm is robbed of its reality, but instead of being in it, one is now above it.”

³ Not too long ago, a close client was faced with a very painful and difficult situation. *Matters of the heart* seem to be especially hard to overcome because so much love and trust has been expended towards a particular cause and belief. As she was dealing with this difficult situation, her mind wandered back to a time, many years ago, when a trusted friend betrayed her trust and her friendship. Her anger though, was more hurtful by far, because it went against everything that she strongly believed in subconsciously and had held dear to her heart. However, there was so much hurt, anger, and betrayal that she literally could feel it rip throughout her entire body. It frightened me. We worked together despite the state of rebel. We took a memory lane into the moment that had made her most happy. It were the time she were getting married. Remembering this, she understood more than ever before just how many spiritual consequences there really are in decisions that we make.

When We transcendently took a journey into the blissfulness of the state of happiness and that happiness was not a conditional state, she began to realise. Whether death presents or an opportunity to make changes in her life, those decisions is positive ones or negative ones. Most of the time we are only vaguely aware of them - but, those consequences are most definitely a reality. That promise to the spirit of life, her own atman, of “never again” recently was to be tested once more, many years after that earlier experience. This time though, it was very different. After she made an untimely visit to a very dear friend and found a very precarious situation, she also learnt that this friend had chosen betrayal, instead of honesty, for fear of the consequences that might take place.

The measures taken were extreme to say the least. She was so hurt and simply could not believe what was happening, but...it was firmly fixed in her heart to only bless, bless, and bless again. She has done just that, as she understood that this was going to be a **“defining moment”** for her. She had lived long enough to where Spiritual wisdom emanated from. She had learnt from that lesson of so many years ago and certainly did not want to repeat the same mistake again. Personal confidence was gained as she handled the situation and more importantly, handled herself in the midst of it with spiritual mantra energies. The question that she had to keep asking herself repeatedly as she agonized in pain was: “Is God and the welfare of the spirit of life jivan-atman more important or is the outcome of this situation more important?” The answer: **“God and spiritual growth which is a path she had chosen so many years ago”**. The result of operating from a greater understanding this time around had been a greater love and compassion for those who were involved, and a realization that fear, self-preservation, and uncertainties make all of us react in ways much different from how we would react under more normal circumstances. In working with her fears, I understood that this difficult and heartbreaking ordeal was not about my dear friend’s human frailties and lack of courage to communicate openly and honestly, but it was about my own discovery that I had truly grown since the last deep betrayal from a trusted friend. I was gradually able to see this circumstance from a different point of view and realised that this was a very important time in my life. I chose to use this time to learn from all my past experiences and to process those past experiences, from a different perspective. The last ten years has been a rich and productive time for me in so many ways. The pain was felt deeply and at times, my pillow is still soaked in tears as I felt my heart break through the choices my families made. However, the realisation of who I am, during a most difficult period, was a very special gift. *Defining moments* can bring incredible growth and self-actualisation if we are willing to be truly honest with ourselves, looking deeply within our own hearts. Much is revealed in that heart of ours if we have the courage to look at it without any fear or judgment. I pray for my families that abandoned me and isolated me and absconded me, I pray for my friends who betrayed my trust, and let me down often and hope for the realisation that *true* friendships will reach far past transgressions, disappointments and pain, finding a peaceful land of love, forgiveness, and peace. We are all human beings with many flaws indeed. I realise now and acknowledge where I have fallen short and for that, *I am deeply sorry!* My friend is *still* very dear to me - and *always* will be. The only thing that has changed is that I have gained once again, a more realistic view, that all of us are on our own path with many lessons to learn.

If you are going through a “**defining moment**” in can your life right now may it be a grief of hurt or a journey of contemplating to come to terms with loss or being rejected in love or being out on the limb; it is with deepest divine intention and sincere most divine intention that I hope that you will be strengthened as you calm your thoughts and listen to the wisdom that God has placed within your own heart. Be still and know that stillness is God, know that the silence tranquil is a beautiful communion with God. We need that calmness, we need that spiritual tranquillity, we need that detachment, we need that sense of spiritual awareness. Peace is “paraam-Shantih” in the Brahma sense. This peace is not ordinary peace. It is peace with the “sharraannaagattihh” [surrender and forgiveness], the absolute resolute to Brahma, the will of God, the healing supreme “Maa” [universal Mother Nature God].

Reaching out for peace: Many things in life bring challenges and confrontations. Most of us never get satisfactory compromises in relationships yet we have to compromise one way or another to maintain the peace. This letting go is not cowardice. It is contrary to cowardice. It is forgiveness of the highest stature. Our fate deliberately sets us against our own internal weaknesses by relating to injury someone has caused us somehow. I believe with all my heart that any relationship can be healed no matter how severe the extent of injury is. However, the practical forgiveness is must be overcome with spiritual forgiveness filled with love and divinity. Therefore, divinity matters most. Forgiveness is not just mere granting of mercy and sympathetic affirmations towards our foes that we once saw as our family. Forgiveness is not forgiving out of religious faith but out of inner surrender to the higher order. This higher order is “Brahma”, or that Supreme God that para-exists in the spiritual realm or eternal celestial but also lives in the heart of all living beings. Peace is not the peace of observing silence but peace of total self-actualisation. Happiness out of divinity is the birth right of humankind. This happiness is called “anandam” and is above “sukham”. One understands the laws of karma. The soul undergoes its own karma, the law of cause and effect, by which each person creates one's own destiny based on one's thought, words and deeds. The soul undergoes this karma in the rounds of reincarnation. The soul incarnates through different forms (called *Samsara* or reincarnation) until it reaches liberation (*moksha*) from the repetition of birth and death, and attains its natural position in the spiritual domain. The Vedic path is based on regaining our natural spiritual identity. Freedom from tyranny and spiritual evolution based on democracy of self-actualisation is true way.

The Vedic path consists of ten general rules of moral conduct. There are five for inner purity, called the *yamas*--truthfulness, *ahimsa* or non-injury to others and treating all beings with respect, no cheating or stealing, celibacy, and no selfish accumulation of resources for one's own purpose. The five rules of conduct for external purification are the *niyamas*--cleanliness, austerity, perseverance, study of the Vedas, and acceptance of the Supreme Being. There are also ten qualities that are the basis of *dharmic* (righteous) life. These are *dhriti* (firmness or fortitude), *kshama* (forgiveness), *dama* (self-control), *asteya* (refraining from stealing or dishonesty), *shauch* (purity), *indriya nigraha* (control over the senses), *dhih* (intellect), *vidya* (knowledge), *satyam* (truth) and *akrodhah* (absence of anger).

The ultimate goal of the Vedic process is *moksha*, or liberation and the release from *samsara*, or the continuous cycles of birth and death, otherwise called reincarnation. This liberation is the position of the soul when it regains or reawakens its spiritual consciousness to the fullest extent. When one's consciousness is purified or completely spiritualized, and when the soul has regained its spiritual position and completely acts on that level, then there is no more need to take birth in a material body for the pursuit of material desires. One then enters back into the spiritual world, which is the natural home of the spirit soul, when the finite living entity returns to the Infinite. From the premise of understanding death as a change of state, we accept that nothing belongs to us. All that is animate and inanimate belongs to the higher order and we surrender all that we feel we possess to the supreme reality Brahma. ⁴

⁴ By understanding our spiritual identity, we also become free from the day-to-day turmoil and hassles that many people take so seriously. Some people let such problems control their lives. Life is too short for that. Allowing such circumstantial difficulties to increase our stress and anxiety only decreases our duration of life. Life is meant for being happy. But real happiness, which exists on the spiritual platform, is always steady and, in fact, is continually increasing according to one's spiritual advancement. Such persons who understand their spiritual identity and are self-satisfied and content within themselves find happiness everywhere. This is what the Vedic process tries to give everyone. The *Chandogya Upanishad* (starting at 7.25.2) explains that he who perceives and understands this, loves the self, revels, rejoices, and delights in the self. Such a person is lord and master of the worlds because he has already attained all that he needs. He knows that he may be in this material world but is not of it. He is actually of the spiritual world and has regained his connection with it. Therefore, he looks at this world as if he were simply a tourist. He sees all the busy activities of people and society, the confusion, but he walks through it all unaffected. But those who think differently live in perishable worlds and have other mortal beings as their rulers. They are limited and controlled by their own material designations.

Forgiveness is an expression of love and a sincere desire for spiritual growth. Accepting forgiveness brings a gentle mercy into our lives, teaching us to be kind to all. The sea of tears is a mysterious as each tear droplet expresses the beauty of its pain or joy. Tears cleanse our souls and powerfully release the pressure we feel in our daily lives. Tears help us focus our vision and our purpose. It gives us the ability to hear and feel our heart again. Tears need to be shed as they help the body and soul to cleanse many toxins of bitterness and anger, and of disappointments and shame. Tears help our other organs to stay free of disease and sickness, for if one cannot weep, our bodies will. The saltiness of our tears helps to remind us of its cleansing power. As I sit in stillness, I think of the many who are shedding tears, sacred and mysterious perhaps even to their own understanding.

But he who sees the soul of everyone, the spiritual identity beyond the body, does not see death, nor illness, nor pain; he who sees this sees everything and obtains everything everywhere. This certainly is the quality of those who have attained their own internal, self-sufficient happiness.

A similar verse is found in the *Katha Upanishad* (2.5.12-13) where it says that those who have realized their self and also see the Supreme Being residing within their heart and in all beings as the Superself, to them belongs eternal happiness and eternal peace, but not to others.

The original spiritual form of the living being is *sac-cid-ananda*: eternal, full of knowledge, and full of bliss. The living being's spiritual form is never limited by the body or one's situation. The only limiting factor is the living being's consciousness or lack of spiritual awareness. When the living entity, after many births, finally regains his original spiritual consciousness, realizing he is not the body, he naturally feels very happy and jolly, being freed from the limited and temporary perspective one has while being controlled by the illusory, material energy. He also understands that this material world is not his real home, and it has nothing substantial to offer him since real pleasure and happiness actually come from within on the spiritual level. As stated in *Bhagavad-gita* by Lord Sri Krishna: "One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service to Me." (*Bg.*18.54)

In this way, "The yogi whose mind is fixed on Me [Lord Sri Krishna] verily attains the highest happiness. By virtue of his identity with Brahman [the absolute spiritual nature], he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin. Steady in the Self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the Supreme Consciousness." (*Bg.*6.27-28)

"Such a liberated soul is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme." (*Bg.*5.21)

This happiness, therefore, is the goal of all people, and is the highest level of happiness which is attained when one understands his or her true spiritual identity and becomes spiritually Self-realized.

The downtrodden and lonely hearts cry tears of their own perceived inadequacies. They wonder what it is they could ever offer this world. Yet, it is in these humble souls that the purity of prayer is heard and answered mysteriously. Their silent strength is a great gift to this world. As all of us will shed many tears due to our frailties, our weaknesses, and lack of courage, may strength be found to forgive ourselves. These tears will teach empathy for others as one becomes sensitive to knowing that each person carries a burden. This understanding is the path to forgive others. It is in this continued searching for greater wisdom, courage, and strength that life can be well lived. One's own courage will be realized as we express our regrets to those we have injured. It may be the most healing and meaningful gift you could ever offer. Let us have the courage to make things right as best as we can and learn to be compassionate in all of our dealings. At the end of this life, it will not have mattered what our profession was and how many wonderful things we have accomplished on this earth. *Who* we were will have mattered - for it will have left a lasting affect.

May the winds, the oceans, the herbs, the nights and days, the mother earth, the father heaven, all vegetation, the sun, be all sweet to us. Let us follow the path of goodness for all times, like the sun and the moon moving eternally in the sky. Let us be charitable to one another. Let us not kill or be violent with one another. Let us know and appreciate the points of view of others. And let us unite. May the God who is friendly, benevolent, all-encompassing, measurer of everything, the sovereign, the lord of speech, may He shower His blessings on us. Oh Lord, remove my indiscretion and arrogance; control my mind. Put an end to the snare of endless desires. Broaden the sphere of compassion and help me to cross the ocean of existence. Above the stormy clouds, peace hidden mystically, strives without anguish. God's divinity is a beauty, peaceful to contemplate upon the silence of the dawn and the dusk. Below the stormy clouds, it rained and the winds blew the sea currents to the seashores. Confusion and calamity came unexpectedly; fear and anxiety gripped us all. Reaching out to be held, a cry of helpless hopeless innocence protruded to sweeping fury of the firth and the muddy torment. Fear overcame all. However, deepened were the tears of self-actualisation and self-realisation. God suddenly whispered in the stillness: "Do not walk away from me to shun me with scorn and discontent; hold my precious anchor, for the light of your divinity will bring no confusion but love and wisdom. Have faith in the love there is for this love is a gift no more no less than the very gift of trust and faith. Let me for now embrace you with love, let me for now just one more time, embrace you in love, for preciously I do care."

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Love is the greatest manifestation of God on this earth. Our path must be practical for it to be effective. It must start with those who hear a voice echoing within the silence of their own hearts, beckoning to release the power of forgiveness, and to let the manifestation of its love heal our own brokenness, and the broken lives of those around us. As we walk on our spiritual path, we gain greater understanding of how much we do not know. Humility does its work deep in our hearts, which will lead to greater wisdom and a deeper understanding of our relationships with others. We are given the realization that each and every person does the best they know to do with the understanding they have at the time. Many of our dealings with others are born out of fear. We all are growing and learning and we continue to evolve as we seek a spiritual path of excellence.

As war prevails in our world due to the pride of men, many tears are shed for the loss of precious lives. The pain of such a loss goes deep and only the healing balm of God's grace can mend such a broken heart. Many elderly have been forgotten and are alone and frightened. Their tears flow with many regrets wondering if they could have lived life differently. At the same time, others will shed tears of joy as they see the fruit of their own diligent labour and prayers flourish and thrive. They will not fear death, but will await it with wonderment after a while. The downtrodden and lonely hearts cry tears of their own perceived inadequacies. They wonder what it is they could ever offer this world. Yet, it is in these humble souls that the purity of prayer is heard and answered. Their silent strength is a great gift to this world.

Divinity matters most and divinity blossoms with freely flowing tears!

Adapted from the "Defining Moments"

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