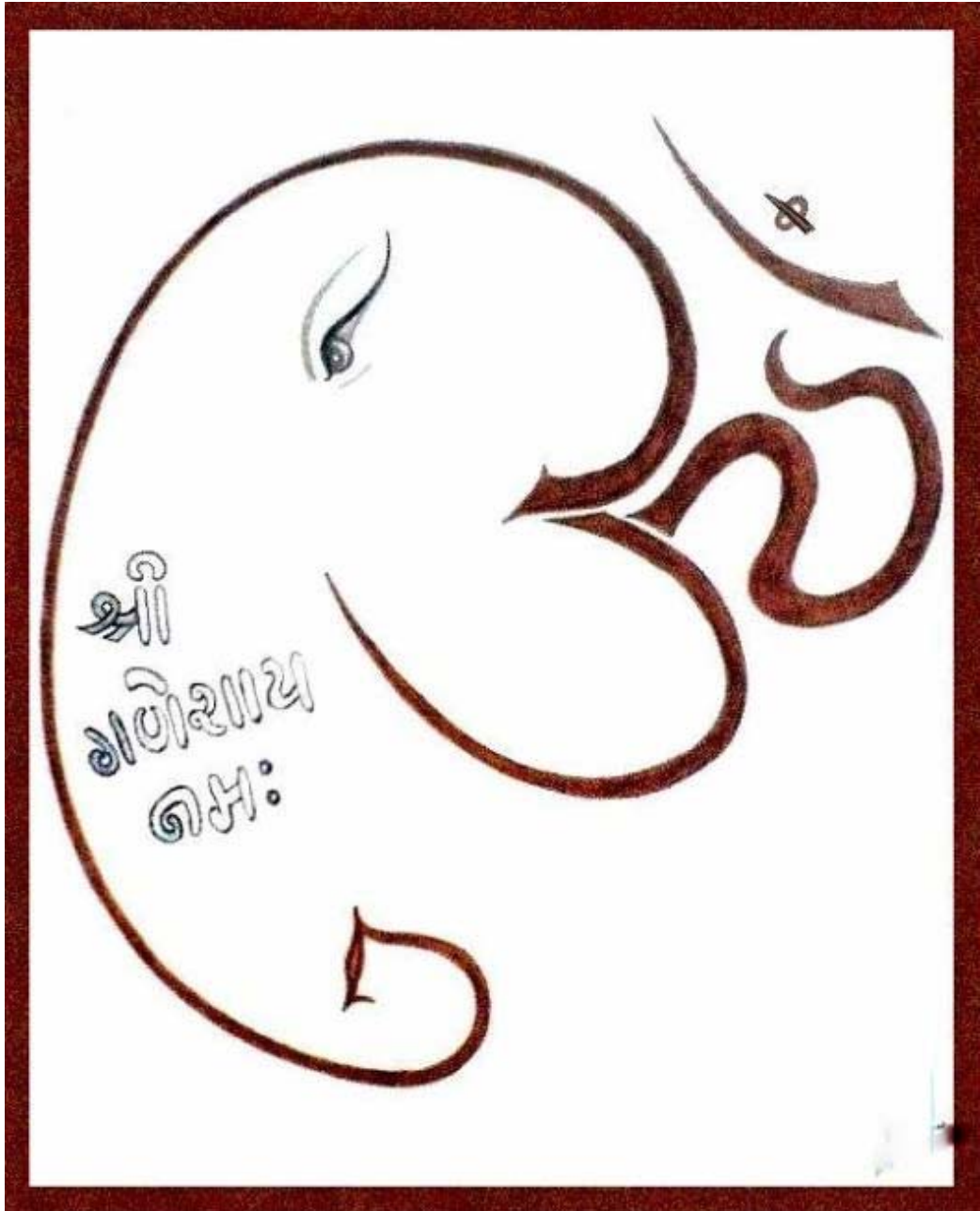


Beyond conceptual view

Written and compiled by Jyotikar Pattni

© Copyrights © September 2008

Aum Tat Sat



“Aum” is the eternal sound supreme, the first of the sound born; of that, all other sounds are born.



More than 5000 years ago, the ancient Himalayan seers explored consciousness through YOGA. Their remarkable cultural awareness brought us Vedic wisdom in many scriptures including Vedas, Upanishads, Puranas, and much more. This antique anthological wisdom elucidate that the Vedic metaphysics and the Vedic religion merge on the “reality” – that consciousness is beyond the finite. Both the scientist and the Vedic philosopher consider consciousness as a subtle, unmanifest para-existential phenomenon that can only be experienced through transcendental vision, spiritual divinity, constant observation, consistent watch, and deep spiritual insight. Insight and intuition, or inner light of awareness and vision, or divine vision became lucid through much contemplation, yoga, atman-dhyana, ‘Sadhu-Sanyas’ – renunciation; and observation in silence of the soul divine and consciousness.

All of our Bharati Scientific knowledge is contained in the Vedic scriptures and ancient Vedanta including at large the entire Encyclopedia of various sciences separately for example, aircraft, architecture, energy, physics, pharmacology, medicine, astrology, astronomy, space, numerology, and much more.

Just as rivers flow from the mountain peaks journey through slopes, going from the mountain valley to the perennial plains then through the buzzing streets and then finally in a flight of delight merge in a leap with the grand divine ocean into the sea. In the similar way, the Vedic scriptures are that of higher inspiration from the deeper (higher) consciousness of the existential super consciousness [that is to say that a vision higher than the physical manifestation].

It is a deeper ear to hear the already existing, flowing music “shruti” of the Vedas. Vedas are considered to be “shabdha” Brahmana. The cosmic music, that flows, perpetually which we call “akaal” eternal time, the “yug”, constricting its bandwidth only to the earth planet in “karma” leaving others eternity and divinity (space) devoid of it, is what is called the Vedas. “...that a knowledge of the springs which released a poem is not necessarily a help toward understanding the poem...; too much information about the origins of a poem might even break my contact with it ... When the poem has been made, something new has happened, something that cannot be wholly explained by anything that went before.” Quoting T.S. Eliot.

It is the present moment of time, it is the now and here, it is the time in hand that should, can, and must be held as intuitive understanding of information entropy relating to the amount of uncertainty in respect of consciousness.

The universe is made of consciousness, super-consciousness and spiritual sub-consciousness. The Vedas relate the dream state to the spiritual world. It is through our dreams we make contact with the spiritual world. The consciousness is our human perception, our human vision, our human intuition, our human insight, our human ability to contemplate upon the “SHUNYA” – ZERO. When the entropy is zero, the information continues to exist but in a rather unreadable form. No one can deny this fact if anyone accepts the sound or music could have been there without human being actually arriving at the planet for them to be conceived, perceived, and understood. Therefore, it is not that it existed only after human arriving at the planet, it is there as light, sound, or science existed before and will exist after homo-sapiens or human race.

In Indian folklore, Lord Shiva is the personification of Consciousness. One depiction has Shiva dancing across the universe and the purpose of this dance is to stamp out ignorance. And that is perhaps the negative way of looking at it. What he is doing as he dances across the universe is spreading consciousness. Consciousness is form and energy animates that form, together they become aspects of the same thing, life. If we are the follower then being conscious, we would feel where our partner was and what he wanted us to do, then we do the move, being conscious of ourselves and what is around us and the movement itself. Following we have the benefit of not having to choose, instead we can just concentrate on doing whatever our lead chooses. And as a result within those constraints we are free to express ourselves.

Devas and Devis, Divine Gods and Goddesses of the ancient eastern world were sometimes referred to as “Aumkara”, which literally means “form of Aum”, thus implying that they are limitless, the vibration exuberant whole of the cosmos. “Ek Onmkara”, means 'one god' [- this is a central tenet of Sikh religious philosophy]. The ancient Vedic Sanatana dharma, the religion of Budha - Buddhism, Confucianism, Daoism, Taoism, Sikhism, Jainism, Judaism, and many more all have some symbolic common denominator in them. The common aspect is the spiritual consciousness of the SOUL divine in the majority of these eastern theologies. The crux of eastern divinity perch on the philosophical tenets of ‘soul’ atma-paramatman [individual soul and grand cosmic soul]; eternity of akaal ‘timelessness’; the perpetuity of life “wheel of karma samsahr”; the yoga of the mind-body-spirit; and the sacred life pilgrimage in the passage of karmic time between life and death.

According to Vedic Hindu meta-physics, the manifested cosmos (from Brahman) has name and form (nama-rupa), and that the closest approximation to the name and form of the universe is “Aum”, since all existence is fundamentally composed of vibration, sound, frequency, energy and magnetic fields.

The Vedic philosophy and metaphysical cosmic science have one common aspect of REALITY. Reality is the same for the scientist as it is for the true Vedic seer.

This ‘reality’ is considered by some to be reminiscent of some current physical theories such as quantum physics and super string theory, which describe the universe in terms of vibrating fields or strings.

When we remove all seven sheathes [koshas] off the spiritual embodiment of the jivan-atman [spirit] auricle, we realise that what remains is a spirit of life. Spirit of life is beyond the metamorphosis of any thesis, anti-thesis, and synthesis [and just as blood is red in colour for all living human entities alike], the crux of divine truth perch on one truth only – that which is the SOUL, regardless of boundaries of nationality, culture, race, colour of the skin, religious belief, or ancestry.

Scientifically therefore, only “karma” [collective deeds] and “life-breath” [the pranic/spiritual life] remain when we remove all the subjective differences between one humanbeing and another humanbeing.

Therefore, until the karma collectively is brought to a neutral state, and until karma bank is in surplus, one is bound by the cycle of life and death, perpetually. From the inception of the “purusha-prakruti”, the original dance of Rudra – Somam – the transcendental dance of SHIVA is the best exemplification of the cycle of karmic fire, and the serpent kundalini is the best exemplification of the stage of the soul divination of the human entity.

Beyond the conceptual Vedic philosophies and beyond the metamorphosis of conceptual understanding, we move beyond the intellect, beyond the mind, beyond the vision, beyond the perceptual vision and enter into unknown mystical “SHUNYA”

–THE - true divine brahma-Shiva. Shiva is shunya. Beyond “Shiva” there is shunya-emptiness. The Bindu in the Aum is the representation of that one God that is “Real-Light”. When descended, this becomes energy or KUNDALINI and the Ocean of Love and Compassion; divine love, divine grace, divine contemplation when transcended into the earthly plane of karma in the dance of karma. All of the world scriptures teach about the same manifestation of God as inner mystical Light and Sound of “aum”. The only way to realise this consciousness is to experience it.

Our identity is soul, the Self. Soul is part of God and therefore is, like God, pure love. During this human existence, we have an opportunity to experience CONSCIOUSNESS beyond the metamorphosis of philosophies, religious boundaries and conceptual thesis, antithesis and synthesis God.

As we experience communing with God's love during divine contemplation, and subtle meditation; we can rise above physical body of conceptual consciousness and explore "Inner Space" – mystical space, the vast divine space - the "Kingdom of the Gods" that are within us.

"Asato ma Satt-gamayam"; we travel back from the known realm of falsity of darkness into the realm of million lights of delight [parama-ananda], from the Light of divinity into divine Sound, and from the realm of divine sound to the Soundless state - shunya. The drop of life, the drop of soul divine, the flame of divine light, the soul merges back into the Ocean of grand 'Divine Love' just as all the rivers finally become water with the grand divine ocean.

The One, who cannot be described by conceptual words and is not conceivable as matter or material stuff is the Supreme Soul. That "Shiva" is infinite transcends beyond word and sound, has no birth, and is not subject to wandering in the cycles of karma in the world of karmic impermanence. With a still and tranquil mind strive to contemplate and meditate upon the Supreme Soul divine grace.

As we get initiated into the Mysteries of the Spirit "GRACE OF DIVINE LOVE", the purpose of our life is fulfilled. Reuniting with God is our reason to be here: It was for the sake of the God-consciousness, that which is beyond the metamorphosis of conceptual philosophical perceptions, that humanbeings are inapt fully divine in nature, that our "True DIVINE LOVE" [God] created this earth, and began this play of karma in death and birth. Most scriptures will perch on the divinity of one truth. "For millions of years you have slept. This morning, will you not awake when the call of divine love verily brings delight of million lights?"

All beautiful forms and tones of this world are mere reflections of some aspect of that ultimate Love-Music of the Great Creative Word. Within the vast complex of creation, each individual spirit is himself/herself a spark of that Eternal Song of Love. There are those who have wandered among the darting comets and the shimmering orbs of sounding fire. The soul-explorer is not alone, for there are those who have travelled the passage of karmic time, of the inner cosmos; much more arduously than one may realise in conceptual understanding. This soul divine realisation is a magnificent transcendental divine experience.

The planes of heaven are about us everywhere. One has only to know this simple truth consciously, and then we shall be freed from the burdens of kaala-sarpa yoga, the crux of karmic bondage in karma, the crux of owing to the ancestry and the spiritual world, our divine deeds. We grow to become that which we contemplate for long consistently and constantly.

It is frequently used to represent three subsumed into one, a common theme in Hinduism. It implies that our current existence is mithya, or 'slightly lesser reality,' that in order to know the full truth we must comprehend beyond the body and intellect and intuit the true nature of infinity, of a Divine Ground that is imminent but also transcends all duality, being and non-being, that cannot be described in words. Within this metaphysical symbolism, the three are represented by the lower curve, upper curve and tail of the subsumed into the ultimate One, represented by the little crescent moon-shape and dot, known as "chandra-bindu". Essentially, upon moksha, mukti, samadhi, nirvana, liberation, etc. one is able not only to see or know existence for what it is, but to become it. In attaining truth one simply realizes fundamental unity; it is not the joining together of a prior manifold splitting. When one gains true knowledge, there is no split between knower and known: one becomes knowledge/consciousness itself. In essence, Aum is the signifier of the ultimate truth that all is one.

For India's great Seers and great sages, and great Vedic scholars, the primary evidence in support of their theses is revealed scripture (Ssastra), such as the Vedas, Upanishads, and the various Veda-sutras. This evidence originates from beyond the limits of human logic of mundane reasoning. Yet, especially for Westerners, as an introduction to the virtues of scriptural evidence, it may be prudent to first discuss the concept of a transcendental personal Godhead in the context of modern science and quantum mechanics in particular metaphysical science.

Although quantum theory does not account for consciousness, it has become popular to attempt to bridge the gap between the transcendentalist's experience and the quantum mechanic worldview. Some people have loosely called this attempt the "new physics" albeit Vedas have always called it "META-PHYSICS". The inner divine nature of the human consciousness is verily known through divine awakening, divine contemplation, and divine experience of the spiritual light of eternal delight. Many ascetics analyse or depict or portray the subtle metaphysics in concepts like "chakras" [spiritual energy points] and "kundalini" [spiritual spiral energy] and "koshas" [sheaths covering the spirit of life].

Consciousness is not simply a cognitive process, but a 'deeper awareness of being'- which we are trying to understand. According to mysticism, consciousness is the light a transcendental light of divine grace. It is associated to the mysterious 'spirit of life' within the 'Heart-chakra' the circulation of light through the subtle 'nadas' [invisible veins within the physical body].

Beyond concepts, consciousness is a non-physical entity, which is essentially different from the four basic entities of space, time, energy, and matter of the conventional modern science. Consciousness does not have any physical attribute or property or action, but is endowed with autonomous will power of creation, retention [preservation] and annihilation of the knowledge of an individual or that of the universe. Consciousness itself is non-differentiable, inactive, placid, indescribable and non-associative beyond the conceptual view with mind and matter. However, Upanishads state as regards "Chitt" [intellect]: "Nirajanam Nishkriam Shantam Nirvadyam Niranjanam".

The phenomena of existence of the world are, essentially, the existence of the concepts of knowledge of the phenomenal world in the unified field of consciousness. In view of the non-physical nature of the consciousness, the concept of the unified field of consciousness must be clearly distinguished from the unified field of the physical fields.

"Aum parama-Brahmah parameishvaara jagaadataa paramaAtma tvam Praj_Jnanam_Brahman, Tvam Atmasi nityam, tvam aham brahmasmi, tat tvam asi, ayam atma brahman. Tvam Satyam jnanam anantam brahman, santam sivam advaitam. Aham atma gudakesa. Aham atma nirvikarah sarvavyapi svabhavatah. Brahma satyam jagan mitya jivo brahmaiva na parah. Akarta, abhokta, asanga, saksi, ajo nityah sasvatoyam purano. Jyotismapi tat jyotih DivyaAnanadamayah"

Distinguished, subtle divine consciousness "aum" from where the rest emanate, into the light of delight we all merge in divine love with divine grace. May we bring solace and comfort to the suffering with our watchfulness, carefulness, compassionate divine love in super consciousness state of divine grace.

The stimulus-response function of the conscious system of human personality is due to the association of consciousness, with physiological brain, to provide the operation of mind, 'Ideation Body' or Karan Sharir. In the normal state of consciousness, an individual is ignorant about his full potentialities and depends on the knowledge gained through the sensory perception for the expansion of the field of consciousness of knowledge.

Since, in the normal state of consciousness, an individual has the capacity of the cognition of a limited set of the concepts of knowledge, it can be defined as Soul, 'Ideation Body', 'Bodhi-bhuta-Atma' or Karana Sharir, represented by, 'ego' or 'ahamkara'. Beyond the tattva, is 'jivan-atman' [spirit of life]; that is not conceptually visible except in divination and divine trance.

Mystical psychologies maintain that humans can experience varied levels of the awakening of consciousness, inner quantum shifts or leaps of consciousness, through "Self-Realization", and further contemplation "samadhis". This can include objective experiences of the deep grounds of being and within other subtle being-bodies, experiences of mystical unity with the world or cosmos, and states of spiritual and divine consciousness. There are also afterlife worlds, and other lives, and other realms of being- from hell worlds to voids, purgatories, and even seven heaven worlds. Mystical psychologies regard consciousness emerging from within the deep substrates of being, and certainly not a fortuitous by-product of matter/energy processes of the brain. Consciousness is not created by or from matter, but rather, the matter provides the body or vehicle for consciousness experience. Further, different bodies provide the vehicles for consciousness upon diverse interpenetrating levels of being.

To realise God as Love, is the highest teaching of the Vedas.

The subjective side of consciousness, the "I" experience, is described as light, and this illuminates the object side, the "me", the various psychological functions of the mind, emotions and the body, and the various being-bodies ['indriyanis'].

Whereas modern science conceives that human beings live and die with the material body, mystical teachings describe seven bodies and seven dimensions of existence, inter-penetrating and sustaining one another.

Of course, if there is life after death, other dimensions of human existence and such, then consciousness in the human body, was never being produced by the brain. Instead, the brain is a vehicle, body or sheath, for the life of the spirit soul, the I Am-- that is within the heart.

The heart is the Sun of the body, while the mind, like the moon, only reflects the light of the sun.

In the Vedas, purusha is consciousness and spirit, while prakriti, is the basis for material nature. Consciousness may be a culmination of consciousness which is a reflection of the Mind of Clear Light and minute space particles, which are the basis for the material nature, the vehicle.

The Vedic psychology describes 7 differentiated prakritis, and one fundamental undifferentiated Prakriti. Prakriti is undifferentiated when three gunas, representing intelligence, energy, and matter, are in perfect symmetry, and hence sign-less.

When the worlds are spun out of nothingness, the 7 inside creates 7 outside—hence there being seven degrees of Maya, 7 realms of existence, each of which is sevenfold again.

Tibetan Buddhism thus postulates 49 planes of existence within the Great Chain of Being.

Consciousness as light can exist in relationship the subtle matters, energies and intelligences of all these inward levels. Thus as it withdraws at death through the 'indestructible drop' within the heart, it can awaken within new life circumstances and dimensions, under different conditions of existence. Thus, modern science assures us that the brain produces consciousness, that there is no central I in a human being, and that life, unfortunately or fortunately, ends at death. In contrast, mystical psychologies suggest profound possibilities for multi-dimensional existence, through interior dimensions of being, with a central I, established in higher dimensional Space--as a Triune Monad amidst the Seven Skins of the Parent Space. The Sons, the living beings, which emerge from the Pleroma, expand and contract through their own Selves and Heart, and each becomes in turn a world spun out of spirit and matter.

Of all the recent attempts to show the "oneness" in what physicists and transcendentalists speak of, Bohm's implicate order theory is the most worthy of consideration.

In comparison, Capra's "realisation" that the dance of Siva and the movement of atomic particles is one and the same--although profoundly beautiful--falls more in the realm of poetry than science.

Becoming spiritually aware, requires one to rise beyond thesis and antithesis and synthesis; the transformation in one's outlook, all together the manner in which one feels towards others, the lofty divine nature of one's humankind divinity must elevate to its true essential spiritual nature – that of equanimity, compassionate love, humanity, servitude, sincerity, placidity, contentment, peacefulness, and happiness. This is the centrifugal theme of the self-realisation process. Each one of us is a unique seed of divinity. Each one of us is born with the potential of becoming divine.

Beyond the metamorphosis of the intellectual referendums, ideological differentials, imposition of conceptual views upon another based on one's own philosophical perceptions, and strategic plans; divinity DOES NOT manifest in plans. Only God knows the plan. If we as humankind knew the strategy and plan to realise our SOUL divine in abstracts of methods, by now, we would have a world that was without taint, upheaval, and 'imbalance'. The very fact that 'imbalance' prevails in every corner of our modern world in epiphany, diseases, increased pollution, gross injustice, discrimination, prejudices, partiality, biasness, political religious institutions, and fabricated sectarianism; shows that our divine gifts are different, as our constitution [prakruti] and our foundations.

Divinity entails that we just begin by being true to our own kind. For example, ships are not made for harbours to anchor albeit they wonder from port to port. Likewise, each one of us adventure life, and learn the proficiency of manoeuvring stormy seas, steering difficulties amidst adverse weather [circumstances] and striving to overcome our problems in the best possible ways.

Bohm's explanation of reality involves what he calls an "implicate" and "explicate" order, with vague references to love, compassion, and other similar attributes that may lie beyond both the implicate and explicate orders. The implicate order is the ultimate reality, which underlies our present perception of the world. The reality that we perceive is what Bohm calls the explicate order. All order and variety, according to Bohm, is stored at all times in the implicate order in an enfolded or unmanifested state. Information continually unfolds, or becomes manifest, from the implicate order as the explicate order of our experience. So, one has to rise beyond all this, that and the other in conceptual philosophical context, in order to grasp truth.

The truth that I am speaking about is divine truth. If we removed all the differential synthesis of divinity, we will agree over a universal truth that death comes uninvited as grief greets us with hurt. Our own karma has brought us to where we are in the present time. If for one moment, we accept that everything is GOD'S will, then we have also put our own troubles and our own problems outside the circumference of our mind, our intellect that constantly plans, and forms strategies only in vain we convince ourselves and please our ego.

Our life fate may be altered with our divine intention, our divine zest, our divine pursuit, and our divinity. However, we cannot alter our death, our destiny to die and our destiny to end our transient stay in this mortal plane.

No one can determine death. God had it planned, God is the only planner, and God is the only strategist capable of holding us abreast the turbulences of disturbances, and mundane survival to transport us into a divine state of growing with divine experiences.

Of course, once we have the GRACE divine of DIVINE GRACE, we have everything. Divine love, is GRACE DIVINE without which, no one individual person is able to go towards the gist of divinity. This dose of super energy, super grace, super para-physical comes when we give our whole our entire to DIVINE LOVE. – This is “purna-sharrannagattam” [TOTAL TRUST IN GOD] without any doubts, motives, and reasons.

Many fears are born out of loneliness, rejections, out on a limb, very few of us do actually really truly understand the depth of those who suffer silently, in grief of hurt. Hurt when transformed into divine contemplation brings solace. It opens a dialogue between the higher order and ourselves in somewhat mysterious ways. From the crux of mastery over our life we become humbled towards the will of GOD and whatsoever happens, it so happens for the best, with the grace of GOD DIVINE.

From mastery to mystery, everything, transpires, transposes; and delights into divinity with the grace of divine GOD.

The history of philosophy bears evidence that the concepts of neither oneness (non-dualism) nor difference (dualism) are adequate to elucidate the nature of being. Exclusive emphasis on oneness leads to the denial of the world and our very sense of self as an individual-viewing them as illusion.



Transcendental consciousness is one universal pure consciousness upon which infinite variety of creation is perpetually emerging, growing, dissolving, and re-creating. The entire cycle of karmic change emerges from the unchanged “parama_atman” purusha. From this self-referral, immortal state of consciousness, in accordance to ancient Vedic wisdom is referred to as “BRAHMA_ATMA”.

Long ago in Vedic Times, the knowledge and experience of pure consciousness was available to everyone both in theory and in practice, but through the long passage of time it became obscured and lost to view. Because it is the basic reality of life and the inner Self of everyone, however, it can never be truly lost, and thus many individuals with highly refined nervous systems have glimpsed this supreme reality of life from time to time, and recorded their experiences in the poetry, philosophies, and religious writings of cultures from every part of the world. Without a systematic technology, however, the experience of pure consciousness remained rare, and thus has been considered mystical and metaphysical, and the subject of philosophical speculation rather than the object of scientific enquiry.

Vedic Wisdom has formulated a complete science of consciousness. This science of life provides the intellectual understanding of the nature, range, and application of the Unified Field of Pure Consciousness, and includes the Vedic technologies for directly experiencing it and unfolding it fully in human awareness.

Pure consciousness, self-referral consciousness, is “Unity of souls”, the totality of all that is.

It is eternally self-sufficient, for there is nothing outside it, nothing other than itself with which to interact.

The self-interacting dynamics karma and energy of this field are responsible for the innumerable varieties of life in the world, the innumerable streams of intelligence in creation, recreation, preservation, and dissolution in the passage of time.

Since pure intelligence, fully awake self-referral consciousness, is the most fundamental level of Nature’s functioning, inherent within its silent nature is infinite organizing power—as well as being infinitely silent, it is infinitely dynamic. In the process of unfolding the universe, self-referral consciousness moves within itself, it interacts with itself, giving rise to a sequential flow of sound within its own nature. This sound is a “AUM” hum, the infinite frequency vibration of pure consciousness knowing itself, which expresses the dynamics of transformation of self-referral consciousness into the diversified structures of Natural Law. It is a transcendental sound, for it is only available on the level of self-referral consciousness itself.

This sequential flow of sound within self-referral consciousness is Veda. Veda is the vibrancy of intelligence in the form of sound generated by the self-referral dynamics of consciousness—those specific sounds that construct self-referral consciousness.

The different values of sound contained within Veda are its structuring dynamics, which are the Vedic Literature. Thus it is clear that Veda and the Vedic Literature is not a collection of books, nor the philosophies of ancient India; rather Veda and the Vedic Literature are the sounds of self-referral consciousness moving within itself—**the whisper of the Self to itself**. It is the whisper of the eternity to the humankind.

“Eternal whisper” is my forthcoming publication on Upanishads and the wisdom of the Vedas that will be available online from our web site www.hanss.co.uk and from our publishers Trafford Publishing.

Through proper use of the sounds of Veda and the Vedic Literature, the entire Vedic technology—the whole engineering of creation, all the secrets of Nature’s silent functioning—is available to us.

In this total awakening to one’s own inner nature is the full blossoming of human life, beautifully expressed in the Upanishads by the expressions *‘Aham Brahmasmi tat vam asi aum tat sat’*, ‘I am Totality of which thou art the whole supreme from whom aum is the truth’, and *‘Sarvam khalu idam Brahma’*, ‘All of this indeed is Totality’. This is Total Knowledge, including knowledge of Unity, knowledge of diversity, and complete knowledge of Unity becoming diversity.

Vedic Knowledge also refers to the complete intellectual understanding of pure intelligence as well as the practical technologies that enable anyone to unfold Veda within himself.

Exclusive emphasis on difference divides reality, creating an unbridgeable gap between man and God. Yet both concepts are essential inasmuch as unity is a necessary demand of our reason, while difference is an undeniable fact of our experience. A synthesis of the two can be seen as the goal of philosophy. In the theory of *‘accintya-bhedabheda’*, the concepts of oneness and difference are transcended and reconciled into a higher synthesis; thus, they become complementary aspects of Godhead, for whom all things are possible.

The word *‘accintya’* is central to the theory. It can be defined as the power to reconcile the impossible. *‘Accintya’* is that which is inconceivable, because it involves contradictory notions, yet it can be appreciated through logical implication. *‘Accintya’*, inconceivable, is different from *anirvacaniya*, or indescribable, which is said to be the nature of transcendence in the monistic school of thought. *Anirvacaniya* is the joining of the opposing concepts of reality and illusion, producing a cancelling effect—a negative effect.

Accintya, on the other hand, signifies a marriage of opposite concepts leading to a more complete unity-a positive effect.

An example drawn from material nature may help us understand the concept of accintya-bhedabheda. We cannot think of fire without the power of burning; similarly, we cannot think of the power of burning without fire. Both are identical. While fire is nothing but that which burns; the power of burning is but fire in action. Fire and its burning power are not absolutely the same, however. If they were absolutely the same, there would be no need to warn children that fire burns. It would be sufficient to say "fire." In reality, the fire is the energetic source of the power to burn. From this example drawn from the world of our experience, we can deduce that the principle of simultaneous oneness and difference is all-pervading, appearing even in material objects.

Just as there is neither absolute oneness nor absolute difference in the material example of fire and burning power, there is neither absolute oneness nor absolute difference between Godhead and his energies. Godhead consists of both the energetic and the energy, which are one yet different. Godhead is complete without his various emanations. This is absolute completeness. No matter how much energy he distributes, he remains the complete balance.

In the theory of accintya-bhedabheda, the personal form of God exists beyond material time in a trans-temporal state, where eternity and the passage of time are harmonised by the principle of simultaneous oneness and variegatedness. This principle also applies to transcendental form. In the material conception of form, the whole can be reduced to a mere juxtaposition of the parts. This makes the form secondary. In the theory of accintya-bhedabheda, the material conception of form is transcended. The Supreme Being is fully present in all the parts that make up the total reality and thus is one unified principle underlying all variegated manifestations. Yet he has his own personality and is different from his parts or energies at the same time. Each of the parts of Godhead's form are equal to each other and to the whole form as well. At the same time, each of the parts remains a part. This is fundamental to the philosophical outlook of accintya-bhedabheda. It allows for the eternal individuality of all things without the loss of oneness or harmony. It also allows for the possibility that human beings, even while possessing limited mind and senses, can come to know about the nature of transcendence. The infinite, being so, can and does reveal himself to the finite. Just as the eye cannot see the mind but can be in connection with it if the mind chooses to think about it, the finite can know about the infinite by the grace of the infinite.

If Godhead has personal form, it is reasonable to conclude that a transcendental society exists that resembles human society and could unfold as the explicate order. In this conception, the explicate order is a perverted reflection of the ultimate reality existing in the transcendental realm. The reflection of that realm, appearing as the explicate order, is the kingdom of God without God. It is without God in as much as God, being the centre of the ultimate reality, no longer appears to be the centre. This produces illusion and thus corruption. The basis of corruption is the misplaced sense of proprietorship resulting in the utterly false notions of "I" and "mine". Therefore, the individualisation is manifestation of falsity.

According to accintya-bhedabheda, the individual self is a minute particle of will or consciousness—a sentient being—endowed with a serving tendency. This tendency for service is a result of the individual self's dependency on the Supreme Self. The Supreme Self is the maintainer, while the individual self is maintained. This minute self is transcendental to matter and qualitatively one with Godhead while quantitatively different. The inherent smallness of the atomic soul in contrast to Godhead makes the atomic soul prone to illusion, whereas Godhead is not. This is analogous to the example of the hologram in which only a portion of the holographic plate is illuminated. The resultant image, although apparently complete, is slightly fuzzy and does not give the total three-dimensional view from all directions that one would observe if the entire holographic plate were illuminated.

Living in illusion, the atomic soul sees herself as separate from Godhead. Because of imperfect sense perception, she makes false distinctions, such as good and bad, happy and sad. The minute self can also live in an enlightened state in complete harmony with the Godhead by the latter's grace—which is attracted by sincere petition or devotion. This is so because while independent and unlimited, Godhead is affectionately disposed to the atomic souls. The very nature of devotion is that it is of another world, and for it to be devotion in the full sense, it must be engaged in for its own sake and nothing else. This act of devotion is the purified function of the inherent serving tendency of the self. It makes possible a communion with Godhead. In this communion, the self becomes one in purpose with Godhead and eternally serves Godhead with no sense of separateness from him. If we accept this theory, there is scope for action from within the explicate order, such as prayer or meditation, to have influence upon the whole. At least it appears as though the atomic soul can have influence overall, although in reality the inspiration for prayer and meditation comes from Godhead.

Accintya-bhedabheda cannot be fully appreciated without reference to the Vedic literature, or revealed scripture. The truth of the personality of Godhead, a supreme controller and enjoyer, will never be demonstrated in the laboratory of the controlled experiment. We can only control that which is inferior to ourselves. Revealed scripture is one of the principal means through which Godhead chooses to make himself known to us. While we can explain Sri Chaitanya's theory of acintya-bhedabheda and conception of a divine person to some extent in the language of logic and modern science, a more comprehensive understanding of his truth is derived from the essence of the revealed scriptures.

In this cosmology, Shiva is beyond all the Spheres. He is *Shunyati-shunya*, "the void beyond voids"). Through the manifestation of Shakti the Spheres come into being as successive con-centric circles. ¹

The Sanskrit word "Tattva" means Truth, Reality or True Essence - from "tad", that which is. Strictly speaking, there is only One Reality. That Reality is God, the Supreme Being and Highest Truth, the Para Tattva. This is the original teaching of all true Scriptures.

¹ The first, called Shaktyanda - "sphere of Shakti", is equivalent to Shanta kala. As John Woodroffe explains, "it is the abode of those glorious Beings who are called Mantra-maheshwara ("Great Lords of Mantra"), Mantreshwara ("Lords of Mantra"), Mantras and Vidyeshwara ("Lords of Knowledge")," [Woodroffe, The Garland of Letters, p.212], and which dwell in the Sadashiva, Ishwara, Sadvidya, and lower Sadvidya tattwas respectively. Next in order is Mayanda, the "sphere of Maya", "the field of operation of Vidya-kala, which is the Shakti producing the limited dual consciousness" of finite beings [Ibid, p.213]. Lastly, the concentric Spheres of Prakritanda and Brahmanda constitute the subtle and gross (or physical) cosmos respectively (Pratishta and Nivritti kalas), from which are derived the subtle and gross bodies [Ibid]. Interestingly, these four spheres are remarkably similar to the four worlds of Kabbalah (Atzilut, Beriah, Yetzirah and Asiyah respectively)

In the esoteric cosmologies of the West and Middle East not only is there a specific sequence of planes of existence, but the higher planes are occupied by angelic or archetypal beings, the imagery of which is utilised for meditative and magickal purposes. In Shaivite and Shakta Trika Tantra likewise, reference is made to the Vidyeshwaras or "Lords of Knowledge", which are stationed in the lower level of Sadvidya-tattwa, in other words, in the very lowest plane of Divine Consciousness. Although they are of the nature of pure non-dual consciousness, nevertheless, objects are experienced as different from themselves [Jaideva Singh, Siva Sutras, pp.17-18]. They are high spiritual entities, by whose aid the lower orders of beings attain the higher stages of spiritual evolution [Woodroffe, The Garland of Letters, p.274]. Traditionally there are eight, each of which is given its own corresponding colour (although there is disagreement over which colour goes with which Vidyeshwara). As such, they are comparable to the eight Bodhisattvas of Tibetan Buddhism, which together with their dakinis or female polarities form a group of sixteen deities, each with their own correspondences [Detlef Ingo Lauf, Secret Doctrines of the Tibetan Books of the Dead, pp.114-7].

The entire Universe consists of various manifestations of God (the Universal Consciousness) which together form the basis of all our experiences. As these are just forms of Brahman - Ultimate Reality, they are themselves called Primary Realities, principals or categories of Existence. In short, 'Tattvas'.

The transformation of the Spirit, Pure Consciousness, or Paramatma (Supreme Atma or Soul) through a cascade of Tattvas from Spirit through knowledge to lesser consciousness to matter is depicted here as an evolutionary process and the Tattvas measure the distance between individual soul and matter on the distal end and Pure Consciousness on the proximal end.

The Ancient Scriptures of India analyse the Process of Universal Emanation into thirty-six main stages or phases which are briefly described as follows.

SUDDHA TATTVAS

Actinic or Pure Spiritual Energy

Shiva-Tattva: As the Universe is the creation of God's Own Mind (the Supreme Intelligence), the first Reality or Tattva naturally is God (Shiva) Himself. This level of Reality consists of Pure, Infinite Consciousness.

Shakti-Tattva: The second level of Reality is that of Pure, Infinite Bliss which is the Power whereby God experiences the Boundless Joy of His Own Existence. For this reason it is known as Shakti-Tattva, the Principle or Category of Power.

Sadashiva-Tattva: The third level is that of Pure, Infinite Will-Power, being the Power whereby God experiences Himself as an Unlimited, Independent Force that is ready and able to perform any action He wishes. At this stage God forms the resolve to bring His Power of Creation into operation.

Ishvara-Tattva: The fourth level represents God's Power of Pure, Infinite Knowledge whereby He is able to know all things. At this stage God begins to conceive in His Mind the Universe to be created.

Satvidya-Tattva: The fifth level is that of Pure, Infinite Action. At this stage, the Divine Power of Action which is the Power whereby God may assume, or manifest Himself as, any form or shape, comes into operation.

Up to and including this stage, Creation is Ideal in the sense that it is very much one with the Mind of God just as a thought or idea is one with the mind of the person who conceives it. The Universe at this level is purely Spiritual and is inhabited by Spiritual Beings such as Gods (Angels), Enlightened Yogis (Siddhas), Sages (Rishis) and Saints (Sadhus) who are consciously aware of their Oneness with their Creator.

These evolved Souls are beings of great Spiritual power. Although they may assume any form and shape they wish, they have no bodies but may be described as radiant Orbs of Spirit for which reason they are known as Devas or Devatas (Radiant Ones).

SUDDHAAIUDDHA TATTVAS

Actinodic or Spiritual-Magnetic Energy

Maya-Tattva: This is God's Wondrous Power, that aspect of His Power of Action, whereby He performs the Miracle of Physical Creation. For this reason it is called the Magic Power of God or Maya Shakti.

At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created.

Thus, as the Sun envelops himself in clouds which produce rain which nourishes different forms of life, so also God obscures His Own Infinite Majesty and Glory and appears as, or manifests, the Material Universe teeming with innumerable forms of limited life.

Just as the Sun hides himself from human view by night in order to reveal the Stars and the Moon, so also God conceals His Highest Glory so that man may see the wonders of His Creation and understand the true Power of God.

7. Kalaa-Tattva: Due to God's Power of Obscuration His Five Divine Powers (Consciousness, Bliss, Will-Power, Knowledge and Action) assume limited forms giving rise to the first stage in limited creation, called Kalaa-Tattva. It represents the limited power of action whereby an embodied being is able to accomplish but a few things.

8. Vidya-Tattva: This is the stage at which the power of knowledge associated with a sentient creature is limited so that he can only know a few things.

9. Raaga-Tattva: At this stage a living being's will-power becomes limited so that he only desires limited things.

10. Kaala-Tattva: This is that stage at which a Soul's unlimited and uninterrupted happiness becomes temporary and limited. This temporariness gives rise to the experience of limited time.

11. Niyati-Tattva: This is the stage at which the Soul's consciousness becomes so limited as for him to have only a limited experience of himself.

12. Purusha-Tattva: This is the crucial point at which Consciousness, having become limited, comes into existence as an embodied Soul, complete with the above mentioned limited powers of consciousness, happiness, will, knowledge and action. Hence it is known as Purusha or personal Soul.

ASSUDDHA TATTVAS

Odic or Gross-Magnetic Energy

13. Pradhana-Tattva: Also known as Prakrti, it represents that aspect of the Soul which, following the limitation of his consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises.

Pradhana consists of the three qualities (Gunas) of Light (Sattva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within himself in potential form.

Pradhana corresponds to what Western psychology terms a person's "unconscious". While every Soul has his own Pradhana (or Unconscious), the Collective Unconscious is nothing but the Mind of God which is unknown and therefore "unconscious" to the personal Soul.

14. Buddhi-Tattva: This is the first product of Pradhana, formed from its light-
aspect (Sattva), in which both Soul and his experiences reflect themselves as in a mirror, resulting in thought processes. In everyday life, Buddhi constitutes a Soul's Intellect or Power of Reasoning whereby he analyses his experiences and forms a judgement in respect of the same.

15. Ahamkara-Tattva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for himself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara or "I-maker".

16. Manas-Tattva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing.

For the sake of convenience, the remaining 20 Tattvas are dealt with in groups of five.

Tattvas 17 to 21. The Five Faculties of Perception (Jnanendriyas):

17. srotra tattva: hearing (ears)

18. tvak tattva: touching (skin)

19. chakshu tattva: seeing (eyes)

20. rasanâ tattva: tasting (tongue)

21. ghrâna tattva: smelling (nose)

Hearing, Feeling by Touch, Seeing, Tasting and Smelling are the Soul's Powers of Perceptual Knowledge and extensions of the Lower Mind, whereby the Soul experiences the multitude of sense perceptions that constitute the external World.

Tattvas 22 to 26. The Five Faculties of Action (Karmendriyas):

22. vâk tattva: speech (voice)

23. pâni tattva: grasping (hands)

24. pâda tattva: walking (feet)

25. pâyu tattva: excretion (anus)

26. upastha tattva: procreation (genitals)

Speaking, Grasping, Moving About, Excreting and Sexual Activities are the Soul's Powers of responding to and interacting with, the external World.

Tattvas 27 to 31. The Five Primary Sensations (Tanmatras):

27. sabdha tattva: sound

28. sparsa tattva: feel/palpation

29. rûpa tattva: form

30. rasa tattva: taste

31. gandha tattva: odor

Sound, Touch, Colour, Flavour and Odour constitute the Soul's sense data that together form his external experiences.

[source: Encyclopedia of AYURVEDIC MEDICINE – Swami Tirtha]

Tattvas 32 to 36. The Five Gross Elements of Matter (Maha Bhutas):

32. âkâsa tattva: ether

33. vâyu tattva: air

34. tejas tattva: fire

35. âpas tattva: water

36. prithivî tattva: earth

Ether, Air, Fire, Water and Earth are condensations of the above described Primary Sensations. They represent the constituent forces that in various combinations make up the material substance of which physical objects are made.

For example, that which gives solidity to an object, belongs to the Earth-Tattva. That which gives fluidity belongs to the Water-Tattva. That which gives form and shape belongs to Fire. That which gives movement belongs to Air. And that which gives location and extension in space (i.e., size, direction, etc.) belongs to Ether.

Due to variation in their materiality or subtlety, the Gross Tattvas are perceived variously. Earth is perceived by its qualities of odour, taste, colour, feel and sound; Water by its qualities of taste, colour, feel and sound; Fire by its qualities of colour, feel and sound; Air by its qualities of feel and sound; and Ether, being the most subtle, is perceived by its quality of sound, only.

What becomes evident from the above is that the Tattvas are defined by their exclusive capacity to perform a specific function in the scheme of reality. And as the sole agent or acting force is Consciousness, it follows that the Tattvas are nothing but functions of Consciousness.

Antahkarana, literally meaning the internal organ of perception that form parts of the mind. The Mind constitute the antahkarana, which is fourfold – namely,

Manas - that part of the mind which receives impressions from the external word

Buddhi - the determining faculty

Ahankara - egoism

Chitta - the subconscious or that part of the mind in which are stored up impressions or images already perceived in the past

Manas automatically registers the facts which the senses perceive. Buddhi, on attending to such registration, discriminates, determines, and cognizes the object registered, which is set over and against the subjective self by *Ahankara*.

The function of chitta is contemplation (chinta), the faculty whereby the mind in its widest sense raises for itself the subject of its thought and dwells thereon. For whilst buddhi has but three moments in which it is born, exists, and dies, chitta endures.

Arishadvargas, the negative characteristics which prevent human from realising the Reality that is his True Being. Mind has 6 enemies such as:

Kaama (lust, craze, desire),

Krodha (anger, hatred),

Lobha (greed, miserliness, narrow minded),

Moha (delusory emotional attachment),

Mada or Ahankaara (pride, stubborn mindedness)

Matsarya (envy, jealousy, show or vanity, and pride)

With the false ego ("I-ness") up and active, all our acting in the world becomes selfish and evil. Hence there is no other factor causing the illusory duality and the repeated pain and delusion it entails than the psychological ego-sense. When the materially identified ego has sided with the materialistic forces of creation (*Maya*), it is said to have the following faults: *Kaama, Krodha, Lobha, Moha, Mada or Ahankaara, and Matsarya*. Also called evil passions, man's Spiritual heritage constantly gets looted by these internal thieves (and their numerous variations), causing him to lose knowledge of his True Being.

If a fellow is virtually a prisoner of *arishadvargas* (the six internal enemies of spiritual consciousness namely *kama, krodha, lobha, moha, mada and matsarya*) then one's life is totally governed by the fatal destiny.

As a person moves ahead on the path of self-realisation, the grip of the destiny loosens and one gets more and more leverage to change one's fate. When a person identifies with the self, then, one becomes part of the destiny power. One's power of mere sankalpa is good enough to materialise and change any situation for either good or bad according to one's divine sankalpa in the consciousness.

CONSCIOUSNESS is the sense of awareness, of knowing. It is our knowing that we know. The ideas that are held in mind are the basis of all consciousness. The nature of the ideas upon which consciousness is formed gives character to it. Consciousness is the knowledge or realisation of any idea, object, or condition. It is the sum total of all ideas accumulated in and affecting man's present being.

The composite of ideas, thoughts, emotions, sensation, and knowledge makes up the conscious, subconscious, and super conscious phases of mind. It includes all that man is aware of in spirit, soul, and body. The total consciousness of man is the conscious, subconscious, and super conscious, phases of mind working as a whole, as a unity. The harmonious working together of these three is necessary to the bringing forth of the latent possibilities of man.

The super-conscious mind, BRAHMA consciousness or spiritual consciousness, is a state that is based on true ideas, upon an understanding and realization of spiritual Truth. It is man's only sure guide through the maze of the creative process. By trusting to the infallibility of this guide, man opens himself to the inspiration of the atma – soul. In the phenomenal world, life is the energy that propels all forms of action. The life ego is the most subtle and most variable of all the powers of human. It presides over the life of the body. The pure life of God flows into man's consciousness through the spiritual body idea. Only those who have come into consciousness of the spiritual body idea can feel this holy stream of life. Its nature is to vivify with perpetual life all that it touches. It knows only to give, give unceasingly and eternally, without restraint. To desire to be instructed by God is the first step in exalting the inner life force that is beyond the conceptual views.

Life is divine, spiritual. Its source is Spirit. The river of life is within man in his spiritual consciousness. One comes into consciousness of the river of life through the enlightenment of the soul divine in divine experiences. Our human world is full of trials, tribulations, hardships, adversities, sufferings, hurt, grief, and much more. The only way to overcome conceptual human suffering, in a world of all this, that and the other is to acquire a fuller consciousness of divine will and divine purpose. Once we acquire the divine grace and become that divine grace through contemplation, divine servitude, and love, our spiritual world our inner world of consciousness will become beyond the conceptual metamorphosis of views.

“Aum Tat Sat. Aum shantih shantih shantih.”

Jyotikar Pattni [SEPTEMBER 2008]

References:

36 Tattvas: Categories of Existence

http://www.himalayanacademy.com/resources/books/dws/dws_r8_charts-tattvas.pdf

The Thirty-six Realities (Tattvas)

<http://www.christinemoore.freeserve.co.uk/yoga/36tattvas.htm>