

AFTER ENLIGHTENMENT, WHAT?

is excerpted one page at a time on this site free and in full. The final book version will be published and made available in the BookStore and elsewhere at a later date.

AFTER ENLIGHTENMENT, WHAT?

by Tara

IN THE WORLD NOT OF IT

*To be in the world, but not of it
Is a mind detached
Midst a wilderness.*

*Mind not pinned, too spacious, open
Is tempted by each passing thing.
Yours, mine, it does not matter
To Enlightened mind;
Both the same.*

*It's been said that in mind's mastery
Enlightenment is to be gained.
The truth is not - quite - so - simple.
Though game is won,
The field has changed.*

*When one had once but to sit in silence
One's own thought put aside.
Now world is mind
Life's the thinking
And all is naught but
Me and mine.*

*See Archives for previous entrees and the book, ENLIGHTENMENT.

.
June 27, 2010 - Y2 - Day 12

From the book; AFTER ENLIGHTENMENT WHAT?, all rights reserved by Bhagavan Fdn.

A thought of the day in passing . . .

~ It's not about the life.~

If one has fully committed to ego diminishment, Bodhisattvahood, or similar concepts espoused by religious and philosophical thinking in devotion to 'The Greater Self', both prior to and after Enlightenment, one may find refuge in remembering the above. In such cases, one may have abandoned a personal life and identity altogether, or as much as feasible, to live in and as the larger expanse of one's being - a cause, Humanity or even, 'All There Is'.*

~It Is the better part of wisdom to walk but one path at a time.~

*It need be mentioned, all paths are not the same, and there's not but one view of Enlightenment for all. For example, the Bodhisattva is a goal and activity in Mahayana Buddhism. But there is an alternate path in Buddhism called Hinayana, which I view in mental construct as a 'vertical ascent' to Enlightenment through one's individuality. In it one's work pertains to one's own personal 'growth upward'. Whereas in comparison, Mahayana might be viewed as a spherical expansion from one's center in all directions and thus inclusive of all. In such manner one would become 'the Whole', and one's path is in and for the Enlightenment of the whole. This taken to its obvious conclusions says much . . .

The latter accounts for much of the experiences to follow. Mahayana is said to be the faster path and referred to as 'the greater vehicle'. Hinayana; 'the lesser vehicle'. There are other paths, but we refer to these two primary ones as there is an ongoing discussion in this work on the wisdom of one over the other and most beliefs (secular as well as religious) fall into these two categories; the way of the individual or that of the whole. In considering the various religions and philosophies, one might take notice of which of these paradigms they are employing. It is good to be aware of this early on.

*See Archives for all past postings.

June 27, 2010 - Y2 - Day 12

By Tara, all rights reserved by Bhagavan Fdn.