

Transformational civilisation – Need of the hour

The culmination of understanding life after sastra shraavanam with shraddha with the Guru's guidance and blessings is 'atma satyam' and then on, at every act in life, the ego will be pleasantly surprised to find a certain alertness and find itself subjugated to vinayam and appropriate action and consistent correction to the extent vishaya understanding permits, and also samatvam especially in relation to all human beings, and the ego remains surrendered to the witness, composure personified. An internal silence prevails. One does claim 'Life is made' and feels grateful to the Lord, Guru and life itself. Ishvaro'ham. So, unless one is self-forgetful, one cannot attach greater value to anything and everything that do not exist without being illuminated by the self.

Question: Sometimes and not often, the alertness comes during the act or after the act. So is it only abhyaasam will help in this? I'm not clear of the last sentence. Does self-forgetful mean forget that body is Atma?

Answer: That's where mumukshutvam is clearly understood, 'I am a person of nature wherein freedom is most intimate and the freedom lies in self-awareful being'. Once this is in the recesses of my heart, as you said you will be at it. Yes initially the alertness may not be timely, later by abhyaasa it is instantaneous. 'Prajahaati yathaa kaamaan sarvaan partha manogataan..'(Gita 2.55) as thoughts arise, alertness also arises and prevails. The alertness to the truth 'atma satyam' will not allow any undue value to anything - pleasant or unpleasant- yathartham is appreciated. One does not lose self-awareness (atma) at any moment. Body, mind shine in atma, atma is not the body-mind. That is when dhyanam, contemplation on self, reality meditation helps. Initially more often we can meditate.

Nitya-anitya vastu viveka is primordial. No civilisation can thrive without this. Dharma-adharma viveka, rules-based society can work when only nitya-anitya viveka is top of pyramid. In my understanding, what has happened is thinkers in society have not been constantly striving for this suukshmatamam, (kushaagryayaa buddhi, refer KaThopanishad 1.3.12) a buddhi as sharp like a tip of darbha grass and brilliant and constantly striving for excellence in understanding life in its entirety and disseminating the same to students from various walks of life. It calls for civilisational transformation, that's our glory and the only way

forward. Advancement in science, technology, other subjects can at best be classified as suukshmatara, of comparative brilliance because they are in the realm of the changing(mithya). I stop short of saying changing reality because 'changing reality' is an oxymoron.

That being so, in vedic society (template - I presume it existed) the rulers were aware of nitya-anitya vastu viveka, discriminative understanding of reality. Then they established rule of law, dharma based society, governance structure, etc. Any aberration, whether it is wilful or due to dharma operating within mithya, they were able to fall back on nitya-anitya vastu viveka or go back to the thinkers, analyse and correct the situation taking cognisance of paradigm shift in societal outlook, lifestyle, way of life, etc. It goes without saying the rulers accorded equal respect to thinkers and the society following the rulers' example also respected the thinkers.

The thinkers all the time revelling in nitya-anitya viveka established among the society study of nitya-anitya viveka constantly producing thinkers with suukshmatamam, thereby people from all walks of life - rulers groups, warriors, administrators, and business fraternity respected the thinkers and kept nitya-anitya vastu viveka as primordial guiding force in society. There only equity is possible. Just by mere dharma, religion, economic management, science and technology, rule of law, etc cannot give equity because all these operate within mithya, ever-changing situations. The change can be paradigm shift, tectonic or gradual. Either way the society which does not have thinkers with suukshmatama buddhi, cannot fathom it unless and until the horse has bolted the stable. The respected religious/spiritual heads have to rise to the occasion to grow exponentially suukshmatama thinkers with nitya-anitya vastu viveka. "Mokshaa paramo dharma". Only scientific temperament is not enough, nitya-anitya vastu viveka temperament is a must. To use sastra terminology, pramanakushalata is needed.

Om Tat Sat

- Swami Ramesvarananda