

Paradox of Dharma

Glimpses of Vedic Divinity for the modern society

By Jyotikar Pattni @ www.hanss.co.uk

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Aim:

This publication 'Paradox of Dharma' aims at highlighting the aspects of Sanatana Dharma for the Modern world. Its essential purpose is NOT to elaborate upon the vast endless wisdom of the Vedas but to reflect upon the more relevant issues of Dharma that are misinterpreted or otherwise misunderstood.



Dharma means a righteous way of life, whereby peace, humanity, love, self-respect, human compassion, equality, law and order prevail in the welfare of the human society to bring forth a happy state of society, without fear, violence, and conflict. Dharma means knowledge, wisdom and divinity by virtue of innate divine perception based on subtle divine experiences. Divinity therefore is the core of society stability. Society founded upon righteousness, grace, divinity, awareness, humanity and law and order is a society free from the dangers of fear, threat, violence, terrorism, chaos, and stormy revolutions. When Dharma fails to transform human life into peaceful life, the world at large is afflicted by the agony and fear and torment. When effulgence of dharma fails to illuminate human relationships, humanity is numbed and shrouded in the plight of darkness comprised of diseases, epiphany, war, pollution, corruption, sorrow, and tragedies. Dharma is the foundation for the welfare of humanity and divinity is the basis of establishing Dharma in delight!

Sanatana Dharma is based upon universal faith of universal humanity and universal love, universal values, universal ethics without the prejudices of any discrimination whatsoever, be it sex, race, religion, caste, creed, colour, nationality, or shapes and sizes even. It is a way of life, a karma based way of life that views the whole of existence as prakruti [Great Mother Divine] and the eternal space as Purusha [Great Cosmic Soul]. The akaal (timeless eternity) is kaal in karma and hence the passage of time from life to death is a one journey of karma. ¹

¹ Sanatana Dharma is more misunderstood than otherwise. It means an eternal system which owed its durability to its rationalism and not, as is often supposed, to any divine origin. It defined four major goals of life to be accomplished by means of eight secondary observances. The major objectives are ethics, creativity, harmony with instincts and finally liberation from the human constraints. In Samnskrit [Sanskrit] these were called Dharma, Artha, Kama and Moksha. Ethics is the most fundamental part of Sanatana Dharma and is given the place of pride in all its schemes. It is discussed in detail in the Mahabharata. The Gita discusses it in a diffused manner. It looks on ethics as a divine manifestation and describes it as the basis of a creative society. In essence Dharma is to be looked upon as the basis of interpersonal relationship in the social context. When such relations get degraded social disintegration starts. Dharma was broadly interpreted as the underlying ethics for a stable social order. It could be derived using the following authenticity of sources.

1. First is the authority of the Vedic anthologies comprising in the main, the Vedas, the Upanishads, the puranas, the smritis, the Srutis, the GITA, the ancient wisdom of the primordial India and sacred scriptures.
2. The second authority was a Smriti like Manu Smriti which provided detailed instructions to govern life.
3. The third source is the authority of individual teachers. The Gita accepts this authority saying: "Whatever a great man does others follow.
4. The last source of authority for ethics is one's own self. One's own concepts of good and bad, right and wrong could be followed. Of course one has to be a highly balanced or evolved personality to follow this choice.

The meaning of Sanatana is eternal. Vedic Dharma can aptly be defined as Sanatana Dharma. In English, Dharma is defined by the word 'religion'. But the term religion is incapable to describe the vast meaning of Dharma. In fact, the spirit of Dharma is so vast that it includes things related not only to our present incarnation but to the past and the future incarnations as well. Dharma is something that should be borne all the time. Thus, it is the powerful means that saves us from catastrophe and leads to evolution. For example, Vedas are not only the means to attain comfort in metaphysical world but they also show the path to all round development and prosperity in the human world to live in harmony and peace.

Sanatana Dharma is identified by the Vedas, the Upanishads, the manu smritis, the puranas, the Srutis, the ancient scriptures and the wisdom of divinity based on insight. It focuses upon the karmic stages of human life. ²

² The secondary practices are the rules of the Varnashrama. The word varna, often read as colour and identified with caste, is to be derived from the Samskrit root Vr, meaning “to choose”. In this context it refers to the chosen profession with no hint of inheritance.

Ashrama refers to the different evolutionary stages in life starting with the studies and going through family management, retirement from worldly responsibilities and finally transcending the limitations of human existence.

The detailed codification is not as important as the broad framework. The codes are essentially in the context of the social norms prevalent at different periods. They may be irrelevant in other contexts and even dangerous. They could be changed or dropped as the social context demands. In earlier periods the rituals prescribed in the Vedas were found impractical and abandoned. Such changes do not detract from the essential validity of the essential postulate of Sanatana Dharma that an evolving society should be able to regenerate itself without disruption. Creative materialism is described as artha (or wealth in a limited sense) in Samskrit, and is the mechanism for social evolution.

Social regeneration requires development of new techniques and ideas which are collectively covered by artha. The Gita defines knowledge as the purest of human endeavours: “There is nothing purer than knowledge in this world” (IV,38). Describing his manifestations, Krishna proffers the best in every species as the blessed ones and as a divine manifestation.

Thus among Adityas he is Vishnu and amongst the celestial brilliances he is Ravi. In the feline species he is the lord of the jungle, the Lion. In the human context God is Rama, the best among the warriors; Dhananjaya of the Pandavas. The best everywhere is divine is the final assertion of Krishna. It becomes incumbent on societies to strive for the best. Individual excellence is the prescribed social goal, called artha in Samskrit.

Kama is to be looked upon as conformity to the instincts. The Gita sanctifies instincts when Krishna says : “In living Beings I am Kama that is not in conflict with Dharma” (VII,11). There is nothing despicable about instinctive impulses as long as they are in conformity with Dharma and are not socially disruptive. The instincts are conceded to be pervasive and forceful elements in one’s mental make up. “The turbulence of the senses could forcefully lead astray even a wise man striving for perfection.” (II,60). To achieve a creative life one has to wean oneself from the ubiquitous influence of the instincts. One prescription is to accept them gracefully as part of life’s package and to transcend them in a slow evolutionary process.

Moksha or liberation should be considered as the final freedom from the constraints of human limitations. It is an evolutionary state where one transcends the various constraints arising from instincts and experiences, summed up in psychology as ‘complexes, such as ‘inferiority complex’. Moksha is the final result of understanding the motivating forces in life and transcending their destructive or disruptive potential. It is a slow process which derives benefit from experiences in real life.

In a sense GITA sums up the entire process of life and Moksha is reached when one has gone through one's own Mahabharata type of experiences, internalised and understood them.

It is irrelevant whether Moksha has other worldly connotations or not. If creativity is the aim, specialisation is the method, which is what varna stands for. The basis is the assumption that we all have some natural endowments, each individually distinct. Exploiting these to the advantage of the society is the aim of the Varna prescription. Gita calls the natural gift as swadharma or one's innate potential and prescribes conformity to it. "Preferable is one's own swadharma, deficient though it may be, to a dharma alien to one's nature. One incurs no sin by conforming to one's swadharma." (XVIII,47).

The ashramas are the evolutionary stages of life. From infancy one passes to the study of the 3 R's and to the acquisition and mastery of the accumulated knowledge of the ages. In this stage obedience is required as a primary quality. The process of learning is like feeding a baby. In both cases a certain degree of unquestioning swallowing what is given is basic. It is in the next stage of life, as a householder, that the student applies the acquired wisdom. He faces the responsibilities of life and develops a wholesome outlook related to realities as compared with book learning. As his understanding develops a life of semi-detachment becomes the next goal. In this stage he is in the family or the world and yet half way out of it. He could impart the essence of his experiences to the next generation. In the earlier active stage the immediate problems keep him busy and engaged. Freed from immediate pressures one could develop a dispassionate approach and impart the wisdom of such experience to succeeding generations. The later generations could derive benefit from the experiences of the earlier one avoiding the mistakes and constructively building on the foundations of their experiences. Continuity is the essence of the prescription.

The last evolutionary stage is Samnyasa. This is not a stage of becoming but one of Being wherein the world ceases to have the relevance it had in the earlier stages of life. A Samnyasi is beyond the restraints of life. A verse in Shri Rudram prayer was often quoted by the late Shankaracharya of Kanchi "We offer worship to the three eyed God who is pleasantly scented and is ever nourishing . May we be released from the worldly bondages like the fruit of a cucumber plant." The specialty of the cucumber fruit is that it lies on the ground and gets detached from the creeper on its own after reaching maturity. In contrast a mango fruit comes down under the influence of gravity. In a similar manner there should be no push or pull into Samnyasa.

It is in the human power and human potential to perform one's virtuous karma, virtuous obligations and righteousness towards Dharma and protection of Dharma. Those who protect Dharma, Dharma automatically protect them. Those who do not expect anything in return for doing good, God verily grants the boon of delight – anandam – blissfulness.

Paradox of modern society: Modernity brings brokenness

Advanced technologies have not solved many of our basic human problems such as brokenness and increase in human unrest. ³

The aim of life is to realise freedom of the self, the atman from the bondages of karma, attachment, desires, wheel of samsara, the cycle of life and birth and sorrows of decaying human body. Disease or “rog” is a vitiated state of the physical prakruti (body). To emancipate from this imbalanced state of vitiated prakruti known as “vikruti” the human entity must elevate from the mundane gross levels of lifestyle to lofty spiritual lifestyles that encompass dharma, yoga (communion between the individual soul and the cosmic soul) in satt-karma (righteousness), purity, cleanliness, chastity, healthy lifestyle, contemplation, and sacredness. To hurt anyone deliberately or unknowingly is for example one of the wrongfulness according to the Vedas. Only when one deeply understands karma, one can understand the paradox of Human ways. Therefore, to the batter of hurt, one must not react back in bitterness but to let go of the unreturned love. ⁴

³ Created from the earth, Ganapati/Ganesha (every devout Hindu's Divine friend) stands at the entrance challenging even Siva! Ganesha is entrance into Hinduism and is the inspiration for all Hindus to guard this precious Dharma. Whether we are born Hindus converts or adoptive to Hindu Dharma, we owe it to our self and each other to continue to learn, to admit mistakes and make any necessary corrections. Pretence to knowledge and status, denial, unethical behaviour and an unwillingness to admit mistakes is naturally unproductive.

⁴ To forgive is benignly divine; letting go of love unreturned. Forgiveness is for those who are big hearted with bigger minds. Being naughty is being naught yet being compassionate. Being stubborn is being battered albeit being tortured by the wrath of pleasantries. Nurturing and cherishing little people and little things, on seeing bigger, richer is childlike. When there is a need for a needle to sew and to heal an open wound, why invoke a sword to do the work the wrong? Let us make peace with our own in spite of their anguish hatred. Let them break with us a hundred times nevertheless. Let us try not to hurt back when we are hurt and rejected in agony. Never break the string of love suddenly, for the ends will be hard to join and even when you can there will still be a knot showing. To forgive is not cowardice, but brevity of spirit! All said and done, the things in our hearts shall forever remain. Our souls shall keep hovering in beautiful delight. If we are aware of God Grace even whilst covered by mud, Krishna looks beautiful; divinely purple, Vishnu becomes wondering naught. Pure like Krishna's innocence, radiantly beautiful like Radhika's love, and divinely serene like the Hamssa (swan) rejoice!

- Jyotikar Pattni.

Dharma in its simplest

“Dharma” essentially means righteousness, lawfulness, consideration, manners, compassion, love, and knowledge. Practicing dharma whether be it Christianity, Islam, Hinduism (Sanatana Dharma), Buddhism, Jainism, Judaism, or any other “ISM”, entails certain common principles of humanity.

These are derived from all over the world:

1. Dharma is to practice righteousness to eliminate ignorance
2. Dharma means protection, self-guarding and self-nurturing
3. Dharma means truthfulness, integrity, self-respect and honour
4. Dharma means universal brotherhood or love
5. Dharma means forgiveness
6. Dharma means practicing humanity and goodwill
7. Dharma means elimination of ignorance – by SPREADING light of knowledge and wisdom in the darkest corners of the world
8. Dharma means EQUALITY – that every humankind is treated with respect, with dignity, with honour and with humanity
9. Dharma means Love.
10. Dharma means compassion
11. Dharma means kindness, consideration, humility, politeness.
12. Dharma means peace
13. Dharma means fearless
14. Dharma means happiness – to love and to be loved.
15. Dharma means light – to give knowledge and share.
16. Dharma means hope – to remain positive at every state.
17. Dharma means delight, to enjoy in Godliness.
18. Dharma means life – to live a life of purity, compassionately.
19. Dharma means freedom from sickness, sorrow, and it is emancipation.
20. Dharma means self-realisation – to realise the nature, to understand the spiritual essence of human life.
21. Dharma means austerity in tapas, charity and ‘yagna’ - the rites and rituals.

Why should we realise God?

Can we have eternal life? What is that, knowing which, everything else is known. Can we be free from misery of sorrows and pains? Can we be free from the burdens of diseases and adversities? Can we be free from evil? What is the aim of life? What is the purpose of life? What is the relationship of one human to another human? What is the relationship of human to God? Why so much evil in the world?

Let me live in dignity

*Let my soul be free, let me rejoice in my freedom; oh wretched of this earth, a
broken winged bird I am*

Leave me to caper with my wounded heart, on the sacred soil of Mother Earth

Oh wretched of this earth, everything's a circle. It will come back in a hoop.

Remember, remember humankind is not at the pinnacle of evolution!

What goes around comes around in a hoop of karma sooner or later.

Everything in circles is; the earth, the energies, the spiral of karma, all.

Oh let me live in dignity.

Let me leave behind me a beautiful trail of light, for the generations still unborn,

Let them have a world, no worst than ours.

Oh Great Divine Mother of All.

I stand barefooted with a broken wing, on the soil of this sacred Mother Earth;

If I could I would reach out for the lucky star, in a flight of delight;

to bring light of hope for the society overwhelmed with hurt!

Oh Great Divine Mother "Maa", the Goddess of all creation;

Earth Mother, Ocean Mother, Star Mother; I call upon thee,

Thou art called my million names though only a thousand I may remember

May we all together rejoice thine grain and thank you for our food!

Oh Great Mother Divine, teach us the way of love and compassion

So that to each other we may never betray!

Great Divine Mother, thou art the radiant light of million lights,

The sacred nightingale is filled with thin stars,

You are the balance of everything animate and inanimate.

Great Divine Mother, you are the embrace of heartens and the freedom beyond fear.

*Within you we were born, with you in grace we grew to live and to cherish in love,
and finally towards your light, we merge, before the fading away of our life.*

To thee Great Divine Mother, our silent prayers are

I stand still barefooted with a broken wing,

May our hearts beat all together in grandeur of world rhythm.

Hear me all four quarters of this earth for a distant relative I am of yours,

Watch the heartbeat in your wrist, a precise pulsing beat it is life's rhythm.

*Listen to the Great Divine Spirit of all, whose voice the winds gently and swiftly
cherish, whose breath gives life to all four quarters of the world.*

Let me walk barefooted, on the sacred soils of Mother Earth.

Let me walk in beauty, and let me live this moment as if

It was equal to thousand moments put together.

Let me live in dignity

*The dawn and the dusk benignly embrace us all
The Sun kisses the Ocean, the teeming vast sky meets the Grand Divine Ocean,
The winds cherish the music of life; the birds sing the glory of God,
The trees rustling to the dance of withering time,
Let me learn the lessons of karma Oh Divine Mother,
That thou have kept hidden in every leaf and every pebble,
Let me uncover the mysticism of every stone, every rock.
Let thy teardrops be the dewdrops feeding the rose bud.
Let me stand still, with a broken wing, barefooted,
On the sacred soils of the Mother Earth,
To listen and to hear all voices
Let me stand barefooted to seek strength, not to be greater than my fellow brother!
Let me live in dignity.
Let me fight my own ego to eradicate all of my ignorance!
Let me cleanse my hands and let me clear my vision.
Before life fades away with the diminishing shadows of the sunset
Let my spirit in dignity come to back to you without shame!
Earth Mother, Star mother, mother divine, all,
Thou art our mother, thou art our father thou art our soul's delight.
Let me live in dignity, let me be free.
I stand barefooted with a broken wing, to see a vision of the dying spark,
Ah the last flash of the firefly in the nightingale. It is the breath of a lifetime.
It is the little shadow which runs across the perennial,
Gracefully gliding through the valleys, into the distant mountains,
Down the rivers, into the grand ocean,
and looses itself in the Sunset.
The shadows no more, the silence adjoins the serene music of the night.
Tranquil becometh the Garden of flowers, silently whispering its fragrances.
Oh Great Wind, blow my spirit away to the distant lands of beauty.
Oh Great Divine Mother, the great spirit of all, let me be free.
Let me for now lay still, with a broken wing, on your soil upon the prairie
Oh Great Divine Mother, everything seems free now.
Here I am back in your laps Oh Divine Great Mother,
There is no greater peace than this beautiful quiet place upon the prairie
Whereat the air is precious; freedom, freedom, at last I am free.
Let no one touch the integrity of my spirit of life, for now I am free.*

The purpose of life is to illuminate and to become illuminated like “Indra” (first Vedic Cosmic God to be illuminated). Therefore, wisdom and knowledge are most sacred aspects of eternal life. Eternal life is based on spirituality, it does not prevail in the streets of hectic material world where in the mankind is numb to the stench, like a man dying for days stale and stagnant. Spiritualism prevails in the most sacred places, in the most sacred hearts of those who think and feel divinely. The pure smell nice, have a nice aura around them and project a scent of sandal wood perfume. Where the wind blows freely, where the sun shines effulgently gracefully without the bashful scorching temperatures; where there is abundance of water and rivers flowing; where there are no enclosures; where everything drew free breath fresh air, thereat, the Great Spirit is.

It was our common belief and common knowledge that love of possessions and ownership and control is a great weakness of human mind to overcome. Its appeal is to the material parts and things and monuments of structures and money. The love of money therefore is the biggest weakness that disturbs one’s spiritual balance. Therefore, our children must learn to give generously without the greed of wanting selfishly more than one’s allotted portion of grain, wealth, righteousness, life, and love. One cannot hoard love! One who hoards love may not taste the delight of happiness. Delight of happiness is in the giving, in the sharing and in the loving. One of the most beautiful lessons emanating from moderation of everything is that only by giving away we feel good about ourselves. The happiness in giving is a greater happiness despite all this, that and the other. The happiness of divinity is the permanent happiness.

Being born as humankind to this Mother Earth is a very sacred trust. We therefore have a sacred responsibility in karma, towards it because of the special sacred gift we have of divinity which is beyond and above all other life like plant, animals, and so forth living on this earth. We are able to take care of them all with our divinity. Divinity therefore is an extra ordinary gift to humankind, rare only to humankind.

Habitants of this universe need to break with the narrow concept of human liberation from various irrelevant issues towards more relevant extended liberation as liberation towards the whole of the natural world. What is needed therefore is the liberation of all things that support life – the air, the waters, trees, everything which support the sacred web of life. Life therefore must be regarded as a sacred gift, a precious gift in time, to treasure and to nurture with utmost respect and honour towards the greater sacredness – the life of all life – the Great Divine Spirit of all Life. To break free from the narrow concept, one must be free from false control.

Every part of our earth is sacred, Every hill, every valley, every plain, every pasture, every perennial, every river, every ocean, every grove, every street, every road, every pebble on the shore, every single grain on the sand, responds lovingly to our footsteps when we walk upon this sacred earthen clay in sacredness, divinely.

Knowing with reason and experiencing the knowing with reason causes us to evolve in karma. This is the essence of Sanatana Dharma for the modern mind that challenges the altruism of Vedas. Thesis, antithesis and synthesis all conjoin towards the ego and the mind. The Ego is the bar, the effort of the mind in different wanders is the bar. Desire is the bar, as much as desire is the helper for without the passion and desire, life would become without bubbles. When one journey's in karma beyond the metaphor of the social animal, the emotional humanity, and the sentimental humanity, one transforms onto human. The soul searching goal, the soul searching strength, the soul searching consciousness is thy goal. Transforming the fragmented personality into the world spiritual personality, letting the divine experiences teach us the lessons of karma, one reaches the goal of life, the purpose of life.

To realise the Atman [that verily is the Vishnu, Brahma, Shiva], that verily is the Sun, that verily is the illumination, is the ultimate goal of human life. The human is born with the potential of realising its divine spirit of life. We are divine souls capable of sacredly realising that the winds and drifting clouds as well as stones and pebbles have spiritual essence alike which must be revered with respect and dignity alike. Everything is sacred; everything belongs to the higher order – all. Nothing belongs to human. When nothing belongs to us why do we want to control something? This is the essence of the Upanishads and a call of the sacred divine seas of true nectar. It is almost magical and miraculous that the world has never fallen short of grain or short of water to feed us all. Who is the maestro to keep balance in intrinsic whole universe mysteriously? To understand nature and its natural laws and ways is to understand the grandeur of its maestro without a doubt. Those who went to institutional universities of man made knowledge turn pages of printed book and try to learn from the books. There is nothing wrong in that. In fact only by reading books and going through the printed pages can we learn. However, when we experience what we have read in real life, with our own sacredness and divinity, it is then that we embark upon the spiritual journey of understanding ourselves, our nature, our body, our human existence without the mind and the ego in beautiful fathomless streams, mountains, the air, the waters, the forests, the Greenland, the valleys, the seas, the shores, the rustling trees, the animals, the birds, the whole grand bare existence, the rain, the rainbow, the dancing of the nature, the whole teeming vast night sky, the greatness of beauty. This experiential aspect is Vedic Hinduism.

Away from the nature's beat, towards the busy noisy streets one tilts towards the heavier strain and burden of society. One's heartbeat becomes hard and anxiety grips us all in the modernity of society. Society is complex, complicated and its peculiarity is that it is like a spiral of karma amidst the flood of chaos.

Sanatana Dharma or the Vedic dharma is also referred to as Brahmanism or Hinduism, as in its later development the former has been called, is not merely a religion. It is a Socio-Economic System, the foundation of which is the Law of KARMA and Stages of life IN KARMA. Time is of paramount significance as is KARMA. Karma takes place at the most subtle level and each member of the karmic web engages in the spiral of sacred hoop of karma in perpetuity. Each perform karmic task expected of one in accordance with one's fate and destiny. Humankind cannot be the highest pinnacle in evolution.

Artha-Kaama-Dharma-Moksha-Muktee are stages of Jivan-Atman Karma during a life time or collective life time. Our framework System has its culture of which several forms of Religion, resting on a certain common basis, are but a part. Dealing, however, with Brahmanism in its religious aspect, we may say that it, together with Jainism and Buddhism, are the three chief religions of India, as opposed to those of the Semitic origin. All three religious systems share in common certain fundamental concepts which are denoted by the Sanskrit terms Karma, Samsahra and Moksha. These concepts constitute a common denominator of Indian belief system or faith. Indian religion is primordially VEDIC religion, its antique ancient rudiments of Vedas and the Vedas are the ruling anthological scriptures.

The Universe is in constant activity. Nothing which is Psycho-physical is at rest. Karma is Action. The Psychophysical as such is determined by Karma or action. To rotate on its own axis is not the one movement for the human soul. There is also its wheeling round the Sun of an inexhaustible illumination.

All living thought is a world in preparation; all real act is a thought manifested. The material world exists because an Idea began to play in divine self-consciousness. Thought is not essential to existence nor its cause, but it is an instrument for becoming; I become what I see in myself. All that thought suggests to me, I can do; all that thought reveals in me, I can become. When we repeat and moan and complain upon our short comings in the social norm, either in the traditions and antiques, due to our collective human ignorance, repeating what human has already done is our work, it wastes our spiritual energies. However, contemplating without too many debates, to arrive at new realisations and undreamed-of masteries, one contributes positively to the society. Only when one gives to the society, one becomes happy truly. Until then one is just twirled in the ego.

Time and soul and world are given to us for our field, vision and hope and creative imagination stand for our prompters, will and thought and labour are our all-effective instruments. Divine essence within each one of us is the true light of hope.

What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing and self-importance and self-pride; Knowledge, for as yet we have only accomplished error and perception and conceiving it; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory; Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and dissociation. Humanity, for as yet we have only accomplished discrimination and differences. Compassion, for as yet we have only shown hatred. Reconciliation, for as yet we have only shown rejection. Forgiveness, for as yet we have only held grudges. As humankind, we need to learn to let go.

Therefore, differentiations, disintegration, and aggression do not bring us together. In a word, godhead; to remake ourselves in the divine image unites us all alike. Divinity is not differentiated nor is it discriminated based on prejudices.

Divinity - The Delight of Being

Why so much importance and significance is placed upon gender inequality, race inequality, caste inequality, "inequality" between one human and another based on discrimination. The society at large dwells overtly upon the issues that are non-penetrative. Delight is the secret. Learning pure delight one shall learn God. Delight is the God's way. Delight is the key to Godhead.

Life is the delight of a Self-lover, the play of a Child, the endless self-multiplication of a Poet intoxicated with the rapture of His own power of endless creation. The human life verily is a precious gift in time, to behold and to love and to appreciate. To love and to appreciate life of life, here and now, one must immerse in the keynotes, in the music, in the joy of the music, in the power of the strain of the rhythm, in the grandeur of the compassion, in the performance without discords, to be happy. Happiness cannot be conditioned in the masculine or the feminine states. Happiness is a delight of sheer occurrence just as the dawn and the dusk are beautiful serene tranquilities of the ushered earth timid with the shadows across its perennial fields. When we speak of the metaphysical higher order, we must not speak of equations, but we should speak of God a lover, a musician of universal and particular harmonies, a child, a poet, a philosopher, a thinker of abstracts, an idealist, as one who orchestrates.

The side of thought is not enough; the side of delight too must be entirely grasped: Ideas, Forces, Existences, Principles are hollow moulds unless they are filled with the breath of God's delight. These things are images, but all is an image. Abstractions give us the pure conception of God's truths; images give us their living reality. **Biggest image is a poetry afforded towards Godhead.**

“If Idea embracing Force begot the worlds, Delight of Being begot the Idea. Because the Infinite conceived an innumerable delight in itself, therefore worlds and universes came into existence. Consciousness of being and Delight of being are the first parents. Also, they are the last transcendences. Unconsciousness is only an intermediate swoon of the conscious or its obscure sleep; pain and self-extinction are only delight of being running away from it in order to find itself elsewhere or otherwise. Delight of being is not limited in Time; it is without end or beginning. God comes out from one form of things only to enter into another.” - Sri Aurobindo

Human's present condition is determined by past Karma, either one's own, or that of collectiveness of which one is a member or with which one is in relation, as also by the action of natural causes. In the same way, present Karma determines the future Karma. The doctrine of Karma is thus the affirmation of the Law of 'causality' operating not only in this but in infinity of Universe. As one sow's so shall one reap. The present Universe is not the first and last only. It is true that this particular Universe has a beginning and an end called dissolution, for nothing composite is eternal; but it is only one of a series which has neither beginning nor end. There has been, is now, and ever will be a Universe. In accordance with the laws of nature, if there is vitiation or over use or under use of certain gunas (qualities) of nature, then that particular part of nature (prakruti) will sustain imbalance in the guna. A long sustained imbalance for example as a result of warfare pollution causes new diseases to emanate, life to shorten, and whenever there is vikarma (wrongfulness), diseases emanate; some difficult to heal, others life time diseases, and others curable. Mental action as desire for worldly enjoyment, even though such enjoyment be lawful, keeps man in the Worlds of repeated Birth and Death, or (to use the English term) of Reincarnation. These worlds the Greeks called the Cycle of Becoming, and Hindus the Samsara, a term which literally means the unending 'moving on' or wandering, that is, being born and dying repeatedly. Everyone yearns for freedom, yet each one of us falls in love with our chains of attachment, desire, and karma. This is the very paradox of our human nature. One is subjected to one's own weaknesses for the sake of power. For pleasure, we suffer the yoke of grief and hurt. One suffers and strains and drains one's energies when one pursues pleasure, enjoyment of senses, and forgets about the spirit of life, the soul divine, the awareness of the inner self.

The restless mind and troubled heart are mere experiences of the limitations of the human life entrapped with the limitations of the mind, the ego and the imperfections of the society. Here in the society, we have the Heaven and Hell, in which are reaped the fruits of man's actions on Earth in the passage of time. Heaven and Hell are states of enjoyment and suffering which exist here on earth as well as in the after-death state as the result of man's good and bad actions returning. Don't we see camouflages of famine, utopian wars, and tragic tortures all over the world? One wonders whether its perpetuity is a result of perpetual spiral human karma? The collective human karma with its collective human history brings us to a modernity that defies and challenges nearly every divinity in equations and postulates and hypothesis and metamorphosis of thesis, antithesis and synthesis. The collective human karma has not realised the simple truth of life on earth being MORTAL. Death is our common destiny, not birth.

Death is the constant reminder of life's impermanence. Death comes uninvited. One awakens to the very idea of death. When man dies there is no resurrection of the gross body. That is resolved into its subtle elements, and the specific relation between man and a particular gross body comes to an end. But there is always some body until bodiless liberation is achieved. On death man in his subtle body enjoys the state called Heaven or suffers in that called Hell. Neither is eternal, but each a part of the Cycle of the Becoming. Only love frees everyone of us. Love therefore I declare is the universal religion of humankind for the modern world, for the modern mind.

Why carry so much hatred? Hatred is the root cause of all miseries!

So more and more youth in the modern society will carry enormous aggression to question and to challenge many of old fashioned unfair traditional values and unfair traditional beliefs. Vedas nowhere state that one humanbeing is different to another humanbeing because of caste, colour, sex, creed, religion, nationality, or culture. All the differentiations and discriminations are manmade. Sanatana Dharma embraces all religions; all walks of lives, all cultures alike, and all nationalities alike and considers each humanbeing to be a divine human being capable of rising to the heights of delightful divinity. Sanatana Dharma is constantly awakening us towards delight – Delight of becoming beauty, becoming love itself, becoming subtle, spiritual, lofty and transcendental. It associates human to the laws of nature, and vice versa. It considers the human as an entity not as a gender!

Sanatana dharma speaks of the very love in the context of relationship between the humankind and humankind and between humankind and God; between nature and humankind. Karma therefore is viewed from causality and effect of it.

The restlessness comes from the physical exhaustion and limitations of the body. The Vedas look upon each new dawn as a new hope, renewed wisdom, and renewed opportunity, with new ground, new strength and new courage.

Vedas believe that certain things do mend and certain relationships do work out when healing reaches all seven koshas (sheathes of metaphysical human).

However, Vedas explicitly encourage one to pursue the path of sacredness universally and to become detached from the prejudices, personalised individualism, social camouflage, the way of the collective mind and the ego. In particular, one must set free from the influences of the selfishness or selfish intentions, motives, and attitudes. It is a faith based on having faith in the human spiritualism without the confines of discrimination and violation of basic human rights of existence, freedom, equality, and respect. Man made interpretations of caste system without the fuller knowledge of the karma principle is distortion of the Vedic belief system. Therefore, the caste system implies that each situation demands qualities of a certain caste and certain karma. Arjuna is a bonafide exemplification of one who performs all karmas in all modes of castes and it is this one needs to understand and appreciate. During most adverse physical atrocities, one requires physical attributes to survive. In adverse times, one needs a healthy body (strong physical constitution), a strong brave spirit of life, and a strong mind to survive the difficulties and hardships. One whose foundation is in the spiritual parameters will allow fresh waters to run free and thoughts not to get blocked in grey gloom. One whose internal constitution is divine will allow strength to emanate from the soul to become fearless. There is nothing to gain from being fearful amidst chaos.

Vedas remind us from time to time in every festival and occasion to stay on the path (rightfulness) and to make rightfulness and to avoid wrongfulness. In the one panchang calendar there are thirty such occasions, or holy and sacred togetherness whereby all three worlds are all together involved as team work to make right and to remain righteous.

Controversy always eventually brings enmity. Controversy never brings peace, love and happiness. To keep away from controversy, antagonism, conflict, propaganda, institutional heroism, personalised falsities, and dualism, is the beginning of beautiful spiritualism based on contemplation, observation, silence, nature, and divinity. Many man made institutions that are run under different umbrellas of false leadership, selfish ego and selfish minds under different false control towers claiming false control create conflict, confusion and chaos. The various adverse karmic repercussions not only result in severe diseases but also eventual torment of physical and mental pain subjected to self-pity and blasphemy.

The Vedic insight eloquently speaks of disowning what is NOT rightfully one's true heritage or one's real wealth. When one owns what is not one's true right of ownership, such an individual will firstly bring disease to one's own body and secondly to one's immediate family circles and thirdly to one's blind followers. So the repercussions of falsity in karma can be a broader much bigger epiphany of disasters and tragic sudden deaths or tragic diseases all inexplicable and mysterious. Therefore, at best, one must respect and honour the divine integrity of a true another humanbeing humble and poor whose rightful ownership is by virtue of birthright a Vedic Sanatana Hindu. When one deceptively falsely controls another's birth right religious rights and another's birth right religion to make it an institutional umbrella of personalised set of rules, one is firstly deceiving one's own religion, one's own family, one's own birth rights, and secondly the deceiver is deceiving GOD.

We have many institutional umbrellas of 'Hinduism', 'Vedic Astrology', 'Ayurveda', 'Yoga', 'Vedic', all run and owned and controlled in full by westerners in the west. All of such institutions commercially practice propaganda religion in the name of false leadership and false ownership both of which render fear and obscurity and cultism to its followers. The result of such institutions is either fanaticism or fundamentalism. Such man made institutions of religion are as much a threat and danger to our society as terrorists who defy social welfare. The difference between the two is that the latter is more eminently visible and grossly evident. The pollution and corruption and chaos and unrest emanating from the many falsely run personalised institutions of Sanatana Dharma is very subtle, very unobvious, very succinct. However their impact is harsher because our youth eventually find it convenient to rebel and react in violence. Any institution that stands up to create a social controversy or social differentiation will eventually lead to social unrest.

The fact is that other religions do not allow or welcome Hindu clergymen or Hindu priests to convert themselves and to become leaders of priest or pastors. But we as collective global Hindus chant "sarwa-kutumbha" hymns in blindfold and allow invasions from all directions just as our collective ancestry erred 3000 years ago. To follow the patterns of the past only exacerbates our true virtuous dharmic roots to be uprooted from our sacred soils and to be re-planted under personal monuments of bricks and mortars thereby claiming false ownerships. This flux of transportation of dharma from its core freedom to cages of commercialism is condemned by the Vedas. Such false ownerships firstly misinterpret 'Sanatana Dharma', secondly divide it into many fragmented cults and sects, thirdly distort its real true integrity by manipulating the original virtues of it, fourthly cause confusion amongst our own kind; and, fifthly bring disintegration amongst our own kind, resulting in UNREST.

Only when we allow an intruder to intrude and invade our basic human rights of freedom, an intruder or an invader will invade us without doubt.

It is only a question, but I have no answers to it: Why our Vedic heritage is being taken away from Mother India and transported to the west by those whose birth right is not a Hindu? Why does a non-Hindu by birth claim to be a Hindu? Why the nectar of Vedic wisdom are controlled and owned by non-Hindu by birth in powerful positions? Why is one so blind towards what is rightful and wrongful in this respect? Does religion hamper the promulgation, propagation and institutionalisation of universal human rights? ⁵

⁵ Lord Jesus Christ died [was killed] crucified on the cross and yet talked of love. Lord Jesus never set up a church, did not acquire property, ruled no kingdom, did not write a Bible, refused to incite his followers to violence against his crucifixion, did not even curse his tormentors. Yet, the very people who claimed to have faith in Jesus Christ did everything that He did not do. The issue today when we talk of religions is whether the life, sayings and principle of Lord Jesus Christ are Christianity or on the other hand does Christianity include all that has been said or done in the name of Jesus for centuries? Asia and Africa have seen Christianity used as a cover for imperialist march of the white man. Asia and Africa were won over by a gun in one hand and a bible book in the other. Both were instruments used for fulfilling the greed of some. It has never occurred to the missionaries that the Lord talked of love and never used either of the instruments. It is a history that Christianity does not want to be reminded of. The spread of Christianity across the world has been possible because of the extensive use of torture on all non-believers. At a time the systematic killing and torture by Christians of women accused of pagan practices and witchcraft had reached such proportions that more than two third of the women of some regions of Europe had been raped and killed in the most brutal manner possible; not to forget the Nazis, and the Jewish catastrophes. This painful history of Christianity is often brushed under the carpet by terming it as a product of the dark ages. However, the Roman Catholic Church has never condemned or apologised for these practices. Conversion by all means fair or foul, by deceit or force continues to be the practice followed by various Church groups across the world. Wherever, the process of conversion or in other words destruction of the native or pagan religion and culture is not complete (as in Europe and America), Church is seen as an instrument of power used by some against some others. It is no surprise that the religion of love is hated by large populations across the world. The paradox of Christianity is that it began as a religion of selfless love and was transformed into an instrument of power. This paradox affects almost every organised religion of the world in some way or the other. Islam has this paradox from the days of the Prophet who was a worldly man. Unlike Jesus Christ, Prophet did not die on the cross. He fought wars, led armies, entered into treaties and acted as a ruler. Prophet was as much a person who yielded power as he was a preacher.

Koran, as revealed to the Prophet, is a reflection of both the aspects of Prophet's personality. On the one hand, Koran is a religious book that deals with Allah and the sacred issues. On the other hand Koran tends to lay down laws for believers and punishments for all those who disobey the laws. This has provided the essential basis of use of Islam as an instrument of power. It should come as no surprise that immediately after the passing away of the Prophet Mohamed, there was a struggle for control of the Islamic world. The persons who fought to become the Caliph had no spiritual aspirations; their aims were worldly. Islam for them was just a tool for getting personal power. To this day that is the way Islam has been used by rulers of Islamic nations and by Islamic leaders. Using religion for power is not confined to just Islam and Christianity, though it has affected them most severely. Hinduism and its co-religions like Buddhism and Jainism have also had their own share of this affliction. It is not unlikely that Buddhism vanished from India due to the power that the monasteries had started yielding much to the discomfort of kings. Jains are a very small religious community but that has not prevented them from developing a knack of getting into a cosy relationship with ruling powers to enjoy the benefits of power. Hinduism is one of the most non-organised religions of the world. Yet, it created a structure of 'varna' which is identical to the vocations of protestant Christianity. This structure degenerated over a few thousand years into a caste system. Untouchables and caste system were unknown in ancient India. There can be no greater proof of this than the fact that the both the greatest epics of Hinduism (Ramayana and Mahabharata) are not written by Brahmins but are written by men who were born from either a 'shudra' mother or father. It may also be pointed out that Hanuman, the God with an ape like body, who is most widely worshipped across India is also a 'shudra'. In spite of such traditions, the functional division of varna was converted into caste based on one's birth. The class of powerful people who misused well intentioned social systems for satisfying their own desire for power were just acting on the normal human weakness to acquire power by any means, fair or foul. The same story has been repeated with some modifications in every major religion across the world. Religion ought to be the link between the sacred and the worldly. The act of linking the two extremes creates the basic paradox. Ideally the sacred should influence the worldly, but in practice the opposite happens a bit too often. Worldly considerations force a distortion in man's view of the sacred to an extent that the original conception of sacred gets lost. This phenomenon is more pronounced in organised religions where the vested interests of the clergy take predominance over everything else. The clergy are like bureaucrats whose primary interest is not anything spiritual or Godly or even sacred. Their primary interest lies in self sustenance, in rituals that strengthen their powers, in systems that work to their advantage. Their self-interest becomes the interest of the religion. The other problem faced by a clergy or bureaucracy is that it cannot act creatively in terms of looking at the basic assumptions or questioning the paradigm that is propounded by the founder. A clergy acts on the assumption that the fundamental issues have been solved by the founder and their job is just to implement.

Any member of the clergy who tends to take an innovative view or adopts a creative approach is perceived to be a danger to the system and is thrown out almost immediately and unceremoniously. Over a period the killing of descent and innovation leads to the clergy becoming intellectually bankrupt. This combines with the insecurity that each member of the clergy has. Any individual who joins the clergy very soon becomes useless for everything else. This forces him to toe the line of the organisation at the cost of his own intellect and conscience under all circumstances for his own survival. In such a situation, the primary purpose of religion gets lost and secondary purposes imposed by the clergy become all important. This is the foundation of the paradox that afflicts all organized religions. It can almost be made into a law "The level of paradox between the ideals and practice in any religious community is directly proportional to the importance of the clergy in the community". In other words, "The extent of use of any particular religion as cover for power play is directly proportional to the degree of church being institution of religion". The above law is a universal law that seems to hold true across the world. Understanding of Islam and Muslims will be much better if the above law is understood well. Christians grew out of the clutches of its clergy about two centuries ago. The growth of knowledge in Europe and America over the past two centuries has been possible due to the liberty from the tentacles of clergy. The problem with Muslims is that as a community they have yet to grow out of the clergy. It is not that there are no progressive Muslims. It is just that such progressives are a small minority who are currently walking a lonely path. The western world faced with the fanatic fundamentalist side of Islam forgets its own history of dark ages. It does not understand that the true problem of Islam is not individuals like Osama bin Laden. The real problem of the Muslim world is the absence or weakness of authors like Voltaire. The massive military strength that USA and Europe are using to track and kill Osama bin Laden is actually aiding the cause of the fundamentalists. Muslim clergy would like to avoid the onset of renaissance in their communities. The killing of poor Muslims by the west helps them create a persecution complex which binds the community together and helps the clergy emerge as its natural leaders. USA may catch Osama bin Laden and hang him by an electric pole in New York. But that will only help him grow in stature and will immortalise him. Instead of running after shadows, the western world should have invested to build institutions and persons who could have led the Muslim world out of the iron-like grip of its clergy as well as invested in education of the poor under-developed countries. Even if half the money that USA and Europe are currently pouring into the so-called war against terrorism, had been so invested during the past few decades, there would have been no need for the present war. Surprisingly, the problem is not understood even now by the powers that are fighting against the likes of Osama. Does it sound like the twenty first century or the fifteen century? It seems that USA is using its military might to herald a new dark age in Afghanistan hoping that the darkness will remain confined to that poor country. The progressive elements of the Afghan society have been conveniently branded as communists and left to their own fate. It is Iraq where this crux of anti-dharma manifests the most, in highest magnitude of personalised Bush tempo!

Now Iraq and in the future whole of Middle East will become subject of potential nuclear war and a threat to the whole world peace at large. Does anyone awaken to the paradox of this being the crux of the anti-dharma? This is a mere question. The falling into disgrace of Communism has not just strengthened capitalism. It has also strengthened the forces of organised religion. It has strengthened the hands of clergy. There can be no greater proof of this than the call given by President George W Bush immediately after WTC attacks - to visit a Church, Mosque or Synagogue and pray. This was a unique event in history. It should be noted that the President did not call for people to pray privately at home. The call was to visit a centre of organised religion and be serviced by a member of the clergy. Even during the Second World War at no point had any leader given such a call. At that time there was almost an unspoken convention that religion was a private affair and political leaders ought to maintain a reasonable distance from it. This was a fall-out of the European renaissance which had led to the State and the Church being separated. Apparently, the renaissance and dark ages are no longer in public memory. It is said that a nation that forgets its history is condemned to repeat it. The western world has forgotten the dark ages of Europe. As a result, on the one hand it fails to understand Islam and on the other it is ready to welcome the elements that were responsible for the dark ages. Instead of following the post-renaissance tradition of treating religion as a private experience, the western world is now treating it as a public-political reality. This is the point when the paradox of religion takes over - the sacred gets lost and the worldly devils dominate. Let us pray (privately) that the world is saved from one more dark age. Adapted from great book of one ANIL CHAWLA - 26 October 2001

Most of the wars in the world are wars emanating in the name of religion or religious fundamentalism or false control over culture. Lesser and lesser youth are as a result truly and genuinely interested in the core ethics of religion and its values. Greater conflicts arise in aggression, regression, and violence. Suppression and oppression both lead eventually to breakdown and hence war and bloodshed. Freedom is therefore understood as the rights to believe in our own truth, and to liberate us from "un-truth." Freedom even means the "duty" to freely, unrestrained activities of convincing others of our truth (missionary works). In a loosely description, freedom expresses our "free" will to take whatever measure to achieve our goal, including violence and dictatorship. In this context, we can understand the reason of why in the name of freedom "the fighters for freedom" have resorted to the anti-freedom and anti-human rights means. The acts of suppressing, murdering, terrorizing, slaving, intimidating, chiding, etc., are "justified" by "belief" and 'truth." Freedom, therefore, means emancipation from the yoke of others, but not from our own yoke. We understand now the paradox of freedom and truth: freedom contains in itself the element of un-freedom and "our" truth contains in itself the anti-truth element. Most of the world's evil threats are rooted in the false ownership of "TRUTH". Fear transpires from oppression and suppression by false power. Therefore false power belong to imperialists, fundamentalists, terrorists, rebels, controllers and power freaks who propagate false religion and disturb the peace of welfare.

False Ownership – root cause of paradox in Dharma

The fundamental conundrum of false ownership becomes clearer thence; by impartially analysing the history of collective human karma, in the collective human spectrum of collective human history. One truly needs to read the historical events of Africa, Asia, and India in particular from 3000 BC to present time and arrive at some summary of events chart. One need only ponder on this.

Does Christianity whose basic ethos is that of love, forgiveness and compassion reflect truly its own legitimate faith by physically nailing and putting and end to its sacred divine spirit of life on a cross crucifying a humble divine soul – that which is the messenger of God itself? It is only a question, I heave out of long pondering of the crux of human religion. If so being, how could a Christian born be claiming to be a bonafide spiritual master of becoming a ruler Guru or ruler owner of a Hindu temple, Hinduism, or Vedic heritage? To my dismal shock in the ISKCON, even the priesthood is being claimed by a Christian born who conducts marriage ceremonies and other pujas (which in the Vedas is known as BRAHMAN KANDA). It is clear from the many sections of GITA that when one carnation claims the qualities of a rose by disowning its own God given nature's properties, it no longer is known as a flower of God because if one contemplates upon what is a flower of God in the Garden of God one will instantly realise that it is what God made naturally, as a consequence of karma. By defying the laws of karma and secondly by defying Godliness, one cannot become holy or holistic.

In all scriptures, may it be Islam, Christianity, Hinduism, Judaism, Buddhism, Sikhism, or any other religious scriptures, to own something that truly does not become the birthright heritage of one is false ownership. It is like a son can inherit his father's wealth and property because it is his right but a father on the other hand cannot forcefully take ownership of property given to his son as a passing over. That is like asking a river to run backwards from the ocean to the mountain – now has anyone thought of this analogy?

Organised institutional religions are an instrument of false power, political control and the source of conflict by the clergy ship. The uncontrolled lust for power, advocated by Nietzsche, seductively pulls human into the hallucination of being God or semi-God. So, truth-possession and freedom-possession, the property of the Creator, have been falsely claimed by these “supermen.” This absurdity has been the hallmark of many “imperialist” ideologies and cultures. I think, the source of the “clash of civilizations” (to use Huntington's language) is not the difference of races and cultures but our actual claim of truth and freedom for us only. What is freedom? What is the Divine Truth? What is the Divine Godhead?

To reflect on truth and freedom must, therefore, begin with a deeper reflection on life. Relation between truth and freedom, are rooted in life. So, it is time to rethink truth and freedom in terms of life, and not the reverse. To be truthful means also to be loyal to life; and to be loyal means to be faithful (as seen in religious belief). Our faith cannot be demonstrated by a set of criteria built on formal truth, but by our “truest” feelings, by our deepest sense to life. Similarly, to be free does not mean to be completely detached from others, but to strive forwards to fulfill human true nature without restriction or coercion by the “untrue” forces. Here, freedom does not mean a completely free state, but free only from the untrue forces which deform or destroy life.

Dharma therefore is: Liberation from the negative forces that restrict or hinder human transcendence, and a positive engagement striving forwards to the ultimate purposes of divinity, divine emancipation. To arrive at truth in any field we need freedom. Freedom creates diversity. Both freedom and diversity allow for creative growth and inquiry. In this development truth can be arrived at as an individual experience, rather than imposed upon the resistant individual as a collective belief which makes it little more than a blind emotion.

Freedom of the soul sets up servitude and in servitude only the spirit of life without limitations gives, gives and never ceases to give love, compassion, wisdom, knowledge, and more. In the infinite state, each one of us is free from the death. We free ourselves from our weaknesses and we understand our grief of hurt from a different platform. Human rights, freedom of the spirit of life entails that each one of us is born a free spirit of life to express and to live without fear a life based on righteousness, integrity and self-respect. One whose life is penned up and justice of liberty denied is like a river that has been entrapped by forceful cruelty to make it run backwards. It is even absurd to think of rivers running backwards so why should we allow humankind to go backwards?

Each one of us is a special providence of Divinity. Solitude, aloneness, silence, and contemplation render delight. However, the attraction for struggle and challenge for anti-thesis appears to be our own short comings. One must truly understand the whole, the bigger picture of the collective human karma in the collective human history of the collective world at large. The many wars, the many invasions, the many controls, the many struggles and fights and aggression between one group of human and another group of human or between one human and another human for the reason of material empire and political control and economic catastrophes are not a result of divinity but a consequence of collective human ego and collective human mind. Hatred is the root cause of all destruction!

Souls, or jivanatma's (individual soul divine) that do not aspire to become jivanmuktas (emancipators), are God's failures. Jivan or life or life of the very life is for emancipation. It does not matter whether one is a man or a woman, a Christian or a Jewish, the ultimate the pathless trail is beautiful and only in contemplation, one may justifiably experience and perceive this pathless trail to be beautiful in the final beatitude of stillness and divinity. Whenever divinity has been lost, the result has been loss.

One may love to multiply and to prolong one's empire. It is a sad and short fall to judge Indian from Indian history. If one considers that number of invasions India has suffered and the number of times India has been a earth of invasion, one would understand that the customs of looking down on ones wife emanated from sheer ignorance, sheer poverty, and sheer shame of drudgery of over-population that emanated from the lack of birth control and education at an early stage.

Training and education begins with children, their upbringing, and seemingly, those who could not sit still and contemplate were half developed and apparently, these empirical evidences of ruin do prevail paradoxically.

Grandest of all paradox is the manipulated man made culture to facilitate status, prestige, social importance at the expense of the Dharmic shastras. These human (men and women) who were driven by their selfish egos and selfish minds and selfish motives were not thinking divinely or consciously and as a result, saddest and hurtful epiphany like female child abortion, dowry, and discrimination arose mainly due to the feudalism and loss of royalties to the invaders as early as the pseudo primordial invasions of the 15th century, and INDO-Aryan invasion of 17th and 18th century, the 19th century colonialism made it worst, and the 20th century imperialism just exacerbated the fragmentation, that distorted the human values both in African countries and Indian continent from the slave trade onwards. The African and the Indian Identity were distorted by invaders and later manipulated and exploited by the super-powers by the triangular slave trade by the colonial superpowers. This is the fact of collective human history that has resulted into the differentiations of the three worlds.

The cleverly canny invaders took advantage of the vulnerable poor, ignorant Africans and Indians, divided the social infrastructures into Christianity as a main missionary, Islam as the middle-eastern Arabic invasion and the Sanatana Dharma thus became divided by their own Indians for individual selfish purposes. Therefore, Indian identity became divided because of our own Indians becoming selfish, insecure, and traumatised from the pressures of the loss of royal wealth.

The Indian society under the royalties was already facing the conflicting upheavals between those who converted themselves from Hindus to Christians and Muslims and those who refused to convert themselves. One needs to evaluate the history of India in the light of the collective historical events and collective historical karma or vikarma (wrongfulness) on the part of Indians to lose our crown to invaders, be it Middle Easterners or Colonialism. Mama Africa and Mother India were victims of the similar cultural distortions from the missionary movements and from the Islamic fundamentalists. The phase 1750 to 1950 was the worst phase in the human history. Thereafter the American projected itself in much unjustifiable warfare including in the main the Vietnam War, the Cambodian war, the many middle-eastern liberation movements. The Iraq invasion is the recent most invasion that has traumatised millions of innocent people. Exemplifications are merely given for the reader to understand at a greater length, that hatred brings loss not gain. Hatred that has manifested on a grandeur scale on an international level is the same hatred that prevails in our modern society against each other without any justifiable reason or cause. Hatred is the root of all evil. Hatred pulls one from the divine platform to the wretchedness.

The grief of hurt knows no boundaries in hatred personalised discrimination, personalised individual bitterness and personalised individual selfishness. The Vedas throughout speak of “RESPECT”, “INTEGRITY”, and “TRUTHFULNESS”. These three qualities are subtle feminine qualities of the Divine Spirit of collective life. A woman is the emblem of family respect, family integrity and family reputation in leading a life of sattya – truthfulness not that of corruption. Therefore, the traditional Indian woman is in charge of the treasure and the safe custody of the jewellery and wealth of the Indian family. The Vedas constantly and throughout speak of illumination with the greatness of Gayatri mantra. Scientifically proven, the many mantras and the very system of Vedic religion is based on science and scientific metaphysics. Vedic Sanatana Dharma is not about “ISMS” that many modern heroic leaders preach about under different sects, cults, religions and institutions.

Sanatana Dharma and the Vedas actually detest and disown and discourage any man made institutional religion by declaring the “idamnamammaidamnamaamma” [selflessness] before, during and after a course of action, cause or reason. Whenever one claims fame and prestige and importance and creates institutions under different umbrellas in personalised names and personalised glories, such an act of karma is VIKARMA (WRONGFULNESS), and as such individuals APRADHIS (sinners).

To conform to systems out of FEAR and IGNORANCE is a greater sin even. This implies that the blind follower of the corrupt systems is not willing to learn the laws of karma and to evolve. Ignorance and fear lead to darkness and sin. Illumination and awareness, contemplation and silence leads to DELIGHT.

Delight is the true state of the spiritual humankind. Delight is the state of blissfulness that silence and contemplation absolutely poised bring about within the mind and the spirit of life. In the Great mystery, the Himalayas echo without words in silence.

Of what to speak of Mother India! On the wrecked roads struggle the many cows and horses and the hooting horns and cars without any traffic regulations buzz through and survive from the dawn to the dusk as though almost miraculously the entire social spectrum of the slums and urban footpaths survive upon the mysterious Shiva or the mysterious God. To the poor on the streets, Bread is the living God! Yet there is the great wall that separates the rich the wealthy who take pleasure in enjoyment in luxury of finesse! Where is the democracy? At least now the modern Indian cannot find reason or cause not to understand the inequalities prevalent in India as a result of gender, power of wealth, the rich and the poor in particular and the crushing of human integrity. The Modern India is a result therefore of many years of antagonism, aggression, segregation, social differentiation, and discrimination imposed upon it by invaders, and by the division of India-Pakistan. This cannot be understood in one clasp! The master servant relationship can only prevail in India and Africa! If one closely examines this social exemplification, one would try to understand what I am trying to say. We must not judge the symptoms or manifestation of the present society as and end but as a beginning to CHANGE. Only change of attitude, change of outlook, change of religious values, change of cultural values, change of perception, change of understanding one another, change of realising, change of knowledge can we shift from the fears of noises, haste and waste towards SOUND OF LOVE – WE SHALL BREATHE FRESH AIR.

We are creators; we are all creators of the society that we live in. Let us NOT speak our views from the grief of hurting ego or the grief of angry minds, but from the breath of life. Let us all together manifest as humankind, to make a sound into the world, as I write and re-write tirelessly to create and to recreate again and again the spirit of humanity and its breathe. Please forgive me for writing and re-writing if I provoked you so, for all I wanted to ever do was to make you see that I am NOT one voice but many voices, many colours, many sounds, many persons, all fearing alike and all loving alike. To uncover and to fully analyse the historical African and India is a mammoth task – one that may require years of determination and will power.

Oh dearest spirit of life, divine spirit of life, with all my love, my life is merely a flash of a firefly in the night. In one clasp of I shall be gone with the wind leaving behind only my written words. These words may become source of reminding you that a distant relative I was of yours nothing less nothing more. Oh precious spirit of life, remember, remember the sacredness of running streams, and seashores where children play for the sacred holy flame of hope be kept kindle for the future generation children in hope. Hope is the only residue our children have. Let us not destroy "hope" by destroying the remains of the modern society numbed by all this, that and the other. Let us not distort and destroy the little we have left to keep us awake. Each soul must meet the morning dawn, the new street, and the sweet earth smelling of moistened dewdrops of the misty air, and the Great Silence Alone! Alone we came and alone we go. Each one of us shall have the same destiny. It is the little shadow which runs across the perennial fields and loses itself in the sunset. Yet the dawn unfailingly brings a renewed hope with renewed ideas, renewed visions and renewed humanity after a restful night! The grief of hurt does not last forever. Hear me oh precious spirit of life, hear me oh precious divine spirit of life, hear me for I am not an impostor nor a preacher nor a leader nor a claimant. Listen to what I have to speak for the land I stand on is OUR common Mother even. Oh precious spirit of life, a distant relative I am of yours. Grant me love. Grant me eyes to see beauty, and grant me the strength to understand, to sit in silence, to contemplate upon your life albeit I may not be sat next to you holding your hands. Oh precious spirit of life, without your love and encouragement, how could I face the rough winds?

Souls that do not aspire to become divine are God's failures; but Nature is pleased and loves to multiply them because they assure her of stability and prolong her empire. Those who are poor, ignorant, ill-born or ill-bred are not the common herd; the common herd are all who are satisfied with pettiness and an average humanity. Let us help one another, but let us not deprive one another of our self-integrity and make one another paupers, by diminishing one another of our divine energy. Ours is to awaken and instruct HUMANKIND, but see that the initiative and originality of human integrity remain intact. Let us take others into DIVINITY, but give them in return the full godhead of their OWN nature. One who can give love, give light of hope, give illumination, share knowledge and wisdom, carry another's aspiration towards Divinity, and more is a Divine Light of Delight. Vedas speak of light and from the beginning to the end of human life time; it is a passage of light, of awakening, of arising from the darkness to the light, from the falsity to the transcendental divinity, from mortality of cycles to the immortality of blissfulness whereat God's delight forever is.

To the elders and the heads of our society, we pay respect and love; despite our differences and generation gap.

To those who guide us and give us hope, we pay our humble obeisance; our loving respects, and our loving awards.

There is dignity about the social interaction. There is energy in every word. No talk is ever delivered without humility. Let us be careful of what we say. Conversation does not begin at once, nor in hurry, noises and shambles. No one should be quick with a question proclaiming it to be NON-answerable and no one must be pressed for an answer degrading grand efforts to be zero.

The answer may not transpire in the conversation or the question in essence. Conversation is not about debate, argument, or who has won and who has lost. That is wastage of energy. When exchange of knowledge does not take place, it is not conversation; it is merely an argument that wastes our whole spiritual energies.

Conversation is about peace, about harmony, about granting silence and pace. In softness, gentleness, clarity, and humility politeness comes through before speech.

Let us learnt to listen, or our own tongue will make noises to deafen us.

Our ancestors, our generation old people brought us to this holy earthen clay; our elders are our mothers and fathers. The old Indian sits upon the earthen clay instead of propping up. Old people heal our soil, our earthen clay, with divinity and bless us with love and compassion and strength. When we realise that their presence brought to us sympathy, sentimental love, and affection especially towards our children, we shall walk over this earth and our healthy feet shall hear the very heartbeat of holy Mother earth. The earthen clay is sacred all over regardless of differences in national boundaries. - Jyotikar ©

The world is a field of battle [shettre] and is filled with the trampling of combatants and the cries of a great wrestle and struggle. No one would filch peace, happiness, health and eternal divinity without paying the price for it. Distrust a perfect-seeming success, but when having succeeded thou findest still much to do, rejoice and go forward; for the labour is long before the real perfection – the real emancipation which the Sanatana Dharma term as JIVAN-MUKTI. There is no more numbing error than to mistake a stage for the goal or to linger too long in a resting-place. You see, from the perspective of modernity, only love conquers this understanding not hatred. Whatsoever we witness, and presume it to be the disaster and groan and moan about it is a result of our collective human ego and collective human mind. We must therefore take fullest responsibility of our collective karma. If we try to defy it we are only escaping it.

Every dilemma and dosha (fault) is a great beginning, a starting point of renewal of the old worn out useless mythology and updating the principles of the core foundations with hope.

Grief of hurt cannot easily be understood. Painful, monstrous destruction, sorrowful and sad humiliation, is appalling to the mind and detrimental to the ego. Instead of confronting despair in violence, aggression, rebel, and antagonism, let us therefore try to console the mind first, by certainty of larger much greater creation than that of the mind and the ego. Let us try to be quiet and contemplate upon the very grief of hurt and pain and dilemma. We will try to understand it from a much more divine perspective and be able to see light of delight and in this contemplation, there is dignity about the social inter-action. Thoughts are prelude to speech and speech is prelude to action. So our karma forms.

Our thoughts are the centrifugal force of our lives. *“Satt-chitt-Anandam”*.

Where a monstrous and painful destruction appals thy mind, console it with the certainty of a large and great creation.

God is in the fire and in the whirlwind. God is in the ocean and in the teeming vast sky God is all over in the space. The greater the destruction, the freer the chances of creation; but the destruction is often long, slow and oppressive, the creation tardy in its coming or interrupted in its triumph.

Just as the night returns again and again and the day lingers or seems even to have been a false dawning, the night falls for a karmic reason – to bring rest and solace to the wounds and disparity. Despair not therefore.

Ours is not to fret in many directions but to remain focused upon the goal and object of the task at hand, to watch and to work selflessly towards delight towards divinity.

In aggression, antagonism, one cannot hope but despair violently in anger and misery and bitterness. When we become bitter and angry, we loose all our hopes and fear surrounds us.

Neither hope nor fear can take us towards the delight of God's purpose and thy will to accomplish emancipation.

Life without surprises and disappointments is a dull dreary mundane life without any adventures at all.

Each surprise or catastrophe or disappointment brings us to question the very integrity of the soul divine and to nurture our self respect, self integrity and soul divine.

What was selected previously is cast away into the abyss of reprobation; what was rejected previously becomes the corner-stone of a mighty edifice.

But behind all this is the sure eye of a knowledge which surpasses our reason and the slow smile of an infinite ability to enlighten us, to illuminate us, through mysterious ways.

“Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the blood-bath and the red hell-heat of the furnace? Because humanity in the mass is still a hard, crude and vile ore which will not otherwise be smelted and shaped: as is his material, so is his method. Let it help to transmute itself into nobler and purer metal, his ways with it will be gentler and sweeter, much loftier and fairer its uses.” Sri Aurobindo in his very answer to an atheist.

The greatest force is born out of the greatest difficulty. When we travel adversities and journey through challenges of the society, we experience many issues of the unfulfilled human mind. All would change if we could at once consent to be spiritualised; but our collective human nature mental and vital and physical is rebellious to the higher law. The mind loves to dwell in the imperfections;

To know something is to read it or hear it from someone. However, to witness that which has been knowledge given to us is divine knowledge and to experience wholly through ardent circumstances and conditions of life is wisdom. Therefore wisdom is the higher form of knowledge and wisdom comes only after the happening.

The Spirit is the truth of our being; mind and life and body in their imperfection are its masks, but in their perfection should be its moulds. To be spiritual only is not enough; that prepares a number of souls for DELIGHT of divinity, but leaves the earth very much where it was. Neither is a compromise the way of salvation. The world knows three kinds of revolution. The material has strong results, the moral and intellectual are infinitely larger in their scope and richer in their fruits, but the spiritual are the great sowings. In the spiritual revolution, there is the removal of inequalities of all kinds physical, mental and emotional. The Great Divine Spirit made us all. We are all children of the same Great Divine Spirit of life. The spiritual revolution brings forth total transformation of perception and understanding. The “ME”, “I”, “MINE”, personalising and symbolising in personal ownerships, one cannot be divine.

Why does someone take by force or by deliberation when the same thing could be obtained by divine love for free?

So, “Love” is a common GOD between black, white and brown; between he she and transgender. So, love is something we all must have in us because our spiritual souls feed upon it. We live upon love, we survive with its strength, we think with its compassion.

Without love, our life would become weak and faint and our faith timid without grandeur of giving out and reaching out to the core pain of sickness, old age, cripple, children in need and grief of hurt. Without love, our self-esteem and integrity becomes worn out by the many abusive rejections and catastrophes of the social fermentations. Without love, our inner most courage fails us. You see, to prove this point, when a child is rejected and has apathy from absence of love and security at home this child will become insecure, will lack courage, will become timid, will have issues at every single prospect of his or her life. It is obvious that such a child will become target of the social fermentations. Without love, we cannot look at the world with self-confidence nor can we feel proud and dignified about the world around us.

Whenever one is hurt, one turns inwards towards the spirit or the soul, to seek solace, comfort and security. This is called feeding upon DIVINE LOVE. When we gracefully delineate and dissolve our hurt, with it we become creators of LOVE. In the new us the spiritual us, we march forward, tirelessly. With love, and love alone, we are able to sacrifice and grant another the gift of longing to belong in love. Love therefore is the greatest divinity here and now. To our grandfather, grandmother, father and mother: Teach us love, compassion, honour, dignity, integrity, and self-respect. Let us look at our brokenness. What do we mean and understand by “brokenness”?

In the last 150 years, there are more Hindus all over the world converting themselves into other religions either because they have settled and adopted American or English lifestyles or otherwise abandoned the futile family upheavals. This is what we understand by brokenness. In the last 150 years, there are more Indians who have fled India and Africa to settle in the west in U.S.A., Canada, U.K., Europe and Australia all in the anticipation of money and ambition. For the reasons of personal greed, temptations of physical luxuries and earnings capacity multiplicity of five or even ten fold and in some cases even 50 times more. Majority of the western domain industrial, commercial and all other infrastructures are run, managed, operated and proliferated by manpower whose origins are from India and Africa. This is what we understand by brokenness. In the last 150 years or so, there are more families breaking apart and more families drifting apart within our own close ties. In the last 150 years or so, it is sad and unfortunate truth that our own human family has strayed from the sacred ways. We know that we as collective humankind are responsible for the collective vikarma (wrongfulness) in the collective history of collective humankind. We are the ones, we as humankind are the ones who are divided and we are the same humankind who must come back together to walk back in the sacred ways; just as our Great Grandfathers and ancestors used to be.

Grant us Strength; grant us Courage; grant us patience

Oh Divine Great Spirit of All life, Thou art our Mother and thou art our father.
Let us not pray to be sheltered from the many tragic upheavals and epiphany.
But to face life's reality without fear; let us become fearless of the modernity.
Let us not beg for the stilling of our pain, the constant healing of our wounds but for
the heart and spirit to conquer it and to realise the essential root cause of sorrow.
Let us not be contended with the world in perplex chaos but to seek ways to bring our
own strengths to awaken the universal international nation of humanity with the
humane spirit of goodwill, friendship, divinity and truthfulness.
Let us not deceive one another about the falsity that brings us fear.
Let us not look for allies and neutrals, for they will always be there.
Let us build upon our strength, our courage, to fight our own battles.
Let us not be afraid to protect Dharma (righteousness), Dharti-Mata (Earth)
Let us pray for great patience to become steadfast and perseverant in our daily lives
Let us hope and pray all together for strength, divinity and spiritual peace
Oh Divine Great Spirit of all life, grant us courage, grant us strength,
That we may NOT be cowards, feeling your merciful grandeur in our successes alone
but let us conquer our own souls and realise our own souls to find the grasp of your
protection during our failures, our adversities and our misfortunes.
Oh Divine Great Spirit of all life, grant us strength, grant us courage;
So that we may become fearless of the negative influences of the falsities
Oh Great Divine Spirit of all life, let us speak the truth always; without the fear of
anyone and anything.

Oh Divine Great Spirit of life, Let us endure in our knowledge
To find many answers that we seek from our divine experiences without the guilty
feelings, fear and negative influences of brokenness.
Let our words come from the depth of divine truth in our souls.
Let us not become broken and may we refrain from narrowness of domestic walls.
Let us tirelessly strive to stretch our arms towards delight of FREEDOM.
Let us clear the stream of reason and find our way through the dreary deserts of
dead habits; into teeming vast ocean where the mind freely widens into broader
action, broader virtues, broader rightfulness, broader action and render hope.
Oh Divine Great Spirit of life, Grant us protection, grant us shelter, that we may build
upon our weaknesses to nurture our own soul and to protect our world in despair.

Grant us Strength; grant us Courage; grant us patience

Grant us knowledge, grant us wisdom, grant us light of all delights!

Our Indian culture is a sacred culture that believes in togetherness. When togetherness is destroyed we must pray day and night and we must recite the mantra of “AUM SARWA PREMAH SHANTIH AUM” and remove all our grudges and all our prejudices and all our differences to bring forth love, compassion, honour, self-respect, integrity, and humanity within our families, within our closest ties. We must heal and nurture one another and we must NOT give up.; as darkness hidden by the grey cloud was removed by the combined efforts of the Sun God and Wind God.

The foundation of Hinduism has been laid on the bedrock of spiritual truths. The entire structure of Hindu life is built on eternal truths, the findings of the Hindu Rishis or seers. That is the reason why this structure has lasted through scores of centuries. Hinduism stands unrivaled in the depth and grandeur of its philosophy. Its ethical teachings are lofty, unique and sublime. It is highly flexible and adapted to every human need. It is a perfect religion by itself. It is not in need of anything from any other religion. No other religion has produced so many great saints, great patriots, great warriors, great ‘Pativratas’ (chaste women devoted to their husbands). The more you know of the Hindu religion, the more you will honour and love it. The more you study it, the more it will enlighten you and satisfy your heart.

Indians are people who live in God, in Love, in togetherness of LOVE. As children and youth therefore, one must understand that it is the youth the young children who will save the world – Mother Divine Earth. It may begin by simple politeness or simple courtesy even. It may entail younger Indians to speak eloquently, gently, softly, clearly, humbly, sanctifying words from the tips of their tongues. Then and only then, the youth can work together with the elders, the parents, the families, the guides, to save the world from cultural genocide. Only in Godhead, can this sacred way begin to be delight of many lights and transformation of many houses into warm loving homes.

The western economies have saturated so there is no more scope for development or production. Production will axiomatically stall in the west with saturation in all spheres.

Therefore, the future of the world will be the shift in manpower and labour towards the third world countries in particular African, Indian, Asian, and Russian territories. What does this entail? This means that in the next 150 years or so, the generation cultural genocide will turn around.

More and higher breed successes will return back its operations to Indian and African lands where the cost of living is economical and affordable for profits to continue upholding the shareholder values of organisations whose current value is artificially falsified by inflationary index and stock market.

A few symptoms of over saturated western economies are:

- Highest petrol prices
- Highest property prices
- Highest value of pound to dollar
- Highest interest rates – to follow
- Highest gold prices
- Highest inflation
- Highest cost of living
- Higher taxation
- Increased crime rates
- Fear of unemployment and redundancy
- Liquidation and business failures
- Lowered consumerism
- Greater incompatibilities between jobs and personality
- Higher aggression at workplaces
- Insecure work
- Stress
- Pollution and diseases

If the triple change could coincide in a perfect correspondence, a faultless work would be done; but the mind and body of mankind cannot hold perfectly a strong spiritual in rush: most is spilt; much of the rest is corrupted.

Many intellectual and physical upturning of our earthen soil are needed to work out a little result from a large spiritual sowing. Each religion has helped mankind. Paganism increased in human the light of beauty, the largeness and height of one's life and aim at a many-sided perfection; Christianity gave one some vision of divine love and charity and compassion of forgiveness and the greatness of seeking forgiveness; Buddhism has shown human a noble way to be wiser, gentler, purer; Judaism and Islam how to be religiously faithful in action and zealously devoted to God; Hinduism has opened to human the largest and profoundest spiritual possibilities. A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult egoism stand in the way. Sanatan Dharmists, Arya Samajists, Deva Samajists, Jains, Sikhs and Brahma Samajists are all Hindus only. Despite all the difference of metaphysical doctrines, modes of religious discipline, and forms of ritualistic practices and social habits prevalent in the Hindu society, there is an essential uniformity in the conception of religion, and in the outlook on life and the world, among all sections of Hindus.

All religions have saved a number of souls, but none yet has been able to spiritualise mankind. For that there is needed not cult and creed, but a sustained and all-comprehending effort at spiritual self-evolution. The changes we see in the world today are intellectual, moral, and physical in their ideal and intention: the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes, the sense of the others cannot be understood and till then all interpretation of present happening and forecast of human's future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity. Hence love not what you are in origin but what you have become from your toil and long suffering. Be proud of who you are.

But be aware of what you have become. Only the wise will survive. Humankind therefore, continues thus to be 'reincarnated' perpetually until we have found ourselves – our souls and refrained from desires the way out from the vicious karmic Cycle, that is, until we cease to desire world-existence. One's desire is then not only for release from the sufferings and limited happiness of the Cycle but also (according to Vedas) for the attainment of the Supreme Worth which is Supreme Bliss. There is, in short, a change of values and states. The future will come to a point of explosion sooner than later and it would be a bigger destruction than envisaged and only from the dissolution a new world order will emerge.

The whole world, the entire whole world, is in a critical stage of re-awakening, renewing its values, and we point out to you the reader that the technological developments and technological advancements bring saturation of economies to our world at large. All life is therefore precariously balanced with fear and uncertainty as the domain of the paradox. Peace and harmony is not the absence of war and aggression and hatred. Peace the whole peace and transcendental tranquillity means continuous, consistent effort to maintain harmony and balance between people and spirits from individual to individual, and between human and other beings, between humankind and spirit world, between humankind and Godhead. All have spirit and somehow in somewhat mysterious ways inter-related, inter-woven in karma intricately, subtly, and mystically. Therefore, whatsoever transpires in one corner of the earth, the vibrations is felt in all quarters of the Mother Earth. Each one of us is affected by another's karma.

Our biggest mistake as humankind is that we compare ourselves with others and as a result the world is filled with fierce competitions and the feeling of superior and inferior even manifests in the schools and has the root of the inequality in schools in upbringing our children, putting pressure on them and expecting too much from them.

The collective human must transcend and give up and let go the state of attachment, the state of control, the state of ownership and desires. This liberation from the karmic Cycle is called Moksha or Mukti. One must contemplate upon the freedom, the total emancipation of the self, of the soul, of the atman.

God as a para-normal metaphysical phenomenon is divided between the atheists and the believer be it west or east. Therefore, we shall NOT ponder on this subject herewith. As long as we assume a State of Liberation – human liberation whether the Universe as a play of force is the work of a Personal God is a question which philosophers have disputed both in the East and the West. One set of Buddhists professed belief in Deity as the Lord. Another affirmed Svabhava which means the proper vigour of Nature and what is called creation is truly spontaneity resulting from powers inherent in the Psycho-physical substance eternally. The core of the issue is of jivan-muktee.

The term Dharma comes from the root Dhri which means to uphold and maintain, for right activity does that. All three systems hypothesize right and wrong activity and their results as well-being and suffering respectively. Dharma is thus the Law of Being as Form. Morality is part of man's nature. It may therefore be said that the substance of the Brahmanic concept is held by all. Dharma as a technical term is not here included amongst the common concepts, because, its sense varies in Buddhism in which it has its own peculiar meaning, whilst in Jainism the word means something wholly different from what it does in any other system.

Each of the common concepts must be interpreted in the case of any particular Indian faith in terms of its own peculiar tenets as regards these concepts and other matters such as the reality and dissolution of the Universe, Karma and Liberation.

Liberation may be described as the release from the bondage of Birth and Death, Limitation and Suffering. Brahmanism adds to these concepts of the Cycle (Samsara) right and wrong action (Dharma, Adharma), Causality (Karma), and Liberation (Moksha), that of the Atman. Everyone admits the existence of a psycho-physical flux either as the Individual or the Universe of his experience. Indeed, one of the Sanskrit names of the world is Jagat, which means "the moving thing". For the Universe is in constant activity. At every moment there is molar or molecular change. As an object of sensible perception the Universe is transitory, though some things endure longer or shorter than others. The question is, then, whether, besides psycho-physical transience, there is a spiritual enduring essence of the Universe and of human, which manifests as the empirical self whereby it knows itself as permanent amidst all its changeful experiences.

The Buddhists and the Jains are reputed to have held that there is nothing but the flow of Karma and energy.

Humankind is only a continually changing psychophysical complex without a static centre a series of momentary mental and bodily states necessarily generated one from the other in continuous transformation.

In the cyclical karmic sense, in the flux of constant flow, there is no principle of permanence on which "as on a thread" the worlds as beads are strung. Alternatively, as a web that never has neither a beginning nor an ending but continues to be a thin thread of karma that binds us all together towards a grand destiny. Dharma has a very profound meaning. It means one's own duties in individual sense towards ones own family, society and towards the world. Dharma globally means the very same satt-karma or virtuous righteous karma towards the grander universal family, universal society and universal society.

The universal law by which we all are bound together are no different to various religions.

The "rrtta" or the nature is governed similarly by the laws of nature in all four quarters of the world and the soil remains sacred in all four quarters of the earth. This is the message of Vedas.

Technically, we must do unto others what we would love or aspire others to do unto to us. Humility, kindness, compassion, love, friendship, extending help, and embracing a spirit of life longing to belong in love, in life, is the first prerequisite mantra of the Vedas as the Vedas speak of the blissfulness, love and happiness. *"Satt-chitt-ananda-Aum-Tat-Sat-Chidaananda roopam-chidaananda roopam so hum shivo hum shivo hum- hamnssa-hamnssa so hum"*

Love is the very first religion of the Vedas therefore. The Vedas universally, urge all religions, all walks of life, to remove enmity, to remove hatred, to remove grudges and to remove personal prejudices based on personal evil. The evil that one carries is in the mind and the ego and both reign only in transient short-term.

Therefore, in order to appreciate the vast wisdom of the Vedas in over 108,000 mantras, over 84,000 shlokas, and over 64,000 hymns, one needs to be soft and swift and peaceful as the SWAN, the spirit of life, becomes Shiva – the transcendental spiritual master of the Vedas and with divine LOVE divinity will prevail. Without divine love, one can only be educated but not know-ledged and wise from the experience one is afforded in divine passage of sacred time. It is that we all should follow for us all, although it may be different for each of us. It is that which all the things in the universe follow – their course. We can say for example Sun rises in the morning and sets in the evening because it is its Dharma.

Divinity therefore is more appropriate extension of the term Dharma and Divinity blossoms in love. Without hatred, affiliation, attachment, control, ownership, greed, or feeling of envy, we must give up all that is not related to our soul divine in love to facilitate our onwards journey to moksha-muktee. We indeed become the DIVINE LOVE and from this state alone we merge out to be humanely spiritual. This is the essence of spiritualism. Our spiritualism should comprise of love not hatred. All that we feel in our hearts such as being angry, frustrated, bitter, differential, and agitated is because we cannot have our ways. When our desires cannot be fulfilled and when our desires are crushed by the social parameters of either rejection, hurt, tragic death, or adversities, we feel the grief and unhappy. On a larger scale of the picture, our journey in the passage of time is not what has transpired but what will be in the eventual destiny. That is death – mortal death of our own body, and mind. Only soul survive therefore and if one understands that all souls all 'jivan-atmas' are universally same, then one has transpired into the spiritual mode. In this spiritual mode, there is neither merit nor non-merit; neither commitment of sins nor karma; neither short lived happiness nor short lived sorrow; neither the mantras nor the tantras; all these are transiently “feel” and “sense” orientated. The spiritual mode that the awakened soul experiences is divinity above all consummation, and above all conditions and states, in the highest state – the eternal blissfulness, the eternally detached state of being happy simply as a spiritual right to be happy in the fusion of union of lights. When two lights merge, there is fusion of delight and in delight the soul happily sings, happily dances, happily remains without the distractions from the society or the social parameters.

The Vedas and the Sanatana Dharma speaks eloquently of the prayers to Sun [being father of universe]:

“ASATO MA SATT GAMAYA; TAMASO MA JYOTIR GAMAYA; MRUTYUR MA AMRUUTTAM GAMAYAM.”

Fear is morally a death of the living, and fear is morally the cause and reason for most violence. Fear therefore comes as a result of much insecurity, many broken homes, many broken relationships, many broken ties, many broken love, many broken faiths, many broken knowledge, and many broken humanity. Aggressions, anger, hatred, envy, jealousy, destruction, all are inter-related terminologies to affect morale death. Morally when there is no law and order and corruption is the order of the society, fear exacerbates and from fear emanates diseases, wars, and violence. The spiritual state which the Sanatana Dharma speaks of is the fearless state – a state of subtleness, a stronger, more courageous state whose soul divine is immersed and merged with the grand soul of Shiva one becomes with Shiva.

“Shiva” whose primordial cosmic names are “Rudra” (the teardrops of compassion), “Somam” (the beautiful one shining as magnificently as the moon), “Ishann” (the Gods right hand), “Hara” (the releaser), “Amrutta-Kumbha” (the container of the divine nectar), and the entire vast cosmos in his dance of karma ‘Tandav’ mode; tantamount to Godhead that one perceives in the Vedas. The whole the entire cosmos, the whole of the existence, the “prakruttee” whom we refer to as MAA is below the blissful Shiva. The seven oceans, the seven earths, the seven lokas, the seven rishis, the seven shaktis, and the seven planets all together are under the umbrella of Shiva. Shiva therefore is only the name but in actual fact is the soul of the cosmos, the spiritual master, the spiritual enlightenment, the blissful divine love and happiness.

The entire prakruttee is his maya, his shakti, his Bhavani, Bhauneshwari, Jagad-Ambika, Durga, Kali, that makes the inertia transcend from the subtle to the manifest gunas (qualities). Shiva is all pervasive, Shiva is all yet Shiva is the nirguna akasha (limitless sky), Shiva is the emancipated one, Shiva is the eternal blissfulness, eternal transcendental, eternal divine happiness aka ‘satt-chitt-anandam-paraanandam’.

The word Sanatana means ‘Eternal’. Sanatana Dharma thus means all that one should do from eternity to eternity! Religion is a very short word to describe this, although you may find Dharma is defined as Religion in the dictionary. Religion is a morale criteria, spirituality is the divine spectrum of divine love and divine enlightenment. Therefore Dharma is more than merely religion. The modern world is divided by religion, social infrastructures and institutional monumental individualisation and further fragmentations by cultism, sectarianism, and “isms”.

Man may have the notion that he is a Self, but this does not, it is said, prove that there is an Atman as 'substratum' of such empirical self. To this Vedanta asks -- If so, who is it that is born and re-incarnates? It then answers its question by saying that the embodied self is born and dies, but that the Atman as such is not a self and is neither born nor does it die. Birth and Death are attributed to it when it appears in connection with psycho-physical bodies. It is the embodied Atman which is born and dies. The Atman as it is in its own bodiless nature is unborn and eternal.

Change and changelessness are terms of logical that are dualistic thinking, and have no meaning except in relation to one another. All activity implies a static condition relative to which it is active. There can be no Universe except by the combination of the active and non-active. Without activity the Universe does not become. Without some principle of stability it cannot exist even for a moment as an object of the senses. The logical Atman as such eternally endures.

The Universe as the Psycho-physical is the product of the Atman as Power. As such product, it is transient. It presents, however, the appearance of relative or limited stability because of the immanence of the Atman. The Atman manifests as the relatively stable and empirical self, and that which manifests as such self is also the Brahman as essence of the Universe which is the object of such self. For Atman and Brahman are one and the same. The micro and macro are similar in properties.

According to the second standard, Atman is the seat of consciousness. In the Vedanta, however, Atman is consciousness itself. Whatever may have been its origin, as to which nothing is of a certainty known (Mother Goddess Worship is as old as the World), Shakta doctrine is now a form of Vedanta which may be called Shakti-vada or Shakta Vedanta. Atman manifests as the universe by and out of its power. Atman and Power are never separated, and so it is said, that "there is no Shiva without Shakti or Shakti without Shiva." Shiva without power is but a "corpse." Both Shiva and Shakti are of the same nature since they are both Being-Consciousness- Bliss. But Power manifests as the Becoming or Psycho-physical universe. Power is both Power to be, to self -conserve, and resist change, as well as Power to Become the universe and as material cause of the universe itself. Power to be is the static aspect of Shiva-Shakti. Power to become is the changeful aspect of Shiva-Shakti.

According to the concise definition of Kamala-kanta, a celebrated Sadhaka, Maya is the 'Form of the Form-less' (Shunyasya akara iti Maya). The World is the Divine Mother in form. As She is in Herself, She is formless 'nirguna' shakti.

Discussion on the subject of the reality of the World is often vain and tedious, because the word 'Real' has several meanings, and that in which it is used is not stated. The terms "Absolute" and "Transcendental" should also be clearly defined. Both "Absolute" and "Transcendental" mean "beyond relation." But the term beyond" may be used in two senses: (a) exceeding or wider than relation; (b) having no relation at all. The first does not deny or exclude relation but says that the Absolute, though involving all relations within itself, is not their sum total; is not exhausted by them; has Being transcending them. The latter denies every trace of relation to the Absolute; and says that the Absolute must have no intrinsic or extrinsic relation; that relation, therefore, has no place in the Being of the Absolute. Shakti-vada adopts the first view, Maya-vada the second. From the first point of view, the Absolute is relationless Being as well as Manifestation as an infinity of relations. This is the true and complete Alogical-Whole. Inasmuch as the Absolute exceeds all relation and thought, we cannot say that it is the Cause; that it is the Root of Creation; and so forth; but in as much also as it does involve relation and thought, we can say that It is the First Cause; that there has been a real creation, and so forth.

Many misconceptions of Vedas attach it to India. Vedas in fact refer to whole universe as Mother Earth; whole existence as Prakruti (Mother Nature Divine) and whole cosmos as macrocosmic manifestation of the grand personality of Godhead.

Hinduism is an enriched form of humanism. It is a way of life, which does not admit narrow nationalism. Thus a Hindu has no wish to rule the world but seeks a position compatible with the dignity with the Vedic Light. Freedom and equality means justice. The liberality of Sanatana Dharma and Vedas embraces the atheist, agnostics, ascetic and the aesthetic without discrimination. Hinduism is essentially humanism in action and non-aggressively its purpose is to protect the mankind against any aggression against destruction of humanity at large. Therefore, to protect Dharma is the most essential attribute of sanatana Dharma. Everything in this world is structured and held together by Shakti i.e. the overall combination of different forces. Without Shakti the particles that storm any structure would move off in straight lines at random, instead of staying together. The point to remember is that forces in the universe come in equal and opposite pairs e.g., negative and positive electric charges. For example everything moves in circles and spirals. It should be borne in mind that existence is not possible without the reaction of the opposites. Where then there is Matter there is Mind. Where there is no Matter there is no Mind. One is meaningless without the other. Each is every whit as real as the other. For the Universe is Shiva-Shakti. It is their appearance. When we say it is their appearance we imply that there has been a real becoming issuing from them as Power. Reality has two aspects. First as it is in itself, and secondly as it exists as Universe. At base the Samsara or worlds of Birth and Death and Moksha or Liberation are One; for Shiva-Shakti are both the Experience-Whole and the Part which exists therein as the Universe. Reality is a concrete unity in duality and duality in unity. In practice the One is realised in and as the many and the many as the One. In general everyone already has some compassion. We all feel compassion when we see our family or friends in distress, and even animals feel compassion when they see their offspring in pain. Our compassion is our spiritual seed or divine nature, our potential to become a Divine. It is because all living beings possess this seed that they will all eventually become Divine. Through meditation we can extend and deepen our compassion until it transforms into the mind of great compassion - the wish to protect all living beings without exception from their suffering. Through improving this mind of great, or universal, compassion it will eventually transform into the compassion of a Divinity, which actually has the power to protect all living beings. Therefore the way to become Divine is to awaken our compassionate spiritual nature and complete the training in universal compassion. Only human beings can do this.

Compassion is the very essence of a spiritual life, and the main practice of those who have devoted their lives to attaining enlightenment. It is the root of the Three Jewels - Divinity, Dharma, and God. It is the root of Divinity because all Divine are born from compassion. It is the root of Dharma because Divines give Dharma teachings motivated solely by compassion for others. It is the root of God, because it is by listening to and practising Dharma teachings given out of compassion that we become Godlike, or Nobler beings. Compassion is a mind that is motivated by cherishing other living beings and wishes to release them from their suffering.

The philosophical principles of Sanatana Dharma are to be found in their pristine purity in the eleven major upanishads: the Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brihadaranyaka, and Svetasvatara Upanishads. Two other texts tell us how to perfectly act upon the upanishadic philosophy and attain self-realization/liberation: The Bhagavad Gita, which is a digest and exposition of the upanishadic philosophy with emphasis on its practical application, and the Yoga Sutras (Yoga Darshan) of Patanjali.

Reflection on truth and freedom entails deeper reflection on life.

Probably it is more appropriate to re-think, ponder and even contemplate upon the truth and freedom in terms of life, and not the reverse (i.e. not life in terms of truth and freedom). To be truthful means also to be loyal to life; and to be loyal means to be faithful (as seen in religious belief). Our faith cannot be demonstrated by a set of criteria built on formal anthological truth, but by our “truest” feelings, by our deepest sense to life and by our experiential truths. Similarly, to be free does not necessarily mean to be completely detached from others, but to strive forwards to fulfil human true nature without restriction or coercion by the “untrue” forces. The freedom of speech, the freedom of being and the freedom of expression are of paramount spiritual significance for the Divinity to blossom in our souls and for the transformation of Dharma to happen. Transformation therefore may only happen when there is a turn around in the basic attitudes, basic values of dharma in terms of love, self respect, humanity, dignity, integrity and in the main dissolution of its false ownership by bureaucrats, fake Gurus, westerners, selfish hypocrite leaders, personalisation, individualisation, and fragmentation of Hinduism into many cults, castes and sects that run upon falsity, pretence, and lack of divinity.

Dharma without divinity therefore must be concluded to be a social institution of religion composed upon political structures and bureaucracy, falsity of purpose and intentions, and, lack of divinity.

Only Divinity can make dharma. Divinity is the altruism of Dharma without the prejudices of discrimination.

Here, freedom does not mean a completely free state, but free only from the untrue forces which deform or destroy life. Freedom means liberation from the state of slavery, and a condition to restore humanity and well as to fulfil it. It is in religion that one finds freedom in its full sense: Liberation from the negative forces that restrict or hinder human transcendence, and a positive engagement striving forwards to the ultimate purposes.

There is no sole proprietor of absolute whole holy truth. Conclusion of one true God is based upon the fact that truth is one. If truth were two, then God would be multiple and plural. However, if truth were one that there is only one God and that God is the only one divine truth in which all else submerges then there is a paradox of the claim of truth itself.

Conflict arises because what is the primary objective of our quest – is it to realise life or truth? Life is a criterion upon which truth is based upon.

The truth is that every life is mortal and every life must end in death therefore every life born is dying, elapsing, withering, and dissolving with the time. Death is the common destiny of all living beings.

The truth is that time and rivers can never move backwards. In this great life of life, the human life is the only life during which one can truly become divine.

The winds and the currents move the Great tides of the Grand Ocean, separated by seven earths, the Seven seas sends us adrift. Moving us as a weed in the Great River, Earth and the Great weather together transport us in karma, carrying us, moving our inward parts with joy and tears towards our goal.

Reaching the Ocean the River loses its name, shape, form, identity and personality and just before it merges with the Seas to become the Ocean undefined by its grandeur to be limitless around the earths our paths albeit different in fates altogether submerge as if Atman is one. So, the '*Hamnssa*' - a spirit of life like the Swan in Sanskrit; journeys across the wanderlust and is fevered by the dawn and the dusk, experiences life in many circumstances, becomes fretful with the bay for the wander thirst approaching in destiny, to submerge in the Sea. Journeys Divine and mystical, carry our souls towards the unknown and the word sounds as if drawn from some magic elixir and distilled through the gossamer screen of the spiritual imagination. It is very difficult to say where the pilgrimage begins. But dreaming and longing to belong to out of the way place realising life's destiny to be in the unknown mysterious spirit world opens our visions beyond the gossamer screen of imagination and beyond the realm of the barbarous coasts. The Sea drowns out humanity and time without sympathy for the sea belongs to the eternity, of which it rhymes the perpetual tides of winds; the sea forever sings as the teeming vast sky forever echoes.

Freedom from Karma – Moksha– Emancipation of the Soul:

The story of Mother Divine Earth is a story of karma endless in time. For thousands and thousands of years the sun, the moon, the ocean, the master-less winds, the skies, have held together in tryst of perpetuity. In every out thrust headland, in every curvy coast lines, on every single shores, in every single grain of the sand, in every single pebble lying at the shores speechless, a story of the Mother Earth is. The world of humankind is a world of artificial cities, buzzing noises, hectic traffic, heavy pollution, chaotic crises management, power playing egotism, the wanderlust of the mind that never stops wondering and much more to the apathy of noise, haste and waste. The reality of survival does not have a proud collective karma.

Humankind has forgotten the true nature of the planet earth, the sacredness and the divinity of the long vistas of its essential vast history, in which existence in time, the human has occupied merely a moment of time.

One who pilgrims beyond the surfaces of the gossamer rim of horizons ridged and furrowed by the orbit and the grand ocean, into the galaxy of the passing stars, and beyond the waters and teeming vast sky, when one is alone, feeling alone, with the empty space and then ponder over the mantle of the ocean covering the earths; this rare human spirit of life, transcends beyond the limitations of the land and time, to understand that all is part of the all encircling grand surface of the sea; all will wash away eventually and wither away. The secret of deep silence, which is of eternity - which the heart cannot speak, cannot be understood in the meanings of words and phrases but in the experience of divine contemplation.

There was total darkness, therefore before and after life, the same dream prevails, the same darkness is the oneness of the grand nightingale that belongs to the eternity. There was neither non-existence nor existence then; there was neither the realm of space nor the sky (ether) which is beyond space. What stirred? Where? In whose protection all became? Was there water, bottomlessly deep? There was neither death nor immortality then. There was no distinguishing sign of night or of day. That one breathed, windless, by its own impulse. Other than that there was nothing beyond. Darkness was hidden by darkness in the beginning; with no distinguishing sign, all this was water therefore. The life force that was covered with emptiness, that one rose through power of heat. Desire came upon that one in the beginning; that was the first seed of mind – Desire. Poets seeking in their heart with wisdom found the bond of existence in non-existence. Their cord was extended across. Was there below? Was there above? There were seed-placers; there were powers. There was impulse beneath; there was giving-forth above. Suddenly a chaos transpired from the trance of Rudra.

Who really knows the truth? Who will here proclaim it? Whence was it produced? Whence is this creation? The gods came afterwards, with the creation of this universe. Who then knows whence it has arisen? Whence this creation has risen - - perhaps it formed itself, or perhaps it did not. The one who looks down on it, in the highest heaven, only he knows or perhaps he does not know - the dance of Karma, time eternal is, time forever is, creation is GOD, this whole is GOD, and this whole is an embryo of MAA. We are in the transient passage of karmic time. Time is the root of all this earth; these creatures, who from Time had birth, within God's bosom at the end shall sleep; time therefore hath nor enemy nor friend. All we in one long caravan-ship, voyage across the deep seas, each one of us journeys across time in karma, we are each one of us, journeying since the world began in primordial dance of karma. We know not wither, but we know time guideth at the front, and all must go, all must go, without a doubt, all must die. Like as the wind upon the field bows every herb, and all must yield, so we beneath time's passing breath bow each in turn, -- why tears for birth or death when there is only dissolution and decay and elapsing time since the inception that hath no beginning?

Life oh Life! Let it be a flight of Delight! One is free at last, and liting in a slow flight of delight of the elements of the earth, the water, the winds, the sun, and the empty space winging outwards towards the Greater Divine Delight!

Oh God, Oh God, Love sets me free to be free of all the hemmed in life. Oh God, Oh life, set me free from the web of karma, set me free from the burdens of Karma, the horror of human tensions, the absolute insanity of machine persistence operational at the labours mundane struggles. Life oh life! Let it be a flight of Delight setting me free from the agony which a train is to me, really. Oh God, the long drawn out agony of life amongst tense resistant persons, the rejections and the hatred amongst my own kindred and relatives shall never perish away no matter what! Life oh life, let it be a cry for freedom, let it be a triumph of death over horrid life. Let me for now feel the slow lift and drop of this almost empty ship as deep in the seas, disappearing into the endless skies, the night falls.

Life oh life! I wished in my soul, the voyage might last forever in the deep waters that sea had no end that one might float in the wavering, tremulous sensations of life almost surging into the pulsation whilst ever time lasted! Ah the space never exhausted, and no turning back, no looking back even, for now the call of sea has embraced me as one of its spirit of light. Let me now become a light of hope to the future generation children through my written words, for I would have died a merciful death, and may the merciful ocean be sufficient enough for every mood, every dream, every hope, and every sorrow, to dissolve me into freedom of eternity!

Life oh life! Let it be a flight of Delight! Oh life, let it be a gift of sacred precious moments, let it be a treasure of memories to last forever as the fragrances of withering flowers bow to the dusk and the nightingale embraces us in restful sleep. So this time too shall wither away in seasons of tides swaying in moods and moon dancing in KARMA. This is the dance of KARMA. Like never ending SERENADE, we meet to create memories and part to treasure those most beautiful wonderful benign moments rare gift this time is on human earth, rarer even is the opportunity to LOVE, rarest yet is the grandeur of divinity to become spiritual and to understand one another without spoken words just as the silent language of the rustling trees, On and the usher of the seas, the blossoming of the garden and the fathomless thunder of the rain. Who decides all, who keeps all somehow mystically magnificent is the mysticism of the CELESTIAL GREAT SPIRIT OF LIFE OF ALL LIFE. On all the sea shores there are echoes of the past and the unknown future, obliterating yet containing flow of time, of all that has gone before us, of sea's eternal rhythms – the tides, the beat of the surf, the pressing rivers of the currents, shaping, changing, dominating, of the stream of life dissolving, flowing inexorably as any ocean current, from the past to the unknown future. It is intoxicating experience of the fear of the unknown yet fascination which deepens with the river taking its final flight onwards to merge with the Grand Ocean being called back to the seas and loosing its karmic bonds with the earth. The sea still held the rivers, embracing its spirit, blanking out the memories and thoughts. Only a moment of glimpsing looking back at the world, our past, only teardrops falling from my eyes, wishing goodbye to my world of Love, my world of existence, at last freedom embraces me! Love takes me; love took my hand in friendship to hold me and to embrace me forever in stillness! The sea calls me back; I love the sea! Let me for now embrace thousand lights of eternal delight as I am set free to dissolve into the Grand Divine Ocean that hath no beginning, no past, no future, but that the hath Spirit of life of life itself in Grand Great Spirit of all life!

Life oh life! Let it be a flight of delight of thousand lights! Let it be a sweet ending, let it be a peaceful freedom, let it be a flight of delight of freedom from the bonds of karma. Life oh life! God oh God! Free me from all, free me from every bond! Let me give Love; let me give light of hope; unceasingly through my written words that I leave behind me with a sincere prayer to grant love, peace solace, hope, compassion, divinity and eternal happiness to the living minds.

'Aum shantih' Peace.

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Delight

From thousand lights of Delight we came into existence.

In multifarious Delight we grow. At the end of our life's journey in the passage of time, approaching the sea shore; just as the river looks back to take a brief glimpse for the penultimate time, we reflect on life, in thousand lights of flashing memories; and, Into Delight we retire. – Jyotikar Pattni



Let the world of humanity become Divine

Let all the nations of the world awaken to the all of the sea, to become internationally united in Divinity, in Compassion, and in Wisdom, to become aware of the many facets of falsity, the bigotry of social imbalances that emanate from fear of violence, threatening wars, terrorism and bigotry in the name of religion. Oh Great Divine Spirit of all Life, may all the beings united awaken, arise to the challenges of life to protect and to nurture altruism of Human life, in righteousness, in truthfulness, in sincerity, in faithfulness, in love and in compassion. Oh Divine Great Spirit of all Life, may the habitants of this world no more be divided by hatred or egotism, but be united in love and merge in love. Oh Great Divine Spirit of all Life, let thousand lights of knowledge be sacredly divine wisdom of life, to enable many entrapped minds to break free from the broken fragmented narrow domestic walls of individual institutional ownerships and control. Oh Great Divine Spirit of all life, let the words come out of the depth of Divine Truth; striving towards perfection, let the arms stretch farthest to reach clear stream of reason! Let there be glory of freedom into the thousand lights of delight, let the world as one international globe unite and merge in love to awaken to DELIGHT OF DIVINITY!

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