

Chapter 8

January 22, 2010 |

Chapter Eight

THERE IS NO END!

“Jnanena Akasakalpena, Dharmanyo gaganopaman;

Jnayabhinnena sambuddhah-tam vande dripadam varam ”

(1st sloka, chapter IV, Mandukya Upanishad)

I bow to that best among men who by means of knowledge, which is like space and non-differentiated from the object- of –knowledge, has realized the nature of the individual selves, which are again like space.

This stanza gives ample glimpse of the Vedanthic truth that the individual- *Self is itself the Supreme, All-pervading Reality*. The analogy that the individual Self as well as the Universal-Self are like space, have already been discussed in the second chapter.

“Asparsayogo vai nama sarva-satva-sukhohitah;

Avivado-aviruddhascha desitas-tam namamyaham. ”

(2nd Sl./ 4th ch.Man.Up.)

I salute this yoga called Asparsa, taught through scriptures, the Yoga which promotes the happiness of all and conducive to the well-being of all, which is at once free from strife and contradictions.

*¹ “ Now salutation is made to the yoga taught by Advaita Philosophy, in order to extol it. The word Asparsa yoga in the text means the Yoga which is always and in all respects free from sparsa or relationship with anything and which is of the same

nature as Brahman. This Yoga is conducive to the happiness and well-being of all beings. For, it never changes its nature. The idea of duality and change, implying loss, is at the root of all miseries. This Yoga enables us to realize the Self which is free from all ideas of change. Moreover this Yoga is free from strife, that is to say, in it there is no room for any passage- at- words, which is inevitable in all disputes consisting of two opposite sides. For this is non-contradictory in nature. The non-dualist knows that even those who come to quarrel with him are, in reality, his own Self. He does not look upon any one as his opponent. One, who knows everything as his own Self, does not contradict others, for one can not contradict his own Self.”.

Swami Ranganadhananda of Sri Ramakrishna Mission says that the theme explained above must be the Motto of the United Nations.

“Joy and sorrow are an integral part of human life and the Endeavour of the spiritual texts is to help beings develop equanimity to deal with these appropriately. When we consider material objects as source of happiness, or get attached to people, we are bound to face disappointments. We identify ourselves with the body rather than the Self that leads to the feeling of possessiveness (the sense of I and mine) with regard to people and possessions. Swami Dayananda Saraswati pointed out in a lecture, that every individual is to realize the dichotomy between the body and **Self**. Once we realize that we are all part of the *Supreme Being* and learn to shift our focus from the material and the transient to the everlasting and permanent, and then there is a gradual understanding of the world and our place in it from an impersonal and objective angle. It is the subjective approach that is the cause of all worry. That which really matters and exists is only the reality of Supreme Brahman and the Self exploration is the only worthwhile pursuit that can be a panacea for worldly miseries. The Upanishads state that fear arises from duality (Dwaitha) Fear is a major factor affecting the lives of all beings. This is because each being is differently endowed, (Physical and mental abilities, nature etc.) So when some one is seen to be more powerful, there is reason to feel threatened. A cat feels threatened by a dog while a mouse fears a cat. Human beings are a threat to the environment while they are threatened by their many worries- livelihood, boss, friends, enemies, family etc. These goals are transient, and one realizes the need to seek the ultimate goal worth pursuing, one beyond which there could be nothing higher. (Courtesy Hindu dated 1st July 2009.)

Bhagavan Sri Gouthama Buddha in his second lecture delivered at Saranath near Banaras, said that ‘This body is not *Self*. **Self** is not this and that, but the one which eliminates all this and that is **Self**. There is a profound meaning in this. The more you think of it the more you get enlightened. Most modern western Philosopher Bertrand Russell says ‘Whatever you see, you see yourself.’ The greatest Scientist of the millennium, Einstein says “*In the universe, there are particles and energy field. Both can not be true. Field alone is true. Particles are temporary manifestation of field energy only.*”

Gaudapada, Sri Sankara's master's master, in Mandukya Upanishad karika, (verse 10) says:

“Nivritteh sarvadukhanam-isannah prabhuravyayah;

Advaitah sarvabhavanam devasturyo vibhuh smritah.”

In that which is indicated as changeless and Supreme Lord, there is a total cessation of all miseries. (What else you want?) It is the One without a second among the plurality; it is known as the Thuriya, the ever effulgent and All-pervading.

Happiness is the goal sought by every human mind. The means employed is the enjoyment. Man demands a total satisfaction, not sense gratification. Desires create mental agitations and a mind agitated is a mind in sorrow. By removing desires, the thoughts subside and a quiet mind itself is a glow of happiness. 'No desires', is a state of thoughtlessness, a state of infinite bliss, the **Self**. One gets plenty of enjoyments by acquiring the manifold objects of the senses. Surely one can not be happy without renouncing them all. Lesser the desires, the agitations are less and more the Joy. The desire-less one has neither, praise for the calm, nor ever blame the wicked. Contended and same in happiness and misery, he finds nothing to be achieved. Desires procreate thoughts and thought flow is mind.

Bhagavan Adi Shankara in Hymn to Sri Dakshinamurthy says;

“Nana-cchidra-ghatodara-sthita-maha dipa prabha bhaswaram

Jnanam yasya tu caksur-adi-karana dvara bahih spandate;

Janamiti tameva bhantam anubhati etat- samastam jagat

Tasmai Sri Gurumurthaye nama idam Sri Dakshinamurthaye.”

(Stanza IV)

He, whose intelligence “flashes” outside through the eyes and other sense-organs, just like the bright light of great lamp placed in a jar having many holes, and after whose shining, this whole universe of 'objects' shines.....to Him, the divine teacher, Sri Dakshinamurthy, is this prostration.

*³ The stanza opens with a beautiful picture which explains the “Theory of perception” in Vedanta. The infinite Consciousness by itself never illumines anything in as much as, in the absence of awareness, there are no objects for it to illumine. Electricity itself has no incandescence; only when the current passes through the filament it bursts out into its light-manifestation. Similarly, when consciousness functions in the intellect, then the “beam of light” reflected by the intellect, is the *intelligence*, by which we come to illumine the objects of the world outside. The light of intelligence can beam out from within us on the world outside through the many pores in the physical body such as eyes, nostrils, ears and innumerable sensory buds on the tongue and the skin. The light of consciousness, thus emanating from the intellect, when it passes through the eyes, it becomes the “power of vision”. So is the case with other sense organs. The disturbances in the mental pool are considered as thought waves and they are illumined by the light of consciousness. Thus every wave of thought is illumined by the awareness and when the light of consciousness illumines the thought- waves, they become my experiences. This is the truth in all experiences and therefore, Shankara defines this great **Truth** as *That* “in whose divine light, this whole universe of objects shines.” The Upanishads repeat the same idea, “by His light all these are illumined.”

“Deham pranam-api indriyany-api calam buddhim ca sunyam viduh

Stri-bala-andha-jado-pamas-tvaham-iti bhranta bhrusam vadinah

Maya-sakti-vilasa-kalpita maha-vyamoha-samharine

Tasmai Sri Guru-murtaye nama idam Sri Dakshinamurthy. ”

(V th stanza)

*³ *He who removes all the terrible misconceptions, created by the deluding play of **Maya**- in these, who intellectually innocent as a woman-child-blind-idiot and consider the reality as their body or their prana, or their senses, or their ever changing intellect or as a mere void and through error, (miss-conception) declare them to be the only reality.....to Him the divine teacher, Sri Dakshinamurthy is this prostration.*

*³ *From the dawn of civilization, men of the required caliber have always been trying to unravel the depthless mystery of this universe and reach the reality behind the manifest world of plurality.*

Accepting ‘direct’ perception as the only ‘source of knowledge’, Carvakas (uncompromising atheists), declare: ‘The body is the ultimate reality’. Here, the example given by Shankara- (*stri bala andha jadopamah*)- is to show that Carvakas and others are deluded like hysterical woman, children, blind men, or idiots who lack true discrimination to grasp the truth rightly and therefore, conclude it to be different from what it is.

All the scriptures, all the prophets and mystics of all religions have been extolling that the body is not the ultimate reality and only eternal, ever blissful, omniscient, and omnipotent, *Atman* alone is the ultimate Reality/Truth. Even then, from time immemorial, almost for the last One to two million years, human beings identify themselves with the body. This is our misfortune and this is due to our ignorance. For generations we have been carrying the same genetic material with more evolved traits, and this misconception, though delusory, has gone deep into our nerves and it will be most difficult to cut it asunder with roots. However with the advance of civilization man is rapidly evolving from primitive, man eating man stage to Great mahatmas like, Rama, Krishna, Gouthama Buddha, Jesus Christ, Prophet Mohammad, Ramakrishna, Vivekananda and Swami Chinmayananda, Kamili baba, Maharshi Somanatha and innumerable saints and mystics who have realized the omniscient, omnipotent divine power and served humanity with an abundance of compassion. The reaction of the world upon the fully awakened intellect of man is that which has paved the grand road to the scientific age of our times.

*⁴ Vedanta is truly the “Science of Life”. Shankara the great interpreter of Vedanta, not only gave us his commentaries on the Upanishads, the Brahma Sutras and Bhagavad Gita, but also many primary texts which introduce the seeker into the joys of Vedanta. One of the greatest texts he has written as an introduction to Vedanta, is the *Vivekachoodamani*. As the text indicates, (viveka- discrimination; chooda- crown; mani-jewel), the very theme of the book deals with the development of discrimination between the real and un-real’ the True from the false. *Vivekachoodamani* means ‘The Crest Jewel of discrimination’

For both the initiates and serious spiritual seekers, study of *Vivekachoodamani* as a text is a must. For those who have a thorough knowledge of Telugu language, a vivid description of each and every stanza of a total of 581 is given in the text ‘*Vivekachoodamani*’ with commentary by Sri Sivacharanam, an intimate disciple of swami Malayalaswami of Vyasasramam and published by Sri Vyasasramam, Sri Vyasasramam post, Erpedu, Chittor district Andhra Pradesh. For them who can understand English, swami Chinmayananda rendered beautiful talks on Sankara’s *Vivekachoodamani*, and the same was published by central Chinmaya mission trust, Mumbai. Swami Ranganadhananda of Sri Ramakrishna Mission explained each and every intricacy of important stanzas in week end lectures in the premises of Sri Ramakrishna Math, Hyderabad, over a period of two years and the same was brought out as a C.D. by Ramakrishna Math. All the three are good for a spiritual Sadhaka, as it requires sravanam, mananam and Nidhidhyasam for a perfect understanding of scriptural knowledge. For the convenience of the continuity of the subject under discussion, we will take up only a few important slokas and try to grasp the subtle meaning of the same.

(125th stanza of *Vivekachoodamani*)

*⁴ “Some thing there is, which is the Absolute Entity, the Eternal Substratum for the very awareness of the Ego. It is the witness of the three states and it is distinct from all the five sheaths.”

If the entire essence of philosophy of Vedanta has to be compressed and put into a capsule form, the above single sloka/stanza is enough. Sri Shankara at the very beginning of ‘Vivekachoodamani’ offers salutations as:

“Sarva vedanta Siddhantagocharam tam agocharam;

Govindam paramanandam sadgurum pranatosmyaham.”

*⁴ “ My salutations to Sri Sad-guru Govinda who is of the nature of Bliss absolute, who can be known only through the import of the essence of Vedanta and who is beyond the reach of known instruments of perception.” As a mortal’s physical act of prostration unto a finite Guru, Shankara prostrates to his master, Acharya Govindapada. ‘As a spiritual salutation’, the ego centre in the seeker identifies with the Real and discovers for itself the supreme Govinda, the essence in all Vedantic literature, beyond the perception of sense organs, human emotions and reasoning intellect. This can be experienced as the ego’s own real nature while contemplating, i.e. during meditation.

Our ancient Rishis are not dogmatic. They do not say that ‘Here is God and you have to prostrate to him’. They always appeal to your higher intellect and request you to think rationally and use the upper chamber, the cerebral system which a human acquired after millions of years of evolution, crossing so many hurdles and climbing numerous mounts improbable. Unless the upper chamber is activated, a human being can not differentiate himself from four legged animals. In them, the vertebrae supporting the main body with stomach and other important organs, is at the same level of ‘Brain’ housing the mental and intellectual faculties. The entire system of sense organs, transmit their impulses to the upper cerebral system, Brain and in turn receive instructions from Brain only. The ‘Anthahkarana chatustaya’, the four important mental faculties, although constitute one entity only, are divided into four depending on their functional responsibilities. Mind, (Manas); Intellect (Buddhi); Mental faculty of remembrance (Chitta); and Ego (Ahamkara). During the four legged animal stage, the blood circulation is equal both to the body and Brain. However due to the necessity of quick mobility to protect itself from predators, Nature facilitates transfusion of more blood and other nutrients to legs. In order to keep its body agile and active, the animals have to take excessive food and to digest the same; more blood and nutrients have to be supplied to stomach also. They used their brain part only to a limited extent. Only when human beings started walking on two legs, Homo-erectus stage, about 1.5 million years back, man’s upper chamber started receiving more attention and more and more nutrients and blood. If we can not/ do not use our upper chamber efficiently, there will be no difference between four legged animals and bipeds.

*⁴ When I say “I am happy”, “I am unhappy”, “I am joyful”, “I am sorrowful”, “I am educated”, “I am worried”,- in all these conditions, the external conditions around me have changed, The conditions of the body, of the mind, of intellect and of the external world of objects have changed. But all through these changes the subjective sense of I-ness has remained changeless. In all conditions, good, bad or indifferent, this ‘something’ in our life-within us – has remained unchanged, and this is generally indicated by the word **‘I’**. **The subject ‘I’ remains a changeless entity**, common in all changes, experiencing them all. In each one of us it takes different attitudes at different places, and at different times, such as child-hood, youth and old age; waking, dream and deep sleep; happy, un happy etc. In all such conditions, behind the very subject **‘I’**, there is a common changeless factor, the Consciousness. This factor is, by its own nature, formless and changeless, depending upon which, we have the constant experience of I...I...I... our individuality. This subject in each one of us is a mere witness of the three states of Consciousness- the waking, dream and deep sleep states.

‘*Asthi*’ means exists; more appropriately existence. In the very beginning of our discussion of the subject ‘Who is God?’, we have learnt that ‘Existence’ is a reasonable translation of ‘Sat’ of ancient Sanskrit language. Sat is the very syllable representing the highest and foremost attributes of the Omniscient **GOD**, Sat Chit Ananda. Hence, we can deduce that, the first and foremost attribute of **‘GOD’** principle is ‘Sat’ which means ‘Existence’. Earlier philosophers called it ‘Being’. Master Aurobindo called it as ‘*Be-ness*’.

So, mentioning the word ‘Asthi’ in the very beginning, Shankara asserts that ‘the God principle or more properly, the divine spark of life, exists and the same is expressing as *‘T’ ‘T’* and **‘I’** from the hearts of all. In Bhagavad Gita, Sri Krishna Paramatma says; “*Eswara sarva bhutanam, hruddeshe Arjuna tishtathi*” . Hey Arjuna! God (Eswara) is in the hearts of all. In the child-hood, the same Atma, the divine spark, Eswara, expresses as **‘I’**; in the youth-stage also, the same shouts as **‘I’** and in all stages of life, in Men, women and genderless; in people belonging to all castes, Nationalities, irrespective of time and space, the same **‘I’** ness, or Be-ness manifests. Even in birds and animals **‘I’** ness manifests. Hence we can understand from the above discussion that Aham= **‘I’**= Atman, the divine spark of life, the God principle. In the waking state, this **‘I’** observes all the objects and gets the knowledge of the objects. It observes a ‘Pot’. Then **‘I’** has the knowledge of Pot. So pot is different from **‘I’**, the observer, the subject. Hence **‘I’**, atman is different from waking ego. Similarly in dream state, **‘I’** is associated with ‘mind’, at the same time different from the dream ego. In deep sleep state, **‘I’** is associated with intellect, since you can recollect a part of the dream and all the events before you went into deep sleep.

*⁴ Composed of seven ingredients-marrows, bones, fat, flesh, blood, dermis and epidermis, and consisting of legs, thighs, chest, arms, back (vertebrae) and the head, this body, the seat of delusion, expressing in terms of **‘I’** and **‘mine’**, is termed by reputed sages as the gross body. Sky, air, fire, water and earth are the subtle elements. Having united with parts of one another, the subtle elements, become gross, and become the cause for the formation of the gross body, the physical body, with which most of the

dwaitins identify 'Self'/ 'I'. (Readers are advised to refer Swami Chinmayananda commentary on Vivekachoodamani). Their subtle essence constitutes, the sense objects, five in number such as sound etc., which contribute to the enjoyment of the experiencer, the individual ego. This gross body is the "shelter" for the individual to conduct all his dealings with the world outside just as a house is to a house holder. The individualized ego identifying itself with this body enjoys gross objects such as garlands, sandal- paste, women etc. of an endless variety by means of the sense-organs, in the waking state. (and the mind in dream state.)

This body has resulted by combination of father's sperm and ova from mother. Both sperm and ova are the products of the subtlest portion of the food we eat. After extracting the useful ingredients of the food we eat, the waste is ejected from the body. The gross product of the digested food goes into making bones, flesh etc. The subtler part makes blood. The more subtle portion enriches the Brain and the subtlest part of the food digested makes the ingredients required for further evolution of human species. (From the lectures by Swami Ranganadhananda of Ramakrishna mission on Bruhadaranyaka Upanishad.) The food sheath, the outermost covering of the gross body, is the product of food, and dies without it. After death the body disintegrates and becomes food for worms etc. The gross body lasts only for a short period. Its qualities are changing every moment as old cells that make up the body die and new cells are produced by mutation every moment. Hence Shankara concludes that the food sheath, appearing as gross body can not be the 'Self' which is, eternal, and the witness of all changes in all the things. There should be a change-less entity to witness all the changes. A wheel moves around a fulcrum which does not move.

*⁴Five organs- of- action such as speech etc.; the five organs-of-perception such as ears etc., the five Pranas; the five elements starting from space etc.; along with the discriminative intellect etc. and also ignorance, desire and action constitute the subtle body. This subtle body also called as the *Linga sareera*, produced from the subtle elements is possessed of the inclinations (*Vasanas*) and it causes the individual to experience the fruits of his past actions. *Vasanas* are subtle impulses and tendencies deep in our personality that determine the emotional and intellectual profile in us. Its subtle expression is our 'desire' in our intellect. *Vasanas* are the foot prints of past thoughts and actions left in the personality. *Vasanas* erupt thoughts similar to the very thoughts that created them which, flowing out from us, prompt our endless activities. *Vasana* is often found translated as 'desire' although *Vasana* is the very seed from which a desire springs forth. All the *Vasana-s* put together in an individual, constitutes his causal body- that which determines the nature and quality of that individual's subtle and gross bodies. Swami Chinmayananda says that the total *Vasanas* of all living creatures become 'Maya' and Supreme Self expressed through 'Maya' is God (Eswara), who is the very power behind creation, sustenance and destruction in the cosmos.

*⁴ Dream is the state of Consciousness when the self functions exclusively through the subtle body. Acharya Shankara says that it is the mind recognizing its own agitations at a time when the discriminating intellect is partially doped with fatigue and sleep. What we see in our dreams is the expression of the latent

impressions (*Vasanas*), gathered by suppressions during our waking condition and the vivid experiences lived by us.

*⁴The *Prana* along with the five organs- of- action, constitutes the vital air sheath, pervaded by which the food-sheath (physical gross body), performs all its activities as though it were living. The *Pranamaya-kosa* is a modification of *air*. As long as it is in the body, all the activities of body go on. But once it leaves the body, all the activities of the body stop.

“ *Yavat pawano nivasati dehe, tavat pruchhati kusalam gehe*

Gatavati vayu deha paye, Bharya bhibhyati tasmin kaye”

(Bhajagovindam by Shankara)

When all the air,(Pranas), stay in the body, every one enquires about our welfare, but once air leaves the body even wife is afraid of the corpse.Since pranamaya kosa- vital air sheath is a modification of air and has the quality of coming in and going out, it can not be *Atman*, the eternal, Omniscient, Omnipotent *Self*.

*⁴ The organs of perception along with the mind form the mental sheath, *manomaya-kosa*, which is the sole cause for the “**I**” and “*Mine*” diversity of things. It has the faculty of creating difference of names etc. and it is powerful. It pervades the vital air-sheath, preceding it. Shankara describes beautifully the nature of mind in Vivekachoodamani.

“*Mano nama maha vyaghro vishayaranyabhumishu*

Charatya atra na gacthanui sadhavo ye mumukshuvah.” (Stanza 176.)

“A huge tiger called “mind” prowls in the thick jungles of sense-pleasures. Let not those virtuous people who have a deep aspiration for liberation ever wander therein.”

The mind is an instrument provided by the Lord .and it, by its very nature, must continuously run out to the sense objects. To cleanse the mind of all its sensuousness is impossible. Even Bhagavan Sri Krishna tells Arjuna in Bhagavad Gita “Doubtless, the mind is fickle and difficult to control. But by practice and detachment, it may be held in check. (St.35, 6th Ch. Of Bhagavad Gita)

Mind can function only in the field of *Time* and *Space* and *causality*. As per the latest scientific phenomena, *Time* and *Space* are concepts relative and ever changing. Hence it can be easily said that *Manomaya-kosa*, *can not be Self*, the eternal. The mental sheath is subject to modifications; pain and suffering characterize it

and it is an object of cognition. The subject 'I' can never be identified with the object of cognition. The awareness that makes it possible for the individual to perceive and know the outer world of objects and inner world of ideas is the *Supreme reality*, unborn, all pervading and ever the same.

*⁴The intellect with its modifications along with the organs of perception forms the intellectual- sheath (Vignanamaya-kosa). It has the characteristics of the "the agent", which is the cause for transmigration. Consciousness reflected in the intellect is *intelligence*, just as the electricity reflected in the bulb is light. The mighty power of Eternal Consciousness, *God*, which is the spark of life in every one of us, is not confined within. It is present everywhere at all times. This consciousness playing in the pools of thought is the individual, in whom it generates the doer-ship idea. It is without beginning, is of the nature of ego and is called 'Jeeva'. It performs good and evil actions according to its previous *vasanas*, and experiences their results. It comes and goes, up and down, taking birth in various bodies. It is subject to change, it is inert and insentient, is limited and an object of the senses. A mortal perishable thing can not be said to be immortal, imperishable *Atman*. The atman, which is Knowledge Absolute, shines within Pranamaya kosa, in the heart. Though it is immutable, it becomes the doer and the experiencer because of its superimposition.

The *Anandamaya-kosa*, the bliss sheath is in close proximity with *Atman*, which is *Bliss absolute*. Pleasure, happiness etc. are its attributes. It manifests when an object agreeable to it presents itself. When the fruits of good actions manifest, the fortunate enjoys it. Every being derives great joy from it. Anandamaya kosa is a state of ignorance and deep sleep. This forms the causal body for the individual. Shankara says, "The ripples of thought- waves arising out of Tamas in our mind, kiss the reflection of the bliss of Infinitude.". This is the characteristic of the Anandamaya-kosa. This is fully manifest in deep sleep state, while in the dream and waking states it is only partially manifest depending on the sight of the pleasing objects etc. *Anandamaya-kosa* has attributes which are ever changing. It is a modification of *Prakriti*, (Nature) is created as the result of good actions of the past, and it lies embedded in the outer sheaths which are in themselves all modifications. As such this kosa can not be The **Supreme Self, Omniscient, Omnipotent and eternal**.

When all the five sheaths have been negated through reasoning based upon the scriptural authority and discrimination, the *Self* is apprehended as being the essence of everlasting bliss, as the indwelling, Self effulgent Spirit Supreme. The five *kosas* have apparently arisen from *Atman*. They have their individual properties and accordingly their definite sets of experiences. However their tragedies and comedies do not belong to the **Atman**, the Consciousness. This Atman is realized subjectively, deep within the heart, and not objectively as some thing existing somewhere outside.

*⁴ **Atman** being the witness of the three states of Consciousness, It is indeed, something other than the five sheaths. That which knows everything that happens in the waking, dream and deep sleep states, That which is aware of the presence or absence of mind and its functions, That which is the essence behind the ego is the *Self*,

Atman. In each one of us, it is this Consciousness alone which knows constantly the world of objects around us, as well as its intellect and its thoughts, nay even the absence of thoughts. The grand knowing principle constantly enlivens us. It is the 'Self' we talk of as 'This' the subject, not the object.

Atman is described in Kenopanishad as That which can not be seen by eye, but by which the eyes are able to see,know that alone as Brahman and not this, which people worship here.

Brihadaranyakopanishad III-4, 2 describes Atman as:

“You can not see that which the witness of vision is; you can not hear that which is the hearer of hearing is; you can not think that which is the thinker of the thought; you can not know that which is the knower of the knowledge. This is your '**Self**' that is within all; everything else but this is perishable.”

*⁴ The sense objects of the world are pleasurable or painful only when they are illumined by the Atman- the life spark- the life. They are pleasurable or painful only when I am alive. If I am dead nothing is pleasurable or painful. A thing in it self has no joy or sadness. The happiness or sadness that we seem to gain from the objects outside, is in fact, due to the nature of *Atman*, the *Self*, which is happiness it self. The most blissful thing in every one of us is our own *Atman*, the *Self*.

*⁵ In Bruhadaranyaka Upanishad, Ch.II.iv.5, Yajnavalkya Maharshi said: “It is not for the sake of husband, that he is loved, but for one's own sake, (For the sake of one's own self.) that he is loved. It is not for the sake of wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, that they are loved, but for one's own sake (of one's own self), that they are loved. It is not for the sake of wealth, that it is loved, but for one's own sake that it is loved. It is not for the sake of Brahmana, that he is loved, but for one's own sake that he is loved. It is not for the sake of Kshatriya, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds that they are loved, but for the sake of one's own sake that they are loved. It is not for the sake of Gods that they are loved, but for one's own sake they are loved. It is not for the sake of beings that they are loved, but for one's own sake they are loved. It is not for the sake of all, that all is loved, but for one's own sake that it is loved. The self, my dear Maitreyi, should be realized- should be heard of, reflected on and meditated upon. By the realization of Self, my dear, through hearing, reflection and meditation, all this is known.”

Yajnavalkya replied to the question of his wife Maitreyi 😊“Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?”) in the negative and continued that her life would be just like that of people who have plenty of things, but there is no hope of immortality through wealth. You can not hold gold and God together.

Gaudapada suggested three stage of spiritual development:

- 1) To hear, reflect, and meditate upon the scriptural contents under the guidance of a master.
- 2) Enters the area of highest meditation to establish in the state of Thuriya.
- 3) The seekers reach the sought; a sense of absolute fulfillment.

Then why all these problems we face every day? This is due to our ignorance of our real nature say the scriptures. Shankara describes this 'Maya', the primordial ignorance in a beautiful sloka in Vivekachoodamani.

(108th stanza)

*⁴ Nescience(Avidya), or Maya, our primordial ignorance, is also called "Unmanifest" and is the power of the Lord. It is without beginning; it comprises three Gunas, (attributes like, satva, rajas and tamas.) and is superior to their effects. It is to be inferred only by one who has clear intellect, from the effects it produces. It is this avidya that projects the entire universe. One of the powers of Lord Parameswara, Atman, is the power to delude Himself. This power is called "the Unmanifest" and is the causal body. This finite, mortal, ever-changing world that we see around us is born out of Maya only. Due to the non-apprehension of Reality, man recognizes the world of objects, emotions and thoughts. When the sense-objects are conducive, the situation is happy. When they are non-conducive, it is miserable. Happiness and misery are the characteristics of the ego and do not belong to the Atman, which is ever- blissful.

Maya is neither existent, nor non-existent, nor both. This avidya, ignorance can not be said to have a separate existence from Atman. Nor can it be said that it exists not. We can not say that the ghost in the post 'exists. Nor can we say that 'It exists not', because we sweat and perspire when we 'see' it. All that we can say about 'Maya' is that it is a great wonder. It can only be said to be 'indescribable', indefinable. (Anirvachaneeya).This Maya when it manifests, becomes intellect. Maya is also called delusion and a delusion can never be explained. Only by realization of the pure, non-dual Brahman, Maya can be destroyed.

Shankara describes about 'Maya' in an abstruse language, compressing everything about the world in a capsule formula.

"Maya maya karyam sarvam mahadadi deha paryantam

Asadidam anatma tatvam viddhi tvam marumaruchika kalpam."

*⁴ Everything is due to the effect of Maya-from Cosmos to the gross body. Know thou, that these and Maya itself are the not-Self- therefore, they are unreal, like mirages in the desert. All equipments like body, sense-organs, physiological functions, mind, and the ego, (Aham);all modifications like pain and pleasure etc.; and the perceptible world of objects, emotions and thoughts (up to the un-manifest) all are the not-Self (Anatman).

The **Atman** at all times is indeed blissful. Never is there any sorrow in the Self. Universally, everybody wants joy, but nobody seems to know where exactly the source of happiness is. Hence every one runs after sense-objects. Shankara asks us to pause for a moment and to reflect upon the location of the fountain head of joy. Indeed, the Atman is of the nature of bliss and beatitude. Scriptural declarations, direct experience, tradition and inference clearly say that in deep-sleep, we experience the Bliss of the **Atman** independent of sense-objects.

The wise man should discriminate between the *Self* and not-Self, in order to remove the bondage and fear. Then only he can know his own Self to be the Absolute Existence-Knowledge-Bliss, and be happy. This '*Atman*' although is the Self in every existing thing, assumes the limitations of the intellect and wrongly identifying with this entirely false entity, It considers Itself as something different-like the mud-pots from the mud of which they are made of. Due to Its relationship with the superimpositions, it assumes the characteristics of these superimpositions and seems to act just as the equipments do –like the changeless fire assuming the forms of the iron pieces which it turns red hot.

“Brahmaivedam viswamityeva vani Srouthi bhruthe adharvanishta varista

Tasmadethad Brahmamatram hi Viswam Nadhishtanad bhinnataropitasya”

*⁴Truly, this entire universe is Brahman-this is the declaration of Atharva veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its substratum. This entire world of names and forms we perceive is nothing but *Brahman*.

“Viswadharam gaganasadrusam megha varnam subhangam”

Continuing his teaching Shankara says *⁴ “When the mind and its various modifications-the ego etc. have been totally negated, that which would then remain is '**THAT**', by which all other things are experienced by the ego during its existence. '*That*' by which you are able to experience the various emotions and thoughts of the mind and intellect, but which by itself cannot be experienced, *That* is to be realized. *That*, which you had never experienced while you were entertaining thoughts

and feelings, but because of which you had all your experiences, *that* is, in fact, your Self who knew them all ‘This’ is to be experienced and known. Come to know that ‘*knower*’ of everything, the “*principle of knowledge*” in whose presence all knowledges are rendered possible”.

“**Ekameva sat aneka karanam** *karanantara nirasakaranam*

Karyakarana vilakshanam swayam Brahmatatvam asi bhavaya Atmani”

(260th stanza. Vivekachoodamani.)

*⁴Consciousness, though uniformly one, is the cause for the entire pluralistic phenomenal world. It alone is the material, the efficient and instrumental cause for the universe. The pluralistic world is our own projection which has sprung from our delusion. The substratum for this delusion is the Consciousness without which the delusion itself would have been impossible. Consciousness alone is the cause for the universe of happenings.

Shankara advises “Realizing your innermost self, as the witness of the intellect, and its disturbance and ever maintaining the thought, “*That I am*” shed your identification with the not-Self.” Eternal, non dual, unbroken knowledge, of one form, the witness of intellect etc., neither gross nor subtle, indicated by the term “**I**” the embodiment of subjective eternal Bliss, is the nature of the **Supreme Self**.

“*Antarjyothih bahirjyothih Pratyagjyothih paratparam*

Jyotirjyotih Swayamajyothi Atmajyotih Sivosruham”

Both inside and out, it is *self luminous*. That is *Paramatma, God, Easwara*. ‘I’ am that eternal light. ‘I’ am Siva! All blissful.

“*Satyam jnanam anantam Brahma visuddham param swathassiddham*

Nityanandaikarasam pratyagbhinnam niramtaram jayathi.”

(225th stanza, Vivekachoodamani)

Brahman is Existence-Knowledge-Absolute, extremely pure, Transcendental, Self-existing, Eternal, Indivisible Bliss, not essentially different from the individual Jeeva, and with no difference within or without. It is ever victorious.

“*Bhranthikalpita jagatkalasrayam swasrayam cha sadasadvilakshanam*

Nishkalam nirupamanamruddhimad Brahma tatvam asi bhavayatmani"

(257th st. Vivekachoodamani)

*⁴That which is the "substratum" for the universe and its various aspects which are all due to delusion, which supports Itself, which is other than the gross and subtle, which has no parts and truly has no comparison- "That Brahman thou Art" Meditate on this in your mind.

Shankara advises spiritual seekers to merge the finite ego, the limited individual self in the Supreme self, like the pot-space in the infinite space, by meditating on their identity, (since both are one and the same without an iota of doubt.) and be for ever peaceful.

Shankara says "Right from Brahma to the most insignificant unicellular organism, all conditionings are quite unreal. Therefore, one should realize one's Self as the only existing principle."

"Swayam Brahma, swayam Vishnu,swayam Indra, swayam Sivah

Swayam Viswam idam sarvamsmath anyatenakinchina" (389th st.)

The self is Brahma. The self is Vishnu. The Self is Indra, the **Self** is Siva; the **Self** is the entire universe. Indeed nothing exists except **Self**.

Acharya Shankara himself has given us the quintessence of the *Advaita philosophy* in half a verse: "That which is described by millions of books, I shall explain in half a verse, Brahman alone is real, the phenomenal world is an illusion; the individual ego is nothing other than Brahman."

"Brahma satyam jaganmidhya; Jeevo Brahmaiva naparah:"

Shankara advises seekers to always meditate as " I am that which is the support of all, which is the illuminator of all things, which is of all forms, which is omnipresent, devoid of multiplicity, eternal ,pure, motionless and absolute, indeed, that non-dual Brahman."

Just as when a pot is broken the pot-space becomes the limitless space, so too when the conditions (Body, mind and intellect) are destroyed, the knower of the Brahman becomes Brahman Itself.

Before I conclude the compilation of the spiritual knowledge, from scientific and spiritual literature, let me share with you a portion of modern science from a book "The Tao of Physics." Written by Prof. Fritjof Capra, of Berkeley University, U.S.A. Tao means the divine way in Chinese language. Till the 19th century, the classical physics was based on the concept of solid, indestructible particles moving in the void. In the early part of 20th century, advent of Einstein's Theory of relativity and Heisenberg's 'Principle of indeterminacy', 'quantum mechanics' and other rapid developments in Cosmology and sub-atomic nuclear physics brought about a radical revision of this picture. In these 'quantum field theories', the distinction between particles and the space surrounding them loses its original sharpness and the void is recognized as a dynamic quantity of paramount importance.

Prof. Capra says*⁶ "Matter and empty space-the full and the void-were the two fundamentally distinct concepts on which the atomism of Democritus and of Newton was based. In general relativity, these two concepts can no longer be separated. In Einstein's theory, then, matter can not be separated from its field of gravity, and the field of gravity cannot be separated from the curved space. Matter and space are thus seen to be inseparable and interdependent parts of a single whole".(Poorna madah; Poorna midam.)

Prof. Capra continues*⁶ "Hence the concept of 'quantum field', that is, of a field which can take the form of quanta, or particles. In these 'quantum field theories', the classical contrast between the solid particles and the space surrounding them is completely overcome. The quantum field is seen as the fundamental physical entity, a continuous medium which is present everywhere in space. Particles are merely local condensations of the field; concentration of energy which come and go, thereby losing their individual character and dissolving into the underlying field. In the words of Albert Einstein: " We may therefore regard matter as being constituted by the regions of space in which the field is extremely dense.....There is no place in this new kind of physics both for the field and matter, for the Field is the only reality."

"The concept of physical things and phenomena as transient manifestations of an underlying entity is not only a basic element of the quantum field theory, but also a basic element of Eastern world view Like Einstein, the eastern mystics, (Vedantins of Hinduism, Taoists of China and Sufi mystics.) Consider the underlying entity as the only reality; all its phenomenal manifestations are seen as transitory and illusory. This reality of the Eastern mystic can not be identified with the quantum field of physicist because it is seen as the essence of all phenomena in this world and, consequently, is beyond all concepts and ideas. (Modification of mind is a concept.) The quantum field on the other hand, is a well defined concept which only accounts for some of the physical phenomena. Nevertheless, the intuition behind the physicist's interpretation of the sub-atomic world, in terms of quantum field, is closely paralleled by

that of Eastern mystic who interprets his or her experience of the world in terms of an ultimate underlying reality. (Sat.) Subsequent to the emergence of the field concept, the physicists have attempted to unify the various fields into a single fundamental field which would incorporate all physical phenomena. Einstein, in particular, spent the last years of his life searching for such a unified field. The **Brahman** of Hindus, like the *Dharmakaya* of the Buddhists and the Tao of the Taoists, can be seen, perhaps, as the ultimate unified field from which spring not only phenomena studied in physics, but all other phenomena as well. (*Kshetrajnam cha api mam viddhi sarva kshetreshu Bharata- "Know Me as the knower of field in all the fields" Sri Krishna Bhagavan in Gita ch.13.*)

In the eastern view, the reality underlying all the phenomena is beyond all forms and defies all description and specification. It is therefore often said to be formless, empty or void. But this emptiness is not to be taken for mere nothingness. It is, on the contrary, the essence of all forms and source of all life. Thus the Upanishad says: "*Pranam vai Brahman, Cum brahman, kham Brahman*".- Chandogya Upanishad.)

Brahman is life. Brahman is joy. Brahman is the void....Joy verily, that is the same as the void. The Void, verily, that is the same as Joy.

The Taoists ascribe a similar infinite and endless creativity to the Tao and again call it empty. 'The Tao of heaven is empty and formless' says the *Kuan-tzu*, and Lao Tzu uses several metaphors to illustrate this emptiness."

(This portion of knowledge, I received from the speeches of swami Ranganadhananda of Sri Ramakrishna Mission., on Vivekachoodamani)

No doubt it is extremely difficult, if not impossible to grasp the subtle concepts of quantum field theories and the theory of relativity of Einstein. So also it is almost next to impossible to understand the profundity of Self Knowledge. But what you gain when you can at least understand even technically the knowledge of Self is infinite bliss. If you can realize *Self*, then there is nothing more you need do. "*Brahmavid brahmaiva bhavathi*" the knower of Brahman becomes Brahman. Lord Krishna says:"*Bahunam janmanam ante, jnanavan ma prapadyante; Vasudeva sarvam iti, sa Mahatma sa durlabhah*"

At the end of many births, the man of knowledge directly reaches Me, realizing, "Vasudeva is all". Such a great soul is extremely rare. How many Mahatmas have you seen during the last sixty years? I have seen only one Mahatma, Mahatma Gandhi. Out of billions of people, only a few hundred might have climbed Mt. Everest.

Technological advances on cosmic scale have helped us even to land on moon and study and understand the cosmic play. Similarly expansion of Knowledge field at the speed of light can help us at least to technically grasp the

profundity of Self knowledge also known as Atma -Vidya or Brahma Vidya. Let us at least take a few steps, and then the divine spark in us will help us to proceed further. Our elders have said that if we take one step, God will take hundred steps to reach us. Bhagavad Gita, Upanishads and Brahma Sutras are our nuclear powered submarine cum space ship.

However, let us try to understand subtleties of field of Self knowledge from our simple day to day observations of Nature. You go to a calm beach resort and sitting in a comfortable position try to observe a bubble on the surface of a wave in the ocean. If you can not afford to go to a beach resort, just close your eyes in a calm, closed room and imagine that you are sitting in a calm beach and observe the bubble. We are experts in imagination. We have already talked about this special attribute of human beings. Now the bubble on the surface of a wave, the wave and surf associated with it and the ocean all are only water. Only the name and form differ. If the wave subsides then, only ocean remains. Bubble, wave, surf and ocean are all made up of water only. Swami Vivekananda says: "I may be a bubble in the ocean. What if! The entire Ocean is behind me."

Astavakra Maharshi, Master of king Janaka, of Ramayana fame, about 35 thousand years back said: "*Yatha na toyato bhinna tarangah phena budbudah:Atmano na tatha bhinnam visvam atma vinir-gatam.*" As waves, foam and bubbles are not different from the waters, so the universe, streaming forth from the self, is not different from the Self. He further says in Astavakra Gita: "*Mayya nantha maham bhodhav ascaryam jeeva vicayah Udyanti ghnanti khelanti pravisanti svabhavatah.*" Wonderful! Marvelous! In Me, the limitless ocean, the waves of individual selves, according to their nature rise, jostle about, play for a time and disappear.

Adi Shankara in Vivekachoodamani says: "**Mayyakhanda sukhambodhou bahuda Visva veechiya; Utpadyante vileeyante mayamarutha vibhramat**" "In me the ocean of unbroken bliss, endless waves of the universe are created and destroyed by the play of the storm of Maya."

When the surface of the bubble is exposed to the heat of cosmic radiation, water evaporates and the water vapor runs towards Sun. When Sun moves away, (Sun does not move. Only earth moves and relatively we see as if Sun has moved away. All the information that your sense-organs convey may not be the correct knowledge. Hence discrimination, 'Viveka' is required.) Cool breeze starts moving and water vapor condenses and carried away by strong winds. In its journey it gets contaminated with dust and becomes a black cloud. When the clouds meet congenial atmosphere, clouds start raining and water again takes the shape of water bubbles. Though you can not observe water bubbles in the pouring rain, you can infer their presence by the formation of 'rainbow', which is due to the refraction of Sunrays through the water bubbles. Rain drops may fall either in the ocean and complete the cycle, or it may fall on the Himalayan mountains and become ice, or it may fall in a roadside gutter of Hyderabad. In course of time all the water runs into Ocean, whether it takes one birth (janma) or '*bahunam janmanamante*', after various births, as each transformation is

taken as a birth. Only we do not talk of rebirth or re-incarnation for water bubble since they are simply bubbles. What if! Whether they are bubbles, foam, waves, water vapor, rain drops or Ganges water, Himalayan ice or ocean, it is always water and water only. Due to difference in space and time, water takes different shapes and names. Water uncontaminated is pure, odorless and colorless. Chemically it is always H₂O. It has taken its birth billions of years ago, after the formation of hydrogen and oxygen elements. Both Hydrogen and Oxygen are the progeny of primordial soup, which is nothing other than the primordial energy, the infinite, non dual, homogenous '*Divine energy- Sat-Chit-Ananda*'.

Our ancestors have conceptualized the above theme into a beautiful verse: "*Akasam patitam toyam yadha gachchati sagaram; Sarva jeeva sanskaram smasanam prathigachchati.*" Just as all the water in the sky, reaches Ocean; all ego centric Jeeva reach the grave yard. In the grave yard you observe the ash. The ashes of Mahatma Gandhi and a road side terrorist look the same. When once the individual ego reaches the graveyard, after it is burned it turns into ash and no further individuality is recognizable. This is a fact and any one can verify it. Science is the knowledge, verified and verifiable.

Let us observe other simple phenomena which we invariably face in every day life of ours. You might have faced power cuts any number of times. When there is power cut, where the current goes? Just question yourself. Does it go back to Nagarjuna Sagar from where it has come? Or does it go to the nearest Transformer? In a recent T.V. advertisement, when the current goes of, a small girl runs to nearby power project and the operator there symbolically pours current in her hands, which she carries to the working place. Are we children of yesteryears to believe that? Current does not go any where. Only the connection from the carrier to the instrument is removed. (In spiritual language the instrument is called Upadhi, our body like thing.). When the electrical energy is in highly dense form in the Transformer, when there is a proper connection, highly volatile quanta of energy push the adjacent field of energy and a sort of ripple effect is produced, which results in the apparent movement of electrical energy. This phenomena, the ripple effect you can observe very clearly in a calm beach. Waves move as if water is being transmitted. No! Only the ripple effect is there. A quantum of water particles forming one wave pushes the water to the other wave and the ripple effect is transmitted. Let us see how the electrical energy is generated. The clouds that gathered in the sky, rain when favorable atmospheric conditions are created. Most of the water that falls in a river basin runs into river. At the Hydro-electric power station, necessary conditions are created such that the water body drops with sufficient gravitational force on the Turbines. Up till now gravitational energy plays. Now the Gravitational energy is transformed into mechanical energy, which in turn breaks the magnetic field and converts into electrical energy. Just observe. Only one type of energy is transformed into another type. No energy is created or destroyed, only transferred. The electrical energy is transmitted through proper conduits to the object of utilization. When the electrical energy passes through a zero watt bulb it gives that much light. When it passes through 1000 W bulb it illumines more area. Through fan it gives cool breeze and through stove it gives heat. All through, whether it passes through bulb, fan, transformer, or power

station, it is only electrical energy. Before that it is magnetic energy and before gravitational energy. All through, it is only energy, a field of energy, only name and form differ as per change of space and time. Einstein says "In the universe both field and particle are there. But field alone is true. Particles are temporary manifestation of field only." In the universe, nay! Both inside and outside of universe, only *Sat Chit Ananda, the eternal primordial source of energy, from which the entire universe has come and into which the entire universe merges, that is Brahman, exists. That you are!*

Vatican, the most powerful arm of Christianity, called for a conference on Cosmology in 1981 and it was well attended by most of the renowned scientists of that day including Stephen Hawking, the scientific icon of 20th century. At the end of the conference, even Pope agreed with the arguments of Scientists regarding happenings from the event horizon of big bang. At the big bang itself, the universe is thought to have had zero size and infinitely hot. But as the universe expanded, the temperature of the radiation decreased. About one hundred seconds later, the temperature would have fallen to one thousand million degrees, when nuclei of deuterium (heavy hydrogen) are produced. Later helium and also small amounts of heavier elements, lithium and beryllium are produced. As time went on, the hydrogen and helium gas in the galaxies would break up into smaller clouds that would collapse under their own weight. Gradually nuclear fusion reaction start and the heat given off would raise the pressure, and stop the clouds from contracting any further. Stars like our sun might have formed about five thousand million years ago out of a cloud of rotating gas containing the debris of earlier supernovas. A small amount of the heavier elements collected together formed earth like bodies that orbit sun.

As the earth cooled off, possibly as a result of chance combinations of atoms into large structures, called macromolecules which were capable of assembling other atoms in the ocean into similar structures, life must have started in the ocean. They would thus have reproduced and multiplied. During the process of evolution, more and more complicated, self-reproducing organisms might have developed. The first primitive forms of life consumed various materials including hydrogen sulfide, and released oxygen. This gradually changed the atmosphere to the composition that it had to day and allowed the development of higher forms of life such as fish, reptiles, mammals, and ultimately the human race.

Thus the entire universe, comprising of stars, planets and primitive to most advanced forms of life, all started from the homogenous, cosmic energy. In common parlance, the sun light is the ultimate energy source of all life. Sun provided not only the energy required for the development of life on earth, but also it pummelled every square millimeter of Earth's surface with a fusillade of photons. Probably about 4000 million years back, a simple molecule, that just happened to have the property of self-copying- a replicator, arose from the primeval soup, a weak broth of simple organic chemicals in the sea. Mutation and natural selection form the basic ingredients of evolution. Life seems to have arisen during the first half billion of the earth's 4.5 billion

years. Genes, (which build human parents), give rise to genes (which build human children). Nowadays, the replicator that matters on Earth is the DNA molecule. DNA is like information by which a body makes another body like itself. Every body contains genes, and genes are all just DNA instructions, and they all say, in one way or another, briefly or longwindedly, 'Duplicate me.' The entire DNA in the world at a given time, such as now, has come down through an unbroken chain of successful ancestors. (For detailed study readers may refer Richard Dawkins's climbing Mount Improbable.)

*⁷ Since the dawn of knowledge, we are in search of fundamental particle/entity out of which the entire universe is built. First we thought that atom is the fundamental particle, then proton, neutron and electron. Then particles like quarks and anti-quarks, later bosons and fermions appeared on the horizon. It is only our technical inability to divide the particles that inhibit our search for new particles. With the advent of more powerful particle accelerators, we may further divide the particles. Schrödinger, the famous nuclear scientist has said that the only indivisible entity is '**Consciousness**'. Consciousness is singular and there is no plural for the same. It can not be divided; '**Sat Chit Ananda**' can not be divided.

Sufi mystic Jalaludden Rumi, (whose works were remembered recently in Hyderabad.) said: "*Consciousness is sleeping in rocks and other inert material. It is slightly awake in plants and animals. It is more awake in human beings and highly manifested in saints and sages.*"

Consciousness, when manifested in individualized egos like A.Krishna Murthy, son of Late A.Koteswararao, born on such and such date, at such and such place, conditioned by name and form which are in turn conditioned by time and space, is like electrical energy passing through a zero watt bulb. It illumines only a limited area. More evolved people are like 1000 watt and more powered bulbs, where Consciousness is more awake. Saints and sages are like hydro electric power projects, as they can receive cosmic, divine energy and convert it into such form of energy that can be useful for human beings. '**Sat Chit Ananda**' is the source of all energy.

Lord Krishna in Gita says:

(42nd verse of 10th ch.)

"I exist, supporting the whole world by one part of Myself."

"Na nirodho na chotpattir;na baddho na cha sadhaka;

Na mumukshur-na vai muktha, ityesha paramarthata."

(32nd st.2nd ch. Mandukya Upanishad)

There is neither dissolution, nor birth; neither any one in bondage, nor any aspirant for wisdom; neither can there be a seeker for liberation, nor any liberated as such. This alone is the Supreme truth.

Aum Shanti! Shanti! Shantih!

Notes:

*¹ Mandukya Upanishad translated by Swami Nikhilananda, published by Advaita Ashram, Calcutta.

*² Mandukya Upanishad by Swami Chinmayananda.

*³ Hymn to Sri Dakshinamurthy by Swami Chinmayananda.

*⁴ Talks on Vivekachoodamani by Swami Chinmayananda.

*⁵ Bruhadaranyaka Upanishad by Ramakrishna Math, Madras.

*⁶ The Tao of Physics by Fritjof Capra, published by Shambhala, U.S.A.

*⁷ Lectures on Brihadaranyaka Upanishad by Swami Ranganadhananda.