

Attributeless Quality of Cosmos

Ancient scriptures succinctly and powerfully capture and explain the different concepts of God, which happen to be otherwise mutually exclusive from philosophical viewpoints, never to overlap with one another. The notion that the Supreme Self with qualities ('Saguna Brahman') is ontologically inferior to the Attributeless Cosmos ('Nirguna Brahman') has been brilliantly proved not only unjustified but also untenable by the most divine occurrence. The eternal Cosmos or ultimate Reality ('Brahman') that is to be deliberated upon is that from which birth, continuance, and the dissolution of the universe take place. The attributeless Cosmos is the eternal Void, which is to be meditated upon as a possessor of certain qualities. The eternal Cosmos is the cause of the origination of this universe possessing qualities like omniscience and omnipotence. This creates an apparent self-contradiction. How can the eternal Cosmos ('Brahman') be without attributes and qualifications, and at the same time be the ruler of this universe? Pondering upon this issue great spiritual thinkers of the past have often been seriously startled at the outset. The diversities of the universe are nothing but modifications of name and form.

The Supreme Self is unchanging and ever-homogeneous. Even then, there is a difference in the degrees of its manifestation of glory and power, caused by the gradation of the mind by which the soul becomes conditioned. The above idea has been the reason for enough consternation and uneasiness for spiritual travelers throughout ages, maybe eternity, whom to meditate upon and whom to know? While sensing the ample opportunity of nourishing oneself with higher spiritual richness and enjoying the blessings of God ('Brahman'), no ego should function. Next, we come to the two different concepts mentioned earlier, what to be meditated upon (Upasyatvena) and what to be known (Jneyatvena). The line of the cause behind the creation continues, to be at par with the purpose behind the creation. Here we find the two different aspects of 'Brahman', the One to be meditated upon and the One to be known. The epitome of the 'One to be known' is infinitely contented, HE has nothing to explore further as HIS search has ended. The ingredient of search is essential for the soul to exist, so how does the soul of God, the 'One to be known' survive and exist with that indispensable ingredient missing? HE can survive because of the presence of all pervading love from the epitome of the Absolute Reality, the One to be meditated upon for existence to survive and sustain and not for any further exploration. 'Upasyatvena'

forms of Absolute have appeared in the past in different stages and states of Consciousnesses, though not following the absolute highest state. The 'Jneyatvena' form of the absolute 'Brahman', is the form in pursuit of Whom the creation continues its run. In our long spiritual journey ahead we will find one day that the Two finally melt and amalgamate into one unique integrated identity, the only form of the Ultimate Reality beyond speech or thought, 'Whom' only the greatest spiritual giants will be able to perceive, acknowledge, and know, only very faintly.