

## At The Doorsteps of the Almighty!

“ त्रिगुण अक्षर निर्गुण ते सार । सारासार विचार हरिपाठ ॥१॥  
सगुण निर्गुण गुणाच्च अगुण । हरिविजे मन व्यर्थ जाय ॥२॥  
अव्यक्त निराकार नाही ज्या आकार । जेथुनि चराचर हरिसीमने ॥३॥  
मोनदेवा ध्यानी रामकृष्ण मनी । अनंत जन्मांनी पुष्प होय ॥४॥ ”

From Abhanga two to Abhanga three, we move in an elevated form itself .Dyaneshwar is preparing us towards the process of 'sadhana' to reach 'Hari' . This process has to be activated on both physical and mental level .As we saw while discussing Abhanga 2 , the first gift of 'manthana' was 'viveka' and we had described viveka as a degree above commonsense but below surrender. Here the term "Buddhi"-the"intellect" has to be understood from different angles. What exactly we mean by the term 'we think'? What is this term Thinking? What attributes does this term carry? Why is that all people do not think the same way? Whether thinking also is a process? Can the entire universe be brought to the same thinking level? If yes how? If not why?

When we start to dwell upon this situation, we can analyze several factors contributing to this thinking process. Some believe that a man is born with his 'Karma' . Some say that it is his past deeds that make him take a birth, some say 'nothing-contributes it is Srishti krama. Some say it is 'vasana'. No one has really come out with a concrete analogy behind a birth of a man or woman. We go even to differentiating this birth in what we call it 'yonis' and we further believe that it is 84 lacs is the total of yonis on record. What can be a real cause of birth of an individual? Okey. leave aside this thought for a while.

Let us turn to another topic as to why all men -human beings do not behave in the same pattern?,the same logic? The same thinking ? Can you find a solution? Can these solutions also be uniform? Whether saints, world across, have a single thought? Do they agree amongst their philosophies? Then why Catholics? Why Protestants? Why Jews? Why Brahmins? Why Boudhas? Why Jains? Why Muslims? Oh no why Shiyas? Why Sunnis? Why Mujahidins?

Several sects, several religions, several philosophies. There is really no difference in the constitution of a human being whether you are there in America or in the India or in Japan. Your body requires sleep. Once your sleep, America, India or Japan these terms become redundant. Take hunger! Wherever are you placed, your body demands food. The body does not distinguish between an American food or a Chinese variety . Yes here you may say that yes, the food 'Tastes' different. Exactly here we start differentiating between the two. Food is food , it serves the same purpose but what we say is that the taste differs! Who has created this taste? Wherefrom it has came?

In Hindu Philosophy this topic is studied in depth. Whatever we can aspire or feel we call it 'Sanskara'. It can be good or bad. It leaves its impact on mind and body. What exactly we mean when someone says that "Today I am little nervous!" It is a state where some feelings hurt your mind and disturbs your calmness. Your body reacts. Take example of people having a high Blood pressure! Science has proved that thoughts alone are sufficient to increase your Blood pressure. No bodily exertion is envisaged. You become angry? What exactly you mean by the term you become angry? What is temper? What exactly happens when you say you lose it? Coming back once again, the focus is on state of mind. A smallest of a thing, but it has direct impact on mind. We call it 'Sanskara'. These impacts of thought called sanskara's over mind results into some 'form'. This 'form' of thoughts are popularly known as Guna's! And the Vedic Literature says that yes, it is these 'forms' or chain of sanskaras that is responsible for the tireless routine of the universe described by Vedas in terms of Utpatti, Sthiti & Laya. When a man 'acts', in science we say that the brain activates body which results into some action.

Hindu philosophy says that the impacts of different thoughts activate brain! They get together in some form. They can be good or bad but they are there. These forms are called 'Trigunas' which really control the activities of brain. These trigunas are Satva, Raja, Tama i.e. any thought getting activated can be grouped into either of these three gunas i.e. Satva Raja & Tama. To classify the thought into these Gunas also is a thought .

Then when we go to the root of reality the reality will be formless mind formless 'Chitta'!. It is only we aspire a reality and reality is that we aspire! What exactly could be the form of formless! Nothing!. Because once the thinking stops, it reaches its limitations or we can say the end point. It is this state of formlessness which is rated supreme

Dynaneshwar begins his third Abhanga with the lines that describe whole of the above description. " त्रिगुण असार निर्गुण ते सार । सारासार बिचार हरिपाठ ! "

He says try to reach the reality. Trigunas, though responsible for the activation of life, it is not true reality it is 'Asara'. The true reality can only be 'Nirguna' a thoughtless state . Interestingly we find the same description in Bhagvadgita in Chapter II where Lord Krishna tells Arjuna " त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ! "

II /45.

Haripath is activation of process of judgement between the 'Sar & the Asar' , the reality and the Fallacy! . ' सारासार बिचार - हरिपाठ ' ! The second line begins or leads the discussion ahead with words " सगुण निर्गुण गुणाचे अगुण हरिविण मन व्यर्थ जाय ! " He has tried here to study the roaming of mind over different thoughts. Like a detective following an individual - to know his moments - he travels with him un-noticed. Try to follow mind - like a detective - without making it known to the mind. Follow the chain of thoughts. One thought for fraction of second and the mind has changed its way!. Follow it!. You are on job of a detective. Look!. Mind has another path of another thought! Follow it. You will find the mind changing its path or track even at fraction of seconds. Limitless paths, unknown tracks, tremendous speed!. Mind has every capacity.

Dynaneshwar says that once you know you have to rise above all aspirations , beyond all feelings, you have to control the mind from roaming around. How to control it? Once you know the probable destinations your mind can travel- सगुण - try to bring it to the original reality - निर्गुण -The next phrase used is still more interesting " गुणाचे अगुण ! " An action has to be actionless!.

" अव्यक्त निराकार नाही ज्या अकार जेथोनि चराचर हरिसी भजे "

Let us study this particular term from a mathematical angle . To compare with each other you need two figures- the duality . Then the process of comparison starts. One figure can be greater than the other & the other is termed smaller to the former. You can add, subtract, multiply, divide & put the figures to different formulas, cross-formulas etc. etc. Do you know which was the original figure invented which gave a birth to mathematics? It is the figure 'Zero'!. The world still rates '0' 'zero' as a supreme figure. It is 'Nirakar' but still anything multiplied by zero is zero and anything divided by it is infinity."

" अव्यक्त निराकार नाही ज्या आकार जेथे नि चराचर हरिस्ती भजे ! "

It is such a figure that " जेथे नि चराचर हरिस्ती भजे !

"It has a power to

bring the mathematics under control. It is possible because zero has non-duality as base. Its origin itself is rated as wonder-struck achievement in mathematics. When this origin transcends itself in different forms we get different figures. But the figures have a origin of zero i.e. 'Guna' has 'Aguna' at base and Aguna can be described only by 'Guna' It has no other medium to get expressed . Any decimal expressed without any base figure, base is assumed at zero. Zero is " अव्यक्त , निराकार " but it has all the power to control. Assume thoughtless position in place of zero now. It is 'Avyakta' अव्यक्त , non described, formless!. But it is the starting point of controlling mind, the starting point of control of the universe!.

Dyaneshwar says that once the thoughts begin to get conquered by the supreme thought of thoughtlessness, it is state of vacume " रासकृष्ण मनी " And this state is not easily achievable. Tireless efforts, tireless keeping track of mind like a detective, cornering it on all of its weak-points, filling it with the thought of common good and rising beyond all!, 'the Nirguna state', the state of mind being without thoughts, such state can only become due after series of births. " अनेक जन्मांनी पुष्प लेय ! "

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