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6

Transforming all-fold expression into Worship

ईश्वर उवाच ।

चिन्मात्रममलाभासं कलाकलनकल्पनम् ।

प्रत्यक्षदृश्यं सर्वत्र स्वानुभूतिमयात्मकम् ।।

प्रत्यक्चेतनमात्मीयमर्थित्वेन पुनः स्थितम् ।

पदार्थानामुपेत्याशु क्षणाद्द्वित्वमिवागतम् ।।

(6p.39.18,19)

Lord Śiva continues:

He is the sentient pure transparence called Consciousness, but associated with parts imputed solely by imagination. He is the visible display everywhere, experienced undoubtedly by everyone.

Inner Consciousness itself has come to be the 'objectude'. Becoming the variety of objects, it suddenly begets duality and plurality.

'Objectude' is a display of Consciousness

It marks a significant turn in spiritual pursuit when the seeker, by dint of his viveka (discrimination), comes to know that **Consciousness alone is**, and all the rest are but extension or display of Consciousness. In a mirror reflecting the objects in front, the reflector and the reflected are two distinct entities. But the inner Consciousness, unlike the mirror, does not need separate entities. Being Singular, it creates reflection without any objects, distinct in content or appearance.

The whole process is like dream, in which the dreamer, the dreamt objects (both gross and subtle), the mind to reflect, are all felt, no doubt,

but in reality are never there at all. The Consciousness, drifting from sleep, so to say, suddenly brings about the differentiation to cause the dream. In the end, the entire manifoldness instantly vanishes, making the dreamer awake, to find nothing like dreamer-dreamt plurality at all.

In dream, so many gross things like buildings, roads, mountains, etc. are experienced. Obviously, they are not within the body. Thus dream is more an experience than a reality. In dream, everything is inward.

But in wakefulness, externality comes in. That is all the difference. Externality and grossness again are, in fact, a creation of Consciousness. Consciousness itself is unphysical and it cannot produce anything gross within it. This point has to be reflected upon ceaselessly, in order to **mitigate all the undue emphasis and belief in the gross wakeful objects**, and finally to make them extinct.

Worship the Soul by all that chance brings

दैवत्वपरिपूर्णोऽन्तरदीनात्मावतिष्ठते ।
नास्तमेति न चोदेति न तुष्यति न कुप्यति ॥
यथाप्राप्तेन सर्वेण तमर्चयति वस्तुना ।
समया सर्वया बुद्ध्या चिन्मात्रं देवचित्परम् ॥
आधिव्याधिपरीतेन मोहसंरम्भशालिना ।
सर्वोपद्रवदुःखेन प्राप्तेनात्मानमर्चयेत् ॥
समस्तैश्च समस्तानां चेष्टानां जगतः स्थितेः ।
मृतिजीवितस्वप्नाद्यैः प्राप्तैरात्मानमर्चयेत् ॥
दारिद्र्येणाथ राज्येन प्रवाहपतितात्मना ।
विचित्रचेष्टापुष्पेण शुद्धात्मानं समर्चयेत् ॥

(6p.39,26,30,35-37)

Filled with Divinity, He, the inner Self, abides free of all distress and depletion. Neither rising nor setting, He neither delights nor resents at all.

The true seeker worships Him, the inner Consciousness, by all the objects that come to him by chance, with an intelligence that remains equally disposed.

The inner Soul is to be worshipped by everything – agitation, disease, delusional undertaking and the like; also by affliction and torment of all kinds that come by chance.

Worship the Soul by all acts needed for the preservation of the world – death, life, dream and everything that chance brings.

By poverty or by kingdom chance brings, so too with the flower of assorted activities, worship the pure inmost Soul.

Being different from matter and energy, Consciousness naturally is divine. Whatever is material is worldly. Reigning above the ken of materiality, it cannot undergo plights or moods. Change is characteristic of only the visible material objects. Consciousness being the Subject, cannot suffer from qualities and conditions that affect matter. This fundamental truth must become clear, overwhelming all impacts caused otherwise by anything, inner or outer.

If there is any worship relevant to Consciousness, it should be all-fold, without exception or preclusion. Objects are a mere display the Subject Consciousness brings about. Interactions take place in the level of imagination or cognition alone.

In becoming waves and breakers, the ocean does not undergo any change in substance or quality. It is, and has been water always. Even more so is the truth about the Subject (Consciousness), in so far as the notion of world-objects is concerned. **All that happens, including the various plights, moods and phases that objects and interactions bring about, constitutes true worship.** No special religiosity or worship need be thought of at all.

Once the seeker is able to feel the truth about Consciousness being the only presence, then pursuing that feeling throughout the interaction will make all objects and interactions as sublime as Consciousness itself. This ‘subjectivization’, taking everything as Subject or Consciousness and dealing with all interactions as subjective alone, is the true purpose of any religious practice.

Worship itself is a prayerful feeling generated by the mind. Mind alone authors it. Mind is internal, subjective, supra-material and divine. Is not whatever such a mind does also divine? It is this kind of divinity that any worship is supposed to build and preserve!

So, when all the interactions are understood as unleashed, extended and preserved by Consciousness, they lose their grossness and 'object' status. Instead, they become subjective, sublime and spiritual. Everything is in the Consciousness. Once this reduction of everything into Consciousness takes place, then the emphasis will be on making every interaction and its impact smooth and non-divisional.

The secret lies not in denying anything or fighting against anything, but in allowing everything to be in the womb of Consciousness itself. Health & ill-health, success & failure, favour & disfavour, peacefulness & agitation, happiness & suffering – all conceivable dualities (dvandvas) will then become welcome inputs for coursing through the evenization and sublimation process. With this attitude of wholesome acceptance, the effect will be as sublime as the best worship or adoration.

Birth and death are events, marking the two terminal points of all experiences and plights. These too then become sublimating and enriching inputs, during the seeker's interactional life.

Worship through interactions

नानाकलहकल्लोलललनोल्लासशालिना ।
रागद्वेषविलासेन सौम्यमात्मानमर्चयेत् ।।
सतां हृदयगामिन्या रूढया शशिशीतया ।
मैत्र्या माधुर्यधर्मिण्या हृत्स्थमात्मानमर्चयेत् ।।
आकस्मिकोपयातेन स्थितेनानियतेन च ।

(6p.39.38,39,41)

Worship the inner, gentle, amiable Soul even by all kinds of quarrel, taste, tendencies, etc., and also by expression of desire and hatred (rāga-dveṣa-vilāsenā).

Propitiate the Soul seated in your heart by sweet friendship

10

From Object World to Subject Consciousness

'Non-doership' of the Knower

श्री वसिष्ठ उवाच ।

केवलेनेन्द्रियैः सार्धं वर्तमानार्थवर्तिना ।

असङ्गमेन मनसा यत्करोषि न तत्कृतम् ॥

(6p.44.1)

Sage Vasiṣṭha said:

Responding to the present situation and its needs, whatever you do with the senses, with a mind free from delusional clinging, is verily not done at all.

Spirituality is **not intended to discourage or dissuade active** and interactive life. On the other hand, it is meant to enrich and empower us through all activities and interactions, so that they will not only lead to growth and fulfillment of the individual, but also will be a contribution to the society. This is a point that needs endless restatement and re-emphasizing.

Spiritual wisdom has the sole purpose of dealing with the constrictions and delusions of the mind, making it broad, deep, lofty and extensive. Admittedly, to live, move and work with such a mind is far loftier and more effective than otherwise.

Sage Vasiṣṭha explains how, when the mind is rid of its delusional clinging (saṅga), one will be able to act and interact with a poise and relaxation that is otherwise impossible. You will no more brood over the past, nor be unduly worried about the future. The whole focus will be on the present and its needs and compulsions. Imagine how effective

a mind will be when freed from the conventional clutches of the past and future!

The present is an outcome of the past, whether you admit it or not. And it is leading to the future. The present consists of both. It is not necessary to think additionally about the past or future, to get agitated and enfeebled.

Spiritually, the Knower becomes a non-doer. Meaning, he realizes the core of his personality, which remains 'non-acting' and 'non-involved'. In Bhagavadgītā Krishna speaks about this in many places.

Naiva kiñcit karoti saḥ are the words Krishna uses there. Such a one does not do anything at all, even when his body, senses and the rest are ceaselessly active. All actions and interactions are enabled by the body and its external and internal organs. Let their activities go on unhindered. Add the spiritual dimension to them, namely purity, expansion, elevation and societal welfare. It makes the life and its activities wholesome, sublime and benevolent. What more can we possibly look for?

Fleeting delight from objects of the world

यथा प्राप्तिक्षणे वस्तु प्रथमे तुष्टये तथा ।
न प्राप्त्येकक्षणादूर्ध्वमिति को नानुभूतवान् ।।
वाञ्छाकाले यथा वस्तु तुष्टये नान्यदा तथा ।
तस्मात्क्षणसुखे सक्तिं बालो बध्नाति नेतरः ।।

(6p.44.2-3)

Who has not experienced the fact that an object though pleasurable when attained, is not so moments later?

An object is delightful as long as it is desired, not at other times. Therefore, only a child will foster fondness for external objects which give only momentary delights.

The Sage stresses the point that an object becomes delightful only when one has a strong desire for it. It becomes delightful only for a specific time or in a particular circumstance, not later or otherwise. This means,

the delight is something that your mind generates. Then why ascribe delightfulness to any object as such?

Objects of the world are inert, with no intrinsic quality of delightfulness. If something has the quality of delightfulness, it should continue to be so, at all times in all circumstances. Even a most delicious meal loses its taste, the moment your hunger is appeased and the stomach is full. Therefore, to cling to external objects which give only momentary delights is a sign of sheer ignorance and delusion. Only a child will do so, the Sage emphasizes.

Unique Guru-śiṣya interaction

दृश्यते ते स्वभावोऽयं समतासत्यतामयः ।

मन्ये क्षीणविकल्पोऽसि जातोऽसि हतकालिकः ॥

(6p.44.8)

It appears to me, O Rama, that you have an even temperament, and the quality of truth-fullness (satyatā-mayaḥ or satya-guṇa). I feel your desires have got attenuated and ignorance dissipated.

Rama is keenly receiving Vasiṣṭhadeva's message, and he is instantly graced by its bounties. The Sage himself points out that Rama is reflecting and radiating the supreme spiritual quality and grace. The desires the mind generally fosters have grown weak; the widespread effect of ignorance has also left. What a revealing description of the interaction between the Guru and the śiṣya!

This is the way a seeker or disciple should interact with his Teacher. As the Teacher explains the subtle, lofty dimensions of spiritual wisdom, the student must be keen enough to listen to, grasp, and assimilate them. Unlike the visible, physical activities, to hear the Teacher absorbingly, imbibing the message and transforming the mind and intelligence in the process, is something unique. If this can be well done, the recipient is bound to get enlightened. To transform the disciple and raise him to his own enlightened status, is the role and mission of a true spiritual Teacher! As Śaṅkara puts it in his Śataśloki:

स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ।

There is nothing to exemplify the role a Sadguru plays in instructing and transforming the disciple. The philosopher's stone, *pāras-maṇi*, can convert anything it touches into gold, but not into a philosopher's stone. The Sadguru goes a step further. He transforms the disciple into a Knower like himself. Is this not what is transpiring in the palace of Ayodhya between Sage Vasiṣṭha and the young prince Rama? Hence the instance is revealing in every way!

Expansion dissolves all agitations

आशा यातु निराशत्वमभावं यातु भावनम् ।
अमनस्त्वं मनो यातु तवासङ्गेन जीवतः । ।
यत्र न स्वदते वस्तु स्वदते च यथागतम् ।
अवासनत्वं तद्विद्धि साम्यमाकाशकोमलम् । ।
वासनारहितैरन्तरिन्द्रियैराहर क्रियाः ।
न विक्रियामवाप्नोषि खवत्क्षोभशतैरपि । ।

(6p.44.10,13,14)

Let your fascination be extinct. Also, may the imagination causing dejection get dissolved in its own source. Living without delusional clinging, have a mind given to 'mindlessness' or 'mind-freeness'.

The sublimity by which one does not delight in any object, at the same time takes to whatever comes, know that to be true desire-freeness, resembling the beautiful space, equal and even everywhere.

With your inner being freed from the clutches of desire, conduct the activities with your senses. Like the sky, you will not suffer any torment even in the midst of hundreds of agitations.

Sage Vasiṣṭha makes it further clear that true object of spiritual tuition is to make the mind clear, light, strong and effective to conduct life in this world in a contented, benevolent and enriching manner, whereby the activities will be extremely beneficial and benedictory to the world at large.