

Summation of Vedic Divinity

Striving for perennial happiness

Response to blog - By Jyotikar Pattni [Copyrights © 2009]

Core essential Vedic Divinity is about perennial happiness.

If we become observers and observe every one of our actions, we have realised our true essential spiritual being.

Living in a society filled with noise, haste and pollution of corruption [corruption aggregates 33 impurities]; our hope for happiness is in an imperfect state under imperfect conditions and imperfect circumstances.

We conquer our inner most happiness, deriving at a state of “pushtee” [contentment], “shukshma-shantih” [divine peace or internal peace], “vairragya-sahat” [detachment from material things], “chaittanmayam” [divinity] and a blissfulness state of satt-chitt-ananda para-anandam [that which cannot be affected by another human-being].

Becoming a true fakir, means that we do not worry about what another thinks of us as long as we have created our parameters that are beyond the physical, intellectual, emotional and psychological human man made discriminatory religion, politics and individualisation falling under sects, cults and rigid fanatic organisations.

We must strictly be aware that the “FANATICS” are the worst enemies of divinity at large!

We cannot be construed from Upanishads, or books to be in a perennial happiness state because even for mother-nature such occurrences are rarely at the dawn and the dusk whereat the sun kisses the sky and the ocean together in grandeur of extraordinary delight.

In Kaaliyug, it is sufficient, for us to contemplate upon happiness in aloneness with divine intentions, pure divine love and pure divine ways such that we transform into beautiful spiritual light of joy and hope.

We must never cease to give our compassionate wisdom, whether or not it is rejected or accepted, unilaterally, believing in the composite oneness of all beings to be one.

Our global dharma, therefore must be firstly to protect the world humanity from the wretchedness of “fanatics” who in many disguises act as terrorists; and; secondly to remove the subjective boundaries of dharma enacted by many selfish individuals under various sects, cults, organisations, institutions, and umbrellas.

Our karma therefore remains collectively at removing the differentiations, disintegrations, abnormal variations and out on a limb less fortunate humanity at large; all of which arise from ignorance.

Happiness can only become infinite subtle divine happiness if we perform our karma without the attachment to our virtuous karma. It is like the duty of the sun to the earth, the moon and the planets. It is like the duty of the mother to a child. What

happiness is greater than a mother's happiness seeing her child blossom?

A mother is NOT a mother if she cannot see her child happy! Like "MOTHER", a parent, earns that "happiness", strives for that "happiness" when the parent becomes in such a state seeing its siblings and children happy.

Perhaps divine happiness is after all NOT A BY-PRODUCT OF METAPHORICAL Upanishad principle but a reality of THE CONSEQUENCES OF OUR SATT-KARMA, OUR NISVARTHA-IDAMMNA-MAMA-DHARMA AND OUR DIVINE LOVE PREMMA.

Love and peace

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