

Poetry Series

# Varanasi Ramabrahmam - poems -

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## Varanasi Ramabrahmam(27-11-1953)

Dr Varanasi Ramabrahmam is a post-graduate in physics and doctorate in life sciences; he is proficient in Telugu (mother tongue) , English, Hindi, Sanskrit, German and French. He has been writing poetry and short-fiction in Telugu, English, and Sanskrit. Some of his poetry and short stories are published. He has done many translations of short-stories into Telugu from many Indian languages through medium of Sanskrit and they are all published in Vipula a Telugu monthly.

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He teaches physics in Post-Graduate Center at Pondicherry. He has literary, scientific and philosophic interests. He is currently engaged in research in the modern scientific interpretation of Upanishadic insight and has published interesting papers in International journals and presented his work in many national and international conferences.

His Sanskrit poetry with English translation and related articles can be browsed and viewed at

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# A Bird's Eye View Of Time-Keeping

Same date extends over two days  
After the moment it dawns in the east  
Before it sets in the west;

Date in the east changes  
West still the same date follows;

Time keeping is  
Relative to geographical location  
And is not general or common to every where on globe;

At the Oval, England and Australia play  
Pre-lunch session cricket;  
At the same instant Sri Lanka and New Zealand play  
Post-tea session cricket in Sri Lanka  
We in various countries view both at different time schedules;

We must here note that spaceships and space-missions follow  
Local times of respective earth stations  
As there is no universal time to be kept or being kept

The same instant is not the same time  
When we simultaneously observe having bird's eye view  
And our time-keeping has no relevance, use or significance  
Outside our planet earth;

What is the actual or exact time of an instant?  
Same instant is differently kept in various places on the globe;  
Time-keeping is unique to humans  
And is a ritual followed religiously;

The counting of time is  
Religion-, Culture-, region-specific  
Almanacs, calendars, follow respective faiths and traditions;

What we are measuring when we are keeping time?

Is it the revolutions of earth round the sun,

Or, the period since the big-bang took place?  
Are we measuring anything real at all?

All counting is human creation and invention  
Disappears with human civilization

The myth of existence of time  
Separate from the process, event, happening, has  
Pervaded our psyche;

Illusion is time's physical existence  
Influencing our lives and activities;  
Non-reality is measured as reality  
Non-existing thing is counted and kept ceremoniously  
Celebrating events accordingly  
Creating our past, present and future  
From which whirlpool we come out never;

Time-keeping is civilized human activity  
Imprisoning them in past, present and future;  
And timelessness,  
The state of bliss, peace, silence and unoccupied awareness,  
When the ego, related and other mental activities abstain themselves,  
Is never allowed to be experienced

Time-keeping and adhering to it is stressful and strain-causing activity,  
Transcending time sense is calmness

To wriggle out of this quagmire  
Is difficult and confusing;

Sense and passage of time is absent for infants, kids and other animals;  
Let us be infant- or kid- like sans of ego;  
Of course transcending animal nature but not the instincts;

A bird's eye view of time-keeping thus  
Makes us understand time sense and timelessness;

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# A Complete Man

I learn, I teach;  
I study, I preach;  
I compose poems, weave stories,  
Write essays, pen opinions;  
I do research, prepare scientific articles;  
I love nature, music, books, conversing,  
Traveling and roaming;  
Until I also love and be loved  
By an equally passionate she,  
Have unalloyed love for HIM,  
And compassion for fellow-beings  
I am not a complete man

Varanasi Ramabrahmam

# A Flow Of Tranquility

When my mind merges with my SELF  
Who am I? What is my Being?

Friendships and passions no more stir  
Grief and aches no longer grip  
It's neither dream nor deep sleep  
No sense of time but am aware

Nothing is in the awareness  
Still completeness pervades  
Within is like a serene lake  
Without thought waves I am awake

Mind that has engulfed within  
Disappeared as river into the ocean

Streams of sense move in and as silence

When the mind dissolves itself in the SELF

Am an intuitive seer  
A dynamic loving Being  
A blissful awareness  
A flow of tranquility

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# A Monologue With An Atheist

Being an atheist does not harm any one  
Even you dear non-believer;  
Only your insistence that  
Every one must follow your belief  
That God does not exist is not possible;

God does not need more votes  
For His Being and Lordship;  
He is already an Emperor of the world  
And though has democratic spirit  
Is an Individual practicing Natural justice  
And implements it without fear or favor

If we care He is experienced  
when logic and reasoning set  
And faith in Divinity sets in

Your insistence about  
Non-existence of God is based  
On your faith; you are not aware of it

On the other hand  
You criticize us for our  
Faith in HIM?

The question is not  
God exists or not

The reality is  
We are Divine

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# A Scientific Perspective Of The Upanishads (Opinion)

It is a popular belief that Upanishads are texts of theology and religion. But Upanishads are also texts of science. How? Please go through this article.

Upanishads are treasure-houses of Indian spirituality and wisdom. They together with The Brahma Sutras and The Bhagavadgita are traditionally commented upon theologically linking to God and hence religion. Thus we have advaita view of Sankara, , visistaadvaita view of Ramanuja, dvaita view of Madhwa and Saaktaadvaita view as chief and popular views and sects are created around each of them. Vedanta Darsana and advaita siddhanta have their roots in the Upanishads.

Upanishads together with Vedanta and advaita philosophy can be viewed and understood from modern psychological and scientific points of view also. Such a view reveals the psychological and scientific content of the Upanishadic awareness. This view can be applied beneficially to the fields of mind-machine modeling, physiological psychology and natural language comprehension branch of artificial intelligence.

Upanishads propose the existence of Atman in individuals and Upanishads are source books of Atma Jnana. Atma Jnana consists of the theory of the origin, structure, function, cessation and control of mind in the four conscious states or phases of mind in which it works and ceases to work. Atma Jnana also provides us with the details of the source of psychic or mental energy whose changes and transformations enable us to know, perceive, reason, intuit, understand/experience and be aware of all these processes.

## a) PSYCHOLOGICAL AND SCIENTIFIC MEANINGS OF CHIEF UPANISHADIC MAHAVAKYAS

1.                   Aham Brahma Asmi                   I AM BRHMAN                   I AM SELF  
The real identity of 'I' is Unoccupied Awareness. The state of SELF.  
It is not a body, person, thought or not a sense. 'I' is pure consciousness.  
It is the impersonal Seer which is the source of mental energy and guide of  
and witness to transformation of mental energy as mental functions but  
unaffected by them and transcending both mental functions and their cessation.
2.                   Tat Tvam Asi    THAT IS YOU    YOU ARE THE SELF  
Self and Pure Consciousnesses are same in nature, content, structure, form  
(function) and presence. At a given moment either self-consciousness or pure

consciousness will be present. Self-consciousness is super imposition over pure consciousness. Pure consciousness is continuous, self-consciousness is transient and transitory.

3. Ayam Atma Brahma THIS ATMAN IS BRAHMAN ATMAN=  
BRAHMAN=SELF

Atman is Brahman – Unoccupied Awareness -- Energy Presence without transformation.

4. Prajnanam Brahma PRAJNANAM IS BRAHMAN PRAJNANAM IS SELF  
Brahman– as Atman -- Energy Presence – is Mental Time- Space and Continuous Awareness.

Prajnanam is Unoccupied (by cognitions, thoughts, cognition-related and created experiences, senses or their retrieval) Awareness in Pure Consciousness.

5 Raso vy Saha AWARENESS OF MEANINGFUL EXPERIENCE/EXPERIENCED  
MEANING IS BRAHMA ALL SOUNDS & SENSES ORIGINATE & MERGE IN SELF  
Experience of Essence of the meanings of all vakyas (sentences) - All  
Cognition-related experiences in the awareness of the Atman- Meaningful  
Experience. Silence. Peace. Bliss. Experienced meaning. Purport.

6. Anando Brahma BLISS IS BRAHMAN STATE OF SELF IS STATE OF  
BLISS

Unoccupied Awareness is bliss.

7. Sarvam Khalu Idam Brahma ALL IDAM IS BRAHMAN ALL KNOWN/  
PERCEIVED / EXPERIENCED/UNDERSTOOD WORLD IS PART AND PARCEL OF  
AND CONTAINED IN SELF; IS A SUPERIMPOSITION ON THE REAL I STATE  
Idam, (prapancham or jagat) (all the world - the collection of cognitions  
sensed by sense organs through the medium of manas) – is composed in,  
made up of, sustained by, rests in and ceases to be because of and part and  
parcel of psychic energy pulse generator – Atman.

b) WHAT IS 'I'?

The real identity of 'I' according to Upanishads:

The term 'I', denotes human consciousness. Human consciousness is awareness of human mind.

'I' is not a term denoting any of an individual, individual's body, self-consciousness, the social status, age, gender, nationality etc.,

'I' is the unoccupied awareness or pure consciousness in the individual in the Jagrat Sushupti (wakeful sleep) consciousness state when peace, bliss, silence and oneness or non-duality is experienced.

'I' is not a person, a thought, a sense, an experience or an understanding. 'I' is a consciousness which transcends all these and is a non-transforming seer and witness to all these and is revealed and experienced as peace or bliss or silence in wakeful sleep conscious state- the mind-transcending phase when all mental activities in the form of thoughts and senses etc, -cease to be. And one has to refer to this natural mental state when one refers to 'I'.

'I' is unceasing, undivided continuous blissful conscious awareness.

'I' or Atman is consciousness present always (in all phases of mind) and is super-imposed but untouched by mental functions during wakeful (Jagrat) and dream (Swapna) conscious states and becomes sense/mood or thought or expression.

Self-consciousness arises in these two states and then 'I' is identified with individual's body, sense and thoughts about I, me, mine, mental capabilities, gender, social status, age etc, and masks pure consciousness.

In deep sleep (Sushupti) conscious state (like zero in number system without value but is essential and significant) there is no awareness of the body, the within or without of the body. No 'I' expression, thought, feeling or sense or experience relating to individual exists in this mental phase.

'I' or Atman is an eternal consciousness transcending the three conscious states – wakeful, dream and deep sleep- and observes all the mental activities or cessation of such activities taking place in these three mental phases. 'I' is also present during these phases as continuous consciousness/awareness to happenings within and without of the body.

Upanishadic awareness uses the terms Atman, Brahman, Sat (Being) , Chit (Pure Consciousness) , Ananda (Bliss) , Prajnanam (mental time-space – Unoccupied Awareness) , Santhi (Peace) , Maunam (Silence/Quietude/Mental Solitude) synonymously

Atman is Brahmapadartha. Padartha is defined as an entity devoid of name and form. Atman and Brahman are one and the same. The presence of Atman provides us with mental energy (chit sakti) and mental time-space

(prajnaanam) ..Atman is the source of psychic energy or chit sakti. Because of chit sakti only we are able to be aware of our body, mind and its functions.

From Atman, chit sakti issues out and gets reflected in Medha as maya. Thus maya is reflected chit sakti and is virtual (mithya) , in the same sense of presence of virtual image in the mirror which is there but is not real. Virtual also means it is sourced from something else and its being is dependent on its source and phase of existence is transitory compared to its source. Maya is also known as chidaabhaasa or pranavam.

Maya, the mental energy providing current of awareness, pervades whole body. It bifurcates and transforms into divya and swara. Divya is the jnaana sakti. It gets divided as four antahkaranas (inner mental tools) - manas, buddhi, chittam and ahamkaaram. Swara, the praana sakti divides itself into pancha praanas- praana, apaana, vyaana, udaana and samaana.

Manas is the inner mental tool that connects us to the outside world through sense organs and cognition of objects takes place. Manas also stores these cognitions as inner mental world (prapancham or idam) and retrieves from it when necessary the cognitions as jagat in the form of thoughts or feelings (bhavas) .

These cognitions when taking place create perceptions and simultaneously cause corresponding experiences to us. These are called vasanas (remembrances) . Vasanas, which include also the meanings or senses of words and sentences we learn, are sensed, stored and retrieved by the inner mental tool chittam.

The inner mental tool buddhi gives the ability for intellectual operations and discrimination.

The inner mental tool ahamkaram gives us self-consciousness. Self-consciousness is a bunch of thoughts and feelings in the individual about oneself as I, me and mine, like the features of body, gender, job, social status, nationality, loves, hatreds, mental qualities and traits etc., when 'I' is identified with the individual's body and mind.

Praana sakti activates action organs which act and react according to the perception created when knowing an object (vishaya) takes place. Thus Atmajnaana expounded by the Upanishds provides the software of mental functions.

Our learning of various languages, knowledge, subjects, disciplines and skills and actions and interactions using mind are thus chit energy transformations in mental time space known as unoccupied awareness (prajnaanam) provided by Atman.

Our mental functions are a combined operation of Atman, maya, antahkaranaas, panchpraanas, jnaanendriyaas (sense organs- eye, ear, nose, tongue and skin) and karmendriyaas (action organs-speech, movements relating to hands, legs, bowels and reproductive organ) .

Atman is the result of breathing process. Srestaprana, (most possibly Oxygen (O<sub>2</sub>) , and the consequent rhythmic gaseous exchange taking place in the lungs)) is given as the body (tanu) of Atman. Thus we can say that Atman is a bio-oscillator which generates psychic energy pulses which are responsible for mental energy materially (chit sakti) and also for mental time-space.

Maya is a series of reflected and virtual chit energy pulses, which flow throughout the body enabling us to be conscious-beings. Thus chit sakti first transforms as maya and then maya transforms as jnaana sakti and praana sakti creating antahkaranas (inner mental tools) and pancha praanas respectively activating sense organs and action organs and hence causes various conscious states and phases of mind.

Further, Atman – the Sat-Chit-Ananda- as Sat gives humans the ability to relate themselves to the body, their self (egoistic mind) , aches/pains/sensations within (to have self-consciousness) and without of their body, as Chit gives the ability to know, to perceive, to think and as Ananda to experience, to understand, to create and remove moods, to know the meanings of utterances and experiences and as Sat-Chit-Ananda gives humans the ability to be aware of all these.

If humans are involved in these mental functions with an egoistic mind, they are self-conscious (jivatma/egoistic state of mind / individual) and if they witness these transcending as a seer or witness (saakshi) uninvolved and unaffected, they are pure consciousness (paramatma / egoless/ego-transcending /Divine) .

When studied with an open mind and further contemplation like this, it becomes clear that Upanishads are actually Texts of Science on Human Mind. The Atmajnana (Knowledge of Self) as revealed in the Upanishads is an integrated psychology in mental energy-presence and -transformation terms.

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# A Time-Unconscious Flow Of Vacuum

My mind is my beloved,  
My identity and my essence;  
When it is missing  
I am perplexed  
Am experiencing vacuum within

Friendships and passions no longer are delighting  
Humor and sweet chats with dear ones are gone;  
Pains, aches, disappointments in love  
Are no more wrenching my heart;  
Heart's sweet rhythm and fast beats too are missing;

Gay abandon with my sweet hearts  
Is no longer desired;  
Their bewitching beauties  
No more are angling;  
The rise and set of thought forms  
And flow of joys and blissful experiences,  
All have ceased to happen

Now, when my mind has disappeared  
Am deaf to sounds  
Blind to sights  
Insensitive to  
Smells, sweet and bitter tastes,  
Amorous and loving touches,  
Cooling and warm hugs;

Am not able to differentiate between  
Full-moon and new moon nights;  
Among loving, indifferent and piercing looks

Perceptions, intuitions,  
Languages,  
Sciences, philosophies,  
Experiences, insight, understanding  
Contemplations, remembrances  
Gained, stored and recollected

Have vanished in the absence of my mind,  
The facilitator and companion of my life  
Now I am,  
Lord Krishna unable to play on flute  
Lord Nataraja sans cosmic dance  
Frozen Ganges devoid of flow and current  
A lover who lost his sweet heart  
A flow of vacuum  
Unconscious of Time and its flow

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# Advertisement And Invitation

The brilliance is advertisement to the sun  
And the fragrance to the jasmines  
The humming sound to the bees  
And very existence is advertisement for Beauty

Their elevations and depressions are  
Advertisement to the youthful women

And loving heart to the beloved;

The cool and pleasant moonlight is  
Advertisement to the full moon

And the roaring waves to the sea;

Composing verses and lyrics is  
Advertisement to the poet

And pride and arrogance are  
Advertisement to the beautiful girl

No necessity for the bliss showering beautiful ones  
To undertake any advertisement or invitations for admirers;

The aesthetic and romantic hearts on their own  
Approach the nature for the pleasant experiences;

Its very existence is  
an invitation from the nature

Call and advertisement  
To the sensitive and sensuous  
For happiness and pleasure...

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# America, Europe And Asia

America, Europe and Asia are continents;  
The first two interfere devastatingly in the third one's affairs;

Historical accidents helped  
Traders turning to colonizers by interfering with Machiavellian tactics  
In the local political matters of Asian nations  
And settling as 'rulers'  
Being helped by egoistic and inefficient native rulers, gun powder and canons;

Europe waged two world wars  
Drawing every nation into the conflicts and destruction;  
America dominated world scene after II world war

Cold war divided Europe and the world into two camps, capitalist and communist;

Non-aligned nations were dubbed as developing or underdeveloped  
Were laughed at for their sense of independence;

Heroes, heroines and villains are made  
Depending on whether you are for CIA or for KGB,  
Whole globe was converted into espionage see-saw;

Europe and America  
Facilitated the division of India, China, Korea, Vietnam, Yemen  
Using religion and ideology as sharp knives,  
Finally Israel was hoisted on Palestine;  
The fires thus started are still claiming many lives  
Depriving the concerned nations of peace and well-being;

America and Europe practice and 'preach' democracy;  
On the other hand  
Do not hesitate to side dictators to suit foreign policy and diplomacy;

The same dictator of Mesopotamia, pampered, cultivated and encouraged  
To wage war with his neighboring nation in the eighties  
Suddenly becomes accumulator of weapons of mass destruction;

False reports would be created and he would be hounded and executed  
Under the pretext of war on terror and also to protect and install democracy

there,

The real interest being to have free access to vast oil reserves available there;

Taliban is created with an ally to fight communists now becomes

Terrorists and are fought with the 'help' of same ally against 'terror';

Billions and billions of dollars are being spent to fight and eliminate their own  
creations

What a fine diplomacy and colossal waste of money? !

America and Europe allowed terrorist organizations against Asian nations

To flourish on their soils as 'freedom movements'

And gave asylum to many such in the name of protecting human rights

And allowed to collect funds for their 'causes';

But 9/11 and 7/7 changed all that pampering and perception of 'freedom  
movements',

And 'liberal' attitude towards terrorists turned into fight against terrorism;

Rudely awakened the richest country

And its closest ally, the most successful colonizer and alter ego,

To the realities of terrorist attacks and terrorism;

Immediately wars in Afghanistan and Iraq are started to save America and  
Europe

From Osama bin Laden and the Al-Qaeda

Despite their bitter experiences in Vietnam and Palestine;

Might be lives of citizens of 'rich' nations are dearer and more valuable;

Hundreds of Asians have been getting killed daily and casualties to the  
redeemers too are mounting

Advocates of free society got caught in quagmire of their own creation;

Champions of human rights allowed rendition flights to land and refuel in their  
airports

Ran torture chambers in Guantanamo Bay;

If drones kill Taliban and innocent citizens daily, it is war on terror,

If an Asian air force bombs its terrorists

It is violation of human rights;

These very developed and civilized nations frisk travelers to their country based  
on their name,

Arrest and keep in detention without trial under draconian laws specially enacted,

Arrogantly complain that Asian countries are discriminating against their minority  
And dub them as poor in maintaining human rights record;

Desire to be global instructor, human-rights' watcher, world police etc., can be  
understood

But the headmaster mentality of these two continents treating rest of the world  
As their students is too much;

It is high time the 'rich' nations sign Kyoto protocol  
And Europe does not put sanctions on free world trade  
To protect the interests of nations of European Union;

Let the consumerist culture which plunged the world into worst  
Economical disaster and depression not be spread;  
Let the Asian nations maintain themselves based on their respective cultures and  
civilizations;

Nations where civilizations ancient flourished  
When America and Europe were uninhabited wild forests,  
Need not be instructed by starters of world wars  
And droppers of atomic bombs;

Let charity begin at home;  
Hurricane Katrina rehabilitation and Health Care Insurance imbroglio  
Teen-age abortions and disturbed family relations  
Tells the world about their abilities to take care of their citizens;

Let us all live in peace as equals;  
Let the head masters leave the 'pupils' to mend and manage themselves  
Where their ancient civilizations are still alive  
And can guide the world as a whole towards peace and prosperity in the real  
sense

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# Beauty And Truth

I admire  
Beauty and Truth  
In veiled state;  
Though  
More revealing,  
Can bareness  
Charm  
As enchantingly  
And lastingly?

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# Bidding Farewell

Bidding farewell to the near and dear is very painful;  
First to mother, then to father, to class mate, to friend, to colleague,  
Is completely devastating;

Still life has to go on and will go on,  
Meanwhile intimate ones being lost to Time;

This transitory nature of our existence  
Many times makes one wonder;  
Prompts one to probe nature of life and death  
And it is how philosophies will be born;

And the thoughts expressed may not  
Enthuse all, specially the ones  
Who feel can overcome every thing  
Or not much bothered about these debates  
And desire to live life as it unfolds;

But for any one it is not easy  
Bidding farewell to the near and dear  
In similar innocent way as one  
Desires to live in illusions and fascinations unmindful of  
Theories evolved about ephemeral nature  
Of human existence and the remedies prescribed,  
And live life as enthusiastically despite losses and gains

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# Clubbing The East And The West - In Culture And Civilization (Opinion)

The message is clear. Every other nation on the globe exists to protect the interests of USA and its citizens. The USA has appointed itself as world police to save its boundaries and its citizens from terrorism or other attacks or onslaughts by surveillance of every other person and leaders of every other nation. It is ironical that USA makes lots of noise when 'human rights' are violated any where else and poses as champion and custodian of human rights thorough the world; may be except itself.

The double game and hypocrisy of the USA is exhibited on more than one occasion and every one still remembers the lies it spread with the help of the UK about Iran possessing WMDs before attacking Iran militarily. Now its European allies are peeved, who supported and helped USA to become the 'Super Power' it is now.

The western countries have monopolized all moral instructions and tried to preach other nations about all civilization and culture and morality. Now they themselves are at the receiving end of their Big brother. The technology developed by the western countries has made them developed countries from materialistic point of view but on moral and on civilization front left lot to be desired.

The comforts the technologies developed by them, made them have 'every thing' and allowed them to appropriate themselves the tag of 'developed' countries. What development they have? Just development of material comforts of physical life. On cultural, civilization and moral aspects they are yet to develop.

The ancient civilizations and cultures of India, China, Mesopotamia, Persia, Arab, Egypt, and like oriental civilizations and cultures have a lot for the use of the globe. Development of those civilizations and cultures sans religious aspects, but only of spiritual aspects is the need of the hour for the upkeep of world peace and harmony among the comity of nations. Mere materialistic development arrogates the nations to dominate world scene with their materialistic and military power; which are not conducive and good for world safety and well-being.

Let us club and join the material development offered by western countries and the civilization and cultural aspects developed by the oriental countries. Then

world will be a pleasant place to live. Merely following the dictates of the democracies of the west and especially of the USA is detrimental to world order and happiness.

Let this be realized by all, the west and the east.

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# Concept Of Dual (Dvaita) And Non-Dual (Advaita) Phases Of Mind (Opinion) !

The terms advaita and dvaita of Indian spirituality are very popular and well-known. They are coined and commented theologically from advaita, visistaadvaita, dvaita and saaktaadvaita points of view. Upanishads are roots for these two concepts. Sankara, Raamaanuja, Madhwa and Saaktaadvaitins gave interpretations variedly suiting their propositions and systems and cults are formed around them. The same advaita and dvaita can be viewed from cognitive science point of view. Such awareness is discussed in this article.

Upanishads can also be viewed and commented from psychology point of view. The atmajnnana or brahmajnaana proposed by the Upanishads contains information about the origin, structure, function, control and cessation of mind. Upanishads thus are also texts of science on human mind. They were structured and constructed to reveal the intuitive knowledge, the experience of seers, in mind- and time- transcendent phase of pure consciousness or unoccupied awareness. The term Self, is a more suitable translation to the terms Atman or Brahman. It is known that Atman and Brahman are one and the same (ayam aatmaa brahma- This atman is brahman) . The state of Atman or Brahman is proposed as the original and normal state of mind. All mental functions and related activities are excited states of mind.

Thus the Upanishads are replete with many expressions which deal with human faculties and mental processes which can be used to understand and model human cognitive processes. Indian spiritual wisdom contained in the Upanishads, Advaita siddhanta, Shad Darshanas and other similar texts is not merely theological but is also psychological and scientific. The Upanishads are traditionally commented on as theological texts. But Upanishads are also texts of science on human mind. Advaita and Dvaita concepts can be successfully used to understand the theory of human mental processes. Atmajnana, the essence of Upanishadic wisdom when interpreted from psychology and modern science point of view, yields a mine of information about phases of mind, cognitive states of mind and functions of mind. The physical structure of mind and a model and possible theory of human cognition and language acquisition and communication processes can be presented when the ideas from Upanishadic wisdom, Advaita thought, Gayatri Mantra and Sabdabrahma theory are clubbed. In this approach, Advaita philosophy-the off-shoot of Upanishads, its chief idea vivartanam, the Atman is understood as the source of mental energy and mental time space by the generation of maya from Atman Itself and transformation of maya to form

idam, consisting of jiva, prapancham, jagat etc., for mental functions to take place.

Atman (yasya gamanam satatam tat atma-which moves always is atman) , and maya (yaya asantam pasyati sa maya - through which the human cognitions and communications take place or ya ma sa maya - which does not exist that is maya) , together constitute and compose of human consciousness and are the ingredients that construct and operate human consciousness and human mental functions.

poornam adaha pooram idam poornat pootnam udachyate  
poornasya poornam aadaya poornam eva avasisshyate

The above Upanishadic expression informs about Atman (adaha or aham) and idam, the inner mental world and mental functions taking place therein and the resulting mental projections. Idam comes out as full from adaha - the full and after this release the adaha remains full. This means adaha or Atman or Brahman is both the instrumental and material cause (upaadaana kaarana) for the formation of inner mental world. Atman also gives us dristi or consciousness. Atman, which moves always, rather oscillates in tune with the breathing process and is the result of it, is both the source, guide of and absorber of maya, the chit aabhaasa or pranavam, the reflected form of the chit energy. And inner mental world is constructed by maya and associated mental functions are transformations of maya in forward and reverse directions, technically known as vivartanam. "mayaamayam idam jagat - the world id made up of maya", sentence informs this.

Maya thus is synonym for mental or psychic energy that creates and retrieves and is the raw material or energy that builds inner mental world (jagat- meaning, the moving one) in the form of mental functions and their cessation. Atman can be compared to present-day electronic oscillator and can be considered as a bio-oscillator issuing out psychic energy pulses of period 10-1 sec. and thus relates to the field of bionics and cognitive sciences. Atman is construed to be the Energy-Presence which provides psychic or mental energy and mental time-space. The psychic energy pulses when reflected in the Medha become maya- the virtual chit energy, chidabhasa.

Vivartanam is the type of change that maya undergoes while sristi (creation of mental impressions or mental world) takes place. When sristi is being created or is in the dristi (Consciousness/awareness) , we are mentally functioning. When sristi is in the awareness a veil is formed on dristi and creates adhyasa. According to Advaita thought only two mental situations are available for humans

in the consciousness of the Atman. The situations are nidra or sristi. Nidra corresponds to the sushupti state of consciousness or phase of mind. During this phase of mind, all mental functions cease to be in the awareness and maya, whose transformations these mental functions are, becomes nirvishaya suddha vasanaa pravaaham. During this phase of mind maya does not bifurcate as divyam (jnana sakti) and swaram (prana sakti) as in jagrat and swapna conscious states and both sense and actions organs remain dormant and functionless.

All human learning, knowing, communication, perception, reasoning, experience, understanding and a state transcending these mental functions are the combined and simultaneous operation of Atman, maya, antahkaranas (inner mental tools) , pancha pranas, sense organs and action organs. Mental functions take place as the inter-play of advaita (vishranta dristi-unoccupied awareness-pure consciousness) and dvaita (simultaneous presence of antarmukha dristi-awareness of within of the body and bahirmukha dristi- awareness of the without of the body. Sense organs are activated by the antahkarana manas and this forms the baharmukha dristi- awareness of the without of the body. During this awareness of mind tanmatras (object-energy forms) are sensed by sense organs by tuned manas. Perception is a construct from the inputs through sense organs and manas. Manas gives dristi or awareness of without and within of the body concerning the sensing, sensed and experiencing creating object-energy forms.

Advaita Siddhanta is popular as Vedanta Darsana. Like Vedanta Darsana, Sabdabrahma Siddhanta-the language theory proposed and developed by Indian grammarians also has advaita philosophy as its basis. Advaita philosophy is an integrated psychology, which professes the sameness of the knower in both the self-conscious (jivatma) , the state of Becoming- in forward and reverse directions - and the Witness in the transcendent pure-conscious (paramatma) state as Being during the processes of Expression/Teaching and Knowing /Learning.

I

Brahma sat jagat mithya jivo brahmaiva na aparah

- means

What is present always (in dristi and responsible for formation of dristi) is Brahman and jagat (which is moving or transient) is adhyasa (veil) , over sat (Brahman): and mithya (unreal or virtual) jiva (self-consciousness or egoistic state of mind as adhyasa over Brahman) is Brahman (pure consciousness or

unoccupied awareness) Itself, not different or separate.

Maya as tamas conceals the atmachaitanyam; falsely identifies the individual with self-consciousness and forms ego - which are also part of inner mental world (jagat) by forming veil (adhyasa): thus causes moham and makes one see and experience jagat as suktirajatabhranti; or rajjusarpabhranti as avidya and makes vidya disappear from awareness (dristi): and is transient and transitory as the reflection of sat.

Because of these five kinds of illusions caused by maya, all inner mental world and mental functions therein transpose themselves on Atman as pictures are superimposed on the cinema screen. Atman is like the cinema screen here. These pictures (cognitions and self-consciousness) appearing on Atman-screen do not and can not separate themselves from the screen and require the screen for their appearance, cognition and sustenance.

All this is termed as mithya till the mental awareness becomes pure-consciousness and once this Truth becomes the dristi (consciousness) , all these cognition and ego related-appearances are termed not separate from Atman but as part and parcel of Atman. Dristi (conscious awareness) is important. Just as waves are not separate from the sea so are the appearances as sristi (cognitions and self-consciousness) are not separate from Atman.

The following chief Upanishadic maha vaakyaas are commented from psychological and scientific points of view to help in the furtherance of this understanding.

Aham Brahma Asmi I am Brhman

The real identity of 'I' is Unoccupied Awareness. 'I' is not a body, person, thought or not a sense. 'I' is pure consciousness. 'I' is the impersonal Seer which is the source of mental energy and guide of and witness to transformation of mental energy as mental functions but unaffected by them and transcending both mental functions and their cessation.

Tat Tvam Asi That is You

Self and Pure Consciousnesses are same in nature, content, structure, form (function) and presence. At a given moment either self-consciousness or pure consciousness will be present. Self-consciousness is super imposition over pure consciousness. Pure consciousness is continuous, self-consciousness is transient and transitory.

Ayam Atma Brahma This Atman is Brahman

Atman is Brahman - Unoccupied Awareness - Energy Presence without transformation.

Prajnanam Brahma Prajnanam is Brahman

Brahman- as Atman - Energy Presence - is Mental Time- Space and Continuous Awareness. Prajnanam is Unoccupied (by cognitions, thoughts, cognition-related and created experiences, senses or their retrieval) Awareness in Pure Consciousness.

Anando Brahma Bliss is Brahman - Unoccupied Awareness is bliss.

II

Atman is sat-chit-ananda. Sat is the present continuous form of the root (dhaatu) 'as' meaning 'to be' Jagat is the present continuous form of the root (dhaatu) 'jag' meaning 'to move'. Jagat forms adhyasa on sat and pure consciousness (paramaatma state) (chit) becomes self-consciousness (jeevaatma state) . Both paramaatma - ego-free or ego-transcending and jivaatma - egoistic mind are present continuous forms and refer to mental functions not taking place or taking place.

Sarvam Khalu Idam Brahma All Idam is Brahman

Idam, (prapancham or jagat) (all the world - the collection of cognitions sensed by sense organs through the medium of manas) - is composed in, made up of, sustained by, rests in and ceases to be because of and part and parcel of psychic energy pulse generator - Atman.

The famous Isaavaasyoopanishat says

Isaavaasyam idam sarvem / yat kim cha jagtyaam jagat  
tena tyaktena bhunjeethaah / maa grudha kasya vittdhanam

In this sloka, Isa refers to Atman or Brahman, idam refers to prapancham or jagati - to inner mental world created by sense organs together with antahkarnas -manas, buddhi, chittam and ahamkaram and jagat refers to the current moment state of mental functions taking place with experience of ego (jiva state) . Knowing that jagat or jiva bhava is adhyasa -veil, over sat-chit-

ananda - the ever-present conscious state of Atman as peace (santi) , bliss (ananda or priyam) , silence (mouna) and also be aware of the fact about transient or transitory nature of jagat or jiva bhava as unreal (appearance over natural Arman or Brahman state) or virtual (present at one instant or in some phase and disappear next instant or in another phase of mind) and be rid of (tyaktena- by removing or sacrificing) the unreal or transient jiva bhava or tanmatra or vishaya to be set in eternal paramaatmaanubhava and live as that - our natural or original state- is the goal and essence of spirituality which enables one to mentally function efficiently without getting entangled in the stresses and strains caused by egoistic mind through wrong anvaya (identification) . The true or proper or correct anvaya (identification) is that we are divine (ego-free or-ego-transcending) by nature which we experience the moment we stop falsely identifying with our body, mental traits, social status, gender, etc.,

Human mind functions in Jagrat (wakeful conscious state) and Swapna (dream conscious state) - termed as dvaita (Two - aham- idam) conscious states - using above mental tools and simultaneously uses these Jagrat and Swapna conscious states and alternates between dvaita and advaita - No Two - only Aham - Aham - the Jagrat Sushupti- conscious state and aids humans to know, reason, do intellectual operations, understand, experience and be blissful, peaceful and silent.

In the dvaita (aham-idam) conscious state a differentiated perception of knower and known exists while knowing/learning. Thus a triad (triputi) of knower-knowing-known exists and perceived. The perception of this triad is absent in advaita (Aham-Aham) conscious state; then perception of knower and known gets absorbed in knowing and only awareness of knowing in the form of meaningful experience / experienced meaning /understanding remains /results. In advaita state experience / understanding / sense (of a word) becomes cognitive energy-form by and in Eternal Awareness Prajnanam, transcending dvaita conscious state. Advaita conscious state is also the state of purport - tatpara, tatparya, rasa or bhakti state.

### III

asti bhaati priyam namam roopamcheti amsa panchakam  
aadya trayam brahma roopam tato dwayam jagt roopam

is a famous expression of Vedanta Panchdasi. This sloka says that prapancham (also known as viswam) is made up of five ingredients: asti (sat aspect) , bhaati (chit aspect) , priyam (ananda aspect) - the aspects of Brahman or Atman, namam (name) and roopam (form or sight or drusyam or vishaya) , the aspects

of prapancham or jagathi or jiva. Addition or tagging of namam and roopam to Atman forms prapancham in jada form. Prapancham becomes jagat (dynamic inner mental world) when retrieved and appears in the dristi.

In jagat, Atman is in three parts as asti - the sat aspect; bhaati - the chit aspect and priyam - anandam aspect, together with the two parts namam (name) and roopam (form) . Namam is given by language and form is what the vishaya looks like or cognized like. It must be noted here that prapancham is created within as sensed by sense organs through the antahkarana manas. So obviously the smells (by nose) , tastes (by tongue) and touches and feelings of hotness and coldness (through skin) are also part of prapancham in addition to sounds heard by ears and forms seen by eyes. This prapancham will be in jada (potential) form and becomes jagat as kinetic form when retrieved and perceived by manas forming thoughts/feelings etc.,

This jagat is mithya-which is only a reflection and projection and is transient which exists this moment and disappears next moment and it is formed by the transformation of maya as antahkaranas; chittam as smaranam and manas as bhaavanam. Jagat is thus formed by maya the reflected chit energy as asti-bhaati-priyam (the brahma roopam or aatma roopam - as asti (sat) gives us the ability to conscious, as bhaati (chit) the ability to know and as priyam (ananda) the ability to experience the fruits of the knowing / knowledge / perception / ego) attached by namam and roopam (drisyam referring to all vishayas in the form of tanmaatras (stimuli) sensed by sense organs (jnaanendriyani) . When jagat is in dristi we experience, understand, have insight, intuit, be instinctive, have moods, urges, perceptions, thoughts, feelings, expressions, utterances act or react through gestures (ex; eye movement) and actions through action organs (karmendriyanai-vak (speech) , pani (movement of hands) , pada (movement of legs) , paayu (movement of bowels) and upastha (movements relating to reproductive organ) . When srusti, the adhyasa forming entity over sat (state of Atman) is not in dristi we have nidra or cessation or mental functions. Cessations of mental functions (nidra) with prajnaanam or awareness or consciousness is experiencing the Self (Atman or Brahman) and is the conscious state of jagrat sushupti (wakeful sleep): nidra without awareness of within or without of the body is the conscious state or mental phase sushupti (deep sleep)

In Advaita (No Two or non-dual) state human mind possesses consciousness only. As Prajnanam, Atman gives Dristi to observe, be aware of and be conscious of understanding, meanings and senses of cognitions and cognition created experiences. During advaita phase, no transformation of maya-no creation, transformation and functioning of antahkaranas (inner mental tools) takes place

but the current of awareness is connected to sense organs and action organs which are ready to function but not in a functioning state. In dvaita (two or dual) state of mind, human mind exists as consciousness and awareness. Upanishads call consciousness as Aham and awareness of vasanas and prapancham as idam. The awareness, the manifestation of human mental functions is transitory and exists or ceases to be depending on the phase of mind. Awareness is present in Jagrat (Wakeful) and Swapna (dream) conscious states or phases of mind. In Jagrat Sushupti (Wakeful Sleep) or Sushupti (Deep Sleep) consciousness states or phases of mind, awareness of mind as being intelligent to mental operations and doing mental functions will be absorbed in pure consciousness. In Wakeful Sleep conscious state awareness will be always on and mind functions if willed. We, humans learn, know, communicate, teach, perceive, think, experience, understand etc., when an interplay of wakeful, dream conscious states happen simultaneously making use of dual (dvaita) and non-dual (advaita) conscious states during which time maya, the reflected chit energy transforms reversibly to facilitate us to perform mental tasks. This two-way- forward and reverse transformation of maya- is technically known as vivartanam in advaita thought. In dual (dvaita) state of mind, sense organs and action organs are active and function forming mental operations and thus enable us to perform all mental functions with the help of inner mental tools (antahkaranas- manas, buddhi, chittam and ahamkaram) which are two-way transformations of maya. The alternating and simultaneous rise and set of dual mental state and ever present non-dual consciousness give us cognizing, communicative and other mental abilities.

If human mental processes are observed, it becomes obvious that human perception is but an intermediary process which transfers sensing into sense (understanding/experience) and sense into expression. Human cognitive process can be stated sequentially as follows: (1) sensing: through sense organs (knowing) , (2) perception (thinking, reasoning, decision making, etc.,) , (3) understanding/experience, (4) purport- meaningful experience or experienced meaning. Human mental process is generally held to be a combination and quick successive transformations of four modes i.e.,

I Speaker/Teacher:

- (a) Purport/Awareness (Meaningful Experience or Experienced Meaning)
- (b) Understanding/Experience
- (c) Perception/Thinking (d) Utterance /Expression

II Knower/Listener/Learner:

- (a) Knowing (through sense organs)
- (b) Perception/Thinking
- (c) Understanding/Experience
- (d) Purport (Meaningful Experience/Experienced Meaning) /Awareness.

Language is the chief communication tool in day-to-day transactions and also in learning, understanding and imparting various kinds of knowledge, disciplines and skills. This paper intends to show that the understanding of human cognitive processes could be improved if due attention were paid to relevant data of physics- energy and its transformations playing a vital role- and- more surprisingly and interestingly - to Upanishadic wisdom and advaita philosophy.

Raso vy Saha

Consciousness of Meaningful Experience (Tatpara) -  
Experience of Meaning (Taatparya) is Brahman

Experience of Essence (rasa) of the meanings of all vakyas (sentences) - All Cognition-related experiences in the awareness of the Atman- Meaningful Experience. Silence. Peace. Bliss. Experienced meaning. Purport Import Tatpara Taatparya Iccha sakti jnaana sakti kriya sakti swaroopam Para pasyanti madhyama vaikhari swaroopam. Suddhavaasanaapravaham

Bhakti defined as swa swaroopaanusandhanam bhaktirityabhidhiyate (tuning the mind to its source) or cheto vrittirupetya tisthati sadaa saa bhaitirityuchyate [the state when mental functions in the form of antahkarana parinama (vritti) are absent] is the normal or natural or ground -energy state of mind. This is the state of absence of mental functions - the two-way transformation of maya and antahkarana. This is the state of Atma or Brahman. In this state the chidabhasa or virtual chit -energy maya - does not transform into antahkaranas (no vivartanam takes place) and no antahkarana parinama takes place. This state is also known as suddha sattava guna state, which amounts to nirguna state. Rajo guna (antahkarana mode) or Tamo guna (antahkaranama parinama-cognition of objective energy-form) cease be. Transformation of maya, reverse transformation of maya and cessation of transformation maya-the dvaita and advaita conscious states respectively- taking place simultaneously, consecutively and alternately is the structure, form, function, state and essence of human cognitive processes.

Transformation of maya as antahkaranas and pancha pranas and thence activating sense and action organs respectively and simultaneously (wakeful and dream phases of mind) is the vibhakti state or the state of ego- jivatma -state.

All knowings /learnings /expressions /teachings take place in this vibhakti state making use of all mental tools in the awareness of Atma. Sabdabrahma Theory as proposed by Patanjali and developed by Bhartruhari et al takes this advaita/dvaita concept and a theory of language learning/teaching, speaking/understanding in the four modes of mind (para, pasyanti, madhyama and vaikhari) is developed using sphota vada, a consequence of Sabdabrahma Theory.

In this theory the advaita state - Jagrat Sushupti- proposed by Vedantins corresponds to para mode of language communication process. This is the tatparya (purport) or rasa (experienced meaning) state. This tatparya state is a state of awareness of experience of meanings. And in this awareness the untransformed maya is the flow of suddha vasanas. Pasyanti mode of language is the state of senses (of words/sentences) or artha sthiti or state of verb. The verb will be in a present continuous or infinite form without subject and object.

When an object energy-form. the tanmatra- a vishaya- is sensed through antahkaranas, this verb state becomes a state of sentence - bhava or thought. This state is known as madhyama mode of language -the vibhakti state of sentence or thought and is the modulated chidabhasa (undergone vivartanam) . This modulated energy- form gets transformed into sound energy through vocal chords' movement and is expressed /uttered. This is the vaikhari mode of language. All this happens in the speaker/teacher.

This uttered sound-energy (the vaikhari mode of language) is picked up by the ears (sense organs) of the listener/learner and becomes sentence in the madhyama mode- the modulated chidabhasa mode in conjugation with the antahkaranas (inner mental tools) . This sentence-energy form in madhyama mode is in subject-verb-object (the triad-triputi) form. This mode of language gets demodulated (reverse transformation of maya - the vivartanam in the reverse direction) into meaning, resulting in understanding/experience in the pasyanti mode- to a verb (sense) , in present continuous or infinite form, the subject and object being dissolved in the sense of uttered /expressed sound.. This, when meaningfully experienced in the awareness of para mode, is the purport or rasa or tatparya of the uttered word- Bliss, Being, Peace or Unoccupied Awareness, the normal or natural state of mind - i.e, the state of Self, Atman or Brahman.

Thus chit-energy pulses, being issued out by Atman (Sat-Chit-Ananda) and after getting reflected in the medha as virtual or chit- energy (chidabhasa or maya) pulses, first get modulated from this para / rasa / tatparya state by cognizing stored energies in potential (jada) form-in the form of subject-object- free

verbs/senses, experiences, intuitions, understandings, urges, volitions through the antahkarna chittam to be transformed in to the mode of pasyanti; then again gets transformed into subject-verb-object state, the madhyama mode - by simultaneously cognizing the object energy-forms -vishayas, stored as potential energy (jada) forms - as idam, jagat or prapancham through the antahkarana, manas in the awareness of within - antarmukha dristi- as bhavas or thoughts. Intellectual operations such as reasoning, decision making, take place in this awareness. When the antahkarana, manas is tuned to the object energy-forms (light-eye, sound-ear, chemical- tongue, nose and heat, mechanical-skin) through jnanendriyas -sense organs- then the awareness becomes bahirmukha dristi-awareness of without. This process (in expresser/teacher and the reverse of this process, (demodulation in listener/knower/learner) happen in human-beings while expressing/speaking or listening/learning- as transformation or reverse transformation respectively-together known as vivartanam- of maya and antahkarnas in conjugation with sense organs and action organs, karmendriyas.

This is the essence or gist of human cognitive process and language acquisition and communication process as envisaged by the Upanishads and the advaita philosophy together with Sabdmabrahma Siddhanta in terms of vivartanam (modulation and demodulation) . Thus this simple model of integrated psychology (the science of mind and mental functions) and language communication process when compared with the radio broadcasting and reception processes (modulation and demodulation) , depicts the gross energy-transforms' model of human cognitive process. This model provides necessary soft-ware while constructing machines which can perform human mental tasks which can be used in the disciplines of cognitive sciences and natural language comprehension branch of artificial intelligence.

Aham-Aham: 'I'-'I' - Pulse Series (No Two) Advaita: Aham-Idam - I (Awareness) + Cognized / Perceived / Experienced World - Phase of Mental Activity - Pulse Series (Two) Dvaita

\* Eyes, ears, nose, tongue and skin are sense organs.\* Movements related to hands, legs, vocal chords, reproductive organ and bowels are action organs. \*\*Manas, Buddhi, Chittam and Ahamkaram are antahkaranas (inner mental tools) . Experiences created by perceived or retrieved object-energy forms are d and retrieved collection of perceived object-energy forms is prapancham. Jagrat Sushupti (Wakeful Sleep) is Unoccupied awareness. Knowing/learning expression/teaching, thought, perception, experience, understanding, volition, urges etc., are occupied awarenesses, happening in Jagrat (wakeful) and swapna (dream) conscious states. Sushupti - State of cessation of mental activities.

Gist:

Conscious states of mind: Phase, cognitive and functional states of mind:  
Speaker / expresser / teacher

I modulation: State of mind (manasika sthithi) : State of mind (manasika sthithi)  
: mood; understanding; verb; state of meaning and sense; intuition; experience;  
urge; insight;

II modulation: Function of mind (manasika gathi) : Thoughts, perception,  
feelings; sentence

Transduction: Utterance/expression

Listener/Learner/student: Function of mind:

Transduction: Knowing through sense organs, in tune with manas.

I demodulation: Thoughts, perception, feelings; sentence

II demodulation: State of mind (manasika sthithi) :

Mood; understanding; verb; state of meaning and sense; intuition; experience;  
urge; insight;

Antahkaranas give awareness (dristi) of without or within of the body concerning  
sensing or sensed and sense- energy forms.

Kinds of mental functions (Vedaanta Panchadasi) :

Function of mind: (manasika gathi) :

Annamaya: relating to sense organs - object-energy forms (stimuli; knowing -  
physical- light, sound, chemical, mechanical and heat forms transduced to  
electro-chemical energy forms) Vaikhari.

Getting tuned to and sensing stimuli from external physical world through sense  
organs and reception.

Pranamaya: relating to actions, reactions and inter-actions relating to action  
organs (transduction of electro-chemical energy forms into mechanical energy  
forms)

Madhyama: Actions, reactions or interactions with external physical world activated by hormones or stored information.

Manomaya: Antahkaranas (inner mental tools) : Perceptions, thinking, intellectual operations, feelings;

Madhyama: Perception/thinking/reasoning/feeling in accordance with the stimuli from external world or information retrieved from inner mental world.

Vijnaanamaya: State of mind: (manasika sthithi) : Mood; understanding; verb; state of meaning and sense; intuition; experience; urge; insight;

Pasyanti Conversion of above information into intelligible information as understanding or insight or experience

Anandamaya: Experienced meaning; meaningful experience.

Awareness of Understanding /intuition /urge /mood /experience /meaning /experience.

All this happens in the awareness of Atman (prajnanaam) .

Seven Cognitive states of mind: Sapta Lokas:

1. Seer Atman / Brahman Advaita State Being - Pure Consciousness - Bliss Peace Silenece

(i) Satya loka: Aham -Aham Jagrat Sushupti Wake ful Sleep Peace Silence Bliss Egoless /ego-transcending conscious state. Visranta Dristi Awareness + Chidakasa Maya not transformed Srasta Rasa Atmanubhava Samayam Bhakti, Para Tatparya, Sat-Chit-Ananda

2. Seer: Antahkaranas - manas, buddhi, chittam and ahamkaram Dvaita States Becoming

(ii) Tapo loka: Aham+Chidabhasa Chittakasa Jagrat Maya transformed Samvit Meditative state if Mind Antarmukha Dristi Awareness + Icha-jnana-kriya sakti pravaham / Nirvishaya/nirvishayaanubhava pravaham

(iii) Jano loka: Aham+Vasana Rajomayakasa Jagrat and/ or Swapna Wakeful/Awakened and/or Dream Antarmukha Dristi State of egoistic mind. First transformation of maya Awareness + Mood Pasyanti Artha Experience Intuition Sense Understanding Urge

(iv) Maharloka: Aham+ Divya, Swara Saktis Jagrat and/or Swapna  
Mental state of Intellectual operations Antarmukha Dristi Awareness + Akasa and Vayu

Bifurcation of maya into jnasakti and prana sakti

(v) Survarloka: Aham+ Nirvishaya/Nirvishayaaanubhavam Sushupti Deep Sleep  
Awareness+ Tamas Maya not bifurcated and not transformed suddhavasana pravaham

(vi) Bhubarloka: Aham+Idam Bhutakasa Swapna Dream State of awareness of within

Awareness + Second transformation of maya Srusti Vibhakti Madh yama  
Antahkarana parinama takes place Only action organs are active Sense organs are dormant

(vii) Bhooloka: Aham+Idam Jagrat Wakeful/awakened State of mental cognition knowing/Expressing Bahirmykha Dristi Awareness + Bhutakasa Second Transformation of maya /Transformation of maya into sound, gesture, expression etc., Vibhakti Vaikhari Both sense and action organs are active.

Conscious states or Phases of mind (Upanishads) :

Wakeful Sleep, deep sleep, wakeful or awakened and dream. These are discussed in detail above. Human consciousness is always on as conscious awareness and only mind rises or sets during these conscious states of mind causing cognition and cognition-related experiences, storing and retrieving them in respective phases. Human consciousness is the form, the structure and the consequence of breathing process and generates psychic energy that does all human cognitions and cognition-related functions. Cognition and cognition-related functions are the result of reversible becoming of this psychic energy and human consciousness bifurcates as consciousness that is aware of the cognitions and related activities and the occurrence of the activities themselves. When these activities are taking place, such a dual role is played by the human consciousness. There is also a phase when no cognitions or cognition-related activity is taking place and it is the original or normal or natural state of human mind, the non-dual or peaceful, blissful or silent phase of mind.

Advaita

Jagrat Sushupti - Wakeful Sleep

A series of 'I -I' pulses' issue and virtual energy transformation takes place

Mind is active if willed.

Sense and action organs are alert and ready to function.

Through Meditation one reaches this state.

State of Visranta Drishti, Bhakti - Silence, Bliss, Peace, Unoccupied awareness, Pure Consciousness, Divine consciousness, Real 'I' state etc.

Normal or ground or original or natural state of mind. Being.

Sushupti - Deep Sleep

A series of 'I-I' pulses' issue and Mind is in absorbed state. No transformation of virtual mental energy. Sense and action organs are not in functional state. No awareness of within or without (prapancham-cognitions) or vasanas- cognition related or created remembrances. State of cessation of mental activities

Dvaita

Jagrat - Wakeful / Awakened

Mind is active. Sense and Action organs are active are in working state. All knowing/expressions take place in this state. Meditation starts in this state. Bahirmukha Dristi (awareness of without) Becoming Excited state of mind.

Swapna - Dream

Mind is active. Sense organs are in dormant state. Actions organs will be functioning if necessary. Meditation becomes one-pointed in this state. Anthramukha Dristi (awareness of within) . Becoming Excited state of mind.

Cognitive States of mind (Gayatri Mantra) :

Seven states of cognition are identified in relation to ego-transcending or egoistic or self-conscious state of mind. These cognition states function around the, 'I'-consciousness, 'I-sense, the I-thought or feeling and I-expression or utterance or in the absence of such identification. Then no individual- specific information will be in the mental awareness and the mind transcends to a state or phase when the mental awareness becomes one with the consciousness and non-duality in the form of peace, bliss, or silence is experienced. Cognitions cease to take place but will take place if willed or necessary. The seven cognitive states of mind are:

Pure consciousness: Normal or original state of mind:

“I”; Consciousness - No “I”; Awareness of and about individual

Meditative state of mind. One pointed awareness.

Egoistic State of mind

“I”; Awareness/Sense/mood- Ego Sense - State of verb/meaning/understanding/experience/intuition/urge- Infinite form or present continuous form of verb without subject or object attached.

“I”; Thought/Feeling (awareness of within of the body) - State of sentence with subject-verb-object-perception

“I”; Thought/Feeling (awareness of without of the body) in relation to outside physical world. Mind tuned to outside world through sense organs

“I”; Utterance/Expression/also reception of stimuli from outside world and expression through action organs.

No “I”; Awareness of or about individual- No Self consciousness or ongoing of mental functions. State of cessation of all types of mental functions.

Function of mind:

While mind is functioning, there will be a differentiated perception of knower-knowing-known or subject-verb-object, which will be missing and absent when non-dual (advaita) awareness or pure consciousness becomes unoccupied awareness. Experiencing or understanding or getting insight of verb is state of experience and then knower-known or subject-object are not attached to the verb. Verb will be in a present continuous form or infinite form depending on it is absorption of information or understanding cognition or experiencing cognition or urge (to express or do) or intuition (result of perception or instinct took form or genetic knowledge expressed through hormones or like them) or sense or meanings of utterances received or to be expressed.

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Video presentation at waves conference at Boston, USA, July 13-15,2012;  
Title: Modes of Language acquisition and communication

Varanasi Ramabrahmam

## Concept Of Yoga (Opinion)

Yoga is currently a very popular pastime. Many gurus and many systems of yoga are presently in vogue. Many innovative titles are given to their respective methods of yoga by yoga teachers. Before trying to enter yoga and practice it, you need to know what exactly yoga is.

Indian spirituality is replete with many systems of thought about God and mind. Yoga and Samkhya (a system in which the mind is split into 24 parts: the sense organs, action organs and so on) are two systems of thought which view God and the mind in their own way. The Yoga-Samkhya system views mind and its structure in a slightly different way to the Upanishads, the source books and guides to spirituality.

Yogaha chitta vritti nirodhaha - 'Yoga is the prevention of mental activity' - is one of the most famous Patanjali yoga sutras. Here chitta vritti refers to mental functions. Technically vritti means antahakarana parinama - 'transformation of the inner mental tool' (antahakarana) . The four antahakaranas are respectively manas, buddhi, chittam and ahamkaram.

Manas handles cognitions, their reception, storage and retrieval. Buddhi takes care of all intellectual operations. Chittam deals with the reception, storage and retrieval of all cognition-related experiences which include the meanings of words and senses of utterances, thoughts and ideas which form understanding and insight. Ahamkaram is concerned with self-consciousness, i.e: the identification of the individual with one's body, gender, mental traits, social status, nationality and so on. All these four together constitute the mind. The activities these perform are the antahakarana parinamas -transformations of the inner mental tools - which account for all our mental functions.

Our mental functions start with mood, insight, remembrance, understanding, experience, urge, intuition and instinct - our direct perceptions and experiences. These are then converted into thoughts and feelings which are then expressed. We cognize and know through our sense organs: through the eye we detect forms and scenes, through the ear sounds, through the tongue tastes, through the nose smells and via the skin touch and heat. These cognitions are received in accordance with manas, and perceived. Together with the experiences they create, they are stored within us as remembrances and memory. When our memory is activated, they generate moods, thoughts and feelings.

This is at least a summary of how the mind works. Yoga is designed to

understand this working of the mind and cultivate it so that its vagaries are understood and taken care of and that psychological remedies are prescribed and implemented. Yoga is not merely about doing physical exercises. Physical exercises are just a starting point just as primary school is a starting point for more complex learning. Unfortunately, many practitioners and gurus of yoga teach and promote an incomplete type of yoga which starts and ends in physical exercises.

Praanayaama – a focused inhaling and exhaling – is a way of calming the mind. The mind is reined in by a proper understanding of its nature and functions. The mental make up of the individual plays an important role in this regard. There are many methods of yoga each of which is appropriate for a different type of individual. The simplest and best way is chanting the name of the favorite deity continuously. The chanting must go on behind mental functions or rest of mind as Sruti [1] goes on behind the rendering of a tune in a musical concert. Many of today's yoga practitioners choose their guru and yoga method more based on current trends than according to their individual mental make up. Thus their practice of yoga is in vain.

As above, yoga is by definition the prevention of mental activity. Yoga involves not allowing antahakarana parinama – transformation of the inner mental tool – to take place. This is what you call a negative definition. The positive definition of yoga is: cheto vritti rupetya tisthati sada - 'transcending chitta vritti (mental activity) is also yoga'. The technical term for this state is nivritti - the absence of mental activity. Yoga is a form of communion with divinity. Yoga is efficiency in mental activity; yogaha karmasu kausalam - yoga is skill in performing various assigned actions and duties. Yoga thus is also about being able to control your thoughts, feelings and moods. Managing these efficiently is yoga.

Yoga is of many kinds. That means we can manage the functions of our mind efficiently in more than one way. The various systems include: bhakti yoga (devotional yoga) , Karma yoga (interpreted popularly as yoga through one's actions) and jnaana yoga (yoga through knowledge) . We are attracted to a particular yoga method depending on our mental make up, genetic composition and ultimately God's grace. Raja yoga – learning, practising and performing yoga as a series of exercises (both physical and mental) as described and professed in Patanjali's Yoga Sutras – is now the most commonly "sold" method of yoga. But unfortunately, as mentioned earlier, this type of yoga focuses more on physical exercise. Yoga is an inquiry and practice for attaining peace of mind and has to be knowledgeably cultivated and practiced. Nothing is impossible if we will it. But one must realize that yoga is designed to be practiced to transcend worldly concerns and to remain peaceful and blissful throughout all – good and

bad – unaffected by the outside world.

Yoga is tuning our “selves” and ourselves with the divinity within us, and finally merging into that divinity. Meditation is the conscious cultivation of mind in this direction. And the conscious or unconscious merger of mind in its source is what yoga (literally ‘union’) really is.

[1] Sruti: Sound of constant frequency maintained during musical concert for the benefit of the singer or performer in Indian Music Traditions

Varanasi Ramabrahmam

# Conquering The Death

Some formulate equations to electromagnetism  
Some others equate mass and energy  
Some compose poetry and some others music  
Some paint, some sculpt, some play games, some reach peaks  
Some discover new lands, probe icy atmospheres and cosmic spheres  
All this is to conquer death and defeat the inevitable inertness  
Attained by this mortal coil  
When the breathing ceases;  
And thus breathe life permanently  
Into life, and become eternal  
Timeless and deathless,  
And make one's life fulfilling and worthy

Varanasi Ramabrahmam

# Conversation With Lord Krishna - I (Fiction)

I recently had a delightful conversation with Lord Krishna, the eighth incarnation of Lord Maha Vishnu.

The conversation has been in a dialogue form and the same is presented below. The conversation did not take place in a particular order.

\* ❦❦❦

That day I went for a morning walk. I was walking through a beautiful garden. The trees, the leaves, the creepers, the flowers, the fruits and the greenery greeted me with love and affection. I made inquiries with the buds, blossoming flowers and have observed the nature around.

Just then the spring has set in. The cuckoos are singing hiding here and there after eating the tender mango leaves. The birds made pleasing and harmonious sounds. The cool morning breeze has touched me gently and made me feel better. The sun is rising in the east. When I am experiencing pleasantness and am joyful, I saw a figure under a mango tree appear before me.

'Kasturi tilaka' is on His forehead. He has worn 'Pitaambara'. A garland made of "mandaara" flowers is gracing His neck. Peacock feather is gleaming on His head. The tender bamboo stick touched by His rosy lips is playing melodiously the 'Bhoopala raaga'. Adorned like this, appeared before me the sky-blue complexioned God; the Lord who takes care of you and me; the venerated spouse of Goddess Lakshmi. He became the vision that filled my eyes.

I ran towards Him like a released arrow with excitement, eagerness and joy. I reached Him and fell at his feet like a flower. My hands touched His lotus-feet. Raising my head, I looked at Mukunda. My eyes became tearful. Tears rolled down my cheeks. With tears of joy I washed the feet of the Lord. My excitement subsided. I became cheerful.

Looks expressing devotion as leaves, affectionate salute with folded hands as sweet fruits, the chant of Narayana astaakshari as water and heart filled with love for Him as flowers, I offered the Lord and worshiped Him.

He smeared my body with His hands, wiped out my tears and comforted me like my beloved and caressed me like mother. I closed my eyes in delight and enjoyed the hug of the Lord like a child. With the touch of Narayana, I experienced inexplicable bliss.

Then I spoke to the Lord:

You make us speak; you make us learn the alphabet, the language, the sciences, the arts and skills, and the tatva; you make us compose poetic works; you feast us all with the delights of our chanting your name. In which sequence of words shall I sing your glory my Lord, so that I am happy and you are delighted? You create all the tunes and fill the universe with melodious sounds. Nature overflows with joy by listening to your musical notes. How shall I sing your

praise, in what raaga (tune) , except with anuraaga (affection) !

I do not observe any austerities. I do not know what meditation is. Mantra and tantra, I never heard about. Though my mind is always counseling to chant your name always, I am neglecting because of my laziness. Due to lack of discrimination I am unable to distinguish between the right and the wrong. In such a state of mind, I am unable to retain your form in my mind. Take care of me, Oh! Savior of Gajendra!

Then Lord Krishna spoke enchantingly:

I am you and you are I. There is no difference between us. Can you differentiate between water and water? In quality and essence you and I are same. Feel free with me.

Then the following conversation has taken place between me and Lord Krishna.

\* ❏❏❏❏

I: I have some questions to ask you.

Lord Krishna: Proceed.

I: Many human-beings are either unable to show love and affection to their kith and kin, and near and dear, or fellow human and living beings, but are devoted to You deeply. Do You accept such devotion?

Lord Krishna: No. One must love and show affection to one's kith and kin, and near and dear and fellow living beings first. Then they can be devoted to Me. I approve of and accept such devotion only. Neglecting near and dear ones and claiming as my devotee will not make one spiritual and such persons are not dear to Me.

I: What is our best prayer to You?

Lord Krishna: Your compassionate behavior towards fellow human beings, living beings and concern for the conservation of nature, is the best prayer to Me.

I: We have among us genuine devotees, enlightened spiritual persons and also fundamentalists in all religions. How is it You all Gods are tolerating the dastardly acts of the fundamentalists?

Lord Krishna: We, all Gods of all religions are like sun light, water, air, earth which sprout and sustain any kind of seed, and both crop and weed are allowed to grow simultaneously.

I: Why won't you Gods remove the weed so that the crop is saved?

Lord Krishna: Just as the removal of the weed is the duty and in the interest of the farmer, so also to eliminate fundamentalists is the duty of the rulers in the interest of the societies. Just as when farmer fails in his duty, sunlight, water, air and earth can not be found fault with and blamed; so also the failure in duty of rulers can not become basis to find fault with Gods and blame them for the acts of the fundamentalists.

And a superior only guides and counsels, and will be inspiring the subordinates to act. Superior acts when the subordinate fails in his duty; that any way I am and other Gods are doing from times immemorial. The subordinate has to be conscious of one's duty. You can not expect the superior only to act always. It is neither possible nor advisable/desirable.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - Ii (Fiction)

I: To whom do You belong?

Lord Krishna: We, the Gods of all religions belong to the creation as a whole.

I: Do You, the Gods of religions take care of persons of respective faith only or you take care of every one irrespective of one's faith?

Lord Krishna: We do not segregate persons into faiths and take care of them. Any of Us will take care of any person of any faith and We are never confined to the denominations created.

I: But the religious preachers of various religions claim that their respective Gods alone can and will save the faithful and force us to join that faith and also talk derogatorily about Gods of other religions.

Lord Krishna: It is their innocence and foolishness.

I: Why You have created so many religions?

Lord Krishna: I have a question for you. Why have You created so many languages?

I: They have just evolved.

Lord Krishna: So also faiths have evolved.

I: You are the Lord and how is it that You are supporting the concept of evolution.

Lord Krishna: Because both creation and evolution are My sports only.

I: Who is God? Can we define?

Lord Krishna: Put the question as "What is "God"? Human inquisitiveness and enthusiasm is God.

I: The same question again, what is God?

Lord Krishna:

“Atmabudhiprakaasam eva divyatvam va daivam cha”.

He explained: God is the glow of your mind. He is the reservoir of compassion in you as your inner grace and love. God or Divinity is the invisible force in you and is being experienced without your being conscious about it and you will be able to experience it consciously too. All your mental activities are Divine guided by Divinity. God is present in you always as Divinity and whenever you are ego-free or transcended your ego that Divinity glows in you as serenity, peace and bliss. In reality and essence He is You.

Thus Human consciousness filled with peace, silence and bliss is God. Human mind absorbed in these is known as released mind. The mental state then is moksha (salvation)

I: Why God causes miseries to human beings?

Lord Krishna: God does not cause anything but happiness and peace to human beings. God’s language is compassion. Everything else is human creation, illusion and misunderstanding. Wrong knowledge leads to misery. Right knowledge keeps mind peaceful.

I: What is right knowledge?

Lord Krishna: Knowledge is always compared with light and illumination. Possessing right knowledge is getting illumined. The knowledge which gives peace of mind and which prevents from losing this peace of mind during the vicissitudes of life is the right knowledge. Thus the right knowledge dispels our already acquired knowledge not able to give us peace of mind, which elders compare with darkness (tamas) .

Elders warn us that such acquiring and possession of right knowledge can make one arrogant. Actually one must be very careful and should not fall in more darkness by using it for self-aggrandizement (andham tamam pravisanti) .

The knowledge that humans are limited in their abilities, capabilities and the realization that one must cultivate humility and keep equanimity of mind both in elated and adverse situations is also right knowledge.

You must also know that being religious and being spiritual differ slightly but profoundly. One can be spiritual without being religious. Religion is the dress and ornaments we wear. Spirituality is our essence. Shedding ego is essential for progress in spirituality.

I: Why human beings are angry with and violent to fellow human beings and make all lives miserable? And why are You not preventing such atrocities?

Lord Krishna: We do not want to rob the human beings of their independence and liberty. Every action has an equal and opposite reaction. Chain of action and reaction has to get completed. Then only We can act.

I: You spoke more as a physicist than God. What are the means of Your action?

Lord Krishna: The compassionate hearts and wise minds of humane human beings are our means of action. We act through them at the appropriate moment. We seldom act independently and individually.

I: What is your comment about people who consult astrologers, vastu experts, numerologists, swamis, sanyasis, baabaas, ammaas, and the like?

Lord Krishna: Such reliefs are the attraction of weak and anxious and wavering minds not containing Me. The minds filled with Me do not get attracted to these reliefs. Believe in Me, you are relieved of every physical, mental, or other afflictions. Did I not say in Bhagawadgita the following?

ananyaan chintayanto maam  
ye janaaha paryupaasate  
teshaam nityaabhiyuktaanaam  
yoga kshemam vahaami aham

Meaning:

I will take care of the ones who meditate only on me and not on other matters, and are daily in communion with me; I will look after their welfare and well-being.

sarva dharmaan parityajya  
maamekam saranam vraja  
aham twaam sarva paapebhyo  
moksyayishyaami maa suchaha

Meaning:

If you renounce other methods and are surrendered to me alone, I will release you from all sins and give you salvation.

Lord Krishna has further added: 'I' in these stanzas is applicable to any God of

any faith.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - Iii (Fiction)

I: Why people feel miserable?

Lord Krishna: They feel miserable when events do not take place as they expect or when they do not get the things they aspire for; and when unexpected things happen.

I: But poverty also makes one miserable.

Lord Krishna: Yes. That is why haves must also take care of the have nots.

I: Lord Buddha says desire is the root cause of misery.

Lord Krishna: Desire is not the root cause of misery. The nature of human beings is to desire. There is no problem with desiring. The person who desires must know that what all one desires one need not or may not attain. They must be ready for disappointment also. Then there is no misery. One must cultivate the trait of taking things in one's own stride and must learn the art of absorbing pleasant and unpleasant words, events, and happenings.

I: Why human beings sometimes suffer for no apparent reason?

Lord Krishna: It is in human nature to suffer. When there are no real afflictions, one invents some. Continuous happiness bores individuals. And it is in nature also; order and disorder follow each other. It is a universal rule.

I: Why so many isms have proliferated? Why You allowed such proliferation?

Lord Krishna: Origin and evolution of isms are natural processes just as the sprouting and growth of vegetation. Every kind sprouts and grows. It is your wisdom which must decide which vegetation must be allowed to remain and which is to be rooted out.

I: You are not taking any responsibility.

Lord Krishna: I have already told that We act through living beings; and through animate and inanimate things too. They are both our medium and means of action.

I: You told that human inquisitiveness and enthusiasm is God. Can I also add

that God is a beautiful, romantic, pleasant, blissful and peace-giving imagination, feeling and idea of human beings.

Lord Krishna: You have put it very beautifully. And it is always a puzzle whether We created you or you created Us. But it is a fine and beautiful arrangement. You made your transitory lives significant and purposeful by inventing Us, the Gods.

I: It seems to me that we mutually created each other.

Lord Krishna: Yes, true.

I: What is Your message to non-believers?

Lord Krishna: Let the non-believers scrutinize their behaviors and limitations before denying My Existence or before ridiculing and abusing God and believers. Let them live righteously. When you live righteously you need not believe in any. Righteousness protects you. Dharmo rakshati rakshitaha; Criticizing God and Divinity is not righteousness. It is not civilized behavior too.

Atheists are also believers. They believe that I do not exist. Devotees believe that I exist. How is it, one belief is rational and other is not when both are beliefs only. This is all the play of different peculiar natures and traits in humans. It is not essential to believe in the existence of God. It is essential to have belief in oneself and in one's existence and to possess compassion. Compassion is a Divine Quality. Everything else is futile discussion and waste of time. It leads nowhere.

I: Why You distract us with attractions and entertainments like cinema, TV, etc., and keep us glued to them; and not allow us to remember You, chant Your sweet divine Name and see that we are always engaged in Your smaranam (mental chanting) .

Lord Krishna: I do not do anything here. Only your natures guide you.

I: Why won't you prevent us from such engagements doing something to our natures?

Lord Krishna: I only can transcend nature.

I: And also we view, find and experience You, Your Divinity and Presence in the love of men for women, women for men, husbands for wives, wives for husbands, parents for children, children for parents, humans for humans, and

among other creation. And this compassionate and delightful sport of You, making us see you in and among us, is most dear to me.

Lord Krishna: A very shrewd and aesthetic observation. I bless you.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - Iv (Fiction)

I: You said in Bhagawadgita,

Karmanyevaadhikaraha te  
maa phaleshu kadaachana  
maa karmaphala hetur bhoohu  
maa te sango stva karmani

Meaning: You only have qualification to perform your duties, you are not qualified to guess about the fruits of your actions; do not try to be either a cause to the fruits of your actions or be attached to your actions.

I have something to say and ask about the above utterance of You.

I want to do my bit in all my endeavors. But I can not stop myself from thinking about the result of my action. But You forbade such thinking and asked us to just do our bit without thinking about the fruits of our doings and leave everything to You without getting entangled ourselves with the actions we perform. When we do not have attachment to our actions or fruits can we have motivation to act at all? I, of course, know that we need Your grace for everything to give fruits to our actions. Please resolve this dilemma in me.

Some how I am not able to leave everything to you and I feel that as irresponsibility.

Lord Krishna: You follow your intuition. Thoughts, feelings, volition, and the like are generated by samskaara – the inbuilt tendencies which are genetic and previous karma - i.e., earlier actions.

I: Even though You said in Bhagawadgita,

Vaasaamsi jeernaani yathaa vihaaya  
Navaani gruhnaatu naro aparaani  
Tathaa sareeraani vihaaya jeernaani  
Annyaani samyaati navaani dehee

Meaning: Just as the humans dispose of torn clothes and get into new ones, so similarly the Atman (Self or Soul) leaves the aged and degenerated bodies and enters new ones.

I intuitively believe that there are no further births and rebirths. Then from where this previous karma (action) is accumulated.

Lord Krishna: What do you mean by births and rebirths?

I: When this body dies the soul transmigrates and attains a new body as torn out clothes are shed and new ones are worn- and this is the meaning of your utterance "vassamsi jeernaani.." quoted by me above.

Lord Krishna: Your understanding about births and rebirths is not proper

.  
Birth means, rise of ego, or self-consciousness in the form of me, mine, identifying falsely the "I" with the body and associated mental traits, gender, nationality and social status etc., and associated thoughts; death means absorption of this ego in Atman or Brahman and cessation thoughts about false "I". Then the ego sets. Soul is not correct translation for Atman or Brahman. "Self" is the correct translation which represents and signifies the word Atman fully and completely.

Rise of ego when we wake up from sleep is birth. Absorption of ego in Atman in deep sleep is death. Again rise of ego when we wake up is rebirth. That is all. There is no transmigration of Atman as many believe.

Like this rise and set of ego happens for all the duration of the body living. Only these are births and deaths. Indulging in or engaged in or involved in feelings, thoughts, moods and the like is living. Cessation of these is dying.

All this happens in the observation of Prajnaanam, i.e., My Self. I am Prajanaghana and am the witness and seer of all happenings within and without the body.

Human beings normally have to live for hundred years. Some may die earlier and some later. Once the body becomes inert, that is, dies, everything ceases to be. We can perform all our duties and actions as long as the body is alive.

All your learning, knowing, perception, reasoning, , intellectual functions, experience, understanding, urges, volition, teaching, communicating, feeling pains, hurts, joys, ecstasies, and indulging in all kinds of actions happen through the energy generated from Me.

Thus all your living and dying before the body actually dies takes place in My presence and observation. And everything, ego, self-consciousness, occurrence of mental functions and their cessations, dissolve in Me daily and absorption of ego in Me while the body is alive is Liberation, or Jeevanmukti. Nothing outlives

death of the body.

I: But many interpreted it in a different way and also You are contradicting Your own "vaasaamsi jeernaani..." statement!

Lord Krishna: You have faith in Me and My present Utterance and listen to me. Ignore every other interpretation.

I: Some say that Your devotees are identical with You and are even superior to You. What do You say about this?

Lord Krishna: Anything in limits is alright.

I: What is progress in life and what is living?

Lord Krishna: One will not get in life what all one aspires for. But one must continue living cheerfully and this continuance is progress in life.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - Ix (Fiction)

I: But there is a long standing and vehement criticism from Buddhism, Jainism days, that Brahmins and Brahmanism are responsible for all societal ills and discriminations for the way they have exploited the other caste and communities' people in India.

Lord Krishna: Now politicians have taken their place. Politicians now found vested interest in these divisions and never allow you all to feel and live as one society. They won't allow you to rob them of their livelihood.

I: And I observe that Brahmins were never in charge of technology and engineering in India.

Civil and other types of engineering, ship-building, cart- and house building, metallurgy, textiles, dye manufacturing, sculpting, gem polishing, gold ornaments making, making of alloys, all crafts, Dance, music and other fine arts, farming, and all such skills and technological and engineering vocations were never held by Brahmins. Now also the craze is for engineering and technology courses only.

Then I do not understand the criticism against Brahmins and Brahmanism that has been going on in India from times immemorial and now, even though they never held engineering and technology professions since ancient times and from the beginning engineering and technology professions have been managed by other caste or community people only. Discrimination as You have commented exists then, and now in a reverse way.

Lord Krishna: Whatever be the epoch, any profession must give livelihood and prevent one from starving and the basic needs of food, clothing and shelter are met. Persons engaged in the professions may change but the professions remain same in any society in any age.

I: You are correct Lord. Various vocations were managed and maintained by various communities. Now also it is happening. But caste in the old sense is used not to have related vocation but to grab seats and jobs in the name of peculiar justice.

And are You a God created by Brahmins and are You fond of Brahmins?

Lord Krishna: I am fond of scholarship, spirituality, justness, reality and truth

and of course, sringara (amorous love) . I am fearless too to speak about them. I am not fond of just one community. But I am fond of enlightened persons and humane human beings who are righteous, perform their duties and if possible also help their fellow human beings and creation around with compassion, love and care.

And I Myself Am not a Brahmin according to Vyasa. And sage Vyasa himself is not a Brahmin in the technical sense of the term and common perception.

In reality I am personification of Love and Compassion transcending every division and classification.

All are dear to Me. I am dear to all.

I: Even though I conversed so long and You are gracious enough to answer me with love, affection and care I feel the life of a human being takes the course of a rudderless boat in the vast ocean of time drifting and not sailing in a controlled way. I do not mean that You are not doing anything in relation to this but I get the feeling of left alone or unattended, or allowed to drift, by repeatedly observing the course of lives of myself and my near and dear and also generally the lives of people in the society. And it appears as such that things are happening in a random and not in an orderly way.

Lord Krishna: It is not so. There is invisible force behind. Just as there is an order in the evolution of species there is also an order in the course of human lives.

I: You are again talking more as a scientist, but scientists give the nature of force.

Lord Krishna: Where is the rule that God should not be a scientist? Are your attempts for a unified field theory bear any fruits?

I: We are in the process of unifying and will give the explanation when we arrive at it. For the present we do not have the equations or explanation.

Lord Krishna: That is nice. Just as equations and explanation for your unified field theory are presently not available, so also My explanation about the invisible force influencing, counseling and guiding humans and life systems and the Universe as a whole, is presently not available. I will make it available at the appropriate and appointed time. Until then just believe in Me.

I: Believing and having faith are against scientific spirit.

Lord Krishna: Is it so? Does electron exist?

I: Surely.

Lord Krishna: Have you seen it or have conducted the experiment of J.J. Thomson and then accepted the existence of electron?

I: No.

Lord Krishna: Why are you saying that electron exists and also lecturing about its existence and subsequent science about it? You do not know that you have believed in its existence by having faith in the sincerity of scientists and accepted their authority blindly without you ever trying to prove the existence of electron.

Similarly, in spirituality and religion, authority rules and common people accept it without questioning as you have accepted the authority of scientists and are believing in the existence of electron unquestioningly.

I: But, any time any one, can conduct the experiment of J. J. Thomson and verify for oneself the existence of electron.

Lord Krishna: Yes true. Similarly spiritual truths also can be verified. One does not have any right and does not deserve, to criticize spiritual truths without one ever trying to follow the path prescribed and conducting the spiritual experiment. Spirituality is equal to and is even above every secular, scientific etc., knowledge in that sense of scientific spirit and possesses authority equal to them.

And you must know that we know through three kinds of means: they are direct, through sense organs, by inferring as chemistry students never see the radical but infer its presence by observing the result of their experimental tests and then faithfully accepting the authority of seers and enlightened spiritual persons just as ordinary science students, teachers, lecturers and professors and research personnel, together with self proclaimed rationalists, and the like, accept the authority of earlier scientists without questioning without ever conducting and trying their experiments with belief and proceed from there; and rationalists blindly support every thing scientific even though they never studied or learnt science. They merely believe in things scientific but question things spiritual. Theirs is selective rationalism.

So knowledge is obtained and attained directly through sense organs; by inference; and by accepting authority with faith. These three means are same for

acquiring any knowledge, scientific, spiritual or worldly.

I: Thank you Lord for the beautiful and delightful conversation, I take leave of You for now. Be my anchor. Play the role to me as that of earth to trees, basement to buildings, mother to infants, and father to children.

Lord Krishna: Welcome, yes I will be and actually I have been to all of you that since start of Universe and life. I am always for you, in you and with you. You can never take leave of Me. I am you and you are I.

Note:

This series pauses for the time being and resumes after a few weeks.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - V (Fiction)

I: A Jnaani or enlightened spiritual person is equated with children. Why so?

Lord Krishna: A child's concentration is completely on what is happening now. And the child completely forgets about it moment after the event. They do not carry any baggage called past or future. They live in the Present. The aim, purpose and use of spirituality are to acquire the ability to live in the Present and be peaceful always.

I: Is it possible?

Lord Krishna: One must not entertain doubts or apprehensions. One must have complete faith. Do not waste time in doubting or apprehending; do your duty properly at the appropriate time unmindful of the result and leave the fruits to Me.

If you think of result you can not concentrate on the present work and your efficiency in doing the work suffers and you will not be able to do the work according to your ability and capability. They will be punctured if you divert your attention to the results of your actions.

I: I also like Your Divine Sport of causing us the illusion that we are doing everything by our abilities even though the reality is You doing every thing.

Lord Krishna: I admire and appreciate your humility in ascribing every thing to Me and My ability or sport though the reality is you do every thing and give the credit to me.

I: Lord You are the Master of the Universe. Why won't You remove unhappiness, difficulties, crimes, atrocities and the like?

Lord Krishna: I long to do it. But you have been not allowing Me to do that.

I: You can punish us for our wrong doings.

Lord Krishna: I have been punishing the wicked from times immemorial, but of no avail. Fresh people do fresh wrongs, crimes etc., . You always keep Me busy with your wrong doings. You never allow me to take some rest. I have always to be on tenter-hooks and attentive else I may punish wrongly.

I: So this has to go on like this.

Lord Krishna: Yes.

Still,

Paritraanaaya saadhoonaam  
Vinasaayacha duskrutaam  
Dharma samsthapanaarthaaya  
Sambhavaami yuge yuge

Meaning: I will be manifesting as different incarnations from time to time to protect the devoted and good people and to destroy the wicked and to establish righteousness.

Varanasi Ramabrahmam

# Conversation With Lord Krishna - Vi (Fiction)

I: What is the use of Your Presence?

Lord Krishna: My Presence gives peace of mind for the needy. I also help them to shine in their respective endeavors. I will make them experience the bliss of achievement just as the Sun just by and through his presence is responsible for all life to go on.

I: Where are You?

Lord Krishna: I am in your Faith, Understanding and heart.

I: Do You exist otherwise?

Lord Krishna: I am present always and everywhere, while you are there, and also before and after your existence. Do you exist?

I: Do not be diplomatic in answering. You are sounding more philosophical and vedantic.

Lord Krishna: I am known for my diplomacy, teasing nature, romanticism and compassion. Vedanta is the description, summing up and essence of all Existence-Mine, yours and Universe's.

I: You pervade the Universe and are present in every thing and everywhere. So You are associated with cruelty, violence, cheating, killers, and the like negative things and vices also.

Lord Krishna: The things you narrated are not Divine Things or Qualities.

I: So You are not present every where and in everything or in every person.

Lord Krishna: There is no Time or Space, when or where I am not present. But My Presence is superimposed by demonic qualities and I am masked. This is the illusion created by ignorance, false identity and knowledge.

I: You are taking shelter behind logic.

Lord Krishna: I am the Form of Logic and also I can transcend logic. When all reasoning, logic, doubt, apprehension, disbelief die I will shine and one can

experience Me.

I: Some monks, Peethaadhipatis, sanyasis, god-men, god-women, feel that they are superior to house-holders and even are arrogant enough to claim that they are Gods themselves.

Lord Krishna: I disappear whenever and where ever ego in any form and arrogance, rise.

I: Many of these "spiritual" practitioners are not genuine, and claim that they took this job to help house-holders cross samsara (experience of happiness and unhappiness) and attain moksha (salvation) .

Lord Krishna: It is their profession and they have to claim like that only. They mastered the art of self-aggrandizing. They spend all their time, energy and ability to build these illusive "spiritual" empires. These persons are like the wooden spoon in the sweet dish. They are always with and in the sweet dish, they serve it to all but they do not know the sweet taste of the dish. If they know the taste they prefer to be silent and humility fills in their minds.

I: So "spiritual persons" like these when not able to shed their ego are another kind of house-holders only, is it not?

Lord Krishna: True. They boost their ego by thinking they are able to attract many successful and rich people of the society and they tend to use the social status of their "devotees" for personal purpose too. They have more commitments than the house-holders, manage huge properties, large amounts of cash and taint themselves by deluding to indulge in the same forbidden acts which they warn the house-holders to shun.

I: Thus monks, sanyasis etc., engaged in financial transactions and owning properties are also house-holders only.

Lord Krishna: Yes. They are house-holders of different kind. Their dress, ornamental and attractive speeches are used to earn more and more of both money and popularity. They are actually the runners of large house-holds.

I: So just claiming they abstain from sex does not make them sanyasis monks)

Lord Krishna: Yes. Who is afraid of or shuns opposite sex or sexual enjoyment can not be a spiritual person. Merely abstaining from enjoyment of sex won't make one spiritual. Sometimes enjoying sex helps one to become and remain a

shining spiritual person.

You take My example. I have eight wives, sixteen thousand cowherd-damsels, Radha and the like and I enjoy sex with them. But I am known as "nitya brahmachari". Keeping the mind clean and unwavering and not identifying with the doer and not attached to the fruits of action makes one spiritual. You eat food when you are hungry and just will forget about it once it is over and until you are hungry again and will be involved in your other duties undisturbed. Same is true with enjoying sex. Any one shuns or is afraid of women is a coward and is behaving against nature and ends up in always thinking about opposite sex and sex with them.

I: Why these gurus bore us with many dos and don'ts which they themselves exempt from and try to look down us for doing all these natural things?

Lord Krishna: These commercial spiritual workers as I said earlier, never tasted the bliss of being spiritual. How can they make you experience it? Their scholarship, conversational and oratory skills, money and vanity around amuse you and attract you.

Note:

A real guru is like catalyst in the chemical reaction. He enhances the speed of happening of the reaction and once the reaction is complete just leaves. He only enhances the rate of the reaction. He never participates in the reaction and remains the same before and after the reaction. You only will change. Once you change, there is no need of any guru any more.

I: You know much chemistry too.

And if the Guru leaves, after the reaction has taken place, how we will proceed in spiritual quest from then onwards?

Lord Krishna: I am omniscient. I know all disciplines.

Your intuition plays the role of guru and guides after your guru leaves you. Real spiritual teachers know this and their concern is always to help you and not get help from you or make you their slaves for life.

The popularity and fame attained by fake gurus make them arrogant boosting their ego and this will lead to their downfall.

Such people can never attain moksha. And can never help their devotees attain moksha.

I: What is moksha (salvation) ?

Lord Krishna: I answered this earlier. Again listen. Shedding ego and not having self-consciousness is moksha. Once self-consciousness gets dissolved, I, who am present always within you as Prajnaanam (Conscious awareness) , will shine as pure consciousness, peace, bliss, silence and unoccupied awareness. You will be I.

And moksha is attained by the Grace of God. Your intense desire to attain moksha and practice of spiritual methods make God to have Grace on you and lead and guide you till moksha is attained by you.

God's Grace is like grip of tiger. Once it gets the grip, tiger never allows the prey to escape from it. So also God never leaves the aspiring devotee till devotee attains moksha. From then onwards it is the business and duty of God to take care of you and give you moksha.

Your only duty during this period is to adhere to His words, teachings and the wise words of seers and sages and the dos and don'ts prescribed by them.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - Vii (Fiction)

I: You said that if we desire intensely and are in the spiritual path sincerely, God showers His Grace and takes us into His fold. But observation of me and others is also that God is sometimes partial in showering His Grace and does it selectively. Some devotees are pampered and also are dealt with special care and some others are tested and not cared for despite their sincere prayers and genuine devotion.

Lord Krishna: Yes I too am aware of two ways of Lord's attention for His devotees. The two ways are known as 'maarjaala kisora nyaayam' and 'kapi kisora nyaayam'.

In 'maarjaala kisora nyaayam' Lord takes care of the devotees as mother Cat takes care of its off spring. The Lord Himself on His own completely graces and guides them even before they make efforts to reach God. Such concern is shown in initiating and sustaining His love and affection for them.

In 'kapi kisora nyaayam', the devotees cling and clutch to the Lord as the monkey infant clings and clutches its mother monkey firmly and strongly and the mother monkey appears indifferent to and unmindful of the infant and jumps from one branch to another with utter disregard for the safety of the off spring. The off spring alone appears concerned and the mother monkey not at all.

But these are only two different ways and the Lord is equally compassionate and merciful. Devotees are made to always think of Him in both the processes. Apparent indifference in the second case is sport of the Lord.

I: You said You are Omniscient, are You adept in sciences, arts, skills, languages and fine arts?

Lord Krishna: Yes. From Me only all these have originated and will dissolve in me only at pralayam.

I: What is pralayam?

Lord Krishna: The mental phase or state when all mental functions in the form of experiences, understanding, moods, intuitions, urges, senses, meanings, thoughts, feelings, perceptions, knowing, learning, teaching, communicating, cease to be. The phase of Brahman or Atman experiencing bliss, peace and silence is the state of pralayam.

I: So pralayam is not the time when all the universe is inundated with water and You alone remain on Adishesha in yoga nidra.

Lord Krishna: Yes. In the word yoga nidra, yoga means of union; union of ego, self-consciousness, possessed by individuals with Me and nidra means cessation of all the mental activities.

I am the source, sustainer and dissolver of mind, its functions and the projections it creates of the external and internal world as knowing, perception, logic, reasoning, experience, understanding, insight, mood, urge, intuition, volition, language capabilities, secular and subject knowledge and skills and their performance.

I: I know that music is flow of harmonious sounds in the form of tunes; language and literature as flow of sense and meaning; social sciences and physical sciences as flow of concepts, ideas, expressing and leading to understanding and insight; philosophy as flow of experience. What is spirituality?

Lord Krishna: Spirituality is flow of peace, bliss, silence, unalloyed love for the Lord releasing one from bonds and makes one liberated, independent and free from unnecessary disturbing feelings, thinking, and helps in efficiently performing one's duties in worldly activities.

I: Both sinners and righteous people seek Your help, to whom You respond?

Lord Krishna: I respond to everyone. I will see to it that justice and truth prevail over malice and selfish intentions.

I: What is your opinion about love?

Lord Krishna: Love and lust happen naturally and transcend societal expectations, restrictions, obligations and morals. My love affair with Radha is an illustrious example in this regard. It is advaita in practice.

I: If morals are not followed in love and lust, will it not be a negative example and role model and lead to chaos?

Lord Krishna: Love happens naturally. Love happens as south breeze touches; as flowers bloom; as moon-light cools; as sunshine warms; as affectionate and dear touch soothes; as rivers flow; as currents swirl; as waves drench; as rains pour;

as bliss fills; as peace descends and as Divinity obliges and illumines.

Loving is a delightful human trait. The one who is not drenched by rain and who has not fallen in love does not exist. Love defies logic or reasoning or standards in all aspects and respects. The origin and dissolution of the Universe and other happenings are alternate order and chaos and sometimes simultaneous order and chaos.

Love, when associated with sincerity, and the love is unalloyed, is a sure means for attaining advaita state of mind, that is, the state of bliss, peace and silence.

I: Rajneesh also said this.

Lord Krishna: He confused love with enjoying sex and confined to sexual act, thus attracted many in his initial days and got stuck there. Love of his brand is not enlightened and emancipating. The joy given by carnal pleasure is not extended and transcended. The act is a first step and not the only step in the path of attaining spirituality and salvation. Many waste their lives in indulging in the physical intimacies and will never reach spiritual heights. That is why Rajneesh himself could not save from the disgrace he experienced in the last phase of his life.

Love is primary trait of living beings. But in practice it is confused as just engaging opposite sex with intelligent words and phrases and acts, without both individuals surrendering their identities to the sublime faith, understanding, and insight needed for success, bliss and contentment, So most of the times ditching takes place and hearts break.

Love is a double-edged knife. One must handle it carefully.

I: Is it a must that we must follow brahmacharyam to have a glimpse and then an experience of You?

Lord Krishna: What do you mean brahmacharyam?

I: Abstaining from sex.

Lord Krishna: The meaning of brahmacharyam is to freely roam in Brahman. All the seers always enjoy the meanings of spiritual expressions (vedaanaata vaaakyeshu sadaa ramanti) and merge their minds in the purport and import (essence) of the expressions. That is called brahmacharyam. And thus brahmacharyam means to keep Me always in your thoughts, feelings and moods and have an understanding and insight of Me in and through all your actions-

secular and spiritual.

I: So one can happily enjoy sex and also can be a spiritual aspirant.

Lord Krishna: Definitely and undoubtedly. Spirituality never forbids fulfillment of natural desires. The desire to have sex is as pious as the desire to attain moksha. "kaami gaaka mokshakaami kadu"- that means, one who does not know to desire can not desire moksha also.

I: Societal objections?

Lord Krishna: Take care of them. I will take care of you. Always chant my name.

Varanasi Ramabrahmam

## Conversation With Lord Krishna - Viii (Fiction)

I: Some are engaged in the refurbishing of culture, religion etc., and feel but for them nothing happens and feel they are superior to ordinary folks like me and they many times completely forget You and take credit for all their achievements and also are hijacking Indian culture for selfish purposes. Why are You allowing this and are not ridding them of their illusion and uncultured acts?

Lord Krishna: All actions are inspired by rajo guna. Such persons will have such tendencies. I will enter when they are completely masked by illusion, and I shall do the needful for the society.

I: You said that you know all subjects, skills, fine arts and languages? How is it possible?

Lord Krishna: Know that I am saastra yoni, the womb of all knowledge. Know that I am silence, the essence of all the languages. Languages in the form of meanings, sentences, words and expressions originate and dissolve in silence thus enabling you to know, cognize, perceive, intuit, experience, understand and become knowledgeable, scholars and intellectuals.

I: Numerous sects are available in Hindu religion believing in many Gods and Goddesses. How You reconcile them and maintain harmonious relationship among them? Is there a superior sect in Hinduism?

Lord Krishna: As God it is my duty to keep harmony in society, creation and universe. Not only We, the Gods and Goddesses, manage Hindu sects, but also all religions together.

I: Do You all Gods of all religions meet regularly?

Lord Krishna: Yes We meet and try to reconcile through humane human beings. We will be continuously striving and trying for peaceful coexistence of all human beings of all denominations, nature, other living beings and the whole Universe as a whole.

I: Why You have created caste system? You so clearly claimed about it in Bhagawadgita saying "mayaa srustam.." and took the credit for that.

Lord Krishna: A seer like you put those words in my mouth.

I: Did You not create caste system?

Lord Krishna: When human being is clouded with ego and illusive identity with body and social status, creates and sees these differences; when becomes spiritual, does not see these differences.

I: You again turned vedantic.

Lord Krishna: No, not at all. You have studied and are teaching physics. Can same substance be solid and liquid simultaneously? At a particular time and space it is solid. At the same space or another space at a different time it is liquid. When solid is there liquid ceases to exist and is absent. When liquid is present solid ceases to exist and is absent. Same substance transforms both ways under the influence of energy available and environment. Energy changes and transforms. Delusion as superior or otherwise is influence of maya, the virtual form of mental energy.

Similarly in a particular phase of mind and perception, one is discriminative. The same person in a different phase of mind with insight is above discrimination.

I termed such persons as samadarsinaha in the stanza:

Vidyaa vinaya sampanne  
Braahmane gavi hastini  
Sunichaiva swapake cha  
Panditaaha samadarnihana

Meaning: Learned spiritual people treat great scholars, the realized seers, the cow, the elephant, the dog and the dog eater with same respect.

As long as egos exist so long exist these discriminations.

Even now you are all not treating all human beings equally. White skinned people discriminate against black and brown skinned people. Political parties, regional group leaders and caste champions, all have their own unchallenged reverse discriminations.

Trade union leaders are behaving as caste leaders and created new caste system and are exploiting you.

Even now University teachers, bank employees, daily wage laborers, are all not living equally. And all of them have their own egos and identities. They do not

agree all of them are equal. They feel superior or inferior.

And observe nature, you will realize that equality is a myth and nature possesses all kinds of stuff which are not equal but are different and diverse.

Only NGOs and politicians talk about and profess equality even though they breach their own lecturing in action.

Profession always brings in vanity. Discrimination for or against exists always. The form of practice only changes. Then or now, certain social and political groups dominate the social scene and corner the benefits. And vehemently denounce and silence who ever points out their selfish behavior, which behavior they criticize in others.

All human beings are opportunistic. They commend or criticize to suit their purposes. No one is above board in this regard. If majority agree, injustice displaces justice and glitters as "divine" dispensation.

And in practice no one observes and can observe equality. It is impossible. All of you, including the people claiming fighting against discrimination discriminate. Just as a cat assumes that no one is observing it when it drinks milk closing its eyes, so also these fighters against discrimination assume.

Until they are rudely shocked and awakened with courage, throwing on their face proofs for their wrong doings and discriminations they practice, they thrive talking and denouncing culture, scholarship, and use caste for their selfish ends and do not allow caste system to be removed.

Have-nots are exploited by your politicians in the name of every division. They are actually perpetuating these divisions for their vote bank politics. They will never allow you to get integrated and feel as one nation, race and discrimination and exploitation of citizens goes on unchecked.

Varanasi Ramabrahmam

# Conversation With Sri Ramana Maharshi - I (Fiction)

Every human life is a work of art in its own way; a beautiful verse; an enchanting song; a melodious music; a charming and cheering drama; a pleasant action; a refreshing bliss; a comforting peace; fragrance of silence.

The lives of eminent human beings are all these. Sri Ramana Maharshi is one such eminent human being. He is a Seer; a Saint; a Sage; a Self-Realized person; a Maharshi.

I am an admirer and Ekalavya-like disciple of Sri Ramana Maharshi. I owe my insight of Brahmajnaana or Aatmajnaana to Sri Ramana Maharshi.

I am always grateful to my parents who lived a life of spirituality and who gave me this body together with the abilities of mind to get initiated to and grasp the intricacies of the Knowledge of the Self.

I have many times read the life history of Sri Ramana Maharshi. And I have gone through with contemplation his expressions about Brahmajnaana.

I had many intimate mental conversations with Sri Ramana Maharshi about his near-death experience, life, expressions, and answers he gave to his disciples. He enlightened me so much about Brahmajnaana or Aatmajnaana or Knowledge of the Self. It benefitted me to arrive at and propose a modern scientific theory of human cognition, language acquisition and communication processes.

This series is fiction. The narration is in dialogue form and is in conversation style. The narration is verse like and takes poetic form in presentation; and the prose many times transforms into poetic rhythm. The essence of Self Realization is presented in a lucid way with the help of these conversations with Sri Ramana Maharshi and my extensions of them with due directions from Sri Ramana Maharshi through my intuition. And commentaries on social living, and related issues will also evolve.

I rate Sri Ramana Maharshi equal in intellect to great physicists like Planck, De Broglie, Einstein, and many eminent scientists of those times (1879-1950) who are contemporaries to Sri Ramana Maharshi. I present my write-up reflecting this aspect and understanding too. Sri Ramana Maharshi has experienced, and very well expressed the "physics" of consciousness and mind helped by his experience and earlier Indian spiritual expressions. I also mimic through this fiction many of Sri Ramana Maharshi's expressive styles; in prose, poetry and present the traditional and scientific insight contained in Brahmajnaana or Aatmajnaana which surely and definitely benefits the discerning and interested reader irrespective of one's own faith, creed, nationality or the like.

This narration will be a comprehensive presentation of consciousness, mind and their functions in a charming and simple language. I also take the help of information available in various Indian spiritual texts at appropriate places. The course of the conversation does not take a particular order.

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I:  
What is salvation?

Sri Ramana Maharshi:

Getting rid of all mental impressions is salvation.

“vaasanaataanavam brahma moksha iti abhidheeyate”

I:  
How to cultivate calmness of mind?

Sri Ramana Maharshi:

Possessing an absolute faith is a must to calm the mind; faith in the approach; faith in the text and teacher; and faith in oneself. Cultivating, engaged in and maintaining a stable and harmonious relationship with one's near and dear ones and fellow-beings highly benefit the aspirant in attempts to calm the mind. And many times lack of such a harmonious relationship obstructs the setting of peace in the mind and mere observation or practice of a meditative technique in an academic or mechanical way many not help the individual in his/her aim or quest.

Calming the mind is a process of de-learning illusory knowledge, relearning the real nature of human-being and then practice the knack of completely unlearning or be unaware of all the new knowledge too but not the insight gained. Meditation and calming the mind are synonymous with Self Realization which are a process reverse to the process of generation of thoughts.

I:  
What is Meditation?

Sri Ramana Maharshi:

Find out wherefrom this 'I' springs forth and merge at its source; that is tapas-

meditation.

Find out wherefrom the sound of the mantra in japa rises up and merge there;  
that is tapas-meditation.

Varanasi Ramabrahmam

# Conversation With Sri Ramana Maharshi - Ii (Fiction)

Sri Ramana Maharshi (1879-1950) is a great spiritual teacher. He realized the Self in his seventeenth year. Self-Realization happened to him naturally on its own unaided by external instructions or guidance.

A near-death experience took place for and in him one day and a profound transformation took place in him. He is completely and irreversibly transformed and became a Realized Self and has been so for life.

Sri Ramana Maharshi is born at Tiruttcchali, near Madurai and studied up to IX class at Madurai during which time he had the near-death experience. He left home shortly after that and reached Arunaachala – Tiruvannaamalai (in Tamilnadu) his favorite and most dear place and lived there till his death.

“Brahma vit Brahma eva bhavathi”, meaning, “The Knower of Brahman (Self) becomes the Brahman (Self) ” is a famous expression. Sri Ramana Maharshi is a standing example for this statement. Brahman is He. He is Brahman. He is Atmaaraamam and Raamabrahmam. He has been unoccupied, peaceful, blissful continuous awareness.

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I: We modern-minded individuals are always very much worried about current societal situations and are agitated and are tempted to do something directly to repair the society. How to go about it? ?

Sri Ramana Maharshi:

We must perform our ordained duty sincerely and dissolve into the nature at the destined moment. To cleanse situations around us is not possible. All things take place according to their naturally guided course.

I: What is the meaning of “Brahma sat jagat mithya jivo brahmaiva na aparah”?

Sri Ramana Maharshi:

Brahma sat jagat mithya jivo brahmaiva na aparah- means  
“What is present always is Brahman in the form of eternal consciousness and jagat (which is moving or transient is virtual superimposition over it) is adhyasa and mithya (unreal): jiva (self-consciousness) is Brahman (pure consciousness) Itself, and is not different or separate”.

Brahman means pure consciousness or unoccupied awareness. Jagat means perception of inner mental world and impressions in the form of bhavas (feelings,

thoughts) . Jiva means self-consciousness.

Consciousness becomes pure or self-consciousness depending on the perceptions. If Divinity within is perceived it is pure consciousness or unoccupied awareness. If the mental traits, relations with near and dear (ego) happiness, sorrow, body, outer physical world are perceived it is self-consciousness. Self-consciousness is superimposition over pure consciousness; so also is perceived physical world.

I: Brahma sat jagat mithya actually means?

Sri Ramana Maharshi:

The perceived world in the form of feelings, thoughts, and remembrances is called jagat, and this is mithya, meaning virtual and transient. Thus mental perceptions are virtual and transient superimpositions over our consciousness and they appear this moment and disappear next moment. These mental projections are reversible transformations of mental energy maya.

Vedanta never says outer physical world is mithya. It says that only the mental perceptions of physical world and the associated experiences are mithya or virtual.

We miss the paper and only read the script written over it and rejoice or otherwise. Even though the paper is holding the written script, we are lost in the written matter over the paper and never are aware of the paper the base of the script.

Similarly, we miss the screen which holds the pictures projected by the projector in a cinema hall. We are lost in the drama of the pictures, identify with the situations projected there and feel joy or sorrow or experience all feelings as if they are all real. We never realize all these pictures are mere projections and the screen is holding them.

Without screen there are no pictures.

Similarly, without Brahman or Atman we will not be able to be conscious or aware of our mental functions.

Without Brahman or Atman serving as consciousness and base or background, we cannot be aware of our thoughts, feelings or experiences or communications or cognitions.

All our mental perceptions are projections of mind over this pure consciousness, whose nature is Being-Pure Consciousness-Bliss (sat-chit-ananda) and is a state of peace, silence, calmness and content-free contentment.

Mental perceptions are reversible virtual mental energy-transformations and this mental energy is sourced from Brahman or Atman.

When no perceptions or experiences are in mental view we are prajnaanam (content-free mental space) .

Thus elders say let us not be carried away by the virtual mental projections in the form of thoughts, feelings or experiences which are superimpositions over pure consciousness; and see them as virtual pictures over the cine-screen and give them that importance only and enjoy the drama of mind without losing poise, peace, serenity and equanimity.

Let us always focus on the pure consciousness Brahman or Atman and reap the benefits of spiritual knowledge while not neglecting our destined duties as a social person. Then we can perform our worldly duties more efficiently and responsibly.

Varanasi Ramabrahmam

# Cultural Values And Economic 'Values' (Opinion) !

Commerce, Business Management, Micro- and Macro- Economics, Trade, Financial investments, Corporate-centered and like money, industry- related topics have hijacked the thoughts and minds of many a modern citizen and governments. But the other main production-oriented activity, the agriculture, irrigation, and like rural and agriculture-oriented issues have been skipping the radar of many rulers, citizens, economists and intellectuals like social scientists. and all most all elite citizens.

But the complete failure of communism which solely concentrated on the materialistic well-being of humans has little impact on nation-builders and economy-oriented intellectuals. The cultural, civilization, religious and spiritual matters are getting the attention of any modern rulers or citizens.

Even though hunger cannot enjoy fine-arts, deep spiritual matters, dance, music and the like aesthetic engagements, these are not discussed at all. Even though a person is poor economically one can have a rich literary, cultural and spiritual taste.

And even though politicians beg to differ, all human beings cannot be made economically equal. One will pursue one's interests in parallel to his economic situation. Unfortunately all cultural and entertainment aspect is completely hijacked by movies and movies-related stuff and TV commercials which give break to TV serials. The TV commercials are turning porn to attract customers. TV serials and programs themselves are contributing to the ignorance of individuals about their culture and tradition and religion.

Poverty from economics point of view is dominating the thoughts and actions of rulers. But poverty in thoughts, commonsense, spirituality, religious and cultural matters continues the social chaos presently sweeping society if, only economics, trade, commerce, business, corporate interests and like things are given prominence.

Unless cultural, civilization, spiritual, fine-arts aspects are also given equal prominence as financial, business, trade, corporate aspects the 'gains' of money making will be subsumed by uncultured, uncivilized, irreligious, dispiriting attitudes of the individuals. Human relations, and other social relations will become extinct in the rule of alcohol consumption, drug abuse, debauchery, and many a social chaos.

But who listens to this sanity in the mad pursuit of only luxurious living and money-making at all costs! !

But a society or nation is peaceful and develops in harmonious circumstances and not through chaotic, control-less and indiscriminate behavior and pursuits.

Varanasi Ramabrahmam

# Culture!

Culture is like a flowing river  
it changes with time;

sometimes changes time too;

as sunlight, water, air and earth  
change the seed into a sapling  
plant, tree and also tree becomes dead wood;

Culture is the cultivated one  
differently at different times;

There is no standard culture

We create, follow, recreate,  
demolish, destroy culture  
depending on our needs  
and compulsions;

Culture is not stagnated water  
It is a flowing river  
And may become arid  
Depending on our cultivation  
Or negligence;

Varanasi Ramabrahmam

# Cupid Jobless

Full moon night  
Cupid jobless-  
Lovers in intimacy

Varanasi Ramabrahmam

# Dear Relisher Of Poetry!

Pleasant verses like shining stars  
Sensing you as very charming  
Are attracted to you, the full moon of beauty!  
And are with you entertaining you with their radiance;

My verses are apprehensive that they may be dimmed  
In their brightness in comparison and are dispirited,  
Throw a glance at them, dear  
And look at us too, my friend!

Your aesthetic heart like the pleasant butterfly  
Sucking honey from many a verse flower  
Gets intoxicated and revels in that bliss;

My tender beautiful aesthetic verses worry  
Whether they can match the glory  
And make you blissful equally or not  
And are hesitating to approach you  
Take them too into your fold, dear!

And your heart is used to bathe in the streams of enchanting poetry;  
Doubting whether their wetness can touch you similarly or not  
The flows of my aesthetic verses are becoming summer streams, my dear!

Your aesthetic heart is a tuned veena [1]  
And many experts and veterans who are adept  
Are singing their poetry playing on the strings of your romantic heart;  
Now to claim we too are experts in playing and stir your strings  
Is becoming difficult and my pleasant verses are becoming dumb, dear!

You have body as soft as flowers  
You yourself are a blooming fragrant flower full of honey;  
Around you are scattered beautiful verse-flowers  
Which are serving you and are causing pleasantness to you,  
Now to shower you with my flowery verses, I am hesitating;

Well-noted and famous poets are taking you to blissful worlds  
Through musical rendition and recitation of their poems  
And are making you forget everything and absorbed in their verse-reading;

Such you whether my humble verse-singing reaches or not is my doubt, dear!

You are Princess of aesthetic nature  
And Queen of pleasantness  
Served by verses as your maids;  
My verses too are waiting to cause bliss to you  
Like your other maids, look at them Oh! Sister of Full moon!

Famous and popular poets are inspired by something, someone or some event;  
But only you are the inspiration for my poetry and also its reader, dear!

Others weave poetry for the joy of all  
But the fragrance of my verse-flowers is for your smelling only;

Others compose poetry wishing the welfare of the society  
But the subject of my poetry in both the senses  
Is only you, the nearness, intimacy and love we share;

One thing I declare courageously and daringly with confidence  
Hear my dear!  
I too am a poet and an expert in imagination  
And in the craft of weaving poetry  
Equal to any one in the field  
And weigh equally with them,  
My dear relisher of my poetry!

[1] veena: The veena is a stringed instrument associated with southern Indian carnatic music.

Varanasi Ramabrahmam

# Dear!

Let the sun  
Cease shining  
And the stars twinkle,  
But if you are not coming  
Please ensure that  
Thoughts about you  
Do not engulf me  
Dear!

Night follows evening  
Conversation follows  
Conversation  
Though I remain silent  
My breath is conversing

Varanasi Ramabrahmam

# Death - The Greatest Leveler

Death gives no concession  
Death spares none;  
None can impress death  
By being anything  
To escape its embrace;

Whoever is born  
is certain to die;  
Death respects no merit;  
Skills in writing poetry  
Artistic talents or ideological commitments  
Marxist, communist, capitalist, feminist, male chauvinist  
Terrorist, scientist;  
None can save oneself from death;

The winner in beauty contests  
Or delighting participant in fashion pageants,  
can not seduce death,  
She has to shed the body enthralling  
And beauty dissolves into five elements;

Winning games can not win death  
Being great sportsman  
Can not make death sportsman like;  
Death does not care ruler or the ruled  
Death is inevitable to the emperor, queen or ordinary citizen  
To democratically elected most popular leader or to any one;

Farmer who grows many crops  
Or businessman who owns many shops  
Has to obey death's call;  
Death is the greatest leveler

Death gives no concession;  
Death is equal in operation  
And spares none;  
After the game is over  
The king and the pawn  
Go into the same box;

Death has no consideration, compassion  
Does its duty with perfect precision.

Varanasi Ramabrahmam

# Deepaavali!

Original: Sri Ramana Maharshi

Translation: Dr. Varanasi Ramabrahmam

I

The egoistic sense that  
"I am" the body and mind  
Is the demon King Naraka [1]!

By contemplation through  
Right knowledge  
Who gets rid of that Naraka (ego)  
Is Narayana!

And that day is the most  
Auspicious day

II

In this transient body  
The disturbing egoistic sense  
And the associated attachments  
Are Naraka!

Eliminating that "darkness"  
And brilliantly shining as  
The Real I – the pure consciousness  
Is Deepaavali!

[1] Naraka is the demon whom Lord Krishna has eliminated on the Naraka charurdasi (14th day in the waning phase of moon in the Aaswayuja month of Indian calendar)

Varanasi Ramabrahmam

# Delight Of Blended Hearts

Joyfully frolicking intimate feelings of blended hearts  
Do they embody love, sweet aches or offshoots of delight?

The aesthetic bliss of hugged hearts  
Is it cooling moonlight spread by full-moon?  
Or fragrance of half-bloomed jasmine buds?  
Or pleasantness sprinkled by the togetherness;

Are they swiftly flowing streams?  
Climbing and energetically descending water-falls  
Or incessant waves of joy striking ceaselessly  
Or delights of innocence?

The thoughts of nearness woven by love bond  
Are they roaming deer in the valley of dear-hearts?  
Or are the embodiments of the softness of butter and petals  
And are replicas of the garlands of love and affection;

Joyfully frolicking intimate feelings of blended hearts  
Do they embody love, sweet aches or offshoots of delight?

Varanasi Ramabrahmam

# Die Fremdsprachen

Die Mädchen werden die Damen  
Als Knospen die blühende Blumen

Damen und Blumen sind gleich  
Lieblich hübsch und zärtlich  
Besitzen den erregenden Reiz

Die Damen als das Wasser des Baches  
Sind schnellfüßig; energisch kältig  
Und entspannend;  
Ihr weichen Klang  
Und weiche Berührung  
Durchläuft sich einfreudiger Schauer  
Und schwimmt man in eitel Wonne

Die Mütter sie werden  
Die Söhne und die Töchter bekommt man;  
Sind Form und Inhalt der Liebe göttlich  
Die macht man immer ruhig

Jetzt von mir ein Gedicht  
Über die Damen geschrieben hat

Aber  
Meinen Sie nicht  
Daß ich wie die Damen  
Sind kenne;  
Weil die Damen sind  
Die Fremdsprachen  
Man muß;  
Lernen sein

Varanasi Ramabrahmam

# Discovery Of Higgs Boson - A Perspective (Opinion)

Scientific community throughout the world has celebrated the discovery of Higgs Boson. A British scientist Higgs has theoretically predicted the existence of a Boson (any fundamental particle whose energy distributions are governed by Bose-Einstein statistics): which gives mass to the rest of the fundamental particles, both bosons and fermions; [fermions are fundamental particles whose probable energy distributions are governed by Fermi-Dirac statistics. Electrons, protons, neutrons, mesons, positrons, neutrino etc., are fundamental particles. Their movements are governed by quantum mechanics and not classical or Newtonian mechanics].

This research is part of understanding the state of the universe at the start of Big-Bang.

In scientific tradition a phenomenon is first theoretically predicted based on certain concepts and mathematical calculations and the theoretical finding is later experimentally proved, not necessarily by the scientist who theoretically predicted and mostly experimentally verified by other scientists; or first the phenomenon is experimentally observed and then a theoretical explanation is provided by again mostly other scientists. This is a very useful and significant cooperation between theoretical and experimental scientists in the evolution of scientific research.

They conducted this experiment though there is a danger of great explosion (big-bang?) . The scientific spirit to unravel truth has dominated than mere existence of humans and the experiment is carried out. The experimental facility and work: There is a Large Hadron Collider facility spread over 27 KM underground to conduct this experiment.

They have successfully conducted the first part by making high energy protons travel in opposite directions. They are looking for the generation of Higgs boson, the building block of matter. The next experiment was to make them collide.

Earlier the facility was down for four years because of development of a snag. And it repaired. And now, in the proverbial way as digging mountain to catch the rat; this gigantic and most expensive experiment did not in any way end in knowing about the boson/hadron or God's particle; but just saying even not with certainty that neutrino is capable of moving faster than light. They could not know anything about big-bang theory or origin of the universe.

A few months back the scientists declared that neutrino (a charge-less nuclear energy fundamental particle which gets emitted during beta-decay) travels faster than light dismissing hitherto "belief" or "confirmed opinion"; that nothing can travel faster than light. No a few days back they announced the existence of Higgs Boson/Hadron or God's particle with 99.9999... certainty. Earlier Higgs named this theoretically predicted fundamental particle as "God's Particle" for its inevitable and fundamental presence in matter - fundamental particles - and cause of "substantiation" - i.e., providing mass to rest of these fundamental particles. Later, experiments were started to experimentally verify and hence prove the existence of this Higgs Boson or God's Particle.

This article is not to say anything about the existence of Higgs Boson or its experimental verification but its significance to not merely to scientists but to rest of the common people. Even though I am a student and teacher of physics, and myself am engaged in scientific research, somehow I was not much enthused with these attempts of the scientists who currently tried to create conditions of situation just before Big Bang at CERN at the borders of Switzerland and France near Geneva. And of course succeeded in verifying the presence of Higgs Boson even though with 99.99999... certainty a few days back and announced with great fanfare at Geneva.

I now present my perspective on this discovery through a story. The following narration is a small story which I have read as a prescribed lesson in my II or III class. I am very much fascinated by the wisdom it contains and always cherish its recollection. That story I will present below together with its relevance to modern times as I feel and understand.

The story is as follows:

There were four brothers long long back. It was the period when kings were ruling. Of the four brothers, the first one is adept in restricting the scattered bones of any animal or human to its skeleton. The second brother is capable of infusing blood and flesh into it. The third brother can breathe life into the structure life. As usual despite their knowledge and abilities they are poor.

We know Goddess Saraswati and Goddess Lakshmi are daughter-in-law and mother-in-law and they cannot stand each other and cannot stay together.

So the brothers wanted to exhibit their skills before the king of the day and get rewarded by him. Their fourth brother is a fit for nothing fellow. He is neither knowledgeable nor adept in any skill as his other three brothers.

So when the brothers started for the capital to meet the king the fourth brother also desired to go with them But the others refused saying you are fit for nothing fellow why should you come at all. But the fourth brother pleaded with them volunteering to carry their luggage and requested them to allow him to accompany them. They reluctantly agreed.

As was the normal practice those days, all of them started by foot to reach the capital. They had to pass through a thick forest on the way. While they are proceeding through the forest, the brothers saw the remains of an animal. The first brother recognized them to be of a lion. The three brothers have got inspired by its sight and wanted to exhibit their skill of bringing it back to life. The fourth brother was dead against it. He told them: &quot;Brothers, lion is a cruel animal and once you give it life, it will pounce on us and kill us. But the three brothers laughed away his statement as fear of an innocent fellow and said that when they gave life to it, it will never harm them. But the fourth brother is not convinced. He said he will climb a tree and they can proceed with their unwise act. The fourth brother climbed a tree a bit away.

The first brother arranged the remains of the lion as its skeleton. The second brother infused blood and flesh into it. The third brother breathed life into it. And the lion got life and rose. As it has not taken any thing for many days and is hungry it pounced upon the three brothers and devoured them. The fourth brother watching all this from the tree was very sad not only for the death of his brothers but also for the lack of common sense and wisdom in his brothers. He returned back to his village as a shattered man.

Somehow I feel is it necessary that we should conduct this sort of experiments? Not that I am afraid that the conduct of the experiment leads to a catastrophe. But no one really knows what happens after the conduct of the experiment. They are only enamored that they understand the conditions before Big Bang clearly.

The origin of the universe is zillions and zillions of years old. And that could not be known even remotely with this experiment. And the study of theories of modern cosmology sound as mythical as our mythological stories. No one clearly knows what is what.

We respect modern physicists and cosmologists who proposed those theories and they are more confusing than clear. Indian logicians (Nyaaya school of thought and rest of the schools adopted this classification) proposed three pramanas (means) to validate cognition and hence knowledge. The means are:

pratyakshya - Direct Cognition through sense organs - eyes sense light energy and hence forms and sights; ears sense sound energy whose frequency lies between 20 and 20,000 Hz- and sounds and words; tongue and nose sense chemical energy and hence tastes and smells; skin senses mechanical and heat energies and hence touches, cold and heat - temperatures;

anumaana -Inference - Almost all knowledge, - scientific, social or related to any discipline - is inferred from data or / and experiments. Sense organs do not play any role here. Only the faculties of the mind - as analysis, discreteness, discrimination, logic, reason, and the like- propose and determine the validity of knowledge acquired by means of sense organs or otherwise.

Sabda - aagama - Authority: The findings of earlier scientists, (experiences and utterances of sages, seers) record of their work in the form of books or any medium are taken for granted both by academicians and lay persons. They are propagated and followed without questioning.

The atheists who insist on direct means to prove truth do not know that our sense organs cannot sense all forms of energy and we have to use instruments to prove the truth - J.J. Thompson's experiment to prove the existence of electron and infer, because eyes cannot see electron - and take the help of inference. And ultrasonic - sound cannot be heard by ears.

All electromagnetic radiation except light and heat cannot be sensed by any sense organ we have to use inference to accept the validity of knowledge. And all of us are not capable of having the same intellect, intuition, experience of scientists, and the facilities, money and other help to ourselves prove the existence or validity of various phenomenon or facts. So we "blindly" believe what scientists, who are the authority in these matters tell us. We meekly accept it as valid knowledge. We never try to or can prove all scientific or otherwise facts. Similarly we have to accept the existence of God's Particle or Higgs Boson/Hadron or whatever it is.

But how far it settles the formation of matter at big-bang times and how far we become more knowledgeable and wise and how far it is "useful" in daily life are all big questions. Scientists thought something, say they proved the same thing and discovered and formulated how matter - fundamental particles- are "massed". It satisfies the intellectual curiosity of the scientists and some of them will be awarded Nobel prize, but not much or anything changes for the ordinary persons.

This experiment cost international exchequer billions of dollars, years of time and

energy, collaboration of hundreds of scientists among various prestigious institutions of the world. It takes so much money, time and efforts to again conduct this experiment to those scientists even.

We ordinary people can never repeat this experiment in view of this enormity. Probing the universe through space-ships, trying to know the origin of the universe, origin of life forms here or elsewhere are very costly enterprises which this &quot;poor&quot; planet cannot afford. We already have the problems of pollution, global warming because of our indiscriminate use of resources and carbon emissions, terrorism - state and non-state sponsored and the like and are not able to do anything substantial.

Now how far this discovery of &quot;substantiation&quot; of fundamental particles at the beginning of the universe helps us just not merely addition to knowledge is a valid inquiry. The knowledge thus we enhance should not merely rest in the research articles and text-books satisfying the intellectual curiosity of certain knowledge-loving intellectuals.

Though I may sound unscientific in spirit because of authoring this write-up I strongly feel that we also have to address our rest of the problems with the same earnestness and make our planet more livable and hospitable to future generations.

Should we know everything about everything?

I know that this is not in the spirit of science or furthering of knowledge. Cannot we curb our thirst for knowledge? I do not know. But I feel:

Think it Over

Ages back the planet was barren  
One morning dispersed life like sunshine  
Species have evolved, flourished, perished  
And a peculiar animal has appeared.  
Started living and thinking together  
&quot;Creation? ! ? &quot;  
Wondered at first About 'itself'  
And life around  
&quot;No it's evolution? ! ? &quot; many later has thundered  
Has grown and shown  
Certain values unknown  
Devised numbers, created letters

Became 'man of letters'  
Evolved into a poet, a singer  
An architect and a philosopher  
But now Computer substitutes 'its' thinking  
Neutron bomb threatens 'its' living  
Here explodes a bomb; there arises a fanatic  
Here changes a ruler; there breaks out a war  
Whatever might be the event,  
Senseless genocide of innocent people is imminent  
Many feel 'man' has become a machine  
No longer cherishes, relishes or nourishes  
Values that are humane  
And 'behaves' as 'it' wishes  
But I feel  
Unless we are humane again  
Our existence is at stake  
Though we are able to  
Fly like birds  
Swim like fish  
Set our feet on moon  
Roam in the space  
Or have babies avoiding sex

Beauty and Truth

I admire Beauty and Truth  
In veiled state;  
Though More revealing,  
Can bareness  
Charm  
As enchantingly  
And lastingly!  
Let us also be wise, humanistic, aesthetic,  
Spiritual and not merely scientific and intellectual.

Varanasi Ramabrahmam

# Divine Notes From The Divine Dream

Goddess Saraswathi [1] is playing on the Veena [2]  
Melodious and blissful Divine Notes;

Lord Brahma [3] is creating from the Notes  
Provided by Lord Vishnu and Lord Siva;

Musical notes and creative notes  
Merged together and poets are created;

I am there along with Vaalmiki, Vyaasa, Bhaasa, Kalidaasa  
Bhavabhooti, Maagha, Visaakhadatta, Sudraka [3],  
The eminent Sanskrit poets and dramatists seated in one row;  
In a row opposite, I saw Homer, Shakespeare, Bretolt Brecht, Gurajaada  
Appaarao [4],  
And many Asian, European and American and other Continental poets and  
dramatists;

In another row are seated Tyaagaraja, Muthuswami Diskshitar, Syaama Sastri  
[5],  
Beethoven, Morzart and many composers, and musicians like M.S. Subbulakshmi  
[6]  
From the east and the west together with Einstein, S.N. Bose, Yallapragada  
Subbarao - the eminent scientists,

Ravivarma [7], Picaso and other artists and sculptors too are seated  
In another row with Bharatha Muni, Siddhendra Yogi [8] and other dance  
theoreticians and dancers

I am there to learn the art of writing drama  
From Goddess Saraswathi and creative techniques from Lord Brahma;

Saraswathi while playing veena looked gracefully at Bhaasa,  
Who in turn looked at Kalidaasa, and the rest of Sanskrit dramatists;  
They all benevolently looked at me enchantingly  
I became blissful and one with My Self;

And Gurajada Apparaao too glanced at me in a friendly way  
Together with Shakespeare, Bretolt Brecht and the rest;  
My heart started singing the glory of the Divine Congress

Of poets, dramatists, intellectuals, artists, technicians, composers and musicians  
I have witnessed;

In me has taken place such a transformation  
I started writing a drama then and there itself;  
It is like a dream; literally it is a Divine dream  
And after waking up I felt I am blessed  
And started composing a drama based on  
The Divine Notes I shared just now  
Collected from my Divine dream

[1] Saraswathi is Goddess of fine-arts, language, literature in Indian tradition

[2] Veena-stringed musical instrument of south Indian Carnatic Music

[3] Lord Brahma is the Consort of Saraswathi and is in charge of creation among  
the Trinity, Lord Vishnu-taking care of sustenance of all creation and Lord Siva-  
caretaker for rhythm in creation (laya kaaraka) and also cessation of creation.

[3] Vaalmiki, Vyaasa, Bhaasa, Kalidaasa

Bhavabhooti, Maagha, Visaakhadatta, Sudraka are great poets and dramatists in  
Sanskrit Language

[4] Gurajada Apparao is an eminent Telugu dramatist.

[5] Thagaraja, Muthuswami Dikshitar and Syama Sastri are Carnatic Music  
Trinity, all born in Tiruvaarur, Tamilnadu, India and are great saint-composers  
and musicians.

[6] M. S. Subbulakshmi most popular Carnatic Musician

[7] Ravi Varma is a famous artist and painter from Kerala of South India.

[8] Bharata Muni and Siddhendra Yogi (from Kuchipudi, Andhrapradesh, India)  
are theoreticians of Dance Drama in Indian tradition

Varanasi Ramabrahmam

## Eight Verses On Lord Ganesha

I) . No reflection is possible in a lake which is not still  
Your form can not stay in a disturbed mind  
Fill fully in my mind and give me peace of mind  
Pillaraya! The Presiding Deity of Yanam town!

II) . Originating calmly in a tiny way in Nasika Thrayambaka  
Receiving waters from tributaries and rivulets through Maharashtra and Andhra,  
Becoming water to cleanse the Divine Feet of Lord Ramachandra at Bhadradi,  
Encircling Lord Veerabhadreswara at Pattiseema,  
Turning into a huge river and Annapurna at Rajahmundry,  
Then proceeding from there, at a spot, just before Godavari merges her Lord, the  
Sea  
You reside, Grace me with your benevolent looks  
Pillaraya! The Presiding Deity of Yanam town!

III) . You, the Lord of Fulfillments and Intellect  
Your brother, Lord of Sri Valli and the Divine Army, Devasena  
Will be blessing us with good intentions, riches and wealth  
Pillaraya! The Presiding Deity of Yanam town!

IV) . For us, the Cart of family responsibilities  
Becomes unmanageable in the muddy path of pulls and pushes  
And are not able to bear the weight of the yoke  
Make our minds disturbance-free and fill them with calmness  
Pillaraya! The Presiding Deity of Yanam town!

V) .The coconut tree flourishes continuous with lovely and simultaneous  
Presence of leaves, flowers, tiny, tender, and ripe nuts;  
And the homes blissful with infants, babies, kids, youth and elders;  
And Your face lights up when you Grace us  
Pillaraya! The Presiding Deity of Yanam town!

VI) . Continuous flow of thoughts is mind,  
Constant presence of sensuous feelings is cupid,  
The beloved always recollected in thoughts is love  
Your continuous presence in our thoughts and feelings is devotion,  
Pillaraya! The Presiding Deity of Yanam town!

VII) . Atheists vouch for your non-existence

And the believers see you everywhere every second  
These quarrels exist always  
Give me absolute faith in You without even an iota of doubt  
Pillaraya! The Presiding Deity of Yanam town!

VIII) . All the globe is presently in turmoil  
Innocent human-beings are massacred in the name of religions  
Repair the minds of the religions and save us  
Pillaraya! The Presiding Deity of Yanam town!

Oh! Beloved Son of Parvathi, whose body is effulgent lightning,  
Gracing me you made me compose these verses  
Oh! Divine Scribe for Sage Vyasa!  
Accept and receive them with love and affection  
And bless me Giver of all Knowledge!  
Remover of all Obstacles! Illustrious Son of Lord Siva!  
The Shower of riches and wealth!  
Pillaraya! The Pesiding Deity of Yanam town!

(Pillaraya is regional language name for Lord Ganesha. Yanam is part of Union Territory of Pondicherry which is on the banks of river Godavari and is geographically located in the state of Andhra Pradesh, India) .

Telugu Original: 'Pillaarayaastakamu'

Poem and Translation: Varanasi Ramabrahmam

Varanasi Ramabrahmam

# Eight Verses On Lord Sri Ramachandra

[1] I sing in my heart the glory of Sri Rama,  
The lord of Anjaneya's heart,  
Preserver of his father's word  
Delightful in the charm of his qualities,  
The form of Spiritual Master Hayagriva,  
The sport of his smile charming in its lightning-like play,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[2] I sing the praise of Sri Rama,  
He whose two feet are washed by the pure water of the Godavari,  
Whose heart and mind joy to thrill in the emotion-stirring narration of Sri  
Ramadasa's[i] compositions,  
Who savored the sweet taste of the half-bitten fruits offered by Sabari,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[3] I meditate on Sri Rama,  
The full moon in the open expanse of Ramabrahmam's[ii] son's heart,  
The master of the great poet Potana's[iii] Bhagvata daughter – verse,  
The presiding deity of Bhadrachala[iv], he who dispelled Sri Ramadasa's  
suffering,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[4] I pray to Sri Rama,  
The divine personality whose praise is sung by Sri Tyagaraja,  
He whose arms extend to his knees, whose blissful form is of beauty divine,  
Whose god-like chest is embraced by the daughter of Janaka who joyful makes  
others rejoice,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[5] I contemplate Sri Rama.  
Tremulous is he at the recitation of songs composed by Sri Tyagaraja,  
He whose name is always chanted by Sri Tyagarajeswara,  
Who is adept in the kingly Tyaga Yoga,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[6] I always remember Sri Rama,  
The presiding deity of Tiruvengad[v]  
Which sports on the shore of the western ocean,

The peerless ocean of compassion,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[7] I bow to Sri Rama,  
The lotus in the watery expanses of devotees' hearts,  
Illuminated in the moonlight of the bliss captured by emotion,  
Best of the line of Ikshvaku, the moon of the solar dynasty.  
The full moon to the lily of Sita's heart, Sri Ramachandra.

[8] I meditate on Sri Rama,  
The path to and the goal of bhakti, karma and jnana yoga[vi],  
He who destroys the pain of grieving hearts, the issue and final culmination of all  
Vedanta,  
The full moon to the lily of Sita's heart, Sri Ramachandra.

Let this be an offering to Sita's beloved husband, Sri Rama!

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[i] Sri Ramadasa is a devotee of Sri Rama who composed much poetry on Sri Rama. He built the Sri Rama temple at Bhadrachalam.

[ii] Ramabrahmam is the father of the saint-musician-composer-poet Tyagaraja.

[iii] Potana is a medieval poet who translated Sri Bhagavatham into Telugu and offered it to Sri Rama.

[iv] Bhadrachalam is on the banks of River Godavari in Andhrapradesh.

[v] Tiruvengad is on the west coast near Tellicherry (Kerala) , where a thousand year old temple of Sri Rama still stands.

[vi] The established practices (yoga) of worship, action and knowledge respectively as a means to reach God.

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(The Sanskrit Original "Sri Ramachandra Astakam" can be viewed at Sanskrit Literature at the website; by clicking on "contributed pieces" or "original compositions")

Sanskrit Original and Translation: Varanasi Ramabrahmam

Varanasi Ramabrahmam

# Entertainment And Enlightenment (Opinion)

Human beings need both entertainment and enlightenment. Getting entertained like, eating hot idlis (a kind of break-fast item) and getting enlightened is like, possessing invaluable gems. But now- a- days it appears that we are having a heavy dose of entertainment.

We are having access to entertainment through multimedia. Cinema, sports, music, dance etc., are being showcased to attract us. We are lured to spend money and time on these. TV and new channels are competing to entertain us more than enlighten us. Everything is programmed to attract more advertisements and of course to provide entertainment to us. Radio is also not lagging behind and scores of FM channels are in entertainment business presently. We are easily entertained. No effort from our side is needed to get entertained. It is enough if we spare our time. Our senses are designed to get entertained. It is easy and joyful to enjoy entertainment. All of us are having not much leisure and whatever free time we have, we are spending for entertainment.

Poetry and literature also can entertain us together with other fine arts like painting, sculpting etc., It was a fashion and practice to mix entertainment and religion. Entertainment media were and are used to spread religions and ideologies also. It is believed that one can appeal to humans through entertainment easily. Drama was playing a great role earlier. Its place is taken by movies and TV programs now. Recreation after a heavy schedule of daily professional engagements is a welcome relief. But heavy dose of or non-aesthetic entertainment does more harm than benefit.

Mind gets addicted to entertainment of base forms. It will be more like a vice than relief. One must be very careful in choosing ways to get entertained.

Entertainment is not capable of reviving a grief-stricken heart. In human life, which is not a bed of roses but also of thorns, entertainment has limited role in human consumption. Enlightenment is a must for maintaining a healthy mind. Else we are easily stressed and strained by vicissitudes of life. A broken heart or a disturbed heart is comforted by enlightenment and entertainment can not do anything here.

It is a healthy practice to know the ways of getting enlightened together with the ways of getting entertained right from the childhood. Parents play a prominent role in this regard. But how far present day parents are able, capable and

interested to discharge their duties in this aspect is doubtful. They themselves are choosing dubious commercial spiritual gurus for enlightenment and are more entertained by these self-aggrandizing individuals and enlightenment received is less or almost nil.

Reading good literature, listening to good soothing music and the like which comfort rather than incite mind are to be practiced consciously. We have to take equal care and spend equal amount of time and money to get enlightened as we spend to get entertained. One can get enlightened in many ways. Faith plays a prominent role here; one must note that it is faith and not blind faith. Faith in tradition, culture and elders and their pronouncements play a predominant and useful role in our attempts to get enlightened.

The sign that we are in the right path of enlightenment is, we experience peace of mind and our mind is more relaxed than excited. Entertainment gives excitement. Enlightenment gives comfort, peace and bliss. Entertainment is joyful, enlightenment is serenity. Enlightenment is self-reliance; entertainment is dependence.

Aging process makes us less enthusiastic about entertainment and only if we possess enlightenment we are joyful which transcends sense gratification. Body withers and all youthful capabilities will be on the wane. In such times, and even earlier, enlightenment lights up life. Enlightenment is wisdom. Wisdom is not only possessing right knowledge but also using it at the right time. Wisdom is ninety percent timely action and one percent possessing right knowledge. It is intelligence to use entertainment to get enlightened.

Varanasi Ramabrahmam

# Falling In Love

Falling in love  
Makes it appear  
That we lost our freedom;

We must realize,  
It gives us an opportunity  
To rise joyfully with our beloved in life,  
Understanding, sharing, surrendering ego,  
And becoming spiritual; in oneness of our beloved;  
In togetherness with intuitive nearness,  
Tasting the bliss of union of hearts;

Union of hearts gives romance, solace,  
Peace, silence, quietude to mind and heart;

Falling in love is a  
Rejuvenating experience  
And mind remains healthy  
Making us jubilant, contented  
And fulfilled;  
In mind, word and deed

Let us fall in love

Varanasi Ramabrahmam

# Fleeing Homes

War is a complex human activity  
Insurgence is its most complex variant;  
Citizens are made to flee their homes  
Forced to pass days in refugee camps;

Fight for separate country, liberation struggle of champions of independence,  
War against terror or dictatorship or for democracy, complex cultural realities,  
Drive people out from their homes  
To live horrible lives in tents or open space without any dignity or comfort,

The three fundamental and essential human requirements  
Food, clothing and shelter being denied  
Together with the right to have them  
By zealots of war and its various variants;

Natural disasters leave humans shattered  
Unnatural man-made disasters are worse;

In India, citizens driven out from Kashmir, north-east and other regions,  
In Sri Lanka, survivors of Elam struggle,  
In Pakistan, people of beautiful and picturesque Swat valley  
Because of war on terror and half-hearted trials to 'eliminate' Taliban,  
In Afghanistan, Iraq, Palestine, Somalia, and in many places on earth  
Innocent and peace-loving citizens are made pawns in the games  
Played violently by largest, 'evolved' and richest democracies  
In regions far away from the safe havens of their homes but  
Making locals experience hell  
And flee their homes dear to them;

Is there an end to this double game played  
By the West and the like  
The champions of and 'victors' in II world war,  
And perpetrators of all wars since then;

World peace hanging precariously  
On the decisions of a selected few 'rich' nations  
And their inexperienced, non-statesman-like, prejudiced by color blindness,  
Vulnerable and volatile leaders  
Dominating the world scene is unfortunate and heart-wrenching;

Wish the developed or G-5, G-8 or such nations  
Make this man-inflicted human misery  
One of the items of the agenda  
Together with discussions on recession in world economy,  
Global warming, nuclear-proliferation and such  
Grand issues  
And definitely do something to arrest  
The agonizing and forced fleeing of homes by peace-loving and innocent citizens  
Of various communities in various nations reeling under war and or its variants  
Caused under one or the other pretext

Varanasi Ramabrahmam

# Flight Towards Freedom

During one of my wanderings  
Through the green bushes  
Saw a lovely little bird  
Fresh in spirits  
Full of enthusiasm for life  
Enticed by  
Few grains under the net  
Alas!  
It flew down  
Eagerly for grain  
My heart melt  
But nature is beautiful  
That cruel, greedy  
But foolish hunter  
Hid somewhere near  
Wanted to collect  
Before the little one  
Is stuck to the net  
Again, nature the magnificent guide  
Made the sweet little  
Sense the trouble;  
And then  
That elegant, vigilant  
And sensible small bird  
Flew, Flew, Flew  
From fools  
Beyond captivity  
Towards the horizon of freedom.

Varanasi Ramabrahmam

## Forms Of Ego (Opinion)

Ego is the characteristic of humans. It has different forms in different human beings. Our consciousness about our gender, social status, nationality, physical beauty, psychological traits, mental capabilities, spiritual aspirations, our achievements in worldly life form our ego.

Ego is an essential ingredient of human mental make-up. It inspires us to be lively and sometimes causes inconveniences to our near and dear and others. The thoughts "I", "me" "mine" arise in us making us joyful and also sad depending on the event, person, and our perception and understanding of them.

Writers, singers, dancers, actors, sports persons and the rest of us identify ourselves with our profession and feel egoistic. Our achievements in our professions make us confident and sometimes arrogant. The term "egoistic" is not always negative. But is used in that sense and cultivated. Most of our achievements we ascribe to our capabilities and failures to the deficiencies of others around us and blame them for the fiasco when it happens. We gladly take responsibility for our successes and refuse to take same responsibility in failures. This is one form of ego.

Persons in authority own all pleasant happenings and blame the opposition for the uncomfortable incidents. They feel themselves invincible and indispensable. They will be under the illusion that it is their greatness and capability that runs the show and delude the citizens about their indispensability for the welfare of the people. It is the ego of the rulers that has brought and is bringing untold sufferings to the ruled. This form of ego in rulers is head-ache to democratic functioning.

We have great human-beings who achieved much in their respective chosen fields and professions. Definitely they are great but their greatness is made up of their parents, teachers, their near and dear who keep them always cheerful and hence enhance their creative abilities through their help and cooperation and also because of the audience, stalwarts in the field and rasikas (civilized and cultured individuals) , who recognize them and their talents with their aesthetic sensitivities and sensibilities, intellectual abilities and applaud, admire and appreciate their creations, them and build them. But most of the times many of the popular and great achievers believe they are in that position solely because of their eminence. This is another form of ego.

We have herds of commercial spiritual gurus today. They are so concerned about

us that they dedicated their lives for our and our welfare's sake. They are building financial and commercial empires to enlighten and liberate us. They indulge in all the house-holder's activities still shun us if we live as a householder. Our ignorance, innocence and blind submission are both their strength and ego. They go to the extent of believing that they are Gods and Goddesses themselves and exhibit high form of ego, when in spirituality the essential criterion and requirement is shedding of ego.

We should not feel "I am this", "I am that" etc., and thoughts about us should not remain. When we question ourselves "Who am I? " and the reply is silence we are spiritual beings. No sense, thought or utterance about individual will be present and the ego will be absorbed in the Divinity in us and we will be peaceful and blissful always. Our mental awareness will be vacated by self-consciousness and will be filled with Divine Consciousness. This must happen to the commercial spiritual gurus also. It will not happen and they exhibit this kind of peculiar form of ego.

Ego is part and parcel of the individual rather the individual itself and has as many forms as the individuals and their illusions. We must enjoy this variety of egos and silently observe their owners. This helps us to shape ourselves and have an ego special and specific to us. No one can shed ego easily. We can change it if we want. Changed and transformed ego leads us to Divinity. We become ego-less rather transcend our ego and be one with Divinity.

Varanasi Ramabrahmam

# God Belongs To Whom?

God belongs to whom?

To the fundamentalist, devotee, or to whom He belongs?

And belongs He only to the religion?

Religions hijacked by barbarians are

Causing civilized people confusion about religion;

Rituals are dominating, spirituality is missing;

Compassion and accommodation of dissidence disappeared;

Culture is defined and dictated by half-informed individuals;

Are religion and culture one and the same?

Is there any subtle difference leaving room to the individual's interpretation?

Is religion just one aspect of sociology and social living among many?

Or an all encompassing and dominating social fabric

With no room or space for fresh weaving with new threads;

Are religions stagnated waters or flowing rivers;

Are they at dead end or are evolving?

Does at all God belong to religion?

Does not He have His own Existence,

Transcending limitations fixed by ignorant religious preachers and followers;

So many questions but no answer;

The Omniscient, Omnipresent and Omnipotent

Is understood confined to rituals and their performance;

It is sad that God is imprisoned in names, forms, slogans alone

And His presence every where and every moment

In the hearts of his Creation is forgotten;

God belongs to whom?

Belongs only to the religion, fundamentalist and such maniacs?

God only knows.

Varanasi Ramabrahmam

# God: The Ocean Of Compassion

God is an ocean of compassion  
An embodiment of peace and silence  
And bliss incarnate  
Omnipresent, Omnipotent and Omniscient;

Dwells in us as glow of mind  
Touches us and our mind  
Like gentle breeze always;

Language is His speech  
Music is His reach;

Performing Celestial Dance  
With His Divine Consort  
Keeps rhythm of the worlds,

Creates and sustains all creation  
With full affection and love  
As the Beloved,  
Full of care for us as our parents;

Let us look for Him  
Within us;  
For searching without  
We may be lost in the pursuit  
Never reaching the Destination;

For God is here now  
He is We

Varanasi Ramabrahmam

# Good Books And Good Looks

Good Books  
And  
Good Looks  
Always have  
Reception

Varanasi Ramabrahmam

# Good Books And Good Looks!

I am comfortable in the midst of  
Good books and good looks;  
For  
Good books and good looks  
Always have my reception;

I am attracted to the design and colors  
Of the covers and also the contents;  
Both occupy my mind  
And my heart rejoices  
In the company of good books  
And good looks  
For  
Good books and good looks  
Always have my reception;

I am proficient in languages and  
Can follow and understand many a sound-kinds  
Creations in books and voices of good looks  
Are pleasant, sweet, and touching;  
I am matured and my vision has expanded  
In their loving and delighting  
Interactions and conversations;

Both books and youthful loving looks  
Fascinate me and draw me nearer  
And I enjoy pouring through them;

Structures and contents of these;  
Beautifully brought out subjects;  
Are food for thought  
And appetite for romantic and aesthetic heart;

I always relish and get nourished  
In going through them;  
My mind matures and my heart ripens

I am My Self in the absorption of both;  
Become blissful, peaceful, serene and silent

In their union;

Good books and good looks  
Always have my reception  
And make me Divine in spirit

Varanasi Ramabrahmam

# Good Bye Dear Books! My Intimate Friends!

Good Bye! To you my Dear Books,  
Good Bye to you my intimate friends;

To you, who have taught me alphabet to vast knowledge  
I bid Good Bye! My dear Teachers!

To you, who have introduced me to languages, sciences and philosophies  
And made me study and learn them, I bid Good Bye! My friends!

An animal I was, transformed by you into a human and humane being;  
Dear Teachers and dearest ones, who caused in me  
All awareness, scholarship and discrimination,  
To you I bid Good Bye!

I am here by the Grace of my Parents  
And am brought up and have grown in the company of  
Near and dear sharing love and affection with them,  
And in your intimacy I have matured and ripened;

In these final moments, when I am breathing my last  
And am settling for eternal sleep  
I bid Good Bye to you my dear books  
I bid Good Bye, my intimate friends;

You are an ocean of meaningful and graceful words  
And have put me on the throne of intellectual pleasure  
And peaks of emotional fulfillment;  
I do not believe in birth after death and cycle of rebirths;  
You have transformed me into a Jeevanmukta,  
I am liberated while I am alive, thank you!

Definitely I do not come back again to this planet  
I will take eternal rest in complete Silence  
I bid Good Bye to you who made me what I am  
By making me enjoy literature, knowledge, Love, wisdom, spirituality and  
Tatvam!  
Though I could not master them, I could taste them;

I merged in the Absolute in constant study of you and subsequent contemplation!

You helped me to transcend false ego and get absorbed in the True Reality  
And made me a fulfilled person, thank you;  
Definitely I do not come back again to this planet  
I will take eternal rest in complete Silence  
After getting dissolved in the five elements;

I joined night with day, seasons with years,  
Years with decades in your beautiful and delightful company;  
My Good Bye to you who made my mind and utterance wealthy and worthy  
By commanding, dictating and guiding them;  
I bid Good Bye to you my friends who led me through my life;

By the reality, "jaatasya maranam dhruvam", once born means one has to die,  
After leaving this ephemeral body, I do not come back;  
Good Bye to you my dear books!  
Good bye to you my intimate friends!

Varanasi Ramabrahmam

# Hari Stuti (Prayer To Lord Hari)

Telugu Original

mari mari mrokkeda harikin

kaarunyottunga girikin

vaatslyaamrutha jharikin

siri penimitikin mukkanti sarikin

naraadvaitunakun sreemannaraayanunakun

ramya kaavithaa laharikin

ramaantaranga raasikunikin

nee naa jatakun

bhakta paalanaa niratunakun

bhakta varadunakun

mukti pradaatakun-□

English Translation:

I bow down to Hari again and again

Who is the peak of compassion

A stream-flow of parental love

Husband of Goddess of Wealth

And one and same as the Three-Eyed

I bow down to Hari again and again

Who is human-being Him-Self

Who is pleasant wave of aesthetic poetry

Who amorously lives in the heart of Ramaa

Who is friend to you and me

Who is adept in taking care of His devotees

Who showers boons to His devotees

And who gracefully blesses with Liberation (mukti)

Varanasi Ramabrahmam

# Hearing Her Voice

By hearing her voice  
Assuming that the spring has set in  
The mango tree produced tender leaflets;

The male cuckoo full of pleasure  
Participated in the musical duet  
Joining its sweet and melodious voice;

The garden pleasantly smiled through  
Fully blossomed flowers containing  
Sweet honey and intoxicating fragrances;

The whole nature celebrated spring  
And I my beloved's musical notes  
Reflecting her amorous mood,  
Our intimacy and love

Varanasi Ramabrahmam

# Holding Time Still!

Holding time still,  
It is not possible I know;

Freedom from time  
Is impossible to get, I am aware;

Taming time or its passage  
Are next to impossible to me;

Still I long for transcending time  
To free myself from aches, pains, hurts,  
Worries, fears, anxieties, apprehensions;

Thoughts make me worried, anxious  
Frightened, apprehensive and painful, and rarely pleasant;

I wish to be free from all these,

The past and the future,  
the memory and apprehension;  
the two phases of Time;

That cause inconvenience to me  
And torture me occasionally.

But unless I transcend  
The functioning of my mind and be a mere seer

I cannot hold time still  
And attain freedom to be still;

How I wish for peace,  
Bliss and silence;  
To dawn and dwell in me!

To hold time still  
By, me becoming one with  
The Divinity, the Self  
Freeing myself

From vicissitudes and vagaries of time-conscious mind  
Making my mind still and tranquil;

I long to hold time still and be tranquil  
Till my breath stops and body becomes still

How I wish for peace, bliss and silence,  
When my unreal "I" merges in such serene essence;

Then seconds may become minutes;  
Minutes hours and hours, days;

Days months, months years, and decades,  
Centuries, millennium;

I always remain a flow of tranquility

How I wish to hold time still  
And be free from time  
In serene times  
When my mind merges in its source, the Self!

Varanasi Ramabrahmam

# How Does It Matter To Me?

Ice on the moon and life on the mars  
Big bang or something else originated the universe

It is pre-biotic, chemical, biochemical evolution  
That has preceded the species evolution

All this is the food for thought of the intellectuals;

I am the species which will be alive for sixty to seventy years maximum  
Food, clothing and shelter are my requirements minimum

Fresh air to breathe, clean water to drink and enjoy food  
And participate in reproducing activities,  
Are my primary and preliminary needs;

Many do not seem to bother about this  
How does it matter to me all the intellectual debates  
When my minimum needs are not on the radar  
Of the 'aviation' experts of the nations

Varanasi Ramabrahmam

# I Am

I am the stream, I am the rivulet  
I am the river flowing to the east or the west, south or north  
I am the sea, I am the ocean  
I am the delightful union of the river and the ocean;

I am the hills, I am the valleys, I am the peaks of the mountains;  
I am the plants, I am the trees piercing the earth,  
I am the black clouds, I am the incessant down pour,  
I am the deafening thunder, I am the blinding lightening

I am the Sun, I am the Illumination,  
I am the moon, I am the pleasant moonlight,  
I am the earth holding all life and all the moving and stationary;  
I am the green fields, I am the red flames

I am the flowers full of honey,  
I am the sound made by the bees sucking honey;

I am the stone, I am the rock, I am the ravishing beauty of youthful women,  
I am the insect, I am the reptile, I am the delightful flow of poetry,  
I am the bird, I am the Man, I am the consort of the Nature;

I am the planets, I am the revolutions of planets,  
I am the universe, I am the cosmos,  
I am the form of all worlds,  
I am the holder of the universe in me;

I am the knower, I am the known,  
I speak, I understand;

I am the frolic play of boys and girls,  
I am the amorous feelings of the youth,  
I am the beautiful smiles of the infants and the aged;

All the nature, planets, stars, universe, celestial worlds, cosmos  
Are originating, growing and dissolving in me;

I am the liberty, I am the independence  
I am the peace, I am the glow of all life;

Such I am

Can not be caged  
By castes, religions, languages, regions, nationalities,  
Ideologies, cultures, cults, isms or fanatic slogans;

Even though arrows are pierced through me,  
Swords cut me into pieces; bullets make my body and heart a sieve  
Bombs scatter my body parts; tanks roll over me and make me a paste,  
Kings, Emperors, Rulers, fanatic religious heads, Caste leaders,  
Champions of ideology though stand in rows  
Can not bind me;

All the efforts to annihilate me  
Will be consumed by the flames of  
My fiery nature

Varanasi Ramabrahmam

# I And My Beloved!

My beloved is verse  
I am short-fiction

She is novel  
I am play

She is drama  
I am dialogue

She is memoirs  
I am travelogue

She is autobiography  
I am prose

She is article  
I am essay

She is epic  
I am monologue

We are together  
Like verse and poet  
Like literature and writer  
Like language and alphabet  
Like sentence and structure

Like disciple and teacher  
Like sense and word  
Like Divinity and God

Varanasi Ramabrahmam

# In Praise Of Goddess Kanakadurga

I sight Her through my self  
I sing Her with my heart  
I know Her with my mind  
I repeatedly chant Her in my thoughts  
Into Kanakadurga, the very embodiment of bliss,  
Do I merge, submerging my false sense of self and identity.

I meditate upon the goddess hoping to augment her favour  
I pray to Mahadevi, Tripura Sundari, Sarada  
Sivakameswari, whose gaze makes all calm –  
She offers unassailable, undivided loyalty.

I bow to Bhavani, Sri Devi,  
Her body a streak of lightning, her face ablaze with a cavernous smile.  
She resides on Indra Kiladri, on the banks of the Krishna river.  
Indrani, entwined around Shiva's heart like a creeper, the beloved of Lord  
Malleswara,  
Eternally pure, our lady of Vijayawatika.

Goddess Kanakadurga is the presiding deity of Vijayawada, situated on the banks of river Krishna in the state of Andhra Pradesh, India. Malleswara is Lord Siva, the beloved consort of goddess Kanakadurga.

Sanskrit original 'Sri Kanakadurga Stavam' can be viewed at

Sanskrit Original and translation Varanasi Ramabrahmam

Varanasi Ramabrahmam

# In The Network Of Ideals

Seeing the religious preachers  
Spreading superstition in the name of faith  
And devilish nature in the name of God  
And destroying humaneness  
In human-beings  
I am engulfed by fires of disquiet  
But am not able to become Adi Sankaraacharya [1]

Observing the selfish leaders changing citizens into barbarians  
In the name of caste, religion, region, language and ideology  
I am shaking with anger  
But not able to become  
Another Chaanakya [2]

Noticing fellow humans in pains of poverty  
And with lack of minimum amenities  
And people without a square meal a day  
Who are satisfying their hunger with tears;  
My heart is melting and wrenched  
But  
I am not able to become The Buddha [3]

The reason for my inability  
Is  
I am  
I am

[1]. Great Indian spiritual teacher of Advaita Philosophy (Non-Duality of Individual and Divinity) and religious reformer

[2] Great Indian theoretician of politics and economics

[3] Great Indian teacher of enlightenment around whose experiences and teachings Buddhism has been flourishing.

Varanasi Ramabrahmam

# Intellectuals - The Manifestations Of Divinity (Opinion)

Intellectuals cannot but react to happenings in the society and world. None invites them to give their opinion on various things and events. They do it naturally as cuckoo sings, stream flows, ocean roars, water-fall jumps down, cloud bursts, flower blooms, beloved inspires and takes care, peacock dances, the spiritual glows, poet composes verses and Divinity blesses. Most of the intellectuals are sage-like. they are seers benefiting society with their intellect and compassion and will to help society and nation. They guide and counsel the society. They have to be objective in their analysis.

Unfortunately now-a-days majority of intellectuals in the form of writers, poets, journalists, ideology experts are wedded to this or that ideology, religion, cause, fanaticism, and express themselves biased. Such pronouncements will not be useful to the society.

Just as nature benefits all creation sans preferences or bias, intellectuals must express for the benefit of whole society and just not to this or that caste, creed, community, region, religion, ideology, and mix the subjective and objective views healthily for welfare of all society. Intellectuals are manifestations of Divinity took birth to help society selflessly.

Intellectuals have a huge responsibility and they must use their intellect, the gift of nature, for the well-being of all people.

A society languishes in the absence compassionate intellectuals in the society and presence of 'ideologically committed' and biased intellectuals. Ideologically useful intellectuals are use to the society; ideologically superstitious intellectuals blind to welfare to all are a burden, curse and nuisance to the society and nation.

Intellectuals are air and water to the sustenance of the society. They are manifestations of Divinity. Unbiased intellectuals who mix subjectivity and objectivity in expressing themselves for the benefit of the society are a boon to society and the intellectuals use their intellect to divide and cause disturbance in the society are bane and curse to the society and nation.

Let noble thoughts come to us from every side.

Varanasi Ramabrahmam

# Learning And Knowledge

I love learning and knowledge  
I love language acquisition  
And communication with associated  
Intricacies of grammar, words and their sense

Which gave rise to  
So much of scholarship  
Insight, understanding,  
and depths in ideas and concepts;

Giving them birth by intuition, logic,  
Reasoning, induction, deduction;  
Pioneering in imports and purports

Language; learning;  
Acquisition, retention and communication  
Of knowledge; are inseparable;

Are essential  
Also in creating all disciplines, fine-arts,  
Philosophies, sciences, technologies,  
Literature, and variety of intellectual  
And emotional joys and various psychological moods;  
And lead a comfortable and serene life

Helping intellectuals, poets, philosophers, scientists,  
Artists, artistes, to evolve;  
Enabling, enriching and ennobling  
Learning, teaching, culture and civilization;

Thus also  
I love learning and knowledge  
Which provide ingredients of  
Insight, ideas and ideals for  
Human culture, civilization,  
Spirituality and salvation;

Being aware of all this makes  
My life full and I get fulfilment;

I love learning and knowledge  
Which distinguishes and makes me  
Distinct from all other animals  
And living and non-living entities;

I am human  
Having humane qualities;  
cultivating which  
I will be Divine

Hence I love  
Learning and knowledge

Varanasi Ramabrahmam

# Let It Be So

My Love!

If it is your wish  
that our love  
must blossom  
and make us blissful  
only at your terms  
Let it be so

My sweet heart!

At a convenient moment  
when our sensual  
dreams are to be realized,  
reversing  
your SELF  
repulsively  
is your stand  
Let it be so

My Whole!

When whole-heartedly  
to our hearts' full content  
our wholes are to be  
submerged in each other  
then  
contracting your whole  
is your preference  
is your brought up and culture  
Let it be so

My Dear!

If I am present  
only to be used and not otherwise  
and not vice versa  
Let it be so

My friend!

If the course and fruits of our nearness  
are to happen  
only according to your whims and fancies

Let it be so

My Sweetest!

If I am only  
an "object" to  
entertain and pass time for you  
and not a  
subject to be fulfilled  
Let it be so

My Full!

If I am only a momentary  
present continuous acquaintance  
sans past or future  
Let it be so

My Love!

If I am only a tool  
to perform  
tasks for you and not a  
fellow life-form  
Let it be so

My All!

If our beautiful relationship  
is to continue  
only as and according  
to your dictates  
Let it be so

My SELF!

Merger of our SELVES  
must take place  
only in thought and word  
and not in action  
Let it be so

My Everything!

If you want only writings  
of my pen  
and not to enjoy  
in juicy depths

Let it be so

My Woman!

If you only  
are personification of  
principles and  
embodiment of values  
and uprightness  
and I am a  
poorer cousin  
Let it be so

My Honey!

If you are desirous  
of actions just  
and shun and snub  
the opposites  
not to be pointed out  
hurling pointed words  
at me  
Let it be so

My Within!

If you look down  
chances  
and do things only  
by choice  
confining to your  
convenience  
Let it be so

My Bliss!

If you wish to have cake  
and eat it too  
keeping me fasting  
Let it be so

My Dearest!

If you want to  
enhance your stature  
by not caring  
for my longings

likes and requirements  
which are part of and  
sustain our bond  
and I have to dissolve  
and 'rise' above them  
for you  
Let it be so

My Dear Reader!  
If you alone  
want to write  
the script of  
our intimacy  
Let it be so

My Beloved!  
If you want to say "am tempted and am ready,  
volcanoes must erupt  
in our union"  
are writings on water  
and saying so to me  
is your "mistake"  
wrenching my heart  
Let it be so

If you wish to define  
what is nearness  
according to your requirements only  
even though appears odd and I am let down  
Let it be so

When we have to  
spend life hugging  
you like to keep me begging  
Let it be so

Even though  
you are aware  
that I am rare  
as you are and  
you deny me position  
in intimacy to you

Let it be so

If you desire to entreat  
and retreat  
at your will  
little caring  
for my passion  
Let it be so

Though  
disappointing, disenchanting  
and dispiriting  
all this is hurting, painful and unbearable  
and I am  
in helpless disadvantage  
in an unequal role  
Let it be so

But I remain  
Yours, affectionately;  
Yours, lovingly;  
Yours, friendly  
as ever  
forever  
for our mutual  
emotional fulfillment  
bliss, serenity  
and Love

Varanasi Ramabrahmam

# Life

Crying we enter  
Enticed we grow  
Tried (tired) we feel  
Died others say

Varanasi Ramabrahmam

# Listening To Lalgudi Melody!

Today evening is most pleasant for me

Memorable throughout my life

I listened to the Divine Music

From the violins of Lalgudi Brother and Sister

And absorbed in that Divine Melody

Sri Krishnan and Ms. Vijayalikhmi

The famous off-spring of Lalgudi G Jayaraman

Enthralled us in the Kamban Kalaiyarangam

In Pondicherry in the august presence of

The maestro himself and his beloved better-half

And Sri aurobindo and Mother present on the stage

The jasmine garlands adorning their photos

Their violin duet concert

Immersed me in their melodious music

Ably supported by efficient artistes

On mrudangam and ghatam

The rhythm kept time

The playing passed time

The melody stalled time

The pleasure of listening enchanted time

Time keeping, passage of time

Stalled time and enchanting time

Filled the heart with pleasant tunes

And made us time-transcendent

The Lalgudi siblings themselves are

Manifestation of Divine Tunes

Incarnations of Goddess Saraswathi

Personification of Lordly Art of Music

Mohana, Shanmukhapriya, Madhyamaavathi,

Sri Lalgudi Jayaraman, Tyagaraja, Papnasam Sivam,

Subrahmanya Bharathi shined

In their renderings of respective creations

A treat to ears

A feast to aesthetic heart

A harmonious recipe for mind and taste

Melodious sounds embedded in Silence

Produced tunes of Divinity

Listened to Divine Music

Experienced in full Lord's Grace

Waves of thoughts and feelings

Ripples of sense, mood, me, mine, I, you, he, she, it;

Submerged in the wave-less ocean

Of music, full of serenity and depth

'I am' no where to be found

Only melody filled my heart

And became one with

Peace, bliss and silence

Full of Divine Consciousness

'I' is only Being-Pure consciousness-Bliss

The Brahman - the Sat-Chit-Aananda

Ramabrahmam and Aatmaaraamam

The divine Melody

Varanasi Ramabrahmam

# Little Drops Of Love!

Little drops of love make  
Mighty ocean of togetherness  
Love is like rain  
It pours

Love is like full-moon light  
It delights  
Love is like sunshine  
It lights up and warms hearts  
And life-giving, Life-sustaining;  
Makes life lively, cheerful and youthful!

When it is raining  
The drops you collect  
Is how you miss me;  
The drops that miss you  
Is how I miss you

We need each other  
as we need air  
We need each other  
as we need water  
We need each other  
as we need food  
We need each other  
as we need sensual pleasure

So dear  
Let's breathe each other  
Let us drink each other  
Let us have each other  
Let us savor each other

Let us be cheerful  
Blissful, peaceful,  
Silent in Love,  
Together...  
Now, Ever, Always



# Living The Verses

We will not be able to live  
What all we express through our verses;  
For writing poetry is  
A mere expression of our current mood in choicest words,  
And our mood changes  
As the phases of the moon

Varanasi Ramabrahmam

# Lost In The Wild Forest!

Toured the wild forest  
In the midst of tall and grand trees  
On the mountains looking down the  
Beautiful and breath-taking valleys

Full of greenery reflecting  
Youthfulness of the wildness

The wild-life entertained  
At their own natural habitat  
In their own glory and full of dignity,  
Dignified gait and gaiety  
Together with their tiny ones  
Undisturbed by the civilized

The melody of the singing birds  
the musicians of the vast Green Empire  
Tuned my heart to harmony

dance and rhythms with music  
of flowing swirling currents;  
Reminded me of the peacock-dances  
Youth flowing girl's curves and meanderings  
Running and jumping humming pleasant lyric

The still lakes, like  
Seers in meditation  
personified Pure Consciousness;  
Unoccupied Awareness;  
Content-free Contentment;

Mere Being of such  
Beauty acted as  
Dear touch of the  
Mother and the mother Nature

Nature is the teacher, musician, physician to the  
Mind, body and heart,  
Joy, beauty of the compassionate heart,

Seer and the Lord;  
His Expression and Presence

In the midst of this environment  
Bliss am I listening to;

The Silence pervaded around  
And in me; body relaxed,  
heart became peaceful  
And mind full of calmness  
Made me experience the Divinity  
In and around in serenity

For once I forgot my 'little self'  
And merged in the  
All pervading Self  
And continued  
To Be It!

Varanasi Ramabrahmam

## Love (Opinion)

Love happens naturally. Love happens as south breeze touches; as flowers bloom; as moon-light cools; as sunshine warms; as affectionate and dear touch soothes; as rivers flow; as currents swirl; as waves drench; as rains pour; as bliss fills; as peace descends and as Divinity obliges and illumines. Loving is a delightful human trait. The one who is not drenched by rain and who has not fallen in love does not exist.

Next time you fall in love, ask yourself: is this hedonistic love. Or a role-bound relationship?

Simon Watts of Nottingham Trent university and Paul Stenner of university college London analyzed the nature of modern love by asking 34 men and 16 women to agree or disagree with a set of 60 propositions. They identified nine varieties of love, reported in the British Journal of Social Psychology today. They are:

- A grown-up version that involves mutual trust, recognition and support.
- The "Cupid's dart variety, in which couples—are swept away by blind passion
- Hedonistic love, concerned with personal and perhaps fleeting pleasure
- Love as the ultimate connection: an essentially romantic view
- Demythologized love that recognizes the need for hard work and patience
- Love as transformative adventure: the emotional roller coaster experience of a Bridget Jones figure
- From Cupid's arrow to a role-bound relationship dictated by society's expectation
- From Cupid's arrow to the security of close friendship
- Dyadic partnership love, in which two people become a single unit

We are all in search of real happiness and are shrewd. But men exhibit naivety in dealings with women. Especially for sexual favors, they will be in the mental state of a beggar and sheepishly and slavishly behave with and believe women. Women know this and use this innocence or lack of knowledge of men when they do not like the man and or the experience with him. This is the bane of nature to men and boon to women.

Most of all modern elite men and women have everything in life but an intimate person to love and be loved. All their relationships are guided and dictated by their profession where calculation but not passion is the chief thing. All human-beings crave for affectionate words, conversations and deeds from loving hearts of near and dear. When it is missing, they with false hopes, turn to drugs, drinking, companionships or commercial spiritual gurus for happiness, peace and solace. Here also they do not like to shed their egos and the clever spiritual

gurus cater to their egoistic mind intelligently. Of course, this is the professional secret of all the commercial spiritual gurus.

Any attempt to be joyful without commitment and responsibility will ultimately lead to sorrow and misery. We being famous, rich or beautiful have nothing to do with this.

Only our sincere cultivation of love and relationship gives us the required happiness and fulfillment..Merely craving for intercourse without the merger of the hearts is not the path of salvation. Heart plays a major role in these matters. Emotions are fulfilled in the exchange of sweet and pure hearts. In the cultivation of a harmonious and beautiful psychological relationship lies the secret of happiness, peace and bliss. Love should be like cash in hand. It should be exchanged freely. Love should not be a treasure hidden underground.

The love-life sustains us and our life. We must continue to love one another for life in life. We must be Radha and Madhava or as intimate as them in our readiness to love and be loved. Love is invigorating, sublime, blissful, beautiful and everlasting delightful nature of us. Love is panacea for human psychological wellness and health and we give that to each other in each of our moves. All of us must not only fall in love but also rise in love when we fascinate one another. Our love must be unalloyed mutual devotion, admiration, appreciation and togetherness of our Selves. Then a single Self dwells in us. Love is Divine. Loving is Divinity.

Varanasi Ramabrahmam

# Love Versified

Love is  
Intimacy and intuitive nearness  
Of two hearts  
Sharing togetherness;

Supplementing and complementing  
Each other;

Experiencing bliss  
In word, thought and deed  
In relation to the loved one;

Hearts shared  
Feelings expressed  
Minds tuned  
In the commonness  
And differences even,  
Respecting, admiring, appreciating  
Showing affection, care and concern  
For the other in each move;

Showering pleasantness  
In the and as the  
Union of Selves as one entity  
Also  
Is love

Varanasi Ramabrahmam

# Meditation On Time (Opinion)

Time plays a significant, influential and useful role in our lives. Our daily routine is time-based and time-bound. The origin, being and cessation of things, objects, events, thoughts and life systems are time-related. All natural, man-made and man-initiated processes take place according to Time and its Passage. In all disciplines of learning Time has a prominent role to play.

We 'know' what Time is. Earth spins around itself and simultaneously revolves round the Sun. Based on these movements, day and night are created and the Passage of Time is experienced and measured by us. We have knowledge of the extent of Passage of Time by referring to watches, clocks, various time-measuring devices, calendars, almanacs etc. The awareness of Time through these measures is only a facet of nature Time and is not comprehensive and complete. Awareness of nature of Time is varied and is not unique. Like the understanding of Divinity, the understanding about Time is multiple. Time has many forms, structures, natures and has been viewed, defined and understood variedly

We are all leading stressful personal and professional lives with the associated pulls and pushes straining ourselves; sometimes beyond our ability, capacity and capability. We long for calmness to fill in our minds and we have peace of mind. We pray the Almighty for peace of mind. Some of us who do not believe in God have our own ways of de-stressing ourselves. Thus we, the seekers of peace of mind desire and attempt to know the nature of mind and the way to relax. Some of us take refuge in our Protector. We follow the path of spirituality. We listen to (sravana) , meditate on (manana) and convert the insight thus gained by contemplation into experience (nididhyasana) about Almighty or Self. Almighty and Self are synonyms representing Divinity, our original self. Self can also be taken as the natural or normal or original state of mind. We then can know about the Self and merge our self in a chosen quality of the Self. We can get Self-Realization and dwell in it and with it.

As part of this we now try to know and be aware of the nature of time, time-flow as past, present and future, and time-transcendence. It is known to us through our beloved Srikrishnaparamatma that He is both Time and Time-transcendence. Srikrishna famously said: "Aham kaalah asmi" (I am Time) . To realize the nature of time-transcendence we must know about Time-its nature, structure, form and flow.

Time is of two kinds: physical and psychological. Time eternally flows

transforming seconds into minutes, minutes into hours, hours into days, days into months, months into years, years into decades, decades into centuries, centuries into millenniums and like that.

All this is physical time and its flow.

We get tuned to this physical time and happenings in it by attaching ourselves to these happenings with an egoistic mind as I, me and mine. Our tuning and attachment through the egoistic mind creates another time and time-consciousness in us. This creation takes place in the wakeful conscious state of mind and is experienced in wakeful and dream conscious states of mind. This is called psychological time or time-space.

The eternal Self (paramatma) transcends both these physical times and their flows. Self exists in us as prajnanam (Witness) and makes us be aware of physical and psychological times and their passages. During those phases of awareness, Prajnaam as seer makes us experience the respective experiences.

We can not stop the flow of physical time. The psychological time is experienced by us as past, present and future in different phases or conscious states of mind. It creates time-whirlpool in us and spins us in it.

Our mental time and its flow is the series of rising and setting of various phases of mind- wakeful, dream and deep sleep- and the acquiring of knowledge, skills, thoughts, feelings, experiences etc., or cessation of thought process happening during those phases.

"I, I am doing, it is mine, it has happened to me, I am hurt, I am happy, I am experiencing, etc., " thoughts, feelings and experiences exist in our awareness and create in us moods. When we are learning, knowing, these acquisitions create in us experiences and these will form our memory. These memories will be within us in a long-standing way.

These memories of happenings though happened long time back in view of physical time flow or passage, get stirred and activated in the present causing happiness or unhappiness respectively. According to these we will get anger, lust, jealousy, arrogance etc, . We get thoughts and feelings accordingly and we will be disturbed in the present. Thus the remembrances and thoughts about past happenings and their impression on us form our psychological past. Because we do not have enough mental strength we can not come out of this past which is just psychological and torture ourselves and live mentally in the past only.

Future disturbs us equally as our past. We fear, become anxious and wildly or

romantically imagine about future happenings based on what has happened to us in the past, what we know and experienced. Thus the future which we feel will happen to us, is our mere thoughts in the present as imaginations, doubts, fears or anxieties. Thus when we carefully observe we become aware that both our past and future are our thoughts in the present. If somehow we can manage to arrest these unpleasant thoughts we will easily come out of this vicious circle of yesterday and tomorrow and live in the present.

We need to submit ourselves before Divinity by thought, word and deed. We then offer our self-consciousness and ego to the Lord and submerge our selves in Him. When we do like this, we will avoid the thoughts relating to I, me and mine. These thoughts not only stop but will permanently cease to arise in us. This cessation of thoughts forms is time-or mind-transcendence.

By God's Grace we can transcend the psychological time-flow which exists in us in the form of thought-flow. Mind becomes calm and peaceful when we shed our ego and fill it with the insight about Divinity. Then we can live attributing every thing and happening to God's will and take everything with equanimity in our stride. Then we have more pleasantness and mind acquires strength to face life. We will tackle all problems with courage and calmness. We will be rid of thoughts about past or future. We live peacefully and blissfully not getting reminded of ego transcending time. We live in the present. We live in tranquility.

Sources:

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Varanasi Ramabrahmam

# Mind And Its Projections

Our personality, ego and the phenomenal world are mere projections of mind in the wakeful and dream conscious states of mind. The moment mind ceases to be as in deep sleep or wakeful sleep phases of mind, all these projections vanish from awareness.

Appearance and disappearance of mind are responsible for all our psychological conveniences and inconveniences. In the resting or disappearance phase of mind, which is our natural state of mind, we are not troubled by moods or thoughts, pleasant or unpleasant.

Even though every happening appears real and happening, it is mere projection and activity of egoistic mind in the wakeful and dream phases of mind. The moment mind is released of ego all happenings are received and treated with equanimity. Every happening is given its due and treated accordingly and individual is not affected by pleasantness or unpleasantness associated with the happening as they are relative to our idea of us, an individual bonded.

Bonding is cultivated and not natural or inherent or inherited. All spirituality trains us and tries that we cultivate truthful identity of us. This realization of true identity of us and being that always; saves us from falling prey to physical phenomenon and mental phenomenal world.

Spirituality informs us that the Real Identity of I is Pure Consciousness or Unoccupied Awareness or Content-free Contentment. Thus our presence of mind protects us from the psychological vicissitudes which are mere projections of present mind.

Varanasi Ramabrahmam

## Mind And Meditation (Opinion)

In this piece, the Upanishadic insight of human consciousness and mind, their form, structure and function will be analytically presented together with the description of phases and states of mind to get an idea of how the mind works. Calming the mind is presented as a process of de-learning illusory knowledge, relearning the real nature of human-being and then practicing how to completely unlearn or be unaware of all the new knowledge too but not the insight gained. It will be argued that meditation and calming the mind are synonymous with self realization and are the exact opposite to the process of generation of thoughts. The importance of possessing an open mind, having faith together and being on good terms with others will be stressed.

The ability to calm the mind is of the utmost importance in modern life. Many meditative techniques currently in vogue are intended to help humans to cope with the stresses and strains associated with today's lifestyles. In many cases traditional meditation techniques are presented as popular modern methods. Attempts to calm the mind will give the desired results if meditation is undertaken in full knowledge and understanding of the mind and the nature of the meditation process.

Upanishadic philosophy is Sat-Darsana, a revelation of truth. The process of arriving at and experiencing truth is technically termed self realization. With self realization comes a calm mind and an increased mental functionality. One must possess absolute faith to calm the mind: faith in the approach, faith in the text and the teacher and faith in oneself. Cultivating, engaging in and maintaining a stable and harmonious relationship with others helps the aspirant in attempts to calm the mind. Often the lack of harmony hinders the aspirant from finding mental peace. The mere observation or practice of a meditative technique in an academic or mechanical way may not help the individual in his/her aim.

Ego – self-consciousness, the collection of thoughts about 'I' as body and associated personality traits, social status, 'me' and 'mine' – creates vasanas (impressions/experiences/memories) within us. All cognition/perception/volition/urge-related experiences are created and retrieved by the antahkarana (inner mental tool) chittam (sense/idea/mood/insight/mind) . Egoistic thoughts and actions (with the thought and sense of 'I', where 'I' is identified with the respective individual) in awakened/wakeful and dream conscious states creates memories (vasanas) . These memories are later activated (with reference to the passage of physical time) and cause happiness or unhappiness accordingly in the present. The state of mind bereft of egoistic

thoughts, memories or other cognitions/perceptions/experiences is the state of Self (Atman) – it is ego-free, blissful, peaceful and time-transcendent. This state is called jagrat sushupti or wakeful sleep. The three other conscious states – the awakened/wakeful (jagrat) , the dream (svapna) and deep sleep (sushupti) – are transient super-impositions over the present wakeful sleep (jagrat sushupti) : they occur simultaneously or alternately.

Memories and the record of our experiences are our psychological past and our fears, anxieties, imaginations, expectations etc., form our psychological future. The thought-flow concerning these past and future memories activated as remembrances and fear, anxiety, anticipation, apprehensions, imaginations etc., consist of our psychological past and future and gives us the awareness of time and the sense of the passage of time. Thus thought-flow (reflected chit-energy transformations) is psychological time and its flow. Living in the 'past or future' in the present leads to peacelessness. The aim of spirituality is to enable one to cultivate the habit of living in the physical present with peace.

Such a spiritual tradition suggests that the aim of human birth is to cease to be 'human' and be divine – Ego-free – to transcend human nature and live in eternal blissful ego-free state. The word 'human' in human being refers to the ecstasy, excitement, grief, fear, anxiety, thrill, sense of achievement or disappointment and many other psychological comforts or discomforts experienced by men and women during the course of life. A human being grows tired of these psychological pulls and pushes and craves relief from this chain of states of emotional disorders to find peace. Some study Vedanta to attain peace of mind and some to acquire knowledge and to satisfy their intellectual curiosity. Arriving at the truth grants peace in both cases and calms the mind. Peace and calmness are divine qualities. So are pure consciousness, being, bliss, silence and timelessness. The mental process by which one can attain these qualities of divinity or the method by which a human being transforms himself/herself into a calm divine being is known as meditation on the Self – the real Nature of the individual. The divine being is also called Self, Brahman, Atman.

Eka vastu chintanam eva dhyanam (literally 'meditation is concentrating simply thinking about just one thing') is one definition of meditation. This means that meditation is contemplation on a divine quality, of which the end result is that the mind merges into that quality and becomes that quality – this is what we call self realisation.

Theology proposes Bhakti – the path of devotion – for this purpose. In this method the mind concentrates on a name or form of a chosen quality of divine being and meditates on that name or form. This name or form is in fact a

manifestation of the Self and the mind thus has a single focus. At the appropriate moment, divine grace enables the mind merge into that name or form.

Another definition of meditation is: dhyanam artha bhavanam (literally 'meditation is contemplating on the meaning') . This is the path of knowledge. This meditation process involves concentrating the mind on study and learning and hence understanding the divine nature. This path also leads to a calm and peaceful mind.

In short, meditation or calming the mind consists in concentrating the mind on a chosen thing or contemplating upon a chosen concept, expression or insight.

The Upanishads contain descriptions of the Self and many ways of meditating on the Self, known as Vidya (possessing and contemplating on right knowledge) or Upasana. The knowledge other than that of the Self is termed Avidya (literally 'non-knowledge') by the Upanishadic sages. According to their definition, Avidya consists of all sciences, arts, skills and the learning of languages and other disciplines and art forms.

The Isaavaasya Upanishad advises us to make use of both Vidya and Avidya while meditating on the Self to attain calmness within and warns that using only one of them leads to darkness – the Upanishadic term for ignorance (sloka 9) . The eleventh sloka of this Upanishad teaches us the proper way of meditating on the Self,

Vidyaam cha avidyaam cha yastadvedoobhyam saha

Avidyayaa mrtyum teertvaa vidyayaa amritam asnute

This means that one must contemplate on and be aware of the Self by using both Avidya and Vidya. Through Avidya one crosses mortality and by Vidya one attains immortality. Immortality is the release from the cycle of birth and death i.e., from the rise and the setting of an egoistic mind (mithyaaham – literally 'a false "I"') . An egoistic mind and self-consciousness are responsible for all disturbances the individual experiences. Thus knowledge about both Vidya and Avidya is necessary for one to meditate on the Self and live as the Self in and with calmness.

The antahkaranas manas, buddhi, ahamkaaram and chittam enable us to engage and disengage with the perceived and experienced external world and acquire knowledge and activate the inbuilt tendencies- i.e., the arishadvargas. All this knowing or mental activity called Tamas (ignorance) hinders the seer

(sat/atman) and makes one view only the seen (jagat-retrieved inner mental world) . Thus this engagement of the antahkaranas with the perceived or experienced external world is Ajnaana in Upanishadic terms.

The term Ajnana here is used not to belittle any of the acquired knowledge in any way but only to point out that truth, self, pure consciousness or prajnaanam outlives rather than transcends all these perceptions, intellectual operations, self-consciousness, experiences and their recollections by being, manifesting as and in, causing, maintaining and observing the origin, the becoming and cessation of all these mental functions carried out by the antahkaranas. It is this that is the ultimate Jnaana (knowledge) .

The mind as the activities of the antahkaranas is like a boat in the river of consciousness and the self-consciousness of the person is the individual travelling in the boat. The boat helps the person to proceed in the course of the life and at the end the river, the boat and the individual together merge in the sea of pure consciousness. Thus meditation is a journey on the boat of the mind by the meditator to reach the Self, the divinity, and become one with it. After this merging with the divinity, no trace of the meditator or the meditative tool (the mind) remains. Only object-free meditation continues – this is simply the blissful state of the Self continuously experienced which maintains the mind's calm.

An individual by his samskaara – inbuilt hereditary mental tendencies – has a natural proclivity towards a particular antahkarana as a meditating tool and thus meditates. Different meditative techniques are available to suit the temperament and mental make up and preparedness of the individual.

The Self or Brahman or Atman or Prajnaanam is always present. This is the revelation and the essence of Upanishadic Teachings. It is interesting to note that being (sat) , pure consciousness (chit) and bliss (aananda) are the characteristics of the Self as described in the Upanishads. Being is a present continuous form of the verb 'to be' and becoming the present continuous form of 'to become'; the becoming is the physical and psychological manifestation of the being. The natural state of a human being is being, the present continuous form of 'to be' and not becoming – which is limited by memory of the past and speculation as to the future. But the normal state of a human being is a combination of a series of being and becoming or peace and disturbance, past and future – or fluctuation between all these – and seldom is being, the natural present continuous state, the blissful state. One becomes something when one cognizes an object or uses an antahkarana or the mind. When the mind ceases to be cognizant, one returns to the natural state of being. Becoming is a super-

position and causes disturbance to this being and makes one live in an unreal state.

The mind, in the form of antahkaranas, transforms human beings into a human becomings as it were. Luckily this transformation is transitory and reversible. These transformations of the mind worry ordinary people. But the realized souls are always aware of the transitory nature of these transformations and the simultaneous presence of the two present continuous forms – the being and the becoming, which are consciousness and awareness – and are always beings. They only view the becomings in the form of vasanas and jagat occurring within and without and are not concerned or touched by these 'unreal' happenings.

The Upanishads talk about Mithyaham – the virtual Self or maya (illusion) . The virtual Self is the reflected Sat and is made up of the same stuff as Sat. This virtual Self is the first becoming in the individual and is responsible for and contained in all mental functions, which are its own transformations. The virtual self always transforms itself as antahkaranas resulting in the perceptions and experiences (vasanas) which are viewed by and are aware of the Self in the different conscious states. The various transformations of the virtual Self as various antahkaranas to perform various mental functions what you can call reversible becomings (vivartanam) . These becomings constitute mental activity and the sense of the passage of time in the individual; they make the individual aware of the body, psychology, gender, social status etc, as well as the form and structure of ego and self-consciousness.

If these becomings – the thoughts, feelings, intellectual functions, perceptions, experiences, understandings, urges, instincts and tendencies – all cease to happen or the virtual Self undergoes no transformations then it is unoccupied awareness, bliss, peace, silence, eternity and hence timelessness. Thought-ego- and feeling-free consciousness results in an experience of calm and peace within and is observed by the Self as the Prajnanam or seer. The Self as seer is always present and is eternal and timeless; it is a present continuous being.

A reading of this transcript is itself a de-learning, relearning and unlearning process i.e., a way to calm the mind.

Note: The method of meditation as a means of calming the mind cannot be generally prescribed. Just as a psychologist treats each case individually so too the method of calming mind is specific to each individual and depends greatly on one's mental makeup.

1. Meditation/calming the mind veils our ignorance and unveils our knowledge and real self.
2. Meditation/calming the mind veils our false identity and unveils our real or true identity.
3. Meditation/calming the mind veils our unreal or apparent or misunderstood nature and unveils our true and real nature.

Sri Ramana Maharshi's definition of meditation:

4. Find out where-from this 'I' springs forth and merge at its source; that is tapas-meditation.
5. Find out where-from the sound of the mantra in japa rises up and merge there; that is tapas-meditation.

Reference:

Ramabrahmam, V.,2007, Upanishadic ways of calming the mind, Presentation at the national seminar on "The Indian Approach to Calming the Mind" on 25th and 26th August,2007 at Veda Vijnana Gurukulam, Bangalore.

Varanasi Ramabrahmam

# Missing You

When it is raining  
The drops you collect  
In the cup of your palms  
Is how you are missing me;

The drops that  
Miss your hands  
Is how I am missing you

Varanasi Ramabrahmam

# Monologue With Lord Sankara! -I

I

Venerated, learned and devoted seers and sages  
Like Vasista, Vaamadeva and Gautama [1];  
Vedantins immersed in Bhakti like Adi Sankara [2];  
Gems among devotees, the Nayanamaars [3];  
Siva devotees like Basaveswara [4] and Saivaite poet-laureates  
Like Kalidasa [5], Nannechoda, Paalkuriki Somana, Sreenatha,  
Dhoorjati [6] worshipped you with their art;  
And all these have made their lives worthy by making you dwell in their hearts  
And attained calmness in mind by chanting Siva Panchaakshari [7];  
Please initiate me also into your worship  
I too will meditate on your Divine Name  
And will have your Vision and become You, Sankara!

II

Let my poetry, fiction and all literary creation  
Be full with describing Your Auspicious Qualities  
And the Compassion You shower artistically when protecting Your devotees;  
And also let my works give strength of mind  
To the depressed and disillusioned, Sankara!

III

The coolest mountain Kailasa is your dwelling  
The Divine mother Haimavathi who cools our hearts is your Better-Half  
Lord moon who showers us with cool rays  
And Goddess Ganges who contains and flows cool waters,  
Reside together on your head  
You have looks that cool us  
Take care of us pleasantly to cool our minds  
And you are a pleasant God, Lord Sankara!

IV

Doing physical exercises is necessary for the health of the body  
Worshipping you, performing Holy-Baths to you, meditation on you  
And chanting Siva Panchakshari always,  
Are necessary for the health of mind, Lord Sankara!

V

Going through many books,

Writing many commentaries,  
Giving many lectures,  
Grasping many theories, philosophies and spiritual expositions  
Are a waste, if we do not chant your Divine Name always, Lord Sankara!

VI

Whether we are dolls made of wax  
Amenable for the Fate to change our forms and shapes at its will;  
Are born to experience the fruits of our good and bad deeds;  
Are at the mercy of our nature, I do not know;  
Please transform my mind as an instrument to always remember you,  
You are an expert in taking care of your devotees, Lord Sankara!

VII

Always chanting the Name of Rama  
You would be ruling the worlds together with Goddess Parvathi;  
Caring for and comforting the afflicted is Blissful Dance for you;  
You are simple and plain Sankara  
Showering your compassion on us incessantly;  
I always worship you in my heart, Lord Sankara!

VIII

You filling our mind and heart is the essence of Advaita exposition  
Our heart cheering chanting Siva Panchaakshari is your Grace  
To describe this natural and beautiful relation between us  
I am short of words, Lord Sankara!

IX

We know that our body is the dwelling place for You  
And also that we are one and the same with You  
And that all the sentient and insentient beings are Your manifestations;  
Still, our idea that You are present only in the temples and places of worship  
Is the height of our forgetfulness, Lord Sankara!

X

We can not read a language without knowing the script  
We can not know the hearts of the women without having intimacy with them  
We can not understand the sciences without preliminary training in them  
We can not know You without having devotion for you, Lord Sankara!

[1].Vasista, Vaamadeva and Gautama are initiators of Siva worship.

[2]. Adi Sankara is famous Advaita Vedantin who composed many devotional hymns too.

[3]. Naayanamaars are popular Siva devotees from Tamilnadu.

[4] Basaveswara is a famous Siva devotee, Saint-Philosopher and Social Reformer from Karnataka who lived around 12th century around whose teachings Veera Saivism has been flourishing.

[5]. Kalidasa is a famous Sanskrit poet and dramatist.

[6] Nannechoda, Paalkuriki Somana, Sreenatha and Dhoorjati are famous and popular Telugu Saivaite poets.

[7]. "Om Namassivaaya" is Siva Panchaakshari.

Varanasi Ramabrahmam

# Monologue With Lord Sankara! -Ii

XI

Learning the languages is useless if we do not know to creatively imagine;  
It is futile to drink the concoction of Vedanta if we do not have devotion for you;  
People seldom or never think about the spider, the serpent, the elephant and the  
tribal

That drank devotion for you and were showered with Your compassion, Lord  
Sankara!

XII

When youthful girls fill our minds,  
The feelings and thoughts transform into lyrics and love songs;  
If you are filled in our thoughts, devotion for you over flows  
And compositions, poetry and devotional works about you gush out Lord  
Sankara!

XIII

The heart of the poet is a fertile watered field after being  
Tilled by the thoughts and sayings of the eminent people;  
When Your parental love and compassion acting as sun rays  
Help, his imagination-seeds grow into bountiful crop, Lord Sankara!

XIV

Let my literary works be useful for the readers  
To enlighten and enlarge their vision and cheer them  
And not for merely bringing me some name or fame;  
Let the readers of my creation get happiness, joy and peace of mind  
And not I merely make some money, Lord Sankara!

XV

Let one not get name and fame without being useful to the people  
Let one not merely enjoy power without benefiting and helping the citizens  
Let one not be engaged in research and search which are of no use to the society  
or ordinary folk  
Please mold every one to be useful and beneficial to the people and creation,  
Lord Sankara!

XVI

To silently suffer the corrupt and insensitive governance  
Of the rulers elected by us,  
And the evil influence of the "civilization" evolved and nurtured by us  
Has become our life, living and life-style, Lord Sankara!

XVII

We can not prevent ourselves from smoking, drinking or taking drugs  
And thus disallow spoiling our body, mind and health;

We can not stop the water we drink, the air we breathe  
And the environment we live in from being contaminated and polluted;  
Industries that pollute our climate are our breath  
We ourselves are danger and death to us, Lord Sankara!

XVIII

Leaders pampering us and showing heaven on palms,  
Again and again pleading us and taking us in cars  
For polling to booths, will forget our addresses  
Once we elect them, Lord Sankara!

XIX

Treating the readers and spectators as cultured and aesthetic,  
Create pleasant works and movies the civilized artistes;  
Treating us as animals the third rate "creators"  
Make money on our baser instincts, Lord Sankara!

XX

The lives of the people who live with scruples have become laughing stocks,  
Inefficient sans "intelligence", unbearable, painful and vulnerable;  
Cheating, deceit, hypocrisy, cruelty, violence have become commendable life-  
styles  
Has it become like this now or it is like this right from the beginning, Lord  
Sankara!

Varanasi Ramabrahmam

## Monologue With Lord Sankara! -Iii

XXI

All professions have lost their respect and eminence  
Associated dignity, compassion, love and care; became mechanical;  
Individuals of all professions are only after money  
And are exploiting one another in illegal ways;  
I do not know who can save us, we are all being swept away  
By swirling waters full of filth, Lord Sankara!

XXII

Many Vedantins, prophets, scientists, poets, theoreticians have taken birth,  
Professed and enlightened us with their wisdom and compassion;  
Such eminent people are available at present too;  
There is no dearth for wise sayings,  
Why still we are all leading stressed lives, Lord Sankara!

XXIII

Erecting statues after the demise of great persons,  
Celebrating their birthdays, centenaries, and the associated  
Pomp and "respect" and "devotion"  
Never caring for them when they are alive,  
Such eminent people and their eminence  
Have been protected by You only, Lord Sankara!

XXIV

Not having any employment or stripped of present employment  
Are stressed and strained, the men-folk without dignified life or marriage;  
Unable to economically transact many girls too are pained,  
Infants missing motherly care and the aged any care at all, are languishing;  
All these pains and hurts are same in intensity;  
Can't any one do something about these, Lord Sankara!

XXV

The struggle of the individual when death is immediate  
The labor pains experienced by the women while giving birth

The sense of loss, agony and helplessness of people devastated by natural disasters,  
Are all unbearable situations,  
Take those poisonous pains and retain them Garala Kantha [1], Lord Sankara!

XXVI

From my childhood my parents,  
My teachers during learning and education,  
And many books I went through, informed me  
That all life and creation are Your manifestations,  
And every one and every thing must be respected and loved;  
Such instructions, feelings are laughed at and are trampled with  
By religious fundamentalists and terrorists, what is this Lord Sankara!

XXVII

The boy, the girl, the child, the kid, she, he  
They, we are all your children only;  
Who created the animosities, inferiority, superiority?  
Why you are silent, Lord Sankara!

XXVIII

Loving woman with pleasant and affectionate disposition  
As mother, wife, sister, daughter and friend,  
The Goddesses Parvathi, Lakshmi, Saraswathi, Lord Vishnu,  
Lord Ganesha, Lord Subrahmanya, Sun Lord,  
And You, take care of us and our welfare affectionately, Lord Sankara!

XXIX

In bearing and being patient Goddess Earth and mothers,  
Rivers in flowing, Lord Krishna in emancipating,  
Warriors in taking risks and plunging into battle fields,  
You in cheering the devotees, are prominent, Lord Sankara!

XXX

It is pleasant to court and being engaged in amorous play with beautiful youthful girls  
It is pride to get a fabulous salary and associated dignity and recognition

It is sense of achievement in doing useful intellectual research to further knowledge

It is sense of fulfillment to make aesthetic hearts rejoice with pleasant verses

It is human to help fellow beings

It is wisdom and bliss to chant Siva Panchaskhari always,

Protect all these interests and pleasures till I breathe my last, Lord Sankara!

[1] Lord Siva - who retained poison in His throat without swallowing

Varanasi Ramabrahmam

## Monologue With Lord Sankara! -Iv

XXXI

Even though millions of beautiful youthful women are available  
Only the ones who share my heart and love me are my beloved;  
Even though billions of rupees are available in the banks  
Only the money in my account is mine;  
Even though many people are around only the ones  
Who take care of me are my people;  
Even though many Divine Personalities are available to grant boons  
Only the One who showers compassion on me is my Lord;  
The pleasantness showered by my beloved is my treasure  
The love and affection shown by my friends is my anchor  
The love and blessings given by my elders are my wealth  
The compassion and care showered by You is essence of my existence, Lord  
Sankara!

XXXII

The intoxication contained in the looks of beautiful youthful women,  
The excitement in the grip of hypocritical commercial spiritual gurus,  
The "pleasure" in the consumption of banned and harmful drugs and chemicals,  
Are far inferior in comparison to the contentment got in absorbed discharge of  
duties  
And the bliss experienced in the chanting of your auspicious Name, Lord  
Sankara!

XXXIII

You are the Lord not having beginning or ending  
Past or future, birth or death;  
But there is no end to our difficulties and problems,  
No death to our pains, hurts, no past or future to our inconveniences,  
Please give strength of mind to bear any thing, Lord Sankara!

XXXIV

Why we are gripped by fear, engulfed by worries,  
Our mind is squeezed in the whirlpool of unpleasantness,  
I do not know; we are disturbed for small or big problems

Please dissolve all these troubling distortions of mind, Lord Sankara!

XXXV

For the people who are fasting delicious dishes,  
For the people who took Sanyasa  
Amorous feelings and the delightful assets of beautiful youthful women,  
For many married ones their old flames,  
And for sincere devotees You, are always in thoughts, Lord Sankara!

XXXVI

By learning musical notes the musicians sing your glory  
By learning alphabet and techniques of verse-writing  
The poets narrate and describe your eminence and prominence  
Through beautiful strokes and pleasant colors the painters draw your pictures  
You are responsible for, cause and effect of the origin, sustenance and  
dissolution of all the creations, Lord Sankara!

XXXVII

Just as simple words giving rise to profound truths  
Our plain hearts and little minds  
Singing your glory and eminence  
Is Your Grace and Compassion, Lord Sankara!

XXXVIII

We need proficiency in language  
To express our thoughts, feelings and experiences;  
We must meditate on You to realize Your Presence in us  
And glow as You, Lord Sankara!

XXXIX

Just as sound, statics and dynamics, heat,  
Light, electricity and magnetism, atomic and nuclear science  
Astronomy, are all physics only  
All Divinities are You only, Lord Sankara!

40

The rotations and vibrations of atoms and molecules  
Contain and are sources of energy;  
The kinetic and potential states of all matter and life-systems  
Are manifestation and forms of energy  
Goddess Paraasakti, the embodiment of Energy is Your Consort  
You are personification and form of all energy, Lord Sankara!

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# Monologue With Lord Sankara! -V

41

The huge waves of the sea might get tired in incessant rising and falling  
The sun and the moon lighting the day and night might disappear for some time  
The rivers might cease to flow in the summers  
But Your Grace and Compassion will be showered and protect us always, Lord Sankara!

42

Learning, understanding and contributing to various sciences;  
Participating, discussing and debating on various topics;  
Engaged in new creations, inventions and composition of verses, robbing women of their hearts,  
Ability to face life in pleasant and unpleasant circumstances, are all challenging;  
Retaining You in heart and having a calm mind is the greatest challenge, Lord Sankara!

43

Getting up in the morning  
And observing the rise of the golden sun in the beach,  
And tuning the rise and fall of the mighty sea waves  
With the vibrations generated within by chanting your Auspicious Name  
Are so blissful and activate every cell in the body cheerfully Lord Sankara!

44

The taste of the food eaten when one is very hungry  
The bliss of union with the beloved when the desire is intense  
And the peace of mind and joy experienced  
By chanting Your Name when the heart is broken, or hurt or the mind is completely disturbed  
Are so exhilarating and unforgettable Lord Sankara!

45

By constructing bridges we do not care for flows of swirling rivers  
By flying through planes we cross the mighty oceans  
By traveling through rockets we converse daily with the moon;  
But we are not able to show concern for  
and help needy fellow human beings,  
What is this strange attitude and behavior of us, Lord Sankara!

46

Well-grown bountiful crops by pests  
Trees full of sweet fruits by poisonous insects  
The calm and peaceful society by criminals, fundamentalists,  
Politicians, terrorists and the like, are destroyed, Lord Sankara!

47

By exhibiting statutory warnings, continuing smoking is our culture  
By polluting the atmosphere making earth unsafe and uninhabitable, is our  
civilization  
By developing and deploying weapons of mass destruction,  
Threatening our very existence is our progress  
Raining scorn on our neighbors with feelings of hatred, is our enlightened  
behavior;  
Whether all this is our "achievement" or Your sport, I do not know Lord Sankara!

48

There is no oneness or tuning  
Among our words, thoughts and deeds;  
This only is responsible for all our misfortunes;  
No one cares or listens to in this regard Lord Sanakara!

49

For a beautiful youthful girl vanity, pose and pride  
For auspicious Divine Beings compassion and punishing the wicked  
Changes to the nature, for You  
Taking care of your devotees, beautify and add Grace, Lord Sankara!

50

We must till and water the field before planting the seeds  
We must ready our beloved with amorous feelings before enjoying union with her  
We must be loved and admired by the citizens before becoming the ruler  
And we must retain you in our heart before attaining peace of mind, Lord  
Sankara!

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## Monologue With Lord Sankara! -Vi

50

We must till and water the field before planting the seeds  
We must ready our beloved with amorous feelings before enjoying union with her  
We must be loved and admired by the citizens before becoming the ruler  
And we must retain you in our heart for attaining peace of mind, Lord Sankara!

51

If we fall in love with a youthful girl  
We have to bear her vanity, antics;  
Affirmations, rejections, denials, hurts caused;  
If we give the same heart to you  
We will be blessed with auspiciousness, Lord Sankara!

52

Keeping the beloved in heart and mechanically  
Handing over body to the spouse; the commercial spiritual worker  
Giving grand lectures never experiencing the essence of his orations;  
Individuals worshiping, performing holy-baths without devotion to you  
Are all crushed sugar-canes sans juice, Lord Sankara!

53

Which type of deformation perturbed mind undergoes?  
Mind is always disturbed and experiences  
Whirlpool of hurts and pains, and peace of mind is lost;  
Please grant serenity to the mind, Lord Sankara!

54

If no machines are available there is no scientific research  
If there are no machines all our daily routine is topsy-turvy  
Burying our capabilities all of us are living in the shadow and  
At the mercy of machines; we have surrendered to machines  
And sadly not to You, Lord Sankara!

55

For some reason disturbance engulfs us,  
For some other reason blossoms love,  
For some other reason gushes out poetry,  
For another reason mind becomes gloomy,  
Very rarely we treat fellow beings equally,

Many times mind is hurt and pained,  
How many states and phases to the mind, Lord Sankara!

56

On the ever-revolving planet earth  
We are stuck in the whirlpools of illusions,  
And we deprive us of enthusiasm and wonder engulfs us;  
And life appears stale  
Such us fill with cheerfulness and grant us dispassion, Lord Sankara!

57

Getting up in the morning, taking bath  
And becoming fresh, smearing vibhooti[1] on the forehead,  
Chest, stomach and hands, sitting in the padmaasana 2] pose  
Chanting Siva Panchakshari [3] and  
Experiencing bliss is Your compassion and Grace, Lord Sankara!

58

Not gathering dust by being arranged  
In the libraries not consulted by any, but reveling and ruling  
The hearts of the aesthetic, let my collections of verses  
Shower pleasantness and cause bliss  
To the discerning and cultured readers, Lord Sankara!

59

I do not know my place in the corridors of poets;  
Where my poetry stands is not known;  
Not easy to get the attention of critics and other civilized readers,  
And their preferences and appreciations vary;  
Let my verse-flowers be an offering to you and accept them Lord Sankara!

60

Draaksharaama Bheemeswara's [4] compassion is showered on me  
And inspired and gave shape to my verses as simple and plain expressions;  
By the Grace of effulgent Maanikyaamba [5] they shine and cause pleasantness;  
Let my verses give serenity and cause cheer to all your devotees, Lord Sankara!

[1] holy ash

[2] A meditation pose

[3] Om Namassivaya (Chanting of Siva's Name)

[4] Lord Bheemeswara Is Siva the presiding Deity of Draakhsaraama in East Godavari District of Andhra Pradesh and is one of the Panchaaraama Kshetras

oozing out Sankara's Benevolence.

[5] Goddess Manikyaamba is the Consort of Lord Bheemeswara and Draaksharaama is one of the Eighteen Sakti Peethaas in India.

Varanasi Ramabrahmam

# My Translations!

My Translations:

I share some of my translations among the languages I am proficient of the literature and slowly present my experiences in the translation of ideas.

The following beautiful Sanskrit verses are translated as follows:

I

Na vidyatedevokaasthenapaashaanenamrtnumate  
Bhaavohividyatedevehatasmaatbhaavohikaaranam

The Lord lives not in the wooden carving  
Nor in the sculpture made of stone or clay;  
The Lord lives in our thoughts  
And it is through our thoughts that we see him dwell in everything.  
In this the last line holds the essence of the sloka. So the translation is done elaborately which is very short in length of words in the original.

II

Atiparichayaatavajnatataatigamanaatanaadaram  
Parvatasaanushubhillataruneebhichandanatarukaasthamindhanaayate

Too much proximity and easy access  
Lead to negligence and disrespect;  
In the hills and thickets tribal girls  
Use sandalwood as firewood

III. Translation of my Sanskrit verse Giri Jharee:

THE HILL-STREAM

The flow of my poesy is a hill-stream  
This "wetness" never ceases to be  
Born in the hills of my heart  
Moves swiftly as current  
Jumps and falls  
As the water-fall  
Is a beauty, one among the delights of the nature;  
Moves, that sweet water-way  
Not seen by the civilized urban  
Is pure and clear as the heart of the mountain-dweller

Not influenced by cultures or ideologies  
Flows for its own sake unmindful of surroundings  
Does not know about the existence of orders in flow  
Is ignorant of intricacies of rules and rhymes  
Bejeweling, pomp and show are not its cup of tea  
Traverses and roams in the hills and valleys as the tribal girl  
Flowing on the stones swiftly, is a cuckoo  
Producing sonorous musical notes  
Jumps, falls and moves at will,  
Is an untrained dancing peacock  
The brushes of the artists  
Cannot grip its movements  
Prosody has no relevance  
For its marathon runs  
The views of biased minds steeped in ideology or arguments  
It is unaware of and does not care;  
Its beautiful rhythms are guided by nature  
No one bathes in it or drinks its offering  
Civilized and cultured critics are  
Not even aware of its existence;  
My poesy is the flow of my plain heart  
Absorption in Divinity is the goal of its journey;  
Silently joins the waters of Literary Godavari  
Retaining its identity  
Kinnerasani! The hill-stream of my poetry

IV. Telugu verse composed by me and translated into English:

Mari marimrokkadaharikinkaarunoottungagirikin  
Vaatslyamrutajharikinsiripenemitikinmukkantisarikin  
Naraadvaitunakunsreemannaarayanunakun  
ramyakavitalaharikin  
Ramaarasaantanrangarasikunikin  
neenaajatakun bhakti palanaaniratunakun  
bhaktivaradunakunmuktipradaatakun

I bow down to Hari again and again  
Who is the peak of compassion  
A stream flow of parental love;  
Husband of Goddess of Wealth  
And One and the Same as the Three-Eyed  
I bow down to Hari again and again

Who is human-being Him-Self  
Who is pleasant wave of aesthetic poetry  
Who amorously lives in the heart of Ramaa  
Who is friend to you and me  
Who is adept in taking care of His devotees always  
Who showers boons to His devotees  
And who gracefully blesses with Nirvana (Liberation-mukti)

Translations from German:

German Original: Bretolt Brecht

THE SMOKE

From that little house  
Under the trees near the lake  
Comes smoke;  
If it is missing  
How useless will be  
The house, the trees and the lake!

German Original: Goethe

Between today and tomorrow  
Is available a long recess  
Learn to be equipped quickly  
So that you are sprightly and lively

VI. My Translation from French:

La Fontaine (1621-1695) :  
J'aime la jeu, l'amour, les livres, la musique  
La ville et la compagne; en fin tout;  
Il ne m'est rien  
Qui ne me soit souverain bien  
Jusqu'au somber plaisir d'un Coeur melancolique

I love games, love, books, music, the town and the mountains  
In fine all; but this is all nothing for me  
As these do not make me a sovereign;  
I will be a sovereign if I can also love the grief of the melancholy heart

VII. Translation of my English verse into German

English Original:

### ALIEN LANGUAGES

Girls acquire  
Lovely curves and shapes  
To become youthful  
As buds bloom  
To be flowers.  
Flowers and women are alike;  
Both possess bodies soft,  
Beautiful and attracting;  
Their captivating beauties  
Hook one closer angling.  
Topsy - turvy streams women are  
Speedy, moving, energetic  
Cool and refreshing  
Their sonorous tone  
And soft touch  
Thrill and make one  
Swim in pleasures of depths  
They become mothers  
Give us sons and daughters;  
Women are form and essence  
Of LOVE DIVINE  
Making one, peaceful and blissful  
By going through  
Above lines  
Do not conclude  
That I have  
Knowledge about women  
Because  
Women are  
Alien languages  
Which  
One can never master.

My: German Translation

### DIE FREMDSPRACHEN

Die Mädchen werden die Damen  
Als Knospe die blühende Blumen

Damen und Blumensindgleich  
Lieblichhübsch und zärtlich  
Besitzen den erregendenReiz  
Die Damen alsdasWasser des Baches  
Sindschnellfüßingenergischkältig  
Und entspannendig;  
IhrweichenKlang  
Und weicheBerührung  
DurchläuftsicheinfreudigerSchauer  
Und schwimmt man in eitelWonne  
Die Müttersiewerden  
Die Söhne und die Töchterbekommt man;  
Sind Form und Inhalt der Liebegöttlich  
Die macht man immerruhig  
Jetzt von mireinGedicht  
Über die Damengeschrieben hat  
Aber  
MeinenSienicht  
Daß ichwie die Damen  
Sindkenne;  
Weil dieDamensind  
Die Fremdsprachen  
Man muß  
Lernensein

These translations are essentially faithful to the originals and sense is translated.

Varanasi Ramabrahmam

# Myth And Reality Or Reel Life And Real Life

In the movie appearing on the screen  
We rejoice or feel sad with the characters

By viewing the illusion  
Created by virtual forms  
Taking myth to be reality  
Reel life is experienced as real life;

When are told that the same  
Is happening in reacting to  
The appearances on our mental screen  
As thoughts, feelings, experiences, etc.,  
The mere unreal projections of our mind,

And the reality  
That our actual identity is peace, bliss and silence,

We dismiss it as mere philosophy;  
That is the power of myth over reality.

Varanasi Ramabrahmam

# Nature The Teacher: Lessons From Tree And River

Tree:

Oh! The leaves talk with me

And make green my heart

Full of peace, love and youthfulness

Inspiring me, my near and dear!

Oh! The trunk speaks with me

Makes me strong and erect

In life to follow

Path truthful and straight

The branches instruct me

To spread into space around

To receive light of knowledge

From all directions and ways

The flowers full of honey moving rhythmic in the breeze

And ask my heart to be soft, sweet and move for fellow-beings;

Teach me to be soft, pleasant to look and scattering fragrance

And transform into fruit

Ripening, carrying seeds for reproduction

Fruits yellow gently tell me

To become mature and enlightened

With ripened mind and spread

Enlightenment, delight, peace, bliss, love and silence

The roots ask me to protrude deep into the knowledge

And get nourished and wetness for sustenance,

Remain lively and live full of life the life

The tree as a whole tells me

To be caring and useful

To fellow beings using all my

Assets and actions for the welfare of the life and the living

River:

River teaches me

How to advance from

Humble beginnings

To become more and large

Acquire energy to

Pass through ups and downs

To produce streams and falls;

Be swifter with current

Giving power to one and all

From steep falls;

Then become gentle flow in plains;

When checked by hurdles and obstacles

Ready to flow through channels

Giving sustenance to crops, and humans

And quench the thirsts;

Then meander to join the

Sea of Divinity dissolving identity in the Union

In the final moments

Varanasi Ramabrahmam

## Need For The Nurture And Use Of International Role Models! (Opinion)

The world is presently a global village. But old affiliations to religion, caste, region and community are ruling us destructively most of the times. The life of the human-being has become much cheaper and worthless commodity now. All types of persons - the Heads of Governments, fanatic religious leaders, caste leaders, separatist movement, communal and regional leaders and professional criminals and murderers are creating situations to kill innocent fellow human-beings with impunity. They try to defend the genocide they are causing hiding behind various unconvincing, selfish and self-serving explanations. Killing fellow human-being is not a civilized and cultured act and no cause can sanction such inhuman behavior to fellow human-beings.

Imaginary superiority felt by some individuals for their complexion, economic status, political ideology, continental living are also responsible for creating mental blocks which serve to discriminate against other fellow human-beings. Religion is just one of them. Thus narrow-mindedness in human-beings is varied and diverse.

We all know there is an immediate need for transcendence by us of these loves and hatreds. Concerted efforts are needed to curb the growing violence in the human heart and promote the resolution of conflicts through dedication and devotion by expert guidance through conversation and consensus.

Human-beings are social animals. They are emotional and intellectual beings. Humans have to fulfill both intellectual and emotional cravings and needs. Philosophies, natural sciences, technology etc., take care of their intellectual needs. Languages, literature, music, dance, painting, other fine-arts, love, affection and religion take care of their emotional needs. Human-beings are different from animals by their language acquisition and communication capabilities and ability of human mind to do intellectual operations and also to record, memorize, expect, fear, imagine, intuit, apprehend, love, hate various events and human beings during the passage of time with an egoistic mind. In other words, possession of ego as I, me, mine and time sense as past, present and future make human-beings to behave in a different manner compared to other animals.

Human-beings started various social institutions like marriage, educational and research institutions, financial institutions, governance, and the like to lead a

social life. Systems of medicine, astronomy, philosophy and other scientific disciplines and humanities are developed for healing and intellectual necessities.

Religion is founded to take care of the spiritual and moral cravings and human emotions like love, fear, devotion, etc Religion is an institution that is also aimed at refining human-beings, to enable them to control and or conquer animal passions that are natural, instinctive and inherent. The cultivation of humane values is the aim of education. Education is not merely learning alphabet and arithmetic. Literacy helps to get a livelihood and worldly knowledge. But education helps to get cultured human-beings. Culture of the society is created, enriched and sustained by philosophers, poets, musicians, dancers, sculptors, artists of all varieties Religion is an important social ideal and cause of both friendly and hostile relationships among persons.

Hegemony of one religion on another for various reasons is the order of history. Globalization of economies of countries of the world serves chiefly the economic, commercial and business purposes. They are only a part of human activity. The reality is human-beings live in, live through and live for emotions and emotional fulfillment. That is why religion, region, nation, language and caste affiliations which serve this purpose exist and prosper in men and women.

Loving and being loved is a beautiful human trait. This trait exists in all and has to be nurtured by parents, teachers and the society as a whole. If that is not done, this love becomes hatred and leads to destructive talks and actions against people with different affiliations, likes and dislikes. Also it is a reality that a good percentage of men and women in any society are destructive by nature. Such people hijack social institutions like religion, nation, language, region, caste etc., and interpret these institutions in their own selfish and narrow way. If sanity is not injected into the society, this type of people cause chaos and peacelessness as is presently done. Because of these persons of destructive mentality, the institutions they hijacked will be blamed erroneously for the havoc caused by these undesirable individuals.

Knowingly or unknowingly every religion, nation, citizens, society and people sanction negative actions of such mentality and support them. All this is because of absence of a trans-national and trans-religious and humane culture separate from individual's culture inherited from family, religion, nation and the like. We have to develop an international culture that respects respective regional and national cultures and also removes narrow-mindedness, if any, associated with persons who practice such cultures, religions, communal divisions etc., Such a thing is a must and just not a mere necessity of our times. And then conventional religions must not be allowed to be hijacked and play havoc with our lives.

As pointed out above, people of narrowness have hijacked religions and are fanatic and are killing many innocent people in their ill-directed jest for the protection or spread of their faith. All of us are wondering how compassion, the ingredient of any religion is blatantly ignored and all civilized nations are not able to control such violation of human dignity.

Religion cannot be wished away. It is only to be reformed and refined. Religion can never be made extinct. With this truth in mind, we should be able to separate institution from destructive persons. All religions stand for human welfare and well-being. The positive qualities in every religion are for peaceful and happy living of humans. These qualities are to be practiced, cultivated by some human-beings from each society and nation to become societal, national and international role models. In the absence of presence of such role models any amount of discussion, preaching, writing, broadcasting, telecasting, web-site creations will be of no use.

The human-beings who are role models should be steeped in their respective religions and culture and should be mature and wise enough to respect other religions. Such role models can both interpret and transcend their affiliations. They are a fine mixture of subjectivity and objectivity. They know that religion consists of two parts-the rituals and the spirituality. They will be bold enough to point out and remove erroneous interpretations of respective faiths and the destructive part of rituals and spread the spiritual part of respective religions. Such human-beings must be spotted, cultivated and nurtured by international community. They are available in every culture, religion and nation. U.N.O. can play a big and positive role in this regard.

UNESCO can be shouldered with this responsibility of pooling together these peace ambassadors and utilize their services, which they provide gladly. Such role models, if are house-holders, their experience in managing homes with family members of different mentalities with love, affection, responsibility and the knack of dealing near and dear will be handy for this task. Most of the religious heads will be like salesmen and have the obligation of 'selling' their 'product'.

Only role models described above will be able to transcend and work for humanity as a whole. We no longer have the need of religious preaching. We need people who know all about their religion but have religious tolerance and are equally reverent of fellow religionists. Politicians must be excused from the building of international understanding and peace. They can confine to their nation-state and implement the welfare measures they promise to their

electorate.

There is also the necessity of the study of texts of ancient wisdom of various early and modern civilizations, faiths, cultures and affiliations. We must become the confluence of civilizations and faiths. There may be doubts about the existence of God but there will be no doubt about the existence of Divinity.

Divinity is essence of human consciousness. Rather Divinity is Human Consciousness. A religion-transcending understanding of human consciousness can be had with the help of the Upanishads. A study of Upanishadic insight informs us that the contents presented in Upanishads are applicable to any human-being irrespective of one's religious, cultural, national, communal- and caste- affiliations.

An understanding of human consciousness transcending sectarian bonds helps to defeat chauvinism and fundamentalist tendencies in human-beings. A human-being by nature is blissful. All the likes, dislikes and inner mental world of the human-being are transitory, illusion in the sense of impermanence and unreal nature and are mere super-impositions on the natural blissful state. The thoughts arising from inner mental world make humans disturbed. The determinations and actions of humans arise from these illusory and unreal mental suppositions and guide us. When one is aware of the natural state of human-being is same in all human-beings one can mold one's thinking and destructive actions in the name of and for respective faiths may be diminished.

Senseless terrorism taking inspiration from religion and separatist movements can be calmed. Absence of fear of punishment, sanction by the society of killing fellow humans for any reason and the false belief of reward for destructive actions against fellow human-beings of different faiths and affiliations proliferate terrorist actions. So national governments must give full support to the international role models deputed by UNESCO for the free and unhindered spread of peace, understanding, calmness and commonsense among its people. Only political administrations, without help from spiritual role models cultivated like this by UNO, are not capable of maintaining peace and provide protection to their citizens. Police and other law enforcement authorities can control and curb violent tendencies in human heart only when augmented by spiritual authority of the international role models defined in this article.

The life-sketches and life-styles of these selected role models should be made part of primary school curriculum in all nations and all students must be aware of such role models. As human-beings learn everything by imitation, these studies will be immensely helpful in molding little tender brains at an early stage. In

short, we must have a movement to imbibe spiritual values in human-beings- the spiritual values being- tolerance for different faiths and affiliations, refraining from the spread of hatred against other faiths, spread of love and affection among all human beings and shun any actions that kill fellow human-beings taking misguided inspiration from outdated religious or other affiliate beliefs. These peace ambassadors will create a beautiful and calm world for us to live in, enjoy and silently dissolve into the nature.

Varanasi Ramabrahmam

# No Remote Is Available

I have remote for my television  
To change the channels and enjoy various programs;

I have remote also to change the stations  
In World Space satellite radio to enjoy melodious music;

I can switch on my air conditioner to  
Cool my room and myself using a remote;

But no remote is available with me  
To operate my mind and moods

So that I can change and channelize them  
To be peaceful and blissful always

Varanasi Ramabrahmam

# Of Angels And Demons

Angels live in heaven  
And the demons in the netherworld  
But peculiarly they are made to live together  
Unable to bear each other and feeling exploited;  
The species of the Homo sapiens is  
Difficult to be comprehended, still complex  
Are the workings of their minds;  
They seem neither animals nor enlightened;  
The female species has been bearing all the brunt,  
The insensitive, selfish and high-handed exploitation  
Of the male species;  
Now many in the fair sex are liberated  
Vow not to have a spouse who feels superior and demanding  
Instead just a mate or companion;  
Live in own economic security  
And be independent;  
Never to sub-serve but only be equal always;  
But many do not know that  
All women are not angels  
And all men are not demons;  
And they must live together for mutual emotional fulfillment  
And healthy upbringing of the off-spring;  
Only by sharing love, affection, understanding,  
Commitment, responsibility, comradeship, sacrifice and compromise  
Long live Homo sapiens in harmony, peace and bliss!

Varanasi Ramabrahmam

# On The Real And Unreal Existence Of Time (Opinion)

## ON THE REAL AND UNREAL EXISTENCE OF TIME

Sub-Titles:

The Being and Becoming of Time

On the real and imaginary natures of time

It is our observation and experience that time plays a significant, influential and useful role in living and non-living systems. Daily routine of us, worldly or scientific, is time-based, time-related and time-bound. The origin, being and cessation of things, objects, events, processes, thoughts and life systems are time-specific. All natural and non-natural processes are assumed by us to take place in accordance with time and its passage. In all disciplines of learning and activity time has been playing a prominent role.

Earth spins around itself and simultaneously revolves round the Sun. Based on these movements, day and night are created and the passage of time is observed, experienced and measured by us. We have knowledge of the extent of passage of time by referring to watches, clocks, various time-measuring devices, calendars, almanacs etc. The awareness of Time through these measures is only a facet of nature of Time and is not comprehensive and complete. Awareness of nature of Time is varied and is not unique. Like the understanding of Divinity, the understanding about Time is multiple. Time has many forms, structures, natures and has been viewed, defined and understood varied.

Evolution of concept of time:

Time has many forms, structures, natures and has been viewed, defined and understood varied. Ancient Indian thinking contributed to the concept of time. The essence of ancient Indian thought on time appears to be the identification of three major characteristics of processes i.e., the beginning, the ongoing and the end. Ancient Indians stated that time passes in a cyclic way.

Ancient Chinese felt that time is discontinuous. It is with the Greek philosophers, the different and mutually contradicting views about time started flourishing. Plato is the first to distinguish time as it is in itself from our awareness of time and from events in Time. He regarded Time as being actually produced by the revolutions of the celestial sphere. Zeno related Time to motion. Pythagoras tended to identify the chronological with the logical. Aristotle, possibly influenced by Pythagoras felt Time as counting of motion in respect of before and after. He regarded Time and motion as reciprocal. He concluded that Time does not exist without motion. Thus for Aristotle, Time is a numerable aspect of motion. Plotinus objects to this aspect of Time when he says "motion time cannot be, since motion takes place in time". For Heraclites

time signifies the period of world from its function to its destruction and rebirth.

Galileo has represented time as a geometrical straight line. Barrow said that time is the continuance of anything in itself in its own being. Newton felt that an "absolute time" exists, whose equable flow is independent. Thus he says "Absolute, true and mathematical Time of itself and from its own nature flows equably, without relation to anything external. Leibniz felt the order of successive existents as time. Kant perceived time as an aspect of our experience and denied it an existence in external reality. Einstein criticized the classical concept of universal simultaneity. He provided the term relative time. Human experience and observation sense two existences of time. They are physical existence and psychological existence. Modern physicists like Stephen Hawking talk about real and imaginary times and also about the shape of time.

Thus the nature of time is as perplexing today as it was at the beginning and during the evolution of civilizations, to scholars, scientists and philosophers. Ordinary people do not even dream that they do not know about the nature of time. But passage of time bears powerfully on human emotions in the form of past and future. The nature, structure and manifestation of time are seldom of interest to normal human-beings. But many intellectuals have been and still are wondering about what time is, how it began, where it is leading us, will it end and also does a quantity like universal time actually exist at all in the sense as is understood, practiced, kept and applied by us presently.

" Our present picture of physical reality, particularly in relation to the nature of time, is due for a grand shake-up—even greater, perhaps, than that which has already been provided by present-day relativity and quantum mechanics" (Penrose) [1].

This article is written in this spirit to give a fresh insight of time, its passage and consciousness by critically studying the mathematical constructions of time and the evolution of relativity concept. Time is considered as one of the fundamental quantities in physics. Second, which is the duration of 9,192,631,770 cesium-133 atomic oscillations, is the unit. We generally believe that we know what time is. But our understanding of time is not unique.

In light of expression of varied, contradicting and different views of time, philosophers tended to divide themselves into "process philosophers" and "philosophers of the manifold" to understand and express about the nature of time. "Process philosophers" hold that the flow of time (or human advance through it) is an important metaphysical fact. But the "philosophers of the manifold" hold that flow of time or human advance through time is an illusion. This article is an attempt to consolidate currently available different views, concepts and senses in relation to time in natural sciences, cosmology, ancient Indian expressions of time and comment on our keeping universal time, the notion and experience of passage of time and on the existence of absolute, true

and mathematical time separate from processes.

Thus thinkers have been attempting to understand the nature of time since the start of civilizations. Many intellectuals through generations have been expressing thoughts which aid us in the understanding of the nature and structure of time. Ancient Indians, the Chinese and the Greeks and many western and eastern scientists and philosophers have made substantial contributions in this regard. An attempt is made in this article to get an understanding of time and thought process using basic physics principles and ancient Indian wisdom as revealed in the Upanishads and related Indian philosophical and spiritual texts.

Our observation and experience recognize physical and psychological existences to time.

(f) . Present Perception (Modern Science and Philosophy) :

Time is movement, change or becoming.

The construction and structure of time in these disciplines is different from that of modern physics and cosmology. It is discussed here various constructions and structures of time in natural systems, including manmade.

Construction of natural scientific systems or processes as time: Physical Existence:

Human observation and experience recognize physical and psychological existences of time..

Natural sciences such as physics, chemistry and biology give us insight of time variedly. Movement, change and becoming are three classifications of time available. These classifications can be understood by observing physical, chemical and biological processes as follows.

Movement: Matter and energy are engaged in all natural or non-natural processes. Matter can exist as solid, liquid, gas (vapour) or plasma (ionic form) at a given time and space; energy can exist in many forms.

Matter and energy can be in (i) a state of rest or (ii) a state of motion. Aristotle opined time as counting of and reciprocal to motion. Motion associated with matter can be translation, rotation and vibration and periodic or non-periodic. Plato opined time is generated by cosmological movements. Thus movement has been construed to be time and also the cause of time.

Change: The phase or state of matter is changed by energy and the form of energy is changed through matter. Thus transformation of phase or state of matter or form of energy takes place with mutual help. Natural or non-natural processes involve transformation of both matter and energy bringing out changes to within or without of matter.

Thus all physical and chemical changes are constructed as time.

iii) Becoming: Biology is the natural science dealing with living systems. We will be aware of physical changes of an organism – the result of physicochemical

changes within - as growth or decay. A plant becomes a tree. A girl becomes youthful. These two becomings (transformations) are growth of organisms. Tree becomes dead-wood. Youthful woman becomes an old woman. These two becomings are decay or degeneration of the organisms.

The psychological process of a human being becoming angry and being peaceful after the anger subsides, is also biological process involving changes in and changes of psychic energy. Human knowing, learning, thoughts, perceptions, understandings and experiences are other mental processes which are two way-becoming of psychic energy [9]. Thus all physical, chemical and biological matter has phases of origin, being/becoming and dissolution (cessation) which are becomings associated with matter and energy. Thus becoming is construed as time.

(f) . Ramabrahmam: Es gibt keine Zeit. Es gibt nur prozeße. There is no time. There is only ongoing of processes. Time and Space Perceptions are relative to conscious state of mind.

Also see Appendix.

The following phenomena are normally assumed as the passage of time [10]:

- a) Movement –translation, rotation or vibration– (or transition) of matter in space.
- b) Changes in the state or phase of matter (by the aid of energy) .
- c) Transformation of energy from one form to another form either through matter or otherwise.
- d) Being and becoming (growth and decay) of organisms.
- e) The in-built order of happenings guided by natural forces in natural or non-natural processes.
- f) The ability of human mind to perceive, record, retrieve and expect various happenings taking place in physical time.

Thus:

Movement has been construed to be time and also the cause of time.

All physical and chemical changes are constructed as time.

All physical, chemical and biological matter has phases of origin, being/becoming and dissolution (cessation) which are becomings associated with matter and energy. Thus becoming is construed as time.

The above three insights of time as time essentially concern changes. Thus changes of place or phase of matter or change of form of energy can be construed as time. External monitoring of duration of these changes are measurements of time and passage of time. All these measurements concern physical existence of time. Thus physical existence of time consists of changes and measurement of duration of such changes. Simply, change is time. Energy-form-change through matter or changes in or to matter by energy is time.

Durational and Metrical aspects of time:

□The nature of time when studied reveals two aspects of itself – durational (period) and metrical (counting) . We are aware of both these aspects in our daily worldly and scientific usage. We have clocks, watches, calendars, almanacs.... to monitor and measure time as a duration and flow.

□The durational aspect of time comes into picture when the period of a process concerning matter or anti-matter or energy in space is compared with an external uniform process- the process going on in a time-measuring device. Actually processes, natural or non-natural, are initiated and go on guided by natural forces and cease to happen because of natural forces. It is known to us that the nature of such natural forces varies depending on the size and form of matter and the domain of activity and magnitude of energies and time-periods involved. So far we have identified four such natural forces- the gravitational, electro-magnetic, strong- and weak- nuclear forces. These four natural forces cause movement (transition) , change (in phase and state of matter and form of energy) and becoming (ex: growth of organism) to matter and/or energy. We utilize the durational aspect of time also to 'record' the periods of various processes taking place in the universe, which none of us need experience. We have identified many periods of happenings, from the period of nuclear transition (10-23 sec) to the age of the universe (10<sup>17</sup> sec) . The machines developed by us can 'experience' the durations of happenings whose magnitude is in tiny fractions of a second. The machines can follow and monitor such durations. The interval between two moments, the beginning and cessation, is the duration of that process or 'absolute period' of that process.

□Time, in the sense of instants of time, is the numerable or metrical aspect of time. These instants serve exactly the same purpose as page numbers do to a book. Imagine that a book is bound properly in the order of narration and the page numbers are not put. Does the absence of page numbers on the pages of such a book change, alter or influence the course of narration? No. The page numbers just facilitate us for quick reference. Similar purpose is served by instants of time which facilitate us to refer to what had happened prior to our presence, what is happening in our presence and what will happen later to our presence. As individual numbers do not have any other significance except for being in sequential order so also individual instants of time do not have any other significance than being the divisions of duration, of movement of earth round the sun or of the process going on in a clock.

□Thus instants of time are just 'numerals' that are used to signify or characterize durations of various processes. This type of metrical aspect of time is the other sense in which time is understood. It is important here to realize that any movement, change or becoming concerning matter or anti-matter or state or form of energy create time. In other words time is caused by the processes, natural or non-natural.

□A period is absent in the absence of a process. Duration is absent in the absence

of a period. 'Time' is absent in the absence of duration. Thus time is missing in the absence of a process, natural or non-natural. Time is dependent on a natural or non-natural process for its being. It has no independent existence from the process or event or happening- physical, chemical, biological, psychological, cosmological, social, political or likewise. Such a physical existence as flow and period of a happening is the physical time. Thus the being and becoming of matter and energy is physical time.

Time takes various loci (paths - straight line, circle, reversal) of time while 'flowing'. Ancient Indians proposed cyclic path. We all modern people are following the idea of Galileo that path of time flow is a straight line, i.e., linear passage of time.

The observation of them demonstrates that the locus of time-flow is none other than the course of the path and direction of the course of the process selected. Actually there is no passage of time. There is only ongoing of processes involving changes to matter and energy.

Physical time measurement and flow of time: □

□When we analyse it would be interesting to note that in all time-measuring devices, internally an energy transformation takes place. This energy transformation within takes place as a non-periodic, linear or periodic process. The energy-presence (being) and energy transformation (becoming) there-in, are the result of a mechanical, electrical, electronic or atomic process taking place and going on within the clock and the same is manifested as movement of hands or display of digits on the dial depending on the technology used. Thus energy-presence and transformation of that energy from one form to another form are essential for time-measurement, to monitor passage of time and even for time to exist.

Energy-Presence (Being) gives scope for durational aspect of time. Thus Energy-Presence is Time-Space. Time-space as Energy-Presence can be termed Static Time or Time at Rest. Transformation of such an Energy-Presence creates time-flow or passage of time. This time-flow within a clock monitors the time-flow or time-taken concerning an external on-going process-physical, chemical, biological, astronomical, cosmological or psychological. Energy-Transformation is the time-flow aspect of time which when divided as seconds etc., becomes metrical aspect and is the dynamic aspect of time. So energy-transformation is Dynamic Time or Time in Motion. The measure of this Energy-Transformation decides the speed of respective time-flow.

From Newton's laws of motion we know that a body is in a state of rest or uniform motion unless acted upon by external force. Inertia signifies the state of rest and velocity signifies the state of motion. Potential energy is the state of rest and kinetic energy is the state of motion for energy. State of rest or uniform motion (being) gives time-space and change in these (becoming) gives time-flow. Thus inertia (potential) and movement (kinetic) are implicit and

associated with a body/charge/particle in a physical phenomenon. Mass is inherent to inertia and location and shape of matter and static-charge to potential energy and velocity is inherent to movement and time is explicit and non-inherent to a physical phenomenon. Change of velocity and/or acceleration can influence movement but change of time cannot and will not. Thus the above discussed nature of time as dependent on energy and energy transformation points to review the status of time as a fundamental physical quantity.

The concept and notion that processes take place in time is not the reality. Time does not pre-exist processes-natural or non-natural- and is only constructed as duration by natural forces initiating, sustaining and terminating such respective processes. The reality that change - as movement or change or becoming - defines, manifests and constructs time is to be realized. Time is a consequence and not cause of processes. The presence of a universal time passing either absolutely or relatively is to be denied. A lot of contemplation about the non-presence of time: annihilation of time; eternity; instantaneous happening; absence of happening must take place for arriving at a clear insight of nature of time.

Matter or energy at rest or in motion or under transformation is the physical manifestation of time and constitutes physical time. The physical manifestation of flow of time or passage of time is ongoing of processes involving transformation of energy through matter or change of phase of matter by the aid of energy. Matter- or Energy-Presence is Time at Rest or Static Time or Time-Space or Durational aspect of time. Matter- or Energy-Transformation is Time in Motion or Dynamic Time or Time Created or Metrical aspect of time. Time-Space is defined, created, controlled and ceases to be depending on Energy-Presence and the energy/matter available and amenable for and cause of transformation. Time is not a physical quantity. Time is awareness. Time is a sense. Passage of time is an observation and a mental experience in a particular conscious state of mind. Rise and fall of and flow of conscious states of mind and thoughts and other mental functions constitute psychological time. Psychological past is a record of happenings and psychological future is an apprehension about happenings caused by the egoistic mind during the passage of physical time. Both psychological past and psychological future are thought-forms in the physical present involving psychic energy transformations in the wakeful and dream conscious states of mind.

Physical present is same everywhere in the universe and only observation and counting are at different instants. Counting of physical present is a function of geographical location. Continuous presence or continuous flow of matter or energy without transformation or change is Time-transcendence or Thought-transcendence or Timelessness. That means continuous state of rest or of uniform motion is Timelessness. Time flow signifies the speed of conversion of

energy in a process. It is manifested as acceleration in movement and as entropy in change and becoming. Time flow is a measure of Being (presence) and Becoming (transformation) of matter and energy in space. An energy-presence and the transformation of that energy from one form to another form are essential for time flow, time-measurement, to monitor the passage of time and even for time to exist.

Time is explicit and non-inherent to a physical phenomenon. Time is a consequence of and consequence with processes. There is no time exclusive of process influencing the process.

Inertia, static charge or non-activity concerning matter/antimatter or energy or atomic and nuclear energy levels confers the scope for time-space. Change or transformation of inertia or static charge or activity of matter/antimatter or energy or energy transitions creates time-flow.

There is no time by itself. And there is no passage of time. There is only ongoing of processes.

Psychological or Mental Time:

Philosophy of mind and thought processes:

Ideas of Indian schools of thought on the nature of time:

(a) . Upanishads:

Prajnaanam Brahmaa: Awareness of Self (Atman) is Time (Upanishads) .

Prajnanam is divided as Jagrat, Swapna, Sushupthi and Jagrat-sushupthi is Atma Dasa.

DRISTYAHA - - CONSCIOUSNESS AND AWARENESS ATMA DRISTIHI SADAA

VIDYATE : Maanasika dristihi atmadrityaam upari adhyasa. Mental awareness is superposition over the Consciousness.

Atma dristihi Visranta dristihi (Unoccupied awareness) : Maanasika driste dve;

Bahirmukha Dristihi (awareness of without of the body) Aantarmukha Dristihi (awareness of within of the body) iti.

Pure Consciousness transcends Time and Space Consciousnesses.

(b) . Suddhaadvaita:

Consciousness of Time and Space are not real.

(c) . Saaktaadvaita:

Time and space are synonyms of energy

(d) . Vedaanta:

Transformation of Chit (psychic) energy is Time (Vedanta Darsana) .

Kaalaha parinaamaha(Time is transformation): kaalaha saktyaaha parinaamaha (Time is transformation of chit-energy. (Viswa Meemaamsa) .

(e) . Nyaya - Vaiseshika System:

In the nyaaya-vaiseshika pluralistic school time along with space are but two of nine equally fundamental realities. As one of the transcendent realities, time is conceived as static; it does not flow as described by western scientists like Newton. As such Time cannot be directly perceived but only inferred from motion

or change. Nevertheless, time is regarded as a necessary condition for change and movement. In other words, changes are time, time itself cannot change.

(f) . Samkhya-Yoga System:

For the dualistic Samkhya-Yoga schools, time and space are irreducible realities. Purusha (Consciousness) and prakruti are the underlying ground or principle which makes possible all movement and becoming. In these traditions, time is considered absolutely inseparable from change, or becoming or motion which are essential characteristics of prakruti. It has been said that the contact of prakruti and purusha is affected through the element of time. (this is nothing but consciousness becoming, the combination of awareness – mood, thought/feeling, utterance) .

(g) : Advaita school of Samkara:

Only timeless Brahman is real, time itself has no absolute reality. The ultimate individual Self, also beyond the ensnaring concerns of this world, is Atman - the indestructible spirit of Brahman present in men and women.

Time, Space and the Universe are seen as but transient manifestations which arise from repetitively during the jagrat (bahirmukha dristi state) and swapna (antarmukha dristi state) conscious states and return to Brahman during sushupti and jagrat sushupti conscious states of mind also known as visraanta drishti states..

Kaalaha tu avidyaiva tasyaa eva sarvaadhartaat – Siddhanta Bindu, Pa: 16

The individual's experience and observation of time and passage of time:

Human-beings perceive past, present and future during the course of their lives. Past and future exist only because of human observation, concern, monitoring, counting, recording and expectation in the physical present.

Human experience of time as past, present or future and observation of time as an elapse taking place during course of a process are different. The physical time flow associated or absorbed in an ongoing process is never experienced by humans. It is only measured. Natural or non-natural processes are eternally present guided by respective natural forces irrespective of human observation.

Ancient Indian View:

All the events that take place during the physical time are followed by humans with an egoistic mind. Such an identification of 'I', 'me' and 'mine' with individual (himself or herself) , objects, persons, events, ideas, nations... etc., creates a "psychological time in us". Such a 'mental time' is created in the Jagrat (Wakeful/Awakened) Conscious State of mind. Wakeful/Awakened, Dream (Swapna) , Deep Sleep (Sushupti) and Wakeful Sleep (Jagrat Sushupti) - are different conscious states of mind creating different phases of mind. They are structure and phases of Mental Time-Space.

Humans know/learn and express/teach in these conscious states of mind. These conscious states or phases of mind are the result of transformations of mental

energies in the Unchanging and Ever-Present Awareness present as Energy-Presence during all these conscious states, . Upanishadic wisdom calls such an Awareness as ATMAN or BRAHMAN. Atman is normally referred to as SELF. Atman is present in us and is the result of the breathing process. According to Upanishads Atman is the Source of Mental-Energy. In modern scientific terms Atman can be termed as a bio-oscillator/bio-maser, which issues out psychic or mental energy pulses. Atman is the oscillating psychic Energy-Presence denoting and providing Mental Awareness and Time-Space.

As Prajnanam, or Continuous Conscious Awareness, Atman witnesses all our mental activities, related body activities and happenings within and without body and body's reactions as thoughts and organ-movements to these happenings. Being such an Awareness, Atman provides the energy required for guiding the mind to know/cognize/learn through sense organs, perceive, think, experience, understand, etc., and store such an information and retrieve the same in the conscious states described above and makes us conscious of ourselves and within and without ourselves. Such continuous and simultaneous or alternate rise and set of the conscious states or phases of mind is an aspect of psychological time and its flow.

Upanishads term Awareness of Self (Atma Drishti) as time. Awareness of the Self (Atma Dristi) is the mental phase without cognitions or cognition-related experiences taking place or retrieved (the Wakeful Sleep Conscious State) . The three other conscious states – the Wakeful/Awakened, the Dream and Deep Sleep-Conscious states are alternate super-impositions over this continuously present conscious state. This Wakeful Sleep conscious state of mind transcends both physical and psychological times and time-flows. This is the original, normal or ground state of mind and all mental activities are excited states of mind. Antahkaranas (inner mental tools) perform various mental activities which are transformations of psychic energy (virtual chit-energy-maya) to cognize and create or retrieve thoughts/perceptions/experiences/understandings/meanings/urges etc., in us. Thought-flow within us, which is the psychic-energy change during conscious states, also constitutes and constructs psychological time, time-flow and sense of passage of physical time. Thought process and thought-flow is the becoming of mental energy which makes us conscious of time and time-flow. Feeling of passage of time-Time-conscious, time-unconscious and time-transcendent phases of mind

We are not conscious and aware of passage of time in the sense of physical time and also as the rise and set of conscious states or phases of mind and flow of thoughts/other functions of mind in the sense of psychological time, in deep sleep (Sushupti) conscious state of mind. Actually physical time measurement is only our concern and monitoring of various physical, chemical, biological, psychological, cosmological, political, historical, social etc.,

happenings. We are used to physical time being associated with the simultaneous revolution of earth around itself and the Sun and appearance and disappearance of Sun. This is a highly simplistic view. A more comprehensive view based on a cosmological happening which gets repeated every sixty years is the basis for the preparation of Indian almanacs<sup>15</sup>. Universal Time is our creation and maintained by atomic clocks for our usage and reference.

Consciousness becomes consciousness plus awareness during mental functions. Such a phase of awareness is the series of durations of single chit (psychic) -energy pulses of period 1/10th of a second. These energy pulses when reflected in Medha (medulla oblongata/reticular formation?) form Chidabhasa (reflected chit) pulses. Chidabhasa is also called as Maya (the Current of Awareness) and Pranavam (Primordial Sound) 13.

When the reflected chit-energy (mental energy) pulses, constituting the current of awareness, are not transformed in Medha as antahkaranas and flow untransformed in the body, this phase of Mental Time-Space is known as Wakeful Sleep (Jagrat Sushupti) conscious state. When these reflected chit-energy pulses or chidabhasa or maya (virtual chit-energy) transform in Medha as antahkaranas - inner mental tools - manas, buddhi ahamkaram and chittam - the Awakened/Wakeful (Jagrat) and Dream (Swapna) conscious states are on and function. These inner mental tools in the interplay of these two phases of mind in the ever-present Wakeful Sleep (Jagrat Sushupti) conscious state cognize/know/learn objects and object-energy forms through active participation of sense and action organs, react through action organs, be aware of mental processes such as thoughts, perceptions, meanings, understandings experiences etc., During this phase of mental activity we are Time-Conscious, both of physical and psychological times which are energy transformations within and without body.

When the above mental activities involving reflected or virtual chit (mental) energy -maya- transformation cease to be and we are conscious but not aware of the calmness within us which is the result of such a cessation of mental activities, this phase of mind gives rise to Deep Sleep (Sushupti) conscious state. This conscious state is similar to zero in number system and vacuum in physical science. This absence of mind conscious state is useful in the cognition activities. This phase of mind is thought-free. Hence is time-consciousness-free mental state. During this mental state we are unaware of the passage of physical time and no psychological time passage takes place in the form of change of conscious states or rise and set of thoughts. Then experience of peace of mind exists and experienced and though we are unaware of this peace during this phase we will be aware of remnants of this blissful, peaceful, silent and time-conscious-free experience during the twilight of Deep Sleep and Awakened/Wakeful conscious states. This twilight phase is the phase of experience of the Self (Atman) , also known as unoccupied awareness or pure consciousness. This is the already

referred to Wakeful Sleep (Jagrat Sushupti) conscious state. Peace, Bliss, Silence and Time-transcendence are experienced during this phase because of absence of transformation of psychic energy maya (reflected or virtual chit-energy pulses) into antahkaranas (inner mental tools): and hence mental activities are also absent but mind is alert possessing awareness and functions producing respective mental activities if willed and required. This state of mind transcends both physical and psychological times and time-flows.

Ego, the self-consciousness, the collection of thoughts about 'I' as body and associated personality traits, social status, 'me' and 'mine', creates vasanas (impressions/experiences/memories) within us. All cognition/perception/volition/urge-related experiences are created and retrieved by the antahkarana (inner mental tool) chittam. Egoistic thoughts and actions (with the thought and sense of 'I', where 'I' is identified with respective individual) in Awakened/Wakeful and Dream conscious states creates memories (vasanas) . These memories get activated later (with reference to physical time passage) and cause happiness or unhappiness accordingly in the present of physical time. The phase of mind bereft of egoistic thoughts, memories or other cognitions /perceptions/experiences is the state of Self (Atman, Ego-free, blissful, peaceful and is Time-transcendent) . The three other conscious states – the Awakened/Wakeful, the Dream and Deep Sleep Conscious states are transient super-impositions over this state simultaneously/alternately.

Memories and record of our experiences is our psychological past and our fears, anxieties, imaginations, expectations etc., are our psychological future. The thought-flow concerning these past and future in the form of memories activated as remembrances and fear, anxiety, anticipation, apprehensions, imaginations etc., consist of our psychological past and future and gives us the awareness of time and feeling of passage of time. Thus thought-flow (reflected chit-energy transformations) is the psychological time and its flow.. Living in the 'past or future' in the present leads to peacelessness. The aim of spirituality is to enable one to cultivate the habit of living in the physical present with peace.

Discussion:

Construction of classical and quantum times:

The structure and manifestation of time is different in different domains of activity and they constitute different branches of physics and other natural, cosmology and social sciences and philosophy. Time is also manifested as change and becoming in addition to movement. The two manifestations of time as change and becoming play important role in understanding the various physicochemical processes going on in living organisms and in the ageing process of organisms. Many biological processes are irreversible and time-asymmetric.

Matter or charge or energy in a state of rest is in potential form. Matter or charge or energy is in kinetic form in a state of motion or change. The potential form of matter or charge or energy is available and amenable to move,

change or become resulting in a physical process<sup>2</sup>. Similarly matter, charge and energy in kinetic form, under transformation or change or in the process of becoming in forward or reverse directions are Time in Motion and constitute physical and psychological times. These transformations, transitions, changes or becomings have finite durations and are physical manifestation of time and construct physical and mental times.

Thus Matter- or Energy-Presence without transformation is Infinite Time-Space and Time at rest. Matter- or Energy-Transformation is Time in Motion or Dynamic Time or Time Created or Metrical aspect of time. In this form time has finite nature. Finite Time-Space as duration of a happening is defined, created, controlled and ceases to be depending on Energy-Presence and the energy/matter/antimatter available and amenable for and cause of transformation guided solely by the four natural forces. Continuous presence or continuous flow of matter or energy without transformation or change or activity is Time-transcendence or Timelessness. That means continuous state of rest or of uniform motion is infinite presence of time or Timelessness. Time flow signifies the measure of conversion of energy in a process. Time flow is a measure of Being (presence) and Becoming (transformation) of matter and energy in space. All physical, chemical, biological and cosmological processes create, contain and manifest time and its passage. Time has no existence in the absence of processes. Time becomes extinct when activity involving matter or energy ceases to be. Activity is manifestation of transformation of energy. If the transformation of energy is continuous and finite classical time is created. If the transformation of energy is discontinuous, discrete and finite, quantum time is created. The changes of and to the universe which are infinite in nature create cosmic time.

Thus depending on the nature of energy transformation in the process, time can be classified as classical time, quantum time or cosmic time [7]. Classical time is created and constructed when energy absorption or emission or transformation is continuous. Quantum time is created and constructed when energy absorption or emission or transformation is discrete or discontinuous. Cosmic time is created and constructed by respective natural actions and interactions when happenings to Universe are concerned and observed. And it should be noted that these "times" are created and constructed by respective natural forces causing respective actions and interactions involving matter or anti-matter in respective processes taking place in respective ranges of space and durations of time-periods, and exist simultaneously independent of one another without influencing one another in any way, and observed just as durations of respective processes. There is no single independent universal time whose equable flow is absolute, or relative, true and mathematical of itself and of its own nature, flowing equably without relation to anything external. All "times" are the reflection and result of energy transformation taking place through matter or change of phase of matter

or anti-matter by the aid of energy or otherwise.. Acceleration manifests and represents passage of time during motion or movement. Change of entropy manifests and represents passage of time in all other natural or non-natural systems. Systems change not because time is progressing but because of and under the influence of respective natural forces, forms of energy, nature of energy-transformation, absorption and emission, and phases and properties of matter involved.

In the light of understanding the nature of time in this way, it becomes essential to have an idea of the energy transformation during a process more, than the notion of progress of time. The progress of or passage of time is just the result of processes taking place or phenomena happening or occurring and human concern and observation of such happenings, involving processes-physical, chemical, biological, cosmic, psychological, social etc., and there is no passage of time in an universal way and sense and such a passage even if cultivated, monitored and felt is not physically real [7]. The insight that time is energy and energy transformation is passage of time, creating a sense of time and consciousness of time are further advanced to understand the creation and functioning of various human conscious states or phases of mind and functional and cognitive states of consciousness and mind.

Concept of time cannot be based on pure mathematics and geometry without reference to matter/antimatter, energy and their actions and interactions under the influence of respective natural forces. Any nature of time conceived ignoring or not considering physics involved will be at most a mathematical time and cannot be a physical time.

The physical manifestation of flow of time or passage of time is ongoing processes involving transformation of energy through matter or change of phase of matter by the aid of energy and time evolves as duration as the process progresses. Time in motion is a measure of conversion of energy/matter/antimatter in a physical/chemical/ biological/ cosmological process.

Real and imaginary times: Origin of universe etc. and nature of cosmic time:

Origin of the universe or other phenomenon concerning universe as expansion or contraction or beginning or end seem to dominate the expressions about the concept, nature and structure of time. Thus the observation of microwave spectrum which existed billions of years ago was characterised by Stephen Hawking et al., as past and plotted along the y- or imaginary axis [3,5] and the real time is plotted on x-axis or the real axis.

Concerning time solely with the universe is side-stepping the study of nature of time. Deciding nature of time in relation to universe alone is incomplete assessment of nature of time and understanding of time. Our imprecise understanding of origin etc., of universe need not prevent us to have a clear

understanding of the nature of time. The notion that higher and advanced mathematics alone can lead us to definiteness about the nature of time seems to be not in tune with the reality. Clubbing time with details of universe can be unnecessary. Nature of time can be conceived independent of origin of and other matters related to universe. Understanding the nature of time is different and separate to understanding the nature of origin of universe etc, .

On observation of nature including cosmos, it is evident that what can have a beginning and/or end is process, event or happening and not time. Time is as long as the process lasts and is absolute to the process. Zillions and zillions of such absolute times exist simultaneously associated with zillions and zillions of respective processes going on in the universe simultaneously, some affecting each and one another and most others not affecting any other at all.

What exists, therefore, is ongoing of processes - physical, chemical, physicochemical, biological, cosmological etc., ; that is all. There is no passage of time. The time associated with the origin etc., of universe is solely associated with the respective phenomenon concerning universe. String theory, M-theory, imaginary time, etc., cannot make sense when time in music or ageing process or evolution is studied, defined and counted. Universal time in the sense we are keeping can in no way influence the zillions and zillions of physical and chemical and other natural and non-natural processes taking place in the universe. Only the natural forces initiate, sustain and cause cessation to the processes. Time period of happening is the consequence and not the cause of the processes. The shape of time etc., relating to time concerning the universe can not be a model for times associated with the infinite number of various other macroscopic and microscopic simultaneous processes taking place in the universe untouched by the happenings to or in the universe. Theories of relativity, quantum gravity, String theory, M-theory, brane theory etc., have no relevance when nature of time is to be understood and expressed and explain the happenings, their sustenance and cessation in various living and non-living systems taking place in the universe individually, independently and simultaneously.

Just as different biochemical and biophysical processes take place in the human body simultaneously and parallel in a related or independent way so also zillions and zillions of physical and chemical and physicochemical processes take place simultaneously in the universe independently or affecting one another together with changes to universe.

Physical present is the real time. This is what we deal with in all disciplines of natural and social sciences and technology. The physical present is stated to last for one tenth of a second and flows as a series of awareness and this awareness changes every one tenth of a second or the mental pulse frequency is of the order of 10 Hertz; the brain waves get frequency modulated and the frequency ranges from 3 Hz to 40 Hz depending of mental functions and conscious state of mind. Both past and future exist only as thought forms.

Thus both past and future are imaginary times. The real time becomes past as memory and real time becomes future as fear, imagination, apprehension, doubt or worry. Both past and future are thought forms in the physical present. Imaginary nature of time is psychological; it is neither real nor physical. In the absence of human concern or monitoring or memory or apprehension or planning no past or future exist. Then even their imaginary nature becomes extinct. The reality which was, is and will be, is simultaneous ongoing of process, physical, chemical, biological, cosmological etc., , unrelated or unconnected or non-influencing, each other or one another. Classical, quantum and cosmic times are originated, created, constructed, sustained and terminated depending on the phases of matter, forms of energy, their actions and interactions in the domain of activity, solely initiated, guided, and terminated, by relevant nature forces. Physical present is Being and past and future are becoming of mental awareness.

Appendix:

#### EXPRESSIONS ABOUT THE NATURE OF TIME THROUGH GENERATIONS

- 1) Plato: Time is produced by revolutions of celestial sphere.
- 2) Zeno: Time is related to motion.
- 3) Pythagoras: Time is the identification of the chronological with the logical
- 4) Aristotle: Time is counting of motion in respect of before and after and is reciprocal to motion.
- 5) Polonius: Motion time can not be, since motion takes place in time.
- 6) Heraclites: Time signifies the period of world from its function to its destruction and rebirth.
- 7) Galileo: Time is a geometrical straight line.
- 8) Barrow: Time is the continuance of anything in itself in its own being.
- 9) Newton: Absolute, true and mathematical Time of itself and from its own nature flows equably, without relation to anything external
- 10) Leibniz Order of successive existents is Time.
- 11) Kant: : Time is an aspect of our experience and time has no existence in external reality
- 12) Einstein: Special Theory of relativity: Time is relative (because of motion between event and observer) .
- 13) General relativity: Space and time are always together and inseparable. Spacetime continuum is the reality.
- 14) Stephen Hawking: One cannot say what time actually is and all one can do is to describe what has been found to be a very good mathematical model for time and say what predictions it makes. Time has a beginning and end. Time has shape. Past can be visualized by the concept of light cones.
- 15) String theory: If original strings are viewed as uninterrupted in history in time, the resulting strings are a string world sheet.
- 16) M-theory: There is a web of relationships, so-called dualities that connect all five string theories as well as eleven-dimensional super-gravity. The dualities

suggest that different string theories are just different expressions of the same underlying theory.

17) Imaginary and real time: One can construct a mathematical model in which there is an imaginary time direction at right angles to ordinary real time. The model has the rules that determine the history in imaginary time in terms of the history in real time and vice versa.

18) Brane theory: 3-brane—a four dimensional (three space plus one time) surface that is the boundary of a five dimensional region, with the remaining dimensions curled up very small.

19) Time is movement, change or becoming.

20) Ramabrahmam: Es gibt keine Zeit. Es gibt nur prozeße. There is no time. There is only ongoing of processes. Passage or flow of time is actually conversion or transformation of energy or ongoing processes influenced by energy associated with masses/charges/particles and respective natural forces. If the transformation of energy is continuous, nature of time is continuous. If transformation of energy is in steps or bits, the nature of time is discontinuous, discrete or quantum.

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Varanasi Ramabrahmam

# Our Need

We need each other as we need air  
We need each other as we need water  
We need each other as we need food  
We need each other as we need sensual pleasure

So

Let us breathe each other  
Let us drink each other  
Let us have each other  
Let us savour each other

Let us be cheerful,

Blissful, peaceful;  
Silent in love  
Now  
Always  
And ever

Varanasi Ramabrahmam

# Our Real Nature

Nakedness sans robes  
Is our real nature;

The egos we cultivate,  
The "I", "me", "mine", we feel  
Identified with the body and mental traits,  
And psychological bonds we create and or break  
With that "false I, me, mine",

The languages we speak,  
The cultures and civilizations  
We practice and the nationalities we possess  
The religions we follow and the ideologies we preach  
Are all clothes we wear when we 'come out';

In reality we are sky-clad

Silence is our original composition and speech  
Peace and Bliss are our real wear;

In essence and originality  
We are pleasantness incarnated;

Let us take off our robes  
Be naked from all super-impositions  
And experience the pleasure of our rasa sthithi [1],  
The aesthetic and intimate union with Us;  
Our natural possession  
Nature and state of well-being,  
Wellness, Health and Wealth

[1] The mood attained by heart

Varanasi Ramabrahmam

# Out On Bail

I am out on bail  
From Divine Custody,  
Almighty's Arrest;

On this planet  
For a period  
To perform duties assigned  
By Him in His Skit;

HE bails me out during performance  
From all my failings,  
Inadequacies, Difficulties  
And short-comings in playing the ordained role;  
Thus makes me act to His script;

Making me surrender at the appropriate moment  
Takes me back into His Custody,  
His Divine Embrace

Eternally absorbing me without trace in HIM  
In absorbing Bliss, Peace and Silence

Varanasi Ramabrahmam

# Padaardhavaada Of Indian Philosophical Systems (Opinion)

Gist:

The word Padaartha, used as a technical term by different Indian schools of thought with different senses will be brought out. The meaning and intonation of the word Padaartha as used in the Upanishads, Brahmajnaana, Advaita Philosophy, Sabdabrahma Siddhanta (Vyaakarana) , the Shaddarshanas will be discussed. A comprehensive gist of this discussion will be presented relating to human consciousness, mind and their functions. The supplementary and complementary nature of these apparently "different" definitions will conform from cognitive science point of view in understanding and a modern scientific model of human cognition and communication, language acquisition and a brain modulation and demodulation model of human cognition / communication can be developed.

Introduction:

Cognitive science is the interdisciplinary study of how information is represented and transformed in the brain. It consists of multiple research disciplines, including psychology, artificial intelligence, philosophy, neuroscience, learning sciences, linguistics, anthropology, sociology and education. It spans many levels of analysis, from low-level learning and decision mechanisms to high-level logic and planning; from neural circuitry to modular brain organization.

Cognitive sciences often rediscover philosophical analyses painstakingly. A better policy to understand and model human consciousness and mental functions would be first to learn what philosophy (Eastern or Western) teaches us about human consciousness and mind in this regard, and then move on to experimentation and model-building within the scope of positive sciences. The information available in Indian philosophical systems is correlated from cognitive science point of view and this Indian spiritual wisdom is used to model and understand the form, structure and functions of human consciousness and mind, and to provide as well necessary hints to software which would model the tasks of mind.

The Upanishads, The Brahmajnaana, The Sabdabrahma Siddhanta, The Bhagavadgita, The Shat Darhasnas and the like are replete with many expressions which deal with human faculties and mental processes which can be

used to understand and model human cognitive processes. Indian spiritual wisdom contained in the Upanishads, Advaita siddhanta, Shtd Darshanas and similar texts is not necessarily theological but is also psychological and scientific. The Upanishads and other spiritual and philosophical texts are traditionally commented on as theological texts. But Upanishads and the rest of thought systems are also texts of science of mind. The concepts and definitions of Padaartha, Advaita and Dvaita can be successfully used to understand the theory of human mental processes. Atmajnana, the Upanishadic wisdom and other philosophical content available is Shaddarshanas and Vyakarana, when interpreted from psychology and modern science point of view, yield a mine of information about phases of mind, states of mind and functions of mind. The physical structure of mind and a model and possible theory of human cognition and language learning and communication processes can be presented when the ideas from all these systems, though they apparently "differ" in vocabulary and paths. Advaita thought, Shat Darsanas and Sabdabrahma theory are clubbed in this article.

Sphota Vaada of Sabdabrahma Siddhanta, Saddarsanas [(Nyaya, Vaiseshika, Samkhya, Yoga, PoorvaMeemamsa, and UttaraMeemaamsa or (Vedanta) ] are distilled expressions of the Upanishads, the texts of Buddhism, the texts of Jainism and related ancient Indian spiritual and philosophical texts. And are evolutionary products in nature, in advancing, and improving, substantiating, opposing, inducting, deducting contemplating over earlier texts and are codifiers of Indian philosophical essence having implications and applications to cognitive science.

This paper lists and correlates from cognitive science point of view such apparently 'different' usages of the same term padaartha; and a comprehensive outlook of various Indian spiritual (the Upanishads, Atmajnaana/Brahmajnaana, advaita philosophy, etc.,) and philosophical (shaddarshanas, sabdabrahma siddhanta – vyakarana) perceptions, insight, will be presented from cognitive science point of view. A brain-wave modulation/demodulation model of human cognition, communication and language acquisition and communication process based on Upanishadic expressions and Sabdabrahma Siddhanta is also presented here. Brahma Jnaana or Atma Jnana is the basis of both Vedanta and Sabdabrahma Siddhanta.

Cognition insight from Brahmajnaana and other philosophical systems:

Paadaartha:

Naama roopa vinirmuktam yasmin samtisthate jagat

Tam aahuhu prakrutim kechin maayaam anye paretva cha anoon

Meaning: The material / energy which is sans name and form, and in which the jagat - retrieved dynamic form of inner mental world - (the mental impressions of external physical world and the experiences caused by it as moods, experiences, senses, thoughts, feelings, utterances) is sustained - is called as prakruti by some; as maayaa by some; and as anoon by still some more.

Human cognition takes place sequentially in three stages and human communication takes place sequentially in the reverse order under the observation of human consciousness. Consciousness acts as non-transforming awareness - untouched, uninvolved seer, witness or observer - being present through the series and sequence of cognition and communication, playing the dual role of material (upaadaana kaarana) and instrumental cause (nimittakaarana) . This is technically called padaartha by Upanishads, meaning that consciousness – the result of breathing process – is the source of energy / matter by / with which the cognition is made up of and carried through. Upanishads use the terms Brahma padaartha to signify, quantitatively and qualitatively, aatma sakti generated to create various phases of mind or conscious states of mind, which provide consciousness and in which mental functions are conducted and also mind ceases to function mentally. Vaisheshika, nyaya, saamkhya, yoga and vyaakarana also proposed cognition elements as padaarthas.

Brahmajnaana:

Naama bhaava vaasanaa rahita vastu padaarthaha iti, Brahmapadaartha [Upanishads/Brahmajnaana].

Atman or Brahma padaartha (both are one and the same - the term for human consciousness) and Maayaa, the virtual reflected energy sourced from Atman / Brahman is the material / energy and its reversible transformations are responsible for the structure, function, and cessation of human mind and its functions in four conscious states, jagrat (wakeful state - bahirmukha dristi) , swapna (dream state antarmukha dristi) , sushupti and jagrat sushupti (the last two are called visraanta dristi - the atman dristi during which phases of mind mental functions take place or cease to take place) .

Padaartha is also used by Vaisheshika School of Shaddarshanas, and says:

Vaishesheka:

Dravya-guna-karma-saamaanya-visesha-samavaayaaha - padaarthaas  
[Vaisesika – argues for the existence of the self from bodily functions/activities].  
Abhaava is added later.

+ Sakti (potentiality) -asakti (non-potentiality) -saamaanya (general) , visesha  
(commonness) – abhaava (non-existence / non-cognition) . [Substance has  
quality and action].

Prithivi-appaha-tejaha-vaayu-aakaasa-dik-kaala-mana-aatmaa – iti dravyaani.

Says that all these are constructed by anoon (atoms - but not in the sense of  
atoms as understood in physics and the other natural sciences) - the hardware  
of cognition and communication.

Nyaaya:

Validity of cognition is provided.

Pramaanaihi artha pareekshanam nyayaha.

Pramaana (means of knowledge) -prameya (the objects of knowledge) -samsaya  
(doubt) -prayojana (purpose/use) -dristaanta (syllogism/examples) -siddhaanta  
(accepted truth) -avyaya (members of syllogism) -tarka (indirect proof) -nirnaya  
(determination of the truth) -vaada (discussion) -jalpa- (wrangling) -vitanda  
(cavil or destructive criticism) -heetvaabhaasaa (fallacious reasons) -chala  
(quibbling) -jaati (futile objections) -nigraha sthaana (occasions for reproof) –  
The first nine are more strictly logical than last seven (which have the negative  
function of preventing erroneous knowledge) . The last seven are more weapons  
for destroying of error than the building of truth.

Four Kinds of valid knowledge: Patyaksha (Perception) -lyingika (inference) -  
smriti (remembrance/ memory) -aarsha jnaana (intuitive knowledge/confirmed  
by earlier scholars) - [Nyaaya - says Self is the basis of mental phenomenon.]

Provides software for mind and its functions. Nyaaya accepts the anu theory of  
Viseshika.

All Indian philosophical schools of thought have taken pramanaas from Nyaaya  
only.

Samkhya and Yoga:

Saamkhya – 24 – taanmaatras – objective energy forms – 5; sense organs (jnaanendriyas) – 5; communication / action / reaction organs – 5; kinds of action by action organs- 5 (karmendriyaas): antahakaranas (manas. buddhi, ahamkaaram and chittam) – inner mental tools – 4 = 24

Pratyaksha, anumaana, aagamaaha pramaanaaha (Yoga Sutras) .

These pramanas are taken from Nyaaya.

These schools analytically give composition and construction of cognition and also methods to stall such cognition / communication (yoga) .

They say prakruti the material / energy that composes and constructs cognition / communication.

Uttara meemaamsa or Vedanta:

Vedaanta – 25; the above 24 proposed by Saamkhya and Consciousness/awareness = 25;

This school takes atman / maya concepts and phases of mind from the Upanishads and also analytical mind from samkhya and pramanaas from nyaaya.

It proposes the reversible becoming concept - vivartanam - purodhaana tirodhaana yuta vaartanam - to give the theory of human cognition and communication processes.

Vyaakarana – Sabdabrahma Siddhanta:

jaati, guna, kriya, yadruchcha

Sphota is the material / energy with which the four modes of language acquisition and communication - para, pasyanthi, madhyama, vaikhaari - are achieved. Sphota is same as maaya and pranava of advaita/dvaita system of thought (Brahmajnaana) .

In all these systems, padaartha thus is defined and used as raw “material” / energy constituting the consciousness/awareness, mind, cognition/communication, the instruments of cognition/communication, objects of cognition/communication, phases of mind in which cognition/communication takes place or not, functional / cognitive/communication states of mind, the tie-ups of mind with object-energy forms, storing and retrieving inner mental world

through instruments of cognition/communication,  
[moods/senses/experiences/meanings/senses/ -  
feelings/thoughts/logic/sentence- utterance in expresser/teacher and in reverse  
order in the listener and vice versa.

The construction, structure, storing/retrieval of cognition/communication can be modelled from a comprehensive, supplementary and complementary use of these point of view using advaita and dvaita concepts of mind and its functions correlating with brain wave modulation/demodulation of mental energy waves. The nature of current of awareness can also be proposed using these concepts which underlies all cognitions/communications and its reversible being creates, sustains and dissolves cognitions/communications.

Reference:

Ramabrahmam, V., Paper presentation at International Conference on Indic Studies, 2013, on the theme – Ancient Indian wisdom and modern world, March 29-31, 2013, Delhi, India. Sub-theme: Ancient Indian Vision and Cognitive Science. Title: A COGNITIVE SCIENCE CORRELATION OF THE MEANING OF PADAARTHA IN RELATION TO HUMAN CONSCIOUSNESS, MIND AND THEIR FUNCTIONS

Varanasi Ramabrahmam

# Poet And Poetry-Writing (Opinion) !

Poetry is the sublime experience of the poet's experience. "naa rushihi kurute kaavyam" is an ancient Sanskrit Saying. It means: Only a well-versed and meditative person with aesthetic heart can compose poetry.

Poetry writing itself is a kind of Upaasana (Meditation) . Through poetry writing the poet evolves into a matured human being ably seeing and gauging persons, things, events, philosophies, religions, spirituality and ideologies around and in him both passionately and dispassionately depending on subject of creation. Thus he is both subjective and objective in composing verses.

Aesthetic and romantic heart, commonsense and all round knowledge in literature together with proficiency in the language of verse-composition and an idea about world and worldly things and happenings around make a charming poet. The poems shine with all kinds of feelings, thoughts, experiences, moods, senses, intuitions silently, through words and illumine the reader's mind and touch the heart.

All the poets possess pleasant traits to be an enchanting composer of verses. We enjoy, relish, feel with, concur, fall into contemplation and many amicable moods are created in us while going through poets' compositions. The slender work of verses of any poet is a treasure house of tender feelings expressed with grace, sensitivity and insight. The personality of the poet peeps through his every verse.

The distillation of observations and feelings will be done so gracefully and enchantingly that we feel pleasant by going through the poems in the compilations.

A poet is both an entertainer and enlightener. Though most poets write under the compulsion of their nature for self-satisfaction, their out-pours and compositions will be interesting to many a discerning reader. Readers get both charmed and their intellect gets sharpened when they go through the verses.

A poet is also a human being. He possesses thirst and hunger. He will have family responsibilities. He/she will have his or her social obligations. One has to take care of all these and then in the midst of these has to fine tune time to compose poetry. Money is essential to quench his thirst and hunger and discharge family responsibilities. These are not the times when one can make poetry-writing a livelihood. One has to do some other job and then write poetry.

Living and being engaged in literary creation are different. Ninety nine percent of poets do not have the luxury of earning money by taking poetry-writing as a profession. And thus they cannot meet the obligations of taking care of themselves, their family and also discharge other social responsibilities.

A poet can spare and spend time in poetry-writing only after providing a comfortable life to his near and dear. Under present circumstances it is not possible to have a full-fledged life of poetry writing. One has to write poetry and take care of his family simultaneously. Many famous and popular poets of today do other jobs for their livelihood and then also write poetry. Now-a-days there are no poets who continue writing great poetry despite they and their family members suffering from poverty and hunger. There are almost no people who made poetry-writing their livelihood.

There have been many poets from all societies and civilizations who wrote poetry despite being poor and suffered from lack of minimum amenities. The great Tamil poet, Subrahmanya Bharati is a shining example, wrote poetry as an Upasana, and was many times not able to make his family members free from hunger and depravation. But Rabindranath Tagore is a rich person and never knew the pangs of hunger. Sri Gurajada Apparao, the famous Telugu dramatist and poet though was serving a royal family, created literary master-pieces.

What all needed to be a poet is to have a touchy, responsive and compassionate heart. And one must be able to feel for the happenings around and become one with them and express. Poverty or richness or serving others for livelihood will not come in the way of composing everlasting poetry. Many famous Telugu poets have written cine songs for their livelihood. Even Sri Sri, Arudra, Acharya Atreya the champions of Marxist ideology have to resort to this anti-proletariat professions. Cine producers have provided the necessary money for their livelihood, though cinema is not in tune with socialist ideology.

So, "dhanamoolam idam jagat" -Without money one cannot survive in this world and has to compromise his ideology for earning money to take care of body and family. In the absence of money one cannot even survive let alone writing poetry.

Thus how far the poets who do other jobs for livelihood and are part-time poets can commit themselves to their ideologies and influence the society with their poetry is a big question mark. We have many poets who lead cozy lives but still "feel" and write about dalits, women's liberation, socialism, communism (though these two are now not so popular isms) and proclaim to belong to a narrow section rather than to belong to all humanity.

“Viswasreyah kaavyaparamaartham- the poetic work must profess the welfare of all humanity and creation”. Such works are becoming rare. “Ramaneeeyaartha prapadika sabdah kavyah- Even a single word pregnant with aesthetic and bliss-giving meanings is also defined as poetry and poetic work. A poet has to present both aspects in one’s own poetry for the welfare and joy of all and also for self-satisfaction.

The poet par excellence pervades and dwells in his creation of magic. Alive or not and eternally there he lives. Though his body like a log becomes inert, the body of his poesy has no death to meet. In his body of ephemeral existence originate intuitions that forever last. It is his leather case which stops breathing; and not his eminence which breathes ever in silence.

The passions and emotions trickle from his words to fill a stream of harmony. Though retires for eternal sleep he lives eternally reclining on the couch of his poetry. Nature is his beloved and friend; frolicking he plays with words; the flowing Godavari and the stormy sea obey him and set ripples in his alphabet. He is the worthy successor of literary tradition and excels his predecessors

Cultured and aesthetic lovers of poetry remember and chant his sublime lines and heart-fully celebrate his melodies, brilliant and divine.

\*\* Subrahmanya Bharati, Rabindranath Tagore, Sri Sri, Arudra, Acharaya Atreya and Sri Gurajada Appa Rao are famous Indian poets and dramatists.

Varanasi Ramabrahmam

# Prayer To Lord Venkateswara!

Where do you reside, here or there,  
And in every heart and inert piece?  
But are not seen by the physical eye  
Where do you reside Lord Venkateswara!

May be the flowing Godavaris are your speed,  
Poets with beautiful imagination are the flow of your thoughts,  
The daring warriors might be your courage,  
Tell me, The Embodiment of auspicious qualities! Lord Venkateswara!

The shapes and curves of the young maidens  
And the bliss-giving pretty youthful women might be your form,  
And their beauties are your charm;  
Their love, devotion and affections are your compassion and care  
Hug me with love Lord Venkateswara!

Might be Annamayya's songs are your residence,  
Tyagaraja's compositions are your home,  
And you live in Ramadasa's verses,  
Make me also sing your praise Lord Venkateswara!

Might be Narayana Astaakshari is your swing,  
Should be you pervade in Siva Panchaakshari,  
Might be together with Goddess Lakshmi  
You frolic in Sodasaakshari,  
Let me also reach you Lord Venkateswara!

Might be you reside in meditation, penance and intense devotion,  
Performance of abhisheka (holy bath), worship, group-singing,  
And other deeds of unalloyed love,  
The tranquil minds of the saints and sages might be You Yourself  
Make me also know, understand and experience You Lord Venkateswara!

Varanasi Ramabrahmam

## Problems Arise If....

Problems arise if  
There are more poets  
Than readers;

Problems arise if  
There are more looters  
Than rulers;

Problems arise if  
There are more leaders  
Than followers;

Problems arise if  
There are more God – men and -women  
Than devotees;

Problems arise if  
There are more NGOs  
Than issues;

Problems arise if  
There are more self-styled rationalists  
Than religions;

Problems arise if  
There are more educational institutions  
Than students;

Problems arise if  
There are more insensitive people  
Than sensitive people



# Religions Versus Individuals (Opinion) !

Every religion has two kinds of followers:

1. Who silently follow their religion as far as rituals are concerned; and live a spiritual life transcending their respective religions causing peace and harmony to fellow human-beings irrespective of their religion, nationality, language, richness, poverty, etc., They live and let live.

They show compassion to all creation. Pray for well-being of all.

2. The other type who are the fundamentalists. They think their religion is only best and want to impose that on others and if they resist they even physically eliminate them even. they go to any extent to save their religion and its 'teachings', always misinterpreting them. They have only hatred for other religion-people. This type of individuals exist in every religion and only these people who bring bad name to religions.

Observing these people many intellectuals and rationalists blame religions for the the atrocities they commit in the name of the religion.

So only individuals are good or bad not religions; not languages; not ideologies; not gender; not nationalities;

When first type of people dominate societies, nations peace and happiness prevail.

If second type of people dominate, only terror, killings, torture, etc., prevail in the society.

Religions, ideologies, nations, etc., clearly fail to influence this second type of people towards positive and harmonious path. Only individuals in every religion who transcend their religious and etc., affiliations and work for the good of the humanity.

Such individuals are available in every religion etc.,

The societies and nations are not making use of their services.

Only virtue and evil exist among the human-beings of this planet.

Let every one realize this before concluding. One cannot wish away religions,

ideologies, languages and geographies etc., divisions.

Varanasi Ramabrahmam

# Sculpture

Sculpture is  
Poetry on stone

Divinity in the form  
Of the Lord

Art consisting of  
intricate carvings

Imposing, representing  
The faith of the followers

Reflects the spiritual  
Vision of the devotee

Ridicules the vanity and hypocrisy  
of the atheist when he garlands the  
Statue of his beloved rationalist leader  
And anti-rituals compaigner cum irreligious philosopher

Sculpture is the history on rock  
Taste of ruler of that times  
Craft of the sculptors and  
of course  
also the plight of the citizens then

Deprived of well-being and welfare;  
For most of the tax payers' money is spent  
On structures and ornamenting them with  
Figures made of rock. reflecting the  
rock-like heart of the ruler

But sculptures are  
Poetry on stone  
Whatever might be the  
Social situation when they were carved

Varanasi Ramabrahmam

# Selection Of Nature

Selection of Nature

Writing is a passion  
Writing is a compulsion  
From within;

It is for self-satisfaction  
But not necessarily for any  
Other; writers write,  
Poets compose verses,  
Story-Tellers construct  
Fiction short and long;

Human aesthetic sense  
Makes writers and readers;  
Both are necessary for  
Civilized and cultured  
Creation, reception and inter-action

Inner recesses of  
Writers are as illumined  
And brilliant as Sun and stars

They light the sky of  
Knowledge and scholarship  
With their illumined and  
Illuminating minds  
And aesthetic hearts like  
Sun-shine and moon-light

Writers are guides  
To society and inspire  
One and all;

Writers are  
Divinity incarnated  
Humility personified

Writers are

Gods and Goddesses  
In the temple of  
Learning and sophistry

Writers are reflection  
Of Lords  
Selection of Nature

Varanasi Ramabrahmam

# Self-Realization - An Irreversible Physiological Transformation? (Opinion)

Gist:

The concept of evolution as envisaged and developed by modern scientists will be reviewed. The concept of consciousness and its evolution in humans as enlightenment and self-realization as experienced and expressed in the Upanishads, Vedanta, Yoga Sutras, Bhakti Sutras and in the experiences and expressions of modern spiritual preceptors Sri Ramana Maharshi, Sri Aurobindo, Sri Ramakrishna Paramahansa and Sri Jiddu Krishnamurthy will be critically analyzed. And self-realization in individual leading one to and establishing in jeevanmukta state will be discussed. The possible physiological, physicochemical and psychological nature and implications of such consciousness evolution in humans will be discussed.

Introduction:

Evolution is a modern scientific proposition for the explanation of emergence of life from matter and consequent life-systems. The emergence of plants, animals and humans as superior life-systems is explained by Darwin in the 19th century. That theory has been dominating scientific community since then and is a healthy rival to the theory of creation. Evolution is a process during which some things are dropped or deleted and some things are added and a synthesis of things takes place which is either final or still amicable and amenable for further evolution. Evolution though is both progress and regress depending on the changes and view taken by the observer most of the times evolution is equated with improvement and progress. Also evolution is mostly considered unidirectional, not reversible or retraceable.

Modern scientific insight of evolution:

It has been proposed by modern physicists that big bang has taken place trillion of years back and matter slowly started evolving. The order of that and later evolution of species is given as:

Evolution of universe;

Chemical evolution;

Molecular and macromolecular evolution,

Evolution of proto-cells, cells, tissues, organs and organisms,

## Evolution of consciousness

### Evolution of Chemical And Biological Systems

Evolution of universe; chemical evolution; molecular and macromolecular evolution, evolution of proto-cells, cells, tissues, organs and organisms, evolution of consciousness

Biochemical evolution:

Earth formed – 4.5 billion years back;

Micro-organisms started evolving since 3.5 billion years

Eukaryotes started evolving since - 2.5 billion years

Atmosphere and oxygen started forming – since 2 and 1.5 billion years

Macro-organisms, amino acids, plants / humans – started evolving since 1 and 0 billion years

After the emergence of plants, animals have evolved on earth. First invertebrates have evolved and then vertebrates. Human being is the latest in the evolution of vertebrates. All vertebrates have, brain, spinal cord and nervous system to function mentally. Thus human-being though is known to be an emotional and intellectual being, is essentially a physicochemical being like other vertebrates. All of them breathe and subsequent rhythmic exchange of oxygen and carbon dioxide release energy which sources, undertakes, guides, sustains, and terminates all mental functions. The only difference between other vertebrates and humans is, humans have language acquisition and communication abilities, which are missing in others. All vertebrates have consciousness and it has been evolving from the start of species evolution. Various schools of thought are available in modern science and Indian spiritual systems about the evolution of consciousness in humans during the evolution and also during the life time of the individual.

Thus human body is the chemical factory where various biochemical and biophysical energy transitions and transformations happen simultaneously through the medium of biological matter and relevant energies resulting in various processes and functions. Human consciousness and human mind are aspects of human body just as any other task performed by it. Thus human consciousness and human mental processes are manifestations of physicochemical (physiological) processes taking place in and concerning human body. Human consciousness is a biological entity and activity present in humans and hence has to be amenable to be understood in physicochemical terms as any other biological phenomenon. Human consciousness is the

awareness of mind. Mind, which is an expression and part of consciousness, is an aspect of human body. Mind does all human mental functions which are physiological processes. Thus psychology is physiology.

The Indian spiritual equivalent and its modern scientific translation of above understanding:

Infrasonic form of mind - conscious states or phases of mind:

Jagrat Sushupti Wakeful Sleep Advaita Bhakti Para

A series of 'I -I' pulses' issue and virtual energy transformation takes place Mind is active if willed. Sense and action organs are alert and ready to function. Through meditation one reaches this state. State of Visranta Drishti, Bhakti Silence, Bliss, Peace, Unoccupied awareness, Pure Consciousness Divine consciousness, Real 'I' state etc. Normal or ground or original or natural state of mind; Being.

Jagrat Wakeful Dvaita

Mind is active. Sense and Action organs are active are in working state. All knowing/expressions take place in this state. Vaikhari Bahirmukha Dristi (awareness of without) Becoming Excited state of mind.

Swapna Dream Dvaita Pasyanti

Mind is active. Sense organs are in dormant state. Actions organs will be functioning if necessary. Vibhakti / Madhyama Anthramukha Dristi (awareness of within) . Becoming Excited state; Excited state of mind.

Sushupti Deep Sleep Advaita

A series of 'I-I' pulses' issue and Mind is in absorbed state. No transformation of virtual mental energy. Sense and action organs are not in functional state. No awareness of within or without of body prapancham-cognitions) or vasanas-cognition related or created remembrances. State of cessation of mental activities.

Wakeful Sleep, deep sleep, wakeful or awakened and dream. These are the conscious states of mind discussed in detail above. Human consciousness is always on as conscious awareness and only mind rises or sets during these conscious states of mind causing cognition and cognition-related experiences,

storing and retrieving them in respective phases. Human consciousness is the form, the structure and the consequence of breathing process and generates psychic energy that does all human cognitions and cognition-related functions. Cognition and cognition-related functions are the result of reversible becoming of this psychic energy and human consciousness bifurcates as consciousness that is aware of the cognitions and related activities and the occurrence of the activities themselves. When these activities are taking place, such a dual role is played by the human consciousness. There is also a phase when no cognitions or cognition-related activity is taking place and it is the original or normal or natural state of human mind, the non-dual or peaceful, blissful or silent phase of mind.

Electro-chemical form of mind-cognitive and functional states of mind- as Sapta lokas - A Gayatri Mantra Perspective:

Seven states of cognition (sapta lokas) are identified in relation to ego-transcending or egoistic or self-conscious state of mind. These cognition states function around the, 'I'-consciousness, 'I-sense, the I-thought or feeling and I-expression or utterance or in the absence of such identification. Then no individual- specific information will be in the mental awareness and the mind transcends to a state or phase when the mental awareness becomes one with the consciousness and non-duality in the form of peace, bliss, or silence is experienced. Cognitions cease to take place but will take place if willed or necessary. The seven cognitive states of mind are:

Pure consciousness: Normal or original state of mind (infrasonic form) :

I. "I" Consciousness – No "I" Awareness of and about individual (satya loka) .  
State of self-realization.

II. Meditative state of mind. One pointed awareness. (biochemical/biophysical form) (tapo loka)

Egoistic and Functional States of mind:

III. "I" Awareness/Sense/mood- Ego Sense - State of verb/meaning/understanding/experience/intuition/urge- Infinite form or present continuous form of verb without subject or object attached. (biochemical form of energy as potential energies) (jano loka)

IV. Logic, reasoning, intellectual operations (awareness of within of the body) - State of sentence with subject-verb-object-perception (electrochemical form of energy infrasonic form being the carrier energy) (mahar loka)

V. 'I' Thought/Feeling (awareness of within of the body) - State of sentence with subject-verb-object-perception (electrochemical form of energy infrasonic form being the carrier energy) (bhuvaha loka)

VI. 'I' Thought/Feeling (awareness of without of the body through sense organs- reception of stimuli through eyes, ears, nose, tongue, skin in light, sound, chemical and mechanical and heat forms respectively) in relation to outside physical world. Mind tuned to outside world through sense organs. "I" Utterance/Expression/also reception of stimuli from outside world and expression through action organs. (utterance - sound form, and facial expressions- mechanical form of energy)

VII. No "I" Awareness of or about individual- No Self- consciousness or ongoing of mental functions. State of cessation of all types of mental functions. (suvaha loka)

Kinds of functional states of mind - A Vedanta Panchadasi Perspective:

(a) . Getting tuned to and sensing stimuli from external physical world through sense organs and reception (biophysical- annamaya kosa-tanmaatras- activation of sense organs - jnaanendriyas) .

(b) . Actions, reactions or interactions with external physical world activated by hormones or stored information (mechanical form – pranamaya kosa- activation of action organs - karmendriyas) .

(c) . Perception/thinking/reasoning/feeling in accordance with the stimuli from external world or information retrieved from inner mental world. (electro-chemical form – manaomaya kosa – manas- buddhi- ahamkaaram antahkaranas functional mode)

(d) . Conversion of above information into intelligible information as sense or meaning or understanding or insight or experience (electro-chemical + biochemical form- vijnaana maya kosa - chittam antahkarana functional mode – pasyanti mode of vyakarana)

(e) . Awareness of Understanding/intuition/urge/mood/experience/meaning/experience (aanandamaya kosa- chittam antahkarana functional mode- of vyaakarana- biochemical + infrasonic form) . Becomes para/tatpara/taatparya mode in self-

realized state (infrasonic form) .

While mind is functioning, there will be a differentiated perception of knower-knowing-known or subject-verb-object, which will be missing and absent when non-dual (advaita) awareness or pure consciousness becomes unoccupied awareness. Experiencing or understanding or getting insight of verb is state of experience and then knower-known or subject-object are not attached to the verb. Verb will be in a present continuous form or infinite form depending on it is absorption of information or understanding cognition or experiencing cognition or urge (to express or do) or intuition (result of perception or instinct took form or genetic knowledge expressed through hormones or like them) or sense or meanings of utterances received or to be expressed.

Brahmajnaana insight of human consciousness and mental functions and evolution of self-realization process in the individual:

Atman (yasya gamanam satatam tat atma) and maya (yaya asantam pasyati sa maya or ya ma sa maya) together constitute and compose of human consciousness and are the ingredients that construct and operate human consciousness and human mental functions) .

poornam adaha poornam idam poornat poornam udachyate  
poornasya poornam aadaya poornam eva avasisshyate

The above Upanishadic expression informs about Atman (adaha or aham) and idam, the inner mental world and mental functions taking place therein. Idam comes out as full from adaha – the full and after this release the adaha remains full. This means adaha or Atman or Brahman is both the instrumental and material cause (upaadaana kaarana) for the formation of inner mental world. Atman also gives us dristi or consciousness. Atman, which moves always, rather oscillates in tune with the breathing process and is the result of it, is both the source, guide of and absorber of maya, the chit aabhaasa or pranavam or sphota, the reflected form of the chit energy. And inner mental world is constructed by maya and associated mental functions are transformations of maya in forward and reverse directions, technically known as vivartanam. “mayaamayam idam jagat” sentence informs this.

All human learning, knowing, communication, perception, reasoning, experience, understanding and a state transcending these mental functions are the combined and simultaneous operation of Atman, maya, antahkaranas (inner mental tools) , pancha pranas, sense organs and action organs. Mental functions take place as the inter-play of advaita (vishranta dristi-unoccupied awareness-pure

consciousness) and dvaita (simultaneous presence of antarmukha dristi- awareness of within of the body and bahirmukha dristi- awareness of the without of the body. Sense organs are activated by the antahkarana manas and this forms the baharmukha dristi- awareness of the without of the body. During this awareness of mind tanmatras (object-energy forms) are sensed by sense organs through tuned manas. Perception is a construct from the inputs through sense organs and manas. Manas gives dristi or awareness, of without and within of the body concerning the sensing and sensed and created object-energy forms.

Advaita philosophy is an integrated psychology, which professes the sameness of the knower in both the self-conscious (jivatma) state and the Witness in the transcendent pure-conscious (paramatma) state with Being and Becoming in forward and reverse directions during the processes of Expression/Teaching and Knowing /Learning. Brahma sat jagat mithya jivo brahmaiva na aparah- means What is present always is Brahman and jagat (which is moving or transient) is adhyasa and mithya (unreal) : jiva is Brahman Itself, not different or separate.

In Advaita (No Two or non-dual) state human mind possesses consciousness only. As Prajnanam, Atman gives Dristi to observe, be aware of and be conscious of understanding, meanings and senses of cognitions and cognition created experiences. In dvaita (two or dual) state of mind human mind exists as consciousness and awareness. Upanishads call consciousness as Aham and awareness of vasanas and prapancham as idam.

The scientific and brain wave modulation/demodulation insight of above understanding:

Atman provides pure consciousness and it is the human consciousness and has following structure: Human consciousness, in the form of and characterized by Being-Pure Consciousness-Bliss is:

- i) an Oscillating Energy-Presence i.e., an infrasonic bio-mechanical oscillator, which is the result of breathing process and the subsequent rhythmic gaseous exchange in the lungs, issuing out mental energy pulses frequency of 10 Hz (a time-period of 10-1 sec) is the real source of mental energy, the Being of Mind (aham) and
- ii) its reflected (in medulla oblongata or reticular formation) virtual energy-pulse series (becoming of mind – mental awareness) (aham + idam) together constitute human consciousness and are the ingredients of human consciousness.

Human consciousness based on this proposition can be viewed as comprising of Pure Consciousness (Being of Mind) and Awareness (becoming of mind) . Atman (mental or psychic energy source) takes care of the consciousness part and maya (reflected mental energy virtual form) and its forward and reverse-transformations take care of the awareness part in respective conscious states Thus Atman is proposed to be an infrasonic mechanical oscillator giving out mental energy pulses of frequency 10 Hz (time-period of 10<sup>-1</sup> sec.) 10 Hz is the frequency of this mechanical oscillator according to both western science and eastern philosophy and theory of language acquisition and communication. The enormous number (300 million) and surface area (70 square meters) associated with alveoli constituting this bio-oscillator/.bio-maser produces enormous amount of mental energy though the frequency is in the infrasonic range. [It is interesting here to mention that the mental rhythms detected by the experiment by German scientist Hans Berger using EEG (electro-encephalogram) also have the same time- period of 10<sup>-1</sup> sec].

Simply put, according to Upanishads, human mental functions are the forward and backward transformations of chidabhasa or maya - the carrier (in the sense of carrier radio wave in broadcasting and reception process) cognitive-energy pulse series, modulated by energies sensed through sense organs or the stored information as potential energies retrieved (as vasanas - object-experiences first and then jagat [inner world] as feelings/thoughts/perceptions) and demodulated to give humans knowledge, experiences etc., in the respective conscious states. The transformation of maya, reverse transformation of maya and cessation of transformation of maya - the dvaita and advaita conscious states respectively- taking place simultaneously, consecutively and alternately is the structure, form, function, state and essence of human consciousness, mental functions and cognitive processes.

Upanishadic path to self-realization (jeevanmukta) state:

Self-realization consists in understanding the natures of aham and idam and changing either of them during the process of evolution of consciousness. Various ways of doing so are available in the Upanishads. Self-realization is also a process of transforming dristi about sristi, srasta and srujana. Self-realization is a process reverse to generation of thoughts. Self-realization is achieved by using ideas, moods, urges, emotions, feelings, thoughts (saguna bhakti) and also transcending them (nirguna bhakti) . Self-realization can also be achieved by stalling cognitive process as is done in Yoga method. The methods of Bhakti and Yoga are discussed below.

Jeevanmukta is one who is liberated mentally while alive. Jeevan (while alive)

Mukta (liberated mentally) state is culmination of an evolutionary process in the individual. It is a distinct physiological process and change within the body of the individual. It is a distinct physicochemical state of mind functioning differently to stimuli from within and without of the body. The jeevanmukta continues to live in and as the state of liberation free from usual worldly entanglements.

The names suddhaaham, nirguna, jnaana, prajnaana, santa, mauna, aananda, bhakti, para, nirvana, jeevanmukta are synonymous with self-realized state. It is a state of pure consciousness, unoccupied awareness and content-free contented state of mind. Being in that state is not removal of oneself and one's self from worldly affairs. But transcending worldly entanglements and being engaged in worldly affairs and normal duties in an efficient way with equanimity of mind.

Self-Realization through Bhakti:

Bhakti (Devotion) is the most profound human emotion that merges the individual's identity with the Divinity. Bhakti has many definitions. We need to submit ourselves before Divinity by thought, word and deed. We then offer our self-consciousness and ego to the Lord and submerge our in Him. When we do like this, we will avoid the thoughts relating to I, me and mine. These thoughts not only stop but will permanently cease to arise in us. This cessation of thoughts forms is time-or mind-transcendence.

Two definitions are discussed here:

"Sa (bhakti) tu asmin paramaprema roopa" –is the most famous and popular definition of Bhakti from the Narada Bhakti Sutras. This means that Bhakti is the unalloyed love for God. This love is paramam (ultimate) . Paramam also means that this love happens and exists without expecting anything in return. It is loving for the sake of loving. In this process we employ our sense organs (eyes, ears, nose, tongue and skin) to know about God and Divinity. Our eyes see his Divine Form. Our ears listen to his Divine Name and deeds etc. We also employ our action organs (movements of hands, movements of legs, movement of vocal chords (speech) etc., to reach God through daily worship and chanting His Name and other prayers.

It must be known to us that we know through sense organs and all this information is stored as inner mental world in us. We get our thoughts and feelings based on this accumulated information. If we accumulate mundane information we get thoughts about mundane matters. If we accumulate sensual information we get sensual thoughts. If we accumulate information about God

and Divinity we get thoughts about God and Divinity. We also act and react through action organs (hands, legs, speech etc.,) depending on the information known through sense organs and accumulated within us. This inner mental world with information about outside world has already been formed in us since our infancy. We can consciously change this inner mental world by rewriting on available information the information about God and Divinity. This, we can do by employing our sense organs as described and accumulate Divine Information. Then we automatically get pleasant and blissful thoughts and feelings. That is how our Elders have started the tradition of Bhakti in which all our faculties and organs are involved with Divinity.

In Sivananda Lahari Sri Sankraacharya says:

Amkolam nijabija santati ayaskantopalam suchika  
Saadhvi naija vibhum lata kshitiruham sindhussaritvallabham  
Praapnoteeha yatha tatha pasupatehe padaaravinda dwayam  
Cheto vrittihi upetya tisthati sada sa bhaktirituchyate

Meaning: Just as the seeds of Amkola tree stuck to it again, iron needle is attracted to magnet, youthful woman reaches her husband, creeper entwines the tree, and the river flows into the sea, so an individual is attracted to and reaches Pasupati's (Siva's) feet. Bhakti is state of cessation of working or/and absorption in the Self of antahkarnas (inner mental tools- manas, buddhi, chittam and ahamkaram) and resting thus always.

Many more beautiful expressions about bhakti way of self-realization are available in our literature. The most famous bhaktas (devotees) are spread throughout our country. Some names are: The alwars and nayanamars of Tamil country; Chaitanya Maha Prabhu, Jayadeva, Tukaram, Sakkubai, Purandaradasa, Annamayya, Ramadasa, Kabir, Suradas, Haridas, Meerabai, Kshetrayya, Narayanateertha, Sadasivebrahmendra, Tyagaraja and many such eminent personalities. This is all saguna bhakti. In this process the idam is changed completely by filling with information about Divinity.

Let us see nirguna bhakti.

Swaswaroopa anusandhanaam bhakti iti abhidheeyate – is a famous nirguna definition of bhakti. This has interesting implications. Bhakti is tuning ourselves to our original state and form the state of Saanta Rasa. This original state (rasa sthiti) is the state of bliss, peace and silence. In these experience states, our identity as the individual is merged in the Real Identity that is- ego, time and thought transcending state of mind. This happens when we contemplate about spiritual expressions and arrive at the destination i.e., rasa sthiti. This approach

is the path of artha bhaavanam (contemplation on the meaning) . When we understand we experience. When we experience we understand. Experience and understanding are simultaneous. The experience of meanings and senses of uttered (heard) sounds and sentences or comprehension of Divine Utterances and their implications makes us reach the tatpara (absorbed and being one with tat (Divinity) or taatparya (purport or import or rasa) state of language. We must be aware that we use the same mind to learn and master the languages and rest of the disciplines as we use for doing our tasks in daily life. The state of thoughts or feelings is known as vibhakti state of mind. We all know that vibhakti is case forms, endings and terminations in the theory of language. Patanjali and Bhartruhari have initiated, nurtured and developed a theory of language acquisition and communication making use of the same Advaita concept of Vedantins. In this process aham - self-consciousness is changed completely to Pure Consciousness.

Bhakti thus is description of devotion to favourite Deity and also the essential part and essence Vedanta. Thus by God's Grace we can transcend the psychological time-flow which exists in us in the form of thought-flow. Mind becomes calm and peaceful when we shed our ego and fill it with the insight about Divinity. Then we can live attributing everything and happening to God's will and take everything with equanimity in our stride. Then we have more pleasantness and mind acquires strength to face life. We will tackle all problems with courage and calmness. We will be rid of thoughts about past or future. We live peacefully and blissfully not getting reminded of ego transcending time. We live in the present. We live in tranquility.

Yoga – a conscious process of evolution of individual consciousness- the stalling and controlling of cognition process:

Yoga Sutras compiled by Patanjali are store-houses of yogic method of enquiry. "Yogaha c hitta vritti nirodhaha" is the most famous yoga sutra of Patanjali. The famous Brahma Sutra – "saastra yonitvaat" states that all disciplines of knowledge have originated in the Atman or Brahman. Yoga Sutras use the word Purusha to signify the same. The word maya of the Vedantins corresponds to prakruti of yoga sutras. Thus maya and prakruti are one and the same and can be considered as chit or mental or psychic energy carriers. As mentioned earlier above Atman and maya and its transformations together constitute human consciousness. Maya undergoes vivartanam [forward (modulation) and reverse (demodulation) transformation or becoming of maya or pravanam or prakruti] and constitutes mental functions and cessation of such a vivartanam gives nirvishayavasuddhaasanaapravaaham.

Vritti and Nivritti:

Vritti nama antahakarana parinamaha - vritti means transformation of inner-mental tools (antahakaranas) . All our mental functions come under vritti. Nivritti means cessation of such transformation. Nivritti phase is same as Jagrat Suchupti conscious state of mind. This is the state of Atman or Brahman as nirguna state.

Thus Bhakti, Nivritti, Jagrat Sushupti, Nidra, all signify the cessation of mental functions and no vritti (antahakarana parinama) takes place during phase. Meditation is done to attain this state of mind. This state of mind is also known as Peace (Saantam) , Bliss (Aanandam) or Silence (Maunam) . We have different kinds of meditative processes to suit each mental make-up or individuality or ego or nature or method of enquiry. One can choose one of them and practice to attain chitta vritti nirodha.

Chitta vritti (Yoga Sutras) and chetovritti (Sivanandalahari) are one and the same. We can attain these by using sense organs and action organs diverting them from material world to spiritual world. Choosing a favorite deity and chanting His or Her name incessantly is one method when the chitta vritti becomes sattvagunabhooyistha. One can start this as first step even without rigorously following astaagayoga, as a preliminary step. Ordinary seekers can follow this method without recourse to studying books or practicing yama, dama etc. strictly. The result will be the same i.e., attainment of chitta vritti nirodha or peace of mind. Strict following of Astaangayoga anyway gives the required result. Chittavrittinirodha state and chetovrittirupetya tistati state are one and the same. The first one is Yogamarga and the other is Bhaktimarga. Bhakti sthiti is also tatpara or taatparya sthiti or state of experiencing the meaning of the word, sight, smell, taste or touch known, perceived, understood and experienced. Tatpara Sthiti is Parmaatma or Paramapurusha sthiti. The same is Atmasthiti or Brahma sthiti – the self-realized state.

By yogic methods of enquiry, like Yoga, Bhakti or Jnaana - contemplating, practicing, comprehending and experiencing such methods leads to chitta vritti nirodha and mental strength increases and anistabhaavaparampara (rise of unpleasant thoughts and feelings) can be arrested and avoided. During chittavrittinirodha vivartanam of maya (pravanam or prakruti) does not take place. Ego merges itself in its source i.e, Atman. This ego-free or ego-transcending state is the result of chittavritti nirodha. Then we experience aananda the natural quality of purusha. Then aananda the personification of nirvishayasuddhavaasanaa pravaham becomes continuous and eternal that exists in all the phases of or conscious state of mind as sruti and even if sruti is

in dristi, (even though mental functions are taking place) we remain calm uninvolved in these mental functions. Ego will be shed and all happenings are witnessed as Saakshi transcending and uninfluenced by the associated happiness or sorrow and live efficiently with full mental alert non-attached but interested sufficiently for the smooth run of life. This state is compared in the Yoga Sutras to the unhindered flow of water once the farmer removes the obstacle in the fields. Thus we become the flow of unhindered bliss and peace and perform our duties efficiently and effectively.

Kinds of Almighty's Grace in attaining Self-Realization:

Method of self-realization is not unique. Single general method with mass instruction will not be fruitful. Just as the psychologist treats each case individually so also method of calming mind is individual-specific and heavily depends on one's mental makeup. It is achieved merely by god's Grace (maarjaala kisora nyaya) or also by individuals' conscious effort (kapi kisora nyaya)

God showers His Grace and takes us into His fold. And observation shows that God is sometimes partial in showering His Grace and does it selectively. Some devotees are pampered and also are dealt with special care and some others are tested and not cared for despite their sincere prayers and genuine devotion.

Maarjaala kisora nyaya (Genetical in nature) :

In 'maarjaala kisora nyaaya' Lord takes care of the devotees as mother Cat takes care of its off spring. The Lord Himself on His own completely graces and guides them even before they make efforts to reach God. Such concern is shown in initiating and sustaining His love and affection for them.

Kapi kisora nyaya (individual's effort) :

In 'kapi kisora nyaaya', the devotees cling and clutch to the Lord as the monkey infant clings and clutches its mother monkey firmly and strongly and the mother monkey appears indifferent to and unmindful of the infant and jumps from one branch to another with utter disregard for the safety of the off spring. The off spring alone appears concerned and the mother monkey not at all.

But these are only two different ways and the Lord is equally compassionate and merciful. Devotees are made to always think of Him in both the processes. Apparent indifference in the second case is sport of the Lord.

Spiritual Experiences of Seers that transformed them-Examples of both the nyaayas:

[1] Siddhartha's realization under the peepal tree in Gaya transforming into the Buddha:

[2] Sri Ramana Maharshi's Near Death Experience: Sri Ramana Maharshi on tapas or self-realization

(a) Find out wherefrom this 'I' springs forth and merge at its source; that is tapas.

(b) Find out wherefrom the sound of the mantra in japa rises up and merge there; that is tapas.

[3] Sri Aurobindo's Narayana Darsana in Prison:

[4] Sri Ramakrishna Paramahansa's Divine Experience – The Vision of Kali

[5] Sri Jiddu Krishnamurthy's profound experience under pine tree in the US

Even though apparently the individual experiences had by these seers and the technical terms they used to describe them, look not the same, they are all essentially the same process culminating in self-realization. The paths are different but the effect and the result is the same. And in view of their mental makeup (which is a function of their respective genetic and educational and spiritual backgrounds) , the methods they followed for self-realization, consciously or otherwise, intentionally or otherwise and other cultural background should have had respective influences. Many seers through generations in India and other places had many transformations and realized the self.

1. Self-realization is putting veil on our ignorance and unveiling our knowledge.
2. Self-realization is putting veil on our false identification and unveiling our real or true identity.
3. Self-realization is putting veil on our unreal or apparent or misunderstood nature and unveiling our true and real nature.

All this information and discussion of above together with correlation with modern scientific understanding of brain, spinal cord, nervous system clearly informs that self-realization – the attainment of jeevan mukta state is a profound irreversible physiological and hence psychological transformation in the individual. Thus the peace, bliss, silence and calmness felt by the jeevan mukta is nothing but a completely transformed, irreversible physiological and psychological state.

Appendix:

## Brain Waves

Patterns of activation of brain neurons produce four types of brain waves:

1. **Alpha Waves:** These rhythmic waves occur at a frequency of about 8—13 Hz. One hertz is one cycle per second. Alpha waves are present in the EEGs of nearly all normal individuals when they are awake and resting with their eyes closed. These waves disappear entirely during sleep. (Jagrat Sushupti - Wakeful Sleep Conscious State)
2. **Beta Waves:** The frequency of these waves is between 14 and 30 HZ. Beta waves generally appear when the nervous system is active—that is, during periods of sensory input and mental activity. [Jagrat (Wakeful/Awakened) and Swapna (Dream) Conscious States] .
3. **Theta Waves:** These waves have frequencies of 4-7 HZ. Theta waves normally occur in children, and adults experiencing emotional stress. They also occur in many disorders of the brain.
4. **Delta Waves:** The frequency of these waves is 1-5 Hz. Delta waves occur during deep sleep in adults, but they are normal in awake infants. When produced by an awake adult they indicate brain damage. (Sushupti – Deep Sleep Conscious State) .

## Physiological Understanding Of Human Mental Process

Human brain, spinal cord and nervous system take care of mental functions. The physiology there in is understood well. Cerebrum does the integrative functions.

**Integrative functions of the cerebrum:** We turn now to a fascinating, though incompletely understood, function of the cerebrum: integration, the processing of sensory information by analyzing and storing it and making decisions for various responses. The integrative functions include cerebral activities such as sleep and wakefulness, learning and memory, and emotional responses.

**Wakefulness and Sleep:** Humans sleep and awaken in a 24-hour cycle called a circadian rhythm that is established by the supra-chiasmatic nucleus of the hypothalamus. A person who is awake is in a state of readiness and is able to react consciously to various stimuli. EEG recordings show that the cerebral cortex is very active during wakefulness; fewer impulses arise during most stages of sleep.

The Role of the Reticular Activating System in Awakening: How does the nervous system of a person make the transition between these two states, i.e., wakefulness and sleep? Because stimulation of some of its parts increases activity of the cerebral cortex, a portion of the reticular formation is known as the reticular activating system (RAS) . When this area is active many nerve impulses are transmitted to widespread areas of the cerebral cortex, both directly and via the thalamus. The effect is a generalized increase in cortical activity.

Arousal or awakening from sleep, also involves increased activity in the RAS.

For arousal to occur, the RAS must be stimulated. Many sensory stimuli can activate the RAS; painful stimuli detected by nociceptors, touch and pressure on the skin, movement of the limbs, bright light or the buzz of an alarm clock. Once the RAS is activated, the cerebral cortex is also activated and arousal occurs. The result is a state of wakefulness called consciousness.

Sleep:

Sleep is a state of altered consciousness or partial unconsciousness from which an individual can be aroused. Although it is essential, the exact functions of sleep are still unclear. Sleep deprivation impairs attention, learning, and performance. Normal sleep consists of two components: non-rapid eye movement (NREM) sleep and rapid eye movement (REM) sleep.

Integrative functions of the cerebrum:

Sleep and wakefulness are integrative functions that are controlled by the suprachiasmatic nucleus and the reticular activating system (RAS) .

Non-rapid eye movement (NREM) sleep consists of four stages.

Most dreaming occurs during rapid eye movement (REM) sleep.

Memory, the ability to store and recall thoughts, involves persistent changes in the brain, a capability called plasticity. Three types are: immediate, short-term, and long-term memory.

The Process of Sensation

The process of sensation begins in a sensory receptor, which can either be a specialized cell or the dendrites of a sensory neuron. As previously noted, a given sensory receptor responds vigorously to one particular kind of stimulus, a change in the environment that can activate certain sensory receptors. A sensory receptor responds only weakly or not at all to other stimuli. This characteristic of sensory receptors is known as selectivity.

For a sensation to arise, the following four events typically occur:

1. Stimulation of the sensory receptor: An appropriate stimulus must occur within the sensory receptor's receptive field, that is, the body region where stimulation produces a response.
2. Transduction of the stimulus: A sensory receptor transduces (converts) energy in a stimulus into a graded potential. Graded potentials vary in amplitude (size) , depending on the strength of the stimulus that causes them and are not propagated. Each type of sensory receptor exhibits selectivity. It can transduce only one kind of stimulus. For example, odorant molecules in the air stimulate olfactory (smell) receptors in the nose, which transducer the molecules' chemical energy into electrical energy in the form of graded potential.
3. Generation of nerve impulses: When a grades potential in a sensory neuron reaches threshold, it triggers one or more nerve impulses, which then propagate toward the CNS. Sensory neurons that conduct impulses from the PNS into the CNS are called first-order neurons.
4. Integration of sensory input: A particular region of the CNS receives and integrates the sensory nerve impulses. Conscious sensations or perceptions are integrated in the cerebral cortex. You seem to see with your eyes, hear with your ears, and feel pain in a injured part of your body, because sensory impulses from each part of the body arrive in a specific region of the cerebral cortex, which interprets the sensation as coming from the stimulated sensory receptors.

These functions are reflected as brain waves whose frequency varies depending on the conscious and functional state of mind.

EEG and Brain Waves:

At any instant brain neurons are generating millions of nerve impulses (action potentials) . Taken together these electrical signals are called brain waves. Brain waves generated by neurons close to the brain surface, mainly neurons in the cerebral cortex, can be detected by sensors called electrodes placed on the forehead and scalp. A record of such waves is called an electroencephalogram or EEG. Electroencephalograms are useful both in studying normal brain functions, such as changes that occur during sleep, and in diagnosing a variety of brain disorders, such epilepsy, tumors, trauma, hematomas, .metabolic abnormalities, sites of trauma, and degenerative diseases. The EEG is also utilized to determine if "life" is present, that is, to establish or confirm that brain death has occurred.



# Sensitive Nature

Who is great?

Lord Siva, Vishnu, Jesus, Allah or the Buddha;

Which is sweet?

Sugar, honey, praise or crimson red tender lips of youthful beloved girl;

Which is bitter?

Caste politics, inundation of educational institutions as faculty  
By non-academicians, as students by the merit-less, or promises of the  
politicians;

Which is wrong?

Expectations

From leaders for their unbiased behavior and objective rule,  
Responsible behavior from our citizens in various professions;

What is naivety?

Working for reformation in society through NGOs,  
For bringing equality in society through politicians,  
Expecting leaders to show love for our country;

What is strength?

Able to live normally under present chaotic conditions  
In society in all forms, in all spheres;

What is harmony?

The spirit of ordinary citizens of India and the world unprovoked  
By narrow-minded caste-, regional-, religious-, separatist- and nationalist-  
leaders  
And continue living with love and affection for fellow citizens;

And

Our opinions, perceptions and estimates may differ in this regard  
And none of us may be liking or otherwise of the present situation  
Or desire to be indifferent;

The things will go on despite or in spite of our  
Concern or otherwise, taking their own course

Dictated by selfish persons;

But we will continue reacting in our own way  
Because of our sensitive nature.

Varanasi Ramabrahmam

# Silence

Silence is  
Not merely  
Refraining from speaking;

But also  
Refraining from feeling,  
Thinking, recollecting, aching, apprehending  
Fearing, being anxious, imagining, doubting,  
Functioning mentally;

And in short and essence  
Silence is  
Being always  
Peaceful and Blissful

Varanasi Ramabrahmam

# Silence And Language

Silence is our original composition and speech  
Languages are the dresses we wear;

What we convey and understand remains the same  
Despite the various languages we use;

Words are clothed senses in silence;  
Once we decipher, understanding dawns,  
Silence, peace and bliss pervade us;

What we experience, mean, understand, conceive,  
think, utter, listen, perceive, understand, experience  
Through languages and communication are in essence the same.  
The manifestations of Silence;

Silence is Divine Mood  
Lord's Speech;

Communication with our Self is Silence;  
Communication with the rest is  
Silence wrapped, by language;

We need Silence and Language  
Which are supplementary and complementary  
In communication and for realization;

Varanasi Ramabrahmam

# Silence Is Your Language, Oh Dumb Mind!

Silence is your language, Oh, dumb mind!

Like dreams fleet thoughts and feelings in you  
Ocean of tears you become the moment they turn out to be illusions  
Silence is your language, Oh, dumb mind!

You are a dark cave, friend to worries and agonies  
You are a stage for dramas, Oh, mind!  
And are a kite cut off;

Why you love, why you worry,  
Why you are agitated, as what you remain?  
Silence is your language, Oh, dumb mind!

You are home to desires, are a net of love and affection  
You are a swing of dreams, Oh, mind!

You are a demon of falsities  
You desire what is missing  
You let go what is available  
You wail for ages for one false step,  
You weep for ages for one false step,  
Silence is your language, Oh, dumb mind!

Telugu Original: Acharya Atreya

Translation: Varanasi Ramabrahmam

Varanasi Ramabrahmam

# Soonyavaada Of The Buddhism (Opinion)

Gist:

Soonya Vaada, the prime and significant contribution to Indian philosophical thought from Buddhism will be scientifically developed and presented. How this scientific understanding helped to sow seeds of origin of rationalism and its development in Buddhist thought and life will be delineated. Its role in the shaping of Buddhist and other Indian philosophical systems will be discussed. Its relevance and use in the field of cognitive science and development of theories of human consciousness and mind will be put forward. The idea of absence as zero in number system, vacuum in physics and other natural sciences and state of absence of cognition in mind machine modeling will be presented. The use of significance of Soonya Vaada in philosophy, rational social life, natural sciences and technology, mathematics and cognitive science will be comprehensively discussed and a model for human cognition and communication will be arrived at.

Introduction:

Human life is refined by culture and civilization. Culture is made up of language and religion and is part of civilization. Every civilization is influenced by certain profound concepts and they become nucleus to the evolution of social and spiritual life. India is a treasure-house for many profound concepts and each concept led to the start of another civilization apparently different but a continuation to earlier cultures and thoughts.

Evolution of Indian culture:

The evolution of Indian culture is not merely evolution Hindu culture; Indian culture is like Ganges getting contributions from various channels. Culture and civilization mutually influence each other and are complementary and supplementary to each other. Language essentially moulds culture. Religion, fine-arts, natural, secular and social sciences, philosophies, ideologies etc., constitute culture. Literature and texts of all disciplines, arts and skills are off-shoots through language and learning. Language is the medium that conveys all expressions. Experiences, intuitions, understanding, insight, emotions, perceptions, thinking, feelings, knowledge etc., are given form through language. Thus language is backbone for culture. Religion is secondary in this regard.

Sanskrit has been the important medium of culture of India of earlier times. Pali, Paisachi, Brahmi, Praakrut etc., were other languages available in ancient India. All ancient Indian Texts of philosophy, sciences, secular sciences, fine-arts are available in these languages. It is not definitely known when civilization has actually started in India. Whether Vedic culture has pre-existed Harappan civilization and culture is not the subject matter of this article. Also no attempt will be made to decide the chronological order of events or evolution of thoughts and texts of various schools of thought or disciplines or arts or skills or other items.

Upanishads, the end-pieces of the Vedas are the source books of spirituality in India. Buddhism, Jainism, Chaarvakism are other famous and popular non-vedic cultures. Ancient Indian spiritual texts, texts of secular sciences and the like have evolved in unison influencing one another. The evolution of Indian culture will be followed here by observing the evolution of spiritual texts, religions, social institutions, social and political philosophies, social justice movements, which have influenced the origin, being and advancement of various schools of thought and cultures. Spirituality and religion are not taken as one and the same.

Hindu religion has many contours and denominations and is a spectrum of thoughts. Buddhism, Jainism and other non-vedic thoughts and religions which do not accept the authority of the Vedas have their own system of thoughts and hence culture. Brahmanism is the chief ism of Hindu culture. The word Hindu itself is the mispronunciation of the word Sindhu (Indus) . Dr. Radhakrishnan has stated that there is a Hindu way of life and not necessarily a Hindu religion. Theology and rationalism are two wings of Indian culture. Both have been flourishing influencing each other simultaneously, and also individually and independently.

Upanishads though have been commented theologically by many eminent seers and saints, the sages and seers of the Upanishadic expressions have clear idea of what they are professing. They know that the Upanishadic insight they have revealed and texts composed are texts of science on human mind and has nothing to do with the existence of God. They very unambiguously stated that "Gods" are inventions of and created by, humans. Brahmanism has given a social structure together with cultural and spiritual elements embedded in it. Buddhism, Jainism, Chaarvaakism, Veera Saivism, Veera Vaishnavism are both spiritual and social movements. Later social justice movements of the South [Periyar Ramaswamy (Tamilnadu) , Sri Narayanaguru (Kerala) ], dalit movements of other parts of India are all labeled and liked to be called rationalist movements.

Except for Veera Saivism, Veera Vaishnavism, and Sri Narayana Guru's

movement, rest of the schools of thought are atheisms. They take pride in criticizing and sometimes ridiculing theisms. Gandhism has tried to combine spiritual and social elements taking truth and non-violence as basis and basics. Communism and radical humanism are recent additions to atheist schools of thought and developed their own cultures. The gender has also divided individuals and encouraged to start the culture of feminism and women's liberation. Terrorism and Naxalism which kill fellow human-beings with impunity have evolved as cultures in their own way.

The Jewish and Persian (Parsi) cultures have their own Indian flavor. The western culture has found favor with people of "modern outlook" and our urban youth and elite are currently aping it joyfully.

All these isms constitute and consist of present Indian culture. Sanskrit, which contains not merely texts of Brahmanism but also of Buddhism, Jainism and Charvakism, is unfortunately equated and identified with a single community and many do not like that language only for this reason and hence the culture associated with it. The evolution and development of different regional languages have produced their own cultures confined to a particular geographical area.

Chauvinisms have mushroomed around regionalisms and regional languages, claiming to have separate culture. The culture created and sustained by Brahmanism is no longer popular and many criticize it for its bias towards a particular community. i.e., Brahmins. Brahmins have been and are severely criticized for creating and perpetuating a culture which allowed them to "exploit" other social sections. The truth in this criticism is debatable. Under this pretext they now are relegated to live a life of secondary citizens losing all rights for their just inclusion in the affairs of the state and the society. Of course all this is the result of evolution of Indian culture influenced sequentially over centuries by Buddhism, Jainism, Charvakism and other medieval and modern "rationalist" movements and cultures.

All the rational schools of thought mentioned earlier are striving to redress the sufferings of people. All of them invariably denounce Brahmanism for its "irrational" expressions. How far all these rationalist cultures spread over India in different denominations have been able to address the concerns and welfare of the citizens as a whole is another matter. The invasions of Muslims have started Islamic culture and it has evolved in India in a unique way forming part of Indian culture. Then Sikhism has born and spread its own culture and religion. Christianity then entered and has an influential role in the design of culture of many Indians.

Thus Indian culture is now a combination of many religions and isms evolved

over a period of time. Indian culture has evolved around the Upanishads and related spiritual texts, Brahmanism, Buddhism, Jainism, Charvakism, Veera Saivism, VeeraVaishnavism, Islam, Sikhism, Christianity, social justice movements, communism and radical humanism. Indian culture also has nucleus in regional languages and regions. All these give diversity and of course divisions to Indian culture.

The so called Hindu culture is also not unique. Various cults have been formed around the teachings of various seers, saints, sages, Babas. Ammas, Swamis, Sadhus and the like and currently there is no agreement among these cults and all of them individually claim to be different. Now we can not pin pointedly say this is Hindu culture. Many divisions, diversions and estuaries are formed to the Hindu culture and all of them have to be referred to when referring to Hindu culture. Some of these divisions claim to represent a religion different from Hindu religion for various purposes. Caste divisions have perpetuated their own cultures. Around these caste divisions many individuals have developed vested interests and are assiduously cultivating them for political and personal interests. Political empires and Dynasties have been developed around caste, region, language, religion, ideology and the like divisions and Indian culture is also made to contain social justice, political, ideological aspects in addition to religious and spiritual aspects.

Language is stated as forming the basis of culture in the beginning of this article. Language, sometimes, seems to be a more and better unifying force than religion. In Tamilnadu and Kerala Muslims and Christians speak the regional languages, where as in other parts of India Muslims speak Urdu and Christians English. The North-Eastern India has its own unique regional as well as Christian culture. Attempts by some political parties to unite Indians by a religion have not been successful. But divisions by caste have yielded useful results to many caste leaders. So Indian culture is not unique and no single religion, caste, region, language, or ideology has monopoly over it. We have enough divisions to be exploited by narrow-minded politicians and chauvinistic caste, regional, ideological and religious leaders. We have leaders and individuals who want to cash on our divisions and no one attempts to integrate us emotionally. Still we are able to survive as one nation is surprising. May be there is an underlying unifying culture which is Indian and not specifically of any single religion, caste, language, region, or ideology and is spiritual in essence. Let it flourish and let us live in peace.

Buddhism:

Of the above various types of cultures and civilizations Buddhism has its

unique place in Indian philosophical, spiritual and social fields. Buddhism is many times understood as the “scientific thought” of Indian philosophical systems, even though the Upanishads, the Vaiseshika, the Saamkhya and Vedanta schools too are equally scientific from cognitive science point of view.

Indian philosophical systems are more spiritual systems than mere thoughts. All the expressions of Indian philosophical systems are expressions of experience and intuition of the Individual philosopher. It is well-known how Siddhartha the Gautama attained Nirvana and initiated into knowledge divine and realized the Self. And He became the Buddha.

All Indian philosophical systems though apparently challenged and “fought” with each other for “supremacy” unknowingly they supplemented and complemented one another and we now have a vast treasure of information to compare and contrast and arrive at a comprehensive view of the experiences of the Seers and Saints to be useful to every human being irrespective of one’s religion, caste, region, nationality or faith or atheism. The Buddhism and Jainism benefited from the Upanishadic expressions and Shad Darshanas (nyaya, vaiseshika, yoga, saamkhya, poorva meemaamsa and utara meemaamsa or veddanta) are benefited from Buddhist and Jain thoughts. Later developments in all Indian philosophical schools of thought have evolved a systematic theory of human cognition and communication.

Indian philosophical systems are termed as Vedic and non-Vedic grossly. As mentioned earlier, Vedic systems accept the authority of Vedas and the rest not. Even among Vedic systems, saamkhya and vaisheshika do not mention about the existence or otherwise of God.

The Buddhism and Jainism are the famous non-vedic systems of thoughts. Buddhism is special for the proposition of Soonya Vaada. The Soonya Vaada says the phenomenal world is non-existent. Because the Buddhism has not believed in God and said world is soonya (nothingness) it is termed as a rationalist religion. So, all Buddhist propositions follow this dictum. Naagaarjuna, Dignaaga and other great Buddhist thinkers are known for their rationalistic propositions.

And thus Buddhism is free of dogmas. Also Buddhist does not believe in caste divisions or divisions of any kind among people. It also as known does not believe in sacrifices like yajnas or yaagaas. Everything must stand to the scrutiny of the logic and reason is its stand. Nyaya of Shad darshanas and the Buddhism have excelled in developing the rational view of life. Thus Buddhism is individual specific and also tries to save individuals from blind faith and superstition.

Non-violence is a great contribution to Indian psyche from the Buddhism, Jainism

and the compassion-full Upanishadic insight. Of these three Buddhism is first ism which comes to mind when the word non-violence is uttered. All Buddhist life is guided by non-violence by thought, word and deed. Hurting others is also considered as violence and Buddhism shuns it.

As hinted above, Indian philosophical systems are also source-books of theory of human cognition and communication. Before proceeding in this direction, the word soonya as understood in various disciplines and its use is narrated below.

The significance and use of Soonya:

The word soonya in Sanskrit has three meanings: zero, vacuum and state of cessation of mental activities. Thus zero, vacuum and state of cessation of mental activities are soonyaani (soonyaas) .

We are aware of the significance and use of presence of a thing. Here significance and use of absence of a thing will be discussed. The examples are taken from the branches of mathematics, physics, technology and Buddhism and Vedanta.

Mathematics and Computer Science:

Number system is a part of Mathematics. Zero plays a significant role in number system. As we know, when zero is put on the right hand side of a digit the value of the digit increases. The place values also owe their being and significance to zero As is known zero was proposed by Indian Mathematicians. Zero number has 'no value'. The absence of value makes zero significant and highly useful. Zero is used both by scientists and lay men with equal felicity and benefit. Zero plays important role both in sciences and ordinary day to day activities.

The hardware of computers consists of circuits and networks. Zero plays very important role in this field also. Binary mathematics is the base for the design of computer functioning. Binary number system makes use of only two numbers, 0 and 1.

Number zero signifies non-transfer of electrical signal and number one signifies the transfer of electrical signal. In this way by making use of numbers, 0 and 1, signifying absence and presence of electrical signal transferred, computer computes and controls.

Thus zero (absence of value) is inseparable from arithmetic and computer functioning.

## Physics and Natural Science:

Physics is one of the Natural Sciences. Matter, Energy, Space and Time play chief roles in this branch of knowledge. Space contains matter and energy and the actions and interactions concerning them. Space can exist without the presence of matter or energy. Space bereft of matter and energy is called vacuum.

Thus vacuum is absence of matter or energy. Because of the vacuum matter (energy) can exist, move and transform. If vacuum does not exist, physical, chemical or biological matter cannot exist and processes cannot take place. For the creation, being and cessation of matter vacuum is necessary. Evolution, Sustenance and Dissolution of material world and its being and non-being is based on the presence of vacuum. Vacuum holds matter and its transformations. Thus vacuum (absence of matter) is the stage on which natural scientific transformations are enacted.

## Technology:

In electronics transistor plays an important role. In technical terms a transistor is called semiconductor. In a semiconductor electron and hole are current carriers. The vacated space by electron is defined as 'hole'. Hole 'moves' in the opposite direction of electron movement. Hole is absence of electron. Hole is not a material particle. It is mere space.

Concept of hole-electron pair is responsible for understanding current flow in a semiconductor and is vastly responsible for the development of semiconductor and solid state electronics. Thus semiconductor electronics is developed on the basis of the electron and absence of electron (hole) concept.

Buddhism and Vedanta: Buddhism and Vedanta are philosophical systems of ancient Indian thought. Buddhism in its interpretation as contributing to cognitive science has profound applications in developing the theories of human cognition and communication. Thus all Indian systems of thought are integrated psychology and are science on human mind. Thus also the definition, origin, structure, function, cessation and control of mind and its activities constitute the subject matter of the Upanishads and rest of the systems of thought.

## Phases of mind:

State of awakening, state of dream and state of deep sleep are the conscious states of mind. Deep sleep state is a state of cessation of mind and its activities. During this phase of mind, cognition of objects or object – created experiences

are not sensed. Mind remains absorbed in its source, the Self. State of Self is the natural and original state of mind. This is a serene state. This is a blissful state of mind. Energy from Self is responsible for the mental activities and enables us to observe them as a witness. Experiencing such a thought – free and object – experience free - state with awareness is wakeful sleep and without awareness it is deep sleep conscious state. This is the phase of ABSENCE of activities of mind. This is the fully conscious or thought and object – experience free phase. This is the state of Self and is the original or natural state of mind. This state is also called the state of timelessness or time-transcendence or state of cognition-free unoccupied awareness or state of liberation – moksha or nirvana or turiya state or thought, object –experience transcendent state or state of silence or bliss or peace.

The process of Knowing or (learning) is a combined activity of sense organs, mind and action organs. Knower, Knowing and the Known are the inherent divisions perceived during this phase. The awareness as these three divisions is known as triputi (subject-verb-object or knower-knowing-known) . Where and when the awareness of this differentiated perception, triputi, coalesces into awareness of knowing or consciousness, the consciousness of cessation of divisions as undivided pure consciousness is experienced. This is the state of unoccupied (by any cognitions or experiences) awareness. This is the continuously and eternally present blissful state of the Self. The concepts of absence of value to a digit (zero) , absence of matter/energy, unoccupied space (vacuum) , absence of electron (hole) , phase of absence of mental activities state are significant and useful in mathematics, physics (other natural sciences) , technology and Indian philosophical schools. Thus absence of a thing is equally significant and useful as the presence of a thing.

Soonyam:

This state of, lack of consciousness of `triputi, is referred to absence of cognition-state or Soonyam by Buddhists. Here the Buddhists have coined the word soonyam to signify and point out the state of non-cognition or non-communication of human mind. The name in Vedanta for this state of mind is sushupti – state of cessation of mental functions. There is another state or phase of mind in Vedanta termed as Jagrat Sushupti – which is equivalent to Nirvana state as termed by the Buddhists. The same state is referred to as full and ego-transcendent moksha state by the Vedantins. This is also known as the state of Divine Consciousness, the phase of absence of self-consciousness as individual.

Conclusions:

Thus the soonya state of mind is the state of mind when no human cognitions or communications take place. The only difference between Buddhist and Vedanta thoughts here is Vedanta proposes the presence of a cognizer to know it is soonya state. Thus the proposition of soonya state of mind by the Budhists has led to proposal of state of sushupti and jaagrat sushupti by Vedantins and has profound significance in the understanding of human mental functions in various state of consciousness or phases of mind and the role of soonya or sushupti state of mind in the development of theory of human cognition and communication.

## CONSCIOUS STATES OF PHASES OF MIND

### JAGRAT SUSHUPTI WAKEFUL SLEEP ADVAITA BHAKTI PARA

A series of 'I -I' pulses' issue and virtual energy transformation takes place Mind is active if willed. Sense and action organs are alert and ready to function. Through meditation one reaches this state. State of Visranta Drishti, Bhakti Silence, Bliss, Peace, Unoccupied awareness, Pure Consciousness Divine consciousness, Real 'I' state I or ground or original or natural state of mind. Being.

### SUSHUPTI DEEP SLEEP ADVAITA

A series of 'I-I' pulses' issue and Mind is in absorbed state. No transformation of virtual metal energy. Sense and action organs are not in functional state. No awareness of within or without of body prapancham-cognitions) or vasanas-cognition related or created remembrances. State of cessation of mental activities

The above two conscious states or phases of mind are the soonya states when nothing is cognized or communicated.

### JAGRAT WAKEFUL DVAITA

Mind is active. Sense and Action organs are active are in working state. All knowing/expressions take place in this state. VAIKHARI Bahirmukha Dristi (awareness of without) Becoming Excited state of mind.

### SWAPNA DREAM DVAITA PASYANTI

Mind is active. Sense organs are in dormant state. Actions organs will be functioning if necessary. VIBHAKTI / MADHYAMA Anthramukha Dristi (awareness of within) .Becoming Excited state Excited state of mind

Wakeful Sleep, deep sleep, wakeful or awakened and dream. These are the conscious states of mind discussed in detail above. Human consciousness is always on as conscious awareness and only mind rises or sets during these conscious states of mind causing cognition and cognition-related experiences, storing and retrieving them in respective phases. Human consciousness is the form, the structure and the consequence of breathing process and generates psychic energy that does all human cognitions and cognition-related functions. Cognition and cognition-related functions are the result of reversible becoming of this psychic energy and human consciousness bifurcates as consciousness that is aware of the cognitions and related activities and the occurrence of the activities themselves. When these activities are taking place, such a dual role is played by the human consciousness. There is also a phase when no cognitions or cognition-related activity is taking place and it is the original or normal or natural state of human mind, the non-dual or peaceful, blissful or silent phase of mind.

Soonya is the state of mind when nothing is cognized or communicated. The mind will be in suspended animation and is absorbed in the Self.

#### BRAIN WAVES - Correlation with phases of mind

Patterns of activation of brain neurons produce four types of brain waves:

1. **Alpha Waves:** These rhythmic waves occur at a frequency of about 8—13 Hz. One hertz is one cycle per second. Alpha waves are present in the EEGs of nearly all normal individuals when they are awake and resting with their eyes closed. These waves disappear entirely during sleep. (Jagrat Sushupti - Wakeful Sleep Conscious State)
2. **Beta Waves:** The frequency of these waves is between 14 and 30 HZ. Beta waves generally appear when the nervous system is active—that is, during periods of sensory input and mental activity. [Jagrat (Wakeful/Awakened) and Swapna (Dream) Conscious States) .
3. **Theta Waves:** These waves have frequencies of 4-7 HZ. Theta waves normally occur in children, and adults experiencing emotional stress. They also occur in many disorders of the brain.
4. **Delta Waves:** The frequency of these waves is 1-5 Hz. Delta waves occur during deep sleep in adults, but they are normal in awake infants. When produced by an awake adult they indicate brain damage. (Sushupti - Deep Sleep Conscious State) .

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Varanasi Ramabrahmam

# Space Without Time

I have lost my SELF  
Am void seeking fulfillment

Cheering and guiding  
My Self had been;  
A dancing stream,  
Pretty and youthful love,  
River full of current

Just as a river  
Loses itself into the Ocean;  
And a loving beautiful  
Maiden loses her 'Self'  
In the arms of her beloved  
Is not lost my Self

As  
A gem is lost  
In a wild forest;  
A companion warrior  
In the battle field;  
A love separated  
By unkind fate;  
Is lost my Self

The violent storms of Life  
Devastated, broke and sank  
My Self  
Making it a debris  
On the bed of life

A flower fully blown  
A bud it became again  
Which encompassed so much  
Has become vacuum within

Dreams dried up  
As summer streams  
Thoughts became

Crossword puzzles

In the absence of  
My Self  
I am Space  
Without Time.

Varanasi Ramabrahmam

# Spirituality And Religion (Opinion)

Religion and spirituality are not one and the same. One can follow a religion and may not be spiritual. Religion concerns mostly with rituals. Religion is an established and community nurtured and oriented institution. Spirituality is individual specific and nurtured and lived by individuals. Religions are mass - specific. Spirituality is individual and Divinity-specific. Religion can be dogmatic but spirituality is enlightening. Blind faith or superstition may be the part of religion. Faith is the essence of spirituality. Faith in oneself and one's SELF is the life-line of spirituality. Religions may denounce other religions. Spirituality never denounces religions. Culture, tradition and manners guide religions. Spirituality defines them. Spirituality stands for universal love and peace. A religious person transforms into a spiritual person. A spiritual person is an ever ready source of tranquility and bliss. Steeped in silence without egoistic thoughts in the form of happiness or unhappiness, they live in peace and let others live in peace. Their mere presence will be beneficial to the world as the mere presence of Sun helps activities on earth. Spirituality sets in when religious dogma sets. Spirituality is liberty, freedom and independence. Religion is unquestioning adherence and following.

Sri Ramana Maharshi, Sri Ramakrishna Paramahansa, Sri Aurobindo, Sri Jiddu Krishna Murthy and such eminent personalities are spiritual persons. People experience peace and calmness in their presence. This is the acid test to know whether the Guru is spiritual or not. Ecstasy and joy are not symbols of spirituality. They are symbols of devotion. Devotion is more emotional and becomes calmness gradually.

Present day commercial spiritual masters are not spiritual, they are worldly. They do not represent any religion or tradition. They represent themselves. They aggrandize themselves quoting sacred religious and spiritual texts. They enslave than enlighten. They themselves are not enlightened. If they are enlightened and are sincere and genuine they do not do the things they ask us to shun. Especially their love and lust for money and related aggrandizement, show, pomp and money-oriented empires are deterring to their attainment of spirituality.

They are like the wooden spoon in the sweet-dish which always remains in touch with the sweetness but never tastes it or can taste it. Not only they, but also the political and cultural groups claiming a particular religion or ideology are also like these wooden spoons in the sweet dish. They neither know about nor experienced in spiritual or religious traditions of respective religions and do not deserve to represent the religions they claim to represent. They represent the

trait of fundamentalism and use religion for that purpose and exploit our regard for religion to their selfish ends. They represent themselves and their vagaries.

Scientists, Philosophers, poets, writers, musicians, dancers, artists, sculptors, artistes and the like are all spiritual persons. All these people absorb their identity in the knowledge they acquire and spread or art form they cultivate and present. Such absorption of individual's identity in one's Inner Self is spirituality. Any person doing his duty whole-heartedly, sincerely and efficiently is spiritual. He can be a cook, a barber, or a laborer. That is why we have been having spiritual persons in every step of our social ladder.

Just visiting religious places or reciting Holy Books and the like does not make a person religious and spiritual. Compassion for fellow beings and concern for nature are essential. One can start in religion to evolve into a spiritual being. But it is not absolutely necessarily essential to follow a religion to become spiritual. A non-believer or an atheist can also be a spiritual person. Sincerity is spirituality.

Spirituality is oneness with one's Nature and the nature around. The ability to live in the present, sans thoughts relating to past or future in the form of pains, hurts, happiness, unhappiness, worries, sorrows, joys, fears, doubts, imaginations, anxieties, anticipations and the like, is spirituality. We are a flow of present continuous in the present in bliss, peace and silence and not past or future. Cultivating spirituality and being a spiritual person helps us to perform our duties and tasks with equanimity of mind sans ego. Such performance makes us confident and self-reliant and helps our near and dear by our not bothering them with our in-built insufficiency, inadequacies and negative traits. Spirituality is for our and society's wellness and well-being.

A spiritual person can be religious, follow a religion and also can transcend religious dogma. Spiritual persons are path-makers and path-breakers depending on social situation and necessity. Religion is part of social life. Spirituality is its breath.

Persons, militant religious, ideological, radical or cultural groups may or may not believe in the Omnipotence, Omniscience or such natures of God. In their limited understanding of God and His capacities they try to influence or thwart the Divine plans and turn problematic. They never are religious and do not represent the religion, and merely represent their inherent destructive tendencies by hijacking religions and ideologies. We erroneously blame religions for such destruction. Also a person can be merely belonging to a particular religion for statistical purpose only. The profound nature of the sayings of the Prophets and Holy Books are never understood or followed by them. They become a nuisance and danger

to the society with their fundamentalism.

And when many religions have to coexist in a society, these “religious” people develop and nurture discord among various religious communities for their selfishness and self-aggrandizement. They hijack the religions and interpret them barbarically. Certain groups or parties claiming protectors of such and such a religion or culture actually exploit the affiliation of ordinary people to respective religions, cultures and ideologies. Their self-serving and foolish deeds are mistaken as representing and belonging to their respective religion and religion gets bad name.

Adherence to ethics and morals is not spirituality. But such adherence over a period of time makes one spiritual. Spiritual persons never harm or hurt fellow beings. They may also appear not adhering strictly to the norms of the society. They are never touched by any immorality.

One can attain spirituality through loving – falling in love, loving fellow beings or Divinity. The ups and downs while loving makes one matured, composed, wise and equanimity of mind sets in. Falling and failing in love can also give a genuine spiritual transformation. Dispassion results in. Dispassion with a positive attitude is spirituality. It improves clarity of mind and the individual never gets confused and clumsiness never touches him. He will never be dogmatic.

Ordinary Indian and world citizens are spiritual persons. They are not allowing the militant religious, cultural and ideological organizations to provoke them. They are absorbing all their onslaughts and are not allowing blood to flow despite the heinous, dastardly and despicable acts committed by the fundamentalist organizations. They are keeping their cool and are leading by holding the flag of spirituality.

Varanasi Ramabrahmam

## Sri Ramana Maharshi (Opinion)

Sri Ramana Maharshi (1879-1950) is a great spiritual teacher. He realized the Self in his seventeenth year. Self-Realization happened to him naturally on its own unaided by external instructions or guidance. A near-death experience took place in him one day and a profound transformation took place in him. He is completely and irreversibly transformed and became a Realized Self and has been so for life. Sri Ramana Maharshi is born at Tiruttcchali, near Madurai and studied up to IX class at Madurai during which time he had the near-death experience. He left home shortly after that and reached Arunaachala – Tiruvannaamalai (in Tamilnadu) his favorite and most dear place and lived there till his death.

“Brahma vit Brahma eva bhavathi”, meaning, “The Knower of Brahman (Self) becomes the Brahman (Self) ” is a famous expression. Sri Ramana Maharshi is a standing example for this statement. Brahman is He. He is Brahman. He is Atmaaraamam and Raamabrahmam. He is unoccupied, peaceful, blissful continuous awareness.

The Self Realized Seers:

- (i) have compassion for all beings-sentient and insentient,
- (ii) possess lot of patience,
- (iii) do not have jealousy,
- (iv) are clean physically and mentally,
- (v) do not strain body and mind and are always relaxed,
- (vi) are always auspicious in thought, word and deed and always act selflessly for the welfare of others,
- (vii) do not have miserliness and are full of charitable disposition and
- (viii) are always dispassionate in Unoccupied Awareness (nispruhasya trunam jagat – to the dispassionate the internal mental world and external world are insignificant and valueless like grass) .

All these are the natural qualities of the Brahmajnaani or Aatmajnaani (The Self-

Realized Seer.) Sri Ramana Maharshi has been a personification of all these auspicious traits. They dwelled and shined in him.

“Vairaagyameva abhayam – Dispassion cultivates fearlessness” has been his life, life-style, essence of life and life-message.

“Iswaro guruhu aatma iti moorthi bheda vibhaagine vyomavat (sky) vyaapya desaaya (space) (dehaaya – body or form) Sri Dakshnaamoorthaye namaha – is a profound and meaningful saying about Spiritual Teacher.

Meaning:

The Spiritual Teacher, as our favorite deity like Siva, Vishnu, ...., our chosen teacher in human form living or existed prior to our birth like many seers and saints of all faiths, and finally we ourselves in the form of our intuition, guides us in spiritual path and to such Teacher I salute, who is the personification of Sri Dakshinaamurthi (Lord Siva as Spiritual Teacher according to Saivaite tradition. Lord Vishnu as Hayagriva is Spiritual Teacher according to Vaishnavaitic tradition) . This teacher is spread as Awareness throughout our body, our mind and the external world as sky (aakaasa) is spread as space throughout the Universe.

Sri Ramana Maharshi is an apt description of this significant utterance. Thus Sri Ramana Maharshi is Sri Dakshnaamurthi Himself. In Tamilnaadu there lived 63 naayanamaars – great Siva devotees, philosophers, spiritual personalities.

Sri Tirugnaana Sambadhar is one among them. Tirugnaana Sambandhar has the Vision of Lord Siva and Parvathi as an infant, when he was crying with hunger and the Divine Couple appeared and served him with milk. Tirugnaana Sambandhar has son-father-love for Lord Siva and his padikams (ten line spiritual expositions) reflect this, starting from the first padikam. Many assume that Sri Ramana Maharshi is a reincarnation of Tirugnaana Sambandhar for the similarity of their son-father-love for Lord Siva. As Venkata Raaman (as Sri Ramana Maharshi called in his boy-hood days) he considered Lord Siva as his father and is devoted to the Lord in that relationship. He was used to prostrate and stand before Lord Sundareswara (presiding deity of Madurai Meenakshi Sundareswarar Temple) with tears in eyes and pray to the Lord, of course in silence after the near-death experience. He lost all interest in worldly things and affairs and was completely lost in the meditation.

When he reached Arunaachala immediately after and visited the Grand Siva Temple there for the first time, he said “I have come, Father! ” standing before Lord Arunaachaleswara – the presiding deity of Arunachala. Even though he lived in Arunaachala for the rest of his life he reentered the Temple premises once or

twice only for other reasons of participating in some functions that too incognito, but seemed to retain his son-father feeling for the Lord. Kaavyakantha Sri Vaasishista Ganapathi Muni, a great scholar, his elderly contemporary and disciple, whom Sri Maharshi used to address as "naayana" (meaning in Telugu as father or endearing address of elders to youngsters) , who named Brahmana Swami (as is Ramana Maharshi is known and called in Tiruvannaamalai till is named as Ramana Maharshi) as Sri Ramana Maharshi, declared that Sri Ramana Maharshi is an Avatar (incarnation) of Lord Skanda (Lord Subrahmanya, the younger son of Lord Siva and Goddess Parvathi) .

Sri Ramana Maharshi has attained Self-Realization and possessed the mind of a Seer as described in Ribhu Gita (a spiritual book on self-realization) . As described earlier he attained self-realization without his knowing, concern, will or effort. Lord Siva presided over that aspect as mother cat takes care of the kittens on its own, very affectionately and concerned (maarjaala kisora nyaaya) . This incident is the Lila (Divine Sport) of Lord Siva which transformed Venkata Raaman into Ramana Maharshi. This act of the Lord gave us Ramana Maharshi and we are all blessed by this benevolent action of the Lord. Sri Ramana Maharshi is Lord Siva Himself in spirituality.

Daharaa Vidya is an Upanishadic meditation technique. During this meditative process we question ourselves "who am I? " and try to know and merge our apparent identity - with our body, mental traits and all related things from this "I", "me", "mine" – collectively our self-consciousness and its relation to external world and persons (called technically 'false I') , with the Unoccupied Awareness (Real I or Pure Consciousness) which sources and generates our self-consciousness and the "false or unreal I".

While questioning like this and meditating we will be rid of false identity and transcend our "I", "me", "mine" and shine as our Real I. According to Upanishadic Maha Vaakya (profound sentence) "Aham Brahma Asmi" we are all aware that this Real I is – the Brahman or Atman - our True Self. This Real I is Sat-Chit-Aananda (Being-Pure Consciousness-Bliss – Asti-Bhaati-Priyam, Nitya-Suddha-Buddha-Muktam- all meaning the same) the Brahman or Atman. We will become aware of this truth and get illumined. We then are effulgent source of mind, the pure consciousness, the Real I and get identified with it. Peace-Bliss-Silence fill our mind.

Sri Ramana Maharshi's teaching is almost similar and refinement of this Upanishadic meditation technique:

He asks us to:

(i) Find out wherefrom this 'I' springs forth and merge at its source; that is tapas (meditation) :

(ii) Find out wherefrom the sound of the mantra in japa rises up and merge there; that is tapas (meditation) .

Sri Ramana Maharshi though is a Jnaani and professed the path of knowledge (jnaana yoga) is also a yogi of karma (action) . Like Sri Aadi Sankaraachaarya, he too took care of his mother and served her. He used to cut the vegetables in the Ashram Kitchen getting up at 4 A. M. On one occasion he took a cane, polished it and gave to the shepherd boy for his use – as an example of nishkaama karma (dispassionate action) .

Sri Ramana Maharshi demonstrated through his living and actions that a Jnaani is never dissociated from the society. He is part and parcel of society. He used to say that a Realized Self silently guides the society. He informs by his engaging in karmas (actions}, that it is a vain feeling that Jnanis need not do any karmas (undertake actions) . He thus dismisses and dissolves the illusions and arrogance of many "Jnaani's" that they are a cut above ordinary people and through their renunciation of karmas they are superior. Sri Ramana Maharsgi has also composed hymns in praise of Arunaachala Siva and Dakshinaamurty. He has great compassion and showered it on the animals too that lived in the Ashram. The love and affection shown on Lakshmi, the Ashram cow is one example for this.

Sri Ramana Maharshi informs us through his life that we must all be in samsaara and simultaneously make efforts to realize the self. [The actual meaning of samsaara is – sukha-dukha-anubhavam- experience of happiness and unhappiness- and not merely family life and its associated joys and sorrows – and sanyaasis (monks) too can have samsaara (happiness and unhappiness) which we are observing in the case of many genuine and fake swamis of today].

He said that each life takes its own course and one cannot and must not compare one life with the other and that he renounced the world does and need not mean that every spiritual aspirant must do so. He used the technical word praarabdham – pra+aarabdham (which is started) to describe the difference. Each one of us will have a different praarabdham and hence different kinds of lives and living. All Upanishadic Seers are householders. Some have two wives too (Yagnavalkya) . Brahmacharyam means – moving or residing in the (or as) Brahman- and not abstaining from sex or practicing celibacy as is generally believed. This aspect is many times stressed by Sri Ramana Maharshi.

Sri Ramana Maharshi believed in and used to say that the practice of spirituality, and living as a house-holder must go on hand in hand in parallel. There is no spiritual life devoid of or dissociated or different from normal family life. Both exist as one, like milk and water; sweetness and honey. Spirituality does not exist separately and alone from family life. Family life must be made spiritual. But many present fake swamis are making spiritual life as family life and still are professing us to shed family life and associated worldly activities and longings is a different matter.

Thus Sri Ramana Maharshi has lived the life of True Jnaani and left a lot of literature also for our study and use. Persons interested in knowing more about Sri Ramana Maharshi can read the book in English entitled "Ramana Maharshi" by Arthur Osborne (Jaico Publishing Co.) or many other books both in English and regional languages published by Sri Ramana Ashram Publishers, Tiruvannamalai, Tamilnaadu.

Varanasi Ramabrahmam

## Swami Ratyaananda (Fiction)

Devamanohari is in search of genuine happiness. Who is she we will know during the course of this narration. She is advised to meet Swami Ratyaananda.

Swami Ratyaananda is from the school of Osho. He preaches nirvana through the medium of sexual intercourse to his devotees. He currently runs an Ashram in the outskirts of Bangalore. He is a good orator and has command over our scriptures and is proficient in English, Sanskrit, and all the four important south Indian languages in addition to Hindi. He many times owes himself his success to his ability to converse in so many tongues. His clientele includes all sections of the society- from ordinary citizens to prominent politicians and the elite. He mixes Vedanta with sex so delightfully that all his devotees become delirious by mere mention of his name.

Like many current commercial spiritual gurus he is adept in managing his finances. He is running a grand spiritual, no, financial empire. He is confident of himself and is ruling his life as he desires. He is not interested in visiting or settling abroad. The bitter experience of his guru Osho made him wise and realize, that of all the countries in the world India is safest for people like him. Osho made enemies through his unrestrained preaching of sex as the instrument for nirvana. He angered the majority religious heads of the USA with his undiplomatic behavior there.

Swami Ratyaanada is aware of this. He does not want to beget the miserable state of his mentor of suffering jail terms, being kicked out of the country of his adoption, name, fame and money, and being refused asylum by all countries. Osho has to return to India, which country he criticized or even despised, and thanks to the unnecessary graciousness shown by politicians of that day got reprieve in India and of course died not as a spiritual guru but as one battered by destiny. It is interesting how such a powerful guru who mesmerized everybody was never able to really comprehend the essence and greatness of Indian spirituality and succumbed to cheapness, carnal pleasures, in their preaching and spread.

It seems all this made Swami Ratyaananda more matured and he is very careful and selective in his amorous adventures. Though many beautiful women like to be his companions, he is cautious in such dealings. This story describes his (mis-) adventures with a beautiful actress. That is our Devamanohari.

Devamanohari is a successful cine actress. She is now twenty seven years old.

She is very beautiful with proportionate body with all curves, elevations and depressions in their place. Swami Ratyaananda is enamored of her. Devamanohari is also a professional like the Swami. So Swami's encounter with her has not been so smooth and easy.

Like all other persons of her tribe, Devamanohari has everything but an intimate person to love and be loved. All her relationships are guided and dictated by her profession where calculation but not passion is the chief thing. All human-beings crave for affectionate words, conversations and deeds from loving hearts. When it is missing, they with false hopes, turn to drugs, drinking, companionships or commercial spiritual gurus for happiness, peace and solace. Here also they do not like to shed their egos and the clever spiritual gurus cater to their egoistic mind intelligently. Of course, this is the professional secret of all the commercial spiritual gurus.

But Devamanohari is made of different stuff. She is in search of real happiness and is shrewd.

Through the pomp, show and intelligent preaching of the Swami, she could, like Divine Swan, separate water from milk. The Swami is also not young. Kanya varayate roopam, which means girls crave for handsomeness in men. That is missing in our Swami. His strength is his oratory powers and discourse abilities on intercourse. Devamanohari wants aesthetic enjoyment and not mere mechanical movements.

Actually a young song writer in the film industry has appealed to her but he is too low in status. Her popularity is so high and her earnings so huge that she could not settle for him. Her heroes are booze lovers and do not have the aesthetic temperament and give pleasure she is looking for. Sweet conversations delivered through loving hearts are her requirement. She is also adept in music and dance and adores poetry.

Our Ratyaananda is a big zero in these aspects. But he is struck with flower arrows by Cupid. Devamanohari is obedient but not obliging. Her acquaintance with the Swami is six months old. During this period she understood all aspects of the Ashram and the Swami.

Her interest with the Swami is dwindling. But she is cleverly managing so that the Swami does not know her within.

One day the Swami has become desperate. When both of them are alone, he revealed himself. Devamanohari has the blood of courtesans in her. She is

capable of alluring and avoiding her clients. Then she started preaching the Swami the real spirituality and the need for control and shedding of carnal desires. Ratyaananda became mad with desire for her and the preaching and her unconcern for him annoyed him immensely. When he decided to rape her, Devamanohari made friends with him by promising a beautiful moonlit night experience and escaped present attempt.

Men exhibit naivety in dealings with women. Especially for sexual favors, they will be in a state of beggars and sheepishly and slavishly believe women. Women know this and use this mantra when they do not like the man and experience with him. This is the bane of nature to men and boon to women. Devamanohari intuitively is aware of this and utilized the nature's gift to her.

Devamanohari is disappointed that she is not able to get the happiness she is craving for and Swami Ratyaananda is miserable in not being able to enjoy carnal pleasure with Devamanohari.

Swami all these days has been a modern Krishna but Devamanohari has turned out to be the elusive Radha.

Despite his popularity, wealth, name and fame and knowledge of the sadhana he is preaching, Swami has not been able to seduce Devamanohari successfully.

Any attempt to be joyful without commitment and responsibility will ultimately lead to sorrow and misery. We being famous, rich or beautiful have nothing to do with this.

Only our sincere cultivation of love and relationship gives us the required happiness and fulfillment..Merely craving for intercourse without the merger of the hearts is not the path of salvation. Heart plays a major role in these matters. Emotions are fulfilled in the exchange of sweet and pure hearts. In the cultivation of a harmonious and beautiful psychological relationship lies the secret of happiness, peace and bliss.

Both Swami Ratyaananda and Devamanohari are leading their lives in dejection despite richness and attractions. This is the wonder of fate and destiny.

Note: This fiction was written a year back. Similar incident has taken place in India recently which is much highlighted in the media.



## Ten Verses On Sri Tripura Sundari

[1] With the jasmine flowers of my emotion, the blue lotuses of my mind  
With the champaka flowers of blissful memories, the coral of a voice sweet with  
honey

Do I adorn – my heart, a lotus, acts as the channel –

The purple-green goddess, enchanting with the overpowering scent of her hair.

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[2] With the veena[1] melody of my heartfelt love, the drumbeat of rasa[2]  
With a wind symphony of breaths, the flautist's tune formed by chanting the  
words "Sri Devi"

Do I make music for the goddess as a stream of sound, the Ganga of ragas, an  
aesthete of fine taste in the mridunga[3], the pipe and the veena -

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[3] She whose ears glitter gold with her earrings as she jingles with her belt of  
gold and stone,

Her shining nose-ring eclipses the bright beauty of the stars

Her anklets ring in time and in tune with the steps of her blissful dance – for she,  
the queen of queens, is the lover of the lord of dance.

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[4] Gayatri, the origin of the full and complete Vedanta, who knows all there is to  
know about the Vedas

She in whom exists all arts, sciences and languages, she who dispenses  
knowledge complete and true.

She is the four modes of speech – purport, import, sense, sentence and  
utterance -

She forms the very essence of the meaning of 'tat tvam[4]'

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[5] She personifies the instinctual knowledge that is truth, charming as the light  
that is existence, beautiful in her blessed truth

She represents 'sat-chit-aananda[5]', a soul still shackled, illusion, the syllable  
'om'

She dwells within the hearts of the compassionate, Vedanta Saraswati, silence  
itself.

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[6] Beguiling, she confounds all three worlds, adorable in her darkness and

elegant,

She stands for beauty, sister of the dark-skinned Krishna, Uma.

As a lover she symbolises the love rasa, the great goddess of love passionate in her devotion to her lord the god of love

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[7] She answers to 10 names, starting with Bala, well established in the 10 branches of meditative knowledge

The stage of Atman, the phase that transcends the mind

Faultless she embodies the Vedas, brightening Sundareshwara's heart, Meenakshi.

She enchants minds as a jewel does, pure at heart.

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[8] Manifested through her 1000 names she means a million things

She is the purpose and the intention, the form of sound and rasa, peace itself, Narayani,

You need only to think of her to find contentment at heart, Bhagavati, Bhavani, the very quality that makes us rejoice.

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[9] She symbolises the fine arts and is at essence prana[6], she is the quality of sound, impassioned,

A tremble with music and dance, she delights in poetry and prose, adored she is embodies love and affection

She is time as dictated by the tune and the beat, Kali

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

[10] She dwells on the eastern coast, a revered goddess splendid in her wealth she distributes gifts long wished for,

A goddess victorious she brings all happiness, health and life

Pure and forbearing, she gives power, courage, patience, and peace free from fear.

It is to Tripurasundari, beloved wife of Vedapureshwara, that I turn.

Sree Vedapureswara is Lord Siva, the presiding deity of Pondicherry and Sree Tripurasundari is His Beloved Consort.

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[1] The veena is a stringed instrument associated with southern Indian carnatic music.

[2] Rasa literally means juice, but is also a technical aesthetic term which refers

to the impact literature has on your emotions.

[3] The mridunga is a kind of drum.

[4] Tat tvam asi literally means "You are that" a sentence of huge import from the Upanishads indicating that the human self is identifiable with the whole.

[5] This compound literally means "Existence-consciousness-bliss". It refers to the experience of Brahman that a yogi aims to, and can, reach.

[6] Literally "breath" and thus the vital breath, life.

Sanskrit Original and Translation: Varanasi Ramabrahmam

(The Sanskrit Original "Sri Tripura Sundari Dasasloki" can be viewed at Sanskrit Literature at the website; by clicking on "contributed pieces" or "original compositions")

Varanasi Ramabrahmam

# The Alien Languages

Girls acquire  
Lovely curves and shapes  
To become youthful  
As buds bloom  
To be flowers.

Flowers and women are alike;  
Both possess bodies soft,  
Beautiful and attracting;  
Their captivating beauties  
Hook one closer angling.

Topsy – turvy streams women are  
Speedy, moving, energetic  
Cool and refreshing

Their sonorous tone  
And soft touch  
Thrill and make one  
Swim in pleasures of depths

They become mothers  
Give us sons and daughters;  
Women are form and essence  
Of LOVE DIVINE  
Making one, peaceful and blissful

By going through  
Above lines  
Do not conclude  
That I have  
Knowledge about women

Because  
Women are  
Alien languages  
Which  
One can never master.

Varanasi Ramabrahmam

# The Art Of Writing!

Lifting a few lines  
From others' work  
And insert in our write-up  
Is called quoting

Lifting a few paragraphs or pages  
From others' work  
And make our own  
Is called plagiarism

Lifting the whole of  
Others' work or ideas or concepts  
From cyber space  
Is called  
"Creative" writing  
Or  
"Thesis"  
Writing

Varanasi Ramabrahmam

# The Beautiful Romantic Space

Her heart is a beautiful romantic space  
Her friendship is a divine love- message;

Is unforgettable flow of ecstasy  
And invitation with bliss-giving beauty;

Is pleasant like simple and plain expression  
Is tasty like creamy curd;

Shares companionship and makes mind serene  
Lovingly caresses that sweet romantic space;

Such cooling is not available  
In Ooty, Kodaikanal or Darjeling

Even doing penance in Himalayas  
One can not attain such loving place;

The love and care of my beloved  
Are natural flows  
Resemble cuckoo's melodious voice;  
Her friendship is full of aesthetics

With her wide eyes she obliges affectionately  
And gives alms of Bliss with grace and concern;

Her honey-filled lips speak sweet words  
And her youthful body is full of treasures;

Her pretty face fills my thoughts  
And always I dream about her;

That romantic space  
Shares delicate touches on tender beds  
And provides ecstasy of blissful union  
And never lacks in anything;

Her body is delicate as flower  
And sweetness pervades her every portion

She showers love and affection  
And presents with warm hugs;

Her smile is brilliant as the shining stars  
Her face resembles full moon  
She stars in my heart  
With her beauty and love;

Her romantic space is balm to disturbances  
Her friendship is like moonlight

And she joined hands for nearness and intimacy with me  
Causing exhilaration to me.

Varanasi Ramabrahmam

# The Beauty

Beauty is the bliss  
Contained in Five letters  
Timeless Infinite;  
In feasting the eyes  
Harmonious and melodious  
To the ears  
And in the sweet heart  
Which lies behind these Joys;

In the nature  
The greenery, the rivers and mountains  
The flora and fauna  
The full moon

Lies beauty In the union of the hearts

And in the intoxication it creates;  
and in their separation  
pain and hurt Is present beauty  
When we get what we desired  
And Also retaining that which we got

Lies beauty In prettiness,

in loving hearts In youthfulness,  
in charm In naivety of girls  
and their aesthetic sensuality  
Are all beauty to beauty

Also the heart which is melt in  
and burnt  
In deep sorrow and insult  
And in their experience  
And in their liking;

Lies the trait of beauty

Varanasi Ramabrahmam

# The Being And Becoming Of Mind (Opinion)

Upanishads contain descriptions of the SELF and many ways of meditation on the Self, known as Vidya or Upasana. The knowledge other than that of the Self is termed as Avidya by the Upanishadic Seers. According to their definition Avidya consists of all sciences, arts, skills, learning- of languages and other disciplines and art-forms.

Isaavaasyoopenishat counsels to make use of both Vidya and Avidya while meditating on the Self to attain calmness within and warns that using only one of them leads to darkness- the Upanishadic term for ignorance (sloka 9) . Eleventh sloka of this Upanishad gives us the proper way of meditating on the Self,

Vidyaam chaavidyam cha yastadvedoobhyam saha  
Avidyaya a mr tyum teertvaa vidyayaa `mritam asnute

This means that one must contemplate on and be aware of the Self by using both Avidya and Vidya. Through Avidya one crosses mortality and by Vidya one attains immortality. Immortality is release from births and deaths i.e., from the rise and set of egoistic mind (mithyaaham) . Egoistic mind and self-consciousness are responsible for all the disturbances the individual experiences and suffers. Thus knowledge about both Vidya and Avidya is necessary for one to meditate on the Self and live as Self in and with calmness.

The antahkaranas are responsible for us to get, revel on, entangled in and come out of, the perceived and external world and also for acquiring knowledge and make active the in-built tendencies- i.e., the arishadvargas. All this knowing or mental activity which is named as Tamas (ignorance) , blocks the SEER (sat) and makes one view only the seen (jagat) . Hence all this activity of antahkaranas with perceived or external world and respective experiences, is Ajnana in Upanishadic terms.

The term Ajnana herein is used not at all to belittle any of the acquired knowledge or their eminence but only to point out that Truth, Self, Pure Consciousness or Prajnaam outlives rather transcends all these perceptions, intellectual operations, self-consciousness, experiences and their recollections by Being, manifesting as and in, causing, maintaining and observing the origin, becoming and cessation of all these mental functions carried out by antahkaranas - and is the Ultimate Jnaana.

Mind as activities of antahkaranas is like a boat in the river of consciousness and

the self-consciousness of the person is the individual traveling in the boat. The boat helps the person to move on in the course of the life and at the end the river, the boat and the individual together merge in the sea of pure consciousness. Thus meditation is a travel on the mind-boat by the meditator to reach the Self, the Divinity and BE IT. After this merger with the Divinity no trace of the meditator or the meditative tool (the mind) are left (remain) . Only object-free meditation goes on-which is nothing but the Blissful State of the Self is continuously experienced which sets in and maintains calmness of mind.

An individual by his samskaara gets attracted to the use of one of the antahkaranas as meditating tool and proceeds on with meditation. Different meditative techniques are available to suit the temperament and mental make up and mental preparedness of the individual.

Natural Sciences define Time as (a) Movement, (b) Change and (c) Becoming. A school of thought equated time with movement. Thus all movements of matter or energy are Time. Change is time, means that all changes of phases of matter or changes of form of energy are Time. The third definition of Time as Becoming is useful for our mediation purpose. A plant growing into a tree or a girl developing into a woman are Becomings.

All natural processes within and without the organisms involving changes and exchanges of matter and energy are becomings and hence are Time. It must be noted that plant becoming tree or girl becoming woman are irreversible processes. These becomings are linear and are uni-directional. But some natural processes are reversible and happen both in forward and backward directions. All mental processes are examples of this kind of becomings. Let us consider the case of one becoming angry. This becoming angry is a transient phase of mind-which has beginning, being and cessation. Vedanta says any phenomenon which has a becoming and an end is 'unreal'. After anger subsides one is peaceful. Thus we can see Peace or Calmness is the normal state of mind, the natural state of human being. Anger and all such emotions are unnatural or excited states of the mind and are Becomings of human-Being. The excited states arise, dwell in and cease to be in human-Being. All mental disturbances the functions – the learnings, acquiring of knowledges, recollections of knowledges - are transient and reversible 'Becomings' of and in the human-being. This means that mental functions originate, exist and cease to be to the eternally observing Energy – Presence – the Atman, the Seer, Saakshi or Witness.

This Energy-Presence is the SELF or Brahman or Atman or Prajnanam and is present always. This is the revelation and the essence of Upanishadic Teachings. It is interesting to note that BEING, PURE CONSCIOUSNESS AND BLISS are the

characteristics of the Self described in the Upanishads, the Sat, Chit and Ananda. Being is a present continuous form of the verb 'to be' and Becoming, the present continuous form of 'to become' – and both are present continuous forms, the becoming being the physical and psychological manifestation of the Being. The natural state of human-being is BEING, the present continuous form of 'to be' and not becoming, the present continuous form of 'to become' – which is limited by past – i.e., the memories, the aches, the fears, the future – the anxieties, the fears and the imaginations. But normal state of a human being is a combination of series of Being and Becoming or Peace and Disturbance or Past and Future or alternates between all these and seldom is Being, the natural present continuous state. One becomes something when one cognizes an object or uses an antahkarana or the mind, else when mind ceases to cognize one comes back to or is in the natural state of Being. Becoming is an super-position and causes disturbance on this Being and makes one live in the unreal state of some becoming.

Mind, in the form of antahkaranas, is responsible for human-being getting transformed into a human- becoming. Luckily this transformation is transitory and reversible. These transformations of mind worry ordinary people. But the realized souls are always aware of the transitory nature of these transformations and the simultaneous presence of the two present continuous forms – the Being and the Becoming, which are consciousness and awareness – and ARE always BEINGS. They only view the becomings in the form of vasanas and jagat occurring within and without and are not concerned or touched by these 'unreal' happenings.

As mentioned above, Upanishads talk about Mithyham or virtual Self or maya. The virtual Self is the reflected Sat and is made up of the same stuff as Sat. This virtual Self is the first Becoming in the individual and is responsible and is contained in all mental functions, - which are its own transformations. Virtual self always – transforms itself as antahkaranas resulting in the perceptions and experiences (vasanas) which are viewed by and are aware to the Self in the different conscious states. The various transformations of the virtual Self as various antahkaranas to perform various mental functions and back to itself are the forward and backward i.e., reversible becomings (vivartanam) . These becomings constitute the mental Times and thoughts and the feeling of passage of Time in the individual and identifies the individual to the body, psychology, gender, social status etc, the form and structure of ego and self-consciousness) .

If these becomings – the thoughts, feelings, intellectual functions, perceptions, experiences, understandings, urges, instincts, institutions, tendencies – all cease to happen or the virtual Self undergoes no transformations then it is Unoccupied

Awareness, Bliss, Peace, Silence, Eternity and hence Timelessness. Thought-ego- and feelings-free consciousness their transcendence in the form of calmness and peace is experienced within and is observed by the Self as Prajnanam or Seer. Self as Seer is always present and is eternal or Timeless or Transcending is a present continuous BEING.

Varanasi Ramabrahmam

# The Bliss

Night-fall-, sea breeze,  
Observing the full moon  
In the absorption of the beloved

Varanasi Ramabrahmam

# The Blushing Bud

Oh! My dear beautiful star  
You shine in the blue sky of my heart  
A rare ecstasy experiences my body  
Whenever you come in my thoughts;  
I will be full of bliss  
When our union takes place;

Please come  
As a pearl dew drop  
With calm mind and pure heart  
On a moon-lit night;  
Wait! Wait!  
Not so soon!  
I am still a bud  
Soon to blossom to a blushing girl!

Now you will roll down  
Can not stay, I will bloom  
One fine morning  
Full of intoxicating fragrances  
And exhilarating honey  
Then you can  
Dissolve in me,  
Enjoying in unison  
The fragrance of sweet romance  
Making me, your beloved.  
The thoughts delighting and delightful,  
Arch up my entire being in untold thrill

Varanasi Ramabrahmam

# The Copenhagen Fiasco

Carbon emissions and hence climate change  
Is caused by every nation, developing or developed;  
Why developed nations have one target for themselves  
And another for the rest of the nations?

Why this discrimination?  
Pollution is the result of industrial revolution  
Which is started in the west because of which  
They became 'developed' and rich;

Now when every nation wants to be hub of industrialization  
And part of economy and enjoy fruits of liberalization  
Why all these controls and fiasco;

Let subsidies to farmers in some grand unions of nations  
And protective measures against free trade amongst nations  
By 'rich' nations are withdrawn;

No curbs or controls have been in implementation  
All these years and recklessly nature is looted and polluted;

Now wisdom dawns  
And curbs only to 'developing and poor' nations;  
Is globe the exclusive property of the developed nations  
About which they can do according to their whims and fancies  
And only the rest of nations must bear the burden;

The highest polluting and carbon-emissions-causing 'rich' nations  
Want to dictate the draft for controls  
They never feeling part of the controls or curbs  
And exclude themselves selectively;

Such uneven world order  
Is interesting, amusing, disenchanting and irritating;  
Let every one bear the responsibility  
Or let the globe warm disastrously;  
Selective impositions  
Are not implementable  
Or welcome

Let the fiasco continue

Varanasi Ramabrahmam

# The Costly Scientific Research (Opinion) !

I myself am a science teacher, but the indiscreet way billions of dollars of money being spent for the 'sense of achievement' of some intellectuals and contribution anything significant to knowledge is not advisable.

The social responsibility comes here because the public money is used for this. And nowadays science and supporting science (even by people who do not know anything about scientific knowledge and ways of doing science and research) has become a fashion.

All these days scientists and intellectuals were doing research with pen and paper mostly. But now a days no scientific research can be done without costly sophisticated machines.

Many times I wonder why we must know the big bang things, Higgs boson, or space research like probing universe and its contents at all since they involve trillions of dollars of money and do not throw any further useful light on phenomenon.

Also trying to know about initial stages of evolution is not necessary now and can wait to be probed and there is a big gap (trillions of years) between big bang (which appears to me a mythological story than a scientific theory) and pre-biotic evolution. No definite answers can be given for these.

The knowledge we are gaining by these exorbitantly costly experiments is not in proportion to huge amounts of money being expended. So only all this attention. Else who cares who is doing what or its usefulness?

We must also be remembering that there was star wars program - to wage wars in and for the control of outer space. There are many multi-billioners who want cities to be built in outer space and they want to live in them. You can understand the insensitivity of these 'rich' persons.

And from where this money is coming? From the natural resources available in under-developed and developing countries. This inhuman nature is despicable. Time has come to audit the necessity of the monies given to scientists and what is the use of the research they are doing. Else lots of money will be wasted like these missions.

As a researcher in science I can assure that 95% of this research is not useful to contribute to the advancement in knowledge. Only technological research is useful. Rest of the research even if stopped, we lose nothing.

A debate has to be started on this topic: the relevance and use of scientific

research in the advancement of knowledge and the money spent.

Varanasi Ramabrahmam

# The Definition And Cultivation Of Scientific Temper (Opinion) !

Western science has been dominating the world in its present form since seven to eight centuries. And being scientifically minded has become the tenet of modern living. Cultivation of scientific temper has become the norm and culture of present day. The havoc that has been and being caused by religiously fanatic people is immense and many "rationalists" have sprouted throughout the world condemning religions and associated demerits. They started attacking religion with the strength attained by scientific inventions and discoveries. But it should be noted that rationalism and scientific spirit are present right from the beginning of the civilizations. And the rationalists after Copernicus's observations have been trying to monopolize rationalist thinking; their rationalism just confined to criticizing the religions and anything related to religion. And they thus became another set of narrow-minded sect in addition to existing religious and ideological sects and factions.

Scientific spirit and rationalism are in-built in human beings; just as aesthetics and faith. The onslaught on religions has undermined the advantage of faith in human learning, setting their behaviors, and getting solace in times of distress and disturbance. Science and religion are dubbed as diametrically opposite organizations of human endeavor. Even current rationalists have become faithful to their rationalism refusing to see the advantages of religion and also of spirituality objectively. It is well known that in all religions; spiritual persons are present, then, now and later too. Thus it becomes obvious that spirituality is beyond and despite religion, language, region, nation, ideology like divisions. Thus rationalism equated with scientific research, even though all disciplines and endeavors of humans need both rationalism and faith. Many may find this statement a paradox. It is not so, which will be obvious once this article is read. It is a wrong concept that rationalism and faith are opposites. In reality they supplement and complement human pursuits, worldly, secular, scientific, artistic, religious or spiritual.

First let us define scientific temper which is same as scientific spirit. Scientific temper is just not joining science courses and learning science and technology subjects, and talking about science and technology. Scientific temper is an attitude of mind. With such a cultivated mind both science and philosophy together with spirituality seek and experience truth. What is truth?

Truth is what it is or as it is irrespective of perceptions of the individuals. Reality

is what “we” see of truth; how much we see of truth. Reality is always dictated by our mental make-up, likes, dislikes, limitations in our ability and willingness to see, view, comprehend and accept the truth. Reality is individual’s perception of the truth. Truth, most of the times, is only perceived and rarely understood or experienced. Scientific temper helps to understand and experience truth beyond our perceptions.

Real situations are compromised states of existence in the attempt of pursuit of the truth. Scientific temper makes us transcend these compromised states of mind. We all talk about truth limited by our perception and not the truth most of the times. We have compulsions inbuilt, acquired or imagined not to accept the truth and allow truth to be spoken or spread through us. But truth is a flowing river. It may flood us but it never dries up. On the other the reality is like a stagnated lake. Our fear of repercussions taking place if we speak, accept or propagate truth, make us real and not truthful. Our scientific temper makes us more objective and makes us pursue truth dispassionately.

Thus scientific temper is not joining science and technology courses or talking derogatively of religion and spirituality and claim to be rationalists. Rationalism is sharpened and made objective when scientific temper is cultivated. Most of the times, we are not truthful. We are all limited and confined to our perceptions of truth. Truth is best revealed when understood or experienced.

Thus truth is completely known or allowed to be known by possessing scientific temper. The fears, imaginations, illusions shape our perceptions and our comprehension of the truth. Many times it appears that no absolute truth exists or known, perceived or understood and experienced. Just as feelings and perceptions of good and bad and other qualities, truth is also relative as “truth to me”, “truth to him”, “truth to you”, “truth to them” and a truth accepted by all is not possible and available to be expressed, accepted or spread and we all mistake our perceptions of truth as truth without understanding or experiencing the truth. Scientifically tempered mind avoids all these pitfalls and journeys smoothly to the goal of experiencing truth and understanding it detached from personal preferences.

Knowledge is compared to light. Brilliance, shine and illumination are its traits knowledge as of light. Acquiring real knowledge makes one scientific and one will have scientific temper. Real knowledge makes one open minded to receive new information and judge its truth-content and usefulness to humanity unbiased by one’s convictions, logic, faith or preferences and like that. Such a person has scientific temper. Merely having rationalist thinking unaided by information available by using faith will be mere rhetoric and mechanical.

Knowledge is also gained and understood through intuition. Many scientists and rationalists who berate religions do not know the existence of intuition as a useful mental tool to understand the subtly present truthful content it gives or points out. Intuition arises from the state of understanding, insight, experience, sense and sets in when logic, mathematical exercises and reason set. The Sanskrit word for intuition is *spurat* – meaning flash of light. As mentioned above, knowledge contained in and comes out of such flash is always truthful and lights up mind and its functioning and improves its grasp and creative ability to deliver novel and revolutionary expressions. Many a scientist has revealed so much through intuition as the scholars from other disciplines. Thus intuition also part of scientific temper.

Believing and having faith are not against scientific spirit or scientific temper.

Why are we saying that electron exists and also lecturing about its existence and subsequent science about it? We do not know that we have believed in its existence by having faith in the sincerity of scientists and accepted their authority blindly without ever trying to prove the existence of electron.

Similarly, in spirituality, other disciplines and systems of knowledge, and religion, authority rules and common people accept it without questioning; as scholars and intellectuals already accepted the authority of scientists and “believing” in the existence of electron unquestioningly.

Even though, any time anyone, can conduct the experiment of J. J. Thomson and verify for oneself the existence of electron none of us did or do that experiment. We just repeat like parrots what is there in the books by blindly “believing” the contents.

And we must know that we know through three kinds of means: they are direct, through sense organs, by inferring as chemistry students never see the radical but infer its presence by observing the result of their experimental tests and then faithfully accepting the authority of seers and enlightened spiritual persons just as ordinary science students, teachers, lecturers and professors and research personnel, together with self proclaimed rationalists, and the like, accept the authority of earlier scientists without questioning without ever conducting and trying their experiments with belief and proceed from there; and rationalists blindly support everything scientific even though they never studied or learnt science. They merely believe in things scientific but question things spiritual. Theirs is selective rationalism.

So knowledge is obtained and attained directly through sense organs; by inference; and by accepting authority with faith. These three means are same for acquiring any knowledge, scientific, spiritual or worldly. And scientific temper treats all these means equally and helps us to acquire knowledge.

Scientific temper is one human attitude which allows one seek and experience worldly matters, secular, religious and spiritual knowledge transcending one's own understanding, convictions, biases, and the like limited individual abilities and capabilities. Scientific temper always keeps mind open and fresh to receive knowledge and judge it objectively. Scientific temper is just not studying; science and technology subjects or degrade and attack religious or other beliefs and faith of human beings. Scientific temper is not to shut any door to approach truth and keeps open all options for objective analysis.

Scientific temper is judiciously using rationalism and faith in the pursuit of knowledge all denominations.

Intuition is part of scientific temper. Now a days many corporate institutions are trying to include test of intuition too in addition to reasoning and logic since they recognized the importance of intuition in all fields of learning and personal and worldly lives.

Thus we must be cultivating scientific temper when we have open mind and are recipient to knowledge transcending our existing knowledge and preferences and analyzing all knowledge objectively unmindful of its origin.

Varanasi Ramabrahmam

# The Disfigured Forms

Every series of few words  
And composition of some lines  
Is not poetry  
can not move the heart

Every sphere in crimson color is not the rising Sun  
Can not make the lotus-buds blossom and bloom

Every cool thing is not the pleasant moon  
It can not be the darling of the lovely lilies

Every mixture of some colors or every group of some strokes  
Is neither picturesque nor picture  
It can not feast the eyes

Every woman having elevations and depressions  
Some shapes and curves  
Is not the beloved and can not cause amorous feelings

All these creations are works of some indifferent craftsman  
And are partially sculpted disfigured forms

Varanasi Ramabrahmam

# The Disposable Writings

Disposable Writings

We find many writings daily  
Including ours; but how many  
Are read? Fed up, many readers  
Not even glance through most;

Disposable Writings are they giving  
Pleasure only to the creator; neither fellow Writers nor critics care for these  
creations;  
Still why so many works get poured and

Writers, poets, fiction-writers, novelists  
Continue creating? Is it a compulsive 'disorder', That engulfs the literary  
creators? May be  
Order and disorder continue following each

Other for Eternity; meanwhile languages are  
Learnt, hearts and minds get inspired and  
Express; without expecting any reward, recognition or return; human nature is

Above money-making; transcends all  
Appreciations, indifference or insinuations;  
Writers are Divine in making and creation  
So only writings pour in, disposable or distinct

Varanasi Ramabrahmam

# The Drop

Just as  
The dropp of the ocean  
Contains  
The whole ocean;

So also  
The living or non-living being  
In the creation  
Contains  
The whole Divinity

Varanasi Ramabrahmam

# The Elusive Ism

The twentieth century marvel and peneaca for human suffering,  
That was widely perceived to rid human race of exploitation by fellow humans  
And uplift the downtrodden and the have nots, got disgraced,  
And thrown out from the land of its birth and lands of experimentation  
And implementation, the Communism,  
Is cooling its heels in the hearts of the die hard sympathizers;

China, still claiming communist in "spirit", curbing freedom to its citizens,  
Has cleverly implemented the other rival ism, the capitalism,  
Reaped the associated benefits, is now suffering the disadvantages  
Heaped on the world of nations by the greedy and consumerist folk,  
Cutting jobs and making lives of millions listless and agonizing,  
But capitalism is still not blamed for human losses in dignity and respect;

Socialism, the pet of modern international and Indian politicians for the last sixty  
and odd years  
Is replaced in implementation by welcoming globalization,  
The arm of capitalism by their own creed;

Rationalism, feminism, dalitism, etc., isms too  
Are thriving in many hearts to correct wrongs  
Respectively done to the concerned;  
Still humanity is restless;

Why?

Is it not because it has not taken seriously  
The eternal and time-tested ism, that brings peace and strength to human mind,  
Whether one is successful or otherwise; rich or otherwise;  
All the isms together can not emancipate humans  
Unless they cultivate spiritualism, the essence of humanism,  
The King of all isms;

Else the search for "proper" ism  
Continues forever fruitlessly  
Eluding humanity the required beneficent ism

Varanasi Ramabrahmam

# The Empty Space

## THE EMPTY SPACE

On the left, huge and grand mountain Udayagiri!  
And on the right, tiny village of the same name:

Standing in between beheld I  
The erstwhile Sanctum Sanctorum of Lord Ranganatha, The Maha Vishnu;  
An empty space, a midst ruins, covered by the walls of rock on four sides  
Without ceiling and fully exposed to the vagaries of nature

Looked I at the basement which once held the auspicious  
Statue of Lord Ranganatha;  
Now remaining as stony spectator to the  
Vandalism of armies of another faith  
Completely destroying the sacred place,  
An the surroundings of the temple of Lord Ranganatha;

The ruined structure remained  
As a silent witness to the Hatred and Barbarism  
And disrespect shown to the  
Culture and civilization of the defeated armies;

That empty space is seen by me  
As seen the empty class sans students by the teacher  
After the class is over  
Silent and without activity;

Same is seen by me  
As a father seeing the room of his  
Recently married daughter who left to in-laws place;

The empty space is also seen by me  
As a widower seeing his bed room  
Days after the demise of his beloved wife

\*\*\*\*\*

That empty space bereft of the Divine Sculpture  
Made me sober and philosophical;

Annihilation as a human trait  
Demonizing the defeated and disregarding  
Their culture, religion, and their symbols  
Vandalizing them with so much venom  
Surprised and disturbed me;

Lords &quot;fleeing&quot; their Sanctum Sanctorum  
And taking shelter elsewhere;  
And the victorious faith trying to ruin the  
Vanquished faith;  
But failing miserably only leaving  
Their barbarism and hatred  
In the remains of their destruction,  
The great and sacred place of worship;

Humans are savage  
In their faith towards their faith  
Barbarians towards other faiths;

Faith is balm  
Faith is also venom;

But we cannot  
Survive without faith

We have to only absorb  
All atrocities on faiths with a pinch of salt  
And proceed with our lives and daily routine  
Not allowing empty spaces prompting us  
For revenge or retribution;

Our hearts must be full with compassion,  
Understating, serenity, love and common sense;

Else our hearts remain empty spaces  
Allowing hatred, barbarism, demonic qualities  
To fill these empty space leading to our destruction by ourselves

Varanasi Ramabrahmam

# The Endangered Species

Processes starting from the Big Bang  
have evolved us;  
Or  
God has created us;  
Like theories or debates are secondary in importance,  
And are of no use for us now;

Our present primary concern and task is  
To devise methods to save ourselves  
From the onslaughts of the  
Wicked and cruel persons  
Who are causing havoc in our lives  
By not hesitating even to  
Eliminate us physically;  
Inspired by all and sundry ideologies and faiths;

Else we become another endangered species  
Shortly;  
And join many that have disappeared  
And are disappearing from this globe.

Varanasi Ramabrahmam

# The Famous Writings! (Opinion)

There are two ways that writings become famous.

The normal way when individuals write poetry, novel, fiction, articles and the like creative art. When one does, one or some of these creativity, his writings may become famous depending on the mood, liking, and open-mindedness of critics (not necessarily of the readers) .

We now have, in this internet and social networking times, when an ordinary person who does not have any creative abilities like above literary and intellectual activities, becomes famous instantly through just his/her jottings (not necessarily writings): yes I am talking about celebrities from various fields and professions, who just put something personal or any, without proper language of expression even, you would find millions of followers and likes under their jottings. Their 'writings' become famous because they are already famous.

This culture is making the individuals famous, who are already famous, by their writing (jottings) too. Because of this digression the real writings have lost their significance and charm.

Just dry jottings are taking the place of writings.

So one must become famous and celebrity in another field or profession to become famous as a 'writer' too. The individual's charisma otherwise, is also making him a popular writer.

So to become famous as a 'writer', one need not write poetry, novel, fiction, or articles. It is enough if one becomes already famous in another field and scribbles on networking sites anything with sense or non-sense, his/her writings will be followed by millions and liked by the same or more number.

The famous writings have also got a new definition.

Varanasi Ramabrahmam

# The First Rain Drop!

Falling on me, the first rain drop  
Made me blissful;  
Come in soon, more and more rainy drops  
Cause delight and joy to me  
Oh! Rain make the weather  
And my heart cool

The summer has been severe  
Canals were without water  
And tanks dried up because of summer heat  
The summer-strokes taking place,  
have been further harsher;  
Pour my dear rain, the pleasant and cool showers  
And make me also pleasant as the earth,  
My dear friend!

Dear Rain! You are friend to me  
You will save me from severe and harsh heat  
In childhood, we played and danced  
when it rained first and also when showers poured,  
Got drenched ourselves  
And bore the scolding of the elders  
With unabated joy and continued  
Getting showered by the pleasant rains

Though now we do not dance and jump in rain  
Our hearts do the same  
Your cool and pleasant touch  
Makes us forget our beloved for a moment.

Come! Come! Dear! Pour pleasant loving showers  
On our hearts  
The touch of the first rain drop  
And the loving conversation of the beloved are same  
Cause delight and joy, the heart gets drenched by love  
Your cool touch is like kissing by my beloved  
You momentarily seem as my beloved

Falling on me, the first rain drop

Made me blissful;  
Come in soon more and more rainy drops  
Cause delight and joy to me;  
Oh! Rain makes the weather  
And my heart cool

Varanasi Ramabrahmam

# The First Signs Of Friendship

When we first meet  
Our heart is filled  
With pleasantness and joy  
And a feeling of nearness pervades us  
And we are attracted to our prospective friend

The intimacy is formed even before  
A single word is spoken,  
Might be heart knows its mate so instantly;  
After the meeting  
The ideas exchanged and the pleasantness shared  
Becomes ours day in and day out;  
Merely thinking about our friend makes  
Our face and heart lit up  
For friendship and nearness seem to be  
Matters of silent attraction and intuitive togetherness

Psychological kinship is reflection of  
Tuned minds and shared hearts;  
But even before speaking a word  
How such beautiful bond is formed  
Is nature's pleasant gift to humans

We hear of love at first sight  
But friendship at first sight too happens;  
Are not love and friendship  
One and the same?  
The pleasantness filled the mind  
Right at the moment of first sight  
Continues till the joy converts itself  
To permanent intimacy  
And spreads fragrance of nearness and dearness  
For life in the blooming hearts  
With mutual admiration and appreciation  
And love residing in them as sweet honeys

Varanasi Ramabrahmam

# The Flame Of Love

My heart is the tuned array of strings on your melodious heart - the harmonious veena [1]

Delineate endearingly the tune of love, am not able to bear the silence;  
Our hearts, like creepers, crawling hither thither, have entwined each other  
Where is the further tightening? Am unable to imagine un-twining;

My heart used to roam ever freely, has got imprisoned in your heart, the fully blown lotus  
Literary-jasmines bearing honey to the brim are used to invite me endearingly;  
Mandara flowers full of science as sweet honey were repeatedly welcoming my sucking of them

Full of love for me in their dear hearts, were sending messages the different language-damsels  
Who ensnared me with their curves and shapes, sounds and spelling;

Oh! So many flowers full of honey were loves to me; it is long that I blissfully drank their variety;  
Leaving and ignoring all, I am tightly held by love for you  
My body became lean, and my self-esteem got a knock;  
I am not getting you; you became a puzzle  
Why the expressed and shared love is being dissolved?

Streams gallop and jump not to reverse their flows;  
The lotus blooms enchantingly, not to become bud again

The beauties of nature are properties of man; you have expressed love, why you stopped sharing?  
Love castles are not made of pack of cards, why have you permitted them to be built  
And are now showing indifference and unconcern causing their collapse, why?

Is it you are not aware of traits and niceties of beauties in nature?  
Are you not personification of nature?

You have developed love and intimacy for me, why are you severing?  
Is, loving, and sharing hearts, a kid's play and its whims and fancies?  
We own our hearts only till we express and share love with the beloved  
Next moment they are fruits of our intimacy and our common wealth

Is it manners and culture to cease loving after expressing and receiving love?

You are a beautiful and youthful girl with lovely curves and shapes  
Youth and its shine are brilliant on you  
Like a Deity you resided in me effulgent, now are readying yourself to plunge  
my heart in darkness  
You shared with me so much bliss, joy and aesthetic enjoyment  
Do missing your nearness compensate these and match your enchanting and  
inviting assets?

Aesthetic enjoyment taking our forms has delighted us  
Why you are now disappearing heartlessly?  
Can dry heart devoid of pleasant emotion balance your enchanting presence?  
And will it weigh with your beautiful and youthful desire-causing wealth?

Merging hearts, thoughts, feelings and developing  
Friendship, nearness, emotional bond and intimacy,  
Making one SELF dwell in our two hearts  
Now leaving vacuum in my within is your specialty only;

II

The heart which used to rejoice and waves of joy plunge in it  
The moment you appeared in its vicinity has now become a rock  
Sensing your indifference and negligence;  
The one which swirled in the whirlpool of your love  
Has become serene lake

Causing sweet stirs you only initiated feelings of love in me and allowed it to  
grow  
And thus has thrown a stone in the calm lake of my heart;  
Getting pleasant and unpleasant experiences, the same my heart  
Became calm, serene and peaceful  
Just only because of your silent indifference in keeping distance from me

The pleasant feelings and sweet stirs caused and allowed to grow  
By beautiful, youthful girls in the name of love cause joy and grief  
In the same measure, and their expressions of love are transient  
And change according to their whims and fancies and are  
The dew drops that lose their form and coolness in the hot presence of the Sun;  
This is the realization I got by your Grace

I am able to control my mind  
And am able to show equanimity  
Even though I see you, my dearest, in front of me;  
This is your excellent help to me

We, the men are used when you get the fancy with us to pass the time  
And the moment your craze subsides, are we and our hearts, like the dolls  
Thrown away recklessly and unconcerned by the kids after the play is over;  
This you informed me very politely, delicately and 'lovingly'

Fickle-mindedness is the trait of many a girl  
Yesterday's love is dissolved today,  
The reason behind this might be,  
You do not know what you really want  
Like the infants,  
Or, we, the ones whose hearts are pulled and pushed  
In your love and ditching, leaving us struggle in ecstasy, hurt and pain, with  
hope and despair,  
Are children, innocent folk, or dullards who can be fooled easily and played with?  
! ?  
No one really knows;

I am a stick who has burnt  
In the flame of love ignited by you  
But still I have not burnt completely and become ash;  
Do you know why?

Because I am made of pure gold  
The more I am burnt purer I have become  
Am shining more and more brilliantly now, by getting rid of  
Impurity like attachments that entered me by the expression of false love  
Good Bye! My Love!

[1] veena: A string instrument used in southern Indian, Carnatic Music

Varanasi Ramabrahmam

# The Fragrance Of Love

The fragrance of our love is still fresh  
Your portrait in me I always relish

Full of my thoughts you cause sweet stirs  
Heart-beats sound melodies of our nearness and intimacy

Though I am here and you are there  
My dear Empress! To your beauty I am always bound

Gleaming as full moon you converse in me  
Spreading as moon-light your friendship soothes me

My joy is restricted  
To the replay of the memories of our pleasant past;

When the breeze of our love gently touches  
My heart, like a leaf-let, dances

Loving is eternal  
Though bodies enjoy union or not  
And become ashes

Your longings for me I am unaware  
I daily suffer separation from you

Our hearts swim in the ocean of friendship  
And are joined by the knot of love  
Though fate made us live separately  
Pleasant thoughts unite us in the paradise of our love

When aches torment and fry my heart  
Your compassionate and dear looks shower affection  
Cool and relieve me  
And your sweet words soothe me;

When is the moment  
When we are together again  
And rejoice in each other's arms  
And become one in the union

Of bodies and selves sublime

Varanasi Ramabrahmam

# The Harmony (Opinion)

## THE HARMONY

Harmony is the most beautiful word. Harmony is the most melodious utterance. Harmony represents, rejoices and manifests love, romance, togetherness, pleasantness, tuning, rhythm, music, dance and the like delighting moods, senses, tunes, steps and the like pleasant rhymes and rhythms. Harmony is peace generating and peace sustaining pleasantness, in mind and among communities.

Harmony is not only the most beautiful word but also is the most needed element in the Universe. Harmony is present in nature around us, in our human nature, in love, in faith, in understanding, in insight, in affection, in various dealings and doings of animate and inanimate subjects and objects. The inbuilt rhythm in harmony as tuning between two or among many, makes hearts rejoice, gives hearts and societies peace, joy, and well-being. The welfare of the humanity and the Universe is harmony-based, -related and -presented.

The harmony or rhythm is manifested in the motions of heavenly bodies in the cosmos, in the onset of seasons on earth, in the growth of plants and animals, in the notes of music, in the steps of the dance, in the notes of the writers, poets, intellectuals, in the Compassion of the Divinity for the creation. Many such pleasant and useful happenings are possible because of harmony between and among the persons and things involved.

Serenity is the harmony between the individualistic ego and Divine originality and essence. Bliss is the harmony between two hearts and minds. Melodious music in its rhythmic harmonious notes in steps, gives base and basis for all tunes in music and steps in dance.

Disruption of harmony in nature around us through pollutions of all kinds, by modern humans, is causing climatic change which is hanging on us like scepter. We are depleted of clean water to drink, fresh air to breathe and comfortable climate to live in. Noise pollution disrupts the harmony of Music. Pollutions of water systems, atmosphere and the like are disharmonious acts disturbing the harmony created as treasure through trillions of years of evolution. To these pollutions are added pollution of minds and hearts by the selfish perpetuation of divisions among humans in the name of complexion, gender, region, language, nationality, religion, faith, "spirituality" - leading to sanction of criminality on these divisions.

Lack of harmony among communities and societies is leading to terror and is causing tremendous damage to the fabric of human civilization and culture. The tearing of societal fabric like this is creating many damages which are not stitched by intellectuals, scholars, philosophers, poets, writers in the various societies on the globe. All are watching the chaos helplessly and are ending up blaming respective divisions, instead of recognizing and realizing the missing harmony and working towards it.

Harmony, between men and women, between spouses, between parents and children, between students and teachers, between the ruled and rulers, between friends, among near and dear, between and among communities, between man and nature, is unfortunately missing in all societies, nations, and on our globe. We do not know what disharmony is going on in this vast Universe.

We are allowing the leaders, narrow-minded intellectuals-scholars-ideologists-movement organizers, and fanatics to create disharmony among us and are not able to prevent these damaging acts of these selfish individuals. There is no universal guidance available to us; which counsels us to work for harmony among us. We are not attempting for one such harmonizing word, thought, understanding, faith or deed.

We are more emotive and less objective in matters of our affiliations to our gender, caste, community, region, language, religion, faith, ideology, and the like; and so we are easily divided and separated and we ourselves with our lack of sense of togetherness are mostly responsible for disturbances around us. These things are easier said, than done, but an attempt must be initiated to transcend these divisions; else our peaceful existence or co-existence becomes a rare commodity. In our interest we must devise, design, give shape to, and implement a work plan and program. The flow chart, programing and execution are immediate necessities for harmony among us.

Harmony, the tuning of minds and hearts, and rhythmic togetherness with nature and fellow living and non-living beings, understanding among us, must become our breath, insight, experience and expression. We, the old and the youth, can work in harmony to achieve such much needed state of affairs.

We must dissuade persons from all "isms" who are hell bent on dividing us based on gender, caste, region, religion, language, nationality, color, faith, rational movements and the like sophisticated words. We cannot make languages, religions, faiths, regions, nations disappear and should not attempt at such an impossible task; but can make these divisions disappear from our hearts and

minds so that harmony prevails and shines in us as love, understanding, fraternity, togetherness, affection, friendship, brotherhood, comrade-ship, sweet bonds, delighting unions and compassionate Divinities. Let harmony and harmonious relationships be liveliness in our lives and give life and joy to our lives and enliven us.

Harmony between mind and Self leads to peace of mind. Harmony between man and woman leads to love and bliss. Harmony between and among all divisions brings down heavens and makes earth a paradise and our hearts and minds Divine.

Varanasi Ramabrahmam

# The Hill-Stream

The flow of my poesy is a hill-stream  
Never will she run dry.

Born in the hills of my heart  
She rushes, flows  
Jumps and plunges,  
A waterfall she.

A beauty among itinerant beauties  
Tangible as she moves,

She knows not how to order her steps as she travels  
Knows not the intricacies of rules and rhymes.  
Without a care for embellishment, pomp and show,  
She roams in the hills and valleys, a mountain girl.

Flowing swiftly over stones  
She produces musical notes sonorous as if she were singing a raga,

Fluttering up and down, high and low,  
Like an untrained dancing peacock.

The brushes of artists  
Cannot depict her darting hither and thither;  
Prosody has no relevance  
For her marathon runs.

Her swift movements do not allow her to settle.  
My verse is borne of a plain heart  
Absorption in Divinity is the goal of her journey.  
Silently she joins the waters of the literary Godavari  
Without surrendering her own identity.  
Kinnerasani! The hill-stream of my poetry.

The Sanskrit Original      "Giri Jharee"

Poem and translation by Dr Varanasi Ramabrahmam



# The Human Life!

Forgetting is a boon to humans

Controlling self is a necessity

Succeeding is like panacea

Getting tired is natural in life

Thoughts are ornaments to humans

Loving and being loved is life-breath

Her love creates sweet pangs

Such play of romanticism is her specialty

Togetherness without hurts is friendship

Infatuation is natural to humans

Smiling face causes pleasantness

Let us all live in peace and bliss

Varanasi Ramabrahmam

# The Insufficiency

Can the companionship formed  
By connected intellectual interests sufficient,  
And gets sustained and lasts between sexes  
In the absence of shared romances of the hearts,  
The inner recesses not filled with mutual love and affection  
Emotions not stirred and longings missing?

I feel the feelings blended in each other's admiration  
Respect, appreciation and nearness felt  
And intimacy cultivated when not transformed  
Into blissful oneness and does not cement, strengthen the bond  
Is a mere dry mathematical relation;

Without any chemistry involved;  
They remain two parallel lines which never meet

And actions, interactions and reactions not taking place  
Makes the relation warm but never cool  
May be alright but no pleasure  
And is insufficient and incomplete

Varanasi Ramabrahmam

# The Itch For Preaching (Opinion) !

It is easy to preach ideals to others.

The people engage in animal-protection eat chicken, meat and fish.

The people who fight and canvass against drinking habit among lower classes will get refreshed with a peg of wine after a day's strenuous preaching.

The people who talk about atrocities against women will live in live-in partnerships and or will not have harmonious relationships and do not take care of women-folk in their homes; rather work against them (the in-laws) .

The champions of human rights themselves do not care for the rights of rest of people around them or nations around them.

Spiritual preaching has become a corporate business management. And the preachers never care themselves to practice what they preach.

Many of these preachers think that preaching is only for others.

The urge to preach is like getting itched.

Every one of us know what to do or what not to do. Why these NGOs and self-proclaimed 'well-wishers of humanity' 'strive' so much and waste their and our time?

It has become a profession and fashion to preach.

Let the charity begin at home. Let the passion to 'strive' for others' regimentation start with us and our practice..

Let us mind our business. Others will mind theirs.

Varanasi Ramabrahmam

# The Joy Of Giving (Opinion)

## THE JOY OF GIVING

Joy is a much sought after emotion welcomed and cherished by us all. We are joyful when incidents liked by us take place and incidents disliked by us do not take place. And that, persons near and dear to us, and their expression of love and affection, cause joy to us. We feel that joy causing things are outside us in this physical world. This is all a perception of joy.

Spirituality says joy is inherent in us and is our nature; rather we are the form and personification of joy. And joy and cheerfulness are our natural states of mind. Whenever pleasant things happen to us or unpleasant things do not happen, we are joyful, because then we are our Self, released of our ego. But most of the times we expect others or things outside in the physical world to cause joy to us. Thus we are dependent on outside things and persons for joy to be experienced; and are joyless when such things do not happen. The real joy lies in our giving joy to our near and dear.

If we know that what all we are giving our near and dear is actually we are giving ourselves, we will just do that to be joyful.

In Narada Bhakti Sutras this aspect is very well expressed and highlighted. The sutra is; "tat sukha sukhivam". "finding our happiness in giving happiness to our near and dear".

This is a spiritual action full of significance. By doing so we are transcending our ego and are absorbing our ego in providing happiness to our near and dear.

Thus Gopikas (shepherd damsels) found their happiness in giving happiness to Sri Krishna. They have been very joyful when giving happiness to Sri Krishna and are thus blissful themselves. This secret of getting joy by giving joy to our near and dear must be noted by us all and make ourselves joyful by making our near and dear joyful.

We normally are intolerant of or indifferent to words, actions or thoughts expressed by our loved ones and are egoistic in our dealings with them. We love ourselves most. It is wise to love our loved ones more than we love ourselves. Actually if we love our near and dear, this happens automatically. Only when we do not love, and try making ourselves joyful all by ourselves, we run into problems and cause problems to our loved ones.

The best and shrewd way of being joyful is making our near and dear joyful by our words, thoughts, deeds and cheering and cheerful spirit and finding our joy in such gestures.

Many also say that contributing to charity, speaking lovingly and without hurting, being compassionate to all living and non-living beings gives happiness. Ordinary human beings may not have such wider horizon. If we find our joy in making our near and dear joyful the world will be much pleasant place to live. Let us practice giving joy and make it the art of living.

Varanasi Ramabrahmam

# The Lamenting Spelling!

I am spelling  
The alphabet's linear dwelling  
In the composition and construction of a word  
To give sense and sensitivity

Mastering me also  
Has been part of efficiency in language learning

Writing words correct in order of alphabet  
During dictation has been an art and knowledge

Marks were reduced for writing or telling pronunciation  
Of me incorrectly;  
It was a shame then not to master me;

I was also at the top of  
Learning, of three 'r' s

Such I, the heart and  
Art of language learning  
Is now being massacred inhumanly

None cares to learn, know or write me correctly;  
A full word I make with  
Good number of letters;  
Now reduced to single letter;  
Adding salt to my wounds,  
Am even replaced by digits

Where shall I go now?  
Where shall I dwell now?  
Am not used to live or  
having place to be  
outside languages;

Am not able to bear this humiliation  
Heaped on me by insincere learners

From being chief part of language learning

I became an exile, a refugee, an untouchable  
Refuge in realms of language learning and communication

I am buried alive  
By the youthful but care-free and careless;  
Not sincere, unenthusiastic, lazy, hasty,  
Differently - innovative  
SMS, MMS, NET - zens!

Is there any one to listen to my wailing,  
To see my plight;  
Thrown down from the peaks of  
Mastering languages!

God save me;  
God save languages from becoming form-less  
And extinct

Varanasi Ramabrahmam

# The Limitations

All of us preach  
Only few of us can practice;

All of us search  
Only few of us can conclude;

All of us sermon  
Only few of us can follow;

All of us are students  
Only few of us learn and excel;

All of us re-search  
Only few of us can invent or discover;

All of us study  
Only few of us can become knowledgeable;

All of us compose poetry  
Only few of us are famous as poets par excellence;

All of us become rulers  
Only few of us can rule with objectivity;

All of us suffer discrimination  
Only few of us revolt and reform;

All of us meditate  
Only few of us become yogis [1];

All of us pray to God  
Only few of us will merge with Him;

Our limitations make us diverse  
Only our mutual love and affection can make us one universe,  
One family without malice

[1] Yogi: Seer, Saint

Varanasi Ramabrahmam

# The Magic Of Words

Words make friends  
Words make enemies

Words hurt  
Words act like balm

Words convey  
Words comfort

Words coalesce hearts  
Words give bliss and peace

Words encourage  
Words inspire

Words express love  
Words suppress feelings

Words cause rage  
Words make one sage

Words echo sense  
Words clothe our naked heart

Words cause pleasantness  
Words cause relationship

Words transduce thoughts  
Words give form to experience, understanding and insight

Then

Why should we  
Be economical and miserly  
In using words that cause joy and exhilaration

Let us not exhibit poverty  
In expressing our love and affection and Selves

For

Words are

Silence, peace, bliss-

Incarnated and manifested,

In an enchanting and delightful way

Varanasi Ramabrahmam

# The Melody Of Silence!

I

Silence is the communication  
That grasps and makes intelligible  
The expressions which are beyond words;  
Silence is the flow of dearness and love  
That cannot be measured by ordinary nearness;

II

Silence is the place where all intimacies originate  
And all loves reside and the love shared  
By the beloved dwells making the heart blissful;

III

Is the form of language which  
Makes us listen to  
All senses, meanings, intuitions, understanding, insight and experiences;  
Is source to and transforms itself during communication into  
Words, senses, meanings, experiences, feelings and thoughts;

IV

Speech, all expressions, mental traits  
Urges and longings are sourced from and are flows of silence;  
And so are desires, pains, aches, interests, loves,  
Pleasantness, born in and carried by silence  
Form of peace, being the thread of all mental activities;

V

Silence is where  
All thoughts, feelings originate,  
All pains, aches, separations dissolve into;  
The recess that flows eternally and always  
And is pleasantly present charming everywhere;

VI

All literature, music, dance, fine-arts,  
Knowledge, logic, perceptions, intuitions,  
Happen and cease to happen in silence in silence;

VII

Silence is blissful recess; residence to  
Equanimity, equality, love, fullness,  
Fulfillment, salvation, liberty;  
Is responsible for all creation, sustenance, and dissolution  
And is formless form to all forms

Varanasi Ramabrahmam

# The Mightiest

Who said?

Pen is mightier than the sword-

Key-board is the mightiest

Varanasi Ramabrahmam

## The Minds Of The Seers (Opinion)

Just as the water is evaporated as water vapor and is received and clouds are formed and the clouds rain waters as different quantities at different places, so also the minds of the seers receive the information contained in what they read, study, get insight of, understand and experience and distil it together with their background, mental makeup, personality, the language and cultural background, academic and intellectual training, intuition or transcending these will pronounce the truth in their language typical to them, their experience and training.

That is why even though the Truth is one, it is viewed, reviewed, contemplated, distilled, with their minds, hearts, knowledge - natural and acquired, intellectual sharpness, intuitive clearness, profound experience, personality, tradition, cultural and social background filter and give us the essence of the tattva, knowledge, devotion amalgamated with emotional and spiritual rasas. Truth is One, scholars express it variedly.

Based on the Grace of the Lord, our nature and mental traits, whatever filtrate or concoction, or essence is received it will be attaining the same state within us and experience caused will be the same. (Only one - Unique) and same spiritual experience is experienced. Remains in us as us. It shines brilliantly and illumines our mental faculties and personality.

The only difference is depending on our mental makeup and genetic nature prior and later to our spiritual instruction, we experience together with or transcending our nature and mental makeup. a spiritual view. All meditations, spiritual paths, rites are all only to have the profound Divine Experience; to get tuned with the Lord and absorb in Him.

The experiences, commentaries, expressions of different seers are like the courses taken by different rivers. The course of every river is directed towards the sea. 'nadeenam sagaro gathi - all rivers take the course towards the sea'. It is same which ever river-course we follow we reach the sea and merge in the sea.

Every river course is having equal importance and significance. Let us follow the course destined to us by the Grace of the Lord and move in its presence, intimacy, nearness, dearness and path and we will reach Him - the Isvara, the Narayana and any of our favorite and dear God.

No course of this or that river is preferred, superior or supreme or great and

others less significant or profound. It is futile and useless to discuss and debate over various spiritual paths and indulge in their criticism saying some are great others are worthless and like that. The thinking about the correct or incorrect or worthy or worthless or useful or useless aspects of various spiritual paths based on our likes and dislikes is waste of time and energy. We do not get any benefit beyond loving or hating others based on their paths and end up fighting with one another and unnecessarily peace of mind is disturbed.

The wise and the intelligent will mind their business, follow the course of their liking and get absorbed in the Divinity. Who spend their time and energy on unnecessary fights determining the greatness, ridiculing or disregarding or otherwise of various paths will remain where one is and his life thus spent will become a waste. he will not be able to take any course and gets lost being where one is.

Liberation is obtained and attained salvation is attained by the Grace of the God. Thus let us always be reminding Him and become Free of all worries, fears, anxieties, doubts, contemplations and debates.

Let us be the Diving Being - always - what we are by nature.

Varanasi Ramabrahmam

## The Molestations! (Opinion)

Man-woman relationships and sexual enjoyments have undergone a sea change due to modern life-styles. Both of them are available to each other in intimate situations in view of their proximity and permissiveness being practiced. The sexual attraction between the sexes prompted by biology which is supposed to be the most bliss-giving when both the partners have consensual union is turning out to be a weapon to inflict injuries against men.

It has become a regular news item; women accusing men of molesting them; many times; days or months after their consensual union. The male 'victims' are many in this regard. Many men are accused of 'molesting' women who willingly invite them. The thin separation between consensual union and molestation is becoming thinner. The 'motive' behind putting the rapist 'criminals' at sword and behind accusations seem to be more a vengeance because of many other reasons.

So these accusations as molestation seem more for purposes other than the supposed violation of dignity of the individuals involved. Such things happened to a famous editor of a much more famous publishing company, an Australian who leaked many US diplomatic cable contents, sometime back. And every day one or the other incidents are 'revealed' by women and annoyingly months or years after they happened. The latest victim is a film producer-director.

Treating man as a 'criminal', 'trying' him and attempts to 'punish' him for these 'molestations' are really astonishing. The 'advantage' being enjoyed by women in mutual enjoyment to also use as accusations of molestation is really damaging and is discriminatory in the man-woman intimacies. And in such circumstances why men alone are considered as molesters is interesting and surprising. Women are equally responsible because they are making themselves available in solitary ambiances. To accuse men as molesters even with mutual consent to have physical union, for purposes other than violation of dignity, can be termed as only conspiracy rather than protecting dignity of individual women concerned. So it is always disadvantageous to men unless laws are suitably changed to make women also molesters under such circumstances. The layer between consensual union and molestation does not seem to exist.

Varanasi Ramabrahmam

# The Most Under-Celebrated Artiste

The Most Under-celebrated Artiste

A writer is the most under-celebrated artiste;

In literature it is the characters  
Created by the writer who get the  
Limelight; it is Rama and Krishna  
Who are celebrated more than  
Valmiki and Vyasa;

Devadas is more popular  
Than Saratchandra Chatterjee;  
Hamlet outshines Shakespeare

In movies it is the director, hero  
And heroine who are talked about  
More than the story-provider or the  
Screen-play writer; lyric writer will  
Be overshadowed by lilting tune and music

Writers of manifestos, speeches never  
See the light of the day; only parties  
And leaders are applauded;

A writer is roots to tree  
Basement to buildings  
Space to hold all drama, action;  
Time to give life and liveliness  
To all enactments and entertainments

Still a writer is undermined  
Under-celebrated and seldom  
Thought of when drama is  
Going on or after it is finished

Writer is such self-less creature;  
Creating wonders but surrendering  
His efforts and self-esteem to others  
Though being the nucleus to all creation

A writer is the most under-celebrated artiste

Varanasi Ramabrahmam

# The Music Of The Beauty

I listened to  
The music of the beauty  
The divine tune from  
The pretty face of my beloved

I saw her  
The embodiment of  
Delights of nature  
Absorbed in humming  
Unmindful of surroundings

I saw jasmines and pearls  
In her shining teeth  
Half-moving her honey-filled lips  
Delivered harmonious sounds  
That made my heart joyous  
And a shrine of bliss

Hers is a song in silence  
Of silence  
Which ears can not sense  
Only heart tuned in love can hear  
And see the blissful dance  
Of her joyous and joyful within  
Full of delight;  
Is seen and heard by my within

Though she avoids physical proximity  
Informs me of her inner recesses  
Containing love and care for me  
That she is not able to contain  
Her ecstasy  
The result of the blending of our hearts  
And the aesthetic and amorous longings  
Emanating from her romantic space  
The seat and melody  
Of the union of our Selves



# The Musings Of An Ordinary Human Being (Opinion)

“aahaara bhaya nidraa maithunani jeeva lakshanaani” – food, fear, sleep and urge to have sex are the natural traits of the animals. These are basic needs and instincts which guide the lives and behavior of all animals including humans. There is a season for the animals for copulation. But humans are ready for that every minute of the 24 hours throughout the year if are healthy, have libido and opportunities. All their moods, feelings, thoughts, talks, actions and reactions are guided by these. Morals, legitimacies etc., are products of civilization to which many individuals are not favorably inclined.

I am an ordinary human being with associated merits and demerits. Thus I lead my life guided by my intuition, by my instincts, urges and desires and very rarely guided by ideals. I live more realistically giving room to all my insufficiencies and inadequacies in tune with my abilities and capabilities. I am not unnecessarily worried by criticism of my living by others. I am sure what I am doing and do it with all associated frailties.

I am scared of and am inconvenient with preachers. We have many preachers available in the society, among them the spiritual and social behavior guiding preachers. I am of the opinion that any one indulging in preaching suffers from two psychological deficiencies. First, he / she feels he/she a cut above “ordinary” human beings. Two, thinks all others are “sinners” or “inferior” or “cannot think or act independently” and tries to correct them by uninvited counseling.

Preaching is the easiest thing in the world to do and most difficult one is practicing what is preached. We are aware of many current commercial spiritual workers available in large numbers preach us day in and day out what we should be, what we should do, what we should not, and bore us with all the textual knowledge they mugged up like parrots. They feel they have done some meditation or practiced some way and attained miracle showing powers or “spiritual” powers and under that illusion impose themselves on us and give lectures. But most of them never care to practice what they preach us. And very disgustingly practice what all they shunned to us through their lectures and writings.

Another tribe which also feels to correct others by counseling is the tribe of social workers or NGOs and the like. And the religiously-guided organizations and individuals any way are making our lives horrible. I feel that many individuals better not join these tribes to preach us. Writers and poets with reformist zeal also bother us with their instructions and well-intentioned observations.

It is an open secret that most of us preach virtues and practice vices. Let us allow the individuals to decide what they should do. Any number of writings, lectures or preachings cannot eliminate smoking, drinking, gambling, drug-abusing habits, debauchery and the like vices. All these have been thriving since the start of the civilizations and continue to do so. To these might have been added the modern living habits of interacting through internet. The individuals who are indulged in all these are fully aware of the consequences of these and are ready to face them. Yudhistara and Nala of the epic times though most virtuous indulged in gambling and suffered the consequences. Similarly Ravana, himself a great scholar and a learned man kidnapped other's wife and faced the consequences. There are many such instances in many of our and other civilizational epics.

The private intimate moments of a man and woman are their own. The nearness and dearness can be in tune with morality, can be legitimate or not. They decided to have fun in privacy and we do not have any right to poke our nose into their affairs and we must note that they are ready to face the consequences. They are like the adults seeing "adults only" certified movie.

It is said that any instruction should be like the beloved telling with love, tenderness and understanding. One should not instruct like a king or a teacher or of course a preacher. They fall to deaf ears. Dear way of saying things will have reception and may also be followed. Assuming the pose of preacher, moral instructor in most cases will not yield any desired results.

As an ordinary human being it is my prerogative to live as I like. Others can mind their business and live as they like. Cultures and civilizations will have to stop somewhere to give room to the individuals their privacy. The sweetness and bliss of romance of a man and woman should never be disturbed.

Sexual attraction between male and female species is biological; the natures and bodies of them are designed for reproductive purpose only. Everything else will revolve round this reality. Change in our life styles and culture by mingling freely for different purposes, will not vanish our natures and fan our longings. It is naive and unreal to expect us to be seers and saints under opportune intimate private moments. Let us be realistic and not assume things.

Ideals are like pole star. We are only guided by them. We do not reach them anytime.

We must be allowed to live realistically guided by our nature, mental makeup and will and pleasure.

Varanasi Ramabrahmam

# The Myth Of Keeping Universal Time (Opinion)

## THE MYTH OF KEEPING UNIVERSAL TIME

□

### Gist

Existence of time, separate from human awareness or processes or happenings as proposed by Plato and nurtured by later intellectuals is reviewed. The nature of our present time-keeping is studied by a contemplative analysis of the structure and manifestation of time as understood in physics, chemistry, biology, evolution and cosmology. Physical quantities and physicochemical processes constructing and manifesting time, such as speed, phase, frequency, acceleration, energy, entropy, atomic and nuclear transitions, chemical reactions, ageing, evolution, origin of universe, etc., are used to correlate such a presentation with expressions of time currently available. Such an analysis yielded three kinds of time- classical, quantum and cosmic and they are further discussed and contemplated together with expressions on mental time. This contemplation is used to consolidate the existing ideas about 'mathematical time', the notion and experience of passage of time and our universal time keeping. The absence of an all including and all influencing universal time is suggested. The primacy of time as a fundamental physical quantity is suggested to be reviewed.

Keywords: Classical Time; Quantum Time; Cosmic Time; Mathematical time; Universal time; Real and imaginary times; Structure and manifestation of time; Finite and Infinite time-spaces; Being; Becoming.

I

### Introduction:

It is our observation and experience that time plays a significant, influential and useful role in living and non-living systems. Daily routine of us, worldly or scientific, is time-based, time-related and time-bound. The origin, being and cessation of things, objects, events, processes, thoughts and life systems are time-specific. All natural and non-natural processes are assumed by us to take place in accordance with time and its passage. In all disciplines of learning and activity time has been playing a prominent role.

Earth spins around itself and simultaneously revolves round the Sun. Based on these movements, day and night are created and the passage of time is observed, experienced and measured by us. We have knowledge of the extent of passage of time by referring to watches, clocks, various time-measuring devices, calendars, almanacs etc. The awareness of Time through these measures is only a facet of nature of Time and is not comprehensive and complete. Awareness of nature of Time is varied and is not unique. Like the understanding of Divinity,

the understanding about Time is multiple. Time has many forms, structures, natures and has been viewed, defined and understood variedly

Thus the nature of time is as perplexing today as it was at the beginning and during the evolution of civilizations, to scholars, scientists and philosophers. Ordinary people do not even dream that they do not know about the nature of time. But passage of time bears powerfully on human emotions in the form of past and future. The nature, structure and manifestation of time are seldom of interest to normal human-beings. But many intellectuals have been and still are wondering about what time is, how it began, where it is leading us, will it end and also does a quantity like universal time actually exist at all in the sense as is understood, practiced, and applied by us presently 1-12.

In light of expression of varied, contradicting and different views of time, philosophers tended to divide themselves into "process philosophers" and "philosophers of the manifold" to understand and express about the nature of time. "Process philosophers" hold that the flow of time (or human advance through it) is an important metaphysical fact. But the "philosophers of the manifold" hold that flow of time or human advance through time is an illusion. This article is an attempt to consolidate currently available different views, concepts and senses in relation to time in natural sciences and comment on our keeping universal time, the notion and experience of passage of time and on the absolute, true and mathematical time separate from processes.

Observation of Contemporary philosophies of time in physics:

The current discussion about the nature and structure of time in physics and cosmic physics essentially relates to the ideas about origin etc., of the universe<sup>11,12</sup>. Such an expression equates or relates time to movement and passage of macro-masses and to expansion and contraction of 'universe' in the infinitely pervading universal space. Complex mathematical constructions of time in the form of string theory, M-theory, brane theory and real and imaginary (complex) times are developed to explain the nature of such cosmic time<sup>12</sup>.

The available other two insights and manifestations of time as change or becoming<sup>1,2</sup> are not considered with enough attention. The nature, definition and structure of time must be common and comprehensive enough to aid us in understanding nature of time as it occurs in various disciplines and fields of knowledge and activity and in different branches of the same discipline like physics.

Ramabrahmam<sup>2</sup> has recently presented a consolidated picture of nature of time as follows:

1. Human observation and experience recognize physical and psychological existences of time.
2. Any movement or change or becoming concerning matter/anti-matter or state or form of energy creates time. Simply, change is time (concept diagram I) .
3. Time is caused by natural or non-natural processes.

4. Physical existence of time consists in changes and measurement of duration of such changes. Energy-form-change through matter or changes in or to matter/antimatter by energy is time.
5. Time has durational (period) and metrical (counting) aspects.
6. The interval between two moments, the beginning and cessation, is the duration of the process and is absolute to that process.
7. Time is dependent on a natural or non-natural process for its being. Time is missing in the absence of a process, natural or non-natural.
8. Physical existence as a flow and period of happening is physical time.
9. The Being and Becoming of matter and/or energy is physical time.
10. An energy- presence and the transformation of that energy from one form to another form are essential for time flow, time-measurement, to monitor the passage of time and even for time to exist
11. Time is explicit and non-inherent to a physical phenomenon.
12. Time is a consequence of and consequence with processes.
13. There is no time exclusive of process influencing the process.
14. Inertia, static charge or non-activity concerning matter/antimatter or energy or atomic and nuclear energy levels confers the scope for time-space.
15. Change or transformation of inertia or static charge or activity of matter/antimatter or energy or energy transitions creates time-flow.
16. There is no time. And there is no passage of time. There is only ongoing of processes.

There are various propositions on the locus (path) and the mathematical representations of time while 'flowing'. The observation of the illustrations demonstrates that there is no one mathematical representation of time-flow and the locus of time-flow given is none other than the course of the path and direction of the process selected and also is based on the mathematical and advanced mathematical scholarship of the intellectual proposing the model. Thus the mathematical insight of passage of time is varied pointing to absence of a unique, absolute and true mathematical time. The reality is ongoing processes are mistaken as passage of time and the concept of mathematical representation of time-flow is description of course of natural or non-natural process observed and passage of time is just an assumption 2 and is unreal and mythical in nature.

In view of above observations, the physical and mental times and their structure, manifestation and human experience of time-flows and the structure, manifestation, role and reality of passage of universal time and its keeping are discussed as follows.

## II

Physical time:

The current insight of time as available in natural sciences seems to be a collection, combination and clubbing of thoughts of Plato, Aristotle,

Galileo, Newton, Einstein and eminent modern physicists and mathematicians<sup>1,11,12</sup>. In natural sciences we come across quantities which vary over a wide range. We talk of the size of mountain, the size of the tip of a pin, size of a cell, the size of a molecule and the size of a fundamental particle. We talk of the mass of our galaxy and the mass of a hydrogen atom. We talk of the age of the universe, time of evolutionary process and the time taken by an electron-transition in an atom.

Natural sciences such as physics, chemistry and biology give us insight of time variedly. Movement, change and becoming are three classifications of time available<sup>1</sup>. These classifications aid us in understanding nature of time in physical, chemical and biological processes

The above three insights of time essentially concern changes and activities. Thus change of place or phase of matter or change of form of energy is constructed as time. External monitoring of duration of these changes is measurement of time as duration of the course of ongoing change and is construed as passage of time (see Tables IV to VIII) .

Time is structured differently in the different branches of natural sciences. We have identified many periods of happenings, from the period of nuclear transition (10<sup>-23</sup> sec) to the age of the universe (10<sup>17</sup> sec) . The nature of time when studied reveals two aspects of itself – durational (period) and metrical (counting) . We have clocks, watches, calendars, almanacs.... to monitor and measure time as a duration and flow. The periods and instants of time as centuries, decades, years, seasons, months, days, morning, evening, hours, minutes, seconds, milli second, micro second, nano second etc., are 'numerals' that are used to signify or characterize durations of various physical and physicochemical processes and changes. The physical time can be viewed as classical time, quantum time and cosmic time as follows.

Classical Time:

Continuous transformation of the energy manifested through natural or non-natural processes creates classical time and passage of that time. This time-flow associated with the course of an on-going process- physical, chemical, or biological is monitored by the energy-transformation taking place in a clock. Thus energy-transformation is the time-flow aspect of time which when divided as seconds etc., becomes metrical aspect and is the dynamic aspect of time The measure of this energy-transformation decides the speed of respective time-flow. It is important here to realize that any movement, change or becoming concerning matter or state or form of energy creates time. In other words classical time is caused by the ongoing processes, natural or non-natural during which energy is transformed or transferred continuously.

Further, when we analyze it would be interesting to note that within all time-measuring devices, an energy-presence will be available and transformation of energy from that energy-presence or source takes place<sup>2</sup> and also see Table

X. The energy-transformation within such a device takes place as a non-periodic, linear or periodic process. The energy-presence and energy transformation therein, are the result of a mechanical, electrical, electronic, atomic or laser-application/guided process taking place and going on within the clock and the same is manifested as movement of hands or display of digits on the dial depending on the technology used. Thus energy-presence as energy source and transformation of that energy from one form to another form are essential for time-flow, time-measurement, to monitor passage of time and even for time to exist.

Thus the time measured by transformation of energy as a continuous or bits of transforming energy in the clock which is a function of the domain of activity and natural forces causing the transformation of energy. Time is manifestation and representative of a physical activity. Time is same but the physics involved in the measurements is different as manifestations are different. Time as duration originates and evolves with the process and is discontinued and missing on the completion of the process.

A mass or charge can be present in a state of rest or motion. State of rest or uniform motion gives masses/charges infinite time-space or static time or time at rest and change in these states gives time-flow or dynamic time or time in motion. Thus inertia (potential) , movement, change or becoming of matter or energy (potential / kinetic) is implicit and associated with a mass/charge/particle in a physical phenomenon. Inertia is inherent in mass at rest and potential is inherent in location or shape of matter and in static-charge. Velocity and acceleration (measure of energy transformation) are inherent to movement and measure of tendency to change (entropy) is inherent to change and becoming. And time is not similar in nature to a physical phenomenon. Change of velocity and/or acceleration or entropy which is the measure of energy transformation causing the movement, change or becoming, is in-built and influences respective movement, change or becoming. But measurement of passage of time based on energy transformation in a clock, is external. Such external flow and monitoring and existence of time and 'passage of time' can not and will not influence the course of a process

Despite Polonius objecting as "motion time cannot be, since motion takes place in time", most of the cases in physics relate time to motion and motion plays an important role in the understanding, defining, estimating, measuring and giving a structure and form to time.

Motion is of three kinds: translational, rotational and vibratory is an activity concerning matter or charge. Velocity and measure of change of velocity (acceleration) signify, qualify and manifest motion. Change in velocity (acceleration or deceleration) reciprocally influences durational aspect of time.

Speed, velocity, acceleration, momentum, force etc., contain and define time in linear or translational motion. Angular speed, angular velocity, phase,

angular acceleration, torque etc., define time in rotational motion. Velocity, phase, frequency, etc., define time in vibratory motion.

We can clearly see here that the 'structure' of time as a physical expression or mathematical representation is not the same in the three different motions. Even though time will be same as a magnitude of duration signifying the measure of relevant energy transformation in all types of motion, the structure of time in the sense of what it is representing or manifesting i.e., what is happening during that activity is not same because of different physical quantities, energies and natural forces are involved in the construction of respective time intervals and passage.

It is the motion or course of a process or event and not locus of passage of associated time, which is rectilinear, circular, curvilinear, non-linear, two-way (reversible) or wavy or periodic or non-periodic and if and only if human-beings try to understand it physically or mathematically the course of the process appears so (see also Figure I) . And the linearity or non-linearity or periodicity or complexity associated with the course and locus of movement, change or becoming are determined by the actions or interactions relating to mass or charge. Symbol or quantity of time occurring in the denominator of an expression of a physical quantity signifies measure or speed of conversion of energy directly in respective duration. Symbol or quantity of time occurring in numerator signifies only durational aspect of conversion of energy through transformation of matter/energy. Action is a measure of energy transformation during the movement or change or becoming of matter or to matter or in matter in tune with energy available and amenable and natural forces involved during respective time intervals.

Some more insight of classical time and its passage as change and/or becoming:

Universe expands or contracts or oscillates<sup>12</sup>. Natural radio-activity makes elements like Uranium to emit  $\alpha$ -,  $\beta$ - and  $\gamma$ - rays spontaneously. Heat energy changes ice (solid) into water (liquid) . Sunlight makes leaves manufacture chemical energy. Humans and other living organisms grow and decay. These are the macroscopic changes of phase of matter which reflect the microscopic changes – atomic, nuclear or molecular or chemical or physicochemical - within the matter

Thermodynamics deals with forward and reversible changes. It is interesting to note that movement of masses in non-microscopic sense is not involved in thermodynamic processes. Only the course of the process is monitored externally or observed. And the changes taking place in terms of phase changes concerning matter or energy transfer or transformation are manifested as the course of change in all the physical, chemical and biological processes as time.

Becoming (involving phase changes of matter ex: ice becomes water, as change of form of energy through matter, ex: electrical energy becomes light

energy through electrical bulb or growth or decay of organisms ex: a plant becomes a tree) is also a manifestation and passage of time. Change and becoming mean the same. Modulation and demodulation of carrier radio or micro waves employed in information transmission, reception and retrieval are forward and reverse actions where the respective electro-magnetic energy waves undergo reversible transformation in relation to amplitude, frequency or phase. All these different changes or becomings also create time.

Entropy is a good measure to monitor the presence and progress of a natural or non-natural process. Entropy gives the measure of the tendency of matter and/or energy to transform. Change of energy is manifested in change of entropy and measure of change of entropy is the measure, rate or speed (in terms of external monitoring and measuring) of such a transformation which manifests time and passage of time. Entropy either increases or remains constant. A process takes place spontaneously if entropy increases. Energy and natural forces associated with the system or process decide the direction and duration of the process. Rate or speed of a happening comes into picture only when external monitoring of the course of happening is done.

In most natural or non-natural happenings the stress is not macroscopic movement of matter and/or energy but their macroscopic and/or microscopic change or becoming.

Thus time understood in terms of motion or movement cannot be applied to understand many natural or non-natural processes represented as change or becoming. Change or becoming (of phase of matter by the aid of energy or change of form of energy through matter) is the activity that also creates, contains, represents and manifests time and its passage.

Temporal symmetry or asymmetry is only human observation and concern. Past is a record and future is an expectation of humans in relation to physical present. Processes are reversible or irreversible and they have nothing to do with time as past, present or future. Thus temporal asymmetries observed in fossils only as past and never as future, in spherical wave emanation from the source and never contracting into the sink are only human concerns and of course can be explained in terms of increase in entropy. It should be realized here that entropy can remain constant or increase and never decrease. Such universal property of entropy makes time unidirectional in some cases even though the laws of nature themselves allow for retrodiction no less than for prediction. And temporal symmetry apparent in visible world is true only partially and need not necessarily be true for all natural or non-natural processes

III

Quantum Time:

Time in microphysics -Spectroscopy, Quantum physics:

Atomic and Nuclear transitions:

Changes in the atom or nucleus of an element take place at the respective

energy and time scales giving rise to atomic and nuclear changes of matter. The atomic, molecular and nuclear changes take place involving rest and change of place (movement) of molecules, atoms and fundamental particles in molecular, atomic and nuclear spaces relating to respective micro-energy levels and micro-time-scales. Human sense organs can not sense all the magnitudes of these micro-energy changes and time-intervals which take place in micro ( $10^{-6}$  sec) , nano- ( $10^{-9}$  sec) , pico- ( $10^{-12}$  sec) , femto ( $10^{-15}$  sec) times in micro- spaces (nm,  $10^{-9}$  m) Specific sophisticated instruments in which similar micro-changes are taking place in similar micro-intervals alone can sense, monitor and gauge these micro- energy changes happening in micro -times. Human mind is limited in sensing, imagining and comprehending these micro-time scales and also macro time-scales like the age of the universe. We only infer about these times and can not estimate them in a direct way.

Allowed Bohr orbits are only those for which the orbital length equals an integral multiple of electron wavelengths. All other orbits disappear due to destructive interference. Spectroscopy is the result and application of atomic and nuclear changes/transitions involving electrons and nucleons among available and allowed energy states. These transitions give rise to electromagnetic radiations spread over electro-magnetic spectrum. Electromagnetic energy depends on the wavelength (or frequency) of the radiation. Different radiations with different wavelengths are generated from different atomic and nuclear transitions and are useful to probe different aspects of material and energy changes and the extensions of such changes. These generated and probed material and energy changes are quantum in nature and the time-periods representing such quantum changes possess quantum nature. The result of discontinuous atomic or nuclear or wave-particle energy changes which are discrete in nature create quantum time. Special situations arise in considering time in quantum mechanics and particle interactions.

Quantum mechanical aspects of time

In quantum mechanics it is usual to represent measurable quantities by operators in an abstract many-dimensional Hilbert space. This space is an abstract mathematical tool for calculating the evolution in time of the energy levels of systems—and this evolution occurs in ordinary classical space-time. Energy and time are conjugate; no experimental arrangement can determine both energy and time simultaneously. The limitation and reality is such states of the experimental arrangement have to be described by classical physics.

The relation between time uncertainty and energy uncertainty, in which their product is equal to or greater than  $\frac{h}{4}$ ,  $\Delta E \Delta t \geq \frac{h}{4}$ , has led to estimates of the theoretical minimum measurable span of time, which comes to something of the order of  $10^{-24}$  second and hence to speculations that time may be made up of discrete intervals (chronons) . These suggestions are open to a very serious objection, viz., that the mathematics of quantum mechanics makes use of

continuous classical space and time (for example, it contains differential equations) . It is not easy to see how it could possibly be recast so as to postulate only a discrete space-time.

Discrete time spaces are durations associated with discontinuous or discrete energy transfers or transformations manifested as integral multiples of quantum of action  $h$ , the Planck's constant. During such discrete transformations or changes constructing quantum time in terms of discontinuous energy-absorption or emission or possessing dual nature in terms of matter (as particle and wave) , time flow is discrete and discontinuous and is quantum in nature. Both displacement-momentum and energy-time uncertainties represent quantum action and have the dimensions of energy-time-  $J.s$  and happen in quantum extensions. It is suggested here that these discrete durations create and represent quantum time as classified above in multiples of a chronon ( $10^{-24}$  sec) . Whether it actually happens so or not will be interesting to probe. Any time interval in which no physical happening concerning matter/anti-matter and/or energy takes place is a passive time interval. It does not have any physical significance. Such intervals serve only theoretical interest and are not of significance until a physical activity within such extensions is possible from theoretical predictions or experimental observations.

Principle of simultaneity of actions and associated times in wave-particle propagation:

Quantum theories of systems such as atoms, with a finite number of particles encounter difficulties when quantum ideas are extended to the Maxwell field, which describes electricity, magnetism and light. Maxwell combined all the known laws of electricity and magnetism. Maxwell's theory rests on the existence of "fields" that transmit action from one place to another. The fields that transmit electric and magnetic disturbances are dynamical entities; they can oscillate and move through space.

Maxwell's synthesis of electromagnetism can be condensed into two equations that prescribe the dynamics of mutually perpendicular electrical and magnetic fields. He himself derived the first great conclusion from these equations that electromagnetic waves of all frequencies travel through space at the same fixed speed-the speed of light. This gives primacy to speed as a fundamental physical quantity to time and speed is inherent and essential to electromagnetic wave activity.

One can think of the Maxwell field as being made up of waves of different wavelengths. In a wave the field will swing from one value to another like a pendulum. Traveling wave is like an oscillating pendulum: Electromagnetic radiation travels through space as a wave, with its electric and magnetic fields oscillating in directions perpendicular to the wave's direction of motion. A travelling electromagnetic wave has a speed of propagation and simultaneously the speeds of oscillation of associated electric and magnetic fields. This means

that such a travelling wave is having more than one 'time' simultaneously-first- the time concerning propagation which varies continuously/ discretely as the wave moves and second, the fixed time-periods of oscillations of associated electric and magnetic fields associated simultaneous to propagation. This observation clearly informs that a physical phenomenon can have more than one 'time' simultaneously, the 'times' representing different actions simultaneously taking place independently not affecting each other. This gives the principle of simultaneity of actions and associated times in relation to wave-particle propagation.

According to quantum theory, the ground state or lowest energy state for a particle is not just the lowest energy state. That would give definite position and definite velocity, zero to the particle which is a violation of uncertainty principle. Similarly even in the vacuum or lowest energy state, the waves in the Maxwell field won't be exactly zero but can have small sizes. The higher the frequency of the wave the higher is the energy of the ground state. Thus in view of uncertainty principle, activity of matter and energy cannot stop in quantum microscopic systems. Hence time cannot be extinct in such micro physical systems. There is no time at rest for quantum time under such circumstances. Quantum time like this is always dynamic and time in motion. There are an infinite number of different wavelengths in any region of classical space-time and an infinite amount of ground state energy. These are also manifestations of quantum time.

IV

Time reversal: Particle Physics:

Building blocks of matter e.g. electrons, protons, neutrons etc., are all fermions and obey Fermi-Dirac statistics. Photons, helium atoms, alpha particles, mesons, gravitons etc., are all bosons and obey Bose-Einstein statistics. It was thought till recently that fundamental laws of nature are time symmetrical. It is true that the second law of thermodynamics according to which randomness (entropy) always increases, is time-asymmetrical, but this law is not strictly true (for example, the phenomenon of Brownian motion contravenes it) and it is now regarded as a statistical derivative of the fundamental laws together with certain boundary conditions. The fundamental laws of physics were long thought also to be charge symmetrical (for example, antiproton together with a positron; behave like a proton and electron) and to be symmetrical with respect to parity (reflection in space, as in a mirror) . The experimental evidence now suggests that all three symmetries are not quite exact; but that the laws of nature are symmetrical if all three reflections are combined: charge, parity and time reflections forming what can be called CPT mirror. The time asymmetry was shown in certain abstruse experiments concerning the decay of K mesons that have a short-time decay into two pions and a long time decay into three pions. The absence of time reflection infers absence of passage of time and past or

future. And it must be noted that these decays are happening in classical physical time monitored by external clocks.

Time reversal is only a movement in reverse direction concerning movement of certain fundamental particles in micro-times (in physical time monitored by an external clock) .

Relative Time:

Time in special theory of relativity

Special theory of relativity professes that the laws of science should appear the same to all freely moving observers. The freely moving observers measure the same speed for light, no matter how fast they were moving. The speed of light is independent of the motion of freely moving observers and is the same in all directions. Theory of relativity is about measurement of time period of an event and is only interested in the counting aspect of time under special circumstances and metrical in essence. Thus special theory of relativity can not be taken as a theory of physical nature of time. It does not say anything about the structure or manifestation of time. Time dilation is only an appearance and not a reality and is the result of relative motion between the event and observer. Watches or clocks slow down or run fast only when the speed of energy-conversion available within the clocks and responsible for time measurement and time-flow has decreased or increased. And at no time such time measurements and time flows are connected to or in tune with the universal time. Since the process going on in the watch or clock is never influenced by the universal time.

Cosmic Time:

Space-time continuum: Time in general relativity and cosmology

Comments on Ideas about time in General theory of relativity:

Einstein's theory of general relativity, which agrees with a large number of experiments, shows that time and space are inextricably interconnected..General relativity combines the time dimension with the three dimensions of space to form what is called space-time.

The mathematical model of general relativity predicted that the universe, and time itself, should have a beginning or end. The general understanding shared till then that time should be infinite in both directions is challenged.

The theory incorporates the effect of gravity by saying that the distribution of matter and energy in the universe warps and distorts space-time so that it is not flat. Objects in this space-time try to move in straight lines, but because space-time is curved their paths appear bent. They move as if affected by a gravitational field. But it is surprising that these distortions taking place in the universe to space-time do not influence the simultaneously occurring infinite number of happenings on earth and remaining astral bodies in the universe and at no time their space-times are curved and times are warped. This observation clearly establishes the reality that events relating to the universe are true but such events do not create a universal time that influences all the other processes

taking place simultaneously in the universe.

Also according to general relativity, time and space do not exist independently of the universe or of each other. They are defined by measurements within the universe, such as the number of vibrations of a quartz crystal in a clock or the length of a ruler. It is quite conceivable that time defined in this way, within the universe, should have a minimum or maximum value—in other words, a beginning or an end and this concerns only the finite processes taking place in the universe. It was thought that in a real body, collapsing under its own gravity, pressure or sideways velocities would prevent all the matter falling together to the same point, where the density would be infinite. Similarly, if one traced the expansion of the universe back in time, one would find that the matter of the universe didn't all emerge from a point of infinite density, which is called a singularity and would be a beginning or an end of time. But to talk in finite proportions about infinite happenings though is an attempt to unravel truth, may not be yielding truth.

V

Shape of Time: Time has no independent shape or locus:

Just as time does not exist separate from space, time does not exist separately from the process either in macroscopic or microscopic or cosmic processes. There cannot be a purely mathematical time devoid of or unrelated to any physical event even if such one is constructed it remains only a mental conjecture.

The shapes or loci or forward and backward movement of time just as engine on a rail track, future meeting past etc., are mere human logical guesses and descriptions given to time in an attempt understand its nature. There is no path for time as there is no time independent of process. All paths of time are actually the courses taken by the processes. What appears bent is moving matter, when we talk about curling of time-space or warping of time. Here time is viewed as associated with motion or time is solely defined by motion or observation of motion (of matter) . Time is just not motion but is also change or becoming. Merger or absorption of time dimension with the three space dimensions considers time to have an existence. Concept of time is only a creation of human mind to observe or follow the course of processes. Time is only a human notion. Time is only a human sense - the seventh sense. Passage of time is only ongoing of processes. Time needs processes for its being. In the absence of processes time is missing. Such a reality associated with time gives to time so many shapes, forms, loci and figures and all these attributions are human intellectual exercises only.

Time has no shape of its own. Just as liquid takes the shape of the vessel containing it and we assume that is the shape of liquid so also time takes the shape and locus of the process which is under observation and is studied to understand the nature of time.

Events happening, processes taking place involving respective changes in matter/anti-matter and/or energy in universe are finite phenomenon. Events happening, processes taking place involving respective matter and/or energy to universe are infinite. Accordingly time becomes finite or infinite in relation to observed phenomenon.

Finiteness and infiniteness of time are relative to the domain of activity and the observer. Presence of observer is responsible for speculation and counting of time. Absence of observer to phenomenon relieves the necessity for time to exist in all its aspects. Time then is only the duration of start or initiation, going on and cessation of a phenomenon, the duration being solely controlled by the respective natural forces acting in relation to matter, anti-matter, energy and nature and contents of surroundings involved. Passage of time and speed of passage of time concerning an event are functions of the presence of an observer and also relative motion between the frames of reference holding event and observer.

Thus the time occurring in various branches of physics and other natural sciences can not be defined and structured in the same way though in measurement may be gauged as the duration of occurrence in seconds or fractions of second depending on the forces; the energies involved are different in nature and magnitude. Time and processes are intertwined with space. Also time is intertwined with processes. Space is necessary for processes to take place. Time need not pre-exist for processes to take place. Time is not responsible for processes to take place but time starts, evolves and ends in tune with state or phase of processes. The four natural forces concerning matter/anti-matter and energy are responsible for the initiation, sustenance and cessation of processes. Time is a consequence of actions and interactions among matter, anti-matter and energy.

Real and imaginary times: Origin of universe etc. and nature of cosmic time:

Origin of the universe or other phenomenon concerning universe as expansion or contraction or beginning or end seem to dominate the expressions about the concept, nature and structure of time<sup>12</sup>. Concerning time solely with the universe is side-stepping the study of nature of time. Deciding nature of time in relation to universe alone is incomplete assessment of nature of time and understanding of time. Our imprecise understanding of origin etc., of universe need not prevent us to have a clear understanding of the nature of time. The notion that higher and advanced mathematics alone can lead us to definiteness about the nature of time seems to be not in tune with the reality. Clubbing time with details of universe can be unnecessary. Nature of time can be conceived independent of origin of and other matters related to universe. Understanding the nature of time is different and separate to understanding the nature of origin of universe etc, .

On observation of nature including cosmos, it is evident that what can

have a beginning and/or end is process, event or happening and not time. Time is as long as the process lasts and is absolute to the process. Zillions and zillions of such absolute times exist simultaneously associated with zillions and zillions of respective processes going on in the universe simultaneously, some affecting each and one another and most others not affecting any other at all.

What exists, therefore, is ongoing of processes-physical, chemical, physicochemical, biological, cosmological etc., ; that is all. There is no passage of time. The time associated with the origin etc., of universe is solely associated with the respective phenomenon concerning universe. String theory, M-theory, imaginary time, etc., can not make sense when time in music or ageing process or evolution is studied, defined and counted. Universal time in the sense we are keeping can in no way influence the zillions and zillions of physical and chemical and other natural and non-natural processes taking place in the universe. Only the natural forces initiate, sustain and cause cessation to the processes. Time period of happening is the consequence and not the cause of the processes. The shape of time etc., relating to time concerning the universe can not be a model for times associated with the infinite number of various other macroscopic and microscopic simultaneous processes taking place in the universe untouched by the happenings to or in the universe. Theories of relativity, quantum gravity, String theory, M-theory, brane theory etc., have no relevance when nature of time is to be understood and expressed and explain the happenings, their sustenance and cessation in various living and non-living systems taking place in the universe individually, independently and simultaneously.

Just as different biochemical and biophysical processes take place in the human body simultaneously and parallel in a related or independent way so also zillions and zillions of physical and chemical and physicochemical processes take place simultaneously in the universe independently or affecting one another together with changes to universe.

Role of velocity and observer relating to classical and quantum times:

Velocity is manifestation of time in classical and quantum times relating to movement. Change of velocity (acceleration-the measure of energy-transformation) is the measure of speed of passage of time or rate of ongoing process and determines the duration of movement.

Presence of relative motion represented and manifested by relative velocity between the frames of reference holding observer and event is responsible for the appearance of time dilation and of course length contraction. And an observer must be present to sense the passage of time and count.

VI

Psychological or Mental Time:

Philosophy of mind and thought processes:

The individual's experience and observation of time and passage of time:

Human-beings perceive past, present and future during the course of their

lives. Past and future exist only because of human observation, concern, monitoring, counting, recording and expectation in the physical present.

Human experience of time as past, present or future and observation of time as an elapse taking place during course of a process are different. The physical time flow associated or absorbed in an ongoing process is never experienced by humans. It is only measured. Natural or non-natural processes are eternally present guided by respective natural forces irrespective of human observation.

Ancient Indian View:

All the events that take place during the physical time are followed by humans with an egoistic mind. Such an identification of 'I', 'me' and 'mine' with individual (himself or herself), objects, persons, events, ideas, nations... etc., creates a "psychological time in us". Such a 'mental time' is created in the Jagrat (Wakeful/Awakened) Conscious State of mind. Wakeful/Awakened, Dream (Swapna), Deep Sleep (Sushupti) and Wakeful Sleep (Jagrat Sushupti) - are different conscious states of mind creating different phases of mind. They are structure and phases of Mental Time-Space 13-17.

Humans know/learn and express/teach in these conscious states of mind 13-17. These conscious states or phases of mind are the result of transformations of mental energies in the Unchanging and Ever-Present Awareness present as Energy-Presence during all these conscious states, 13-17. Upanishadic wisdom calls such an Awareness as ATMAN or BRAHMAN. Atman is normally referred to as SELF. Atman is present in us and is the result of the breathing process 13,14. According to Upanishads Atman is the Source of Mental-Energy. In modern scientific terms Atman can be termed as a BIO-OSCILLATOR, which issues out psychic or mental energy pulses 13-17. Atman is the oscillating psychic Energy-Presence denoting and providing Mental Awareness and Time-Space.

As Prajnanam, or Continuous Conscious Awareness, Atman witnesses all our mental activities, related body activities and happenings within and without of the body and body's reactions as thoughts and organ-movements to these happenings 13-17. Being such an Awareness, Atman provides the energy required for guiding the mind to know/cognize/learn through sense organs, perceive, think, experience, understand, etc., and store such an information and retrieve the same in the four conscious states described above and makes us conscious of ourselves and within and without ourselves. Such continuous and simultaneous or alternate rise and set of the conscious states or phases of mind is an aspect of psychological time and its flow.

Upanishads term Awareness of Self (Atma Drishti) as time<sup>2</sup>. Awareness of the Self (Atma Dristi) is the mental phase without cognitions or cognition-related experiences taking place or retrieved (the Wakeful Sleep Conscious State). The three other conscious states - the Wakeful/Awakened, the Dream and Deep Sleep-Conscious states are alternate super-impositions over this continuously

present conscious state. This Wakeful Sleep conscious state of mind transcends both physical and psychological times and time-flows. This is the original, normal or ground state of mind and all mental activities are excited states of mind<sup>15-17</sup>.

Antahkaranas (inner mental tools) perform various mental activities which are transformations of psychic energy (virtual chit-energy-maya) to cognize and create or retrieve thoughts/perceptions/experiences/understandings/meanings/urges etc., in us<sup>5,6</sup>. Thought-flow within us, which is the psychic-energy change during conscious states, also constitutes and constructs psychological time, time-flow and sense of passage of physical time. Thought process and thought-flow is the becoming of mental energy which makes us conscious of time and time-flow. Feeling of passage of time-Time-conscious, time-unconscious and time-transcendent phases of mind

We are not conscious and aware of passage of time in the sense of physical time and also as the rise and set of conscious states or phases of mind and flow of thoughts in the sense of psychological time, in deep sleep (Sushupti) conscious state of mind. Actually physical time measurement is only our concern and monitoring of various physical, chemical, biological, psychological, cosmological, political, historical, social etc., happenings. We are used to physical time being associated with the simultaneous revolution of earth around itself and the Sun and appearance and disappearance of Sun. This is a highly simplistic view. A more comprehensive view based on a cosmological happening which gets repeated every sixty years is the basis for the preparation of Indian almanacs<sup>15</sup>. Universal Time is our creation and maintenance by atomic clocks for our usage and reference.

Consciousness becomes consciousness plus awareness during mental functions. Such a phase of awareness is the series of durations of single chit (psychic) -energy pulses of period 1/10th of a second<sup>13-17</sup>. These energy pulses when reflected in Medha (medulla oblongata?) form Chidabhasa (reflected chit) pulses. Chidabhasa is also called as Maya (the Current of Awareness) and Pranavam (Primordial Sound) <sup>13</sup>.

When the reflected chit-energy (mental energy) pulses, constituting the current of awareness, are not transformed in Medha as antahkaranas (Concept Diagrams II and III) and flow untransformed in the body, this phase of Mental Time-Space is known as Wakeful Sleep(Jagrat Sushupti) conscious state. When these reflected chit-energy pulses or chidabhasa or maya (virtual chit-energy) transform in Medha as antahkaranas – inner mental tools - manas, buddhi ahamkaram and chittam - the Awakened/Wakeful (Jagrat) and Dream (Swapna) conscious states are on and function<sup>13,17</sup>. These inner mental tools in the interplay of these two phases of mind in the ever-present Wakeful Sleep (Jagrat Sushupti) conscious state cognize/know/learn objects and object-energy forms

through active participation of sense and action organs, react through action organs, be aware of mental processes such as thoughts, perceptions, meanings, understandings experiences etc., During this phase of mental activity we are Time-Conscious, both of physical and psychological times which are energy transformations within and without the body.

When the above mental activities involving reflected or virtual chit (mental) energy –maya- transformation cease to be and we are conscious but not aware of the calmness within us which is the result of such a cessation of mental activities, this phase of mind gives rise to Deep Sleep (Sushupti) conscious state. This conscious state is similar to zero in number system and vacuum in physical science<sup>16,17</sup>. This absence of mind conscious state is useful in the cognition activities<sup>13-17</sup>. This phase of mind is thought-free. Hence time –consciousness-free mental state. During this mental state we are unaware of the passage of physical time and no psychological time passage takes place in the form of change of conscious states or rise and set of thoughts. Then experience of peace of mind exists and though we are unaware of this Peace during this phase we will be aware of remnants of this Blissful, Peaceful, Silent and Time-conscious-free experience during the twilight of Deep Sleep and Awakened/Wakeful conscious states. This twilight phase is the phase of experience of the Self (Atman) , also known as unoccupied awareness or pure consciousness. This is the already referred to Wakeful Sleep (Jagrat Sushupti) conscious state. Peace, Bliss, Silence and Time-transcendence are experienced during this phase because of absence of transformation of psychic energy maya (reflected or virtual chit-energy pulses) into antahkaranas (inner mental tools): and hence mental activities are also absent but mind is alert possessing awareness and functions producing respective mental activities if willed and required. This state of mind transcends both physical and psychological times and time-flows<sup>2</sup>.

Ego, the collection of thoughts about 'I' as body and associated personality traits, social status, 'me' and 'mine', creates vasanas (impressions/experiences/memories) within us. All cognition/perception/volition/urge-related experiences are created and retrieved by the antahkarana chittam<sup>13,14</sup>. Egoistic thoughts and actions (with a thought and sense of 'I', where 'I' is identified with respective individual) in Awakened/Wakeful and Dream conscious states creates memories (vasanas) . These memories get activated later (with reference to physical time passage) and cause happiness or unhappiness accordingly in the present of physical time. The phase of mind bereft of egoistic thoughts, memories or other cognitions /perceptions/experiences is the state of Self (Atman, Ego-free, blissful, peaceful and is Time-transcendent) . The three other conscious states – the Awakened/Wakeful, the Dream and Deep Sleep Conscious states are transient super-impositions over this state simultaneously/alternately.

Memories and record of our experiences is our psychological past and our fears, anxieties, imaginations, expectations etc., are our psychological future (Concept Diagram I) . The thought-flow concerning these past and future in the form of memories activated as remembrances and fear, anxiety, anticipation, apprehensions, imaginations etc., consist of our psychological past and future and gives us the awareness of time and feeling of passage of time. Thus thought-flow (reflected chit-energy transformations) is the psychological time and its flow. Through these thought-processes in the Awakened/Wakeful (Jagrat) and Dream (Swapna) Conscious states we perceive the passage of physical time and impressions created by such perceptions on our egoistic minds we illusively experience the passage of physical time. These Time-Conscious thought-processes take place in the awareness of mind in the physical present (psychologists calculated the duration of physical present as 10-1 sec.18) . Egoistic and time-conscious mind activates vasanas (memories, experiences) as remembrances, worries, pleasantness etc., and anticipates in the form of fear, anxiety and thus creates past or future in the physical present, which is just a mental phenomenon. Living in the 'past or future' in the present leads to peacelessness. The aim of spirituality is to enable one to cultivate the habit of living in the physical present with peace19.

## VII

Construction of classical and quantum times:

The structure and manifestation of time is different in different domains of activity and they constitute different branches of physics and other natural and social sciences and philosophy. Time is also manifested as change and becoming in addition to movement. The two manifestations of time as change and becoming play important role in understanding the various physicochemical processes going on in living organisms and in the ageing process of organisms. Many biological processes are irreversible and time-asymmetric.

Matter or energy in a state of rest is in potential form. Matter or energy is in kinetic form in a state of motion or change. The potential form of matter or energy is available and amenable to move, change or become resulting in a physical process2. Similarly matter and energy in kinetic form, under transformation or change or in the process of becoming in forward or reverse directions are Time in Motion and constitute physical and psychological times2. These transformations, transitions, changes or becomings have finite durations and are physical manifestation of time and construct physical and mental times.

Thus Matter- or Energy-Presence without transformation is Infinite Time-Space and Time at rest. Matter- or Energy-Transformation is Time in Motion or Dynamic Time or Time Created or Metrical aspect of time. In this form time has finite nature. Finite Time-Space as duration of a happening is defined, created, controlled and ceases to be depending on Energy-Presence and the energy/matter/antimatter available and amenable for and cause of

transformation guided solely by the four natural forces. Continuous presence or continuous flow of matter or energy without transformation or change or activity is Time-transcendence or Timelessness. That means continuous state of rest or of uniform motion is infinite presence of time or Timelessness. Time flow signifies the measure of conversion of energy in a process. Time flow is a measure of Being (presence) and Becoming (transformation) of matter and energy in space. All physical, chemical, biological and cosmological processes create, contain and manifest time and its passage. Time has no existence in the absence of processes. Time becomes extinct when activity involving matter or energy ceases to be. Activity is manifestation of transformation of energy. If the transformation of energy is continuous and finite classical time is created. If the transformation of energy is discontinuous, discrete and finite, quantum time is created. The changes of and to the universe which are infinite in nature create cosmic time.

The physical manifestation of flow of time or passage of time is ongoing processes involving transformation of energy through matter or change of phase of matter by the aid of energy and time evolves as duration as the process progresses. Time in motion is a measure of conversion of energy/matter/antimatter in a physical/chemical/ biological/ cosmological process.

Universal time and cosmic time:

The three kinds of time-classical, quantum and cosmic- cited above are in no way influenced by universal time being kept by us. The time kept and followed by us as 2014, February,6th Thursday is not the cosmic time. It is also not classical or quantum time. It is completely our creation in an arbitrary way for our facility

Counting of physical present is a function of geographical/cosmological location and cultural and religious background of humans keeping the time. Passage of time is a human correlation, counting and keeping. So we have different calendars and almanacs for different religious and cultural groups of human-beings. Time-scales to measure duration or passage of time have been and still are different for different civilizations, cultures, religions, regions, nations, geographical locations and natural processes. Calendars, almanacs, etc., vary accordingly. The well- known and popular Indian ways of measuring passage of time are Chandramana (lunar, based on moon's transit) , Sauramana (solar, based on sun's transit) and Barhaspathyamana (based on Jupiter's transit) . Jews, Christians, Parsis, Jains, Buddhists, Zoroastrians, Muslims etc. have still different calendars of their own.

The universal time we are keeping as 2014, February,6th Thursday etc., has no meaning outside the planet earth. This counting arose more because of human concern and not because of actual presence of any universal time. It is only on earth we have a regular fixed-hour day and night. Even on earth the duration of day-times and night-times are not uniform. And the arrival and

change of seasons is more an atmospheric and geographical phenomenon. It would be interesting to know that the space travelers keep time in tune with local times of countries that are conducting the space missions and do not have a time of their own.

Thus time has to be construed not to be a physical quantity. General or universal time is human creation. The concept of existence of time as influencing processes or to possess shape or undergo warping under special circumstances is purely mental and mathematical and not physical. Thus a universal time in the sense of affecting the various ongoing processes does not exist. Time is activity of matter, anti-matter and/ or energy in space. Relative Time is an aspect of measurement of duration of process under special circumstances and is not universal. In the absence of an observer passage of time is ongoing of processes in respective frames of reference. Time is evolved and shaped by processes and does not have a shape of its own. The direction, locus or shape of the process under consideration is the shape of time.

Explaining time as past or future in terms of light cones, microwave background etc., is a very good intellectual exercise. It may not add to clarity about the nature of time when we deal chemical reactions and biological processes. Time is not a physical quantity. Time is conscious awareness. Time is a sense. Passage of time is an observation and a mental experience in a particular conscious state of mind

Psychological past is a record of happenings and psychological future is an apprehension about happenings caused by the egoistic mind during the passage of physical time. Both psychological past and psychological future are thought-forms in the physical present involving psychic energy transformations in the wakeful and dream conscious states of mind.

Kant's antinomy of pure reason implicitly assumes that time had a meaning independent of the universe and this paper presented time in that light. It is believed that there is no need to know about universe to know about time and "shape" and "warping" of time will confine only to a particular field of physics i.e., cosmic physics. To understand the origin and fate of the universe we may need a quantum theory of gravity but to understand the nature of time in all its aspects we need not need quantum theory of gravity. Also thinking that cosmology and happenings concerned with changes of and to universe and movements associated with them alone define time is far from reality. Cosmological changes are one among zillions of processes going on in the universe simultaneously from microscopic changes taking in living organisms, various organic and inorganic natural or non-natural processes happening on planets, solar systems, galaxies etc, . to origin and etc., of universe. Changes concerning universe just deal with macroscopic processes of larger durations and simultaneously zillions and zillions of happenings are taking place in the universe. Thus attributing time solely to the cosmic process concerning origin, being,

expansion or contraction or oscillation of universe is an incomplete and non-comprehensive understanding of the nature of time.

Just as different biochemical and biophysical processes take place in the human body simultaneously in a related or independent way so also zillions and zillions of physical and chemical processes take place simultaneously in the universe independently or affecting one another.

Processes are unaffected by our notion of passage of time. Processes are affected only by actions and interactions concerning matter, anti-matter and energy in space. Velocity and acceleration (the measure of transformation of energy) /entropy which are physical manifestations of energy transformation and are inherent to motion/change/becoming and are responsible for speed with which a body moves or change takes place. Passage of time in the sense in which we understand it currently is non-inherent to process- a motion, change or becoming- is explicit to process and can in no way influence the course of the processes. Time is the consequence of processes and not the cause of processes.

During a largest period i.e., the age of oscillating universe, zillions and zillions of other processes and events with varied periods are taking place in various galaxies, stars, planets, satellites, living and non-living systems simultaneously. Time is human sense of correlation of duration of happenings and human count or division of some of such durations. We can not distinguish time as it is in itself different and separate from our awareness and the processes with which it is associated. Time existing independent of being and becoming of matter/anti-matter, energy, process, event, activity etc., is not a reality. There is no time outside to process influencing the course or otherwise of the process. Time and process or Time and system or Time and event or Time and activity are not like tune and song; Time and any process are also not like thread and garland.

Time and process are together like sun and sunshine. Time and system are together like sugar and sweetness. Time and event are together like moon and moonlight.

Time and activity are together like leaf and greenness.

Associated with each process, 'flows' its 'absolute' time. Thus we have those many Times in the sense of both duration and passage of time as the processes and the magnitudes of these Times (durations) are influenced only by the respective natural forces responsible for occurrence of respective process. Passage of time in physical reality (without or within body) is psychological experience and only notion and reality is the change or becoming of matter/energy/anti-matter in space- the on-going of processes. Passage of time is only an observer's concern with the course of process.

We, the humans and other living systems grow or decay as organisms and simultaneously and in parallel the sun rises and sets forming days and nights on earth because of earth's spin around it and simultaneous revolutions around the

sun. Such appearance and disappearance of the sun and the caused days and nights do not make us grow or decay. The food we take and the metabolism that takes place are responsible for our growth or decay. The best observation for this is onset of menstruation in girls. This biological phenomenon happens because of happenings in the body and not because of 'age' of the individual. In some cases, girl's menstruation starts in ninth year and in others between 9 and 18 years. And some girls have problems and start of menstruation gets delayed also. Similarly kids get teeth at various different months and start talking at various different months after birth. These observations inform us that the passage of time as days and nights etc., do not have any influence on growth or decay of living systems. Both are simultaneous, parallel and unconnected processes. And the universal time being kept by us as millenniums, centuries, decades, years, months, weeks, days, A.M, P.M. etc, . have no physical relevance. And our keeping such a time is absolutely our creation and an absolute, true mathematical time separate from our awareness or monitored process does not exist. For that reason only Srilanka and England could change their national times recently

Reversal of Time is actually reversal of processes in a particular domain of activity of matter or anti-matter. Time and space are inextricably connected in all natural and non-natural processes. Time cannot be separated from any process. Time and change are interwoven. Activity is time. Cessation of activity is absence of time. Simply putting activity of matter and/or energy is time. Cessation of such an activity is extinction of time. Mere duration without physical activity or happening has no physical relevance and can not play any part in the definition of structure and manifestation of time and its passage. Quantum action is energy times time. It is also time times transforming energy. If energy changes quickly i.e., frequency is more, time duration becomes lesser. Amount of action remains the same and is invariant.

Time is a derived physical quantity from a change in state, form or phase of matter or from a change in the form of energy. Classical time is created when energy transformation is continuous. Quantum time is created when energy transformation is discrete, discontinuous or in integral multiples of  $h$  - the respective energy quantum. Cosmic time is created when universe expands or contracts or oscillates. Time is not implicit to a physical phenomenon. Hence the status of time as a fundamental physical quantity in physics may have to be reviewed.

Simple normal physics is sufficient to understand the nature and structure of time for finite happenings. Time has no beginning or end; only processes are having beginning or end. Physical present is same everywhere in the universe and only observation and counting are at different instants. The attempts to express the nature of time using advanced mathematics seem more as intellectual exercises and the propositions based on them as mental pictures

confined to the realm of happenings concerning the universe than explaining physical realities actually present in the universe as studies in various disciplines and fields of activity and knowledge. The modern mathematical approaches to understand time appear to be partial, non-cohesive and piece-meal. And as we know, truth is simple and the use of complex mathematics might not be necessary to get an insight of the nature of a physical quantity if the concept is clear. Such clarity in concept gives an expression of truth and reality in simple and straight forward physical or mathematical terms bereft of advanced mathematics with associated complexity. As we are aware, mathematics is a tool to understand physical and other natural phenomenon and not the ultimate authority to determine and describe the existence or manifestation or otherwise of physical quantities or provider of the final word about their nature. May be for that reason the concept of time is still perplexing and unclear.

## VIII

### Conclusions:

1. Activity is time. Cessation of activity is extinction of time. Eternal activity is Timelessness. Activity is manifestation of transformation of energy. If the transformation of energy is continuous and has finite duration classical time is created. If the transformation of energy is discontinuous, discrete and has finite duration, quantum time is created. The changes of and to the universe which are infinite in nature create cosmic time. None of these times is universal time being kept and followed by us.
2. The potential form of matter or energy is Time at rest and provides infinite time-space.
3. Matter- or Energy-Transformation is Time in Motion or Dynamic Time or Time Created or Metrical aspect of time. In this form time has finite nature. Keeping universal time is metrical aspect of time.
4. Acceleration or deceleration is manifestation of speed of time in when objects are moving. Change in entropy is manifestation of speed of time in change or becoming
5. The general or universal time kept and followed by us as 2006, October 22nd Sunday is not the cosmic time. It is also not classical or quantum time. It is arbitrary and fictitious.
6. Counting of physical present is a function of geographical/cosmological location/event and is based on cultural and religious background of humans keeping the time.
7. Time is evolved and shaped by processes and does not have a shape of its own. The direction, locus or shape of the process under consideration is the shape of time.
8. Associated with each process, 'flows' its 'absolute' time.
9. Also a physical phenomenon can have more than one 'time' associated

simultaneously, the 'times' representing different actions simultaneously taking place independently not affecting each other in quantum and wave-particle duality situations..

10. An absolute, true mathematical time separate from human awareness or monitored process does not exist.

11. Time period of happening is the consequence and not the cause of the processes. Time does not and need not pre-exist for a process to take place.

12. Human experience of time as past, present or future and observation of time as an elapse taking place during course of a process are different.

13. Quantum time can be construed as constructed by integral multiples of a chronon (10<sup>-24</sup> sec) .

14. The special theory of relativity is not a theory of physical nature of time.

15. Theories of relativity, quantum gravity, String theory, M-theory, brane theory etc., have no relevance when nature of time is to be understood and expressed and the happenings, their sustenance and cessation in various living and non-living systems taking place in the universe individually, independently and simultaneously to cosmic changes are to be explained or measured or counted.

16. The continuous and simultaneous or alternate rise and set of the conscious states or phases of mind is an aspect of psychological time and its flow.

ht-flow within us, which is the psychic-energy transformation during conscious states, also constitutes and constructs psychological time, time-flow and gives the sense of passage of physical time and makes us conscious of time and time-flow

## Appendix I

### EXPRESSIONS ABOUT THE NATURE OF TIME THROUGH GENERATIONS

1) Plato: Time is produced by revolutions of celestial sphere.

2) Zeno: Time is related to motion.

3) Pythagoras: Time is the identification of the chronological with the logical

4) Aristotle: Time is counting of motion in respect of before and after and is reciprocal to motion.

5) Polonius: Motion time can not be, since motion takes place in time.

6) Heraclites: Time signifies the period of world from its function to its destruction and rebirth.

7) Galileo: Time is a geometrical straight line.

8) Barrow: Time is the continuance of anything in itself in its own being.

9) Newton: Absolute, true and mathematical Time of itself and from its own nature flows equably, without relation to anything external

10) Leibniz Order of successive existents is Time.

11) Kant: : Time is an aspect of our experience and time has no existence in external reality

- 12) Einstein: Special Theory of relativity: Time is relative (because of motion between event and observer) .
- 13) General relativity: Space and time are always together and inseparable. Spacetime continuum is the reality.
- 14) Stephen Hawking: One cannot say what time actually is and all one can do is to describe what has been found to be a very good mathematical model for time and say what predictions it makes. Time has a beginning and end. Time has shape. Past can be visualized by the concept of light cones.
- 15) String theory: If original strings are viewed as uninterrupted in history in time, the resulting strings are a string world sheet.
- 16) M-theory: There is a web of relationships, so-called dualities that connect all five string theories as well as eleven-dimensional super-gravity. The dualities suggest that different string theories are just different expressions of the same underlying theory.
- 17) Imaginary and real time: One can construct a mathematical model in which there is an imaginary time direction at right angles to ordinary real time. The model has the rules that determine the history in imaginary time in terms of the history in real time and vice versa.
- 18) Brane theory: 3-brane—a four dimensional (three space plus one time) surface that is the boundary of a five dimensional region, with the remaining dimensions curled up very small.
- 19) Time is movement, change or becoming.
- 20) Ramabrahmam 2: Es gibt keine Zeit. Es gibt nur prozeße. There is no time. There is only ongoing of processes. Passage or flow of time is actually conversion or transformation of energy or ongoing processes influenced by energy associated with masses/charges/particles and respective natural forces. If the transformation of energy is continuous, nature of time is continuous. If transformation of energy is in steps or bits, the nature of time is discontinuous, discrete or quantum.

## Appendix II

### DIFFERENT VIEWS, CONCEPTS, SENSES

#### Views:

- a) Idealist: Time is nothing but a concept and therefore dependent on (human) consciousness only.
- b) Realist: Time is self-sufficing entity, which is not dependent on anything else.
- c) Relational: Time is also a concept, and therefore dependent on consciousness, but at the same time it is a function of the events happening in nature.

#### Concepts:

- a) Time of theoretical physics
- b) Time of thermodynamics and of the evolutionary sciences such as biology.
- c) Time of conscious awareness.

#### Senses:

- a) A moment, an exact date, a point of time.
- b) Period of time, a span of time and time interval.
- c) Duration, the length of time period.
- d) An all embracing period of time.

Other Insights:

Classical time is continuous time. Quantum time is discrete time. Both are Finite times

Cosmic Time is Infinite time

Cosmic time construed as mathematical time is real or complex (possesses real and imaginary components)

Time at rest (Static time) Time-space aspect

Time in motion (Dynamic time) Metrical aspect

Universal Time - The metrical aspect of time and time-keeping:

Universal time being kept by us as 2006, October,22, Sunday etc., and followed is not physical in nature and is set by us in clocks. Universal time set and kept by us can not influence the remaining simultaneous and parallel happenings in the universal space. The rest of the happenings other than the universe expanding, contracting or oscillating happen and their times of duration as flow or passage of time are monitored by clocks absolutely and independent of cosmic time. The energy-transformation taking place within various clocks is never affected by the passage of universal time which is created by us and is completely arbitrary, fictitious and non-natural. Universal time kept by us at no time represents the period of happening as the universe is expanding, contracting or oscillating

Appendix III

Concepts of nature and passage of time

(a) Nature of time:

1. Matter or energy at rest or in motion or under transformation is the physical manifestation of time and constitutes physical time.
2. The physical manifestation of flow of time or passage of time is ongoing of processes involving transformation of energy through matter or change of phase of matter by the aid of energy.
3. Matter- or Energy-Presence is Time at Rest or Static Time or Time-Space or Durational aspect of time.□
4. Matter- or Energy-Transformation is Time in Motion or Dynamic Time or Time Created or Metrical aspect of time.
5. Time-Space is defined, created, controlled and ceases to be depending on Energy-Presence and the energy/matter available and amenable for and cause of transformation.
6. Time is not a physical quantity. Time is mere awareness. Time is a sense. Passage of time is an observation and a mental experience in a particular conscious state of mind.
7. Rise and fall of and flow of conscious states of mind and thoughts and other

mental functions constitute psychological time.

8. Psychological past is a record of happenings and psychological future is an apprehension about happenings caused by the egoistic mind during the passage of physical time.

9. Both psychological past and psychological future are thought-forms in the physical present involving psychic energy transformations in the wakeful and dream conscious states of mind.

10. Physical present is same everywhere in the universe and only observation and counting are at different instants.

11. Count of physical present is a function of geographical location and religious and cultural back ground.

12. Continuous presence or continuous flow of matter or energy without transformation or change is Time-transcendence or Thought-transcendence or Timelessness. That means continuous state of rest or of uniform motion is Timelessness.

13. Time flow signifies the measure of conversion of energy in a process.

14 Time flow is a measure of Being (presence) and Becoming (transformation) of matter and energy in space

(b) Assumptions of passage of time:

The following phenomena are normally assumed as the passage of time.

a) Movement –translation, rotation or vibration– (or transition) of matter in space.

b) Changes in the state or phase of matter (by the aid of energy) .

c) Transformation of energy from one form to another form either through matter or otherwise.

d) Being and becoming (growth and decay) of organisms.

e) The in-built order of happenings guided by natural forces in natural or non-natural processes.

f) The ability of human mind to perceive, record, retrieve and expect various happenings taking place in physical time.

g) □

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Varanasi Ramabrahmam

# The Narrow-Minded And Divisive 'Intellectuals' (Opinion)

Many run through history and great peoples' words who are already dead, to stress their point.

Such individuals never tell us what their own opinion, contribution and stand on the subject are. They want to score over us with others' greatness.

Where as some of us want to live through our originality. Many times we are 'defeated' because of the democratic nature of the situation (many people 'love' tradition even though they never care to follow it}. Still we continue to be what we are.

Present day problems are solved by understanding the nature of present day situations and not by narrating what was.

This living in the past many times makes us looking back and being backward and not progressing forward.

We must encourage individuals who put forward solutions based on present happenings and understanding of them; which were not available to our ancestors.

Though we can get benefited by ancestors' expressions and tradition, we have to renovate and refurbish the thoughts every generation.

Past must be a guide and not a burden to us. And unintelligent and non-insightful people should not be allowed to guide the nation and society by their time-worn and non-pleasant suggestions based on their limited understanding of past and tradition.

We must live in the present making use of past to build future.

History must be ignored if it comes in the way of our being integrated emotionally now and divides us making our lives unlivable.

All the different cultures, religions, languages, social-, political-, spiritual- ideologies must be reinterpreted and reconciled together and a comprehensive useful way to live must be found.

Yes it appears a great task and reconciliation of diversities is not as simple as wished.

That is why intellectuals must be objective and subjective to necessary extents and show their common sense, intelligence, intellectual vigor, intuition, wisdom to lead the society towards peaceful living.

Just a professor working in a university but ridden with hatred for other communities, or a journalist or writer, poet of that kind, a blind and chauvinistic follower of that or this culture, ideology, regionalism, religion, tradition; is not a fit person for this reconstruction and reconciliation.

Such people are more hurdles to emotional oneness and their intellect is divisive and disturbs the fabric of the peaceful society or nation. They are not intellectuals in the real sense of the term and are in no way superior or amenable to reality than common ordinary citizens who listen to common sense as common people possess lots of common sense.

Wisdom is nothing but possessing commonsense in full.

In these days when narrow-minded individuals, what ever might be their social status, social justice champion status and standing, and are getting away being called intellectuals, should be shown their place; else they will divide the society and nation more dangerously with their minds than the fundamentalists do with their actions.

We must be beware of these pseudo-intellectuals. They always want to be in the limelight more than solving the problems of the society and nation.

Useful thoughts available in tradition and in diverse thoughts must be compiled and circulated so that chauvinistic individuals or intellectuals have free run in dividing the society and nation and hence our peaceful living.

Let us be vigilant and also come out if we feel strongly against the narrow-minded individuals and 'intellectuals' if we feel strongly against their society-harming expressions and actions.

Eternal vigilance is the price of liberty. Let us encourage and follow who talk and act based on justness even if it is not advantageous to us for the sake of our fellow human-beings and citizens and not desire undeserving laurels and positions.

Else we will be 'ruled' by these 'disturbed' and disturbing individuals and  
'intellectuals'

Varanasi Ramabrahmam

# The Natural Trait

Flowing is natural to river  
Blooming is natural to bud  
Wavering is natural to mind  
Composing verses is natural to poet

Varanasi Ramabrahmam

# The Nature Of The Poet

My dear poet, who echo  
Inner feelings in words artistically  
Listen to me, do not be dispirited and feel tired

The enjoyment of and praise from aesthetic lovers of poetry  
Is the real recognition and felicitation  
Not getting the awards or prizes

Expecting which reward the tree is giving sweet fruits  
For what award the clouds shower and rain  
The Godavari does not flow aiming the Nobel prize  
The water-fall does not jump down the heights to climb Jnanapeetha

To pervade the nature selflessly  
And cause joy without expecting anything in return  
Is the nature of the river, the cloud, the tree  
And of the melodious cuckoo

When you are overjoyed or blissful or distressed  
The resulting sweet experience or piercing pain  
Is given an aesthetic form in alphabet by you  
You are the sage; striving is your duty  
And compassion is your within

The nature ignores praise or denouncement  
Does not allow them to affect it  
It does its duty in a detached way  
To become cheerful or depressed is unnatural

Do not stop your frolicking play with the words  
Do not leave your tenderness in feelings

Flow like a river and make sounds like a bee  
Torrentially rain like the black cloud  
And brilliantly shine like the Sun

Be the pretty moon and spread moonlight  
Through the whole earth and give  
Pleasantness to every one

Merge and dissolve in the nature  
Fly and be a source of light in the sky

To be depressed and dispirited  
Is the nature of the human-being  
To remove sadness and aches of humans  
And cheer them is the ultimate goal of literary creation

A poet must feel depressed only to compose the verses  
Otherwise he is the ever-flowing hill-stream  
Melodiously singing cuckoo of the spring  
Ever glowing and illuminating source of light

Hearts do not melt or be cheerful  
And compose verses for awards or prizes

My dear young poet!  
The selfless and non-expecting nature is  
Your role-model and your nature too

'Godavari' is a major Indian river  
'Jnaanaapeetha' is highest Indian literary award

Varanasi Ramabrahmam

# The Necessity For The Cultivation Of Mind!

It is not a wise thing to flee from worldly responsibilities, duties, cultivating relationships, being tired of their harsh, unpleasant, disturbing and unwanted realities, to a far off place to do "meditation" or "penance". Our memories follow wherever we are. Such an "escape" leads us to nowhere as our individuality and personality as memories, moods, experiences, understanding or lack of it, thoughts and feelings accompany us. Peace is not in a place: peace is an attitude of mind.

Almost all our worries, grief, unpleasantness and the like are our mental projections as we identify ourselves with our ego. We must learn to ignore our activated memories, pleasant or unpleasant and associated happy or unhappy moods, feelings or thoughts. They all have to be managed by smart handling of mind. The dictum, "Ignorance is Bliss", instructs this reality. Here ignorance does not refer to lack of knowledge but to the ability to neglect.

The real troubles or actual suffering is the lack of food, shelter and clothes. Poverty is the real disturbance. Poverty which causes but cannot remove hunger, troubles because of lack of shelter or shame for lack of clothes to wear, is to be removed by earning and only by having money. Rest of the disturbances for lack of desired or wanted life, or personal relationships, career, are to be managed by cultivating the mind and by our efforts; but not by worrying about it.

We must have faith in us and the Almighty. Faith removes doubts arising out of reasoning or logic and clears the mind; strengthens its resolve. Faith gives peace and motivation. Thus, as most of our unpleasantness is the result of and caused by, vagaries of mind, we must make our mind our friend and not allow it to master us. It can be achieved through our diligence and efforts.

Cultivating the mind saves us from lots of worries, fears, guesses, imaginations and associated wasting of our time and energy. A human being is most the mind and its functions not mere body, though body is creator, holder and absorber of mind. Mind can not exist without body. Mind and body are together. Mind is awareness of body, psychology, mental faculties responsible for mental functions, including all kinds of learning, knowledge including spirituality and ego related senses, understanding, moods, feelings, thoughts and associated pleasantness and unpleasantness, grief, aches, pains. Mind is necessary for

learning; unfortunately the same mind also causes suffering to us.

Let us learn to cultivate the mind by being aware of its origin, form, structure, function and the benefits of its missing or absence.

Mind is our creator as self-consciousness, cause for our troubles and disturbances as experiences, understanding, misunderstanding, various moods, feelings, thoughts and emancipates us by liberating us teaching transcendence of body-consciousness, self-consciousness, individualism, personality, and limited awarenesses of all kinds and hues.

Thus mind is essential for our being and liberation. Let us master the art of mind management.

Cultivating patience, forbearance, understanding, compassion, love for humanity and environment around, will take us nearer to Divinity and our ability to help will give us peace of mind and serenity together with bliss and silence.

Mind is the felicitator of both attachment and detachment; bond and liberation; disturbance and peace-bliss-serenity-silence.

Varanasi Ramabrahmam

# The Nectar Of Krishna's Pranks

Just as the rays of the rising sun  
Pervade the whole earth and illumine it  
Spread and fill my heart with your brilliance  
And remove the darkness of ignorance Achyuta!

To understand the Upanishads, the Vedanta  
And the knowledge of the SELF is one way  
Ever keeping You in the heart  
And filling the mind with tranquility  
Is another way to attain you Mukunda!

Narayana! the peace of mind we get  
By chanting your name always  
One may not get  
By the study of Knowledge of the SELF,  
In the contemplation of Upanishadic insight,  
In the company of saints and sages or  
Cultivating the friendship of seers of action

We do not know whether we are puppets in the hands of the destiny  
Or previous and present actions cause happiness and sorrow to us  
Or our nature is responsible for our disturbances, pains, aches and troubles  
Please take care of me Sridharaa!

Pains, loss of honor, anger, passions, disappointments; like crocodiles  
Have caught me and are pulling me Oh! Consort of Ramaa Devi!  
Consult Divine Mother, bring her with you and also your near and dear  
And recline on the couch of my devotion to you in my heart of milky-ocean

Am able to compose poetry by the Grace of Goddess Saraswati  
Let my heart ripe by your compassion, Krishna!  
I will praise You, sing your frolicking deeds  
And delight the hearts of the aesthetic  
And the good people, Bless me, Jagannaatha!

Demons as greed and unending desires,  
Dispiritedness, fear and inefficiency are roaming  
In my heart of Nanda Gopa's Place; Nandanandana!  
Exhibit once more your pranks; I feel blessed

My heart of curds is white as full-moon light  
Chant of Narayana, Narayana as churner  
I collected the butter of unalloyed love for you  
Come and have it, Navaneetachora!

My mind is pestering me, saying  
Becoming famous, amassing wealth and acquiring authority  
are the ultimate goals of life,  
Maadhava! please show the wondrous cosmos  
Shown to Yasoda in your mud-eaten mouth  
So that my hallucinations are gone and illusions dissolved

Just as you uprooted the huge trees, Baalakrishna!  
Remove bonds in me so that I am liberated from  
the curse of attachments  
and become blissful celestial in the chanting of your name

Crystal pure nature, plain traits, intellect that comprehended you  
And heart completely filled with you will accompany you  
Enjoy the preparations of wisdom and action within me  
Together with butter of unalloyed devotion and love-pickle,  
Oh! Nectar-ocean of Grace!

I have cows in me in the form of love and respect for my parents  
Affection on my wife and children, respect for elders, friendship  
And compassion for all beings, please take care of them Oh! Crest-jewel of  
Gopas!

My ego is poisoning my heart-lake  
Like Kaaleeeya; dance on it and subdue  
So that your Grace is reflected  
And you pervade and fill it

The six inner foes, the distress, difficulties,  
Disturbances are my clothes  
Remove such mal-covers and fill my within with calmness  
And make me peaceful, Oh! Gopeevastraapahaari!

Wicked people, criminals, selfish persons like demons  
Have garnered power and mastered the art of dubiously earning money;  
are like "Indras" full of arrogance causing immense trouble to society

Lift the mountain of humaneness and puncture their vanity  
Govardhanagiridhaari!

Cheerfulness, exuberance, exhilaration, love and affection  
Are waiting like shepherd-damsels in my heart of banks of Yamuna  
Play frolicking so that aesthetic bliss overflows Rassavataaraa!

Doubles and duals like Chaanoora and Mustika  
Have risen in me, defeat them  
With the help of brother Balaraama  
So that I can remember you  
And chant your name always, my dear Krishna!

Politicians, movie artistes, sports-persons  
Commercial spiritual workers, false monks have  
Displaced you from our hearts and are ruling us;  
All our love and affection are showered only on them  
You are really doing peculiar and strange things  
In this age of Kali Oh! Vanquisher of Kamsa!

This poem is born by the churning of my within;  
it is personification of Sri,  
Transmits moon-light being his sister;  
full of aesthetics and auspicious sounds;  
Always joyfully meditating on you  
and remembering your pranks has grown  
Into a beautiful maiden to be your consort,  
Accept and delight my Lakshmi of verses, Sri Lakshmiramanaa!

Varanasi Ramabrahmam

# The Old Age

Old Age itself is a disease  
"We are mortal", is its message

Skin wrinkles, hair becomes white  
Grey matter too gets depleted  
Senses gradually fail  
Lamenting for all this is of no avail;

Coordination between mind and body  
Resonance between mind and heart  
Suffer, and is done to body damage  
And our near and dear get ready to pay homage;

Crying we enter  
Enticed we grow  
Tired (tried) we feel  
Died others say;

Old age itself is a disease  
"We are mortal' is its message

Old age is the messenger cautioning about the inevitability;  
We must be prepared gracefully  
To dismember ourselves  
From this beautiful planet  
And use old age for reminiscences;

Leaving harsher and mere worldly things to our children  
Can earn but need not be after money  
Can be engaged in activities but can be in a detached way  
Sharing our wisdom and maturity;

We should see roses in December  
And charm in the twilight  
Before the night falls;

Old age is itself a disease  
"We are mortal", is its message



# The Peace Hymns

Do not get disturbed my self!  
You need not experience any ache

Even though our mother India's  
heart Is slashed and streams of blood are gushing out  
And her eyes are incessantly raining tears  
Do not get disturbed my mind!  
Do not lose heart my heart!

Even though people's minds are becoming weak  
And terrorists, actors, narrow-minded leaders, sports persons  
Hypnotists, magicians cum commercial spiritual workers  
Are ruling their hearts and are their idols  
Do not get depressed my mind!  
Forget all aches, my heart!

Even though humans became slaves to machines  
And made themselves irreverent, irrelevant and useless  
Do not get surprised my self!  
Do not be cheerless my heart!

Earning money only as goal  
And considering lives of fellow humans insignificant and worthless  
If some are polluting the air, water and food  
Do not be anxious my mind!  
Do not be disturbed my heart!

If "knowledge" "learning" "intellect" and "skills"  
Became slaves to and are sub-serving the persons who  
Amass money in dubious ways  
Do not be disturbed my mind!  
Do not feel any pain my heart!

If forests are becoming deserts and setting of seasons  
Is not following the order  
And people are starving because of famines and floods  
Do not be over-stressed my heart!  
Do not lose courage my mind!

Observe the nature around you  
And stop feeling sad  
See the crescent moon's beauties  
Forget new moon nights

Forget torrential rains  
Enjoy moonlight on full-moon nights of the autumn

Notice blossoming buds  
By the side of withering flowers

Observe all these my heart!  
Do not allow disturbances to affect you

There are compassionate, humane and courageous human-beings  
Who can tame the beastly and punish the wicked  
And strive for the well-being of all  
Be peaceful my mind!  
Be calm my dearest friend!

Varanasi Ramabrahmam

# The Perpetuated Happenings In The Societies Of Nations (Opinion)

It has been a tradition in all societies of nations that an individual proposes an ideology or a religion or a cult and some others write books around it. Some take fancy to it and 'follow' it and while doing so introduce many 'innovations' not present in the original but by force of their personality make them part of the original ideology, religion or cult.

Some others will now take care and impose the cult/religion/ideology on others who are not necessarily enthused about it or might be following another cult. They naturally resist. These imposers are normally fundamentalists and fanatics. They will not hesitate to physically eliminate the resistors to their ideology/cult/religion. The society will have blood shed and this may be repeated many times during the course of passage of time.

Very rarely in between some humane-nature individuals take birth and try to correct and re-conciliate the warring factions. But they may or may not succeed. As long the humane people are alive they will have some influence. After their death the history gets repeated. Killings and destruction in the name of cult/religion/ideology rampantly takes place. And this gets repeated.

Most of the times, unfortunately, only the fundamentalists, fanatics and terrorist-turned followers dominate and change the course of destinies of all societies or nations.

There is no escape from this. And more interestingly and tragically many 'intellectuals' swarm around these congregations and do their best that their cult/religion/ideology dominates. They very fiercely and as fanatically as the killers in the name of their faith divide society and try to uphold their faith through their writings, speeches and all other communicative practices.

The nation and the society in the form of normal citizens suffers all this silently. And beautifully in between some scholars, intellectuals, fine-artists, scientists, philosophers, spiritual people also try their best to maintain harmony and peace through their works and actions.

This is the perpetuating history of societies and nations through out the globe, then, now and tomorrow.



# The Poet

People assume the person  
Who writes poetry  
Is a poet;

But the person  
Who is having  
a loving and romantic heart  
is the true poet.

Varanasi Ramabrahmam

# The Poet - The Wordsmith And His Words-Worth

The poet is a wordsmith  
His composition is Words-worth

Poet is a weaver weaves  
nice fabrics of emotion  
by arranging threads of words

Poet is a barber shaves  
the ills and ugliness in  
the hearts of the readers

Poet is a washer-man washes  
the dirt in one's mind and  
cleanses it with the detergent of  
noble thoughts and feelings

Poet is a goldsmith creates  
jewels out of the gold of vocabulary

Poet is a farmer tills and cultivates the  
hearts and minds of individuals  
with beautiful seeds of knowledge  
and aesthetics making them blissful

Poet is a sculptor etches  
beautiful sculptures out of  
rocky within of persons of  
strong ideas and opinions

Poet is a singer  
Sings the melody of  
all harmonious hearts  
in lyrics and music

Poet is a master of dance  
who makes the words and emotions  
dance to his tunes

Poet is a painter paints

our lives with colorful  
canvas and scenes

Poet is a blacksmith makes alloys  
with our metal-strong differences  
melting using the fire created  
with his pleasant breeze-like compositions

Poet is a potter smooths our hearts into  
required shape with the gentle touch of words

Poet is a scholar teaching us  
the disciplines with the aplomb of a teacher

Poet is a philosopher who shines  
our philosophies and trains us to  
develop our own philosophy to face life

Poet is a spiritualist shapes our  
ideologies, opinions, views, perceptions  
and makes us self-sufficient spiritually

Poet is a Guru preaches us and reaches us  
with his with his poems, utterances and love

Poet is all  
of our being;  
Poetry in all aspects  
is for our  
Well-being

Varanasi Ramabrahmam

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Varanasi Ramabrahmam

# The Poet Par Excellence

The poet par excellence pervades  
and dwells in his creation of magic;  
Alive or not and eternally there he lives

Though his body like a log becomes inert  
The body of his poesy has no death to meet

In his body of ephemeral existence  
Originate intuitions that forever last

It is his leather case which stops breathing  
And not his eminence which breathes ever in silence  
The passions and emotions trickle  
from his words to fill a stream of harmony

Though retires for eternal sleep  
He lives eternally reclining on the couch of his poetry

Nature is his beloved and friend  
Frolicking he plays with words  
The flowing Godavari [1]  
And the stormy sea  
Obey him and set ripples in his alphabet

He is the worthy successor of literary tradition  
And excels his predecessors

Cultured and aesthetic lovers of poetry  
Remember and chant his sublime lines  
And heart-fully celebrate  
his melodies, brilliant and divine

[1] Godavari is a major South Indian River

Varanasi Ramabrahmam

# The Preceptor

Who is the preceptor?

He is the one

Who dispels darkness of ignorance from our hearts,  
Fills them with the illumination of knowledge,  
Makes our life brilliant teaching us compassion, love and affection  
And is the divine wish-fulfilling tree;

Parents are our first preceptors;

Teachers who teach us

Alphabet, languages, science, arts and skills

Are next in line, sculpt us and our lives;

Every event, happening, in the universe and on the globe,

Every instinct, insect, bird and life system, animate and inanimate objects

Are our preceptors if we care to observe and learn;

Preceptor is one, full of compassion and care

Wishing our progress and development while redeeming us;

With abundant love and affection

Causes tranquility of mind

And is also our near and dear;

Participating as a catalyst helps the necessary reaction to take place quickly in us,

Transforms us to rely on ourselves; he releases us from bonds created by Illusion and myth; slowly and silently departs afterwards, never hanging on to us;

Hates to keep us, in the name of disciples, his slaves for life

The perfect Preceptor;

Lord Krishna who served us the nectar of spirituality, The Bhagawadgita,

And Sri Ramachandra, an adept in Yoga Vaasistha,

Dakshinaamoorty, the butterfly sucking the honey of advaita (non-duality) ,

Sri Lalitha, the mother of all mothers and a fine and blissful blend of three Devis,

The Hayagriva, and their equals, are all our genuine spiritual Preceptors;

Seers, sages, who ripened their lives in penance and are Beings of silence

Scholars in spirituality and such, and our intuition, are also our real preceptors;

All these eminent, auspicious and pure Beings, are the  
The pleasantness caused by the cool breeze that precedes rain fall  
The fragrance of jasmines abundant in summer  
And warmth of the morning sunshine in the cold winter;  
Cause us happiness; comfort and make us peaceful beings  
Giving us proper direction in all situations, joy, peace, bliss  
And act as our anchor and head-rest;

The personification of all virtues and pleasantness,  
Are our Preceptors in the real sense of the term  
And redeem us surely, efficiently and effectively

Varanasi Ramabrahmam

# The Profundity Of Absence (Opinion)

We are aware of the significance and use of presence of a thing. In this article the significance and use of absence of a thing will be discussed. The examples are taken from the branches of mathematics, physics, technology and Vedanta.

## Mathematics and Computer Science:

Number system is a part of Mathematics. Zero plays a significant role in number system. As we know, when zero is put on the right hand side of a digit the value of the digit increases. The place values also owe their being and significance to zero. As is known zero was proposed by Indian Mathematicians. Zero number has 'no value'. The absence of value makes zero significant and highly useful. Zero is used both by scientists and lay men with equal felicity and benefit. Zero plays important role both in sciences and ordinary day to day activities. The hardware of computers consists of circuits and networks. Zero plays very important role in this field also.

Binary mathematics is the base for the design of computer functioning. Binary number system makes use of only two numbers, 0 and 1. Number zero signifies non-transfer of electrical signal and number one signifies the transfer of electrical signal. In this way by making use of numbers, 0 and 1, signifying absence and presence of electrical signal transferred, computer computes and controls. Thus zero (absence of value) is inseparable from arithmetic and computer functioning.

## Physics and Natural Science:

Physics is one of the Natural Sciences. Matter, Energy, Space and Time play chief roles in this branch of knowledge. Space contains matter and energy and the actions and interactions concerning them. Space can exist without the presence of matter or energy. Space bereft of matter and energy is called vacuum. Thus vacuum is absence of matter or energy. Because of the vacuum matter (energy) can exist, move and transform. If vacuum does not exist, physical, chemical or biological matter cannot exist and processes cannot take place. For the creation, being and cessation of matter vacuum is necessary. Evolution, Sustenance and Dissolution of material world and its being and non-being is based on the presence of vacuum. Vacuum holds matter and its transformations. Thus vacuum (absence of matter) is the stage on which natural scientific transformations are enacted.

## Technology:

In electronics transistor plays an important role. In technical terms a transistor is called semiconductor. In a semiconductor electron and hole are current carriers. The vacated space by electron is defined as 'hole'. Hole 'moves' in the opposite direction of electron movement. Hole is absence of electron. Hole is not a material particle. It is mere space. Concept of hole-electron pair is responsible for understanding current flow in a semiconductor and is vastly responsible for the development of semiconductor and solid state electronics. Thus semiconductor electronics is developed on the basis of the electron and absence of electron (hole) concept.

Vedanta and cognitive science:

Vedanta is a philosophical system of ancient Indian thought. Vedanta is the integrated psychology and is a science on human mind. The definition, origin, structure, function, cessation and control of mind and its activities constitute the subject matter of Vedanta. State of awakening, state of dream and state of deep sleep are the conscious states of mind. Deep sleep state is a state of cessation of mind and its activities. During this phase of mind, cognition of objects or object - created experiences are not sensed. Mind remains absorbed in its source, the Self. State of Self is the natural and original state of mind. This is a serene state. This is a blissful state of mind.

Energy from Self is responsible for the mental activities and enables us to observe them as a witness. Experiencing such a thought - free and object - experience free state with awareness is wakeful sleep and without awareness it is deep sleep conscious state. This is the phase of ABSENCE of activities of mind. This is the fully conscious or thought and object - experience free phase. This is the state of Self and is the original or natural state of mind. This state is also called the state of timelessness or time-transcendence or state of cognition-free unoccupied awareness or state of liberation - moksha or nirvana or turiya state or thought, object -experience transcendent state or state of silence or bliss or peace.

The process of Knowing or (learning) is a combined activity of sense organs, mind and action organs. Knower, Knowing and the Known are the inherent divisions perceived during this phase. The awareness as these three divisions is known as triputi. Where and when the awareness of this differentiated perception, triputi, coalesces into awareness of knowing or consciousness, the consciousness of cessation of divisions as undivided pure consciousness is experienced. This is the state of unoccupied (by any cognitions or experiences) awareness. This is the continuously and eternally present blissful state of the

Self. This state of, lack of consciousness of 'triputi, is referred to absence of cognition- state or Sunyam by Buddhists. The same state is referred to as full and ego-transcendent moksha state by the Vedantins. This is also known as the state of Divine Consciousness, the phase of absence of self-consciousness as individual. The concepts of absence of value to a digit (zero) , absence of matter/energy, unoccupied space (vacuum) , absence of electron (hole) , phase of absence of mental activities state are significant and useful in mathematics, physics (other natural sciences) , technology and Vedanta. Thus absence of a thing is equally significant and useful as the presence of a thing.

Varanasi Ramabrahmam

# The Puzzle Of Death And Rebirth!

Where will we be going after the death?  
Shall "we" be remaining after last breath?

Tradition says about the existence  
And transmigration of the soul,  
Across bodies in a series of  
Deaths and rebirths unending,  
Till moksha (salvation) is attained;

But the Truth seems  
Nothing remains regarding us after our death  
Except our good and bad;

Words, thoughts, deeds and behavior  
Alive in the memory of the living if they care for;

Say some seers  
Birth, death and rebirth, is  
Rise, disappearance and appearance of Ego  
While we are alive, through the day and night;

And moksha (salvation) is  
Absorption of our "I", "me", "mine"  
In the Self

And Nirvana is  
Our attainment of transcendence of mind  
Over body-consciousness, self-consciousness and time;

Whatever it is, let us earn and learn  
As if we are permanent here on this planet;

And do virtuous deeds as if  
We irreversibly dissolve  
Into nature and time next moment;

To take birth, live, die and born again  
As a cycle, are our mere thought;

The reality is a puzzle  
Unsolved through generations  
Lived, living and gone;

Should it matter?

Whether we carry the baggage of this life  
To future lives, when it is sure  
That we cannot get a life same as this  
Any time later, why should not we  
Live and let live in harmony and peace?

Let the puzzle of birth, death and rebirth  
Remain unsolved and let us enjoy this life peacefully  
And get dissolved into nature

Varanasi Ramabrahmam

# The Real Identity Of 'I' (Opinion)

The real identity of 'I' according to Upanishads:

The term 'I', denotes human consciousness. Human consciousness is awareness of human mind.

'I' is not a term denoting any of an individual, individual's body, self-consciousness, the social status, age, gender etc.,

'I' is the unoccupied awareness or pure consciousness in the individual in the Jagrat Sushupti (wakeful sleep) consciousness state when peace, bliss, silence and oneness or non-duality is experienced.

'I' is not a person, a thought, a sense, an experience or an understanding. 'I' is a consciousness which transcends all these and is a non-transforming seer and witness to all these and is revealed and experienced as peace or bliss or silence in wakeful sleep conscious state- the mind-transcending phase when all mental activities in the form of thoughts and senses etc, -cease to be. And one has to refer to this natural mental state when one refers to 'I'.

'I' is unceasing, undivided continuous blissful conscious awareness.

'I' or Atman is consciousness present always (in all phases of mind) and is super-imposed but untouched by mental functions during wakeful (Jagrat) and dream (Swapna) conscious states and becomes sense/mood or thought or expression. Self-consciousness arises in these two states and then 'I' is identified with individual's body, sense and thoughts about I, me, mine, mental capabilities, gender, social status, age etc, and masks pure consciousness.

In deep sleep (Sushupti) conscious state (like zero in number system without value but is essential and significant) there is no awareness of the body, the within or without of the body. No 'I' expression, thought, feeling or sense or experience relating to individual exists in this mental phase.

'I' or Atman is an eternal consciousness transcending the three conscious states – wakeful, dream and deep sleep- and observes all the mental activities or cessation of such activities taking place in these three mental phases. 'I' is also present during these phases as continuous consciousness/awareness to happenings within and without of the body.

Upanishadic awareness uses the terms Atman, Brahman, Sat (Being) , Chit (Pure Consciousness) , Ananda (Bliss) , Prajnanam (mental time-space – Unoccupied Awareness) , Santhi (Peace) , Maunam (Silence/Quietude/Mental Solitude) synonymously

Varanasi Ramabrahmam

# The Redemption!

They find water on the mars  
And ice on the moon;  
Are engaged in finding God's particle  
By colliding fundamental particles underground;  
Probe the space and solve the mystery  
Of the origin of the universe;  
All this is for our advancement in knowledge;

Is it all for us?  
When will we transcend the divisions  
As religion, region, nation, language, caste,  
Community, poor and rich?  
And live a life of harmony and give and take?  
Unless we probe us and within us collide  
Good and bad and allow only

Good to triumph  
Our lives will be cut into pieces  
By the bombs of the fundamentalists  
War waged against terror by hypocrisy-filled  
Democracies and their allies;  
Greed of world leaders and evolved democracies;

We have peace within and around us  
When we behave responsibly  
And with a serene mind;

Else all our civilization, culture and explosion in knowledge  
Will be subjugated by chaos, anarchy, and daily deaths;

All Gods will help us if  
We help ourselves  
That is the way to our  
Redemption and salvation from ugly happenings

Varanasi Ramabrahmam

# The Resting Mind!

In the absence of self-consciousness;  
The awareness of time, space and as individual  
Are missing;

Time- space - consciousness and individuality are  
The projections of aware mind

Identifying the person with

Body-, psychic- and related mental traits  
Which owe their rise and set to the mind's presence;

But in reality 'I' is not limited to self-consciousness alone;  
'I' Is always as the Eternal Being  
Transcending time, space and individuality

Self-consciousness limits awareness and identifies  
'I' with body, mind and person falsely;

This limited 'I', the self-consciousness  
Transiting, unreal, and false 'I'; the Ego,  
Is generated from Self, the original, real 'I';

The Self is present in the  
Presence and absence of,  
Self-consciousness identified  
With body, its mental traits,  
Activities and individual awareness;

Self is the original and actual 'I' existing  
Unlimited to or affected by  
The passage of time, and the mind's engagement;

Mind, thus giving rise to body-, mental-, time-,  
And space-consciousness;

When resting

Is the Self, the Pure Consciousness

Unoccupied Awareness

Sans

Space-, time-, and  
Individuality Consciousness;

Thus

Resting mind transcends  
Happiness and unhappiness  
Related to body and ego;

Becomes and continues being  
Serenity, the Real Being,  
The peaceful Awareness,  
In Bliss and Silence

Varanasi Ramabrahmam

# The Ringing Cell Phone

Cell phone is ringing  
On him  
Who was alive;  
The call might be  
From his beloved  
Inviting for banquet;  
Or from father away  
Inquiring welfare;  
Or from a friend  
Congratulating his recent success;  
But he has reached worlds  
Unreachable;  
Attained stillness  
Though has still  
Many more springs to celebrate;  
Silenced by exploded bomb  
Exploding the hearts of his near and dear;  
The cell phone is still ringing  
On the breathless log

Varanasi Ramabrahmam

# The Rock-Bodies Sans Conscience

The rock-bodies sans conscience

Why statues of the artists  
Are erected and unveiled?  
Won't they live in their works eternally?

Enjoying their works is best tribute  
To them and not making them mere rock-bodies;

Rock-bodies are to rock-like  
Political leaders who never move for the  
Benefit of citizens and are selfish ever;

And are inert in or out of power for voters woes or problems;  
Always useless like the statue at the four-streets' center;

Politicians corner all benefits of power  
Never care even if cornered by citizens at times;

They must be made responsible for their  
Heinous crimes of dividing citizens and  
Even make them kill one another for their votes  
As persons collecting change on dead bodies

They must be made immovable like statues  
Never allowing them to contest  
And become representatives and rulers of  
Innocent and needy citizens

And wailing nation  
Burdened under inflation, terror-strikes  
Corruption, nepotism, dynastic party establishments  
And party-politics making mockery of democracy  
In party system and ruling elite

Rock-bodies as statues are not stone-carvings  
But our representatives, the moving stones  
And personification of lies and greed sans compassion  
The rock-bodies sans conscience

Varanasi Ramabrahmam

# The Secluded Place

The Secluded Place

Many desire to do penance  
At a Secluded Place  
Away from maddening crowd  
And distracting surrounding world;

Will they find it?  
Can they do penance  
There un-distracted  
Even if they find one?

Mind by being present always  
Distracts; not the maddening crowd  
Nor surrounding world causes any disturbance;

Resting the mind in its source  
Is the desirable penance;  
Not a Secluded Place on earth  
But a secured place within  
Is the right place and aim for penance;

That place is Divine and Secluded  
Let us do penance to rest mind there  
We find peace and mind becomes serene  
Even though we are in the maddening crowd  
Or disturbing surroundings

That is the Desirable Secluded Place  
Aim for penance and mind to reside,  
And Be

Varanasi Ramabrahmam

# The Secret Of Time And Its Passage

Memory defeats passage of time

Hurts and pains enliven passed times and events  
In the form of aches, and rarely are enlivened pleasant experiences had;

Anxiety, fear, apprehension constitute the future;

Past and future are thought forms  
In the present continuous,  
Arising out of earlier experiences,  
And doubts and imaginations about the imminent,  
Are mere mental projections  
In the present;

The present continuously changes  
Every one tenth of a second  
As a pulse series of awareness  
Replacing past dissolving into future;

Events took place and the ones we imagine may happen  
Respectively create memory,  
And doubts, fears and expectations;

Thus the egoistic mind drawing us into the past or future  
And seldom allowing us to live in the present  
And enjoy current bliss, peace and silence  
Creating whirlpool of time and its passage  
Never lets us transcend the notion of time  
And its passage;

But the reality is,  
Present continuous being  
One-tenth of a second,  
The past over and the future yet to dawn;

Realization of this secret of  
Passage of time, past, present and future  
As mere thought forms in the present,  
Sets in us peace, bliss and quietude

And we face life cheerfully  
Transcending mental suggestions  
And enjoy the present in calmness,  
Peace, bliss, silence, in unoccupied awareness  
As contented and content-free state of mind

Varanasi Ramabrahmam

# The Seer And The Seen!

Aham eva idam sarvosmi!

'I' is all this mental phenomenal world. 'I' is Universal Subject (in the sense of consciousness/awareness) and Mental phenomenal world is the Universal Object (consisting of cognitions, re-cognitions, and communications) .

Both are made up of same chit energy (psychic energy) and are one and the same.

Atman/Brahman is pure - object-less - consciousness; The Seer.

Idam is object-filled awareness; The Seen.

During cognition/communication, distinction/discern/discrimination /differentiation between the Seer and the Seen, is apparent/virtual/unreal.

In reality, the Seer and the Seen appear together and disappear together. That means the awareness and mental phenomenal world rise and set together. When mental phenomenal world is not being cognized, re-cognized or communicated, pure consciousness is revealed, which hitherto is in the background is like 'sruthi' behind during musical concert or like paper on which matter is written or cine-screen on which virtual images appear as cinema.

During and after, sruthi, paper and cine-screen are present simultaneous to music, matter and cinema. They present themselves in their real and natural form when the super-impositions on them, the music, matter and cinema cease to be.

Similarly, pure consciousness or unoccupied awareness or content-free contentment or object-less subject or mental phenomenon - free calm mind the original state and form of mind, the Self/Atman/Brahman is experienced as Peace, Bliss, Silence, the original identity of 'I', when the virtual/unreal super-imposition, the mental phenomenal world - jagat/ excuses itself from the consciousness/ awareness.

This state is the advaita / state of mind.

When mental phenomenal world / / jagat is perceived, the state is dvaita / state of mind.

Mind oscillates between these states and simultaneously uses these to draw information to cognize, (through sense organs) , 're-cognize (through inner mental tools - manas, buddhi, ahamkaaram, chittam and communicate through action organs.

This is the essence of formation and construction of human cognition / 're-cognition / communication as available in the Upanishads / Atma-, Brahma-jnaana and the shaddarshanas - nyaaya, vaiseshika, saamkhya, yoga, poorva and Uttara meemaamSaas. Uttara meemaamsa is also known as Vedanta.

The same information in Brahmajnaana is used by Indian grammarians to propose theory of language acquisition and communication proposing and cultivating Sabdabrahma Siddhanta.

Upanishadic insight is not merely out-worldly but is scientific containing information to use in the modeling of human cognition/language acquisition/communication.

Let us use ancient Indian wisdom in sciences too in addition to spirituality and religion. Let us know Indian knowledge potential too.

Varanasi Ramabrahmam

# The Serenity Of Mind

Human beings gain knowledge of the objective world through the five sensory organs. While the objects of perception are insentient, the mind is sentient and hence emotionally reacts to sensory perceptions in the form of likes and dislikes, joy and sorrow. Hence the mind is responsible for the pleasantness and troubles that beset human beings. The mind can be drastically changed to respond to the stimuli it receives through the techniques of yogic methods of inquiry to remain peaceful even in the midst of trying circumstances.

A mental world is created in us through sense organs during the /wakeful phase of mind. This inner mental world comprises of the sights and forms seen by eyes; sounds heard by ears; the tastes sensed by the tongue; the smells/fragrances smelt by nose; and the touches, warmness, hotness, coolness sensed by the skin.

All these are technically called vishayas and the remembrances they simultaneously create are technically called vasanas (which remains is vasana) . These vasanas (experiences –happiness, sorrow, unhappiness / insight / understanding / meaning / sense/ mood) constitute our memory. Our memory is also made up of the traits we get with this body – the genetic/hereditary- in the form of personality traits, instincts, intuitions, urges, senses, comprehending abilities, intelligence, desires, longings, other intellectual and emotional abilities, common sense, power of imagination, dreaming capabilities. Thus our memory is constituted and composed of all experiences / moods/understanding/insight and the like acquired or inbuilt. Our language acquisition and communication abilities comprising of meanings/senses of words also fall under this.

Our mental functions start with mood, insight, remembrance, understanding, experience, urge, intuition, insight and instinct – our direct or in-built/genetic perceptions and experiences. These are then converted into thoughts and feelings which are then expressed. As is mentioned we cognize and know through our sense organs: through the eye we detect forms and scenes, through the ear sounds, through the tongue tastes, through the nose smells and via the skin touch and heat. These cognitions are received in accordance with manas, and perceived. Together with the experiences they create, they are stored within us as remembrances and memory. When our memory is activated, they generate moods, thoughts and feelings. This is the two-way (reversible or forward/backward) functioning of mind when we express or perceive, understand/experience.

We have four phases of conscious states of mind which automatically are activated and changed. They are: (a) wakeful Sleep, (b) deep sleep, (c) wakeful or awakened and (d) dream. The above functions take place and cease to take place depending on mental phase.

Human consciousness is always on as conscious awareness and only mind rises or sets during these conscious states of mind causing cognition and cognition-related experiences, storing and retrieving them in respective phases. Human consciousness is the form, the structure and the consequence of breathing process and generates psychic energy that does all human cognitions and cognition-related functions. Cognition and cognition-related functions are the result of reversible becoming of this psychic energy and human consciousness bifurcates as consciousness that is aware of the cognitions and related activities and the occurrence of the activities themselves. When these activities are taking place, such a dual role is played by the human consciousness (during wakeful/awakened and dream phases or conscious states of mind) .

There is also a phase when no cognitions or cognition-related activity is taking place and it is the original or normal or natural state of human mind, the non-dual or peaceful, blissful or silent phase of mind (Wakeful Sleep and Deep Sleep phases or conscious states of mind) . The Wakeful Sleep conscious state of mind is also known as the Real I state. No experiences, thoughts, feelings or traits of the individual do not activated.

Once we think of or feel "I", many moods, feelings, thoughts appear on our mental screen. We normally identify "I" with the body. And "I" is also associated with the personality that is created in us through various mental traits, emotional and intellectual bonds, likes, dislikes, social status, age, gender, nationality, religion, region, language, culture, our mental faculties, abilities, emotional and intellectual aspirations and the like. This happens in wakeful and dream conscious or phases of mind. We rejoice, feel hurt, struggle within, with associated happy and unhappy experiences, thoughts and feelings.

If no pleasant or unpleasant mood is created or no experience is activated or no thoughts and feelings are generated and continuous peace, bliss and silence are in the experience as experience that is the Real "I" state. All the Jnanis, seers, saints and realized souls live in this peaceful, silent and blissful state.

If we also become aware of this phase of mind, and convert that insight into experience we too can be like a water dropp on a lotus leaf merely remaining, though on it and touching but untouched moves freely on the leaf. This is not a

mere philosophical statement or spiritual injunction. It is the reality we are all experiencing during deep sleep phase of mind but are unaware of it.

When we cultivate this phase of mind we bear all the vicissitudes of life with less disturbed state of mind. We will perform our ordained duties with serene mind. Our intellect gets sharpened. We become efficiently intuitive and useful and pleasant sphuranas (intuitive feelings) are generated. Our mental faculties improve. We live cheerfully and cheer our near and dear.

This serene state of mind is the state of Atman/Brahman. This quietness of mind is state of Atman or state of Self. This is our real state. This is our real form. This is our real trait. This is our real person and personality; our real sound from which all languages originate; our real sounding.

This state is to be made our own rather we become and be that state. This state is always present in us. When the mind is functioning and various mental functions are taking place, they superimpose on this state. This state remains in the background as the "sruti" (constant frequency sound maintained behind for the benefit of the musician) while music is being played. It is one as sweetness in the honey and fragrance with the flower. When mental functions are not taking place this state becomes our current experience. We will be peace-bliss-silence filled. We will be peace, bliss and silence.

When mind is tuned to the Self and merges in the Self, we enjoy peace, bliss, silence. This is the serenity of mind and serene mind.

Various methods of yoga are designed to understand this working of the mind and cultivate it so that its vagaries are understood and taken care of and that psychological remedies are prescribed and implemented. Yoga is not merely about doing physical exercises. Physical exercises are just a starting point just as primary school is a starting point for more complex learning. Unfortunately, many practitioners and gurus of yoga teach and promote an incomplete type of yoga which starts and ends in physical exercises.

Kind of Yoga to be followed must be prescribed to the individual only after analyzing the individual's culture, mental make-up, emotional and intellectual capabilities, social background and faith followed.

In brief, serenity of mind is cultivated by also changing the inputs we give to our sense organs and mental worlds we create. If the inner mental world is filled Divine Information, we get peaceful and blissful thoughts and feelings. If we give other fleeting, sensuous and like worldly inputs to our sense organs and mental world with them is created, we get those thoughts which cause us joy and sorrow. It is in our hands to be peaceful or disturbed. Let us cultivate serenity of mind consciously, intelligently and wisely.

Varanasi Ramabrahmam

# The Sinking Of The Tathagata!

The Tathagata has sunk  
Is lying submerged on the lake's bed  
Renowned sculptors have carved  
The beautiful Tathagata on a single rock  
And took to the City  
To install in the center of the lake

His heart having melted  
By observing the travails of the living-beings and the deprived  
The Siddhartha who has abdicated  
The kingdom, the queen, beloved son and everything  
And went in search of the Truth  
For the welfare and tranquility of the world  
And the ruler of the compassionate hearts  
The Gautama, has submerged in water  
And is lying there on the bed of the lake

While people are suffering from hunger and poverty  
And are dying with thirst for want of drinking water  
He did not like the way millions of rupees wasted  
On carving Him and The Bodhisattva has submerged in the lake  
Protesting the lack of concern and insensitivity of the leaders  
And remained there on the bed

The Teacher of the World who gave it  
Sight and Vision with Love and Compassion as eyes  
And the Personification of Togetherness and Oneness  
Who preached non-violence as prime virtue  
The Buddha has submerged in the lake

Refusing to be unveiled by the leaders  
Abhorring them the embodiments of  
Violence, selfishness, narrow-mindedness, falsehood and envy  
And is lying on the bed of the lake

Unable to bear the uncivilized policy of divide and rule of  
The leaders who cut the throats of the citizens with the knives of  
Caste, religion, region, language and dynastic succession  
And encourage hatred, violence, disturbances and divisions

To keep themselves in power  
The Ambassador of Peace has submerged in the lake  
And is lying there with broken heart

Varanasi Ramabrahmam

# The Sleep

The sleep is natural to many  
But it denies itself to so many

Sleep is calmness within  
When ego rests in The Self

Sleep pervades into  
Inner recesses of consciousness  
And the awareness recedes

The sleep is silence  
To happenings  
Within and without of the body  
Conscious but unaware

The sleep is the experience of the Self  
And The Self is the sleep's seer  
Guide and terminator

The sleep is cessation of  
Mental activities within  
And is free from interference of self-consciousness

Is tonic to mental ailments and malfunctions  
The sleep is the bliss, the peace  
And the tranquility of mind

Varanasi Ramabrahmam

# The Sound And Sounding Of Heart-Beats

Heart-beats sound melody  
When in love;

Heart-beats sound harmony  
When in understanding;

Heart-beats pound  
In pain and hurt;

Heart-beats refuse to sound  
In avoidance, rejection, grief, sorrow or melancholy;

Heart-beats sound silence  
When in communion with God;

Heart-beats are our sounds of life  
Soundings of pleasantness, sorrow, hurt, pain, peace and bliss;

We must sound, feel, think, experience and understand  
Sound matters for our heart-beats to be  
Rhythmic, regular and sound  
Which keep us in sound health  
Sounding our well-being and wellness

In body, heart, mind and spirit

Varanasi Ramabrahmam

# The Structure And Function Of Mind (Opinion)

Human consciousness creates conscious relationship between body functions and mental functions and also can dissolve such relationship. When such relationship is dissolved the right identification of "I" happens. The real identification of 'I' provides the natural or normal or ground state of mind.

The natural or normal state of human mind is peace; bliss; silence. Mental functions form veil over this natural state and superimpose themselves on this pure consciousness as awareness and pure consciousness transforms into simultaneous existence of consciousness and awareness. The awareness creates self-consciousness also in the individual and then the individual relates oneself to the body, gender, social status, nationality, mental traits etc., and "falsely" identifies with all of them with an egoistic mind.

Human consciousness is the source, guide and energy-provider for the human mind and its activities. Human mind possesses three kinds of awareness consecutively/simultaneously. They are: (i) unoccupied awareness or pure consciousness (ii) awareness of within of the body and (iii) awareness of without of the body (last two together is known as occupied awareness) .

Human mind tunes itself to without of the body through sense organs and acts, reacts or interacts through action organs for cognitions and perceptions created by external stimuli from physical world outside the body. Eyes, ears, nose, tongue and skin, stimulated by light, sound, chemical, mechanical and thermal forms of energy respectively, are sense organs. Movements related to hands, legs, vocal chords, reproductive organ and bowels are action organs. Information from external physical world is stored as inner mental world consisting of cognitions, perceptions and cognition-created or related experiences. All external physical world is projection of individual's mind, with associated limitations and individuals deal with these mental projections some times in a biased way depending on individual's ability to know, perceive, reason, feel, intuit, understand and experience the reality.

Human mind tunes itself to the within of the body and senses aches, pains, inner mental world and also does intellectual operations. Inner mental world is made up of information known, sensed by sense organs and perceptions and experiences created by such cognitions and knowledge in the form of external stimuli. The same are retrieved by mind to create moods, intuitions in the form of verb, meaning, sense, understanding, insight, intuition, experience, urge, which become thoughts, perceptions and feelings in the form of sentences. The

information about individual (self-consciousness with egoistic mind) , the languages learnt together with meanings, senses of sounds (words) and utterances, forms of alphabet and objects of external physical world as words, sights, sounds, tastes, smells, touches and the perceptions and insight and understanding gained by the contemplation of perceptions, all form the inner mental world. All this knowledge acquired through sense organs in tune with mind can be termed as biophysical..

Instincts, urges and similar impulses created and guided by hormones and gland secretions-which also constitute the knowledge possessed by the individual organism can be termed biochemical - also inspire and stimulate mind to act, react and interact. Human mind is also capable of being in a state where and when all mental functions and cognitions cease to be or the mind transcends ongoing mental functions and effects of stimuli from external physical world and will be a mere witness to them as an uninvolved and unaffected spectator or seer. This state is the original state of human mind similar to zero in number system and vacuum in physical sciences. Then the state of mind is pure consciousness or unoccupied awareness and exists as peace, bliss and silence. Thus human mind is sourced from human consciousness both materially, energy-wise and functionally. Human consciousness is always present. Human mind rises and sets depending on the phase or conscious state.

Conscious states or phases of mind in terms of virtual mental energy-reflection series and its transformation:

Wakeful/Awakened, Dream (Swapna) , Deep Sleep (Sushupti) and Wakeful Sleep (Jagrat Sushupti) - are different conscious states of mind creating different phases of mind. They are structure and phases of mental Time-Space and time created by the presence of mental energy source and transformations associated with virtual mental energy reflection. Mind functions or ceases to function in these phases of mind.

(i) Jagrat Sushupti (wakeful sleep) :

A series of 'I -I' pulses' issue out and virtual energy creation and transformation, when necessary, takes place. Mind is active if willed. Sense and action organs are alert and ready to function. Through meditation one reaches this state. State of Unoccupied awareness Purport Silence, Bliss, Peace, Pure Consciousness Divine consciousness, Real 'I' state etc. Normal, original, natural or ground state of mind. State of Being of mind

(ii) Sushupti (deep sleep) :

A series of 'I-I' pulses' issue out and mind is in absorbed state. No transformation

of virtual mental energy reflection takes place.. Sense and action organs are not in functional state. No awareness of within or without of the body-cognitions or remembrances-cognition related or created experiences or understanding or insight or intuition or urge. State of cessation of mental activities- State of Being of mind

(iii) **Jagrata** (wakeful) :

Mind is active. Sense and Action organs are active are in working state. All knowing/expressions take place in this state. Meditation starts in this state. (awareness of without of the body) Becoming of mind Excited state of mind.

(iv) **Swapna** (dream) :

Mind is active. Sense organs are in dormant state. Action organs will be functioning if necessary. Meditation becomes one-pointed in this state (awareness of within of the body) .Becoming of mind Excited state of mind

Manas, Buddhi, Chittam and Ahamkaram are inner mental tools. Experiences created by perceived or retrieved object-energy forms are remembrances and cognitions-stored and retrieved collection of perceived object-energy forms is inner mental world Jagrata Sushupti (Wakeful Sleep) is Unoccupied awareness. Knowing/learning expression/teaching, thought, perception, experience, understanding, volition, urges etc., are occupied awarenesses, happening in Jagrata (wakeful) and swapna (dream) conscious states. Sushupti – State of cessation of mental activities.

Humans know/learn and express/teach in these conscious states of mind. These conscious states or phases of mind are the result of transformation of psychic or mental energies in the Unchanging and Ever-Present Consciousness/Awareness present during all these conscious states as Energy-Presence. Upanishadic awareness calls such awareness as Atman or Brahman or Prajnaanam. Atman is normally referred to as Self. It is already informed above that Atman is present in us and is the result of the breathing process and is the Source of Mental-Energy. In modern scientific terms it is also is termed as a infrasonic bio-mechanical oscillator which issues out psychic or mental energy pulses of frequency 10Hz. Thus Atman is the oscillating (with infrasonic frequency of 10 Hz) psychic Energy-Presence denoting and providing Mental Consciousness/Awareness and Time-Space.

**Ab** Prajnaanam, or Continuous Conscious Awareness, Atman witnesses all our mental activities, related body activities and happenings within and without of the body and body's reactions as thoughts and organ-movements to these happenings. Present as such a Consciousness/Awareness, Atman provides the

energy required for guiding the mind to know/cognize/learn through sense organs, perceive, think, experience, understand, etc., and store such an information and retrieve the same in the four conscious states described above and makes us conscious of within and without of ourselves and ourselves. Such continuous and simultaneous or alternate rise and set of the conscious states or phases of mind is an aspect of psychological time and its flow.

Upanishads term Awareness of Self as psychological time-space. Awareness of the Self is the mental phase without cognitions or cognition-related experiences taking place or retrieved (the Wakeful Sleep Conscious State) . The three other conscious states – the Wakeful/Awakened, the Dream and Deep Sleep-Conscious states are alternate super-impositions over this continuously present conscious state. This state of mind transcends both physical and psychological times and time-flows. This is the normal or original state of mind and all mental activities are excited states of mind.

Inner mental tools perform various mental activities which are transformations of psychic energy (virtual mental energy-reflection) to cognize and create or retrieve thoughts/perceptions/experiences/understandings/meanings etc., in us. Thought-flow within us, which is the psychic-energy change during conscious states, also constitutes psychological time and time-flow. Thought process and thought-flow is the becoming of psychic energy which makes us conscious of time and time-flow. This insight is further explained in the following sections. The mechanics of mind:

The following is an interpretation and explanation of being and becoming of mind i.e., formation, structure and function of human consciousness, formation and retrieval of inner mental world and cognition-created experiences/senses/moods participating in the cognitive processes and explanation of mechanism of sensing/ knowing/ learning/ expressing/ teaching/ thought process/ perception/ experience/ understanding and experience of meaningful experience and experienced meaning as expressed in the Upanishads.

Human mind has four conscious states or phases, seven cognitive states and five kinds of functional states. They are:

Conscious states or Phases of mind:

Wakeful Sleep, deep sleep, wakeful or awakened and dream. These are discussed in detail above. Human consciousness is always on as conscious awareness and only mind rises or sets during these conscious states of mind causing cognition

and cognition-related experiences, storing and retrieving them in respective phases. Human consciousness is the form, the structure and the consequence of breathing process and generates psychic energy that does all human cognitions and cognition-related functions. Cognition and cognition-related functions are the result of reversible becoming of this psychic energy and human consciousness bifurcates as consciousness that is aware of the cognitions and related activities and the occurrence of the activities themselves. When these activities are taking place, such a dual role is played by the human consciousness. There is also a phase when no cognitions or cognition-related activity is taking place and it is the original or normal or natural state of human mind, the non-dual or peaceful, blissful or silent phase of mind.

#### Cognitive States of mind:

Seven states of cognition are identified in relation to ego-transcending or egoistic or self-conscious state of mind. These cognition states function around the, 'I'-consciousness, 'I-sense, the I-thought or feeling and I-expression or utterance or in the absence of such identification. Then no individual- specific information will be in the mental awareness and the mind transcends to a state or phase when the mental awareness becomes one with the consciousness and non-duality in the form of peace, bliss, or silence is experienced. Cognitions cease to take place but will take place if willed or necessary. The seven cognitive states of mind are:

Pure consciousness: Normal or original state of mind:

(I) "I" Consciousness – No "I" Awareness of and about individual

(II) Meditative state of mind. One pointed awareness.

Egoistic State of mind

(III) "I" Awareness/Sense/mood- Ego Sense - State of

verb/meaning/understanding/experience/intuition/urge- Infinite form or present continuous form of verb without subject or object attached.

(IV) "I" Thought/Feeling (awareness of within of the body) - State of sentence with subject-verb-object-perception

(V) "I" Thought/Feeling (awareness of without of the body) in relation to outside physical world. Mind tuned to outside world through sense organs

(VI) "I" Utterance/Expression/also reception of stimuli from outside world and expression through action organs.

(VII) "I" Awareness of or about individual- No Self consciousness or ongoing of mental functions. State of cessation of all types of mental functions.

Kinds of functional states of mind:

(a) . Getting tuned to and sensing stimuli from external physical world through

sense organs and reception.

(b) . Actions, reactions or interactions with external physical world activated by hormones or stored information.

(c) . Perception/thinking/reasoning/feeling in accordance with the stimuli from external world or information retrieved from inner mental world.

(d) . Conversion of above information into intelligible information as understanding or insight or experience

(e) . Awareness of

Understanding/intuition/urge/mood/experience/meaning/experience.

All this happening in the consciousness of Self or Atman or Brahman-the infrasonic mechanical oscillator forming and functioning as human consciousness.

While mind is functioning, there will be a differentiated perception of knower-knowing-known or subject-verb-object, which will be missing and absent when non-dual (advaita) awareness or pure consciousness becomes unoccupied awareness. Experiencing or understanding or getting insight of verb is state of experience and then knower-known or subject-object are not attached to the verb. Verb will be in a present continuous form or infinite form depending on it is absorption of information or understanding cognition or experiencing cognition or urge (to express or do) or intuition (result of perception or instinct took form or genetic knowledge expressed through hormones or like them) or sense or meanings of utterances received or to be expressed.

We knowingly or unknowingly alternate between non-dual (advaita) and dual (dvaita) awareness while functioning mentally. Wakeful and dream conscious states of mind represent and account for the phase of mind when functioning and then we also are aware of and sense or perceive self-consciousness. Once mind ceases to function, we experience peace, bliss and silence within. If these are experienced our being aware them, the phase of mind then is known as wakeful sleep. If we are unaware, but are conscious of these, the phase of mind then is known as deep sleep. The phase of cessation of mental functions (also self-consciousness) is similar to zero in number system and vacuum in physical and biological sciences. Vacuum is inherent in matter and holds matter and is manifested when matter is missing or absent. Consciousness is awareness of mind when no mental functions are taking place.

In Advaita (No Two or non-dual) state, human mind possesses consciousness only. As Prajnanam, Atman gives Consciousness and Awareness to observe, be aware of and be conscious of understanding, meanings and senses of cognitions and cognition created experiences. During advaita phase, no

transformation of virtual mental energy reflection-no creation, transformation and functioning of inner mental tools takes place but the current of awareness is connected to sense organs and action organs which are ready to function but not in a functioning state. In dvaita (two or dual) state of mind, human mind exists as consciousness and awareness. Upanishads call consciousness as Aham and awareness of experiences/meanings, perceptions and cognitions as inner mental world- idam. The awareness, the manifestation of human mental functions is transitory and exists or ceases to be depending on the phase of mind. Awareness is present in Jagrat (Wakeful) and Swapna (dream) conscious states or phases of mind. In Jagrat Sushupti (Wakeful Sleep) or Sushupti (Deep Sleep) consciousness states or phases of mind, awareness of mind as being intelligent to mental operations and doing mental functions will be absorbed in pure consciousness. In Wakeful Sleep conscious state awareness will be always on and mind functions if willed.

We, humans learn, know, communicate, teach, perceive, think, experience, understand etc., when an interplay of wakeful, dream conscious states happen simultaneously making use of dual (dvaita) and non-dual (advaita) conscious states during which time virtual mental energy reflection- maya, the reflected chit energy transforms reversibly to facilitate us to perform mental tasks. This two-way- forward and reverse transformation of virtual mental reflection- is technically known as vivartanam (reversible becoming) in advaita thought. In dual (dvaita) state of mind, sense organs and action organs are active and function forming mental operations and thus enable us to perform all mental functions with the help of inner mental tools (antahkaranas-manas, buddhi, chittam and ahamkaram) which are two-way transformations of virtual mental energy reflection-maya. The alternating and simultaneous rise and set of dual mental state and ever present non-dual consciousness give us cognizing, communicative and other mental abilities.

Human mental process is generally a combination and quick successive transformations of four modes i.e.,

I Speaker/Teacher: (a) Purport/Awareness (Meaningful Experience or Experienced Meaning) (b) Understanding/Experience (c) Perception/Thinking (d) Utterance /Expression

II Knower/Listener/Learner: (a) Knowing (through sense organs) (b) Perception/Thinking (c) Understanding/Experience (d) Purport (Meaningful Experience/Experienced Meaning) /Awareness.

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Varanasi Ramabrahmam

# The Suffering Of Radha

Radha is experiencing sweet painful aches  
Is in amorous mood and is teased by three naughty Lords

Moon, the Lord of the night sky  
The dear enemy of lovers  
Is piercingly touching Radha with his pleasant and cooling rays  
And is making her unable to bear the separation from Madhava

Cupid, the formless Lord of Love who causes  
Wounds unseen with his flower-arrows  
Is 'torturing' Radha stirring deep emotions  
Fanning the flames of intense longing for union with Madhava

Madhava, the Lord of her heart who shares  
Heart and sweet and delightful conversations with her  
Has not yet arrived at the meeting place  
To share her everything  
While Radha has reached the spot as Abhisarika [1]  
And is waiting suffering from the pangs of separation and desire

Radha's body and mind are experiencing  
Sweet painful aches by the naughtiness of the three Lords

She is wondering with intense feeling:  
'We loved each other by exchanging love-jasmine garlands  
When will Madhava and the blissful moments arrive  
And both of us disrobe ourselves and merge in each other'

Radha and Madhava are eternal lovers of Brindavana on the banks of river  
Yamuna

[1] The youthful girl is deep love who arrives at the mutually informed and  
agreed to place on her own for love-making with her beloved.

Telugu Original: 'Challani devula allarilo Radha'

Poem and translation Varanasi Ramabrahmam



## The Trial (Fiction)

I am a writer; a poet, fiction-writer and essayist who writes in English language. I have been writing for the last 30 years. None of my works are published. I am not an established or famous author. I am not counted as a contributor to Indian Writing in English.

The advent of literary websites has given me an opportunity to express myself frequently and made me a much-read writer. I have got bouquets and brick bats for my creations. Now a days I am feeling a bit tired of all this experience and also am feeling I have expressed much and there is not much worthwhile more to share with my learned and aesthetic readers. My readers are all competent in their own fields and are well-versed and well-read. I have been enjoying their responses to my creations which many times inspired and encouraged me for some more creations. I have made a few friends also during this period whose company I always cherish and relish.

Recently I have decided to take a break from literary activity of writing and relax completely amounting to slowly receding to the background and forget that I am a writer and become a devotee to Lord Krishna and lead a spiritual life. And I stopped writing, composing poems and posting them in the websites temporarily.

\*        □   \*□ \* □        \*□        \*

Then a peculiar thing has happened. A public interest petition was filed against me in a subordinate court in my town. The litigation is I must not stop writing. I was really amused by the incident. I was arrested and presented before the Honorable Judge for the trial.

I am completely confounded by the turn of events. Living in the jail, daily going to court and coming back have made me irritable and impatient. I argued my case myself. I did not engage any lawyer. I pleaded with the honorable judge about my constitutional right of doing what I want and abstaining from doing what I do not want to do.

The lawyer for the petitioner is a rationalist and an atheist. He is pleading his case well. He says that as a writer I have an obligation to the society and I do not have any right to abdicate that responsibility suddenly. The Honorable Judge concurred with the petitioner's lawyer on many points and that made me speechless in wonder.

I argued that I have many opinions which are unpopular and if I express them I will be pounced, hounded and hunted by the interested people and leaders. I told the judge that I have strong views on social, political, gender, religious and the like issues and if I express those I will be torn into pieces by persons who have contradicting views; whose very existence is thriving based on these divisions. They will blame me and call me names. So I told honorable judge that I decided to stop writing.

Then the honorable judge said, suddenly I cannot take such a decision and I must reform myself to suit the majority of the citizens and write for them. I have written enormous stuff on pollution, climate change and the hazards of smoking, drinking etc., ; still the situation remains the same as before I started expressing myself. My write-ups have got the attention of some discerned readers and that is all. Under these circumstances, I told the judge that I do not have much left to be expressed.

When I said that I am not for corruption, all isms, suppression of merit, and the like the learned judge ruled that I must conform to the societal expectations and express accordingly. Peculiarly he dismissed my argument for my civil rights, saying a writer has no freedom or individual life. He is a public person and must shun personal preferences and must be objective.

When I told the judge that none of my works were published and I am not a writer in the real sense of the term, he ruled that the moment I decided to write I cease to be an individual with individuality; all my resources are at society's disposal. I must continue using them for society's welfare and well-being.

I protested to the learned judge saying the moment I decided to stop writing I cease to be a writer and none of these laws bind me. But the honorable judge did not concur. He said it is better to light a tiny lamp than blaming the darkness around.

I pleaded with the judge saying that I am really tired of expressing myself in this vicious atmosphere and my opinions have no takers. And many individuals who are intolerant are using filthy language and even threatening to eliminate physically their opponents. I do not want to be a target to such uncultured and uncivilized persons who are barbarous and I am not ready to risk my peace of mind or life for my expressions.

I informed the judge that I am now 55 years old and want to turn my attention towards God and want to spend the rest of my life in singing His Glory and strive to attain salvation and completely immerse myself in spirituality.

At this stage the lawyer for the petitioner has intervened saying there is no God and I am like a person who has taken opium and I must continue writing for the exploited and must follow atheism. He also argued that people like me are dangerous to society and must not be allowed to sing the glory of the God. He also said that service to humanity is service to God. Moksha or salvation, are words used by certain people to indulge in vain pursuits and mislead the rest of the communities.

I am completely taken aback by this argument of the petitioner's lawyer. I told the honorable judge to leave me to myself and do not dictate to do what I do not want to do. I informed My Lord that one must read the constitution thoroughly where each citizen's freedom and independence are guaranteed and I can practice what I want without harming any one.

I also informed the court that writing is an aesthetic activity which goes on voluntarily as the cuckoo sings, peacock dances, rivers flow, flowers bloom, men and women fall in love, children smile and elderly profess wisdom. A person cannot be compelled to do anything against his will much less to write. Nature dwells in the writer and poets as intuition and instinct and makes one to respond, compose, express and revel in one's own creations. I lived and passed all these moments and I just want to live my life peacefully in the company of Lord Krishna.

I also told the honorable judge that I know Sanskrit, German and French languages and will do translations of classics among these languages and also into my mother tongue Telugu and thus will be in touch in literature as well; and also that I am only a part-time writer and my real interest lies in doing scientific research and by profession I am a researcher. And pleaded with the judge not to curb my freedom of speech and that I want to remain unheard as I am not in a mood and do not want to create anything from my study, knowledge, views, opinions, understanding, insight and scholarship. And there are many equally learned and talented persons who are flooding the literary street with their goods and my non-writing does not actually affect the output; just as a dropp of water removed from the ocean does not make any difference to the amount of water present.

But My Lord sentenced me to simple imprisonment for five years where I must be supervised by the jail warden that I write daily and post. I became dumb by hearing the judgment. I am dragged to the jail.

\* ❏ ❏ ❏

❏ ❏

Suddenly I woke up. I was profusely sweating. My bewilderment is still fresh and

I am still in daze of the judgment. It took five minutes to realize that all that happened has been a mere dream. I am completely relieved. And I decided once again to take complete break from writing. But I liked the observations of the learned judge that it is better to light a tiny lamp than blaming the darkness around. I am a bit softened by the truth and duty embedded in the words of the learned judge and will start writing occasionally when I strongly feel for the cause or any incident or person that impresses me. And of course I dedicate major part of my life to Lord Krishna.

Varanasi Ramabrahmam

# The Unsmelt Still Smelt Flower! (Fiction)

All can not be professional writers and earn their livelihood through literary writing. Many are just amateurs. I am one such amateur writer. Some of my short-stories and verses have been published in various popular magazines. Thus I consider myself a literary figure. Writers like me desire to participate in literary competitions so that we can get both fame and money in a short time.

A popular national magazine has recently announced a short-story competition. I decided to write a quality short-story for the competition. I started to write one also. Normally I write a short-story like this: first I will contemplate on the beginning of the story. Then I struggle mentally for some days to further the story line. Gradually the story takes a definite shape in the mind. Then I complete writing the story and at the end give title to the story. But now I decided in the beginning itself the title of the story as "The First Love-making" because I am very sure and clear of the story line.

\* \* □ \*

Visal is highly disturbed. He is experiencing hopelessness and helplessness. His mind is blank. He is not able to decide what to do and is grief-stricken. Visal is a modern youth. To live happily is his motto of life. But he is thinking that destiny is unkind to him for some reason. That is why such a depressing incident has taken place in his life is what he believes. What is that incident.....? What are the consequences.....?

Visal is a soft-ware engineer. He is working for a prestigious computer company and is receiving fat salary and perks. Like the youth of his age he is romantically dreaming about his married life. He is eager to get married as soon as possible. His parents are also on the look out for a suitable bride.

Visal's mother met Vinamra in one function. Visal's mother is very much impressed by the tender body, bright lotus-like face, proportionately formed limbs and organs and attractive figure of Vinamra and decided that Vinamra should become her daughter-in-law. She arranged through a mediator to contact Vinamra's parents with the proposal and Vinamra's parents gladly accepted the proposal. The marriage of Visal and Vinamra took place on an auspicious day.

That is the night of nuptials for Visal and Vinamra. The nuptials are much eagerly and passionately waited night for the youth and the most exhilarating. Visal sat on the flower-decked bed in the decorated room and is waiting for Vinamra. The room is fully filled with stimulating fragrance from the incense sticks. After some time Vinamra slowly entered the room. In the nuptial-bride's dress Vinamra is very beautiful and inviting. Both looked at each other. Visal is bitten with desire. But Vinamra immediately avoided looking. No feeling is revealed in her face. Visal approached her slowly. He gently attempted to affectionately embrace her. But she prevented him with her looks. She

immediately went away from him and sat in a chair. Surprised, Visal also went near her and sat in another chair.

Pleasant moonlight is spread all over. Visal's thoughts are full of aesthetic feelings. He again attempted to embrace her. At that moment avoiding his touch she started saying:

&quot;Please do not touch me&quot;

&quot;But, why? &quot;

&quot;This marriage has not taken place according to my wishes. I am in deep love with another person&quot;

These words of her pierced through his heart like arrows and he became immobile. He has fallen into a valley of ache and pain from the peak of aesthetic desire. Vinamra continued talking:

&quot;I and my cousin loved each other very deeply&quot;

&quot;Then, how is it that our marriage took place?

&quot;I did not want to wound the feelings of my father. So .....&quot;

Visal is not at all ready to hear such utterances on his nuptials night. When he is dreaming to hear pleasant sounds this disharmony has started.

&quot;Then, why you have married me? ' asked Visal with aching heart.

&quot;It is my father's wish&quot;

&quot;With this immature and childish behavior you have spoiled my life&quot; said Visal accusingly. His voice resembled the sounds made by a broken veena.

\* \* \*

I wrote the story up to this point. I unsuccessfully tried to continue writing. My mind suddenly became blank. All the story-line which is thought over earlier has completely disappeared. My mind is filled with vacuum. The half-written story is teasing me daily. Some days passed like this.

One day I started re-reading the half-written text. What a surprise..! ! The story is written further with a different hand-writing from the spot where I stopped. Astonished, I started reading eagerly.

☒ \* \*

&quot;I love my father so much. He is impressed with your alliance. I could not disobey him after knowing his mind&quot; said Vinamra.

&quot;Why are you now telling me all this? &quot; questioned Visal.

&quot;Because there is no meaning in the union of the bodies when there is no union of hearts..&quot;

She paused for some moments and continued:

&quot;You are free to scold me. You can even beat me. I will bear everything. But I do not change my mind. You are educated and are aware that it is cultureless to make love to a woman against her will and wish&quot;

&quot;But you have behaved in a highly cultured way! ? ! &quot; angrily said Visal.

"Yes. I have behaved in cultured way. That is why I told every thing. I hid nothing"

"You should have shown this much culture earlier to our marriage. Then this marriage might not have taken place at all"

"My father is very adamant. He refused to marry me to my cousin. If I remain unmarried, my father will become unwell. His health is very delicate. Contemplating all this, I agreed to get married to you"

"You have thought very well..! ! ? " saying this Visal sighed deeply. The soft bed and the flowers spread on it sympathized with Visal. Then Vinamra said:

"I do not want to become burdensome to you. I will do some job and take care of myself. I understand your distress and pain, but I am truthful; we both are pawns in the hands of Destiny..."

Visal did not appreciate her philosophical expression. He said:

"I do not touch you even though you are my wife, when you do not love and desire me. But I respect the institution of marriage. So we must be husband and wife for others"

"Certainly! I am your wife in all respects and obey you except for sharing sexual life. I will do the duties of housewife without blemish or fail"

"You can do a job as you desired"

"Thanks a lot"

\* \* \*

I finished reading. But who has written this....? The hand-writing is familiar to me...? !

"Have you finished reading the story....? " Hearing this question I turned my face. My wife Chitra is standing there smiling. Ja! Now I am reminded. It is Chitra's hand-writing.

"Yes" I replied.

"Giving divorce is not the solution of the problem. Divorce is not acceptable. Mere union of bodies does not constitute marriage. Enjoying sex is just a part of married life. Two people can be husband and wife by being intimate and friendly to each other sans sex and can lead a happy married life. Such a life is also a wedded life."

I am completely taken by surprise. After hearing Chirta's utterance I am reminded of the incident that happened two months back.

That was our nuptials night. Smothering my chest with her fingers affectionately, Chitra has told me with a sweet voice:

"I desire to continue my studies in the university. If I get pregnant immediately, It will be awkward to go to university in that state. I do not have faith in family planning methods. So I pray to you that we observe celibacy for some time....! ? "

Whether the sweet and affectionate talk of the new bride hypnotized me or

whether I did not like to reject the first wish of my brand new wife or because I believed that I will see for some time and do the needful later, I do not know but I agreed to her wish.

Has Chitra through completing my story has given me some message..? How much opaque is woman's thinking..? Who can grasp the inner recesses of a woman's mind? Great and matured minds themselves fail in this task. How can I, a normal person can grasp?

I became utterly disturbed. Anxiousness has generated many stressful thoughts. Before going into the kitchen, Chitra has asked me:

"I have changed the title of the story. Have you observed that..? "  
Then I saw the title. The title is changed to:

"THE UNSMELT STILL SMELT FLOWER".

Sanskrit Original 'Anaaghraatamapi aaghraatam pushpam' and translation:

Varanasi Ramabrahmam

Varanasi Ramabrahmam

# The Usefulness Of Spiritual Persons

☐☐☐

There is no human activity which is not useful to society. Many modern uninformed self-proclaimed rationalists and the like say seers, sages, monks like spiritual persons are not useful to the society. They even criticize them to be lazy fellows.

If they talk like this about fake babas, ammas, aanandaas like 'professional' 'Gurus', it is meaningful. But they pour their criticism on seers, sages and monks too.

These 'rationalists' should know that the mere presence of the genuine spiritual teachers or persons sans any apparent 'social activity' even, is useful to society as the mere presence of Sun is enough to make all of us awake, start doing our daily activities, and for the whole world to be active and lively. The mere presence of Sun makes leaves do photosynthesis and provides light and heat necessary for all our sustenance and activities.

Sages and seers are like magnets. Any magnetic material which comes under their 'field' or fold or proximity will get attracted and changes take place within such 'matter'. If we are not made of such magnetic stuff we will remain as we are even if we enter their field. The wood can never be magnetized whatever intense the magnetic field stuff with which we are made is, important, significant and essential for us to get attracted and benefited by these magnetic personalities full of compassion, love, peace, wisdom and humanism.

A rock just gets heated up and gets cooled in the presence and absence of the sun, where as a plant becomes a huge tree by receiving the same light and heat.

Every human activity and 'inactivity' and mere presence of sages and seers will be beneficial and useful to society.

Spirituality is pervasive and useful as air, though unseen by normal eyes.

Varanasi Ramabrahmam

# The Wave Of Beauty

I have seen a woman of beauty infinite  
The delightful handiwork of nature

Of body delicate, of limb expansive  
Alight with beauty, the divine Rati [1]

A golden sculpture she, a pretty verse  
Learned in the languages, a second Saraswati [2]

Her smile, languid and endearingly bright  
Like the joy-giving light on a full moon night

Her full-moon face with its sweet lips,  
Broad hip, generous buttock,  
Her breasts are a pair of golden pitchers,  
She is indeed the divine embodiment of the Sringara Rasa [3], goddess of youth

Loving she has bound me  
With her delightful words, her affection and her passion

She attracts my heart with love for her incomparable beauty  
As a needle to a magnet,  
Divine thief of hearts, she has stolen my senses  
And on them has inscribed her passion in lines by her glances

Beauty personified, a girl divine,  
Full of youth she is aesthetic sensuousness incarnate  
The fruit of intense love-penance  
She is the harmonious note of the lovingly tuned veena [4]

With supreme bliss do I recollect her beauty  
And under her sway think about her love inspiring form

She is Radha enacting the rasaleela [5] in my inner Brindavana,  
Together with my love-filled heart play the role of Krishna

Every tiny portion of her sensuous figure  
Is as a flower-dart from Ananga's [1] sugar cane bow

When sating ourselves subservient with amorous sport  
Vatsayana's [6] love-game instructions bear fruit

To enjoy the pleasurable act of love with her soft creeper body  
And to soothe my fiery heart,  
I will beg my pretty friend,  
"Grant me the alms of love-making with you, my dear Rasaannapoorneswari! "  
[7]

She is a wave of beauty, a stream of love,  
My beloved who bestows immortal happiness

[1]. Rati: wife of Ananga [- Formless God (Cupid) ]

[2]. Saraswati: Goddess of learning, knowledge, literature and fine-arts

[3]. Srīngāra-rasa: Aesthetic-amorous mood full of desire for the beloved

[4]. The veena is a stringed instrument associated with southern Indian carnatic music.

[5]. Rasaleela: Amorous, frolic dance of Lord Krishna with Gopikas (Cowherd-damsels) in Brīndīāvāna (On the banks of river Yamuna)

[6]. Vatsaayana: Author of famous treatise on Love-Making (Kaama Sutras)

[7]. Rasaannapoorneswari: Beloved beautiful youthful girl who gives the alms of love-making

(The Sanskrit Original "Soundaryalahari" can be viewed at Sanskrit Literature at the website; by clicking on "contributed pieces" or "original compositions")

Poem and Translation by Varanasi Ramabrahmam

Varanasi Ramabrahmam

# The Ways Of The Sweet Hearts

Wedded to work is modern woman  
Marriage in tradition is out of fashion  
Single life or live-in relationship  
Without formal ceremonies is the new order

Confined to home that was once considered a temple,  
And bringing up children to build a new generation  
are no more in vogue; one who suggests  
such a life of role model is for sure a rogue

And flirtation and sexual exploitation  
are pass time at workplace,  
and a thin line separates rape and consensual sex

Man too falls prey, takes pride in going astray,  
ignores home, loves the company of a nest-less bird,  
Moods and romance show, ups and downs,  
With dollar rates and share values in the markets

Mutual exploitation is now a  
man and woman 's double-edged knife  
Used at will by the wily in life;

Fairer ones are no longer fair  
In behavior or showering love and affection

Calculated became the beauty  
Using proximity and intimacy in both ways;

Which are now the ways of the sweet-hearts

Varanasi Ramabrahmam

# The Western Block And Intervention In Syria (Opinion)

The western block countries are at it again! ! Their defeats or set backs in Vietnam, Afghanistan, Iraq and various Asian, European and African nations are not deterring them from militarily intervening in Syria. Some commentators have observed that the arms manufacturers in these countries are eager to make huge profits from selling all kinds of military equipment to the warring groups in nations and between and among nations. It is really unfortunate to do business on the bloodshed of humans.

Nothing can stop these champions and protectors of human rights, civil liberties and democracy and like civilized functions from spreading and heaping on other countries even by intervening militarily. And they continue doing all kinds of deeds against this civil and civilized spirit by allowing flight renditions, concentration camps, military interventions, spying their own and other countries' citizens by completely compromising their privacy and trust, to save all 'civilized' principles as conceived, followed, and nurtured by them only in preaching.

Where they are leading the world and globe? When they will realize that their interventions are bringing more problems and the peace of the world is continuing to be disturbed by these unilateral deeds of the western block countries.

What is beneficial to this block is imposed on rest of the world in the name of high ideals which they themselves do not follow citing various laughable explanations and non-caring or careless attitude for the welfare of the whole globe and are confining to protect their countries from terrorist attacks.

Peculiarly they expect and want rest of the countries to fall to their dictates even by ignoring the individual country's welfare and well-being and of its citizens.

This type of attitude reminds us, all the dictators of the old world who never care for anyone or any thing and only want their whims and fancies to rule the rest of beings.

This is an unfortunate, sad and destructive behavior from these most 'civilized' nations and champions of high ideals. They are rich in money but not rich in possessing and practicing compassion and like divine and serene qualities.

Their language is only diplomatic and very less agreeable or useful to the rest of world. Their lack of concern for the peaceful living of rest of the world is indeed unwelcome and definitely is not civilized.

Asia and Africa seem to be military grounds for America and Europe.

Great civilization is being followed and spread! ! Lord save the world! !

Varanasi Ramabrahmam

# The Wild Forest!

Am lost in the wild forest  
In the mountains

Its peaks and valleys are  
Inviting me to play and be contented  
With joy of getting absorbed in their shapes

The greenery in its largeness, kindness and tenderness  
And spread in full youthfulness  
Enamored me attracted me near  
And welcomed in dearness to 'it'

The wildness of the wilderness  
Makes one wild in longing

Still water-fronts full of wetness  
With alluring depths  
Passing flowing currents through the body  
Giving desire-full thrills

Made me jump in and swim to my heart's content  
And lie in bliss on its plains  
Exhausted in passion-filled play

I am now satiated, fulfilled  
And serene

Dear  
You are a wild forest!

Varanasi Ramabrahmam

# The 'Wise' Elite (Opinion) !

In the present times any where in the world, there is no wisdom. All most all are carried away by their limited perceptions, fanatic affiliations, arrogance in propagating their point of view, impatience for others' opinions, love for the medieval dictum of might is right - the might being composed of many varieties, superiority complex based on color of skin, place of residence, status in the society, 'agility' in the running of economy or a nation, etc., are enabling most to be quarrelsome and not ennobling individuals or nations to be humble and show care for others' welfare and well-being. This globe is in chaos and is not inclined in the reconciliation of ideas and views.

Many pseudo-intellectuals have sprung up and proliferated siding only certain sections of society and claiming to think for them but in reality ending up working in increasing the chasm among peoples' and in fine turning out as impatient and intolerant individuals disturbing and tearing the fabric of peace in the societies and globe.

Such narrow-minded intellectuals are doing more harm to all including themselves and for the interests of the sections for which they claim they devoted their intellect.

The need of the hour is comprehension and reconciliation among ideologies, religions, regions, nationalities and sub-nationalities. These elite individuals are turning out to be more dangerous than ordinary followers. These 'wise' people are instigating one section against the other. This is the most unfortunate reality.

Let us and the globe be saved from these dividing intellectuals.

Varanasi Ramabrahmam

# The Writer (Opinion)

The writer is the conscience keeper of the society. The writer can be a poet, a fiction writer, a novelist, an essayist, an originator of philosophical thought, a spiritual quest and the like. The commentators on all these are also called writers. The commentators may agree with, differ, like, dislike, modify, extend or regulate the expressions of the original writers. The commentators are also called critics, some for and some against the writer.

The writers of natural scientific and social scientific articles; writers writing articles on social and cultural events, cinema, music, drama and the like fine arts and many such avocations are not covered by the term writer. The term writer is generally equated with individuals creating poetry, fiction, novels; thus relating to literature mostly and we can say alone. Translators are considered though not as writers themselves, but are commended as helpers, promoters and propagators of writers.

Writing is a sublime art and natural trait. It is an urge. It is the result of the sensitive and sensible nature of the individual. Writer automatically creates initiated, driven, guided, counseled, regulated, edited, by inner sensitivities. It is in-tuition which makes a writer in response to happenings within and around the individual. No one asks or invites a writer to write something. It is his inner consciousness and conscience which stirs, makes him/her moved and a flow of thoughts and feelings are generated within which take the form of the sentences and are expressed through writing on a paper or now a days through key board.

The sensitized mind or touched heart of the writer will not allow one to rest until he/she gives the thoughts or feelings language form and put on paper or computer screen. Such being the story of creation by a writer, the writers will be possessed by their inner pleasantness, turmoil or the like emotions and intellectual reflections. All civilizations have writers, encouraged them, adored and admired them; and the aesthetic readers and critics play an important role in making a writer popular, famous, earn name, fame and money and immortality.

But all the writers cannot make a profession out of their writing. Most of them do some other job for their livelihood and also create. Very lucky few only can make a profession out of their writings. Whether they are able to make money out of their writings or not all writers make impressions on society through their creations.

The eternal debate whether a writer must write for himself and society indirectly

gets benefited or otherwise because of it; or writer must cage himself and be restricted to an ideology, ism or such things goes on. Both types of writers exist in all civilizations and societies. Thus the writer will and shall decide for oneself what to write about and the society and critics always have the choice to accept or reject the writer and his writings.

The tradition that a writer must print his work and then all recognize him/her as a writer is still strong. Even though thousands of websites devoted to literature are available globally, writer becoming famous, earn name, fame and money only by contributing to websites is yet to pick up. The views of the professional critics rate a writer based mostly on his printed matter; and merely readers who enjoy the creations of a writer on websites do not and cannot make a writer a writer. This adherence to print-recognition can give place to web-recognition by readers too; in making a writer a writer.

Most of the websites invariably are eager to get the "printed writers" to their sites rather than the sites themselves initiating efforts to make their "web-writers" also rise to the fame of being called a writer. This will definitely happen. Must be happening elsewhere already.

Many writers are dedicated to writing because of their nature and not expecting money, name or fame; and money, name and fame will not adorn all writers equally. Whatever might be the financial, popular and the like position of a writer, a writer invariably continues writing till his/her last breath.

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# Think It Over

Ages back this planet was barren  
One morning dispersed life like sunshine  
Species have evolved, flourished, perished  
And a peculiar animal has appeared.  
Started living and thinking together  
"Creation? ! ? "  
Wondered at first  
About 'itself'  
And life around  
"No it's evolution? ! ? "  
many later has thundered  
Has grown and shown  
Certain values unknown  
Devised numbers, created letters  
Became "man of letters "  
Evolved into a poet, a singer  
An architect and a philosopher

But now  
Computer substitutes 'its' thinking  
Neutron bomb threatens 'its' living  
Here explodes a bomb; there arises a fanatic  
Here changes a ruler; there breaks out a war  
Whatever might be the event  
Senseless genocide of innocent people is imminent  
Many feel 'man' has become a machine  
No longer cherishes, relishes or nourishes  
Values that are humane  
And 'behaves' as 'it' wishes

But I feel  
Unless we are humane again  
Our existence is at stake  
Though we are able to  
Fly like birds  
Swim like fish  
Set our feet on moon  
Roam in the space  
Or have babies avoiding sex

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# Time

Varied and not unique is nature of time, like Divinity;  
Time and Divinity are equally incomprehensible but understandable too;

Time is the flow of events minding its own business  
It does not wait or care for us

Movement is time; revolution of earth round the sun is time  
The rise and set of The Sun and The Moon is time  
The series of happenings in the universe and cosmos is time;

Change is time; water changing to steam is time  
Liquid solidifying is time  
Energy at rest is time; energy in motion is time  
Change relating to energy is time;

Becoming is time  
Plant becoming tree is time  
Greenwood tree becoming dead-wood is time  
Flowering becoming vegetable is time  
Vegetable becoming fruit is time  
Ripe fruits falling on the ground, is time  
The onset and change of seasons is time

The infant becoming little girl is time  
Girl becoming youthful is time  
Youthful woman becoming mother is time  
Mother becoming grand-mother is time

Onset of puberty and cessation of ovum release is time;

Learning knowledge and gaining experience and insight is time  
Recollecting, aching and forgetting is time  
Things happening and their cessation is time  
Becoming indebted, achieving laurels and getting fruits of action is time  
Judging is time, judge is time;

The phases of moon is time the exhilaration and pains of heart is time  
Memories, awareness, fears, anxieties  
Forming past, present and future is time

The noise of actions is time  
The poison of mental torture is time;

Is time's passage a Straight Line? A Circle?

The cosmic dance of Lord Nataraja with Parvathi is time  
The recline of Maha Vishnu at the end of creation is time  
The creation by Chaturmukha Brahma, its sustenance and dissolution is time  
The transformations of Goddess Sakti are time  
Her volitions, urges, desire and Her Divine-Play is time

Just as Divinity is comprehended and experienced  
Through plain and pure heart so is time experienced  
And comprehended through pleasant and calm mind  
Else time is half-understood incomprehension;

Personification of Peace, Silence and Bliss  
And their nature is time  
Intelligent Awareness is Divinity  
Divine Observation is Time

Any process, activity or awareness  
And their observation is time

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# Time, Space, Energy, Mind And Consciousness (Opinion)

Time does not exist independent of process, physical, chemical, biological, cosmological etc. Thus energy transformation through matter or otherwise or change of phase of matter aided by energy is time.

Thus in simple terms change is time - change of place or phase of matter or form of energy is time.

I am of the opinion that in the absence of change time does not exist. The continuum aspect is more mathematical than physical; so is Einstein's special theory of relativity. Special theory of relativity is more a mental conjecture than a physical reality. The appearance of dilation of time and contraction of length are mere appearances from another frame of reference. This has no physics. Energy and matter and changes of them must be there for time to be.

So space independent of time can exist when no change is taking place in it. Matter and energy are related and the mass-energy equivalence equation is valid only at atomic and nuclear level. It has no relevance or significance in relation to big masses, where only gravitation is chief phenomenon.

Soonya is absence of change also in addition to absence of matter, its change or transformation of energy.

Zero is not a mere mathematical concept. It is a profound concept (absence of something) . Also please note the significance and use of absence of something as null set, null vector, null matrix and the like mathematical entities.

Soonya is absence of mental functions too.

Pure Consciousness is jagrat sushupti. When mind is absorbed in its source, the Atman which is also present during mental functions as awareness reveals itself as pure consciousness or unoccupied (by utterances, thoughts, feelings, experiences etc.,) awareness. Content-free contentment. Is also Bhakti, tatparata, peace, silence and bliss.

All these are experienced when mind is enjoying rest and is calm (sans thoughts/feelings etc., .)



# Translation Of Ideas And Concepts (Opinion)

Gist: The significance and use of translation of ideas from literature, social science, science and spirituality are presented. The sameness and difference of such translation to the usual literature translation is discussed. The idea-translation as creativity and criticism are advanced with examples from my experiences of idea-translations. The translation of ideas on time and Upanishadic contents and their revolutionary scientific applications are elaborated. The new insights they provided and their utility; compared to hitherto available views are compared and contrasted. And the varied way the idea of communism understood and its ideological implementation by various comrades from different nationalities and cultures is also presented.

## Introduction:

Translation is a noble profession. Translation is one of the most fulfilling and rewarding experiences of the individuals engaged in translations. Some translations might not be good. But it is to the credit of most of the translations which are both faithful to the original and are creative that literature lovers have been able to read the works of many poets, writers, authors, philosophers, scientists in the language known to the reader. The complex nature of ideas, philosophies, concepts, ideologies that throw challenges to the translator when getting translated is the subject of this write-up.

The word translation is usually associated with the translation of literary write-ups. Thus -poetry, short-fiction, novels etc., - creations are translated from one language to another language. We are all aware of the many ways of translating the literature and each translator has one's own method. In these translations we usually concentrate on the translation of the sense than literal translations. We all know that this type of translation gives good translation. In these translations the translator though stamps his creativity on the translation, he remains faithful to the original text.

We also translate ideas expressed in science and spirituality from one language to another language. This translation may also lead to innovative interpretations depending on the ability, scholarship, intuition, insight and depth of understanding of the translator. I herewith share my experiences in the translation of ideas from science and Indian spirituality on Time and Upanishadic insight.

Soonyam: □

In Sanskrit Language "soonyam" has three different meanings. They are (i) zero; (ii) vacuum; (iii) state of cessation of mental functions. I wrote an essay in Sanskrit on these three highlighting their use and significance for knowledge and titled "soonyaani" - plural for "soonyam". I had difficulty in translating the title into English. Then I closely observed the three senses of "soonyam" and found one common thing in the three. In zero value is absent. In vacuum matter is absent. In state of cessation of mental functions mind is absent. So I took the sense "absence" common to all and translated the title as "The significance and use of absence". This is how the ideas are translated.

Thus just sense - translation may not be sufficient in translation of certain texts which contain deep meanings and ideas. That aspect is now presented taking ideas on the nature of Time and Upanishadic Contents.

Time:

Thinkers have been attempting to understand the nature of time since the start of civilizations. Many intellectuals through generations have been expressing thoughts which aid us in the understanding of the nature and structure of time. Ancient Indians, the Chinese and the Greeks and many western and eastern scientists and philosophers have made substantial contributions in this regard. An attempt is made in this article to get an understanding of time and thought process using basic physics principles and ancient Indian wisdom as revealed in the Upanishads.

Our observation and experience recognize physical and psychological existences to time. Physical time is construed to be movement, change or becoming. These three insights of time, movement, change, becoming, as time essentially concern changes. Thus changes of place or phase of matter or change of form of energy can be construed as time. External monitoring of duration of these changes are measurements of time and passage of time. All these measurements concern physical existence of time. Thus physical existence of time consists of changes and measurement of duration of such changes. Simply, change is time Energy-form-change through matter or changes in or to matter by energy is time.

CONCLUSIONS:

1. Matter or energy at rest or in motion or under transformation is the physical manifestation of time and constitutes physical time.
2. The physical manifestation of flow of time or passage of time is ongoing of

processes involving transformation of energy through matter or change of phase of matter by the aid of energy.

3. Matter- or Energy-Presence is Time at Rest or Static Time or Time-Space or Durational aspect of time.□
4. Matter- or Energy-Transformation is Time in Motion or Dynamic Time or Time Created or Metrical aspect of time.
5. Time-Space is defined, created, controlled and ceases to be depending on Energy-Presence and the energy/matter available and amenable for and cause of transformation.
6. Time is not a physical quantity. Time is an awareness. Time is a sense. Passage of time is an observation and a mental experience in a particular conscious state of mind.
7. Rise and fall of and flow of conscious states of mind and thoughts and other mental functions constitute psychological time.
8. Psychological past is a record of happenings and psychological future is an apprehension about happenings caused by the egoistic mind during the passage of physical time.
9. Both psychological past and psychological future are thought-forms in the physical present involving psychic energy transformations in the wakeful and dream conscious states of mind.
10. Physical present is same everywhere in the universe and only observation and counting are at different instants.
11. Counting of physical present is a function of geographical location.
12. Continuous presence or continuous flow of matter or energy without transformation or change is Time-transcendence or Thought-transcendence or Timelessness. That means continuous state of rest or of uniform motion is Timelessness.
13. Time flow signifies the speed of conversion of energy in a process.
- 14 Time flow is a measure of Being (presence) and Becoming (transformation) of matter and energy in space.

Idea of human mind and consciousness in Upanishadic terms:

Ancient Indian wisdom as revealed in the Upanishads has a lot to say about human consciousness and mental functions. The expressions of the Upanishads, when translated into the modern scientific terms will benefit the fields of physiological psychology; the natural language comprehension branch of artificial intelligence, and the modeling of human cognition, language communication and understanding processes.

Concept of mind as available in Ancient Indian thought:

Atman or Brahman is Sat-Chit-Ananda

AdiSankara:

Brahma sat jagat mithya jivo brahma eva na apraha

What is present always (in dristi(consciousness/awareness) and responsible for formation of dristi) is Brahman and jagat (which is moving or transient) is adhyasa (veil) , over sat (Brahman): and mithya (unreal or virtual): jiva (self-consciousness or egoistic state of mind as adhyasa over Brahman) is Brahman (pure consciousness or unoccupied awareness) Itself, not different or separate. Inner mental world (idam) and mental functions (jagat) :

Vedanta Panchadasi:

Asti bhaatipriyamnamamroopamchetiamsapanchakam  
AAdyatrayam brahma roopamtatodwayamjagatroopam

is a famous expression of Vedanta Panchdasi by Vidyaranaya. This sloka says that prapancham (inner mental world-also known as viswam) is made up of five ingredients: asti (sat - consciousness aspect) , bhaati (chit - awareness/knowledge aspect) , priyam (ananda- experience aspect) -the aspects of Brahman or Atman, namam (name) and roopam (form or sight or drusyam or vishaya) , the aspects of prapancham or jagathi (inner mental world) or jiva (self-consciousness/ego) . Addition or tagging of namam(name) and roopam form or sight or object-energy form) to Atman forms prapanchamin jada (potential) form. Prapancham becomes jagat (kinetic/dynamic) when retrieved and appears in the dristi(awareness) . These namamand roopam [object energy forms sensed through sense organs], also consist of words and forms we cognize and learn while learning languages, disciplines and skills and all kinds of knowledge.

In jagat, Atman is in three parts as asti - the sat aspect; bhaati - the chit aspect and priyam - anandam aspect, together with the two parts namam (name) and roopam (form) . Namam is given by language and form is what the vishaya(object-energy form) looks like or cognized like. It must be noted here that prapancham is created within as sensed by sense organs through the antahkaranamanas. So obviously the smells (by nose) , tastes (by tongue) and touches and feelings of hotness and coldness (through skin) are also part of prapancham in addition to sounds heard by ears and forms seen by eyes. This prapancham will be injada (potential) form and becomes jagat as kinetic form when retrieved and perceived by manasforming thoughts/feelings etc., .

Consciousness is non-dual (advaita) awareness. It is experience as bliss/peace/silence when self-consciousness is absorbed or got absorbed in pure consciousness. Consciousness is also experience when no cognitions or cognition-related experiences are in the awareness of mind. Experienced awareness is consciousness. Awareness of nothing within or without the body is consciousness. It is peace, bliss and silence. Mind is dual (dvaita) awareness. Knowing, perception, thinking, doing intellectual operations, discrimination, feelings, having moods, urges, intuitions, understanding, getting and having insight, experiences are functions of mind.

Scheme of human mental acquisitions, functions and communications as envisaged above:

While mind is functioning, there will be a differentiated perception of knower-knowing-known or subject-verb-object, which will be missing and absent when non-dual (advaita) awareness or pure consciousness becomes unoccupied awareness<sup>21-34</sup>. Experiencing or understanding or getting insight of verb is state of experience and then knower-known or subject-object are not attached to the verb. Verb will be in a present continuous form or infinite form depending on it is absorption of information or understanding cognition or experiencing cognition or urge (to express or do) or intuition (result of perception or instinct took form or genetic knowledge expressed through hormones or like them) or sense or meanings of utterances received or to be expressed.

We knowingly or unknowingly alternate between non-dual (advaita) and dual (dvaita) awareness while functioning mentally. Wakeful and dream conscious states of mind represent and account for the phase of mind when functioning and then we also are aware of and sense or perceive self-consciousness. Once mind ceases to function, we experience peace, bliss and silence within. If these are experienced our being aware them, the phase of mind then is known as wakeful sleep. If we are unaware, but are conscious of these, the phase of mind then is known as deep sleep. The phase of cessation of mental functions (also self-consciousness) is similar to zero in number system and vacuum in physical and biological sciences. Vacuum is inherent in matter and holds matter and is manifested when matter is missing or absent. Consciousness is awareness of mind when no mental functions are taking place. This idea is further elaborated below.

Simply put, according to Upanishads, human mental functions are the forward and backward transformations of chidabhasa or maya or pranavam - the carrier (in the sense of carrier radio wave in broadcasting and reception process)

cognitive-energy pulse series, modulated by energies sensed through sense organs or the stored information as potential energies retrieved (as vasanas - object-experiences, which include meanings of utterances, first and then jagat[inner world] as feelings/thoughts/perceptions) and demodulated to give humans knowledge, experiences transformation of maya, reverse transformation of maya and cessation of transformation of maya - the dvaita and advaita conscious states respectively- taking place simultaneously, consecutively and alternately is the structure, form, function, state and essence of human consciousness, mental functions and cognitive processes [8] Most of present attempts aim at modeling machine cognition as an isolated process which is the result of sensing<sup>19</sup>. But if human mental processes are observed, it becomes obvious that human perception is but an intermediary process which transfers sensing into sense (understanding/experience) and sense into expression.

Human cognitive process can be stated sequentially as follows: (1) sensing: through sense organs (knowing) , (2) perception (thinking, reasoning, decision making, etc.) , (3) understanding/experience, (4) purport- meaningful experience or experienced meaning.

Idea of Communism:

We are all aware of the idea of communism is proposed by Karl Marx. But while translating into action, the interpretations made and paths taken in their implementation by Lenin, Stalin, Brezhnev, Gorbzev, Mao-tse-Tung, Ho Chi min, Fidel Castro, are not the same. The North Korean and East European leaders the Indian, other Asian, Latin American, African and European political leaders and ideologists have their own interpretations in translating into action. Not only that the left intellectuals who translated the idea of communism into an ideology too have different translations of the idea of communism.

Summary:

An idea or concept or insight or ideology or philosophy is very rarely or never translated and implemented in the original spirit of the idea by all the translators.. The insight, perception and other mental makeup and aspects of the individual translating the text or following and implementing the ideology play a vital part in its translation into both understanding and action. And many more such examples can be unearthed from all disciplines of all societies and nations.

While translating the ideas, concepts, insight, philosophies, ideologies, the translator must be well versed with the ideology, school of thought and technical terms which have special meanings in that system of thought different from

dictionary meanings.

Thus translation of ideas with a different view, understanding and contemplation gives rise to revolutionary outputs and new fields of research and also new schools of thought will be originating. Translation of ideas is an intellectual, intuitive and insightful affair and not merely translation of sense as in the case of literary translations. Translation of ideas is of different genre and translation of ideas is a combination of translation, creativity and criticism.

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# Truth And Reality (Opinion)

Daily at the end of my "anusthaanam"-(spiritual ritual) , I make a strong, fervent and sincere prayer to the Divinity that intellectuals and scholars in the world should be fearless and speak the truth without any inhibitions. This has been the tradition of our ancestors and speaking truth is essential for the benefit of the society and the society will be able to know the actualities and act on them.

Normally the rulers do not like the truth to be known. Also leaders of ideologies, religions, their supporters and the like also do not like the truth to be known to the ordinary people. The writers are normally and should be fearless such that the ills and evils in the society are exposed and remedial measures are taken. But what is truth?

Truth is what it is or as it is irrespective of perceptions of the individuals. Reality is what we see of truth; how much we see of truth. Reality is always dictated by our mental make-up, likes, dislikes, limitations in our ability and willingness to see, view, comprehend and accept the truth. Reality is individual's perception of the truth. Truth, most of the times, is only perceived and rarely understood or experienced. Thus reality is limited truth. Reality is either inability to be truthful or inability and limitations of the individual to see the truth unbiased. Also truth corresponds to the individual, about himself, his Self and the reality corresponds to the objective world within and without the body of the individual.

Real situations are compromised states of existence in the attempt of pursuit of the truth. We all talk about truth limited by our perception and not the truth most of the times. We have compulsions inbuilt, acquired or imagined not to accept the truth and allow truth to be spoken or spread through us. But truth is a flowing river. It may flood us but it never dries up. On the other the reality is like a stagnated lake. Our fear of repercussions taking place if we speak, accept or propagate truth, make us real and not truthful. We prefer peaceful and calm life. We call that realistic approach and adjust and compromise.

Thus, most of the times, we are not truthful. We are all limited and confined to our perceptions of truth. Truth is best revealed when understood or experienced. But we rarely get such insight. All our knowledge and information is hearsay through books, newspapers, magazines, radio and TV news channels, web sites etc, . We are all aware that these books and news items are filtered through the editors and owners of these media. Thus the perceptions of these responsible and financing individuals decide the truth content in the item. We pick up these as truth and argue or form our own perceptions. Sometimes the editorial policy of the editors or owners of these media do not allow truth as it is to reach us when they find it objectionable in that form. Thus truth is never completely known or allowed to be known and hence not completely comprehended. The

fears, imaginations, illusions shape our perceptions and our comprehension of the truth. Many times it appears that no absolute truth exists or known, perceived or understood and experienced. Just as feelings and perceptions of good and bad and other qualities, truth is also relative as &quot;truth to me&quot;, &quot;truth to him&quot;, &quot;truth to you&quot;, &quot;truth to them&quot;; and a truth accepted by all is not possible and available to be expressed, accepted or spread and we all mistake our perceptions of truth as truth without understanding or experiencing the truth. But truth is like fire. It can not be hidden or held in hand.

the palm. Truth sneaks through our cautions and suppression and declares itself.

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# Twelve Verses On Sri Kamalambika

[I]

On the Devi, whose Divine Feet were worshiped by the full of moon of Sree Ramabrahmam's heart-sky [1];

Who is the series of navavarna lyrics composed by Dikshitar who was blessed by Guruguha;

Who is the rendering of heart of Syaamasastri who was graced by Goddess Rajarajeswari through her compassionate looks

Sree Kamalaambika, the Consort of Sree Valmikinaatha and is personification of pleasantness, I meditate

[II]

On Sree Jaanaprasoonaamba who resides with Sri Kalahasteeswara - the Air-form of Lord Siva- at Kalahasti;

Sree Apeethakuchaamba who administers Tiruvannamalai with Sri Arunaachaleswara- the Radiation-form of Lord Siva;

Sree Sivakaamasundari, the she-peacock who joins her feet in dance with Nataraja at Chidambaram where is Lord Siva in Space-form;

Sree Akhilaandeswari who is stationed at Jambukeswara with Lord Siva in Water-form;

Sree Kamalaaambika, the personification of pleasantness, adorning Tiruvaarur with Valmikanaatha - the Earth-form of Lord Siva, I meditate

[III]

On the Devi, the Unified Form of the Energies of Eighteen powerful residences of Goddess Sakti [3], the resident of eight-petal-Lotus, the effulgent Radiation;

The Giver of Eight kinds of wealth, the form of Riches, the personification of literature, the Saraswati;

Who loves Eight-verse Lyrics of praise, Sree Raajaraajeswari, Annapurna,  
Bhramaraambika, Mahalakshmi,

Sree Kamalaambika, the personification of pleasantness, the Consort of  
Sree Valmeekanaatha, I meditate.

[IV]

On the Devi, the wellness of crores of devotees, the loving-grace of Sankara-the  
Servant of His devotees;

Bhagavathi, Bhavaani, who moves transcending thoughts and feelings, who  
releases from worldly ties;

Who destroys all poverties, the Wind which blows away all misfortunes, who  
bestows all auspiciousness, Sreedevi

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of  
pleasantness, I meditate

[V]

On the Devi, the dear sister of Cupid's father, the consort of the vanquisher of  
the Cupid, Divine Lotus,

Who is effulgent with sugar-cane bow and flowery arrows, Naraayani, tuneful,  
Divine Lady,

Personification of love and affection, aesthetic amorous beloved, who causes  
dearness, the wave of beauty, form of pleasure and joy,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of  
pleasantness, I meditate

[VI]

On the Devi, the personification of Bliss, Ambika, who causes cheerfulness, who  
gives joy,

Most beautiful woman, the form and manifestation of bliss in love-making, form  
of amorous feelings, Possessing beauty beating crore Cupids,

Who inspires inner mental tools [4], who is residing in my city of my heart,  
Empress of love and companionship,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of  
pleasantness, I meditate

[VII]

On the Devi, the form of Knowledge, cause and giver of secular knowledge,  
Entertainer of and entertained by the world,

The nature of Sree Dakshinaamoorthy, full of intellect, learned in spirituality,  
teacher of spirituality

Who grasped all Vedanta and skilled in its use, Knower of all the Vedas, form of  
Silence,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of  
pleasantness, I meditate

[VIII]

On the Devi, who resides in the Ten Meditative Techniques, the form of fruits of  
meditation, who transcends mind and its activities, Atman, form and  
manifestation of chit-energy,

Reflection of chit. Maya, who subtly exists in all desires, volitions, knowledge and  
actions,

The form of the world, form of Primordial Sound, who is full in blissful-  
knowledge, Sivakaameswari,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of  
pleasantness, I meditate

[IX]

On the Devi, who pervades all languages and books, Same as Tat, the import  
and purport of utterances/hearings/sensing, form of Rasa, pleasant sense,

The Distinct modes of language as para-pasyanti-madhyama-vaikhari, the within  
of all meanings and philosophies,

Who differentiates and causes the states of Bhakti (purport) and Vibhakti (cases) , who rejoices the hearts of and is praised by, the devotees, form of plain Devotion,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of pleasantness, I meditate

[X]

On the Devi, Kamaakshi, Meenakshi, Visaalakshi, Kanthimathi, Sumathi, Sathi,

Goddess Maavullamma, Parvathi, Mahishaasuramardini, Balachaamundi,

Manikyaamba, Parvathavardhini, Dharmasamvardhini, Mookaambika, Kanakadurga,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of pleasantness, I meditate

[XI]

On the Devi, the form and manifestation of all fine-arts- like music, literature, dance, drama, sculpture, drawing and painting,

Personification of Softness - Lalitha, whose body is effulgent lightning, the beautiful creeper embracing Lord Iswara, the Divine Mother,

Who possesses body of emerald green complexion, form of love and affection, who uplifts me, daughter of the Mountain, who is praised by seers,

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of pleasantness, I meditate

[XII]

On the Devi, who is praised by seers like Vasista, Vaamadeva, Gautama and the like, who is personification of parental love,

Whose Divine Feet are worshiped by the venerated seer Vaasista Ganapathi Muni, Renuka,

Who is the Silence in the heart of Ramana Maharshi, Who is Kali in the heart-sky of Ramalrishna Paramahamsa.

The Consort of Sree Valmikanaatha, Sree Kamalaambika, the personification of pleasantness, I meditate

[1] Full moon of Sri Ramabrahma's heart-sky- is Tyagaraja, the saint-poet-composer-musician. Sri Tyagaraja, Sri Muthuswaami Dikshitar and Syamasastri are the trinity of Carnatic Music who all were born in Tiruvaarur, in southern Tamilanadu, of which Sri Valmikanaatha and Sri Kamalaambika - the Siva and Parvathi, are the presiding deities.

[2]. Kalahasti, Tiruvannamalai, Chidambaram, Jambukeswaram (near Tiruchinaapalli) and Tiruvaarur are the five holy places where Lord Siva is present as Air-, Radiation-, Space-, Water- and Earth- forms [Panchabhoota (five elements) Lingas]

[3] Astadasa-Eighteen-Pithas of Goddess Sakti, are spread over the length and breadth of India.

[4} Inner mental tools- Manas, buddhi, chittam and ahamkaaram-which together do all the mental functions

[5] Vaasista Ganapathi Muni, Ramana Maharshi and Sri Ramakrishna Paramahamsa are popular and famous Indian seers and saints.

Varanasi Ramabrahmam

# Two Troubles

Two troubles in life;  
One, not getting what we want,  
The other, getting what we want;  
Both are equally unsettling.

Varanasi Ramabrahmam

# Verb And Adverb

I am the verb and she my adverb;  
Qualifies and quantifies my moves, movements, stirrings and doings;  
I am the action and she is its description and style;

Endearingly she showers love and affection  
Inspiring me to compose and create;

Daringly I enjoy her every bit, moment and thing,  
In our intimate moments to the hilt blissfully;

She is the cheque and I am her encasher;  
She is the check on my emotions, actions, reactions and interactions;

Lovingly she obliges and cooperates in the exhilarating union of our hearts and  
bodies;

Also I am noun and she is my adjective;  
Qualifies and quantifies me and my existence;

We are parts of speech, grammar, vocabulary and sense  
In the language of our love and intimacy;

We are eternal and one as the word and its meaning  
And are related as verb and adverb;

I am the flow she is the speed  
I am the glow and she is the light

Varanasi Ramabrahmam

# What Can I Say?

When the river or the stream  
Forms the beautiful water-fall  
By jumping down magnificent heights  
Creating the most joyful and memorable scenery;

Instead of enjoying such a pleasant  
natural treat, one if just says;  
What or where is the beauty there?  
The potential energy possessed by water  
Because of its height is just falling converting  
It into kinetic energy; it is simple natural law  
given by physics  
Being obeyed by water;  
Why the poets make a beauty out of it  
And see so much pleasantness in a mere physical phenomenon?

Science makes things and poets just  
Change the spirit of knowledge by saying all things  
In a flowery and virtual language;  
Knowledge is for learning,  
not for amusement or fun  
Reality must not be sacrificed for  
Imaginations or virtual creations;

What can I say!

When the lover and the beloved  
Are kissing and are drinking  
Sweet nectar from each others lips  
By getting entwined bodily with arms;

Then if one says  
What is sweetness there?  
The taste will be just  
Two tasteless objects touching! !

And nectar being drunk is a mere  
Drunkard's comparison;  
how is it poets take so much liberty in

Transforming normal things into  
dreary dreamy phenomenon?  
Where is the reality gone?  
Science stands for reality;  
All must learn science  
To resist and refrain themselves  
From such untruthful compositions;

What can I say?

When I am possessed by the beauty of my beloved  
And became infatuated by her curves and shapes  
And sweet husky voice and say I am struck by the  
Arrows of the cupid;

Then if one says  
where cupid comes here?  
It is a mere sexual attraction between  
The male and female species and is prevalent  
Among all animals;  
Zoology and Physiology explains why all such things happen;  
Hormones are responsible for all sexual and other urges  
For the purpose of reproduction and continuation of species  
And cupid, his formlessness and striking with flowery arrows  
Are all the creations of the scholars who do not know science! ?

What can I say?

When I feel intense love for the God  
And become an ardent devotee and  
Compose literary works in His praise;

Then if one says  
God does not exist;

Then where is the question of  
His pranks or acts of rescue from  
Difficulties or grant of boons  
or liberation to human-beings or animals?

This is all the creation of a community  
To keep other sections of people under its control

And exploit them for selfishness?  
All theology is full of lies

God does not exist

What can I say?

Varanasi Ramabrahmam

# What Is Pleasure? !

What is pleasure?  
Sensual play with  
A beautiful she  
Or listening to melodious song of  
The cuckoo on the tree  
What is pleasure?

What is pleasure?  
Understanding Einstein  
Enjoying Shakespeare  
Reading Krishnamurti, Aurobindo  
Or feasting eyes with Picaso, Ravivarma[1]  
And ears with Thyagaraja[2], Beethoven  
What is pleasure?

What is pleasure?  
Interaction with computer  
Or sitting behind telescope  
And watch the Universe  
Roaming in space  
Proliferating destructive weapons  
Or swimming in the depths of Seas  
What is pleasure?

What is pleasure?  
Watching the rise and set  
Of the Golden Sun  
Or the rise and fall of  
Mighty waves  
What is pleasure?

What is pleasure?  
Scaling the peaks of the mountains  
Winning places in games  
Ruling a Nation or amassing money  
Or fooling the ignorant  
And torturing the innocent  
What is pleasure?

Can  
Providing shelter  
To the destitute be pleasure?

Can  
Feeding the hungry be pleasure?

Can  
Relieving the pain of  
The afflicted be pleasure?

Can  
Living in harmony without malice  
With nature and fellow living-beings  
Be pleasure?

Can  
Annihilating  
Destructive weapons  
Be pleasure?

Does pleasure vary?  
From being to being  
Nation to Nation?

What is pleasure?

[1] A famous artist from Kerala region of India

[2] Famous Saint-Composer-Musician of Carnatic Music (1760-1847): born in Tiruvaarur and lived in Tiruvaiyyaru of Tamilnadu region of India

Varanasi Ramabrahmam

# What Is The Sanctity And Greatness Of Print-Published Literary Work?

What is the sanctity and greatness of print-published literary work?

Knowingly or unknowingly we are insisting that a literary work must be a print-published to be taken note of. It is every one's knowledge that all awards and rewards constituted to honor a writer/poet/critic/essayist/travelogue writer and like creators insist to be considered for award/reward/citation/commendation the work must have been print-published. This insistence has meaning when printed version alone does the dissemination of the creative works.

But now web-publishing also is ruling the creative field. Many are publishing their works on the internet and are also being recognized. In addition to printed book we have so many other ways of reaching the readers, critics, award or reward givers. Under such circumstances why a printed version of the work is insisted and only considered.

It is well-known to all in the literary and creative field how difficult it is for an ordinary poet/writer/fiction-writer/novelist and like creators of literature to publish one's work. First, publishing a work is a very costly affair. Unless the work is accepted by a publisher for publication it is an enormous task for the literary figure to publish oneself one's work. And the choosy nature and calculating minds of publishers in terms money returns and such realities ruling and being practiced, makes it almost impossible for a poet to print-publish one's poetry or literary work.

Will it become no literature or unworthy literature if web-published for consideration by all involved in literary landscape - the creators, the readers, the critics, fellow creators of literature, award/reward constitution - individuals/groups/societies and the like?

The content is the one which must rule but not how it is being presented. In these days of rare acceptance of poetic works for publication in view of their poor returns in terms of money, the difficulty further increases. In fiction-field too many fiction writers and novelists find it very difficult for their works to be considered for print-publication.

And I always wonder and am not able to understand why we are so religiously sticking to printed versions for consideration of being considered?

What is the sanctity or greatness of print-published work? In these days of multi-fold dissemination possibilities which are very cheap, why the costly printed versions being insisted? Is it not our mind sets must change?

Also the exploitation being practiced by some unscrupulous publishers in gobbling what little revenues the book may bring and not sharing any to the writer/poet stares on our face? And many publishers look down the creator as if one is a beggar. Why such pleadings and honor-damaging rituals must take place?

Writing is a special talent. Such individuals are not adept in commerce and business. Why they are also burdened with the money aspect before their works are considered?

It is high-time web-published works are also given equal respect as the print-published works. Thus many more creators get recognition though not money. After all, creators unconsciously or consciously desire recognition. Clubbing recognition with money spending (to print-publish) is not definitely a desirable situation in literary and the most creative field.

All creators engaged in writing, composing verses etc., literary activity can not aim Nobel prize and the like. At least local recognition gives some sense achievement to the creators. It is neither culture or civilization to insist one to expend money to be recognized.

Wish our attitudes change and web-publishing is equally considered, respected and honored by the society. Advancement in technology has created an opportunity for the litterateurs. Let us allow them to make use of it and we too enjoy in recognizing them through their works even if they are merely web-published and let us not insist print-published versions for recognition.

Varanasi Ramabrahmam

# Who Am I?

At the time that my mind,  
Which is said to involve itself in the twin pursuits  
Of friendship and enmity, pleasure and pain,  
Becomes one with its source and is peaceful,  
At that point who am I, what is 'I'?

I have no sense of affection or of delusion,  
I am neither tortured by the fire of cognitions  
nor am I troubled by the senses.  
And it is neither a dream state nor that of deep sleep  
There is no sense of time and yet I am eternally conscious.  
I see the world, constituted of the five elements,  
But there is no feeling of experiencing or being awake to this falsehood.

Nothing at all is to be perceived  
But my inner state is one of sated bliss  
Within I am pool of surface clear  
The mind is present but rendered motionless.

I am not scared or perplexed, I have no emotions to bind me  
The care for past or future is absent.  
My identity is as a river dissolved in the sea  
My mind is a dissolved friend in dear embrace  
The stream of thoughts cease to flow  
by the bond-free from qualities.  
A vista without desire and objects of desire  
My faculty of awareness is ever present.  
As the bliss of Aatma and the Brahma.

I am silence, abode of speech in para mode;  
I am the essence of both secular and divine expressions.  
I am not aware of the passage of time.  
I am pure; I am a heart full of intuitions.

When does my mind obtain to a state of supreme peace?  
It is that time right now.  
A flame of knowledge or a mine of awareness  
Calmness embodied or a stream of bliss,  
Who am I?

My existence is what?  
I am an eternal flow of tranquility.

Varanasi Ramabrahmam

# Wise Woman Says

Happiness is a journey  
And not the destination;

Unless you visualize  
You can not realize;

Love is above law  
and beloved is above love

I am love versified  
And personified;

Compose me  
And  
Experience the bliss, creation, enjoyment  
And the taste of loving and being loved  
Followed by exhilaration of our Union.

Varanasi Ramabrahmam

# Word And Sense

Word is echo  
of Sense;

Sense is  
Disrobed expression

Varanasi Ramabrahmam

# Word Uttered By The God

I am the pen in the hands of the Lord  
I am the word uttered by the God

Incomplete am I carved out of the Full, the Lord  
Limited am I arisen from the Unlimited God  
My birth sustenance and dissolution depend on the Divinity  
My happiness and unhappiness are His Will

Being the instrument, implement I divine Graces and Wishes  
Finishing the ordained work dissolve I into the Lord  
I am the sport of the divine Playwright  
I am the off-spring of the all bearing Lord  
I am the object of the Divine Subject  
I am a discipline of the Divine Subject

I am the manifestation of the Un-manifested  
I am the creation of the Divine Creator  
I am the pleasantness of His Inexplicable Bliss  
I am the splendor of the Divine Person  
I am the time and time-flow of the Time-Transcendent  
I am the duration of the Eternal Existence  
I am the pen in the hands of the Lord  
I am the word uttered by the God

Varanasi Ramabrahmam

# Writers And The Writings

Now a days most of the attention and focus in literary scene is going to the creators, that is, the poets, novelists, fiction-writers, non-fiction, dramatists, and the like writers.

We are asked to read this book or that book for the sake of the creator and are fed with information about the creators.

The sympathy of the critics is to the writers and not to the readers. How far that work will be useful to us the readers is no where mentioned in the reviews. Here I mean by useful to us is, how far and much the works help us in our vicissitudes.

The poet or writer may be a great Dalit writer; feminist; expert in depicting gender violence and women-empowerment writings; follows that ism or this ism rigorously and religiously; a great and passionate person for that or this and like social ills.

But how far these experts help us and refresh us beyond depicting the realities like a journalist and blame this community, that gender, this ism or that ideology, for all the ills present in society and increase animosities among communities, religions, regions, genders and all persons? How much this blaming or finding fault will improve the situation expecting making some villains for no fault of them?

Thus all the benefit and credit is given to the creator and the readers are burdened with lots of demeaning and abusive stuff which is passing off as literature and literary and intellectual creations sans aesthetic sensitivities and sensibilities.

Love, harmony, serenity, pleasure, joy, happiness are rarely depicted and only dark side of the society and individuals is highlighted by these expert writers. And also the hype is more on the awards that writers get and it is serving more for the sales of the books and doing very little to quench the thirst of reading.

We have another set of writers who do not have any depth in their thinking, feelings, work and mere entertainment of their definition is thrust on the readers. This type of books are more and they only benefit the writer and not the reader.

Ancient Indian and works from other ancient civilizations are reader-friendly. Their are like teachers, friends, dear relatives, counselors, guides, and promoters of aesthetic sense among readers.

It would be useful, nice and fine if readers and their benefit also are the focus of the writers, in addition to or instead of throwing their stuff on society for name, fame, money or like things only, depicting and canvassing this ism or that ism but not human integration, emotional satisfaction, and food to their aesthetic sensibilities too.

Let the focus change from writers to readers. Writer-centrist work has no use or does not benefit the readers in any way excepting wasting their time and money.

Let the writers note this. Readers are also as educated, enlightened, insightful and intellectual as you are, and aesthetic beyond your expectation and have in mind these when creating; and do not use your work for preaching what you love or are attracted to or this ism or that ism or this ideology or that ideology or this justice or that justice or this empowerment or that empowerment. Have respect for readers and their sentiments, sensitivities, sensibilities and self-esteem.

Readers are as important as writers and they are not inferior to writers in any way. Let the reader and his aspirations rule the literary arena.

Varanasi Ramabrahmam

# Writing A Book!

## WRITING A BOOK!

Writing a book is  
Playing violin; composing ballad;  
Compering dance; tuning a lyric;

Writing a book is  
Singing a song; fulfilling a longing;  
Realizing the truth; serializing the moods;

Writing a book is  
Producing a son; bringing up a daughter;  
Spending time with the beloved;

Writing a book is  
Going on an expedition to scale Himalayas;  
Flowing with the Ganges in to the sublimity;  
Planting a fruit-yielding tree;

Writing a book is  
Living with a Realized Self;  
Moving in a boat round the globe;  
Exploring the vast universe in a space-ship;

Writing a book is  
Reading and revealing human emotions and moods;  
Sculpting a rock into lovely Lord;  
Painting on a large canvass;  
Probing and enjoying the nature;

Writing a book is  
Composing a century in a cricket-match;  
Setting up a goal to be scored in a football game;

Writing a book is  
Conducting a scientific experiment  
Formulating an equation to a natural phenomenon  
Roaming in the wild forest;

In the company of flora and fauna;

Writing a book is  
Meditating voyage for Nirvana;  
Editing the footage of the grand show;

Writing a book is  
Violent inner struggle;  
Benevolent work;  
Contented content-creation;  
Silent prayer;

Writing a book is  
Eating a sumptuous tasty meal;  
Sharing bed with beautiful youthful beloved;

Writing a book  
Makes one sage, and go through life as a saint,  
Enliven life in all its shades and lights,  
Ups and downs, happiness and unhappiness  
Like a seer experiencing peace and bliss,  
Together with pleasure and pain  
In a serene way;

Writing a book,  
In fine, is  
Living forever;  
Conquering the death;

Varanasi Ramabrahmam

## -The Addiction

We know people addicted to drugs,  
Wine. opposite sex, wealth etc.,  
and many such non-positive things;

But ever heard of one addicted to something other than reading books-

It is addiction to contribute and inter-act through  
;

Power-cut of two days drives one mad  
And restless and lost;

Unable to post, see the comments from members,  
Receive messages inviting to look at their poems  
Or thanking for members' comments about our poems  
Or members thanking for our comments about their poems;

Elated or depressed seeing increase or decrease  
In rank daily in popular poets page;

Expressing rage about the maintenance  
Of statistics and 'lowering' our rank,  
Conspiracy theories  
With child-like innocence,  
All such activity and action missing  
Gives a feeling of cheerlessness;

Should be every addiction  
Whether positive or negative  
Has its own devastating effect

Varanasi Ramabrahmam